ABSTRACT

_Gajung (House) Church Ministry as a Renewal Movement for Korean Protestant Church - Focusing on the Ministry of Seoul Baptist Church of Houston, Texas_

After Protestant missionaries came to the Korean peninsula in 1884, the Christian faith began to spread among Koreans, and Korean Protestant churches started to grow. During the modernization and industrialization of Korean society beginning in the 1960s, Korean Protestantism even saw the emergence of mega-churches like _Yoido_ Full Gospel Church, _Kwanglim_ Methodist Church, and _Myungsung_ Presbyterian Church. Many people from both inside and outside the churches, however, currently criticize Korean churches. Critics even derided Christians who during their mission trip to Afghanistan in 2007 were kidnapped and killed by the Taliban. This research focuses on how to renew Korean churches through _Gajung_ (House) church ministry as a response to the current situation of Korean Protestant churches.

Chapter one introduces the statement of the problem, research questions, the theoretical framework, and the research methodology of this case study of Seoul Baptist Church of Houston, Texas, USA, (SBCH) and three other local churches in Korea participating in the same _Gajung_ church ministry.

Chapter Two outlines Korean church history from the earliest contact with the Christian faith, even before the coming of the first official missionary, the efforts to spread the gospel, and the remarkable church growth and the efforts promoting discipleship. Finally, the chapter discuses the need for church renewal in Korean Protestant churches in terms of socio-phenomenological and theological concerns.

Chapter Three outlines the basic philosophy of _Gajung_ church ministry of SBCH. This ministry has, as core values, three axes (Sunday Corporate Worship, _Gajung_ church
meeting, and Life Bible Study) and four pillars (Saving souls and making disciples as 
raison d’être of the Church [Matt. 28:19-20], Discipleship Training with Demonstrations [Mark 3:14-15], Biblical Distribution of Church Ministry with lay people [Eph. 4:11-12], and Servant leadership [Mark 10:43-45]). As communities pursuing the recovery of the first century church’s faith community, Gajung church ministry seeks balance among the whole congregation, the Gajung church meeting, and Life Bible Study. For historical background and perspective comparisons between this ministry and early Methodism, Missional church, Organic church, Fresh Expression, and Cell church perspectives are provided.

Chapters Four and Five provide analysis demonstrating that this Gajung church ministry, as a renewal movement, has strong signs of having the ten marks of the mediating model of Howard Snyder. The ministry shows 1) the rediscovery of the gospel in terms of relationship with God and other people, 2) the existence of Mokjang church as eccelsiola, 3) Mokjang as small group gathering, 4) Mokjang with a structural link with a local church (for instance, SBCH) and with denomination as an institutional church, 5) commitment to the unity and wholeness of the larger church by participating in various ministries of local churches and in providing seminars and conferences, 6) mission orientation for reaching VIPs (Very Important Person denoting the non-believers in this ministry) and spreading the ministry among other churches, 7) Mokjang as a distinct community of an extended family for mutual love and fellowship, 8) Mokjang as the field to practice care for each other, to reach non-believers, and to raise new leaders, 9) contacting others and the poor, and 10) emphasis on the Bible and the Spirit through Bible study, worship services, and prayers.
Chapter Six explains how hospitality through Mokjang leaders and members open the hearts of the VIPs (non-believers). The three elements of Aristotelian ethos were confirmed in this ministry: through serving activities in Mokjang, VIPs experience love and sacrifice in those serving activities (virtue) that are needed in the particular situation (practical wisdom) for their spiritual and physical benefit (good will). In addition, by serving others, the members in this ministry experience their personal growth in faith through the desire to resemble Jesus in the ministry and in their character.

Chapter Seven addresses the missiological implications for Korean Protestant churches, suggesting that 1) Gajung church ministry helps Korean churches to have a new understanding of evangelism in terms of kingdom growth instead of church growth, 2) Gajung church ministry gives a new paradigm for discipleship in Korean churches by recovering hospitality as the Christian habit through serving others, 3) Gajung church ministry gives a more developed picture of relationship among the churches in their network, 4) Gajung church ministry provides the possibility of being missional where they are, beyond the boundary of Gajung church, and 5) Gajung church ministry addresses the tendency of seeking material blessings in the Korean churches.
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This dissertation, entitled

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as a Renewal Movement for Korean Protestant Church

- Focusing on the Ministry of Seoul Baptist Church of Houston, Texas

Written by

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requirements for the degree of

Doctor of Philosophy

Has been read and approved by the undersigned members of

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months before the completion of this dissertation and is now with our Lord Jesus Christ
with the intercession for her son. Soli Deo Gloria.
CHAPTER 1

INTRODUCTION

I. Personal Experience 1

In the summer of 2007, a South Korean short-term mission team sent by a local church was seized by the Taliban in Afghanistan. After two of the 23 missionaries in the team were shot and killed by the Taliban, many people in Korea, especially people outside the church, criticized the mission team for entering into the region of Afghanistan where the Korean government had imposed a travel ban. There were many who sneered at their death and raised an objection towards paying ransom for the release of the mission team. Some of those outside the church who criticized the mission team even claimed the dead deserved their death.¹

This lack of pity and empathy towards the dead and the surviving kidnapped team

¹ For example, see the replies of ChamKwaGuJit (Truth and Lie, 07/28/2007 23:17 and 23:20) (http://media.daum.net/culture/art/newsview?newsid=20070728134208840 [accessed Oct 5, 2016] When the church was scheduling the funeral service for the pastor who was killed, the Korean government advised to do the service at the family level instead of doing it at the church level in order to not give the Taliban the impression that the pastor was a martyr; thus, the government wanted to secure the hostages in the hand of the Taliban. Even though that church didn’t use the term ‘martyr,’ people became sensitive. One of the replies to the news clip was, “If you (Christians or church) wanted to make him a martyr, just handle [this situation] by yourselves without reporting to the government. Why don’t you tell those hostages to die as martyrs without negotiation [with the Taliban]? Really funny. To the government: Don’t do anything to them. They made this happen … why do you [the government] work so hard for the negotiation using taxes? [I don’t care] whether they say they are martyrs. It is scary.”; cf. Another response of GangGaDin (07/26/2007 09:05) was more harsh. “Celebrate and clap your hands to the pastor who went to God. Isn’t it pleasant to go to heaven? What’s wrong with going to God? I don’t understand why [you Christians] cry. Why? Was he in fact a Buddhist monk? I don’t understand.” (http://media.daum.net/society/affair/newsview?newsid=20070726190707213) [Accessed Oct 5, 2016]
members shocked me because I was of the generation that had been educated in the public school to believe: we are one people, one tribe, and one nation. The harsh criticism toward these kidnapped Korean Christians made me ask myself what would be the reaction if this team was an NGO team or if Korean Christianity had a better reputation in Korean society. Would the critics respond with the same attitude? And eventually, I must ask myself how can I handle this kind of reaction when I return to Korea after this study or how could Korean churches approach these people effectively?

II. Personal Experience 2

This researcher happened to attend one seminar in Atlanta in September, 2010. The seminar was about the house church ministry of Seoul Baptist Church of Houston. About 40 people (pastors, their wives, ministers, and some missionaries) attended the seminar to learn and experience how the house church ministry functioned and how to follow and adapt the system to their own church.

This ministry was started by Rev. Young G. Chai of Seoul Baptist Church of Houston (SBCH), in Houston in 1993 when he came to the church as a new pastor. Based on his ministry experience as a lay leader and an assistant pastor, he wanted to try a structure different from a traditional church, that is, a house church as a restoration of the New Testament Church. He had found that, in the traditional church setting, true fellowship among believers was difficult since such a small percentage of church members were involved in the ministry (at best 30% in case of his own experience), and

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evangelism was rare. In the setting of a house church, he wanted to make not consumers but disciples (Matt 28:19-21), to use the learning method of showing (Mark 3:13-15) instead of lecturing, and to build up believers through sharing ministries (Eph 4:11-12).

Rev. Chai divided the church into several house (Gajung) churches, called Mokjang (meaning a farm), set up leaders, called Mokja (meaning a shepherd), and had people select their own leaders; thus, forming 6-12 people into each house church. He had the Mokjang meet every week under a certain direction – sharing a meal, praise, Bible study (short), sharing life (2-3 hours), prayer, and a mission challenge. He intended to have a longer time of sharing life than Bible study. In sharing life, he expected everyone to expose their own life and even their problems. Exposure of members through sharing life enabled the meeting to have a true fellowship, including inner healing. And through the mission challenge, he wanted church members to look outside the church by reading letters from missionaries, reporting about their VIPs (Very Important Person) to evangelize, and so on.

At the seminar for pastors in Atlanta, this researcher heard the overall introduction to the house church model, its functioning and the touching testimonies of Mokja and Moknyeo (leaders): the pleasure in their spiritual life, thankfulness to former

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3 Young G. Chai, 구역조직을 가정교회로 바꾸라 (KuYeok Jojikeul Gajung Kyohoero Bakura / [Change KuYeok(Divisions) Structure into House Church]) (Seoul: Nachimban Ministries, 1996), 27–28.

4 Young G. Chai, 가정교회로 세워지는 평신도 목회 (Gajung Kyohoero Sewojinun Pyungshido Mokhoe / [Lay Ministry Built through Gajung Church]) (Seoul, Korea: Duranno, 1999), 45–60.

5 Ibid., 75–89.
leaders for the sacrifice and the patience for raising them up, their frustration in caring for their members and the resolution to serve them continuously, the rapture when they saw the change of their members, and so on.

As their ministry became known to the people, many people came and visited SBCH to find out whether this church would be good for themselves or not. Instead of trying to catch the visitors and accepting them easily as their members, SBCH boldly said this in their Sunday bulletin: “if you are a visitor who has already accepted Jesus and has the confidence of salvation, we encourage you to go to other churches that need you more.”

Now, SBCH, with the number of 120-150 and 23 Mokjangs when Pastor Chai started this ministry in 1993, has grown into a big church with 191 Mokjangs and with the average of 1,100 Korean adult attendees every Sunday (2,000 including children and Americans). But more than the simple growth of this one church, many other churches in the U.S., South Korea, and other countries have begun to follow this Gajung church ministry, thereby forming a network by agreeing with the ministerial philosophy (or, motto) to build “a church to make disciples through saving souls” and switching their ministry format into this Gajung (house) church ministry.

6 However, when the newcomers who are already Christians insist to be part of the church, they are required to assent the philosophy of the Gajung church ministry.

7 Young G. Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church) (Seoul, Korea: Duranno, 2015), 52.

8 As of 2017, 52 churches in the U.S., 229 in the South Korea, 4 in Canada, 13 in Australia, 5 in Kazakhstan, 2 in China, 2 in Indonesia, 2 in New Zealand, 1 in Bolivia, 1 in Peru, 1 in Mexico, 1 in Japan, 1 in Taiwan, and 1 in Mozambique (Total 315 churches). Cf. 56 churches in the U.S., 119 in the South Korea, 6 in Canada, 2 in China, and 1 in Mexico, are following the house church model of SBCH (as of 2014).


III. Statement of Problem

I am studying *Gajung* church movement of SBCH (and 3 local churches in South Korea, that follow the model of SBCH) because I want to discover the characteristics of this movement, how this ministry can be evaluated with the marks of the mediating model of Howard Snyder, and how this ministry impacts the community, in order to understand how this house church ministry can contribute to the renewal of South Korean churches.

Historically, there have been many difficulties within the Korean Church (e.g. Japanese colonization and the Korean War). The Korean Church has overcome those difficulties and made every effort to build, protect, and renew the church.\(^9\)

While there are some contemporary efforts of organizations and local churches for renewal in Korea,\(^10\) there is no clear data about the results of these organizations and churches. As a result, the *Gajung* church ministry of SBCH is worth researching. Not only is SBCH changing and building up its members through its own ministry, SBCH is attracting other churches, pastors, and members into this house church ministry by providing seminars and conferences. Thus, they are making a movement and developing their own network. At this point, it is necessary to observe and evaluate the movement from the perspective of church renewal.

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\(^10\) Pil Won Min, “A Case Study of the Contemporary Church Renewal Movement in Korea” (PhD Thesis, Asbury Theological Seminary, 2010). Min had a case study of contemporary Korean church renewal with 2 organizations and 4 local churches in South Korea.
IV. Research Questions

The following questions guided my research:

1. What are the theological, sociological, or cultural reasons that need the renewal of the Korean Churches in Korea?

2. What historical and contemporary models have influenced SBCH, and how is SBCH house church model different from other models (for example, Methodism, Cell church, Missional church, Organic (Simple) church, and Fresh Expressions?

3. What are the practices and characteristics of the ministry of SBCH that make this house church ministry a renewal movement, and how can they be evaluated with the ten marks of the mediating model (to be explained later)?

4. What signs are seen among the leaders, how do these signs (ethos) affect the new converts, members, and the surrounding community?

5. What missiological implication(s) can this movement provide in their structure and activities for the future Korean church renewal?

V. Delimitations

1. The field research (the case study) is limited to Seoul Baptist Church of Houston (SBCH) and three local churches that are involved with the Gajung church ministry in South Korea.

2. There are many Korean immigrant churches scattered around the world, which also need renewal; however, this research is limited to the Protestant
churches in South Korea with the additional inclusion also of the Seoul Baptist Church of Houston.

3. The numerical growth of the local church is not the main focus in this study even though numerical church growth may be a result of church renewal. Not every growing church can be described as a healthy church; thus, healthy and renewing churches do not necessarily mean numerically growing churches in this study.

VI. Definition of Key Terms

1. Church Renewal / Renewed church

The concept of renewal is found in the Bible. For example, Old Testament “speaks of the renewal of the covenant”\(^\text{11}\) and in New Testament, several terms are found. Peter mentioned the ideas of refreshing and restoration in his sermon (Acts 3:19-21) urging people to repent. According to H. Snyder, “[t]he term ‘refreshing’ (anapsuxeos, [ἀναψυχέω]) derives from the idea of reviving by fresh air, and the idea of ‘restoration’ (apokatastasis [ἀποκατάστασις], here only in the New Testament) suggest a complete restoration or re-establishment. Peter, in other words, proclaims the Good News as bringing an initial renewal which will lead finally to a complete restoration of the created order.”\(^\text{12}\) Paul says this in his letters, “but be transformed by the renewing (ἀνακαινοσίας) of your minds” (Rom 12:2, NRSV), “our inner nature is being renewed (ἀνακαινώ) day by day” (2 Cor 4:16), “and to be renewed (ἀνανεώ) in the spirit of


\(^{12}\) Ibid., 187.
your minds” (Eph 4:23). As Snyder points out, however, “these passages apparently refer more to personal Christian experience than to the corporate aspect suggested by “church renewal.”

According to the Miriam Webster Dictionary, renewal is “the state of being made new, fresh, or strong again: the state of being renewed,” and revitalize means “to make (someone or something) active, healthy, or energetic again.” The direct linguistic connection between the Greek terms stated above and the English terms with the meaning (healthy, fresh, etc.) may not be seen. These Greek terms for renewal, however, were used for “personal” and “inner man” and the subject of the renewal is “the Spirit of God.” Thus, church renewal can be understood as of church being fresh and healthy with God’s people whose inner man is renewed, by the Spirit of God. This will be more clearly seen in Snyder’s definition of church renewal below.

As Visser ’t Hooft pointed out, however, Church renewal does not mean “mere innovation, the creation of something different for the sake of change or for the sake of adaptation to the most recent historical developments,” nor does it mean “the replacing of the Church which began at Pentecost, by some newly invented religious institution or

13 Ibid.; Cf. This idea is also can be found in H. Snyder’s earlier writing, “The Energies of Church Renewal.” Journal of Theology (United Theological Seminary) 93 (January 1, 1989): 37-47.


Renewal is not a simple program. It requires God’s hand with His coworkers in the power of love. According to Snyder, “Church renewal is the process by which God’s Holy Spirit, working through willing and spiritually sensitive believers, restores the church to health and vitality.” I used this definition in this research.

Snyder defined a renewed church as “one which operates functionally as body of Christ, exhibiting the essential character of the church as described in the New Testament (for example, in such passages as Ephesians 4, 1 Corinthians 12-14, and Romans 12).” In this study, what I considered to be a renewed church in Korea was examined and evaluated by the ten marks of the mediating model of Snyder. This is presented in the theoretical framework, below.

2. Renewal Movement

A renewal movement, according to Snyder, is

a sociologically and theologically definable religious resurgence which arises and remains within, or in continuity with, historic Christianity, and which has a significant (potentially measurable) impact on the larger church in terms of number of adherents, intensity of belief and commitment, and/or the creation or revitalization of institutional expressions of the church.

In this study, SBCH with Gajung (house) church ministry and other churches that


18 Ibid., 38.

19 Snyder, Yes in Christ, 188.

20 Howard A. Snyder, Signs of the Spirit : How God Reshapes the Church (Eugene, Or. : Wipf and Stock, 1997), 34.
follow the ministry of SBCH were reviewed to see whether this *Gajung* ministry can be seen as a renewal movement in its resurgence among Korean Churches, its expanding ministry beyond SBCH itself and its Baptist denomination with 271 adherent churches,\(^\text{21}\) and its revitalizing impact to other churches as a model to reach out to non-believers through this *Gajung* (house) church ministry.

3. **House Church / *Gajung* church**

According to House Church Ministry International run by SBCH, they define the house church as follows:

The purpose of the House church is to recover vitality of the first century church’s faith community. … The House Church is led by a layman [sic] who acts as a shepherd and carries out many of the responsibilities of a full time pastor. The House Church is composed of 6 to 12 members who meet together on a weekly basis at member’s home. It is a faith community which engages in the Christian acts of worship, education, fellowship, witnessing and mission.\(^\text{22}\)

In distinction from other house church systems such as, for instance, cell groups, SBCH calls their house church as ‘*Gajung*’ church, that means house (home, or, family) in Korean, to describe better the love and the intimacy within each of their house churches.\(^\text{23}\)

4. **Mokja / *Moknyeo* (shepherd/shepherdess), *Mokjang* (farm or pasture), and *Chowon* (prairie)**

In SBCH, *Gajung* (house) church leaders are called *Mokja* (shepherds) or *Moknyeo* (shepherdesses). The basic unit of the house church is called a *Mokjang* (farm

\(^{21}\) According to House Church Ministries International of SBCH, as of March 31, 2016, 271 churches are registered in their network.

\(^{22}\) [http://www.housechurchministries.org/html/info/info01_1.htm](http://www.housechurchministries.org/html/info/info01_1.htm) [accessed Jan 31, 2014]

\(^{23}\) Young G. Chai and Daniel Chai, A New Testament Church in the 21st Century: The House Church (Houston, Tex.: GLPI, 2010), 22.
or pasture), and groups of pastures form a Chowon (prairie). These terms are also used among the churches that follow this Gajung (house) church ministry of SBCH.

5. Mediating model of church renewal

“Mediating model” as defined by Howard Snyder is a model in the middle between the institutional view and the charismatic view of the church which incorporates some elements of each. It is proposed by Snyder as more authentic to the biblical nature of the church and as holding potential for avoiding either compromising the vitality of renewal or causing a split due to renewal.

VII. Theoretical Framework

Several doctoral dissertations have studied the Gajung (house) church ministry of SBCH from various perspectives. One tried to see this Gajung church ministry of SBCH through the lens of church growth, a second saw from the perspective of the role of small group leaders, another focused on Adult education, and finally another wanted to review this ministry with the perspective of Church planting. I want to look at this

24 Ibid.

25 Snyder, Signs of the Spirit, 276.; This is found also in Howard A. Snyder, The Radical Wesley: The Patterns and Practices of a Movement Maker (Franklin, Tennessee: Seedbed Publishing, 2014), 152–159.


ministry of SBCH through the lens of Church renewal because the claimed purpose of the house church ministry of SBCH is “to recover vitality of the first century church’s faith community.”

I chose, first, Howard Snyder’s mediating model to see and evaluate their ministry in the renewal perspective. Second, I used Aristotle’s *ethos* theory to determine how *ethos* as defined by Aristotle helps SBCH’s renewal ministry be effective.

1. Snyder’s Mediating Model and its ten marks

In his book, *Signs of the Spirit: How God Reshapes The Church*, Snyder sought an answer to the question of how can an institutional church be renewed based on the stories of Pietism, Moravianism, and early Methodism. By comparing those movements he presented a mediating model in the two extreme ways of seeing the church renewed. Snyder pointed out that there has been a tendency to view church renewal primarily in one of two ways, either in the institutional view or in the charismatic view. In the institutional view, the church (and her structure), as God’s saving institution on earth, does not have anything essentially wrong even in periods of decline or unfaithfulness in her history. The problem is the people that are in it. Thus, renewal is, as the spiritual renewal of individual people, to restore people to a certain level of faith or action defined by the church as normal. From this perspective, any kind of renewal movement with new structure causes suspicion and tension. As a result, the renewal body either, 1) becomes radicalized and leaves or be forced out of the institutional church,


as in the case of the Waldensians, the Montanists, and the Methodists, 2) loses its vitality like the Continental Pietists, or 3) becomes accommodated to the institutional church with limited recognition and place in the structure, as in the case of Catholic religious orders.  

In the charismatic view, the church, as a spiritual organism and community, is perceived to have direct contact with God and is a channel of his grace (charis) in order to have life and power, regardless of the form of the church. Concerned with the whole experience of the church and with the visible expression of the church as a renewed community and people, this view thinks that the traditional and institutional forms have many obstacles to renewal and expects these forms to be changed. In this sense, this view conflicts with the institutional view. This view also has the same three options of separation, losing power, or accommodation within the structure.  

Snyder proposed a middle way that avoids these deficiencies and incorporates the truth of both views. Snyder proposed ten marks of a mediating model that has “a renewing structure which brings new life to the larger church without either compromising its own vitality or causing a split” and suggests this mediating model can be used for “comparing and evaluating various renewal movements, including contemporary ones.” The ten marks of the mediating model are:  

1) “The renewal movement ‘rediscoveres’ the Gospel.” This means, through  

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32 Ibid., 270–271.  
33 Ibid., 271–273.  
34 Ibid., 276.  
35 Ibid., 280.
experience and thinking, people discover “a new dynamic” that changes “their perception of the nature of the faith, or of its essential core, thus constituting or leading to a new model or paradigm of the Gospel and of the church.” Snyder said, as a distinctive factor in renewal movements, this should be a key element of any mediating model.36

2) “The renewal movement exists as an ecclesiola.” According to Snyder, an ecclesiola, as a smaller but intimate church within the church where the Christian faith can be fully experienced, sees itself “not as the true church in an exclusive sense, but as a form of the church which is necessary to the life of the larger whole, and which in turn, needs the larger church in order to be complete.”37

3) “The renewal movement uses some form of small-group structure.” An ecclesiola has a certain small-group form in the local church and is generally composed of twelve or less persons who meet weekly.38

4) “The renewal movement has some structural link with the institutional church.” Snyder claims that this is important for the renewal structure to exert a revitalizing influence without split or division.39

5) “Because it sees itself not as the total church but as a necessary part of the church, the renewal structure is committed to the unity, vitality, and wholeness of the larger church.” The concern of the renewal structure is not only for its immediate context, whether denomination or theological or ecclesiastical tradition, but also even for

36 Ibid., 276–277.
37 Ibid., 277.
38 Ibid.
39 Ibid.
the universal church.\textsuperscript{40}

6) “The renewal structure is mission-oriented.” With the emphasis on practical ethics combining faith and love and linking belief with everyday life, the renewal structure has specific purpose and mission to witness to the world in ways such as evangelism, church unity, or social reform, beyond the mere extension of spiritual renewal.\textsuperscript{41}

7) “The renewal movement is especially conscious of being a distinct, covenant-based community.” As a restricted community with the voluntary commitment of the members to each other, the renewal movement puts high value on “face-to-face relationship, mutuality, and interdependence.” It emphasizes Scriptures about “koinonia, mutual encouragement, and admonition within the body, and sees itself as a primary structure for experiencing these aspects of the church.” Based on a mutually well-understood covenant, the structure is able to discipline its members, even to the point of exclusion.\textsuperscript{42}

8) “The renewal movement provides the context for the rise, training, and exercise of new forms of ministry and leadership.” By emphasizing the gifts of the Spirit and the priesthood of believers, “the renewal group provides both opportunities for leadership and service and a natural, practical environment for training new leaders.”\textsuperscript{43}

9) “Members of the renewal movement remain in close daily contact with society,

\textsuperscript{40} Ibid., 278.
\textsuperscript{41} Ibid.
\textsuperscript{42} Ibid., 278–279.
\textsuperscript{43} Ibid., 279.
“and especially with the poor.” Church renewal movements differ at this point. Some appeal to the poor while others do not, or to a lesser degree. However, Snyder’s conclusion was that “movements which appeal to and spread among the poor are both more radical and more socially transforming than those which do not.”

10) “Finally, the renewal structure maintains an emphasis on the Spirit and the Word as the basis of authority.” “The renewal movement stresses the Spirit and the Word as the ultimate ground of authority, but within limits also recognizes the authority and traditions of the institutional church.”

2. *Ethos* of Aristotle

Aristotle defined rhetoric as “an ability, in each [particular] case, to see the available means of persuasion.” Persuasion occurs “in an interplay between the speaker, the message, and the audience, with a (cultural and historical) context.” Ethos is “the character of the speaker” that helps persuasion. “[There is persuasion] through which “whenever the speech is spoken in such a way as to make the speaker worthy of credence.”

The Korean church today is getting low credibility with the Korean people and...
is facing hostility or bitter resistance from many Korean people as shown even in the case of being kidnapped by the Taliban. The Korean Church is asked to witness ‘not in word or speech, but in truth and action’ (1 John 3:18, NRSV). That is to “attempt to combine faith and love; to link belief with everyday life.” As the Korean Church gives a witness to the world, people will be “asking whether the speaker [Korean Church or Korean Christians] can be trusted and believed.” By showing their credibility through their life, the witness of the Korean Church “can be trusted and believed.”

In this sense, ethos in Christian life, specifically hospitality that is experienced through the Gajung church ministry of SBCH, may present a certain and specific way for the Korean Church to be renewed. For instance to be ‘mission oriented,’ as is indicated in the sixth mark of Snyder’s model. Mission is not “something ‘out there’ or ‘over there’ because the house church exists and functions as a de facto mission group.”

VIII. Review of Relevant Literature

In order to frame the discussion on the characteristics of the Gajung church ministry of SBCH and how these can be evaluated with a mediating model, I provide a literature review in four areas: need for church renewal in Korea, house church and its

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Snyder, Signs of the Spirit, 278.


characteristics as a renewal movement, *ethos*, and historical and contemporary models to compare.

1. Need for Church Renewal

In addition to phenomenological reasons, theologically speaking the church needs to be renewed. *Ecclesia reformata semper reformanda.* The motto of the Protestant Church to reform and to renew the church was not for the Protestant Church only. Any organization or institution needs to be renewed throughout its own history. This is why church renewal can be traced not only from the middle ages but also even from the Old Testament. Visser ’t Hooft found the renewal of “giv[ing up] old ways” in the history of “the dramatic dialogue between the Maker of the Covenant and the breakers of the Covenant.” He also saw renewal in the tension of already and not yet in the New Testament. Christians are *already* new creatures but *not yet* transplanted to the Kingdom, that is, they still need renewal.

Lovelace found renewal patterns in the scriptures: “cyclical” model with the repeated pattern of “(1) appearance of a new generation, (2) popular apostasy and enculturation, (3) national affliction, (4) popular repentance and agonized prayer and (5) the raising up of new leadership and restoration” from the Old Testament and

53 Andrew Atherstone, “The Implications of Semper Reformanda,” *Anvil* 26, no. 1 (2009): 31. Atherstone presents the roots of the saying in the writing of Dutch theologians in the 1670s while acknowledging that the teaching of the great reformers in the sixteenth century was not substantially different from this saying.


55 Ibid., 33–35.

“continuous” model “under the lordship of Christ” whom people need to follow and have a union with.\textsuperscript{57} In addition to the biblical models for renewal, throughout church history, many and various efforts to renew the church have been made. Before the reformation, according to Thomas P. Rausch, there had been renewal efforts such as monastic movements and new orders of Celtic monasticism, Benedict monasticism, Cistercians, Franciscans, or Dominicans.\textsuperscript{58} Even after the reformation, the church made efforts to live according to the gospel in order to renew the church as in cases such as Pietism and Methodism. Thus, the need for church renewal has always existed throughout history.

In the continuity of the constant efforts for the church renewal in general, the South Korean churches in the Protestant tradition of reforming, also raises an essential question about the church after church growth in the 1990’s. HakJoon Lee, a Korean professor at Fuller Theological Seminary, pointed out the current crisis of the Korean church by criticizing the tendency of seeking the church growth and material blessings:

The biggest concern in the church is the numerical growth of the church and blessings. … The blessings in this world (success, health, wealth, success of children) were distorted as the whole purpose of the faith … The reason we have many problems with moral ethics is that we have a serious problem in teleological ethics. … For what or whom does the Korean church exist? Church itself or God?\textsuperscript{59}

So at this point, seeking church growth and achieving it should not be the self-satisfaction or pride of the Korean church. Rather, the Korean church needs to keep in mind the

\textsuperscript{57} Ibid., 73ff.
\textsuperscript{58} Thomas P. Rausch, \textit{Radical Christian Communities} (Collegeville, Minn.: Liturgical Press, 1990), 35–83.
warning of Visser ’t Hooft, “the real danger for the church is to live not in persecution but in a false security … [that is], its rejection of the renewal.”\(^{60}\) The need of church renewal of Korean church will be more developed in Chapter 2. II.\(^{61}\)

2. House Churches

How then can South Korean Churches be renewed? Snyder defined church renewal as “the process by which God’s Holy Spirit, working through willing and spiritually sensitive believers, restores the church to health and vitality.”\(^{62}\) For this process, Korean churches need a setting for the believers to work with Holy Spirit to restore the church to health and vitality. Snyder stressed the importance of small groups in church renewal process based on his research on Pietism, Moravianism, and Methodism. He presented the second and third marks of the mediating renewal model as follows: “\(^{63}\)he renewal movement exists as an ecclesiola … [and] … uses some form of small-group structure.”

Small groups, specifically house churches, represent be a good starting point to review for better understanding the house church ministry of SBCH for Korean church renewal. Floyd Filson, a former New Testament professor at Presbyterian Theological Seminary, based on the biblical references and archaeological traces for physical condition such as a chapel in a private house, affirmed that the Christian movement was really rooted in the homes that enabled the Christians to have a distinctively Christian

\(^{60}\) Visser ’t Hooft, The Renewal of the Church, 69, 70–71.

\(^{61}\) Infra, 62.


\(^{63}\) Snyder, Signs of the Spirit, 277. Italics are from the source.
worship and fellowship from the very first days of the apostolic age even though first believers used to worship in the temple and synagogues with fellow Jews in Jewish context.\textsuperscript{64} Alan Kreider also affirmed this. He said, “The church of the centuries was rooted in the \textit{domus}, both the physical space and the cluster of people who lived there, both kin and not kin. … Throughout Christianity’s first four centuries, the church was primarily a domestic phenomenon.”\textsuperscript{65} Robert Banks understood that the church (or, \textit{ekklesia}) for Paul meant “actual gatherings of Christians … in a local area [in homes] conceived or defined as a regularly assembling community”\textsuperscript{66} where love is revealed through “the interaction between Christian brothers and sisters” and leads them “into a real depth of relationship with one another” as in family.\textsuperscript{67}

Thus, house church can be understood as a church that regularly meets in homes for worshipping and deep relationships of love. Del Birkey, based on his experience of the house church ministry in his home, affirmed the house church as a model for renewing the Church, where people can experience the accountability and the support for personal struggles and growth.\textsuperscript{68} He argued that the house church “has been in the past – and might be in the future – the structure most capable of expressing and propagating the

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\textsuperscript{65} Alan Kreider, \textit{The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire} (Grand Rapids, MI: Baker Academic, 2016), 79.


\textsuperscript{67} Ibid., 53.

unique faith of biblical Christianity.” Wolfgang Simpson, a German church planter and author, also affirmed the importance of the house church as a church that “not only had a message, but was the message” and that “transfer[s] Kingdom values [and] transform[s] the lives.”

Most Korean churches have Kuyeok (regional group). To some, this Gajung church ministry is another name of Kuyeok (regional group). The problem in Korean churches is that these Kuyeok (cells) usually function as “another organizational or management tool,” according to Peter Bunton. The significance of the Gajung (house) church ministry of SBCH for South Korean Church renewal is here. SBCH perceives a Gajung (house) church as one small church (ecclesiola) for worship, fellowship, discipleship (cf. mark eight of Snyder’s mediating model), and mission (cf. mark six of the mediating model); the whole congregation, however, exists as the supporting body for the house churches (cf. mark four and five of the mediating model).

3. Ethos and hospitality

For Church renewal through the Gajung (house) churches, ethos and hospitality can be developed and maintained to make disciples and reach non-believers. Until now, the Korean church has basically focused on doctrine, words, and logic in discipleship training programs and in evangelism. For instance in evangelism, ‘Four Spiritual Laws’ or ‘Evangelism Explosion’ has been used to train church members and send them to

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69 Ibid., 78.

70 Wolfgang Simson, The House Church Book: Rediscover the Dynamic, Organic, Relational, Viral Community Jesus Started (Carol Stream, IL: Barna Books, 2009), xi–xii. Italics was from the source.

71 Peter Bunton, Cell Groups and House Churches: What History Teaches Us (Ephrata, Pa.: House to House, 2001), 81.
house to house. However, recently, Korean Christianity is losing credibility due to reports of misdeeds in the church and the discrepancy between words and deeds. In this sense, *ethos* that gives credence and credibility is meaningful for the Korean Church to renew herself and reach non-believers.

The importance of *ethos* is confirmed by several authors. As “the predominant meaning” in Aristotle, George Kennedy interpreted *ethos* as “‘moral character’ as reflected in deliberate choice of actions and as developed into a habit of mind.” Aristotle said “[there is persuasion] through character whenever the speech is spoken in such a way as to make the speaker worthy of credence. … character is almost, so to speak, the controlling factor in persuasion.” St. Augustine also confirmed the importance of *ethos* in this sense. “More important than any amount of grandeur of style to those of us who seek to be listened to with obedience is the life of the speaker. A wise and eloquent speaker who lives a wicked life certainly educates many who are eager to learn, although he is useless to his own soul.” In defining eloquence, Ralph Waldo Emerson appealed to the importance of *ethos* very succinctly but powerfully. Emerson wrote, “eloquence is the art of speaking what you mean and are.”

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72 Cf. fn 48. Christian Ethics Movement of Korea, “2010 한국교회의 사회적 신뢰도 여론조사 [2010 Survey on Social Credibility about Korean Church]” Only 17.7% of respondent answered that they trust Korean Christianity in overall. About the credibility of the words and the deeds of Christians, only 16.5% answered positively.


74 Ibid., 37–38.


76 Ralph Waldo Emerson, *Journals of Ralph Waldo Emerson, with Annotations*, vol. 9 (Boston: Houghton Mifflin, 1909), 342, accessed April 14, 2014,
Ethos as moral character is attested by the life of early Christianity. Michael Green stated that the early Christians were at times criticized as “plagues” or “social misfits” and accused of “atheism, incest and cannibalism.” However, they were able to overcome these criticisms and barriers and to reach Jews and even Gentiles. According to Green, the life of Christians played a role in attracting others to Christianity:

“Undoubtedly the love of the Christians had a lot to do with it, and so did the moral qualities they displayed, the warmth of their fellowship, … .” In a sociological analysis on the growth of the early church, Rodney Stark also pointed out that Christian morality played an important role, especially even in the situation of epidemics and plagues. In crisis of epidemic, with “Christian values of love and charity,” “Christians actually did minister to the sick while the pagans mostly did not.” They had a different faith and lived different lives in the act of caring for even pagans in their relationships. Due to this, according to the belief of Stark, “pagan survivors faced greatly increased odds of conversion because of their increased attachments to Christians.” Kreider also stated the same thing with comparing the responses between the pagans and the Christian communities. He pointed out that “the Christian community responded to the crisis not

http://hdl.handle.net/2027/nyp.33433067284202.


78 Ibid., 175.; Kreider, *The Patient Ferment of the Early Church*, 60. Kreider points out that “entering the church was difficult, but the difficulty was not financial; it was ethical and moral.”


80 Ibid., 83.

81 Ibid., 93.
by cultic acts to appease the gods but by practical deeds to help suffering people.”

The hospitality of the Gajung (house) church can demonstrate a positive Christian ethos. Donald Riddle asserted that “early Christian hospitality is one of the most charming features.” According to him, Paul’s passages for hospitality relate to “a generalized pattern of behavior which was expected to apply universally”:

Thus when Paul refers to hospitality in Romans 12 he is not exhorting only the Romans, … It is of the essence of paraenesis that its ethical patterns are general, and universally applicable among Christians. Thus it is of the highest importance that the epistolary paraenesis includes hospitality in the Christian ethos.

Christine Pohl also insisted that hospitality as “response to the life of faith” is “not optional for Christian, nor is it limited to those who are specially gifted for it. It is, instead, a necessary practice in the community of faith” making “the Christian life both credible and inviting.”

John Koenig affirmed the broadness of hospitality as experienced in the New Testament church. As “partnership with strangers,” for instance, hospitality “tends toward a greater inclusiveness. On the one hand it signifies a joining of cobelievers,

82 Kreider, The Patient Ferment of the Early Church, 62ff, 65.


84 For information. Parenesis is “discourse whose aim is to exhort or persuade the reader or auditor. Benjamin Fiore, “PARENESIS AND PROTREPTIC,” The Anchor Bible Dictionary (New York: Anchor Bible, 1992), 162.


87 Ibid., 31.

88 Ibid., xi.
friends, and so on, … on the other hand, [it] also suggests the forming of alliances with outsiders, foreigners, enemies, and so forth, … .”\textsuperscript{89} Thus, hospitality plays a role to reach out to non-believers and build relationships. Korean theologian Joon-Sik Park also affirmed the importance of hospitality in Christian life. By showing “authentic difference from the rest of the world” in hospitable community, Christians can have chances to avoid “invalidat[ing] [their] witness [of the words].”\textsuperscript{90}

In practicing hospitality, however, there are some points to be cautious. First, by quoting Edith Schaeffer of L’Abri fellowship, Pohl asserted that while exerting hospitality to respond to the need, “it is imperative to remember that it is not sinful to be finite and limited.”\textsuperscript{91} Second, hospitality should not be taken as “another marketing tool”\textsuperscript{92} for church growth. Third, like Pohl, Park reminded that “hospitality is neither equal to evangelism nor simply a means to evangelism; it is a primary context for evangelism, [because] in the context of hospitality, the gospel becomes vital and visible.”\textsuperscript{93} The message of the church, or the good news, may not be new to Korean society now, but it has “to be proved good and true.”\textsuperscript{94}

Hospitality as a means to demonstrate the ethos of the Christian life is relevant to the house (\textit{Gajung}) church ministry of SBCH. \textit{Gajung} churches strive to invite friends

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\item \textsuperscript{90} Joon-Sik Park, “Hospitality as Context for Evangelism,” \textit{Missiology} 30, no. 3 (July 1, 2002): 389.
\item \textsuperscript{91} Pohl, \textit{Making Room}, 132.
\item \textsuperscript{92} Ibid., 144.
\item \textsuperscript{93} Park, “Hospitality as Context for Evangelism,” 385–6.
\item \textsuperscript{94} Ibid., 392.
\end{itemize}
and show their Christian life. In this ministry, even though sometimes their resources and strengths are limited, they struggle to sustain their Christian maturity, to encourage each other, and to create opportunities to reach unbelievers through serving families, friends, colleagues, visitors, or strangers.

4. Other models of Church to compare

To understand and evaluate better the Gajung (house) church ministry of SBCH in the perspective of renewal, there are several models for comparison and differentiation. I have selected a few of the more popular and contemporary models to highlight this comparison: Methodism, Cell Church, Missional church, Organic (Simple) church, and Fresh Expressions.

First, SBCH ministry can be compared to Methodism as a historical model. Snyder and Henderson help to compare the structure (class meeting, band, and society) and its running with the Gajung (house) church, prairie meeting, and the whole church.

Second, it can be compared with Cell Church. There are several similar points to compare and evaluate. In his book, Neighbour stated “the primary assignment in a cell group church is to develop ‘Basic Christian Communities’” where there are mutual

95 The former senior pastor of SBCH, who started this house church ministry, once said SBCH ministry resembled Methodism.

96 Snyder, The Radical Wesley.


98 Chai, 구역조직을 가정교회로 바꾸라 (KuYeok Jojikeul Gajung Kyohoero Bakura / [Change KuYeok(Divisions) Structure into House Church], 32. Pastor Chai said he was affected by Neighbour’s book.

99 Ralph W. Neighbour, Where Do We Go from Here? : A Guidebook for the Cell Group Church, Revised. (Houston, Tex.: Touch Publications, 2000), 113.
commitments, sense of belonging, and sharing lives; thus the communities can make disciples “in the context of living, not studying.” Building communities for the experience of Christian faith through life, not through study, is the major contact point with the Gajung (house) church ministry of SBCH that emphasizes to be examples through serving others.

Besides “body life” evangelism through building communities and making disciples, using the term of Shepherd in the ministry is also similar. Leaders are called as shepherds (Mokja in SBCH) and a group that is lead by a shepherd (Mokja) is called Mokjang (a farm) in SBCH.

Third, Missional Church has some points for comparison. Missional church understands herself and her mission in terms of missio Dei. Basically this is a shift from “ecclesiocentric” understanding to “theocentric” understanding of church and mission. In this understanding, as God’s instrument, the church’s goal is not in the membership increase by attracting people in the church buildings. As a sent people and a participant in missio Dei, the church does not have missions as one of many programs. The understanding moves “from church with mission to missional church.” In this understanding, local churches “become mission agencies in their neighborhoods and communities.”

100 Ibid., 120.
102 Ibid., 6.
SBCH shows some traces as a missional church even though it does not perfectly fit into this category. SBCH’s effort to have the members come out of church buildings and to have them stay with neighbors is revealed in the use of *Mokjang* (House church) in Friday night at their homes.

Fourth, Neil Cole used “organic churches” to indicate the new churches he started at homes. With this new term, he wanted to “emphasize the healthy life and the natural means of reproducing.”

Instead of using house church, Cole is using the term of ‘organic church’ because “Christ’s church is not contained by any building” and churches can meet everywhere such as parks, parking lot, a pub, or even a strip club.

He claimed that this church is a change from “becoming just another attraction-oriented ‘y’all come to us’ form of church to actually becoming a missional and incarnational church that goes to the lost,” that is, it is “to bring Jesus to lost people” not “to bring lost people to Jesus.”

Even though the ministry of SBCH and that of organic church are not identical, there are several similarities. First of all, using the small group to get to lost people is similar in these two ministries. And the way multiplication occurs when the small groups grow big is also similar to the way of *Mokjang* in the ministry of SBCH. As organic church sends some to another coffeehouse to start other churches when the gathering

104 Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco: Jossey-Bass, 2005), 22–23. Neil Cole also using the term “simple church” and use it interchangeably because the church they started were small and simple, and they value “a simple life of following our Lord” and avoid “many of the complexities of the conventional church.” (p.26)

105 Ibid., 23.

106 Ibid., 24.
grows instead of moving to a bigger home, Mokjang split into two, when Mokjang members gather over twelve. Both churches are “not heavily dependent upon trained clergy.” However, there is also a difference between these two ministries. The biggest difference between these two is found in the relationship with the traditional church. While organic churches are independent, Mokjang as a house church stays in SBCH and SBCH stays in its denomination.

Fifth, Fresh Expressions of Church, that was started in England and now is spreading around the world, is a new church planting movement to reach un-churched and de-churched people. As a new church planting movement to reach non-believers, “a [F]resh [E]xpression” is defined as,

a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, incarnational mission and making disciples; It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.

Both Fresh Expressions and the Gajung church aim to reach non-believers. As Fresh Expressions are “primarily for the benefit of people who are not yet members of any church,” Mokjang is a place to invite non-believers. When existing Christians visit Sunday worship services with the intention of transfer from other church, they are generally refused to register and SBCH also gives advice in the church bulletin to serve

107 Ibid., 27.


109 http://www.freshexpressions.org.uk/about/whatis [accessed on Dec 20, 2016]
the other church that needs them more.\textsuperscript{110} In addition, as Fresh Expressions may need some supports and helps from the existing churches, in the \textit{Gajung} church ministry, the united church supports the \textit{Mokjang} in various ways, for example, Bible studies and Sunday school for children.

However, there are also some differences between these two ministries. The apparent difference between these two ministries lies in the approach types to mission: “Attractional,” “Engaged,” and “Incarnational.” While, as a church planting movement, Fresh Expression’s approach is “Incarnational” of “go and then stay” because it aims to plant an independent congregation, the \textit{Gajung} church’s approach is “Engaged” to “go and then come”\textsuperscript{111} because a local church is the sum of \textit{Mokjang} (\textit{Gajung} churches). In addition, while Fresh Expression may have a possibility to introduce the new members to the larger church for their growth, \textit{Gajung} church encourages non-believers to come to the whole congregation for their growth through Bible studies, the corporate worship service, or prayer meetings.

Through this discussion, the \textit{Gajung} (house) church ministry of SBCH and her following churches were evaluated as to whether their ministry is simply another name of Church Growth and this is what they want, or, this is a needed church renewal model for the Kingdom growth with Kingdom consciousness to build up the community of God’s

\textsuperscript{110} In the bulletin, the advice statement reads as “if you are a visitor who has already accepted Jesus and has the confidence of salvation, we encourage you to go to other churches that need you more.”

\textsuperscript{111} Moynagh, \textit{Church for Every Context}, xvii. Moynagh introduces “Three approaches to mission by the local church.” First type is “Attractional” type of making people “come,” second is “Engaged” type of “go and then come,” and third type is “Incarnational” type of “go and then stay.”
people as the agent of God’s mission.\textsuperscript{112} In this sense, Natural Church Development (NCD) is excluded, even though it presents eight quality characteristics as principles for a healthy church\textsuperscript{113} and some principles (e.g., holistic small groups, need oriented evangelism, and loving relationship) are relevant to the ministry of SBCH. The ultimate goal of NCD is Church Growth apart from its vitality.\textsuperscript{114}

In sum, various attempts or models of church renewal have been made (e.g., Cell church, Missional church, Organic church, or Fresh Expressions of Church). Among these, the \textit{Gajung} (house) church ministry of SBCH can provide a church renewal model for the South Korean Church by showing characteristics that can be evaluated by the ten marks of the mediating model of Snyder and by providing a the \textit{Gajung} (house) church (a farm, or, \textit{Mokjang}) as an \textit{ecclesiola} where the members can experience and develop Christian \textit{ethos}.

\textbf{IX. Research Methodology}

1. Research Approach

For my field research, to understand this \textit{Gajung} church ministry of SBCH and including three local churches in Korea and to answer my research questions, case study research methods were used. For this study, I depended on Robert Yin’s case study method. According to Yin, a case study is “an empirical inquiry that investigates a

\textsuperscript{112} Howard A. Snyder, \textit{The Community of the King}, Revised. (Downers Grove, Ill.: InterVarsity Press, 2004), 13ff, 138ff.


\textsuperscript{114} Ibid., 52. This ultimate goal is seen in the analogy of eight staves of barrel. The shortest one should be lengthened to hold more water, that is, to grow more.
contemporary phenomenon in depth and within its real-life context.”

