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THE BIBLICAL APPROACH TO
CHURCH GROWTH THROUGH PERSONAL EVANGELISM

A Thesis Project Submitted to
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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

THE BIBLICAL APPROACH TO CHURCH GROWTH THROUGH PERSONAL EVANGELISM

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Liberty Baptist Theological Seminary, 2000

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The greatest commandment of the Lord is preaching the gospel all over the world. It is the duty of all Christians to preach the gospel to the world. If we are negligent about it, we may lose God's blessings. When we study the way Jesus preached the gospel, we see that He personally met people individually and called them to become His disciples. Those who met Jesus personally became evangelists themselves, proclaimed God's Word, and expanded the church. Jesus built the church so that it would do His work after He left this earth. Therefore, it is the mission of the church to go out and preach the gospel. To carry out this mission the author's church held Evangelism Mobilization Sunday, through which every church member could participate in evangelism and realize the importance of training. With the example of Sung Dong church members, this thesis shows the close relationship between personal evangelism and church growth.

Abstract length: 156 words

CONTENTS

APPROVAL PAGE	ii
ABSTRACT	iii
CHAPTER	
1. INTRODUCTION	1
STATEMENT OF THE PROBLEM AND PURPOSE OF THE STUDY	1
STATEMENT OF LIMITATIONS AND METHODS OF STUDY	5
SUMMARY OF CHAPTERS	6
2. BASIC UNDERSTANDING OF PERSONAL EVANGELISM	7
EVANGELISM AND NEW TESTAMENT WORDS	7
MEANING OF PERSONAL EVANGELISM	9
PURPOSE OF PERSONAL EVANGELISM	14
IMPORTANCE OF PERSONAL EVANGELISM	16
DRIVING FORCE OF PERSONAL EVANGELISM	18
3. EXAMPLES OF PERSONAL EVANGELISM	22
PERSONAL EVANGELISM OF JESUS	22
PERSONAL EVANGELISM OF ANDREW	27
PERSONAL EVANGELISM OF PHILIP	28
PERSONAL EVANGELISM OF PAUL	29
4. BIBLICAL METHODS FOR EFFECTIVE EVANGELISM	32
EVANGELISTS AS WITNESSES	32
NEGATIVE CHARACTERISTICS THAT DISQUALIFY	33
EXAMPLES IN THE GOSPELS	35

EXAMPLES IN ACTS	35
A CLASSIFICATIONS OF BIBLICAL METHODS	37
LESSONS LEARNED FROM BIBLICAL EXAMPLES	38
5. CHURCH GROWTH THROUGH EVANGELISM MOBILATION OF SUNG DONG CHURCH	39
CAUSES OF GROWTH OF THE KOREAN CHURCHES	39
EVANGELISM MOBILIZATION SUNDAY AT SUNG DONG BAPTIST CHURCH	42
PURPOSE OF EVANGELISM MOBILIZATION SUNDAY	42
PLANNING FOR EVANGELISM MOBILIZATION SUNDAY	43
RESULTS AND IMPLICATIONS OF EVANGELISM MOBILIZATION SUNDAY	49
FUTURE DIRECTION OF SUNG DONG BAPTIST CHURCH IN THE 21ST CENTURY	52
OUR MASTER PLAN FOR MISSIONS AND EVANGELISM IN THE 21ST CENTURY	53
6. CHURCH GROWTH THROUGH PERSONAL EVANGELISM: ITS CHALLENGES AND SOLUTIONS	57
CHURCH GROWTH AND EVANGELISM	58
PERSONAL EVANGELISM PROMOTES CHURCH GROWTH	59
WHAT CHRISTIANS SHOULD DO: PERSONAL EVANGELISM	62
NEED OF PERSONAL EVANGELISM	63
EVANGELISTS RENEWED BY THE HOLY SPIRIT	64
CHURCH WHOSE MEMBERS PRACTICE THE GREAT COMMISSION .	65
CHURCH WHOSE MEMBERS DEVELOP THEIR GIFT OF EVANGELISM	66

7. SUMMARY AND CONCLUSIONS	70
SUMMARY	70
CONCLUSIONS	72
SUGGESTIONS	74
 APPENDIX	
1. EXAMPLES OF EVANGELISM IN THE GOSPELS	78
2. EXAMPLES OF EVANGELISM IN ACTS	82
3. EXAMPLES OF EVANGELISTIC METHODS	86
4. SUNG DONG CHURCH'S 41ST ANNIVERSARY: PLAN OF EVENTS FOR MOBILIZATION EVANGELISM SUNDAY	88
 BIBLIOGRAPHY	90

CHAPTER 1

INTRODUCTION

STATEMENT OF THE PROBLEM AND PURPOSE OF THE STUDY

In these days of rapidly changing and highly advanced civilizations, people seem to enjoy affluence and happiness but inwardly they have lots of troubles and are struggling with distress. The explosive population surge has made the earth crowded. It is a tragedy that 75% of the world's population is non-Christian and people wander around and feel left out even among a crowd. What is more deplorable is that it is not easy to maintain intimate and meaningful relationships with others. Therefore, a sudden encounter with a stranger makes one fear because he might be a threat to his own life and dignity.

This is a problem in personal evangelism. Shunning away from evangelistic conversation can be understood as another aspect of this social phenomenon. However, Jesus and His disciples effectively preached the gospel to the crowds and to individuals with all the problems of their day.¹ Jesus and his disciples placed the same amount of importance both on preaching the gospel to the crowd and preaching the gospel to

¹ Edward R. Dayton, David A. Fraiser. Planting Strategies for World Evangelization. (Grand Rapids: William B. Eerdmans, 1985), p. 4.

individuals. We should not neglect any of the methods Jesus and his disciples used in their day. The characteristics and advantages of preaching the gospel to individuals are that evangelists get to meet with the individuals face to face and thus develop a more intimate relationship with them. Preaching the gospel to individuals has been found to be more effective than preaching to the crowds in leading people to the Lord and contributes more to church growth in the long run.

The author has witnessed this phenomenon as a minister in his own church. All sorts of efforts, such as church retreats, door-to-door evangelism, evangelizing the poor by helping them out, and gospel preaching through letters, have been found to be far less efficient ways of church growth than personal evangelism. That is why the author has concluded that personal evangelism (preaching the gospel face to face) is a more effective method for church growth.

“God had only one son and He made that Son a missionary.”² Jesus thought highly of personal evangelism and understood it correctly. C. E. Autrey said, “personal evangelism is in the center of the gospel preaching of Christ.”³ By successfully preaching the gospel to his first disciple, Andrew, Jesus showed him how to present the gospel to his brother Simon and bring him to Jesus.

What did Jesus preach to Andrew? He preached the gospel from heaven. What is the gospel from heaven? In Luke 19:10, Jesus spoke of the purpose of his coming to the

² J. Herbert Kane, Understanding Christian Mission. (Grand Rapids: Baker Book House, 1993), p. 15: a quote from David Livingstone.

³ C. E. Autrey. New Testament Evangelism. (Philadelphia: Hudson Press, 1946), p.30

earth. "For the Son of Man came to seek and to save what was lost." (The New International Version is used to quote the Bible passages in the study.) Mark 10:45 also says, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." He was clearly aware of the purpose God had in sending Him to the earth, believed it, and witnessed about it. Jesus clearly declared himself as Messiah to Andrew. Andrew firmly believed that and became the first individual evangelist.

According to the New Testament, Andrew is the first evangelist of those who met Jesus on the earth (John 1:41). Andrew, on the other hand, had heard what John the Baptist had said before he followed Jesus. It can be found in John 1:29, "The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'" After Jesus was baptized and went up out of the water, John the Baptist clearly listened to the voice from heaven that said, "This is my Son, whom I love; with him I am well pleased" and John saw the Spirit of God descending like a dove on Jesus. After that, Andrew personally met Jesus and accepted him as his Messiah.

What was it that Andrew was eager to do right after he met Jesus? The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah." He personally preached the gospel to another individual.⁴ He brought his brother Peter to Jesus and Peter became one of Jesus' disciples (John 1:42). Peter was Jesus' topnotch disciple, who disowned Jesus three times in the middle of the courtyard while Jesus was being accused before Pilate. Later, on the day of Pentecost, however, Peter, filled with the Holy Spirit, addressed the crowd, and led about three thousand to accept his message

⁴ Billie Hanks. Everyday Evangelism. Translated by Yongkuk Yoo. (Seoul: World of Life, 1992), pp. 46-47.

and get baptized. The number grew to about five thousand and more people were added to their number daily and this greatly helped expand the church of Jerusalem.⁵ This is a good example of church growth made possible through personal evangelism. Jesus showed Andrew and then Andrew witnessed to Peter.

This gives us a lesson that personal evangelism may seem like a little yeast or a mustard seed but that it has the potential to greatly expand the Lord's kingdom. A little yeast works through the whole batch of dough and a mustard seed, though it is the smallest of all the seeds, yet when it grows, is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches. These examples might suggest the expansion of God's kingdom and the church growth through personal evangelism. All these metaphors are used to reveal what Jesus did on the cross. When we believe that Jesus died on the cross to forgive our sin and was resurrected with the work of Holy Spirit, we are saved. This is the gospel. The evangelist should deliver this simple truth to individuals. Since only Christ is our gospel, we need to preach that Jesus Christ, who is the perfect God and perfect man, is the only Savior of mankind. Thus, Calvin said that every fallen human being should seek salvation in Christ the Lord.⁶ In Acts 4:12, the apostle Peter said, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." Jesus Christ is our only salvation and gospel.

⁵ Donald A. McGarvran & Winfield C. Arn. Ten Steps of Church Growth. Translated by Taeyong Oh. (Seoul: Shin Mangae Press, 1993), p. 139

⁶ John Calvin. Institutes of the Christian Religion. Translated by Junghung Kim et al. (Seoul: Word of Life; 1989), p. 492.

By studying the method of personal evangelism in the example of Jesus and His disciples and also studying the cases in growing churches today, we may be able to apply the method to our churches in the present and eventually help churches overcome the spiritual deprivation. The contents of the gospel can never be changed, but the preaching method may and should be subject to change depending on the generations, regions, circumstances, cultures, and people.

The objects of personal evangelism are all the unbelievers who are lost. The people who feel isolated among the crowd. Those who are lost are in the street, in schools, and in markets despite their possession of power and affluence, and all sorts and conditions of people in the world who have not yet found the way of truth.

The purpose of personal evangelism is to effectively accomplish the Great Commission "to go and make disciples of all nations" and the ultimate goal is to give glory to God our father by soul winning and church growth. The author hopes that this study will contribute to the growth of Sung dong Baptist Church where he serves as pastor and thus help others who expect church growth through personal evangelism

STATEMENT OF LIMITATIONS AND METHOD OF STUDY

This study has been produced by discovering theological and biblical principles in the Bible and by giving practical suggestions based on those principles. Several references and the personal evangelistic experiences of the author are used in the analysis of church growth. The study has a limited scope because this is only research about the growth of Sung Dong Baptist Church in Seoul, Korea through individual evangelism.

SUMMARY OF CHAPTERS

This paper is composed of six chapters. The first chapter is the introduction. It emphasizes that personal evangelism is the best preaching method because it is the most effective way of bringing people to Jesus and for church growth. Chapter 2 describes the four basic definitions of personal evangelism. Chapter 3 deals with the examples of personal evangelism in the New Testament in relation to church growth. It delineates the relationship between church growth and the personal evangelism of Jesus, Andrew, Paul, a Samaritan woman, and Philip.

In Chapter 4, the author has demonstrated several biblical evangelistic methods based on the evangelistic examples in the four Gospels and Acts so that people may easily choose and adopt the most effective and appropriate method in each situation. Chapter 5 is focused on the disadvantages that personal evangelism may bring to church growth and the solutions. Chapter 6 is the conclusion. It summarizes the whole study and concludes that personal evangelism is one of the fundamental biblical principles that produces church growth.

CHAPTER 2

BASIC UNDERSTANDING OF PERSONAL EVANGELISM

EVANGELISM AND NEW TESTAMENT WORDS

The term evangelism comes from the phrase, "preaching the gospel." The single word evangelism is used rather than the phrase "preaching the gospel", but both have the same meaning.¹ Evangelism is based on the Gospel of Jesus Christ. The term is deeply related to Jesus Christ and it means nothing without Him. Therefore, the meaning of the term should be sought in the New Testament, beginning with the coming of Jesus Christ.

Personal evangelism means that an individual who is saved through the gospel relates that gospel to other individuals who are lost and unsaved, and brings them to Jesus. According to Rodger C. Bassham, biblical evangelism has the purpose of leading sinners to accept Christ as their own Savior, preaching that Jesus is our only Savior who

¹ Michael Green. Evangelism of the Early Church. Translated by Yongho Park. (Seoul: The Christian Archives, 1992), pp. 77-78.

died on the cross to forgive our sins and that we are to wait upon the Lord serving Him in our daily lives.² This is a good definition of personal evangelism.

In the New Testament, the following five Greek words are used to explain evangelism. First, the evangelism is related to "εὐαγγελίζω," meaning "I preach the good news."³ The noun form of the word is "εὐαγγέλιον" and today it means "evangelism" or "gospel preaching." Second, it is related to the word, "διδάσκω." The word means, "I preach" or "I teach."⁴ The term was frequently used when Jesus spoke of gospel preaching and, as a number of testimonies proves, it was the most important work in the public life of Jesus. Jesus went all over the place and never stopped preaching and teaching. What he was teaching was how to win souls.⁵

Third, evangelism is related to "κηρυσσω." It means "I preach" or "I proclaim."⁶ Here it means preaching the good news of the kingdom (Mathew 4:23). Forth, evangelism is associated with "μαρτυρεω." The word means "I witness" or "I die a martyr."⁷ Jesus said to his disciples, "you are witnesses of these things." (Luke 24:48) and "you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends

² Rodger C. Bassham. Mission Theology. (Pasadena: William Carey Library, 1980), p. 222.

³ Gerhard, Kittel and Gerhard, Friedrich, eds., Theological Dictionary of the New Testament Abridged in One Volume. (Seoul: Jordan Press, 1991), pp. 310-311. The term is used 72 times in the New Testament.

⁴ *Ibid.*, pp. 81-82. The term is used 95 times in the New Testament.

⁵ Robert Coleman. The Metaphor of Evangelism. Translated by Sungchul Hong. (Seoul: Word of Life, 1980), pp. 77-78.

⁶ Kittel and Friedrich, eds., p. 385. The word is used 61 times in the New Testament.

⁷ *Ibid.*, p. 638. The word is used 34 times in the New Testament.

of the earth" (Acts 1:8). Here a witness means one who testifies or bears witness. A gospel preacher is not the one who would defend or speak for others but the one who testifies or witnesses. An evangelist is not a spokesman but a witness who has had a personal experience.⁸ The word is a synonym for a martyr. A martyr is the one who proves his witness with his own blood.⁹ Therefore the real witness in the New Testament is the one who tells what Christ did on the cross for us and who is willing to die for Christ.¹⁰

Fifth, the word is related to "μαθητης." The word means "disciples." In Matthew 28:19, "therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," the word "μαθητευσατε" is translated as, "make disciples." This means that evangelizing also includes making disciples.

To summarize all these meanings of the word, evangelism means preaching the good news, teaching, proclaiming, becoming a witness, and making disciples.

MEANINGS OF PERSONAL EVANGELISM

Many definitions for personal evangelism have been given through the pages of church history. A number of different definitions will be reviewed in this section. In 1918, according to the Church of England, "evangelizing is, by preaching the gospel of

⁸ Euntae Jo. Introduction to Evangelism. (Seoul: Cross-culture Minister Institute, 1995), p. 33

⁹ Munsuk Kang & Juyong Lee. Personal Evangelism. (Seoul: Sungkwang Press, 1982), p. 19.

