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NOTE

This Doctor of Ministry Project report falls in a category described in the Seminary Bulletin as "Project II" in fulfillment of requirements for an alternate curriculum plan under which the candidate prepares two related papers--a theological position paper addressing some issue or problem in Koinōnia in the New Testament, and a professional paper addressing this issue or problem from the standpoint of ministerial practice.

Andrews University
Seventh-day Adventist Theological Seminary

KOINONIA IN THE NEW TESTAMENT
WITH AN INVESTIGATION OF THE STATE OF KOINONIA IN SEVEN KOREAN
SEVENTH-DAY ADVENTIST CHURCHES IN UNITED STATES

A Project
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Hyun Chul Shin

April 1979

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DEDICATION

My dear Parents, wife, Soonwhà, and four lovely children, Kyung-Chun,
Sung-Rae, Sung-Hi and Guk-Chun.

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GENERAL INTRODUCTION

This study consists of two parts. Part I is in the form of a theological position paper entitled: Koinōnia in the New Testament. Part II proceeds to investigate the state of Koinōnia in selected Korean Seventh-day Adventist Churches in the United States.

PART I

KOINONIA IN THE NEW TESTAMENT

CHAPTER I

INTRODUCTION

The total message of the Bible teaches that God's plan of redemption means not only restoration of man to His image but also communication between God and man, and between man and man. The original purpose of God's creation is fellowship with His creatures in love. But man transgressed God's will. He became isolated from God and from joyful fellowship. Every phase of human relationship has been broken vertically and horizontally. Jesus Christ is the communicator and mediator between God and man. He established the basis for true fellowship between man and man. Hence true communication is a prime concern of our age, particularly in the church.

It is the purpose of this study (1) better to understand the New Testament concept of koinonia: the Biblical and theological meanings, as well as the experience of koinonia in the life of the saints in the New Testament community; (2) to contribute to the understanding of the meaning of Biblical fellowship, communication, participation, sharing, contributions, and common life as the meanings of Biblical koinonia; (3) to discover the life style of true Christian community as it relates to divine fellowship, liturgy, and sharing on the human level within the church, the body of Christ; and (4) to point out ap-

plications relevant to contemporary Christian life of the fellowship, togetherness, involvement, unity, and Christian warmth reflected in relevant Biblical passages.

The second study is a comparison of the community life in the early church in the New Testament with that of several immigrant Korean churches in the United States. Its first objective is to investigate the atmosphere of fellowship in these Korean churches. The resulting information should be of help to those who counsel, preach to, and interact with the members of the Korean churches in the United States.

Its second objective is to further the church leadership's understanding of the dynamics of church community and the best possible ways to improve it. If pastors, lay leaders, and church members all engage in planning, encouraging, and promoting Christian koinonia, then this study will be able to provide them with the insight and the techniques that will enable them to carry out the work of preparing a truly unified church for the second coming of Jesus.

The study includes directly and indirectly related Biblical passages which were analyzed and organized, proceeding with the following steps: (a) careful study of passages employing the word koinōnia, (b) clarification of the various meanings of koinōnia, also indicating relationships, (c) analysis of related Biblical texts, and (d) interpretation.

Relevant theological secondary sources were surveyed as well as the writings of Ellen G. White.

The second paper is based upon the earlier one entitled Koinōnia in the New Testament, which provided the framework for an in-

vestigation of seven Korean Seventh-day Adventist churches in the eastern part of the United States. Those churches contacted are in New York City, in Atlanta, Georgia, in Battle Creek and Detroit, Michigan and Hinsdale and Chicago, Illinois. These were accessible to the writer for visits. He interviewed pastors, elders, church leaders, and members. The researcher used both small group discussions and direct observation to gather his data. Then questionnaires were distributed to all members present at several public meetings. Administration of the questionnaire was accompanied in each case by the writer's explanation of the questionnaires and clarification of procedures involved in filling them out.

The questionnaires were then collected together with the results of the interviews and analyzed as a group without selecting any particular church or churches for special treatment.

Out of 418 members which comprise the total membership of the seven churches investigated, 336 responded. Three hundred forty-five questionnaires were distributed, 336 collected--a 97.3 percent return. This high rate of return was due to the author personally visiting and administering the questionnaire in each church. (See Table 1).

The first theological paper was limited to Koinōnia in the New Testament, but the second part of the study was limited to seven Seventh-day Adventist Korean churches in the Eastern half of the United States. Another limitation was that, rather than doing a comprehensive study of conditions in these churches, the researcher limited himself to studying only the Koinōnia aspects of church life.

Data obtained from the questionnaires was organized in the

TABLE 1

SEVEN KOREAN CHURCHES AND DISTRIBUTION,
COLLECTION OF QUESTIONNAIRES
(IN NUMBERS AND PERCENTAGES)

Churches	Membership No.	Distribution No.	Collected No.	%
Atlanta	49	46	44	95.6
Battle Creek	35	30	30	100
Chicago	80	62	62	100
Detroit	45	41	41	100
Hinsdale	71	48	47	97.1
Georgia*	40	38	38	100
New York	98	80	74	92.5
Total	418	345	366	97.3

*There are two Korean S.D.A. churches, one is named Atlanta Korean S.D.A. church, and the other is Georgia Korean S.D.A. church which belongs to the Regional Conference.

following categories: sex, age, level of education, number of years after baptism, occupation and income. (See Table 2).

From the following table the reader may note that the respondents were about equally divided, male and female. The largest age group was that between 31 and 40 years of age (37.20%). A majority of the respondents had a college education or more (61.01%), indicating a rather high level of education. A rather large percentage of the respondents had been baptized members of the Seventh-day Adventist church for more than 21 years (34.23%) at the time of the questionnaire. This averages to approximately 16 years after baptism for the respondents as a whole. Most of the respondents held salaried jobs, but there was a good percentage of unemployed among them. Income was largely in the 8,000-16,000 area, an average for middle class Ameri-

TABLE 2

INFORMATION ABOUT RESPONDENTS
(in numbers and percentages)

SEX	<u>Male</u>		<u>Female</u>		<u>No. Response</u>	
	No.	%	No.	%	No.	%
	169	50.30	163	48.50	4	1.20

EDUCATION	<u>Elementary</u>		<u>Middle</u>		<u>High</u>		<u>College or Above</u>	
	No.	%	No.	%	No.	%	No.	%
	55	8.33	19	5.65	84	25	205	61.01

NO. OF YEARS SINCE BAPTISM	<u>Less than 5 yrs</u>		<u>6-10</u>		<u>11-15</u>		<u>16-20</u>		<u>Over 21</u>		<u>No Response</u>	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
	55	16.37	34	10.12	54	16	74	22	115	34.24	4	1.19

OCCUPATION	<u>Individual Business</u>		<u>Employed</u>		<u>Unemployed</u>		<u>No Response</u>	
	No.	%	No.	%	No.	%	No.	%
	31	9.23	218	64.88	84	25	2	60

INCOME (yearly)	<u>Less than \$8000</u>		<u>8000-12000</u>		<u>12000-16000</u>		<u>16000-20000</u>		<u>Above</u>		<u>No Rep.</u>	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
	101	30.06	104	30.95	49	14.58	21	6.25	28	8.33	33	9.82

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cans. Several of the respondents avoided answering questions related to money.

Koinonia: Terminology

Terms and Translations

The Greek word koinōnia and its cognates stem from the Greek root koin,¹ which can carry the meanings of "fellowship," "communion," "partake," "contribute," "participate," "share," and "partnership"; but sometimes its derivatives are to be translated "defile," or "common," according to the Revised Standard version, as noted below.

The main connotation of the adjectival derivative koinōnos is that of fellowship. Hence the word is especially adapted to express inner relationship; "koinōnia" may therefore be translated as "participation" or "fellowship" with close bonds. It can express a two-sided relation either vertically or horizontally. As with the verb koinoneo, emphasis may be on either the giving or the receiving with one another, as with brothers in the faith (Acts 2:42, 1 John 1:6, 7), participation, contribution (Rom 12:13), sharing common things, psychological and physical (Gal 2:9, Phil 3:10), or partnership with either a positive or a negative element (1 John 1:6, 2 Cor 6:14); thus it can refer to fellowship with the Father and Son, but also to partnership with light or darkness.

The cognate forms of koinōnia are translated variously in the Revised Standard Version as follows:

¹A. R. George, Communion with God in the New Testament (London: Epworth Press, 1953), p. 133.

1. Noun Forms

Koinos. Common (Acts 2:44, 10:14, 28, 4:32, Titus 1:4, Jude 3), to defile (Mark 7:2, 5), unclean (Acts 10:15, Rom 14:14), profane (Heb 10:29), partner (Luke 5:10, 1 Cor 10:18, 20, Phlm 17), partaker (1 Pet 5:1, 2 Pet 1:4), share (2 Cor 1:7), taking part (Matt 23:30).

Koinōnia. Fellowship (Acts 2:42, 1 Cor 1:9, 2 Cor 13:13, Gal 2:9, Phil 2:1, 1 John 1:3, 6, 7), contribution (Rom 15:26, 2 Cor 9:13), participation (1 Cor 10:16), share (Phlm 6, Heb 13:16), partnership (2 Cor 6:14, Phil 1:5).

Koinonikos. Generous (1 Tim 6:18).

2. Verb Forms

Koinoun. To defile (Matt 15:11, Mark 7:15, Acts 21:28, Heb 9:13), make common (Acts 10:15).

Koinein. Participate (1 Tim 5:22, Heb 2:14), share (Rom 15:27, Gal 6:6, 1 Pet 4:13), contribute (Rom 12:13), partnership (Phil 4:15).

The study of part one proceeds as follows : Chapter II deals with the word koinōnia as it involves the Trinity. Chapter III looks at the concept from the standpoint of ecclesiological and social fellowship followed by conclusions in the final chapter.

The second part proceeds as follows: Chapter I deals with simple introduction. Chapter II, facts and figures of koinōnia in church. Conclusions and recommendations are in the final chapter.

All Greek quotations from the New Testament in this paper were taken from E. Nestle, Novum Testamentum Graece, 1962. Quotations from the English Bible were taken from the Revised Standard Version, unless otherwise noted.

CHAPTER II

KOINŌNIA AND THE TRINITY

It is not difficult to see why koinōnia should be the purpose of God's creation. Man was "created for fellowship with God."¹ This fellowship is analogous to the fellowship and communion between the Father, Christ, and the Holy Spirit. A parallel exists between the communion of the Trinity and the koinōnia of Christians among themselves and with God. "It is a supernatural intersharing between the persons of the Godhead and the church on earth"²

The New Testament idea of Koinonia cannot be fully understood until this most significant Biblical implication is grasped--i.e., fellowship is both horizontal and vertical in dimensions. John in the prologue of his first epistles states: "Our fellowship is with the Father and with His Son Jesus Christ (1 John 1:4). This fellowship must be seen in its Trinitarian frame of references. First, our fellowship with God and with all men rests on the basis of our creation by the Father. Second, our fellowship with God in a more specific Christian sense has as its basis of our redemption through His Son.

¹Ellen G. White, Education (Mountain View, California: Pacific Press Publishing Association, 1962), p. 52.

²Howard A. Snyder, The Problem of Wineskins (Downers Grove: Inter-varsity Press, 1978), p. 94.

Third, our fellowship in Christ is the product of the sanctifying work of the Holy Spirit. The vertical fellowship then is that relationship that becomes a reality between God, Jesus, the Holy Spirit, and man.

The people of God experience koinōnia with each person of the Godhead:

1. Koinōnia with God the Father (1 John 1:3, 6);
 2. Koinōnia with the Son Jesus Christ (1 Cor 1:9) realized most fully in the fellowship of the Lord's Supper (1 Cor 10:16f, 21);
 3. Koinōnia with the Holy Spirit (2 Cor 13:14, Phil 2:1).
- This fellowship will be consummated in heaven's glory.¹

Koinōnia with God the Father

The apostle John describes "koinōnia with the Father" (1 John 1:3). God as Father exists in eternal relationship to human activity and life. Life, revelation, and redemption proceed from God to create a relationship with mankind.

Fellowship with the Father, according to John, is called "our koinōnia" (hē koinonia de hē hēmetera).² It emphasizes the noun by an article and possessive pronoun to indicate fellowship as a distinguishing mark of a Christian.³

The knowledge of the Father, fellowship with the Father, and

¹E. F. Harrison, Dictionary of Theology (Grand Rapids, Michigan: Baker Book House, 1960), p. 219.

²1 John 1:3. The reference to the "Son" in this verse will be discussed later.

³M. R. Vincent, Word Studies in the New Testament, 4 vols. (New York: Charles Scribner's Sons, 1973), 2:310.

sharing the same spiritual communion-blessing of John with fellow Christians is the main theme and objective of John's epistle. It is one of the key-notes of the first chapter, and the word koinōnia is one of the main emphases of John's letter (1 John 1:3, 6).

Fulness of life for man, which comes through the acceptance of Jesus as the son of God, consists in fellowship with God and with man. Christ Jesus made man's communication with the Father possible through his death (Col 1:22).

Sinful man cannot communicate with God and cannot fellowship with Him physically or spiritually, but a loving God allowed the sinner to communicate with Him through Jesus Christ and the Holy Spirit. "By sin man was shut out from God. Except for the plan of redemption, eternal separation from God, the darkness of unending light would have been his. Through the Saviour's sacrifice, communion with God is again made possible."¹

The lost fellowship is restored through the reconciling ministry of Christ. Paul says "all this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation" (2 Cor 5:18-20).

God, in Christ, offers Himself to us as Immanuel--"God with us" (Matt 1:23). The saints can have what Enoch had. He walked with God, and when assailed by the tempter, he turned to God. He had a knowledge of this heavenly companion. He made God his counselor.