I observed the Gajung (house) church ministry and the lives of individuals of SBCH especially from the ten marks of a mediating model and ethos (or, hospitality) point of view. In addition, this research was a multiple-case study because this study engaged not only SBCH but also three churches that are following the SBCH model in South Korea. The selected cases were as follows:

2. Selected cases (churches)

1) Seoul Baptist Church of Houston (Houston, U.S.; Baptist)

Rev. Young G. Chai, as a third senior pastor and now retired, started the Gajung (house) church ministry when he came to SBCH in 1993. With his experience from serving churches as a lay leader, he has made efforts to equip the members under the house church context. SBCH provides various Gajung (house) church seminars, conferences, trainings, and so on for pastors and leaders (shepherds) of other churches, who are in their house church network and are interested in this ministry. The ministerial goal is “A church to save souls and make them disciples.” SBCH has grown from around 100 members to around 2,000 members including children and has around 200 Mokjangs and Mokjas.

2) Down Community Church (Seoul, S. Korea; Presbyterian)

Established in January, 1994 with about 20 members including children, this church named Down with the hope to be down in front of God and people. Down church

\[\text{Robert K. Yin, } \textit{Case Study Research: Design and Methods}, 4\text{th ed., Applied social research methods series: 5} \text{ (Los Angeles, Calif.: Sage Publications, 2009), 18.}\]

\[\text{Ibid., 53f.}\]
changed the ministry format to the house church following SBCH house church ministry in 2009. As of March 2013, this church has 54 Mokjangs. In 2010, this church planted one local church.

3) NamSong Church (Seoul, S. Korea; Presbyterian)\textsuperscript{117}

NamSong church was planted in November 1999 with around 60 members by a church which was well-known among Korean Christians. When the church grew to around 150 members, the senior pastor and church leadership led the change into Gajung church ministry after he read some testimonies of lay leaders in this Gajung church ministry. NamSong church has 23 Mokjangs.

4) Eunhang Church (Pusan, South Korea; Presbyterian)

Rev. Han E. Lee, after about 20 years of traditional ministry with the success of church growth from 30 to 2000, changed his ministry format into SBCH house church ministry from Oct. 2010. Eunhang church has 138 Mokjangs as of March 2014.

3. Data Collection

Yin suggests six sources of evidence for data collection: documentation, archival records, interviews, direct observation, participant-observation, and physical artifacts.\textsuperscript{118} Among these six sources of evidence, three sources (documentation, interviews, and participant observation), as a data triangulation, were used to increase the reliability of this study.\textsuperscript{119}

\textsuperscript{117} This author had difficulty entering into contact with Shepherd church which I selected in the proposal, so with the recommendation of Rev. Young G. Chai, Shepherd church was replaced with Namsong church.

\textsuperscript{118} Yin, Case Study Research, 98ff.

\textsuperscript{119} Ibid., 114f.
Documentation

For this research, several types of documentary information were collected such as church constitution and covenant, church bulletins, letters (or columns) of the senior pastor to members, annual reports of church, and so on. All the documents were photocopied, printed, or saved electronically.

Interviews

As “one of the most important sources of case study information,” interviews were done on two levels: “satisfying the need of [my] line of inquiry while simultaneously putting forth ‘friendly’ and ‘nonthreatening’ questions in [my] open-ended interviews.” Interviews were conducted with four basic groups in each church: pastors, or Mokjas (shepherds) or Chowonjiki (Mokja of Mokjas), deputy-shepherds (or, members), and new converts (or, new comers).

“In-depth interviews” were the primary type used in this research, employing conversation and a questionnaire based on the ten marks of the mediating model and the credibility of believers. Four rounds of interviews with the member of SBCH and two rounds of interviews with the members of other churches in South Korea were done. Secondarily, interviews with Pastor Chai were done two times not in SBCH but in South Korea during the Pastors’ Conference (Pyungchang, Oct 28-30, 2014). All interviews were sound recorded electronically with the consent of the interviewees.

Participant-observation

I tried to attend at least four meetings each week during my stay in each church:

120 Ibid., 106–7.
121 Ibid., 107.
the worship services on Sundays and Wednesdays, Mokjang meetings, the Life Bible study, and staff meetings. In case of SBCH, I also attended prayer meetings on Saturday mornings and weekly deacons meetings. Especially, in case of Mokjang meetings, I tried to stay in one Mokjang for two weeks in each church as a participant until my research ended so that I could build up intimacy and get deeper information in more comfortable contexts. I tried to observe the characteristics relevant to the ten marks and the demonstration of ethos.

Interviews and observations this author made can be summarized in the tables below:

<table>
<thead>
<tr>
<th>Interviews</th>
<th>Pastors</th>
<th>Ordained Mokja (or deacon/elder)</th>
<th>Deputy Mokja</th>
<th>New converts</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>SBCH (4 weeks, 5/25-6/22, 2014)</td>
<td>1 (+1)</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>* 4 rounds of interview</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>* 2 rounds of interview with the new converts</td>
</tr>
<tr>
<td>Down (2 weeks, 9/14-9/27, 2014)</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Namsong (2 weeks, 9/28-10/12, 2014)</td>
<td>1</td>
<td></td>
<td>2</td>
<td>1</td>
<td>2 rounds of interview</td>
</tr>
<tr>
<td>Eunhang (2 weeks, 10/14-10/26, 2014)</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Pastor’s Conference (10/28-30, 2014)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2 rounds of interview with Pastor Chai</td>
</tr>
</tbody>
</table>
## Mokjang / Chowon Meeting Observation

<table>
<thead>
<tr>
<th></th>
<th>Mokjang 1</th>
<th>Mokjang 2</th>
<th>Mokjang 3</th>
<th>Chowon</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>SBCH</td>
<td>1 week attendance</td>
<td>1 week attendance</td>
<td>2 week attendance</td>
<td>1 week attendance</td>
<td>All Friday Mokjang</td>
</tr>
</tbody>
</table>
| Down   | 2 week attendance | 2 week attendance | 1 week attendance |        | *1 Friday Mokjang  
* 1 Saturday Mokjang                |
| Namsong| 2 week attendance |        |          |        | Due to Seminar  
Schedule of this church,  
this author attended only one Mokjang      |
| Eunhang| 2 week attendance | 2 week attendance | 1 week attendance |        | *1 Friday Mokjang  
* 1 Saturday Mokjang                |

### Other Meetings

<table>
<thead>
<tr>
<th></th>
<th>Worship</th>
<th>Staff Meeting</th>
<th>Life Study</th>
<th>Jesus Accept Meeting (Monthly)</th>
<th>Etc</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sunday</td>
<td>Wednesday</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| SBCH   |         |            |            |                                | - 1 of All Mokja Meeting (Monthly)  
- 3 of Deacon’s Meeting (Weekly)  |
| (4 weeks) | 5      | 4          | 4          | 4                              | 1                                      |
| Down   |         |            |            |                                |                                        |
| (2 weeks) | 2      | 2          | 1          | 3                              | 1                                      |
| Namsong|         |            |            |                                | Gajung church Seminar                  |
| (2 weeks) | 1      | 2          | 2          | 2                              | 1                                      |
| Eunhang|         |            |            |                                |                                        |
| (2 weeks) | 2      | 2          | 0          | 2                              | 1                                      |

Gajung church Seminar

Mokja Retreat  
- All Mokja Meeting (Monthly)
4. Analytic Framework (Data Analysis)

Yin presents four general strategies for analyzing case study evidence: 1) relying on theoretical propositions, 2) developing a case description, 3) using both qualitative and quantitative data, and 4) examining rival explanations.\(^{122}\) In this research, as “the first and most preferred strategy,” I used the way of “relying on theoretical propositions”\(^{123}\) because this research relies heavily on Snyder’s mediating model with its ten marks and *ethos* theory. The propositions are, SBCH with their *Gajung* church ministry and the churches that follow SBCH’s ministry have the ten marks and have practices to increase *ethos* of members for Korean church renewal. Thus, the propositions helped “to focus attention on certain data [the ten marks and *ethos* related] and to ignore other data.”\(^{124}\)

Based on the ten marks of the mediating model of Snyder for church renewal, the characteristics and practices of the house church ministry of SBCH and other churches that follow this model were described, compared, analyzed, and evaluated. This research also tried to find whether there are other characteristics (for example, sharing meals for the extended family) that this ministry has, or, what is missing from the ten marks (for example, discipline to the point of exclusion and daily contact with the poor).

The practice of hospitality as Christian *ethos* that the leaders, members, and *Mokjang* (a house church) was reviewed. The practices and signs of *ethos* were

\(^{122}\) Yin, *Case Study Research*, 130ff.

\(^{123}\) Ibid., 130.

\(^{124}\) Ibid.
described to identify what were practiced, how they were practiced, and why they were practiced on the performer’s side and what did people experience and how did they experience, from the receiver’s side. Then, I showed how these practices were used for reaching non-believers and even affecting in Christian maturity.

X. Significance of the Research

1. There is a strong demand for church renewal in the South Korean context. This request is not only from within the church but also from outside the church. Thus, this research is one response to these voices.

2. The house church ministry of SBCH is making a movement among South Korean Protestant churches. Since it started in 1993, by Rev. Young G. Chai, even though it is not a rapid movement, it keeps moving and spreading among other churches making their own network. There are several organizations and churches that make efforts for the renewal of Korean Church. Apart from their efforts and labors, it is not traceable how pastors follow up after they attended seminars and conference of the organization, or, it’s not identifiable how each church affects other churches. In this sense, this study of SBCH’s Gajung (house) church ministry has its significance, that is gradually spreading among South Korean Church, connecting each others, and building up networks among them.

3. With regard to the ministries of SBCH, several doctoral dissertations have been

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125 YoungAn Kang et al., 한국교회, 개혁의 길을 묻다 [Hankook Kyohoe, Kaehyukeui Kileul Mutda / Korean Church, Asking the Road of Reformation] (Seoul, Korea: SaeMuKyeol Plus, 2013); YoonSik Choi, 2020 2040 한국교회 미래지도 [2020 20140 Hankook Kyohoe Mirae Jido/ Korean Church Future Map] (Seoul, Korea: Word of Life Books, 2013); JaeYoung Jung, 한국교회, 10년의 미래 [Hankook Kyohoe, 10 Nyuneui Mirae / Korean Church, 10 Years of Future] (Seoul, Korea: SFC Publishing Co., 2012).
completed, however, they focused on church planting, education, and the role of small group leaders. This research, with the perspective of the mediating model of Snyder, will give proper understanding of SBCH ministry as a renewal movement.

CHAPTER 2
A BRIEF HISTORY OF THE KOREAN PROTESTANT CHURCH
AND THE NEED FOR THE RENEWAL

I. A Brief History of the Korean Protestant Church

1. Early contacts and efforts for Christian Faith

Horace N. Allen, a missionary of the Northern Presbyterian Church, is regarded as the first resident and medical missionary in Korea when he came in 1884 after the Treaty of Peace, Amity, Commerce and Navigation between United States and Korea in 1882. However, before Allen came to Korea as a Protestant missionary, there had been some traces of early contacts with the Christian faith.

The earliest contact of the Christian faith is possibly through *Kyungkyo*. *Kyungkyo*, a Nestorian sect imported in 635 A.D. from China, has a high probability of transmission to Korea during the *Shilla* Dynasty (B.C. 57 – A.D. 935), which had a close relationship with China (*Tang* Dynasty: A.D. 618 – 907). A stone cross, cross-based

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1 There is a debate between the Korean Methodist Church, which sees R. S. MacLay (1824 -1907) as the first missionary in Korea, and the Korean Presbyterian Church, which sees Allen as the first resident missionary in Korea. Cf. [http://m.newsnjoy.or.kr/news/articleView.html?idxno=199796](http://m.newsnjoy.or.kr/news/articleView.html?idxno=199796) [accessed 9/12/15]

designs, and the statue of the Virgin Mary found in Kyungju (the capital city of Shilla) are regarded as the supporting evidence of this transmission.³

In addition to this earliest possibility and apart from the mission from the Roman Catholic church,⁴ efforts to reach Korea began in the 19th century. In order to be politically independent and to prevent the collapse of religious customs such as ancestor worship, Chosun, the last dynasty of Korea, took the policy of seclusion, especially at the end of the 19th Century. However, there had been several efforts to transmit the Christian faith to Korea before her opening to the Western countries. Through these efforts, the seedbed of Christian faith was being readied, even before the coming of missionaries in the land of Korea.

Karl F. A. Gütlaff was the first Protestant missionary (from the Netherland Missionary Society) who visited Korea. In 1832, he was on board the ship, the Lord

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⁴ In this dissertation dealing with the Protestant Church, the Roman Catholic Church will not be treated.
Amherst, sent by the East India Company for commercial exploration. In spite of his abortive efforts to send the Bible to the King, to go to the capital, and to preach Jesus as the Savior of humankind to Koreans during his short stay, he tried to preach the gospel and distributed books to the people and he didn’t give up hope for Korea in the plan of God.

Robert J. Thomas from the London Missionary Society was the first Protestant missionary who was martyred in Korea in 1866. He made two visits to Korea. In his first visit in 1865, Rev. Thomas tried to distribute the Chinese Bible during his stay for two and a half months in the west coast. In his second visit on the American trade ship, General Sherman, in the following year, he met resistance, so the ship was burned and he was killed. He distributed the Bible to people and even to the soldier who beheaded him in his last moment. One of those who received the Bible from Thomas became a catechumen of Samuel Moffett’s class in 1893.

John Ross, a Scotch Presbyterian missionary in Manchuria, was very interested in the Korean language and the translation of the Bible into Korean. Many missionaries who came later were indebted to the Korean-English Primer that Ross compiled. His

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5 William Elliot Griffis, *Corea the Hermit Nation*, Sixth, Revised and Enlarged. (New York: Charles Scribner’s sons, 1897), 359f.


9 W. B. Scranton, “Historical Sketch of the Korea Mission of the Methodist Episcopal
biggest contribution to the Korean mission was his translation of the Bible. He translated the Chinese New Testament into Korean with the aid of Koreans and had it printed in 1887. His Korean language teacher, SangYun Suh, who also helped the translation, distributed Bibles to Koreans as a colporteur.\footnote{John Ross, “The Christian Dawn in Korea,” Missionary review of the world. \textit{[microform]} 3 (N.S.), no. 4 (1890): 242–243.} When Horace G. Underwood came to Korea, he found that there were many people already waiting for baptism through the work of Ross with his colporteurs.\footnote{Horace Grant Underwood, \textit{The Call of Korea : Political--Social--Religious} (New York: Fleming H. Revell, 1908), 107f.}

2. Opening of Korea and Early Mission

1) Early Activities

Education and medical work were the foci of the early mission in Korea. Before clerical missionaries came to Korea, R.S. MacLay, a Methodist missionary in Japan, visited Korea in June, 1884 and prepared for missionary work in Korea by getting permission from the King to start a school and medical work.\(^{14}\) A coup, \textit{GapSinJungByeon} at the end of 1884, helped Allen in this work. In this incident, Allen had a chance to treat a badly wounded young man, who was a nephew of the queen and had just returned from America for the ratification of the Korea-America treaty.\(^{15}\) By successfully curing the prince, Allen became a physician of the Court and helped the Korean government to start the first Western style hospital (\textit{Chai Chung Won}) in 1885.\(^{16}\) This hospital acted as a stepping-stone for other missionaries in their adjustment to the Korean culture and their missionary work. In addition to this government hospital, missionaries established more hospitals and clinics for the poorer people and also for women.\(^{17}\)

Education was another area on which early missionaries focused. \textit{PaiChai}

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\(^{15}\) Horace Newton Allen, \textit{Things Korean; a Collection of Sketches and Anecdotes, Missionary and Diplomatic} (New York: F. H. Revell Company, 1908), 70–72. Allen describes the critical condition like this: Prince Min was lying at the point of death with arteries severed and seven sword cuts on his head and body.

\(^{16}\) Ibid., 188–189.

\(^{17}\) \textit{Annual Report of the Missionary Society of the Methodist Episcopal Church} (New York: [The Missionary Society, 1820-1906] (Printed at the Conference Office, J. Collord, Printer), 1886), 268. 1886 report says Dr. W. B. Scranton started to treat patients in his home from 1885.; \textit{Annual Report of the Missionary Society of the Methodist Episcopal Church} (New York: [The Missionary Society, 1820-1906] (Printed at the Conference Office, J. Collord, Printer), 1888), 340. 1888 report says that with the arrival of Miss Dr. Howard, two thousand women had been treated. [Here after ARMSMEC.]; Man-yŏl Yi, \textit{한국기독교의료사 (Han’guk Kidokkyo Õiryosa /A History of Christian Medical Work in Korea)} (Seoul: Ak’anet, 2003). Cf. Yi for the establishment of other hospitals and clinics in other areas beyond Seoul.
HakDang, a boys’ school, was the first modern education institute started by Rev. H. G. Appenzeller in 1886. Ewha HakDang, a girls’ school, was the first modern school for women started by Mrs. Mary F. Scranton in 1886. H. G. Underwood opened an orphanage and even hoped “one day to establish in Korea a college and theological seminary.”

Evangelistic work was done through the distribution of books such as tracts and Bibles, conversation with Koreans, and through the converts. Underwood described how missionaries approached people as follows:

As soon as we had secured a little knowledge of the language, we regularly went out in the lanes and byways … we would take out a book and start reading, and when several gathered around us to ask questions, we would attempt to explain to them the books, its truth, and what it meant; … Later this street work developed further, and gatherings were held on larger streets, or in villages, and in certain sections street chapels were opened.

Korean converts were also bringing people to Christian faith. They “act[ed] as colporteurs and ‘local preachers,’ spreading the good news among their intimates and

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18 ARMSMEC (1886), 267; ARMSMEC (1887), 313. Currently, it is developed into 3 institutions of PaiChai Middle school, high school, and University.

19 Ibid. It is developed into Ewha Womans University and Ewha Girls’ high school.

20 Lillias H. Underwood, Underwood of Korea : Being an Intimate Record of the Life and Work of the Rev. H.G. Underwood, D.D., LL.D., for Thirty One Years a Missionary of the Presbyterian Board in Korea (New York: Fleming H. Revell, 1918), 45.; cf. For the list of schools established between 1884-1945, see Man-yŏl Yi, 한국기독교문화운동사 (Hankook Kidokkyo Munwha Undongsa / [History of Cultural Movement]) (Seoul: DaeHanKidokkyoChulPanSa, 1987), 185–200.


bringing the knowledge of the Saviour to their acquaintances.” As a result, for example, one colporteur of the British and Foreign Bible Society, Sang Yun Suh, came to missionaries and asked them to come over to his village for the people who wanted baptism. Sorai Church, the first protestant church of Korea, started from this village.

2) Nevius principles

Not long before Korea became a mission field, missionaries adopted a method, the so-called Nevius principles, which have been regarded by various interpreters as one of the primary reasons for the successful mission in Korea. This Nevius plan is summarized as follows:

I. Missionary personal evangelism through wide itineration,
II. Self-propagation: every believer a teacher of someone, and a learner from someone else better fitted; every individual and group seeking by the "layering method" to extend the work,
III. Self-government: every group under its chosen unpaid leaders; circuits under their own paid helpers, will later yield to pastors; circuit meetings to train the people for later district, provincial and national leadership,
IV. Self-support: with all chapels provided by the believers; each group, as soon as founded, beginning to pay towards the circuit helper's salary; even schools to receive but partial subsidy, and that only when being founded; no pastors of single churches provided by foreign funds,
V. Systematic Bible study for every believer under his group leader and circuit helper; and for every leader and helper in the Bible Classes,

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24 Underwood, *The Call of Korea*, 107ff. Sorai church, the first Korean church built without outside help, was dedicated on July 3, 1895.


VI. Strict discipline enforced by Bible penalties,
VII. Co-operation and union with other bodies, or at least territorial division,
VIII. Non-interference in lawsuits or any such matters,
IX. General helpfulness where possible in the economic life problems of the people.

Known as the three-self-plan (principles two, three, and four) to Korean Christians, the Nevius plan suggested minimizing the paid agency from the beginning for the establishment of local churches, while the old method used foreign funds to pay native agency in the beginning.\(^{27}\) In 1891, one year after Nevius’s visit to Korea, the Presbyterian Northern Mission made Rules and By-laws for its mission with the suggestion of Nevius.\(^ {28}\) This method became so important, new missionaries to Korea were required to read and pass an exam on this plan.\(^ {29}\)

The Methodist mission showed that they were in agreement with this same approach. One annual report (dated 1890) shows this clearly:

The stewards have taken active steps toward paying the current expenses of the church. Some are giving more that a tenth of their actual income … If they don’t have money enough to heat the room we worship in a cold room rather than run into debt. The preachers as yet do not draw any salaries from the congregation. Our local preacher here teaches Chinese in the school and preaches every other Sunday, alternating with me. I believe in a year or two, when the membership is a little stronger, a regular pastor will be called and his salary paid by the church from the beginning. … We have strangers with us nearly every Sunday, frequently Christians from the country who bring an inquirer or two with them. … Books are circulated, some meetings are held. The word is not bound. This work is done by unpaid men, as the Mission employs but one man to do

\(^{27}\) Ibid., 17.

\(^{28}\) Ibid., 72–83.

evangelistic work.\textsuperscript{30}

Thus, this principle taught Korean Christians to sacrifice their own materials or pay for the ministry.

In addition to the emphasis on self-support, Bible study was another point in the plan. Samuel A. Moffett said, “from him [Dr. Nevius] came the seed thoughts of two principles of our work – the Bible training class system and self – support.”\textsuperscript{31} The Bible class system\textsuperscript{32} was “to encourage every Christian to study his Bible and to be able to pass on to others what he found there.”\textsuperscript{33} In these classes, Christian workers were “first trained and developed, and here that the colporteurs, evangelists, Helpers, and Bible women [we]re discovered, and appointed to work.”\textsuperscript{34} The Bible class system was one of the “secrets” of the growth of the Korean church, according to Charles A. Clark.\textsuperscript{35} Through this Nevius plan, Korea mission were able to develop independent self-supporting Korean churches with the emphasis on the Bible.

\textsuperscript{30} Seventy-Second Annual Report of the Missionary Society of the Methodist Episcopal Church for the Year of 1890 (New York, 1891), 273.


\textsuperscript{32} Harry A. Rhodes and Arch Campbell, History of the Korea Mission : Presbyterian Church U. S. A. (Seoul : Chosen : Mission Presbyterian Church U. S. A., 1934), 253.; Moffett, “Evangelistic Work,” 19. Bible class was a week-day class of from four to ten consecutive days for Bible study, prayer, conferences, and practical evangelistic efforts.

\textsuperscript{33} Allen D. Clark, A History of the Church in Korea (Seoul : Christian Literature Society of Korea, 1971), 115.

\textsuperscript{34} Moffett, “Evangelistic Work,” 20.

\textsuperscript{35} Clark, The Korean Church and the Nevius Methods, 206.
3) Revivals: Wonsan and Pyongyang

The Wonsan revival (1903) was started with a Bible study and prayer meeting for one week (Aug 24-31, 1903) for female missionaries in the Wonsan area. R. A. Hardie, a medical missionary from Canada working for the Methodist Episcopal Church, South, was asked to give lectures for the meeting. While preparing his lectures on prayer, with his realization of his dishonesty in lecturing what he did not have and did not live, Hardie repented and experienced the Holy Spirit. When he shared his experience in the meeting, the missionaries also experienced the coming of the Holy Spirit and committed themselves to the Father “anew for cleansing, keeping and use.”

On the Sunday at Wonsan church, after returning from the meeting, Hardie “confessed his pride, hardness of heart and unbelief, and sought forgiveness”; thus, Koreans saw what conviction and repentance really meant. They also showed repentance. For examples, in those days, evangelistic services of F. Franson, Director of the Scandinavian Missionary Alliance, were planned and Hardie invited Korean helpers and class leaders for prayer and Bible study in order to prepare these services of Franson. At the end of Bible study one morning, a young man stood up and read a list of his sins because he said, “he had for several days been so troubled that he could no longer keep the matter secret.” The following Sunday, a man of high class “who had not heard of Christianity until five months before” arose and confessed his sins about his dead wife,

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38 Hardie, “God’s Touch in the Great Revival,” 22.

39 Ibid., 23.

40 Ibid.
while she was ill, he was drinking and lived a libertine life. The man became “one of the leading pastors.” During the worship service of Franson, people “confessed their sins in the open congregation. At times the pressure was so strong that it was impossible to preach.” It is said that the work of the Holy Spirit continued through the winter. For example, in the winter Bible class meeting in the Wonsan area, Hardie had to extend one more week to the planned schedule.

It is said that the moving of the Holy Spirit had spread beyond the Wonsan area. In the Bible class meeting of the Sae-sul-mak church in the Kangwon province where he had failed in his mission for the previous three years, Hardie saw people converted with the power of the Holy Spirit. In addition, the revival had spread to other regions like Seoul, Pyongyang, Incheon through church members and students.

Pyongyang Revival (1907)

The Pyongyang Revival, which began in Pyongyang in January, 1907, then swept across the whole country, is usually regarded as the great revival in Korean Church

41 Ibid.

42 Ibid.


44 Ibid., 27.


history.  

The Central church [JangDaeHyun] in Pyongyang from January 2 to 15, 1907 held an annual revival meeting for men and the revival broke out. One description of this meeting comes as follows:  

Man after man would rise, confess sins, break down and weep, and then throw himself to the floor and beat the floor with his fists in a perfect agony of conviction. … Sometimes after a confession the whole audience would break out in audible prayer, and the effect of that audience of hundreds of men praying together in audible prayer was something indescribable. Again after another confession they would break out in uncontrollable weeping and we would all weep, we couldn’t help it.  

The revival was not confined only to men, but women of the church and girls and boys in the school experienced the same power of the Holy Spirit that brought out prayers, repentance, and weeping. Mrs. Baird, the wife of the principle of Pyongyang Union College described one moment as follows: 

Sometimes they literally writhed in anguish, roaring as if the very devils were tearing them, and then at last, when there seemed no more power to resistance left, they would spring to their feet and with terrible sobs and crying, pour out their confessions of sin. And such confessions! It was like hell uncovered. Everything from murder, adultery, and the most inconceivable abominations of uncleanness, through arson, drunkenness, robbery, thieving, lying, down to hatreds, spites, and envyings, was emptied out, and with what shame and loathing! No human power could have dragged these confessions to light, and many of the Koreans themselves were horror-struck at what they heard.

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48 The Society of the History of Christianity in Korea, 한국기독교의 역사 (Hankook Kidokkyoeu Yeoksa / [A History of Christianity in Korea]), 1:226.; Cf. Chil-Sung Kim, “The Role of Robert Alexander Hardie in the Korean Great Revival and the Subsequent Development of Korean Protestant Christianity” (Ph.D., Asbury Theological Seminary, 2012); Graham Lee, “How The Spirit Came to Pyeng Yang,” The Korea Mission Field 3, no. 3 (1907): 33–37. Kim and Lee see these two revivals are connected. Kim insists that these revivals are actually one great revival and Lee saw that the second revival was prepared with the prayers from a Bible conference of Presbyterian missionaries with R.A.Hardie in August 1906.  

49 Lee, “How The Spirit Came to Pyeng Yang,” 34. In Lee’s report, confessions were about the hatred toward church members and toward a missionary, adultery, lack of love for wife, and the misuse of funds.  

Many students expressed their desire to “accept Christ as their Savior.” Some students went out on “an itinerating trip” and returned with “the glad word of the spreading of the Holy Fire into other regions.”

This revival spread all over the country. Through this revival, the Korean church showed signs of external and internal growth. For instances of external growth, the Presbyterian churches showed 34% growth, from 54,987 members (in 1906) to 73,844 (in 1907). Internally, the Korean church experienced a “spiritual rebirth” that enabled “the Christian religion [to have] a hold on Korea” showing the “genuineness” of her faith beyond the secular motivation of being Christians.

3. Church Growth and discipleship training

Under the persecution of the Japanese government until Korea was liberated from the Japanese colonial rule in 1945 and under the crisis of Korean War (1950-1953),


53 Rhodes and Campbell, History of the Korea Mission, 547.

54 Lark-June Paik, “The History of Protestant Missions in Korea, 1832-1910” (Ph. D, Yale University, 1927), 409.


57 John T. Kim, Protestant Church Growth in Korea (Belleville, Ontario: Essence Publishing, 1996), 116. Many pastors were killed and kidnapped by the Communists and church buildings were destroyed. During and after the war, with the assistance of the West, the Korean church could help war widows, orphans, and, most of all, needy Koreans.
Korean church survived. The Korean church showed the vital force in Christ immediately following the Korean War by starting new churches. 1200 Presbyterian churches, 500 Methodist churches, and 250 Holiness churches were reported in 1955.\(^{58}\)

1) Church Growth (1960s – 1990s)

Overall, the Korean church showed a dramatic quantitative growth between the 1960s and early 1990s. The church membership jumped approximately 12 times from 1,040,114 in 1960 to 11,888,347 in 1990. The increasing trend of this period can be seen in Figure 2.1 below:\(^{59}\)

![Figure 2.1. Korean Church Membership Trend (1960 - 1990)](chart)

The following figures show the increasing trend of the numbers of the church by

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\(^{58}\) Clark, *A History of the Church in Korea*, 251.

\(^{59}\) Dongkyu Choi, “Growth and Stagnation of the Korean Church,” *신학과 실천* ([Theology and Practice]) 29 (2011): 137. This author converted the data into the chart.
denominations⁶⁰ and the membership⁶¹ (60s and 70s) respectively:

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⁶⁰ Dongkyu Choi, “박정희 시대의 교회성장 (ParkJungHee SiDaeUi KyoHoeSungJang / [Church Growth in the Era of JungHee Park]),” Holiness Church and Theology 25 (2011): 72. Choi made the tables based on the each denomination’s annual conference report with the supplement of one research when he could not get the annual conference material. See his footnote 9.

⁶¹ Ibid., 71.
There are several characteristics to the growth of the Korean church in this period. First, church growth in this period is connected with urbanization and economic growth. One of the main causes for the urbanization was the industrialization led by the government with “the five year plan for economic development,”\textsuperscript{62} which attracted many people to cities, as portrayed in Figure 2.4:\textsuperscript{63}

\begin{figure}
\centering
\includegraphics[width=\textwidth]{figure2_3.png}
\caption{Membership by Denominations (1961 - 1979)}
\end{figure}


Urban churches grew in numbers and in size with the influx of people to urban areas in this period. With the industrialization led by the government and urbanization of Korea since the 1960s, people left rural areas and came to cities looking for jobs. The church’s message of salvation and also the message of success and material blessings was a good place to belong for the people who met “indifference and depersonalizing living condition” after they left their rural homes and communities. For instance, Choi points out that “the emphasis on the blessings of Rev. YongKi Cho of Yoido Full Gospel church that grew fastest in this period was compatible with the catch phrase of ‘Let us live well’ of the era of [the president] Park JungHee.”

Second, in addition to personal evangelism at the local church level, mass

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64 Ibid.

65 Kim, Protestant Church Growth in Korea, 122.

66 Choi, “박정희 시대의 교회성장 (ParkJungHee SiDaeUi KyoHoeSungJang / [Church Growth in the Era of JungHee Park]),” 78.
evangelism or multidenominational evangelist works were conducted. In 1973, during a five-day crusade (May 30 to June 3), Billy Graham preached to over 3 million people and on his last day, over 12,000 responded to his invitation. In 1974, the Korea Campus Crusade for Christ (K.C.C.C.) held EXPLO 74 for six days (Aug 13-18) with the registration of 323,419 delegates from 78 countries. A million people gathered at the evening worship services. During the daytime, 323,419 people were trained to share the gospel on the streets of Seoul such that thousands of people accepted Jesus as Christ. Even though there was no direct research to track those who accepted Jesus and those who were trained in EXPLO 74, Joon-Gon Kim, the director of K.C.C.C. at that time, made a simple comparison of church bulletin attendance and giving numbers before and after the EXPLO 74.

One month before the EXPLO 74, K.C.C.C. sent one thousand students to one thousand churches in various cities to collected church bulletins. One year later, they did this again and found out, there was “a 33 percent increase in church attendance and a 64 percent increase in church offerings. This means that the Korean church increased by one million people one year after EXPLO ’74.”

In addition, systematic Bible study programs, passionate prayer or spiritual experience, and the running of small groups characterized this period.


69 Ibid., 28.

70 The Society of the History of Christianity in Korea, 한국기독교의 역사 (Hankook Kidokkyoeu Yeoksa / [A History of Christianity in Korea]), vol. 3 (Seoul, Korea: The Institute of the History of Christianity in Korea, 2009), 134.
Christians satisfied their intellectual need with Bible studies like the Bethel Bible Study, their spiritual desire through early morning prayer or Friday all night prayer, and also their desire for belonging, care, and recognition in Kuyeok or small groups.  

In this period from 1960 to 1990, many churches in Korea experienced, if we can borrow the term, Church Growth, through personal witness, mass evangelism, prayer meetings or revival meetings. However, the stagnation or even decline of the numbers of churches and the membership after 1990, has caused Korean churches to think about something after this period of Church Growth and to prepare for what comes next in the twenty-first century.

2) Discipleship Training

It was mission organizations such as Campus Crusade for Christ and The Navigators that started to focus on making disciples by using Bible study in small group setting. Korea Campus Crusade for Christ (K.C.C.C.) started in 1958 by Rev. Joon Gon Kim with the goal of the Christianization of Korea through winning, building or nurturing, and sending. Through their basic structure of small groups, the so-called ‘Soon’ (meaning sprout or bud) students gathered for Bible study, fellowship, and learned how to evangelize others. For nurturing as the discipleship training, K.C.C.C. used four stages of “individual nurturing, basic Soon meeting, discipleship training, and leader training.” Each stage teaches about the fellowship with Jesus, basic Christian life, how to evangelize others, and how to nurture new believers and to lead Soon meeting

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71 Choi, “박정희 시대의 교회성장 (ParkJungHee SiDaeUi KyoHoeSungJang / [Church Growth in the Era of JungHee Park]),” 83.


respectively. The Navigators started its ministry in Korea in 1966 and also thrived among college students. The Navigators trained young college students through Bible study with the emphasis of Bible verse memorization to make them disciples and to evangelize others.

Sarang church, with Rev. Han-Heum Oak who adopted this discipleship training from mission organizations into a local church system, is regarded as one of the most influential churches for the distribution of discipleship training among Korean churches. Sarang church has been providing the discipleship training among her members so that trained leaders lead the small group, the so-called Darakbang.

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75 [http://navpress.co.kr/portfolio_skills/64주제자훈련과정/](http://navpress.co.kr/portfolio_skills/64주제자훈련과정/) [accessed Oct 13, 2016] Korea Navigators presents 64-week of Bible Study as discipleship training.

76 UngKyu Park, “은보 옥한흠 목사의 선교적 교회론과 제자훈련목회 [Missional Church of Rev. Han-Heum Oak and His Ministry of Discipleship Training],” *Bible and Theology* 65 (2013): 121. While Rev. Oak was serving a local church in the 1970s, he asked ‘Why do young adults leave the church and go to mission organizations?’ He found the answer in discipleship training in mission organization so he tried to adopt it into a local church.


78 In Sarang church, this discipleship training is divided into 2 stages of discipleship training (32 weeks) and ministry training (34 weeks). In Discipleship training (the first stage), members are trained for resembling Jesus and for life change. In Ministry training (the second stage), they aim to serve others and lead small groups. [http://disciple.sarang.org/edu/disciple.asp](http://disciple.sarang.org/edu/disciple.asp) see also the section of ‘what is discipleship training?’ at [http://jeja.sarang.org](http://jeja.sarang.org) for [accessed Oct 13, 2016]
(meaning an attic room), for fellowship and Bible study.\textsuperscript{80} Sarang church grew to over 20,000 members at the time of Rev. Oak’s retirement in 2003. Since 1986, Sarang church has conducted seminars to help other churches learn and practice this discipleship training in their own church.\textsuperscript{81}

In hindsight, I can see how discipleship training programs opened the eyes of Korean churches on the need and the ways of training their members as disciples in order to lead others in small groups and even to evangelize non-believers. However, I feel that the Korean church needs to go beyond the way of training with lectures and textbooks in the classrooms. Instead of the accumulation of biblical knowledge, Korean Christians need to learn how to live according to the words and instead of being satisfied with getting a certificate of graduation from a program, they need to keep training themselves so that the Christian life would be habitual in their lives.

Since the gospel entered the Korean peninsula, the gospel showed its power to save the lost souls through providing what Koreans needed (for instance, schools and hospitals), giving personal witness through converts and training them as independent workers from foreign funds (Nevius principle), and the power of the Holy Spirit setting people free from the bondage of sin in revivals. After the experience of the devastation of the Korean War, the Korean church showed its vitality by bringing people to the gospel through personal and mass evangelism with the result of church growth and by

\textsuperscript{79} In Sarang church, this Darakbang meeting is an additional meeting for fellowship and Bible study, which is separated from the traditional small group of Kuyeok. The church runs men’s meeting and women’s meeting separately. http://info.sarang.org/mok/darakbang.asp [accessed Oct 14, 2016]

\textsuperscript{80} According to Notice of Sarang church discipleship training (posted on Nov. 17, 2015), they are running 41\textsuperscript{st} Discipleship training (1\textsuperscript{st} stage) and 25\textsuperscript{th} Ministry training (2\textsuperscript{nd} stage) in 2016. http://jeja.sarang.org [accessed Oct 13, 2016]

\textsuperscript{81} According to Disciple Making Ministries International of Sarang church, in 2015, Sarang church had provided the 100\textsuperscript{th} seminar for other churches with 22,123 attendees. http://www.mdisciple.com/ArticleView.asp?AID=6799 [accessed Oct 14, 2016]
training its members as disciples so that they could win the lost souls, nurture them, and help them to be disciples again. With the power of the gospel and their efforts to give witness, Korean Christians saw many of their family, friends, and neighbors turning to Christ and even the emergence of mega-churches like Yoido Full Gospel Church, Kwanglim Methodist Church, and Myungsung Presbyterian Church. However, currently, the Korean church has experienced stagnation or even decline in membership. This situation naturally guides Korean churches to consider the need for church renewal.

II. NEED for renewal

1. Socio-phenomological Needs

Current statistics show the quantitative growth of the Protestant church in Korea has stagnated, or is even declining. According to Dongkyu Choi, a professor in Seoul Theological Seminary, the current phase of the Korean Protestant Church is in the stagnation period. The Korean government’s official census on the religious population, which has been surveyed periodically since 1985, also shows that the Korean Protestant Church is declining. This decrease (-1.6 % rate) is noteworthy, when it is compared with the increasing rate of Buddhism (3.9 %) and especially the Roman Catholic Church (74.4 %).

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82 Choi, “Growth and Stagnation of the Korean Church,” 124. In church growth perspective, Choi divides the Korean Church History into four periods: the first growth period (from 1884 to 1910), the tribulation period (from the 1910s to the 1950s), the second growing period: from the 1960s to the 1980s, and the stagnation period (since the 1990s).

83 Ibid., 123. This author converted the data into the chart.
Figure 2.5. Membership Change of Buddhism, Protestant, and Catholicism

In addition to this numerical stagnation and decrease, the Korean Protestant

Church has revealed many inner problems that disappoint people with the church. TV programs showcased the bad features of the Korean church (e.g., high annual salaries of some senior pastors of megachurches, their luxurious life without paying taxes, and misappropriation of the offering). Many churches have pastoral dynasties where hereditary pastors inherit economic and political power from their fathers. Some individuals have complained about large churches purchasing the land around their property to build new and big buildings while ignoring the needs of the local community in which the church is located. One magazine criticized Korean Christianity with the provocative title ‘Korean Church seeks power deserting Jesus.’ In the article, Korean Christians are criticized for the immorality in the society. 57% of the Cabinet, 50% of senior secretaries, and 37% of secretaries of the presidential house of the former Korean president were Christians, but the morality they showed was revealed to be terrible.

A 2010 survey about the Korean Church’s social credibility by the “Christian Ethics Movement of Korea” shows the evaluation of Korean society toward Korean

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Christianity. On overall reliability, only 17.7% of respondents replied they trust Korean Christianity and 48.4% replied that they do not trust Korean Christianity. On the question of reliability of the words and the deeds of Christians, 45.5% answered negatively and only 16.5% answered positively. On the reliability of the preaching and the deeds, 40.8% said no and only 22.2% answered yes. On the question about the most reliable organization, 54.1% chose civic organizations and only 11.3% chose the Korean Church as the most reliable organization. About the most reliable religious organization, the first was the Roman Catholic Church (41.4%) followed by Buddhism (33.5%) and the Korean Protestant Church was third (20%). The Roman Catholic Church was also the most likeable religion (35.5%), the next was Buddhism (32.5%) and then the Korean Protestant Church (22.4%). In response to the question “What should be changed for the Church to be reliable?” people answered: Church leaders (28.3%), Church administration (20.7%), Christian life (18.8%), Church evangelism (15.9%), and social activity of the Church (15.7%). The overall impression on the Korean Church from this survey is not good. Most people do not think the Church is reliable, they feel disappointment about the words and the deeds of Christians, and they view Roman Catholicism or other religions as more reliable and likeable than Protestant Christianity.

Another survey shows the consciousness of Korean Protestants about the need for Renewal and Revival of the Church. About the question on the satisfaction of being

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89 Samyeol Park, “교회의 갱신과 부흥에 관한 한국 개신교인들의 인식도 [The Consciousness of Korean Protestants about Renewal and Revival of the Church],” 목회와 신학
Christians, 85.7% answered that they are highly satisfied to be Christian. However, about the question on the satisfaction to attend each one’s church, only 28.5% answered they are highly satisfied. Compared to the high percentage (85.7%) of satisfied with being a Christian, those who have high satisfaction of attending each one’s church shows a quite low percentage (28.5%); that is, 85.7% vs 28.5%. Even though this percentage (28.5%) is combined with 43.6% of general satisfaction on attend their church, it is still low: 85.7% vs 72.1%. On the question, “How much do you feel (other) Korean Christians are satisfied with their Christian (or, spiritual) life?,” only 16.2% chose ‘generally satisfied,’ 57.4% chose ‘So-so,’ and 25.4% answered ‘not satisfied.’ Even though Korean Christians were highly satisfied with their own Christian life (cf. 1 and 2 question), they seemed to have a negative evaluation toward other Christians. Korean Christians seem to have a double standard about the satisfaction of the Christian life. They are generous to themselves, yet strict toward others. This negative evaluation toward other Christians, however, may be a more accurate indication of the current satisfaction of Korean Christians. About the question of the area of dissatisfaction they feel, they listed spiritual/secular dualism of the Church and Christians, materialism of the Church, mannerism of faith,\(^9\) personal, spiritual, and ethical immaturity of clergy, and so on. In regards to the question, “How much do you feel the need of [the] church [for] renewal or reformation?” 49.2% answered they need it desperately and 19.2% answered

\(^9\) This phrase of ‘mannerism of faith’ is like a cliché among Korean Christians with a negative nuance. It is usually expressed in this way: we (or, you, he, or she) are stuck in mannerism of faith, which means they do the routine without meaning. Thus, church activities such as worship attendance became a daily or weekly routine without meaning or vitality.
it is highly needed. So, 68.4% of respondents answered the Korean Church needs to be renewed. Now the Korean Protestant church faces this challenge to be changed and to be renewed from inside out.

2. Theological Needs

In addition to socio-phenomenological reasons, theologically speaking there are several reasons for the church to be renewed. First, the church in itself needs renewal constantly. A well-known phrase, *Ecclesia reformata semper reformanda*, which has its roots in 1670s, means ‘the reformed church, always reforming.’ Even though the reformers didn’t use this phrase, it reflects the Protestants’ tradition of reforming. 91 This motto of the Protestant Church to reform and to renew the church was not for the Protestant Church only. Any organization or institution needs to be renewed throughout its own history. This is why the renewal of the church as the community of the people of God can be traced not only from the Middle Ages but also even from the Bible.

The Bible discusses the need for renewal. From the Old Testament, Visser ’t Hooft found a repetitive theme of “the favor of God”92 and “the infidelity of the people.”93 For example, in “the dramatic dialogue between the Maker of the Covenant

91 Atherstone, “The Implications of Semper Reformanda,” 31. Atherstone presents the roots of the saying in the writing of Dutch theologians in the 1670s while acknowledging that the teaching of the great reformers in the sixteenth century was not substantially different from this saying.

92 Visser ’t Hooft, *The Renewal of the Church*, 16.

93 Ibid.
and the breakers of the Covenant,” he sees the need for renewal of the Covenant to “give up the old ways” of “self-worship” for the service of God who called the people of Israel. Richard Lovelace also found biblical models of spiritual renewal in the Old Testament. In the Book of Judges, he described the “cyclical pattern” of apostasy and spiritual renewal, which is traced back to God’s answer to the groaning of the Covenant people in Egypt and is extended to the pattern of spiritual decline and defeat after the establishment of the monarchy beyond the book of Judges.

In the New Testament, Hooft also saw the necessity of renewal for Christians “in their paradoxical nature of the new life in Christ, … [which] is characterized by an ‘already’ and a ‘not yet’.” Christians are already new creatures but not yet transplanted to the Kingdom. That is, they still need renewal. Lovelace also confirmed this continuous renewal model in the New Testament. He suggested a “continuous” renewal model “under the lordship of Christ.” In this model, people can experience a constant victory over sin as long as they follow Christ and have a union with Him.

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94 Ibid., 20.
95 Ibid., 23–24.
96 Ibid., 25.
97 Lovelace, *Dynamics of Spiritual Life*, 62.
98 Ibid., 63–65. The cyclical pattern is as follows: “(1) appearance of a new generation, (2) popular apostasy and enculturation, (3) national affliction, (4) popular repentance and agonized prayer and (5) the raising up of new leadership and restoration.
100 Ibid., 33–35.
101 Lovelace, *Dynamics of Spiritual Life*, 73.
102 Ibid., 73ff. For this continuous model, Lovelace divides the primary elements of the renewal (justification, sanctification, the indwelling spirit, and authority in spiritual conflict)
In addition to the biblical models for renewal, throughout church history, many and various efforts to renew the church have been made. Before the reformation, Christians made their efforts to keep the vitality by living with the radical gospel and by refusing to conform to the world. Thomas P. Rausch presented renewal efforts such as monastic movements and new orders of Celtic monasticism, Benedict monasticism, Cistercians, Franciscans, or Dominicans.\(^{103}\) By establishing new communities as the efforts to renewal, these people tried “to live out more perfectly the call to discipleship in light of new circumstances and new times.”\(^{104}\) Even following the reformation through the rediscovering of the gospel (Rom 1:16-17) against the fall of the church, people in the church made efforts to live according to the gospel in order to renew the church in cases such as Pietism and Methodism.

The Bible and church history attest that the church or the people of God need to be renewed or revitalized either due to “human inadequacy and sin,”\(^{105}\) or “the institutionalizing tendencies.”\(^{106}\) According to Howard Snyder, church renewal is “the process by which God’s Holy Spirit, working through willing and spiritually sensitive believers, restores the church to health and vitality.”\(^{107}\) As a process, renewal is not a

which are resulted from the deep presentation of the Gospel and secondary elements (mission, prayer, community, disenculturation, and theological integration) which are manifested through the outworking of the Gospel in the Church life.

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\(^{103}\) Rausch, *Radical Christian Communities*, 35–83.

\(^{104}\) Ibid., 13.


\(^{106}\) Snyder, *Signs of the Spirit*, 18.

finished work shown in the phrase of *ecclesia reformata*, but an ongoing work that needs to be reformed or renewed (*semper reformanda*) continuously.