¹⁰ Kyuhak Lee. "Evangelizing Strategies to Carry out the Great Commission." (Dissertation submitted to Fuller Theological Seminary, 1993), p. 10.

Jesus in the Holy Spirit, bringing others to God, having them accept Christ as their Savior, and serve Him as their Savior in their life."¹¹ In this definition, evangelizing is preaching Christ to others and as a result they believe and accept Jesus as their Savior.

P. E. Burroughs, a leader of the Sunday School Board of Southern Baptist Convention from 1910 to 1943, defined personal evangelism as "winning to Christ by a proclamation of the evangel, the good news of Christ. It carries the idea of the simple process of bringing to Christ; it speaks of the glorious work of bringing to discipleship, of the initial bringing into the Kingdom of Grace."¹²

According to the Institute of Church Growth, evangelizing is proclaiming Christ as one's own Lord and Savior and persuading others to become responsible members of His church.¹³ This definition stresses "proclaiming" and "persuading." It is clear that in this definition evangelizing is not just deciding to accept Christ, but also becoming involved with the Great Commission and making other disciples.

In an interesting book on lay witnessing or lay evangelism, two basic assumptions about the church and evangelism are given that are a little radical. The authors point out that although this was used in the Apostolic Church, it was not used in the Medieval

¹¹ Commission on Evangelism. Report of a Commission on Evangelism appointed by the Archbishop of Canterbury and York Pursuant to a resolution of the Church General Assembly Passed at the Summer Session in 1943. Toward the Conversion of England. (Westminster, PA: The Press and Publications Board of the Church Assembly, 1944), p. 1. Quoted in Introduction to Evangelism by Euntae Jo, p. 133.

¹² P. E. Burroughs, How to Win to Christ. (Nashville: Convention Press, 1934), p. 7.

¹³ Donald A. McGavran & Winfield C. Arn, Ten Steps of Church Growth. (NY: Harper and Row, 1977), p. 51. Quoted in Introduction to Evangelism by Euntae Jo, p. 140.

Church or in the Reformation Church. The first assumption is, “the witnessing fellowship of laymen is destined to become the focal point of power in the church and God is going to speak through the witnessing community in the decades ahead.”¹⁴ The second assumption is that “the word ‘prophecy’ [similar to personal evangelism] in the New Testament refers to the telling by laymen of their ongoing encounter and relationship with the living Lord. New Testament prophecy, we are convinced, basically means the kind of lay witness that speaks about the Lordship of Jesus Christ over all the decisions of daily life.”¹⁵

These writers are pointing out the importance of laymen becoming personal evangelists. They are also making personal evangelism broader than witnessing about the original exposure of the evangelist to Christ and the gospel, but making their witnessing be about “their ongoing encounter and relationship with the living Lord.”

Leighton Ford, an associate evangelist for many years with the Billy Graham Evangelistic Association, wrote a book on personal evangelism. He stresses that the Great Commission really says, “as you are going, make disciples.” He says, “Faith-sharing at its best comes from the overflow of a life shared with Jesus Christ and others on a day-by-day basis. . . . Sharing good news is a life-style patterned after God. It is a life of making friends for God, as God has made us His friends through His Son.”¹⁶

¹⁴ Claxton Monro and William S. Taegel, Witnessing Laymen Make Living Churches. (Waco, Texas: Word Books, 1968). , p. 14

¹⁵ Ibid.

¹⁶ Leighton Ford, Good News is for Sharing. (Elgin, IL: David C. Cook Publishing Co., 1974) p. x.

Dr. Kenneth Chafin was for many years the Professor of the Billy Graham Chair of Evangelism at the Southern Baptist Theological Seminary in Louisville, KY. In his book, Help! I'm a Layman, he discussed personal evangelism. "No one segment of the church will play a more important part in rethinking the church's corporate witness than the informed, inspired, committed laity."¹⁷ He really stresses the importance of lay evangelism. He goes on to say, "the most effective way of making Christ known is for one person to share the gospel with another."¹⁸ That is more important than great revivals and crusades, or even the pastor and his preaching. Dr. Chafin really stresses the importance of the personal testimony in personal evangelism.

It would be difficult to over-estimate the potential of the personal testimony in witnessing. There are reasons. (1) The personal testimony is interesting. People like biographies better than essays and a testimony better than a devotional. (2) The personal testimony is authoritative. All of us who attempt to witness will be asked questions for which we do not have answers. We will be aware of Scripture for which we do not know the interpretation. But, when it comes to our personal experience, we are the authority. (3) People can identify with a testimony. When a person who lives in this town says God has changed his life it is easier to identify with his experience than with Paul's experience on the road to Damascus. (4) Every Christian has a testimony. Our experiences are not the same and we do not express them in the same words but every follower of Christ has something to say.¹⁹

Dr. Chafin also served as the Director of the Evangelism Division of the Home Mission Board of the Southern Baptist Convention. Here he developed "Lay Evangelism Schools" to be conducted in local churches. It was for these schools that he developed an outline for a personal testimony that was very successful: (1) My life before receiving Christ, (2) How I realized I needed Christ, (3) How I became a Christian, and (4) How

¹⁷ Kenneth Chafin, Help! I'm a Layman. (Waco, TX: Word Books, 1966), p. 104

¹⁸ *Ibid.*, p. 117

¹⁹ *Ibid.*, p. 129.

Christ helps me in my daily life. The participants in the school were encouraged to write out and memorize a 15-20 minute personal testimony that did not contain church jargon.²⁰

Dr. Wesley Duewel, a leading missionary statesman, served through OMS International as a missionary to India for over 25 years. In his book, Ablaze for God, he talks about personal witnessing. "We are not primarily witnessing to the role of religion, defending Christianity in general, or even the Bible as true. . . . But witnessing is primarily pointing to Jesus. We present Jesus. People may argue with your opinions, beliefs, or even about the church. But it is more difficult to argue with a sincere, deeply personal witness of what Jesus means to you."²¹

Dr. Duewel gives a number of suggestions for effective personal witnessing. Each of these is discussed in detail in his book.

1. Keep Jesus central
2. Be personal
3. Be definite
4. Be up-to-date
5. Include some form of special appeal
6. Prepare the person beforehand by intercession.²²

Personal evangelism means that one preaches the gospel to another through personal contact with him. A good example of personal evangelism can be found in the New Testament. Andrew was a fisherman in the Sea of Galilee. Right after he met

²⁰ The Preparation Manual for the Lay Evangelism School in the Local Church. (Atlanta: Home Mission Board of the Southern Baptist Convention, 1972)

²¹ Wesley L. Duewel, Ablaze for God. (Grand Rapids: Zondervan Publishing House, 1989)., pp. 199-200.

²² *Ibid.*, pp. 200-201

Jesus, he went to his brother Peter and brought him to Jesus (Matthew 4:18; Mark 1:16).

This is what we call personal evangelism.

The definition of personal evangelism by this author that will be used in this thesis project is as follows. Personal evangelism is a Christian, in the power of the Holy Spirit, witnessing about Jesus to an unbelieving individual with the purpose of helping him to accept Jesus Christ as his own Savior. Then the evangelist helps the new convert to lead the life of a responsible disciple in the world.

PURPOSE OF PERSONAL EVANGELISM

The greatest purpose of personal evangelism is to lead people to believe in Christ and to have a Christian life.²³ The Great Commission of Jesus was not only getting born-again Christians but also making disciples. George E. Sweazay quoted Martin Luther, "The church whose members are leading Christian lives is a community worshipping Christ, not the church building, where people are taught and learn the Christian way of living."²⁴ He said repentance is what people need before anything else, to be born again. Repentance makes a new person, turns him into a new creature, and brings him from death to life. It is the work of the Holy Spirit and the complete transformation of his character. Repentance is the ultimate goal of evangelism.²⁵

The purpose of Jesus' coming to the earth was to look for the sheep that wandered off, which was His purpose of sending his disciples to the nations as well.

²³ George E. Sweazay, The Church as Evangelist. Translated by Chun Byunguk. (Seoul: The Christian Literature Society of Korea, 1981), p. 84.

²⁴ Martin Luther as quoted in the Lutheran Liturgy (Philadelphia: Muhenberg Press, 1947), p. 2. Re-quoted in The church as evangelist.

²⁵ *Ibid.*, p. 140.

Thus Jesus' disciples could proclaim the cross and resurrection of Christ, lead people to Christ, and build the church among them despite all the cultural, language, and geographical barriers.²⁶ This was the purpose of evangelism. According to Voetius, a reformation theologian in the Netherlands at the beginning of the 17th century, its aim is the repentance of non-believers, the establishment and expansion of church, and the glorification of God.²⁷ They are not speaking of all different purposes but one ultimate purpose of our Great Commission, that is, making disciples.²⁸ Matthew 28:19-20 explains the purpose of evangelism. "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." This command has only one purpose, that is, to make disciples.

The original Greek version of the passage clearly presents the purpose of evangelism. In the sentence, there are four commands, "go", "make disciples", "baptizing", and "teaching." Among the four verbs, "make disciples" is the main verb; the others are used as participles and play an auxiliary role. Baptizing and teaching are surely important parts of evangelism, but they are only complementary and cannot be an object themselves.²⁹ Therefore, making disciples is the main purpose of personal

²⁶ Myunghyuk Kim. Biblical Basis of Mission. (Seoul, Sungkwang Moonhwa Sa, 1983), p. 292.

²⁷ Jungyul Jang. Church Growth and Missiology. (Seoul, Sungkwang Moonhwa Sa, 1990), p. 12.

²⁸ *Ibid.*, pp. 12-20.

²⁹ *Ibid.*, pp. 79-80.

evangelism. Paul's entire life was also thoroughly dedicated to making disciples (2 Timothy 2:2). McGavran agrees with this. He says church growth is one of the objectives of evangelism that cannot be yielded but the ultimate purpose is, of course, making disciples.³⁰ Robert Coleman also contended that what Jesus meant in saying "make disciples" was for His disciples to go and lead others to Christ and make them His disciples. In this commission we are not just commanded to go to all nations or only baptize people or only teach them, but to make them His disciples like ourselves.³¹ Summing up the purpose of personal evangelism, it is to preach the gospel to a nonbeliever, thus have him to repent and glorify God and eventually to make them disciples as in the Great Commission.

IMPORTANCE OF PERSONAL EVANGELISM

Man's fundamental problem is the moral and spiritual corruption of man's nature and the separation from God. Man does not live just to gratify his natural desires or to satisfy his desire for knowledge. Human beings are spiritually lost and need the redemption from God.³² Evangelism is the work of saving the lost and the fulfillment of hope on the part of mankind. Throughout church history, the enthusiasm for evangelism has kept springing up in the lives of Christians.³³ That is why the church is called to

³⁰ Donald A McGavran. Understanding Church Growth. (Grand Rapids: Eerdmans Co., 1970), p. 32.

³¹ Robert Coleman. The Metaphor of Evangelism. Translated by Sungchul Hong. (Seoul: Word of Life, 1980), pp. 110-111.

³² John T. Semans. Church and Mission. Translated by Kyungsam Huh. (Seoul: Theology and Mission Vol. 2, 1974), p. 115.

³³ J. C. Horkendike. Dispersing Churches. Translated by Kyejun Lee. (Seoul: Korean Literature Society of Christians, 1975), p. 18.

preach the gospel. Evangelism is necessary and crucial for the existence of church itself. Just as fire keeps its flames by continuously burning, churches exist to preach the gospel and this is the very reason why they exist.³⁴ Therefore evangelism is the primary mission for Christians to preach the amazing grace of redemption and love of Christ to all the peoples whom have not heard. How can they hear without someone preaching to them (Romans 10:14)? This powerful passage reflects the importance of personal evangelism in preaching the gospel. Personal evangelism is the essence of gospel preaching. Because it is the ultimate goal and because salvation is personal and the decision and the confession of sins can be made only through personal evangelism.³⁵

In the New Testament, when the disciples were preaching the gospel, they appealed to each individual, not as a group, to repent of sins and to believe in Jesus Christ, and plead for forgiveness (Acts 2:38). God wants to hear from each individual. "Everyone who calls on the name of the Lord will be saved." (Romans 10:13) or "whoever believes and is baptized will be saved, but whoever does not believe will be condemned (Mark 16:16). The phrases like "one who calls", "one who receives", and "each" that were used by the disciples have been settled as evangelical terminology to call for the personal decision.

Jesus often dealt with a group of people but he also used the method of personal evangelism. Especially when He called His disciples, He used the method of personal

³⁴ Donald Miller. True Nature and Mission of Church. Translated by Sangjung Park. (Seoul: Korean Literature Society of Christians, 1973), p. 124.

³⁵ Yongho Park. Handbook of Personal Evangelism. (Seoul: Korea Literature Mission Society of Christianity, 1983), p. 19.

evangelism. In other words, Jesus did not call His disciples as a group but went to each person individually to make them His disciples.

Salvation is personal and the decision and the confession of sins can be made only through a personal evangelism.³⁶ That is why the importance of personal evangelism has been stressed.

DRIVING FORCE OF PERSONAL EVANGELISM

The power of gospel preaching comes from the Holy Spirit. The powerful truth in evangelism cannot work without the power of the Holy Spirit.³⁷ This is clearly represented in what Jesus said right before his ascension after the resurrection. He knew that man could not do it for himself when He gave His disciples the mission of evangelism. "I am going to send you what my Father has promised but stay in the city until you have been clothed with power from on high" (Luke 24:49). "But you will receive power when the Holy Spirit comes on you and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

Like the prophecy in the Old Testament (Joel 3:18-19), when the day of Pentecost came (Acts 2:1-3) the Holy Spirit came from heaven to be with all those who believed in Jesus (Romans 8:9; 1 Corinthians 12:13). This shows that the Holy Spirit is indispensable, ubiquitous, and eternal.³⁸ The most important work of the Holy Spirit is the redemption of men and the guiding of them into a holy life as Christians. The former

³⁶ Ibid., p. 19.

³⁷ C. E. Autry. Basic Evangelism. Translated by Jinhwan Jung. (Seoul: Jordan Press, 1991), p. 48.

³⁸ Ibid., p. 49.

indicates baptizing with the Holy Spirit (Mark 1:8; 1 Corinthians 12:13) and "filled with the Spirit" (Ephesians 5:18) and "fruit of the Spirit" (Galatians 5:22) are examples of the latter. The former work of the Spirit is intimately associated with our mission of evangelism and it is the driving force of evangelism.

Summing up, the history of evangelism recorded in Acts, which is often called the Acts of the Holy Spirit, makes it clear that evangelism is the work of the Spirit through believers. When Peter was filled with the Spirit and preached the gospel, about three thousand got baptized (Acts 2:41) and thanks to the apostles' teaching and the fellowship of the believers more people were added to their number daily (Acts 2:47). Despite the successive persecution and affliction the apostles kept preaching the gospel and the number of men grew to about five thousand (Acts 4:4). Because of the many miraculous signs and wonders performed by the apostles, more and more men and women believed in the Lord (Acts 5:14). When the apostles, rejoicing because they had been counted worthy of suffering disgrace for the Name, kept proclaiming the good news in the temple courts and from house to house (Acts 5:42), the number of disciples increased (Acts 6:1). Although the apostles and believers got killed for keeping their faith, even several thousands of Jews that were zealous for the law believed (Acts 21:20). The gospel was preached from Jerusalem (Acts 1:15), to Cyprus (Acts 13:1), to Macedonia (Acts 16:9) and to Rome through Paul (Acts 28:23) and the work of the Spirit swept the whole world like the raising flames.³⁹ Jesus kept His promise in Acts 1:8, "But you will receive power when the Holy Spirit comes on you, and you will be my witnesses"

³⁹ Jongmoo Park. Theory and Practice of Personal Evangelism. (Seoul: Korea Literature Mission Society of Christianity, 1990), p. 63.

