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A STRATEGY TO ENFOLD KOREAN STUDENTS OF CERRITOS COMMUNITY
COLLEGE INTO THE INTERNATIONAL PENTECOSTAL CHURCH

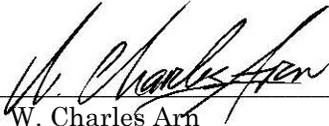
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and submitted in partial fulfillment of the
requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary
upon the recommendation of the undersigned readers:


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Date Received: March 22, 2012

A STRATEGY TO ENFOLD KOREAN STUDENTS OF CERRITOS COMMUNITY
COLLEGE INTO THE INTERNATIONAL PENTECOSTAL CHURCH

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
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DOCTOR OF MINISTRY

BY

DANIEL L. BUTLER
MARCH 2012

ABSTRACT

A Strategy to Enfold Korean Students of Cerritos Community College Into the International Pentecostal Church

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2010

This study presents an attractional and incarnational strategy to help members of International Pentecostal Church (hereafter, IPC) to reach out and enfold some of the local Korean population into its congregation. The strategy focuses upon the church working together with students of the Cerritos Community College (hereafter, CCC) Christian Student club to influence Korean students into fellowship, Bible study, and Pentecostal worship gatherings. Ultimately the goal of this study includes Korean students experiencing their personal new birth experience.

In three parts, this paper addresses the IPC ministry context, theological foundation, and strategies to enfold some Korean students from CCC into its congregation. Upon describing the need and challenges of IPC to reach into the Korean community, the first part of this paper discusses the Bellflower and surrounding area's demographics, with special attention given to the Korean community. A discovery of IPC's strengths and weaknesses provides insights and potential modifications. A subsequent section discusses the CCC, its characteristics and demographics with particular focus given to the Korean student population that builds the basis for the strategies described later in the paper.

The second part of this paper examines the theological basis for the focused thrust to reach and enfold students of the Korean community. It evaluates the biblical and theological considerations for the project. The paper then addresses the missiological and ecclesiological backdrops for the endeavor.

The third part of this paper discusses the strategy for accomplishing the goals. After clearly defining the goals, the paper presents the project's strategic overview that includes the pastor's responsibility, IPC's responsibility, CCC's roles, as well as defines what the church should expect to see when a student is enfolded into IPC's worshipping community. Subsequently, the specific strategy is addressed and an assessment section helps to evaluate the success of the focused ministry project.

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Words: 300

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INTRODUCTION

Over the past twenty years, International Pentecostal Church (hereafter, IPC) has emerged as a multiethnic community of faith in one of the most colorful and diverse cultural landscapes of the world. IPC presently serves as the spiritual home of over thirty nationalities; however, no Korean constituents presently claim IPC as their church home, even though Koreans do live in proximity to the church. This project presents the need, challenges, and strategy for IPC to make disciples of Jesus, in accordance with the Apostolic-Pentecostal tradition, from some of its neighboring Korean population.

As an effectual Bible-believing, Bible-teaching, and Bible-reaching faith community, IPC either thrives or dies on its effectiveness to reach and enfold multi-ethnic peoples into the fold of the church. Jesus gave his disciples the commission to “go and make disciples of all the nations” (Matthew 28:19) and within the past two decades, many nationalities of the world have come to IPC’s doorstep, settled in Bellflower and neighboring communities, and thereby given IPC the opportunity “to go into all the world and preach the gospel to every creature” (Mark 16:15).¹ IPC will shrivel and die if it fails to fulfill the Great Commission literally; conversely, IPC will thrive as it engages and fulfills Jesus’ mandate to make disciples of every ethnicity.

Divine wisdom and providence have allocated the new multi-ethnic neighborhoods of Bellflower and surrounding communities as the spiritual harvest field for IPC. Jesus said, “This gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come” (Matthew 24:14); hence in

¹ All Scripture quoted is from the New King James Version Bible, unless otherwise noted.

prophetic and eschatological perspective, IPC may strategically serve in God's purpose to proclaim the gospel to the world. God has entrusted IPC with one of the most ethnically diverse places on the planet that maintains connectivity through relational extensions of family and friends and touches much of the globe.

Rather than a liability, the prospect of IPC ministering among a myriad of ethnicities affords the church opportunity to create a heavenly atmosphere wherein people may gather from "every tribe and tongue and people and nation" (Revelation 5:9). Also a multi-national and diverse population offers the church opportunity to engage in a worldwide ministry. Many people that migrate to America, find and enter into relationship with God, and enjoy the blessings of abundant life, often desire to take the newly found experience to their people back home.

While IPC has effectively reached many ethnic peoples of different nationalities, the church has failed to incorporate Korean constituents. The church's preservation rests upon its ability to evangelize the ethnic populations within its proximity. Therefore, this paper targets the IPC leadership and any interested IPC congregants who may catch the vision and assist IPC to reach out and enfold some Korean people into its congregation.

The Korean community, though immigrated into America, remains somewhat closed and purposefully isolated.² Without such a study and strategy as is being presented, IPC would likely fail to effectively reach the Korean community at its doorstep with the Truth of God's word, fail to fulfill the Commission of Jesus Christ, and fail to reach its potential. However, with appropriate study, analysis, and strategy, IPC

² Lauren Lee, *Cultures of America: Korean Americans* (North Bellmore, NY: Marshall Cavendish Corporation, 1995), 28.

should capably touch the Korean community with the gospel of Jesus Christ, thereby obey the Great Commission, and as a result sprinkle its congregation with new believers, new life, and a new culture.

As Senior Pastor of the congregation, I hold the responsibility to cast the vision and motivate IPC congregants to fulfill God's word. Leadership is critical in shaping the IPC culture and keeping the church vibrant. In my service to the Lord Jesus Christ and my responsibility to IPC, a study and strategy to reach out and enfold Korean people into the church stands as great importance.

As compared to parents and grand parents, college students are often more open to trying new spiritual and life experiences; therefore, in the Korean population, college students would more likely to try and potentially assimilate into a Pentecostal church. Less than one mile from the church, the Cerritos Community College (hereafter, CCC) services over thirty-five thousand students and, according to the chair of the Political Science Department, includes a significant population of Korean students.³ IPC may strategically touch both first- and second-generation Korean college students and enfold some of them into the IPC worship community. Therefore, this focused ministry project presents both attractional and incarnational strategies to help members of IPC to reach out and enfold Korean students at CCC into the church.

Jesus defined the "born again" experience or new birth as being born of water and Spirit (John 3:3, 5). Throughout this project, the new birth experience is defined along denominational lines of the United Pentecostal Church International (hereafter, UPCI),

³ Dr. Victor Obasohan, Interview with author, Cerritos, CA, November 15, 2010.

which assumes Jesus' definition of being "born again" as having obeyed Acts 2:38—"then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.'" According to the UPCI position, baptism in water and baptism in the Holy Spirit comprise Jesus' birth of water and birth of Spirit spoken of in John 3:5. Accordingly, John 3:5 and Acts 2:38 harmonize and agree in water baptism and Holy Spirit baptism, and the believer can respond to God's grace in faith, enter into this new-birth relationship that comes by God's grace, and obey Acts 2:38. In its Articles of Faith, the UPCI Manual presents its fundamental doctrine: "The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ for the remission of sins, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance."⁴

In three parts, this project will address the IPC ministry context, theological foundation, and strategies to enfold some Korean students from CCC into the church. Upon describing the need and challenges of IPC to reach into the Korean community, the first part of this paper will discuss the peculiarities and uniqueness of Bellflower and the surrounding communities, with special attention given to the Korean community. A discovery of IPC's strengths and weaknesses should provide insights and potential modifications for the church to reach its goal. A subsequent section will discuss the CCC, its characteristics and demographics with particular focus given to the Korean

⁴ United Pentecostal Church International, *United Pentecostal Church International Manual* (Hazelwood, MO: Word Aflame Press, 2000), 26.

student population that will build the basis for the strategies described later in the project.

The second part of this project will examine the theological basis for the focused thrust to reach and enfold students of the Korean community. In this section, the project will come under scrutiny and evaluation with emphasis on biblical and theological considerations. This section will address the missiological and ecclesiological backdrops for the endeavor.

The third part of this project will discuss the strategy for accomplishing the goals. After clearly defining the goals, the paper will present the project's strategic overview that will include the pastor's responsibility, IPC's responsibility, CCC's roles, as well as define what the church should expect to see when a student is in fact enfolded into IPC's worshipping community. Subsequently, the specific strategy will be addressed and an assessment section will then present the approaches that will evaluate the success of the focused ministry project.

The paper will close with a conclusion that will summarize the study's findings, strategies, and approaches to accomplish the goal of enfolding Korean students into the IPC congregation and church life. The conclusion will present a synopsis. The reader may review an overview of the focused ministry project in a summary perspective.

PART ONE
MINISTRY CONTEXT

CHAPTER 1

THE INTERNATIONAL PENTECOSTAL CHURCH

The Need and Challenge for IPC to Reach into the Korean Community

IPC, an autonomous local assembly founded in 1951 and located in Bellflower, Los Angeles County, California, exists as a contemporary community of Jesus' disciples in one of the most unique, diverse, transient, and multiethnic places in the world. These unique demographics create unique challenges and opportunities. For the church to survive in this unique place on the planet, it must transition from being a traditional Caucasian Pentecostal congregation and emerge as a multi-ethnic community of diverse and unified believers. Over the past two decades, IPC has attempted to transition into a diverse body, and today it consists of over thirty different nationalities with approximately a third of its congregants having been born in nations other than the United States; however, no Korean constituents presently claim IPC as their church home even though Koreans do live in proximity to the church. For the church to fulfill the Great Commission and remain effective within its context of ministry, its congregation should include Korean constituents.

The greatest challenge for the church comes from the mandate of the Master “that repentance and remission of sins should be preached in His name [Jesus] to all nations beginning at Jerusalem” (Luke 24:47). To fulfill Jesus’ command, IPC must proclaim the gospel to every community within reach of the church.¹ This includes the Korean community.

Similarly, IPC affiliates with the UPCI and embraces its purpose statement: “to carry the whole gospel to the whole world.”² This mission statement aligns with Jesus’ mandate. To participate in this mission, IPC must reach out to the Korean community.

The need for IPC to reach and enfold some of the Korean community stands paramount because of IPC’s existence in the multiethnic cultural landscape. IPC must maintain an open and embracing atmosphere to all people in order to survive and thrive. In the transient environment, if IPC should fail to enfold and incorporate new people, the church would likely diminish and decline, and the failure of IPC to reach the Korean community would likely send an implied statement of the lack of compassion, evangelism, and effectiveness of IPC.

The challenge facing the church also includes concerns of the Korean community’s nature that exists as a closed and somewhat isolated population as a result of its Confucian ideas of obedience to parents and deep loyalty for family, community, and traditions.³ Within the local Korean population, much Korean spiritual and natural

¹ Kenneth F. Haney, *Turning the World Upside Down* (Hazelwood, MO: Word Aflame Press, 2008), 17.

² *United Pentecostal Church International Manual*, 31.

³ Lee, *Cultures of America: Korean Americans*, 28.

support already service the community and increase the church's challenge to reach out and enfold some Korean people into IPC's congregation. Additionally, the challenge is intensified for IPC since it has no Korean constituents. Hence, the possibility of Koreans leaving a serviced, supportive, homogeneous, closed, isolated community and entering into a church that has no Korean population within its congregation stands unlikely.

The IPC History and Denominational Heritage

The IPC stands as a celebration center of Jesus' resurrection, and congregants have gathered faithfully every week and Sunday in particular for over the past half-century. Incorporated six years before the city of Bellflower itself was incorporated, IPC embarked on its excursion of service and salvation in 1951. Over the church's sixty-year history, only three senior pastors have served the congregation. As the present senior pastor, I have served the church for over twenty years; hence, lengthy pastoral tenures have granted the church unity and stability.

In 1977, IPC expanded its service into the community and opened the Golden West Preschool, which emerged as a premier childcare facility that has now serviced generations of families. The childcare and youth educational programs expanded, and in 1988 the Golden West Christian Academy opened doors to kindergarteners, and the kindergarten soon grew into the Christ Heritage Academy (hereafter, CHA) that now provides Christian education and spiritual formation for students of grades K-12.

Over the decades the face of IPC has changed along with a changing Bellflower and surrounding Los Angeles communities. Accompanying the myriad of added ministries and outreaches that service the local population, much transition has also

altered the church's demographic profile. At the present time, the church consists of a multi-cultural ethnic mixture that includes people native to over thirty different countries, speaking over thirty different languages, and the IPC congregation enjoys five worship services every Sunday: three in English, one in Spanish, and one Filipino in the Tagalog language. In 2003, IPC made real estate acquisitions that would more than double its present property extent for its anticipated future expansion.

The IPC, an autonomous incorporation, has historically enjoyed a relationship with the UPCI. The UPCI stands as the largest group of ministerial fellowship of Apostolic-Pentecostal also known as Oneness pastors, evangelists, and missionaries in North America. Formed in 1945 as a merging of the two predominant Oneness Pentecostal groups, its roots stem from the early Pentecostal movement of the twentieth century, including the Azusa Street Mission revival.⁴ In 1913 at an Arroyo Seco camp-meeting outside of Los Angeles, the "New Issue"⁵ arose in the early Pentecostal movement that revealed a schism between Trinitarian and Oneness Pentecostal believers.⁶ As a result, Oneness Pentecostals journeyed into a unique history that today constitutes about 20 percent of all Pentecostals worldwide.⁷

⁴ Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan Publishing House, 1988), s.v. "United Pentecostal Church International."

⁵ David K. Bernard, *A History of Christian Doctrine, Volume 3: The Twentieth Century, A.D. 1900-2000* (Hazelwood, MO: Word Aflame Press, 1999), 59.

⁶ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (Menlo Park, CA: Addison-Wesley Publishing Company, 1995), 76.

⁷ Talmadge French, *Our God Is One: the Story of Oneness Pentecostals* (Indianapolis, IN: Voice & Vision Publications, 1999), 17.

Oneness Pentecostal Theology

Oneness Pentecostalism embraces a pre-Nicene concept of theology, that God exists as One eternal Spirit, and this God headquartered himself into the human fleshly body of Jesus Christ.⁸ Thus, the creator of the universe, existing as Spirit, centralized himself into a headquarters that rested above the Ark of the Covenant between the cherubim inside the Holy of Holies in the Old Testament, and moved into the human body of Jesus Christ in the New Testament (Colossians 2:9). This infinite Being that Jesus labeled as Father assumed residence in the finite presentation of the Son (John 14:10), and later that Spirit of God would fill the heart of the New Testament believer. Hence, Father, Son and Holy Spirit exist as one-and-the-same Spirit that created, redeemed, and now reconciles humanity with Himself. Rather than God existing as three separate and distinct Persons – Father, Son, and Holy Spirit – that are co-equal, co-eternal, and of co-essence, the Oneness Pentecostal with a pre-Nicene perspective observes the One God with the one name, Jesus (Zechariah 14:9).⁹

To Oneness Pentecostals, since God is one and His name is Jesus believers are appropriately baptized into the Name of Jesus Christ, according to the biblical precedent (Acts 2:38; 8:12,16; 10:48; 19:5; 22:16).¹⁰ By baptizing in Jesus' name and declaring that Jesus was the name of the Father, of the Son, and of the Holy Spirit, much ridicule

⁸ David K. Bernard, "Oneness Christology," in *Symposium on Oneness Pentecostalism*, eds. James L. Hall and David K. Bernard (Hazelwood, MO: Word Aflame Press, 1986), 144.

⁹ Roberts Liardon, *The Azusa Street Revival When the Fire Fell, An In-Depth Look at the People, Teachings, and Lessons* (Shippensburg, PA: Destiny Image Publishers, 2006), 194.

¹⁰ Robert Brent Graves, *The God of Two Testaments* (Hazelwood, MO: Robert Brent Graves and James S. Turner, 1977), 79.

came to these Pentecostals because of their pre-Nicene theology and lack of support for the Trinitarian doctrine.

Rebounding through the resistance that orthodox Christianity hurled upon them, the Oneness Pentecostal believers found themselves in a defensive posture. As a result, they often defended and explained themselves, and many appeared as confrontational. The challenges helped them to shape, solidify, and cement their organizations and theologies.¹¹

Many of the influences that shaped Pentecostalism also nuanced Oneness Pentecostalism, in particular the Holiness movement of the nineteenth century. With a strong posture of holiness that they inherited accompanying attitudes of defensiveness, rigidity, and unbending inflexibility, the Oneness Pentecostal movement set itself up to resist change in a rapidly changing world. Also its inherited holiness standards of separation shaped the movement with an identity and predisposition that would resist change.

The UPCI denominational heritage includes many positive aspects. First, Oneness Pentecostals emerged with a hunger for God's word, and a solid foundation upon Bible and biblical theology was embedded into the organization, its fellowship of ministers, and resultantly impacted the local church congregations. The UPCI congregations take a literal translation to as much Bible as is possible, and they apply the New Testament commands and instructions into their daily lives. Additionally, they embrace the Old Testament writings as relevant for providing typology, object lessons,

¹¹ Bernard, *A History of Christian Doctrine, Volume 3*, 89-90.

principles of admonition, and demonstrating God’s nature and morality when applicable. Hence, the Bible and theology stand as central and foundational for UPCI participants.

With a unique theology of which the world had heard very little, Oneness Pentecostals and the UPCI focused heavily upon missions. The two largest Oneness Pentecostal organizations, PAJC (Pentecostal Assemblies of Jesus Christ) and PCI (Pentecostal Church Incorporated) merged together in 1945 to form the UPCI primarily for the cause of missions.¹² A driving, powerful, almost instinctive force mobilized these to spread Oneness theologies—the pre-Nicene concepts of Jesus standing as the sole power, authority, and incarnate deity of the universe, while revealing Himself in the infinite aspects of Fatherhood, the finite aspects of Sonship, and the emanating aspects of His Holy Spirit.¹³ The UPCI emerged to tell the world. Bringing “the Jesus’ name message” to the whole world brought the Oneness Pentecostal believers together and gave them impetus.¹⁴

Worship serves as a wonderful UPCI heritage. Pentecostal/Charismatic worship lifts and exalts the One on the throne, seen by Oneness Pentecostals as Jesus. Hence, their worship focuses upon One, rather than splitting worship toward separate and distinct Persons. Worship, adoration, love, and exaltation directed unto the One true God

¹² R. M. Davis and P. D. Buford, eds., *Meet the United Pentecostal Church International* (Hazelwood, MO: Word Aflame Press, 1989), 41, 139.

¹³ *United Pentecostal Church International Manual*, 24.

¹⁴ Daniel L. Butler, *Oneness Pentecostalism: A History of the Jesus Name Movement* (Bellflower, CA: International Pentecostal Church, 2004), 151.

produces power, uniformity, and singleness of heart. Oneness Pentecostals know the One they worship, call Him by name, and invoke His name.¹⁵

Sincere commitment, consecration, and sacrifice comprise the UPCI heritage. With believers often scorned, they clung to each other, and they wholeheartedly gave themselves to their God and his kingdom. They committed their lives fully to Jesus and tried to consistently serve him regardless of the circumstance of life. Such devotion emerged into their lifestyle of separation from the world unto the Lord.¹⁶

Therefore, fellowship served as a key component of the UPCI heritage in that believers could discover and draw support from fellow Oneness Pentecostal believers. They grew in bonds of support and encouragement with each other. With ridicule and rejection from orthodox Christians and even traditional Pentecostals, Oneness believers took refuge in safe relationships among themselves.

The UPCI heritage serves IPC in granting IPC its identity, mission, longevity, and heritage. The Oneness Pentecostal believers found safety in the ministerial fellowship, a place to nurture doctrinal nuances, and a refuge to raise families to worship God according to their conscience. Overall, the rich UPCI heritage offered IPC with foundational strengths.

The IPC Congregational Demographics and Characteristics

Amid the transient, multiethnic, economically depressed, inner-city environment of Bellflower, IPC stands as a beacon of truth and hope for both local residents and those

¹⁵ Gary D. Erickson, *Pentecostal Worship: A Biblical and Practical Approach* (Hazelwood, MO: Word Aflame Press, 1989), 17-19.

¹⁶ *United Pentecostal Church International Manual*, 27-28.

who reside within driving distance. Presently, a cross-section of the IPC membership somewhat reflects the population of the community. The IPC platform ministry in any given worship service includes Asian, Hispanic, Caucasian, African, and African-American smiling, loving faces. The general church population represents nations of the world including: America, Belize, Cambodia, Canada, Chile, China, Colombia, Costa Rica, Cuba, El Salvador, France, Ghana, Guatemala, Haiti, Honduras, India, Indonesia, Israel, Italy, Japan, Mexico, Native American Indian, Netherlands, Nicaragua, Nigeria, Pakistan, Philippines, Portugal, Russia, Spain, and Thailand.

Within the diverse mix of peoples, IPC presently has forged church plants into two specific language groups in addition to the ministry in English. Regular worship services are now maintained in three languages: English, Spanish and Tagalog. IPC has effectively built some bridges to major cultures within the context of its ministry.

Today, IPC maintains a myriad of ministries and programs, and the IPC property serves as host to a flurry of events and activities. Prayer service opens every day at the church with the doors opening for prayer at 5:00 A.M. Also accompanying the daily operation of CHA and Golden West Pre-School that trains pre-school through High School age youth, IPC's normal weekly schedule includes: Alcohol/Chemical Treatment Series (hereafter, A.C.T.S.) drug/alcohol diversion program, Release and Refocus (hereafter, R & R) anger management program, evening prayer services, midweek Bible studies, food for the needy, Bible study with Pastor, New Believers discipleship classes, home groups, vocal and instrumental music practices, children's activities and services, youth and student ministry services and activities, college and young-career gatherings and activities, young married couples' gatherings and activities, bus ministry, street

evangelism services, Spanish services and activities, Tagalog services and activities, and Celebrate Recovery (hereafter, CR) for those with habits, hurts, and hang-ups.

Additionally, every Sunday IPC conducts the five services, three in English, one in Spanish, and one in Tagalog. Monthly and annual activities intertwine into the busy weekly schedule to provide ministries particular to men, women, elderly, those bereaved, those wrestling with cancer, those struggling with children, those entering into marriage, those recently blessed with newborn infants, and the list continues.

IPC stands as a busy church that maintains a high priority on the souls of people. The overarching purpose for the church is to love and worship Jesus, and to lead as many others as possible into living, organic relationships with Jesus. Overall, IPC stands as an open, caring, compassionate, serving, generous, loving, hospitable, prayerful, and faithful community of committed, consecrated believers.

The IPC Strengths in Reaching to Fulfill the Goal of Enfolding Korean Students into the Church

IPC stands as a vibrant, functional, practicing body of believers that possesses a unique blend of strengths. These strengths will assist the church to fulfill the goal of enfolding Korean students. Strengths include: doctrinal uniqueness, a growth environment, a teaching environment, a functioning community of faith, and IPC's cross-cultural evangelism successes.

The IPC Doctrinal Uniqueness

IPC's doctrinal uniqueness provides an attractional opportunity to the Korean community in that, following along the denominational UPCI lines, God's standard of

full salvation for the New Testament church consists of three steps: repentance, water baptism in the name of Jesus Christ for the remission of sins, and the baptism of the Holy Spirit with the initial sign of speaking with other tongues.¹⁷ Additionally, the church promotes for the New Testament adherents to maintain godly and modest lifestyles, devoted in holiness unto the Lord and separate from the world, consistent with biblical principles, and demonstrated in the believers' attitudes, actions, and appearance.¹⁸ Hence, a challenging appeal can touch those of Korean culture who live with significant focus, intensity, perfectionism, and ongoing desire for the ideal and perfect. By demonstrating scripturally to them that a deeper, more revelatory, and greater ontological relationship with God exists beyond their present experience, sincere and hungry Koreans will likely respond to the unique doctrine of the Apostolic-Pentecostal message.

For most outsiders to assimilate into a congregation, distinct theology in itself offers little appeal, and most people integrating into a congregation do so for other reasons than theological distinctives. Hence, IPC should attempt to teach its doctrinal distinctives in small groups and in one-on-one relationships. This teaching methodology fosters relationships and bonding between new believers and the instructors. While building relationship with individuals through Bible study discussion, IPC's doctrinal distinctives also serve to solidify the converting disciple into IPC by building loyalty and commitment to God's word and IPC doctrinal distinctives.

¹⁷ David K. Bernard, "The Future of Oneness Pentecostalism," in *Spirit Powered Christianity in the 21st Century: Insights, Analysis, and Future Trends*, ed. Vinson Synan (Lake Mary, FL: Charisma House, 2011), 503.

¹⁸ Gary D. Erickson, *Conversion and the Baptism in the Holy Spirit* (Hazelwood, MO: Word Aflame Press, 2008), 18-19.

The IPC Growth Environment

With the area's demographical changes, IPC has emerged as a church that consists primarily of new people. Although my family and I have served the congregation for almost twenty years, many leaders have emerged only in recent years. Most of IPC's leaders lack longevity and the traditional power base, "possessive of turf" attitudes that plague many churches.

Additionally, many who have assimilated into the church, due to the church evangelism efforts, have come from drug, alcohol, abusive, and addictive behaviors that produced lifestyles of full commitment to their dependence. Coming to Jesus made it easy to assimilate into a busy and intense environment where others devote their lives to Jesus as the absolute top priority and love in life. This committed and intense church culture stands in full agreement with the Korean culture of intensity and commitment.¹⁹

The IPC Teaching Environment

The IPC teaching environment includes personal Bible studies, group Bible studies, corporate Bible studies, discipleship courses, systematic theological studies, and relational Bible studies. Other teaching systems instruct biblically and follow topics that relate to practical life issues including: grief, addiction, anger, deliverance, finances, family, and relationships. The Korean culture that emphasizes teaching will find IPC a biblical vanguard of theological and practical teaching.

¹⁹ Lee, *Cultures of America: Korean Americans*, 35.

The IPC Community of Faith

In recognition that the church is not a physical building but a community of called-out believers and disciples of Jesus Christ,²⁰ the IPC faith community, though not perfect, lovingly gives itself to the Lord Jesus, His kingdom, and His purposes. The IPC faith community attempts to follow the Book of Acts and the New Testament as the divine design for Jesus' Church. The church emphasizes that every congregant may build and live in a biblical culture amid an anti-biblical world.

Resultantly, the IPC congregants sense a belonging to each other as instructed in Romans 12:5 and enjoy the worship and social gatherings as friendly family gatherings—hence their home where they eat together, play together, cry together, laugh together, raise children together, provide for one another, sometimes argue and fight, acquire different tastes, develop a sense of identity and belonging as admonished in Ephesians 3:15 and 1 Peter 2:5, 11, and yet they maintain an openness to welcome new comers into their friendly family social circles. The IPC community follows biblical precedence, and its individual congregants share lives as in 1 Thessalonians 2:8, property as in Acts 4:32, the gospel as in Philippians 1:5 and Philemon 6, and Christ's suffering and glory as in 2 Corinthians 1:6-7 and 1 Peter 4:13. IPC would welcome Korean constituents into its community.

²⁰ Robert Banks, *Paul's Idea of Community* (Peabody, MA: Hendrickson Publishing, 1998), 28-29.

The IPC Cross-cultural Evangelism Successes

IPC has effectively enfolded many from various nationalities and ethnicities primarily through its worship services, solid Bible instruction, evangelism efforts, and community involvement. The church's mission statement, appearing in the structure of a cross as a graphic, reaches up to exalt Jesus, reaches out to equip the believer and edify the individual, and reaches down to evangelize the lost. With the representation of over thirty nationalities in the church family, many successful cross-cultural endeavors have produced fruit. The two separate congregations, the Spanish-speaking group and the Tagalog-speaking group, offer a strong expression of cross-cultural evangelism successes.

In light of the fact that IPC has emerged as a combined mixture of unique people groups and that IPC has successfully conducted cross-cultural evangelism, Korean constituents potentially could feel that they would be the IPC norm rather than the exception. Korean constituents also may sense that they could contribute to the spreading of the gospel. Through their involvement in the IPC open-armed, multi-ethnic, compassionate, loving church family, Koreans could find purpose, meaning, and significance in life.

The IPC Weaknesses in Reaching to Fulfill the Goal of Enfolding Korean Students into the Church

While it stands with unique strengths, IPC also possesses weaknesses. The church needs to address and mitigate these weaknesses to fulfill the objective to enfold

some Korean students. Weaknesses include IPC's lack of Korean leadership and IPC's lack of Korean constituents.

IPC Lack of Korean Leadership

The lack of Korean constituents produces an obvious vacuum of Korean leadership and minimizes IPC's effectiveness to reach and enfold Koreans into its congregation. Victor Loera, raised as a second-generation Mexican-American, converted from a life of cocaine addiction and drug selling and emerged as the pastor of IPC's Spanish-speaking congregation that presently exceeds two hundred members. Conversely, Elden Villarin, a first-generation immigrant who obtained his UPCI ministerial credentials while in the Philippines, assumed pastorship of IPC's Tagalog-speaking congregation that approximates fifty people. Both of IPC's cross-cultural church plants stand successful because of good leadership, independent of the pastor being a first- or second-generation immigrant, independent of the pastor receiving formal Bible training and instruction, and independent of the pastor's experience.

Leadership that understands the community should more effectively reach into the community. Individuals within the cultural community often better respond to someone of their own ethnicity. Korean leadership would enhance the effort, and lack of such leadership stands as a hindrance.

Good Korean leadership within the IPC could better relate to the Korean constituents and make the Korean community feel more accepted. Appropriate leadership could assist IPC in developing approaches and services that would appeal to the Korean community. The Korean leadership could strategize effective ways and

means to touch, evangelize, and potentially enfold some of the Korean community into the church family. Ultimately, a Korean leader would build influence in and among the Korean community that would persuade some Koreans and point them toward the truth as delineated along UPCI hermeneutics of the new birth and soteriology.

IPC Lack of Korean Constituents

With no Korean constituents, IPC stands handicapped in reaching the Korean community. Koreans that are often clannish do well amid a strong community among themselves. They often do not reach beyond their community, especially for social support. Therefore, the lack of Korean constituents within the IPC congregation makes it much more difficult and unlikely for IPC to reach the Korean community.

When others within a group speak the native language, part of assimilation has already occurred. Simply by others knowing and speaking the language brings a sense of welcome, acceptance, commonality, fellowship, and bonding. Part of the enfolding process has begun when people of the same ethnicity, culture, and language can associate. IPC presently lacks the attractive base that would draw some Koreans to it.

Considerations for Modification

IPC stands as a faith community on several non-negotiable principles including: the Oneness theology of Jesus being the one, true, supreme, almighty God; the new birth experience consisting of water baptism in Jesus' name for the remission of sins and the infilling of the Holy Spirit as is evidenced by speaking in other tongues; a unique call to separation and holiness with believers consistently living according to a biblical culture amid a non-biblical culture; and IPC's commitment to evangelism of lost souls.

However, IPC must modify itself in order to incorporate some Koreans into its faith community.

Koreans would draw more Koreans into IPC; the lack of Korean members deters other Koreans from involving themselves with IPC. Korean leaders would attract and strategize means to reach the Korean community. Since IPC lacks Korean constituents and leaders and in order to overcome this resistance, IPC must strategize and apply appropriate techniques to enfold some Koreans into its congregation utilizing every means possible, especially effective attractional and incarnational methods and practices.

This chapter has presented IPC, its need to enfold some constituents of the Korean community into its congregation, and the resultant internal and external challenges that could hinder the effort. The chapter surveyed IPC's history, denominational heritage, demographics, characteristics, growth environment, teaching environment, community of faith, and cross-cultural evangelism successes. IPC's strengths and weaknesses provided the church with considerations for modifications that included the enfolding of Korean CCC students into IPC.