In addition to the continuous need of the renewal of the church in itself, the Korean church needs missiological reflection about her pursuit of numerical growth. The Korean church experienced rapid growth especially during the 1960’s and 1990’s even with the emergence of mega churches like Yoido Full Gospel Church. Sung-Gun Kim and Andrew Kim point out that this growth came with the economic development of Korea\(^{108}\) and with the emphasis of Shamanistic material blessings.\(^{109}\)

HakJoon Lee, a Korean professor at Fuller Theological Seminary, says that the current crisis of the Korean church is “the crisis of identity of faith” by criticizing the tendency of focusing on the numerical growth and blessings:

This is about the essential questions for the church, like what to believe, what to pursue, and for whom [or what] to exist. … The biggest concern in the church is the numerical growth of the church and blessings. … The blessings in this world (success, health, wealth, success of children) were distorted as the whole purpose of the faith … The biggest disaster that the growthism brought was it fragmented the truth of the Bible. … There is a tendency to use the scriptures to connect the growth and blessings, and to give good appetite to the listeners. A part of truth became the whole truth. … In addition, this growthism brought bipolarization in the church making a prejudice that a pastor who is ministering a big church is a successful pastor and others are losers. … If something becomes a benefit to an individual or a local church, Korean Christian takes it as the will of God.


and otherwise they do not take it as the will of God. … This is why non-
Christians regard Korean Christians as selfish and greedy and why the
credibility of the church is dropping. … If this crisis is told with ethical
terms, it should be told in teleology, not in moral norms. The reason we
have many problems with moral ethics is that we have a serious problem
in teleological ethics. … For what or whom does the Korean church exist?
Church itself or God?¹¹⁰

Even though the criticism of the tendency of seeking growth and the material
blessing is justified, it should not be overlooked that seeking the shamanistic material
blessing “provided Koreans with the religious consciousness to know God … and help[ed]
the Gospel to be communicated easily and to come deep into the mind of Koreans.”¹¹¹
Thus, experiencing the power of God who answers their prayers about the life issues
including financial and material matters become a good contact point to evangelize non-
Christians and can have a good purpose for neighbors beyond private and selfish use only
because “church is the only society on earth that exists for the benefit of non-
nmembers.”¹¹²

In this sense of the teleological re-alignment of the existence of the church and the
use of answers for material issues as the contact point for non-believers, Gajung church
ministry of SBCH is meaningful to the Korean church for the renewal for several reasons:

1. This ministry clarifies saving souls as the raison d’être of the church, not
for the numerical church growth by adding a building or budget but for the

¹¹⁰ Lee, 한국교회, 패러다임을 바꿔야 산다: 변화와 갱신을 위한 로드맵 [A
Paradigm Shift in Korean Protestant Churches: A Road Map for Change and Renewal], 39–43.


exists for those outside it.”
kingdom of God. According to Rev. Chai,

Churches with this ministry in Korea baptize three to twenty percent of the adult membership a year. Members move a lot, they move to different region and move for their kids’ education, but we don’t care. Gajung church tries to see things in the perspective of not my church but heavenly kingdom.

2. It encourages Christians and non-Christians to experience the power and love of God through the answers for their needs, and also to serve each other with the sacrifice of time, material, or energy beyond the simple and selfish satisfaction of getting materialistic blessings from God. For instance, one convert said “I would believe Jesus even though others would not. If this is the church [where people] ask whether my prayer was answered … care for others … and rejoice together with small things.”

In short, the need of renewal for the South Korean Church not only lies in the socio-phenomenological aspects such as the decrease of church members or the increase of resistance to the church, but also is supported with the nature of the church in need of the constant renewal, which can be traced in the biblical models and history. This need is also revealed in the need of re-alignment of the purpose of the church.

At this point of the increasing social resistance toward the church in Korea, what is needed is “not a church growth but the kingdom of God.” Korean churches should not satisfied with a church growth of a few local churches by adding members and

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113 Snyder, The Community of the King, 138–157.

114 Young G. Chai, Interview by SinHyung Seo, PengChang, South Korea, October 29, 2014.

115 ChanJu Lee, Interview by SinHyung Seo, Houston, TX, June 17, 2014.

116 Young G. Chai, Ibid.
building high and large church facilities that can seen as “detestable”\textsuperscript{117} to the eyes of non-believers. Korean churches should think about a church renewal that restores the health and vitality so that they may bring Kingdom growth with Kingdom consciousness to build up the community of God’s people as the agent of God’s mission.\textsuperscript{118} According to Rev. Chai, the church needs to reach non-believers for the kingdom of God. He said,

> There are people who were saved through our church. If they stay with us, it is good but, if they move to other churches, it is also good. We are bold because it is the heavenly kingdom [kingdom of God], not a local church [that matters]. In fact, we refuse the church growth. If a church grow as a result [of this ministry], it is good. But it [our concern] is the kingdom of God.\textsuperscript{119}

What Korean churches need to do is not to build her “own ecclesiastical empire”\textsuperscript{120} in order to boast but to re-align their purpose toward \textit{Soli Deo Gloria}\textsuperscript{121} through focusing on reaching non-believers for the kingdom of God. The Korean church should heed the warning of Visser ’t Hooft, “the real danger for the church is to live not in persecution but in a false security … [that is], its rejection of the renewal.”\textsuperscript{122}

\textsuperscript{117} GeonWoc Kang, Interview by SinHyung Seo, Seoul, Korea, September 21, 2014.
\textsuperscript{118} Snyder, \textit{The Community of the King}, 13ff, 138ff.
\textsuperscript{119} Young G. Chai, Interview, September 29, 2014.
\textsuperscript{120} Atherstone, “The Implications of Semper Reformanda,” 34.
\textsuperscript{121} Ibid.
\textsuperscript{122} Visser ’t Hooft, \textit{The Renewal of the Church}, 69, 71–72.
CHAPTER 3
SBCH GAJUNG CHURCH MODEL AND
OTHER HISTORICAL AND CONTEMPORARY MODELS

This chapter will compare the SBCH Gajung church model to early Methodism\(^1\) as a historical model. In addition, I will compare the Gajung church to other contemporary church models. The contemporary models for comparison include: Missional church, Organic church (simple church), Fresh Expressions of Church, and Cell church. For this, the basic philosophy of the Gajung church ministry will be presented first.

I. The Spirit of Gajung church model (Three Axes and Four Pillars)

The Gajung church ministry introduces the so-called ‘three axes and four pillars’ as the characteristics of Gajung Church ministry. These are the core values of this ministry and are often called the spirit of Gajung Church.

1. Three Axes

If Gajung church ministry is compared to a computer system, three axes are the hardware, to include: the Mokjang meeting, Life Study, and Sunday corporate worship.

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\(^1\) The reason for choosing Methodism as the historical model for comparison is that Pastor Young G. Chai said the SBCH model is almost similar with Methodism when he introduced this ministry to Korean students in Asbury Theological Seminary on March 2010.
1) Mokjang (Gajung church or House church)

Mokjang meeting or Gajung Church is defined as “the community that fulfills all the intrinsic purposes of church (worship, education, fellowship, service, evangelism, missions) that is shepherded by a lay leader and made up of 6-12 people meeting in their homes at least once a week.”\(^2\) A Mokjang consists of three to five families under the lay leadership of a husband and a wife, called Mokja (a shepherd) and Moknyeo (a shepherdess) respectively. In the Mokjang meeting, believers and non-believers, who are called VIPs,\(^3\) gather together at their own homes on Friday evenings (compared to traditional Korean churches that gather at the sanctuary for Friday night service). Usually, each family opens their home in rotation for the meeting. This meeting usually starts with the sharing of the dinner together and follows the usual sequence of praising, olive blessing for children,\(^4\) the sermon summary of the past Sunday, the simple Bible study,\(^5\) thanksgiving and prayer requests, prayer for the missionary whom they support and VIPs (non-believers) whom they want to evangelize. Mokja, a lay leader, does not

\(^2\) [http://www.housechurchministries.org](http://www.housechurchministries.org) (Gajung Kyohoe Sayeokone Sogae [Introduction to House Church Ministries] / Gajung Kyohoeeran? [What is the House church?] / 3) [accessed Jan 22, 2016]

\(^3\) In Gajung church ministry, VIP (Very Important Person) is used to indicate the non-believers whom they want to evangelize.

\(^4\) Young G. Chai, 가정교회에서 길을 찾는다 (Gajung Kyohoeseu Gileul Chadmunda / Searching a Way in Gajung Church) (Seoul, Korea: Duranno, 2015), 176. Cf. Psalm 128:3 (your sons will be like olive shoots around your table). This is a time for the children to share their thanks and prayer requests. After parents pray for their children, the children go for their own meeting with the material SBCH provided or just have a free time. Through this olive blessing, parents can have a chance to listen to the voices of their children and the children learn their parents’ faith. Through this, Gajung churches pursue the transmission of faith between generations. If there are no children in the Mokjang, this time can be skipped.

\(^5\) SBCH and other churches provide the material for this.
solely lead the meeting. Everyone is encouraged to have a certain role in the meeting such as announcements, leading praises, or summarizing the sermon.

Within the sequence of events, the emphasis is on sharing thanksgiving and prayer requests. Through sharing of their thankfulness and prayer requests, they try to experience the love and the power of living God. *Mokja, Moknyeo, and Mokjang* families try to serve each other by sacrificing their time and money\(^6\) so that especially VIPs can experience the love of God. *Mokja* and *Moknyeo* try to convert the prayer requests into thanksgiving by praying for them. So the VIPs can experience and see the power of God, who answers their concerns such as raising salaries, or getting a new job.\(^7\)

In addition, through sharing their life stories, restoration and healing of relationship between family members, like father and son or husband and wife, occur.\(^8\) Through these experiences of God who answers to their prayers and the serving of the leaders and members, VIPs (non-believers) begin to change their attitude toward the existence of God and toward the Christian life as well.

In order to prevent the interest of each *Mokjang* from being confined to themselves, the churches in this ministry encourage each *Mokjang* to finish their meeting by praying for the missionaries whom they support and for the VIPs whom they want to

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\(^6\) ChanJu Lee, Interview by SinHyung Seo, Houston, TX, June 17, 2014. Mr. Lee, a new believer and a local businessman, posted a prayer request for his sick wife in the *Mokjang’s* online place and went to school to pick up his kids. When he arrived at the school, however, he found someone already gave the kids a ride home. He also found his wife being cared for by *Moknyeo* already.

\(^7\) Gene Lee, Interview by SinHyug Seo, Houston, TX, June 5, 2014; JaeDong Lee, Interview by SinHyung Seo, Houston, TX, June 21, 2014.

\(^8\) Gene Lee, Interview, June 16, 2014.; DongRak Kim, Interview by SinHyung Seo, Pusan, Korea, October 15, 2014.
invite and evangelize. Usually, each Mokjang has the name of a particular mission field. For instance, Rwanda Mokjang means they support a missionary in Rwanda. SBCH runs a special matching fund system for supporting missionaries with the limit of $200 a month.9

When the Mokjang grows over 12-15 people, it needs to be split for multiplication. Once the numbers are over twelve, three families vote for a new leader to follow, then a new Mokjang is made. This is called Bunga (the literal meaning is to divide a family or house). The reason for the split is for the deep sharing for a limited time on the one hand and for evangelism on the other hand. When Bunga happens, a new leader stays with the 3 families and the former leader leaves and plants a new Mokjang with one or two families.10

2) Life Study

Life Study is a series of Bible studies that SBCH provides for the members of the church. “Life Study in SBCH pursues the Christian life with practice in life, the experience of the power of God, and the change in life beyond the knowledge centered Bible study in the past.”11 Currently, there are two courses of Bible study in SBCH. One is the standard course and the other is the selective course.12

9 When this author visited 3 churches in Korea, 3 churches tried to apply this policy according to their financial situation. The senior pastor of one church told that they give a match up to $200 for missionaries whom each Mokjang supports following the model of SBCH. The other two church support as much as they could in their budget.

10 Pastor’s column (Dec. 3, 1995), “Reason to Split and How to”


12 In Korea, the course of this Life Study is opened and run according to each church’s situation.
The standard course is designed “for non-believers to resolve the misunderstanding about God and the Church, to accept Jesus, and to live as the children of God.”\(^\text{13}\) This course consists of five classes of ‘Living Life,’ ‘New Life,’ ‘Devotional Life,’ ‘Confident Life,’ and ‘Experiencing God Life.’\(^\text{14}\) In addition to the standard course, SBCH provides the selective course that consists of seven classes by theme. Anyone who has finished ‘Living Life’ can take any selective class without any sequence. The seven selective classes are ‘Life of Husband and Wife,’ ‘Life for future Husband and Wife,’ ‘Life of Mission,’ ‘Life of Single,’ ‘Life in Workplace,’ ‘Life of Mokja and Moknyeo,’ and ‘Life of Word.’\(^\text{15}\)

Pastor Chai used this Life Bible study series as the requirement for the leadership.\(^\text{16}\) In order to serve as an ordained Mokja, someone must complete this standard course of five classes, plus ‘Life of husband and wife’ from the selective courses. With the completion of the two courses of ‘Living Life’ and ‘Confident Life,’ however, a Daehang Mokja (a deputy Mokja)\(^\text{17}\) can be appointed and he can lead a Mokjang.

\(^{13}\) http://www.seoulbaptist.org/cont/030201.php [accessed Feb 2, 2016]

\(^{14}\) The first three classes of ‘Living Life,’ ‘New Life,’ and ‘Devotional Life’ are lecture classes led by the pastor or a lay leader and the last two classes of ‘Confident Life’ and ‘Experiencing God Life’ are one-to-one classes between Mokja/Moknyeo and members.

\(^{15}\) http://www.seoulbaptist.org/cont/030202.php [accessed Feb 4, 2016]

\(^{16}\) Pastor’s Column no.118 (4.16.95). Pastor Chai announced the condition for leadership: To be a teacher or Yebi Mokja (who is preparing to be Mokja, or Intern Mokja), ‘Living Life’ and ‘Basic Truth of Spiritual Truth’, that was the original name of ‘Confident Life’ in the beginning, should be finished. To be a Mokja and a deacon, all five classes should be finished. Apart from being a leader, Pastor Chai wanted everyone in SBCH to take ‘Living Life’ at least for the whole church to have a common area in faith.

\(^{17}\) When the author visited SBCH for the research, he found that the term Yebi Mokja (preparing or Intern Mokja) was no longer used, instead Daehang Mokja was used. In their ministry, SBCH had some cases that Yebi Mokja didn’t want to be a leader and at the same time people could find someone better than Yebi Mokja. So SBCH does not raise Yebi Mokja any
3) Sunday Corporate Worship

The third axis of the Gajung church ministry is the Sunday worship service. The Sunday worship service is also called the Corporate Worship Service of Mokjangs, or it is simply called the Corporate or united Worship. This united worship service, simply beyond the fact that the whole congregation gathers in one place externally, has two elements that strengthen the internal unity.

First, the announcement plays a role of connecting each other as the corporate body of the united church beyond simple announcement of news or schedules. In this announcement, the congregation watches how an unbeliever is changed and grows as a disciple in the process of being admitted, having ‘a hug ceremony’ or giving an oath to be a Mokja. Watching this process of the change, people in the worship service “know experientially how hard Mokjang members labored for the one and share the same identity.”

Second, testimonies also make the members to feel unity. By professing a personal change or growth in faith or answers from God in front of the congregation, they see “what God has done through themselves corporately even if some Mokjangs feel that more.

18 In this ceremony, each members of the Mokjang the new member belongs gives a hug to the new member and the member introduces her or his Mokjang families who have cared her or him in front of the whole congregation.


20 Gene Lee, Interview, June 12, 2014.
they are not doing well at that moment.”

2. Four Pillars

In addition to three axes, the four pillars provide the SBCH Gajung church characteristics. If the previous three axes were the hardware of the ministry, the four pillars can be considered the software. They are the reason for the existence of the church, the method of the discipleship training, the distribution of the ministry between pastors and members, and servant leadership.

1) Raison d’être of the Church

Matthew 28:19-20 provides the Gajung church ministry the answer for the question of the most important thing that the Church should do, that is, ‘the Great Commission.’ Based on the Great Commission, Gajung church ministry clarifies the raison d’être of Church as the making of disciples through saving souls. The Gajung church ministry focuses on the evangelization of non-believers to make them disciples so that they also could evangelize other non-believers. Thus, ‘a church that makes disciples by saving souls’ became a catch phrase among the churches in this ministry.

This purpose of existence becomes the criteria for the priorities of other departments or other programs in the SBCH. Mokjang, acting as the advanced base

21 Gene Lee, Interview, June 12, 2014.

22 Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 72-73.

23 Chai, Pastor’s Column No.117 (4/9/1995); Cf. Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 74-5. Chai even thinks that the essential problem of Korean church is the loss of this raison d’être and this caused the various church problems. Thus, rather than having a debate with the issues itself,
camp to save souls takes the uttermost priority in the church. For example, a church choir usually gets the spot light and is regarded as the important group in other Korean churches. However, in case of SBCH, the choir moved its practice time from Sunday to Wednesday night so that Mokja and Moknyeo can take care of VIPs (non-believers) of their Mokjang on Sundays. Even though the fellowship with other churches is good, sports games with other churches in Houston area does not get full support for the financing or the human resources, because SBCH regards the sport games are a little far from saving souls.

2) Discipleship Training with Demonstrations

The second pillar is about the method of the discipleship training. Pastor Chai adopted Jesus’ discipleship training method of being with his disciples and giving the authority for the ministry (Mark 3:14-15). By pointing out the limit of the traditional methods of the discipleship training of Korean churches, that is “Bible Study addiction” continuously seeking the next one with the result of the increase of knowledge only with little change of life, Pastor Chai wanted to train disciples “through raising power rather than giving knowledge, field practice rather than classroom teaching, and showing he suggests to check whether these issues (to be a big church, to plant churches with members from mother church, or to construct large church buildings) are helpful to achieve this raison d'être or not.

24 Chai, Pastor’s Column No. 193 (9/22/1996)
25 Chai, “Reason not to make more Bible Study classes,” Pastor’s Column (8/25/2002) [accessed Feb 16, 2016] Pastor Chai even mention that kind of Bible Study as opium by quoting an unknown pastor. “Discipleship training that is done with Bible study [in classroom] is like opium that gives the people who are actually not growing a false illusion that they are growing.”
action rather than teaching with words.”

Discipleship training occurs in *Mokjang* through sharing meals and life together, wrestling with life issues and praying together, and learning together by watching each other. Especially through watching the sacrificial love of *Mokja* and *Moknyeo* who serve them, members of the *Gajung* churches learn the Christian life. In the *Gajung* church ministry, they use life rather than a book for their text, sharing rather than lecturing for their teaching method, and *Mokjang* (house church) rather than a classroom for their field of training. Thus, the discipleship training with the demonstration of *Mokja* is how *Gajung* church trains their members so that they may grow as disciples resembling Jesus.

3) Biblical Distribution of Church Ministry

The *Gajung* church pursues the restoration of the active role of lay people in the ministry. While agreeing with the fact that there was no distinction between clergy and lay people, however, Pastor Chai finds the difference of the works between clergy and laity in interpreting Eph. 4:11-12. While criticizing that Korean pastors took away the

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26 Chai, 가장 오래된 새교회: 가정교회 (*Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church*), 76.

27 Ibid., 77.

28 HyoWon Seo, Interview by SinHyung Seo, Houston, TX, June 7, 2014; HeeJun Kim, Interview by SinHyung Seo, Houston, TX, June 7 and 15, 2014. These two *Mokjas* confess that they learned to serve others and take care of members through watching their *Mokjas* from when they came to the church as non-believers.


30 Chai, 가장 오래된 새교회: 가정교회 (*Gajang Oraedoen Sae Kyohoe: Gajung Church*), 76.
works of lay people and made lay people simply satisfied with the service attendance and the offering, pastor Chai calls the leaders, specifically *Mokja*, as “lay pastor” who can take care of the members of *Mokjang* through visiting and counseling.\(^{31}\)

According to pastor Chai, the return of the ministerial works to church leaders is beneficial to both church leaders and the pastors. At first, by committing themselves to the ministry of saving souls as the most valuable and eternal work, the leaders experience happiness through changing a person’s life from eternal death to eternal life.\(^{32}\) The moments that make *Mokja* happy are when people change, accept Jesus, are baptized, or become another *Mokja* for this ministry.\(^{33}\) For pastors, by returning ministries to the leaders, pastors can have more time especially for praying and preparing preaching (Acts 6:2-4)\(^{34}\) in addition to equipping the saints.

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\(^{31}\) Chai, Pastor’s Column No.154 (12/24/1995) According to this column, Pastor Chai had *Mokja* lead worship services for Birthday, moving, opening a store, and so on. For this, he provided a sermon seminar for the leaders.

\(^{32}\) Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 83.

\(^{33}\) HoyWon Seo, Interview, June 7, 2014; HeeJun Kim, June 7, 2014; JaeDong Lee, June 6, 2014; Gene Lee, June 5, 2014; Chai, Interview, October 29, 2014. Pastor Chai said that in SBCH there is a culture even to give up a better job in order to do the ministry of *Mokja*. For instance, there was one who even gave up the job offer from the college he graduated in Korea.

\(^{34}\) The usual prayer time for Pastor Chai was from 5 am to 8 am everyday.; Pastor SuKwan Lee, the current senior pastor, follows this time schedule as well from Pastor Chai’s Sabbatical absence. Cf. SuKwan Lee, “I will do like this,” Pastor’s Column (7/2/2006) http://www.seoulbaptist.org/bbs/board.php?bo_table=0603&wr_id=635&page=22 [accessed Feb 22, 2016]
4) Servant Leadership

Servant leadership (Mark 10:43-45) in the relationship with God and with people\(^{35}\) is the fourth pillar in the *Gajung* church ministry. On the one hand, in the relationship God, a servant is the one who does not insist his or her own personal vision but only does what God wants. In the case of Pastor Chai, this has been revealed in his self-perception as “an associate pastor”\(^{36}\) and his habit to pray for three hours every morning to listen to the Lord, who is his senior pastor.\(^{37}\) In addition, Pastor Chai also encouraged *Mokja* and *Moknyeo* to pray as stewards so that God would work for others through their prayers and their obedience.\(^{38}\)

In the relationship with others, on the other hand, to be a servant means to serve others to make others successful.\(^{39}\) The *Gajung* church ministry teaches that the pastors should help *Mokja* and *Moknyeo*, not vice versa.\(^{40}\) Pastor Chai wanted them to be

\(^{35}\) SuKwan Lee, Interview, Houston, TX, June 18, 2014.

\(^{36}\) Chai, 가정교회로 세워지는 평신도 목회 (*Gajung Kyohoero Sewojinun Pyungshido Mokhoe / [Lay Ministry Built through Gajung Church]*) , 126.


\(^{39}\) This concept of serving others to succeed is also found in the secular leadership. Cf. Jack Welch and Suzy Welch, *Winning* (New York: HarperBusiness, 2005), 61. “Before you are a leader, success is all about growing yourself. When you become a leader, success is all about growing others.”

\(^{40}\) SuKwan Lee, Interview, June 18, 2014.
successful in their ministry and to receive more rewards than his rewards in heaven.\textsuperscript{41}

Thus, even when the leaders were in slump in their ministry, Pastor Chai showed his trust in the leaders and supported them through the prayers, instead of replacing leaders or having them quit the job of Mokja in the ministry.\textsuperscript{42} Mokja and Moknyeo are taught to help others to be successful and grow in faith through their serving and taking care of the needs of others, by which non-believers would be impressed and taste the love of God.\textsuperscript{43}

Serving others has become an important characteristic in building up leadership in SBCH.\textsuperscript{44} When Mokjang is about to split or multiply and votes for the new Mokja to follow, the members select the new leader who they think serves well.\textsuperscript{45}

In sum, the three axes and four pillars become the core values of the Gajung


\textsuperscript{42} Chai, 가정교회에서 길을 찾는다 (Gajung Kyohoeesu Gileul Chadnunda / Searching a Way in Gajung Church), 75–6 and 109. One deacon working at one of the major gas companies pointed out the difference in the leadership between Gajung Church and the world. The servant leadership of the world is after all for the benefit of the mentor. Cf. Wall Street Journal, Boss Talk: Top CEO’s Share the Ideas That Drive the World’s Most Successful Companies (Random House Publishing Group, 2002), 3. "You have to go along with a can of fertilizer in one hand and water in the other and constantly throw both on the flowers … If they grow you have a beautiful garden. If they don't, you cut them out. That's what management is all about."

\textsuperscript{43} Chai, Interview, Oct. 29, 2014. Cf. HyoWon Seo, Interview, June 2, 2014. Mokja Seo told the author that he, as he was still a non-believer, asked Mokja and Moknyeo whether they got paid from SBCH because they served Mr.Seo and his family so well.

\textsuperscript{44} Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 86.

\textsuperscript{45} This rule of serving others also applies to the process to select deacons in SBCH. People recommend and select candidates among Mokjas who serve well, not simply they are rich enough to support the church financially.
Church ministry. The logo of Gajung Church below will show this in a concise form even though the four pillars are melted in all areas.

![Gajung Church Logo](image)

**Figure 3. 1. Gajung church Logo**

3. Additional Structures assisting Mokjang ministry

There are additional structures or meetings to assist this Mokjang ministry. They are Chowon (prairie) meeting, Chong Mokja meeting, and Jesus Accept Meeting, as follows:

1) A monthly Chowon meeting is a Mokjang for Mokjas, where Mokjas and Moknyeos can share their ministries, hurts, and troubles and get mutual care and encouragement.

2) The Chong Mokja Meeting is a monthly meeting where all Mokjas and their spouses and the pastors gather together for administrational update and for fellowship.

3) Jesus Accept Meeting is a monthly meeting for the gospel presentation by the

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46 Logo can be found in house church ministry web page. [http://www.housechurchministries.org/html/info/info01.htm](http://www.housechurchministries.org/html/info/info01.htm), English one came from [http://www.ehousechurchministries.org/xe/?mid=Introduction01](http://www.ehousechurchministries.org/xe/?mid=Introduction01) [accessed Feb 29, 2016]
senior pastor to the VIPs who are currently taking Living Life or completed it, so that they make their decision to believe in Jesus Christ.

II. Comparison with early Methodism as a historical model

According to Snyder, even though there are many models of the church proposed today, most new models tend to be “one of three things: 1) a renewed focus on the early church, 2) an updating or rediscovery of neglected traditional models, or 3) the baptizing of some new fad in business or society.” In general, this Gajung (house) church ministry is in the “renewed focus on the early church” category, because, as Snyder pointed, “house churches are generally ‘primitivist’ in the sense that they see the first-century church as normative for today,” and this ministry’s overall purpose in their mission statement clearly states that they “pursue the recovery of the first century church’s faith community.”

As a renewing power within the Anglican Church, early Methodism used the small groups effectively for their ministry. The model of early Methodism can be traced back to the idea of “ecclesiolae in ecclesia.” This idea of “ecclesiolae in ecclesia” was also revealed in Tropus, Count Zinzendorf’s ecclesiology of Moravianism as “an expansion and adaptation of the ecclesiolae in ecclesia idea that was prominent in

47 Snyder, Yes in Christ, 223.
48 Ibid., 237.
Continental Pietism,” which also used the “Pietist cells (collegia pietatis).” The basic idea of this is “the larger ecclesia needs smaller, more explicitly committed subcommunities (ecclesiolae)” for koinonia. In this section, the small group structure of Gajung church ministry will be compared with that of early Methodism.

1. Small Groups in the early Methodism

1) Class Meeting

The introduction of the class meeting into the Methodist system was accidental. The meeting was originally for collecting contributions for the society. However, it appeared to be an opportunity for pastoral oversight through a report of one leader to Wesley when he had found instances of misbehavior or quarrelling and drunkenness on his rounds for the collection. It struck John Wesley immediately,

‘This is the thing, the very thing we have wanted so long.’ I called together all the Leaders of the Classes, (so we used to term them and their companies,) and desired, that each would make a particular inquiry into the behavior of those whom he saw weekly. They did so. Many disorderly walkers were detected. By doing this, the leaders became “the persons who may not only receive the contributions, but also watch over the souls of their brethren.”

50 Snyder, *Yes in Christ*, 228.

51 Ibid., 253.


Unlike Methodist band meetings, class meetings were open to both men and women and to both converts and to seekers. It was “heterogeneous in terms of age, social standing, and spiritual readiness.” The only condition for the admission was to have “a desire to flee the wrath to come, and to be saved from their sins.” After one became a member, he or she should prove the desire by doing no harm, doing good works, and keeping all the ordinances of God.

John Wesley even advised to “put the most insignificant person in each class to be the leader of it.” However, to become a leader of a class meeting was not gaining an elite position. Rather, it required faithfulness, honesty, and concern for the people. Class leaders were, in a functional sense, pastors. The role of the leaders was:

1. To see each person in his class, once a week at the least; in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give, toward the relief of the poor.
2. To meet the Minister and the Stewards of the society, in order: to inform the Minister of any that are sick, or of any that are disorderly and will not be reproved; to pay the Stewards what they have received of their several classes in the week preceding.

Class members numbered around twelve and met together once a week with the leader. They developed a dynamic fellowship to bear one another’s burdens, to care for

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56 Ibid.


58 Snyder, *The Radical Wesley*, 69.

each other, and to have more love for one another. Soon the class meeting became the backbone of Methodism. Every Methodist was required to be a member of a class with regular attendance. According to Snyder, societies were not divided into classes but “the Methodist societies were the sum total of the class and band members.”

2) Band Meeting

The need for further guidance and deeper fellowship was the reason of the introduction of the band meeting, based on the Epistle of James, as Wesley explained in his Journal (April 4, 1739):

In the evening three women agreed to meet together weekly, with the same intention as these in London, viz., ‘To confess their faults one to another, and pray one for another, that they may be healed.’ … four young men agreed to meet, in the pursuance of the same design. … How dare any man deny this to be a means of grace, ordained by God?

If the class meeting was a heterogeneous meeting, the band meeting was a homogeneous meeting. Wesley divided the members into bands according to their age, their gender, and the marital status, following the Moravian pattern. The band meeting was based on the experience of conversion. The characteristic of this group, according to Henderson, is in its “honesty and frank openness.”

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60 Ibid., 9:262.


62 Snyder, *The Radical Wesley*, 64.


64 Watson, *Early Methodist Class Meeting Its Origins and Significance*, 94.

The purpose of this meeting was “to confess their faults one to another, and pray one for another, that they may be healed,” (James 5:16) though this was criticized by some as “popery,” as Wesley himself noted. 66 Each member at the band meeting took turns sharing each one’s spiritual advance or recession. The band focused on the forgiveness of daily sins and the conquest of temptations in daily life. Wesley described the advantages of the band, as follows:

They prayed for one another, that they might be healed of the faults they had confessed; and it was so. The chains were broken, the bands were burst in sunder and sin had no more dominion over them. Many were delivered from the temptations out of which, till then, they found no way to escape. They were built up in our most holy faith. They rejoiced in the Lord more abundantly. They were strengthened in love, and more effectually provoked to abound in every good work. 67

According to Snyder, “unlike the classes, the bands were not mainly disciplinary but were to aid the spiritual progress of those who were clearly converted.” 68

3) Select Society

As the innermost group in the system of Methodism, this group was a “select company” whom John Wesley chose “among the most faithful Methodists.” 69 About them, Wesley wrote,

I saw it might be useful to give some advices to all those who continued in the light of God’s countenance, which the rest of their brethren did now want, and probably could not receive. So I desired a small number of such

67 Ibid.
68 Snyder, The Radical Wesley, 71.
69 Henderson, A Model for Making Disciples, 121.
as appeared to be in this state to spend an hour with me every Monday morning.\textsuperscript{70}

The purpose of the Select Society was twofold to Wesley. One is for the sake of the members of the Select Society and the other is for the sake of Wesley himself:

My design was, not only to direct them how to \textit{press after perfection}; to exercise their every grace, and improve every talent they had received; and to incite them to love one another more, and to watch more carefully over each other; but also to have a \textit{select company}, to whom I might unbosom myself on all occasions, without reserve, and whom I could propose to all their brethren as a pattern of love, of holiness, and of good works.\textsuperscript{71}

The greatest effectiveness of the Select Society can be seen in the training of leaders of Methodism. The members in the Select Society sometimes became the leaders: “leaders of the bands, leaders of the classes or local preachers.”\textsuperscript{72} In addition, Wesley wanted the dynamics (“of love, of holiness, and of good work”) of the Select Society to be a model of others. As a matured group in Methodism, the Select Society had no specific rules, leaders, and formats. It was so fully open and honest with each other that even criticism of the system and of Wesley was allowed.\textsuperscript{73}

4) Penitent Society

Those who followed John Wesley in his system were not always successful in following the rules or demands of the society. Wesley was so firm to deal with them that he was not hesitant to remove them, though it seems to be harsh to our eyes at first

\textsuperscript{70} Wesley, “A Plain Account of the People Called Methodists.” From Davies, \textit{The Works of John Wesley}, 9:269.

\textsuperscript{71} Davies, \textit{The Works of John Wesley}, 9:269–270.

\textsuperscript{72} Henderson, \textit{A Model for Making Disciples}, 123.

\textsuperscript{73} Ibid.
glance. According to his Journal (March 12, 1743), Wesley describes how he expelled members from the society:

The number of those who were expelled the society was sixty-four: two for cursing and swearing. Two for habitual Sabbath breaking. Seventeen for drunkenness. Two for retailing spirituous liquors. Three for quarrelling and brawling. One for beating his wife. Three for habitual, willful lying. Four for railing and evil speaking. One for idleness and laziness. And, nine-and-twenty for lightness and carelessness.  

However, the decision to expel the member was not for expulsion itself. It was not what Wesley wanted in the end. He wanted those people to be restored and rehabilitated. John Wesley designed this penitential society for those who lack the power to live up to the behavioral demands of Methodism but still had a desire to live according to the demands.

Wesley described that he didn’t simply intend to abandon people with expulsion:

And yet while most of those who were thus intimately joined together, went on daily from faith to faith; some fell from the faith, either all at once, by falling into known willful sin; or gradually, and almost insensibly, by giving way in what they called little things; by sins of omission, by yielding to heart-sins, or by not watching unto prayer. The exhortations and prayers used among the believers did no longer profit these. They wanted advice and instructions suited to their case; which as soon as I observed, I separated them from the rest, and desired them to meet me apart on Saturday evenings.

The primary intention of this group was to restore the fallen members so that they can participate in the former meetings where they had been. Thus, the practice of this society resulted in that

74 Ward and Heitzenrater, *The Works of John Wesley*, 19:318. Wesley also gives the list of various reasons for leaving of the people from the society.


Many of these soon recovered the ground they had lost. Yea, they rose higher than before; being more watchful than ever, and more meek and lowly, as well as stronger in the faith that worketh by love. They now outran the greater part of their brethren, continually walking in the light of God, and having fellowship with the Father, and with his Son, Jesus Christ. 77

2. Comparison

At first glance, Seoul Baptist Church of Houston does not look much like early Methodism. However, there are several similarities between them, even though they do not match exactly in some points. These similarities and differences will show the characteristics of the Gajung church ministry.

1) Similarities

First, there is a structural similarity between these two ministries using small groups, even though SBCH has a simpler structure and has fewer groups in the system. As the basic structure, both Mokjang (Gajung church) and the class meeting are open to all people regardless of their age, gender, and marital status. As Henderson pointed out the classes were heterogeneous, 78 so are Mokjangs. The Gajung church ministry also has the inner and smaller group, that is, Chowon meeting, as early Methodism had the band and Select Society. However, the difference is that Chowon meeting is still heterogeneous because husbands and wives as couples gather together in the Gajung church ministry.

77 Works, vol. 9, 269.

78 Henderson, A Model for Making Disciples, 98.
The second similarity is the function of *Mokjang* and the class meeting as the entry group in both systems. In early Methodism, the membership in a class meeting was a prerequisite for joining the society. People who wanted to join the society were asked to join a class meeting first.\(^79\) SBCH also requires the people to enroll in *Mokjang* (*Gajung* church) first in order to join in the church. If anyone who comes to SBCH directly without belonging to any *Mokjang* (which is very unlikely to happen in case of SBCH),\(^80\) s/he cannot register to be a member to SBCH. In his pastor’s corner of the SBCH church bulletin, Pastor Chai clarifies that,

> *Gajung* church is not a subsidiary agency but a church. Several *Gajung* churches compose SBCH. Without *Gajung* churches, there is no SBCH. So if anyone who doesn’t belong to *Gajung* church, he or she cannot be a member of SBCH. We do not insist that *Gajung* church is the only Biblical church. I think if any church that does the Great Commission in Matt 28:19-20 is the Biblical church. However, we believe *Gajung* church is closer to the New Testament [church] and is the most effective for this Great Commission. That is why we are so eager to spread this ministry. If we accept anyone who does not belong to *Gajung* church into SBCH, we ourselves violate this principle and lose our qualification to help other church [for this ministry]. To belong to *Gajung* church or not is the matter of the essence in SBCH.\(^81\)

As the class meeting was the entry group into Methodism, *Mokjang* is the gateway to SBCH. As Howard Snyder pointed out, the Methodist societies were “the sum total of

\(^79\) Snyder, *The Radical Wesley*, 64.

\(^80\) SuKwan Lee, Interview by SinHyung Seo, Houston, TX, May 27, 2014. He mentions that *Mokjas* are even competing for one VIP to invite him or her to *Mokjang* and thus make them to take advantage of *Mokjas*. So if they come to SBCH, they come as ones who already belonged to a certain *Mokjang*. However, in the case of Korea, there is still a small possibility of coming directly to the church or even not belonging to *Mokjang*. In this case, the church connects them to *Mokjangs*. Cf. KyungJun Lee, Interview By SinHyung Seo, Seoul, Korea,

\(^81\) Young G. Chai, Pastor’s Corner #444 “You should belong to *Mokjang*” (8/19/2011).
class and band members” instead of saying the societies were divided by classes and bands. Likewise, SBCH is the sum total of Gajung churches.

The third similarity can be seen in the evangelistic function of the small group. As the class meeting was the place where a lot of conversions occurred, Mokjang also plays an important role in the conversion process in SBCH and the Gajung church ministry. As Kevin Watson pointed out, just as “the class meeting provides a structure that is ideal for inviting new people to encounter and enter into a relationship with Jesus,” Mokjang is the place for inviting non-believers. Non-believers are invited into the Mokjang as the gateway to the church, experience the love and the hospitality through the existing members and leaders, and eventually convert to Christianity by accepting Jesus as their Savior in “Jesus Accept meeting” and by being baptized in the corporate worship. This can be considered the collaboration of evangelism through the members, the leaders, and the pastor.

Fourth, the class meeting and Mokjang meeting have a similar way of running the meeting, that is, the openness in sharing. Even though some people were “ashamed to

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82 Snyder, The Radical Wesley, 64.

83 Ibid., 56.

84 Kevin M. Watson, The Class Meeting: Reclaiming a Forgotten (and Essential) Small Group Experience (Wilmore, Kentucky: Seedbed Publishing, 2013), 65. However, Watson does not give any specific way of inviting and bringing non-believers to the class meeting compared to the hospitality of Gajung church ministry.

85 SuKwan Lee, Interview, June 4, 2014. Pastor Lee simplified the way of evangelism in Gajung church ministry like this: members bring non-believers, Mokjas serve them, and Pastor teaches them. SBCH calls their method of evangelism as ‘division of labor in evangelism.’ However, I call this as the collaboration of evangelism because Mokja and members share the job.
speak before the company,” in this openness, the leader and the members the class shared their thankfulness for their spiritual progress and also their temptations and failures so that others express themselves. The Mokjang meeting also focused on the sharing among those who attended in the meeting instead of focusing on Bible study. So the members in Mokjang share their thankfulness in the previous week and their current concerns in their life. SBCH encourages Mokja and Moknyeo to reveal themselves frankly first so that others could reveal them to experience healing.

Fifth, another similarity can be found in the use of lay people for the pastoral care and the qualification as the leader. According to Snyder, the class leaders were not simply “a makeshift arrangement” for the pastors but functionally were “themselves pastors.” In the Gajung church ministry, the members have been taught that Mokja is the functional pastor who is taking care of the members in his or her Mokjang. In class meetings, the leader was “not an elite position” but one requiring “faithfulness, honesty, and concern for people.” Likewise, in the Gajung church ministry, the qualification for

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87 Henderson, A Model for Making Disciples, 99.

88 Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 125. Cf. Gene Lee, Interview by SinHyung Seo, Houston, TX, June 16, 2014. Deacon Lee says each Mokjang has different degree of sharing in depth.

89 Snyder, The Radical Wesley, 69.

90 Chai, Pastor’s Corner, No.154 (12/24/1995). Pastor Chai clarified from the beginning that “the pastor who will take care of you[the members] is your Mokja.” He had them to visit and lead services for Birthdays, Moving, or opening a new business.; JaeDong Lee, Interview by SinHyung Seo, Houston, TX, June 6, 2014. Deacon Lee used the term, ‘Mokja Pastor’ during the interview to indicate his conscience of being the pastor in Mokjang.

91 Henderson, 101.
being *Mokja* is the heart to serve others, despite their limited biblical knowledge and experience in church.\(^92\)

2) Differences

First, there are structural differences between the two systems. Compared to four small groups (Class, Band, Select Society, and Penitent Society) in early Methodism, the *Gajung* church ministry has basically two small groups, *Mokjang* (the house church meeting) and *Chowon* (Prairie) meeting, which is *Mokjang* meeting for *Mokja* and *Moknyeo* as the *Mokjang* leaders. In early Methodism, the band meeting was divided by sex, age, or marital status unlike the class meeting.\(^93\) However, both the *Mokjang* and *Chowon* meetings are heterogeneous in the *Gajung* church ministry apart from the fact that the *Chowon* meeting is for the leaders who are already believers. In the case of the *Mokjang* meeting, even children come with their parents and participate in the time of sharing\(^94\) as well as the non-believers. In addition, instead of having one leader in the small group, in each *Mokjang*, a husband and a wife as a couple become the leaders and work together because families gather together in *Mokjang*, that is, a house church.

Second, the goal and the mode are different. As the goal in the class meeting was for “the attainment of personal holiness”\(^95\) by “inquir[ing] how their souls prosper,”\(^96\) the

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\(^92\) Chai, 가정교회로 세워지는 평신도 목회 (*Gajung Kyohoero Sewojinun Pyungshido Mokhoe / [Lay Ministry Built through Gajung Church]*) , 72.; SuKwan Lee, Interview, May 27, 2014. Pastor Lee confirmed that anyone can be a deputy *Mokja* by the completion of only two Life studies (Living Life and Confident Life) in the Life study series.


\(^94\) Supra, 75. Footnote 4. About Olive Blessing.

mode in the class meeting was necessarily disciplinary to correct the behaviors, which had to be evidenced “by doing no harm, … by doing good, … [and] by attending upon all the ordinances of God.”  

Otherwise, Wesley even expelled them.

However, in the Gajung church ministry, the goal is to save souls and make them disciples according to the Great Commission, which is the *raison d'être* of Church that is clarified in the 1st pillar of the system. This makes the mode of Mokjang loving and caring with inviting and serving those who do not have the “desire to flee from the wrath to come” and do not believe they need “to be saved from their sins.” Because the members in Mokjang invite the non-believers who are not interested in salvation, expelling them is unimaginable unless they cause serious problems in Mokjang. By showing the loving care with patience, the members in Mokjang create the means for the non-believers to experience the love and the power of God so that they eventually believe in Jesus.

Third, there is the drastic difference in becoming leaders between two systems. In early Methodism, John Wesley was initially the one who chose the leader. When the

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97 Ibid., 9:257.


99 Supra, 80-81.


101 John Wesley, *The Works of John Wesley: Letters*, ed. Thomas Jackson, Third., vol. 12 (Peabody, Mass.: Hendrickson Publishers, 1984), 455. In a letter to Mr. John Mason, Wesley told, “As long as I live, the people shall have no share in choosing either Stewards or Leaders among the Methodists. We have not, and never had, any such custom.”
leaders were not good for the work, he also “exchang[ed] him for a better [one].”\textsuperscript{102} However, Pastor Chai applied the rule of “choosing” and “delegation”\textsuperscript{103} in the \textit{Gajung} church ministry. Thus, it is not the senior pastor but the church members who choose their leaders. Members choose their \textit{Mokjang} (that is, their \textit{Mokja}) and \textit{Mokja} also choose their \textit{Chowonjiki} (the leader of \textit{Chowon}). By doing this, instead of allowing the move to another \textit{Mokjang} in case of conflict with others, Pastor Chai intended for maturity, through the patience of the members, by the responsibility of the choice they made. After delegating the leaders, Pastor Chai simply waited and prayed for the leaders to do their ministry properly even when their ministries didn’t go well.\textsuperscript{104} The current Senior Pastor states, “if the senior pastor keeps meddling and giving directions to even small matters in \textit{Mokjang}, \textit{Mokjas} are only the assistants who help my ministry.”\textsuperscript{105} \textit{Mokjang} is not the management tool of the senior pastor. In this sense, \textit{Mokja} becomes a pastor rather than being a management tool of the senior pastor. On the contrary, “it is the senior pastor who helps \textit{Mokja} and \textit{Moknyeo} for their ministries.”\textsuperscript{106} Table 3.1 shows the brief summary of the similarities and the differences:


103 Chai, \textit{가정교회에서 길을 찾는다 (Gajung Kyohoeeseu Gileul Chadnunda / Searching a Way in Gajung Church)}, 107–109.

104 Ibid.

105 SuKwan Lee, Interview, May 27, 2014.

106 Chai, \textit{가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church)}, 87.
<table>
<thead>
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<td>Class, band, Select Society, Penitent Society</td>
<td>Using small groups</td>
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<tr>
<td>Band, Select society</td>
<td>Using inner circle</td>
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<td>Class to Methodism</td>
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<table>
<thead>
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<th>DIFFERENCES</th>
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<tr>
<td>4 (class, band, Select Society, Penitent Society)</td>
<td>Number of small groups</td>
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<tr>
<td>Heterogenous (class), Homogeneous (band)</td>
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<td>Appointment by Wesley</td>
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</tbody>
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Table 3.1. Similarities and Differences between the early Methodism and Gajung church

III. Comparison with other contemporary models

(Missional Church, Organic Church, Fresh Expressions of Church, Cell Church)

1. Missional Church

As Howard Snyder rightly pointed out, “all ecclesiology embodies some sense of mission, at least implicitly.”

However, the term “missional church” became

__107__ Snyder, *Yes in Christ*, 240.
popularized with the Book, *Missional Church: A Vision for the Sending of the Church in North America* in 1998, even though the root of the concept is traced back to Karl Barth who, for the first time as a theologian, “articulate[d] mission as an activity of God himself”\(^{108}\) and to Karl Hartenstein who coined the term, *missio Dei* in its contemporary sense.\(^{109}\) According to Bosch,

> Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another “movement”: The Father, Son and the Holy Spirit sending the church into the world.\(^{110}\)

Simply speaking, in this church model, the church needs to be on mission with God’s purposes for the world instead of being an attractional church with many mission activities.

1) Key concepts

i) Change in the self-understanding in terms of *missio Dei*:


\(^{110}\) Bosch, *Transforming Mission*, 390.
The missional church understands herself and her mission in terms of *missio Dei*. This is, simply speaking, a shift from “ecclesiocentric” understanding to “theocentric”
understanding. God’s initiative of sending appears in this understanding. God sent His Son to us, His son sent the Holy Spirit, and this missionary God sends His church to this world (John 20:21). In this Trinitarian understanding of mission, the church is God’s instrument and is participating in *missio Dei* as a sent people. The church’s numerical membership growth by attracting people is not the goal. In the past, “the church has been largely turned into a provider of spiritual goods and services for self-actualizing individuals.” However, mission is no more “one of many programs” the church does. In this sense, the understanding moves “from church with mission to missional church.”