That is the reason evangelism cannot be separated from the Holy Spirit. Only the Holy Spirit can open a person's heart, have him confess and repent of his sin, and bring him from death to life. The gospel can be preached only with the work of the Spirit. The witness of a person without the witnessing power of the Spirit has no power at all. The Holy Spirit has the power to overcome all the language barriers and effectively preach the good news. The good news talks about the rebirth and salvation of a person, which comes from above (John 3:3-7), from the Spirit (John 3:3-5, 8), and from God (John 1:13). The Spirit comes to our heart, saves our souls, and invites us to participate in His holy work. It is only through the work of the Spirit that we became new creations (2 Corinthians 5:17) in Christ.⁴⁰ This proves that only the Holy Spirit, taking the initiative in gospel preaching, can have sinners turn to the Lord and save them. The passages can be found in 1 Corinthians 12:3, "no one can say, 'Jesus is Lord,' except by the Holy Spirit" and in John 6:44, "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day."

Therefore the Holy Spirit is the driving force of evangelism. The ability of man in such areas as the social organization, knowledge, experience, and eloquence is a necessity but it is impossible to preach the gospel without the working of the Spirit.⁴¹ Preaching the gospel we carry out our commission from God. It is the work of the Spirit gaining salvation and new life in Christ.

Gene A. Getz said that evangelism should not be misunderstood as human action and that it is a unique process requiring actions from both God and humans. The gospel

⁴⁰ Ibid., pp. 124-125.

⁴¹ Ibid., p. 135.

can be preached through man. When he stresses the work of the Spirit in gospel preaching, God and the Holy Spirit are involved in the process.⁴² Thus evangelists must not become a stumbling block in the work of the Holy Spirit. Instead they should play an effective role to accomplish the godly objective in the Spirit. The Spirit should be the one that determines the strategy for evangelism.⁴³ The Spirit is the source of the evangelist's power and the driving force of evangelism.

⁴² Gene A. Getz. Sharpening the Focus of the Church. (Chicago: Moody Press, 1974), p. 177.

⁴³ Peter Wagner. Mission Strategy in Christianity. Translated by Hojin Jun. (Seoul: Word of Life, 1981), p. 11.

CHAPTER 3

EXAMPLES OF PERSONAL EVANGELISM IN THE NEW TESTAMENT

PERSONAL EVANGELISM OF JESUS

The Bible reveals what personal evangelism meant to Jesus. Jesus himself set a good example as a practitioner of personal evangelism. The Bible records that Jesus gained seven of His twelve disciples through personal evangelism. “Even though there is no record of the other five of them, they must have been recruited in the same way and it was omitted only to avoid repeating the same record.”¹

Matthew was called at his tax-collecting booth (Matt. 9:9), and Peter, Andrew, James and John abandoned their nets and followed the Lord (Matt. 4:43-49). Philip and Nathaniel met Jesus at Galilee (John 1:43-49). Though Jesus preached to the multitudes, he also evangelized individually. His disciples were not gathered collectively but on an individual basis.

Evidence of His use of this method is found in the cases of Nicodemus, a member of the Jewish ruling council (John 3:1-21), a Samaritan woman (John 4:1-42), Zacchaeus,

¹ Munsuk Kang and Juyong Lee. Personal Evangelism., p. 43.

a chief tax collector (Luke 19:1-10), and a woman caught in adultery (John 8:1-11).²

Jesus was a good example of personal evangelism. Therefore it is important to study a few examples of the personal evangelism of Jesus.

In The Case of Zacchaeus

Zacchaeus was a chief tax collector and was wealthy. He gathered his wealth by extorting high taxes from the people, paying some to the Roman authority and saving the rest for himself. A tax collector was the target of hatred and disgust. They were even treated as sinners.³

Zacchaeus was feeling down and isolated, being alienated from relationships with others. He was suffering from anxiety and loneliness because he knew his acts were immoral and unjust.⁴ He heard the news that Jesus would pass through Jericho. He wanted to see who Jesus was so much that he ran ahead and climbed a tree to see him (Luke 19:4). Jesus began His conversation with Zacchaeus in the tree by calling him by his name (Luke 19:5).

Jesus always sought a creative method of preaching the gospel individually. No one would come to talk to Zacchaeus, but Jesus knocked on the door of his afflicted heart with kindness and authority. Zacchaeus told Jesus that he would give half of his possessions to the poor, and that if he had cheated anybody, he would pay back four

² Ibid., pp. 44-45

³ Grand Comprehensive Commentary, Vol. 13. (Seoul: Biblical Text Publisher, 1994), , p. 420.

⁴ Gogyoyangja. Personal Evangelism. Translated by Changsik Lee. (Seoul: Hyesun Publishing company, 1983), p.27

times the amount (Luke 19:8). This shows his thorough repentance after he met Jesus in person. People despised and slandered him, but Jesus was different. He did not blame him for his sin. Rather, Jesus showed His kindness, humility, and love as the Son of God. He made Zacchaeus feel accepted and cared for and led him to repent and confess his sin with his whole heart.⁵

It shows the purpose of Jesus' visit to Jericho that "for the Son of Man came to seek and to save what was lost" (Luke 19:10). Jesus knows His sheep because He is the good shepherd (John 10:14). He went to Jericho to meet Zacchaeus, one of His lost sheep, and Zacchaeus was saved after he met Jesus personally.

In the Case of Nicodemus

Nicodemus, found in John 3, was a religious, but spiritually corrupted man.⁶ He was one of the well-respected scholars, a leader in the community (John 3:1). He was obsessed with high ethical teaching and reputation and he was aware of other's prying eyes—a reason for his visit in the middle of night. He was an example of those who misunderstood the essence of sin and the mercy of grace, and thought that men were saved as result of good deeds and other merits.

He was spiritually ignorant and he was not born again, therefore, he could never have understood Jesus' word about the second birth when He said, "no one can see the kingdom of God unless he is born again" (John 3:3). By utilizing the knowledge that Nicodemus already had, Jesus explained in different ways to help him understand eternal

⁵ Yongho Park. *Handbook of Personal Evangelism*, p. 40.

⁶ Sungchul Hong. *Introduction to Evangelism*. (Seoul: Word of Life, 1980), pp. 135-136.

life. Jesus encouraged faith and confirmed his understanding by using a parable about the wind and an incident found during the life of Moses.⁷

There is no record of any replies from Nicodemus. But when the Jewish rulers tried to arrest Jesus, he was a sole conscientious leader risking expulsion from Judaism (John 9:22) to defend Jesus (John 7:51). It is easy to see how much he had changed when he brought a mixture of myrrh and aloes at the burial of Jesus.⁸

Nicodemus felt the need and willfully came to visit Jesus. There are people in the world like Nicodemus who feel the hunger and humbly come to evangelists. An evangelist must have an open heart and be ready to proclaim the gospel anytime. The personal contacts with people make personal evangelism all the more effective.

In the Case of a Samaritan woman

In John 4, there is a record of an essential element in Jesus' evangelism. At the time, the easiest and fastest way from Jerusalem to Galilee was the way through Samaria. Jews regarded the Samaritans as detestable and had nothing to do with them. They even traveled through the longer route across the Jordan River to avoid them.⁹ But the passage, "now he had to go through Samaria" shows that Jesus had an intention to go through Samaria. George Sweeting writes that the words "had to" used in this passage

⁷ Gogyoyangja. Personal Evangelism, p. 33.

⁸ Nam Gi Min, The Korean Method of Evangelism. (Seoul: Navigators, 1997), p. 78.

⁹ Walter A. Harrison, A Discipleship Through Training. (Seoul: Navigators, 1990), p. 52.

reveals God's holy purpose in evangelizing the Samaritan woman. It means that Jesus intentionally stopped by her village in order to save a soul.¹⁰

Jesus, tired from his journey, sat down by the well in the town of Sychar (John 4:6). Asking for a drink (John 4:7), Jesus made it easier for her to talk with him. Jesus started out with a simple topic, "water." A Samaritan woman, with an immoral lifestyle, came out to draw water around noon. Even other Samaritans had been negligent of her, and it was a shock for her to realize that Jesus, being a Jew, asked her for water. This roused her interest about Jesus.¹¹

Having initiated the conversation, Jesus developed his conversation from general conversation to a spiritual one, drawing attention to eternal water which would lead to eternal life (John 4:10). She frankly stated her desire for that water. Taking this opportunity, Jesus approached in a more personal way. In order to awaken her conscience, Jesus talked about her immoral life (John 4:16-18). Jesus helped her discover her own problems, realize her sins, and he changed her into a new person who came to believe in Jesus as the Messiah. Then she ran into the village to spread the gospel.¹²

The Gospel is the power of God to change sinners (Rom. 1:16). Evangelists should believe in this power of the Gospel. When evangelizing, evangelists need to help the persons they are witnessing to discover their problems. In order to do that it is necessary to research before speaking of Jesus Christ, and in order to research, effective

¹⁰ George Sweeting, The Secret of Evangelism. Translated by Jae Hwan Park. (Seoul: Word of Life, 1983), pp. 14-45.

¹¹ Gogyoyangja. Personal Evangelism, pp. 30-31.

¹² Walter A. Harrison, A Discipleship Through Training, pp. 30-31.

questions must be asked. Also appropriate methods to approach the people must be prepared.

PERSONAL EVANGELISM OF ANDREW

As a disciple of John the Baptist, Andrew was inspired by John's testimony about Jesus. So when he met Jesus he acknowledged that Jesus is Messiah and came to saving faith. Then he went to his own brother, Peter, to introduce Jesus to him, saying, "We have found the Messiah" (John 1:41). This can be called Andrew's personal evangelism method.

Even though he did not get any special training or education after he met Jesus, because there was a change in his faith, acknowledging Jesus as the Messiah, Andrew had accepted Jesus as the Messiah and could evangelize Peter.¹³ All he did was to introduce the Savior to Peter. That is all that is required in personal evangelism. An individual evangelist cannot forgive a sinner's sins or save the sinner. Only when led to Jesus Christ, can sinners be forgiven and saved. That is possible only through Christ's work (Mark 2:10; John 3:17).¹⁴ Andrew's evangelism can become a model for evangelical work towards families, relatives, and friends. Andrew loved his brother Peter and he evangelized Peter first of all.¹⁵

Andrew's personal evangelism method that proclaims only Jesus Christ and it shows that evangelists do not simply lead people to church but lead people to Christ.

¹³ Young Ro Park, Handbook of Personal Evangelism. p. 50.

¹⁴ Young Min Lee, "A Research on Effective Training Method for Personal Evangelism." (Thesis, Seoul Theological Seminary, 1990), p. 33.

¹⁵ Moon Suk Park, The History of Apostles. (Seoul: Christian Missions Publishers, 1984), pp. 136-137.

Also it shows the responsibility to share the Gospel with close relatives and friends and to lead them to Christ.

PERSONAL EVANGELISM OF PHILIP

Being one of the seven deacons of the Jerusalem church, Philip must have been enthusiastic about spreading the Gospel; since the writer of Acts calls him ‘the evangelist’ (Acts 21:8). When there was a great persecution at the Jerusalem church shortly after Stephen’s martyrdom, Philip went to Samaria and evangelized there with the power of God.¹⁶ He was managing a very successful ministry. However, he heard the voice of the Holy Spirit and felt the calling to go to Gaza where there were not many people (Acts 8:26).

There he saw an Ethiopian eunuch, going back from Jerusalem to his home in a chariot.¹⁷ God, through His Spirit, leads His evangelists very carefully. The Holy Spirit told Philip to go nearer to the chariot (Acts 8:29) and Philip spoke to the eunuch, asking him if he understood the scripture from Isaiah, where he was reading (Acts 8:30). When asked who was the “the silent sheep before the shearer” (Acts 8:34) in Isaiah 53, Philip answered that the Lamb was Jesus Christ and he witnessed to the eunuch (Acts 8:35), sharing good news about Jesus.

Philip was very effective in this personal evangelism. The Ethiopian eunuch was ready as he was reading the scripture on his journey to pursue Truth. Nevertheless, it was through Philip’s personal evangelism that led him to the faith.

¹⁶ Nam Gi Min, The Korean Method of Evangelism. (Seoul: Navigators, 1997), p. 78.

¹⁷ Michael Green, Evangelism of the Early Church. p. 413.

Michael Green notes that Luke recorded this event in order to show the value of personal evangelism.¹⁸ It also shows God's sovereignty and his work of salvation for one individual through the work of an evangelist. Sometimes priority is on one individual rather than a multitude.

PERSONAL EVANGELISM OF APOSTLE PAUL

Paul dramatically changed from one who opposed Jesus Christ to an evangelist who testified about Jesus. After meeting with Jesus on his way to Damascus, Paul listened to Ananias and when anointed by him, was filled with the Holy Spirit and became an evangelist. This fact can be made certain, because Paul stayed there for a few days and preached Jesus as the Son of God in the synagogues (Acts 9:19-20). His evangelism was passionate and he used a variety of methods.¹⁹

Two things prove how he deemed personal evangelism important. He reminded the believers in Ephesus that he had preached all things that would be helpful to them and had taught them "publicly" and "from house to house" (Acts 2:20). This means not only that he was satisfied with preaching the Gospel in a great scale, publicly, but also that he went house to house to evangelize individually. Also Paul testifies to the Colossians that it was his desire to admonish everyone and teach them with all wisdom (Col. 1:28).²⁰

The book of Acts handles the actual accounts of personal evangelism of Paul. During the First Missionary Journey, at the island of Paphos, Paul led Sergius Paulus, the proconsul of that region, to come to know Christ (Acts 13:6-13) despite a hindrance of

¹⁸ Ibid., p. 414.

¹⁹ Nam Gi Min, The Korean Method of Evangelism. p. 86.

²⁰ Munsuk Kang and Juyong Lee. Personal Evangelism., p. 43.

the sorcerer Elymas. On his Second Missionary Journey, following the direction and the vision of the Holy Spirit, Paul finally went to Philippi, the first city in Macedonia providence (Acts 16:12). There, while looking for a place of prayer on the Sabbath, he met a woman named Lydia and evangelized her. She and her whole family were baptized (Acts 16:13-15). Later he and Silas were beaten and thrown into prison because they cast out a demon from a slave girl (Acts 16:18-23). At night Paul and Silas prayed and praised God in the prison (Acts 16:25).

An earthquake occurred to open the prison gates and loosen the chains of the prisoners (Acts 16:26). Thinking that all the prisoners had escaped, the prison guard was about to kill himself when Paul shouted to him from inside the prison (Acts 16:27-28). The prison guard asked Paul and Silas what he must do to be saved (Acts 16:30), and they replied, "believe in the Lord Jesus, and you and your household will be saved" (Acts 16:31). With these beginning words, Paul evangelized the guard and all his family with the words of the Lord (Acts 16:32). Because of this the prison guard and all the others in his household were baptized and they rejoiced (Acts 16:33).

During his Third Missionary Journey, in Corinth, it is shown that Paul evangelized Aquila and Priscilla, who shared his occupation of tent making (Acts 18:13). A Christian should be able to make friends with his fellow workers at work, and evangelize them in a friendly way. At Caesarea when he was imprisoned, Paul not only testified his faith publicly but also he testified the need of individuals for Christ.