God is love (1 John 4:8). Fellowship is rooted and grounded

¹White, Education, p. 28.

in love¹ and is the ultimate element of true relationship with God and with man.² Other values follow. Communication with the Father gives intimate knowledge³ and true peace, God is the great fountain of all comfort and consolation.⁴ Koinōnia with God is obviously the foundation of the Christian life, a true growing experience of the Christian life.

Koinonia with Jesus Christ, the Son

Christians are called to something very special for their calling has brought them into koinōnia with His Son, Jesus Christ our Lord (1 Cor 1:9, a1 John 1:3). Paul's use of koinōnia in the first chapter of First Corinthians is the clue to the understanding of the word "unreprovable" in vs. 8. The purpose is to call us to fellowship with Christ and a relationship with Him⁵ to the end that we are made blameless. Through koinōnia with Christ, man becomes a new creature (2 Cor 5:17). Through His death and resurrection believers enter into a

¹Eph 3:7, G. C. Berkouwer, The Church (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1976), p. 90.

²Ellen G. White, Selected Messages, 2 vols. (Washington, D.C.: Review and Herald Publishing Association, 1958), 1:131.

³Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Publishing Association, 1948), 4:534.

⁴Ellen G. White, Sons and Daughters of God (Washington, D.C.: Review and Herald Publishing Association, 1958), p. 122.

⁵Fellowship with Christ also means that the Christian participates in the successive phases of the life of Christ. There is a suZen (Rom 6:8, 2 Cor 7:3) sumpsachein (Rom 8:17) sustaurousthai (Rom 6:6, Gal 2:19) sunapothanein (2 Cor 7:3) sunthaptein (Rom 6:4, Col 2:12) sunegeirein (Col 2:12, 3:1, Eph 2:6) suzoupoiēn (Gal 2:13, Eph 2:5) sundoxsazein (Rom 8:17) sumbasileuein (2 Tim 2:12); these terms are after arranged in antithetical pairs (Rom 6:4ff., 8:17). Kittle's Theological Dictionary of the New Testament, 3:806.

spiritual communion with the risen Lord as members of the body of Christ (1 Cor 12:12f).

This description of the Christ-relationship is to be distinguished from Paul's distinctive "en Christō" and also from the image, peculiar to Paul, of fellowship with Christ in regard to both present and future (Rom 8:17).

This participation in Christ and fellowship with Him arises only through faith, which implies the identification of our life with His. "If we have walked with God in fellowship of the Spirit it is because we have sought Him daily by faith. From the two olive trees the golden oil flowing through the golden pipes has been communicated to us."¹ By the very nature of the case, this participation in the Son is a present possession of the Christian related to salvation (1 Cor 1:9).² Yet it is to be consummated in the future. "Sun kuriō esometha" points to a personal participation in Christ (1 Thess 4:17).

Included in this fellowship is the koinōnia of His sufferings--becoming like him in his death! (Phil 3:19). The saints not only "share" or "participate" in His sufferings (death), but through suffering, they enter into a profound understanding of Christ. We are privileged to understand the hurt sin has caused God--and we share in this hurt as a community, by suffering! We suffer physically--we are persecuted. We suffer intellectually--we are hurt when we see all that sin has done to mankind.

¹Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, California: Pacific Press Publishing Association, 1962), p. 511.

²G. Kittle, ed., Theological Dictionary of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1967), 3:804.

This relationship with Christ is directly connected with the mutual fellowship of fellow believers (2 Cor 5:18b, 19) for whom it has a directly religious content. If the professed people of God bring disunity and dissension into the church, they cannot be the true people of God. Paul's idea of the body of Christ is oneness, wholeness, togetherness, through fellowship with Christ (1 Cor 1:10), as opposed to divisiveness. Paul connects this relatedness to Christ to His shed blood and broken body (1 Cor 10:16).

Koinōnia: As Eucharistic Participation

A sublime expression of Christian fellowship is the mutual experience of the Eucharist. Paul makes highly significant use of Koinōnia for the fellowship which arises in the Lord's Supper. To Paul the exalted Christ is identical with the earthly and historical Christ, who had body and blood. Koinōnia is here expressive of an inner union. "This is for Paul the important thing in the celebration."¹ It should naturally follow that those who share the same spiritual union should find mutual edification and enjoyment within the circle of their fellow Christians (Acts 2:46).

The Communion (koinōnia) service perpetuates the "oneness," or "sameness" of the community. It reinforces the community's being bound together into one body by Christ. It is a safeguard against estrangement and loneliness in the church! It is not just an individual's experience--it is the community's experience in affirming Christ as their unifying agent--their Lord. We all share the same koinōnia

¹Friedrick Hauck, "Koinōnia," Theological Dictionary of the New Testament (Grand Rapids: Wm. B. Eerdmans, 1977), 3:798.

of Christ's blood and body! The communion service reinforces our relationship with Christ and with each other.

It is the "ritual" that reminds us of the bonds we share as believers and the price that was paid (blood/bread) to transform us into a koinōnia relationship as a community. The fellowship of the Lord's Supper is the superlative fulfillment of Christian fellowship. As the members of the congregation are united in body and blood of Christ at the table of the Lord so they will be together in eternity.

The practice, however, was "not merely religious or spiritual, but also carried social and economic dimensions." The fellowship was expanded to include the poor (1 Cor 11:33). The Lord's Supper symbolized the gifts of temporal as well as eternal life:

It is the word of God, the impartation of His life, that gives life to the seed; and of that life, we, in eating the grain, become partakers. This God desires us to discern: He desires that even in receiving our daily bread we may recognize His agency and may be brought into closer fellowship with Him.¹

Following the crucifixion, the disciples continued the practice of eating together. That the community of the disciples should continue the intimate communion of a common meal after Pentecost seems natural.

Koinōnia with Christ in an Eschatological Sense

In a sense one enters the future life at the moment of fellowship with Christ in faith. The kingdom of eternal peace and blessing is already established. Believers enter into a relationship of sonship and as heirs in God's kingdom:

¹White, The Desire of Ages, p. 483.

And if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him (sumpaschomen hina kai sundoxasthomen) (Rom 8:17).

Their fellowship with Christ on earth approximates that existing between the Father and the Son.

What a statement is this!--the only begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the Man that is My fellow" (Zech 13:7),--the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth.¹

Obedience to God's will and fellowship in Christian service are prerequisites to fellowship with Him in the future glory.² "Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in glory."³

Koinōnia with the Holy Spirit

The Paraklētōs (comforter) is the Holy Spirit who is the advocate before the Father in heaven for His people on earth (1 John 2:1). Jesus told His disciples that another Paraklete would come from the Father. The Father would give the Paraklete at Jesus' request. He is the Spirit of comfort. Through the Spirit Jesus Himself would be with His disciples forever (John 14:16). "I will not leave you desolate, I will come to you" (John 14:18). This means that Jesus' work would not be broken off at His death and glorification; nor would the fel-

¹White, Desire of Ages, p. 483.

²Ellen G. White, The Sanctified Life (Washington, D.C.: Review and Herald Publishing Association, 1950), p. 17.

³White, Education, p. 264.

lowship His disciples had known be broken off upon His departure from them. He would continue both His work and His fellowship with His people in the person of the Holy Spirit.¹ The Comforter will abide in us if we invite Him. He will be with us, He stands by our side, as our Paraklētos. He makes it possible for us to fellowship with the Father and the Son. Thus, the Holy Spirit establishes Christian communion.²

Paul emphasizes "the fellowship of the Holy Spirit" (2 Cor 13:14). The Holy Spirit is the first counselor to sinners. Sinners know nothing about God and the Saviour Jesus Christ until the Holy Spirit calls them to Christ (John 16:13). He does this through conscience (Rom 9:1) and His Word, the Holy Scriptures, and then guides and gives them understanding of what God's will is for the sinner.³ He leads man to believe that Jesus Christ is his Saviour.⁴ Man is born anew through the inner operation of the Holy Spirit in the individual heart.⁵ This is the only way any man ever comes to a true, living, and saving knowledge of Jesus Christ (1 Cor 12:3)--therefore koinōnia (participation) with the gospel of salvation is made possible

¹George E. Ladd, A Theology of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1975), p. 293.

²Norman Pittenger, The Divine Trinity (Philadelphia: United Church Press, 1977), p. 69.

³White, Testimonies to Ministers and Gospel Workers, p. 175.

⁴White, Testimonies for the Church, 6:92.

⁵J. D. Douglas, The New Bible Dictionary (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1973), p. 245.

through the Holy Spirit.¹ And man thus becomes partaker of the divine nature. No one can come to the cross of Calvary and believe Jesus is his personal Saviour without the Holy Spirit convicting him of sin. The Spirit wishes to be close to us, to associate with us. He testifies within us. The Holy Spirit, if we do not reject Him, communicates with us through the written Word. Our response to the wooing of the Spirit draws us into fellowship with God.

Every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, calling the wanderer to his Father's heart of love.²

At the same time, it is the Holy Spirit that creates the Christian community of the church. The term koinōnia is identically related to Biblical terms that convey a sense of ethical solidarity: "the family of God," "the people of God," "the kingdom of God," "the holy nation," "the church," "the koinōnia." These terms are not exactly the same in meaning, but they all convey the idea of the community within communion of the Holy Spirit.³

Much has been written about the meaning and implications of the word, koinōnia. Usually the discussion has emphasized the horizontal dimension, the fellowship of Christians with each other. But as important as this aspect is, it is the vertical dimension that supplies the basic content of the whole idea of Koinōnia. As one writer

¹White, The Desire of Ages, p. 675.

²Ellen G. White, Steps to Christ (Mountain View, California: Pacific Press Publishing Association, 1958), p. 54.

³David H. C. Read, Christian Ethics (New York: J. B. Lippincott Co., 1969), p. 72.

states, Koinōnia in the church must start with "fellowship with the Holy Spirit" or else it lacks its New Testament dynamics.¹

¹Hauck, p. 807.

CHAPTER III

KOINŌNIA: ECCLESIOLOGICAL AND SOCIAL LIFE

Christian Koinōnia has horizontal as well as vertical dimensions. It is critical that these two aspects be held together. Fellowship with Christ leads inevitably to fellowship with Christians.

The early church members were united through the Holy Spirit. According to Luke, they were "all together in one place" (Acts 2:1, RSV), meaning that they were bound together in unity through the koinōnia of the Holy Spirit. These men and women were open to one another, dependent upon one another, supported by one another.

The meaning of koinōnia in the book of Acts involves much more than meeting socially. It was a special kind of fellowship in the Holy Spirit--a participation, communion, and sharing with one another in redemptive love. Its source was the love of God.

The love of God is the source of all Christian energy and action:

And only by partaking of that love, through faith, can we be instruments for His work. If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people.¹

Christian fellowship can only be built up by the love of God, in Christ.

¹White, The Desire of Ages, p. 825.

Christ bound men to His heart by the ties of love and devotion; and by the same ties He bound them to their fellow men. With Him love was life, and life was service. "Freely ye have received," He said, "freely give" (Matt 10:8).¹

The love that God bestowed upon us, is the principle of action in every phase of life.

When the heavenly principle of eternal love fills the heart, it will flow out to others . . . because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections.²

Mutuality in Koinōnia

Mutuality in koinōnia is a quality of relationship between persons. "Love exists only in communication and community."³ The final objective of divine love is the mutual inherence of people living among one another. Gene Outka says, "Those actions of agape are loving which create and sustain community."⁴ Within and between groups and in the social order as a whole, ought to be a progressive realization of harmony and brotherhood.

The law of mutual dependence is created by God. White says:

We are all woven together in the great web of humanity and whatever we can do to benefit and uplift others, will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society.⁵

¹White, Education, p. 80.

²White, Testimonies for the Church, 4:223.

³H. R. Niebuhr, Christ and Culture (New York: Harper and Brothers, 1951), p. 221.

⁴Gene Outka, Agape: An Ethical Analysis (New Haven: Yale University Press, 1976), p. 179.

⁵White, Patriarchs and Prophets, pp. 534, 535.

God's agape-love is manifested in koinōnia within the life of the church community. The church is the visible representation of God's love:

The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory.¹

Koinōnia is the product of God's love, and at the same time this love is realized through fellowship.

The Jewish conception is instructive here. All Jewish people were seen in relationship to the community rather than as individuals in their service for God and one another's welfare. It was therefore incumbent upon every Jew to be identified with Jewish communal life and activities. Hugh Schonfield explains that "The principle of love for one's neighbour also requires that Jews should seek to serve the general community both local and national, in the countries in which they live."²

The reality of the fellowship of love in the one body, the church, includes suffering together and rejoicing together (1 Cor 12:26), understanding the love of Christ together (Eph 3:17), showing compassion for the poor (James 2:5), a sympathetic relationship of the strong to the weak (Rom 15:1, 1 Cor 8:7ff.), bearing each other's burden (Gal 6:2), and mutual dependency that embraces mutual service by being at the disposal of one another with concern for the interests of others (Phil 2:4).

¹White, Testimonies to Ministers and Gospel Workers, p. 50.

²Cited by Philip E. Hughes, Commentary on the Second Epistle to the Corinthians (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1962), p. 490.

In Paul's letters, mutuality is expressed in the phrase, "one another." The Greek word, "allelōn" is mentioned fifty-eight times in the New Testament. Paul used "allelōn" forty times in his writings.¹

This relationship of members of the body to one another is expressed in various ways:

Love one another with brotherly affection (Rom 12:10);

Love one another (Rom 13:8);

Welcome one another (Rom 15:7);

Greet one another (Rom 16:16);

Care for one another (1 Cor 12:25);

Be servants of one another (Gal 5:13);

Bear one another's burdens (Gal 6:2);

Be kind to one another (Eph 4:32);

Be subject to one another (Eph 4:32);

Forbear one another (Col 3:13);

Forgive each other (Col 3:13);

Comfort one another (1 Thess 4:18);

Exhort one another (Heb 3:13);

Encourage one another (Heb 10:24-25);

Pray for one another (James 5:16);

Be hospitable to one another (1 Pet 4:9);

Act in humility toward one another (1 Pet 5:5);

Koinōnia in the Early Christian Community

1. Festal Communion or Fellowship. Festing is an age old and

¹Gene A. Getz, Building up One Another (Wheaton, Illinois: Victor Books, 1977), p. 4.

universal function of fellowship. To dine with family and friends, to partake of the same bread and beverage is man's most intimate means of promoting fellowship. Also, dreams, experiences, emotions, hopes, and news are shared and personalities nurtured.