**ii) Recognition of the mission field and their needs**

The missional church regards Western society as a mission field as well. According to Dr. Timothy Tennent, the President of Asbury Theological Seminary and a missiologist, “Caucasian people groups in the United States (and, indeed, wherever these groups are found) represent the fastest growing mission field in the world.”


113 Roxburgh and Boren, *Introducing the Missional Church*, 50.


past, the Western world was regarded as the mission force to send missionaries to the non-Western world, that is, the mission field. In this new understanding, according to Guder, “As a body of people sent on a mission” instead of being confined to a building or facility, “the church of any place bears missional calling and responsibility for its own place as well as for distant place.”\(^{116}\) In this sense, according Alan Roxburgh, “we need local churches to become mission agencies in their neighborhoods and communities.”\(^{117}\) As Jesus who was sent “pitch[ed] his tent beside ours (John 1:14),” the missionary work should involve “sitting with the people, listening to their stories, and entering their world with an open mind and heart”\(^{118}\); in the neighborhood, instead of simply providing something good, which the church thinks is needed, to them.

iii) Representation of the reign of God:

The missional church understands itself as one who is called from God to be “sent to represent the reign of God.”\(^{119}\) God called and sent His people to be the “sign of God’s dream for the world”; church buildings are not the sign for it. Regarding current culture, for example, the church represents the reign of God in the world by being “a contrast society”\(^{120}\) with hospitality.

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\(^{117}\) Roxburgh and Boren, *Introducing the Missional Church*, 68.

\(^{118}\) Ibid., 86.

\(^{119}\) Guder, *Missional Church*, 77ff.

\(^{120}\) Roxburgh and Boren, *Introducing the Missional Church*, 102ff.
2) Comparison with the *Gajung* church\(^{121}\)

SBCH as a traditional church is doing the *Gajung* church ministry. So this ministry may not look like missional at first. According to Alan Roxburgh, there are eight trends that are not missional. Two of them seem to be directly related with this *Gajung* church ministry that focuses on evangelism and seeks the restoration of the New Testament church. He insisted “4. Missional church is not a label for churches that are effective at evangelism” and “7. Missional church is not a label that points to a Primitive or ancient way of being the church.”\(^{122}\)

Apart from the fact that the missional church cannot be confined to churches with good evangelism or a Primitive way of being churches, SBCH seems to show some missional aspects. First, even though SBCH focuses on evangelizing non-believing Koreans in Houston through the *Gajung* church ministry, SBCH also seeks to transmit this *Gajung* church ministry to other churches. The self-understanding of missional church as ‘a called and sent church as an instrument of God participating in the Great Commission’ seems to be implied in Pastor Chai’s statement, “SBCH received a special

\(^{121}\) A direct comparison between ‘*Gajung* church ministry’ and ‘missional church’ may be difficult because ‘*Gajung* church ministry’ of SBCH is a specific ministry of a specific church while ‘missional church’ is essentially a theological concept. So this section needs to be read in the sense of “Is SBCH ‘missional’ in the ‘missional church’ sense?”

\(^{122}\) Roxburgh and Boren, *Introducing the Missional Church*, 31–34. Italics are from the original text. The rest of the six trends are “1. Missional church is not a label to describe churches that emphasize cross-cultural missions. 2. Missional church is not a label used to describe churches that are using outreach programs to be externally focused. 3. Missional church is not another label for church growth and church effectiveness. 5. Missional church is not a label to describe churches that have developed a clear mission statement with a vision and purpose for their existence. 6. Missional church is not a way of turning around ineffective and outdated church forms so that they can display relevance in the wider culture. 8. Missional church is not a label describing new formats of church that reach people who have no interests in traditional churches.”
mission to transmit *Gajung* church ministry from God.” \(^{123}\) In addition, SBCH’s effort to go beyond being an attractional church is revealed in the refusal of people who are already Christians to be registered into SBCH. \(^{124}\) This appears to be their effort to not be “a vendor of religious services and goods” \(^{125}\) considering their size with good facilities at this moment. Even when new converts leave for a bigger church in Korea, the *Gajung* church ministry thinks this ministry contributes to the Kingdom of God. \(^{126}\)

Second, SBCH’s effort to come out of church buildings and to stay in the neighborhood is revealed in the use of Friday night *Mokjang* (House church) meeting. Usually, Korean churches have Friday night worship services at the churches; however, SBCH sent the members home to be with their neighbors and their friends and to listen to their voices there. This ministry does not want their members to have meetings in the church building when they come to the church for their convenience. \(^{127}\) This ministry encourages the members to have *Mokjang* meetings at homes.

Third, in the *Gajung* church ministry, *Mokjang* seems to be ‘a contrast society’ to be ‘the sign and the witness of the reign of God.’ For example, according to Roxburgh, hospitality is a way to be the sign. \(^{128}\) Showing hospitality and serving non-believers is the very way of running *Mokjang*. Through sharing in *Mokjang*, members listen to others’

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\(^{123}\) Chai, Pastor’s Corner #459 “We are people who received a mission” (12/2/2001).

\(^{124}\) In the SBCH’s Sunday bulletin, there is a saying “If you are a Christian who already accepted Jesus and has the confident of salvation, we encourage you to go to other small churches that need you more.”

\(^{125}\) Guder, *Missional Church*, 84.

\(^{126}\) Chai, Interview, Oct 31, 2014.

\(^{127}\) SuKwan Lee, Interview, May 27, 2014.

\(^{128}\) Roxburgh and Boren, *Introducing the Missional Church*, 105.
voices and their needs, serve them, and eventually make non-believers to have Christian faith.\textsuperscript{129}

These features mentioned above showed some signs of a missional church. Thus, considering the facts that SBCH regards itself as a being sent church with the mission to transfer among other churches, that it struggles to go beyond being satisfied with adding numbers to local church itself, that it sends members to meet outside church buildings, and that \textit{Gajung} church becomes the sign of the reign of God through serving non-believers with hospitality, \textit{Gajung} church ministry of SBCH is missional.

2. Organic Church (as Described by Neil Cole)

1) Brief Key Concept

The term “organic churches” that was used by Neil Cole was for the new churches he started at homes. By using this term, he wanted to “emphasize the healthy life and the natural means of reproducing.”\textsuperscript{130} The reason to use this term of ‘organic church’ instead of using house church is “Christ’s church is not contained by any building” and churches can meet everywhere such as parks, parking lot, a pub, or even a strip club.\textsuperscript{131} This

\textsuperscript{129} Infra, 201-202. Cf. ChanJu Lee, Interview By SinHyung Seo, Houston, TX, June 14 and 17, 2014 for more detail of showing hospitality in \textit{Mokjang}. As a local business man, Mr. Lee thought it strange when he saw one SBCH member who is even reducing his business for \textit{Mokjang} ministry in spite of a chance to grow it, and after watching his \textit{Mokjang} member’s serving one cancer patient, he had further conviction to be a Christian.

\textsuperscript{130} Cole, \textit{Organic Church}, 22–23. Neil Cole also uses the term “simple church” interchangeably because the churches they started were small and simple, and they value “a simple life of following our Lord” and avoid “many of the complexities of the conventional church.” (p.26)

\textsuperscript{131} Ibid., 23.
church is a change from “becoming just another attraction-oriented ‘y’all come to us’ form of church to actually becoming a missional and incarnational church that goes to the lost,” that is, it is “to bring Jesus to lost people” not “to bring lost people to Jesus.” In this sense, organic church is a missional church. The multiplication of disciples occurs through their inner group, the Life Transformation Group (LGT), which is composed of 2-3 non-coed members by confessing their sins, reading the scriptures, and praying for the lost family, friends, or neighbors.  

2) Comparison

There are several similarities between the Organic Church and the *Gajung* church ministry even though these similarities are not identical. Basically, to get lost people to the small group setting is similar with the *Gajung* church ministry. The way of choosing multiplication (when the gathering grows, organic churches send some to another coffeehouse to start other churches, instead of moving to a bigger home) is also similar with the multiplication when *Mokjang* members gather over twelve. Both churches are “not heavily dependent upon trained clergy.” Just as non-clergy leaders lead organic churches, *Mokjas* and *Moknyeos* as a couple serve their *Mojangs*.

However, the biggest difference between these two is found in the relationship with the traditional church. While organic churches are independent in ministry, *Mokjang* as a house church stays in SBCH and SBCH in the denomination. Pastor Lee of

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132 Ibid., 24.
133 Ibid., 27–28.
134 Ibid., 27.
SBCH clearly says about this relationship in the Gajung church ministry, “to us, it is important to make a church to live. That’s why we don’t confront the tradition of denomination. Current church is important. To make it alive and to reform is more important than to get out of it.”

Even though Mokjang plays an important role in bringing non-believers at home. SBCH still gives primary support to Mokjang ministry in the form of gospel presentations by the senior pastor and providing Bible study classes. Organic churches and Gajung churches also differentiate in meeting places. While organic churches gather in various places like a coffeehouse, Gajung churches gather at homes. Another difference can be found in the way of giving up a member in terms of effectiveness. Cole said, he could “no longer babysit[s] the unfruitful” members like three bad soils by focusing on the one who bears fruit like good soil. However, in Mokjang ministry, the leaders have a tendency not to give up their resistant non-believers who break the hearts of the leaders. Often times, new converts give thanks to their leaders for not giving up on them in front of the congregation when they give baptismal testimonies.

In sum, Organic churches are similar to the Mokjang ministry in that both seek the lost people, pursue multiplication, and use non-clergy leaders. The biggest differences between the two are: First, the relationship with the traditional church. While organic churches are independent in ministry, Mokjangs (Gajung churches) stay in the bigger church. Second, while there is the possibility of giving up members in terms of

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135 Lee, Interview, June 11, 2014.
136 Cole, Organic Church, 69.
137 Gene Lee, Interview, June 16, 2014. Mokja Lee gave one example of a new convert who accepted Jesus in 10 years.
effectiveness in organic churches, *Gajung* churches tries not to give up the resistant non-believers.

3. Fresh Expressions of Church

1) Basic Concept

Fresh Expressions of Church, an initiative that was started in England and now is spreading around the world, is a new church planting movement to reach un-churched and de-churched people.\(^{138}\) According to the website of Fresh Expressions of Church, “A fresh expression” is defined as,

> a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church. It will come into being through principles of listening, service, incarnational mission and making disciples; It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.\(^{139}\)

As an “incarnational” model of church planting, which “go[es] and then stay[s]”\(^{140}\) with non-believers, this model has four elements: “missional” for the unchurched, “contextual” for responding to the changing culture, “formational” for making disciples, and “ecclesial” for planting a church.\(^{141}\)

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\(^{139}\) [http://www.freshexpressions.org.uk/about/whatis](http://www.freshexpressions.org.uk/about/whatis) [accessed on Dec 20, 2016]

\(^{140}\) Moynagh, *Church for Every Context*, xvii.

\(^{141}\) [http://www.freshexpressions.org.uk/about/introduction](http://www.freshexpressions.org.uk/about/introduction) [accessed on Dec 20, 2016]
As a missional church, a fresh expression of church starts from a pioneer group through listening and serving others in the context to which they are sent. By inviting those who are interested in the core group for the story of Jesus, they start the discipleship process. The process of making a new church can be displayed like this:

Figure 3.2. Process of Making a new Fresh Expression / A serving - first journey

In addition, Fresh Expressions of Church do not want to replace the existing church but want to stay alongside the traditional churches and denominations. The term “mixed economy” is used for this stance and refers “to fresh expressions and ‘inherited’ forms of church existing alongside each other, within the same denomination, in relationships of mutual respect and support.”


143 [http://www.freshexpressions.org.uk/guide/about/mixedeconomy](http://www.freshexpressions.org.uk/guide/about/mixedeconomy) [accessed on Dec 21, 2016]
2) Comparison

There are several similarities. First, both Fresh Expressions and the Gajung church aim to reach non-believers in communal form. As a pioneer team comes to a context and tries to meet people through listening and serving, Mokjang as a community also invites, listens, and serves non-believers. Second, as Fresh Expressions may need some support and help from the existing churches, in the Gajung church ministry, the united church supports the Mokjang in various ways such as providing Bible studies or care meeting for the leaders (Chowon meeting). Third, as Fresh Expressions do not want to destroy the relationship with the traditional church and even with the denominations in terms of ‘the mixed economy,’ the Gajung church ministry also clarifies their sound intentions with the larger church and the denomination. Pastor Chai explained it this way, “as a healthy stem cell makes a healthy muscle, a healthy heart, and a healthy kidney, a healthy Gajung church makes a healthy Presbyterian church, a healthy Methodist church, and a healthy Baptist church.”

However, there are also some differences between these two ministries. First, the approach type to mission is different. If Fresh Expressions’ approach is “Incarnational” of “go and then stay” because it aims to plant a church, the Gajung church’s approach is to stay “Engaged” of “go and then come” because a local church is the sum of Mokjang (Gajung churches). Second, while Fresh Expression may introduce the new members to the larger church for “grow[ing] in their Christian identity, matur[ing] as disciples and enjoy[ing] a richer ecclesial life,” Gajung churches aim for non-believers to

144 Chai, Interview, Oct 29, 2014.
145 Moynagh, Church for Every Context, xvii.
come to the whole congregation for their growth through Bible studies, the corporate
worship service, Baptism service, and the sacraments the larger church provides. In the
Gajung church ministry, evangelism occurs with the collaboration between the Gajung
church and the larger church.\textsuperscript{146} Third, there is a difference in the mode of a Fresh
Expression of church and Mokjang. If a Fresh Expression has a homogeneous people
group in heterogeneous places, that is, aiming the same group of people in various places
(e.g., a group of single moms in one place and a group of exercisers in a different place),
the Gajung church has a heterogeneous people in the homogeneous form of place, that is,
reaching to different people in the same format of place (homes). In addition, while each
Fresh Expression encourages individual creativity and does not have a fixed manual to
run the meeting, Gajung churches have a suggested flow to run the meeting for all
Mokjangs to follow. Fifth, while Fresh Expressions are started by a couple of pioneer
groups from local churches, a local church doing Gajung church ministry divides the
whole congregation with Mokjangs and all Mokjangs as ecclesiolae strive to reach non-
believers.

In sum, the Gajung church is similar to the ministry of fresh expression of
churches in that both pursue to reach un-churched or de-churched people through
listening and serving them, receive supports from the existing church, and keep the
relationship with the traditional church or denomination. However, the differences
between the two are in the approach method between Incarnational (go and then stay) and
Engaged (go and then come), the eventual necessity of the larger (or united) church

\textsuperscript{146} SuKan Lee, Interview, June 4, 2014. Pastor Lee told “Mokjas know Mokjang would
not be enough to save souls and make them disciples. They know they need sermons, Life Bible
studies, and Jesus accept meeting.”
(Gajung churches aim for non-believers to come to the larger (or united) church eventually), the composition of the people group between homogenous and the heterogeneous group, the way of running the meeting between creativity and fixed format, and the way to start the ministry between by a pioneer group from a larger church and by the whole Gajung churches in the larger church.

4. Cell Church

1) Brief Concept

Contrasted to the traditional “program base design[ed]”\textsuperscript{147} church, the Cell church is a form of a church to overcome “building-bound” and “clergy-centered” ministry and to give “a place to belong” on personal level and to “be effective witnesses to the gospel” by using small groups since 1980’s.\textsuperscript{148} According to Joel Comiskey, the Cell church is defined as,

\begin{quote}
in its simplest form[,] a strategic approach that emphasizes both cell and celebration on an equal basis. … [and cell is] a group of three to fifteen people who meet weekly outside the church building for the purpose of evangelism, community, and discipleship with the goal of multiplication.\textsuperscript{149}
\end{quote}

So the cell church is a church that is composed of cells which tries to reach non-believers, nurture them and make other cells by multiplication. According to Howard Snyder, this ministry “has shown the power of small, committed circles of believers and the thirst

\textsuperscript{147} Neighbour, \textit{Where Do We Go from Here?}, 29.


many people have for significant depth of discipleship.” However, as Snyder also pointed out, “[u]nless the church really understands itself biblically, attempts to build a cell- structure can backfire and can actually inoculate a church against a healthy discovery of organic, cellular church life.”

2) Comparison

Simply speaking, the Cell church model has influenced the development of the Gajung church. Pastor Chai said he used R. Neighbour’s book, Where Do We Go From Here?, for the idea of the Gajung church. The Gajung church ministry resembles Cell church ministry in the big picture of evangelism, nurturing, and multiplication by using the small group.

Neighbour stated “the primary assignment in a cell group church is to develop ‘Basic Christian Communities’ where there are mutual commitments, sense of belonging, and sharing lives; thus the communities can make disciples in the context of living, not studying.” The Gajung church ministry tries to build communities that, by demonstrations of serving others and sharing life, cultivate the power to live according to the words rather than transfer Bible knowledge by studying. This seems to be the most notable feature in this ministry that impacted Korean churches that stressed the Bible

150 Snyder, The Community of the King, 182.

151 Chai, 구역조직을 가정교회로 바꾸라 (KuYeok Jojikeul Gajung Kyohoero Bakura / [Change KuYeok(Divisions) Structure into House Church], 32.

152 Neighbour, Where Do We Go from Here?, 113.

153 Ibid., 120.

154 This is the second pillar of ‘Discipleship Training with the Demonstrations’ of Gajung church ministry. See p.7
study as the method of the discipleship training.\footnote{Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 76–77.} Besides “body life” evangelism through building communities and making disciples, using the language of shepherding in the ministry is also similar. Leaders are called shepherds (Mokja), a group of a shepherd is called Mokjang (a farm) in this ministry. A meeting for the shepherds is called Chowon meeting (prairie meeting). In Mokjang, Mokja is doing the function of the pastor for his or her members.\footnote{Neighbour, Where Do We Go from Here?, 248–249.}

However, there also difference between these two ministries. First, if the goal of Cell church ministry is church growth, the Gajung church pursues the restoration of the New Testament church.\footnote{Infra, 248. According to their mission statement, entry #1 is “We pursue the recovery of the first century church’s faith community.”} Pastor Chai even said that he would give up on this house church ministry if the archeological or other evidences points another ministry as the New Testament church.\footnote{Chai, Interview, Oct 29, 2014.} Thus, the concern of SBCH and other churches in this ministry is not the growth rate but the baptism rate.\footnote{Chai, Interview, Oct 29, 2014.} Second, while Cell church is focused on effectiveness, the Gajung church is more like the field of training. Pastor Lee of SBCH describes the difference as follows,

If the cell church loses its dynamics, then leadership usually reshapes the cells for the sake of effectiveness. However, they lose a training opportunity. The reason we say, ‘don't change Mokjang’ or ‘don’t leave Mokjang even if you don’t like it’ is for the powerful training opportunity.

\footnote{Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 76–77.}

\footnote{Neighbour, Where Do We Go from Here?, 248–249.}

\footnote{Infra, 248. According to their mission statement, entry #1 is “We pursue the recovery of the first century church’s faith community.”}

\footnote{Chai, Interview, Oct 29, 2014.}

\footnote{Chai, Interview, Oct 29, 2014. According to Pastor Chai, the churches in their network try to baptize 3-20% of Sunday attending adults annually.; SuKwan Lee, Interview, May 27, 2014. In case of SBCH, “160-180 people are baptized annually, that is about 20% of adult members.”}
We can't instill the power of forgiveness or patience if we reshape *Gajung* church due to loss of effectiveness.¹⁶⁰

Third, there is difference in how to lead and respect the leaders as the pastors of the flocks. Kreider pointed out the possibility of the danger of the leaders’ becoming the helpers of the senior pastor in Cell church,

> in many cases these cell groups still function as complementary ministries to the larger Sunday church meeting. A senior pastor leads this larger gathering and also oversees all the leadership under him in the cell groups.¹⁶¹

However, in SBCH, Senior pastor does not regard *Mokjas* as the ones who are under the senior pastor so that they must receive orders from the senior pastor. Pastor Lee says,

> Our *Mokjas* have this mindset: this is my ministry and this is my church. This mindset should be implanted. This can’t be done with words. Many pastors in this ministry understand this with their heads, not with their hearts. Thus they still act as if this is my ministry and the leaders are the helpers for them. So if there is any small problem in *Mokjang*, they jump in and give directions like ‘do this and don’t do that.’ If you meddle in everything like this, they can’t commit.¹⁶²

In sum, it can be said that the *Gajung* church came out of the Cell church. Similarities between the two are that they try to develop small communities to reach non-believers, struggle to make disciples with serving and caring others instead of lecturing them, and use the language of shepherding by calling the leader shepherd (*Mokja*). However, the differences in the two are in that while the goal of cell church became

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¹⁶⁰ SuKwan Lee, Interview, June 18, 2014.

¹⁶¹ Kreider, *House Church Networks*, 10.

¹⁶² Sukwan Lee, Interview, May 27, 2014.
church growth, the *Gajung* church pursues the restoration of the New Testament church. The *Gajung* church focuses more on training rather than effectiveness, and in the *Gajung* church, leaders (*Mokja*) become the pastors in a functional sense rather than being simple helpers to the senior pastor.

**Chapter Summary**

In this chapter, I introduced the basic philosophy of the *Gajung* church ministry as the core values. Then, I made comparisons between this *Gajung* church ministry with early Methodism (as a historical model) and with the Missional church, Organic church, Fresh Expressions of church, and Cell church (as contemporary models).

Three axes and four pillars become the core values in the *Gajung* church ministry. Three axes (*Mokjang*, Life Study, and Sunday Corporate Worship service) function as the hardware of this ministry; and four pillar (*Raison d'être* of the Church [Matthew 28:19-20], Discipleship Training with Demonstrations [Mark 3:14-15], Biblical Distribution of Church Ministry [Ephesians 4:11-12], and Servant leadership [Mark 10:43-45]) become the software for this ministry.

Comparison with other models shows that this *Gajung* church ministry is in parallel with the Wesleyan historical model and also with contemporary models to reach non-believers with appropriate forms of small groups and lay leaders with the mode of meeting them with love and service. There is also distinctiveness in the *Gajung* church ministry. Compared to early Methodism, *Mokjang* is a more heterogeneous meeting and leaders are selected by the members themselves. Compared to organic church, *Gajung* church remains in the larger church and keeps a good relationship with the denomination.
also. Compared to Fresh Expression’s ‘go and then stay’ approach, the *Gajung* church ministry has a ‘go and then come’ approach and has more a fixed and specific manual than Fresh Expressions of church. Compared to the Cell church, the *Gajung* church pursues the restoration of the New Testament church rather than church growth and focuses more on training than the effectiveness of the ministry.

With this general understanding of this Gajung church ministry, the next two chapters will provide the lens of church renewal to analyze this ministry.
CHAPTER 4

GAJUNG CHURCH MINISTRY OF SEOUL BAPTIST CHURCH OF HOUSTON

AS RENEWAL MOVEMENT (1)

In this chapter, the Gajung church ministry of SBCH will be reviewed as a renewal movement. For this, the ten marks of a mediating model of Howard Snyder will be used to analyze this ministry of SBCH. Marks one through five will be used to review the ministry of SBCH in this chapter, and the next chapter will focus on marks six through ten.¹

1. The renewal movement “redisCOVERs” the Gospel.

Among ten marks of his mediating model for the renewal movement, Howard Snyder placed priority in “rediscover[ing]” the Gospel. This mark of rediscovering the Gospel that has been attested in Pietism, Moravianism, and Methodism is “a distinctive factor” and “a key element,” Snyder argued.²

In the Gajung church movement, a new dynamic in Christian faith can be seen in the emphasis on the relationship the Gospel brings. By pointing out the rules and disciplines that Korean churches stressed in the past, for instance, not drinking alcohol or

¹ Due to the length, this author divided the contents into two chapters (Ch.4 and Ch. 5).

² Snyder, Signs of the Spirit, 276–277, 269. Cf. p. 269. Snyder identifies the rediscoveries of “personal experience of regeneration” in Pietism, “the sense of the church as a missionary community” in Moravianism, and “justification by faith as the necessary prerequisite for sanctification” in Methodism.
attending church services, Pastor Chai says, “Christian faith life is about the relationship.”³ In the introduction of Living Life Study (SangMyungAe Salm GongBu), the most basic and important Bible study among Life study series⁴ that SBCH provides for her members, Pastor Chai clarifies that relationship is the most important thing in Christians’ lives based on Matt 22:34-40. He says the relationship – the vertically right relationship with God and the horizontally right relationship with other people - is the most important thing, these two are not separated but one, and the relationship with God comes first so that Christians have the right relationships with others.⁵

In SBCH, there are some devices used to build these relationships. The Living Life Study and the Jesus Accepting Meeting are used for building the right relationship with God and the Mokjang meeting for building the relationship with the people.

1) Relationship with God

One of the purposes of the Living Life class is to help people to accept Jesus as Christ, thus, establishing the right relationship with God who saves the sinner. By dealing with the subjects of “systematic theology,” the Living Life study tries to “give the answers to the questions the non-believers raise” and provides information about the Gospel for the newcomers.⁶ One Mokja shared a story how he raised a question against

³ Chai, Interview, October 29, 2014.
⁴ Life Study is the bible study series that SBCH provides for the members. It aims to help the members to practice what they learned and to experience God unlike the traditional bible studies that give the knowledge only. There are two courses, basic course of 5 classes and selective course of 7 classes.
⁵ File # 0-4 “Introduction II” in Living Life Lecture CD from SBCH.
⁶ Chai, Interview, Oct 29, 2014; Cf. http://www.seoulbaptist.org/cont/030201.php [accessed Jan 2016]. The subjects that Living Life deals during 13 weeks are sin, the love of God,
Jesus and how his resistance decreased in the Living Life study. He asked, “Why would Jesus send people to hell simply because of unbelief? He is too selfish. He can simply leave people alone.” He explained that his anger was soon diminished when he heard the answer from pastor Chai, explaining “God does not send the people to hell due to unbelief but we all are going to hell. And on the way to hell, God is saving us when we believe.”

In addition to the Living Life study, the Jesus Accepting Meeting (Yesu YoungJup Moim) is another device for establishing the right relationship with God. This meeting where the senior pastor presents the gospel is actually a device to help non-believers to initiate the relationship with God by accepting Jesus. Based on his own experience, Pastor SuKwan Lee, the current senior pastor of SBCH as the successor of Pastor Chai, said, “SBCH manages the gospel very well” by criticizing the traditional Korean church custom; for instance, calling a member easily as a deacon after a certain amount of time without checking the member’s faith, whether they really accepted Jesus as Christ. Pastor Lee said, “it is very clear who accepted Jesus and who did not yet in SBCH.”

repentance, faith, born again, confidence of salvation, Christian life, growth of faith, Bible, God, Christ, the Holy Spirit, Church, church member, church life, Christian status (or, identity), Christian deed, life of victory, motivation for, way of, decision of, and compensation of commitment. (Infra, 249. Appendix B)

7 HyoWon Seo, Interview, June 14, 2014.

8 This is a monthly meeting for the applicants. When I attended this meeting while I was visiting SBCH in Houston, I found this is the gospel presentation of Evangelism Explosion starting with the two diagnostic questions and ending with the prayer of accepting Jesus. But one difference is unlike a general guide for the one-to-one presentation of the gospel, this meeting is one-to-multiple persons because the usually applicants come to the this meeting the information about the gospel through Living Life study and have some intention to believe already.

9 SuKwan Lee, interview, May 27, 2014. When he was attending a small church in Korea, he was surprised when he heard that one deacon saying ‘I still don’t know who Jesus is’ even though she was a very important worker in that church.
Whether she or he is even a pastor or was baptized in the past, until accepting Jesus in case of non-believers or confirming their faith in Christ in case of believers in this meeting, “we do not assume this person is a believer.” Non-believers indicate initiating a right relationship with God by raising their hands to the question whether they would accept Jesus as their Savior and then by following the prayer of the senior pastor to accept Jesus as their Savior. When non-believers accept Jesus in this meeting, SBCH gives them a small booklet of Four Spiritual Laws to write the date they accepted Jesus. Thus, through the Living Life study, non-believers get the information about the gospel and overall Christian life for the need of the right relationship with God. Through the Jesus Accepting Meeting, non-believers start their relationship with God by accepting Jesus openly and officially.

2) Relationship with Others

Scot McKnight insisted that Christian gospel should not end with the personal decision for salvation but go beyond it into becoming disciples: from “the Members” to “the Decided,” then to “the Discipled.” The Living Life study, and the Jesus Accepting Meeting provide an opportunity for non-believers to establish and initiate the relationship with God, the Mokjang meeting (or, Gajung church) provides a field for the people to extend this relationship with God toward the relationship as the family with friends and neighbors. On the one hand, in the Gajung church meeting, people experience the power of the living God who answers their mutual prayers. For example, getting a new job in personal crisis, an increase of the salary, getting scholarship for the graduate school, or

finding a witness for the hit and run accident. On the other hand, through sacrificial service (money and time), to meet the felt-need, the non-believers experience the love of God through those who serve them. For instance, one person gave a ride for VIP’s kids whose mother was sick by sacrificing working hours. In this process of serving others, the members are being trained to become disciples.

The effort to serve others becomes a great challenge in embodying the love of God in the relationship with neighbors. This ministry of serving others in the Gajung church becomes “a paradigm-shift” to existing believers, as described by one leader who once served in a traditional church and then moved in SBCH due to his moving from another state,

Before we come to here, we misunderstood what the real Christian life is. Of course, our couple did a good job in churches wherever we attended and was commended. Even we had a desire to please Jesus, insidiously it became our goal and desire to be recognized, raised, and praised in the church.

11 JaeDong Lee, Interview with SinHyung Seo, Houston, TX, June 21, 2014. One Mokja was about to leave the U.S. because his company didn’t approve to extend his working VISA (H1B). But with the mutual prayer, he got a new job in the last moment.; Gene Lee, Interview with SinHyung Seo, Houston, TX, June 5, 2014. Lee introduced one Mokja story with a new Mokja who encouraged others to pray for 2 or 3 times of increase of salary when his member shared his desire for a small increase. The reason he asked that much was for the people to see the work of God. And surprisingly enough, that prayer was answered.; SungHo Lee, Interview By SinHyung Seo, Seoul, Korea, October 1, 2014.; KwangHyun Baek, Interview By SinHyung Seo, Pusan, Korea, October 25, 2014.

12 ChanJu Lee, Interview with SinHyung Seo, Houston, TX, June 12, 2014. Mr. Lee shared his story. After he shared, in online place for his Mokjang, his concern about his sick wife and the situation about his need to move out from his store for the ride of his kids from the school, and then he arrived the school, he only found out one of his Mokjang member already took care of them. What impressed him was that the one who took care of his kids was only an employee of a store, even though Mr. Lee himself was the owner of his business so he could manage his time.

13 Snyder, Signs of the Spirit, 276.

14 Gene Lee, Interview, June 5, 2014
If we say we believe in Jesus, this means the change of direction from the self-centered to the God-centered. But the traditional church does not teach this. So the members, even though believing in Jesus but without changing the direction, live still self-centered life. They ask for blessings, grace, healings still for themselves. But Gajung church teaches like this. ‘Hey guys, the meaning of believing in Jesus is not like that, you need to turn this way to God-centered direction and other-centered direction. You need to serve others with patience and sacrifice in order to bless and build them up.’ Through this direction change, we are striving to move from the shell of the gospel to the essence of the gospel. This is the recovery of the gospel.15

After the experience of the Gajung church and their sacrificial serving, Deacon Lee and his wife “altered their perception of the nature of the faith”16 from self-centeredness to other-centeredness. It is interesting to note they even further assert that this aspect of serving others, that is, extending the right relationship to others beyond God, is the recovery of the gospel.

Through the Gajung church ministry of SBCH, Pastor Chai has tried to teach people about the right relationship brought about by the gospel. This relationship in Christian faith is not restricted vertically between God and us through justification by faith. But the right relationship that is specified in the action of serving others in the practical field of Mokjang extends horizontally to the neighbors. This rediscovery of the relationship (with God and with neighbors) in Christian faith has brought “a new dynamic” or a “paradigm shift” among existing Christians. In addition, this emphasis on the relationship even lowers the guard of non-believers thus attracting them to the gospel, as described by one Mokja who said that he was hostile against the Christians because he

15 Gene Lee, Interview, June 12, 2014.
16 Snyder, Signs of the Spirit, 276.
thought “Christians only care for God, they never mind their neighbors.” But when he heard the gospel not only restores the relationship God but also establishes the right relationship with the neighbors, he could clear the misunderstanding, accept Jesus, and even now serves as Mokja in SBCH. Darrel Bock, a New Testament scholar, also explains the gospel in terms of the relationship,

The gospel is about more than saving the individual. It has a much larger corporately driven goal: the reconciliation of people to both God and one another. ... John's message was not only to bring people back to God but also to bring them back to one another in healthy relationships that had gone stale. ... The gospel is about a promise that brings people back to God and to each other.¹⁸

Through the ministry of Mokjang, the non-believers starts their Christian life with the right relationship with God by accepting Jesus as their Savior. In addition, beyond establishing right relationship with God with the gospel of Jesus, people in Mokang strive to establish right relationship with others serving each other. In this sense of having the right relationship with God and others, Snyder’s first mark of the mediating model, ‘rediscovering the gospel’ is affirmed in the ministry of Gajung church.

2. The renewal movement exists as an ecclesiola.

The second mark of Snyder’s mediating model is the existence of an ecclesiola. According to Snyder, as “a smaller, more intimate expression of the church within the church,” an ecclesiola “sees itself not as the true church in an exclusive sense, but as a form of the church which is necessary to the life of the larger whole, and which in turn

¹⁷ HyoWon Seo, Interview, June 7, 2014

needs the larger church in order to be complete.”\(^{19}\) Moreover, the necessity of an *ecclesiola* is based on “a conviction that the Christian faith can be fully experienced only in some such ‘subecclesial’ or small-church form.”

In a word, SBCH ministry seems to well fit with this mark of *ecclesiola*.

*Mokjang* exists as an *ecclesiola*.

SBCH uses the form of *Mokjang* as *ecclesiola*. SBCH perceives their *Mokjangles* as small churches and uses a clear term of ‘*Gajung* (House) church’ for these small groups. SBCH defines their house church as

the community that fulfills all the intrinsic purposes of church (worship, education, fellowship, service, evangelism, missions) that is shepherded by a lay leader and made up of 6-12 people meeting in their homes at least once a week.\(^{20}\)

The reason for choosing homes as the gathering place of *ecclesiola* came from Pastor Chai’s past experience about the practical limitations of traditional ministry. In the growing ministry of Adult Sunday school before Pastor Chai came to SBCH, he experienced the lack of classrooms at the church and he saw the true fellowship of brothers and sisters in the one-hour long Bible study class did not occur.\(^{21}\) In addition, more basically, he wanted to restore the New Testament Church in which people gathered in their homes. He says, “we do *Gajung* church ministry because New Testament

\(^{19}\) Snyder, *Signs of the Spirit*, 277.

\(^{20}\) What is the House Church, #3, [accessed Mar 14, 2016]

\(^{21}\) Chai, *가정교회에서 길을 찾는다* (*Gajung Kyohoeesseu Gileul Chadnunda / Searching a Way in Gajung Church*), 21–24; Chai, *구역조직을 가정교회로 바꾸라* (*KuYeok Jojikeul Gajung Kyohoero Bakura / [Change KuYeok(Divisions) Structure into House Church]*), 27.
Church was house (Gajung) church. Thus, people of SBCH gather together in a very intimate climate of their homes calling members their family and having their fellowship by sharing meals, thanksgiving, and prayer requests.

*Mokjang* as a part of SBCH: Gajung church as an ecclesiola is an indispensable part of the SBCH structure. It is one of the so-called three axes of their system: Gajung church, Life Bible Study, and Corporate worship service. The logo below shows the three axes of this ministry.

![Gajung Church Logo](http://www.housechurchministries.org/html/info/info01.htm)

Figure 3.1 *Gajung* Church Logo

Without the *Gajung* church, the ministry of SBCH cannot be complete. For instance, the

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22 Chai, Interview, Oct 29, 2014. Pastor Chai is more inclined to the restoration of the New Testament Church than simply sticking into the form of house church. He even told that if new archaeological evidence for the New Testament Church is something else other than house church, he would do follow that new form of church.

23 Supra, 74-80. 3 Axes.

24 Logo can be found in house church ministry web page. [http://www.housechurchministries.org/html/info/info01.htm](http://www.housechurchministries.org/html/info/info01.htm), English one came from [http://www.ehousechurchministries.org/xe/?mid=Introduction01](http://www.ehousechurchministries.org/xe/?mid=Introduction01) [accessed Feb 29, 2016]
way to be a member of SBCH is only through the *Gajung* church (*Mokjang*). It is a gate for non-believers to start Christian life and to proceed to the membership. SBCH people try to reach non-believers by bringing them in their house church, *Mokjang*. According to the articles about membership, “admission into membership must be recommended by the *Mokja* of the house church the applicant belongs to and approved by the congregation.”

Simply visiting SBCH on Sunday worship does not make people to be members of SBCH; he or she should be a member of *Mokjang* first, which was the same in the case of class meeting in early Methodism.

However, even though the members of *Gajung* churches perceive a *Mokjang* as a small house church by name and the definition and these *Gajung* churches are indispensable as one part of the three axes of the *Gajung* church ministry of SBCH, the members do not see those *Mokjiangs* (*Gajung* churches) as ‘the true church in an exclusive sense’ as Snyder pointed out. One *Mokja* said, “*Gajung* church has limit[s], we cannot cover all [to evangelize non-believers]. We need some help from SBCH, like preaching and Life Bible study.” They are aware of the incompleteness “in doing every function of church” and they need the larger church, that is, SBCH as a united church.

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26 Snyder, *The Radical Wesley*, 64.

27 HanEui Lee, Interview By SinHyung Seo, Pusan, Korea, October 30, 2014. Pastor Lee even say that if *Gajung* church insists Mokjang is the true church, then it becomes heresy apart from acknowledging *Mokjang*’s doing the functions of small church, *ecclesiola*.

28 HyoWon Seo, Interview, June 7, 2014.

29 Gene Lee, Interview, June 12, 2014.
For instance, they know they need the corporate worship service to listen to God’s words and Life Bible study for their life and their ministry.\(^{30}\)

*Mokjang* as a field: *Gajung* church becomes a good field where the members grow in faith through interacting with each other. One *Mokja* said, “If there is no *Mokjang*, there is no place to practice according to the words we hear. Our members are all different. If we met in the world, we might hurt each other, but in here we are trimmed by each other by meeting every week.”\(^{31}\) It is also a place where they invite non-believers into faith through serving, thus helping them to experience God and observe Christians who struggle to live according to the word. One leader who was once a sincere Buddhist summarized his *Mokjang* ministry like this:

If a non-believer is brought [directly] to a big size church over hundreds or thousands of membership, he or she has a high possibility to see the pretense [of church members]. However, if brought to *Gajung* church, we can show our real and honest life. Through sharing time, we share worries in Christian life, spiritual warfare in every moment, failures and victories. Through this, we show the life of one who believe in God, tell them the goodness of it, and ask them to believe in God. In a big church, neither, through polite attitude and etiquette, can we show our daily struggles in faith life [to a new comer] nor can new comers get helps. However, it is possible in here. It is this *Mokjang* (*Gajung* church) where I can be a witness to Jesus whom I have seen, followed, and experienced, rather than being a witness in simple knowledge. So I say, ‘Jesus whom I believe said like this, I know it is difficult to follow. However, I would like to live according to it. I know you are in difficult situation, so do I. Let’s pray together.’ … I take care of others’ difficulties first instead of taking care of mine. In *Mokjang*, there are tears. Serving others make me to check myself. There is something I am ashamed of, while I’m trying to evangelize one. It would be ok in a [big] church if I put a mask on. But, ‘I brought that guy in my *Mokjang* to evangelize him. Would he be

\(^{30}\) In addition, people listed Holy Communion, Baptism, service opportunity, short-term mission trips, prairie meeting for *Mokja*. SuKwan Lee, Interview, June 4, 2014; Gene Lee, Interview, June 12, 2014; HyoWon Seo, Interview, June 7, 2014.

\(^{31}\) HyoWon Seo, Interview, June 7, 2014.
disappointed seeing my shameful features?’ In this way, I am striving to change. … If there is anyone who says God does not exist, I have been saying, ‘Just come to Mokjang for 1 year and try to believe in Him. If you cannot believe in Him within a year, then, leave. I don’t force you to believe in God who does not exist. God whom I have experienced is the one who shows Himself to people who want to believe and follow. So try.’ If God’s words work, then, it proves that God exists and it means we need to follow Him more. This method worked until now.32

Thus, Mojang becomes both a seedbed for non-believers to start their faith journey and a field for members to grow. In Mokjang, Christian faith is fully experienced.

However, Snyder’s comment about the conviction that “the Christian faith can be fully experienced only in some such ‘sub ecclesial’ or small-church form” needs to be reviewed and clarified in the case of SBCH. In the case of the SBCH ministry, even though Mokjang as an ecclesiola plays a major role in the whole ministry and especially as the place to experience love and faith, what is clear is that the Gajung church is not separated or divided from SBCH and from her ministry. It is organically connected with SBCH. Mokjang moves with and in SBCH for the same goal, that is, to reach out to non-believers. For this, members attract people to the Gajung church by impressing them with serving (emotional dimension), pastors present them the Gospel in the Jesus Accepting Meeting and give answers to questions in Life Bible study (intelligent dimension), and the whole congregation encourages them to make decisions in front of God (dimension of will). Thus, the Christian faith is fully experienced in the collaboration between Gajung church (Mokjang) and SBCH as the united church.

32 JaeDong Lee, Interview, June 6, 2014.

33 A stress is given by this author. If Snyder’s mention about ‘Christian faith’ means close and intimate fellowship, then this author agree with him in the case of SBCH: that kind of fellowship is fully experienced only in small group.
In sum, if this meeting of Mokjang is about to make an exclusive inner circle that is to be separated from others, Barth’s worry could be justified, “who is to decide and who is able to decide who belongs or does not belong to the ecclesiola?” However, Mokjang is not an “ecclesiola extra ecclesiam” to make separation but “eccelsiola in ecclesia” as an official gathering where all members are scattered to belong, apart from the actual gathering that takes place outside the church building. In addition, the use of Mokjang as ecclesiola, that is is necessary for the life of the larger church and is also in need of sermons and teachings of the larger church, is evident in the ministry SBCH. In this way, Christian faith is fully experienced in the collaboration between Mokjang and SBCH. In particular, Mokjang plays a major role to reach out to the non-believers. Through reaching out to non-believers, providing a field to grow, and needing of the larger church, the second mark of Snyder’s mediating model (the renewal movement exists as an ecclesiola) is confirmed in the ministry of the Gajung church.

3. The renewal movement uses some form of small-group structure.

The third mark of Snyder’s mediating model is the actual use of a specific form of a small group. “Not merely in a vague or general sense,” this small-group form as an ecclesiola within a local congregation is consisted of “a dozen or less persons who meet regularly once a week.”

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34 Karl Barth, *Church Dogmatics*, vol. 4 Part one (Edinburgh: T. & T. Clark, 1956), 698.


36 Snyder, *Signs of the Spirit*, 277.
The specific form used in the ministry of SBCH and other churches that follow this ministry is called Mokjang or Gajung church. As is already mentioned, SBCH uses the form of the Gajung church which is defined as “the community that fulfills all the intrinsic purposes of church (worship, education, fellowship, service, evangelism, missions) that is shepherded by a lay leader and made up of 6-12 people meeting in their homes at least once a week.” This form of Mokjang is so crucial in this Gajung church ministry that the people say. “If there is no Mokjang, there is no SBCH.” “The gathering of each Gajung church is SBCH.” Thus, SBCH is composed of 190 Mokjangs. Mokjang is a basic and a major building block of SBCH. In fact, the sum of Mokjang is SBCH. Each Mokjang meets on Friday night with all family members. The uniqueness of Mokjang meeting that distinguishes it from a traditional Guyoek meeting of Korean church is that, in Mokjang, husbands and wives, women and men, their children, and non-believers gather together. They meet on Friday nights regularly, however, they also have irregular meetings for celebrations, fun, or other needs.

37 What is the House Church, #3, http://www.housechurchministries.org/html/info/info01_1.htm [accessed Mar 14, 2016]; The numbers are for adults only, if counted with kids the numbers are increased. One Mokjang this author visited had 20 (11 adults and 9 children).

38 HeeJun Kim, Interview, June 7, 2014.

39 Young G. Chai, Interview, Oct 29, 2014.

40 Cf. Snyder, The Radical Wesley, 64. Snyder says the Methodist society was “the sum total of class and band members.”

41 Supra, 75. Footnote 4. The time with kids is called Olive Blessing. One Mokjang the author had visited had no children since they were a little bit elderly people, so they skipped this time.

42 They meet for watching movies, having dinners, book sharing, or just to talk (for wives). One Mokja (and Moknyeo) told that their Mokjang members meet more often than real family meets [while they were in Korea]. HyoWon Seo, Interview, June 7, 2014 and JaeDong
For the specific running of the small group, Snyder gave a guideline for effective meetings. The keys Snyder presented are these:

Effective groups normally 1) meet weekly; 2) provide for adequate time (usually at least one and one-half to two hours); 3) meet constantly, each member seeing the group as one of the most fundamental commitments of the week; 4) meet over a long enough period of time (month or years) to build trust and a healing sense of community; 5) involve some combination of prayer, Bible study, and mutual sharing and encouragement; and 6) integrate themselves into the larger life of the church.\(^3\)

The *Mokjang* meeting of SBCH fits well to the guideline too. 1) *Mokjang* regularly meets on every Friday evening;\(^4\) 2) the meeting usually lasts 2-3 hours;\(^5\) 3) the commitment *Mokjas* have on this Friday meeting is so adamant that they even sacrifice their children's schedules and this results in higher attendance than that of Sunday service in case of SBCH;\(^6\) 4) in SBCH, *Mokjang* meets over a period of time until it splits for

Lee, Interview, June 12, 2014.

\(^3\) Snyder, *Signs of the Spirit*, 305–6.

\(^4\) In Korea, there are also Saturday *Mokjang* meetings due to late work hours.

\(^5\) It depends on the size of *Mokjang*. If the size is big, it lasts longer. One *Mokjang* (11 adults) this author visited in SBCH started the meeting 7:30 P.M. and ended the meeting after 12:00 A.M. Another meeting took about for about 2 hours.

\(^6\) HeeJun Kim, Interview, June 7, 2014. This young leader who was so firm about this meeting day even told that “he would never change the day (Friday) even he dies or hurricane comes”; JaeDong Lee, Interview, June 6, 2014. This leader said he “sacrifices his own kids’ schedules for *Mokjang* meeting in case of time conflict”; The table below shows the average attendance of *Gajung* church, Sunday service, and the gap of couple of recent years. This trend seems to be consistent since 1998 based on the attendance report of church Sunday bulletin. (This author only copied first week bulletin of each month from October 1994.)