Among those individuals Paul evangelized were Felix, the Roman governor, and his Jewish wife Drusilla. Before Felix, Paul talked about righteousness, self-control, and the coming judgment and made initiative for his evangelism (Acts 24:24-25). According

to the last part of Acts, Paul was put in a guarded house in Rome. There he accepted everyone who visited him and shared the Gospel with that person (Acts 28:30-31). Paul's evangelism shows how important it is for a Christian to make a priority of proclaiming the Gospel of Christ. Time to time there may be some hindrance and opposition but when evangelizing according to God's will, even those oppositions become certainly good opportunities for evangelism. Throughout his epistles Paul explains that proclaiming the Gospel was his calling and that he executed his work of personal evangelism faithfully (Acts 20:24).

CHAPTER 4

BIBLICAL METHODS FOR EFFECTIVE EVANGELISM

After evangelistic workers who are filled with the Holy Spirit receive the gift of evangelism and prepare to exercise their gift, they need to choose the most effective evangelical method to target the persons they will evangelize. Therefore, in order to help the workers choose and apply effective evangelistic methods, this chapter will present various biblical evangelism methods, focusing on the accounts found in the four Gospels and the book of Acts.

EVANGELISTS AS WITNESSES

The word, “witnesses” in Acts 1:8 is a plural subject of a noun, μαρτυς, meaning “eye witnesses” or “martyrs”.¹ Generally this word was used to indicate

¹ Great Dictionary of Trinity Biblical Sermons. Book 25. (Seoul: Bara Publishing, 1992), p. 63.

someone who has a calling to testify truly about what he knows.² But when Christians used this word it described a person who as a believer of Jesus Christ, testifies about Jesus' birth, death, resurrection, ascension, and second coming as well as his teaching.³ Also in the second century when Christianity was under persecution, the meaning of this word changed from being a simple witness to being a martyr. The reason for it was that under persecution any witness of Jesus Christ was inevitably determined to face death and that witness lived a pre-martyr's life. This situation formed the equation, where a witness is equal to a martyr.⁴

William Barclay has said, "Christian witness is only possible through the power of the Holy Spirit"⁵ and made the following three points about a Christian witness. First, a witness is a person who takes truth to be the fact. Second, not only one witnesses through words, but with action. And thirdly, a witness is always prepared to be martyred.⁶ Therefore, a witness of Christianity, an evangelical

² Expository Preaching on Old & New Testament. Book 11. (Seoul: Christian Wisdom Publishing, 1988), p. 47.

³ Hee Neun Lee, Complete Dictionary of Korean Language. (Seoul: Minjoong Publishing, 1977), p. 2679.

⁴ Complete Dictionary of Original Language of Biblical Terms. (Seoul: Peniel Publishing, 1993), p. 758.

⁵ William Barclay, The Book of Acts. Translated by Hyuk Jo Jung. (Seoul: Christian Publishing, 1974), p. 27.

⁶ Ibid.

worker, prepares for martyrdom and boldly proclaims the truth of the Gospel and the experience of the Holy Spirit.

NEGATIVE CHARACTERISTICS THAT DISQUALIFY AN EVANGELIST

The command to be witnesses to the ends of the earth demands a big decision to be made by His followers. We must decide whether to obey His command and become a witness or disobey and not become a witness. But instead of simply obeying and becoming witnesses, the modern church is unable to make the decision and is hesitant, consequently creating more disobedient individuals. What is the reason behind this? The answer is easily found in Ben Johnson's book, An Evangelism Primer. Here is a summary of the top ten reasons why people are hesitant to evangelize found in this book.

1. I do not want my friends to think of me as someone who is too religious (fear of rejection).
2. Other people have the gift of evangelism, but not I (lack of talent).
3. I lack the deep experience in the Holy Spirit to effectively evangelize (lack of experience).
4. When it comes to the Christian life, I prefer not to appeal to emotions (fear of emotionalism).
5. For conservative Christians like us, going deep into evangelism is too fancy for us. We will let ignorant people or Pentecostals do it (too formal).
6. I do not know the Gospel well enough to convince others with assurance (lack of belief in the Gospel).

7. I would like to evangelize my neighbor, but I do not know where to start (lack of evangelism technique).
8. I believe that individual faith is up to that individual and I do not want to intrude into his privacy. I also think it is not courteous to talk about faith before the public (fear of intrusion to private lives).
9. I believe the pastors exist for the job of evangelism (the work of the pastor).
10. Evangelism, as I know it, is a made up fable which forces people to make decisions which they will regret later and degrades the quality of their life (fear of devious scheme).⁷

Any person can have the aforementioned negative elements. In order to be an effective evangelist, one must overcome these flaws with strict character training through an understanding of biblical evangelism methods. This should be the highest priority. Thus, the following tables show different accounts of evangelism and it also suggests applications to today's ministry.

⁷ Ben Johnson, An Evangelism Primer. Translated by Yong Jae Jun. (Seoul: Jong-ro Publishing, 1984), p.4.

EXAMPLES OF EVANGELISM IN THE GOSPELS

The Four Gospels contain many illustrations of evangelism. Many of the examples have Jesus Himself as the evangelist. Jesus called the apostles to follow Him. He witnessed to Nicodemus, to the woman at the well, and to many people where He performed an act of healing. Examples of the witnessing of the disciples, of Phillip, of Andrew, of John the Baptist, of a Centurion, and even of the woman at the well can all be found in the Gospels. Many of these were discussed in detail in the preceding chapter (Please refer to Appendix I for a chart with a complete listing.⁸)

EXAMPLES OF EVANGELISM IN ACTS

Many additional examples of evangelism can be found in the book of Acts. Acts records the witnessing of Phillip to the Ethiopian eunuch, of Ananias to Saul, of Paul and Silas to a prison guard, of Paul to Roman officials, and many others. Sometimes the evangelism efforts were to groups of people, like Peter preaching on the day of Pentecost, of Stephen preaching in the synagogue, of Phillip preaching to the people of Samaria, of Paul and Barnabas in Antioch and on their missionary journeys, and many others. Many of these were discussed in more detail in the preceding chapter. (Please refer to Appendix II for a chart with a complete listing.⁹)

⁸ The accounts organized in the table were prepared by the writer, while reading through the Gospels in the Revised Standard Version of the Bible.

⁹ The accounts organized in the table were prepared by the writer, while reading through the book of Acts in the Revised Standard Version of the Bible.

A CLASSIFICATION OF BIBLICAL METHODS

All the evangelism done in the Gospels and Acts is centered around Jesus' command, "Come and follow me. I will make you a fisher of men" (Matt. 4:19). The agent of evangelism is a fisher of men, and the selection process to choose the method is important. This section summarizes and organizes the examples from the Gospels and from Acts so that it can be of assistance for those who are seeking to be biblical in their work of evangelism.

Many distinct methods of evangelism are evident in a study of the Gospels and Acts: Personal Evangelism, Testimonial Evangelism, Discipleship Evangelism, Preaching Evangelism, Healing Evangelism, Casting Out Demons Evangelism, Praising Evangelism, Epistle Evangelism, General Evangelism, and other miscellaneous types. Personal Evangelism would include the personal witnessing efforts of Jesus, of John the Baptist, of Andrew, of Phillip, and of Paul.

Testimonial Evangelism would include such incidents as that of the Gadarene demoniac that was healed and told by Jesus to go to his friends and tell them what had happened to him (Mark 5:1-20). The Centurion that conducted the crucifixion of Christ saying, "Truly this was the Son of God" (Matthew 27:54) would be another example of Testimonial Evangelism. Testimonial Evangelism can be a personal testimony to one person, or it could be a public testimony to a group of people. Discipleship Evangelism would include such incidents as Jesus sending out the disciples (Matt. 10:1-42 and Mark 10:17-20), and the sending out of missionaries in Acts 13:1-3.

Preaching Evangelism includes such events as the Sermon on the Mount (Matt. 5-7), Peter's sermon on the day of Pentecost (Acts 2), and Stephen's sermon before he was

martyred (Acts 7). Healing Evangelism many of the miracles performed by Jesus, but also Peter and John healing the lame man in Acts 3-4.

Casting Out Demons Evangelism would include many of the miracles of Jesus. Praise Evangelism would include the experience of Paul and Silas in the prison in Acts 16. Epistle Evangelism would include the writing of Luke and Acts, and to some degree many of the Epistles of Paul and others. Under Miscellaneous Evangelism would be special events where God used a star to point the wise men to Jesus (Matt. 2) and God used an angel to direct the shepherds to Jesus (Matt. 2).

Please refer to Appendix III for a detailed chart that summaries the evangelistic methods in the Gospels and Acts.

LESSONS LEARNED FROM BIBLICAL EXAMPLES

Appendix III contains special notes that give lessons from various methods of evangelism used in the Gospels and Acts. Jesus promises to use His followers to fish for men and to be effective in evangelism. An effective way to do evangelism is to introduce a person to Jesus, as Andrew did with his brother. The use of the Bible to present Jesus is effective, as Phillip did with the eunuch. A person's testimony should be as it is, without any fabrications, as is seen in Mark 5. Evangelism should be accompanied with prayer as in the case of casting out demons. Epistle evangelism can be very effective, especially in this modern world. God can use any of His creation as an instrument of evangelism.

CHAPTER 5

CHURCH GROWTH THROUGH EVANGELISM MOBILIZATION OF SUNG DONG CHURCH

CAUSES OF GROWTH OF THE KOREAN CHURCHES

According to McGavran, church growth correlates directly to the faithfulness to God. Church growth is inevitable when believers show faithfulness in reaching out to those who are lost. It is not just recovering a lost person, but it is a work of restoration to make a person whole. Churches grow when Christians not only live exemplary lives in the society, but also live separated, holy and obedient lives, glorifying God.¹ According to Peter Wagner, a pastor with a progressive attitude using competent leadership will be a catalyst in mobilizing the church to do effective and productive works for growth. When there is a gathering of a similar class of people, evangelism becomes more effective. When the church puts its priority on evangelism in order to use effective evangelistic methods then the problem will be resolved.²

¹ Donald A. McGavran. Understanding Church Growth. Translated by Won Yong Koh. (Seoul: Bo Moon Publishing, 1979), p. 21-24.

² Peter C. Wagner, Your Church Can Grow. Translated by Dal Chun Kwon. (Seoul: Word of Life, 1980), pp. 78 – 231.

According to Chaney and Lewis, there are four factors in church growth: having the goal of growth, aiming at the target group, training the laymen and using various ministries. Using all those factors to focus on evangelism will help the church to grow.³ It is hard to specifically identify the main factor of church growth, and it is just as difficult to identify the factors involved in the growth of Korean churches. Also, there can be many factors contributing to the growth of the church. "Unless the Lord builds the house, its builders labor in vain,"⁴ said a writer of the Psalm.

It is obvious to say that the growth of Korean churches is the work of God. Kwang Sun Suh has officially concluded that, "the expansion and the growth of the Korean churches, needless to say more about the differences in the interpretation, is about the movement of the Holy Spirit."⁵ Because the church is an organic body instead of a structural organization, without the Holy Spirit it cannot function as a church. The Holy Spirit is the one who ultimately gives the church spiritual vitality, keeps purity, makes volunteers and unity of fellowship possible, bestows the motive to evangelize and persuades a person to faith.⁶ Though there was harsh persecution the believers enjoyed peace in their hearts and they marched on with the comfort of the Holy Spirit, which helped to increase the number of believers.⁷

³ Charles L. Chaney and Ron S. Lewis, Design for Church Growth. (Nashville, Tennessee: Broadmen Press, 1977), p. 17.

⁴ Psalm 127:1

⁵ Kwang Sun Suh, The Phenomenon and the Organization of The Holy Spirit Movement of Korean Churches. (Seoul: Dae Hwa Publishing, 1986), p. 82.

⁶ Ho Jin Jun, "Criticism of Pastors". Pastoral Monthly Magazine, 1988.3., p. 93.

⁷ Acts 9:31

A noteworthy factor in the growth of the church was the prayer movement through the Holy Spirit. Conservative theology and the heat of evangelism also became important factors in the growth of the Korean churches.⁸ From the beginning, the conservative theology encouraged the personal reading of the Scripture, which allowed the believers to focus on Bible study and not only teach others but it became an opportunity for spiritual revivals. Finally, the conservative theology helped to start the movement of the great revival, which in turn started the Great Awakening movement throughout South Korea. In this way the growth of the Korean church has been the miraculous work of God.

The growth factor can also be described from missions' perspectives. The early Korean church evangelism targeted the lower class first, then moved to the upper class of society and it helped to nurture more evangelists. And through literary ministries, medical ministries, charities, educational ministries and other different types of ministries, it helped to expand the work of missions.⁹

In the 1970s, the cell-based or district system of ministry was imported. It was based on the theory that the church needs to grow in cells or blocks, just like a living organism. The best example of this was the Full Gospel Central Church, where they adapted cell-based system as the central form of ministry.¹⁰ The cell-based ministry

⁸ Jong Yoon Lee, H. J. Jun, Il Sun Na, The Theory of Church Growth. (Seoul: Jung Eum Publishing, 1992), p. 280.

⁹ Il Sun Na, The Principle of Church Growth. (Seoul: Christian Herald, 1974), p. 16.

¹⁰ Yonggi Cho, Many Factors of Church Growth. (Seoul: Young San Publishing, 1982), pp. 30-31.

stepped over the boundaries of denominations and it strengthened education and evangelism through Bible study-oriented church life. This in turn made the churches competent as bases of operation for missionaries and accelerated the growth. From this meaningful missions' perspective, the Sung Dong Church's Evangelism Mobilization Sunday event will be explained and examined.

EVANGELISM MOBILIZATION SUNDAY AT SUNG DONG BAPTIST CHURCH

After the fall of man, God willed to save mankind. According to His will, Jesus Christ was sent, the Bible was written, and Christ's Church stands for such work. But in contrast, many of today's churches are quiet about this Good News. They have become passive and impotent. The Evangelism Mobilization Sunday was started on the forty-first anniversary of the church. The idea was not to leave any single person out, based on the Scripture that all Christians are also witnesses, in order to fulfill the Great Commission. Every Christian witnessing would please God and reveal His glory by stirring up the love of Jesus in the hearts of dying individuals and all mankind.

WHAT IS THE PURPOSE OF EVANGELISM MOBILIZATION SUNDAY?

First, according to the premise of the one who sows found in 2 Corinthians 9:6, one reaps what one has sown—thus one who sows much will reap much. No matter what the circumstances are and who the person is, the evangelist must sow the seed of the Gospel. A seed that is not sown does not sprout. Thus, it was to encourage the believers to have as their goal to firmly believe that God rewards those who have sown much with much harvest.

Secondly, when it comes to evangelism Christians must gather their strengths together (John 17:21; 1 Cor. 12:12-13). It was to reach all souls with the Gospel through evangelistic teams consisting of all of congregation members contacting other churches to cooperatively evangelize.

Thirdly, when a Christian dedicates something that is for evangelism God will enrich it and make it abundant (Mark 14:13). It was done to encourage faith so that no matter how feeble, weak and unwise a person may be, God has given gifts, abilities, time and other things through which the Lord can work miracles when they are committed to Him.

Fourthly, a fiery heat of evangelism of a few dedicated Christians changes people (Acts 1:8). It was to encourage faith so that when the Holy Spirit empowers even a few individuals, an entire region, or even a nation can be influenced in a mighty way.