CHAPTER 2

BELLFLOWER, CALIFORNIA AND CCC

Bellflower Demographics and Characteristics

The city of Bellflower, three miles wide and two miles long, occupies just over six square miles of Los Angeles County. Three major freeways, the 605, the 91, and the 105, form a “U” around the city and make the city very assessable to the millions that reside in the Los Angeles basin. Thus Bellflower enjoys serving as the crossroads of the southeast corner of Los Angeles County. The Pacific Ocean lies just ten miles south of Bellflower.

While IPC has serviced the community over the past six decades, Bellflower’s population grew from 44,000 in 1950 to an estimated 77,312 in 2010.¹ The nearly eighty thousand individuals living in Bellflower today stand in stark contrast to the total population of one hundred people that Bellflower boasted of in 1908.² Hence, the city has grown rapidly.

¹ Los Angeles Almanac, “General Population by City Estimated Populations, 2001-2010 Los Angeles County,” <http://www.laalmanac.com/population/po24a.htm> (accessed August 29, 2011).

² City of Bellflower, “Bellflower History,” <http://www.bellflower.org/home/index.asp?page=221> (accessed August 29, 2011).

In the past decade, Bellflower has realized very little population growth. Some years have suffered some decline, and overall the population has remained static around 75,000 people. This seemingly saturation effect of aging houses and facilities has displaced the once vibrant, newly developing areas of Bellflower.

Today, Bellflower estimates a population density of 31,157 people per square mile.³ This compares to the 2,420 people per square mile in Los Angeles County,⁴ the 235.7 people per square mile in the state of California,⁵ and the 87.4 people per square mile in the United States.⁶ The population density affects many social dynamics of human life and gives Bellflower an urban and inner city feel.

Only the small city of Paramount separates Bellflower from Compton in the contiguous flow of buildings, traffic and people within the southeastern quadrant of Los Angeles County. Compton suffers from more than six times the number of murders as the average American city⁷ and was labeled “the murder capital of America.”⁸

³ Los Angeles Almanac, “City of Bellflower,” <http://www.laalmanac.com/cities/ci10.htm> (accessed August 29, 2011).

⁴ Los Angeles Almanac, “Population Density in Los Angeles County 1900 – 2010,” <http://www.laalmanac.com/population/po11.htm> (accessed August 29, 2011).

⁵ World Atlas, “United States,” <http://www.worldatlas.com/aatlas/populations/usadensityh.htm> (accessed August 29, 2011).

⁶ United States Census 2010, “Resident Population Data,” <http://2010.census.gov/2010census/data/apportionment-dens-text.php> (accessed August 29, 2011).

⁷ CityRating.com, “Compton Crime Rate Report (California),” <http://www.cityrating.com/citycrime.asp?city=compton&state=CA> (accessed August 29, 2011).

⁸ Jessica Bennett, “Straight into Compton: How the Country’s Murder Capital Got Its Groove Back,” *Newsweek* (March 23, 2009), <http://www.newsweek.com/2009/03/23/straight-into-compton.html> (accessed August 29, 2011).

Bellflower also suffers from crime, drug-abuse, and violence that greatly exceed the national averages.⁹ Ultimately, to many, Bellflower could be described as inner city.

In Bellflower, 60 percent of the population rent their residences, which has contributed to a transient attitude among the people.¹⁰ Many occupy their residences on short-term basis and maintain shallow roots only to move from the area when they become financially able. Lack of home ownership also contributes to a lack of pride in personal residences and often creates somewhat of a “run-down” atmosphere.

Most of the apartments appeal to low-income families. The average Bellflower household earns \$39,362 annually, and the average Bellflower family earns \$42,822 annually. In the city of Bellflower, 12.8 percent of families and 15.8 percent of the population reside below the poverty line in America. More than one in five children and youth and one in ten retired adults suffer from poverty in Bellflower.¹¹ Many Bellflower residents earn less than half the average income of other Los Angeles area residents.

⁹ CityRating.com, “Bellflower Crime Rate Report (California),” <http://www.cityrating.com/citycrime.asp?city=Bellflower&state=CA> (accessed August 29, 2011).

¹⁰ City-Data.com, “Bellflower, CA (California) Houses and Residents,” <http://www.city-data.com/housing/houses-Bellflower-California.html> (accessed August 29, 2011).

¹¹ Wikipedia, “Bellflower, California,” [http://en.wikipedia.org/wiki/Bellflower, California](http://en.wikipedia.org/wiki/Bellflower,_California) (accessed August 29, 2011). All data are derived from the United States Census Bureau reports from the 2010 United States Census, and are accessible on-line at <http://factfinder2.census.gov/faces/nav/jsf/pages/index.xhtml>. The data on unmarried partnerships and same-sex married couples are from the Census report DEC_10_SF1_PCT15. All other housing and population data are from Census report DEC_10_DP_DPDP1. Both reports are viewable online or downloadable in a zip file containing a comma-delimited data file. The area data, from which densities are calculated, are available on-line here. Percentage totals may not add to 100% due to rounding. The Census Bureau defines families as a household containing one or more people related to the householder by birth, opposite-sex marriage, or adoption. People living in group quarters are tabulated by the Census Bureau as neither owners nor renters. For further details, see the text files accompanying the data files containing the Census reports mentioned above.

Of Bellflower's population, 8.4 percent is over the age of sixty-four; 31.9 percent is under the age of eighteen. The median age of the Bellflower population is twenty-nine and seven tenths (29.7) years of age, which is more than three years younger than the median age of the state of California.¹² Hence, not only is the city young in its time of existence, the population itself is young.

The population demographics of the southeastern area of Los Angeles County have changed in the past twenty years with the immigrants of the world replacing the primary Caucasian population. Economic depression in the early 1990s driven by closure of much of the aerospace industry and US military operational bases caused many people to lose employment and leave the area. Los Angeles County lost 20 percent of its job base, and most of the job and business closures occurred within the proximity of Bellflower. As a result, much of the Caucasian population moved away from the area and real estate values declined. The less fortunate, legal and illegal immigrant population of Los Angeles took advantage of the depression, moved as multiple family units into single-family dwellings, and filled the void.

After the depression of the early nineties, the newly settling population soon saturated Bellflower with businesses and residents, and property values escalated. Bellflower enjoyed the rapid spike in real estate values of the late 1990s and early 2000s. Many of the remaining Caucasian population, concerned with raising children in the Los Angeles area and uneasy because of the obvious population shifts in their neighborhoods, took advantage of the high property values. They sold out, and relocated in other parts of

¹² City-Data.com, "Bellflower, CA (California) Houses and Residents," <http://www.city-data.com/city/Bellflower-California.html> (accessed August 29, 2011).

the country, many times, as entire clans and multiple generations of families. The displaced populations left a void and granted space that quickly filled with other residents and the legal and illegal immigrants from numerous nations of the world.

Bellflower's foreign-born population totals 20,679 residents, comprising over 28 percent of its population. Of the 28 percent foreign born, fewer than 40 percent of them are naturalized citizens. Most of the individuals of these language groups speak English as a second language.¹³ As a result, Bellflower boasts of being one of the most linguistically and ethnically diverse communities in the world.¹⁴

According to the 2010 census, Bellflower's racial mixture included 42 percent Caucasian, 14 percent African American, almost 12 percent Asian, 1 percent Native American, less than 1 percent Pacific Islander, and over 25 percent from other races. Over 52 percent of the residents claimed Latino roots.¹⁵ Almost 5 percent of the city's population came from more than one race. Caucasians comprise a minority in Bellflower.

Over 58 percent of Bellflower residents claimed to be religious, meaning that they affiliate with a religious congregation. Catholic constituents comprise 68.8 percent; 3.4

¹³ City-Data.com, "Bellflower, CA (California) Houses and Residents," <http://www.city-data.com/city/Bellflower-California.html> (accessed August 29, 2011).

¹⁴ Wikipedia, http://en.wikipedia.org/wiki/Bellflower,_California (accessed August 29, 2011), s.v. "Bellflower, California."

¹⁵ Ibid.

percent are Pentecostal-Charismatic; 3.3 percent are Baptist; 1.8 percent are Latter Day Saints; 1.7 percent are Muslim; 20 percent participate in other religious congregations.¹⁶

From 2010 census, Bellflower consists of 23,651 households: 46.5 percent consisted of heterosexual married couples. Of the households, 20.3 percent consisted of a female household with no husband present, and 8.3 percent consisted of a male household with no wife present. Of Bellflower households, 7 percent claimed to be unmarried, opposite-sex partnerships, and 0.7 percent of the households claimed to be same-sex partnerships. Single individuals comprised 19.5 percent of the households.¹⁷

Bellflower both enjoys and suffers from its history and demographics. In a positive sense, Bellflower's mixture of ethnicities and low-income family units create a sense of mutual need. Almost everyone senses that no one group or population holds a majority of influence or control in Bellflower and that almost everyone has immigrated from somewhere. This commonality of history gives Bellflower a unique, international, multi-ethnic, multi-cultural community feel. Bellflower's young people give the city promise and hope for a positive future.

Bellflower's location with the multiple freeways makes it easily accessible to the Los Angeles city and county superstructure and opportunity. With its inner city, low income, multi-ethnic base, Bellflower services the Los Angeles County with a population

¹⁶ Dale E. Jones, et al, *Congregations and Membership in the United States 2000*. Nashville, TN: Glenmary Research Center, City-Data.com, "Bellflower, California," <http://www.city-data.com/city/Bellflower-California.html#ixzz1WTPbW4uS> (accessed August 29, 2011).

¹⁷ Wikipedia, http://en.wikipedia.org/wiki/Bellflower,_California (accessed August 29, 2011), s.v. "Bellflower, California."

of emergent immigrants and non-immigrants. These easily flow to and from, in and around, the Los Angeles County and Los Angeles downtown.

Bellflower residents enjoy the mild Los Angeles Mediterranean climate that grants opportunity for outdoor activities, lifts depressions, minimizes peoples' irritabilities, and provides a calm, consistent climate. Bellflower residents enjoy proximity to the beaches and the many Los Angeles' entertainments and activities. The mild climate, activities, and entertainments serve to relieve tensions and enhance quality of life.

The positive opportunities afforded the Bellflower residents seem to dwarf the negative elements. However, Bellflower adversely suffers from several factors mentioned, including: a dense population, a majority of residents renting as non-owner occupied tenants, low-income families, shallow commitment to the community, many short-term relationships in community, a transient population, aging buildings and residences, minimal pride in home and community, and the proximity to Compton that lends to an inner city feel. The liabilities that plague the Los Angeles area also impact Bellflower, such as traffic congestion, school-classroom overcrowding, local and state government budgetary limitations and deficits, and the challenges that come with masses of people.

Over 28 percent of Bellflower's population was born on foreign soil, and 39.6 percent of these have obtained naturalized citizenship. Hence, Bellflower boasts of over 20,000 residents of foreign birth. The nationalities include: American, Mexican, Filipino, Salvadorian, Korean, Guatemalan, Cambodian, Egyptian, German, British, Irish, Dutch, Italian, Arab, Sub-Saharan African, French (except Basque), African, Norwegian,

Scotch-Irish, Polish, Portuguese, Scottish, European, West Indian (excluding Hispanic groups), Russian, Swedish, Danish, Hungarian, Lebanese, French Canadian, Belizean, Canadian, Scandinavian, Nigerian, Belgian, Iranian, Welsh, Slovak, Greek, Swiss, Romanian, Arab/Arabic, Armenian, Jamaican, Icelander, Czech, Finnish, Estonian, Austrian, Palestinian, Syrian, British West Indian, Croatian, Kenyan, Ethiopian, Yugoslavian, Lithuanian, Basque, Latvian, Israeli, Czechoslovakian, Pennsylvania German, Jordanian, West Indian, Northern European, Slavic, Dutch West Indian, Australian, New Zealander, South African, Barbadian, Ukrainian, and Brazilian.¹⁸ Thus a total of seventy-four nationalities comprise the Bellflower community, and Bellflower has changed from predominantly Caucasian to a multi-ethnic mixture of peoples.

Los Angeles Demographics and Characteristics within the Proximity to IPC

California possesses the largest minority population in the United States by numbers. Of the nation's 301 million people, 102 million are of non-Caucasian ethnicities. Over 20 percent of the national total minority population resides in California.¹⁹

Bellflower sits within Los Angeles County, California, one of the largest counties in America. The demographics for the sake of this study will include the cities adjacent to Bellflower: Downey to the north, Norwalk to the east, Cerritos and Artesia to the east,

¹⁸ City-Data.com, "Bellflower, CA (California) Houses and Residents," <http://www.city-data.com/housing/houses-Bellflower-California.html#ixzz1WTX8pJ7A> (accessed August 29, 2011).

¹⁹ Wikipedia, "California," <http://en.wikipedia.org/wiki/California#Cities> (accessed September 8, 2011).

Lakewood to the south, and Paramount to the west.²⁰ Artesia exists as a small community that is tucked within the city of Cerritos and is often included in the Cerritos demographics and services. The Bellflower school district includes Artesia, Bellflower, and Cerritos, and is known as the ABC school district.

The population demographics of the Southeastern area of Los Angeles County have undergone dramatic shifts in the past twenty years with the immigrants of the world replacing the primary Caucasian population, producing the phenomenon called “white flight.”²¹ The populations of Artesia, Cerritos, Downey, Lakewood, Norwalk, and Paramount are 17,377, 61,668, 139,103, 104,089, 137,762, and 65,921 respectively, a total of 525,920 people for the area surrounding Bellflower, and a total of 617,736 people including Bellflower. Of the area’s 525,920 people, 143,974 residents were of foreign birth, thus indicating that 27.4 percent of the area’s residents were foreign born compared to the 28.4 percent of Bellflower’s population that was foreign born. Artesia and Cerritos have the greatest percentages of foreign-born residents, nearly 50 percent of the Artesia and Cerritos’ populations are immigrants.

The Bellflower area’s diversities stand unique. Artesia’s foreign-born population comprises 46 percent of its population with nations represented including: Mexico, 33 percent; Philippines, 19 percent; Portugal, 10 percent; Korea, 10 percent; India, 5 percent; Taiwan, 5 percent; China, excluding Hong Kong and Taiwan, 3 percent. Cerritos’

²⁰ Swarthmore College Computer Society, “Bellflower, California,” http://www.sccs.swarthmore.edu/users/08/ajb/tmve/wiki100k/docs/Bellflower,_California.html (accessed August 29, 2011).

²¹ David J. Armor, “Forced Justice: School Desegregation and the Law,” *The Encyclopedia of Race, Ethnicity, and Society*, editor Richard T. Schaefer, 2008, SAGE publications, Oxford University Press US, 1986, http://en.wikipedia.org/wiki/White_flight#cite_note-0 (accessed August 29, 2011).

foreign-born population comprises 45 percent of its population with nations represented including: Korea, 26 percent; Philippines, 17 percent; Taiwan, 13 percent; India, 7 percent; China, excluding Hong Kong and Taiwan, 7 percent; Vietnam, 5 percent; and Mexico, 4 percent. Norwalk's foreign-born population comprises 36 percent of its population with nations represented including: Mexico, 59 percent; Philippines, 9 percent; Korea, 5 percent; El Salvador, 5 percent; Guatemala, 3 percent; India, 2 percent; and Vietnam, 2 percent. Paramount's foreign-born population comprises 41 percent of its population with nations represented including: Mexico, 81 percent; Guatemala, 4 percent; El Salvador, 4 percent; Philippines, 3 percent; Cambodia, 2 percent; Polynesia, 1 percent; and Korea, 1 percent. Downey's foreign-born population comprises 34 percent of its population with nations represented including: Mexico, 42 percent; Korea, 10 percent; El Salvador, 6 percent; Peru, 5 percent; Cuba, 5 percent; Philippines, 4 percent; and Guatemala, 3 percent. Lakewood's foreign-born population comprises 10 percent of its population with nations represented including: Mexico, 23 percent; Philippines, 20 percent; Canada, 7 percent; Korea, 5 percent; Vietnam, 4 percent; Germany, 4 percent; and Cambodia, 4 percent. The Bellflower area's foreign-born population primarily includes Mexican, Filipino, Korean, Salvadorian, Taiwanese, Guatemalan, and Indian.

The area around Bellflower could possibly stand as the most diversified area in the country if not the world. The Artesia/Cerritos, Downey, Lakewood, Norwalk, and Paramount communities consist of nationalities that include: American, Mexican, Filipino, Portuguese, Korean, Indian, Taiwanese, Chinese, Dutch, British, German, Irish, Italian, European, French, Scottish, Sub-Saharan African, Swedish, French Canadian, Danish, Arab, Ethiopian, Norwegian, Yugoslavian, Jordanian, African, Welsh, Polish,

Scotch-Irish, Scandinavian, Swiss, Lebanese, Brazilian, Lithuanian, Guyanese, Belgian, Croatian, Armenian, Afghan, Canadian, Czech, Vietnamese, Egyptian, Iranian, Russian, Nigerian, Hungarian, Greek, West Indian, Austrian, Yugoslavian, Jamaican, Palestinian, Slovak, Lebanese, Assyrian/Chaldean/Syriac, Syrian, Czechoslovakian, Brazilian, Finnish, Latvian, Ukrainian, Trinidadian, Tobagonian, Turkish, Basque, Belgian, Australian, Slovene, Icelander, Slavic, Romanian, Bulgarian, Belizean, Lithuanian, Serbian, Celtic, Sierra Leonean, New Zealander, Albanian, Haitian, Guatemalan, El Salvadorian, Cambodian, Polynesian, Bahamian, Portuguese, Moroccan, Peruvian, Cuban, Macedonian, Ghanaian, Ugandan, Albanian, Maltese, and Luxembourgian. Within the 525,920 people of the Artesia/Cerritos, Downey, Lakewood, Norwalk, and Paramount communities, ninety-six different nationalities are represented.

Bellflower and Area Demographics and Characteristics With Particular Attention to the Korean Community

The Korean population of Bellflower comprises a significantly large community that calls for the attention of both demographers and the church. One out of every twenty-five people, 2,913 people, in Bellflower claim Korean ethnicity. In comparison to other community ethnicities, Bellflower's population consists of 51 percent of Mexican descent, 13 percent of Filipino descent, 4 percent of Salvadorian descent, 4 percent of Korean descent, 3 percent of Guatemalan descent, 2 percent of Cambodian descent, and 2 percent of Egyptian descent.²²

²² David J. Armor, "Forced Justice: School Desegregation and the Law," *The Encyclopedia of Race, Ethnicity, and Society*, editor Richard T. Schaefer, 2008, SAGE publications, Oxford University Press US, 1986, http://en.wikipedia.org/wiki/White_flight#cite_note-0 (accessed August 29, 2011).

Of the 20,679 foreign born people residing in Bellflower, 8,189 people are naturalized citizens. Though the demographers failed to report the exact numbers, applying the statistical percentages to Bellflower's Korean community suggests that 1,153 of them are naturalized citizens. Over one thousand of Bellflower's residents were born in Korea, migrated to America, and gained citizenship through various means.

CCC Demographics

The enrolling Korean student into IPC initiative requires some general understanding of CCC demographics. First, the discussion will include a survey of CCC's general demographics and the potential serviceability by IPC. Then the discussion narrows to CCC's general student demographics that are specific to Korean student demographics.

General Demographics and Potential Serviceability by IPC

The CCC is located in the northwestern quadrant of the city of Cerritos, at 11110 Alondra Boulevard. IPC is located in the east side of Bellflower, at 10248 Alondra Boulevard, Bellflower, CA. The church and college are less than one mile apart on the same street, and within easy walking distance.

IPC and CCC also enjoy a close relationship. CCC, through California's Veysey program, services IPC's high school students. Under provisions of state law, juniors and seniors of CHA, IPC's K-12 Christian school, enjoy both high school and college credits. For each course taken on the CCC campus, students receive both one semester of credit for the college course on the CCC transcript and two semesters of credit on the CHA high school transcript. For example, a CHA junior or senior student that enrolls in the CCC Veysey program and successfully completes a semester of Spanish will receive the

college credit and two semesters of high school credit for the course in Spanish. Hence, many IPC students of junior and senior high school age attend CCC, presently a total of eight.

IPC already enjoys a good relationship with CCC. Many IPC college age students attend CCC. Also, the chairperson of the CCC Political Science department faithfully attends IPC. Presently, eight IPC students and eight CHA students are enrolled at CCC, making IPC's combined number of students attending total sixteen students.

With IPC's physical proximity to CCC by location and the IPC and CCC relationship in sharing students, faculty, and staff, IPC maintains a potential influence with the CCC population. IPC potentially may increasingly service the spiritual needs of the CCC clientele. Korean students in particular that attend CCC may find the IPC location, convenience, and environment palatable.

General Student Demographics

CCC services over 35,000 students every year.²³ Of this diverse population of students, 9.4 percent claim Asian ethnicity, 5.9 percent claim Black ethnicity, 44.7 percent claim Hispanic and Latino ethnicity, 0.4 percent claim American Indian or Alaska Native ethnicity, 0.4 percent claim Native Hawaiian or other Pacific Islander ethnicity, 0.3 percent claim two or more races, 8.7 percent claim Caucasian ethnicity, and 30.2 percent claim unknown ethnicity. Thus, the Hispanic and Latino community form the largest block of students with Hispanic-Latino students comprising almost one-half of

²³ Cerritos College, "College Demographic," Cerritos College Office of Research and Planning, <http://cms.cerritos.edu/research-and-planning/req-4-faculty-n-staff-research> (accessed August 29, 2011).

the student body. The Asian community forms the second largest block of students with nearly 10 percent of the students being Asian. The Caucasian student population ranked third in size as grouped by ethnicity. After the three large blocks of students, the Hispanic-Latino, the Asian, and the Caucasian, the Black student population comprises the fourth largest group with 5 percent students being black, and a trace population of students from the remaining ethnic groups.²⁴

Of significance, over 30 percent of CCC's student body claimed unknown ethnicity, and 0.3 percent claimed two or more races. Therefore, almost a third of the student body comprises such mixtures of ethnicity that they could not determine or did not know their ethnic roots. This implies that the population area that services CCC must exist as profoundly mixed in terms of ethnicity.

Most of the CCC student body, 37 percent, range from twenty to twenty-four years of age. Next, nineteen years and younger comprise 34 percent of the students. Ages twenty-five to twenty-nine comprise 11.5 percent of the students. Ages thirty to thirty-four comprise 5.5 percent of the students. Ages thirty-five to thirty-nine comprise 3.6 percent of the students. Ages forty to forty-nine comprise 5 percent of the student body. Those above fifty comprise 3.2 percent of the students.²⁵

Specific Korean Student Demographics

With nearly 10 percent of the CCC students being of Asian ethnicity and with the Korean community comprising one of the largest Asian ethnic groups in the CCC area, a

²⁴ Cerritos College, "Cerritos College Unduplicated Demographic Data," <http://cms.cerritos.edu/uploads/ResearchandPlanning/collegedemographic.pdf> (accessed August 29, 2011).

²⁵ Ibid.

large percent of the Asians at CCC are Korean. Until recently, CCC hosted a campus club named Korea Campus Crusade for Christ. The club's previous presence on campus suggests the significance of the Korean population of CCC's student body.²⁶

No statistical data revealed the numbers or percentages of CCC's student body that are Korean. Although no data was available, by assumption, a significant number of Korean students comprise the CCC student body because of the size of the Asian student body at CCC and because of the large Korean community in proximity to CCC. Appendix P demonstrates the demographics of the CCC student body.

CCC Christian Student Club

The Christian Student club functions as a part of the student life at CCC. It operates under the department of student activities at CCC and is organized according to standard guidelines for clubs and interest groups on campus. The president of the CCC Christian Student club has made himself available to me.

The Christian Student club services those Christian students who choose to participate. It functions to form a community of Christian students to gather for fellowship, support, and interaction. It also provides a venue for evangelism of other students. The club serves as the appropriate means for IPC to gain access to the Korean students on campus.

This chapter has introduced the reader to Bellflower, California, the local Korean community, and the CCC as the potential means to touch the Korean community.

²⁶ Cerritos College, "Clubs and Organizations," <http://cms.cerritos.edu/uploads/Activities/club%20guide/clubs%20and%20organizations.pdf> (accessed August 29, 2011).

Demographics provided details of the Korean population in and around Bellflower. The tool to touch the Korean community included the CCC and the appropriate means to function on the campus was observed as the Christian Student club of the college.

PART TWO
THEOLOGICAL REFLECTION

CHAPTER 3

ECCLESIOLOGY

From the beginning of time until God opened the Apostle Paul's understanding by revelation, a great mystery remained hidden from all intelligible beings of the universe. Paul systematically addressed this mystery from several perspectives, and in the process, he diligently unveiled this shrouded concept that was hidden in the wisdom of God.

We speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began. None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory. However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"-- but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. (I Corinthians 2:7-10)

Knowing that his enemy would attempt to thwart his plan, God apparently maintained his secret in order to hide his purpose. Like a supreme military strategist, God concealed his top-secret information until he fully engaged his plan; then it was too late for any opponent to prevent his will. Hence, God's secret mystery successfully shrouded his purpose and plan; then he allowed Paul privileged insight and understanding to reveal to the universe both what God had accomplished and planned to perform. God unveiled his hidden agenda, disclosed it to Paul, and granted him grace to record it: "And he made

known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ” as stated in Ephesians 1:9-10.

Ultimately, God’s purpose in this earth evolves from His character and nature, and involves gathering together all things into perfect unity and harmony in Christ at the end of time. God created all things through Christ according to John 1:3 and Colossians 1:16; Satan provoked disunity by initiating human rebellion; humanity’s fall affected all creation according to Romans 8:22-23; but ultimately, God plans to restore every created element back to Himself through Christ as stated in Ephesians 1:10, Philippians 2:9-11, and Colossians 1:20. God began His restoration process by reconciling human beings unto himself in Christ as stated in 2 Corinthians 5:17-20, and therefore in Colossians 1:27, Paul summarized the mystery, “Christ in you, the hope of glory.”¹

Therefore, God first called and reconciled Abram unto himself. Abraham became God’s initial opportunity to wedge himself back into his lost world. Since Christ would serve as God’s gathering place and was yet to come, God required Abraham to have faith in the promised Seed that would bless all the families of the earth as stated in Genesis 12:3. From Abraham initially granting God occasion to enter the world, gather a single believer into Christ by faith, and fulfill God’s comprehensive purpose in the microcosm of a single individual, Abraham grew into a nation that would present the world with its “gathering place”—Messiah.

¹ Avery Dulles, *Models of the Church* (Garden City, NY: Doubleday & Company, Inc., 1964), 16.

Thus, the first phase of God’s mystery involved gathering his chosen people, the Jewish people, to himself in Christ. However, the plan of God widened as He engaged phase two of his mystery and purposed to gather the Gentile population unto himself in Christ as referenced in Ephesians 3:4-6, 9-11, Romans 16:25-26, and Colossians 1:26-27.

In this present age, God’s purpose today, once shrouded in mystery, is to reconcile the gentiles unto himself by gathering them into Jesus Christ—into a body of believers that he calls the Church. Although its derivation seems uncertain, the word “church” apparently stems from the Greek word *ekklesia*, and the meaning insinuates, “the whole company of God’s elect, those whom he has called to be his people under the new dispensation, as he did the Israelites under the old.”² *Ekklesia*, translated “church,” mostly designates a local congregation of Christian believers and never a building.³

Biblical mystery stands in contrast to the contemporary connotation of the word. Common contemporary definitions of the word “mystery” include: an event or situation that is difficult to understand or explain; somebody or something that is unknown, secret, or hidden; the quality of being strange, secret, or puzzling; or a book, play, or movie about a puzzling event, especially an unsolved crime, which makes great use of suspense.⁴ However, the biblical Greek word *mysterion* translated into the English word “mystery” denotes something that “can be known only through revelation mediated from

² John M’Clintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* (NY: Harper and Brothers Publisher, 1874), vol. 2, 322, s.v. “*ekklesia*.”

³ D.W. B. Robinson, *The Illustrated Bible Dictionary*, J.D. Douglas, ed., (Wheaton, IL: Tyndale House Publishers, 1980), vol. 1, 283, s.v. “*ekklesia*.”

⁴ Encarta® World English Dictionary © 1999 Microsoft Corporation. All rights reserved. Developed for Microsoft by Bloomsbury Publishing Plc, s.v. “mystery.”

God what was not known before.”⁵ Hence, in contemporary English language, mystery denotes something yet hidden, but the biblical Greek *mysterion* translated mystery denotes something once hidden, but then revealed through revelation from God.

Since the mystery no longer remains hidden, the New Testament uses revealing images to explain God’s purpose in the earth, including: the building, the house of God, the temple and tabernacle of God, his people, his flock, his vine, his field, his city, the pillar of truth, the Bride of Christ, and the body of Christ.⁶ The various images of the church allow the student of God’s purpose insights from a variety of perspectives. These images function to integrate God’s reality and values into the believer’s perception, and thus, the image affects the believer’s loyalties, attachments, and aspirations.⁷

The Church as the Body of Christ

Only the Apostle Paul describes the church as “the body of Christ” as in 1 Corinthians 12:27, Romans 12:5, Ephesians 1:22,23, 4:12, and 1 Corinthians 10:16,17; 12:12,13, or as “the body” of which Jesus Christ is the “head” mentioned in Ephesians 4:15 and Colossians 1:18.⁸ The comparison of the church to the human body gives a special and unique image that opens understanding to God’s previously hidden mystery; it serves to create a visible model to help explain God’s purpose.

⁵T. Friberg, B. Friberg, & N. F. Miller, (2000). Vol. 4: *Analytical Lexicon of the Greek New Testament*. Baker's Greek New Testament library (267). Grand Rapids, MI: Baker Books.

⁶H. Kung, Y. Congar, and D. O’Hanlon (eds.), *Council Speeches of Vatican II* (Glen Rock, J.J.: Paulist Press, 1964), 26.

⁷Avery Dulles, *Models of the Church*, 18.

⁸G.C. Berkouwer, et al, *Encyclopedia of the Bible*, Walter A. Elwell (ed.), (Grand Rapids, MI: Baker Book House, 1988), vol. 1, 459.

Of the various metaphors of the church that is found in scripture, the body of Christ offers a peculiar, unique, and special characterization of the church, the most revealing description of the mystery of God because it incorporates the concepts of Jesus' death and resurrection, and it speaks of unity, diversity, and mutuality.⁹ First, since the body is one, the body of Christ metaphor implies unity as in 1 Corinthians 12:13. Second, since the body has many members and functions, the body of Christ metaphor implies diversity as in 1 Corinthians 12:14. Third, since the body has limbs and organs that mutually need the other and interrelate in purpose, function, and service, the body of Christ metaphor implies mutuality as in 1 Corinthians 12:15-27.¹⁰

In order for a body to function, multiplicity must exist; many various cells, tissues, organs, and systems all comprise one organism. Hence, the diversity acquiesces into perfect unity, and additionally, the multifaceted units operate together to maintain all bodily functions. Therefore, mutuality, diversity, and unity simultaneously exist and serve together to enhance the health of the one body.¹¹

Likewise, Paul describes the body of Christ as united perfectly in Christ and diversified in the believing community, both of which is the work of "the one and the same Spirit" according to 1 Corinthians 12:11.¹² The diverse members mutually interact,

⁹ G.C. Berkouwer, *Studies in Dogmatics: The Church* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1976), 78.

¹⁰ Alan Cole, *The Body of Christ: A New Testament Image of the Church* (Philadelphia: The Westminster Press, 1964), 28.

