



Lay Pastors Ministry with PACE

Lay Pastors Ministry is the system of congregational care by lay people which is founded by the late Dr. Melvin in 1978

Biblical Basis

The biblical basis for the laity pastoral meeting is 'Ep 4:11, he or she was given as an apostle, as a prophet, as an evangelist, or as a pastor and a teacher, so verse 12, which is to build a body of Christ by making the saints whole and doing the work of service.' The laity ministry begins with the teachings of Paul the Apostle, which appear between Ephesians 4:11-12 (which can be extended to verses 16).

According to this statement, God gave the church various human gifts. Representatively, if not all of the ministry workers listed here were given the first apostle, the second prophet, the third prophet, the fourth pastor and teacher. The apostles and prophets disappeared when the Bible era ended, and now there are evangelists and pastors and teachers. A preacher is a person who has received the ability to effectively convey a simple gospel and serves the missionary mainly (e.g., Billie yes). The following pastor and teacher are not two, but one. According to the original text, there is a definite article attached to the pastor and the teacher, which means that he is a pastor. In other words, a pastor is a teacher, that is, a teaching minister.

The pastor's most important ministry is the declaration of the Word and the education of the Word, although there are many other tasks. The pastor is in charge of the ministry of "turning the Saints intact." At this time, "to make them whole" means to train (equipping). In other words, it is to train soldiers on how to fight. It is to train them by teaching them theory and practice how to defeat the enemy and win the war. The same goes for the pastor. It is to train the saints spiritually so that they can "do the work of service." At this time, the meaning of "service" is "the work of pastoral service." It is simply not the level of service we usually think of. The work for the church is pastoral ministry. A person who does Ministry is called a minister. Minister



translates it as a pastor in Korean. Here, the word laity ministry was coined.

The laity is something special. They are important to God and to the growth of his kingdom. It is clear to most of us that God must love the laity because he made it so. Have you ever thought that most people who follow Jesus Christ are laity?

Almost all of the people in the church, whether it is in the United States or Korea, are laity.

Unfortunately, however, most laity have nothing to do (unemployed) - that is, in the Kingdom of Christ. Some say that 95% of God's people have nothing to do. This situation, where the laity has often been defined as the unemployed (unemployed) of the church, is a really serious problem. God didn't mean it that way. And it wasn't the way of the New Testament church.

The Word of God has something to say to us in this respect. Ephesians 4:12 writes: Apostles, prophets, evangelists, pastors and teachers have exciting roles to achieve. It is explained in verse 12. It is fundamentally one job. What is the job? The job is to equip all believers, or the people of God, for [the ministry of the pastoral service]. Their ministry strengthens the church.

The ministries assigned to his church by Christ have a common goal-'Preparing the people of God for the ministry of pastoral affairs.' The primary job, whether you are a pastor, an evangelist, or a teacher, is to equip others to share the ministry. This is also what Pastor Jim Gallow strongly asserts. Our fundamental job as a pastor is to train the people for the ministry that is given to each of them. We are the equippers. The seminary's main job is not just to produce professional pastors, but to train those who can equip/train them for their ministries.◆

(Pictures of the Lay Pastors Ministry)



Biblical Basis (continued)



One translation of Ephesians 4:12 places the comma after the word "holy spirit" that makes the following three steps: "for the integrity of the Bible, for the ministry, for the body of the church" (KJV).

These three steps appear to point out three different tasks: (1) to make the saint intact, (2) to do the ministry of the pastoral body, and (3) to build the body of Christ. In other words, the pastor has three tasks: 1. to make the saint intact; 2. to make the ministry of the ministry; 3. to make the body of Christ; ... are they?

Simply put, the "enabler" has one job: to equip the people of God for service/ pastoral services, necessary to

strengthen the church.

Many translations do not have a comma between the words "saints" and "for." These commas change the meaning of the phrase. Hans-Ruedi Weber calls these commas "deadly commas" because they significantly change the will of the phrase. If we maintain a comma in verse 12, the ministry is referring to the manifestation of something that needs to be done by the pastor, the teacher, and the like. This exclusionary ministry is supposed to be done by all believers. It is to limit the ministry to a select few. This text tells us that if we get it right, [all God's people should be prepared for the ministry]. It includes all believers, which produces growth in the Church of Jesus Christ. ♦