In tribal custom an invitation to dine was a gesture of good will, and eating of a meal together was an act of fellowship. At times social intercourse alone was the objective; at other times, matters of great importance were discussed. The Essenes at Qumran ritually ate communal meals and they did not require the assembly of whole community but could be held wherever ten members were gathered, provided one of them was a priest who may say grace and provided that one member be continuously reading the Holy Law.¹

The early Christians shared meals and ate together. Luke says: "And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts" (Acts 2:46). The King James Version translation reads, "did eat their meat with gladness (metelambanon trophes) and singleness of hearts" (Acts 2:46).

In early Christianity eating together did not mean merely a social banquet, but a religious act. It was a sacramental breaking of bread, even though it was closely connected with ordinary daily life. The agape-feast (agapais), or love feast, is referred to in Jude 12, and included eating their food (trophē) together, meaning it was com-

¹The Zondervan Pictorial Encyclopedia of the Bible (Grand Rapids: Zondervan Publishing House), Vol. 1:928-930.

munal behavior. At first, this feast was associated with the Lord's Supper, but later it became a separate service.¹

The social life of the Christian community in the early church was very intimate following the example of their Master: "He was highly social, . . . He was not conformed to the world, yet he was attentive to the wants of the least among men."² St. Luke says, "and they devoted themselves to the apostles' teaching and fellowship koinōnia; to the breaking of bread and the prayers" (Acts 2:42). This is an important passage for understanding koinōnia in the early Christians' life. At that time the community groups gathered from home to home ("kar' oikon"). Within these groups they broke bread or shared meals in fellowship "with glad and generous hearts" (Acts 2:46).

The first church communities were small. They were able to partake of the table day by day, eating together, but later when the church had spread abroad, to hold such a reunion daily became a practical impossibility, and the common meal became specialized. The name "Agape" or love-feast denoted the double aim--the cultivation of brotherly love and the exercise of charity."³

2. Fiscal Fellowship. Common hardship and common purpose encourage pooling of financial resources. Poverty was a major factor in

¹Harrison, pp. 333-334.

²Ellen G. White, Counsels to Teachers, Parents and Students (Mountain View, California: Pacific Press Publishing Association, 1943), p. 263.

³Rackham, p. 37.

compelling the Essene community at Qumran to practice communal support, and the Early church to practice it temporarily.¹

In the first days of the church in Jerusalem, the believers, taught by the apostles, united in communal life in which they joyfully and generously shared both spiritual and material possessions. Luke reports twice that they had all things in common. In Acts 2:44, 45 they sold their goods and divided to all as needed. In Acts 4:32-35 no one selfishly claimed his own property. No one was in want because owners of lands and houses sold these and gave the proceeds to the apostles to distribute to the needy.²

The early Christians experienced the joy of giving. Not only were the poor and needy helped, but all were drawn closer together. Giving to a common cause enhanced common interest (Matt 6:21). Voluntary almsgiving, tithes, and offerings were all an essential part of early Christian fellowship. The active Christian gives, and in turn enjoys Christian fellowship.³

Luke gives a picture of the communal sharing which was practiced for a time in the early church: "And all who believed were together and had all things in common (εἰς ἓν ἅπαντα κοῖνα)" (Acts 2:44). Then he says again, "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had panta koina" (Acts 4:32).

¹The Zondervan Pictorial Encyclopedia of the Bible (Grand Rapids: Zondervan Publishing House), 1:929.

²The Interpreter's Dictionary of the Bible (Nashville, New York: Abingdon Press), 4:666.

³The Zondervan Pictorial Encyclopedia 1:929.

The Christian community practiced no economic discrimination. Some believers were poor, and some of them were rich, but their community was bound together, nevertheless. Gene Outka reminds us that agape is mutuality in a community. "Mutuality was also identified as a characteristic of social relation; agape furnishes a comprehensive ideal of social cooperativeness."¹ So their agape-love was a social virtue, an attitude present in men in the community, not abstracted into "humanity" but a love for each individual man who adhered to the Christian community.

This kind of common ownership of property is not the same as the atheistic Marxist-Leninist form of communism characterized by political pressure. In Biblical times provision for the poor was as an expression of love in the Holy Spirit (Acts 5:3) and a reflection of the wonderful sacrifice of our Lord Jesus Christ.

In this way the church condemned a luxurious life and social inequality and demonstrated victory over the grip of materialism.²

The early church faced real difficulties in economic matters.

Moreover, the economic state of Palestine deteriorated through famine and continued unrest. But the impoverishment of the early church was not a consequence of the sharing of possessions.³

The New Testament Christian community worked out these problems with a sense of responsibility to each other's needs. They

¹Outka, p. 177.

²John C. Bennett, ed., Christian Value and Economic Life (New York: Book for Libraries Press, 1970), p. 142.

³Colin Brown, The New International Dictionary of New Testament Theology, 2 vols. (Grand Rapids, Michigan: Zondervan Publishing House, 1975), 1:646.

shared their money, food, and clothing and assigned deacons to take care of widows who needed financial help.

Paul associates koinōnia with giving: "contribute" (koinōn-ountes) to the needs of the saints, practice hospitality (Rom 12:13): this act involved charitable contributions without selfishness in their heart (Rom 15:26, 2 Cor 9:13, Heb 13:16). In this second letter to Corinthians he says:

For in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of koinōnia taking part in the relief of the saints (2 Cor 8:2-4).

Koinōnia is used in the New Testament both to express spiritual sharing and sharing in a material way. Koinōnia relates to sharing one's common life within the body of Christ at all the levels of existence and experience--spiritual, physical, moral, intellectual, emotional, and economic. It is obvious that according to Paul's thought, Biblical communion does not support a dualism between spirit and the material.

3. Church Fellowship. To understand koinōnia, one really must sense the "Communal," "exclusivistic," "sectish" word that it is--the bond of the brethren within the community of faith.

Galatians 2:9 well illustrates this point. It would seem that before one could be an authentic believer, trusted by all the saints, he would have to prove his "orthodoxy" and Christian commitment. In this text, Paul in defense of his apostleship states: "perceived the grace that was given to me . . . (they) gave to me . . . the right hand of koinōnia."

It seems that this right hand of koinōnia is a technical term designating official entrance and acceptance into the community of faith. It was the community's entrance ritual. One's commitment and experience in Christ had to be apparent so as not to threaten the community of faith. The continuity of their "sameness" had to be guaranteed--thus the right hand of fellowship was extended. By extending the hand of communion, they also express equality and recognition one of another.¹ In this sense, leading apostles entered into a formal, friendly agreement with Paul, acknowledging his apostleship and approving his work along with that of the other apostles. The apostles, by this gesture, recognized them as equal in the Christian life in Christ.

This act should be a symbol of acceptance without any prejudice against any whom Christ has called as his own people; and it obviously involved more than a grudging admission that God had called them into the fellowship of the Christian community. The handclasp as a symbol of koinōnia meant more than just a handshake over a deal but a "mutual recognition of being in Christ."² The handclasp apparently involved true Christian warmth and affection; it was not a mechanical or routine performance.

Historically, before and after the first century, Jewish greetings were expressed in different ways.³ Paul refers to their

¹J. Pelikan, Luther's Works, 53 vols. (Saint Louis: Concordia Publishing House, 1964), 26:104.

²Colin Brown, Dictionary of New Testament Theology, 3 vols. (Grand Rapids: Zondervan Pub. House, 1975), 1:643.

³See Encyclopaedia Judaica (Jerusalem: The Macmillan Company, 1971), 7:912-918.

greeting of one another more than fourteen times in his epistles (Rom 16:3, 6, 8-11; 1 Cor 16:20; 2 Cor 13:12; Phil 4:21; Col 4:14; 1 Thess 5:26; 2 Tim 4:21; Titus 3:15; 1 Pet 5:14; 2 John 13; 3 John 15). The early Christians' forms of greeting were derived from their culture. There is no doubt that first-century Christians greeting one another with more than empty words. They were to greet one another with pure motives. It was to be a true expression of concern and love. There was no place for flattery or dishonesty among members of Christ's body as with the Scribes and Pharisees (Matt 23:6-7).

The holy kiss was enjoined by the apostle Paul in his Epistles to the Corinthians, Thessalonians, and Romans (1 Cor 16:20; 1 Thess 5:26; Rom 16:16) and then passed into Christian usage. It was continued in the Western church until the thirteenth century; it is still continued in the worship of the Coptic church.¹ Paul characterized this kiss as "holy" to distinguish it from all that is erotic or sensual. In the first century the kiss represented a form of greeting very common in Eastern European countries. It is still common among Western people today. The Bible gives several examples of greeting others with a kiss: the father and his prodigal son (Luke 15:20); the Ephesian elders and Paul "And they all wept sore, and fell on Paul's neck, and kissed him" (Acts 20:37 KJV).

The fellowship of the church is exclusive, admitting only the regenerated. Long ago the psalmist said, "I am a companion of all who fear thee, of those who keep thy precepts" (Ps 119:63). Another grieved over the alienation of a friend: "We used to hold sweet con-

¹Roberts, 1:185, n. 3.

verse together; within God's house we walked in fellowship" (Ps 55:14). Paul warned, "Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What concord has the temple of God with idols?" (2 Cor 6:14). This suggests a closely knit fellowship which exists within the family--the family of God uncontaminated by the world.

4. Spiritual Fellowship. The church expresses its fellowship through many avenues, assembling, praying, praising, and working together.

Human relations of the type which new believers as a group experienced in the Jerusalem church was something new. Much of their fellowship with one another was achieved through religious meetings. They worshipped God together in praise and thanksgiving. They were "day by day attending the temple together" (Acts 2:46).

The people of God needed to meet together frequently. At the time the church was born, the one hundred and twenty believers with one accord devoting themselves to prayer" (Acts 1:14) and the outworkings of this prayer fellowship was seen in the life. These gatherings became the media of religious revival, and the strengthening of the unity of the believers (Acts 2:42a). Through these meetings, the group built up a strong togetherness in true Christian love.¹

Leaders of the new church continually encouraged fellowship, spelling out practical means of doing so: "Teach and admonish one another in all wisdom," and sing together with thanksgiving (Col 3:16). "Comfort one another and build one another up . . . Be at peace among

¹Gene A. Getz, Sharpening Focus of the Church (Chicago: Moody Press, 1974), p. 63.

yourselves . . . admonish the idle; encourage the fainthearted, help the weak, be patient with them all" (1 Thess 5:11-14). "Exhort one another every day . . . stire up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another" (Heb 3:13; 10:24). "Confess your sins to one another, and pray for one another" (Jas 5:16).

The singing of praises to God is noted as a community building activity. Paul describes it as "addressing one another in psalms and hymns and spiritual songs (odais), singing (adontes) and making melody to the Lord with all your heart" (Eph 5:19). The Jerusalem church believers also praised God together day by day (Acts 2:47).

Music has always been a part of the life of the people of God. The Old Testament is filled with various types of musical expression, particularly singing. Likewise, in the New Testament, Jesus endorsed the place of singing, for after his last supper with his disciples, "they had sung a hymn" (humnesantes) "went out to the Mount of Olives" (Mark 14:26).

The singing of the early Christians flowed out of the heart as an expression of thankfulness and joyfulness to God. These hymns were to be used to teach one another and to glorify God. The terms are "hymn," "psalms," and "spiritual songs" (Col 3:16, Eph 5:19). They were to make melody in their hearts with spiritual odes--songs that expressed their attitudes and deep spiritual feelings to God and one another.

CONCLUSION

Koinōnia can only be described and not defined! It is a word that depicts the life of the community of saints in Christ. It describes the relationship they have with each other which reflects the relationship they have with Christ. It depicts the radical discipleship required to taste its benefits. It describes the sharing and the caring that believers express to each other. It is an event or rite they participate in together to perpetuate the harmony and love felt in the community.

It finds its expression through worship. It is both natural and proper that the people of God assemble for corporate worship (Acts 2:42ff; Heb 10:25). One can have fellowship with God when one is alone, and in any place. But one cannot alone have fellowship with another believer who is not present. The church must make sufficient provision to be gathered together if it is to experience Koinōnia. New Testament Koinōnia in the church requires as an absolute necessity, physical proximity. The entire worship service whether formal or informal should be designed to enhance the one important goal, Koinōnia. Ellen White states, "Believers are to associate together in Christian fellowship."¹

Christian Koinōnia involves the common acceptance, sharing,

¹Ellen G. White, Medical Ministry, p. 316.

and communication of Scriptural doctrine and of instruction in the faith. Richard Caemmerer has aptly described the church as "the mutually nourishing community." It is but natural that those whom the Holy Spirit has bound together in faith and love should edify one another in the knowledge of truth to aid in the spiritual maturation of their fellow Christians, and to spread the gospel abroad, so that the fellowship might be enlarged.¹

Koinōnia is fellow-feeling: feeling for each other, feeling with each other, sharing common mysteries, sharing a common witness. Koinōnia heals the lonely and gives them a place. Koinōnia protects the poor. Koinōnia shares in the hurt of sin.

Koinōnia is the result of the Kingdom of Heaven breaking into the lives of sinners and transforming them into Christ-like people.