¹¹ John A. T. Robinson, *The Body: A Study in Pauline Theology* (Philadelphia: Wyndham Hall Press, Inc., 1988), 60.

¹² Gordon D. Fee, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson Publishers, 1996), 69.

serve and benefit the one body. The diverse members know unity through three connections: connection to Christ, the head, connection to each other in the church, and connection to a single purpose.

First, the believer connects and develops a harmonious relationship with Jesus Christ, the head, as referenced in 1 Corinthians 11:3 and Ephesians 4:15. Through a new birth by faith in Jesus Christ, one joins the body,¹³ and unites in life with Jesus' death, burial, and resurrection. As a new creature in Christ Jesus, the believer finds the Spirit granting spiritual guidance and direction, just as the central nervous system of the human body commands and controls each bodily movement, dynamic, and function. Connected to Jesus, the head, by the nervous system of the Holy Spirit, each body member that accepts the commands from the brain discovers singleness of mind and purpose, while maintaining a separate function. Hence:

Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. But to each one of us grace has been given as Christ apportioned it It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Ephesians 4:3-7, 11-13, 16)

The unity of the body results from the individual believer submitting to God's particular and personal calling as in Ephesians 4:1.¹⁴

¹³ Ray C. Stedman, *Body Life* (Glendale, CA: Regal Books Division, G/L Publications, 1972), 68.

¹⁴ *Ibid.*, 9.

Second, the *ekklesia*, called out ones, forms a congregation of people that are bound together and united under a covenant. Therefore, each member joined to the body not only knows connectivity with the head, but also with other body members. The resultant corporate nature of God's people produces a community of believers that interact with each other as well as with the head.¹⁵

Individual members that comprise the church commit to intimate relationships with fellow believers and submit to accountability, duties, and responsibilities. Thus, in the church community, Christian character is shaped, spiritual gifts are developed, and the members contribute to the strengthening of the whole body. The church grows as a vibrant, living organism that maintains an intrinsically corporate nature.¹⁶

Third, the body functions as one entity and unites to accomplish its collective purpose. The mind determines the purpose. The body follows to attain the desired affect.

God has unveiled the once shrouded mystery and made Christ the eternal gathering place for all things. In his fleshly body, Jesus lived and died to fulfill that purpose. Now his body on earth, the church, must accomplish the same.

Jesus' call and cause drove him to reach for lost souls. He would seek and gather together those individuals that fell from fellowship in the Fall, and restore them into a living relationship with the Creator in Christ. The Bible reminds us of his mission repetitively:

Now he had to go through Samaria. (John 4:4)

¹⁵ Fee, *Paul, the Spirit, and the People of God*, 65.

¹⁶ Charles Colson, *The Body* (Dallas: Word Publishing, 1976), 271.

“Now my heart is troubled, and what shall I say? ‘Father, save me from this hour’? No, it was for this very reason I came to this hour.” (John 12:27)

“You are a king, then!” said Pilate. Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.” (John 18:37)

“For the Son of Man came to seek and to save what was lost.” (Luke 19:10)

Jesus answered them, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance.” (Luke 5:31-32)

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners. (I Timothy 1:15)

Since it becomes Jesus’ body on the earth after his ascension, the Church stands united in the same calling and mission of Christ. Originally, Jesus walked in the earth as one human being, but he returned to the earth according to John 14:17-18 in Spirit form and filled each believer’s heart. His body, the Church, remained on the earth to accomplish the mission of gathering lost souls. John 1:14 recorded the incarnation account as “the Word became flesh;” however, a similar occurrence transpires every time that a believer receives the Spirit of Jesus—the Word is embodied in flesh.¹⁷ Hence, the church, Jesus’ body, serves as a multiplication of Jesus’ single original body; the same work Jesus did on earth through his earthly body now he multiplies through the body of believers—the Church, as referenced in John 14:12. Jesus’ purpose to restore what was lost back to himself continues as the same mission through his extension, his body.¹⁸

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to

¹⁷ Jose Comblin, *The Meaning of Mission* (Maryknoll, NY: Orbis Books, 1977), 22-23.

¹⁸ Colson, *The Body*, 270.

us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. (2 Corinthians 5:17-20)

In serving God's ultimate purpose as the gathering place for all things, Jesus primarily "came to seek and to save what was lost" according to Luke 19:10; and the church should possess a simple purpose: "seek and save the lost." The body of Christ, as an extension of the head, must accept the compelling mission "seek and save the lost." The gospel writers transpose the mandate into various commission statements, each of which should impact the believer with a sense of mission to fulfill the ultimate purpose of seeking and saving the lost.

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. (Matthew 28:19-20)

He said to them, "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." (Mark 16:15-16)

And repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. (Luke 24:47)

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)

The word "seek," from Greek *zeteo*, means to seek, strive after, endeavor, or desire.¹⁹ The Church should desire and endeavor to find lost souls. As an operation of purpose, the Church should carry out Jesus' mission: to seek.

¹⁹ W.E. Vine, *An Expository of New Testament Words* (Old Tappan, NJ: Fleming H. Revell Company, 1966), 340, s.v. "seek."

The word “save,” from Greek *sozo*, means to save, deliver, or protect, and the concept includes to heal, preserve, do well, and to make whole.²⁰ In the gospel context, “salvation” indicates a person’s deliverance from the penalty and power of sin. Accompanying the Church’s mission to search for lost souls is a concerted effort to find them. Once found, the Church should disciple and save them; it must preserve, protect, heal, and work to make them whole. Therefore, to save the lost indicates bringing them into a living and growing relationship with Jesus Christ, and it involves teaching, training, equipping, and empowering—discipleship.²¹

While united by being connected to Christ, connected to one body and therefore to each other, and connected to a single purpose, the individual body members possess diverse functions. Each body member, cell or organ, labors to accomplish its given task that will serve the one body. For example, the heart functions to pump blood while the body itself engages in another purpose, and the ear functions to hear while the body itself may work at any given task. Every member of the natural body services the body with some function and therefore justifies its existence.

Likewise, the body of Christ remains united by connection to the head, other body members, and a single purpose; yet, each body member maintains a diverse function. Paul suggests that Christ’s body possesses different kinds of gifts, services, and workings according to 1 Corinthians 12:4-6, but the diversity serves to enhance the one body.

²⁰ James Strong, *The Exhaustive Concordance of the Bible Together with Dictionaries of the Hebrew and Greek Words* (McLean, VA: MacDonald Publishing Company), 70, s.v. “save.”

²¹ *Holman Bible Dictionary*, (Holman Bible Publishers, 1991), s.v. “salvation.”

Within the body, Paul illustrates a hand, a foot, an eye, an ear, and a nose; however, these divergent body members respect and accept each other, and the body as a whole benefits.

Five distinct senses serve the physical body in life: taste, hearing, sight, touch, and smell. Each represents a different function and has different organs. However, the senses work together for the desired purpose of granting the body perception.

Likewise, God gave the Church five functions that work together in a balanced manner to edify his body: evangelism, worship, fellowship, discipleship, and ministry.²² Through the sense of taste, believers worship and “taste and see that the Lord is good” according to Psalm 34:8. Through the sense of hearing, believers hear the truth, grow in knowledge, and learn discipleship as in Romans 10:17. Through the sense of sight, believers open their eyes and see the harvest fields that are ripened for harvest according to John 4:35. Through the sense of touch, we feel the dynamics of fellowship and godly relationships. Through the sense of smell, believers discern their area of ministry and service in the body. All five senses work together to fulfill the ultimate purpose of seeking and saving the lost and gathering souls in Christ for God.

Evangelism through the sense of sight makes the body grow larger. Worship through the sense of taste makes the body grow stronger. Fellowship through the sense of touch makes the body grow warmer. Discipleship through the sense of hearing makes the body grow broader. Ministry through the sense of smell makes the body grow deeper.²³ All the senses work together for the health and growth of the body.

²² Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 119.

²³ *Ibid.*, 49.

Additionally, a variety of tissues and organs support each of the bodily senses. Each tissue and organ maintains a specific, unique function that services the body in order for the body to accomplish its purpose. Likewise, each member of the body of Christ ministers to the body and assists in accomplishing the grand purpose of seeking and saving. “From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work,” as stated in Ephesians 4:16.

In the mutuality aspect of the church, the individual members of the body depend on each other for life and survival. Each member mutually accepts, and appreciates another member’s place and function in the body. Hence, rather than using specific giftedness for personal edification, each body member uses its place and function to build up the entire body.²⁴

God distributes spiritual gifts through his grace to each member individually. The body member uses that gift, or set of gifts, to contribute and serve the church and mutually assist each other. The spiritual gifts include: apostle, apostleship, prophet, prophecy, evangelist, evangelism, pastor-teacher, leading, teaching, exhorting, giving, showing mercy, word of wisdom, word of knowledge, faith, gifts of healing, operation of powers, discerning of spirits, kinds of tongues, interpretation of tongues, helping, administration, and serving.²⁵

²⁴ Hal Miller, *Christian Community: Biblical or Optional* (Ann Arbor, MI: Servant Books, 1979), 109.

²⁵ John Moore and Ken Neff, *A New Testament Blueprint for the Church* (Chicago: Moody Press, 1985), 119-124.

As individual members mutually serve and support the body, both individual and corporate growth results. God designed for his Church to grow according to Matthew 16:18. When body members find their individual function and use their personal ministry that contributes to the body's purpose, growth abounds.

The five spiritual senses—evangelism, worship, fellowship, discipleship, and ministry—supported by the cooperating and functioning body members, collaborate together to fulfill God's purpose of gathering together in Christ the souls of men in this present age. The early Church enjoyed evangelism: “and the Lord added to their number daily those who were being saved” as stated in Acts 2:47. It enjoyed worship: “they devoted themselves to the breaking of bread and to prayer” as stated in Acts 2:42. It enjoyed fellowship: “devoted to the fellowship . . . all the believers were together . . . they ate together” according to Acts 2:42, 44, and 46. It enjoyed discipleship: “they devoted themselves to the Apostles' teaching” according to Acts 2:42. It enjoyed ministry: “they gave to anyone as he had need” according to Acts 2:45.²⁶ Therefore the early Church fulfilled its purpose and it grew through seeking and saving the lost, and the Church today should appreciate unity, diversity, and mutuality to fulfill the purpose of gathering together the souls of humanity into Jesus Christ.

River-and-Lake Ecclesiology

The river-and-lake metaphor utilizes the ecological hydro-cycle of water evaporating from the oceans, being transported by clouds, and then precipitating to form brooks, streams, and rivers to illustrate the flow of God's spirit upon the earth of human

²⁶ Warren, *The Purpose Driven Church*, 119.

life. Like the rivers that flow into lakes, reservoirs, and ultimately the oceans, God's spirit rains in human life and transports the receptive human heart through various tributaries and lakes into an ultimate ocean of eternal life. Scripture presents the ecological hydro-cycle as:

For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater. (Isaiah 55:10)

In the seas and in all deep places.
He causes the vapors to ascend from the ends of the earth;
He makes lightning for the rain;
He brings the wind out of His treasures. (Psalm 135:6b-7)

For He draws up drops of water,
Which distill as rain from the mist,
Which the clouds drop down
And pour abundantly on man. (Job 36:27-28)

This ecological hydro-cycle implies a spiritual metaphor and application. The life sustaining Spirit of God flows into the souls of human beings and the Spirit-water filled human beings gather into pools of God's spirit. The fluid of Spirit runs within the souls and then pushes the individuals with greater thirst into greater spiritual reservoirs. For example, Psalm 42:1,2,7 presents the imagery of water as pictures of the Spirit of God:

As the deer pants for the water brooks,
So pants my soul for You, O God.
My soul thirsts for God, for the living God.
When shall I come and appear before God?
Deep calls unto deep at the noise of Your waterfalls;
All Your waves and billows have gone over me.

Although the authors of scripture did not use the "river-and-lake" illustration as a biblical model of the church, the image does serve to demonstrate one ecclesiastical

design. Just as various tributaries feed a lake with water and nutrients, and a myriad of ingredients, likewise, many tributaries flow into an organic pond of people that comprise a church congregation. Also, as streams, brooks, and rivers flow from the lake toward lower elevations, likewise, spiritual life resources flow from the lake of God's *ecclesia* to the lower levels of those in spiritual wantonness.

The "river-and-lake" model finds basis in scripture. Repeatedly, the scripture compares the Holy Spirit to water, as when Jesus said concerning the Holy Spirit in John 7:38 that "Whoever believes in me, out of his heart will flow rivers of living water." Jesus also suggested to the Samaritan woman at Jacob's well that if she would drink of the water that he would provide, that she could drink of living water and never thirst again.

Jesus' words fulfilled Old Testament prophetic promises. Isaiah had said, "With joy you will draw water from the wells of salvation" as stated in Isaiah 12:3; "I give waters in the wilderness and rivers in the desert to give drink to my people, my chosen" as stated in Isaiah 32:20; "I will pour water on him who is thirsty, and floods on the dry ground, I will pour my Spirit on your descendents, and my blessing on your offspring" as stated in Isaiah 44:3; and "Ho, everyone who thirsts come to the waters; and you who have no money, come" as stated in Isaiah 55:1a. Jesus illustrated how the spiritual tributaries of Old Testament prophecy flowed into the lake of his ministry that would subsequently flow into the lives of people.

In the landmark sermon on the birthday of the church, Peter quoted the prophet Joel, who had used water as a spiritual allegory and prophetically promised,

And it shall come to pass afterward

That I will pour out My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
And also on My menservants and on My maidservants
I will pour out My Spirit in those days. (Joel 2:28-29)

Hence, when Peter reached into the Old Testament library and offered biblical support for his message, he chose the passage that presented the Spirit being poured out like water as his text that explained the Day of Pentecost's phenomenon. The Spirit poured into the souls of men and women in the upper room that formed a spiritual lagoon that then flowed into the streets of Jerusalem forming a lake of the Jerusalem church. From Jerusalem, the tributaries flowed ultimately throughout the world.

The Spirit flowed like water into Stephen who preached to the Jewish leaders including Saul of Tarsus. After his conversion, Saul, afterward known as the Apostle Paul, emerged as an ongoing dynamic river both in speech and in papyrus that flowed throughout the Roman world. As Paul traveled from city to city, he preached of resurrection power and spiritual life that formed ponds and lakes of local churches.

For example, Lydia's house emerged as a flowing river of life. Paul flowed into Macedonia, touched Lydia with the gospel, and soon Lydia's household responded. Lydia's river rapidly filled and became the first lake of Christian believers in Europe. Flowing forth from the Lydia-lake, many tributaries served other locations in Greece. Such is the story of Paul's missionary journeys: Paul's river flowed in, formed the local *ecclesia* lake, and from the lake flowed many evangelism and discipleship tributaries.

Similarly, Paul influenced Eunice and Lois' faith and spiritual waters flowed into their grandson and son. This youthful Timothy emerged as an elder under Paul's

tutelage. The people and churches, such as Lydia, Eunice, and Lois, served as lakes and experienced ongoing inflow and outflow of the waters of God's Spirit.

St. Mark's Methodist Church of St. Helens, UK, developed the river-and-lake imagery into practical ecclesiology. With appropriate planning, the church calculated that if the church membership could strategically take the waters of God's Spirit into various microcosmic populations, such as common workplaces, hobby groups, cafeterias, coffee shops, and wherever people might gather around a common purpose, activity or need, then the church could direct into the church a flowing stream of people that enjoy spiritual transformation and empowerment. This stream of human beings could then become involved and assimilate into the church program; the *ecclesia* lake could grow and provide out-flowing streams and brooks to touch more lives.

In fact, St. Mark's effectively strategized for a few of its members to infiltrate local organizations. In one instance, a fireman coworker began a small Bible study among the other firemen in the local fire department; the small group realized a spiritual life dynamic as they met together and were indirectly serviced by the church, though most had never attended a formal church service. Another person forged a small spiritual-life group that met in the local school cafeteria over a lunch period. Following its strategy, more members infiltrated and shaped small groups that formed small ponds and reservoirs that indirectly and later directly could flow into the lake of the church.

Phil Potter, lecturer and pastor on staff with St. Mark's Methodist Church, offers several examples of the church's conceptual rivers including: a congregation on the police force, a café church, a dream church, and a fresh-expression church meeting revolving around school children and parents. He also labeled the church's river-and-

lake venture as an effective mixed economy of principle and practicum. This varied and multifaceted approach to ministry resulted from a philosophy of ministry that developed into practical and effective methodology.²⁷

The Purposes of the Church

Peter Drucker offers three necessary questions for a corporation or body to maintain focus and purpose: “Who are we?” “What is our business?” and “How do we get the job done?”²⁸ The images of the church as the body of Christ and the river-and-lake church both answer the question: “Who are we?” The church is the *ekklesia*, called out of the world into the body of Jesus and filled with the life flowing presence of the Holy Spirit that flows into lakes of organic lives.

In answer to Drucker’s question, “What is our business?” as a body, the church serves as Jesus’ extension in this world. As a river-and-lake, the church serves as a reservoir that collects, holds, and services the precious lives that are poured into it as well as a sender out of missions-minded individuals with life-transforming living water into the world. The church maintains the same business as Jesus while he walked on the earth, “to seek and save the lost” according to Luke 19:10.

In answer to Drucker’s question, “How do we get the job done?” the church as a body will accomplish its task primarily by remaining healthy, in spirit, soul, and physical body. The healthy body, by God’s intended intrinsic design, will grow. Just as healthy

²⁷ Phil Potter, “River-Lake Evangelism,” Lecture, St. Mark’s Methodist Church, St. Helens, UK, May 8, 2008.

²⁸ Peter F. Drucker, *Management: Tasks, Responsibilities, Practice* (NY: Harper and Row, 1974), 41-43.

children grow, the church as long as it is healthy, will instinctively increase according to God's intention as given in Matthew 16:18 and succeed in seeking and saving the lost.

The New Testament indicates that three entities comprise the body: the physical body, the soul, and the spirit, as stated in 1 Thessalonians 5:23. The soul houses the spirit, and the body houses the soul. In the church-body, a healthy spirit results from healthy prayer, praise, and worship; a healthy soul results from visionary, relevant leadership; and a healthy physical body results from an equipped and mobilized laity. Therefore, to accomplish its purpose of seeking and saving the lost, the church will maintain healthy worship; visionary, relevant leadership; and equipped, mobilized laity.

Worship expressing "intense love, admiration" gives spiritual life to the church.²⁹ Since he inhabits the praise of his people according to Psalm 22:3, God's love and virtue flows into the spirit of the church as his people collectively unite in praise and worship: the greater the worship; the greater the atmosphere of God's spirit. Not only does worshipping God bring His spirit and powerful liberty as stated in 2 Corinthians 3:17, worship binds the enemy and secures revival, and thus produces a holy atmosphere.³⁰

Since leadership denotes "the discipline of deliberately exerting special influence within a group to move it toward goals of beneficial permanence that fulfill the group's real needs,"³¹ relevant, visionary leadership directs the church toward its goals that result from a God-given vision, and communicates the vision in relevant expressions that make

²⁹ *Webster's New World Dictionary, Compact School and Office Edition* (Cleveland: The World Publishing Company, 1967), 495.

³⁰ Judson Cornwall, *Let Us Praise* (Plainfield, NJ: Logos International, 1973), 107.

³¹ John Haggai, *Lead On* (Waco, TX: Word Incorporated, 1986), 4.

the vision meaningful and challenging.³² Effective Christian leaders must maintain a Bible-based philosophy of Bible values, Christian ethics, and integrity. They must walk with God and call others to follow as they individually follow Christ. They must lead people on a journey of becoming better disciples of Jesus Christ. They must equip followers with tools of discipleship and provide a secure atmosphere.

An equipped and mobilized laity, the physical body aspect of the church, will advance to do the work of the ministry as mentioned in Ephesians 4:13. Together, they involve themselves in and provide the body with evangelism, ministry, and fellowship. As it evangelizes, ministers, and fellowships, the laity will grow into greater commitment. The body will evangelize the lost in the effort to reach and call unbelievers into a living relationship with Jesus, producing a growing atmosphere. The body will minister unto the Lord and to itself by using gifts, talents, and abilities to serve the Savior and the body; hence, bless Jesus and His kingdom and produce a working atmosphere. The body will fellowship with its membership, enjoy and appreciate one another's place, service, and ministry, and thus produce a caring atmosphere.

The church—a functioning body and extension of Christ on the earth that has a healthy spirit, soul, and body and accomplishes its purpose of seeking and saving the lost—provides worship, discipleship, evangelism, ministry, and fellowship. These basic purposes of the church emerge from the body metaphor in scripture and effectively

³² Dale E. Galloway, *2020 Vision How to Create a Successful Church* (Portland, OR: Scott Publishing Company, 1986), 88.

service the church today.³³ A holy, secure, growing, working, and caring environment results in his body, and the church grows stronger, broader, larger, deeper, and warmer.

The river-and-lake metaphor also helps to answer Drucker's question of how to get the job done. The church's ultimate objective to seek and save the lost finds fulfillment as the waters of spiritual life flow into and out from the *ecclesia* lake. The brooks, streams, and rivers flow into the lake-church and life sustaining elements flow from the lake-church to service the lost individuals.

The soul that seems parched and thirsty for God's spirit finds satisfaction and refreshment when God's presence flows into them. Powerful, transforming change results and converts the soul into a surging gusher, according to Jesus words: "On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive" as stated in John 7:37-39.

As the church purposes to facilitate tributaries that start with God's spirit flowing into the individual and the individual then flowing into the local congregation, the church can fulfill its purpose to seek and save the lost. Individuals gather into the *ecclesia* reservoir where they gain support in doctrine and fellowship and then develop ministry. Often, after serving in a local church, individuals go forth into new places to seek and save, that is, to generate a spring of living water in others who have never heard or drank of God's spirit.

³³ Rick Warren, *The Purpose Driven Church*, 119.

Imagery serves as a powerful motivator. The church as a body and as a river-and-lake grants the imagery of life, function, and purpose. The image of heaven as “a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands” as recorded in Revelation 7:9 serves to motivate God’s people to emerge as a mixed people of every ethnicity.

This chapter has presented the ecclesiological backdrop. By observing it as an effective organism, the Body of Christ, the church emerged in imagery as a mission-focused, purposeful community. The image of a “river-and-lake” metaphor provided some practical perspective that will assist the church in aligning with New Testament ecclesiological patterns. Finally, the chapter presented purposes of the church.

CHAPTER 4

BIBLICAL PERSPECTIVE ON EVANGELISM AND DISCIPLE-MAKING

The Biblical Mandate and Model

Jesus' last and possibly most important words, later christened as the Great Commission, stand as the igniting power etched into the heart of Jesus' disciples that propelled the disciples to turn their world upside down, as reported in Acts 19:6. All three synoptic gospel authors noted the commission, and they each present a unique perspective but agree on the basics of the event. Each gospel evangelist maintains his distinctive theological interest, and yet provides a common thread of commission genre with Jesus himself serving as the commissioning agent and all the world serving as the targeted audience of the disciples' commissioning charge.¹

The Great Commission texts follow a similar model of authentication, authorization, and empowerment. Each passage initiated the commission with validation of authenticity of the commissioning agent—Jesus is authenticated as being the one authorized to commission. Second, Jesus authorized his disciples to continue with his

¹ Craig L. Blomberg, *Jesus and The Gospels* (Nashville: Broadman & Holman Publishers, 1997), 354.

earthly mission. Third, Jesus empowered and committed sufficient support to his followers as they go forward to accomplish the spreading of his message to every ethnicity of the world.

Amazingly, this small band of followers in a remote part of the world that privately heard Jesus commission them to spread his message to the whole world undertook the seemingly impossible and insurmountable task. They appeared destined for failure due to an apparent lack of any formal education, strategy, means, or resources. Additionally, they were recognized as unlearned and ignorant as recorded in Acts 4:13. However, Jesus Christ and his faithful followers made the greatest of all impacts on planet earth.

Two agents would authenticate, authorize, and empower the disciples and align their evangelistic model according to Jesus' pattern. Thus, as Jesus commissioned, the disciples would be proven as authentic, authorized, and empowered. Both the Spirit baptism of Acts 2 and the invoked name of Jesus seen throughout the biblical account of the early church demonstrate that the disciples were authenticated, authorized, and empowered as Jesus had promised.

When Jesus promised the empowerment that would come by the Holy Spirit's baptism, the biblical account in Acts records:

He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (Acts 1:4-8)

The empowerment also authorized the disciples and proved their authenticity. According to Jesus' prophetic words and by the power of the Holy Spirit, the disciples emerged as witnesses of Jesus and spread the gospel across both geographical and cultural barriers from Jerusalem, to Judea, to Samaria, and throughout the earth.

Second, the disciples utilized Jesus' name for their own authenticity and authorization, and means of empowerment. The early church embraced the name of Jesus: they prayed in Jesus' name, preached in Jesus' name, conducted miracles through the name of Jesus, were baptized into Jesus' name, and were persecuted because of the name of Jesus. The name of Jesus serves as the foundation and theme of the church's proclamation.² According to Colossians 3:17, they apparently did everything in the name of Jesus.

The name "Jesus" thus emerges in extreme importance—not just identifying someone, but placing that one into the center of function, purpose, association, authority, presence, and potential results. As a result, the fullness of the being and work of Jesus Christ is seen in his name, and his action is action in God's name.³ The name "Jesus" represents the whole content of the saving acts revealed in Jesus' life and ministry. Jesus' name contains the fullness of Christ's saving work, including purification, sanctification, and justification.⁴

² Hans Bietenhard, "Name," in *Theological Dictionary of the New Testament*, trans. and ed. Gerhard Kittel, Gerhard Friedrich, and Geoffrey W. Bromiley (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1967), 278.

³ Blomberg, *Jesus and The Gospels*, 272.

⁴ *Ibid.*, 271-273.

Indeed the church set forth in the Holy Spirit and in Jesus' name with authority to accomplish what had appeared to be impossible. However, Jesus had commissioned them to "go into all the world." In fact, they and their followers fulfilled the supreme commission, and continued to authenticate Jesus and his divine words.

Intentional Evangelism

Evangelism stands central to Jesus' Great Commission, yet church leaders must intentionally make the effort to fulfill Jesus' mandate. Early in his ministry, Jesus identified his disciples as the light of the world; however, the divinely imparted identity lacked fulfillment of its purpose unless the disciples intentionally initiated the process. In other words, they needed to turn on the switch to make the light shine. Hence, Jesus instructed them to "let your light so shine before men, that they may see your good works and glorify your Father in heaven" as recorded in Matthew 5:16. The light should accomplish its purpose, but it required that the disciples "shine"—an imperative verb that underscores the need for the disciples to intentionally allow the flowing radiance of God's presence to be seen in their lives.⁵

Allowing one's light to shine implied that the disciples should live in a way as to manifest the presence of the kingdom. Thus, Jesus taught to produce good works and live in obedience to his new ethic as the means to let light shine.⁶ The actions of

⁵ Donald A. Hagner, "The Essence of Discipleship: Salt and Light (5:13–16)," in *Word Biblical Commentary: Matthew 1-13*, vol. 33A of *Word Biblical Commentary*, edited by Bruce M. Metzger, ed al, 100-101 (Dallas: Word, Incorporated, Word Biblical Commentary, 1993).

⁶ Ibid.

manifested good works and so demonstrating the presence of God's kingdom required intentional behavior.

Behavior requires forethought. However, spiritual forethought arrives as a working of God's spirit. Hence, the disciples should ultimately receive God's enablement, his grace to become the light of God in the world, and prayerfully allow this power to engage their thinking thus producing the behavior of good works. The ultimate result should glorify the Father in heaven.

More than a passive existence, letting one's light shine requires the intentional effort to live according to the perfection of the kingdom and thus manifesting godly righteousness. The forthcoming love commandment would provide the foundation for the good works. Unconditional love of others as taught in the New Testament comes from God; the innately selfish human lacks the inherent ability to love. Therefore the Bible repeatedly mandates to love one another, and the Apostle John summarized in 1 John 4:7-8: "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love."

The believer receives love as a fruit of God's spirit that operates within the believer, yet this Christian virtue needs to be intentionally exercised. Love seems to internally diminish and die, unless the believer practices and processes God's love. Thus Paul admonished the church that love stands as the greatest among the attending Christian virtues of faith and hope, yet love expresses itself in a marvelous rhapsody of patience, graciousness, kindness, humility, honor toward others, pleasing others, calmness, forgiveness of others, a delight and rejoicing in truth, protection, trusting,

hoping, and perseverance.⁷ By making expressions of love and forgiveness, the believer produces the good works that others may see and thereby observe God's light shining.

In Galatians 5:22-23, the fruit of the spirit that accompanies love includes: joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control. A person that radiates these qualities possesses the magnetic empowerment of the spirit that shines into others' lives. Others then drawn by the Spirit of God and by the magnetic powers of the fruit of the spirit that an individual possesses can experience the personal affects of evangelism, experience Jesus on a personal level, and enter into relationship with him.

Incarnational Evangelism

In the incarnation, God took upon himself our humanity and emerged as a human person in Jesus Christ, the "Personalizing Person" who creates "personalized persons."⁸ According to 1 Timothy 3:16, God was manifested in human flesh, and in so doing, Christ assumed the sinful, fallen nature that differs none from that of any human being.⁹ As the Word of St. John's first chapter became flesh, the Word assumed a complete human nature that was maintained in the property of a human body and soul.¹⁰

⁷ A. Robertson, *Word Pictures in the New Testament: 1 Co 13:4* (Oak Harbor, MI: Logos Research Systems, 1997), electronic version.

⁸ Thomas F. Torrance, *The Mediation of Christ* (Grand Rapids, MI: Eerdmans, 1983), 78.

⁹ Peter Kenneth Stevenson, *God in our Nature: the Incarnational Theology of John McLeod Campbell* (Waynesboro, GA: Paternoster Press, 2004), 152-164.

¹⁰ Oliver D. Crisp, *Divinity and Humanity: The Incarnation Reconsidered* (Cambridge, UK: Cambridge University Press, 2007), 57-58.

The incarnation, in reciprocal movements of a single event, involved revelation and reconciliation—God’s self-revelation to humans while simultaneously conducting humanity’s reconciliation to God, all in the being of Jesus Christ.¹¹ In restoring the divine-human relationship, God initiated the process as he revealed himself and conducted his self-disclosure in the incarnation. As John declared in 3:19, light had shined into darkness.

God’s revelation came with the intent of reconciliation. First accomplished within the humanity of Christ, the incarnation resulted as the Word became flesh. Revelation and reconciliation fulfilled God’s purpose of the original incarnation—God’s self-revelation in the person of Jesus of Nazareth.¹²

God’s two-fold intent in the incarnation—to reveal God in the world and to reconcile people back to God—would continue after Jesus physically walked on the earth.¹³ The Word that was with God and that was God in the beginning was made flesh and dwelt in human form, and God seeks to repeat the incarnation into human flesh whenever the human will open and allow for it. God seeks to incarnate himself into the willing heart that allows God’s spirit to form and shape it according to God’s will, purpose, and word.

Jesus described God’s word as seed that is sown on the ground of human hearts of earthen flesh. If the seed germinates, sprouts, and grows, it fills the human heart and

¹¹ Ray S. Anderson, *Theological Foundations for Ministry* (Grand Rapids, MI: Eerdmans, 1979), 19.

¹² Christian D. Kettler and Todd H. Speidell, *Incarnational Ministry: the Presence of Christ in Church, Society, and Family* (Colorado Springs, CO: Helmers and Howard, 1990), xiv-xvi.