Church and Historical background

In the first 300 years of Christianity, there was not much distinction between pastors and laity. The apostle Peter called all Christians, "You are the chosen tribe, the priests like the king, the holy country, and the people owned by God." (1 Peter 2:9). I wasn't just talking about pastors. However, in the fourth century, as Constantine the Great unified the Roman Empire and Christianity became the state religion, the status of pastors increased, power and wealth were created, and the distinction between the clergy and the laity began and deepened. The pastor's clothes also began to be worn separately, and the dark Middle Ages began to surge in the power of the clergy. There is also a painting theory that if the priest becomes the "Vicar of Christ," who was sent to this land and prays with the rice cakes and cups of communion, the body and blood of Jesus change on the spot. The Bible should not be viewed by the laity either, but it must be read and interpreted by the "agent of Christ" to take it away from the laity. Neither the sacrament nor the laity should ever touch. So until today, in Catholicism, if a believer kneels and opens his mouth, the priest puts the rice cake in his mouth and gives him no glass at all.

In the 16th century, the clergyman of the Catholic Church declared the "Leader of the People" through Luther and Calvin in the Reformation, claiming theological position that all believers were priests and returning the Bible to the laity. Erasmus, who laid the foundation for the Reformation just before the Reformation, wrote, "The clergy should help them understand the faith of the laity, but the clergy do not have the upper hand over the laity," emphasizing the importance of the laity and emphasizing that the church should be reformed by the laity over the clergy. For this reason, even before the Reformation, the so-called "growth of popular religion was remarkable" under the influence of Erasmus (Kim Jae-sung, "Calvin's Life and Reformation," 23-24). John Wesley of England in the 18th century had a decisive influence on the growth of Methodist and the small group ministry through an approach that liberated the laity and

became a pastor by organizing the laity into small groups in the process of The Great Awakening Movement and made them work. The laity community was attended by masters of laity ministry such as Zizendorf, Spurgeon, Moody, Charles Finney, Schofield, and Billy Sunday.

Historically, from the time of the Acts of the Apostles to the 3rd century, there was no significant distinction between pastors and laypeople. However, when the Roman Empire was unified in the 4th century, Constantine the Great made Christianity the state religion, distinguishing between pastors and laypeople and wearing different clothes. The pastor was given honor, wealth, and power. The power of the pastor gradually strengthened, and the Roman emperor knelt before the pope and walked barefoot on the snow to ask for forgiveness, and the position of the pastor became unrivaled. The highest-ranking pope was The Vicar of Christ, making even the king, the ruler of the world's kingdom, kneel before him. From this point on, the church began to preside over the spiritual power of the layman. This condition lasted for more than 1,000 years until the Reformation, and the power of the pastor was absolute.

The 16th-century Reformation awakened the laity. By putting the word of God and the Bible in their hands, they were able to read the word of God directly and boldly go out before God without a pastor between God and man. At the same time, the theory of a universal priest emerged and the pastor and the laity both tried to raise the ministry of the laity through Peter's teaching that the priest was a priest, but the religious reformers have not fully overcome the long-standing culture of the Middle Ages that clearly distinguished the pastor from the laity, and the distance between the pastor and the laity has not continued to narrow. The so-called laity began to be made into an onlooker who watched the current collections of pastors. ♦



(Pictures of the Lay Pastors Ministry)



Laity pastoral movement



The laity pastoral movement is a new movement to eliminate the artificial discrimination of service or ministry when pastors do spiritual ministry, and when laypeople do the same spiritual ministry. It is an

expression deliberately used to realize that laypeople should do spiritual ministry. Since laypeople think they [serve] and pastors [mucharist], they entrust all spiritual ministry to a former pastor, and they pay a reward fee, hand out the jubo, go down to a restaurant, collect or aggregate the donations, and make a fundamental change in the concept of ministry that made them think that they are doing all their own service. Pastoral training should be conducted while liberating laypeople so that they can do spiritual ministry.

The recently emerging laity pastoral philosophy is being called the "new religious reform" of the 21st century. The 16th century Protestant Reformation returned the Bible to the laity and found a sense of the laity's "people priest." The new 21st century Protestant Reformation returns pastoral services to the laity. This new pastoral philosophy blossomed in Calvinism and contributed greatly to the laity ministry by giving Doiber and Abraham Kuyper a broad interpretation of Calvin's theological concept of cultural mission as spiritual ministry in all areas of believers. Wesley's spiritual and social

renewal movement culminated in the creation and strong expansion of Methodist Church as an organized small group laity pastoral movement.