PLANNING FOR EVANGELISM MOBILIZATION SUNDAY

Senior pastor

To hold this type of event, the senior pastor himself needs to be very optimistic and enthusiastic about it.¹¹ He should also be confident and persistent. He should always be willing to do whatever it takes for the success of the event, being an example to all the church members. His attitude clearly affects the harmony and cooperation among the church members.

Data collection

One should go the extra mile to collect any information about this type of event.

¹¹ Yongnam Lee. "Pastor Information". (Monthly Pastor., 1988), p. 137.

It is very useful to visit churches that have had a similar event and review the plans and materials on their previous evangelistic work. Also of importance is classifying the collected information according to their categories such as the design of the flyers, how the flyers were handed out and etc.

Organization of the committees

All the church programs or ministries should be involved in the event such as Men's missionary team and Women's missionary team, the church educational institute, and home cell units. The church would appoint a chairman, a vice-chairman, and a general secretary for the organization committee and establish five subcommittees for general affairs, worship service, evangelism, voluntary service, and new members. Each subcommittee is composed of an assistant pastor, a chairman, a vice-chairman and ten other members.

General Affairs Subcommittee

This subcommittee is responsible for:

Preparing for the event, making contacts, and recording journals

Checking up on the progress of the event

Budget compilation and allocation

Fund raising, budget appropriation, and closing

Inviting guest speakers for the testimonies

Sending out notices asking for cooperation from the community and relevant church organizations

Arranging the invitation of celebrities

Protocol for the celebrities.

Purchasing and awarding prizes and gifts

Ordering and distributing the souvenirs

Selecting and awarding the kings of evangelism

Worship Service Subcommittee

This subcommittee is responsible for:

Planning for group prayer meetings and special prayer meeting

Planning for testimonial services

Decoration of the chapel and regular checkup of broadcasting equipment

Organizing the proceedings of the worship service including the songs of praise

Evangelism Subcommittee

This subcommittee is responsible for:

Making, distributing, and registering profile cards

Making visitor name lists

Making posters.

Collecting and counting profile cards from those who accept Jesus

Planning for outdoors evangelistic activities

Making and distributing the fliers

Photographing at the event

Voluntary Service Subcommittee

This subcommittee is responsible for:

Selecting and training guides for the event

Planning visitor guide

Operating day care and providing medical service

Warding the parking lot

Transportation

Breakfast and refreshments for volunteers

New Members Subcommittee

This subcommittee is responsible for:

Sending out thank-you cards to each visitor

Home visits to those who accepted Jesus and became church members

Plans for follow-up activities such as beginner Bible study

Prayer meetings for the event

Preaching the gospel is our task, but the Holy Spirit takes care of the rest. We will receive power when the Holy Spirit comes on us and will be able to lead other people to Jesus.

Every Friday night for three months we had overnight prayer meetings led by each subcommittee. In these meetings we gave praises to the Lord, shared our testimonies, and prayed together at the end of the meeting.

On every Wednesday night worship service, we prepared ourselves with prayers, songs of praises, and God's word.

From the first of July every night till the night of the event, thirteen Women's

missionary teams, five Men's missionary teams, and the church educational institute gathered together with each other to have a prayer meeting. Each home cell group did the same during the day.

Especially, we decided to offer 200 hours of individual prayer time. This is one tenth of the number 2000. We asked each member to dedicate his own time to praying for the lost souls contributing to the 200 hours goal.

We decided to gather for early morning prayer meetings for 41 consecutive days because that year also marked 41st anniversary of our church. Each member was given the following prayer requests for the 200 hours of prayer.

Prayer Requests for the 200 Hours of Prayer

We pray that God will let more than 2000 people gather together at the event and lead at least 500 to Christ and to be church members.

We pray that God will let us pray for the special event with one heart.

We pray that each church member will be filled with the Holy Spirit and become more fervent in their prayers, bearing abundant fruit of evangelism.

We pray that all the members including deacons, senior deacons, anointed deacons, elders become examples of evangelism and powerful trainers for new believers.

We pray that God will strengthen our Senior Pastor Kim spiritually and physically and the Holy Spirit will perform God's work as he proclaims God's words.

We pray that God will give wisdom to all the church workers and have them filled with the Holy Spirit. We pray that everything will go well.

We pray that God will allow nice weather for the day.

We pray that each worship service on the day will be packed with a great number of visitors.

We pray that the Holy Spirit be with all the church leaders and the special guests. May more than 500 people listen to the Word and accept Jesus as their Savior.

We pray that all the new believers grow in God's Word and become disciples.

We pray for safety at the event and that the event may be a pleasurable one.

We pray that we will not lose this enthusiasm for evangelism and spiritual growth.

We pray that God will keep us go on to complete the 41 day special early morning prayer meetings.

We pray that God will bless all the members, all the households, and the church itself.

We pray that God will provide us with all the need that we have for the event.

We fasted and prayed calling all the names of those invited during the week before the event.

Evangelism and Testimony

We invited several evangelists and provided practical lessons to the church members who had the desire but did not know how to preach the gospel in their neighborhood to people like Buddhists, atheists, and Christian persecutors. We also invited “kings of evangelism” from other churches. The congregation was deeply impressed and became self-confident after hearing the guest speakers' testimonies about how they had led more than 1,000 new members to the church. As a result of the lessons, many realized their hidden gifts of evangelism and practiced their faith.

Training of the guides

We decided to locate the guides not only inside the church building, but also on the streets outside the church. They received special training about how to greet and talk to people politely and be fully prepared for the event.

Follow-up care for new believers

When the number of its members grows so rapidly, church ministers often find it hard to visit every new church member and even harder to provide them with proper follow-up care. It is crucial to select and train more church leaders and equip them with basic Biblical truth that they can be adequately prepared to take care of new believers.

New believers are the new comers who accepted Christ as their Savior and became members of the church. Follow-up care of new believers could be defined as

retaining, ripening, and multiplying the fruit of evangelism.¹² Just like a mother bringing up a baby to become a sound citizen in the world, we bring up a baby Christian in God's Word to make him glorify the Lord with his life. Therefore, we cannot think of evangelism apart from the follow-up training and care. The spiritual training, whether it is to an individual or a group, is like bringing up baby Christians in God's Word just as a caretaker takes care of her baby.¹³

Significance of Follow-up care for Spiritual growth

There are hundreds and thousands of members in Korean churches, yet it was lack of follow-up training for spiritual growth that has kept Korean churches from growing even more. Follow-up care for spiritual growth is as important as evangelistic work. If a person gets saved and does not get proper training, he would probably remain a spiritual baby or he would not lead a balanced Christian life. Follow-up training may be more important than evangelistic work because it requires lasting love, care, and perseverance.

If a born-again Christian does not get properly trained, he will remain a spiritual baby, ignorant of basic Biblical knowledge. That is why there are lots of church goers today who claim they are Christians but whose lives do not correspond to their faith. Their life belongs to the flesh and they are not applying what little they know to their

¹² Hakbong Jung. Principle and Method in the Training of New Believers. (Seoul: Jordan Press, 1975), p. 19.

¹³ Sungnam Moon. Examples of Personal Evangelism. (Seoul: Somang Press, 1980), p, 290.

everyday lives.¹⁴ Follow-up training must go on until the person is assured of his own salvation, becomes a mature Christian with a Christ-like character, and even be able to train other new believers.¹⁵

Preparations by Organizing committee

Each subcommittee of the organizing committee checked and evaluated its own schedule to ensure proper implementation of the plan and when needed they modified their original plan. There should be a thorough master plan and they should be able to carry out the plan as scheduled.

RESULTS AND IMPLICATIONS OF
EVANGELISM MOBILIZATION SUNDAY

As a result of the event, a total of 2600 non-believers gathered together at the church, which was far more than the expected number of 2000. During the four worship services scheduled for the day, 351 non-believers accepted Christ as their Savior. On the very day more than 500 people raised their hands during the worship service, indicating they would be willing to accept Jesus Christ. However, when they were actually asked to hand in the forms, only 351 filled out the profile forms. As of December of 1997, 150 out of 351 became members of the church.

Difficulties we have met

Roles and responsibilities of all the subcommittees were limited, although the scale of the event was large. Therefore, they could not attend to the minor details needed

¹⁴ Youngtae Kim. Evangelism Mobilization and Church Growth. (Seoul: Sungmoon Press, 1989), p. 150

¹⁵ Kyumil Na. Evangelism and Church Growth. (Seoul: Sammool Press, 1992), p. 139.

in the organization of the event.

Organizing the event was not smooth due to insufficient training of church members about the importance, significance and objectives of the event and lack of helping hands.

Working level members of the organizing committee could not come up with a feasible plan, resulting in some negative attitudes among some of the working level members.

The organizing committee failed to invite the guest speakers that they wanted to invite such as kings of evangelism who would testify about their evangelistic experience. It was because they did not contact the speakers they had in mind early enough.

There was a limited amount of prizes for the church members who invited more nonbelievers. It would have been better if we had diverse types of prizes such as electronic goods, household necessities and etc.

A smaller number of people showed up, although those holding various posts at the church originally set up targets of inviting many more people.

There was lack of information available in preparation for the event.

Not enough funds were raised at the beginning. (It was subsequently secured.)

Hot weather hampered the process of executing the event, outdoor evangelism activities, and home visits. (The weather factor was neglected since the timing of the event was scheduled in the spring.)

At the beginning, all the church members were not motivated which slowed down the progress of the process.

Weekly newsletters were not fully utilized and the printing quality was not good

enough.

The day before the event was a holiday by coincidence, which may have discouraged many people from coming to church with the preference to engaging in other family activities.

Benefits from the event

All the church workers and lay members such as elders, anointed deacons, and subcommittee members built a rapport as a result of the event. With the leadership of the senior pastor, all the church members built the same team spirit.

When the event organization started out, only a small number of church members showed interest, but as time went by more members got actively involved, which led to an enthusiastic movement.

The lay members had an opportunity to participate in various types of prayer meetings (worship service, consecutive prayer meetings, group prayer meetings, individual prayer time (200 hours) and overnight prayer meetings). This served as a good occasion for the members to willingly engage in God's work.

Our church gave a good impression to our neighbors.

The church members got interested and confident in personal evangelism.

Through the experience, the members realized the significance of evangelism.

They grew in faith and love for the church.

For some it was their first time visiting a church worship service and they received a good impression.

Some lay members got to discover their spiritual gifts.

Seminar on evangelism conducted during the event also awakened members'

awareness about evangelism.

The speeches of kings of evangelism helped the members to learn how to invite people to the church and to become more active about it.

Through the event, God taught us that He would provide us with whatever we needed.

Those who visited the church during the event have remained church members since.

Future directions and implications

Train members to be more efficient.

Training should be provided so that lay members can have an opportunity to get involved in various activities at church. (For example, new member training, home visits, hospital visits, etc.)

This type of event can be held biennially in the spring and fall utilizing the church schedule.

Follow-up activities are also important. Classify voluntary from involuntary visitors and non-believers from visitors from other churches.

FUTURE DIRECTION OF SUNGDONG CHURCH IN THE 21ST CENTURY

The political, social, cultural, economic aspects of Korea are changing rapidly in the 21st century. With the Government's construction of the Seoul-Pusan High speed train system, it now takes only half a day for people to travel in the land, which has cut in half the time it used to take. Domestically our traditional life style has been westernized.

Internationally, the democratic movement swept the world, the cold war has ended, the two Germanys have been reunited, and the Soviet Union's communist system crumbled.

Amid this rapidly changing environment, it is time for this church to chart its future course, moving toward the trend of globalization. We thank God for protecting our church throughout the 41 years of its history. Geographically most of our church members are from the communities of Munmokdong, Sangbongdong, and Mangwooree. These areas are somewhat outdated compared to the other areas in Seoul. However, we have not been discouraged by the circumstances. Instead, we have taken a positive attitude by following God's command to be the light of the world. We will try to make this church glorify the Lord and one that is desirable in God's eyes.

OUR MASTER PLAN FOR MISSIONS AND EVANGELISM IN THE 21ST CENTURY EVANGELISM-ORIENTED CHURCH

Throughout church history God has been using His servants to perform His work. For the brighter future of the church, it is very important to have qualified and fully armed church ministers. There are some conditions for a church pastor. The pastor should be faithful to God's Word. God has chosen His servants from all over the world and placed them in each place to pastor His people. Since God uses men for His work we need church ministers who are faithful to God's Word.

A church leader needs to lead a Holy life, not to mention proclaiming God's Word.¹⁶ Church workers are God's servants who fight a good fight in this corrupted

¹⁶ Hyungkee Lee. Religious Revolution and Theology. (Seoul: Presbyterian Bible College, 1984), p. 462.

world in the grace of God.¹⁷ The church pastor needs to preach the gospel for the church to be evangelism-oriented. Gospel preaching is God's only way to save the lost souls. Under the Godly leadership of a pastor, this church should keep growing, not tempted by the secular world.

Mission-oriented Church with Fully Armed Christians

This church will follow God's greatest commandment that "you will be my witness to the end of the earth." All members will become holy Christians like the people in Acts and practice their faith in their own lives. They will support more than 100 churches that need financial support every year, regularly holding mission conferences for the church workers.

Each year we will establish a new church and pray for the growth of that church. We will also send more than 30 missionaries all over the world and will spare no effort to support them financially. To achieve this goal

We will keep studying the Bible to build a Christ-like character.

We will obey to God's Word, follow God's example, and lead a powerful and faithful life.

We will exercise our love and service to others in our daily lives.

All the members will be fully armed with God's Word and be ready when God calls them.

All the members will be actively participating in gospel preaching and continue to hold Evangelism Mobilization Sunday.

¹⁷ Korean Evangelism Bible Society, "Biblical Education" Bible and Theology. (Seoul: Emmao Press, 1984), p. 5.

We will send out short term and long term missionaries and stress the significance of missions.

We will allocate 40% of the church budget to the world missions.

Church Serving the Community

We should use various methods in gospel preaching. We should create an image that we exist for the community, expanding our area of services. For this we need the prayers and participation of all the church members. We exert ourselves to please God by taking advantage of these good facilities that God has provided for us. We should set a good example of a church serving the community.

First, we should be able to cultivate the community culture. In the future, when we build a new church building, it should be designed community friendly. Since this community does not have many leisure facilities, we will make a theater that would hold about 300 people for concerts, cinemas, or academic seminars. We will also have a child care center and alibrary to promote the education of children in the community.

Second, we will try to emphasize the importance of the family. With the cooperation from nearby elementary, middle, and high schools, we will have professional counselors and provide free counseling services to the community for children from broken homes or unstable homes. We will provide professional family therapy to advocate the significance of family.

Third, we will make a church for the senior citizens. The average age of the world population has been clearly increasing and thus gerontology has been the focus of research in many societies. We will also need to focus our attention to this problem.

We will hold campaigns emphasizing the importance of paying respect to elders

both at home and in the communities.

We will participate and provide financial support to the community senior recreational services.

We will also offer free counseling services to seniors in the communities.

We will found Sungdong College for the Senior Citizens with the cooperation from the community senior recreational services, which will give them the opportunity to get life-long education and utilize their spare time more profitably.

We will provide a shelter for homeless senior citizens caring for them in God's love.

Sungdong Church members have been trying to be faithful to God's Word with the leadership of an evangelism-oriented senior pastor. We have exerted all our effort to make the church loved by the community

*(Please refer to Appendix IV for the Evangelism Mobilization Sunday-related documents, plans, fliers and other materials.)