¹³ Crisp, *Divinity and Humanity*, 58.

influences the individual's attitudes, actions, and appearances. As described by Paul in Galatians 4:19, "Christ is formed" within the human believer, and that supernatural conception of the Word grows like a seed that grows into a plant. Ultimately, God intended for the believer to develop the mind like Christ as described in Philippians 2:5 and for the mind of Christ to enter and occupy the thinking of the believer. Jesus described this principle of the kingdom as: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches" as stated in Matthew 13:31-33.

The incarnation that occurs within the believer results from a personal experience with God. The human-divine relationship is restored, and God reveals himself and reconciles the individual within the human heart. While the believer's heart experiences the powerful transformation, the experience emerges and finds expression in a person's commitment to God, grace toward others, and freedom for God, freedom for humanity, and therefore freedom from sin and from human bondages.¹⁴

As the believer accepts a personal incarnation, God's intent remains: revelation of himself to the world, and reconciliation of the world unto himself. What God did within Jesus Christ, He intends to do within the believer. What God does within the believer, He intends to do within the world. Thus the gospel presents the good news—God's revelation and God's reconciliation.

¹⁴ Kettler and Speidell, *Incarnational Ministry*, xiv-xvi.

With God's intent to conduct revelation and reconciliation within today's body of Christ similarly as he did in the physical being of Jesus Christ on earth, the church serves central to God's purpose on earth today. For it to fulfill its purpose, the church must seek an incarnational missiology, which in fact results from an appropriate Christology.¹⁵ The Christology that assumes the reciprocal movements of revelation and reconciliation within the single incarnational event establishes the incarnational missiology that will also advance revelation and reconciliation.¹⁶ Revelation and reconciliation will emerge as the central missiological focus for incarnational evangelism.

Jesus himself served as the first incarnational evangelist. John described the two movements, revelation and reconciliation, in his description of the incarnation, "the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). The "word became flesh" denotes the revelation of God, God becoming-in-flesh.¹⁷ The "we beheld His glory" denotes the reconciliation effort of humans with God, the active ministry among the people.

As the incarnational Christ came to human existence in God's self-revelation, likewise the Church today must experience God's revelation. Rather than a corporate event, revelation should flow within the life of every believer on a personal experiential

¹⁵ Alan Hirsch and Michael Frost, *Shaping of Things to Come: The Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendrickson Publishers, 2003), 41. Hirsch and Frost state, "Christology determines missiology" and proceed to demonstrate the point.

¹⁶ Anderson, *Theological Foundations for Ministry*, 19.

¹⁷ Carl F. H. Henry, *Basic Christian Doctrines* (Grand Rapids, MI: Baker Book House, 1971), 125.

basis. Hence, revelation is caught internally and experientially as well as taught cognitively and theologically.

The individuals experiencing the flow of the revelation of God within their souls will indeed experience the light of God within. The believer can hardly contain the light of God's radiating holiness within, and rather will radiate God's light around them in the fruit of God's spirit, love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, and self-control as listed in Galatians 5:22-23. The incarnational evangelists first intentionally engage the evangelistic mission by participating in God's self-disclosure within their human souls.

Revelation within that radiates without is the result of the individual's personal relationship with God. Through prayer, personal devotion, worship, ministry to others, one's personal witness, and the personal walk of love, trust, and hope, God flows inwardly and discloses himself. The individual discovers God as the real, powerful God that sees, hears, and delivers. The more people walk with God, the more they realize that God is God of all life and circumstances. God reveals himself as loyal, loving, faithful, delivering, and good. The messages of trust and hope that entwine many of David's Psalms pass beyond the passive cognitive comprehension and enter the soul as a deep and profound revelation. However, this depth of revelation wherein the God of mercy, justice, trust, hope, love, and goodness emerges in inward brilliant radiance comes from prolonged and profound relationship.

The soul that journeys with God in a fresh, short-term love relationship also enjoys God's revelation and receives his revelatory light. One who has found God as loyal and faithful over many years testifies of the awesome magnificence of God in

differing dimensions than the one who has journeyed just a short while. Yet both, and all in between the spiritually young and old, may taste of God's revelation, as God's word becomes flesh within the heart of the individual.

Revelation cannot find containment within the human heart, but exudes through faith and excitement. For the creator to come and disclose himself within the individual heart as the God of the universe, God's brilliance fills the heart and overflows in life. A person can hardly refrain from speaking about and to this God who resides within and reveals himself as recorded in 1 Corinthians 2:10, "God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God" (italics added).

The light that inwardly radiates from God's shining presence emanates forth. Like the moon reflects the radiance of the sun, likewise the believer reflects God's radiant revelation. Others see the believer's walk of faith, hope, and trust. God becomes evident in the person's soul and life, and ultimately is expressed through the individual's lifestyle. Hence, revelation rather than being contained gets expressed through the lives of the believers, and in fact believers let their "light so shine before men, that they may see your good works and glorify your Father in heaven," as Jesus instructed in Matthew 5:16.

God's self-revelation within the believing heart flows out in a lifestyle of obedience unto the Lord. Peter mandated in 1 Peter 1:15, "as He who called you is holy, you also be holy in all your conduct." Therefore, the good works of which Jesus spoke equates with the holy conduct that Peter mandated. Additionally, the believer's obedience and conformity to the New Testament commands results from a biblically nuanced faith.

In determining the meaning of the Greek word *pistis* as it relates to its specific Christian usage, Kittel's *Theological Dictionary of New Testament Words* explains that saving faith which recognizes and appropriates God's saving work in Christ, *pistis* (πίστις), contains the element of believing. Other implied elements include obedience, trust, hope, and faithfulness. Conversely, if any one of these elements is primary, faith in Christ can be included.¹⁸ God's revelatory light shines within the individual, and a lifestyle of obedience, trust, hope, and faithfulness results from the believer's faith.

Simultaneous with revelation comes reconciliation. Wherever people sense and see God's revelation, an auspicious and powerful drawing lures the individual toward God. To purposefully reject God's revelation is to prevent God's reconciliation; to perceive and accept God's revelation draws one into God's reconciliation.

As Christ emerged as the vessel of God's revelation in humanity and the human being's first reconciliation to God, likewise within God's body in the world today, the Church stands as the place for God's revelation in humanity and human beings' reconciliation to God. Thus, the ultimate purpose of incarnational evangelism is the reconciliation of people to God. As this revelation and reconciliation occurred in Christ's physical body originally, likewise it should occur in his earthly body today: "That is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God" as stated in 2 Corinthians 5:19-20.

¹⁸ Rudolf Bultmann, "The πίστις Group in the New Testament," in *Theological Dictionary of the New Testament*, ed. G. Kittel, G. W. Bromiley & G. Friedrich (Grand Rapids, MI: Eerdmans, 1976), electronic ed., vol. 6, 208.

Reconciliation generally means to restore to friendship two people, two parties, or two nations who are estranged from one another. It denotes overcoming alienation, hostility, and misunderstanding. Reconciliation results in a re-created unity. In reconciling the human-divine relationship, God initiated a re-creation that will restore humans to the relationship that was enjoyed in the original creation.¹⁹

Reconciliation, drawn from the Greek word *katallage*, literally means “an exchange.” Through Christ, the means of reconciliation for humanity, one exchanges God’s enmity for God’s love. Believers exchange sin, condemnation, and death for forgiveness, righteousness, and eternal life.²⁰

God’s purpose in the incarnation culminates in reconciliation, and the church today holds the awesome task of reconciling the world to God in Christ. The church, as Christ’s body in the earth today serves as the place of reconciliation. Therefore, the church possesses the gifts of incarnation, revelation, and reconciliation, and these God initiated in Christ and intends for them to operate on an ongoing basis.

Jesus first exemplified incarnational evangelism and was the first expression of the incarnation. Then he allowed the expression of incarnation to go beyond his own being into his ministry. The revelation and reconciliation that occurred within him soon occurred among the circle of those with whom Jesus associated himself.

Jesus incarnational evangelism involved four aspects: identification, in which Jesus identified with human existence; locality, referencing the specific time, place, and

¹⁹ James B. Torrance, “The Ministry of Reconciliation Today: The Realism of Grace,” in *Incarnational Ministry: The Presence of Christ in Church, Society, and Family*, eds. Christian D. Kettler and Todd H. Speidell (Colorado Springs, CO: Helmers and Howard, 1990), 130.

²⁰ Ibid.

culture in which Jesus came; presence, referencing the means by which Jesus sought out those to whom he would bring his gospel; and the human image of God, referencing Jesus' representation of God to people on earth.²¹ Jesus' incarnational approach to evangelism involved him coming into and relating to the world, rather than attempting to invite the world to come to him. Jesus went forth doing the kingdom work, and left behind no temple, building, edifice, or program; Jesus only left a small band of disciples after his three-and-a-half years of ministry.

As our example, Jesus evangelized through an incarnational approach—the revelation and reconciliation that occurred within him moved beyond him and then occurred in those around him. Together, Jesus and his band of followers emerged as increasing and enlarging circles of God's incarnational work on earth. Thus the disciples follow the same pattern when Jesus instructed them:

These twelve Jesus sent out and commanded them, saying: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. Provide neither gold nor silver nor copper in your money belts, nor bag for *your* journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.”

“Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. And when you go into a household, greet it. If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.” (Matthew 10:5-14)

Similarly, Jesus informed the disciples, “As the Father has sent Me, I also send you” as recorded in John 20:21. John's gospel records many references to the sending of Jesus, and likewise the disciples should experience and engage this “sentness” which

²¹ Hirsch and Frost, *Shaping of Things to Come*, 36-37.

appears inherent in the incarnation and describes the sending forth of Jesus as the Word of God to be light in a dark world.²² The incarnational work accomplished within, among, and around Christ emerged as the pattern for the disciples to repeat.

Jesus' initial objective was to enlist men who could bear witness to his life and carry on his work after he returned to the Father. Accordingly, Jesus as the incarnate word gave the principles of evangelism as selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction.²³ The disciples followed Jesus' practical pattern for incarnational evangelism.

In particular, Paul's approach with Timothy demonstrates how Paul selected Timothy, associated with him, experienced consecration together, imparted to him, demonstrated with him, delegated to him, supervised him, and ultimately Paul was reproduced in Timothy. Paul engaged incarnational evangelism and followed the pattern of Jesus. Timothy realized the result in his discipleship experience and subsequently reproduced himself in others.

Paul's incarnational evangelistic methodology emerged as the means for his missionary endeavors. Following Christ's example, Paul went into the culture, identified with it, was localized within it, became a presence in it, and shined the image of God into it. Thereby, incarnationally, Paul's personal, experiential, and inward revelation of God and reconciliation with God flowed in, among, and around him, thus powerfully influencing his ministry context.

²² Charles E. Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids, MI: Baker Book House, 1991), 78.

²³ Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell, 1980), 21.

As an incarnational evangelist, Paul targeted a population and then entered the culture of the people. He contextualized the gospel message by studying the culture of his hearers and then proclaiming the gospel in the language and stories that his hearers could comprehend.²⁴ He testified:

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. (1 Corinthians 9:19-22)

For example, Paul in Athens “reasoned in the synagogue with the Jews and with the gentile worshipers” as stated in Acts 17:17. Additionally, he worked “in the marketplace daily with those who happened to be there” which implies that Paul possibly maintained a tent-making shop where he interfaced with friends and strangers about Jesus.²⁵ Paul intentionally moved from his safe cultural background in order to enter the foreign, hazardous, and potentially dangerous culture of those to whom he was sent to evangelize.²⁶

Paul saw a city given over to idols and responded with his famous Mars’ Hill speech recorded in Acts 17:22-31, “I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an

²⁴ Lesslie Newbigin, *He Shines in All That’s Fair: Culture and Common Grace* (Grand Rapids, MI: Zondervan, 1999), 2.

²⁵ Robert Jewett, *Saint Paul at the Movies: The Apostle’s Dialogue with American Culture* (Louisville, KY: John Knox Press, 1993), 5.

²⁶ Eddie Gibbs, *ChurchNext: Quantum Changes in How We Do Ministry* (Downers Grove, IL: InterVarsity Press, 2005), 188.

altar with this inscription: TO THE UNKNOWN GOD.” Paul found a point of entry to discuss Jesus in the Athenian culture and said, “God . . . does not live in temples made by hands.” Rather than him using his own theology and culture to discuss the gospel, Paul declared, “the One whom you worship without knowing, Him I proclaim to you.” Paul intentionally built theological bridges to engage the Athenians in spiritual conversation.²⁷

Paul found where God was already at work within the culture and quoted the Athenians’ poets who referred to humans as being the offspring of God. Paul sought and discovered the *missio dei*, understanding that God’s mission was at work somewhere in the culture, and thereby, Paul tailored his message to his audience and appealed to their own literature.²⁸ Paul found those who were already talking about spiritual issues, entered into their dialogue, made reference to the Athenian philosophers, and conversationally and incarnationally journeyed with them to testify about the resurrection of Christ.

Intentional incarnational evangelism indicates that the church should intentionally go into its culture, become integrated into the community in order to dialogue with intent to share the gospel. It involves meeting people’s needs and touching them where they hurt. Incarnational evangelism involves taking the light of Jesus’ love, peace, hope, joy, confidence, patience, and faith into the darkness and loneliness of the world.

²⁷ Chuck Smith, *The End of the World – As We Know It: Clear Direction for Bold and Innovative Ministry in a Postmodern World* (Colorado Springs, CO: Waterbrook Press, 2001), 191-192.

²⁸ Eddie Gibbs and Ryan K. Bolger, *Emerging Churches: Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 210.

Attractional Evangelism

According to Acts 10:38, Jesus Christ anointed with the Holy Spirit and with power, “went about doing good and healing all who were oppressed by the devil, for God was with Him.” These marvelous and mighty miracles attracted throngs of people to him, and the hungry, hurting, sick, and oppressed gathered around Jesus by the thousands. Jesus went forth, engaged incarnational evangelism by relating and interfacing with people, and yet attracted individuals and crowds to himself. Jesus engaged both incarnational and attractional evangelistic opportunities. A limited list of scriptures depicts the story:

Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. (Matthew 4:24)

And great multitudes followed Him, and He healed them all. (Matthew 12:15b)

When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them. (Luke 4:40)

And the whole multitude sought to touch Him, for power went out from Him and healed them all. (Luke 6:19)

Some would define an attractional evangelism model as: advertising, letting people know about product benefits, and being nice to new people.²⁹ Such a model develops methods to attract persons from the community to attend the worship service for them to hear the gospel. Accordingly, the advertising or special events as Friend Day, Christmas and Easter cantatas, concerts, and gatherings should appeal to the non-

²⁹ Os Guinness, *Dining with the Devil: the Megachurch Movement Flirts with Modernity* (Grand Rapids, MI: Baker Book House, 1993), 38.

churched, those uninterested in attending church. Hence, the flawed attractional model unravels because it stands to reason that uninterested people do not desire to attend church. Developing a program to attract an uninterested party through advertising, bulk mailings, radio, or TV commercials appears counterproductive. Attractional evangelism must reach beyond advertising.

In fact, the attractional evangelism model should revolve around the needs of the individual. Rather than a focus upon masses, an appropriate methodology should target the individual based upon individual needs. Individuals in need can be attracted to a church that meets their needs, just as throngs found themselves attracted to Jesus because of the needs that he met in their lives. For example, many hungry and homeless are attracted and gather at churches that dispense food to the hungry.

Advertising and the marketing of the church come with liabilities. For example, a good marketing strategy may attempt to grow a church without God. Also, growth may occur without spiritual growth, and a church may gather as a crowd that is spiritually barren.³⁰ However, advertising and marketing remain in order if the advertising promotes the meeting of a need, what the church can offer to the hurting individual. The church may need to publish the programs that it has available that may assist those in need.

Actually, the church should attempt to attract people. It should maintain an inviting atmosphere, and serve its community as a place of spiritual security. Rather than sensing a repulsive sense about the church, people should sense a magnetic and encouraging place to gather.

³⁰ Os Guinness, *Dining with the Devil: the Megachurch Movement Flirts with Modernity*. 36-37.

The Disciple's New Birth Experience and Process of Shaping

Within the context of this ministry focus paper and the IPC ministry, the new birth experience stands as the specific compound experience of having been baptized in the name of Jesus for the remission of sins and having received the Holy Spirit baptism as is evidenced by speaking in other tongues. This expression harmonizes the new birth experience to both natural life and biblical foundations. Just as the natural birth includes the two components of water and spirit—the water as the birth of the physical body and the spirit as the life energy that enters the body—likewise, the spiritual birth includes the same two components, water and spirit. Congruent with the two baptisms to which both Jesus and John made reference in Matthew 3:11, Mark 1:8, and Acts 1:5, the baptism in water and the baptism in spirit, the new birth finds fulfillment in baptism in water as the water component of the new birth and baptism in spirit as the spirit component of the new birth. Jesus explained that two births exist, the water birth and the spirit birth, and he stated in John 3:7, “Do not marvel that I said to you, ‘You must be born again.’”³¹

Additionally, the only means of water baptism in the New Testament church was in the name of Jesus.³² Hence, in Acts 2:38 Peter commanded for the Jews to “let every one of you be baptized in the name of Jesus Christ;” in Acts 8:16 Philip had baptized the Samaritans “in the name of the Lord Jesus;” in Acts 10:48 (NIV), Peter “ordered that they be baptized in the name of Jesus Christ;” and in Acts 19:5 Paul taught the disciples of

³¹ J. T. Pugh, *How to Receive the Holy Ghost* (Hazelwood, MO: Pentecostal Publishing House, 1969), 19, 20, 48.

³² Lewis Manuwal, *Water Baptism According to the Bible and Historical References that Relate to Doctrines and Practices of the Early Church, 33-100 A.D.* (Hazelwood, MO: Pentecostal Publishing House, 1985), 5.

John who had been baptized unto John's baptism of repentance to be re-baptized, and "when they heard this, they were baptized in the name of the Lord Jesus." Every New Testament example of baptism points to baptism by immersion in the name of Jesus.

Accompanying the baptism in water, Jesus promised to his disciples in Acts 1:5 a forthcoming baptism of Spirit. Consistent in scripture within the Book of Acts, the history book of the church, whenever anyone experienced this baptism in Spirit, an audible sign manifested and those present thereby knew that the Holy Spirit baptism had occurred.³³ In Acts 2:4 concerning the Jews, "they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance;" in Acts 10:45b-46a, "the gift of the Holy Spirit had been poured out on the Gentiles also, for they heard them speak with tongues and magnify God;" in Acts 19:6 among John's disciples, "the Holy Spirit came upon them, and they spoke with tongues and prophesied."

The outpouring of God's Spirit upon the Samaritans provides the only scriptural account of anyone receiving the Holy Spirit baptism without a specific reference to the recipients speaking in tongues. However, Acts 8:18-19 reports that "when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, 'Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit.'" Since Simon offered money to purchase the gift, some evidence occurred when the disciples had laid hands on the Samaritans. Since in all other instances where the Spirit fell upon people in the New Testament they spoke with

³³ Alan Kitay, *The Baptism of the Holy Ghost* (Hazelwood, MO: Word Aflame Press, 1988), 95-96.

tongues, the speaking in tongues phenomenon appears as the consistent and implied visible evidence that Simon desired to purchase.³⁴

In John 3:8, Jesus had promised that a sound would accompany everyone who is born of the Spirit. Tongues explicitly accompanied the Holy Spirit baptism as recorded in Acts 2, 10, and 19 among the Jews and Gentiles. Tongues implicitly accompanied the Holy Spirit baptism as recorded in Acts 8 among the Samaritans.³⁵

The new birth experience allows the believer to enter God's kingdom and grant God's Spirit access to mold the individual according to a life of holiness. The person must yield their mind, body, soul, and spirit to God's spirit and allow God to "perfect holiness in the fear of God" according to 2 Corinthians 7:1. The internal shaping that finds expression in the believer's conduct and lifestyle results as God refines the believer's appetites and attitudes into an increasingly narrowing heart of holiness.³⁶

The evangelism and disciple making process includes a person's hearing and believing, receiving the grace of God to respond, resultant conversion, new birth, embracing a holy lifestyle, and becoming involved in ministry. The process takes the individual through seasons of teaching, training, equipping, exercising in ministry, growing in understanding, developing mutual acceptance and respect in God's body, and becoming involved in ministry. The discipleship process involves a life of spiritual maturing in Jesus.

³⁴ Ralph Vincent Reynolds, *Truth Shall Triumph: A Study of Pentecostal Doctrines* (Hazelwood, MO: Word Aflame Press, 1965), 54.

³⁵ David K. Bernard, *A Handbook of Basic Doctrines: A Compilation of Scriptural References* (Hazelwood, MO: Word Aflame Press, 1995), 50.

³⁶ David K. Bernard, *Essentials of Holiness* (Hazelwood, MO: Word Aflame Press, 1989), 18-22.

This chapter has presented the missiological backdrop for the project with focus on the biblical perspective of evangelism, and the making of disciples of Jesus. It discussed the biblical mandate and models for evangelism, and it presented both incarnational and attractional enfolding. The chapter concluded with the ultimate intent of evangelism, the spiritual new birth of individuals, and the making of disciples.

PART THREE
MINISTRY STRATEGY

CHAPTER 5

GOALS TO ACCOMPLISH

According to the proverb, those who fail to plan, plan to fail. Hence, IPC must strategize and plan to accomplish its purpose; otherwise lurking failure awaits sometime in the future. A function of goal setting should accompany IPC's planning process.

Significant goals need to be predetermined and written. Since they do not emerge by accident, determined goals set definite objectives to attain. Research indicates that of the five percent of the American population that set and write down goals, 95 percent of them achieve their goals. In 1953, 3 percent of a graduating class of Yale University made specific, written goals for their lives, and in 1975 researchers discovered that the 3 percent goal setters of the entire class had accomplished more than the combined accomplishments of the remaining 97 percent.¹

Generally, IPC must maintain a goal to reach its community, and this general goal breaks into specific goals and strategies. The Korean community, yet unreached by the IPC evangelistic and discipleship endeavors, stands as a significant segment of the local society that needs for IPC to effectively touch and enfold. IPC must initiate the process

¹ John C. Maxwell, *Be All You Can Be!* (Wheaton, IL: Victor Books, 1987), 28.

to incorporate some Korean individuals by establishing the goal and targeting the Korean community. This chapter will discuss the more specific goals to mobilize the IPC community, mobilize the CCC Christian Student club, and to enfold Korean students into the IPC ministry.

According to John C. Maxwell in his book, *Be All You Can Be!*, “Your goal must include others . . .; your goal must be worthwhile . . .; your goal must be clear . . .; your goal must be measurable . . .; your goal must be expandable . . .; your goals must be filled with conviction.”² The specific goal of this project, to present a plan to enfold some Korean CCC students into the IPC, and the supporting specific goals to mobilize the IPC community and to mobilize the CCC Christian Student club stand as clear and worthwhile goals. These goals will include others, as even implied within the goal itself, to mobilize the church and the club. Subsequent chapters will demonstrate that the goals are measurable through utilization of some specific tracking tools. The goals appear expandable with subsequent potential goals that include IPC reaching the students’ parents, family members, and friends and IPC expanding the evangelism model to touch other ethnic populations available to IPC. Finally, Maxwell urges for the goal to take hold as a conviction that pushes those involved to achieve the goal; IPC values the responsibility of reaching the individuals of its community as a solid conviction, and when it sees the extent of the Korean community residing within proximity of the church, this responsibility should also emerge as conviction. Hence, the goal to enfold Korean CCC students into IPC fulfills Maxwell’s concerns of goal setting. The goal of this paper

² John C. Maxwell, *Be All You Can Be!* 29.

and IPC's goal involves others, is worthwhile, clear, measurable, expandable, and is filled with conviction.

To accomplish the goal of touching and enfolding some of the Korean CCC students into the IPC community, the church must be mobilized. If the church fails to see the need, move from a present comfort zone, and emerge with conviction to touch the Korean population within its proximity, it remains immobile and prevents the attainment of the larger goal of enfolding some people of all ethnicities within its reach. A mobilized body of believers with appropriate leadership will move to address and attempt to obey the Great Commission within the local ministry context.

With the strategic goal of touching Korean students at CCC as the means of fulfilling the larger goal of touching and enfolding some of the Korean community into the IPC community, the Christian Student club of CCC must be mobilized. Since it stands as the legal and appropriate right of entry to the campus for religious activities, the Christian Student club serves as a key means to access CCC students, and Korean students in particular. A mobilized Christian Student club will assure the potential for the endeavor's success.

Mobilize the IPC Community

Jesus said, as recorded in Matthew 16:18, "I will build my church," and accordingly the church belongs to and is built by Christ. Jesus stands as the primary motivator and mobilizer of the believing community. While the church can be treated like a business and people within it can be motivated and mobilized like any other group of people that gives itself to following a leader, the efforts to build the church by human

ingenuity, engineering, and programming ultimately collapse into failure because only God can build the church of Jesus Christ. Human endeavors accomplish limited success in church life, but “unless the LORD builds the house, they labor in vain who build it” according to Psalm 127:1.

Hence, the Church, as a living organism uniquely crafted and shaped by God, should experience its motivation and mobilization from spiritual forces and dynamics. The church leadership must participate in the operation of God’s Spirit; however, God ultimately does the work. Jesus reminds us in John 6:44, “No one can come to Me unless the Father who sent Me draws him.” God’s drawing spirit stands premium in any evangelistic effort.

Mobilization of the IPC community begins with a burden to reach people. This spiritual gift results from prayer and seeking God. Church members also need a strong theological perspective of their biblical identity as the body of Christ and a river-and-lake church, both organic in purpose to worship, fellowship, make disciples, minister to others, and evangelize others. As they perceive their biblical image that involves seeking and saving the lost, the burden to reach others will occur naturally.

The river-and-lake image helps IPC congregants to see themselves as worshippers gathering in to fellowship, minister, and make disciples, but they must also see themselves coming in and going out to evangelize. The body image helps IPC congregants see themselves with the similar functions all culminating in the purposes of God for his church; one of the bodily functions must be the evangelizing of others. The theological perspective and understanding helps to mobilize IPC’s constituency, and

therefore emerges as a goal to accomplish. However, practical application requires more than a theological understanding.

Additional goals then include the authentication, authorization, and empowerment that come from the believer being baptized in the Holy Spirit and the believer utilizing the name of Jesus. IPC's mobilization must include goals of intentional, incarnational, and attractional evangelism, with the ultimate objectives involving the new birth of new people in water and Spirit, and the newborn believers each experiencing a personal process of shaping that includes a commitment to spiritual growth and holiness.

The pastor stands as the key to the mobilization of the church. As goes the pastor, so goes the church.³ As I grow and stretch into the burden and strategy to enfold the CCC students into IPC, the church will follow.

Hence, as pastor, I stand as the central figure to mobilize the church. I must individually, privately, and passionately pursue prayer as the primary resource to provoke their personal motivation and to discover God's direction, timing, and more specific details in leading the church. To lead the congregation into the specific evangelism effort of touching the Korean community, I must sense divine anointing that comes through prayer and the personal human-divine relationship. As I pray for the Korean community in particular, God will likely dispense a powerful burden in me for the Korean people in order that the church may attempt to obey the Great Commission.

A motivated pastor will try to mobilize the church. Through his example and preaching, he will attempt to stir others with the similar passion that God has given him.

³ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow: How to Find Your Gift and Use It* (Ventura, CA: Regal Books, 1979), 137.

Therefore, I will present sermons that focus on soul-winning and highlight the local Korean community. I will allow his God-given burden for the nearby Koreans to emerge in his conversation. I will demonstrate a personal passion to touch the Korean community, and it will be evidenced in my personal life: his witness, activities, restaurants frequented, businesses patronized, materials read, and media entertained.

Therefore, I should find myself mixing among the Korean community, seeking to build relationships and to learn increasingly significant details about the community. I should illustrate and incorporate into my sermons organic stories about his experiences in the Korean community. The congregants will likely note my heartbeat that reflects the heartbeat of heaven to reach all ethnicities of the world, especially those localized within proximity of the local church.

In his book, *Developing the Leaders around You*, John C. Maxwell teaches that effective leaders take advantage of the way in which people learn. He suggests that research supports that people remember 10 percent of what they hear, 50 percent of what they see, 70 percent of what they say, and 90 percent of what they hear, see, say, and do. Therefore, Maxwell promotes a five-step process for the leader: first, model; second, mentor; third, monitor; fourth, motivate; and fifth multiply.⁴ Accordingly, I should model the burden and vision to reach the Korean community through my personal living; mentor those that emerge with like burdens; employ others in the strategy and monitor their performance; motivate them with reminders, messages, encouragements, and rewards; and prayerfully multiply myself into others.

⁴ John C. Maxwell, *Developing the Leaders around You: How to Help Others Reach Their Full Potential* (Nashville: Thomas Nelson Publishers, 1995), 99-101.

As the church members observe my example and listen to the sermons that bear out the need for IPC to touch the Korean community, the church itself should gain an awareness to develop sensitivity to this significant population of people. The sensitivity should grow into a burden, as the church family follows my lead to pray for the local Korean people, especially as I preach and invite the congregants to pray for the Korean community.

The goal to reach the Korean CCC students inherently requires stretching the congregation beyond its current involvement and activity.⁵ After I am stretched and take ownership of the goal as the will of God, the congregation must catch the vision in order to become mobilized. I must sense a personal calling in the attaining of the goal; I must communicate clearly the vision to reach the goal; I must creatively handle the problems that arise regarding accomplishing the goal; I must personally and sincerely contribute to seeing the goal reached; I must act consistently in reaching the goal.⁶ I then must communicate the goal to the congregation as appropriate, attainable, and measurable.⁷ I set the stage for the church mobilization to result.

In his book, *The 21 Irrefutable Laws of Leadership*, John C. Maxwell discusses the “Law of Buy-In.”⁸ To apply the principle and for IPC to be mobilized and motivated to enfold Korean CCC students into its congregation, the church members must first buy

⁵ John C. Maxwell, *Developing the Leaders around You*, 96.

⁶ John C. Maxwell, *Be a People Person: Effective Leadership Through Interpersonal Relationships* (Wheaton, IL: Victor Books, 1989), 55-63.

⁷ Maxwell, *Developing the Leaders around You*, 95-96.

⁸ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville: Thomas Nelson Publishers, 1998), 143-151.

into the pastor as a person. Even greater than the cause is the person representing the cause, because Maxwell states, “people follow worthy leaders who promote worthwhile causes. People buy into the leader first, then the leader’s vision.”⁹

Maxwell identifies the leadership character qualities that others will follow as: positiveness, servanthood, follow-through, loyalty, resiliency, integrity, big picture mindset, discipline, gratitude, and growth potential.¹⁰ Mobilization of the IPC community begins with my personal integrity and character, so that others will recognize me as a worthy leader and worthy of following. The pastor of significant purity, godly character, and apparent leadership skills emerges as an individual that people can learn to trust.

Trust stands as the foundational building block of leadership, and character makes trust possible. However, trust reaches beyond character and involves the pastor’s competence and connectivity. Therefore, for people to trust and follow me, I must exemplify character, competence, and connectivity.¹¹ People will offer their support, allow my motivation to affect them, and buy into my vision after they learn to trust me. More than hearing what I say, people will observe what I do that presents what I really am.

Trust leads to respect. People naturally follow the vision of those stronger than themselves that they respect.¹² Earned respect results over time as people sense and

⁹ John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, 145.

¹⁰ Maxwell, *Developing the Leaders around You*, 23.

¹¹ Maxwell, *The 21 Irrefutable Laws of Leadership*, 57-59.