¹Thomas Coates, "Fellowship" Concordia Theological Monthly, 39 (January 1968): 154.

PART TWO

AN INVESTIGATION OF THE STATE OF KOINONIA IN SEVEN KOREAN
SEVENTH-DAY ADVENTIST CHURCHES IN THE UNITED STATES

CHAPTER I

INTRODUCTION

"The importance of the church as a community is basic to the New Testament concept of the church."¹

The early church in Jerusalem was characterized by unity, intimate fellowship in Jesus, and close relationship among members through the Holy Spirit. Both vertical fellowship with God and a horizontal community of loving saints were in evidence (Acts 1:14; 2:42-46). This community, or koinonia, encompassed all areas of life: physical, mental, and spiritual.

The early church community can serve as a model for the church community of today as one compares its koinonia with the church today in terms of fellowship in love, sharing of material blessings, and participation in congregational gatherings. This may encourage members to reestablish the family-like fellowship that was the basis of early church unity.

As mentioned in the introduction of the first part, this second section builds upon the earlier theological position paper. This report is mainly dependent upon the questionnaire. The contents of the writer's questionnaire² covered the following forms of koinonia.

¹Lindgren, Foundations for Purposeful Church Administration, p. 43.

²See appendix 1, p. 66.

1. The verbal expression of Christian love
2. The expression of acts of kindness to one another
3. Members verbally greeting one another in a warm and friendly way
4. The expression of friendship in non-verbal forms of greeting, e.g., handshaking
5. Members eating together from time to time
6. Participation in the Lord's Supper
7. The quality of Christian dialogue between members
8. The material sharing of members with one another
9. Regular attendance at the meeting of the congregation
10. The level of joy and happiness expressed at the meetings of the congregation
11. The members' participation in the giving of offerings

In addition to the above questions, two open-ended questions were included, as follows:

12. "Please comment below, giving your impressions and opinions concerning the presence or lack of presence of Christian warmth and fellowship in your congregation"

13. "If you have any suggestions concerning Christian fellowship, please write them here"

It should be noted that the results of such a questionnaire reflect only the perceptions and feelings of the church members, not necessarily objective reality, though some correlation between perceptions and reality may well be assumed.

It may be worth mentioning that I did not limit my role to that of fact-finder and pollster, but also preached to the people and exhorted the people about the need for Koinonia, with the result that many wept and expressed a longing for the kind of Koinonia seen in the New Testament.

CHAPTER II

EXPRESSIONS OF KOINONIA IN THE CHURCHES

An attempt was made to discover how the fellowship of Jesus Christ expresses itself among some of today's Christians. A church of members independent of each other is impossible. "We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others, will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society."¹

The supreme expression of Christian love is Jesus Christ, who, while God, took on human form and came to earth to live and die in the obscure Roman colony of Palestine 2000 years ago. God shared Himself with mankind, bridging the gap that sin's rebellion had caused. Thus, every believer in Jesus Christ can also share in bridging the gap between man and God and between man and his fellow man. Each member of His church becomes a brother to all the others, and not only to those who are members of the church, but also to all mankind. Thus, redemptive love touches all humanity.

The motive of Christian fellowship is not selfish gain, ego-satisfaction, or worldly one-upmanship; it is the agape-love exemplified in the life of Jesus.

¹White, Patriarchs and Prophets, pp. 534, 535.

Grasping the true meaning of that love is difficult. Intellectually understood, it becomes merely one more moral code among a host of others. Only when it is expressed in action, paralleling the action of God in physically incarnating His Son on this earth, can it be truly understood.

Verbal and Nonverbal Expressions of Christian Love

In traditional Korean culture, verbal expression is not greatly cultivated, but since the introduction of Christianity in Korea more than fifty years ago, verbal Christian expressions of love and kindness are more evident.

The majority of respondents to the questionnaire (58.63 percent) rated verbal expressions of fellowship in their churches as fair. Sixty-eight (20.24 percent) rated the expressions as poor, and sixty-six (19.64 percent) said they were good. (See table 3).

TABLE 3

VERBAL EXPRESSIONS OF CHRISTIAN LOVE

Rating	Number	%
Good	66	19.64
Fair	197	58.63
Poor	68	20.24
No Response	5	1.49
Total	336	100.00

Acts of Christian love were rated as fair by 52.68 percent of the respondents and as good by 32.14 percent. Thus eighty-five percent rated verbal expression as fair or good and only 14.88 percent as poor. (See table 4).

TABLE 4
ACTS OF CHRISTIAN LOVE

Rating	Number	%
Good	108	32.14
Fair	177	52.68
Poor	50	14.88
No Response	1	.30
Total	336	100.00

Even with this good response Korean believers need to encourage acts of Christian love in these churches. Many new members report that acts of love and kindness attracted them to Christianity and encouraged them to attend church.

Verbal and Nonverbal Expressions of Christian Greetings

Paul advised early church members to "greet one another with a holy kiss" (1 Cor 16:20, 2 Cor 13:12, 1 Thess 5:26, 1 Pet 5:14). This advice must be reinterpreted in the cultural setting of a Korean church, since Korean culture forbids oral contact, especially between the sexes, in public. The writer has therefore interpreted "kiss" to mean any form of close physical contact, such as a handshake or embrace.

In response to a question concerning the warmth and friendliness of greetings in the churches, 112 respondents (33.33 percent) thought that the quality of the greetings in their church was good. But the largest group 48.51 percent, thought that the quality of greeting was only fair, and 17.54 percent thought they were poor.

(See table 5).¹

TABLE 5

VERBAL EXPRESSIONS OF CHRISTIAN GREETINGS

Rating	Number	%
Good	112	33.33
Fair	163	48.51
Poor	59	17.54
No Response	2	.60
Total	336	100.00

The results reported in table 3 were disappointing in the light of the fact that many of the members who do not regularly attend Sabbath services indicated the lack of warm Christian greetings as a reason.

Another explanation for the lack of verbal Christian greetings is that many Korean Seventh-day Adventist immigrants of poor origin have been overwhelmed by American materialism. Recent immigrants are disappointed not to find the kind of warmth and friendliness they knew in their churches in Korea. Instead, they find people so concerned with their business or work that they have no time for fellowship or acts of Christian kindness. Church leaders reported that members frequently abuse each other verbally in church meetings which continue for hours without accomplishing the business at hand. Argument seems to be the major means of communication.¹ Another contributing factor is that members are often emotionally and physically drained trying

¹Interviews with church pastors, leaders, youth groups, and several members by the author in seven churches.

trying to cope with life in a foreign land that they seek only to be reinforced by acts of Christian love and not to reinforce others.

There was the kiss (Acts 20:37) and the handclasp (Gal 2:9). Touching is an expression of affection or love in Western cultures. Koreans traditionally shun such expressions, preferring a formal bow to greet one another. However, most immigrant Koreans have adopted American customs and now show their friendship and fellowship with other Christians by shaking hands or embracing one another. Public kissing, especially between the sexes, is still unacceptable, but a warm handshake or a friendly squeeze of the shoulder is common.

According to the members surveyed, only twenty-nine (8.63 percent) felt that nonverbal expressions of fellowship were poor. The vast majority (89 percent) felt that nonverbal expression of Christian love in the church was fair or good. (See table 6).

TABLE 6

NONVERBAL EXPRESSIONS OF GREETINGS
(e.g., HANDSHAKING)

Rating	Number	%
Good	139	8.63
Fair	162	48.21
Poor	29	8.63
No Response	6	1.79
Total	336	100.00

The Need for Koinonia through Church Meetings and Fellowship

Any meeting of God's people should contribute to the formation of a spiritual family. The "family of God" results from the practice

of true koinonia. As Philip Anderson says, "Meeting in the church promises new relationships in which life is vased not upon status and prestige, but upon love for one another."¹

According to Genesis, God is not satisfied that man should be alone (Gen 2:18). This suggests that fellowship is a basic ingredient of human life. Even church members are not immune to the relationship-destroying effects of lonely individuality. Members who do not attend church meetings lose the social and spiritual benefits of sharing both the fellowship and burdens of their fellow members.

The questionnaire used in this study contained five questions regarding church meetings.

Level of Christian Joy at Meetings

Perhaps the most surprising response to the questionnaire was to the question concerning the level of joy and happiness felt in meetings. Many members responded that they enjoyed the various meetings of the church and were very happy to attend. One hundred thirty-six (40.49 percent) of the respondents rated their experience of Christian joy at church as "good." One hundred sixty-five (49.11 percent) thought that the level of joy was only "fair," and nearly 10 percent thought it was poor. This means that over 90 percent of the respondents had no strong negative feelings about church meetings. (See table 7).

In addition to sensing an atmosphere of Christian joy in meetings, most Koreans understand the importance of attending church meet-

¹P. Anderson, Church Meetings that Matter (Philadelphia : United Church Press, 1967), p. 8.

TABLE 7
LEVEL OF CHRISTIAN JOY AT MEETINGS

Rating	Number	%
Good	136	40.48
Fair	165	49.11
Poor	32	9.52
No Response	3	.39
Total	336	100.00

meetings as evidenced in table 6. One hundred eight members (32.14 percent) felt church attendance was good and one hundred fifty-four (45.83 percent) said it was fair. Seventy-three (21.73 percent), however, said attendance was poor. (See table 8).

TABLE 8
REGULAR ATTENDANCE AT MEETINGS

Rating	Number	%
Good	108	32.14
Fair	154	45.83
Poor	73	21.73
No Response	1	.30
Total	336	100.00

Many pastors believe that church attendance is a barometer of the desire for fellowship every Christian should have. Unfortunately, many Christians are too involved in personal secular activities to meet for Christian fellowship and worship. In some instances, members may be bored by sermons or discouraged by fellow members. Many Koreans who

have immigrated to the United States find it difficult to attend regularly because of distance, transportation, or other reasons. Members' occupations or professions sometimes hinder regular church attendance. Medical and health-related professionals must sometimes work on Sabbath. Others claim they are too tired by the week-end to attend church.

A larger percentage of new members attend church regularly than do members of long standing. They come not only for religious reasons but also for social ones. Some expect to hear political, social, and economic news, or benefit materially by obtaining employment, for instance.

Some Korean Adventists in the United States have become reasonably affluent. Regrettably, this has caused them to lose interest in spiritual matters. Members whose income ranges between \$16,000 and \$20,000 annually are generally not faithful in church attendance. Those with annual incomes exceeding \$20,000 are the most faithful in attendance. This could be attributed to the greater flexibility of their professions or business operations. (See underlined table 9).

None of the churches surveyed conduct mid-week prayer meetings. All of the churches are located in inner city areas; members express fears of attending evening meetings in these urban areas. Others lack the desire to attend.

Participation in the Lord's Supper

In the New Testament times the koinonia of the communion service was very important. While not practiced as frequently today as in the early church, the continued importance of this fellowship is not to be overlooked.

TABLE 9

THE RATES OF ATTENDANCE AT MEETINGS
AND INCOME RANGES

Yearly Income Rates	Attendance at Meetings		
	Good %	Fair %	Poor %
Unemployed	45.24	39.29	14.29
Less than \$8,000	37.62	39.60	22.77
\$8,000-12,000	31.73	46.15	22.12
\$12,000-16,000	18.37	59.18	22.45
\$16,000-20,000	19.05	33.33	47.62
More than \$20,000	37.29	53.57	7.14

This ordinance includes vertical koinonia, the relationship between Christ and His followers.

Members were asked the question, "Do you partake regularly in the communion service when it is held in your church?" ninety-four members (27.98 percent) responded in the affirmative. One hundred fifty-eight members (47 percent) considered their attendance at this service to be "fair." Seventy-seven (22.92) felt their attendance was poor. (See table 10).

Participation in the ordinance of foot washing in the United States in the winter is greater than it is in Korea because churches here are heated, the water is warm, women do not remove their stockings, and buildings are designed so that members cannot leave without attracting attention.

Koinonia through Eating Together

Fellowship through the sharing of food is Biblical and is common in Korea. One result of westernization of Koreans has been the

TABLE 10
PARTICIPATION IN THE LORD'S SUPPER

Rating	Number	%
Good	94	27.98
Fair	158	47.02
Poor	77	22.92
No Response	7	2.08
Total	336	100.00

discontinuation of the Korean form of this type of fellowship. It has been replaced by the American practice of potluck fellowship dinners which are held about once a month. Some members expressed concern about the competitiveness of some women in preparing elaborate food. Some churches which rent their facilities to the Korean congregations have requested that some Korean foods with strange and potent aromas not be prepared in their buildings.

The questionnaire asked how many times members shared food together, including both church meals and meals in private homes. Ninety-four (27.98 percent) reported sharing meals together at least once per week (good). One hundred eighty-two (54.17 percent) once or twice per month (fair). Fifty-seven members shared meals together less than once per month (poor) and claimed they were too busy. (See table 11).

Quality of Christian Dialogue between Members

The Apostle Paul admonishes believers to "exhort one another every day" (Heb 3:13). Christians need mutual encouragement through

TABLE 11

MEMBERS SHARING MEALS TOGETHER

Rating	Number	%
Good (once per week or more)	94	27.98
Fair (once or twice per month)	182	54.17
Poor (less than once per month)	57	16.96
No Response	3	.89
Total	336	100.00

Christian fellowship. Christian dialogue is not only common talk, but the total communication process between Christians. In large churches in the United States there is little dialogue among members before or after church services, except in the case of close friends and families. Korean churches in the United States are smaller, and there is considerable dialogue. However, many members report that people talk too much, both in and out of church. Sabbath conversations include secular matters. Christian dialogue may involve secular matters on days other than the Sabbath because Christianity involves all aspects of the individual's life. Twenty percent (sixty-nine) felt that the quality of Christian dialogue in their churches was good. Forty-seven percent (one hundred sixty) felt it was "fair," but nearly thirty-one percent (one hundred, four) said the quality was poor. (See table 12). These responses reveal a lack of good quality Christian dialogue in these Korean churches.