From the mid-20th century onwards, the philosophy of the laity began to take shape and ushered in a new era. The era of the laity began to emerge strongly through Hendrick Kramer's "Theology of the laity," Ralph Moulton's "Frozen laity," Paul Stevenson's "Liberation of the laity," Melvin Steinbron's "Lay Pastors Ministry," Dale Galloway's "The combination of laity and small groups," Rick Warren's "The lay minister" and Cho Yong-gi's "Cell Group leader," Ok Han-um's "Called to Awaking Laity in Korea (CAL)," Kim Sang-bok's "Theology of the laity," Carl George's "Metachurch" and Chinese Family Church.

In Korea, it still shows resistance, especially among pastors, but as stated clearly in Greg Ogden's "New Reformation", the lay ministry must be the 21st century's pastoral philosophy presented by the Holy Spirit. The philosophy of the laity ministry is not a concept personally created by those who advocate the laity ministry, but was only newly discovered in the second half of the 20th century. As in church history, there are important truths that the Holy Spirit makes us realize in each era. Christianity in the era of the first ministry, salvation and church in the era of the Reformation, evangelism and missionary work in the Wesleyan era, Bible, Holy Spirit, apocalypse, and the laity community emerged anew in the 20th century.◆

The potential of laypeople

The laity(laos) are those who retain the highest dignity to become God's people (Peter 2:9-10). The general Hella Lycos, which means "belonging to the general people" apart from the common people, was never used in the New Testament, and was not used as a reference to Christians until it was used by Clement of Rome in 95 AD.

Another word referring to the church, 'ekklesia' means the gathered people. The word congregation also contains some of the meaning of 'eklesia'. It also guarantees the universality of ministry within the congregation community. This is because the 'calling' that forms the 'mother' or 'called together' people is given to all saints (Ep. 4:1). In the New Testament, the pastoral care is the 'sacrifice' responsibility and is part of the call to the congregation community.

All important spiritual revival was ignited by the vision of the New Testament church. At the center of this vision is all the people of God caused by the Holy Spirit to live in praise of God's glory in the world. This is also true of the Baptist Movement, the English Methodist Movement, and the Plymouth Brethren. Even before the Protestant Reformation, various revival movements revived this principle of laity. During the Middle Ages, the desire for the purity of the secularized church and the gospel became the starting point

for the laity to [do something in relation to the laity principle]. The Qatari, Waldo, and Lollard Fas were essentially the laity movements of those who longed for true Christianity. The Reformation was generally a laity movement in terms of people who provided the momentum for the Reformation in both continental Europe and England.

Indeed, the church's social influence, which can be seen in church history, was often attributed to the laity. The great Reformationer John Calvin was the most prominent figure among the laity who became a theologian on his own in Christian history. His famous Institutio Christianae Religionis was not a work of a priest or theologian, but of the laity. In the 17th century, laity theologians such as Bunyan, Milton, Leibniz, and Hugo Grotius were also influential figures. Influenced by the Moravian Brethern, the laity Nicolaus von Zinzendorf formed a small group of laity men and women for world missions. Sir Thomas More and William Wilberforce were two laity who expressed their Christian calling in the political arena.◆



(Pictures of the Lay Pastors Ministry)



Pastor's Challenges in the Ministry



The Lay Pastors movement is that pastors do not use laity to achieve their own pastoral mission, but pastors help and train them so that laity can carry out their spiritual mission from God to cultivate laity pastors who can build the Lord's Church with their predecessors. (Pastor Kim Sang-bok, at the "Lay Pastors Conference")

It is true that the church has been abandoned because the tremendous resources and qualities of laity are tied to the one-dimensional level of just "service" in the church. Pastors have also considered it a threat for saints to participate in pastoral ministries, which are unique to pastors. In some cases, saints thought it was convenient for pastors to do errands ordered by pastors under the name of "service." The more the saints are trained to know too much or expand their abilities, the more challenging they have been for pastors. Even if not, pastors sometimes face difficulties because of laymen pretending to know, but there were times when they thought that it was more difficult to minister if church members were trained like pastors.