¹² *Ibid.*, 67.

observe the pastor's leadership and the health of the organization. In order that the IPC congregation becomes mobilized, I must prove myself as a person of Christian character, capable, and connected that has earned the congregation's respect and that the congregation is willing to follow.

Ultimately, trust and respect stem from love. The IPC community needs to sense that I have its best interest at heart. The individual congregants need to feel the love and support that the pastor who is exhibiting servanthood has for the congregation. If I truly love and faithfully serve, trust and respect will result.

With the foundation stones in place, the pastor can move to motivate and mobilize the congregation. The individuals lend their support as the pastor believes in them, encourages them, shares with them, and trusts them. This acronym—b.e.s.t.: b-believe, e-encourage, s-share, t-trust—provides the tools to nurture the congregation so that the individual members can experience the transformation necessary to involve themselves in the vision and goal to enfold the Korean CCC students into the church.¹³

Mobilization of the congregation requires for the pastor to clearly communicate the goals and vision. I must articulate the goals in such a manner that the congregation can prioritize the goals as significant and attainable. I may supply some of the measurements that will be used to indicate that the goal is being attained. Maxwell states, "When goals have no clear focus, neither will the actions of people trying to achieve them."¹⁴

¹³ Maxwell, *Developing the Leaders around You*, 61-62.

¹⁴ *Ibid.*, 96.

The pastor must clarify expectations according to the priorities. Maxwell calls the priorities that move the organization, department, or job forward and prompt growth through new opportunities or new markets as “A” priorities; he calls the priorities that deal with maintenance as “B” priorities. The enfolding effort of the Korean CCC students stands as an “A” priority, and I must clearly outline the expectations in harmony with the priorities. Job descriptions will provide such expectations.¹⁵

Some of the communication involves education. Teaching must accompany the effort, for the congregants to become instilled with the vision to attain the goals. They must hear, listen, pray, catch the vision, and understand the objectives.

As accompanying objectives, IPC needs to understand and embrace both incarnational and attractional evangelism. I must educate the church on the incarnational components of revelation and reconciliation. Congregants individually need to grasp the importance of allowing the revelation of God to grow within them and to reflect out of them, so as to allow their light to shine into the darkness of their culture and daily existence. They must comprehend the necessity of the revelation of God radiating throughout their lives and being observed in their lifestyle, attitudes, words, behavior, and appearances. Indeed, the Bible teaches the sanctity of the whole being, as referenced in 1 Thessalonians 5:23 that urges for “the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ” and 2 Corinthians 7:1 that adds, “therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting

¹⁵ Maxwell, *Developing the Leaders around You*, 98.

holiness in the fear of God.” Both passages among many others speak of the physical and spiritual spheres of human life to yield to the Holy Spirit’s working of sanctification.

As the word becomes flesh and revelation flows within the individual, reconciliation should also result. The great revelation of God within the individual should produce a great reconciliation. As believers allow God to radiate himself throughout the entire being, the body, soul, and spirit, they may anticipate for God increasingly to reconcile them to himself. Hence, Paul admonished that believers increasingly remove themselves from sin, become increasingly like Christ, and emerge as the righteousness of God, as stated in 2 Corinthians 5:19-21:

That is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God. For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Revelation and reconciliation occur within the human-divine relationship. The closer the believer draws unto God with greater consecration and the more yielding of every human physical and spiritual way, the greater revelation and reconciliation result. As the relationship grows, so grows the revelation and reconciliation.

God’s revelation and reconciliation within the believer’s heart and life do not come without purpose. God did not intend for the mighty works of incarnation within the believer to become hidden and out of view. Rather Jesus instructed that the reflection of God’s light radiate for all to see as compared to a candle on a lamp stand that fills a house or a city that sits upon a hill, as stated in Matthew 5:14-15 “You are the light of the

world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house.”

Therefore revelation and reconciliation emerge in the believer’s life, including dress, demeanor, and deeds. God’s incarnational work within the believer comes forth in the individual’s verbal and nonverbal expressions and appearances. For example, since the Holy Spirit that emanates as the God of holiness within his people, the believer’s entire life expressions should emit the appearance of holiness, and thus fulfill 1 Peter 1:15-16 that states, “but as He who called you *is* holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’” To apply this concept, the believer should dress in modest attire as Paul instructed in 1 Timothy 2:9 and Peter reiterated in 1 Peter 3:3-4. To demonstrate the workings of God’s inner grace, the believer should live with high morality and provide a godly example within the context of daily life in the world. From dress to demeanor and deeds, the believer should demonstrate in daily life the power of God’s revealing of himself and the resultant reconciliation that occurs as the believer yields to God’s grace. Accordingly, Paul stated in Galatians 2:21 “I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain.”

Unrestricted divine revelation increasingly leads to greater divine revelation; whereas resistance against God’s self-disclosure within the believer leads to the restraining of God’s working within the individual and the violation of 1 Thessalonians 5:19, “Do not quench the Spirit.” Hence, the more divine revelation accomplished within should lead to greater radiance of God’s Spirit, greater light to shine, and greater witness

in the world. The unbeliever should increasingly enjoy the fruit of the Spirit that is produced within the life of the believer.

In practical application of the goal for incarnational evangelism, IPC will develop projects and programs with the intent to place the IPC membership into the CCC student community. Rather than students feeling that they are being guided to a church, they should sense that the church programs are coming to them. When the IPC members arrive into the Korean students' lives, the growing effects of the kingdom of God, the increasing revelation and reconciliation of God, and the incarnational movement of God should encapsulate some of the students through the IPC community's love, care, interactive support, and intentionality of sharing Jesus within the organic context of human relationship. Such programs and projects will include: ESL classes, Christian counseling sessions, one-on-one Korean Bible study, and American cooking classes. IPC owns and maintains another property at 17800 Woodruff Avenue in Bellflower that has available free space in which such programs could be conducted and perceived by the students as neutral ground. Some classes could convene on the CCC campus, if the Christian Student Club secures the room.

As an incarnational evangelism effort, ESL, English second language, classes will convene at the neutral property and students can sit with a tutor. While no Korean people presently attend IPC, many Filipino constituents make IPC their church home and would gladly volunteer to serve as a tutor. IPC presently operates CHA comprised of grades K-12 that has several teachers of Filipino background who teach English on varied levels in the school. I will make a personal and special appeal to enlist volunteers to serve as tutors from those Filipinos who possess degrees of higher education, understand English

grammar, and presently teach English. These tutors will develop a personal, strategic curriculum specific and tailored for each Korean student.

As an incarnational evangelism effort, free Christian counseling sessions will convene and be provided to any Korean CCC student. The Christian Counseling Center of Bellflower presently stands as a viable business registered in the city of Bellflower with office space already designated at the 17800 Woodruff Avenue property. However, the launching of the counseling business awaits clients. I will make a personal and special appeal to enlist certified, qualified volunteers who will offer counseling services at no costs to Korean CCC students.

As an incarnational evangelism effort, free one-on-one Bible lessons will convene and be provided to any Korean CCC student. I will make a personal and special appeal to those who would volunteer to share the Bible in an incarnational setting. The lessons may occur at the 17800 Woodruff Avenue property, or at any convenient place, such as a coffee house or campus meeting place.

As an incarnational evangelism effort, free American cooking classes will convene and be provided to any Korean CCC student. Many IPC congregants enjoy cooking and could volunteer to serve as incarnational evangelists and intentionally choose to integrate with the Korean community. Like the other IPC volunteers, these should understand the principles of incarnational evangelism and the great cause to which they commit themselves. I will make a personal and special appeal to recruit the volunteer chefs.

As pastor, I must also educate the church on the attractational evangelism. Congregants individually need to grasp the importance of the church conducting projects

and programs that intend to attract people to the church. Within each project and program, IPC constituents should also allow incarnational evangelism to occur; believers should themselves become involved in each program, especially befriending the Korean people that participate, praying for those individuals, and allowing the revelation and reconciliation of God's Spirit to flow forth from them and influence those Korean attendees. IPC presently conducts several attractational programs that will become incorporated into the Korean CCC student evangelistic effort, including: A.C.T.S., R & R, CR, Pastor's Bible Study, IPC worship services, Golden West Preschool, and IPC children's and youth programs. Additionally, IPC should develop specific attractational projects with the intent of reaching the Korean CCC students including special cultural celebrations, fellowships, and special healing services for Koreans.

As the congregation receives the teaching, preaching, and transparent model and my appropriate leadership, some will buy into the effort to enfold some Korean CCC students into IPC. However, others will need more persuasion. Buy in often comes when people enter into discussion, offer their opinion, and become involved in a project. I will insert survey forms into the Sunday bulletin to seek opinion and input. For those that remain yet uninvolved, I will personally seek their input to see if they will voluntarily take some ownership of the project.

I will seek for commitment from each congregant to participate in the goals. I will insert a commitment form into the Sunday bulletin for congregants to complete, and for those who do not submit a form, I will personally ask for a commitment.

The spiritual burden to reach souls impacts people differently. Daniel E. Finch presents four primary types of church congregants: the Abraham, the Andrew, the

Barnabas, and the Timothy. While each person may possess a unique gift mix, according to the spiritual gifts that God has granted, overarching ministries of individuals fall into four primary categories. Abraham prays; Barnabas builds bridges of relationship; Andrew coaches in conversion; and Timothy guides new believers in spiritual formation.¹⁶ Additional objectives include every IPC congregant to assume primary ministry as an Abraham, Andrew, Barnabas, or Timothy.

The Abraham emerges as an intercessor and shoulders the intercessory load for other people, congregants, and church programs. While everyone must pray, the church's Abrahams maintain a continual covering of prayer over the local kingdom of God isolated in the local church. While every congregant prays, a group within the church could form a special group that would primarily function to cover the Korean enfolding effort in prayer.

The Barnabas serves as a person gifted in building bridges. Barnabas in the Bible showed mercy and compassion in his personal contributions of finance to the church and in supporting John Mark and others in times of crisis. The Barnabas in today's church acts in mercy and compassion in serving others through varied measures of benevolence. This person truly cares about the needs of others, shares his personal resources, and builds relational bridges with others. While every person in the church should care for others, a group of IPC congregants could form a group that would shoulder the responsibility of building the bridges to the Korean community. The Barnabases will function primarily in incarnational evangelism opportunities.

¹⁶ Dr. Daniel E. Finch, interview with author, Bellflower, CA, May 11, 2011.

The Andrew serves as a conversion coach, a person gifted in personal soul-winning. In the New Testament, Andrew brought people to Jesus as his primary function, including Philip and the Greeks that desired to see Jesus. While every congregant has a gift and responsibility to be a witness, the Andrews possess unique evangelism gifts. The Andrews will function primarily in attractional evangelism opportunities.

The Timothy serves as the learner, teacher, and guide for new believers to become shaped in their proper spiritual formation. As Timothy attached himself to Paul, learned from him, and then taught others the lessons learned; likewise, today's Timothy sits at the feet of the pastor or Bible teacher to learn all he can. The Timothy then emerges as the primary teacher, and collectively, the Timothys emerge as the primary teaching staff in today's church. While every person in the church should be taught and grow into teaching others, a group of IPC congregants could form a core group that would assume the responsibility of making disciples of the Korean CCC students who experience their personal new birth.

Each of the individual congregant's gift mix stands unique to the person. While four primary categories may help the entire congregation become involved in the Korean student mission and four primary groups may emerge into which every person may enroll, thus providing involvement for every person in the church, yet every person will possess a unique gift mix through which ministry will occur. C. Peter Wagner states in his book, *Your Spiritual Gifts Can Help Your Church Grow*, "Every Christian person

who is committed to Jesus and truly a member of His body has at least one gift, and possibly more.”¹⁷

Every IPC member should feel the impact of the Korean CCC student initiative and become involved to some degree. With all IPC congregants recognizing that they all have individual gift-mixes, then every person may apply their gift mix and minister through it to the common goal of the whole. While some will likely minister solely in the realm of intercession, others may minister solely in the realm of building bridges or coaching conversion, according to their individual giftedness. Yet some others may enjoy a cross of both primary gifts and participate in both intercession and bridge building, but in less intensity than those who maintain the primary calling. All in all, the enfolding effort is accomplished with everyone contributing in a personal and effective way, according to Ephesians 4:16: “the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

Every IPC congregant should become involved in the mission. Thus, the entire church body may become a mobilized force. With everyone making the effort, keeping the focus, encouraging and supporting each other, and joining together with God’s help and synergistic thrust to fulfill the objective, ultimately some Korean students will find Jesus at IPC.

Involvement comes through the member’s opportunity to evaluate the vision and the option to choose to contribute to the cause. Therefore, I must communicate the vision, model the vision, and mentor the vision with those who rise up in excitement

¹⁷ Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, 39.

about it. However, involvement and mobilization of the remainder of the church will require more work. I must reach to those on the periphery who remain yet uncommitted to the cause, and attempt to involve them as well.

I must again try to process the entire congregation into grasping the vision; I must attempt to mobilize the entire congregation repeatedly, though I had already tried. Those easily mobilized should recruit others, just through their excitement and personal discussions. However, I must lead the entire congregation to buy into his vision to reach the Korean CCC students.

The steps that I should repeat to mobilize the whole congregation include: exhibit being the person of Christian character worthy of following, cast the vision that gives the people a cause worth following, engage the IPC community to pray for the vision, model the vision through word and deed, break the vision into attainable and measurable goals, communicate the vision and goals clearly, involve all congregants in some level of discussion to give them opportunity to buy into the vision and goals, seek commitments from the congregants, and provide places for each congregant to minister in alignment with the vision and goals. I should live out and repeat many steps listed above.

Finally, I must provide time and place for involvement. I will create all the places for people to serve, with special emphasis on the four areas of primary involvement: praying, building bridges, coaching conversion, and guiding new disciples. Every congregant should participate on some level in the effort.

Mobilize the CCC Christian Student club

Accompanying the mobilization of the IPC community, the CCC Christian Student club also needs motivation and mobilization in order that the strategy to enfold Korean CCC students is successful. The CCC Christian Student club serves as the key means to access CCC students with Christian related activities. It stands as the legal and appropriate right of entry to the campus for religious activities.

Mobilization of the Christian Student club starts with accessing its leadership, the president. I will contact the CCC Christian Student club president, set up a meeting, and learn the dynamics of how the club meets and functions. I will disclose the IPC objectives and request for the Christian Student club's participation. An appropriate goal includes the engaging and securing support from the CCC Christian Student club's president.

Additionally, I will encourage the IPC congregants that attend the CCC to join the Christian Student club, for the primary purpose of accomplishing the goals of ultimately enfolding some of the Korean CCC students into the IPC congregation. Approximately twenty IPC members also attend CCC and could easily infiltrate the club and even assume leadership of the organization. In recent months, CCC Christian Student club had no president.

With an infiltration of IPC members and a strong relationship with the CCC Christian Student club, a mobilization of the club for IPC's goals would result. The club would emerge with fresh purpose and direction. It would become involved in a cause that could fuel it with fresh interest and excitement.

The mobilized CCC Christian Student club students will circulate and post IPC sponsored flyers on bulletin boards. These flyers will contain an inscription that states that the various activities are sponsored or endorsed by the CCC Christian Student club. Resultantly, the students will have circulated information that would flow within the guidelines of the school program.

Most of the programs promoted on the flyers will support student wellbeing. Classes and opportunities sponsored at the expense of IPC afford the opportunity of receiving free ESL classes, Christian counseling sessions, one-on-one Korean Bible study, and American cooking classes. Additionally, the IPC sponsored community programs, such as the drug diversion, anger management, and children's and youth programs, would only bless the Korean community. The church environment worship opportunities would also benefit those of the Korean community, as they could learn about them.

Enfold Korean Students into IPC Ministry

Enfolding Korean CCC students into the IPC congregation stands as the ultimate goal of this project. The goals to mobilize the IPC congregation and the CCC Christian Student club only serve as support objectives of the supreme goal to enfold the Korean students. Many other supportive objectives need to find fulfillment in order that the supreme goal of enfolding Korean CCC students be achieved.

Enfolding is more than evangelizing. Evangelization involves the seeking components of Jesus' stated purpose in Luke 19:10, "for the Son of Man has come to seek and to save that which was lost." Hence, after the seeking process of searching to

discover and find, then comes the saving component of Jesus' mission. For students to become enfolded into the IPC ministry, IPC must engage both aspects of Jesus' mission statement, that is seek and save.

Accompanying the evangelizing of the Korean CCC students, IPC must make disciples of them in order to truly fulfill Jesus commission that is stated in Matthew 28:19-20, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age. Amen." The disciple-making process of saving must supplement the evangelizing effort of seeking.

Within the IPC context of ministry, the disciple-making process will include the Korean CCC student personally experiencing the new birth consisting of both water and spirit baptism and becoming enrolled into a Bible overview Bible study. Students may involve themselves in IPC hobby groups and special interest activities. However, they must complete the IPC discipleship program that includes four levels of disciple training courses, each with appropriate certificates being offered: Pastor's Bible Study that provides a Bible overview, Bearing Much F.R.U.I.T. that teaches concepts concerning one's relationship with God, Rooted that teaches basic Bible doctrines, and Built Up that teaches basic Bible disciplines. Ultimately, the IPC disciple-making process will culminate, and the students will become involved in ministry at IPC.

This chapter has surveyed the goals of the project, including the why's and how's of IPC's outreaches. To accomplish the larger goals for IPC to fulfill the biblical mandate to make disciples of all peoples and for IPC to enfold some Korean constituents

into its congregation, more specific goals of enfolding Korean students into the IPC ministry has come into focus. The strategy has engaged both incarnational and attractional intentional evangelism goals that included ESL classes, American cooking classes, free Christian counseling sessions, healing and deliverance services, fellowships, and Korean cultural celebration. Goals for teaching classes and certification courses included regular Bible studies, a Bible overview, principles of building relationship with God, basic Bible doctrine, and basic Bible disciplines for the believer. Additional strategic goals included involving students in IPC hobby and interest groups.

The chapter presented the three major objectives, that is for the CCC Korean students to personally experience the new birth, to complete the IPC discipleship program, and to become involved in ministry and leadership at IPC. Accompanying goals included the mobilizing of both IPC congregants and CCC Christian student club students. Additional goals included the congregation's grasp, growth, and improvement in the theological understanding and application of the river-and-lake and the body of Christ imageries and the practical application of utilization of the power of the Holy Spirit and the name of Jesus for appropriate authentication, authorization, and empowerment.

CHAPTER 6

OVERVIEW OF THE STRATEGY

The Pastor's Responsibilities and Roles as Model, Visionary, Motivator, and Implementer

As pastor, I stand as the central figure to accomplish the goal to enfold some Korean CCC students into IPC. I must cast the vision and establish the goals for the congregation. I must then model the goals in my personal efforts.

The modeling stands supreme to the cause because people do what others do; they do not do as others say. The pastor's worthiness remains of greater importance than the cause that he represents, and his integrity stands as the characteristic that will allow others to follow him. The pastor must first model solid and pure Christian ethic and allow for his personal incarnation to shape him into the appropriate representative of Jesus Christ.¹

Incarnationally, the pastor as Word that became flesh must exemplify the morals and ethics of Jesus Christ. He must seek and allow for the processes of revelation and

¹ John C. Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson Publishers, 1993), 35-40.

reconciliation to flow within him so that Jesus is formed and increases within him. Thus, he will emerge as a person of love.

People only care how much you know after they know how much you care. As a person of Christian compassion and care, the pastor must exemplify the non-judgmental, all-embracing, all-accepting love of Christ. This perfect, unconditional love comes only from God, and the pastor must be the channel and delivery system of God's love to the congregation.² Therefore, I must model love, compassion, and genuine care for the souls of each congregant and of those who have not known Jesus Christ.

Such genuine and transparent love that comes from God must extend beyond a plastic, artificial, temporary expression that comes across cheap, untested, and not lived. The love for the soul must capture me in a daily, ongoing basis. If I lack such love, I must return to the source and seek God for more, as suggested in 1 John 4:7-8: "Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love."

Indeed, the love of God will drive God's children to love others. As a result, believers evangelize and make disciples of those who were once lost. Win and Charles Arn, in their book *The Master's Plan for Making Disciples*, state that "disciple-making is most effective when based on, and permeated with, love and caring."³

Love stands as the motivational force that must mobilize the pastor and the congregation. In his book *2020 Vision*, Dale Galloway calls love "the most positive force

² Win Arn, Carroll Nyquist, and Charles Arn, *Who Cares About Love? How to Bring Together the Great Commission and the Great Commandment* (Pasadena, CA: Church Growth Press, 1986), 54.

³ Win Arn and Charles Arn, *The Master's Plan for Making Disciples: How Every Christian Can Be an Effective Witness Through an Enabling Church* (Pasadena, CA: Church Growth Press, 1986), 60.

in the world” that expresses itself in many accompanying virtues. Galloway unpacks 1 Corinthians 13:1-7 and demonstrates scripturally how love expresses itself in patience, kindness, generosity, humility, courtesy, unselfishness, good temperament, guilelessness, sincerity, and edifying others.⁴

The pastor must model sincere, genuine, transparent Christianity and love with its accompanying virtues. More specifically, I must model the burden to reach, touch, and enfold the Korean community. Others must observe me energetically reaching into the Korean community both by incarnationally representing Jesus Christ by building relationships with individuals in the community and by attractively presenting IPC to people of the Korean community as a place for them to come for individual or family benefit.

Therefore, I should make a personal effort to witness and testify among the Korean community with whom I may interface. This should fuel the evangelism effort with current and relevant stories that should enhance the later CCC evangelism endeavor. The congregation will also sense the need for ongoing evangelism of all ethnicities as a significant purpose of the church.

Accompanying my model of living before the congregation in organic flesh, bone, and blood that stands consistent with the goal of enfolding some Korean CCC students into the IPC community, I must consistently cast the vision. Galloway says, “The first

⁴ Galloway, *2020 Vision: How to Create a Successful Church*, 75.

step to church growth is vision” and “people never grow or go beyond their vision” and “tell me your vision and I will tell you your future.”⁵

To cast the vision, I must first catch the vision. Galloway provides seven guidelines to bring the vision to reality. The first guideline is to picture; hence, I must get a clear-cut picture of the vision in my mind and visualize Korean CCC students assimilating, enfolding, and becoming involved in the IPC ministries. The second guideline is heart; I must commit myself to the fulfillment of the vision and be willing to invest my time, energy, attention, and focus toward the goal. The third guideline is the soul; I must pray through until I know the vision is God’s will for my personal life. The fourth guideline is focus; I must concentrate on the fulfillment of the vision as a dream that I will achieve. The fifth guideline is to organize; I must strategize and organize to accomplish the vision. The sixth guideline is risk; I must risk failure to gain success of the vision and recognize that success is a process. The seventh guideline is faith; I must put into action my faith in the vision that God has given me.⁶

Andy Stanley simplifies the vision casting process into five steps in his book, *Making Vision Stick*. First, says Stanley, “State the vision simply.” Second, “Cast the vision convincingly.” Third, “Repeat the vision regularly.” Fourth, “Celebrate the vision systematically” in notes, letters, and emails. Fifth, “Embrace the vision personally.”⁷ Accordingly, I must clearly communicate and convince IPC of the vision to enfold Korean CCC students. Thereafter I must repeat the vision regularly, both privately and

⁵ Galloway, *2020 Vision: How to Create a Successful Church*, 13.

⁶ *Ibid.*, 33-40.

⁷ Andy Stanley, *Making Vision Stick* (Grand Rapids, MI: Zondervan, 2007), 18

publicly, in varied ways. I must lead the church to celebrate the successes as the vision and goals progress.

By me prophetically and prayerfully envisioning the Korean CCC students being enfolded into the IPC community, by my personal modeling of the goal to reach the Korean community, and by my appropriate actions to follow the vision casting steps listed, I will emerge as a visionary among the congregation. The successful pastor must serve as a visionary to cast the mold prophetically to which the congregation may gravitate. I must see more than others see, see farther than others see, and see before others see.⁸ I must remain focused and control the direction of the effort by viewing the surroundings and seeing what lies ahead as both in prospects and problems.

John C. Maxwell calls the leadership skills that include vision but go beyond to involve, strategy, implementation and execution as the Law of Navigation. Accordingly, he suggests that the leader must plan ahead – that is: p-predetermine the course of action, l-lay out the goals, a-adjust the priorities, n-notify key personnel, a-allow time for acceptance, h-head into action, e-expect problems, a-always point to the successes, and d-daily review the plan.⁹ By the Law of Navigation, the pastor will navigate through the uncharted waters, and while storms and surprises may arise, he must keep the focus and keep the ship moving toward the goal.

⁸ Leroy Elms, *Be the Leader You Were Meant to Be: What the Bible Says about Leadership* (Wheaton, IL: Victor Books, 1975)

⁹ Maxwell, *The 21 Irrefutable Laws of Leadership*, 40.

The Pastor's Responsibilities and Roles as Model, Visionary, Motivator, and Implementer

As pastor, I stand as the key person to implement the effort. I need to own the effort personally and assume the responsibility of the program's implementation and success. A pastor that casts the vision, sets the goals, motivates the congregation, and implements the effort positively affects the church with probability to accomplish.

I must work through the congregation; hence church members must buy into the evangelism effort and also assume responsibility for the effort's success. While implementing the program, I must work through key people that are both in the church and in the college. The church must build a bridge to the college, and a bridge must exist from the college to the church. Congregants must fill the roles of bridge-builders.

I must also work through the CCC Christian Student club. I must build a good, working relationship with the Christian Student club president, gain the president's trust, and serve the president's needs. Also, I must seek to serve the CCC Christian Student club's needs in order the students buy into IPC's objectives.

Hence, I must sell the IPC effort to enfold Korean CCC students into the IPC to the president. The president must feel convinced that the effort will only help and promote the CCC Christian Student club. The means of persuasion must focus upon the CCC student needs and the CCC Christian Student club needs. For example, while IPC operates and maintains drug and alcohol diversion programs, rather than me focusing upon the IPC programs in a presentation to the president, I must focus upon the student population needs; I must persuade the president that the Christian Student club can be well served by conducting a drug diversion program either on-campus or off-campus that

helps students that are struggling with addictions. The Christian Student club can gain all the credit for conducting the program, and IPC can supply the curriculum, certified instructors, and local civil court approval opportunities. Through embracing the IPC Korean CCC student-enfolding effort, the Christian Student club will emerge as a full service club willing to serve a variety of student life needs. The club benefits from greater visibility and viability on campus. Ultimately, students' needs are met, and students are blessed.

After the Christian Student club president and I agree on the appropriate student needs to address that serve the Christian Student club and the CCC students, I must arrange for the production of all the needed promotional materials. For example, IPC must produce a flyer that is written in Korean and advertises the free Korean ESL classes if the Christian Student club president and I agree that such classes could serve the Christian Student club as an endorsed and appropriate activity; the same with the free Christian counseling services, one-on-one Korean Bible study, American cooking classes, A.C.T.S., R & R, CR, Pastor's Bible Study, IPC worship services, Golden West Preschool, IPC children's and youth programs, special Korean cultural celebration fellowships, and a special healing service for the Korean population.

The Church Members' Responsibilities and Roles

Accompanying my responsibilities and roles, members of IPC also carry significant responsibility if IPC fulfills the objective to enfold some Korean CCC students into its assembly. IPC must maintain its current supportive programs as well as

initiate some new ministries. Also, IPC must acquire volunteers who stand equipped with clear job descriptions.

IPC Necessary Supportive Programs and Personnel

The A.C.T.S. program convenes at IPC on Monday nights and has served as a drug diversion program in the Bellflower area for almost twenty years. The curriculum follows a revised twelve-step program. The court system recognizes the program as an appropriate alternative to Alcoholics Anonymous and requires clients to enroll and attend. The clients sign in upon arrival, document their presence, and receive a certificate for attending twelve weeks. The certified instructors offer instruction, direct discussion, and provide drug testing as necessary.

The A.C.T.S. program services both volunteer and non-volunteer clientele that come from lives of addiction to drugs and/or alcohol. Often, this population involves gang members and others of criminal activity. Some Korean CCC students that struggle with addictions or have encountered skirmishes with the law and need assistance and support can find some guidance for their lives and receive this support at no cost.

The R & R program also convenes at IPC on Monday nights and serves as an anger management program. Many attend because of court assignment and others attend voluntarily because of the support that they receive. Similar to the A.C.T.S. program, clients enroll, sign in to document their attendance, and receive a certificate for attending twelve sessions. The curriculum follows twelve lessons that direct the client to release the negative emotions that bind and enslave and to refocus on positive emotions that bring wholeness and health. Therefore, clients release disappointments, fear,

resentments, bitterness, insecurities, hurts, and embrace trust, love, forgiveness, and faith. Certified instructors work with the clients both collectively and individually, and will provide their services to Korean CCC students at no cost.

CR convenes on Thursday and Friday nights and follows the pattern dictated by its founders Rick Warren and John Baker.¹⁰ The program opens with a one-hour general session and then breaks into subgroups. It focuses on dealing with people's hurts, habits, and hang-ups. Many of the A.C.T.S. attendees also attend the CR meetings and keep themselves filled with busy activities around positive people.

CR assumes a group therapy type of setting in which clients draw close to each other and provide mutual support and encouragement. In this environment, they often externalize their thoughts and feelings, and find mental, emotional, and spiritual resolution as they externalize their inner feelings through their expressions and prayers. IPC will invite the Korean CCC students to attend at no cost.

Pastor's Bible Study convenes on Tuesday nights and presents an overview of the Bible. IPC maintains the free course throughout the year and cycles through the series every eight weeks. Students receive a certificate that is presented in an IPC worship service after they have attended for the eight weeks. IPC will invite the Korean CCC students to attend and offer the class on CCC campus if permitted.

IPC conducts regular worship services every midweek and Sunday. The services include worship and exhortation. IPC will invite the Korean CCC students to attend.

¹⁰ John Baker, "Celebrate Recovery," http://www.celebraterecovery.com/?page_id=5 (accessed July 17, 2011).

IPC owns and operates the Golden West Preschool and maintains the facility at the back of its parking lot. The preschool services working families of the nearby communities and will likely service Korean CCC students that need childcare during their class-time. IPC will offer the preschool services to Korean CCC students that need childcare support for ages two through six at a reduced, discounted, introductory price.

IPC conducts many children's and youth programs. IPC will make a special effort to enlist involvement into its children's and youth programs from the Korean CCC student community. The children's ministries include Sunday school, kid's choir, kid's church, kid's musical, and other children's activities. The youth ministries include youth worship services, youth outings, retreats, camps, and other activities. These attractional efforts will attempt to draw some Korean CCC students into these ministries.

As an attractional evangelism effort, IPC will develop a special Korean cultural celebration and a fellowship after service on a Sunday morning. IPC will develop special invitation cards for the Korean fellowship and utilize the CCC Christian Student club to help to circulate the cards. The meeting will include special Korean food, and the meeting will include key leaders and myself. IPC's Japanese associate pastor who is full-blooded Japanese will serve as special speaker. Key Filipino people will attend by special invitation. IPC's Asian community should make the Korean guest feel more comfortable. Also, the chair of the CCC Political Science department who also claims IPC as his home church will speak to give a very special welcome to the students. The students will receive a special gift in appreciation for them coming.

As an attractional evangelism effort, IPC will develop a special healing service with focus upon the Korean community. IPC will utilize the CCC Christian Student club

to help circulate special invitation cards. The cards will present the special healing service that will occur on a Sunday night and include free Korean food after the service.

Incarnational evangelism efforts will accompany the attractational efforts. ESL classes, Christian counseling sessions, one-on-one Korean Bible study, and American cooking classes can convene at the neutral property at 17800 Woodruff Avenue at no cost. Also, the CCC Christian Student club can secure classrooms on-campus for Christian Student club sponsored events. The CCC Christian Student club will provide the appropriate access to the CCC student body, and special cards written in both Korean and English will announce the times and locations of the activities.