Koinonia through Material Sharing and Contribution

Material Sharing. Man requires material things to survive.

TABLE 12
THE QUALITY OF CHRISTIAN DIALOGUE

Rating	Number	%
Good	69	20.54
Fair	160	47.62
Poor	104	30.95
No Response	3	.89
Total	336	100.00

The plan of koinonia through the sharing of material things focuses attention on spiritual concerns and away from selfish interests.

Korean Adventists in the United States feel compelled to take on too many work responsibilities to maintain a standard of living like that of those around them. This promotes self interest and discourages material sharing with one another. In response to the question concerning material sharing with other members, only forty-two (13.1 percent) surveyed reported the degree of sharing of material things as good. One hundred fifty-eight (47.02 percent) felt it was fair, and one hundred thirty-one (38.99) percent) indicated it was poor. (See table 13).

Only about one-third of the people surveyed were employed. Some were receiving public assistance. Others were housewives. Many of these had few material possessions to share. Approximately 76 percent of those surveyed are members of family units with annual incomes of \$8,000-\$12,000. These people are faithful tithers, but many feel

they can do little to help each other.¹

TABLE 13
MATERIAL SHARING AMONG MEMBERS

Rating	Number	%
Good	42	13.10
Fair	158	47.02
Poor	131	38.99
No Response	3	.89
Total	336	100.00

Giving Offerings. Thirty-eight (11.31 percent) of the members interviewed reported the giving of offerings as poor. One hundred, seventy-two (51.11 percent) thought their giving patterns were fair, while one hundred, twenty-four (36.9 percent) regarded them as good. (See table 14). Those with incomes of \$16,000-\$20,000 per year were earlier reported as having poor church attendance. This group is also characterized by the lack of offerings. Nearly 10 percent of this income group reported their giving as good, while 38 percent classed it as poor.²

Open-Ended Questions and Random Selections

Following the twelve questions that respondents answered by using a three-point rating scale, members were asked to respond to two questions in their own words.

¹See appendix 2, p. 94.

²See appendix 2, p. 86, no. 14.

TABLE 14.
PARTICIPATION IN GIVING OFFERINGS

Rating	Number	%
Good	124	36.90
Fair	172	51.11
Poor	38	11.31
No Response	2	.60
Total	336	100.00

Impressions of Christian Fellowship. The first question asked respondents to state their impression and opinions concerning the presence or lack of presence of Christian warmth and fellowship in their congregations. One hundred seventy-three responded to this question. A random sampling of nine of these responses is presented here without commentary.¹

1. "Koinonia with Jesus is of prime importance, if you are the true people of God, i.e., united with the Lord. We also need some organization for more effective opportunities for Christian fellowship, and there is a fine atmosphere of koinonia in our church but we need to promote it much more."

2. Number 111. "Koinonia is generally fair in our church but people need to be dedicated in service firstly to God and then to other people. A well-balanced Christian life means a good relationship with God and with one's fellow man."

¹See appendix 3, p. 99, Random table.

3. Number 035. "In the cases of only a few people their personal spiritual life seems to make no progress, but as a group the members seem to be trying to have fellowship."

4. Number 108. "The atmosphere of fellowship in our church is now not so noticeable as was the case before, because we now have a much larger congregation."

5. Number 074. "The church pastor is so politically-minded that we need to transfer him to another place to restore better communication among the church members."

6. Number 141. "We do not have enough of the koinonia atmosphere in the church, i.e., love, warmth, and Christian fellowship. Holy people should understand fully with an open mind what is meant by true fellowship and they should be humble people, never praising themselves or becoming proud."

7. Number 062. "There is no love for one another in the church today. The most important thing is for every believer to know the ways of fellowship and to take the time to be with people and to be aware of this problem."

8. Number 064. "I understand that it is very important in Christian fellowship to exchange material things--clothes, etc., so I try to take time to fellowship with people. We need something like church papers for exchanging opinions about meetings and social activities. . . Make your life schedule effective for Christian life."

9. Number 163. "Christian love is gradually cooling down. People must endeavor to express their love more and practice being thankful in actual life. Let us try therefore to have a close relation in faith because we need this if God's work is going to be done successfully."

Most of the members, especially those who are not long-time residents of the United States, enjoy their ethnic group. They like to worship together, especially those who are not fluent in English. Many feel discriminated against and look forward to the Sabbath as a day when they can meet together in a common bond for mutual support.

Pastors and church leaders are concerned about the spiritual condition of their members. Truly converted members build a church which promotes fellowship with Christ and with each other. Most Korean church members seem to really desire better Christian fellowship.

Suggestion Concerning Christian Fellowship. In response to the question, surveyed participants made many suggestions concerning Christian fellowship. Several suggestions for improving fellowship were repeated by many respondents. They included "make God first," "meet together frequently," "love one another," "need a born-again experience," "eat together often," and "exercise tolerance for new believers." Other popular responses were "avoid competition," "practice humility," "do not limit association to one's family," "take time to dialogue," "attend meetings regularly," "be impartial," "good leadership is essential," and "preaching is important."

Less frequently mentioned suggestions included "patience among brethren," "Bible-centered fellowship," "avoid prejudice," "pray for one another," "be neighborly," "share material blessing," "express love," "take time for fellowship," and "don't let money be a motivating factor in fellowship."

Following the administration of the questionnaire, the author conducted group discussions and interviews with the pastors, leaders,

and selected laymen in each of the seven churches visited. There was general consensus that all of the churches needed to develop a greater sense of unity in response to the division and dissention present.

Members reported feelings of loneliness and isolation and desired more intimate fellowship with other believers. All expressed the need for Christian dialogue, kindness, and love.

CHAPTER III

CONCLUSIONS AND RECOMMENDATIONS

Christian fellowship, especially New Testament koinonia, is based on Biblical standards. New Testament koinonia includes a right relationship with God and one's neighbors. The basic element of koinonia in the New Testament is agape love for one another in Christ. This fellowship experience is a barometer of Christian experience.

All of the pressures of modern society such as urbanization, mechanization, and institutionalization influence the church. Most large churches are not people oriented. Church members need real koinonia fellowship in all its aspects and implications. Because this proper fellowship is lacking in the church today, there is little warmth, strong individualism, loneliness, antagonism, and division.

Korean churches in the United States are small in membership, a situation which is more conducive to fellowship. The findings of this study picture a group of churches experiencing various aspects of koinonia in varying degrees. Aspects of koinonia experienced in these churches are nonverbal expressions (acts) of Christian love, verbal and nonverbal expressions of Christian greeting, the level of Christian joy present at meetings, the sharing of meals among members, and sharing of material benefits through the giving of offerings to the church.

There are three aspects of koinonia in which the churches must be regarded as only fairly successful. Korean culture which discourages verbal expressions of Christian love probably accounts for the "fair" rating of this area. Regular attendance at meetings was reported as fair, at least in part, because as Korean members become more affluent they attend church less regularly. Other contributing factors include the location of churches and the difficulty of elderly members in attending services. A third aspect rated as fair was participation in the Lord's Supper. Contributing factors include a lack of understanding of the importance of that ordinance and the length of communion services.

Two aspects of koinonia appear weak in the Korean churches. There is a lack of sharing material blessings among members. A possible reason for this may be the economic condition of many Korean members.¹ The other weakness is the lack of quality Christian dialogue. Intense Korean family relationships have produced a number of inter-family conflicts among immigrant members. Many families have one or more ordained ministers and numerous other capable workers.

Members must also be educated in the importance and significance of the communion service. Provision needs to be made for the care of small children during the service, and pastors must be cognizant of the length of the service which may tire people to the point that they leave after the sermon. Conflicts have resulted as families clash over the appointment of pastors when there are several in a single congregation. The results can be disastrous, as in Atlanta,

¹Another reason may be indicated by a response heard from several of the church members: "I do not know how to share."

Georgia, where³ the church split over the selection of a pastor and where there are now two churches, one in the Georgia-Cumberland Conference and the other in the South Atlantic Conference.

Despite Korean cultural injunction against verbal expressions of almost any type, Korean Adventist churches in the United States should promote this aspect of koinonia through pastoral training of members to have speaking roles in church services, to participate in Sabbath school discussions, to visit fellow members, and to orient new members. Pastors and church leaders must also educate members as to the importance of regular church attendance. Since several reasons for the lack of good church attendance relate to the urban locations of churches, consideration must be given to relocating to more acceptable areas such as rural or fringe suburban areas.

Korean churches could help improve the situation regarding material sharing among members by organizing a type of mutual aid society. Members who are affluent enough and willing to assist fellow believers often do not know who needs help or how to give it. For sharing with the community, the Dorcas Society needs to be strengthened.

Finally, to improve the serious condition of the lack of quality Christian dialogue which results primarily from interfamily conflicts in the churches, congregations must be sure to distribute church offices fairly and evenly among all family units so none can feel left out. This would at least present the opportunity for dialogue and cooperation in church council and board meetings. In addition to providing equal opportunities for service and cooperation, members must be led to a better relationship with Christ. A genuine conversion

experience will enable members to have a better fellowship through Christian dialogue.

APPENDIX 1

QUESTIONNAIRE AND SUPPLEMENTAL EXPLANATION

질문지에 대한 일반적 안내와 설명

우리 주님의 은혜가 모든 제림성도들에게 더욱 풍성하길 바랍니다.
저는 앤드루스 대학에서 신학을 하면서 학위와 졸업요건으로 연구과제를
"신약의 친교생활" (KOINONIA IN THE NEW TESTAMENT)이란 신학적
이론과, 이이론에 뒷받침하는 실제적 교회 친교생활의 분위기를 알고저 하여
이러 형제 자매들에게 간단한 질문지를 분배하오니 수고스리우나 협력해
주시기 바랍니다.

단 이질문은 북미지역내의 개교회 친교분위기를 통계조사하는
것이 아니고 선택된 교회들 전체의 분위기를 알고저 하는 것이므로 요즘, 평소에
느끼시는 대로 솔직하게 응답해 주시기 바라오며 감사합니다.

1978년 6월

앤드루스 대학교

제침일 안식일 예수 제림교 세미나리
교재 신현철 배상

GENERAL INFORMATION AND EXPLANATION OF THE QUESTIONNAIRE

May the grace of our Lord ever more abound to all the Advent believers. As I pursue my doctoral studies at Andrews University one graduation requirement is a research project, and I have chosen the subject, "Koinonia in the New Testament." As support for this theological theological study, I need your honest cooperation that I may know the actual state of the quality of church fellowship in your church, as you answer the items in the questionnaire.

Please feel free to answer the stated questions frankly just as you perceive the situation. The purpose of this survey is not the evaluation of any particular church as such, but rather the determination of the general condition of certain selected Korean churches in the North American Division, evaluated collectively.

Hyun Chul Shin

S.D.A. Theological Seminary

Andrews University

June 1979

고지 신원정 부장

제철의 안수영 교수께 리고 써미 나리

안드루스 부장고

1978년 6월 9일

안드루스 부장님

안드루스 부장님 그립고 응답하드록 부탁드리용고, 또 이의를 도와주신에
안드루스 부장의 장제장을 기를 양고 저 하든 것이오니 마음의 부담없이
이 장제장의 불계장을 계별적인 고적 단어가 아니고, 불미적년의
수고와 열렬을 진심으로 부탁드립니다.

불의계를 연구로 계별적 학과 이 상공계를 부탁하오나 하오신 응어라도
상학적인 이론에 된바작은 현제 우리 학인고적들의 신제적 성도고 제의
제가 어떤 학의 연구 과제로서 "신앙의 최고 사랑" (koinonia) 의
위도와 은혜를 특별히 주시기를 기원합니다.

학사미 상의 응원으로 양공을 구원하는 일에 수고하시어 우리 주님께사
하나님의 마지막 복을 사임을 마쳐서라고 불렀우르도 기도

제철의 안수영 교수께 리고 써미 나리

안드루스 부장님

Dear Pastor _____

_____ SDA Korean Church

May the grace and comfort of our Lord be with you, as you ask the Power of the Holy Spirit through earnest prayer day and night, to save perishing souls and strive to finish the task which God has committed to us.

At this time I am doing research for my degree, on the subject, "Koinonia in the New Testament," and as support for this theoretical theological study, I need to know the present state of the quality of church fellowship in our Korean churches. Though you are very busy, I appreciate your effort and cooperation in helping with the questionnaire used in this survey.

The purpose of this survey is not the evaluation of any particular church as such, but rather the determination of the general condition of certain selected Korean churches in the North American Division, evaluated collectively. You can without any fear or hesitation let your members answer this questionnaire. I thank you for your cooperation.

Hyun Chul Shin

SDA Theological Seminary

Andrews University

June 1979

9. 각종 교회 공중 집회, 안식일 예배, 기도회, 사무, 또는 사교적 회집에 규칙적으로 잘 참여하고 있는지의 여부.
10. 각종 모임은 그 분위기에 그리스도인의 구원과 거룩한 기쁨이 있는 교제의 분위기.
11. 교회 생활을 통해 각종 헌금에 잘 참여 하는지 또는 인색한지에 대한 것. (선교
가제, 교회 경리등)
12. 귀 교회에 일반적으로 정다운 그리스도인 사랑의 교제가 있는지 없는지
그리고 평소에 성도의 교제에 관해 느낌과 의견이 있으시면 간단히
기록해 주십시오.
13. 성도의 교제 (Koinonia - 이상 여러 가지 항목을 내포한) 에 도움이 되는
말씀들과 또는 교제에 방해가 되는 원인들이 있으면 역시 간단히
기록해 주십시오.