CHAPTER 6

CHURCH GROWTH THROUGH PERSONAL EVANGELISM: ITS CHALLENGES & SOLUTIONS

It is generally thought difficult for a church to grow through personal evangelism. Some would ask how a church could grow by individually witnessing with a limited time, but this stems from a wrong assumption. Some others would encourage mass evangelism, noting its perceived effectiveness. In essence, there is no clear statistical evidence to support such opinions. Not only that, there are some who believe evangelism is difficult because there are not many with the gift of evangelism or at least, not many that have it and use it. They think personal evangelism is hard in reality due to the complexity created by increasing pluralism. Because of the small number of churches and believers with a bad reputation in the world, there are some that are critical of the evangelist approaching them. Not only that, since a personal evangelist must deal with an unbeliever, leading to repentance, then nurturing to make the person into a disciple of Jesus Christ, some think the process itself is the cause of slow church growth.

Looking at four aspects¹ of church growth: growth, quantitative growth, expansion growth and growth in missions, it is assumed that the church cannot grow wholly through personal evangelism. People perceive such factors as the weaknesses in personal evangelism. Because of Satan's deceit, believers and even pastors think of it as difficult.² The perception is either there is no time for personal evangelism or there is just too much preparation involved for evangelism. The problem is, in simple words, the negative opinions stating that church cannot grow through personal evangelism. But for effective personal evangelism there must be positive attitudes.

CHURCH GROWTH AND EVANGELISM

When Jesus was starting the kingdom of God, He started with personal evangelism. He started with Peter, Andrew, Philip, John, Matthew and the rest of the twelve disciples as evangelists. The number of evangelists grew to seventy, then to one hundred twenty, and finally it grew to today's universal Church. We can also see that Paul started the church at Philippi through personal evangelism. In Acts 16:11-40, Paul evangelized and baptized Lydia at Philippi, and he also personally evangelized a prison guard. Now, according to Philippians chapter one, we see that church at Philippi had grown and had many believers and even deacons. Though Paul originally started the

¹ Jong Yoon Lee, H. J. Jun, Il Sun Na, The Theory of Church Growth. (Seoul: Jung Eum Publishing, 1992), p. 290-292.

² Yoo Bun Lee, Evangelism is Easy. (Seoul: Korean Gospel Publishing, 1992), p. 15.

church there through personal evangelism, it had grown into a big church. We must recognize that personal evangelism is at the core of Jesus Christ's plan of evangelism.³

C. E. Matthews gave three reasons for a pastor to witness. First, to be an example; secondly, for spiritual cultivation; and lastly, because God expects it.⁴ Because it is the will and the plan of God, we see that it inevitably is coming to completion. It is an obvious fact that when a soul is saved through personal evangelism the church consequentially grows. Joo Ahn Presbyterian Church is a representative example of how mobilization of an entire congregation to personally evangelize has led to unprecedented church growth.⁵ Sung Dong Church, in a short amount of time, has grown by two hundred per cent through personal evangelism. The fact that the growth is evident in the personal evangelism of Jesus, Apostle Paul or Sung Dong Church only helps to positively assert the position that church growth is possible through personal evangelism. Evangelism may seem impossible through theories and reasons, but when it is applied personally into life, you have good results with the help of the Holy Spirit.

PERSONAL EVANGELISM PROMOTES CHURCH GROWTH

Personal evangelism is not difficult. But it is perceived to be difficult by many, due to the deceit of Satan.⁶ The fact is that personal evangelism is easy. Jesus said,

³ A. C. Archibald, The New Testament Evangelism. (Philadelphia: Hudson Press, 1946), p. 30.

⁴ C. E. Matthews, The Southern Baptist Program of Evangelism. (Nashville: Convention Press, 1956), p. 34.

⁵ Kyum Il Na, Evangelism Mobilization and Church Growth. (Seoul: Qumran, 1996), p. 214.

⁶ Yoo Bun Lee, Evangelism is Easy. p. 15.

“Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me” (John 15:4). According to this word, when we abide in the Lord, and have a right relationship with Him by obeying and following Him, then personal evangelism will bear many fruits.

When we do not abide in the Lord, or have no ongoing relationship with Him, or have no commitment to serve Him, or we try to do it on our own, then personal evangelism becomes difficult. If God is with an evangelist, what can be difficult? The Lord Himself said that there is nothing impossible for God.

God also works through tracts. Bill Bright once told a story that illustrates this.

I asked the lady working at the elevator how she had been yesterday. She replied with a smile, which made her look much younger, “I live in a one bed room apartment with my mother. There is no place to read except for the bathroom. So, I read the four spiritual laws in the bathroom. After reading, I knelt down in there and accepted Jesus into my heart. Then, I read the tract to my mother as well. She said she wanted to do the same and prayed to accept Jesus into her life as well! We all know where we are going now. Like this elevator, we are going up.”⁷

God saved two people through a small tract, the Four Spiritual Laws. Who was involved in getting her this tract? Reading through Romans saved Augustine and Martin Luther. God’s design is to use us as His instruments to save people and make His church grow.

One can easily discern that those viewing personal evangelism negatively are filled with negative thoughts and attitudes. The Lord who holds the authority over the universe has commanded this. Did He not promise us that He would be with us until the

⁷ Bill Bright, Witness without Fear. Translated by Young Rae Kang (Seoul: Soon Publishing, 1991), p. 205.

end of times? Jesus commanded the Twelve and the Seventy other disciples to partner by twos to evangelize homes.⁸ This is the command of personal evangelism, and through those disciples He wanted to save the souls of people.

Why is personal evangelism difficult? Because the target post is set wrong. Why does the church exist? It is to save souls and to make the church grow. This is based on Matthew 28:19-20, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." Here, the command about making disciples of all nations and baptizing them is about church growth. Apostle Paul said in 1 Corinthians 9:23, "I do all this for the sake of the gospel, that I may share in its blessings." The marking post and its target he has received from the Lord are to spread the Gospel. Thus, the reason for doing everything that he did was to partake in the blessings of the Gospel. For Apostle Paul, personal evangelism was the highest priority.

Another reason for the difficulty can be the wrong motives. Instead of having interest in saving souls, one can take more interest in just making more members for a local church. The Lord's interest is not in how many church members there are, but how many souls are being saved. Personal evangelism can be difficult when there is only a desperate attempt to increase the members, instead of trying to save souls. When it is properly targeted to saving souls and with utmost diligence the church will inevitably grow through personal evangelism.

⁸ Eddy Gibbs, I Believe in Church Growth. Translated by Young Ko Song (Seoul: Seoul Bible Study Publishing, 1991), p. 184.

WHAT CHRISTIANS SHOULD DO: PERSONAL EVANGELISM

Even if there is no fruit in personal evangelism, one should not despair but be thankful that God has given him such privilege and continue to persevere. It is simply not right to give up when God has called us with a clear purpose of saving souls just because we do not see results. If there is obedience, then there will be fulfillment. For the personal evangelist, if there is no joy of seeing people come to accept Christ, though everything may go well there is no true joy. There is no comparable joy as to seeing a person repent, accept the Lord as personal Savior, and come to the church!

When one sinner repents, all the angels of God rejoice.⁹ Not only angels, but also Jesus rejoices too. There will be a loud acclamation and praise when the name of a person, under slavery of Satan, is written in the Book of Life. Yool San First Church grew by using the Four Spiritual Laws tract. Choon Shin Church grew through "Evangelism Explosion." Dae Jun Dae Heun Presbyterian Church grew through evangelism training. Dong Sang Church grew by "upper room." The common factor found in all these churches is that all these churches trained the believers to evangelize and the result of continuous evangelism was church growth. It is said that when personal evangelism is stopped, it is difficult to resume again. Once the enthusiasm cools down, it takes one to two months to restore it again.¹⁰

⁹ Luke 15:10

¹⁰ Duk Seung Lee, The Study of Church Growth through Evangelism Training. (Seoul: Korean Publishing Ministries, 1985), p. 100.

NEED OF PERSONAL EVANGELISM

The disciples of Jesus learned through theories and had practical training in personal evangelism at the scene. After that they received the Holy Spirit at Pentecost and received power to boldly proclaim the Gospel. Modern churches should not expect growth without training.

First, have the members pray for forty days for evangelism. Then after that, preach about it for ten days and pray aloud together with them. Set aside about ten hours just for this.

Second, gather volunteers. Form the evangelism teams out of those members.

Third, try to bring out the traits of different characters and start training for short and long term.

Fourth, for curriculum material, use small ones for short term, and thicker ones for the long term.

Fifth, for the speaker, use a trained leader for the short term, and either the main pastor or a specially invited speaker for the long term training.

Sixth, make sure to teach clearly the content of the Gospel and communicating the Gospel through the speakers.

A trained personal evangelist should be able to confidently share the Gospel and explain it well. A personal evangelist is a spiritual messenger, thus there needs to be a strict self-discipline with diligence. When others are wasting time, one should be active;

when others are playing, one should pray; when others are sleeping, one should learn and so on. He must ceaselessly prepare for the spiritual battle.¹¹

Like a warrior, he should be able to show self-restraint when it comes to clothing and food. Even when there is no praise or thanks from others, he should not be displaying a sad expression and should be able to do his best even in unpleasant circumstances. He should not be evasive of the results. He should be able to obey with joy. We must obey the Great Commission given by our commander Jesus Christ. Those who had gathered in Marks' upper room, according to the command of Jesus, prayed and waited for the Holy Spirit and they received the power. Then they were successful as personal evangelists and wherever they went they were able to plant churches and make them grow. A personal evangelist who has gone through strict training can be successful in reaching many people to glorify God by making the church grow.

EVANGELISTS RENEWED BY THE HOLY SPIRIT

Without a significant change in the life of a personal evangelist, he cannot escape from being a failure again and again. Therefore, as a personal evangelist, one must ask, first, "Can I sacrifice the time for the Lord?" Second, "If it is Lord's will, can I give materially?" Third, "If it is Lord's will, can I give my heart?" Fourth, "Can I give my body?" Fifth, "Can I give my life?" A person who can answer yes to those questions and live according to the guidance of the Lord is indeed a changed person. We see many of those who stand up again from a fall, or correct the mistakes they have done, and live

¹¹ J. Oswald Sanders, The Way to Become Spiritual Leader. Translated by Joon Sik Jun (Seoul: Maranatha Publishing, 1991), p. 102.

with dedication and commitment. These are the ones who are living examples of what a good personal evangelist should be in speech and in action.¹²

The people in the early church shared whatever they had with those in need as soon as they started to believe. They were willing to sacrifice all they had.¹³ A miracle of God happened to them. (Acts 2:42, 3:8, 5:10-11, 8:6-7). Thus, the pastor needs to do the best he can to spiritually nurture the personal evangelist. Since it is the Word of God and the Holy Spirit that changes the person, there needs to be continuous study of the Bible, evangelistic meetings, special prayer meetings, and so on to renew the hearts and minds of people.

CHURCH WHOSE MEMBERS PRACTICE THE GREAT COMMISSION

One must be reminded of the command of the Lord¹⁴ in order to help a personal evangelist or a believer to realize the calling to evangelize. There is no other way. It is considered to be a crime to disobey the king, a sin to disobey your parents, then how much more to disobey the risen King of kings! One has to teach the significance of that fact.

God wants all men to be saved and come to the knowledge of the truth according to Apostle Paul in I Timothy 2:4. Therefore, we must teach personal evangelists and believers how to evangelize the unbelievers around us. The secret to salvation is found in Romans 10:13-14. One has to believe Jesus and call upon His name. But this is

¹² Kyum Il Na, Lord Visits the Early Morning. (Seoul: Qumran Publishing, 1998), p. 72.

¹³ Acts 2:45

conditional. The faith comes from hearing, then how can people hear without a person preaching to them? The emphasis given here is the one who "preaches." A preacher must proclaim the Gospel of salvation. We all have received salvation through someone who proclaimed the Gospel. Thus, we are also debtors to those who have shared the Gospel with us. We must teach how to repay the debt by spreading the Gospel.¹⁵

Apostle Paul says in Romans 1:4 that he is obligated both to Greeks and non-Greeks, the wise and foolish. 1 Corinthians 9:16 reads, "Woe to me if I do not preach the gospel!" Therefore, one has to be compelled to preach the gospel and even when one does preach it there is nothing to boast about. By teaching these words, the personal evangelists will realize the calling and will carry it into action. Thus, those who have received such a calling should pray and seek the will of God and obey. Personal evangelism brings with it a strong organizational structure in church, charismatic authority and growth through the word.¹⁶ It is the lack of understanding of God's calling or lack of action that causes difficulty in growth of a church through personal evangelism.

CHURCH WHOSE MEMBERS DEVELOP THEIR GIFT OF EVANGELISM

God gives the gift of personal evangelism. But there are those who unknowingly have this gift. He must pray with the Word of God and receive the promised power of

¹⁴ Matthew 16:15

¹⁵ Sung Hoon Myoung, The Church Growth Will Inevitably Occur. (Seoul: Gukmin Ilbo, 1995), pp. 85-86.

¹⁶ Korean Biblical Academic Society, Biblical Mission. (Seoul: Emmaus Publishing, 1985), pp. 39-42.

the Holy Spirit. In order to check if the person really has this gift or not is to put the person through the prescribed course of training and then at the scene of witnessing.¹⁷ Jesus commands in Mark 16:15, "Go into all the world and preach the good news to all creation." One must obey first. Then by the work of the Holy Spirit the result will inevitably appear. Jesus commands us to be His witnesses in Acts 1:8. Apostle Paul sternly tells Timothy in 2 Timothy 4:2 to preach the Word and to be prepared in season and out of season. Before one questions whether or not he has the gift of evangelism, he should first obey the Word. Then the results will show and he will discover his own gift.

At our Sung Dong church, the evangelism team meets once a week for eight weeks for training and then they are sent out to evangelize. When people return joyfully from the first visit, then they were even more joyful to go back out to evangelize. These people all had the gift of evangelism. Thus, the development of the gift of evangelism is possible through prescribed instructions and training, then putting it to action.

Peter Wagner insists that church growth through personal evangelism is the gift of the Holy Spirit.¹⁸ In order for a church to grow, the gift of evangelism must be developed. And through this gift, individuals' lives are changed, nurtured, lead to a right lifestyle and helped to internalize the clear message of the truth.¹⁹ When there is such ministry in progress the fire of personal evangelism will be blazing strongly and those

¹⁷ Hak Il Jang, Change the Constitution of Church. (Seoul: Daehan Christian Publishing, p. 1999), p. 45.

¹⁸ C. Peter Wagner, The Gift of the Holy Spirit and the Church Growth. Translated by Dal Chul Kwon. (Seoul: Word of Life, 1990), pp. 186-188.

¹⁹ Jong Sung Lee, The Minister and the Church Growth. (Seoul: Qumran Publishing, 1992), pp. 187-190.

that had not heard the gospel would listen and receive salvation here and there. Then the church will grow.

A misunderstanding of the definition of personal evangelism can impede church growth. There may be some who might think it will take long time before the church actually grows since it is individual-based evangelism. Many perceive the personal evangelism to be self-contained within the personal relationships formed. Thus, by learning the evangelistic way that the Lord Himself has taken our understanding and definition should change. When the Lord started His evangelism He started with an individual and planned the salvation until the end of that individual. When He started the ministry, he dealt individually, and in His Second Coming too He will deal on an individual-basis on salvation and judgment.

Robert Coleman studied in detail the whole evangelistic plan of the Lord. He talks of the eight steps taken by the Lord, which are selection, living together, devotion, delegation, modeling, commissioning, supervision, and regeneration.²⁰ It is not some simple process contained within one particular relationship. It is a right view and definition.