IPC Volunteer Job Descriptions

All IPC congregants should commit and complete a volunteer ministry form that will allow them to participate in the effort to enfold Korean CCC students into IPC. The Sunday bulletins will supply the commitment forms to the congregation. The commitment forms will list all areas of possible involvement and be organized by the overarching categories of: the Abraham Ministry, the Barnabas Ministry, the Andrew Ministry, and the Timothy Ministry. The Abraham Ministry will focus on prayer; the Barnabas ministry will focus on bridge building; the Andrew ministry will focus on coaching conversion; the Timothy ministry will focus on making disciples.

Job descriptions for each ministry will clarify the expectations for every area of intended service. All of the job descriptions will include both qualifications and responsibilities. Each job description will include the following qualifications: must recognize IPC as an international community of born again believers, must have a burden

for souls, must have concern for both IPC's lack of Korean constituents and the Korean community in proximity to IPC, must be aware that Korean students attend CCC, must love others in Jesus' love, and must desire to please Jesus by enfolded some Korean people and Korean CCC students into the IPC community. Each job description will include responsibilities of praying for the Korean CCC student enfolded effort, and working in harmony with other congregants and myself toward fulfilling the goal of enfolded Korean CCC students into the IPC community.

The Abraham ministry will focus on prayer, and a check-box on the commitment form will allow those interested to pledge their participation in one or more of prayer partnering, prayer Home Groups, Monday night intercessors' prayer, Thursday morning intercessors' prayer, daily IPC morning prayer, and special called seasons of intercessory prayer vigils that include fasting. Those who commit, while encouraged also to participate elsewhere in the Korean CCC student enfolded effort may choose only to cover the effort in prayer. The Abraham Ministry job description will list all of the general qualifications and responsibilities, but add a responsibility to pray prayers of intercession for IPC, the Korean community living in proximity to IPC, and the laborers and workers involved in the effort to enfold some Korean CCC students into IPC.

The Barnabas ministry will focus on building bridges to the Korean CCC students through both incarnational and attractional means. A checkbox on the commitment form will allow those interested to pledge their participation. Specified incarnational ministry opportunities will include: ESL classes, Christian counseling sessions, one-on-one Korean Bible study, American cooking classes, and Home Group ministry. Specified attractional ministry opportunities will include: A.C.T.S., R & R, CR, Pastor's Bible

Study, IPC worship services, Golden West Preschool, IPC children's and youth programs, IPC special Korean cultural celebration fellowship, and IPC special healing services for Korean people. The Barnabas ministry job description will add the responsibilities: must allow God's revelation and reconciliation to flow within, and must be able to build relationships with people in non-judgmental, loving Christian care.

The Andrew ministry will focus on coaching conversion, that is: leading a person through an experience of repentance that leads to baptism in Jesus' name and the Holy Spirit's infilling. A checkbox on the commitment form will allow those interested to pledge their participation in one-on-one Korean CCC student Bible study. The Andrew ministry job description will add the qualification: be able to lead an individual through the new birth process, according to John 3:5 and Acts 2:38. The accompanying responsibility will also be added: must guide the individual through the Bible to the new birth experience using scriptures, some of which may include John 3:3-5; Acts 2:38; 3:19; 22:16; Romans 6:3-4; 2 Corinthians 5:17; and Galatians 3:27.

The Timothy ministry will focus on teaching and making disciples. A checkbox on the commitment form will allow those interested to pledge their participation. Learners will process through IPC's eight week, discipleship program classes consisting of four levels and including: Pastor's Bible study, Bearing Much F.R.U.I.T., Rooted, and Built Up. The Timothy job description will include qualifications: be an example in "in word, in conduct, in love, in spirit, in faith, in purity" according to 1 Timothy 4:12; be able to teach others the Word of God. Responsibilities will be added: must present oneself as a godly example of God's word; must teach according to the printed materials given; must arrive on time and make sure the room is cleaned afterward.

For each specific area of potential involvement and ministry, a separate job description will detail the task more specifically. For example, the job description for the ESL classes will additionally include the qualification: must be able to teach English in CHA. It will additionally include the responsibilities: to ascertain the level and proficiency of the Korean CCC student's usage of the English language, tailor a specific track of study and set goals for the student that will include some Christian literature and likely utilize the Bob Jones University or Accelerated Christian Education curriculum.

The CCC Christian Student Club Role

As IPC's legal and appropriate point of access to the campus, the CCC Christian Student club will serve as a means to accomplish the effort. Therefore I must build a relationship with the CCC Christian Student club president. The Christian Student club president will assist in allowing the IPC agenda to flow into the Christian Student club agenda so that Christian Student club members may then be mobilized.

The President's Role

The CCC Christian Student club president must buy into the IPC goals and agenda. He must believe in the church and me, and agree to grant access of the Christian Student club to the church objectives. Therefore, just enrolling CCC Korean students into the IPC ministry will likely leave him unimpressed; the objectives will shift to IPC serving the CCC students and the CCC Christian Student club in order to gain access specifically to the Korean student population. The club president must observe IPC as a servicing agency for the club and the CCC students; his workload will lift, and the CCC Christian Student club will be enhanced through IPC's efforts.

The CCC Christian Student club president must provide information and guidance to me to ascertain the needs of the CCC students and the Christian Student club. He must share with me the various opportunities for appropriate promotions. He must grant access to the Christian Student club's agenda, schedule, and promotional opportunities and work as liaison to the CCC student activities administration.

The IPC Students Attending CCC and Other Christian Student Club Members' Roles

IPC-CCC students, IPC congregants who attend CCC, will strategically infiltrate the Christian Student club. IPC-CCC students will conduct some of the promotional responsibilities. Also, the IPC-CCC students can serve inside the CCC Christian Student club to achieve IPC's goal to enfold some Korean CCC students into the church.

For example, at the beginning of each CCC semester, the CCC Christian Student club hosts a booth as a function of the CCC student activities program. As CCC students meander through the booths to learn of student activities and available opportunities, the CCC Christian Student club meets new and existing students, informs them of the club activities, and secures contact information of any willing student. IPC-CCC students can serve at the booth and present the Christian Student club flyer to the student prospects.

The IPC-CCC students should feel natural affinity toward the IPC goal to enfold Korean CCC students. Therefore, they will volunteer to service the church objective in every means possible as hands and feet on the campus. They can perform all the labor intensive tasks that include posting the approved and appropriate flyers on the campus bulletin boards, sending emails, working in booths, and preparing and cleaning the rooms.

CCC Christian Student Club Sponsored and/or Endorsed Activities, Programs, and Personnel

The CCC Christian Student club will sponsor and endorse several activities and programs. These activities and programs will service the needs of the CCC student population with special attention and focus upon the Korean student population. They will make the Christian Student club look good, and IPC will give the Christian Student club credit for the successes of the programs and activities.

All of the Christian Student club programs and activities will require personnel. IPC will supply most of the needed personnel. First the IPC-CCC students will assume as much of the workload as possible. Additionally, the IPC congregants will service the tasks that the IPC-CCC students cannot meet.

This chapter has presented an overview of the strategy to enfold Korean students into the IPC faith community. It included the respective roles and responsibilities of IPC's membership, the CCC Christian Student club membership, and me. The strategic overview included the general goals from previous discussions, and incorporated them generally into appropriate means of fulfillment.

CHAPTER 7

IMPLEMENTATION STRATEGY

Preparation Phase

While each phase remains extremely important to the life, vitality, and future of the IPC faith community, the success of IPC's effort to enfold Korean CCC students will likely stand in the thorough planning built into the preparation phase. The preparation phase requires vision of the effort's entire scope, scrupulous toil over the details, and careful foresight to strategize an appropriate sequence of steps to be implemented. The success of the program lies heavily within the effectiveness of the preparation.

Since the pastor is the key person that affects the success of the project, I will launch the program, appoint committees, and secure the volunteers. The launch begins within my heart, the pastor. Prayer then remains central to the project, first with me who must allow God to place the burden, humility, and passion into my soul in order for the project to enjoy the appropriate model of ministry.

As I receive the God-given burden, the vision will follow. In prayer, I desire to visualize the accomplishment of the project with Korean CCC students sitting on the pews and involved in ministry. The vision will provide the force to overcome the natural

points of inertia and fuel the project with momentum, follow-through, and needed occasional redirection.

As pastor, I must begin to model in my personal life the burden and vision to reach the Korean community within IPC's proximity. Before an official launch, I will preach general messages about church evangelism and growth. Both systematically and sporadically I will make specific reference to the nearby Korean community. Repeatedly, I will refer to the IPC's vision to exist as an international body of believers because of the area and specifically Bellflower's multiethnic uniqueness. Hence, for the church to fulfill its God-ordained purpose, it must focus on the Korean population, because the Asian community comprises one of the largest populations in Bellflower.

I will meet with the church board of directors and disclose the overall plan. Each board member will receive a copy of this ministry focus paper. The board and I will review the overall plan and the timetable chart, and the board members will be asked for their input. I will then make any modifications in the plan and timetable chart that is deemed necessary.

Subsequently, I will meet with IPC's elders and ministers and provide copies of the ministry project paper to enfold Korean CCC students into IPC. After that I will meet with IPC's department and ministry leaders and provide each person with a copy of the plan. Each group will review the plan and timetable chart and offer input. I will make any needed revisions in the proposed project.

From IPC's board of directors, elders, ministers, department and ministry leaders, I will seek for volunteers. Since all leaders will have received a copy of the ministry project paper to enfold Korean CCC students into IPC, they will see the areas of ministry

and involvement into which they may contribute. I will request for each IPC leader to volunteer to serve in at least one area of ministry, as an Abraham, Barnabas, Andrew, or Timothy.

My reach as pastor to IPC's leadership staff serves as the project's designed pre-launch. The opportunity for leaders to analyze, critique, and offer input provides opportunity for them to buy in, assume minuscule moments of ownership through hearing their voice, and gently becoming slightly involved. The opportunity for the leaders to volunteer and sign up grants them privileged status in this highly visible, entire church program. It also provides a base of volunteer church leaders that will later energize the church family and thereby encourage all the congregants to volunteer themselves into some area of commitment, ministry, and involvement.

I will handpick the oversight team that will consist of key people to handle the major tasking for the project. I will serve as the oversight committee chairperson. As the first committee member, I will seek and gain commitment from the chair of the Political Science department for CCC who attends IPC; this will grant him full exposure to the progress of the project as it unfolds and grant to myself some insight and eyes from the CCC perspective. The oversight committee should include a layout and design person for printing, creative personnel for program development, promotional people for marketing and administering the effort, and a secretary to oversee all details, track the project's progress, and help me to keep the project on track and in focus.

The oversight committee will immediately start on its projects. First, the timetable chart will come under scrutiny, receive appropriate revisions, updates, and include as many projected start dates as possible. The committee will agree and approve

the timetable chart, awaiting later revisions that must occur only by committee action. The layout and design person on the committee will prioritize the promotional pieces according to the timeline and timeframe, embark upon the creative artwork, and begin designing all printed materials for the project. The committee will create the job descriptions for the Abraham, Barnabas, Andrew, and Timothy ministries and for all of the lead ministries for the project, including: lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby facilitator.

The oversight committee will create teaser announcements about the upcoming, yet unannounced Enfolding Korean Students (hereafter, EKS) project. They will calendar video and audio announcements for a handpicked variety of church services. They will also strategize and calendar potential announcements for distribution at the EKS project's launch and throughout the project's thrust, implementation, and execution. They must determine all gifts, awards, certificates, materials, and items that will be needed to reward and promote the EKS program and order all materials possible.

As pastor, I must build a relationship with the CCC Christian Student club president. I will present the possible ministries that IPC could offer to help the CCC Christian Student club to sponsor and thereby make the club appear more visible and viable on campus, as well as, serve to meet the needs of the students. I will also have a sample flyer of each CCC Korean ministry opportunity.

I will secure from the CCC Christian Student club president the projects that the club could possibly sponsor and endorse as its project, thereby legitimizing the projects

on the campus. IPC will only service the club-sponsored activities. I will also obtain from the CCC Christian Student club president the important events relevant to the EKS project, such as: the student activities orientation day, any Korean festival, and any event where flyers could be distributed. I will follow the procedures to gain endorsement and approval of all relevant events and opportunities through CCC's student activities office and appropriate officials.

I must begin grooming the congregation to receive the vision when it is cast. I must publicly, privately, personally, and from the pulpit rehearse God's purpose for placing IPC amid the varied, mixed, and unique multiethnic culture. I must promote the church focus to be international and that all the English-speaking nationalities in proximity should comprise the church constituency. My preaching and teaching must maintain this focus before the congregations.

I will also groom the congregation to receive the CCC Korean students' enfolding project by challenging every congregant to discover and use a particular spiritual gift mix. This gift mix will first and most simply emerge as an Abraham, Barnabas, Andrew, or Timothy ministry or mixture thereof. I will demonstrate how that every believer possesses a God-given gift mix, and in general terms, every person will pray to discover and utilize the gifts that God has given.

As the oversight committee and I sense the right timing, I will preach a message specific to reaching the Korean community through utilizing the strategy to enfold some Korean CCC students into IPC. In sincere passion and burden, I will instruct and lead the congregation to pray with me for the Korean community in general, and the IPC EKS

project in particular. I will distribute to every congregant a particular memento for the EKS project.

During this service that launches the EKS project, I will circulate the form that presents all of the ministries relative to the EKS project and are listed in the Abraham, Barnabas, Andrew, and Timothy categories. I will present to the congregation all of the leaders who have signed up for special ministry involvement in the project, as an Abraham, Barnabas, Andrew, and Timothy. After the congregation collectively prays for all of the leaders, I will request for every congregant to pray over the form, if possible complete the form, and submit it to an usher or designee who will collect them. The service will close with all praying for the EKS project and all coming forward who would wish special prayer, anointing, or direction. As congregants leave, they will receive a special gift, such as a bookmark or a refrigerator magnet that will serve as a memento of the project and prayer reminder. This service, including corporate IPC prayer, congregants' opportunities to volunteer, and distribution of individual prayer-reminder mementoes, will be repeated in all the services on this particular Sunday and will serve as the official launch of the EKS project.

The committee will review the completed forms, and I will present certificates of recognition in a public worship service to each volunteer. The oversight committee will approach those who have yet to sign up for the EKS project and seek their involvement because every congregant will be encouraged to participate. The IPC-CCC students will be encouraged to join the CCC Christian Student club.

As more congregants commit to be an Abraham, Barnabas, Andrew, and Timothy, the church will enjoy the mini-celebrations, and the committee and I will be

giving certificates and verbal praises in every service. I will keep the project before the people with weekly reports of the project's advancements. An ongoing praise report form will become a standard bulletin insert for every Sunday's bulletin, upon which people can comment about how they are blessed by participating in the project. As the project advances, the praise report form will be modified accordingly.

The committee will publish the forms, flyers, cards, and obtain promotional materials necessary for the EKS program, including a Starbucks gift card and *A Place Prepared for You...*¹ and *Exploring God's Word*² Bible studies for a Bible Study Survey, drawing, giveaway, and follow-up. It will determine the dates for the Korean Cultural celebration event and the Korean healing service, and design and have printed the promotional materials. The committee will have printed all flyers and cards for the EKS program that the CCC Christian Student Club president had approved. The committee will print a hobby survey form, insert it into the Sunday bulletin, and make it available at the church entry to poll the congregation for all hobbies that IPC members enjoy.

The committee will appoint the lead ministry leaders that will gather information in tag-in meetings with all those who participate in their ministry. These will include a lead Abraham, lead Barnabas, lead Andrew, lead Timothy, lead ESL class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead CR instructor, lead Pastor's Bible study facilitator,

¹ Robert A. Russell, *A Place Prepared for You...* (Charlotte, NC: UPC, 1998), 1-9.

² Jack E. Yonts, Mary Wallace, eds. *Exploring God's Word* (Hazelwood, MO: Word Aflame Press, 1981), 1-62.

and lead hobby group facilitator. These will collectively report on the status of their specific ministry in a tag-in meeting.

The committee and I will conduct specialty training for the ministries. We will train the Abrahams, Barnabases, Andrews, and Timothys according to their ministry giftedness. We will plan a special night of instruction for the training of the incarnational and attractional ministry leaders: the lead ESL class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead CR instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator. The training will include the job descriptions for lead ministries, the calendar of events with focus on the tag-in meetings, and expectations with focus on reporting the status and wellbeing of all involved in the specific ministries.

The committee must build two databases to track the EKS project's progress. One database will list names and contact information of the Korean CCC students that participate in the incarnational and attractional evangelism efforts. The other database will list names and contact information of the Korean CCC students that participate in the discipleship and enfolding efforts.

The committee and I will conduct intermediate assessment, with focus on the preparation phase. We will use the preparation phase assessment form to review the preparation phase. We will use the implementation phase assessment form to consider the goals and objectives for the implementation phase.

In closing the preparation phase, the committee and I will publicly celebrate each major ministry, each accomplishment, and each volunteer in the EKS program. I will

review with IPC the status of the EKS program both in sermonizing and reporting. The committee and I will review and evaluate the timetable chart.

Implementation Phase

The implementation phase will begin with more preaching and praying. I will preach a relevant message that reiterates the vision for the EKS program, and the congregation will collectively pray over the effort. I will comb the congregation for more volunteers.

The committee and I must provide specific training to the congregation. Sermons and seminars need to unpack the concepts of incarnational and attractional evangelism; while attractional evangelism has served IPC as the primary means of its evangelism programs, incarnational evangelism stands as the Jesus' model that the IPC congregants need to grasp and apply in their daily lifestyles. I will begin the one-on-one Bible study teacher training for the Andrew and Timothy ministries. Also, all ushers, greeters, hosts, and hostesses will undergo special training specific to entertaining the incoming Korean students.

The oversight committee will begin the incarnational and attractional evangelism ministries. They will launch the incarnational ministries of ESL classes and American cooking classes either on campus or at the neutral facility. They will launch the attractional ministries of the A.C.T.S. program, R & R program, and CR either on campus or at the neutral facility. I will begin the Pastor's Bible study with focus on Korean CCC students.

I must train the Barnabases and Andrews how to conduct the Bible Study Survey on the CCC campus with the intent of securing one-on-one Bible studies with Korean students. To those students that have an Asian appearance, but do not appear distinctively Filipino, Chinese, or Japanese, the pollster, one conducting the survey, makes the comment, “We’re giving away a free Starbuck’s gift card for people’s opinions; could I take a moment of your time?” In conducting the polling, the Barnabas and Andrews will present themselves as members of the Christian Student club and gain permission to ask a few questions. The questions quickly move the person being surveyed to the specific question, “Would you be interested in studying more from the Bible?” The pollster then collects the relevant contact for the drawing for the free Starbuck’s gift card.

After a few days, every person who answered with an affirmative “yes” to the question, “would you be interested in studying more from the Bible?” will receive an email or phone call that congratulates them for winning the free Starbuck’s gift card in the drawing. The interviewer will then ask, “When would be a good time for to us share a ten minute Bible study with you and to present the card to you?” After a meeting time and place is arranged, the Barnabas or Andrew responsible will meet with the individual and read with them the *A Place Prepared for You...* Bible study.

The implementation phase will include some additional planning. The oversight committee and I will plan the logistics for the Korean Cultural celebration event and determine location, time, setting, food, and incidentals. We will also plan the logistics for the Korean Healing service, food, and incidentals. We will plan, organize, and

implement the hobby ministry with a hobby coordinator serving each hobby, and a lead hobby facilitator answering to the EKS program committee.

The oversight committee must also plan for the activities that will occur on the CCC campus. Accompanying the incarnational and attractional ministries that will occur as Christian Student club sponsored activities, the committee must evaluate the other CCC Christian Student club events on the annual calendar, determine and target preferred events, and strategize the timing, duration, and intensity for the appropriate evangelism blitzes. Appropriate cards, flyers, and any other promotional materials must be printed that will support each CCC campus evangelism blitz.

For example, on the student orientation day when the CCC Christian Student club conducts the booth for new and existing students, some IPC Barnabases and Andrews will serve in the booth, promote the upcoming IPC incarnational and attractional activities, and pass out the printed and promotional materials. The IPC Barnabases and Andrews will conduct a similar activity at other CCC Christian Student club events. Hence, IPC will not only conduct incarnational and attractional evangelism activities on the CCC campus, but the IPC Barnabases and Andrews must conduct outreach endeavors to point the Korean CCC students toward those activities.

The oversight committee must tag-in with all leaders regularly. They will visit and review the implementation phase with each lead Abraham, Barnabas, Andrew, and Timothy to confirm the status of each of their ministries, and to report the projections of the upcoming practicum phase. Likewise, the committee and I will visit with each lead ESL class teacher, Christian counseling counselor, one-on-one Bible study teacher, A.C.T.S. instructor, R & R instructor, CR instructor, Pastor's Bible study facilitator, and

hobby group facilitator to confirm each ministry status, and to report the projections of the upcoming practicum phase.

The oversight committee will seek testimonies of any successes from all evangelism efforts, both incarnational and attractional. Congregants will receive forms in the weekly bulletins and at all tag-in meetings that will serve to poll the congregation for positive testimonials. Highlighted testimonies will be published in the weekly Sunday bulletin.

The committee and I will conduct intermediate assessment, with focus on the implementation phase. We will use the implementation phase assessment form to review the implementation phase. We will use the practicum phase assessment form to consider the goals and objectives for the practicum phase.

In closing the implementation phase, the oversight committee will publicly celebrate each major ministry, each accomplishment, and each volunteer in the EKS program. I will review with IPC the status of the EKS program both in sermonizing and reporting. The committee and I will review and evaluate the timetable chart.

Practicum Phase

The practicum phase will begin with more preaching, praying, and training. I will preach a relevant message that reiterates the vision for the EKS program, and the congregation will collectively pray over the effort. I will survey the congregation for more volunteers and positive testimonies about the EKS project.

In the practicum phase, IPC must maintain the ministries established during the implementation phase. Therefore, the oversight committee must confirm that it has

secured the Starbuck's gift cards and *A Place Prepared for You...* Bible studies for the Bible Study survey and the promotional materials printed for the EKS project. The committee must confirm that the incarnational programs continue in place with good leadership, including: the ESL classes, Christian counseling sessions, and American cooking classes; additionally, IPC volunteers and the committed Barnabases must seek to build relationships with Korean attendees. The oversight committee must confirm that the attractional programs continue in place with good leadership, including: A.C.T.S., R & R, CR, Pastor's Bible study; additionally, IPC volunteers must seek to build relationships with Korean attendees and the committed Barnabases must seek to build relationships with Korean attendees. The leaders of each ministry must provide accountability to the lead ministry coordinator, who in turn will report the ministries' wellbeing to the oversight committee and me.

The oversight committee must direct the instructors of the Inside-Out Discipleship ministry to gain a burden for and focus on the Korean community with special attention and gifts provided for the Korean CCC students and their guests. The Inside-Out ministry stands as the ongoing Tuesday evening discipleship program that consists of four levels of instruction: basic Bible study, basic Bible relationship materials, basic Bible doctrines, and basic Bible disciplines. These four levels of classes continue simultaneously for eight weeks, provide certificates for those who complete each course, and include: Pastor's Bible class, Bearing Much F.R.U.I.T., Rooted, and Built Up.

The discipleship instructors must shift their focus somewhat toward the Korean community and the CCC Korean students in particular. They must pray for the students in advance of their arrival, learn special greetings, and make gifts such as gift cards

available to those Koreans who attend and bring guests, because that which gets rewarded gets repeated. Therefore, I must train these instructors exactly how they should conduct the classes in regard to the Korean CCC students.

The basis of the IPC endeavor to enfold Korean CCC students depends on IPC becoming mobilized to get onto the CCC campus and interact with students. The CCC Christian Student club president will serve to point IPC into the club-sponsored venues into which IPC may send people. Some events will likely only allow students to participate, and the IPC-CCC students who have joined the Christian Student club will enjoy full accessibility to such events.

I will preach a relevant sermon and call for more Barnabases and Andrews to volunteer for incarnational and attractional evangelism. The thrust of the effort to enfold Korean CCC students into IPC rests in IPC's ability to get the IPC Barnabases and Andrews onto the CCC campus. The Barnabases and Andrews will serve in the Christian Student club booth and promote the IPC incarnational and attractional ministries on the student activity day orientation. They will serve the CCC Christian Student club in various activities throughout the year, and overtly advertise the CCC Christian Student club endorsed and sponsored activities and covertly advertise the IPC agenda activities everywhere possible. The IPC-CCC students will carry cards and flyers, seek out Korean students, and personally invite the students to participate in any of the IPC incarnational and attractional activities. Therefore, by word of mouth and effectively functioning through the CCC Christian Student club, the IPC Barnabases and Andrews will promote the IPC worship services, the IPC Korean cultural celebration, the IPC Korean healing service, the incarnational evangelism classes, and the attractional evangelism classes.

Periodically, the IPC Barnabases and Andrews will conduct the Korean Bible Study Survey on the CCC campus for the purpose of securing one-on-one Bible studies with Korean students. In conducting the polling, the Barnabases and Andrews will present themselves as members of the Christian Student club and gain permission to ask a few questions. The questions quickly move the person being surveyed to the specific question, “Would you be interested in studying more from the Bible?” The pollster then collects the relevant contact for the drawing for the free Starbuck’s gift card.

To those who answered with “yes” to the question about being interested in studying more from the Bible, they will receive an email or phone call that congratulates them for winning the free Starbuck’s gift card in the drawing. The interviewer will arrange a meeting time and place to present to them the gift card and to give a ten minute Bible Study. The Barnabas or Andrew responsible will read together with the individual the *A Place Prepared for You...* Bible study.

As the EKS project advances, the IPC family must seek to build stronger relationships with Korean students through hobby and interest groups and Bible studies. It must work to serve the Korean community and accordingly conduct the Korean cultural celebration and the Korean healing service with logistics earlier determined by the oversight committee. The IPC must seek to enlist Korean students into IPC Bible studies, church services, home groups, and discipleship programs.

The Andrew ministry will come into focus as more Korean CCC students make appearances at IPC activities. The Andrews must build strong relationships and effectively coach conversion of all Korean CCC students that enter into IPC ministries. They must be well trained in the *Exploring God’s Word* Bible study teaching system.

The IPC welcoming staff will look for any Korean people to arrive at IPC, welcome them in the guest greeting room, and give them gifts. They will introduce them to key people, orient them some to the church, promote the attractional and incarnational activities specific to the Korean community, and try to get them involved into IPC hobbies, activities, programs, ministries, and people. They will report the guests to me, and I will contact them by letter, telephone, and email to thank them for their visit to IPC.

In approaching the close of the practicum phase, the oversight committee will tag-in with the lead Abraham, Barnabas, Andrew, and Timothy to confirm each ministry status. They will tag-in with the lead ESL class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead CR instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator to confirm each ministry status. They will seek testimonies of any successes from all evangelism efforts, both incarnational and attractional. Testimonial forms will go into the weekly bulletins and be handed out at all tag-in meetings. They will update the databases with information of the Korean CCC students enrolled in the incarnational and attractional activities. They will also update the database with information of the students enrolled in the discipleship and enfolding programs.

The committee and I will conduct intermediate assessment, with focus on the practicum phase. We will use the practicum phase assessment form to review it. We will use the evangelism results phase assessment form to consider the goals and objectives for the upcoming evangelism results phase.

The oversight committee will publicly celebrate each major ministry, each accomplishment, and each volunteer in the EKS program. I will review with IPC the

status of the EKS program both in sermonizing and reporting. The committee and I will review and evaluate the timetable chart.

Evangelism Results Phase

The evangelism results phase will begin with more preaching and praying and include a thorough review of the incarnational evangelism, attractional evangelism, discipleship, and enfolding databases. I will preach a relevant message that reiterates the vision and highlights some results of the EKS program. The congregation will collectively pray over the effort. I will survey the congregation to obtain more positive testimonies about the EKS project.

The Barnabases and Andrews must continue to labor in the harvest of the Korean community. I will recruit more Barnabases to build bridges by building stronger relationships among the Korean community. I will train and commission more Andrews to effectively coach conversion of all Korean CCC students that enter IPC ministry.

IPC must maintain all incarnational and attractional programs: ESL classes, Christian counseling sessions, American cooking classes, A.C.T.S., R & R, CR, Pastor's Bible study, and one-on-one Bible studies. IPC must maintain all of its discipleship programs and enfolding programs with focus on Korean CCC students: Pastor's Bible Study, Bearing Much F.R.U.I.T., Rooted, Built Up, Bible studies, hobby groups, home groups, church fellowships, and church services. I must continue to comb for more volunteers to serve as Abrahams, Barnabases, Andrews, and Timothys.

The oversight committee will labor to enroll every Korean CCC student into ministry. As the Korean students find their way into the church, the leaders of every

ministry will maintain close observation and seek opportunity to involve the students in every way possible. Students will emerge quickly as greeters, ushers, Abrahams, Barnabases, Andrews, and Timothys, and IPC will joyfully celebrate every new contribution to the church family.

In approaching the close of the practicum phase, the oversight committee will tag-in with the lead Abraham, Barnabas, Andrew, and Timothy to confirm each ministry status. They will tag-in with the lead ESL class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead CR instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator to confirm each ministry status. They will seek testimonies of any successes from all evangelism efforts, both incarnational and attractional. Testimonial forms will go into the weekly bulletins and be handed out at all tag-in meetings. They will update the databases with information of the Korean CCC students enrolled in the incarnational and attractional activities. They will also update the database with information of the students enrolled in the discipleship and enfolding programs. In particular, the IPC family will joyfully highlight and celebrate every newly birthed Korean CCC student, those born of water and Spirit.

The committee and I will conduct intermediate assessment, with focus on the evangelism results phase. We will use the evangelism results phase assessment form to review the evangelism results phase. We will use the enfolding Korean CCC students into IPC phase assessment form to consider the goals and objectives for the enfolding Korean CCC students into IPC phase.

The oversight committee will publicly celebrate each major ministry, each accomplishment, and each volunteer in the EKS program. I will review with IPC the status of the EKS program both in sermonizing and reporting. The committee and I will review and evaluate the timetable chart.

Enfold Korean Students into IPC

The enfolding phase stands as the whole purpose for the EKS effort. Much strategizing, energy, and labor synergistically unite to produce the desired effect. The entire program's success, however, rests in IPC's effectiveness to enfold the students. Hence, the enfolding Korean students into IPC phase will begin with more preaching and praying. I will preach a relevant message that reiterates the vision and highlights some results of the EKS program. The congregation will collectively pray over the effort.

The oversight committee will update the databases with information of the Korean CCC students enrolled in the incarnational and attractional activities. They will also update the database with information of the students enrolled in the discipleship and enfolding programs. A thorough review of the databases will demonstrate the effectiveness of the EKS project.

The enfolding phase stands in IPC's success in making disciples. Discipleship occurs as the result of the readiness of one's heart, the ability of another to shape a disciple through organic relationship, and the work of the Holy Spirit in one's life. While IPC cannot control the individual's heart and the working of God's Spirit therein, IPC members can seek to become more effective Abrahams, Barnabases, Andrews, and Timothy's. All of the church family should assume responsibility for the Korean CCC

students' discipleship journey, sincerely model biblical Christianity, take interest in the Korean students, and build stronger personal relationships with them. Additionally, the IPC discipleship programs – Pastor's Bible study, Bearing Much F.R.U.I.T., Rooted, and Built Up – must continue to shape the Korean students by the power of God's word.