<table>
<thead>
<tr>
<th>Year (Until June)</th>
<th>Avrg. of <em>Gajung</em> Ch</th>
<th>Avrg. of Sunday</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>2014</td>
<td>1175</td>
<td>1062</td>
<td>115</td>
</tr>
<tr>
<td>2013</td>
<td>1241</td>
<td>1073</td>
<td>168</td>
</tr>
<tr>
<td>2012</td>
<td>1237</td>
<td>1034</td>
<td>203</td>
</tr>
</tbody>
</table>

However, in Korean church setting, *Mokjang* attendance rate was lower than that of Sunday worship service (two churches this author visited for the research showed 81.3% (300/360) and
the multiplication. The time when each *Mojang* splits varies but the most common time frame ranges from a few months to a couple of years.\(^{47}\) During this period until the multiplication, what they call *Bunga* (literal meaning, splitting family or house), is when members experience inner healing beyond the period of getting closer to each other in the group.\(^{48}\) One *Mokja* gave one example of this healing,

> We share our deep stories that we can’t even tell in front of our parents, friends, or teachers, like, hurt, abuse, or pain. There was a brother who had lots of hurts from his father. He shared it among us and experienced the healing, then, when he went to a mission trip, he could share it even in front of people he didn’t know after healing.\(^{49}\)

Another *Mokja* in Korea also testified that there was a healing of members in his *Mokjang* through a sharing after the church switched into this *Gajung* church ministry. Even though he couldn’t tell the details, he told that there was a couple who had a bad relationship wanted to attend only the first meeting. However, they attended the meeting

\(81.39\% (827/1016)\) of *Mokjang* attendance rate compared to Sunday attendance).; Chai, Interview, Oct 31, 2014. According to Pastor Chai, there are a few churches that were planted as *Gajung* church with the higher attendance of *Mokjang*. Mostly Korean churches that changed their traditional ministry into *Gajung* church have lower attendance rate of 70%; KyungJun Lee, Interview, September 15, 2014. Pastor Lee picked the extended work hours till night in Korean society as the reason for the lower attendance in *Mokjang*.

\(^{47}\) HeeJun Kim, Interview, June 11, 2014. In 5 months, *Mokja* Kim succeeded in splitting of his *Mokjang* serving single (unmarried) young adults; SuKwan Lee, Interview, May 27, 2014. Current senior pastor Lee told that his *Mokjang* had split (or multiplied) 11 times for 11 years while he served *Mokjang*. It is one split in a year in average.; JaeDong Lee, Interview, June 6, 2014. *Mokja* Lee told he had 3 *Bunga* (splits) since he became *Mokja* in 2000. Thus, for him, it took about four years to make multiplications in average.

\(^{48}\) Chai, Pastor’s Corner No. 167 (3/24/96). Chai explains church members that there are 3 stages of *Mokjang*’s getting matured: first is the stage for the members become closer humanly, second is the stage for the members become closer spiritually, and third is the stage for members to go out to the world for souls. To go over from stage one to second, he advised people to expose themselves with two conditions, that is, not to criticize others and to keep the secret.

\(^{49}\) HeeJun Kim, Interview, June 11, 2014.
after that, and their bad relationship was restored, especially the relationship of the wife
and the mother-in-law was totally restored.\textsuperscript{50} 5) In addition to the combination of prayer,
Bible study (even though short), mutual sharing, and encouragement that Snyder pointed
out, \textit{Mokjang} meetings have a time for sharing meals together, Olive blessing for children
and parents (children's sharing and parents’ prayers for children), and the mission
challenge to pray for VIPs whom they want to invite into \textit{Mokjang} and for the missionary
whom they support; 6) \textit{Mokjang} is not a separated or isolated entity from the ministry of
SBCH. To remind the attendees that they are part of SBCH, the announcement of the
Sunday bulletin is publicized in the meeting. For the complete ministry for growing in
faith or for reaching out non-believers, members integrate themselves to the larger church
by attending the corporate worship service\textsuperscript{51} and other programs that SBCH provides
such as Bible study, Jesus Accepting Meeting, or mission trips.

There is another form of small group meeting in the \textit{Gajung} church ministry.
\textit{Chowon} (Prairie) meeting is another form of small group. This meeting is a supporting
structure for \textit{Mokjang}. As a monthly meeting, \textit{Chowon} meeting is a \textit{Mokjang} meeting for
\textit{Mokja} and \textit{Moknyeo}. The basic running format of \textit{Chowon} is same with that of \textit{Mokjang}.
A group of the leaders of \textit{Mokjangs} gathers together under their leader and have
fellowship by sharing meals, thanksgiving, and concerns they have in their \textit{Mokjang}
ministries.

\textsuperscript{50} DongLak Kim, Interview, October 15, 2014.

\textsuperscript{51} Sukwan Lee, Interview, May 27, 2014. Cf. Chai, Pastor’s Corner 201 (11/17/96) To
courage leaders to help especially new comers (or, non-believers) or other \textit{Mokjang} families on
Sunday worship service, SBCH moved Choir’s practice schedule on Sundays to Wednesday
evening. Since in many Korean churches, many leaders are sitting at Choir on Sundays.
Snyder’s guidelines seem to match with building a community. As Ralph W. Neighbour affirmed,

because community can occur most completely only in small groups, a cell group, numbering less than 15 people, is all important. Essential elements of community include interpersonal commitment and a sense of belonging. Community takes place when there is a shared life, allowing common goals and commitments to develop between all of its members. … A large group gathering of Christians (more than 15 persons) cannot provide the essential ingredients required for community. Nor will community develop if a small group meets fortnightly or monthly, or even just once a week. While the typical cell group will have a special time to be together weekly, there is a strong bond between the members who often spend time with one another between meetings.  

In sum, SBCH has a specific form of ecclesiola called Mokjang. SBCH is composed of 190 Mokjangs. Mokjang meeting as an ecclesiola in SBCH gathers with around 12 members on Friday nights for a while and tries to grow in faith and to reach out non-believers by bringing them into Mokjang through keeping the size small and intimate. Thus, the third mark of Snyder’s mediating model of using small-group structures is confirmed in the use of Mokjang in Gajung church ministry.

4. The renewal movement has some structural link with the institutional church.

According to Snyder, the existence of a certain tie between two structures is “crucial” for the renewal body to exert “a revitalizing impact without bringing division.” “This may mean ecclesiastical recognition as religious orders, ordination of renewal leaders, or some organizational linkage.”  

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52 Neighbour, Where Do We Go from Here?, 113–114.

53 Snyder, Signs of the Spirit, 277–8.
today’s situation of the house church movement. According to Harley Atkinson and Joel Comiskey,

Today’s church is often imbalanced toward two extremes. Some independent house churches do not acknowledge connections with larger church celebrations. On the other hand, the majority of today’s churches have become imbalanced on the Sunday celebration side. Small groups are often a programmatic technique to keep people coming back to Sunday celebration, rather than being at the very heart of ministry.\(^{54}\)

The danger of division can be reviewed in two levels in the ministry of SBCH. The first is the relationship between Mokjang as an ecclesiola and SBCH itself and the second is the tie or relationship between SBCH and other structures like denominations.

1) Link within SBCH

“If we do all, then, what is a pastor doing?”\(^{55}\) This is one of the common complaints of the members of a church who switched to the Gajung church ministry. Thus, if Mokjang members are highly satisfied with their own meeting but have complaints against the larger church, ministry, or their pastors, the division or leaving from the church can take place in this ministry.\(^{56}\) However, Pastor Lee clearly says “the division didn’t happen in SBCH,”\(^{57}\) even though SBCH itself seems to have the potentiality of the division since it has many Gajung (house) churches in it. To prevent


\(^{55}\) SuKwan Lee, Interview, May 27, 2014.

\(^{56}\) MyungKook Kim, Interview, October 6, 2014. Pastor Lee, who switched into this Gajung church ministry since 2006, admits that this ministry could be more dangerous than the traditional ministry. So what he said was that, in this ministry, the pastors should pray more and be spiritually more sensitive.

\(^{57}\) SuKwan Lee, Interview, June 11, 2014.
division, the senior pastor explained, “It is needed to show that the senior pastor
tsacrifice[s] more [than church members].”  

Another reason that there is no division in SBCH is

*Mokjas* themselves know that they cannot do without the help from the church. They know they are doing only [a] part to save souls and the importance of Life Bible study, corporate worship service, and the Jesus Accepting meeting.  

*Mokjang* and SBCH are closely connected in the ministry, especially in evangelizing non-believers. SBCH provides Life Bible study and Jesus Accepting Meeting for the non-believers who belong to each *Mokjang*. Once leaders and members invited the VIPs (non-believers) in *Mokjang*, then, they try to put the VIPs to Life Bible study, to Jesus Accepting Meeting, and to corporate worship service so that non-believers would make their decisions into faith. Without this connection with SBCH and the support, *Mokjang* ministry is incomplete. 

In addition, SBCH approves, appoints, and ordains *Mokjas* who serve each *Mokjang*. Basically there are two kinds of *Mokja* in this *Gajung* church ministry: one is an ordained *Mokja* and the other is a deputy *Mokja*. Once a member completes the five core Life Bible studies of Standard course and upon his or her request, SBCH officially ordains the member as an ordained *Mokja*. A member becomes an ordained *Mokja*, then, the member becomes a candidate for the election of deacon of SBCH. If a member finishes 2 Life Bible studies (Living Life and Confident Life), the member is qualified to

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58 Pastor Lee listed the following examples: not to play golf, do [excessive] hobby, or not to skip preaching even right after returning from *Gajung* church conference.

59 SuKwan Lee, Interview, June 11, 2014.

60 Sukwan Lee, Interview, June 4, 2014.
be a deputy *Mokja* to serve a *Mokjang*. Once the member wants to serve and other members want him to be a leader, then SBCH approves and appoints that member as a deputy *Mokja.*\(^{61}\) In this connection with SBCH as the larger church that provides the supports of Bible study and the leaders of *Mokjang*, as long as the *Gajung* church is striving to reach out to VIPs, it is pragmatically hard for a *Mokjang* to be divisive.

2) Link beyond SBCH

The *Gajung* church ministry of SBCH has a tie with other churches and denominations by receiving ecclesiastical recognition in Korea. This helped SBCH stay connected with other churches and denominations without bringing a division among Korean churches and allowed its ministry to continue through seminars and conferences. As the *Gajung* church ministry began to expand, some pastors especially from Presbyterian denominations to which the majority of Korean churches belong started to show their concerns about this ministry and thus, this resistance even developed into a heresy dispute. Some of the main questions raised were: whether the *Gajung* (house) church without a pastor, baptism, or Holy Communion could be seen as a wholly independent church; whether the Session meeting of the elders is needed or not in Presbyterian churches once the overall church ministry is centered on *Mokja*, whose position was newly developed in Baptist church as a congregational church; and whether

\(^{61}\) Among 191 *Mokjas*, 82 were ordained *Mokjas*, 109 were deputy *Mokjas*, and 19 were deacons from ordained *Mokjas*. (June 2014) Cf. SuKwan Lee, Interview, May 27, 2014. Pastor Lee told that there were many *Mokjas* who even finished the five core studies but didn’t request for the ordination because of certain kind of burden or fear. Lee regards it positively because he understood that the members take the meaning of ordination seriously instead of taking it as a title or trophy to boast.
this ministry is trying to make the Presbyterian church into a congregational church.62

Pastor Chai responded to the dispute making clear that the *Gajung* church ministry was neither to separate the existing churches nor to make another denomination but to pursue a New Testament church in the mission statement of House Church Ministries. He compared the *Gajung* church as an archetypical church as in the New Testament with “stem cell” which can be developed into any organ in the body and thus explained that the *Gajung* church “is to build a healthy Presbyterian church, a healthy Methodist church, and a healthy Baptist church.”63 In addition, the *Gajung* church ministry added a seventh section of the mission statement: “We respect the individual pastor’s biblical interpretation and his/her denominational heritage concerning the duty and church system, baptism and communion ceremonies, and preaching styles/preferences.”64 By adding this seventh section in the mission statement, Pastor Chai clearly showed that the intention of this ministry was not to cause any theological conflict or ministerial disorder but to build the healthy church with the respect of other


64 Infra, 248. Appendix A for section (g) of House Church Mission Statement.
denomination, their theologies, and heritages.⁶⁵

As a result of these efforts of Pastor Chai and many Presbyterian churches that already started this ministry, Presbyterian denominations (Koshin, Hapshin, and Hapdong) could make their decisions to allow their churches to continue the Gajung church ministry while cautioning to not undermine the ecclesiology and the Elder system of Presbyterian Church.⁶⁶ Through these decisions, the Gajung church ministry found a way to continue its ministry without bringing any division among Korean churches.

In sum, the Gajung church ministry has structural links on two levels. One is SBCH or other local church in itself. In SBCH as a local church, Mokjang has close connections for the collaboration of ministry. Mokjang needs SBCH’s support to complete their ministry to evangelize the VIPs and to train them. Second, SBCH and the Gajung church ministry received recognition while overcoming the heresy dispute from other denominations in Korea. This ministry can be continued, by providing seminars and conferences without making divisions among Korean churches and denominations. Thus, the Gajung church ministry affirms the fourth mark of Snyder’s model that requires the structural link with the institutional church in order not to make division.

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⁶⁶ Chai, President’s Corner “Gajung church being discussed in Presbyterian denomination,” (11/4/2007), http://www.seoulbaptist.org/bbs/board.php?bo_table=0603&wr_id=858&page=17; “Is Gajung church heresy?” (9/25/2015), http://www.housechurchministries.org/html/community/community07.htm?id=210&code=b38&cate=&start=0&category=&word=&viewType=&category_id=&category_name=&gfile=view [accessed on April 18, 2016]. Pastor Chai regards especially the decision of Haptong Presbyterian Church in 2015, which he was waiting for in 2014 when this author had an interview, as the end of the dispute, because Haptong is the biggest denomination in Korea.
5. The renewal structure is committed to the unity, vitality, and wholeness of the larger church.

The fifth mark of Snyder’s renewal model is the commitment of the renewal structure to the unity, vitality, and wholeness of the larger church “because it sees itself not as the total church but as a necessary part of the church.” According to him, “it will be concerned first of all with the life of that branch of the church which forms its most immediate context (for example, a denomination or a theological or ecclesiastical tradition), but it will also have a vision for the universal church and a concern for its unity and united witness.” 67

First, the Gajung churches in SBCH are committed to the unity, vitality, and wholeness of SBCH through participating in Sunday ministries and receiving the support of the local church. Pastor Lee stated concerning the commitment of Mokangs to the larger church,

Mokjangs follow the rule of SBCH. For example, about doing one ministry on Sundays, members of Mokjangs follow it. They are involved in the running of Sunday school, Kitchen serving, Welcoming meeting of Newcomers, and so on. Or, when we have seminars or the celebration at the end of the year, Mokjangs and Chowons are doing it by taking turns.68

By participating in Sunday ministries, each member of Mokjang is distributed and mixed in SBCH. Thus, they get to know each other and strive to continue unity and wholeness.

67 Snyder, Signs of the Spirit, 278.

68 SuKwan Lee, Interview, June 11, 2014.; JaeDong Lee, Interview, June 6, 2014. Deacon Lee said that “there is [a] Ministry Fair to recruit people for church ministry once a year and he said 70-80% of members are involved.”
Mokjang needs various supports from SBCH such as Life Bible study and corporate worship for the wholeness of the Gajung churches ministry in SBCH. One Mokja admits their limitation, “Mokjang cannot cover all, we need help of the Life Bible Study and worship service.” Thus, beyond simply attending Mokjang meeting, people strive for unity through attending Life Bible study and the corporate worship service. The unity is even more strengthened in the corporate worship by the fact that every Mokja and members of Mokjangs share the basic format and the struggles of ministry.

One Mokja couple said this about the unity they feel in corporate worship,

[Moknyeo] Each Mokjang is different but we have a unity in SBCH through one goal. Among many ways for the Holy Spirit to unite us is worship service. In the past we were spectators in the worship. We didn’t know how to worship. Now we are confident that this is the worship of giving our bodies as a living sacrifice. Not simply for one hour, there are struggles for one week for us to live a life that God wants us to live as a Mokja and a Moknyeo. Whether we have fruits or not, we have struggles fighting against ourselves and seeking God for a week. Especially announcement is for all of us: registration, members’ induction, hug ceremony, and appointing a new Mokja. Even we don’t know each of them personally, we know in experience how much a Mokja prayed, struggled, and sacrificed to lead that person. In this, we become one, we delight together, and we feel the heart of celebration. [Mokja] We did this together. When VIPs come, we send them to Life Bible study, make them to believe in Jesus, hear their testimony, and watch them being baptized. [Moknyeo] If only one part of local church do this ministry, that church would not feel the same way because they are not united.

With the awareness of being a part of the whole SBCH and by participating in various ministries and by gathering as a whole for the corporate worship service, members of Mokjangs are committing to the unity, vitality, and wholeness of the larger church.

Second, SBCH hopes to “restore the church and to make church be church-like

69 HyoWon Seo, Interview, June 7, 2014.

70 Gene Lee, Interview, June 12, 2014.
through this Gajung church ministry.”\footnote{SuKwan Lee, Interview, June 11, 2014.} SBCH is thus committed to the vitality of the universal church “as the church of God in a broader sense by providing resources for the transmission of this ministry, like through seminars, conferences, or Yeonsu.”\footnote{JaeDong Lee, Interview, June 12, 2014.} This Mokjang ministry that pastor Chai started in SBCH is not just for SBCH or by SBCH only. The ministry has been not only expanding to the local churches and denominations in America and Korea but also spreading even to mission fields (for example, Japan, Kazakhstan, Africa).\footnote{Seminar Statistics, House Church Ministries, International (Email), May 18, 2016. The whole list also includes Australia, Canada, China, Indonesia, and Mozambique. These countries are the ones who host the seminars for pastors and lay people.} This expansion and the impact created by providing seminars to other churches was unplanned.\footnote{Chai, 가정교회에서 길을 찾는다 (Gajung Kyohoeeseu Gileul Chadnunda / Searching a Way in Gajung Church), 116–119.; Chai, Pastor’s Corner No.164 (3/2/1996). According to Pastor Chai, this seminar was totally not intended by SBCH but accidental. Once his book, Change KuYeok structure into House church, was published, he was encouraged to host a seminar for pastors by Baptist News, a newspaper of his denomination, with the proposal of free advertisement. He didn’t have any confidence about this seminar but he also didn’t want to disobey God if this seminar was the will of God. In the beginning, when he saw the word “The 1st” from the banner, he even told to remove those words.} However, following the providence of God, SBCH started to provide programs such as seminars, conferences, and YeonSu (staying and studying) in order to serve and renew other churches, thus making their own network by transmitting this ministry.\footnote{See http://www.housechurchministries.org for the seminar and conference schedule and registration.}

Even though Pastor Chai did not expect all churches to embrace this form of Gajung church ministry in the beginning, he sees that the current Gajung church ministry, even with the small number of churches, is having a positive influence within the
traditional church:

The number of churches that officially started *Gajung* church ministry and officially registered in the network are only around 150. However, after seminars, many pastors are doing this ministry without using the name of *Gajung* church. Many pastors are using Life Bible studies even though they didn’t switch to *Gajung* church ministry. Realizing the importance of sharing among church members, some pastors changed the name of *Kuyeok* with *Mokjang* asking their members to share instead of Bible study. *Gajung* church is already giving good and big influence to churches in America and in Korea. … With the preparation for the rapid expansion, we are striving to prepare many churches who can do seminars for lay people [sic].

However, SBCH is not the only church who monopolizes the seminars. SBCH encourages other churches also to host the seminars and to participate in the spread of this ministry. In addition to SBCH, many other churches have been hosting seminars and conferences for other churches. In providing seminars and conferences for lay people, pastors, and missionaries, SBCH together with other churches in the network, keeps trying to impact other churches for the vitality of the universal church.

In sum, *Mokjangs* are producing unity by attending the corporate worship and participating in all the other ministries in SBCH. Beyond this local church level, SBCH also tries to commit to the vitality of the universal church through providing seminars and conferences to influence other churches, denominations, and even mission fields. They also prepare many churches that are also able to provide the seminars for the spread of this ministry for the future. Thus, the fifth mark of Snyder’s model fits with the *Gajung*

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77 For example, all three churches this author visited for the research in 2014 has been hosting the seminars for lay leaders and one church has been hosting the seminar for the pastors.
church ministry of SBCH.

In summary of this chapter, *Gajung* church ministry of SBCH shows good signs of being a mediating church renewal model as described by Snyder. It shows the rediscovery of the Gospel in right relationship with others beyond the right relationship with God through justification by faith (Mark 1). By using the term of *Gajung* (house) church for their small group, they show their consciousness regarding this group as *ecclesiola* in church (Mark 2). The *Gajung* church ministry uses the specific form of small group, named *Mokjang* (farm or ranch) for their weekly meeting and fellowship with the members and invited non-believers (Mark 3). The *Gajung* church ministry has a structural link with the local church in receiving the support through Bible studies and the gospel presentation to non-believers and in appointing the leaders of *Mokjang*. In addition, this ministry received ecclesiastical recognition overcoming the heresy debate (Mark 4). *Mokjangs* in the churches participate in various ministries of the local church on Sundays or in other needs as they are presented. Thus building unity and wholeness within the larger church. In addition, by providing the seminars and conferences in order to spread this ministry, SBCH and other churches impact and renew other churches in the world (Mark 5).
CHAPTER 5

GAJUNG CHURCH MINISTRY OF SEOUL BAPTIST CHURCH OF HOUSTON

AS RENEWAL MOVEMENT (2)

This chapter continues the examination of the Gajung church ministry of SBCH as a renewal movement. The remaining five marks (marks six through ten) of the mediating model of Howard Snyder are used to analyze this ministry of SBCH.

6. The renewal structure is mission-oriented.

According to Snyder, the renewal structure “senses keenly its specific purpose and mission, conceived in part as the renewal of the church and in part as witness to the world,” which “stress[es] practical ethics, attempting to combine faith and love.”¹ As Scott J. Jones affirmed the effectiveness of the combination of faith and love in evangelism, “the impact of words and deeds together makes for a stronger witness than either one separately.”²

According to the mission statement of House Church Ministries International (HCMI), which works for spreading the Gajung church ministry beyond SBCH, the overarching mission is “the recovery of the first century church’s faith community (or,

¹ Snyder, Signs of the Spirit, 278.
New Testament church) through *Gajung* church ministry.”³ This mission is carried out in twofold:

1) Each *Mokjang* is to give a witness to the world by reaching non-believers, and
2) SBCH is to transmit this ministry to other churches for the participation of this ministry.

1) Reaching non-believers in *Mokjang*

Reaching non-believers or giving witness to the world is apparent central mission in *Mokjang*. One *Mokja* who is also a deacon in SBCH says, “Our mission is *Gajung* church. Through *Gajung* church, we evangelize [non-believers] and do missions.”⁴ As the basic structure that consists of SBCH, *Mokjang* is the place where people of SBCH attract or invite non-believers, whom they call VIPs, considering that the raison d’être of church is “to witness to unbelievers to make disciples.”⁵ 190 *Mokjangs* strive to invite VIPs to Friday night meetings at their homes and to take care of VIPs’ needs, in order to help them to believe and participate in this ministry. In reaching VIPs and evangelizing them, there is a so-called “division of labor in evangelization”: members of *Mokjang*...

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³ Infra, 248. Appendix A (or, [http://www.housechurchministries.org](http://www.housechurchministries.org) > Gajung Kyohoe SayeokWon SoGae>Gajung KyoHoe SaMyung>SaMyung Sunun); Chai, Interview, Oct 29, 2014. Pastor Chai says that the goal of *Gajung* church is not *Gajung* church itself and if there is any archeological discovery telling that New Testament church is other form, he would following it instead of sticking to *Gajung* church.; Snyder, *Signs of the Spirit*, 251. According to Snyder, this is primitivism, which had been strong in Francke and Wesley.

⁴ JaeDong Lee, Interview, June 12, 2014.

⁵ Infra, 248. Appendix A. House Church Mission Statement #3.

bring VIPs to *Gajung* church, *Mokjas* serve VIPs and encourage them to take Living Life Bible study, and the pastor presents the Gospel for them to accept Jesus. According to one *Mokja* in Korea, this *Mokjang* system brought upward leveling for evangelization in ministry. In the past, some of church members focused on the evangelization even though our church stressed it. However, now the whole church is striving to do it. Of course, there are some *Mokjangs* where they don’t do well.

As Snyder noted, there is “practical ethics attempting to combine faith and love” in a renewal movement. This takes the form of sacrifice in the *Gajung* church. One *Moknyeo*, a deacon’s wife, explained,

One spiritual principle we realized is that Jesus sacrificed to save us. In our church, while in the series of incidents saving souls, there is for sure somebody’s sacrifice at the unseen bottom line. Whether it is materials, pride, kids (schedule), or whatever, there is something that we made a decision to sacrifice. And we see God is using that as a seed to save that soul.

For instance, one *Mokja* who is also a deacon in SBCH said how painful it was to watch sacrificing his child.

Once we had fourteen children in my *Mokjang*. My older child was the oldest one in *Mokjang* and she had to sacrifice always, like taking care of VIP’s children instead of playing what she wanted to. The reward of taking care of other children is at best not to be scolded. Some VIPs without manners scolded my child first whether their children did wrong or not. When they broke my child’s toys, they were not bothered. When my child complained, what I could say was ‘I’m sorry we have no choice because dad is *Mokja*.’ When there was a time conflict with my children, we had to sacrifice our children’s schedules rather than sacrificing

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7 Gene Lee, Interview, June 16, 2014 and JaeDong Lee, Interview, June 6 and 12, 2014. “I was a very stingy person in using money in the past, but if I shake my hands in opening my wallet, this ministry cannot be done properly. Now members take for granted using my money when it is need for instance going [to the] restaurant.” “About time conflict with my kid’s schedule, I always sacrificed my kid for *Mokjang* schedule.”
Mokjang schedule. Humanly speaking, the sacrifice of my family was the most painful in this ministry.\textsuperscript{8}

This sacrifice and love may not be perceived as serious to non-believers until they have faith in the community. One Mokja in Korea said about this,

When we came to Mojang first, my son and Mokja’s son were the same age. They fought a lot. My son usually hit the other boy and made a big wound on his face. He made the other boy to bleed on his forehead by striking his head with a toy. I didn’t take it seriously at that time, but now I see… How hard it was for them to put up with us, how painful and heartbreaking it was, and how much they were tempted. It must be too difficult for them. So now I respect them.\textsuperscript{9}

Of course, serving and loving with sacrifice is not easy. There are people who give up being Mokja or even “leave the church.”\textsuperscript{10} Deacon Lee in SBCH said, “while serving as Mokja, those who get to know Jesus, grow in him, and can confess that they love Jesus, stay as Mokja. If they do not experience that, they give up being Mokja.”\textsuperscript{11}

The Gajung church ministry tries to combine faith and love in a sprit of sacrifice; even though it is difficult at times. Through the demonstration of sacrificial love of Mokja, Moknyeo, and other members, VIPs are touched, and they lower their resistance against the church, and open their hearts to the gospel for their salvation. Through this process of division of labor in evangelism and especially with demonstration of sacrificial love, Mokjangs not only make new believers but also build them as new leaders, and eventually when members are increased in Mokjang, they make new Mokjangs with the

\textsuperscript{8} JaeDong Lee, Interview By SinHyung Seo, Houston, TX, June 6, 2014.
\textsuperscript{9} SunIl Lee, Interview By SinHyung Seo, Seoul, Korea, September 20, 2014.
\textsuperscript{10} Gene Lee, Interview, June 16, 2014.
\textsuperscript{11} JaeDong Lee, Interview, June 12, 2014.
new leaders who can also sacrifice in serving VIPs to evangelize them.

2) Transmission to other churches

In addition to the mission of evangelizing non-believers, SBCH takes the transmission of the Gajung church ministry to other churches as their “special mission God has given.” Even though pastor Chai didn’t have confidence that this ministry would spread or impact other churches in the beginning, Gajung church ministry continues to expand.

At first, SBCH (and other churches) in House Church Ministries, International (HCMI) provided two formats for others to learn this ministry — seminars and conferences. For pastors, SBCH started seminars from 1996 (currently over 140 seminars have been conducted) and since 1997 there have been conferences for pastors as an extended education (over 65 conferences have been conducted). By the request of pastors who wanted to motivate their church members, seminars for lay people have been given since 1998 (over 380<sup>th</sup> seminars). Through these seminars, SBCH introduces the spirit and the basics to pastors and lay people about how they do this ministry and provides them the opportunities to experience Friday night Mokjang meetings. While staying in the members’ homes during the seminars, the attendees have the chance to ask questions.


13 Supra, 145, Footnote 74. He wanted to remove the words of “the 1<sup>st</sup> Gajung church seminar in the banner.

14 For the numbers of seminars and conferences that have been conducted, see the webpage of House Church Ministries, International. See http://www.housechurchministries.org The webpage does not show all the history of the seminars and conferences. However it always updates the most current schedules for the registration.
questions about the ministry and to have fellowship with the leaders and members of SBCH. In Conferences for the member churches, pastors choose to learn the Life Bible studies as intensives in order to teach the subject in their own churches.

In addition, SBCH provides YeonSu program for pastors who finished a seminar, through which pastors can observe, experience, and study more about what SBCH is doing while staying for 2 to 4 weeks in the church. SBCH arranges 2 weeks of scheduled interviews with the current senior pastor and Mokjas (and Moknyeos) and for staff meetings and Mokjang meetings to attend. Mokjas usually provide the meals during the interviews and the rides for the meeting with pleasure. In addition, even though SBCH requires a registration fee, SBCH refunds the fee for the attendees who finish the seminar or YeonSu.

Secondly, even though SBCH plays an important role in the transmission of this ministry, it does not monopolize this ministry of transmission. Rather, SBCH tries to give opportunities for other churches to host seminars. One deacon of SBCH says, we should not be the only church who does this transmission. Opportunities should be given to other churches that learned from us. We do not insist all other churches should come to us and learn from us only. On the contrary, we want other churches that learned from us should also impact others. In case of the seminar for lay people held in America, we reduced the registration numbers so that people would go to other churches and learn from them also.

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15 Basically, SBCH provides 2 weeks of schedule. If the attendants want to stay more than 2 weeks, they can make their own schedule 2 weeks by contacting any Mokja. Of course, the attendants are allowed to interview more Mokjas and members than the ones arranged by SBCH according to the sequence.

16 In Korea, this ministry does not refund the seminar fee anymore.

17 Gene Lee, Interview, June 16, 2014.; Cf. The three churches this author visited for the research also have been hosting seminars for pastors and for lay people.
One pastor said the difference of this ministry from other discipleship-training programs he experienced,

I was involved in the discipleship-training program for twenty years. Even though I was the regional director, they never asked me to present my church as a case study in the seminar, they only asked me to send an article for their magazine. However, in this ministry, our church hosted this Gajung church seminar for lay people after three years [since we switched into Gajung church ministry]. Structurally, the motto of discipleship training with lay people is the same, however, in this ministry, our members already started to serve others and our church already started to serve other churches.\footnote{18}

Through entrusting other churches with the mission of spreading the Gajung church ministry, 26 churches have hosted the seminar for pastors and 74 churches have hosted the seminar for lay people since 1996.\footnote{19} In addition, this ministry has brought the fourth generation church in twenty years of this ministry.\footnote{20}

In sum, the overarching mission of SBCH is the recovery of New Testament church, which is the Gajung (house) church. For this, SBCH is continuing to reach non-believers through Mokjang ministry and to transmit their ministry to other churches. As

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|c|c|c|}
\hline
 & U.S.A & S. Korea & Asia & Australia & Canada & Africa & Sum \\
\hline
Seminar (pastor) & 6 & 14 & 4 & 1 & - & 1 & 26 \\
\hline
Seminar (lay people) & 18 & 44 & 8 & 1 & 3 & - & 74 \\
\hline
\end{tabular}
\end{table}

\footnote{18} HanEui Lee, Interview, PyungChang, Korea, October 30, 2014.

\footnote{19} According to House Church Ministries, International (HCMI), beside SBCH, 11 churches (1 [U.S.A.], 8 [S. Korea], 1 [Asia], and 1 [Africa]) hosted the seminars for pastors and 37 churches (6 [U.S.A.], 25 [S. Korea], 5 [Asia], and 1 [Canada]) held the seminars for lay people in 2015. The total number of churches that have been involved in hosting seminars since 1996 are as follows:

\footnote{20} Chai, Interview, 10/31/2014. SBCH is the 1\textsuperscript{st} generation church, Seoul Yeolinmun (opened door) church learned from SBCH as the 2\textsuperscript{nd} generation, Kawasaki church in Japan is the 3\textsuperscript{rd} generation learned from Yeolinmun church, and another Japanese church learned from Kawasaki church is 4\textsuperscript{th} generation hosting a seminar for lay people.
Snyder pointed out, this renewal structure of SBCH is definitely mission-oriented. Thus, the sixth mark is confirmed in the *Gajung* church ministry.

7. The renewal movement is especially conscious of being a distinct, covenant-based community.

As the seventh mark of renewal model, Snyder pointed out the renewal movement’s awareness of being a community. According to him, as “a restricted community of people voluntarily committed to each other” and “based on a well-understood covenant,” the renewal movement has the capability of exercising discipline, even to the point of exclusion, among its members. As a community the renewal prizes face-to-face relationship, mutuality, and interdependence. It especially stresses Scriptures which speak of *koinonia*, mutual encouragement, and admonition within the body, and sees itself as a primary structure for experiencing these aspects of the church. 

According to Robert Banks, this kind of community is the place where love is experienced “through the interaction between Christian brothers and sisters. … and should also lead them into a real depth of relationship with one another” like a family. 

*Mokjang* structures show a few signs of being a distinct community committed to each other. First, members are voluntarily committed to the other members of *Mokjang*. Unlike *Kuyeok* in traditional Korean church whose members are usually assigned by the church according to the regional proximity, *Mokjang* was built through the principle of

21 Snyder, *Signs of the Spirit*, 279.

‘choose and entrust’ from the beginning. About this principle, one leader in SBCH explained:

Pastor Chai made us choose instead of assigning ministry. According to Steven Covey’s The 8th Habit, responsibility is the ability to respond. When responding to a certain choice that is given to us, that is, when we choose, we have the responsibility. … Instead of assigning Mokjang, he had us choose one. In doing so, he expected to train us while staying in Mokjang instead of moving to another one even when there is any conflict with others. In the sample principle, he also had us to choose Chowon.23

In this way of choosing the Mokjangs and the leaders to follow instead of assigning them, the commitment and responsibility for each Mokjang could be strengthened. In spite of this principle and the expectation, this does not guarantee the effect automatically. One Mokja said, “there are some people who leave the church due to the conflict with other people in Mokjang.”24 However, in Mokjangs that people chose or were invited, they are striving to have fellowship and to commit to care for each other overcoming the possible relationship problems.

Second, Mokjang is the community, where members as an extended family have the koinonia with mutual relationship of encouragement as well as admonitions, and thus changes occur. In Mokjang, people call one another Sikku (食口, literally, eating mouth), meaning family. As an extended family, Mokjang members have the fellowship of


24 Gene Lee, Interview, June 16, 2014. Deacon Lee and his wife interpreted the reason for the conflict in the perspective of the spiritual warfare. “There are spiritual attack and spiritual warfare especially when the new VIPs come. Those things put us in temptation and make us to stumble. Relationship problems are those attacks. When interest to me is switched to another, that is, to the new VIP, then jealousy and sadness that Satan makes can come.”
sharing meal together, taking care of each other, and accepting shortcomings of others²⁵

and even feel that they are much closer to Mokjang Sikku (family) than to their real family. According to one Mokja,

The feeling may vary according to each Mokjang. In my case, I feel much closer than my family in Korea. In case of my wife, her brother who does not believe lives in this area. However, we feel much closer to my Mokjang Sikku than to my brother-in-law. I hear most Mokja and Moknyeo say the relationship is at least like cousin. Sometimes, we feel much closer than our real brother and sister.²⁶

Pastor Chai wanted this community to develop deeper relationships. Instead of avoiding conflicts by simply switching to another Mokjang or by making a split (multiplication), he encouraged people to tell or even to fight each other in order to fix those shortcomings and to grow through mutual admonitions.²⁷ In this way, he has sought Mokjang to be a healing community, like a hospital where people who have problems or hurts would be changed and healed by the love of God.²⁸ Howard Snyder pointed out the same thing in his book, Liberating the Church. According to Howard Snyder, this is the discipleship people experience in the community while living together. He said,

²⁵ For instance, a brother’s change from the habit of gambling. Gene Lee, Interview, June 16, 2014.

²⁶ JaeDong Lee, Interview, June 12, 2014.

²⁷ Chai, Pastor’s Corner No.348, “Let’s be Gajung churches fighting each other” (10/10/1999); No.413, “Let’s tell I was hurt” (1/14/2001). Even though Pastor Chai challenged with these provocative titles for the attention, he encouraged people to do it in love and in modest way (Gal 6:1-2) and using I-statement instead of You-statement.

²⁸ Young G. Chai, Kyohoenun Byungwonida (Church Is a Hospital) (Seoul, Korea: Jordan, 2006), 13.; Gene Lee, Interview (June 12, 2014). One sample Mokjang showing this change is Manbang Mokjang where people who would be unwelcomed in elsewhere are accepted and healed.
To be ‘together with Jesus’ for a short while is no problem. But when we start living our lives together as Christian brothers and sisters, helping each other to be faithful to our calling as Christians, problems arise. Sins crop up. We offend each other. And so confrontation, discipline and reconciliation become necessary.\(^\text{29}\)

However, in addition to these good signs of being a community, \textit{Mokjang} ministry shows some weak signs in the features of this mark of Snyder, such as restriction, covenant, and disciplining to exclusion. First, \textit{Mokjang} is basically an open community where “Believers and unbelievers meet together (1st Corinthians 14:23–25).”\(^\text{30}\) As guests who are invited to \textit{Mokjang} meeting to observe and to experience the fellowship of believers in Christ, non-believers do not have any restriction to belong to \textit{Mokjang}. The only restriction or requirement for a guest to belong to \textit{Mokjang} is that either the guest(s) is non-believers or one spouse is a non-believer.\(^\text{31}\)

Second, even though almost all members know well what they are doing and what their mission is, \textit{Mokjang} does not have any documented covenant that requires even non-believers to agree in order to belong. They are attending the meeting as visitors or guests by simply responding to the invitation. Each \textit{Mokjang} is simply following the guide of the leader and of SBCH.\(^\text{32}\) One deacon pointed out \textit{Mokjang} ministry is

\(^{29}\) Howard A. Snyder, \textit{Liberating the Church : The Ecology of Church & Kingdom} (Downers Grove, Ill.: InterVarsity Press, 1983), 86.


\(^{31}\) Chai, Interview, October 29, 2014. In principle, SBCH does not allow members of other churches, who are confessing they are already Christians, to move in SBCH. However, if it happens, SBCH requires them to attend \textit{Mokjang} meeting (SBCH does not allow them to attend just Sunday worship), to attend Jesus acceptance meeting, and to register Living Life Bible study.

\(^{32}\) There is \textit{Mokja} manual for \textit{Mokja} to refer for the information and overall rules of running \textit{Gajung} church, that is prepared by SBCH. Cf. \textit{Mokja} Manual (ver. Sept. 30, 2013)
naturally developed:

*Mokjang* is the place where we save souls. There is no such thing whether people become members or not, or they agree or not, just they are our family. So we can say, ‘if you believe, then, you strive to help others to believe.’ And we learn this through watching, like ‘Aha, Mokja and Moknyeo work hard for this, then, I need to help.’

However, even though each *Mokjang* does not have a documented covenant for all members share, SBCH requires the pledge of Mokja and Moknyeo (or, Mokbu), when they become the leaders and they renew it annually. Their pledge is focused on helping *Mokjang* family to grow, attending meetings, reading Bible and praying.

Third, related with this covenant, *Mokjang* does not have explicit disciplines in *Mokjang* meeting. In the *Gajung* church ministry, discipline and especially the exclusion that Snyder described is not generally used. Instead, being patient to members and encouraging Mokja is the usual way in this *Gajung* church ministry. According to Pastor Lee in SBCH,

One of biggest characteristics of this ministry is not to press one who is not doing well. Pressing them does not make any difference. The mindset of this church is just to compliment one who is doing well but not to press hard who is not

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33 JaeDong Lee, Interview, June 12, 2014.

34 *Mokbu* is the term intentionally made to call the spouse of woman Mokja.

35 Infra. 254. Appendix D. Pledge of Mokja / Moknyeo / Mokbu. Because Mokja and Moknyeo submit the pledge when they become the leaders of Mokjang, Mokjang is a covenant-based community.

36 Gene Lee, Interview (June 12, 2014). Deacon Lee pointed out that SBCH remove the church bulletin box of the member when a member does not attend Mokjang meeting for 3 month, thus, cancels the membership.; JaeDong Lee, Interview (June 12, 2014). Deacon Lee pointed out that, in the past, even it was not the principle, there was one case that expelled one outside Mokjang because a member was judged as he was blocking others to believe in God and grow. For instance, one guy seduced others to drink alcohol and one of them was scheduled for baptism on that Sunday worship service.
excelling in this ministry.\textsuperscript{37}

In sum, even though the \textit{Gajung} church ministry does not have a documented covenant nor disciplines even to the point of exclusion, this ministry encourages people to commit themselves to \textit{Mokjang} and to its members as extended family (\textit{Sikku}). It makes a distinct community in order to reach non-believers and to experience changes in \textit{Mokjang}. Thus, the seventh mark of Snyder’s model of being a distinct community fits well in certain points of this \textit{Gajung} church ministry.

8. The renewal movement provides the context for the rise, training, and exercise of new forms of ministry and leadership.

The eighth mark of Snyder’s model for renewal is the existence of the context for “the new forms of ministry.” Also, it requires “new leaders who arise not through the more restricted, established ecclesiastical channels (typically, education and ordination, restricted to males), but through practical experience and the shared life of the group.”\textsuperscript{38}

According to Ralph Neighbour, the house setting of the early church was the context used to raise new leaders by the transmission of the shared value system:

There is a very important reason for the early church to be shaped in homes. It is in this location that values are shared. It may be possible to transmit information in a neutral building, but few values are implanted there. Value systems are ingrained through living together in a household. Something stirs deep within when life is shared between the young and old, the strong and the weak, the wise and the foolish. In the house groups, all participated and all were impacted by the values of the others as Christ lived within them.\textsuperscript{39}

\textsuperscript{37} SuKwan Lee, Interview (June 18, 2014).

\textsuperscript{38} Snyder, \textit{Signs of the Spirit}, 279.

\textsuperscript{39} Neighbour, \textit{Where Do We Go from Here?}, 61–62.
As the Gajung church ministry uses the house as the field, this ministry seems to fit well with the eighth mark. Mokjang becomes the field to care for members, to invite non-believers and support foreign mission, and to raise new leaders.

1) Mokjang as a field to care for the members

The Gajung church ministry of SBCH provides Mokjang as the context for the rise, training, and exercise of new forms of ministry. The current senior pastor of SBCH, SuKwan Lee, pointed out the absence of such context or practicing field for the training as one of the problems of the contemporary churches. So he proposed Mokjang as an alternative:

Generally speaking, even though we learn and read the Bible, one of the problems of contemporary churches is that there is no field to practice what we learned. Love and forgiveness and all others, these should be our ability through practicing them, we don’t make them as power, especially in contemporary churches. The purpose of Jesus’ ministry was not the accumulation of knowledge but the cultivation of abilities. However, current churches keep trying to teach ‘what is love, why do we need to love or to forgive?, but there is no field to practice them. Even though home and work place could be fields, they are too tough. However, this place (Mokjang) becomes a field to practice in the faith community. Thus, to love and to forgive become character and habit in here, and when these become our abilities we can go out to love, forgive, and serve. The reason why we do not allow people to switch to another Mokjang or to leave it simply because they don’t like it or have problems is this: to practice and to be trained in it. 40

In Mokjang, people learn to pray and to love. Instead of focusing on Bible study, the ministry is to share life through thanksgiving and prayer requests. People can see what God has done for their life through sharing thanksgiving and experience the love of

40 SuKwan Lee, Interview, June 18, 2014.
God through the answers to their prayer requests such as “getting a new job,” "raising salaries, or even collecting insects for the child’s homework." For instance, Mokja Lee shared a story of the restoration of relationship.

non-believers or ones who just started Christian life do not know what to share for prayer requests. In this case, Mokja has to find what they need while listening to their life stories. There was one old guy who had a really bad relationship with his son and daughter-in-law. He couldn’t even visit his son’s house because his daughter-in-law blocked him. So I encouraged him to pray for this situation together and advised him to support them financially in their economic hardship in order to show them his change after he started to believe. This [prayer and giving] worked. Now their relationship is totally restored. The daughter-in-law who blocked him from coming to her home is now inviting him to her house for meals and she brings some foods to his house. In this way, people experience the answer for their prayer.

The way of training is to learn by seeing and watching. New comers and people who have just started their faith journey watch and see how the leaders and other believers act. By sticking together as a family, they learn to pray for their situations and learn to admit, serve, and love those who are different from one another instead of leaving Mokjang or church. For instance, a new comer in SBCH shared his Mokjang story.

41 JaeDong Lee, Interview, June 21, 2014.
42 Gene Lee, Interview, June 5, 2014.
43 Gene Lee, Interview, June 16, 2014
44 Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 75ff.
45 KwangHyun Baek, Interview, Pusan, Korea, October 25, 2014. Mokja Baek reported about one brother who changed to another Mokjang due to misunderstanding between Mokja himself and the brother. The church involved with him who wanted to leave the church by changing Mokjang.
We had some issue with our teenagers in our Mokjang. We all agreed to have them to do some constructive work. They made a good plan to help old people by giving translation service. However, with some reason, Mokja objected to the plan. So the mood in our Mokjang was really bad for a month and a half. Sharing time was not good. One member didn’t attend to Mokjang meeting. However, we had chance all of us to gather together due to one family who was about to move. In the meeting, all of us opened ourselves and shared our feelings. Once we overcame this crisis, now we can say in most things ‘that can happen’ with laughter and ask each other to pray.\(^{46}\)

2) Mokjang as a field to invite non-believers and support foreign missions

In addition, the ministry is not only centripetal to care for the needs of the family of Mokjang but also centrifugal to reach non-believers and to be involved with the mission field. It is a field to call non-believers. Instead of evangelizing people personally as one to one method, in Mokjang, people as a group try to influence non-believers. Especially when people in Mokjang share the names or the stories of new comers and pray for them even before bringing them to a meeting, this seems to give good impression.\(^{47}\) So when the new comers first visit Mokjang, they are welcomed and feel more comfortable, and this makes it easy for them to belong to Mokjang through the efforts of the Mokjang family. For instance, one Moknyeo shared her feeling when she came to Mokjang as a non-believer and told that she felt being welcomed when she heard “Mokjang family had been pray for them three months before their coming.”\(^{48}\)

Mission is another ministry to make Mokjang to look outward. Basically in

\(^{46}\) ChanJu Lee, Interview, June 14, 2014.


\(^{48}\) HyoWon Seo, Interview, June 2, 2014.
SBCH, Mokjangs take mission fields as their names except until the decision of which mission field to support is made. Unlike helping missionaries or a mission field as one time events, each Mokjang maintains the connection with their missionary and the mission field by keeping the name of mission field. In Mokjang meeting, they share the story or prayer request of the missionary and support funds every month with matching funds from SBCH. Every year, through a mission fair, SBCH creates short-term mission teams and the teams visit those mission fields Mokjangs support and help the missionaries. In Korea, many churches follow the way of SBCH to support foreign missions by taking mission field names and through fund matching.

3) Mokjang as a field to raise new leaders

By making disciples in Mokjang, the Gajung church ministry makes new leaders “who arise not through the more restricted, established ecclesiastical channels (typically, education and ordination, restricted to males), but through practical experience and the shared life of the group.” Especially in the beginning of this ministry, the way to be Mokja in SBCH seemed to be risky compared to the traditional church that counts the

49 SuKwan Lee, Interview, May 27, 2014. Pastor Lee told that there are many Mokjangs with long connection and support even twenty years. And the missionary he started to support is still being supported over fifteen years even after his successor took over his Mokjang as he started to serve SBCH as the senior pastor.