성문에 대한 보통 설명

1. 교회 생활에서 그리스도인 사랑이 상호간에 언어적 즉 여러가지 말로써 잘 표현되고 있는가.
2. 성도들의 교제에 있어서 참으로 온유와 겸손을 겸한 친절한 사랑의 성행동을 나타내고 있다.
3. 교회 생활에서 서로 때때로 잘못하고 정다운 인사의 말 허물없는 대화가 있다.
4. 신도들이 인사할 때 때때로 반가운 표현과 더불어 악수, 포옹, 어깨를 두들기는 것 등도 다 각적인 인사의 행동과 표현이 있다.
5. 교인들은 얼마나 자주 서로 음식을 나눠 먹는지, 초빙, 파들라, 파아티 등 교인들 음식을 나누는는는는 경험의 유무. 주일회 이상 중음, 쉐, 2회 보통, 그리하는 부족함
6. 교인들은 성만찬 친교 예식에 잘 참여 하는지 혹은 어떤 이유로 잘 참석 하지 않는지. 정신적인 것의 필요를 표현하시오
7. 성도들은 서로 허물 없이 마음을 열고 대화하는 분위기인지의 여부. 개인적 또는
8. 교인들은 빈부름을 따분하고 물질적 서로 후회하게 나누는 분위기의 여부.

SUPPLEMENTARY EXPLANATIONS GIVEN ORALLY
IN CONNECTION WITH THE QUESTIONNAIRE

The following is the gist of the oral explanations which accompanied the administration of the questionnaire by way of supplementation, and which must be taken into account in interpreting the answers received.

1. Indicate whether in your church life Christian love is well expressed by the members to each other.

2. Indicate whether in the fellowship of the saints (church members) there is truly being manifested kindness, courtesy, humility, and loving actions.

3. Indicate whether in the life of the church the members greet each other in a warm and friendly way without restraint.

4. Indicate whether when the believers greet each other, they do so with expressions of friendship in nonverbal forms of greeting, such as the handshake, embracing, or putting an arm on the other's shoulder.

5. Indicate how often the members share the experience of eating together, for example, by partaking in church potlucks, inviting each other home, and parties. If more than once a week, indicate "good"; once or twice a month "fair"; if less, "poor."

6. Indicate whether the church members regularly participate in the Lord's Supper, or whether for some reason they do not regularly participate--that is, indicate your own attitude in respect to this ordinance.

7. Indicate whether there is an atmosphere (at church business meetings, outside activities, etc.) in which the saints without re-

strait can open their hearts and converse with each other in genuine friendship--of course keeping in mind what is appropriate for Sabbath conversation.

8. Indicate whether there is an atmosphere of material sharing by members with each other, making no distinction between rich and poor, giving generously as there is need. What is the situation in the church, and what is your own practice?

9. Indicate whether you regularly attend all the meetings of the church--public meetings, Sabbath worship, prayer meeting, business meetings, and church socials.

10. Indicate whether there is an atmosphere of joyous fellowship in which the holy joy of Christian salvation and holy happiness is expressed in the meetings of the church.

11. This question concerns whether the level of the giving of offerings of the various kinds is as generous as possible.

12, 13. The respondents are requested to write any comments or suggestions they may have to offer, as indicated in the questions.

고 회 친 고 생 활 에 관 한 설 문

응답자 자신에 대한 소 계 (참고 : 해당 하는 번호를 속에 기입해 주세요)

- | | | | |
|--------------|---------------------|-------|--------------------------|
| 1. 성별 | 1. 남 | 2. 여 | <input type="checkbox"/> |
| 2. 연령 | 1. 15세 | — 20세 | <input type="checkbox"/> |
| | 2. 27세 | — 30세 | |
| | 3. 37세 | — 40세 | |
| | 4. 47세 | — 50세 | |
| | 5. 57세 | — 60세 | |
| | 6. 67세 | 이상 | |
| 3. 교육 | 1. 국민학교 | | <input type="checkbox"/> |
| | 2. 중학교 | | |
| | 3. 고등학교 | | |
| | 4. 대학 혹은 그 이상 | | |
| 4. 신앙연령(침례후) | 1. 5년 이하 | | <input type="checkbox"/> |
| | 2. 6 - 10년 | | |
| | 3. 11 - 15년 | | |
| | 4. 16 - 20년 | | |
| | 5. 21년 이상 | | |
| 5. 직업 | 1. 개인사업 | | <input type="checkbox"/> |
| | 2. 고용 임금 생활 | | |
| | 3. 무직 | | |
| 6. 수입 (연수입) | 1. 8,000불 이하 | | <input type="checkbox"/> |
| | 2. 8천불 - 12,000불 | | |
| | 3. 12,000 - 16,000불 | | |
| | 4. 16,000 - 20,000불 | | |
| | 5. 2만불 이상 | | |

Information About Yourself

(please write number in the box)

- | | | |
|-------------------------------|---|--------------------------|
| 1. Sex | 1 male
2 female | <input type="checkbox"/> |
| 2. Age | 1 15-20
2 21-30
3 31-40
4 41-50
5 51-60
6 over 61 years old | <input type="checkbox"/> |
| 3. Education | 1 Elementary
2 Junior or Middleschool
3 Academy or High school
4 College or Above | <input type="checkbox"/> |
| 4. No. of years since baptism | 1 less than 5 years
2 6-10
3 11-15
4 16-20
5 over 21 years | <input type="checkbox"/> |
| 5. Occupation | 1 Individual, personal business
2 Employed by another person or organization
3 unemployed | <input type="checkbox"/> |
| 6. Personal income (yearly) | 1 Less than \$8,000
2 \$8,000 - 12,000
3 \$12,000 - 16,000
4 \$16,000 - 20,000
5 More than \$20,000 | <input type="checkbox"/> |

교회 친교 분위기에 관한 설문

(참고: 좋은 상태 3 보통 2 부족하면 1에 0표 하세요)

<u>항목</u>	<u>부족함</u>	<u>보통</u>	<u>좋은</u>
7. 그리스도인 사랑(언어적)을 나타내고 있다.	1	2	3
8. 서로 친절한 행동을 나타내고 있다.	1	2	3
9. 따뜻하고 정다운 인사의 말을 한다.	1	2	3
10. 인사할 때 반가운 행동의 표현(악수등)이 있다.	1	2	3
11. 교인들은 자주 함께 음식을 먹는다.	1	2	3
12. 교인들이 성찬식에 참여 한다.	1	2	3
13. 교인들 서로에 그리스도인 대륙가 있다.	1	2	3
14. 서로 물질을 후하게 나눈다.	1	2	3
15. 교회 집회에 규칙적으로 참여 한다.	1	2	3
16. 교우들의 모임은 기쁘고 즐거운 분위기다.	1	2	3
17. 모든 교인들이 헌금에 참여 한다.	1	2	3

교회 생활을 통해 조금한 사랑과 정다운 성도의 교제가 있는지, 또는 없는지, 평소에 느낌과 의견을 간단히 기록해 주십시오.

혹 그리스도인 친교에 관해 좋은 제안의 말씀이 있으시면 간단히 기록해 주십시오 (성도의 참 교제, 방법, 불목의 원인, 참된 사랑의 길, 하나님과의 관계, 인간 관계등).

This Questionnaire seeks to Evaluate the Atmosphere of Fellowship in Your Church with respect to:

	poor	fair	good
7. The verbal expression of Christian love.	1	2	3
8. The expression of acts of kindness to one another.	1	2	3
9. Members verbally greeting one another in a warm and friendly way.	1	2	3
10. The expression of friendship in none-verbal forms of greeting--e.g. handshaking.	1	2	3
11. Members eating together from time to time	1	2	3
12. Participation in the Lord's Supper.	1	2	3
13. The quality of Christian dialogue between members.	1	2	3
14. The material sharing of members with one another.	1	2	3
15. Regular attendance at the meeting of the congregation.	1	2	3
16. The level of joy and happiness expressed at the meetings of the congregation.	1	2	3
17. The members' participation in the giving of offerings.	1	2	3

Please comment below, giving your impressions and opinions concerning the presence or lack of presence of Christian warmth and fellowship in your congregation:

If you have any suggestions concerning Christian fellowship, please write them here.

APPENDIX 2

COMPUTERING DATA ANALYSIS

TOTAL SAMPLE
N: 336

	0		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.	2	.60	169	50.30	163	48.51	1	.30	1	.30				
2.			17	5.06	67	19.94	125	37.20	74	22.02	26	7.74	27	8.0
3.			28	8.33	19	5.65	84	25.00	205	61.01				
4.	4	1.19	55	16.37	34	10.12	54	16.07	74	22.02	115	34.23		
5.	2	.60	31	9.23	218	64.88	84	25.00	1	.30				
6.	33	9.82	101	30.06	104	30.95	49	14.58	21	6.25	28	8.33		
7.	5	1.49	68	20.24	197	58.63	66	19.64						
8.	1	.30	50	14.88	177	52.68	108	32.14						
9.	2	.60	59	17.56	163	48.51	112	33.33						
10.	6	1.79	29	8.63	162	48.21	139	41.37						
11.	3	.89	57	16.96	182	54.17	94	27.98						
12.	7	2.08	77	22.92	158	47.02	94	27.98						
13.	3	.89	104	30.95	160	47.62	69	20.54						
14.	3	.89	131	38.99	158	47.02	44	13.10						
15.	1	.30	73	21.73	154	45.83	108	32.14						
16.	3	.89	32	9.52	165	49.11	136	40.48						
17.	2	.60	38	11.31	172	51.19	124	36.90						

MALE
N: 169

	0		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.			169	100.00										
2.			5	2.96	24	14.20	71	42.01	50	29.59	11	6.51	8	4.73
3.			2	1.18	4	2.37	38	22.49	125	73.96				
4.	2	1.18	21	12.43	13	7.69	32	18.93	38	22.49	63	37.28		
5.	1	.59	28	16.57	126	74.56	13	7.69	1	.59				
6.	8	4.73	30	17.75	65	38.46	34	20.12	10	5.92	22	13.02		
7.	2	1.18	40	23.67	97	57.40	30	17.75						
8.			31	18.34	89	52.66	49	28.99						
9.			41	24.26	73	43.20	55	32.54						
10.	1	.59	15	8.88	77	45.56	76	44.97						
11.			34	20.12	93	55.03	42	24.85						
12.	2	1.18	36	21.30	81	47.93	50	29.59						
13.	1	.59	44	26.04	86	50.89	38	22.49						
14.	1	.59	70	41.42	81	47.93	17	10.06						
15.			32	18.93	88	52.07	49	28.99						
16.	2	1.18	20	11.83	90	53.25	57	33.73						
17.			20	11.83	87	51.48	62	36.69						

FEMALE
N: 163

	0		1		2	
	N	%	N	%	N	%
1.					163	100.00
2.			12	7.36	43	26.38
3.			26	15.95	15	9.20
4.	2	1.23	34	20.86	21	12.88
5.	1	.61	3	1.84	89	54.60
6.	25	15.34	69	42.33	39	23.93
7.	3	1.84	28	17.18	96	58.90
8.	1	.61	18	11.04	86	52.76
9.	2	1.23	18	11.04	87	53.37
10.	5	3.07	13	7.98	82	50.31
11.	3	1.84	21	12.88	87	53.37
12.	5	3.07	41	25.15	74	45.40
13.	2	1.23	58	35.58	72	44.17
14.	2	1.23	58	35.58	76	46.63
15.	1	.61	38	23.31	66	40.49
16.	1	.61	12	7.36	72	44.17
17.	2	1.23	17	10.43	83	50.92

3		4		5		6	
N	%	N	%	N	%	N	%
52	31.90	23	14.11	15	9.20	18	11.04
44	26.99	78	47.85				
21	12.88	36	22.09	49	30.06		
70	42.94						
14	8.59	11	6.75	5	3.07		
36	22.09						
58	35.58						
56	34.36						
63	38.65						
52	31.90						
43	26.38						
31	19.02						
27	16.56						
58	35.58						
78	47.85						
61	37.42						

AGE 15 TO 20 YEARS.

N: 17

	0		1		2	
	N	%	N	%	N	%
1.			5	29.41	12	70.59
2.			17	100.00		
3.					4	23.53
4.	1	5.88	7	41.18	4	23.53
5.	1	5.88			5	29.41
6.	6	35.29	10	58.82	1	5.88
7.	1	5.88	2	11.76	11	64.71
8.	1	5.88	1	5.88	7	41.18
9.			3	17.65	5	29.41
10.			1	5.88	7	41.18
11.			3	17.65	7	41.18
12.			4	23.53	7	41.18
13.	2	11.76	4	23.53	7	41.18
14.	1	5.88	5	29.41	6	35.29
15.			2	11.76	9	52.94
16.			3	17.65	7	41.18
17.			2	11.76	7	41.18

3		4		5		6	
N	%	N	%	N	%	N	%

10	58.82	3	17.65				
2	11.76	3	17.65				
11	64.71						

3	17.65
8	47.06
9	52.94
9	52.94
7	41.18
6	35.29
4	23.53
5	29.41
6	35.29
7	41.18
8	47.06

AGE 21 TO 30 YEARS.