The committee and I will assess the EKS project. We will review the enfolding Korean CCC students' results phase using the appropriate form. We will also utilize the Total Assessment of Enfolding of CCC Students into IPC form to assess the entire project and consider the congregation's perspective.

The oversight committee will publicly celebrate each major ministry, each accomplishment, and each volunteer in the EKS program. The committee will especially celebrate the Korean CCC students who become enfolded into the IPC ministry. A great day of celebration will close the formal EKS project, but the spirit and momentum of the endeavor should continue as increasing numbers of Korean students and families feel the lasting effects of the EKS project. The greatest celebrations will come as the Korean CCC students emerge into IPC ministry. The IPC family will rejoice when a CCC Korean graduate addresses the church with a powerful exhortation and continues on to become a leader of a Korean-speaking congregation at IPC.

When the EKS project reaches completion, the committee will lead the church in a glorious celebration. IPC will highlight, honor, and award all Korean CCC students who participate in any of the project's activities. Song and merriment will accompany a worship and thanksgiving to God service for the fruit of IPC's labors. Finally, the committee will enjoy a special time of reflection and sincere appreciation from myself at a banquet conducted in their honor.

This chapter has presented the measurable steps that the project will follow. It unpacks the details of the recognition/reward opportunities to pause and celebrate the progress. The chapter lists all the necessary action steps that can be placed into a comprehensive timetable, and thereby be utilized to monitor the project's progress.

CHAPTER 8

ASSESSMENT

Follow-through stands as the key to success. The golfer knows that the fully executed golf swing requires follow-through. The basketball player, pitcher, and quarterback hold in common the notion that just as important as the release of the ball is the follow-through motion after the ball is released. The swing, pitch, throw, and shot commonly hold that the action is not complete until follow-through is fully processed. The follow-through gives the final touches of direction and velocity.

Assessment serves as the follow-through for the EKS project. I must envision in my mind and heart the execution of the program, the meeting of the project's goals, the immediate and obvious successes. However, I must also envision the long-term effects after the project has reached completion, the motion following the project's execution.

John C. Maxwell says, "the battle is won before the battle is begun" and that the leader must serve with a "long view"—that is, a perspective well beyond the apparent and obvious goals.¹ Hence, as leader and pastor, I must establish goals for the EKS project that go beyond the immediate and the obvious. While the immediate and obvious

¹ Maxwell, *21 Irrefutable Laws of Leadership*, 218.

goals included the mobilization of IPC, the mobilization of the CCC Christian Student club, and the enfolding of Korean CCC students into IPC, my goals and vision for the EKS project need to be broader in reach and longer in scope.

The assessment involves sincerely evaluating the project's goals and objectives and determining their success; however, full assessment involves more. Broader goals include for the project to reach populations beyond the Korean students—the Korean community at large and other nationalities of people whom the Korean students' lives may touch. Longer goals include for the project to continue to impact people for months and years after the project itself is complete. While not all long-term goals and objectives may be fully observed and evaluated, some broader and longer goals can establish some assessment tools and some follow-through activity for me to consider.

Assessment also involves the observation of the measurable goals. The EKS project presented three major goals—mobilization of the IPC congregation, mobilization of the CCC Christian Student club, and enfolding Korean CCC students into the IPC ministry. These overarching goals must be assessed and ultimately achieved.

However, other measurable goals will assist in the assessment efforts. Since the EKS project was broken into five different phases, the oversight committee should assess each phase before proceeding to the next phase utilizing forms provided. A total assessment of all phases will conclude the assessment effort.

Forms

Forms will provide me with specific assessment tools. They will establish a paper-trail for the oversight committee to utilize in evaluating the EKS project's

advancement, status, and health. They will allow much of the workload to occur in the preparation phase, and allow the implementation and practicum phases to proceed without sideways motion and distraction. Hence, the forms will help to keep the project on track.

Form Number One will serve as a complete overview of the EKS project in a complete timetable chart of the entire program. This form will serve the secretary of the oversight committee and me to consider the project in its totality. This provides discussion and consideration to evaluate the project's progress and status in light of the entire effort. A complete timetable is available as Appendix A. The oversight committee will follow the steps listed in the timetables to keep them in focus on each phase of the project.

Form Number Two will serve me in making the presentation to the president of the CCC Christian Student club. This form lists all of the projects relative to the EKS project that the CCC Christian Student club could endorse and sponsor. The form presents each activity in a positive light to enhance the visibility and viability of the club on the CCC campus. While the club will not likely sponsor every endeavor, the form will help the president and me to agree upon projected projects. Form Number Two is available as Appendix B.

Form Number Three will serve as a sign-up sheet for IPC congregants to volunteer into the EKS project. The form breaks all of the various opportunities for the congregation to serve in the EKS project into categories of ministry in which one may serve as: Abraham, Barnabas, Andrew, or Timothy. Under each subheading of ministry categories, the form specifies both the ministry and brief qualification and responsibility.

The Barnabas ministry, the bridge-builders, specifies the duty to attempt to build relationships and interact incarnationally with Korean students. Form Number Three is available as Appendix C.

Form Number Four provides opportunity for IPC congregants to write praise reports concerning the EKS project. These forms will appear in the weekly Sunday bulletins, consistently promote the project, and encourage people to testify of how God is moving and blessing them in regard to the project. The reports will be summarized and presented in bulletins distributed at later dates. Form Number Four is available as Appendix D.

Form Number Five will serve as a hobby sign-up sheet. It will appear in the Sunday bulletin, and during the Sunday service, I will appeal to the congregants to complete the form that polls the people about their hobbies. The IPC hobby groups will provide natural incarnational opportunities for the IPC congregants. Form Number Five is available as Appendix E.

Form Number Six will serve as an updated IPC congregants' testimonial form. Form Number Four granted praise report opportunities; however, Form Number Six will alter the approach somewhat and provide variety. These will appear in the Sunday bulletins periodically alternating with Form Number Four, but will serve to grant the people the privilege of expressing their successes and to grant the oversight committee opportunity to recognize those who contribute time, effort, and energy to the project. Form Number Six is available as Appendix F.

Form Number Seven will serve to poll the Korean CCC students with the intent to obtain one-on-one Bible studies. IPC Barnabases and Andrews, particularly the IPC-

CCC students on campus, will survey students using this form and gather names of individuals interested in studying the Bible. After forms are gathered, a team of Andrews will contact those interested in Bible study, offer them the free Starbuck's gift card giveaway, and secure a time to present *A Place Prepared for You...* Bible study. The *A Place Prepared for You...* Bible study introduces the new birth plan of salvation, and those who respond in a positive way will be encouraged to continue in the more extensive *Exploring God's Word* Bible study that surveys the Bible from Genesis through Revelation. Form Number Seven is available as Appendix G.

Form Number Eight serves to track the Korean CCC students who enter into relationship with any IPC ministry or individual. It will report each Korean CCC student that has come into relationship and list the ministries with which the student has become involved. The IPC Abrahams, Barnabases, Andrews, and Timothys will use the form to report the status of each Korean CCC student. They will complete two forms, one form to be presented to the oversight committee, and one form to be presented to the lead Abraham, Barnabas, Andrew, or Timothy. Form Number Eight is available as Appendix H.

Form Number Nine serves to track the number of Korean CCC students who have become involved in IPC ministries and the number of Korean CCC students baptized in Jesus' name and filled with the Holy Spirit. This form serves as the primary assessment tool that will demonstrate the effectiveness of the EKS project. The success of enrolling Korean CCC students into IPC rests in IPC's ability to process students through various ministries and involvements to their personal new birth experience. Form Number Nine is available as Appendix I.

Form Number Ten through Form Number Fourteen will serve as the assessment form for each phase of the EKS project: preparation phase, implementation phase, practicum phase, evangelism results phase, and enfold Korean students into IPC phase. As each phase moves to closure, the oversight committee will meet, evaluate the success of the phase, make modifications to the timetable chart and accompanying calendar, and celebrate the accomplishments in the project. The meeting will involve the completion of the assessment forms that are available as Appendices J, K, L, M, and N.

The assessment forms serve two purposes. First, the form will review the present phase to evaluate the church's performance during that phase. Second, the form will serve to provide a glimpse of the goals and objectives for any upcoming phase.

Form Number Fifteen will serve to poll the congregation and help the oversight committee conduct the total assessment. The ministry leaders will have reported the number of Korean CCC students involved in IPC ministries and the number of Korean CCC students baptized in water and in Spirit. However, the EKS project's scope must reach to its core purpose of IPC's existence, to service the international community that God has placed within the proximity to IPC. The final evaluation, in surveying the congregation will provide a final perspective from the IPC congregants. Form Number Fifteen is available as Appendix O.

Pastor and Oversight Committee at the Completion of Each Phase

The responsibility for the EKS project rests primarily upon my shoulders as pastor and those with whom I closely associate, the oversight committee. I, as chairperson, and the committee members must form a cohesive and synergistic force that will maintain

focus, burden, and energy to carry the project from the project's preparation through its assessment. We must pray together, meet together, work together, strategize together, evaluate together, and rejoice together.

Prior to the first phase, the preparation phase, the oversight committee must review and modify the timetable chart. Thereby, the committee will assume ownership of the project in its entirety. While the timetable chart will likely become modified periodically as the EKS project advances, the committee will complete and project the entire strategy as is presented in the chart from the onset of the EKS program, including the projected launch dates. Therefore, the committee must prepare the project even before the preparation phase begins.

The five phases will serve the project and break it into smaller, more bite size, palatable pieces. Each phase begins with prayer and preaching a message to the congregation that is specific to the particular phase. Each phase ends with a season for IPC congregational testimonials, accolades, recognition, successes, celebration, review, evaluation, and modification. The oversight committee privately celebrates each phase upon its completion.

Behind the public scenes, the oversight committee must pace itself consistently ahead of the EKS project as it is perceived by the IPC congregation. It must assess the project regularly, periodically, throughout each phase. Additionally, the committee must thoroughly assess the project's advancement at the close of each phase.

Toward the close of a phase, I must call for a meeting of the committee. These meetings, probably on a Saturday morning and accompanied with good food, must be

free of disturbances and alternate agendas. Full devotion must be granted to the EKS project.

I will prepare an agenda for the oversight committee meeting. This agenda will include prayer, devotional, brief message on IPC's purpose, and the EKS project status as perceived by myself. The agenda items will include the timetable chart, EKS project calendars, and the assessment forms that affect the two phases – the present phase that approaches closure and the upcoming phase.

The oversight committee meeting, occurring before the launch of a phase or at the close of a phase, will serve to review the overall project's status. The committee must consider the EKS project's overall objectives and specific strategies. The committee members need to consider what goals were accomplished and what items of the timetable remained unrealized.

The oversight committee must evaluate the EKS project's advancement. The achievements must be recognized. The committee must consider the individuals who attained significant accomplishments and creatively reward them.

The committee will address all concerns regarding the EKS project, make any necessary modifications, and amend the timetable chart. The timetable chart will only be altered by joint decision of the committee. All adjustments to the timetable chart must appear on the EKS project calendar, and some will serve to amend the assessment forms.

At the close of each phase, the oversight committee and I will consider the assessment forms. We will evaluate the phase being completed by utilizing the assessment form relative to that phase. We will utilize the assessment form of the

upcoming phase as a means to consider the overall goals and objectives of the upcoming phase.

Accompanying the oversight committee's responsibility to evaluate, review, and modify the timetable chart and calendar, the committee will enjoy the meeting as a time for celebration. I will recognize each committee member, hear from each member, and offer small gift cards to each one as token appreciation for the devotion and hard work. Together, the committee members and I will offer thanks to God for helping IPC fulfill its God-ordained purpose.

Statistics of Korean Students Participating in IPC Ministry

Assessment of the EKS project will best appear in the statistics of Korean CCC students who involve themselves in leadership aspects of the IPC ministry. The oversight committee, IPC leadership, and I will expeditiously move Korean CCC student toward ministry due to the nature, intensity, and church focus on the EKS project. Those students who involve themselves into IPC leadership will bring great reward to the IPC congregation.

The Korean CCC students' enfolding journeys into IPC begin with their first encounter with the IPC Abraham, Barnabas, Andrew, or Timothy. IPC leadership intends for the students' enfolding journeys to lead them to the new birth experience of water and Holy Spirit baptism. The journey from first meeting the IPC Abraham, Barnabas, Andrew, or Timothy to personally experiencing the new birth may lead the Korean CCC student through several IPC ministries.

The oversight committee must maintain a database that records and reports the status of every Korean CCC students with whom IPC enters into relationship. Once born again, the students' journeys should process them into greater relationship with God and towards service to others. Ultimately, some will migrate into ministry leadership.

IPC leadership will maintain statistics of those Korean CCC students baptized in Jesus' name. Leaders will also track those Korean CCC students filled with the Holy Spirit. However, more than statistics, these individuals born of water and Spirit will discover personal encouragement from IPC leaders and myself to grow spiritually, and those who slip aside will receive calls and contacts from church leaders who will encourage them to continue in their growth relationship with Jesus.

For assessment purposes, the IPC oversight committee will maintain statistics on the Korean CCC students who participate in IPC hobby groups. The information will come to the oversight committee through the Abraham, Barnabas, Andrew, and Timothy tag-in meetings. The Abrahams, Barnabases, Andrews, and Timothys will complete two forms for each Korean CCC student participating, and one form for the oversight committee and one form for the lead Abraham, Barnabas, Andrew, and Timothy. The tracking secretary will enter the appropriate data into the computer spreadsheet.

For assessment purposes, just as the IPC oversight committee will maintain statistics on the Korean CCC students who participate in IPC hobby groups, it will also maintain statistics on the Korean CCC students who participate in IPC home groups, discipleship programs, enfolding programs such as the one-on-one Bible studies, and IPC worship services. The same information collecting process for the hobby groups will

apply to the statistics gathered. Names of those involved will appear on the appropriate report for the oversight committee's analysis and review.

For assessment purposes, the IPC oversight committee will similarly maintain statistics on the Korean CCC students who are baptized in water in Jesus' name and who are baptized in the Holy Spirit. The same information gathering process for the hobby groups will apply. Names of those involved will appear on the appropriate report for the oversight committee's analysis and review.

The separate spreadsheet that tracks each Korean CCC student will then demonstrate which hobbies, home groups, discipleship courses, one-on-one Bible studies, and church services in which the Korean CCC students are involved. This involvement points directly to the success of the EKS project. The enfolding of Korean CCC students relates directly to the process of students becoming increasingly involved in the IPC ministries.

The number of Korean CCC students baptized into Jesus' name will speak to the EKS project's success. The new birth experience of new people stands as IPC's vision, goal, purpose, and priority. The baptism in water stands as the first goal of the entire effort.

Additionally, the number of Korean CCC students baptized in the Holy Spirit will speak to the EKS project's success. The Spirit baptism is the second component of the new birth, and those born of water and Spirit according to Jesus' words in John 3:3-5 are born again. The goal for the Korean CCC students is for them to become born again of water and Spirit, and IPC's major purpose is fulfilled upon this accomplishment.

However, the EKS project's success may surpass the basic goal of the Korean CCC students experiencing their personal new birth. When some students excel in their spiritual journey and emerge as leaders in ministry, IPC will benefit with dividends beyond the scope of the EKS project. Students will have entered into relationship with IPC congregants, moved through incarnational and attractional evangelism into IPC's discipleship effort, and experienced their personal new birth experience. However, the possibility exists that some students may press beyond the basic goals and objectives, develop as future IPC leaders, and thereby produce a multiplication effect. Through the EKS project, IPC leadership may ultimately reproduce itself.

Assessment that considers the full follow-through motion, the long and broad effects, will regard and value the potential that exists beyond the immediate goals and objectives. Indeed, the IPC congregation and CCC Christian Student club must be mobilized, and IPC must attempt to enfold the Korean CCC students; however, beyond these initial goals, IPC's leaders and I should regard the full range of potential. In broadened perspective, the EKS project will likely reach wider than the Korean students; IPC should anticipate other valued relationships emerging from its focused work on the CCC campus, including but not limited to other non-Korean CCC students and staff members as well as other non-student Koreans in the Bellflower area community that excitedly learn of the effort and become involved. In the long-term perspective, the EKS project will likely reach deeper than the Korean students; IPC should anticipate Korean family members such as parents and siblings of the Korean students to become enfolded into the IPC ministry and for the EKS project to touch generations of lives.

Since the EKS project rests primarily upon my shoulders, full assessment involves my personal assessment and introspection. As the project was launched and repeatedly revisited in prayer, likewise I must take the full timetable chart into a prayer closet after the project has reached its formal fulfillment. The project must begin well, and the project must end well; however, regarding the pastor, I must begin the process of the EKS project well, and I must end well.

Because of the love, respect, and influence that the long-term pastor has attained with the congregation that he has faithfully served for many years, my labor as pastor worthy of being followed never formally ends. My character, example, and work continue as long as I have had influence with people. Congregants will love and regard me as long as my health, energy, and time grant me exposure with the people and for as long as I maintain integrity and humility. Therefore, the EKS project potentially reaches beyond the season of months or years into decades and possibly scores of years.

In long and broad terms, the EKS project can only end well when and if I end well; J. Robert and Richard W. Clinton offer six characteristics of the pastor who will finish well. First, he must maintain a personal and vibrant relationship with God right up to the end. Second, he must maintain a learning posture and learn from various kinds of sources—especially from life. Third, he must give evidence of Christ-likeness in character through the fruit of the Spirit in his life. Fourth, he must live out the truth in life such that his convictions and the promises of God are seen to be real. Fifth, he must leave behind one or more ultimate contributions—that will be a lasting legacy. Sixth, he must walk with a growing awareness of the sense of destiny and sees some or all of it

fulfilled.² The pastor that will finish well will then journey with some perspective of eternity and function in life with a sense of eternal life.

The eighth chapter has presented the assessment tools that will serve to evaluate if the EKS endeavor has attained its goals. It included forms, timetables, and opportunities that will be used to evaluate the progress of the ministry project at any given time and to provide the final evaluation of the project's overall success. Additionally, the chapter has looked beyond the EKS project's immediate goals toward the potential outcomes of a successful EKS project.

² R. Robert Clinton and Richard W. Clinton, "The Life Cycle of a Leader," in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, ed. George Barna (Ventura, CA: Regal Books, 1997), 152.

SUMMARY AND CONCLUSION

IPC of Bellflower, California exists amid one of the most ethnically diverse areas of the world, and it holds to its responsibility as mandated by Jesus Christ to make disciples of all peoples. Though the daunting task appears impossible—to shape a people into a faith community from a local population consisting of nearly one-third foreign born people from nearly one hundred countries of the world—IPC must either attract and incorporate people from its population base, the myriad of cultures, or emerge marginalized to a dwindling and dying church. Rather than shrink from the challenge, IPC chooses to take the challenge as an opportunity.

With over thirty nationalities presently assembling together to worship together, IPC has witnessed the miracle of peaceful harmony in Jesus Christ what otherwise would likely develop into division and distress. Ethnicities, races, and nationalities of people congregate together, love and support one another, and coagulate into a meaningful and functioning faith community. IPC enjoys a rich heritage, stable and strong leadership, growth and teaching environment, and cross-cultural successes that have produced a thriving faith community; yet, the glaring absence of any Korean presence at the table of IPC's fellowship feasts speaks of IPC's unreached evangelistic frontier. The preceding discussions within this project paper have strategized the plan and program to touch and enfold some Korean people to the IPC congregation.

Cerritos Community College, within approximately a mile from IPC, possesses a student population community that reflects the demographics of the local area. Accordingly, a significant Korean population attends the college. Through the research

and strategies presented of the utilization of CCC's Christian Student club, IPC now has a specific plan and program that can target the ripest aspect of the Korean community for evangelism, its college students. As the result of successful implementation and execution of this focused ministry project, IPC can potentially enfold some Korean CCC students into its faith community.

As IPC's pastor, I must assume the burden, gain the vision, receive the spiritual grace and insight, effectively strategize, lead the charge, and take on the challenge to enfold some of the Korean community into the IPC family. I stand as the central figure to the church's future successes, which includes assuming the challenge to advance the church, reach into the new horizons, and strategically touch the Korean community. I must envision the entire process, cast the vision, persuade and rally IPC's leadership, mobilize the church family, promote and persuade the president of the CCC Christian Student club to accept IPC's proposals, appoint the appropriate personnel, and prayerfully lead and guide the church through the entire project, from implementation through execution and beyond.

Theologically, IPC will grow and be stretched as it exercises itself as the body of Christ and a river-and-lake community, thereby functioning according to biblical imagery. With the power of theological imagery motivating the church to fulfill the divine design for Jesus' church, IPC can see its five fold purpose and emerge as a people purposed to worship, fellowship, equip disciples, minister to others, and evangelize those lost. The image of heaven as a mixed people of every nation, population, language group, and ethnicity will also motivate IPC to reaching its God-ordained purposes, including the enfolding of some Koreans into its faith community.

A biblical perspective on evangelism and disciple-making will also challenge IPC to emerge as God's people equipped to enfold some Korean people. The basic mandate of Jesus to preach the gospel to all people stands within itself as sufficient motivation to go forth seeking to save those lost; however, Jesus' model includes saving as well as seeking, that is, shaping into disciples as well as evangelizing the lost. With theological underpinning, power of visual imagery, the direct mandate of Jesus to make disciples, the personal evangelism model of Jesus seeking and saving, IPC will be provoked to fulfill its God-given purpose to evangelize all of those within proximity of the church, and to exclude none means to include the Korean community.

The individual's evangelism and disciple making process includes the person's hearing and believing, receiving the grace of God to respond, resultant conversion, new birth, embracing a holy lifestyle, and becoming involved in ministry. IPC must journey with the disciple through the seasons of maturation and grant the training, guidance, love, nurturing, and opportunities for ministry. As they spiritually mature in Jesus, IPC both invests itself into those developing believers and receives the dividends of the newly emerging constituents, supporters, and potential leaders.

IPC's overarching purpose to obey Jesus' great commission and to evangelize and enfold some people from every segment of society within the church's proximity narrows into the goal to enfold some Korean people into the assembly, which again narrows into the goal to enfold some Korean CCC students into IPC. Supportive goals include the mobilization of both the IPC congregation and the CCC Christian Student club. These goals then convert into a myriad of objectives that include intentional incarnational and attractional evangelism projects of ESL classes, American cooking classes, free Christian

counseling sessions, healing and deliverance services, fellowships, a Korean cultural celebration, regular Bible studies, one-on-one Bible study overview, basic principles of building relationship with God, basic Bible doctrine, basic Bible disciplines for the believer, and involvement in IPC hobby and interest groups. Accompanying objectives emerge that include IPC's congregants assuming the Abraham, Andrew, Barnabas, and Timothy roles and respectively praying, coaching conversion, building bridges, and guiding new believers. Additional goals include the congregation's grasp, growth, and improvement in theological understanding and application of river-and-lake and body of Christ imagery, practical application of utilization of the power of the Holy Spirit, and the name of Jesus for appropriate authentication, authorization, and empowerment.

To accomplish the goals, an overview strategy emerged. As key, I as pastor will serve as model, visionary, motivator, and implementer. IPC's congregants would emerge as a mobilized force that would fulfill a variety of responsibilities that will be governed by job descriptions and tag-in meetings with the oversight committee. The strategy involved IPC's participation with CCC's Christian Student club.

The enfolding of Korean CCC students project narrowed into specific discussion that was broken into five phases: the preparation phase, the implementation phase, the practicum phase, the evangelism results phase, and the enfolding of Korean CCC students into IPC phase. Each phase involved using each phase's assessment form to preview the upcoming phase and evaluate the phase upon completion. The phases break the project into smaller, measurable, obtainable aspects; also each phase may be observed from a more broadened overview perspective.

The project concluded with an assessment strategy. Assessment forms will serve as the specific goals to accomplish for each phase as well as serve to evaluate each phase upon its completion. At the completion of the entire project, an overall assessment will serve to evaluate the effectiveness and success of IPC's cross-cultural focused ministry project to enfold some Korean people into the congregation.

Many goals, objectives, and purposes will move from the plan and program phase into reality as IPC immerses itself into the "enfolding Korean CCC students" project. At the project's completion, many Korean students' lives will experience an affect, some more than others, and ultimately some students will find their way into the IPC family and into ministry. In a broader sense, the Korean community will have been impacted and potentially Korean family members or other CCC students will also be touched, and they too will become enfolded into the IPC church life. Only heaven will reveal the full impact of the IPC's effort to enfold Korean CCC students.

APPENDIX A

FORM #1 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

TIMETABLE CHART

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
PREPARATION PHASE					
<input type="checkbox"/>	Pray over EKS (enfolding Korean students).	Pastor		1/1/11	
<input type="checkbox"/>	Systematically and sporadically make reference in preaching to the Korean community within IPC's proximity.	Pastor			
<input type="checkbox"/>	Intensify in sermons and over-the-pulpit comments, IPC's overarching purpose to reach the nations, increasingly become international with peoples of all nations, and fulfill God's intent in placing IPC into Bellflower's multiethnic community.	Pastor			
<input type="checkbox"/>	Meet with the IPC board of directors, review the EKS project, and make necessary revisions.	Pastor			
<input type="checkbox"/>	Meet with the IPC elders and ministers, review the EKS project, and make necessary revisions.	Pastor			
<input type="checkbox"/>	Meet with IPC department and ministry heads, review the EKS project, and make necessary revisions.	Pastor			
<input type="checkbox"/>	Ask for the individuals of the church leadership teams to make commitment and sign-up for at least one of the Abraham, Barnabas, Andrew, or Timothy ministries.	Pastor			
<input type="checkbox"/>	Ask the chair of CCC Political Science department who attends IPC to serve on the EKS Oversight Committee.	Pastor			
<input type="checkbox"/>	Ask the chair of CCC Political Science department who attends IPC to volunteer to serve to serve as an advisor of CCC's Christian Student Club.	Pastor			
<input type="checkbox"/>	Appoint the remaining EKS Oversight Committee.	Pastor			
<input type="checkbox"/>	Complete Timetable Chart with dates and those responsible.	Committee			
<input type="checkbox"/>	Generate a EKS calendar reflecting the tasks on the Timetable Chart.	Committee			
<input type="checkbox"/>	Build relationship with CCC Christian Student Club President.	Pastor			
<input type="checkbox"/>	Prepare sample CCC Korean ministry opportunity flyers: 1-side English; 1-side Korean.	Committee			
<input type="checkbox"/>	Develop presentation and make presentation to CCC Christian Student Club President.	Pastor			
<input type="checkbox"/>	Secure with CCC Christian Student Club president the projects that the club will sponsor and endorse – FORM #2.	Pastor			
<input type="checkbox"/>	Obtain from CCC Christian Student Club president the important events relevant to the EKS project: student activities orientation day, any Korean festival or event.	Pastor			
<input type="checkbox"/>	Create Abraham, Barnabas, Andrew, and Timothy EKS Commitment Sign-up Form with brief description – FORM #3.	Pastor			
<input type="checkbox"/>	Professionally design the Abraham, Barnabas, Andrew, and Timothy EKS Commitment Sign-up Form.	Committee			

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
<input type="checkbox"/>	Create the Abraham, Barnabas, Andrew, and Timothy Job Descriptions.	Committee			
<input type="checkbox"/>	Create the Lead Ministry Job Descriptions: lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby facilitator.	Committee			
<input type="checkbox"/>	Determine all gifts, awards, certificates, materials, and items that will be needed to reward and promote the EKS program.	Committee			
<input type="checkbox"/>	Order all promotional materials possible.	Committee			
<input type="checkbox"/>	Preach relevant message that prepares IPC to grasp and enroll into an Abraham, Barnabas, Andrew, or Timothy ministry.	Pastor			
<input type="checkbox"/>	Preach relevant message that prepares IPC for the vision of the EKS project.	Pastor			
<input type="checkbox"/>	Preach sermon and present EKS project.	Pastor			
<input type="checkbox"/>	Bring all leaders forward who have signed the commitments and volunteered; pray for these.	Pastor			
<input type="checkbox"/>	Launch EKS program in IPC.	Pastor			
<input type="checkbox"/>	Pray over EKS (enfolding Korean students).	IPC			
<input type="checkbox"/>	Pass out mementoes to all congregants: bookmarkers, refrigerator magnets, or any prayer reminder.	Pastor			
<input type="checkbox"/>	Create videos and teaser announcements about the upcoming (yet unannounced) EKS project for IPC.	Committee			
<input type="checkbox"/>	Schedule and calendar the videos and announcements for a handpicked variety of church services.	Committee			
<input type="checkbox"/>	Seek volunteer sign-ups for ministries – FORM #3 & professionally designed cards.	Pastor			
<input type="checkbox"/>	Review the volunteer sign-ups.	Committee			
<input type="checkbox"/>	IPC-CCC students join the Christian Student Club.	Committee			
<input type="checkbox"/>	Make certificates of recognition for all volunteers.	Committee			
<input type="checkbox"/>	Celebrate in IPC services all volunteers, granting certificates, praying over volunteers.	Pastor			
<input type="checkbox"/>	Insert into the Sunday bulletin a Korean Evangelism Praise Report form, and publicly celebrate the testimonies and blessings of participating as an Abraham, Barnabas, Andrew, or Timothy in the EKS project – FORM #4.	Pastor			
<input type="checkbox"/>	Repeat steps above until most of IPC's congregants volunteer.	Pastor & Committee			
<input type="checkbox"/>	Celebrate publicly as more volunteer to participate.	Pastor			
<input type="checkbox"/>	Ascertain all hobbies in IPC that congregants enjoy – FORM #5; poll the IPC family through the Sunday bulletin and booth at church entry.	Committee			
<input type="checkbox"/>	Print all flyers and cards for the EKS program and approved by the CCC Christian Student Club president.	Committee			

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
<input type="checkbox"/>	Purchase Starbuck's gift cards for Bible Study Survey giveaway.	Committee			
<input type="checkbox"/>	Set date for Korean Cultural celebration event.	Committee			
<input type="checkbox"/>	Set date for Korean Healing service.	Committee			
<input type="checkbox"/>	Appoint a lead Abraham, lead Barnabas, lead Andrew, and lead Timothy to oversee each area of ministry.	Committee			
<input type="checkbox"/>	Appoint a lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator to oversee each ministry.	Committee			
<input type="checkbox"/>	Conduct special night of training for all Abrahams Barnabas', Andrews, and Timothy's specific to each area of ministry.	Committee			
<input type="checkbox"/>	Conduct special night of training with the lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator.	Committee			
<input type="checkbox"/>	Celebrate publicly each major ministry in the EKS program.	Committee			
<input type="checkbox"/>	Prepare the agenda for the oversight committee meeting to evaluate the preparation phase, review the implementation phase, and make modifications to the timetable chart.	Pastor			
<input type="checkbox"/>	Review the timetable chart and make modifications.	Committee			
<input type="checkbox"/>	Update the EKS calendar that reflects the tasks on the timetable chart.	Committee			
<input type="checkbox"/>	Build two databases to track the EKS project's progress, listing names and contact information: one for incarnational and attractional evangelism efforts, the other database for discipleship and enfolding efforts.	Committee			
<input type="checkbox"/>	Assess the preparation phase utilizing FORM #9.	Committee			
<input type="checkbox"/>	Review with IPC the EKS program status and celebrate through offering recognition to IPC individuals and giving praise to God.	Committee			
IMPLEMENTATION PHASE					
<input type="checkbox"/>	Pray over EKS program.	IPC			
<input type="checkbox"/>	Preach relevant message that reiterates the vision for the EKS program.	Pastor			
<input type="checkbox"/>	Begin <i>Exploring God's Word</i> one-on-one Bible study teacher's training class.	Pastor			
<input type="checkbox"/>	Hold special seminar for all ushers, greeters, hosts, and hostesses undergo special training specific to entertaining the incoming Korean students.	Pastor			
<input type="checkbox"/>	Preach message specifically on incarnational evangelism.	Pastor			
<input type="checkbox"/>	Begin ESL classes on campus or at neutral center.	Committee			
<input type="checkbox"/>	Begin American cooking classes on campus or at neutral center.	Committee			