Chancellor Chul Ha Han connects the essence of the Pentecostal movement with the process of receiving the Holy Spirit, power and then sharing the Gospel. He impressively described how an individual receives the Holy Spirit, and power, and

²⁰ Robert E. Coleman, The Lord's Plan of Evangelism. (Seoul: Nam Gang Publishing), p. 10.

experiences miracles when witnessing the Gospel.²¹ Peter received the power of the Holy Spirit on the day of Pentecost. When he preached, on the first day afterwards, more than three thousand people repented and when they did there was forgiveness of sins and the gift of the Holy Spirit.²² He also raised a lame person in the name of Jesus at the gate named Beautiful and glorified God.²³ Wherever the Apostles were God showed miracles and signs (Acts 5:12,15). He opened the prison doors when the Apostles were imprisoned, and when Stephen was speaking in wisdom and with the Holy Spirit the Jews could not stand against him (Acts 6:10). The scattered believers preached “the message of the Good News” wherever they went (Acts 8:4). Every time God was with them and displaying His power through casting out of demons and through healing of the sick. The witnesses were lead by the Holy Spirit and acted as personal evangelists (Acts 8:26, 2:29, 39:10, and 19:45).

The Lord had gathered the twelve, and then the seventy. He later gathered one hundred twenty members in Mark’s upper room. He is still continuing to form the eternal Church through tangible churches. Peter, along with other disciples, started churches through personal evangelism and by carrying out the gift of witnessing the Gospel, which makes a believer whole; there was the magnificent growth of the church.

²¹ Chul Ha Han, The Personality and Limitation of Western Theology and the Concreteness of Christianity. (Seoul: Crossway, 1987), p. 88-89.

²² Acts 2:38

²³ Acts 3:13

CHAPTER 7

SUMMARY AND CONCLUSION

SUMMARY

In Chapter 1, it was discussed that the purpose of this research stems from the finding that personal evangelism had the biggest impact on church growth. Biblically, Jesus and His disciples started their ministries with personal evangelism. Their successful ministries were due to real personal encounters with those who were lost.

Personal evangelism was defined in Chapter 2. It is an act of sharing the Gospel by a follower of Jesus Christ through a personal contact with an unbeliever. This is also the earthly commission commanded by the Lord. The Gospel signifies, in a larger scope, the Word of God with Jesus Christ Himself at the center. Jesus has died on the cross to save the sinners and has risen again. It can also signify all the words spoken by Jesus Christ and the Apostles. Therefore, personal evangelism is an act of individually witnessing about the Scripture, the words of Jesus and the testimonies of the Apostles.

Personal evangelism is the imperative command of Jesus to make disciples of all nations. The command dictates us to obey and when obeyed it implies the work of salvation through personal evangelism. It was mentioned that He would be with the personal evangelist throughout the work of evangelism. One thing that cannot be left out

is the work of the Holy Spirit. It is mentioned that He gives power, guides and leads the receiver of the Gospel message to repentance.

In Chapter 3, the relationship between church growth and personal evangelism, which is closely related, was discussed. The growth of the early church through the personal evangelism of Jesus has become the example for today's evangelistic work. The personal evangelism of Andrew contributed to the growth of the church in Jerusalem.

In Chapter 4, it was discussed how witnesses of the Gospel came to be identified as martyrs through the instances of evangelism shown in the Gospels and the book of Acts. It also mentioned that in order to become His faithful witness, one must go through strict training and have a good understanding of biblical evangelistic methods, leading many souls to the Lord.

In Chapter 5, Mobilization Sunday at Sung Dong church was used during the five years this writer was the pastor. The growth rate was at its peak through personal evangelism, personal evangelism seminars, and using outstanding lay evangelists for testimonial meetings,

The *Evangelism Mobilization Sunday* at Sung Dong church was described in Chapter 5. Through different events, such as personal evangelism seminars, invitation of the best evangelists and testimonial meetings, the growth rate was at its peak. These events helped to confirm that church growth is possible through personal evangelism, supported with positive attitude, prayer, training and the help of the Holy Spirit. It is clear that many redeemed people will arise and the growth of churches is evident.

In Chapter 6, we reexamined the possibility of church growth through personal evangelism and the fact that one can expect church growth with a continuous evangelistic

training and realization of this as God's holy calling. And through development of individual gifts of the evangelism, the church growth will be realized.

CONCLUSION

After the resurrection, our Lord gave the most important and serious, and yet simple commandment. That is "to proclaim the Gospel and make disciples." Jesus commands us in Mark 16:15, "Go into all the world and preach the good news to all creation." He commanded it because one can only hear, understand, believe and be baptized to receive the salvation. Matthew 28:19-20 is said to be the "Jesus' Great Commission and Mandate" by almost all pastors and theologians. The important command here is "to make disciples of all nations." The making of disciples also involves effective witnessing and teaching about Jesus Christ. When the Gospel is presented effectively and many people accept it with joy, then they will receive salvation and many disciples of Christ will appear, which in turn will grow the church.

It has been stated already that the most effective way to evangelize or to make disciples is for a believer to face an unbeliever in personal evangelism. Church growth is directly related to these acts of personal evangelism. Personal evangelism is not something automatic, but those who obey the Great Commission, pray with the leading of the Holy Spirit, and make realistic goals and plans with the help of the Holy Spirit, do it. Before the planning, there should be a clear research of local demographics. This becomes an examination of possible expropriation of the Gospel. And it also allows demographically targeting. Then, the evangelism team is formed for short and long-term

training for the actual evangelism. With the obedience of His word and the work of the Holy Spirit, the success is inevitable.

Personal evangelism is to be done continuously with four action elements forming the harmony—unceasing prayer, non-stop planning, non-stop training and ceaseless evangelism. In order to do the personal evangelism with a joyful heart; one must be empowered with the love of the Lord, which in turn will empower the believer to fervently love others. In the core of this love, God, who is the source of love, has given His own Son to save us. Jesus has told us the purpose of His coming here in Mark 10:45, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” The Word reveals the clear purpose of why He had to come and die for mankind, which has been condemned by the sin and destined to God’s wrath and judgment. Where else is there such great love? Because one has been saved by such love, personal evangelism is the confession and witnessing of this love.

The one hundred twenty believers who prayed at Marks’ Upper Room realized and repented of their sins when the Holy Spirit came upon them at the Pentecost. And they received the power of the Holy Spirit. Through the Holy Spirit they were assured of the Lord’s love towards them. And they believed that Jesus would be with them wherever they went to evangelize both in good and bad times. When Stephen, Peter, Philip and many others had this faith and went out to evangelize, they became successful evangelists. Apostle Paul who met Jesus on the way to Damascus became successful when he proclaimed the Gospel wherever he went to. He had a firm belief that Christ was living in him and he carried out the work of an evangelist with confidence.

The history of personal evangelism is totally the history of the work of the Holy Spirit. The Holy Spirit is revealed when the Gospel is preached. When a personal evangelist preaches Jesus Christ, the Holy Spirit opens the heart of the listener, convicts the heart and gives the faith to believe in Jesus Christ to receive the salvation. The work of salvation does not happen without the witness in the name of Jesus Christ. Therefore, either in season or out of season, the work of the salvation will happen continuously when the personal evangelist is diligent in witnessing, and through such work the church growth will be inevitable. No matter how well it has been defined and theorized, if not carried unto action, there is no work of salvation. Jesus was totally dedicated to saving lost souls, forgetting to sleep or eat, going from place to place spreading the Gospel and healing the sick, and raising the dead—up to the point of death. Jesus had done well witnessing the Gospel, which was of the highest priority. He is the archetype of the personal evangelist. We should follow His example and carry it into action to become successful and faithful personal evangelists to grow His church. That is the will of God.

SUGGESTIONS

This writer has analyzed revival meetings, seminars, educational lectures, local medical missions and literature evangelism for church growth since starting his ministry at Sung Dong church in 1995. Those did not influence the growth significantly. But when the secret of church growth through personal evangelism was discovered, the ministry was refocused and church growth plans around personal evangelism has become the central aim.

The entire congregation prayed for church growth through personal evangelism. Sermons were preached about evangelism, emphasizing the need for evangelistic teams. Then a witness team of thirty was formed, with one hundred supporters who could not join the team because of their job. The supporters have been backing the team with monthly financial aid even now. Thirty members have been meeting every Wednesday for evangelistic training and going out to evangelize in hospitals, streets, marketplaces, and bus and train terminals. In order to encourage continuous involvement, there were short and long-term education opportunities offered internally or through assistance from outside sources. They sometimes went to the prayer centers for over-night prayers for a deeper spirituality.

This group of members visited the newly started churches in rural areas four to six times a year for their training and the church's revival. One of those churches, namely, Immanuel Presbyterian Church (Rev. Deuk Young Choi) in Pochun, Kyung-gi Province, was about to close the doors because of the lack of attendance. Through the work of the Holy Spirit, the church revived with the help of our church's evangelism team member, who was sent to that church. Actually, after the Evangelism Mobilization Sunday was planned and the entire congregation was evangelizing, the level of activity was surprisingly high. A deaconess Young Sook Choi had witnessed and led three hundred eighteen people to the church, and others ranged from twenty to one hundred people. There was clear difference between the ones who had been trained and those who had no training previously.

One of the biggest problems in mobilizing evangelism with the trained members was the lack of manpower. The problem became serious when the members were busy

with the family issues and social issues. This problem can be resolved when the whole church plans and acts together for church growth on the basis of personal evangelism. Even those churches with diminishing attendance can again be revived through personal evangelism with the help of the Holy Spirit. When we obey the command of Jesus as His witnesses, He will be with us in good or bad times to lead us to the victory. When Stephen, Peter and Phillip had this faith, they became victorious evangelists. Apostle Paul also became successful evangelist after meeting Jesus on the way to Damascus. He firmly believed that Jesus was with him and he was able to discharge his duty of an evangelist with confidence.

The history of personal evangelism is the history of the work of the Holy Spirit. But the work of Holy Spirit is evident when the Gospel is preached. When a personal evangelist witnesses about Jesus Christ, the Holy Spirit opens the heart of the listener, convicts and leads to the salvation by leading the person to accept Jesus Christ.

APPENDICES

1. EXAMPLES OF EVANGELISM IN THE GOSPELS
2. EXAMPLES OF EVANGELISM IN ACTS
3. SUMMARY OF EVANGELISM METHODS
4. SUNG DONG CHURCH'S 41ST ANNIVERSARY:
PLAN OF EVENTS FOR MOBILIZATION EVANGELISM SUNDAY

Appendix I

EXAMPLES OF EVANGELISM IN THE GOSPELS

Reference	Who	To Whom	Where	How	Outcome
Matt. 2:1-12	God	Magi from the East	Bethlehem	The Star	They saw the child Jesus.
3:1 - 12	John the Baptist	Jews	The Desert of Judea	Sermon on Repentance	Many repented and got baptized.
4:17	Jesus	Jews	Wherever He went	Sermon on Repentance	
4:18-22	Jesus	Simon, Andrew, James, and John	The Sea Galilee	Calling of the first disciples	They left their family and business and followed Him.
4:23-25	Jesus	Large crowds from Galilee	Galilee	Preaching and healing	Large crowds followed Him.
5:1-8:1	Jesus	Crowds	Up on a mountain Side	Sermon on the mountain	The crowds were amazed at His teaching and kept following him.
8:2-4	Jesus	Leper	Below the mountain	Healing	Told him not to tell anyone else
9:1-8	Jesus	Paralytic	Capernaum	Healing	The crowd was filled with awe and they praised God
9:9-13	Jesus	Matthew, the tax collector	Tax collector's booth	Calling of the disciple	Matthew got up and followed him
9:18-26	Jesus	A daughter of a ruler	The ruler's house	Reviving of the dead	News of this spread throughout the region
9:20-22	Jesus	A woman with hemorrhage	On a street	Healing	The woman was saved
9:27-31	Jesus	Two blind men	On a street	Healing	They spread the news about Jesus all over the region
9:32-34	Jesus	A demon-possessed mute	On a street	Healing	The Pharisees envied and hated Jesus
9:35-38	Jesus	People from different towns and villages	In their towns and villages	Preaching and healing	Jesus commanded to pray for workers
10:1-42	Jesus	Twelve disciples	Capernaum	Calling and sending out of the disciples	Jesus empowered them and gave instructions
11:1	Jesus	Various people	Various towns	Instructing and preaching	John sent his disciples to ask Jesus if He is the Christ
12:10-13	Jesus	A man with a shriveled hand	Synagogue	Healing	The Pharisees raised the issue of healing on the Sabbath, looking for a reason to accuse Jesus
13:1-52	Jesus	A large crowd	On the shore	Preaching in parables	All understand the parables
13:53-58	Jesus	People in his hometown	In their synagogue	Preaching	He taught a prophet would not be honored in his hometown

14:13-14	Jesus	A large crowd	Bethsaida	Healed the sick	
14:15-21	Jesus	A large crowd	Bethsaida	Miracle with 5 loaves and 2 fish	Jesus feeds the 5,000
15:29-31	Jesus	The handicapped	On the shore of Galilee	Healing	Glory to God
19:1-2	Jesus	A large crowd	The land of Judea	Healing	Healed many sick
20:29-34	Jesus	Two blind men	Jericho	Healing	They followed Jesus
21:23-46	Jesus	People gathered at the temple	Temple	Preaching	The chief priests and the Pharisees planned to kill Jesus, but they were afraid of the crowd
26:6-13	Jesus	Disciples	Leper Simon's house	Testimony	Jesus ordered that what she had done will also be retold, in memory of her
27:50-54	Jesus	People	Below the cross	Testimony	Jesus was the Son of God
28:16-20	The centurion	Disciples	Galilee	Command	Realization of what the calling of church is
Mark 1:6-8	Jesus	Baptized Jew	Wilderness	Preaching	Realized that the Messiah has come
1:35-39	John the Baptist	Various town folks	Different towns	Preaching and miracles	Realized the power of prayer
1:40-45	Jesus	Leper	A village	Healing	The news spread
3:7-12	Jesus	A large crowd	Shore	Healing	A large crowd gathered
5:1-20	Those who saw His powers	People in Decapolis	Decapolis	Testimony	News about what happened to demon-possessed man and about the pigs that drowned was spread
5:18-20	The man who had been demon-possessed	People in Decapolis	Decapolis	Testimony	All people were amazed
6:30	Disciples	Disciples	Place where Apostles reported to Jesus	Testimony about evangelism	Indirect experience about God's power through testimony
9:1-13	Jesus	3 Disciples	Mount of Transfiguration	The transformed figure	New experience in faith
9:14-29	Jesus	A boy possessed by a spirit	Below the Mount of Transfiguration	Healing	Parents and other people believed
14:30-31	Jesus	Peter	The Mount of Olives	Prophecy	Peter regretted throughout his life
Luke 2:8-20	Angel	Shepherds	In the field	The angel told them of the birth of Christ	They knew that Jesus was Messiah and worshipped Him.
2:25-35	Holy Spirit	Simeon	Temple	Revelation of the Holy Spirit	Testified that Jesus is the Christ
2:36-38	Holy Spirit	Anna	Temple	Revelation of the Holy	Testified that Jesus is the Christ