50 SuKwan Lee, Interview, May 27, 2014. SBCH matches the mission offering up $200 each month. This means a missionary of a Mokjang can get $400 support monthly apart from special matching to assist missionaries in need, in this case, matching is $1,500 a year.

51 The three churches this author visited showed that Mokjang had the mission field names for the Mokjang names however the matching fund was applied within their own budget, one church followed the same of matching fund.

52 Snyder, Signs of the Spirit, 279.
history, background, social status, or Bible knowledge as the basis for leadership. A 
Mokja couple in SBCH shared their feeling about making Mokja when they came to 
SBCH in early days.

For two years since we came here, we simply looked on with folded arms 
thinking ‘go ahead and let’s see how well you are doing.’ We were 
shocked about the way Pastor Chai appointed Mokjas, someone like who 
didn’t know the list of Bible books, had no Bible knowledge, weak 
educational history, no background to boast, or someone who was really 
bad with drinking even until quite recently. We felt he was so brave and 
we talked to ourselves ‘let’s see how many days would that Mokjang last. 
Then, we saw that Mokjang prospered. That made us be shameful. When 
the Mokja had a chance to testify, he told that at that time he didn’t have a 
green card, hadn’t learned a lot, lived a rough life, had a difficulty to live, 
but he was so thankful to God and to church that appointed him as Mokja, 
even though he was that kind of person. So, even it was difficult to live 
financially, he made a decision to offer tithe and to come and pray in the 
morning. We saw him kneeling down even after almost every people left 
the sanctuary. We realized we were the Pharisee who boasted. 

The basic leaders for this ministry are the so-called Mokja and Moknyeo (or, 
Mokbu for the spouse of a female Mokja), and from them deacons are also elected.

According to the Mokja Manual, the qualifications for deputy Mokja, Mokja, and deacon 
are as follows:


54 Mokja Manual (9/30/2013 version), 21. With regard to the tithe, Manual says, “In 
order to be appointed as a deputy Mokja, making a promise to give tithe is enough even though 
the applicant is not giving tithe currently.”
<table>
<thead>
<tr>
<th>Approval Condition</th>
<th>Deputy Mokja</th>
<th>Mokja</th>
<th>Deacon</th>
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<tr>
<td>Full membership</td>
<td>XXX</td>
<td>XXX</td>
<td>XXX</td>
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<tr>
<td>Attending on Sunday Worship</td>
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<td>Living Life</td>
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<td>Devotional Life</td>
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<td>Parent’s Life</td>
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<td>Or, Husband and Wife’s Life</td>
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<td>Life of Experiencing God</td>
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<td>Tithe</td>
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<tr>
<td>Quality as Mokja</td>
<td>XX</td>
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<td>XXX</td>
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</tbody>
</table>

[XXX (Required) / XX (Advised) / X (To consider)]

Table 5.1. The Requirements of being leaders of Mokjang and church

Becoming a leader in SBCH is not difficult, especially in the case of deputy Mokja. The only requirement that matters is to take two Life Bible studies.

This causes some people to criticize the way of becoming Mokja and the quality of the new leaders. Deacon Lee shared their first impression after their attendance in Mokjang and other Christians’ sarcasm, which revealed how other traditional churches

55 The role of a deputy Mokja and a regular Mokja is same, that is to lead a Mokjang. People in SBCB simply call them as Mokjas. The differences are that a regular Mokja is ordained in SBCH and from them deacons are elected from the regular Mokjas.
may see this ministry and the leaders.

When we came here and attended Mokjang meeting for the first time, they looked so pathetic. We were so excited to attend the meeting because we had expectation about this church. However, [we felt] this meeting did not match to our level. Mokja and Moknyeo talked about their marital disputes and others talked about their problems like a divorce. There were so many different people! For Bible study, we had to do for forty to fifty minutes [in the former church], but here the pastor asked to lead only fifteen minutes! However, this was our spiritual arrogance to boast [our Bible knowledge].

Many people whom others in Houston used to criticize are in our church and many of them became Mokja. When one Mokja told others that he was Mokja in the church, their response was ‘is a dog or a cow doing Mokja in your church?’ In secular eyes, dogs and cows are doing the job of Mokja here in SBCH. Because they didn’t see the change, they think our Mokjas are not qualified.

However, even though there are some people who seem to be disqualified for being leaders, such as former gamblers or heavy drinkers in the eyes of people who are against this ministry, they are exposed to love through the service of Mokja, experience the change of life, and are trained to serve others. Since Mokjang produces new leaders, not by teaching in the classroom but by showing others how to serve and love, those who seem to be low-level and disqualified learn to serve others embracing other souls and eventually become Mokja in SBCH. Thus, new Mokja try to do what they have seen and learn from their old Mokja. Thus, “it is Mokja’s dream to make new Mokja who

56 Gene Lee, Interview, June 5, 2014 and June 19, 2014. Deacon Lee remembered the first impression he got from Mokjang attendance, it was so pathetic and low leveled, especially Bible study (he confessed it was his spiritual arrogance) and told that some other Christians in Houston are sarcastically saying that anyone becomes Mokja in SBCH, even dogs and cows do.


58 SuKwan Lee, Interview, May 27, 2014.
resembles himself or herself and commune spiritually with them.\footnote{59}

In summary, Mokjang becomes a context for the new ministry focused on the caring community through sharing, reaching non-believers for evangelism, and the continuous interest and support to the mission field and missionaries. In this context, new leaders, Mokja, are being made in the way of seeing and watching his or her Mokja’s serving others. Thus, the eighth mark of Snyder’s model of providing the context for the ministry and leadership fits well with this ministry.

9. Members of the renewal movement remain in close daily contact with society, and especially with the poor.

The ninth mark of Snyder is that the renewal movement has close contact with society and with the poor, even though church renewal movements may vary about whether they appeal to the poor or not. According to Snyder, however, “movements which appeal to and spread among the poor are both more radical and more socially transforming than those which do not, though this might require some qualification in particular contexts.”\footnote{60}

First, SBCH does not show a strong sign on this matter of contacting the poor if it primarily means economically poor people. However, by regarding evangelism as raison d’être of the church, SBCH has been focusing on saving Souls through the Gajung churches, mainly on Korean non-believers in relationship network, such as neighbors and

\footnote{59} JaeDong Lee, Interview, June 12, 2014.

\footnote{60} Snyder, Signs of the Spirit, 280.
co-workers in the work place. There are many people who had been socially or
relationally poor and marginalized people like those who addicted to drugs or gambling,
or had been in broken relationships with families, and thus not welcomed in other Korean
communities. One Moknyeo said about the members, with exaggeration: “All who lived
in contempt in Houston are here in SBCH and many of them are doing Mokja.”61 In the
Gajung churches of SBCH, these kinds of poor people are welcomed, embraced, and
transformed to serve and lead others.

Second, SBCH had a tendency to avoid the works that are not directly related
with the evangelism to save Souls so that they can save energy to serve and eventually
evangelize them.62 Pastor Lee thinks there are several reasons blocking them from active
involvement in social works for the community near SBCH: “the location of SBCH on
the outskirts of Houston and the widely scattered Korean population creates the difficulty
for SBCH to start certain ministries, like daycare or after school program. In addition, the
language barriers also another reason.”63

However, this does not mean that SBCH has given up helping those who are
socially weak and poor in society. Even though it is not the “daily” labor as Snyder
indicated, SBCH has been helping their community. Since 1995, SBCH has been
supporting “The Life Center,” a shelter that was started by a pastor who was once

62 Young G. Chai, Pastor’s Corner “We decided to help to extend the house for seniors”
[accessed June 1, 2016]
63 SuKwan Lee, Interview, May 27, 2014.
homeless and addicted to drugs.\textsuperscript{64} SBCH started their support by inviting children during Christmas season and developed it into the monthly fundraising event collecting coins; though their earnings are small in comparison to the overarching \textit{Mokjang} ministry.\textsuperscript{65} Now SBCH “visits the center biweekly with food to serve people there.”\textsuperscript{66}

In addition to helping the Life Center, SBCH has tried to meet the needs of the community from time to time. SBCH donated blankets for the homeless, raised funds for building an extension to the Korean Seniors’ Community Center and for the Korean youth center, participated in Hurricane Katrina relief efforts, and so on.\textsuperscript{67}

Third, SBCH tries to expand their energy into serving the community. SBCH has been doing House church ministry over 20 years and has a new senior pastor since 2012. Pastor Chai analyzed the characteristics in this 20-year of ministry as follows, “the first decade focused on evangelism through serving others and the second decade developed into mission with their power and energy that had been accumulated through serving others.”\textsuperscript{68} Now SBCH expects to see their energies extended to serve the community in the next decade under new pastoral leadership. The principles that the new senior pastor

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\textsuperscript{64} http://www.lifecenterhouston.com/about-life-center/about-the-founder/
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\textsuperscript{65} Young G. Chai, Pastor’s Corner No.152 (12/10/95); No.375 “Collecting Coins” (4/23/2000).
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\textsuperscript{66} SuKwan Lee, Interview, May 27, 2014.
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\textsuperscript{68} Young G. Chai, Interview, Oct. 29 and 31, 2014. [accessed Jan 8, 2017]
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has for this are: first, not to make this as one time event or not to rush, and to start from
small things that they can do according to the need of the community, … second, instead
of adding new work to the people who are already working in some areas, making new
ministries for those who are not currently involved in ministry, … third is not to coerce
others to have faith through this ministry with announcing the flag of SBCH.  

Even though SBCH is in the developing stage in this mark of helping the poor,
churches in Korea this author visited showed more variations in helping the needy. In
this case also, it was not the ministry of daily focus. The ministry included “a weekly
lunch box delivery for the elderly people, giving scholarships to middle school students
in need, donations to a government agency for the poor,”
“silver college, weekly lunch
service for elderly people, regional kids center to help poor kids for their study,
barber/beauty shop for hair cut,” and so on.

In sum, compared to Korean churches with more variations of helping the needy,
SBCH is in a developing stage in the matter of impacting society in daily basis. Even as
the priority has been put on evangelization and discipleship training through the Gajung


69 SuKwan Lee, Pastor’s Corner, “The way to serve the community will be like this,”
[accessed June 7, 2016]

70 JiSoo Park, Interview, September 24, 2014.

71 HanEui Lee, Interview, October 30, 2014. While I was visiting this church (EunHang
church), I had an interesting experience. To attend early morning service, I had to take a taxi. I
told the driver to take me to a hospital beside this church simply assuming that the place of the
hospital was easier for him to find. But he told me he didn’t know where it is and asked again
whether the hospital opened at that time. So I answered I was going to a church, then he asked
me again which church I was going to. When I answered him it’s Eunhang church, he told that
he knew Eunhang church. Even though he didn’t know the seven-story hospital building beside
the church and he was not a Christian, he knew the church and perceived that church as a good
church with good works for the community.
church where many people had “radical” life changing experience, SBCH didn’t give up on serving those who need help in the community. Continuing support to the Life Center since 1995 and the new efforts to serve the community under the new leadership indicate SBCH is in a developing stage in this matter apart from being “more radical and more socially transforming”\textsuperscript{72} movement by helping the poor in the society.

10. The renewal movement maintains an emphasis on the Spirit and the Word as the basis of authority.

The last mark of Snyder’s model is the stress on “the norm of Scripture and the life of the Spirit.” The \textit{Gajung} church ministry of SBCH stresses both the norm of Scripture and the life of the Spirit. SBCH and her house church ministry acknowledge the authority of both the Bible and the Holy Spirit in their ministry.

First, as a Korean church, SBCH takes the conservative position about the Word as the words of God and thus about its authority. The authority of the Bible is clearly manifested in the very first entry of the core values of the ministry of the House church.\textsuperscript{73} Pastor Chai, who had a desire for the Biblical church, stressed the authority of the Bible in House church ministry like this, “as is in the Bible’ in House church ministry is radically simplistic approach to the Bible. We should know that ‘it is so’ if the Bible says ‘it is so’ and we should know ‘it is not so’ if the Bible says ‘it is not so’ and we should do

\textsuperscript{72} Snyder, \textit{Signs of the Spirit}, 280.

\textsuperscript{73} House Church Info>Objectives/Core Values #1, \url{http://www.housechurchministries.org} [accessed June 9, 2016] “1. Treat the Bible as the ultimate authority.”
if the Bible tells us to do and we should not do if the Bible says not to do.”

Even though it does not pursue the accumulation of knowledge, the Bible study in SBCH provides a series called the Life Study. As one of three axes, “the Life Study is literally speaking a study of life. The Life Study which meets the need of human intelligence provides the information about the gospel and prepares the basis for the faith.”

“Even Life Study series may be seemed to be easy and simple compared to other Bible studies in traditional churches,” SBCH encourages her members to register for the classes of Life studies and learn. However, one elder of a church in Korea evaluated the Life Bible study as a deep study. “If you do the Life Bible study properly, [you will see that] the Bible is so stressed. It’s so deep. If you want to study it properly, [you will see] it requires you to study the Bible seriously and to apply [what you learned] into your life.”

Through this series of the Life Study, VIPs are prepared for conversion and new believers have the opportunity to grow in the Word.

In addition to Bible study classes, there are voluntary meetings for Quiet Time in SBCH and members are encouraged to read the Bible. One deacon said, “Knowingly or

74 Chai, Interview, Oct. 29, 2014. Cf. Hyo Won Seo, Interview, June 7, 2014. Mokja Seo remembers another Korean cultural expression of this simplistic approach of Pastor Chai: “If older person says ‘it is,’ then, you should know ‘it is.’” Seo tells, “in this case, older person is the Bible as the word of God.”

75 Chai, 가장 오래된 새교회: 가장교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 68–69.; Pastor Chai, Interview, Oct 29, 2014. Pastor Chai explains that the roles of 3 axes of the Life Study, Mokjang, and the Corporate Worship are respectively touching 3 areas of intelligence, emotion, and will in human.

76 Su Kwang Lee, Interview, June 18, 2014. There is ‘Life of Word’ among the Selectives, that introduces the overall theme and flow of the Bible. About the selective classes see p.12 (fn26); Jae Dong Lee, Interview, June 21, 2014. According to Deacon Lee, the number of registration was around 200 in the Spring 2014, that is, around 1/5 of adult membership.

77 Ji Soo Park, Interview, September 26, 2014.
unknowingly, there are many QT meetings in SBCH.\textsuperscript{78} Apart from the requirement for \textit{Mokjas} to read the Bible regularly,\textsuperscript{79} even new converts try to read the Bible through Life studies or by themselves.\textsuperscript{80} In this way, members of SBCH try to live under the authority of the Word.

Second, SBCH is open to the work and the moving of the Holy Spirit in several areas. 1) In worship service: Pastor Lee said that there are several points of seeking the touch of the Holy Spirit.

20 minutes before the worship services, prayer teams come in the sanctuary praying for the grace of the Holy Spirit. … In opening prayer, I ask for the presence of the Holy Spirit. At the end of the service, silence prayer after the preaching is a point asking the intervention of the Holy Spirit, instead of pushing (the attendants) to make decision, but making (them) to listen to the voice of God through the sermon.\textsuperscript{81}

Through the altar call at the end of the service, attendees are asked to respond to the touch of the Holy Spirit to make a decision for registration, attending the Jesus Accepting Meeting, Baptism, or recommitment with new resolution. Especially, those who asked for the prayer for their sickness often times experience the healing power of the Holy

\textsuperscript{78} JaeDong Lee, Interview, June 21, 2014.

\textsuperscript{79} Infra, 254ff. Appendix D. Pledge of \textit{Mokja / Moknyeo / Mokbu}. SBCH asks for \textit{Mokja} to read the Bible (1 chapter a day / more than 4 days a week, or have QT), for \textit{Moknyeo} (or, \textit{Mokbu}) (1 chapter a day / more than 3 days a week).

\textsuperscript{80} ByungHwan Kim, Interview, June 21, 2014. Mr. Kim who joined SBCH in June 2013 (one year before the interview) kept reading the whole Bible even after Bible study class ended because he had words for him each week during Bible study class.; cf. MyungSoo Im, Interview By SinHyung Seo, Pusan, Korea, October 16, 2014. Mrs. Im told that reading the Bible and summarizing it as weekly homework was difficult for her. However, she told that nowadays she like the most the time for reading the pastor’s sermon in \textit{Mokjang} meeting.

\textsuperscript{81} SuKwan Lee, Interview, June 18, 2014.
Spirit. Pastor Lee said this about the healing experience:

even though I do not have the gift of healing, I experience the healing when I pray for the sick during the worship service. So, I say to the sick people to come to the service when I hear they are sick because the worshipping place is the best place for God to reveal [through the healing power of the Holy Spirit].

2) In Life Study: According to Pastor Lee, in SBCH,

there are some intentionally designed chances for people to experience the touch of the Holy Spirit during Life Studies. These are through the sessions of ‘Experiencing the Holy Spirit’ in Living Life Study, ‘Hour to demolish strongholds’ in New Life Study, and ‘Burning Ceremony’ in Devotional Life.

For the session of “Experiencing the Holy Spirit,” people are asked to fast and the Senior Pastor prays for each one by laying hands on them. People experience the power of the Holy Spirit through “speaking in tongues, crying and repenting, stopping old habits like drinking or smoking, and so on.” One new convert shared his story of experiencing the Holy Spirit with stopping his drinking habit.

I was a heavy drinker. I used to drink half bottle of whiskey. I really wanted to stop drinking alcohol so I had fasted for 2 days for the session of ‘Experiencing the Holy Spirit.’ [usually, the attendants are asked to fast one day] On that night, I was disappointed and upset because I felt nothing happened to me when the pastor prayed by laying hands on me, so I drank that night after I returned to my home. However, in a few days later, I realized I was not drinking at all and stopped drinking.

82 Chai, 가정교회에서 길을 찾는다 (Gajung Kyohoeeseu Gileul Chadnunda / Searching a Way in Gajung Church), 90.; Chai, Interview, Oct 31, 2014. Rev. Chai used to attend Peter Wagner’s seminars for the healing ministry of the Holy Spirit.

83 SuKwan Lee, Interview, June 18, 2014.

84 SuKwan Lee, Interview, June 18, 2014.

85 Gene Lee, Interview, June 19, 2014,

86 ChanJu Lee, Interview, June 14, 2014.
For the session of ‘demolishing strongholds,’ people usually fast for one day and write a letter to God about the strongholds that they are trapped in and then pray for the intervention of the Holy Spirit for the freedom from those strongholds. Through this session, according to the class instructor, “people experience the freedom from self-accusation, the conflict and the hatred to coworkers or family, the obsession with the success, the money, their own kids, or from sexual problems.”

For ‘burning ceremony’ as a way of confession discipline, people are asked to write diaries about their sins and they burn their diaries in the ceremony. The whole class prays for each one after he or she burns the diary for the confidence of forgiveness and for the healing from the hurts that the sins caused, then the senior pastor prays for them one by one laying hands on them for the touch of the Holy Spirit. Through this practice, the instructor of the class says, “people experience the confidence of freedom, the recovery of relationship after contacting people whom she or he offended, or the healing of sickness.”

3) Through the answers of prayers: In SBCH, people often experience answers for their prayers in the annual “3 strands prayer meeting” or in Mokjang meeting. People experience many answers as the works of the Holy Spirit, like getting new jobs,

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87 JaeDong Lee, e-mail message to SinHyung Seo, July 13, 2016.

88 SunIn Cho, e-mail message to SinHyung Seo, July 12, 2016.

89 Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 136. This prayer was started one church in Korea, then, SBCH adopted it. The name came from Ecclesiastes 4:12 (Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken. NIV)
buying a new house or a car, salvation of family members, and so on.  

In addition to the authority of the Word and the Spirit, the Gajung church ministry puts emphasis on serving and sacrifice. One pastor in Korea affirmed this, “in this ministry, ‘as is in the Bible’ is the core value. Pastor or Mokja finds the authority from the Bible. However, this should come with serving.”

In sum, SBCH stresses the authority of the Word is revealed in the first entry of the core values in this ministry, through the Life Bible study, and through Bible reading or QT. The authority of the Spirit is experienced through the worship service with the healing and making decision, specific moments designed for the experience the Spirit in Life Bible study, and through answering the prayers. Both the Scripture and the Sprit are emphasized in a balanced way in SBCH. One deacon says like this:

About the Holy Spirit, that could be very dangerous. There are people who go in the wrong way, like mysticism. I think this is so because they want a short cut to a certain level. People who want to experience quickly, to reach a certain level quickly, to escape quickly from pains and problems, like using a magic wand, but they can go in wrong way. However, we stress serving others first and obeying to the words step by step, we cannot take a short cut in SBCH. We see the Holy Spirit works freely when we obey to the words. Instead of just knowing the words intelligently, when we beat ourselves and obey to the words, we see the Holy Spirit freely working among us. That would be our way of acknowledging the authority.

Thus, the ministry of SBCH to live according to the Word and to Spirit affirms Snyder’s the tenth mark of an emphasis on the Spirit and the Word as the basis of authority well.

90 Gene Lee, Interview, June 19, 2014; JaeDong Lee, Interview, June 21, 2014; HyoWon Seo, Interview, June 20, 2014; ChanJu Lee, Interview, June 17, 2014.

91 Chai, Interview, October 29, 2014.

92 HanEui Lee, Interview, October 30, 2014.

In summary of this chapter, the *Gajung* church ministry shows they have the marks of the mediating model of Snyder, with the exception of discipline to the point of exclusion and contacting the poor in *the daily basis*. The *Gajung* church ministry is mission-oriented by reaching non-believers and by transmitting this ministry to other churches (Mark 6), this *Mokjang* becomes a distinct community as an extended family for mutual love and fellowship (Mark 7), this ministry uses *Mokjang* as the field to practice to care for each other inwardly and to reach non-believers and support missionaries outwardly and to raise new leaders trained in *Mokjang* (Mark 8), the *Gajung* church ministry remains in contact with others through the relationship network and tries to develop the ministry to contact the poor (Mark 9), and puts emphasis on the authority of the Bible and the Spirit, as well as serving others as the natural result of following the authority of the Bible and the Spirit (Mark 10).
CHAPTER 6
HOSPITALITY AND ETHOS IN GAJUNG CHURCH MINISTRY

Since 1993, when Pastor Chai started this new form of Gajung church ministry in SBCH, this ministry has shown its ability to reach non-believers effectively with the result of increasing membership and the numbers of Mokjang.\(^1\) House churches and their members have persuaded non-believers who are indifferent, resistant, or even critical of Christianity into the Christian faith.

In his *Rhetoric*, Aristotle said persuasion occurs through the interaction of the character [*ethos*] of the speaker that gives credence, the emotion [*pathos*] of the hearer, and the argument [*logos*] of the message.\(^2\) Since, according to Aristotle, character [*ethos*] “is almost, so to speak, the controlling factor in persuasion,”\(^3\) using the lens of *ethos* will help to understand how SBCH and other churches are reaching non-believers and eventually persuade them into the Christian faith.

In this chapter, I will show how the practice of hospitality as Christian ethos

\(^1\) Chai, *가정교회에서 길을 찾는다* (*Gajung Kyohoeeseu Gileul Chadnunda / Searching a Way in Gajung Church*), 41, 54–55. For about 20 years, SBCH membership (adult) has grown from 195 (as of 1/17/1993) to 1162 (average of June 2014) and the numbers of Mokjang have grown from 23 to 189 (as of June 2014). Most new members are new believers, since SBCH does not receive the members who move from other churches. The membership of SBCH is maintaining around 1,000 in Sunday worship service since 2007 according to church bulletins.; Cf. Chai, Interview, Oct 24, 2014. Even though SBCH does not show consistent growth, SBCH and the other churches in the network are focusing on the number that they evangelize and baptize. 3-20% baptism rate compared to the adult membership is regarded as good sign of this ministry.


\(^3\) Ibid., 38.
reaches non-believers and forms matured Christians in this ministry. I will demonstrate this through analyzing:

I. The practice of table fellowship at home as the means to invite non-believers and to develop relationships with them,

II. Various practices of hospitality, based on ethos of Aristotle for the persuasion of non-believers into the Christian faith, and

III. How members become matured in this ministry.

Through this, it will be presented that how this ministry make constant contacts with the non-believers who are indifferent or even hostile to Christianity, how they persuade the non-believers, and how they train themselves in resembling Jesus Christ.

I. Hospitality at private homes

According to Donald W. Riddle, a New Testament scholar, hospitality as “one of most charming features” was a good expression of ethos in early Christian life, which “was expected to apply universally.” This Christian hospitality has become a challenge to contemporary Christians. According to Christine Pohl, hospitality is one of “the ancient Christian tradition[s]” which “has been neglected” and it makes “the Christian

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4 Riddle, “Early Christian Hospitality,” 141.

5 Ibid., 143.


7 Ibid.
life both credible and inviting.”

Thus, hospitality is “not an option for Christians, nor is it limited to those who are specially gifted for it. Instead, it is a necessary practice in the community of faith.”

One concrete form of hospitality that this Gajung church ministry demonstrates is table fellowship in private homes.

1. Invitation to meal table at home

Instead of coming directly to the Church building on Sunday morning and to attend the worship service, non-believers are invited to homes on Friday night in the Gajung church ministry. One Mokja in Korea, who was once obsessed with Marxism in college and Buddhism later, said about the effectiveness of inviting people into Mokjang, 

Mokjang is so much meaningful to people like me because it is not easy to start a faith life. To me, it was not easy. I was so much used to smoking and drinking. Especially in Korea, it is really hard for a man to start a faith life. I think it would be difficult to have a faith through attending on Sunday worship service only.

Another Mokja in Korea, whose wife had the background of Won Buddhism (her father was the chairman of the believers association of Won Buddhism and her grandfather was the disciple of the founding master) shared,

When my wife was invited to the home of Mokja, even though she realized that the meeting was a Christian meeting after the dinner, she felt it was good to have meals, to talk, and to bless together. … [For me,) without Mokjang, how could I come to church like me? I wouldn’t have any thought to come to the church.

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8 Pohl, Making Room, xi.
9 Ibid., 31.
10 SungHo Lee, Interview by SinHyung Seo, Seoul, Korea, October 1, 2014.
Even though the possibility of non-believers’ (as the new comers) “becoming uncomfortable” at the meal tables cannot be excluded, inviting people to the meal table usually makes it easier for non-believers to answer the invitation and to experience Christian hospitality in a warm and welcoming atmosphere at home. Especially, in cases of newcomers who just moved from other states or of migrants who have come to the U.S. for the first time, it is a good opportunity for SBCH people to show the hospitality in their Mokjang meetings by inviting them. Someone simply followed a company colleague “to meet people and get help for the settlement,” or someone attended Mokjang with the intention of “getting meals and meeting people” in time of need under his situation.

Another way for the non-believers to answer the invitation seems to be when they have something to show their gratitude in relationship. One new convert in Korea told her story,

One day, I stopped by a clothing store where my Moknyeo was running. I have an only son who was trying to get a job after his college graduation. While we were talking in the store, I happened to tell about my son and she told me that she would pray for my son. Next morning, I got a text

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12 ByungHwan Kim, Interview, June 15, 2014. Until he came to the U.S. branch to work in 2013, he said he was so negative to Christianity and became uncomfortable when he found out that dinner was Christian meeting. However, he decided to try more simply because it was for just meeting people and having meals together and this made him to have faith.; KyungJun Lee, Interview by SinHyung Seo, Seoul, Korea, October 7, 2014. Mr. Lee who was so negative to Christianity told that when he was invited to the dinner of Mokjang, he refused the invitation because he thought it would be uncomfortable to have meals with people he did not know. So he came to church directly without coming to Mokjang when he decided to have faith.

13 HyoWon Seo, Interview by SinHyung Seo, June 2, 2014. Mokja Seo’s wife told that she simply went to Mokjang and church simply because they felt they needed the help to settle in America when they came to U.S.

14 JaeDong Lee, Interview, June 6, 2014. Deacon Lee’s wife was rejected in VISA application process without any reason because he had a new job in Houston in 1997. This encouraged him to attend Mokjang for meals and fellowship until his wife’s return from Korea and eventually helped him to believe.
message from her saying that she prayed a lot for my son in the early morning prayer meeting. I was so thankful to her for what she did, even though we met only once. A few days later, I got another text asking to stop by the store to have tea. So I stopped by the store a couple of times. She never said to come to the church but she asked me to come to the dinner at Gajung church.  

By providing good food and using the nice dinner ware at the dinner table, some people show their earnestness in serving others. The story of the current SBCH pastor’s wife shows this. She served the single young adult group for eleven years and her Mokjang had multiplied twelve times during this period. That means she made twelve Mokjangs for eleven years. She and her husband had multiplied their Mokjang almost every year. She shared one of her ways of serving single young adults with the heart of a mother,

SBCH used to cook stew for lunch and people used to say to bring them for my group. But I never brought the left over food of Sunday lunch to feed my group kids. … Sometimes I prepared steaks for thirty or thirty five people, sometimes crabs, or salmon steaks in addition to plain Korean style home meal. This costed me about $6,000 a year for food. … I never used disposable plates. I simply thought if they are my own children who returned from the school at the weekend, ‘How can I tell them to use disposable plates, forks and cups?’

One Mokja who had been nurtured in her Mokjang and became the successor to her Mokjang explained the impression he got while watching her serving others even though she was losing her eyesight,

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15 MyungSoo Im, Interview by SinHyung Seo, Pusan, Korea, October 16, 2014.; Cf. ChanJoo Lee, Interview by SinHyung Seo, Houston, TX, June 14, 2014. Mr. Lee also visited Mokjang to show his gratitude for the care of his kids in Mokjang.

16 EunJoo Lee, Interview by SinHyung Seo, Houston, TX, June 9, 2014. Mrs. Lee, as the current pastor’s wife and even she was losing her eye sight, she served young adults group of around 30 for 11 years with 12 multiplications. Since young adults were unmarried singles, she as a Moknyeo cooked and fed them every weekend.”
She never saved material for us. … When I saw her while helping her prepare dinner, she did her best with sincerity even setting a table. For instance, even though she could not see, she pointed out the way of folding napkins. ‘HeeJun, you have to fold it like this with sincerity.’ She did her best in the smallest thing [like folding napkins].

Sharing meals prepared for a certain time, with prayers and expectations to meet the VIP, gives a deep impression of being welcomed. One Mokja and Moknyeo told that they were so impressed when they heard that a “Mokjang family had prayed for [them] from three months before [they] came to the U.S.”

According to Jean Vanier, the founder of L’Arche, “welcome is one of the signs that a community is alive. To invite others to live with us is a sign that we aren’t afraid, that we have a treasure of truth and of peace to share.” Likewise, the Gajung churches in this ministry strive to invite VIPs (non-believers) and welcome them in the more intimate space of their private home.

2. Meals for Sikku (family), Snacks for the guests

One obvious characteristic in this Gajung church ministry is to have meals together with the members and the VIPs (non-believers) in each Mokjang. One frequently asked question about this ministry is whether “it is acceptable to provide

17 HeeJun Kim, Interview by SinHyung Seo, Houston, TX, June 11, 2014. Mokja Kim was the one who succeeded Mrs. Lee’s Mokjang.

18 HyoWon Seo, Interview, June 2, 2014. Moknyeo Seo also shared a story of her parents. “My parents were so much impressed, when they found out that their Mokjang family had prayed for them from 6 months before their visit and prepared checking with what they like or not, even though Mokjang family did not know my parents. Non-believers could not understand this.”

snacks instead of meals." However, to have meals together is a firm principle in this ministry simply because they see that the New Testament church did it (Acts 2:46), so this ministry has an idiom for this principle, ‘snacks are for the guests but meals are for the family.’

Tim Chester said this about the importance of sharing meals in the generation of commercialized hospitality:

We’ve commercialized hospitality. … Starbucks is selling us hospitality. [Even though] there’s nothing wrong with eating out or hosting a special meal- indeed there’s a lot right with it. But somewhere along the line the commercialization of meals has cost us something precious. Hospitality has become performance art, and we’ve lost the creation of intimacy around the meal. Hospitality involves welcoming, creating space, listening, paying attention, and providing. … Sharing a meal is not the only way to build relationships, but it is number one on the list. … It’s easy to love people in some abstract sense and preach the virtues of love. But we’re called to love the real individuals sitting around the table.

Sharing meals in the *Gajung* church ministry is vital to building the relationships of family. Pastor Chai said,

Even though cooking and providing foods to homeless is noble work, but there still is a wall of relationship between the benefactor and the beneficiary. To be a family community, [we have to] eat meals and eat together at homes. … For the members of *Gajung* church that is pursuing the recovery of the New Testament Church, a meal table is not a simple place to have meals, it is a place to enjoy the becoming one in the family in the presence of God.

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20 Chai, *가장 오래된 새교회: 가정교회* (*Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church*), 94.

21 Ibid., 92, 94.


23 Chai, *가장 오래된 새교회: 가정교회* (*Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church*), 93.
Christine Pohl also pointed out the importance of eating for building a community,

Churches, like families, need to eat together to sustain their identity as a community. The table is central to the practice of hospitality in home and church—the nourishment we gain there is physical, spiritual, and social. Whether we gather around the table for the Lord’s Supper or for a church potluck dinner, we are strengthened as a community. 24

Through the hospitality of sharing meals and having fellowship, the Gajung church becomes a community building a relationship of family. There are two words in Korean for family: Kajok and Sikku. According to one Korean Language and Culture center of one Korean university, while the word Kajok (家族, literal meaning is ‘house tribe or kin’) which is used to indicate the group of family, Sikku is used to indicate each person compared to another in a strict sense. 25 These two words are often used interchangeably. In Mokjang, people oftentimes call the members as Mokjang Sikku (食口, literal meaning is ‘a eating mouth’), which means family “who eat together living in the same house.” 26 An English equivalent for Sikku seems to be the word of companion or company that “comes from the Latin ‘cum’ (‘together’) and ‘panis’ (‘bread’).” 27 Through meeting together and eating together every week, VIPs (friends, neighbors, or coworkers of the

24 Pohl, Making Room, 158.


26 This word also can be used for broader sense beyond family. According to Korean dictionary of National Institute of Korean Language, entry two says Sikku means “a word that is used figuratively for the people who belong to a certain organization and work together.” http://stdweb2.korean.go.kr/main.jsp

27 Chester, A Meal with Jesus, 10.
existing members) are incorporated into the family of faith. In this way of becoming family, Mokjang members learn to give up their pride in order not to judge others and to accept even those who have a bad reputation. Whether VIPs are good or bad, or they are in high social status or not, Mokjang tries to welcome and accept them as family. Their hope to build the Gajung church as an extended family accepting people regardless their background or efficiency was revealed in the following column of Pastor Chai:

In the past in Korea, there used to be an elderly people with Alzheimer’s disease in a household and used to be one who was called a retard in the neighborhood. Even though neighbors sometimes became upset or made fun of him, however, they accepted him as one of their own community. However, this is not the case of nowadays. If we judge they are useless, we put them in a silver village or a mental hospital to isolate them. … This seems to be the influence of John Dewey … who stressed to raise the useful people in the society. … This eventually made the culture that puts the priority on efficiency. … Jesus was the champion for the people who were isolated from the society. He treated those who were not treated fairly such as women, children, or sinners with respect. So if we follow the spirit of Jesus, then, the efficiency should not be the top priority in the church. Church should be the place where even people with lesser ability be accepted without being depressed.

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29 Cf. Chai, Interview, October 29, 2014. Pastor Chai said, “we tried to teach people to look for someone who need the church rather than someone whom the church needs. Looking for someone who could help [benefit] the church is why the church lost the glory of God. Even though we try to get VIP, we have a tendency to look for people who has similar social status, similar age. This is actually rejecting people. If we say ‘that old guy would not fit our Mokjang with young people,’ that means, in other words, ‘we don’t want the old people.’ So I used to say ‘find people who need Mokjang and God.’”

One Mokja affirmed this attitude of SBCH saying,

Many people who were used to be[ing] criticized and be pointed with fingers are in our church and many of them became Mokja. When one Mokja told others that he was Mokja in the church, their response was ‘is a dog or a cow doing Mokja in your church?’ In secular eyes, dogs and cows are doing the job of Mokja here in SBCH.  

Another Mokja said about accepting people as family like this,

One thing in my mind is this: Mokjang is the place where we strive to save souls. There is no [discrimination] on whether they become members or not, or agree or not. You are our family. So [what matters is] you become to believe, once you believe, then you need to strive to make others to believe. Mokjang is the place where people learn this knowingly and unknowingly.

Thus, the Gajung church ministry provides people a new extended family. That is, according to George Hunter, “helping people to belong so that they can believe” through the experience of tangible love of meals and fellowship.

The quality and the quantity of meals depend on each Mokjang. Whereas some Mokjangs prepare abundant foods and enjoy them, others prepare simple foods. The 

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31 Gene Lee, Interview, June 19, 2014.; cf. HyoWon Seo, Interview, June 2, 2014. According to Mokja Seo, a representative Mokjang that accepts many people without segregation is Manbang Mokjang. The Mokja of this Mokjang used to a gambler and experienced the change through Mokjang. “Many people with the difficulties in life go to that Mokjang, like those who live alone, live with [financial] difficulty, live with [sad] stories, or someone like a half sharman.”; Personally, this author had a chance to meet one Mokja who couldn’t leave Texas due to the court order.

32 JaeDong Lee, Interview, June 12, 2014.

33 Hunter, The Celtic Way of Evangelism, 55.

34 SunIl Lee, Interview, September 20, 2014. Mokja Lee says his Mokjang prepare good and enough food because he thinks “when we feel full and satisfied with the food, we become relaxed and then we can talk more deeply.”; Cf. footnote 16 with the case of EunJoo Lee.

35 DongRak Kim, Interview by SinHyung Seo, Pusan, Korea, October 16, 2014. Mokja Kim told, “at first our Mokjang members had burden for preparing foods, now we don’t have any
basic guidelines about sharing meals asks *Mokja* not to prepare too many side dishes because excessive preparation could give others the burden or the impression that when they open their house, they have to prepare foods excessively.\textsuperscript{36} However, when *Mokjangs* have VIPs in the meeting or any special occasions, they prepare good foods and enjoy the meals together.\textsuperscript{37}

Related to inviting people to the table fellowship, there is another aspect of hospitality: that is, to open each member’s house. In the *Gajung* church ministry, members of *Mokjang* are asked to open their houses in rotation.\textsuperscript{38} However, compared to that of SBCH, in the Korean setting, there are more cases of not opening their houses among the members. One *Mokja* who is also *Chowonjiki* for *Mokjangs* in his church in Korea affirmed that there are some *Mokjangs* where only the *Mokja* opens his house. He listed several reasons such as,

1) If the member house is small, located in the basement of a larger house, looks filthy, or narrow, 2) Burden to keep their privacy, 3) Not enough money to provide the meals for others, 4) When they do not think they also have to sacrifice, 5) Burden to keep opening the houses if they open their house once even though they feel one time opening is ok. This is usually the case when both a husband and a wife work together. In this case, even though they may have enough fund[s] but they say they are too burden like ‘we have to prepare a lot or we have to prepare better foods.’ Well, between families at home, we eat simple foods, don’t we? In case of one member of my *Mokjang*, there is a man who divorced. When his turn comes, he goes out and buys *Kimbab* [sort of Californian roll] and instant cup noodles for us.”

\textsuperscript{36} *Mokja* Manual of SBCH (Revised 9/30/2013), 19.

\textsuperscript{37} *Mokja* Manual of SBCH (Revised 9/20/2013), 19.; DongRak Kim, Interview, October 16, 2016. *Mokja* Kim says, they have ‘Open *Mokjang* Happy Celebration’ twice a year in the church. At this time, they invite the VIPs they are praying and prepare good foods to treat the VIPs, even the VIPs come only that day.

\textsuperscript{38} *Mokja* Manual of SBCH, 18.
Thus, in the case of Korea, serving others in this ministry seems to be more challenging to the Mokja and Moknyeo. The advice that this ministry gives to their leaders in the overall situations is “to be patient.” This is the characteristic of the early Christians that Alan Kreider points out:

The Christians believed that God is patient and that Jesus visibly embodied patience. And they concluded that they, trusting in God, should be patient – not controlling events, or anxious or in a hurry, and never using force to achieve their ends.

One Mokja and deacon in SBCH, who occasionally teaches in other churches said “to be patient with the love for Jesus.” He even said, “the hardship in Mokjang ministry will reveal whether they are faithful Mokja or not.” According to Pastor Lee of SBCH,

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39 JiSo Park, Interview by SinHyung Seo, Seoul, Korea, September 26, 2014. In visiting 3 churches in Korea, this author saw one Mokjang where only Mokja opened his house and also heard about such Mokjang while interviewing others.; SungHo Lee, Interview, October 1, 2014. Mokja Lee said he was the only one who could open his house for his Mokjang meeting. Among the members, one newly married couple was VIP with very small room, two were college students, and one was his mother in law who was also a VIP whose husband was not a Christian.; KwangHyun Baek, Interview by SinHyung Seo, October 25, 2014. Mokja Baek’s case was interesting. He told that when others didn’t want to open their houses, he willingly opened his house. He wanted to go [grow] fast because he started his faith life late [compared to other who started to have faith as young] and he felt he “receives more blessings from God when he hosts the meeting at his home.”

40 Young G. Chai, President’s Corner #41 “Being patient will work” (7/13/2012) http://www.housechurchministries.org [accessed Jan 11, 2017]

41 Kreider, The Patient Ferment of the Early Church, 2. Alan Kreider gives more about the patience among the early Christians in Ch.2 in his book. For example, he introduces patience as a way of living by quoting Clement of Alexander: “But patience is not only necessary in times of persecution; it is also an aspect of the Christian’s daily living. A mature Christian (whom Clement calls a ‘gnostic’) ‘forms the habit of doing good.’ And this becomes a way of living that leads ‘those he holds dearest’ – his relatives and family – toward ‘repentance and conversion.’” (p.17)

42 JaeDong Lee, Interview, June 12, 2014.
“when the ministry is not going well and has no fun, all the efforts of enduring, being patient, or trying to find a way become their power.”\textsuperscript{43} However, when they served with patience, some Mokjas shared their experience of the change of Mokjang members who eventually opened their houses to the new comers\textsuperscript{44} or the financial support for the meals by a VIP who never attended Mokjang.\textsuperscript{45}

Through inviting VIPs (non-believers) to homes and sharing meals together, the Gajung church ministry is developing communities in which members call each other family (Sikku). By building the relationship of an extended family, this Gajung church ministry confirms what D. Bonhoeffer said, “Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate.”\textsuperscript{46}

II. Ethos through serving others’ needs

1. Persuasion into the faith

Low credibility in the Korean public's perception of Korean Protestantism in

\textsuperscript{43} SuKwan Lee, Interview, June 18, 2014.

\textsuperscript{44} MyungSu Im, Interview, October 16, 2014. Even though she was a new comer as a VIP for her Mokjang, she suggested opening everyone’s house for the meeting after three weeks of attendance. She simply explained, “because I heard that Gajung church ministry is to open house, so I suggested it.”

\textsuperscript{45} KwangHyun Baek, Interview, October 26, 2014. Mokja Baek who enjoys opening his house most of time in his Mokjang shared that his VIP, the boss of Mokja’s company, donates some money for meals from time to time even though the boss never came to Mokang.

South Korean society has been reported. Helmut Thielicke pointed out the importance of the credibility in the Christian life in his book, *The Trouble with the Church*.

According to him,

I believe that hitherto Protestantism has given far too much thought to faith and far too little to the problem of credibility. Credibility has to do with the relation of the faith to the person and thus with the question whether a person is really practicing his faith. … People are not avidly curious about salvation, for example, and you will never hear Luther’s question, ‘How can I find a gracious God?’ in a restaurant or a pub. But people are curious to know what a man looks like (and what he looks like inside) who himself lives by a message of salvation …

He also says in his book,

Anybody who wants to know whether a particular soft drink is really as good as the advertising man on the television screen says it is cannot simply believe the phonetically amplified recommendations, but must find out whether this man actually drinks this beverage at home when he is not in public. Does the preacher himself drink what he hands out in the pulpit? This is the question that is being asked by the child of our time who has been burned by publicity and advertising.

How Korean Christians practice their faith is critical to raise the credibility and eventually to persuade non-believers into Christian faith. *Gajung* church ministry demonstrates the advantage in this matter of showing the practice in their life setting.

According to the senior pastor of SBCH,

In order to evangelize VIPs [the non-believers], the members of *Gajung* church have to live an exemplary life. I think this affects the development of credibility. Our members scold their children first when their children and the children of the VIPs get in fights. We yield in this way. And we pray that God would make them be curious about us and [eventually]

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47 Supra, 64.


49 Ibid., 3.
about God by watching us, well going of our family, and our happiness even though we live a yielding life without greed. That is the life in *Mokjang*.  

The senior pastor reported the effectiveness of this ministry through which the non-believers who were even severe anti-Christians have been brought into Christian faith. According to Rev. Lee,

Now, we are saving even the short-term visitors [here in America] like with three or six months stay. What an amazing thing! Those severe anti-Christians from Korea return back to Korea as the person who accepted Christ during their three months of stay. I think this is a miracle.

Through this *Gajung* church ministry, SBCH has been baptizing 160 – 180 people yearly, which is about 20 per cent, compared to the adult attendance of Sunday worship service. The following gives more details how this ministry raises credibility to persuade non-believers.

One of the common words that members of the *Gajung* church ministry use is the word, ‘serve.’ The most frequently used Korean term in this ministry is *Sumkida* (*섬기다*), which means “to serve a god or one’s superior (age, status, or ranks).” As is seen in the definition, this term presupposes someone to be helped or assisted for his or her needs. “Meet other’s felt need” is a basic application of this term. However, this

50 Interview, SuKwan Lee, June 4, 2014.
51 Interview, SuKwan Lee, May 27, 2014.
52 Interview, SuKwan Lee, May 27, 2014.; cf. Young G. Chai, Interview, Oct 29, 2014. Rev. Chai also reported that the membership churches in this network give baptisms of 3-20% yearly, compared to the adult attendance of Sunday worship service.
53 This is from Korean dictionary of National Institute of Korean Language. [http://stdweb2.korean.go.kr/search/List_dic.jsp](http://stdweb2.korean.go.kr/search/List_dic.jsp) [accessed on Jan 12, 2014]
54 Young G. Chai, Pastor’s Corner No.237 (7/27/1997).
Sumkim (serving) is not done in the secular way in which the lower status people serve the higher people but in “the way of Jesus who lowered himself as the fourth pillar (the servant leadership) of Gajung church ministry.”\(^{55}\) Related to this term of Sumkim (serving), this ministry stresses sacrifice (HeeSaeng)\(^{56}\) so that “non-believers would be touched.”\(^{57}\) The Gajung church ministry challenges members “to live a life of the disciple through serving others.”\(^{58}\) By seeing and experiencing the Christian ethos in serving each other in Mokjang, “VIPs (non-believers) are touched and experience the love of God;”\(^{59}\) thus, they open their hearts and are eventually persuaded to the Christian faith.

According to Aristotle, ethos as “the controlling factor in persuasion” has three elements: “practical wisdom \(phronēsis\) and virtue \(arete\) and good will \(eunoia\).”\(^{60}\) Mokjang ministries show excellent signs of these three elements of virtue, good will, and practical wisdom in the practice of serving others.

1) Virtue

According to Aristotle, virtue is “an ability for doing good in many and great ways, actually in all ways in all things” and “the greatest virtues are necessarily those most useful to others.”\(^{61}\) In the Christian tradition, there are Christian virtues, which can

\(^{55}\) SuKwan Lee, Interview, June 18, 2014.

\(^{56}\) Young G. Chai, Pastor’s Corner No. 131 (7/16/1997)

\(^{57}\) Young G. Chai, Interview, October 29, 2014.

\(^{58}\) SuKwan Lee, Interview, June 18, 2014.