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
<input type="checkbox"/>	Begin A.C.T.S. program on campus or at neutral center with focus to Korean CCC students.	Committee			
<input type="checkbox"/>	Begin R & R program on campus or at neutral center with focus to Korean CCC students.	Committee			
<input type="checkbox"/>	Begin Celebrate Recovery program on campus or at neutral center with focus to Korean CCC students.	Committee			
<input type="checkbox"/>	Begin Pastor's Bible study with focus to Korean CCC students.	Pastor			
<input type="checkbox"/>	Confirm the purchase and supply of Place Prepared for you Bible Study.	Committee			
<input type="checkbox"/>	Train the Barnabas and Andrews how to conduct the Bible Study Survey.	Pastor			
<input type="checkbox"/>	Plan out the logistics for the Korean Cultural celebration event and determine location, time, setting, food, and incidentals.	Committee			
<input type="checkbox"/>	Plan out the logistics for the Korean Healing service, food, and incidentals.	Committee			
<input type="checkbox"/>	Organize hobby ministry with a hobby coordinator serving each hobby, and a lead hobby facilitator answering to the EKS program committee.	Committee			
<input type="checkbox"/>	Confirm the cards, flyers, printed and promotional materials are available, promoting each ministry, and ready for distribution on CCC campus.	Committee			
<input type="checkbox"/>	Determine each CCC Christian Student club event that IPC will target to conduct evangelism blitzes and strategize the timing, duration, and intensity of each event.	Committee			
<input type="checkbox"/>	Tag-in with the lead Abraham, Barnabas, Andrew, and Timothy to confirm each ministry status.	Committee			
<input type="checkbox"/>	Tag-in with the lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator to confirm each ministry status.	Committee			
<input type="checkbox"/>	Seek testimonies of any successes from all evangelism efforts, both incarnational and attractional. Forms will go into the weekly bulletins and be handed out at all tag-in meetings – FORM #6.	Committee			
<input type="checkbox"/>	Update the databases.	Committee			
<input type="checkbox"/>	Celebrate publicly each major ministry in the EKS program.	Committee			
<input type="checkbox"/>	Prepare the agenda for the oversight committee meeting to evaluate the implementation phase, review the practicum phase, and make modifications to the timetable chart.	Pastor			
<input type="checkbox"/>	Review the timetable chart and make modifications.	Committee			
<input type="checkbox"/>	Update the EKS calendar that reflects the tasks on the timetable chart.	Committee			
<input type="checkbox"/>	Assess the implementation phase utilizing FORM #10.	Committee			
<input type="checkbox"/>	Review with IPC the EKS program status and celebrate through offering recognition to IPC individuals and giving praise to God.	Committee			
PRACTICUM PHASE					
<input type="checkbox"/>	Preach relevant message that reiterates the vision for the EKS program.	Pastor			

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
<input type="checkbox"/>	Pray over EKS program.	IPC			
<input type="checkbox"/>	Confirm all printed and promotional materials are available.	IPC			
<input type="checkbox"/>	Confirm Starbuck's gift cards and <i>Place Prepared for You</i> Bible studies are purchased for the Bible Study survey.	IPC			
<input type="checkbox"/>	Maintain all incarnational programs: ESL classes, Christian counseling sessions, and American cooking classes; volunteers seek to build relationships with Korean attendees.	IPC			
<input type="checkbox"/>	Maintain all attractional programs: A.C.T.S., R & R, Celebrate Recovery, Pastor's Bible study.	IPC			
<input type="checkbox"/>	Train the instructors of Inside-Out Ministry, IPC's discipleship program, to focus on the Korean CCC students with special attention and gifts provided for the students and guests of students.	IPC			
<input type="checkbox"/>	Begin <i>Bearing Much F.R.U.I.T.</i> with focus to Korean CCC students.	Committee			
<input type="checkbox"/>	Begin <i>Rooted</i> with focus to Korean CCC students.	Committee			
<input type="checkbox"/>	Begin <i>Built Up</i> with focus to Korean CCC students.	Committee			
<input type="checkbox"/>	Preach message and call for more Barnabas and Andrews to volunteer for incarnational and attractional evangelism.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Determine the specific duration of the evangelism blitz, the length of time that the Barnabas aggressively get on campus and reach-out.	Committee			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Into the student activity orientation day Christian Student Club booth.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Advertising the incarnational evangelism classes.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Advertising the attractional evangelism classes.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Advertising the IPC worship services, even if only done by word of mouth.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Advertising the IPC Korean cultural celebration, even if only done by word of mouth.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Advertising the IPC Korean healing service, even if only done by word of mouth.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Into the incarnational evangelism classes.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Into the campus attractional evangelism classes.	Pastor			
<input type="checkbox"/>	Get IPC's Barnabas and Andrews onto CCC campus! Conducting the Korean Bible Study Survey – FORM #7.	Pastor			
<input type="checkbox"/>	Conduct the Korean Bible Study Survey follow-up, contact all who indicated interest in learning more of the Bible, arrange the time to give them the <i>Place Prepared for You</i> Bible study and the free Starbuck's gift card.	Pastor			
<input type="checkbox"/>	Seek to build stronger relationships with Korean students through hobby and interest groups and Bible studies.	Committee			

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
<input type="checkbox"/>	Conduct IPC's Korean cultural celebration.	Committee			
<input type="checkbox"/>	Conduct IPC's Korean healing service.	Committee			
<input type="checkbox"/>	Seek to enlist Korean students into IPC Bible studies, church services, home groups, and discipleship program.	Committee			
<input type="checkbox"/>	Encourage Andrews to aggressively coach conversion and effectively teach <i>Exploring God's Word</i> Bible study to all Korean CCC students that enter IPC ministry.	Committee			
<input type="checkbox"/>	Tag-in with the lead Abraham, Barnabas, Andrew, and Timothy to confirm each ministry status.	Committee			
<input type="checkbox"/>	Tag-in with the lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator to confirm each ministry status.	Committee			
<input type="checkbox"/>	Seek testimonies of any successes from all evangelism efforts, both incarnational and attractional. Forms will go into the weekly bulletins and be handed out at all tag-in meetings – FORM #6.	Committee			
<input type="checkbox"/>	Update the databases.	Committee			
<input type="checkbox"/>	Look for any Korean people to arrive at IPC, welcome them in the guest greeting room, and give them gifts. Try to plug them into IPC people and ministries.	Committee			
<input type="checkbox"/>	Celebrate publicly and reward if possible each major ministry, each success, each new friendship, each valid testimony in the EKS program.	Committee			
<input type="checkbox"/>	Prepare the agenda for the oversight committee meeting to evaluate the practicum phase, review the evangelism results phase, and make modifications to the Timetable Chart.	Pastor			
<input type="checkbox"/>	Review the Timetable Chart and make modifications.	Committee			
<input type="checkbox"/>	Update the EKS calendar that reflects the tasks on the Timetable Chart.	Committee			
<input type="checkbox"/>	Assess the practicum phase utilizing FORM #11.	Committee			
<input type="checkbox"/>	Review with IPC the EKS program status and celebrate through offering recognition to IPC individuals and giving praise to God.	Committee			
EVANGELISM RESULTS PHASE					
<input type="checkbox"/>	Preach relevant message that reiterates the vision for the EKS program.	Pastor			
<input type="checkbox"/>	Pray over EKS program.	IPC			
<input type="checkbox"/>	Commission more Andrews to aggressively coach conversion of all Korean CCC students that enter IPC ministry.	Committee			
<input type="checkbox"/>	Encourage Andrews to aggressively coach conversion of all Korean CCC students that enter IPC ministry.	Committee			
<input type="checkbox"/>	Maintain all incarnational programs: ESL classes, Christian counseling sessions, and American cooking classes; volunteers seek to build relationships with Korean attendees.	IPC			
<input type="checkbox"/>	Maintain all attractional programs: A.C.T.S., R & R, Celebrate Recovery, Pastor's Bible study.	IPC			

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
<input type="checkbox"/>	Maintain all enfolding programs: Bible studies, hobby groups, home groups, church fellowships, church services.	IPC			
<input type="checkbox"/>	Maintain all discipleship programs: Pastor's Bible Study, Begin <i>Bearing Much F.R.U.I.T.</i> , <i>Rooted</i> , <i>Built Up</i> with focus to Korean CCC students.	Committee			
<input type="checkbox"/>	Publicly celebrate every new birth, providing water baptism and Holy Spirit baptism certificates to every new-born person.	IPC			
<input type="checkbox"/>	Enroll as many Korean CCC students as possible into ministry.	Pastor			
<input type="checkbox"/>	Publicly celebrate every Korean CCC student who becomes involved in an IPC ministry.	IPC			
<input type="checkbox"/>	Tag-in with the lead Abraham, Barnabas, Andrew, and Timothy to confirm each ministry status.	Committee			
<input type="checkbox"/>	Tag-in with the lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator to confirm each ministry status.	Committee			
<input type="checkbox"/>	Seek testimonies of any successes from all evangelism efforts, both incarnational and attractional. Forms will go into the weekly bulletins and be handed out at all tag-in meetings – FORM #6.	Committee			
<input type="checkbox"/>	Update the databases.	Committee			
<input type="checkbox"/>	Look for any Korean people to arrive at IPC, welcome them in the guest greeting room, and give them gifts. Try to plug them into IPC people and ministries.	Committee			
<input type="checkbox"/>	Celebrate publicly and reward if possible each major ministry, each success, each valid testimony in the EKS program.	Committee			
<input type="checkbox"/>	Prepare the agenda for the oversight committee meeting to evaluate the evangelism results phase, review the enfold Korean CCC students into IPC phase, and make modifications to the timetable chart.	Pastor			
<input type="checkbox"/>	Review the timetable chart and make modifications.	Committee			
<input type="checkbox"/>	Update the EKS calendar that reflects the tasks on the timetable chart.	Committee			
<input type="checkbox"/>	Assess the evangelism results phase utilizing FORM #12.	Committee			
<input type="checkbox"/>	Review with IPC the EKS program status and celebrate through offering recognition to IPC individuals and giving praise to God.	Committee			
ENFOLD KOREAN CCC STUDENTS INTO IPC PHASE					
<input type="checkbox"/>	Preach relevant message that reiterates the vision for the EKS program.	Pastor			
<input type="checkbox"/>	Pray over EKS program.	IPC			
<input type="checkbox"/>	Commission more Andrews to aggressively coach conversion of all Korean CCC students that enter IPC ministry.	Committee			
<input type="checkbox"/>	Maintain all incarnational, attractional, enfolding, and discipleship ministries.	Committee			
<input type="checkbox"/>	Confirm that IPC congregants seek to build relationships with new Korean people.	Committee			
<input type="checkbox"/>	Confirm that Korean CCC students are participating in IPC ministries.	Committee			

<input checked="" type="checkbox"/>	Project / Task	Person(s) Responsible	Projected Start Date	Date Started	Date Completed
<input type="checkbox"/>	Confirm that Korean CCC students are participating in IPC hobby groups.	Committee			
<input type="checkbox"/>	Confirm that Korean CCC students are participating in IPC home groups.	Committee			
<input type="checkbox"/>	Confirm that Korean CCC students are participating in IPC discipleship courses.	Committee			
<input type="checkbox"/>	Confirm that Korean CCC students are participating in IPC Bible studies.	Committee			
<input type="checkbox"/>	Confirm that Korean CCC students are participating in IPC church services.	Committee			
<input type="checkbox"/>	Confirm the number of Korean CCC students baptized in Jesus name.	Committee			
<input type="checkbox"/>	Confirm the number of Korean CCC students baptized in the Holy Spirit.	Committee			
<input type="checkbox"/>	Tag-in with the lead Abraham, Barnabas, Andrew, and Timothy to confirm each ministry status.	Committee			
<input type="checkbox"/>	Tag-in with the lead ELS class teacher, lead Christian counseling counselor, lead one-on-one Bible study teacher, lead A.C.T.S. instructor, lead R & R instructor, lead Celebrate Recovery instructor, lead Pastor's Bible study facilitator, and lead hobby group facilitator to confirm each ministry status.	Committee			
<input type="checkbox"/>	Seek testimonies of any successes from all evangelism efforts, both incarnational and attractional. Forms will go into the weekly bulletins and be handed out at all tag-in meetings – FORM #6.	Committee			
<input type="checkbox"/>	Update the databases.	Committee			
<input type="checkbox"/>	Look for any Korean people to arrive at IPC, welcome them in the guest greeting room, and give them gifts. Try to plug them into IPC people and ministries.	Committee			
<input type="checkbox"/>	Celebrate publicly and reward if possible each major ministry, each success, each valid testimony in the EKS program.	Committee			
<input type="checkbox"/>	Review with IPC the EKS program status.	Pastor			
<input type="checkbox"/>	Prepare the agenda for the oversight committee meeting to evaluate the implementation phase, review the practicum phase, and make modifications to the timetable chart.	Pastor			
<input type="checkbox"/>	Review the timetable chart and make modifications.	Committee			
<input type="checkbox"/>	Update the EKS calendar that reflects the tasks on the timetable chart.	Committee			
<input type="checkbox"/>	Assess the enrolling Korean CCC students into IPC phase utilizing FORM #13.	Committee			
<input type="checkbox"/>	Review with IPC the EKS program status and celebrate through offering recognition to IPC individuals and giving praise to God.	Committee			
<input type="checkbox"/>	Survey IPC congregation and conduct final assessment utilizing FORM #14.	Committee			
<input type="checkbox"/>	Prepare final celebration and banquet.	Committee			

APPENDIX B

FORM #2 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

PROJECTS FOR CCC CHRISTIAN STUDENT CLUB TO SPONSOR AND ENDORSE

International Pentecostal Church (IPC), a Bible believing faith community of Jesus Christ, proposes to reach all ethnicities within proximity to the church. In the attempt to touch the Korean population, IPC desires to partner with Cerritos Community College (CCC) Christian Student Club to touch the CCC Korean student population.

Accordingly, IPC will supply all of the curriculum, instructors, workers, and cover all related expenses. IPC gladly yields to the CCC Christian Student Club the credit for any successes. IPC desires for:

- the CCC Christian Student Club to emerge as a full service club that willingly serves a variety of student life needs,
- the CCC Christian Student Club to benefit from greater visibility and viability on campus,
- CCC students' needs to be met and for the students to be blessed,
- Offers to CCC Christian Student Club:

Free ESL classes demonstrating that the Christian Student Club cares that Korean students are proficient in English,

Free Christian counseling sessions demonstrating that the Christian Student Club cares for the emotional health and wellbeing of Korean students,

Free on-campus or off-campus one-on-one Korean Bible study demonstrating that the Christian Student Club cares to invest into the spiritual health and wellbeing of Korean students,

Free American cooking classes demonstrating that the Christian Student Club cares and desires to enhance the quality of life of Korean students,

Free on-campus or off-campus A.C.T.S. program that serves both the courts and addicts that need diversion support for drug and alcohol abuse demonstrating that the Christian Student Club cares to assist the Korean students caught in the bonds of addiction,

Free on-campus or off-campus R & R program that serves both the courts and individual that need support to overcome anger issues and other relational dysfunctions, and thereby demonstrating that the Christian Student Club cares to assist the Korean students bound up with emotional baggage and relational stress,

Free Bible study with IPC's pastor demonstrating that the Christian Student Club cares to invest into the spiritual health and wellbeing of Korean students,

Free involvement in any IPC children's or youth activities demonstrating that the Christian Student Club cares to invest into the wholeness of Korean students' families,

Discounted access to Golden West Preschool demonstrating that the Christian Student Club cares to invest into the wholeness of Korean students' families,

APPENDIX C

FORM #3 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

IPC VOLUNTEERS TO ENFOLD KOREAN CCC STUDENTS

Thank you for your love, care, and compassion for Jesus Christ and the ministry to touch the lives of others. Please put a check in the box for the areas of involvement in which you can participate. Complete the form and submit it to an usher or pastor.

I wish to volunteer to serve as an ABRAHAM in prayer ministry, pray for the Korean community living in proximity to IPC, pray for the IPC laborers involved in the enfolding Korean CCC students program, pray for the Korean CCC students, and participate in:

- Prayer partnering
- Monday night intercessors' prayer ministry
- Thursday morning intercessors' prayer ministry
- Daily morning intercessors' prayer ministry
- Special prayer chain of prayer and fasting when called

I wish to volunteer to serve as a BARNABAS, build bridges to the Korean CCC community, and:

- Tutor English to Korean CCC students. I am proficient in English grammar and capable of teaching English in Christ Heritage Academy. I am familiar with the Bob Jones University and Accelerated Christian Education curriculums. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve as a Christian counselor to Korean CCC students. I am a certified to instruct in the Christian Counseling Center of Bellflower. I will attempt to build relationships and interact incarnationally with Korean students.
- Teach a one-on-one Bible study to Korean CCC students. I either have taught in the past or am willing to receive the special training instruction by Pastor. I will attempt to build relationships and interact incarnationally with Korean students.
- Provide cooking classes to Korean CCC students, specifically in making American style foods. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve as an A.C.T.S. instructor on CCC campus or at IPC. I am a certified instructor, completed the training program, and have previously participated in the A.C.T.S. program. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve as an R & R instructor on CCC campus or at IPC. I have completed the training program or have previously participated in the R & R program as an instructor. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve as a Celebrate Recovery facilitator on CCC campus or at IPC. I have completed the training program and have previously been involved in the CR program. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve in Pastor's Bible study as a friend and guide to new Korean student attendees. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve in IPC's Korean cultural service as a host, food contributor, or make myself available for anything needing to be done. I will attempt to build relationships and interact incarnationally with Korean students.

- Serve in IPC's Korean healing service as a host, food contributor, or make myself available for anything needing to be done. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve as a greeter or follow-up person to Korean students who visit IPC. I will attempt to build relationships and interact incarnationally with Korean students.
- Serve in the CCC Christian Student Club's booth, pass out flyers, promote services to them including Golden West Preschool, and IPC children's and youth programs. I will attempt to build relationships and interact incarnationally with Korean students.
- Participate in an IPC hobby group, attempt to build relationships and interact incarnationally with Korean students.
- Participate in an IPC home group, attempt to build relationships and interact incarnationally with Korean students.

I wish to volunteer to serve as an ANDREW, coach conversion among Korean CCC students, and:

- Teach *Exploring God's Word*, one-on-one Bible study to Korean CCC students. I have taught the materials in the past and feel qualified.

I wish to volunteer to serve as a TIMOTHY, make disciples among Korean CCC students, and:

- Teach *Bearing Much F.R.U.I.T.* in IPC's discipleship program. I have taught the materials in the past and feel qualified.
- Teach a *Rooted* in IPC's discipleship program. I have taught the materials in the past and feel qualified.
- Teach a *Built Up* in IPC's discipleship program. I have taught the materials in the past and feel qualified.

NAME: _____ EMAIL: _____ CELL: _____

ADDRESS: _____ CITY: _____ STATE: ____ ZIP: _____

APPENDIX D

FORM #4 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

KOREAN EVANGELISM PRAISE REPORT

Did you experience something positive in your personal efforts to touch the Korean Community?

Did you experience something positive in your involvement as an Abraham, Barnabas, Andrew, or Timothy?

APPENDIX E

FORM #5 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

IPC CONGREGANTS' HOBBIES

1. What hobbies do you enjoy? _____

2. Would you be interested in being involved in IPC's incarnational evangelism efforts, participate in your hobby with others from IPC, and intend to service and process new people through your hobby group?

APPENDIX F

FORM #6 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

IPC CONGREGANTS' TESTIMONIALS

1. What exciting has happened in your incarnational and attractational efforts to enfold some Korean CCC students?

2. How has the effort stretched you? Made you feel? Excited you? Brought answers to prayer in your life?

APPENDIX G

FORM #7 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

KOREAN BIBLE STUDY SURVEY FORM

1. We're giving away free Starbuck's gift card for people's opinions; could I take a moment of your time?
2. Hi, my name is _____. I'm apart of the Christian Student Club on campus and we're doing a survey concerning Korean students on our campus. May I ask you a few questions for your opinion? _____
3. Do you think that people are spiritual today? ___ Are they religious? ___ Is there a difference between being spiritual and religious? _____
4. Are the religious people you know loyal to their religion? _____
5. Have you ever read or studied the Bible? _____
6. Do you know of anyone who would like to learn more what the Bible says about current events in our world or life in general? _____
7. Would you be interested in studying more from the Bible? _____
8. Thank you for your time. Can I have your contact information so I can enter your name into the drawing for the free Starbuck's gift card and inform you if you win? You're contact information will not be shared nor sold to any other; it's only so we can contact you about the free Starbuck's gift card giveaway.

Name: _____

Phone: _____

Email: _____

APPENDIX H

FORM #8 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

ABRAHAM, BARNABAS, ANDREW, AND TIMOTHY TAG-IN FORM

Please report the name and status of the Korean CCC student with whom you have entered into relationship. Complete two forms per student, submit them to your lead Abraham, Barnabas, Andrew, or Timothy who will submit a copy to the Oversight Committee. Please assist the Oversight Committee to keep this data current.

Your name: _____

Student name: _____

Student contact information:

Cell: _____ Email: _____

Student level of relationship (check the appropriate box):

- Entered into and enjoying relationship
- Student involved in IPC hobby group – name hobby: _____
- Student involved in IPC home group – name home group: _____
- Student involved in IPC discipleship course – name teacher: _____
- Student involved in one-on-one Bible study – name teacher: _____
- Student involved in church services – circle appropriate services attended:
Sunday a.m., Sunday p.m., Wednesday
- Student baptized in water in Jesus name – date: _____
- Student baptized in Spirit – date: _____
- Student emerging into ministry and IPC leadership – list ministries: _____

APPENDIX I

FORM #9 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

ABRAHAM, BARNABAS, ANDREW, AND TIMOTHY SUMMARY

Date: _____

_____ Number of Korean CCC students entered into and enjoying relationship

_____ Number of Korean CCC students involved in IPC hobby groups

_____ Number of Korean CCC students involved in IPC home groups

_____ Number of Korean CCC students involved in IPC discipleship courses

_____ Number of Korean CCC students involved in IPC level #1 discipleship

_____ Number of Korean CCC students involved in IPC level #2 discipleship

_____ Number of Korean CCC students involved in IPC level #3 discipleship

_____ Number of Korean CCC students involved in IPC level #4 discipleship

_____ Number of Korean CCC students involved in one-on-one Bible study

_____ Number of Korean CCC students involved in IPC church services

_____ Number of Korean CCC students involved in Sunday a.m. services

_____ Number of Korean CCC students involved in Sunday p.m. services

_____ Number of Korean CCC students involved in Wednesday p.m. services

_____ Number of Korean CCC students baptized in water in Jesus name

_____ Number of Korean CCC students baptized in the Holy Spirit

_____ Number of Korean CCC students emerging into ministry and IPC

leadership – list names and ministries:

Name: _____ Ministry: _____

Name: _____ Ministry: _____

Name: _____ Ministry: _____

APPENDIX J

FORM #10 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

ASSESSMENT OF PREPARATION PHASE

In evaluation of the Preparation Phase of the EKS project, did the pastor, committee, and other parties responsible complete and fulfill the primary goals and objectives of the EKS project?

completely satisfied	partially satisfied	needs attention	not done	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. Launch EKS project among IPC leaders.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. Launch EKS project in IPC.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. Appoint EKS project oversight committee.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. Evaluate and preliminarily complete the timetable chart.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. Transfer timetable chart to IPC church calendar.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. Secure list of CCC Christian Student club endorsed activities from CCC Christian Student president that IPC can sponsor, promote and participate in.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	7. Prepare to launch the Abraham, Barnabas, Andrew, and Timothy ministries.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	8. Prepare to launch the incarnational ministries – ELS classes, Christian counseling, one-on-one Bible studies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	9. Prepare to launch the attractational ministries – A.C.T.S., R & R, Celebrate Recovery, Pastor’s Bible study, and IPC hobby ministry.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	10. Order and prepare all materials needed, including videos, promotional cards and flyers, forms, certificates, gifts, awards, printed materials, and Bible study materials (<i>EGW PPFY</i>) for the EKS project.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	11. Enroll most of IPC’s constituency into the EKS project.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	12. Ensure that CCC Christian Student club is prepared and serviced with IPC-CCC students.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	13. Celebrate with certificates and recognition.

Comments: _____

APPENDIX K

FORM #11 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

ASSESSMENT OF IMPLEMENTATION PHASE

In evaluation of the Implementation Phase of the EKS project, did the pastor, committee, and other parties responsible complete and fulfill the primary goals and objectives of the EKS project?

completely satisfied	partially satisfied	needs attention	not done	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. Begin <i>Exploring God's Word</i> teacher training.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. Train IPC ushers, greeters, Barnabases, Andrews, and Timothys.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. Begin incarnational evangelism efforts.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. Begin attractional evangelism efforts.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. Tag-in with each ministry lead persons.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. Celebrate with certificates and recognition.

Comments: _____

APPENDIX L

FORM #12 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

ASSESSMENT OF PRACTICUM PHASE

In evaluation of the Practicum Phase of the EKS project, did the pastor, committee, and other parties responsible complete and fulfill the primary goals and objectives of the EKS project?

completely satisfied	partially satisfied	needs attention	not done	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. Confirm that all materials needed are present.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. Maintain all incarnational programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. Maintain all attractional programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. Train discipleship program instructors.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. Begin discipleship program classes.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. Get IPC's Barnabases and Andrews on CCC campus promoting CCC Christian Student club programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	7. Get IPC's Barnabases and Andrews on CCC campus seeking one-on-one Bible studies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	8. Get IPC's Barnabases and Andrews on CCC campus building relationships with Korean CCC students.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	9. Conduct Korean cultural celebration.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	10. Conduct Korean healing service.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	11. Tag-in with each ministry lead persons.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	12. Observe some Korean CCC students involvement in IPC ministries.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	13. Celebrate with certificates and recognition.

Comments: _____

APPENDIX M

FORM #13 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

ASSESSMENT OF EVANGELISM RESULTS PHASE

In evaluation of the Evangelism Results Phase of the EKS project, did the pastor, committee, and other parties responsible complete and fulfill the primary goals and objectives of the EKS project?

completely satisfied	partially satisfied	needs attention	not done	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. Maintain all incarnational programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. Maintain all attractional programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. Maintain all IPC enfolding programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. Maintain all IPC discipleship program classes.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. Enroll Korean CCC students into one-on-one Bible studies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. Enroll Korean CCC students into incarnational programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	7. Enroll Korean CCC students into attractional programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	8. Enroll Korean CCC students into enfolding programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	9. Enroll Korean CCC students into IPC discipleship classes.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	10. IPC congregants build relationship with Korean CCC students.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	11. Tag-in with each ministry lead persons.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	12. Celebrate with certificates and recognition.

Comments: _____

APPENDIX N

FORM #14 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

ASSESSMENT OF ENFOLDING OF CCC STUDENTS INTO IPC PHASE

In evaluation of the Enfolding of CCC Students into IPC Phase of the EKS project, did the pastor, committee, and other parties responsible complete and fulfill the primary goals and objectives of the EKS project?

completely satisfied	partially satisfied	needs attention	not done	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. Maintain all incarnational programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. Maintain all attractional programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. Maintain all IPC enfolding programs.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. Maintain all IPC discipleship program classes.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. Maintain the Korean CCC students' one-on-one Bible studies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. Confirm Korean CCC students are baptized in Jesus name.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	7. Confirm Korean CCC students are being filled with the Holy Spirit.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	8. Confirm Korean CCC students are participating in IPC hobby groups.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	9. Confirm Korean CCC students are participating in IPC home groups.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	10. Confirm Korean CCC students are participating in IPC discipleship courses.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	11. Confirm Korean CCC students are participating in IPC Bible studies.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	12. Confirm Korean CCC students are participating in IPC church services.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	13. Confirm Korean CCC students are being groomed to emerge as IPC leaders and teachers.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	14. Tag-in with each ministry lead persons.
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	15. Celebrate with certificates and recognition.

Comments: _____

APPENDIX O

FORM #15 – ENFOLDING KOREAN CCC STUDENTS INTO IPC

TOTAL ASSESSMENT OF ENFOLDING OF CCC STUDENTS INTO IPC

In assessing the entirety of the Enfolding of CCC Students into IPC project:
(circle either yes or no)

1. yes/no Did IPC respond to the vision cast and goals presented?
 Comments: _____

2. yes/no Did IPC become effectively mobilized?
 Comments: _____

3. yes/no Was the CCC Christian Student club effectively mobilized?
 Comments: _____

4. yes/no Did you witness Korean CCC students enfolded into IPC
 ministries?
 Comments: _____

5. yes/no Did you personally participate in the evangelism effort?
 Comments: _____

APPENDIX P



Cerritos College
Office of Research and Planning

<http://cms.cerritos.edu/uploads/ResearchandPlanning/collegedemographic.pdf>

CERRITOS COLLEGE UNDUPLICATED DEMOGRAPHIC DATA								
	06-07		07-08		08-09		09-10	
	#	%	#	%	#	%	#	%
GENDER								
Female	14,518	55.9%	14,642	55.5%	15,713	54.1%	14,523	54.4%
Male	11,116	42.8%	11,441	43.4%	12,576	43.3%	11,542	43.2%
Unknown	328	1.3%	300	1.1%	737	2.5%	622	2.3%
Total	25,962	100.0%	26,383	100.0%	29,026	100.0%	26,687	100.0%
RACE/ETHNICITY								
Asian	3,485	13.4%	3,569	13.5%	3,718	12.8%	2,517	9.4%
Black	2,072	8.0%	2,013	7.6%	2,395	8.3%	1,582	5.9%
Hispanic/Latino	13,613	52.4%	14,344	54.4%	16,178	55.7%	11,930	44.7%
American Indian or Alaska Native	158	0.6%	150	0.6%	143	0.5%	97	0.4%
Native Hawaiian or Other Pacific Islander	149	0.6%	162	0.6%	183	0.6%	105	0.4%
Two or More Races							67	0.3%
White	3,245	12.5%	3,287	12.5%	3,438	11.8%	2,327	8.7%
Unknown	3,240	12.5%	2,858	10.8%	2,971	10.2%	8,062	30.2%
Total	25,962	100.0%	26,383	100.0%	29,026	100.0%	26,687	100.0%
AGE GROUP								
19 or younger	6,527	32.2%	6,902	33.7%	7,901	34.4%	7,358	34.0%
20-24	9,068	37.3%	9,141	36.6%	10,043	36.1%	9,569	37.0%
25-29	3,505	11.3%	3,555	11.1%	3,981	11.3%	3,647	11.5%
30-34	2,058	5.9%	2,035	5.8%	2,131	5.8%	1,836	5.5%
35-39	1,470	4.3%	1,466	4.2%	1,492	3.9%	1,228	3.6%
40-49	2,029	5.5%	1,972	5.3%	2,089	5.3%	1,793	5.0%
50 or more	1,304	3.4%	1,312	3.3%	1,387	3.2%	1,227	3.2%
Unknown	1	0.0%			2	0.0%	29	0.1%
Total	25,962	100.0%	26,383	100.0%	29,026	100.0%	26,687	100.0%

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