N: 67

	0		1		2	
	N	%	N	%	N	%
1.			24	35.82	43	64.18
2.					67	100.00
3.			1	1.49	1	1.49
4.			24	35.82	15	22.39
5.	1	1.49	1	1.49	50	74.63
6.	5	7.46	26	38.81	25	37.31
7.	1	1.49	14	20.90	41	61.19
8.			11	16.42	36	53.73
9.			9	13.43	35	52.24
10.	2	2.99	7	10.45	34	50.75
11.			12	17.91	36	53.73
12.			20	29.85	34	50.75
13.			23	34.33	34	50.75
14.			27	40.30	37	55.22
15.			17	25.37	33	49.25
16.			6	8.96	37	55.22
17.			7	10.45	38	56.72

3		4		5		6	
N	%	N	%	N	%	N	%
17	25.37	48	71.64				
18	26.87	5	7.46	5	7.46		
14	20.90	1	1.49				
7	10.45	4	5.97				
11	16.42						
20	29.85						
23	34.33						
24	35.82						
19	28.36						
13	19.40						
10	14.93						
3	4.48						
17	25.37						
24	35.82						
22	32.84						

AGE 31 TO 40 YEARS
 N: 125

	0		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.	1	.80	71	56.80	52	41.60			1	.80				
2.							125	100.00						
3.					1	.80	34	27.20	90	72.00				
4.			13	10.40	12	9.60	30	24.00	44	35.20	26	20.80		
5.			17	13.60	90	72.00	18	14.40						
6.	7	5.60	22	17.60	41	32.80	25	20.00	12	9.60	18	14.40		
7.	1	.80	24	19.20	79	63.20	21	16.80						
8.			21	16.80	69	55.20	35	28.00						
9.	1	.80	24	19.20	65	52.00	35	28.00						
10.	1	.80	15	12.00	62	49.60	47	37.60						
11.			21	16.80	71	56.80	33	26.40						
12.	2	1.60	26	20.80	69	55.20	28	22.40						
13.			41	32.80	57	45.60	27	21.60						
14.			51	40.80	57	47.20	15	12.00						
15.			31	24.80	62	49.60	32	25.60						
16.	2	1.60	13	10.40	66	52.80	44	35.20						
17.			17	13.60	67	53.60	41	32.80						

AGE 41 TO 50 YEARS.

N: 74

	0		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.	1	1.35	50	67.57	23	31.08								
2.									74	100.00				
3.			3	4.05	3	4.05	13	17.57	55	74.32				
4.	1	1.35	7	9.46			3	4.05	18	24.32	45	60.81		
5.			8	10.81	58	78.38	8	10.81						
6.	4	5.41	14	18.92	25	33.78	16	21.62	5	6.76	10	13.51		
7.			18	24.32	39	52.70	17	22.97						
8.			11	14.86	39	52.70	24	32.43						
9.	1	1.35	15	20.27	32	43.24	26	35.14						
10.	2	2.70	6	8.11	32	43.24	34	45.95						
11.	1	1.35	12	16.22	44	59.46	17	22.97						
12.	2	2.70	18	24.32	31	41.89	23	31.08						
13.	1	1.35	18	24.32	41	55.41	14	18.92						
14.	1	1.35	28	37.84	34	45.95	11	14.86						
15.	1	1.35	13	17.57	31	41.89	29	39.19						
16.	1	1.35	7	9.46	37	50.00	29	39.19						
17.	1	1.35	8	10.81	39	52.70	26	35.14						

AGE 51 TO 60 YEARS.

N: 26

	N	%	N	%	N	%	N	%	N	%	N	%
	0		1		2		3		4		5	
1.			11	42.31	15	57.69						
2.											26	100.00
3.			10	38.46	8	30.77	5	19.23	3	11.54		
4.	2	7.69	3	11.54	1	3.85			3	11.54	17	65.38
5.			4	15.38	10	38.46	12	46.15				
6.	4	15.38	14	53.85	7	26.92	1	3.85				
7.	1	3.85	7	26.92	12	46.15	6	23.08				
8.			1	3.85	15	57.69	10	38.46				
9.			4	15.38	14	53.85	8	30.77				
10.					14	53.85	12	46.15				
11.			4	15.38	15	57.69	7	26.92				
12.	2	7.69	8	30.77	8	30.77	8	30.77				
13.			11	42.31	9	34.62	6	23.08				
14.			11	42.31	12	46.15	3	11.54				
15.			7	26.92	10	38.46	9	34.62				
16.			2	7.69	12	46.15	12	46.15				
17.			3	11.54	13	50.00	10	38.46				

AGE OVER 61 YEARS.

N: 27

	0		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.			8	29.63	18	66.67	1	3.70						
2.														27 100.00
3.			14	51.85	2	7.41	5	18.52	6	22.22				
4.			1	3.70	2	7.41	1	3.70	1	3.70	22	81.48		
5.			1	3.70	5	18.52	21	77.78						
6.	7	25.93	15	55.56	5	18.52								
7.	1	3.70	3	11.11	15	55.56	8	29.63						
8.			5	18.52	11	40.74	11	40.74						
9.			4	14.81	12	44.44	11	40.74						
10.	1	3.70			13	48.15	13	48.15						
11.	2	7.41	5	18.52	9	33.33	11	40.74						
12.	1	3.70	1	3.70	9	33.33	16	59.26						
13.			7	25.93	12	44.44	8	29.63						
14.	1	3.70	9	33.33	10	37.04	7	25.93						
15.			3	11.11	9	33.33	15	55.56						
16.			1	3.70	6	22.22	20	74.07						
17.	1	3.70	1	3.70	8	29.63	17	62.96						

EDUCATION--ELEMENTARY SCHOOL.

N: 28

	0		1		2	
	N	%	N	%	N	%
1.			2	7.14	26	92.86
2.					1	3.57
3.			28	100.00		
4.	2	7.14	2	7.14	2	7.14
5.					5	17.86
6.	8	28.57	18	64.29	2	7.14
7.	1	3.57	5	17.86	14	50.00
8.			2	7.14	15	53.57
9.	1	3.57	1	3.57	18	64.29
10.	2	7.14			15	53.57
11.	3	10.71	1	3.57	14	50.00
12.	3	10.71	5	17.86	11	39.29
13.	1	3.57	10	35.71	11	39.29
14.	2	7.14	8	28.57	11	39.29
15.	1	3.57	5	17.86	10	35.71
16.	1	3.57			9	32.14
17.	1	3.57	2	7.14	11	39.29

3		4		5		6	
N	%	N	%	N	%	N	%
		3	10.71	10	35.71	14	50.00
		1	3.57	21	75.00		
23	82.14						
8	28.57						
11	39.29						
8	28.57						
11	39.29						
10	35.71						
9	32.14						
6	21.43						
7	25.00						
12	42.86						
18	64.29						
14	50.00						

EDUCATION--JUNOR OR MIDDLESCHHOL.
 N: 19

	0		1		2	
	N	%	N	%	N	%
1.			4	21.05	15	78.95
2.			4	21.05	1	5.26
3.					19	100.00
4.			3	15.79	6	31.58
5.			2	10.53	8	42.11
6.	2	10.53	12	63.16	5	26.32
7.	1	5.26	2	10.53	11	57.89
8.	1	5.26	1	5.26	9	47.37
9.			4	21.05	10	52.63
10.			2	10.53	8	42.11
11.			3	15.79	10	52.63
12.			5	26.32	7	36.84
13.	1	5.26	4	21.05	8	42.11
14.			7	36.84	7	36.84
15.			2	10.53	8	42.11
16.			2	10.53	5	26.32
17.	1	5.26	1	5.26	8	42.11

3		4		5		6	
N	%	N	%	N	%	N	%
1	5.26	3	15.79	8	42.11	2	10.53
1	5.26	2	10.53	7	36.84		
9	47.37						
5	26.32						
8	42.11						
5	26.32						
9	47.37						
6	31.58						
7	36.84						
6	31.58						
5	26.32						
9	47.37						
12	63.16						
9	47.37						

EDUCATION--ACADEMY OR HIGH SCHOOL:

N: 84

	0		1		2	
	N	%	N	%	N	%
1.	1	1.19	38	45.24	44	52.38
2.			10	11.90	17	20.24
3.						
4.	2	2.38	20	23.81	6	7.14
5.	1	1.19	5	5.95	59	70.24
6.	11	13.10	27	32.14	29	34.52
7.	1	1.19	21	25.00	49	58.33
8.			13	15.48	46	54.76
9.			16	19.05	41	48.81
10.	1	1.19	9	10.71	39	46.43
11.			8	9.52	52	61.90
12.	2	2.38	13	15.48	37	44.05
13.	1	1.19	23	27.38	41	48.81
14.	1	1.19	31	36.90	41	48.81
15.			20	23.81	36	42.86
16.	2	2.38	4	4.76	44	52.38
17.			11	13.10	43	51.19

3		4		5		6	
N	%	N	%	N	%	N	%
1	1.19						
34	40.48	13	15.48	5	5.95	5	5.95
84	100.00						
22	26.19	18	21.43	16	19.05		
18	21.43	1	1.19				
9	10.71	6	7.14	2	2.38		
13	15.48						
25	29.76						
27	32.14						
35	41.67						
24	28.57						
32	38.10						
19	22.62						
11	13.10						
28	33.33						
34	40.48						
30	35.71						

EDUCATION--COLLEGE.

N: 205

	0		1		2	
	N	%	N	%	N	%
1.	1	0.49	125	60.98	78	38.05
2.			3	1.46	48	23.41
3.						
4.			30	14.63	20	9.76
5.	1	0.49	24	11.71	146	71.22
6.	12	5.85	44	21.46	68	33.17
7.	2	0.98	40	19.51	123	60.00
8.			34	16.59	107	52.20
9.	1	0.49	38	18.54	94	45.85
10.	3	1.46	18	8.78	100	48.78
11.			45	21.95	106	51.71
12.	2	0.98	54	26.34	103	50.24
13.			67	32.68	100	48.78
14.			85	41.46	99	48.29
15.			46	22.44	100	48.78
16.			26	12.68	107	52.20
17.			24	11.71	110	53.66

3		4		5		6	
N	%	N	%	N	%	N	%
		1	0.49				
90	43.90	55	26.83	3	1.46	6	2.93
		205	100.00				
31	15.12	53	25.85	71	34.63		
34	16.59						
40	19.51	15	7.32	26	12.68		
40	19.51						
64	31.22						
72	35.12						
84	40.98						
54	26.34						
46	22.44						
38	18.54						
21	10.24						
59	28.78						
72	35.12						
71	34.63						

YEARS SINCE BAPTISM--LESS THAN FIVE YEARS.

N: 55

	0		1		2	
	N	%	N	%	N	%
1.			21	38.18	34	61.82
2.			7	12.73	24	43.64
3.			2	3.64	3	5.45
4.			55	100.00		
5.	2	3.64	3	5.45	33	60.00
6.	7	12.73	28	50.91	13	23.64
7.	1	1.82	16	29.09	30	54.55
8.	1	1.82	6	10.91	33	60.00
9.			4	7.27	28	50.91
10.			4	7.27	31	56.36
11.			14	25.45	32	58.18
12.			23	41.82	25	45.45
13.	1	1.82	21	38.18	25	45.45
14.			23	41.82	28	50.91
15.			18	32.73	29	52.73
16.	1	1.82	4	7.27	33	60.00
17.			8	14.55	28	50.91

3		4		5		6	
N	%	N	%	N	%	N	%
13	23.64	7	12.73	3	5.45	1	1.82
20	36.36	30	54.55				
17	30.91						
5	9.09	1	1.82	1	1.82		
8	14.55						
15	27.27						
23	41.82						
20	36.36						
9	16.36						
7	12.73						
8	14.55						
4	7.27						
8	14.55						
17	30.91						
19	34.55						

YEARS SINCE BAPTISM-- 6 TO 10 YEARS.

1: 34

	0		1		2	
	N	%	N	%	N	%
1.			13	38.24	21	61.76
2.			4	11.76	15	44.12
3.			2	5.88	6	17.65
4.					34	100.00
5.			2	5.88	23	67.65
6.	3	8.82	12	35.29	14	41.18
7.			7	20.59	23	67.65
8.			2	5.88	22	64.71
9.			6	17.65	16	47.06
10.	1	2.94	4	11.76	15	44.12
11.	1	2.94	5	14.71	14	41.18
12.	1	2.94	9	26.47	18	52.94
13.			11	32.35	16	47.06
14.			15	44.12	14	41.18
15.			7	20.59	16	47.06
16.			8	23.53	11	32.35
17.			4	11.76	16	47.06

3		4		5		6	
N	%	N	%	N	%	N	%
12	35.29			1	2.94	2	5.88
6	17.65	20	58.82				
9	26.47						
2	5.88	2	5.88	1	2.94		
4	11.76						
10	29.41						
12	35.29						
14	41.18						
14	41.18						
6	17.65						
7	20.59						
5	14.71						
11	32.35						
15	44.12						
14	41.18						

YEARS SINCE BAPTISM--11 TO 15 YEARS.

N: 54

	0		1		2	
	N	%	N	%	N	%
1.	1	1.85	32	59.26	21	38.89
2.			2	3.70	18	33.33
3.					1	1.85
4.						
5.			8	14.81	40	74.07
6.	3	5.56	9	16.67	17	31.48
7.	1	1.85	14	25.93	30	55.56
8.			15	27.78	26	48.15
9.			14	25.93	26	48.15
10.			8	14.81	28	51.85
11.			9	16.67	29	53.70
12.	1	1.85	10	18.52	28	51.85
13.			21	38.89	21	38.89
14.			26	48.15	22	40.74
15.			10	18.52	28	51.85
16.	1	1.85	5	9.26	29	53.70
17.	1	1.85	8	14.81	27	50.00

3		4		5		6	
N	%	N	%	N	%	N	%
30	55.56	3	5.56			1	1.85
22	40.74	31	57.41				
54	100.00						
5	9.26	1	1.85				
14	25.93	4	7.41	7	12.96		
9	16.67						
13	24.07						
14	25.93						
18	33.33						
16	29.63						
15	27.78						
12	22.22						
6	11.11						
16	29.63						
19	35.19						
18	33.33						

YEARS SINCE BAPTISM--16 TO 20 YEARS.