\(^{59}\) Young G. Chai, Interview, October

\(^{60}\) Aristotle and Kennedy, On Rhetoric, 38, 121.

\(^{61}\) Ibid., 79–80. Aristotle gives the list of virtue: justice, manly courage, self-control, magnificence, magnanimity, liberality, gentleness, prudence, and wisdom. Among these virtues,
be categorized into two: cardinal virtues and theological virtues. According to the Oxford Dictionary of the Christian Church, prudence, temperance, fortitude, and justice belong to “cardinal virtues,” and faith, hope, and charity belong to “theological virtues.” According to Thomas Aquinas, love (charity) is the greatest virtue because it “attains God so as to rest in God without looking for any gain.” And, of course, the object of love includes our neighbor. According to Aquinas, “the charity [love] by which we formally love our neighbor is a sharing in the divine charity.” The overall virtue seen in this Gajung church ministry is love, which is demonstrated with different forms and in various situations through serving with the sacrifice of time, money, or energy. By serving their needs, this ministry aims for VIPs (non-believers) to experience “the love of God.” This impresses VIPs and makes them open their hearts to the liberality (generosity with using money) seems to fit with this ministry when especially Mokja use money for the meeting, the picnic, or outgoing, etc.


63 Ibid., 1615. These “are grouped together by St Paul (1 Cor. 13:13; cf. 1 Thess. 1:3, Gal. 5:5-6, Col. 1:4-5) as the bases of the Christian life.”


66 Aquinas, *Summa Theologiae*, 34:15. [2a2ae. 23, 2, ad.1]

Christian faith. For example, Mokja Seo of SBCH, who came as a VIP into Mokjang in 2007, shared his experience of the previous Mokja that helped him with even small needs,

Soon after we were in Mokjang, we asked Mokja and Moknyeo whether they got paid from church and whether Deacon is a paid job in church because they were so good at serving. … Mokja and Moknyeo helped and served us so well when we shared even a small concern like returning an item at the mart. One day, right next day when we shared about something broken in my yard, my Mokja came to my house early in the morning while we were still sleeping and fixed it. This is how we had been served. They served us until we felt to be sorry to share. Their serving us changed our understanding against Christians.  

One new member of SBCH, who once stopped attending SBCH and resumed to attend in 2013 due to his children, shared his story with the contrasting experiences of the selfishness and the sacrificial serving,

Even non-Christians know some good teachings of [the] Bible. Teaching is good. But the problem is the people who have it. I know one elder of one Korean church, who started the same business right in front of my store. Even though it’s not good commercial etiquette, I understand he could do it for money. But I heard from others what he said: God told him to open the same business store right in front of mine so that he might succeed and support mission. I hated his action to justify himself in the name of his God. Good Christian teachings and their life didn’t match. … When I came to this church, I watched some men in aprons serving lunch, carrying chairs, and smiling like a fool. I asked someone whether they were hired workers, but I was told that they were deacons of this church. Then, my first thought was ‘there is something in here.’ Their life affected to change my attitude to have faith. … And one day I posted a prayer request for my sick wife in the Mokjang’s online place and went to school to pick up the children. My children never appeared. Then I got a phone call from one sister in my Mokjang saying that she already gave them rides. I, as the owner of a few stores, was so impressed because I knew how difficult it was for her, as an employee, to make an excuse and

68 HyoWon Seo, Interview, June 2, 2014. In addition, Moknyeo Seo shared one more story about her parents who began to have faith. While her parents were visiting their home for 3 month, she asked another Mokjang which is so famous in SBCH to serve elderly people, especially those who are visiting their son’s or daughter’s home. After three month of serving and care, her parent accepted Jesus, were baptized in SBCH, and started to attend a local church when they returned to Korea.
to get out of the company to serve others, my children. When I returned home, I found my wife was eating a bowl of soup that Moknyeo already brought.  

Mr. Kang, a new member in Korea, who once regarded Christianity as the worst religion before he believed, also mentioned about the care he experienced in his difficult situation:

My wife was almost dead when she gave a birth to our second baby. The doctors told us that it was a miracle for her to live. She had been hospitalized for three months after the delivery. At that time, Mokja and Moknyeo helped us a lot. Especially Moknyeo had lived at the hospital to take care of my wife. While I was working at my company for daytime, she stayed at the hospital, and when I came back, then she returned to her home. Mokja also stopped by very early in the morning on his way to work. They were so amazing.

Mokja Lee, who was once obsessed with Marxism and Buddhism, shared his experience of being invited and fed at a home even before his coming to Mokjang:

Before my marriage, especially at weekends, there were not good places for me to go for meals. I didn’t like to cook by myself, and if I would go out, there were not many restaurants opened here, and I didn’t want to go alone. So on Saturdays, I went often to my co-worker’s house. His wife provided meals and his children were also good to me by calling me uncle. I even slept there. Without him, I would not come to church. Because of them, I came to Mokjang, got to know my Mokja, and met my pastor here. Actually he did the role of being the passage to God.

In the Gajung church ministry, members are encouraged to help others for their needs such as fixing something, giving a ride to children, helping people in the hospital, feeding,

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69 ChanJu Lee, Interview, June 12, 2014. Mr. Lee also shared his experience of love and serving though the death of one member of his Mokjang (for a quite a long time, Mokjang family visited the hospital morning and night and helped his family).


71 SungHo Lee, Interview, October 1, 2014.
for instance. That is, to serve others through the cost of time, energy, and even money. They are striving to serve others in order to “make it as habits”\(^72\) as Aristotle pointed out “moral virtue comes about as a result of habit.”\(^73\) Christine Pohl also said, “Hospitality is not so much a task as a way of living our lives and of sharing ourselves. For most practitioners, … [g]radually, hospitality has become for them both a disposition and a habit.”\(^74\) This is what the early Christians did. According to Alan Kreider, “they [the early Christians] believed that their habitus, their embodied behavior, was eloquent. Their behavior said what they believed; it was an enactment of their message.”\(^75\) Through helping and taking care of the various needs of others even with the sacrifice, the Gajung church ministry is showing this virtue of serving in order to open the hearts of VIPs (non-believers) for the faith.

The dominant virtue of love through serving in this ministry is connected with the hope to get the reward from God in heaven. According to Aquinas, the virtue of hope is revealed in two levels. The first is “a cleaving to God as the source of absolute goodness, since hope is reliance on God’s help to bring us to blessedness.”\(^76\) The second is that “it would seem proper to hope for eternal beatitude for another.”\(^77\)

Likewise, in this Gajung church ministry, hope seems to be revealed in two levels,

\(^72\) HyoWon Seo, Interview, June 14, 2014.
\(^74\) Pohl, *Making Room*, 172.
\(^76\) Aquinas, *Summa Theologiae*, 33:21. [2a2ae, 17, 6]
\(^77\) Ibid., 33:11. [2a2ae, 17,3]
one for member themselves and one for others. This is revealed in their saying, “receive heavenly blessings,” even though they experience many earthly blessings also through the answers to their prayers. Thus, they experience the power of God as the pure source of the goodness. In addition, the people, especially Mokjas in this ministry, show their sacrifices for the community expecting the heavenly rewards from God. And at the same time, the members of this ministry hope others (especially, non-believers) to experience the goodness or the love of God. This hope is revealed with the demonstration of good will.

2) Good will

Another element in ethos to persuade others is through good will. According to Aristotle, good will is revealed in friendship “wanting for someone what one thinks are good things for him, not what one thinks benefits oneself.” “Real friendship presupposes specific activities that are the outward signs of good will.” For example, “a friend is necessarily one who shares pleasure in good things and distress in grievous thing.”

78 This author found this saying becomes a cliché in this ministry. Especially in SBCH, everyone finished their testimonies with this saying. Cf. Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 87. Pastors in this ministry also try to serve Mokja and Moknyeo so that those leaders would have more rewards than pastors themselves in heaven.


81 Aristotle and Kennedy, On Rhetoric, 134.
In practicing hospitality, Christine Pohl pointed out the danger for hospitality to be misused, which can be named as ‘bad will,’ contrasted to this good will.

It can be used instrumentally for personal or corporate gain. In the past centuries, hospitality readily served the purposes of hosts by reinforcing particular social bonds which were useful in gaining or maintaining authority, power, or prestige. … When hosts seek to gain advantage from hospitality, they make careful calculations about whom to include and whom to exclude in welcome. Often those most in need of welcome are overlooked because they seem to have little to offer. Beyond this, though, seeking to gain advantage through hospitality undermines it as a moral practice. If hospitality is calculated, the moral bond between host and guest is destroyed. Rather than caring for guests, and responding to their needs out of kindness or love, hosts use them as a means to another end.  

However, in the Gajung church ministry, Mokja and Moknyeo strive to serve VIPs for the sake of the VIPs. VIP is the term by which this ministry uses to call the non-members of the church, that is, the non-believers. Their will or intention to serve the non-members of the church relates the virtue of justice, which is “the constant and permanent determination to give everyone his or her rightful due,” thus showing that “church is the only society on earth that exists for the benefit of non-members.” This good will is revealed well in “the servant leadership (Mark 10:43-45)” of Gajung church ministry. In this servant leadership, a servant is defined “not as one who does


85 Supra, 84. 4) Servant leadership.
whatever he or she is told to do but as one who makes others to succeed.” On the one hand, Mokja and Moknyeo are encouraged to serve the VIPs or other members so that the VIP (not Mokja) would succeed. On the other hand, pastors also try to serve Mokja and Moknyeo so that those leaders would have more rewards than pastors themselves in heaven. Mokja’s good will in serving others may be doubted by VIPs as “something with the hidden intention,” however, “Mokjas are trying to serve with pleasure based on the experience that they themselves already had experienced.”

A couple of examples show the good will of serving in this ministry as follows.

A new believer in SBCH, who runs his own business, shared the examples of the good will of a Mokja for others with the expense of giving up the expansion of the business and also his own experience of the good will shown in time of grievance in his own Mokang.

There is one Mokja, a businessman, in this church whom I knew before I came here. He keeps downsizing his flourishing businesses. Even though he can earn more money simply by franchising it, he does not want to do it. He said if he expanded his business, it would’ve asked him more involvement and time in that business. He even doesn’t want to be a deacon in this church. Seeing him makes me to think what this ministry is about and [in fact] it challenges me.

There was a man in our Mokjang who passed away due to the liver cancer. Even he had been hospitalized for quite a long time, every morning and night, our Mokjang families visited him and helped that family. And when

86 Chai, 가장 오래된 새교회: 가정교회 (Gajang Oraedoen Sae Kyohoe: Gajung Kyohoe / The Oldest New Church: Gajung Church), 85.
87 Ibid., 86–87.
88 HyoWon Seo, Interview, June 2, 2014. Cf. Interview, June 16, 2014. Mokja Seo told me that when he was an anti-Christian in Korea, he assumed Christians had the hidden intention for getting money or benefit when they tried to evangelize him.
89 ChanJu Lee, Interview, June 17, 2014.
he passed away, I thought ‘could they be sad that much even if their own parents die?’ If we met outside the church, I don’t think even a very close friend can do that much. … In the past, I didn’t know what it means to rejoice together and things like that. I was so corrupted in the world and with drinking. However, if this is the church thing to rejoice together and to cry together even in small things, I thought, even if others do not accept Jesus, but I would say I will.90

The first story may relate to the demonstration of the virtue of temperance, which

“moderates the desire for pleasure”91 in the sense of restrain from the desire for pleasure by getting more possession or by being richer.

A new convert in Korea shared his story how he perceived the good will from those who served him with patience even after they moved to another country:

When I began to attend Mokjang following my wife, Mokja and Moknyeo cared a lot for me, including my second baby. In addition, they didn’t give up showing their attention to me even I didn’t make a decision to be baptized for a while. They went to Italy for their business. One night on my way home, I got a phone call from my Moknyeo in Italy and we chatted for a while and we hung up. Then, I thought, the people I regarded good outside the company were the people I met in the church, my pastor and my Mokja and Moknyeo. ‘They keep asking me to believe, if it was a bad thing, they would not ask me to believe.’ They never coerced me; finally I made my decision to be baptized.92

The story of deacon Lee in SBCH, who stood against the new member’s own sake, also shows the good will to protect him and his family:

There was one brother in my Mokjang, whose life was total mess due to gambling, drinking, and many other things. The children were wandering and his wife was doing casher’s job due to his loss of money by gambling.

90 ChanJu Lee, Interview, June 14, 2014.

91 Hardon, Catholic Dictionary, 496. Accoring to Hardon, fortitude and temperance can be compared in this way: “As fortitude controls rashness and fear in the face of the major pains that threaten to unbalance human nature, so temperance controls desire for major pleasures.”

92 KunWook Kang, Interview, October 10, 2014.
At the point when he made a decision to believe in Jesus and to stop drinking, he wanted to go to Louisiana for a business with all the money he had, leaving [his] family behind here. We could see the danger and the possible result, even he could earn money but his family would be shattered and he would return to his old habit. When we had prayed for his family, God had given us the confidence to stop him. He was a really tough and wild guy; we even prepared to receive his punch on our faces and told him that we would pray [that] God would stop him. His face became so angry and even his wife complained that we were hindering instead of helping them. Next week, when he came to Mokjang, he was so upset because the landowner of the store, who promised him to rent the store, gave it to someone else and he even said that if he didn’t believe in Jesus, he would’ve taught a lesson to the owner. But you know what? Three to four weeks later, [a] flood came to Louisiana making so much disaster. But he could save his life and money. With this incident, he acknowledged our authority to follow and became Mokja for a time, and now he is in Nicaragua to help [a] missionary with his welding skill.93

In the sense of showing his will to serve in spite of the fear of receiving the punch on the face, this story relates to the virtue of fortitude, which “is a steadiness of will in doing good in spite of difficulties faced in the performance of one’s duty.”94

As shown in the above examples, Mokjang family, especially Mokja and Moknyeo try to serve VIPs with good will, not for their own benefit or gains but for the VIPs’ or members’ sake. When especially VIPs perceive this good will in the hospitality they received, they open their hearts to faith.

3) Practical Wisdom

Aristotle posits practical wisdom (or prudence) for another element of ethos,

93 Gene Lee, Interview, June 5, 2014.

94 Hardon, Catholic Dictionary, 180. Hardon tells that “There are two levels to practice of fortitude: one is the suppression of inordinate fear and the other is the curbing of recklessness. … True courage is from deliberate choice, …” Deacon Lee’s story relates the controlling of fear.
without which “they [speakers] do not form opinions rightly.” As the name indicates, “it is practical” instead of theoretical knowledge, as described by Aristotle. According to him, “the prudent man in general will be the man who is good at deliberating in general,” “Prudence is a truth-attaining rational quality, concerned with action in relation to the things that are good for human beings,” and “Nor is Prudence a knowledge of general principles only: it must also take account of particular facts, since it is concerned with action, and action deals with particular things.”

These statements can be summarized as follows,

Practical wisdom is a capacity for discerning in the sphere of action the intermediate point where right conduct lies in any given situation. It is a capacity for applying a rational principle to practical situations that call for choice about action (aa43a6-8, 1144a1-10). … [P]ractical wisdom is deliberation that results in the choice (1144a11-25).

In short, prudence “involves an intellectual grasp of what is to be done.”

The Gajung church ministry is critical of pursuing the simple accumulation of Bible knowledge among Korean Christians, who “do not show serving in life” and


98 Ibid.

99 Ibid., 339.


102 Young G. Chai, Pastor’s Corner No. 300 “Hearing sermons without serving” (11/8/1998).
“consider the preachers light”\textsuperscript{103} when their preaching sounds normal. Pastor Chai once shared, “I feel being insulted rather than being happy when they say they were impressed and liked my sermons without showing the change of their life.”\textsuperscript{104} Thus, the Gajung church ministry stresses the practice, especially to serve others in life. The current senior pastor of SBCH, Rev. Lee explained,

> It’s not true that we don't give stress on [the] Bible. Compared to other Korean churches that give big stress on the words [as the knowledge], we might be regarded as novice. However, because other churches do not give much stress on life compared to the stress on the Bible knowledge, we give more stress on the life.\textsuperscript{105}

In order to encourage people to act and practice, people in this ministry are encouraged to “be sensitive to catch the need of others.”\textsuperscript{106} This is similar to Aristotle’s concept of practical wisdom. In sharing time of Mokjang meeting, Mokja and Moknyeo should be sensitive to find out what their needs are and how to act. Sometimes, VIPs don’t even know what to pray in spite of their life issues.\textsuperscript{107} In that case, Mokja needs to guide them what to pray. When Mokja needs help in dealing with the needs of the members of his or


\textsuperscript{104} Young G. Chai, Pastor’s Corner “Sense of Shame when my sermons are praised” (7/8/2007), http://www.seoulbaptist.org/bbs/board.php?bo_table=0603&wr_id=812&page=18 [accessed Dec 4, 2016]

\textsuperscript{105} SuKwan Lee, Interview, June 18, 2014.

\textsuperscript{106} MyungKook Lee, Interview by SinHyung Seo, Seoul, Korea, October 10, 2014.

\textsuperscript{107} Gene Lee, Interview, June 16, 2014. Deacon shared one member’s story, who had a conflict with his daughter-in-law, what to pray and how to act in that situation.; Cf. Davies, \textit{Thomas Aquinas’s Summa Theologiae}, 249. Davies says, “ ‘Negligence’ or carelessness” (negligentia) is against prudence insofar as it amounts to not paying attention to what out to be noted when deciding to act (2a2ae, 54, 1.).”; Thomas Aquinas, \textit{Summa Theologica : Latin Text and English Translation, Introductions, Notes, Appendices, and Glossaries}, vol. 36 (New York: Blackfriars : McGraw-Hill, 1964), 143.
her Mokjang, he or she gets the advice from Chowon meeting.\textsuperscript{108}

By using practical wisdom to be sensitive to the need of others, members in this ministry try to act on the needs of others in their particular situations. The needs that were revealed, either through their requests or by sharing, bring about physical actions or spiritual actions. By meeting physical needs, this ministry aims for people to experience “the love of God”\textsuperscript{109} and by seeing the answers of God to their prayers, this ministry help people experience that “God is alive.”\textsuperscript{110}

Examples of serving activities through practical wisdom can be divided in the table below based on these two categories of the effects that Gajung church ministry aims:

\begin{table}
\centering
\begin{tabular}{|c|c|}
\hline
\textbf{Category} & \textbf{Effect} \\
\hline
Physical & \textit{the love of God} \\
Spiritual & \textit{God is alive} \\
\hline
\end{tabular}
\end{table}

\textsuperscript{108} Cf. Hardon, \textit{Catholic Dictionary}, 410. Hardon lists three stages in which prudence involves. According to him, “as an act of virtue, prudence involves three stages of mental operation: to take counsel carefully with oneself and from others, to judge correctly on the basis of the evidence at hand, and to direct the rest of one’s activity according to the norms determined after a prudent judgment has been made.” Chowon meeting (Mokjang meeting for Mokjas) relates to taking counsel from others in the sense of getting advices from the leader of Chowon and other Mokjas.

\textsuperscript{109} SuKwan Lee, Interview, June 4, 2014.; Young G. Chai, Interview, Oct 29, 2014.

\textsuperscript{110} SuKwan Lee, Interview, June 4, 2014.; Young G. Chai, Interview, Oct 29, 2014.
<table>
<thead>
<tr>
<th>NEED</th>
<th>Through Requests or by Sharing</th>
<th>Aim (Effect)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical action</td>
<td>- Returning items to Mart&lt;br&gt;- Serving parents from Korea&lt;br&gt;- Helping move&lt;br&gt;- Feeding the lonely&lt;br&gt;- Preparing birthday party for the mother-in-law&lt;br&gt;- Caring for sick members (in the hospital)&lt;br&gt;- Giving a ride for kids and bring meals for a sick member&lt;br&gt;- Finding a spouse for the marriage of a member&lt;br&gt;- Helping funeral of a member with little family members</td>
<td>Experiencing the love of God</td>
</tr>
<tr>
<td>Spiritual action</td>
<td>- For scholarship&lt;br&gt;- For getting a new job (or, a new business)&lt;br&gt;- For selling old machines in the factory&lt;br&gt;- For the job interview of non-believer’s son&lt;br&gt;- For appearance of the witness of hit and run case&lt;br&gt;- For the salary increase&lt;br&gt;- Getting a new Visa which was rejected with no reason&lt;br&gt;- Blocking a member from moving to a perilous place&lt;br&gt;- Finding a witness for car accident and for a compensation&lt;br&gt;- Buying a house&lt;br&gt;- Collecting insects for the homework of a kid&lt;br&gt;- Exemption from paying tax (House)&lt;br&gt;- Restoration of broken family relationships</td>
<td>Experiencing the power of God</td>
</tr>
</tbody>
</table>

**Table 6. 1. Two Aims based on two actions (physical and spiritual)**

In this way, whether it is from an obvious request, or from simple sharing or dialogue, *Mokja* or members of *Mokjang* perceive the needs of others and act physically and spiritually. On seeing these serving activities that *Mokja* and the members make in
response to needs, non-believers experience the love and the power of God. Even though Pastor Chai admitted that “non-believers do not know [to use] this kind of expression [experiencing the love of God and the power of God],”\textsuperscript{111} they show the signs that they perceive the love of God, for example, in their question asking, “whether Mokja is get paid for the serving.”\textsuperscript{112} Or they show their amazement or surprise about the power of God as an accidental event.\textsuperscript{113} However, when they grow in faith, they are confident of “the love of God”\textsuperscript{114} in the serving actions and the power of God with “the answers to their prayers.”\textsuperscript{115} The leaders of this ministry try to convince them that the happening that looks like an accident is the very answer of God. One Mokja in Korea shared a story of a new believer, who acknowledged the power of God like this,

There is a man who works the same work like me [in printing company] who mostly attends in Mokjang. He wouldn’t say like ‘God did this or that.’ However, he needed to sell four of his machines that were outdated. In addition, when he was about to sell, it was an economical recession and nobody would want that kind of machines. He even told that the sale would not happen. So I told him, ‘please don’t drop the price and let’s pray, if they are sold, then it is God who makes it happen.’ We prayed and the machines were sold with no discount. For the first time in Mokjang, he told [us], ‘they were sold by the grace of God.’\textsuperscript{116}

In this way, by being sensitive to the needs of others, people in this ministry

\textsuperscript{111} Young G. Chai, Interview, October 29, 2014.

\textsuperscript{112} ChanJu Lee, Interview, June 17, 2014; HyoWon Seo, Interview, June 2, 2014.

\textsuperscript{113} HyoWon Seo, Interview, June 7, 2014; HeeJun Kim, Interview, June 15, 2014.

\textsuperscript{114} SungHo Lee, Interview, October 1, 2014. “When we invite the VIPs, we try not to teach but to make them also experience the love of God we have experienced.”

\textsuperscript{115} HyoWon Seo, Interview, June 7 and 14, 2014. Mokja Seo told that he experienced lots of answers to prayers and pointed out the one member who said he didn’t experience a lot also experienced a lot of answers.

\textsuperscript{116} KwangHyun Baek, Interview, October 26, 2014.
perceive the needs of others and make a specific action to help (practical wisdom and virtue) for the sake of others (good will); that is, through experiencing Christian ethos, non-believers, even anti-Christians, open their hearts and are persuaded into the Christian faith.

III. De Imitatione Christi as discipleship

Serving others in this ministry helps non-believers and persuades them into the faith. In addition, this helps Christians grow as disciples and mature in faith also.

1. Efforts to resemble Christ as his disciples

In the Gajung church ministry, this ethos to serve others is expressed in the words of ‘resembling Jesus’ or ‘making disciples.’ In Korean, the expression of ‘JeJa Samnunda’ is used for ‘making disciples’ in Mt 28:19. Another most common expression for ‘making disciples’ is ‘JeJa Hunryun,’ (literal meaning is disciple training). However, this ministry does not use this term much, because ‘‘JeJa Hunryun’ meant a Bible Study” among Korean churches. The Gajung church ministry

117 Cf. SuKwan Lee, Interview, June 18, 2014. The current senior pastor of SBCH, Rev. Lee explained that he personally prefers ‘JeJa Mandunda’ as a literal translation of ‘making disciples’ to ‘JeJa Samnunda’ because the word ‘samnunda’ can give the nuance of ‘adopt’ in the literal sense, as in the case of adopting a son, someone who is not actually a son. Thus, he thinks the expression of ‘JeJa Samnunda’ can give the impression, like someone who is not a disciple behaves like a disciple or accept that person as if he is a disciple even though he is not a disciple. However, in Korean churches, there is no serious distinction between these two expressions. For example, during the interviews, he used ‘JeJa Samnunda’ many times.

118 Supra, 59. 3.Church Growth and discipleship training. After Sarang Church adopted discipleship training from mission organizations, this discipleship training had spread among Korean churches.

119 Young G. Chai, Interview, October 29, 2014.
distinguishes their disciple training that takes place in *Mokjang* from the traditional discipleship training in the classrooms through Bible study.\textsuperscript{120} Thomas a Kempis also points out the limit of knowledge accumulation. According to him,

Great words won’t make you holy; A good life makes you God’s dear friend. It’s better to repent than to define repentance. Suppose you memorize the whole Bible plus the philosophers? What good would that do without God’s love and grace? Hollow! Hollow! All is hollow.

If you could know everything, but had no love, what good would all that knowledge do? God will judge you by your behavior. … Many words cannot satisfy you yourself; but a good life will.\textsuperscript{121}

Resembling Jesus or making disciples is the common expression to describe their Christian life to serve others and to care for each other in the *Gajung* church. Pastor Chai explained this ‘resembling Jesus’ in terms of transmission of two things in discipleship: the ministry and the character of Jesus.

Great Commission is to make disciples. … The most important value of the disciples is the transmission. Learning and then transmission! … Then, what shall we learn and transmit? It’s the life of Jesus! … His life can be divided into two: ministry and character. … By sending the Holy Spirit to his disciples, the ministry of Jesus is reenacted. So when the ministry that Jesus wanted to do and did is reenacted and when people who are doing this ministry are being made, we can say that the disciples are being made. Second is the character of Jesus. Through the Holy Spirit, when we gradually resemble Jesus and have the character of Jesus, and when another who resembles Jesus is made through us, then, we can say disciples are being made. Character of Jesus, in other words, the fruits of the Holy Spirit, we can’t have it through our own power, but possible through the Holy Spirit who works in us to polish us. … The fruit of the Holy Spirit needs to be understood in the relationship. For instance, joy means joy with others. … [So we teach like this] ‘do you know what the

\begin{quote}
\textsuperscript{120} Cf. See Ch.3, I. The Spirit of *Gajung* church model (3 Axes and 4 Pillars), 2. 4 Pillars, 2) Discipleship Training with the Demonstrations (p.7)
\end{quote}

\begin{quote}
\end{quote}
character of Jesus is? If you resemble Jesus, then these things would appear, and these are the fruit of the Holy Spirit for instance, love, gentleness, or self-control.’”\(^{122}\)

In this ministry, a disciple can be defined as “one who resembles Jesus’ ministry and his character and transmits it to others so that they also can resemble Jesus.”\(^{123}\) Just like the explanation of Rev. Chai, Bill Hull points out the imitation of Christ should be the primary goal in discipleship. He says,

‘Imitate me, just as I also imitate Christ’ (1 Corinthians 11:1, NKJV).

With these words, he [Paul] identified that imitating Christ should be our primary goal in discipleship. Certainly we’ll never be exactly like Jesus, but we can aim to take on the same characteristics as him. Scripture says that when we do, we’ll exhibit the fruit of the Spirit: ‘love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control’ (Galatians 5:22-23).\(^{124}\)

Bill Hull confirms the definition of a disciple as is in Gajung church ministry. According to him,

A disciple is a student or follower of Jesus. A disciple has decided to submit to at least one other person under appropriate conditions in order to become like that person as that person follows Christ. Because character

\(^{122}\) Chai, Interview, Oct 31, 2014.

\(^{123}\) SuKwan Lee, Interview, June 18, 2014.

\(^{124}\) Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs, CO: NavPress, 2006), 114.; Jim Putman, Bobby Harrington, and Robert Coleman, *DiscipleShift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids: MI: Zondervan, 2013), 48–49. Putman also points out the transformation of the believer is one of the components of discipleship. “Romans 8:29 tells us that we are being conformed into the imager of Christ. Second Corinthians 3:17-18 promises us that God is transforming us from one degree of glory into another into this image. … Responding to the call to follow Jesus meant allowing him to unmake them and then remake them into his image – as his disciples. … He wants our lives to produce the relational fruit described in Galatians 5:22-23.”; Allan Coppedge, *The Biblical Principles of Discipleship* (Grand Rapids, Mich.: Francis Asbury Press, 1989), 61. Coppedge also points out that “the biblical picture of God’s objectives for Jesus’ disciples is Christlikeness of character …”
develops in community, the disciple’s intention is to go deeper with God and to be shaped into the image of Christ. He further presents the summary of what a disciple should do like this:

1. A disciple submits to a teacher who teaches her how to follow Jesus.
2. A disciple learns Jesus’ words.
3. A disciple learns Jesus’ way of ministry
4. A disciple imitates Jesus’ life and character
5. A disciple finds and teaches other disciples who also follow Jesus.

In evangelizing VIPs (non-believers) through serving, even though the ministry and the character can be distinguished from each other, they are not separated. In their efforts of repeating the ministry of Jesus to save souls in the *Gajung* Church, the members struggle to resemble Jesus’s character to love, to be sacrificial, or to be patient toward their VIPs or each other in order to save them. Pastor Kim in Korea, who said he was attracted by “the changed life of people as disciples, which reveals the sanctification under the God’s sovereignty,” said “the ministry of saving souls is the blessing of God who is refining us” because “we can be patient towards the one whom we evangelized because they are our spiritual children just like we are patient to our own children.”

Of course, the process of the struggle to resemble Jesus is not easy. It requires

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126 Hull, *The Complete Book of Discipleship*. Cf. p. 69-70. Hull criticizes that most churches only have 2 through 4 in their ministry. He stresses 1 and 5 for being a disciple and making a disciple. “Frankly we can do this without needing to change. Again, we’ve found ways to be Christian without becoming Christ. … The fact that we avoid submitting to others as disciples and that we seldom reproduce by making others disciple is a hideous trait within the body of Christ. The characteristics found 1 and 5 are absolutely necessary for the process of discipleship to work. By *work*, I mean that discipleship results in character transformation and multiplication.” (Italics from Hull’ book)

127 MyungKook Kim, Interview, September 30, 2014.
self-denial “to fight against one’s ego and pride.”\textsuperscript{128} The specific way, that Pastor Lee of SBCH suggested in order to break down the ego and pride of oneself, is “through serving and obedience, especially to serve others whom they do not need to serve and to obey others whom they do not need to obey,”\textsuperscript{129} which is exemplified by Jesus who washed his disciples’ feet (John 13:6ff). This is what they learn in living in the community of Mokjang just as Thomas a Kempis said,

Learn to break your own will if you want peace with others. … You joined the community to serve, not to rule. Your calling? To suffer. To work. … Actually, you won’t last in the community unless you humble yourself with your whole heart for the love of God.

Learn obedience; Learn humility; Learn to bow at the feet of anyone; Learn to break your own will; Learn to yield yourself 100%.\textsuperscript{130}

For example, one deacon shared his story,

There was one sister who made alienation among sisters, like saying ‘Moknyeo stood by that person, not by you’ then she went to the other side, she told the same thing. At first, we didn’t understand what is going on. One issue became worse and bigger. Then, while praying we realized that this is happening due to Satan who wants to drive out the VIP brothers by using sisters and that we should not lose any one of them. So we visited each sister who were 20 years younger than us and begged for the forgiveness from them, saying ‘this is all our fault, because of our arrogance, spiritual laziness, and lack of prayers. Please forgive us.’ Even though that was not our fault.\textsuperscript{131}

As Hull pointed out, submission to others is critical for the development of character. He says,

\textsuperscript{128} SuKwan Lee, Interview, June 18, 2014.
\textsuperscript{129} SuKwan Lee, Interview, June 18, 2014.
\textsuperscript{130} Kempis, The Imitation of Christ, 22 and 108.
\textsuperscript{131} Gene Lee, Interview, June 16, 2014.
Lost people never get to this, and it’s the primary reason why they don’t grow well or for very long. Yet nothing is more fundamental to spiritual maturity. Character develops in community and that occurs only with submission.\(^{132}\)

Seeing the struggles of self-denial, humbling, or self-sacrifice in their efforts to resemble Jesus and to save souls, people begin to realize the love of Jesus in their leaders, open their hearts to follow them, and even have a desire to resemble Jesus also. Thomas a Kempis also advise to follow the exemplary person as follows:

Wherever you find yourself, take advantage of your situation. For instance, when you notice exemplary person, try to imitate them. … As you observe others, so they observe you. How beautiful to see people fervent, devout, well-mannered, and well-disciplined!\(^{133}\)

For example, Mokja Kim who succeeded SBCH’s current pastor’s Mokjang said:

I learned how to serve through observing the Pastor’s wife. When she had an idea for someone, then she moved instantly. She always thought about the most necessary thing to someone. When she served someone, she served by asking favors to this one or that one. You know she’s almost blind so she can’t drive. She didn’t have to beg or to be sorry to ask for a ride. Since we respected her, so we could do whatever she asked us to do, but she always said ‘I’m so sorry to ask this’ when she made phone calls for help in order to serve one of us.\(^{134}\)

Also, one new believer shared his desire to resemble Jesus like this:

I see many good people around here. Even they are in very difficult situation, they are trying to serve others. There life makes me to think ‘how could he live like that?’ So I began to think, if I resemble those people, I could impact others and make contribution to save souls. … Even though I don’t know exactly what the genuine Christian life is and how to live, and I don’t know fully enough about Jesus and his life, but

\(^{132}\) Hull, The Complete Book of Discipleship, 70.

\(^{133}\) Kempis, The Imitation of Christ, 44.

\(^{134}\) HeeJun Kim, Interview, June 8, 2014.
One new convert in Korea, who once regarded Christianity as the worst among religions, shared his desire to resemble his pastor and Mokja and Moknyeo like this,

In fact, I say that I admire my pastor. With that admiration and honor, I want to resemble his values, especially of integrity and controlling the greed for materials. With regard to my Mokja and Moknyeo, their efforts to serve others in difficulty made me think a lot, even though they were not healthy, Mokja was so skinny and weak. It made me to think like this: didn’t I live for my self only?\(^{136}\)

In this way, through serving others to save their souls, members in this ministry also experience the changes of maturity in resembling Jesus. Then again, their maturity induces others’ desire for maturity, as mentioned above. This is, in short, how they love the non-believers so that the non-believers also love Jesus and others just as Thomas a Kempis said,

> Love all people for Jesus’ sake, … In His power and for His sake, love both friends and enemies; Pray to Jesus for them all so they can know and love Him, too.\(^{137}\)

2. Efforts of Maturity at homes and work places

According to Jim Putman, there are the four main spheres of life where a disciple grows:

1. In his relationship to God

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\(^{135}\) ChanJu Lee, Interview, June 14 and 17, 2014.  
\(^{137}\) Kempis, *The Imitation of Christ*, 62.
2. In his relationship with God’s family, the church
3. In his home life
4. In his relationship to the world

Putman points out the common mistake that Christians make. He pointed out why we Christians should be matured as Christians in all areas. He says,

So many Christians, even pastors, have understood that they were to love other members of the family of God, but have neglected their own family. Many have said church is church and business is business, so the net result is that they are not true disciples of Jesus where they do business. So the very place that was meant to be the mission field for a believer was ignored and those who could have been won were turned off by the non-Christian behavior of one who might even be a leader in the church.

In addition to the efforts to resemble Jesus in ministry and in character, people in the Gajung church ministry show signs of maturity or change beyond the ministry of the church. In their homes and work places, people also show their change or Christian character.

1) At Home

Several stories show that this ministry does not simply end in a weekly ministry for others but helps people to change. One Mokja who is also a Deacon in SBCH shared his change at home like this,

I had a sort of hot temperament personality, so I used to be angry to my wife and my children. In the session of sharing in Mokjang, my children used to share about this, in the beginning we just laughed. Later, I thought ‘this is not good’ because I didn’t want to give the impression of unchanged person even couple of years after being a Christian. So whenever I showed my hot temperament, I apologized to my children,

\[ \text{Putman, Harrington, and Coleman, } DiscipleShift, \text{ 78.} \]

\[ \text{Ibid., } 78–79. \]
wrote letters, and sent emails. I really strove to fix it.\textsuperscript{140}

One new believer also shared the change of temperament,

Basically I am a person with the thought that people do not change. However, I have one change. I am a man who has a big anger in my mind. Usually I endure for a while in a certain situation, but if it explodes, I couldn’t control it. However, since I started my Christian life, according to my wife, my anger was dropped from 100 to 5, even though I feel it’s reduced into, maybe 70.\textsuperscript{141}

One \textit{Mokja} in Korea shared his story of change that made him bring others into his \textit{Mokjang}.

My wife had a friend whom she used to drink together. About one year after we started to attend the church, she visited our house and my wife shared about my change: ‘he stopped drinking, returns home early after work and plays with children, reads books together. In the past, he held a cigarette in one hand and a bottle of alcohol in the other hand. Now he holds [the] Bible in one hand and a classic book in the other hand. He is changed.’ So that friend who also wanted to change her husband started to attend \textit{Mokjang} and the church.

2) At the Work Place\textsuperscript{142}

This ministry also helps people reveal Christian character in their work place.

When people show good signs of change or Christian character, their stories reveal that it can be used as a leverage to invite or bring non-believers to \textit{Mokjang}. One \textit{Moknyeo} in SBCH, who was working as a nurse in a hospital, shared her story,

I used to say ‘I am a Christian’ when I started this job. By saying this, I

\textsuperscript{140} JaeDong Lee, Interview, June 12, 2014.

\textsuperscript{141} ChanJu Lee, Interview, June 14, 2014.

\textsuperscript{142} Cf. Infra, 237ff. [4] The \textit{Gajung} church ministry provides the possibility of being missional where they are, beyond the boundary of the \textit{Gajung} church in homes.] and for further discussion on the life of Christians in the work places, see R. Paul Stevens, \textit{The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective} (Grand Rapids, Mich.: W.B. Eerdmans, 1999).
feel more responsibility at my work. There is a tendency of not involving into others work due to the clarity of responsibility when something goes wrong. Even very small things, I saw people here didn’t help each other. However because I said ‘I am a Christian’ I tried to help other nurses. Even thought they didn’t understand me at first, however, because of that we became close fast. I think this is the way of being the light and the salt in this world. … One sister in my hospital said ‘you always have smile in your face and look happy.’ Whenever she called me, she found out that I was not at home but at some other place. She asked, ‘You look busy but look happy.’ So I answered, ‘If you have a faith, you will be happy. Even though I could not express it well in words, but you will feel it.’ Now she came to the point of [thinking], ‘it will not [be] bad if I come to the church’ [even though she has not decided yet].

A one-year-old new believer in SBCH also shared his story,

In the past [one year ago], if someone said bad things toward me in the office, I used to confront with them and had also a bad mind to revenge. … Nowadays, one person whom I took as my VIP says, ‘you look good and you became nice since you go to church.’ He has known me since I came here. I always confronted against others and had a frown face. When he said that, I can feel the Holy Spirit is touching him [for the evangelization] since he is not a man to say like that.

In this way, the Gajung church ministry helps people experience the change in their homes and in their work place also. As Bradley Nassif pointed out,

our highest vocation is not the kind work we do, but the kind of people we become doing it. … each person’s work is a sacred task given to them by Providence in order to achieve Christlikeness. Our daily tasks and personal relationships become the hands of God to shape and fashion us into the image of his beloved Son.

In case of showing changes in the work place, it opens the possibility to evangelize others

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143 HyoWon Seo, Interview, June14, 2014.
144 ByungHwan Kim, Interview, June 15 and, 2014.
again.

Summary

In this chapter, I demonstrated that hospitality and *ethos* play a significant role in moving people’s heart into faith. Through serving activities in *Mokjang*, VIPs experience the love and the sacrifice in those serving activities (virtue) that is needed in the particular situation (practical wisdom) for their spiritual and physical benefit (good will). The *ethos* that *Mokjang* people show encourages non-believers to give credence to Christians and to the Christian message, so this helps non-believers have Christian faith on the one hand. On the other hand, by serving others, the members in this ministry experience their growth in faith through the desire to resemble Jesus in ministry and in character. In addition, the experience of serving and being served gives the members the experience of maturity in their homes and opportunities to show their Christian character in work places beyond the walls of the church.
CHAPTER 7
CONCLUSION

In previous chapters, this research showed that this Gajung church ministry of SBCH is a renewal movement through analyzing it with the ten marks of the mediating model of Howard Snyder. In addition, especially in the situation of criticism toward Korean churches who are losing credibility, this research showed how this ministry focuses on the non-believers (VIPs in their own term) and brings them into Christian faith through serving them with hospitality, which made them see the credibility of the Christian faith.

This chapter firstly, summarizes the findings in the area of equipping the saints, the community as a field for ministry and growth, and relational evangelism. Then, some missiological implications to which Korean churches should pay attention will be presented.

I. A Brief Summary of the Findings

1) Equipping the members for the ministry as pastors

_Gajung_ church ministry seeks to equip the saints so that the saints could do the ministry and build up the body of Christ (Eph. 4:12). Apart from acknowledging the difference of the works between the clergy and the laity, this ministry makes it clear that there is no distinction between the value of the clergy and the laity. The leaders of Mokjangs play the role of being pastors to their members of each _Mokjang_. Rev. Chai
clarified that the pastor taking care of Mokjang members is Mokja\(^1\) and even the term “Mokja pastor”\(^2\) is used in this ministry. As Mokja plays the role of the pastor in each Mokjang, the clerical pastor of a church strives not to intervene in the ministry of each Mokjang in order to prevent Mokjas from being the means or tools of the clerical pastor for the success.\(^3\) These leaders (and Mokjang) are not simply “organizational or management tool.”\(^4\)

In this ministry, husbands and wives works together. Mokja and Moknyeo, as a husband and a wife or as a father and a mother, take care of the members as their family. The most required qualification for leaders is to have the heart of a servant in order to serve the members with love and patience. The leaders feed, listen, counsel, visit, pray, or meet the needs of the members. Mokja and Moknyeo show Christian living with the demonstration, not with the teaching of knowledge. Thus, serving with love and patience becomes the habit among them in this ministry. They collaborate, however, with the clergy in the area of teaching by encouraging the members to enroll in Bible studies.

2) Community as a field for ministry and growth

Gajung church ministry provides the field for the members to grow. Mokjang becomes a ministerial field for the leaders. As a functional pastor, each Mokja does his or her ministry in Mokjang as ecclesiola by serving the members. Many say that they

\(^{1}\) Chai, Pastor’s Corner, No.154 (12/24/1995).
\(^{2}\) JaeDong Lee, Interview, June 6, 2014.
\(^{3}\) Sukwan Lee, Interview, May 27, 2014.
\(^{4}\) Bunton, Cell Groups and House Churches, 81.
themselves have been changed (or matured) and blessed a lot through serving others as *Mokja*.

The difference between *Gajung* church ministry and other small groups in local churches is that *Gajung* church becomes a place to which each member of a local church should belong for church membership. To be a member of a local church in *Gajung* church ministry, a newcomer should belong to a certain *Mokjang* first as was in the case of the class meeting of the early Methodism of John Wesley.

By belonging to a *Mokjang*, people have the opportunities to watch closely how other Christians live through serving each other and to grow through participating in it. By gathering together regularly and striving to help each other with their physical and spiritual needs, the leaders have the chance for “life transference”\(^5\) rather than knowledge transmission. Through this life transference to members, non-believers who are even resistant to Christianity come to the faith, the members learn to love each other, another leader is prepared, and *Mokjang* as *ecclesiolae* multiply. As Bill Hull pointed out,

> we can build ourselves up in love only when we have others to love. With the basic understanding that maturing – increasing in Chrsitlike character – is a community project.\(^6\)

Thus, the members grow in their community, *Mokjang*.

In addition, even though *Mokjang* basically focuses on the need of the members by taking care of all the needs with love and patience, *Gajung* church ministry encourages *Mokjang* to look outside. One apparent example is for *Mokjang* to take the name of a particular mission field and support the missionary so that the members would

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not participate in the mission as simply a one-time event.

3) Relational evangelism

A survey on the Religious life of Koreans and their Consciousness (2012) revealed how non-believers perceive evangelism in Korean churches. According to this survey, 21 per cent of the respondents answered that they had been approached for evangelism. 91.7 per cent of the people reported that Protestant Christians tried to evangelize them, however, 91.4 percentage of the people replied that they had a negative impression for evangelism (e.g., it was bothersome, not touching, burdensome, annoying, feeling to refuse, one-way talk, boring, and so on).7

This Gajung church ministry shows an alternative way of evangelism for Korean churches. Gajung church ministry encourages the members to invite non-believers (friends, co-workers, or relatives) into their Mokjang meeting for meals and to build up a meaningful relationship in the way of serving and loving one another. Instead of exposing the non-believers with the Christian doctrines first, which may cause refusal or resistance, through the Christian way of serving and loving, the members of Mokjang develop a deeper and closer relationship with one another like family members and they call each other as Sikku (family). Thus, this encourages non-believers to eventually open their heart to the Christian messages of salvation.

II. Missiological Implications

1) My research about the Gajung church ministry helps Korean churches to have a new understanding of Relational Evangelism in terms of kingdom growth instead of church growth.

i) New method to approach: Relational Evangelism

Evangelism is not easy and seems to be even foolish (1 Corinthians 1:21). However, the church has tried to bring the people to Jesus by obeying the Great Commission. Korean churches have made various efforts for evangelism. In the streets, train stations, or in other public places in South Korea, there are still some people preaching the message with loud voice or with the sign ‘Jesus Heaven, Unbelief Hell.’ Or, many Korean churches use materials such as gift cards or prizes to bring people into the churches. One church even made an evangelism pamphlet with the photos of young college girls with the remark of “Do you have a girl friend? Do you want to date?”

Neil Cole criticized this kind of extreme example of an American church that paid money for attendance. And many passionate Korean Christians still approach the non-believers with the pamphlet of the Four Spiritual Laws to present the gospel. In the past, it had worked and the non-believers would sit and listen to them. However, now it is changed.


Recently, one election pledge in a college student board was to prohibit the entrance of Christians who come into the dormitories in order to evangelize the students.\textsuperscript{10}

Instead of approaching people with some sort of pamphlet, having them to listen to it, and ending up with the instant acceptance prayer, this *Gajung* church ministry emphasizes relationships. Non-believers begin their faith life through the relationships in *Mokjang*, where they are invited, have a fellowship meal, and watch the life of Christians as neighbors or friends. Especially experiencing the sacrificial hospitality of other Christians in *Mokjang*, non-believers gradually come to believe the Christian faith. One *Mokja* said, “I think it would be difficult to have a faith through attending on Sunday worship service only.”\textsuperscript{11} Another also told, “without *Mokjang*, how could a non-believer like me come to a church?”\textsuperscript{12} That is, according to George Hunter, “helping people to belong so that they can believe”\textsuperscript{13} through the family-like relationship in the *Gajung* churches. Howard Snyder also affirms this, saying, “the truth is that no one can be joined to Christ the head without being joined to Christ’s body. And the error is to think, first, that a person can become a Christian without being born into God’s family in a visible way.”\textsuperscript{14} Their relationship-centered evangelism has its root in “the rediscovery

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\item \textsuperscript{11} SungHo Lee, Interview by SinHyung Seo, Seoul, Korea, October 1, 2014.
\item \textsuperscript{12} SunIl Lee, Interview by SinHyung Seo, Seoul, Korea, September 19, 2014.
\item \textsuperscript{13} Hunter, *The Celtic Way of Evangelism*, 55.
\item \textsuperscript{14} Snyder, *Liberating the Church*, 149.
\end{itemize}
\end{flushright}
of the gospel.”  This ministry understands the gospel in terms of relationship. This ministry encourages the members to have the vertically right relationship with God and the horizontally right relationship with other people, which Darrel Bock also confirmed as follows: “the gospel is about more than saving the individual. It has a much larger corporately driven goal: the reconciliation of people to both God and one another.”