				Spirit	
4:14-15	Jesus	Those gathered at the synagogue	Different synagogues	Preaching	The news spreads
4:16-30	Jesus	People at his hometown	A synagogue in Nazareth	Preaching	The display of power due to lack of faith, and almost killed by their hatred
4:31-41	Jesus	A multitude	A synagogue in Capernaum	Preaching and miracle	Healed many people and the news spread
5:1-11	Jesus	Peter	Shore of Galilee	Display of power and called disciples	They left everything and followed Jesus
6:12-16	Jesus	Twelve disciples		Selects his disciples after prayer	Designates 12 as disciples
7:11-17	Jesus	Son of a widow	Nain	Raised a dead person	The news spread throughout Judea and surrounding area
8:1-3	Jesus	Various town folks	Various towns	Preaching of the Gospel	Twelve disciples and women dedicated to helping the ministry
10:1-16	Jesus	72 disciples		72 evangelists	Sending out of evangelical workers
10:7-20	72 disciples	A large crowd	Place where Jesus was	Testimony	Joy over the miracles—concern about arrogance
12:1	Jesus	A multitude of crowd		Preaching	They learned various lessons
13:22	Jesus	Various town folks	From Galilee to Jerusalem	Preaching	They learned various lessons
15:1	Jesus	Tax collectors and sinners	Tax collector's home	Preaching	The Pharisees and the teachers of the law muttered
18:35-43	Jesus	A blind man	Jericho	The man received his sight	All people praised God and followed Jesus
19:1-10	Jesus	Zacchaeus	Home of Zacchaeus	Visitation	Zacchaeus repented
20:1-8	Jesus	Those gathered at the temple	Temple court	Preaching	Disputes between Jesus and the leaders of the Jews
23:39-43	Jesus	A thief	On the cross	Salvation upon repentance	The thief entered the heaven
24:1-12	Two angels	Mary Magdalene	In front of the tomb	Testimony of Resurrection	Told the disciples
24:13-35	Resurrected Jesus	Two disciples	On the pathway of Emmaus	Testimony of Resurrection	Told the disciples
John 1:29-34	John the Baptist	People	Bethany	Told what Holy Spirit commanded	He revealed that Jesus was the Lamb of God
1:35-39	John the Baptist	Two disciples	Bethsaida	Introduced Jesus	Two disciples followed Jesus
1:40-42	Andrew	Peter	Bethsaida	Introduced Jesus	Peter became Jesus' disciple
1:43-44	Jesus	Philip	Bethsaida	Met Philip	Philip became a disciple
1:45	Philip	Nathanael	Bethsaida	Introduced	Philip's evangelistic method

				Jesus	was to ask him to "come and see."
2:1-11	Jesus	People at the wedding	Cana	Changed water to wine	Disciples and people put their faith in His power
3:16	God	People in the world		Sent His only Son	"eternal life" available
4:5-30	Jesus	A woman in Sychar	Sychar	Preached the way to eternal life	The woman was changed—went back to the town and talked about Jesus
4:39-42	A woman in Sychar	The town people	Sychar	Introduction to Jesus & "come & see" evangelism	People came out to believe and many more came to the faith
4:46-54	Jesus	A servant of King	Capernaum	Healing	The servant and his family believe in Jesus Christ
5:1-18	Jesus	An invalid man of 38 years	A pool in Bethsaida	Healing	Testimony by the man & Jewish leaders envy
6:1-2	Jesus	A large crowd	Region of Galilee	Healing	More people follow after seeing the miraculous healings
7:37-41	Jesus	People gathered at temple	Temple	Preaching	People are hesitant to believe firmly in Christ
9:1-41	Jesus	A blind man	On a street	Healing	The man testifies as to what happened
10:40-42	A multitude	A crowd of people	The place where John the Baptist used to baptize	Testimony of Jesus' power	Many trusted Jesus
11:1-46	Jesus	Lazarus	Bethany	Resurrected a dead person	Many Jews believed
11:47-53	The members of Sanhedrin	The members	Sanhedrin	Talk about many miracles that Jesus had performed	They started to devise a plan to kill Jesus
13:21-30	Jesus	Judas the Iscariot	The Passover meal	Call to repentance	Judas does not repent, but goes out

Appendix II

EXAMPLES OF EVANGELISM IN ACTS

Reference	Who	To Whom	Where	How	Outcome
Acts 2:5-11	Disciples	A large crowd	Jerusalem	Different languages	People hear the Gospel in their tongue
2:14-41	Peter	Jews	Jerusalem	Preaching on the life of Jesus	3000 repented and baptized
3:1-10	Peter and John	A lame man	The temple gate called Beautiful	Healing	Many believed
3:11-4:4	Peter	Israelites	Solomon's Colonnade	Preaching	5,000 repented
4:31	Believers	A crowd	Jerusalem	Personal evangelism	A much offering by people
5:12-16	Disciples	Sick people	Jerusalem	Miracles	Many sick people were healed
5:42	Disciples	Everyone	Everywhere	Personal evangelism	Continuous evangelism, "Jesus is the Christ."
6:1-7	Apostles & believers	Believers	Church in Jerusalem	Designating deacons	The church has grown enormously
6:8-15	Stephen	Many people	Synagogue	Miracles, preaching	Hated by people
7:1-60	Stephen	Those who sat in Sanhedrin	Sanhedrin	Apologetic preaching	Martyred by those who rejected the word & persecutions start in Jerusalem
8:2-4	Scattered believers due to persecution	Whoever they met	Wherever they went	Personal evangelism	The Gospel is preached everywhere
8:5-8	Philip	People of Samaria	Samaria	Preaching and display of miracles	Many were healed and the number of believers increased. The entire city rejoiced.
8:9-13	Philip	People of Samaria	Samaria	Preaching of the Gospel	Men and women baptized
8:14-24	Peter and John	Believers in Samaria	Samaria	Laying of the hands to receive the Holy Spirit	Everyone was filled with the Holy Spirit
8:14-24	Peter and John	Simon	Samaria	Call to repentance	Repentance after trying to buy Holy Spirit with money
8:25	People of Samaria	People of Samaria	Samaria	Personal evangelism	The Gospel is preached to all regions of Samaria
8:26-39	Philip	Ethiopian eunuch	The pathway from Jerusalem to Gaza	Bible study	Ethiopian eunuch was baptized
8:40	Philip	People of Azotus and other towns	Azotus and other towns	Personal evangelism	The Gospel was preached (to various towns of Azotus)
9:1-9	Resurrected	Saul	Near	Vocal	For four days they could not

	d Jesus		Damascus		see or eat anything
9:10-19	Ananias	Saul	The house of Judas	Prayer	He was filled with Holy Spirit and became whole
9:20-22	Saul	A Jew in Damascus	Synagogues in Damascus	Preaching that Jesus is the Son of God	The Jews in Damascus had to surrender to the truth
9:32-35	Peter	Aeneas, a paralytic	Lydda	Healing	People in Lydda and Sharon came back to the Lord
9:36-42	Peter	Dead Tabitha	Joppa	Healing through prayer	Many in Joppa believed
10:1-48	Peter	Devout Cornelius and his family	Caesarea	Preaching	Those who listened to the word believed and was baptized
11:19-21	Believers who were scattered abroad due to persecutions	Greeks living in Antioch	Antioch	Personal evangelism	Many believed through the power of God displayed to the Gentiles;
11:22-24	Barnabas	Believers in Antioch	Antioch	Preaching	A multitude followed the Lord
11:25-26	Barnabas and Saul	Believers in Antioch	Antioch	Team ministry	Believers' faith grew greatly and the Gospel was spread
11:27-30	Agabus	Believers in Antioch	Antioch	Prophecy	They send offerings to the believers in Jerusalem
13:1-3	The church of Antioch	Gentile nations	Antioch	Sending of missionaries	The very first missionaries in the history of the church, Barnabas & Paul are sent to Gentiles
13:4-12	Barnabas & Paul	The proconsul Sergius Paulus	Paphos	The display of power of curse and the Word	The hindrance to Gospel, Bar-Jesus was blinded and proconsul believed
13:13-43	Paul	People gathered at synagogue	Synagogue in Pisidian Antioch	Preaching	Many devout Jews in Judaism believed
13:44-52	Paul and Barnabas	People gathered at synagogue	Synagogue in Pisidian Antioch	Preaching about missions	Everyone except the Jews were blessed greatly
14:1-7	Paul and Barnabas	People gathered at synagogue	Synagogue in Iconium	Sign, miracles, & preaching	Many of Jews and Greeks believed & Jews became envious and persecuted
14:8-18	Paul	A lame man	Lystra	Healing	Rural people almost worshipped him as a god
16:1-5	Paul	Timothy	Lystra	Designates as an evangelist	The church was growing both in numbers and in faith
16:6-10	Holy Spirit	Paul	Phrygia	A vision	Decided to preach at Macedonia
16:11-15	Paul	Lydia	Philippi	Evangelism	Missions quarter is established at Lydia's house
16:18	Paul	A demon-possessed woman	Philippi	Exorcism	Paul and his followers are captured in prison
16:26	Paul and	Prisoners	A prison in	Prayer and	The prison door opened and

	Silas		Philippi	praising	the chains came loose
16:27-34	Paul and Silas	Prison guard	A prison in Philippi and the house of the prison guard	Evangelism —way to salvation	The entire house believed and they all rejoiced
17:1-9	Paul	Those gathered at the synagogue	Synagogue in Thessalonica	Preaching	Many Greeks and prominent women changed & Jason harassed by Jews
17:10-15	Paul	Those gathered at the synagogue	A synagogue in Berea	Preaching	Many believed, many men believed & difficulties from the Jews in Thessalonica
17:16-18	Paul	Gathered people	Athens, the city of idols, synagogue, and market place	Debating (resurrected Jesus)	Paul went to Areopagus to debate
17:19-34	Paul	Those who gathered at Areopagus	Areopagus	Preaching (the resurrected Jesus)	Few believed
18:1-4	Paul	Those who gathered at synagogue	Synagogue in Corinth	Preaching and encouragement	
18:5-11	Paul	Those who gathered at synagogue	Synagogue in Corinth	Preaching	The ruler of the synagogue and many Corinthians believed and baptized
18:24-26	Apollos	Believers in Ephesus	Synagogue in Ephesus	Preaching	Aquila and Priscilla teaches Apollos on how to preach
18:27-28	Apollos	Believers in Achaia	Public place	Preaching	Great benefits for believers and encouraged faith
19:1-7	Paul	Believers in Ephesus	Ephesus	Preaching about the Holy Spirit and prayer	People received the Holy Spirit and spoke in tongues; some even prophesied
19:8-9	Paul	Those who gathered at synagogue	Synagogue in Ephesus	Encouragement and speeches about the kingdom of God	Disobedience by people
19:9-10	Paul	People	Lecture hall of Tyrannus	Preaching	All people gathered listened to the word
19:11-20	Paul	Ephesians	Ephesus	Amazing display of power	Sick were healed & scrolls of sorcery were burned in fire
20:7-12	Paul	People in the upper room	Troas	Preaching	Eutychus was dead and raised again to life
26:1-32	Paul	Roman officials	Administration of Samaria	Preaching	Acknowledgment of innocence of Paul
27:9-10	Paul	People on the ship	Alexandrian ship	Prophecy; a predicted the storm	The centurion believed the words of the ship's captain instead of Paul and gets into trouble
27:21-44	Paul	People on the ship	Alexandrian ship	Prophecy; prediction that no one	All 276 people were safe

				will be harmed	
28:1-6	Paul	Islanders of Malta	Malta	Bitten by a snake	Paul is worshipped as a god
28:7-10	Paul	Father of chief official of the island	Malta	Prayer	Father is healed and Paul is abundantly rewarded
28:16-28	Paul	Jews in Rome	Rome	Preaching	Some believed
28:30-31	Paul	Jews in Rome	A rented house in Rome	Preaching	Preached the word for two years

Appendix III

SUMMARY OF EVANGELISM METHODS

Method	Content	Biblical basis	Special note	Commonality
Personal evangelism	Jesus Evangelism	Matt. 4:18-22	Promise to use the worker	James 2:14-17, One has to also provide the practical & necessary things as one does the evangelism
		Matthew 2:13-17 Luke 19:1-10	Conquering with the power of the Word	
		John 4:7-26	Evangelism through conversation	
		Matt. 8:1-34	Heals the sick	
	John the Baptist Evangelism	John 1:35-36	Introduces the disciples to Jesus	
	Andrew Evangelism	John 1:38-42	The 'clear fact' is shared with the brother	
	Philip Evangelism	John 1:45-46 John 4:29-30	'Come & See' approach	
Philip Evangelism	Acts 8:26-39	Through Bible study		
Testimonial Evangelism	Personal Testimony Evangelism	Mark 5:1-20	Testimony must be as it is, without any fabrications.	
	Public Testimony Evangelism	Matt. 27:50-54 Luke 10:17-20		
Discipleship Evangelism	Disciples Sending-Out Evangelism	Matt. 10:1-42 Mark 10:17-20		
	Missionary Sending-Out Evangelism	Acts 13:1-3		
	A Worker Establishment Evangelism	Acts 6:1-7		

Preaching Evangelism	Repentance	Matt. 3:1-12 Matt. 4:17		
	Instructive	Matt. 5:1-8:1		
	Parable	Matt. 13:1-52		
	Apologetic	Acts 7:1-60		
	Missions	Acts 13:44-52		
	Holy Spirit	Acts 19:1-7		
	Kingdom of God	Acts 19:8-9		
Healing Evangelism	Visitation	Matt. 8:14-15		
	Visit by the patient	Matt. 9:20-22 Matt. 8:1-4		
	Laying of the hands	Acts 9:10-19		
Casting out demon Evangelism	Demon-possessed	Mark 5:1-20	Possible only through prayer	
	Sick because of demon-possession	Matt. 17:14-20		
Praising Evangelism	Praise after prayer	Acts 16:19-26		
Epistle Evangelism	Tracts	Luke 1:1-4	One of the best ways to reach the modern people	
	Letters			
	Sunday Program			
	Sermon tapes			
	Video of service			
	Books			
General Evangelism	Ecclesiastical general evangelism model	Matt. 4:23-25		
Misc. Evangelism	Through the star	Matt. 2:1-12	God can use any of His creation as an instrument of the evangelism	
	Angel	Matt. 2:8-20		
	Holy Spirit	Luke 2:25-38 Acts 16:6-10		

Appendix IV

SUNG DONG CHURCH 41ST ANNIVERSARY

PLAN OF EVENTS FOR MOBILIZATION EVANGELISM SUNDAY

1. The event title – one will be selected from the entries of congregational members.
 - Love Jesus, Love Neighbors Festival
 - Invite Neighbors, Jesus' Love Festival
 - 2000 Invitations--Kingdom of Heaven Festival (selected).
2. Date & time – July 18, 1999 (Third Lord's Day)
3. Time: (all services will be held in 3rd floor main sanctuary)
 - 1) 1st service 7:30 – all the congregation will do service work for 2nd, 3rd and 4th service after 1st worship
 - 2) 2nd service 9:00 – choir: Gabriel
 - 3) 3rd service 11:00 – choir: Immanuel
 - 4) 4th service 14:00 – choir: Immanuel
 - on that day all the departments will do their events centered around All-Gathering Meeting
4. Main passage & hymns
 - Main passage – Luke 14:23 & Luke 17:17
 - Main hymn - #259, Gospel Song, "He is Able"
5. Theme

Method: on every Sunday worship, the congregation will recite the theme.

 1. Go out to witness, empower and bring people.
 2. Aim to evangelize 2000 people. Let me evangelize 1000.
 3. 2000 is the target. Let us go out and evangelize.
 4. The aim is set. There is only the evangelism!
 5. For Evangelism Mobilization Sunday, we will evangelize with all of our life.
6. Purpose
 1. To please God.
 2. To unite the congregation members.
 3. To invite such and such number of people.
 4. For our revival and growth

7. Target for evangelism

* inviting 2000 people

Position	Number of people in positions	For more than 2000, the person would have to evangelize
Laying-of-the-hands deacons (ahn-soo-jip-sa)	14	At least 30

Deaconess	16	At least 20
Regular deacons	144	At least 10
Laymen, young adults, student groups		At least 5

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