N: 74

	0		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.			38	51.35	36	48.65								
2.			3	4.05	5	6.76	44	59.46	18	24.32	3	4.05	1	1.35
3.			1	1.35	2	2.70	18	24.32	53	71.62				
4.									74	100.00				
5.			9	12.16	49	66.22	16	21.62						
6.	6	8.11	19	25.68	26	35.14	10	13.51	6	8.11	7	9.46		
7.			14	18.92	45	60.81	15	20.27						
8.			11	14.86	41	55.41	22	29.73						
9.			20	27.03	35	47.30	19	25.68						
10.	2	2.70	5	6.76	39	52.70	28	37.84						
11.			11	14.86	44	59.46	19	25.68						
12.			13	17.57	37	50.00	24	32.43						
13.			25	33.78	32	43.24	17	22.97						
14.			27	36.49	37	50.00	10	13.51						
15.			16	21.62	34	45.95	24	32.43						
16.			8	10.81	40	54.05	26	35.14						
17.			6	8.11	41	55.41	27	36.49						

YEARS SINCE BAPTISM--MORE THAN 21 YEARS.

1: 115

	0		1		2	
	N	%	N	%	N	%
1.	1	.87	63	54.78	49	42.61
2.					5	4.35
3.			21	18.26	7	6.09
4.						
5.			8	6.96	73	63.48
6.	10	8.70	33	28.70	34	29.57
7.	2	1.74	16	13.91	68	59.13
8.			16	13.91	53	46.09
9.	1	.87	15	13.04	57	49.57
10.	2	1.74	8	6.96	48	41.74
11.	1	.87	18	15.65	60	52.17
12.	2	1.74	22	19.13	49	42.61
13.			26	22.61	64	55.65
14.	1	.87	39	33.91	56	48.70
15.			21	18.26	45	39.13
16.			7	6.09	51	44.35
17.			12	10.43	59	51.30

3		4		5		6	
N	%	N	%	N	%	N	%
1	.87	1	.87				
26	22.61	45	39.13	17	14.78	22	19.13
16	13.91	71	61.74				
				115	100.00		
34	29.57						
18	15.65	8	6.96	12	10.43		
29	25.22						
46	40.00						
42	36.52						
57	49.57						
36	31.30						
42	36.52						
25	21.74						
19	16.52						
49	42.61						
57	49.57						
44	38.26						

OCCUPATION--INDIVIDUAL, PERSONAL BUSINESS.

: 31

	0		1		2	
	N	%	N	%	N	%
1.			28	90.32	3	9.68
2.					1	3.23
3.					2	6.45
4.	1	3.23	3	9.68	2	6.45
5.			31	100.00		
6.	1	3.23	1	3.23	8	25.81
7.			10	32.26	15	48.39
8.			7	22.58	16	51.61
9.			10	32.26	11	35.48
10.	1	3.23	4	12.90	16	51.61
11.			7	22.58	15	48.39
12.	1	3.23	9	29.03	11	35.48
13.			12	38.71	14	45.16
14.			13	41.94	14	45.16
15.			7	22.58	14	45.16
16.			3	9.68	19	61.29
17.			3	9.68	18	58.06

3		4		5		6	
N	%	N	%	N	%	N	%
17	54.84	8	25.81	4	12.90	1	3.23
5	16.13	24	77.42				
8	25.81	9	29.03	8	25.81		
5	16.13	1	3.23	15	48.39		
6	19.35						
8	25.81						
10	32.26						
10	32.26						
9	29.03						
10	32.26						
5	16.13						
4	12.90						
10	32.26						
9	29.03						
10	32.26						

OCCUPATION--EMPLOYED BY ANOTHER PERSON OR ORGANIZATION.

N: 218

	0		1		2		3		4		5		6	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
1.	2	.92	126	57.80	89	40.83			1	.46				
2.			5	2.29	50	22.94	90	41.28	58	26.61	10	4.59	5	2.29
3.			5	2.29	8	3.67	59	27.06	146	66.97				
4.			33	15.14	23	10.55	40	18.35	49	22.48	73	33.49		
5.					218	100.00								
6.	3	1.38	49	22.48	93	42.66	42	19.27	20	9.17	11	5.05		
7.	2	.92	42	19.27	137	62.84	37	16.97						
8.			32	14.68	126	57.80	60	27.52						
9.	1	.46	38	17.43	114	52.29	65	29.82						
10.	2	.92	17	7.80	107	49.08	92	42.20						
11.			38	17.43	129	59.17	51	23.39						
12.	3	1.38	49	22.48	113	51.83	53	24.31						
13.			60	27.52	114	52.29	44	20.18						
14.			90	41.28	109	50.00	19	8.72						
15.			54	24.77	104	47.71	60	27.52						
16.	2	.92	22	10.09	112	51.38	82	37.61						
17.			24	11.01	123	56.42	71	32.57						

OCCUPATION--UNEMPLOYED:

N: 84

	0		1		2	
	N	%	N	%	N	%
1.			13	15.48	70	83.33
2.			11	13.10	14	16.67
3.			23	27.38	9	10.71
4.	3	3.57	17	20.24	9	10.71
5.						
6.	27	32.14	50	59.52	3	3.57
7.	3	3.57	15	17.86	44	52.38
8.	1	1.19	9	10.71	35	41.67
9.	1	1.19	9	10.71	38	45.24
10.	3	3.57	7	8.33	38	45.24
11.	3	3.57	12	14.29	35	41.67
12.	3	3.57	19	22.62	31	36.90
13.	3	3.57	32	38.10	30	35.71
14.	3	3.57	26	30.95	34	40.48
15.	1	1.19	12	14.29	33	39.29
16.	1	1.19	6	7.14	33	39.29
17.	2	2.38	11	13.10	31	36.90

3		4		5		6	
N	%	N	%	N	%	N	%
1	1.19						
18	21.43	8	9.52	12	14.29	21	25.00
18	21.43	34	40.48				
5	5.95	16	19.05	34	40.48		
84	100.00						
2	2.38			2	2.38		
22	26.19						
39	46.43						
36	42.86						
36	42.86						
34	40.48						
31	36.90						
19	22.62						
21	25.00						
38	45.24						
44	52.38						
40	47.62						

PERSONAL INCOME--LESS THAN EIGHT THOUSAND.

N: 101

	0		1		2	
	N	%	N	%	N	%
1.	1	.99	30	29.70	69	68.32
2.			10	9.90	26	25.74
3.			18	17.82	12	11.88
4.			28	27.72	12	11.88
5.			1	.99	49	48.51
6.			101	100.00		
7.	1	.99	16	15.84	59	58.42
8.			12	11.88	51	50.50
9.			11	10.89	51	50.50
10.	1	.99	7	6.93	50	49.50
11.	1	.99	17	16.83	47	46.53
12.	1	.99	25	24.75	42	41.58
13.			34	33.66	43	42.57
14.			31	30.69	50	49.50
15.			23	22.77	40	39.60
16.			8	7.92	47	46.53
17.			10	9.90	54	53.47

3		4		5		6	
N	%	N	%	N	%	N	%
1	.99						
22	21.78	14	13.86	14	13.86	15	14.85
27	26.73	44	43.56				
9	8.91	19	18.81	33	32.67		
50	49.50	1	.99				
25	24.75						
38	37.62						
39	38.61						
43	42.57						
36	35.64						
33	32.67						
24	23.76						
20	19.80						
38	37.62						
46	45.54						
37	36.63						

PERSONAL INCOME--EIGHT TO TWELVE THOUSAND

N: 104

	0		1		2	
	N	%	N	%	N	%
1.			65	62.50	39	37.50
2.			1	.96	25	24.04
3.			2	1.92	5	4.81
4.			13	12.50	14	13.46
5.			8	7.69	93	89.42
6.					104	100.00
7.			18	17.31	73	70.19
8.			13	12.50	66	63.46
9.			26	25.00	56	53.85
10.	1	.96	12	11.54	51	49.04
11.			19	18.27	63	60.58
12.	1	.96	26	25.00	52	50.00
13.			29	27.88	57	54.81
14.			44	42.31	49	47.12
15.			23	22.12	48	46.15
16.	1	.96	14	13.46	54	51.92
17.			10	9.62	62	59.62

3		4		5		6	
N	%	N	%	N	%	N	%
41	39.42	25	24.04	7	6.73	5	4.81
29	27.88	68	65.38				
17	16.35	26	25.00	34	32.69		
3	2.88						
13	12.50						
25	24.04						
22	21.15						
40	38.46						
22	21.15						
25	24.04						
18	17.31						
11	10.58						
33	31.73						
35	33.65						
32	30.77						

PERSONAL INCOME--TWELVE TO SIXTEEN THOUSAND.

N: 49

	0		1		2	
	N	%	N	%	N	%
1.			34	69.39	14	28.57
2.					7	14.29
3.						
4.			5	10.20	2	4.08
5.			5	10.20	42	85.71
6.						
7.	1	2.04	16	32.65	21	42.86
8.			8	16.33	25	51.02
9.	1	2.04	9	18.37	18	36.73
10.			5	10.20	21	42.86
11.			8	16.33	23	59.18
12.	1	2.04	11	22.45	27	55.10
13.			13	26.53	27	55.10
14.			21	42.86	26	53.06
15.			11	22.45	29	59.18
16.			4	8.16	30	61.22
17.			8	16.33	22	44.90

3		4		5		6	
N	%	N	%	N	%	N	%
		1	2.04				
25	51.02	16	32.65	1	2.04		
9	18.37	40	81.63				
14	28.57	10	20.41	18	36.73		
2	4.08						
49	100.00						
11	22.45						
16	32.65						
21	42.86						
23	46.94						
12	24.49						
10	20.41						
9	18.37						
2	4.08						
9	18.37						
15	30.61						
19	38.78						

PERSONAL INCOME--SIXTEEN TO TWENTY THOUSAND.
 N: 21

	0		1		2	
	N	%	N	%	N	%
1.			10	47.62	11	52.38
2.					4	19.05
3.						
4.			1	4.76	2	9.52
5.			1	4.76	20	95.24
6.						
7.	1	4.76	4	19.05	13	61.90
8.			4	19.05	14	66.67
9.			5	23.81	11	52.38
10.	2	9.52	2	9.52	8	38.10
11.			3	14.29	15	71.43
12.			6	28.57	13	61.90
13.			10	47.62	6	28.57
14.			8	38.10	11	52.38
15.			10	47.62	7	33.33
16.			1	4.76	11	52.38
17.			4	19.05	11	52.38

3		4		5		6	
N	%	N	%	N	%	N	%
12	57.14	5	23.81				
6	28.57	15	71.43				
4	19.05	6	28.57	8	38.10		
		21	100.00				
3	14.29						
3	14.29						
5	23.81						
9	42.86						
3	14.29						
2	9.52						
5	23.81						
2	9.52						
4	19.05						
9	42.86						
6	28.57						

PERSONAL INCOME--MORE THAN TWENTY THOUSAND.

: 28

	0		1		2	
	N	%	N	%	N	%
1.	1	3.57	22	78.57	5	17.86
2.						
3.						
4.			1	3.57	1	3.57
5.			15	53.57	11	39.29
6.						
7.			7	25.00	15	53.57
8.			8	28.57	11	39.29
9.			5	17.86	15	53.57
10.			1	3.57	17	60.71
11.			6	21.43	11	39.29
12.			6	21.43	10	35.71
13.			9	32.14	13	46.43
14.			13	46.43	11	39.29
15.			2	7.14	15	53.57
16.	1	3.57	3	10.71	13	46.43
17.			3	10.71	13	46.43

STOP* 0

3		4		5		6	
N	%	N	%	N	%	N	%
18	64.29	10	35.71				
2	7.14	26	92.86				
7	25.00	7	25.00	12	42.86		
2	7.14			28	100.00		
6	21.43						
9	32.14						
8	28.57						
10	35.71						
11	39.29						
12	42.86						
6	21.43						
4	14.29						
11	39.29						
11	39.29						
12	42.86						

APPENDIX 3

THE TABLE OF RANDOM EXAMINATION

THE TABLE OF RANDOM EXAMINATION

The following numbers of the table signified 173 written respondents among 336 total collected questionnaires. Nine marked numbers are selected numbers, more than 5 percent of the 173. The table of Random Numbers is used from E. F. Lindquist, Design and Analysis of Experiments in Psychology and Education, pp. 385-387.

001	011	021	031	041	051	061	071	081
002	012	022	032	042	052	062	072	082
003	013	023	033	043	053	063	073	083
004	014	024	034	044	054	064	074	083
005	015	025	035	045	055	065	075	085
006	016	026	036	046	056	066	076	086
007	017	027	037	047	057	067	077	087
008	018	028	038	048	058	068	078	088
009	019	029	039	049	059	069	079	089
010	020	030	040	050	060	070	080	090
091	101	111	121	131	141	151	161	171
092	102	112	122	132	142	152	162	172
093	103	113	123	133	143	153	163	173
094	104	114	124	134	144	154	164	
095	105	115	125	135	145	155	165	
096	106	116	126	136	146	156	166	
097	107	117	127	137	147	157	167	
098	108	118	128	138	148	158	168	
099	109	119	129	139	149	159	169	
100	110	120	130	140	150	160	170	

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Literary Work

<u>Published Books</u>	Year
<u>Worship and Godliness</u>	1966
<u>Evangelism and Preaching</u>	1969
<u>Righteousness by Faith</u>	1972
<u>Health Gospel Evangelism</u>	1974
<u>Basic Doctrine of Faith</u> (Seventh-day Adventists)	1974

<u>Published Theses</u>	Year
<u>The Works of the Holy Spirit</u>	1965
<u>Redemptive Works of the Holy Spirit according to Ellen G. White (M.A. Thesis)</u>	1967
<u>Korean's God-Concept-Primitive Religion</u>	1971
<u>Student Power and Extra-Curricular Work</u>	1972
<u>A Study of Isaiah's Eschatological Thought</u>	1973
<u>Parousia, as Paul's Thought</u>	1974
<u>Possibility--Target '80 in Korea</u>	1975