Based on the right relationship with God, the members struggle to keep the good and loving relationship with non-believers in Mokjang so that the members can eventually bring the non-believers to God who is the Father of all.

ii) For Kingdom growth, not for church growth:

The Gajung church ministry helps the Korean church to see evangelism in the perspective of Kingdom growth instead of church growth. Gajung church ministry understands evangelism as adding the lost people to the Kingdom of God. Jim Putman takes the same perspective. According to Putman,

Now we are seeking his kingdom first, and we are beginning to see the world from Jesus’ perspective. We begin to care about the things that God cares about, especially lost people.

And he continues,

It’s for every disciple to join in God’s mission in this world, to participate with God’s purposes in the world. The world is hurting and lost. People are dying and going to hell. We can give no greater gift of love than to

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15 Snyder, Signs of the Spirit, 272.

16 Bock, Recovering the Real Lost Gospel, 18.

17 This ministry does not fully develop the meaning of the Kingdom of God; however, whenever they talk about evangelism, they connect with the Kingdom of God.

18 Putman, Harrington, and Coleman, DiscipleShift, 50.
share the good news that brings people into a relationship with God through Jesus. Inspired by Jesus (literally), we seek to love people and tell them what we have found in him.\textsuperscript{19}

Instead of bringing people to a church building for the churches growth, this ministry pursues them to bring them to God and to others in God’s kingdom. According to Howard Snyder,

\begin{quote}
Evangelism always has been and always will be an important priority of any church which takes the Kingdom of God seriously. This is so, not first of all because of concern for growth, but because the church is called to participate in the mission of God.\textsuperscript{20}
\end{quote}

The most serious feature in evangelism among Korean churches with regard to the growth is a so-called ‘transfer growth.’ Research about Korean church growth conducted between 2012-2014 with 333 churches, shows that 43% of new members were from other churches and 41% are from non-religious background. However, the researcher assumed the possibility of understatement in case of transfer growth and the exaggeration of the conversion group considering the possibility of counting the people who once attended the churches then stopped into the category of no-religion.\textsuperscript{21} Considering that possibility, the rate of the transfer growth might be higher than 43%. The problem is that even though this is criticized as “sheep stealing” or “zero sum game,”\textsuperscript{22} pastors and churches

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\textsuperscript{19} Ibid.
\textsuperscript{20} Snyder, \textit{Liberating the Church}, 149.
are still doing it.

The Gajung church ministry focuses primarily on non-believers. They audaciously refuse to allow the members of other churches to come to one of their churches for a new place, for instance, due to their moves from other states. In the bulletin, they say “If you are a visitor who has already accepted Jesus and has the confidence of salvation, we encourage you to go to other churches that need you more.”

Gajung church ministry that refuses the transfer growth gives new understanding about evangelism to Korean churches. According to DoKyun Ha, the professor of Evangelism in Seoul Theological Seminary, “Evangelism is different from simply bringing people to the church building for church growth.” By defining evangelism as a way to delivering the gospel of the life [or, vitality] of Jesus, he advised Koreans churches to not urge their members to simply bring people to the church buildings for a numerical increase of membership or to just fill up the empty seats.

This ministry perceives transfer growth as if “moving money from one pocket to the other in one’s cloth is not the increase.” Instead of adding the numbers to local churches even though they are already Christians, this ministry endeavors to add souls to

23 I could find this statement or similar in all four churches for my field study.


26 Ibid., 21.
the Kingdom of God by focusing on the non-believers.

This is why they are bold enough to even refuse the Christians who want to change their own churches even after the move for instance,27 instead of persuading other church members to change their church. This is why they are brave enough to have their own members, whom they evangelized, leave for nearby or bigger churches when they want,28 instead of dissuading them from changing churches even after they moved to a little distant places. In this ministry, evangelism is not about the numbers increase in local churches but about the Kingdom growth with Kingdom consciousness to build up the community of God’s people as the agent of God’s mission.29

Thus, Korean churches need to see evangelism in terms of Kingdom growth instead of the church growth. They also need to do the work of evangelism within relationships instead of using materials or instantly delivering the doctrinal knowledge.

2) The Gajung church ministry gives a new paradigm of discipleship to Korean churches by recovering hospitality as the Christian habit through serving others.

Since 1980s, Korean churches opened their eyes to discipleship. Sarang church, where Rev. Han-Heum Oak adopted this discipleship training from mission organizations into a local church system, is regarded as one of the most influential churches for the

27 In the bulletin of SBCH (and also other churches in this ministry), the advice statement reads as “if you are a visitor who has already accepted Jesus and has the confidence of salvation, we encourage you to go to other churches that need you more.”

28 Chai, Interview, Oct 31, 2014. Pastor Chai told that, “if they want to stay with us it is good, if they want to move to other church, it is also well. Because their [evangelistic] work anyway contributed to the Kingdom of God.”

29 Snyder, The Community of the King, 13ff, 138ff.
distribution of discipleship training among Korean churches. According to Disciple Making Ministries International of Sarang church, Sarang church had provided the 100th seminar in 2015 and total 22,123 pastors have attended the seminar.\(^{30}\)

Apart from the important role of this church for introducing discipleship training into local churches in Korea, this discipleship training had limitations. One pastor who had worked in Sarang church for ten years pointed out the lack of life change as follows, “Sarang church has a structure that makes it difficult for the people to have a relationship. They don’t fight. If they want, they can simply avoid the conflict. … When the people are refined with their personality (character) in conflict, they become the disciples.”\(^{31}\) Another pastor who also worked for ten years in Sarang church points out the problem of not being able to reproduce, because “ministers are the only one who can train disciples in Sarang church. The members simply become the leaders of the groups [not become the disciple makers].”\(^{32}\) One recent forum about the Korean church and the discipleship by The Research Center for the Korean Churches evaluated it as follows,

In case of lay people [sic], they took the training for the purpose of learning how to practice their faith in their life setting, so the most frequent answer for the benefit they got from the training was that their faith life became more sincere. And about the change after the training, they answered that they became to know more about Bible. Thus, it’s difficult to judge that it achieved its original goal of practice of the faith in


Simply speaking, the major problem of the discipleship training of Korean churches is that, through the method of classroom lectures, they did not fully succeed in making disciples who could practice their faith in real life setting with others and who could reproduce.

My research of the Gajung church ministry provides a new paradigm of discipleship, which focuses on the life demonstration of hospitality serving others in real life settings. It aims to be a “transformation-driven group” rather than being an “information-driven group.”34 Instead of giving too much focus on Bible studies in the classroom, apart from the fact this ministry also has Bible studies which are called Life Study, the Gajung church ministry focuses on the members meeting at homes, sharing their lives, listening to their issues, serving each other, and practicing hospitality. This ministry encourages the members to develop deeper relationships in Mokjang. For instance, instead of allowing the members to switch Mokjangs to avoid conflicts, Pastor Chai advised the people to tell or even to fight each other in order to fix their shortcomings, to grow through mutual admonitions, and serve each other.35 In this way, he has wanted Mokjang to be a healing community, like a hospital where people who


34 Watson, The Class Meeting, 5–6. Watson gives a good illustration of this in Marathon runner who actually runs and who researches for running (p.60).

35 Chai, Pastor’s Corner No.348, “Let’s be Gajung churches fighting each other” (10/10/1999); No.413, “Let’s tell I was hurt” (1/14/2001).
have problems or hurts would be changed and healed by the love of God.\textsuperscript{36}

In serving and showing hospitality, the members of \textit{Mokjangs} are asked “to be patient,”\textsuperscript{37} which is the characteristic of the early Christians, according to Alan Kreider.\textsuperscript{38} In \textit{Mokjang}, the members practice in serving and loving others so that it could become their “habit,”\textsuperscript{39} as Christine Pohl also confirmed, saying “hospitality is not so much a task as a way of living our lives and of sharing ourselves. For most practitioners, …

[g]radually, hospitality has become for them both a disposition and a habit.”\textsuperscript{40} In this way of modeling serving and obeying to others who are different and who are not necessarily deserving and by showing them hospitality, the members as disciples struggle and learn to resemble Jesus who came to serve.\textsuperscript{41} In addition, by showing hospitality and serving others, they show what the real Christian life is and try to reproduce another \textit{Mokja} for multiplication. One \textit{Mokja} shared his dream like this, “it is \textit{Mokja}’s dream to make new \textit{Mokja} who resembles himself or herself and commune spiritually with them.”\textsuperscript{42}

Thus the \textit{Gajung} church ministry gives a new paradigm of discipleship to Korean churches with the focus of practice in life by serving others and showing hospitality.

\textsuperscript{36} Chai, \textit{Kyohoenun Byungwonida (Church Is a Hospital)}, 13.; Gene Lee, Interview (June 12, 2014). One sample \textit{Mokjang} showing this change is \textit{Manbang Mokjang} where people who would be unwelcomed in elsewhere are accepted and healed.

\textsuperscript{37} Young G. Chai, President’s Corner #41 “Being patient will work” (7/13/2012) \url{http://www.housechurchministries.org} [accessed Jan 11, 2017];

\textsuperscript{38} Kreider, \textit{The Patient Ferment of the Early Church}.

\textsuperscript{39} SuKwan Lee, Interview, June 18, 2014.

\textsuperscript{40} Pohl, \textit{Making Room}, 172.

\textsuperscript{41} SuKwan Lee, Interview, June 18, 2014.

\textsuperscript{42} JaeDong Lee, Interview, June 12, 2014.
instead of simply giving Bible study lectures in the classroom. In addition, this ministry makes Mokjas to reproduce new Mokjas by serving them and being a demonstration. In Mokjang, the non-believers (VIPs) are invited, changed, and become new leaders to serve others. In this way, through Mokjang, the non-believers not only listen to the message spoken but also see the message practiced. This might be the meaning of the church’s being good news. According to Howard Snyder, “The church must be good news in order to proclaim good news. It is certainly good news if ordinary men and women are growing in their relationships with God and with each other.”

3) The Gajung church ministry gives a more developed picture of relationship of the churches in their network.

SBCH perceives Mokjangs as Gajung (house) churches and understands SBCH as the sum of Gajung churches. According to Pastor Chai, “the gathering of each Gajung church is SBCH.” This Mokjang is so crucial in this Gajung church ministry that one Mokja even spoke like this, “If there is no Mokjang, there is no SBCH.” In fact, the sum of Mokjang is SBCH just as “the sum total of class and band members” was the early Methodist societies.

43 Cf. Simson, The House Church Book, xi. He says, “A church that no only had a message, but was the message.” [Italics is from the book.]

44 Snyder, Liberating the Church, 155.

45 Young G. Chai, Interview, Oct 29, 2014.

46 HeeJun Kim, Interview, June 7, 2014.

47 Snyder, The Radical Wesley, 64. Snyder says the Methodist society was “the sum total of class and band members.”
The relationship among *Gajung* churches can be presented more as a ‘Church IS Small Groups’ model rather than a ‘Church OF Small Groups’ model of Rad Zdro.\(^48\)

![Diagram](image.png)

\[ • = Mokjang \hspace{1em} ⑩ = Multiplication \]

**Figure 7.1. Relationship of *Gajung* churches within a local church**

Rather than being Church of Small Groups without direct interaction of small groups, the *Gajung* churches in a local church have direct or indirect relationships with other *Gajung* churches such as in *Chowon* meeting for the leaders, in the united meetings between *Mokjangs*, in whole *Mokja* meeting, and in multiplications.

However, the difference from Zdro is this *Gajung* church model also stresses the unity as a gathered church for mutual help and support. As Snyder pointed out, “The small group is best seen as an essential component of the church’s structure and ministry (its basic ecology), not as a replacement for the church.”\(^49\) In addition, the church should


\(^{49}\) Howard A. Snyder, *Radical Renewal: The Problem of Wineskins Today* (Houston, TX: Touch Publications, 1996), 152. He adds more: “The small group, then, must be both supplemental and normative – supplemental in that it does not replace large-group worship; normative in the sense of being basic church structure, equally important with larger worship celebration.” (p.153)
not lose the balance between the whole church and the small groups. According to Snyder,

Microchurches often lack a theology of the ‘great assembly.’ Healthy churches maintain a creative balance of small group and large group. Microchurches often are good at koinonia (redemptive small-group dynamics) but slight the large group. … It is people coming together in numbers for corporate worship and shared vision. There is an inherent dynamic, a synergy, in combining the small group and the large group in a church’s life.⁵⁰

The whole process of non-believers’ becoming Christians in this ministry reveals this synergy of the combination of the small group and the large group. Non-believers are invited into the Mokjang as the gateway to the united church, experience the love and the hospitality through the existing members and leaders, and eventually convert to Christianity by accepting Jesus as their Savior in ‘Jesus Accept meeting’ and by being baptized in the corporate worship of the great assembly. Their testimonies in front of the whole congregation about how they were served and experienced the love of God through the hospitality also in return strengthen the ministry. This is the real meaning of ecclesiola in ecclesia for “the unity, vitality, and wholeness of the larger church.”⁵¹

In addition, the local churches with the Gajung church ministry developed a network among themselves. Mutual help and support among the local churches in this network, beyond region, church size, and denomination, happen primarily in two forms: by hosting seminars and by hosting conferences. One significant characteristic in this

⁵⁰ Howard A. Snyder and Daniel V. Runyon, Decoding the Church: Mapping the DNA of Christ’s Body (Grand Rapids, Michigan: Baker Books, 2002), 69. Italics are from Snyder’s book. Snyder also mentions other weaknesses of microchurches such as bias against traditional church, ingrown tendency with little evangelistic witness, and one-sided (internalized) theology of the kingdom of God (pp.68-69).

⁵¹ Snyder, Signs of the Spirit, 277–278.
ministry is that there is no dominant church. Even SBCH reduced the number of the seminars from twice a year to once a year in order to promote opportunities for other churches to serve and help each other. In this ministry, even a SBCH member who needs to be a new Mokja has to attend a seminar of another local church, where the new Mokja could see and learn from another church, Mokja, and Mokjang. Thus, even a small and poor church helps a big and rich church by hosting a seminar for the leaders. With regard to hosting a conference for pastors, where the ongoing education of Life Bible studies is provided, is not only the work of a few big churches, small churches as a group also host it for all other churches.

Considering this Gajung churches in a local church as ecclesiola in ecclesia and the relationship with other local churches, a modified diagram can be presented as in Figure 7.2. Both Gajung churches and local churches support and help each other mutually while staying in the network.

Cf. HanEui Lee, Interview, PyungChang, Korea, October 30, 2014. This gives a good contrast from other ministries in Korea such as the discipleship training of Sarang church. According to Pastor Lee, he never had a chance to host a seminar for other churches even though he had been involved in that ministry. He said, “I was involved in the discipleship-training program for twenty years. Even though I was the regional director, they never asked me to present my church as a case study in the seminar, they only asked me to send an article for their magazine. However, in this ministry, our church hosted this Gajung church seminar for lay people after three years [since we switched into Gajung church ministry].”
4) The *Gajung* church ministry provides the possibility of being missional where they are, beyond the boundary of the *Gajung* church in homes.

Basically the field of the *Gajung* church ministry is the member’s home. At homes at least once a week, the members gather together for fellowship building community. Into this field, they invite the VIPs (the non-believers) and show them hospitality. They share meals together, share their life, listen to their issues, pray for them, and help each other. In this way of showing hospitality as the form of resembling Jesus, the *Gajung* church ministry could bring the Christian faith to many non-believers.

However, some people who experienced this ministry in the *Gajung* church setting applied this format in their work places in order to help and serve others. A brief introduction to their efforts outside the church boundary would be good to show how this ministry could impact the community where they are sent even though it may not be seen as big enough to shake the whole society.

Figure 7.2. *Ecclesiola in Ecclesia* Network through *Gajung* church ministry
i) A President of one National Hospital in Korea

A doctor who was a Mokja in SBCH, when he returned to Korea as the President of one national hospital tried to serve his patients and their families. For the cancer patients and their families, he made a regular meeting like Mokjang in the hospital to listen to their concerns and to give the answers to the questions.\(^{53}\)

ii) A professor in a National University in Korea

This professor had a chance to teach one semester in a national university when he returned to Korea and before his move to a construction company. While he was teaching doctoral students, he invited them (whether they are Christians or not) to his place once a week, had a time with meals and shared their pleasures and concerns, following the way of Mokjang. In the professor's evaluation at the end of the semester, he received the best score even though he left the school in one semester for another job.\(^{54}\)

iii) A vice principal at one school in Korea

A teacher at a school, once she converted to Christianity through Mokjang, began to serve and care for her students beyond the transmission of knowledge. She invited some students in her office and shared their pleasures and concerns during self-study sessions, and prayed with them. Parents became so happy to see the changes in their children.\(^{55}\)

iv) A CEO in his company in Korea

\(^{53}\) Chai, Interview, October 29, 2014.

\(^{54}\) MyungKook Kim, Interview, October 7, 2014.

\(^{55}\) JiSoo Park, Interview by SinHyung Seo, Seoul, Korea, September 15, 2014.
A CEO running his business felt the goodness of sharing in Mokjang. So he decided to apply this model in his company. One day, in the beginning of the weekly staff meeting, he asked people to share briefly about the good things and the bad things during the past week. One female staff shared her concern about her sick child, who she had to leave in the hands of his grandmother in the morning. When hearing her story, her coworkers encouraged her to return home early and said they would take care of her work.56

v) A grocery owner who multiplies his business as Mokjang multiplies

The focus of this owner of a local grocery store was only about money after previously failing in business. After he opened this store, he never took a day off for 15 years, and he worked everyday from 8 am to 11pm. Even though he earned money, he was not happy because his wife relied on alcohol and their relationship was almost over. At that time, his wife was invited to Mokjang and she showed change, such as stopping drinking, serving families, and constant laughter. So he became curious and attended Mokjang also. After one year of experience of Mokjang, he decided to attend the church and also registered for Life Bible study. In one session of Life Bible study, he prayed for his workers so that they could have a good financial status and become happy like him by coming to Mokjang. After that, he got the idea to regard his workers as VIPs to bring them into Mokjang and began to help his workers so that they could run their own business like him. Currently he helped to open 14 stores and what is more interesting is that three owners of them also helped another to open a store.57

56 MyungKook Kim, Interview, September 30, 2014.
57 “A man who changed his work place into Mokjang,” President’s Corner 176 [Feb 24,
These cases of the simplified applications of Mokjang meeting beyond the boundary of the church show the very possibility of practicing the missional mandate right in their neighborhoods and work places where they are, without even visiting foreign mission fields or sending short mission teams, apart from the necessity of the foreign mission itself. Because as Alan Roxburgh said quoting L. Newgigin, being missional means “as a sign, witness, and foretastes, … to live as a contrast society right in the middle of their neighborhoods.”\footnote{Roxburgh and Boren, \textit{Introducing the Missional Church}, 71.}

In this way of caring and helping in various settings where Christians are, Korean churches can impact the areas of Korean society even if their steps are small right now.

5) The Gajung church ministry addresses the tendency of seeking material blessings in the Korean churches.

One characteristic of the Korean church is its strong tendency of seeking worldly blessings \textit{[KiBokShinAng in Korean]}. It is also regarded as a reason for the rapid growth of Korean Christianity. Korean theologian, Jung Han Kim, stated about material blessings \textit{[KiBokShinAng]} as follows,

Christianity was accepted by many Koreans as a religion of individual success and national prosperity. The core of the preaching in the Protestant church was recognized as enjoying material blessing and secular prosperity by accepting Christ as the Lord, its most representative example being the faith of blessing preached by Yonggi Cho of the Full Gospel Church, which at present is the largest church in the world: His three times

\footnote{http://www.housechurchministries.org/html/community/community07.htm?id=257&code=b38&cate=&start=0&category=&word=& viewType=&category_id=&category_name=&gfile=view [accessed Aug 14, 2017]}
prolonged message is based' on 3 John 2: 'Dear friend, I pray that you may enjoy good health and all may go well with you, even as your soul is getting along well.' This preaching promises the salvation of the soul, the health of the body and secular prosperity.\textsuperscript{59} 

Many scholars and pastors criticized this tendency.\textsuperscript{60} One theologian criticized it:

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“[In KiBokShinAng,] the absoluteness of God is relativized into means for my success, and His character and grace is downgraded as means to fulfill the human desire such as live-long without disease and wealth and prosperity.”\textsuperscript{61} Turning God into one’s means for one’s own success was the exact criticizing point of one new believer in SBCH. He was hurt by one Christian who opened a same kind of store right in front of his store.
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\textsuperscript{59} Kim, “Christianity and Korean Culture,” 134.

\textsuperscript{60} MokHoiwa Shinkha [Ministry and Theology], a well known and circulated magazine among Korean pastors, had special sections of articles of theologians and pastors for this issue under the title “Korean Church and the problem of KiBokShinAng” in 1999 and under the title of “Two things that need to be deserted for Church Reformation [or Renewal]: Materialism and Successism” in 2016. The entries of 1999 are as follows: “한국인의 기복적 성향을 어떻게 볼 것인가? [How to look at the tendency of Koreans' seeking blessings?], “교회에 드리워져 있는 기복신앙의 그림자 [Shadow of KiBokshinang in the Church], “교회 안의 기복신앙을 청산하라 [Remove KiBokShinAng in the Church], “한국교회의 기복신앙과 교회성장론의 함수 [A Function between KiBokShinAng in the Korean Church and Church Growth], “언약적 관점에서 본 기복신앙주주의의 위협성 [The Danger of seeking KiBokShinAng in the perspective of the Covenant], “신약에 나타난 복있는 사람들 ["Those who are blessed" in the New Testament], “구약에 나타난 '복'의 의미와 적용 [The Meaning and the Application of 'Blessing' in the Old Testament],” and “요한계시록에 나타난 세상의 복과 하늘의 복 [The Heavenly Blessing and the Earthly Blessing in the Book of Revelation].” And the entries of 2016 are as follows: “한국 교회 안에 가만히 들어온 물질주의와 성공주의 [Materialism and Successism that has sneaked in the Korean Church], “하나님 나라를 희망하는 교회론과 재정의 사용 [Ecclesiology and the use of Finance hoping for the Kingdom of God], “물질주의의 시대의 강단 위기에 설교 세롭게 하기 [The Crisis of Pulpit and the Renewaing the Preaching in the Era of Materialism], “물질주의로 왜곡된 현금의 의미 되세기[Reminding the Meaning of Offering which is distorted by Materialism], “목회자를 혼들리는 성공주의 [Successism that shakes the Ministers],” and “성공주의에 물든 교회 행사 [Church Events colored by Successism].”

\textsuperscript{61} JongKi Min, “교회 안의 기복신앙을 청산하라 [Remove KiBokShinAng in the Church],” MokHoiwa Shinhak [Ministry and Theology], December 1999, 68.
saying it was the will of God to bless him and his church.\textsuperscript{62} Thus, among Korean Christians, seeking blessings is a matter that they need to overcome.

In the \textit{Gajung} church ministry, many people said that they had experienced the power of God with prayers for such as buying a new house or a new car, getting salary increases or new job in a miraculous way, or business help. One \textit{Mokja} even told that one of the reasons of being \textit{Mokja} was he wanted to be blessed like his \textit{Mokja}. These all could be seen as seeking blessings even though they said they experienced the power of God.

However, in the \textit{Gajung} church ministry, I could see some changes inside of them. In the efforts of serving non-believers and bringing them into Christian faith, especially \textit{Mokjas} learn to sacrifice something with them, “whether it is materials, pride, kids (schedule), or whatever.”\textsuperscript{63} Examples include: One \textit{Mokja} in SBCH told, “I was a very stingy person in using money in the past, but if I shake my hands in opening my wallet, this ministry cannot be done properly. Now members take for granted using my money when it is need, for instance, going to the restaurant.”\textsuperscript{64} Another \textit{Mokja} in South Korea said, “I used to pray God to give me $1,000,000. Now I pray that I could bring others to Christ” because “we can serve others with what we have, even though it is not much.”\textsuperscript{65} One Mokja as a businessman who was in 3rd year Mokja and 6 years of being Christian, elated that “In giving tithe, if one earns $1,000, he can use the rest of the $900 after

\begin{thebibliography}{99}
\bibitem{} ChanJu Lee, Interview, June 14, 2014.
\bibitem{} Gene Lee, Interview, June 16, 2014.
\bibitem{} JaeDong Lee, Interview, June 6, 2014.
\bibitem{} KwangHyun Back, Interview, Oct 19 and 24, 2014.
\end{thebibliography}
offering the tithe of $100. But if someone earns $100,000 a month and if s/he uses all $90,000 only for him[or herself], … it is too shameful to stand in front of God later. So I have a mind to use all I earn for God instead of using it for myself and my children.”

One story that is introduced on the website of this ministry is even more striking. A grocery store owner who is not Mokja tried to multiply his store and give the new store to others as Mokjang multiplies. In the past, his focus was how much he could earn but now his focus is to help his workers and make them business owners like himself.

These stories show that this Gajung church ministry helps Korean churches to overcome the weakness of the seeking material blessings. MoonJang Lee, a Korean theologian, criticized that “KiBokShinAng is too worldly and too private dimension.” However, in this ministry, the people, especially Mokjas, show their sacrifices for the community, not for oneself, expecting the heavenly rewards from God later, which shows the teaching of John Wesley: “give all you can” and “And this light, easy service, he has promised to reward with an eternal weight of glory.”

This is, often, why non-believers ask whether their leaders get paid from the church. By stressing the character of transferring the blessings in the promise of blessings to Abraham, who

became the blessings to others (Gen 12:2-3), one pastor said that “the people of God are not the ones who live with the blessings only for oneself but the one who transfer it to others.” In the Gajung church ministry, the people are definitely becoming the passageway of blessings and material things are becoming not the goal itself but the means to serve others.

III. Suggestion for the Further Research

With the expansion of this ministry, SBCH’s Gajung church ministry is now spreading over the world. This includes not only Korean churches but also other ethnic churches in countries such as the Japanese church, Kazakhstani church, or African churches. A study from the perspective of contextualization is needed because this author heard this ministry advises churches of other cultures to use the same Korean terms of Mokjang, Mokja, Chowon. This ministry made a rule for other language groups to use these three terms in Korean pronunciation to avoid confusion when they are translated into other languages. This confusion happened in one seminar using two languages (Kazakh and Russian) in Almaty, Kazakhstan. So the leaders made a decision to transliterate these three terms. This may seem to be a cultural imperialism to other

70 JinHong Kim, “교회에 드리워져 있는 기복신앙의 그림자 [Shadow of KiBokshinang in the Church],” MokHoiwa Shinhak [Ministry and Theology], December 1999, 64.

71 “Gajung Church Common Terms in all countries,” #1764 in Gajung Church Discussion Room (http://www.housechurchministries.org/html/community/community02.htm?id=3957&code=b24&cate=&start=820&category=&word=&viewType=board&category_id=&category_name=&gfile=view) [accessed Aug 27, 2017]
ethnic people group who do not use Korean language even though they are only three terms. Further, the language issue may raise the question of proper contextualization in the process of spreading this ministry among the different cultures. Jason Georges, by quoting E. Nida, identified “three responses to sin in human cultures,” which are guilt-innocence cultures (mostly western), shame-honor cultures (common in the East), and fear-power cultures (typically tribal). \(^{72}\) To communicate the gospel effectively in each culture, this ministry may need to adapt their way of ministry accordingly. For instance, in fear-power cultures, prayer and answer would be more efficient to deliver the gospel in addition to showing hospitality, as Georges pointed out, “Fear-power cultures may requires power proof, not rational reasoning, to believe the Lordship of Christ. People must tangibly see the power of God in daily life. In the power encounter approach, missions is a spiritual battle.”\(^{73}\) Thus, research on how this SBCH model could be transferred to other countries to see if there is any resistance due to cultural differences and how they contextualized or are contextualizing this model in their own cultural setting would be helpful for the further understanding of the possibility of this ministry in other cultures.

IV. Another Story

This is a story I heard during the research in Korea. There was one church in a rich area, which showed some interest in the transition to the Gajung church ministry.


\(^{73}\) Ibid., 63.
When the senior pastor discussed the issue to switch into the Gajung church ministry with the leaders, church leaders didn’t have the confidence they could do it even though they liked it. Their concern was how could they serve, for instance, how could they prepare meals every week at home, because they are so used to and convenient to go to a restaurant, even with their own family. So the pastor asked for help from one church, which was located in the poor area and whose members were housekeepers, taxi drivers, or day laborers. The poor church held a seminar and opened their houses for the leaders of the rich church. The rich members experienced how those who were like their housekeepers served them and provided their sleeping place, opening their houses, watched how they served non-believers in Mokjang, and saw the members’ efforts for the meeting. For example, a Mokjang member, a taxi driver who was driving his taxi on the night shift, even stopped by the meeting for meals even though he could not fully attend the meeting, then, he went out again to drive after the meal. After watching those things, the rich and polished people who hesitated even though they had three or four rooms at their homes became so shameful in front of God, and then, they made their decision to do this ministry. The name of this church is Bundang Saemmul church, the very church whose members were kidnapped by the Taliban in 2007. One pastor described what he heard one day from the senior pastor of Saemmul church, “if Saemmul church didn’t change into Gajung church ministry, the kidnapping incident was too difficult for us to handle. Praying together in Mokjang and many other things [helped].”

This author believes that this model of the Gajung church ministry has strong indicators for church renewal. So this author hopes that through this Gajung church

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74 MyungKuk Kim, Interview By SinHyung Seo, Seoul, Korea, Sept. 30, 2014.
ministry, many Korean churches and Korean Christians would be renewed, would reach non-believers in serving them in the efforts of resembling Christ, thus, would eventually help Korean society see the light in the church instead of worrying or even criticizing the church but giving glory to God. I want to finish this by quoting Howard Snyder for the South Korean churches:

How is the church visible? If the true church of Jesus Christ is visible at all, it must be as Jesus and the early church were visible: through people, through demonstrated community, and through deeds of love and service. Significantly, whenever the church has had its greatest impact on society, it has been visible to the world not through buildings or institutions but through people and community – just as was true of Jesus.75

75 Snyder, Liberating the Church, 163.
Appendix A

House Church Mission Statement

1. **We pursue the recovery of the first century church’s faith community.**
   We strive to reactivate structures, activities (Acts 2:42), ministry methods (Acts 2:46~47), and leadership styles (Matthew 20:26~27) that model those found in the New Testament.

2. **Our priorities center on saving the lost rather than church growth.**
   We believe that it is God’s desire that all to be saved and that all come to a knowledge of the Truth (1st Timothy 2:4).

3. **We believe that the goal of the Church is to witness to unbelievers to make disciples.**
   We believe that is why the LORD established the Church (Matthew 28:19~20).

4. **We use the following disciple training methods.**
   - Instead of the knowledge transfer, we focus on cultivating abilities.
   - Instead of classroom education, we focus on practical life experience.
   - Instead of teaching by words, we focus on showing by deeds.

5. **We focus on recovering the original tasks of both pastor and layman.**
   A pastor focuses on equipping the saints (Ephesians 4:11~12a), praying, preaching (Acts 6:2~4), and being an effective leader (Acts 20:28). The layman focuses on shepherding the members and establishing the Church (Ephesians 4:12b).

6. **The House Church is neither a cell group nor a small group, but it is a (New Testament) church.**
   In order for the House Church to become a (New Testament)’ church, the following conditions must be fulfilled.
   - It must meet weekly (Acts 20:7)
   - Men and women meet together (Romans 16:3~5)
   - Believers and unbelievers meet together (1st Corinthians 14:23~25)

7. **We respect the individual pastor’s biblical interpretation and his/her denominational heritage concerning the duty and church system, baptism and communion ceremonies, and preaching styles/preferences.**
Appendix B

Life Bible Study Outline

1. Living Life
   a. Introduction

<table>
<thead>
<tr>
<th>Place</th>
<th>Living Life Classroom in SBCH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>Tuesday 7:00 – 9:30 PM</td>
</tr>
<tr>
<td>Length of Course</td>
<td>13 Weeks</td>
</tr>
<tr>
<td>Text Book</td>
<td>Saeshinja Hunryeon Chongseo (Living Life)</td>
</tr>
<tr>
<td>Homework</td>
<td>Write down answers for each day in advance</td>
</tr>
<tr>
<td></td>
<td>Reading Bible and summarization in 2-3 pages according to the schedule.</td>
</tr>
<tr>
<td>Retake the course in case of</td>
<td>Missing 2 classes among first 4 classes</td>
</tr>
<tr>
<td></td>
<td>Or, Making 4 absence</td>
</tr>
<tr>
<td></td>
<td>Or, delaying 4 weeks of Bible summaries</td>
</tr>
<tr>
<td>Graduation</td>
<td>With above 60 points of final score (Attendance: 25%, Homework: 25%, Exam: 50%)</td>
</tr>
<tr>
<td></td>
<td>And under 3 absence</td>
</tr>
<tr>
<td></td>
<td>And with the completion of Bible summary</td>
</tr>
<tr>
<td>Exam</td>
<td>50% Short Answers (Qs and As will be announced in advance)</td>
</tr>
<tr>
<td></td>
<td>25% Bible Verse Memorization (will memorize together during the class)</td>
</tr>
<tr>
<td></td>
<td>25% O/X Questions (from Textbook and Lecture)</td>
</tr>
<tr>
<td>Announcement</td>
<td>Please arrive 5 minutes early before start. 5 minutes in the beginning of class is most important.</td>
</tr>
<tr>
<td></td>
<td>If you have to late, come anyway even it is late. If you have to leave early, just stop by. It will be counted as attendance.</td>
</tr>
<tr>
<td></td>
<td>Put your name tag so that other can see.</td>
</tr>
</tbody>
</table>

b. Schedule

<table>
<thead>
<tr>
<th>Week 1</th>
<th>Introduction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 2</td>
<td>1-1 Sin, 1-2 Love of God / John 1-4 (Acts 1-4)</td>
</tr>
<tr>
<td>Week 3</td>
<td>1-3 Repentance, 1-4 Faith / John 5-8 (Acts 5-8)</td>
</tr>
<tr>
<td>Week 4</td>
<td>2-1 Born Again, 2-2 Confidence of Salvation / John 9-12 (Acts 9-12)</td>
</tr>
<tr>
<td>Week 5</td>
<td>2-3 Christian Life, 3-1 Growth of Faith / John 13-16 (Acts 13-16)</td>
</tr>
<tr>
<td>Week 6</td>
<td>3-2 Bible, 3-3 God / John 17-21 (Acts 17-20)</td>
</tr>
<tr>
<td>Week 7</td>
<td>3-4 Christ, 3-5 Holy Spirit / James 1-5 (Acts 21-24)</td>
</tr>
<tr>
<td>Week 8</td>
<td>4-1 Church, 4-2 Baptist Church / Romans 1-4 (Acts 25-28)</td>
</tr>
<tr>
<td>Week 9</td>
<td>4-3 Church Member, 4-4 Church Life / Romans 5-8 (1 Cor. 1-4)</td>
</tr>
<tr>
<td>Week 10</td>
<td>5-1 Status of Christian, 5-2 Christian deeds, 5-3 Life of Victory / Romans 9-12 / (1 Cor. 5-8)</td>
</tr>
<tr>
<td>Week 11</td>
<td>6-1 Motivation of Commitment, 6-2 Ways of Commitment / Romans</td>
</tr>
</tbody>
</table>
2. Confident Life

a. One-to-One study with Mokja

b. Schedule

<table>
<thead>
<tr>
<th>Week</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Indwelling Christ</td>
</tr>
<tr>
<td>2</td>
<td>One Body (Its Life and Service)</td>
</tr>
<tr>
<td>3</td>
<td>Two Natures (The Old Nature and the New Nature)</td>
</tr>
<tr>
<td>4</td>
<td>Three Aspects of Salvation</td>
</tr>
<tr>
<td>5</td>
<td>Four Sources of Authority</td>
</tr>
<tr>
<td>6</td>
<td>The Five-and-Five Principle</td>
</tr>
</tbody>
</table>

c. Original Text for this class: Ralph W. Neighbour, Survival Kit for New Christians

3. New Life

a. Introduction

<table>
<thead>
<tr>
<th>Place</th>
<th>Classroom in SBCH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>Thursday 7:00 – 9:30 PM</td>
</tr>
<tr>
<td>Length of Course</td>
<td>13 Weeks</td>
</tr>
<tr>
<td>Homework</td>
<td>- Pre-study</td>
</tr>
<tr>
<td></td>
<td>- A few assignments</td>
</tr>
<tr>
<td>Exam</td>
<td>- On last Thursday (from Lectures and Textbook, Bible memorization)</td>
</tr>
<tr>
<td>Dropping the course in case of</td>
<td>- Missing 2 classes among first 4 classes</td>
</tr>
<tr>
<td></td>
<td>- Or, Making 4 absence</td>
</tr>
<tr>
<td></td>
<td>- Or, delaying 4 weeks of assignments</td>
</tr>
<tr>
<td>Score</td>
<td>- 50% Attendance</td>
</tr>
<tr>
<td></td>
<td>- 25% Assignment</td>
</tr>
<tr>
<td></td>
<td>- 25% Exam</td>
</tr>
<tr>
<td>Graduation</td>
<td>- With above 60 points of final score</td>
</tr>
<tr>
<td></td>
<td>- And under 3 absence</td>
</tr>
<tr>
<td></td>
<td>- And with the completion of Assignment</td>
</tr>
</tbody>
</table>

b. Schedule
### 4. Devotional Life

#### a. Introduction

<table>
<thead>
<tr>
<th>Week</th>
<th>Introduction – What is New Life?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 1</td>
<td>Introduction – What is New Life?</td>
</tr>
<tr>
<td>Week 2</td>
<td>1. Life in the Kingdom of God – My new family</td>
</tr>
<tr>
<td>Week 3</td>
<td>2. Life in the Kingdom of God – Travel together</td>
</tr>
<tr>
<td>Week 4</td>
<td>3. Countries in this world – The Old</td>
</tr>
<tr>
<td>Week 5</td>
<td>4. Countries in this world – What’s new?</td>
</tr>
<tr>
<td>Week 6</td>
<td>5. Life of Servant – Preparation to serve</td>
</tr>
<tr>
<td>Week 7</td>
<td>6. Life of Servant – Closeness to God</td>
</tr>
<tr>
<td>Week 8</td>
<td>7. My Life – Dealing with Strongholds</td>
</tr>
<tr>
<td>Week 9</td>
<td>8. My Life – Dealing with Attitudes</td>
</tr>
<tr>
<td>Week 10</td>
<td>9. Confronting Authorities – Spiritual Warfare</td>
</tr>
<tr>
<td>Week 11</td>
<td>10. Confronting Authorities -</td>
</tr>
<tr>
<td>Week 12</td>
<td></td>
</tr>
<tr>
<td>Week 13</td>
<td>Exam</td>
</tr>
</tbody>
</table>

#### Goals

- To have a regular hour for everyday devotion
- To try various devotional training
- To change from self-centered thinking to unselfish way
- To complement one fault that hinders my faith and to get to used to a new habit
  i. We call this spiritual assignment
  ii. The spiritual assignment excludes prayer or reading Bible habit that is naturally formed through “Devotional Life.”
  iii. It is encouraged to select something like relationship, habits, or character as the spiritual assignment.
  iv. It is encouraged to concretize the spiritual assignment so that we can know the assignment was achieved upon the completion of “New Life.”

#### Class Procedure

- There is no fixed rule in proceeding the meeting. The meeting proceeds with the active participation with lead of the Holy Spirit
- Try not to be a spectator and speak at least one time during the class.
- Use witness or question when giving suggestions to others. Try to give advices only from experience
- Keep secrets. Don’t talk anything that was told in the meeting without the permission of the one who told the story.

#### Homework Notebook

- In Q1: write what Foster talks about instead of saying what is right in your thought
- In Q2: Q2 is the section to write down how you applied with (3) ‘Life Application’ of Q3 of the previous week.
Q3: When filling out Q3, fully fill out back page. Write down only 2-3 lines for (1) Contents, (3) Life Application, (4) Prayer and write in detail with (2).
- You will have 5 bonus points if you start devotion at the same time everyday (or within 30 minutes of difference)
- In devotional time, write down the biblical passage in your own words.

<table>
<thead>
<tr>
<th>Text Book</th>
<th>Spiritual Discipline and Growth (R. Foster, Celebration of Discipline)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduation</td>
<td>- Over 70 points of final score</td>
</tr>
<tr>
<td></td>
<td>- Under 3 absence</td>
</tr>
</tbody>
</table>

b. Schedule

<table>
<thead>
<tr>
<th>Week 1</th>
<th>Ch.1 The Spiritual Discipline: Door to Liberation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 2</td>
<td>Ch.3 Discipline of Prayer</td>
</tr>
<tr>
<td>Week 3</td>
<td>Ch.11 Discipline of Worship</td>
</tr>
<tr>
<td>Week 4</td>
<td>Ch.9 Discipline of Service</td>
</tr>
<tr>
<td>Week 5</td>
<td>Ch.4 Discipline of Fasting (Washing feet ceremony)</td>
</tr>
<tr>
<td>Week 6</td>
<td>Ch.10 Discipline of Confession</td>
</tr>
<tr>
<td>Week 7</td>
<td>Ch.5 Discipline of Study (Burning Down [Incineration] ceremony)</td>
</tr>
<tr>
<td>Week 8</td>
<td>Ch.12 Discipline of Guidance</td>
</tr>
<tr>
<td>Week 9</td>
<td>Ch.2 Discipline of Meditation</td>
</tr>
<tr>
<td>Week 10</td>
<td>Ch.8 Discipline of Submission</td>
</tr>
<tr>
<td>Week 11</td>
<td>Ch.6 Discipline of Simplicity</td>
</tr>
<tr>
<td>Week 12</td>
<td>Ch.7 Discipline of Solitude</td>
</tr>
<tr>
<td>Week 13</td>
<td>Ch.13 Discipline of Celebration</td>
</tr>
</tbody>
</table>

5. Life of Experiencing God

One to one study with the instructor with the book of Henry Blackaby,

Experiencing God.
Appendix C

Content List of Mokja Manual

- Appointment of Deputy Mokja
- Life Study requirement for Deputy Mokja
- Mokjang member registration and removal
- Mokja Meeting
- Mokja Sabbatical Month: [after 4 year, if they want]
- In case of the move of Mokja to other place or resignations
- Mission of Mokjang: [Foreign mission and matching fund]
- Mokjang members’ Move and Return to Korea
- Cases of celebrative services for Mokjang members: [1st year birthday service and business opening service]
- Management of 360 Information about Mokjang members: [360 is SBCH’s own computer program for member management, for instance, communication pastors, Chowonjiki, and Mokja]
- About Moving to another Mokjang
- Appointment of Mokjang teacher: [for Bible study]
- Diary of Mokja
- Bunga: [Multiplication]
- 3rd Sunday worship service: [information about young adults service]
- Wednesday service special: [each Mokjang rotates to introduce their Mokjang to the united church]
- Children’s Mokjang
- Jesus Accept Meeting
- About Divorce
- Immersion Baptism
- Chowonjiki: Mokja of Mokjas
- About leading ‘Confident Life’ and Hug ceremony: [Confident life is one to one Life study for non-believers who finished the first Life study (Living life) with his or her own Mokja and Moknyeo and hug ceremony is sort of welcoming ceremony for them in front of the united church.]
- Admitting members: [into the united church]
- ETC : [how to make a testimony, pledges, form, and etc]
- Advices for Mokjang ministry and Chowon Ministry
- List of Chowon
- Requirements of leadership of Gajung church
- Financial Assistance for Seminar for Lays
- How to write Diary
- Diary Sample
- Chong (whole) Mokja Meeting
- Forms of Pledge [of being Mokja]
Appendix D

Pledge of Mokja

I swear to try to keep these things in front of God.

1. As the one who is in charge of Mokang, I will be responsible for the spiritual growth of the family of Mokang and the general running of Mokjang.

2. I will attend Chowon meeting and Whole Mokja meeting every month.

3. At least 4 days a week, I will pray over 20 minutes a day. When I pray, I will pray for all the members calling name by name.

4. At least four days a week, I will read 1 chapter of Bible or have QT regularly.

5. At least for two month, I will meet Chowonjiki (the leader of Chowon) once a week for mentoring.

6. I will write a ministry diary every week.

7. I will be the example of stewards by offering tithe to the church.

8. I will keep trying to have a hug ceremony at least once a year.

(year) / (month) / (day)

Mokja Name:

Mokja Signiture:

I swear to pray for the above named Mokja by calling his name at least once every two weeks.

(year) / (month) / (day)

Senior Pastor  Lee SuKwan

Seoul Baptist Church of Houston
Pledge of Moknyeo

I swear to try to keep these things in front of God.

1. By helping my husband who is Mokja, I will pray for the family of Mokang and help for their spiritual growth.

2. When female family is in need, I will give a counseling and will pray for her.

3. I will attend Chowon meeting and Whole Mokja meeting every month.

4. At least 3 days a week, I will pray over 20 minutes a day. When I pray, I will pray for all the members calling name by name.

5. At least for two month, I will meet Chowonjiki (the leader of Chowon) once a week for mentoring.

6. At least 3 days a week, I will read 1 chapter of Bible or have QT regularly.

7. I will keep trying to have a hug ceremony at least once a year.

   (year) / (month) / (day)

Moknyeo Name:

Moknyeo Signiture:

I swear to pray for the above named Moknyeo by calling his name at least once every two weeks.

   (year) / (month) / (day)

Senior Pastor  Lee SuKwan

Seoul Baptist Church of Houston
Pledge of Mokbu

I swear to try to keep these things in front of God.

1. By helping my wife who is Mokja, I will pray for the family of Mokang and help for their spiritual growth.

2. When male family is in need, I will give a counseling and will pray for him.

3. I will attend Chowon meeting and Whole Mokja meeting every month

4. At least 3 days a week, I will pray over 20 minutes a day. When I pray, I will pray for all the members calling name by name.

5. At least for two month, I will meet Chowonjiki (the leader of Chowon) once a week for mentoring.

6. At least 3 days a week, I will read 1 chapter of Bible or have QT regularly.

7. I will keep trying to have a hug ceremony at least once a year.

   (year) / (month) / (day)

Mokbu Name:

Mokbu Signature:

I swear to pray for the above named Mokbu by calling his name at least once every two weeks.

   (year) / (month) / (day)

Senior Pastor Lee SuKwan

Seoul Baptist Church of Houston
Appendix E

Commitment Card [For the Altar Call]

Date (yyyy/mm/dd):

Name: ☐ Male ☐ Female

(For registration only. English Name: )
Mokjang Name:
Phone #:

☐ 1st Service ☐ 2nd Service ☐ 3rd Service

Please select at least one down belows.

☐ I would like to register

[Email Address: ________________________________]

(  ) I was already baptized by immersion.

(  ) I was already baptized (or, Catholic baptism).

☐ I would like to attend the Jesus Accepting Meeting

(  ) I attend in order to believe (to accept as personal savior).

(  ) I attend in order to confirm, even though I am saved already.

☐ I would like to be baptized by immersion.

☐ 1st Service ☐ 2nd Service ☐ 3rd Service

☐ I re-commit myself to God.

☐ I need prayers.

* Prayers about: (The senior pastor will pray for you with what you requested.)

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________
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