A new challenge begins for themselves when pastors do all the work of the ministry or church directly and distribute it to the laity team or to other groups. In other words, it is "leaving it to do," but in the end, I will see it as a change in leadership. This is a real burden for pastors who used to

do it alone. The laity church also often saw a possibility of failure because it did not bring about a change in leadership here. As the years have passed since the pastors had to do everything without knowing the church members well, now the church members have grown in their own way, but the pastor cannot deviate from the past style, and tries to proceed, causing

problems in the gap. Although the concept of a co-worker is absolutely necessary in the pastoral society, it is not easy for church members to try first unless the leader has this concept. Pastor Melvin also wrote the theme of the second book as Let them do it, which means that in the end, the pastor asked the pastor's mind to be busy, and when drawing, the pastor can also change. Of course, no change is a problem, but sudden change can bring more problems, so the key is how to harmonize both sides and bring about changes in both sides. The pastor has thought that there is nothing to learn from the laity, but it is not true. Just showing the mind that they can learn from them, the saints begin to open up. Helen Adams Keller also said that it was much better to be together than to be alone. I also faced this challenge when I was in the lab. Apostle Paul also clearly states that laypeople should be trained and turned into pastors and that they should raise the body of Christ through pastoral ministry (Ep. 4:11-16). "... You have given it as a pastor and a teacher, and this is because you are trying to raise the body of Christ by having a saint do the work of the ministry" (Sections 11-12). It is not just a volunteer work. It is "a pastoral ministry." Establishing a church, the body of Jesus Christ, is that a pastor and trained lay ministry members serve. The pastor is a teacher and a trainee. The saint should be a lay minister who is trained and

matured. This is the teaching of the Bible and the pastoral philosophy of the apostle Paul. The pastor teaches the saints personal faith and pastoral ministry in the classroom, at the pastoral site, and through his own life.

Since the apostle Paul, Christianity has not properly understood this wood hall for nearly 2,000 years, and spiritual ministry is unique to the former pastors, and church members can faithfully watch the pastors' acting once a week and give praise or applause. It wasn't until the mid-20th century and the 1960s that the more active ministry of laypeople rediscovered the wooden hall of the apostle Paul, and the movement for laymen began to take shape. These wooden halls have been developed and systematized around the United States, and today, many books by theologians and pastoral researchers confirm that they are pastoral philosophy of the 21st century.

The pastor's most important ministry is the proclamation of words and the education of words, although there are numerous other works. The pastor is in charge of the ministry that "ensures the holy faith." At this time, the meaning of "to make it whole" means to train (equipping). It is the same as training soldiers on how to fight against the enemy by teaching them theory and how to use certain weapons and how to defeat them. The same goes for the pastor. It is to train the saints spiritually so that they can do "the work of the ministry." At this time, the meaning of "service" is "the work of the ministry." It is simply not the level of service that we usually think of. What we do for the church is a pastoral ministry. A person who does "Ministry" is called a minister. Minister translates as a pastor in Korean. The word layman was coined here.●

Flesh Mob



A soft person

According to statistics from the United States, 80-90% of presidents were generally soft and gentle people, given the example of a gentle and gentle person in a daytime sermon by a pastor. In other words, rough and demanding people end up as vice presidents. In other words, people who follow their temper quit when they get angry, so they cannot eventually reach the top. This story seems to imply a lot of meaning. First of all, it must mean that tenderness is very important in your lifestyle. This does not necessarily mean to be soft to become a top person. However, if it is not soft, you can see that there is a difficulty in becoming a leader.

Next, the message that soft people should appreciate rough people is necessary compared to our mission. In fact, our LPM mission usually meets rough people. It is the same for pastors and laypeople. In that case, treating the other person gently and meekly will impress.

Another consideration is that being soft doesn't mean you have a weak vision or conviction. In fact, vision, conviction, drive, and leadership seem to give a strong impression. Although that meaning is implied, that should not eliminate softness. Rather, it would be good to see when the two sides coexist.



Picking stars in the sky

We describe a very difficult or impossible task as 'picking a star in the sky'. Although we couldn't pick a star, the moon is like another. This is because humans have gone to the moon.

In the past, I thought there was a rabbit living on the moon. So, isn't there even a children's song called "One Count Tree, One Tree, One Rabbit"! Anyway, the moon conquered. It took the moon from the sky. Eventually, the sky's star picking will soon become an old saying. Because someone is diligently researching and working somewhere. Like so far.

After all, it's almost time that the word impossible has disappeared. Human cloning has become possible. Though life cannot be made alone. It is God's realm. Then everything in mankind is history that has been made from almost impossible to possible.

In this respect, challenging the impossible, challenging difficult tasks, and if it is meaningful, rewarding, and necessary, isn't it even more valuable.

In this respect, the vision of the 'Pyeongsin Do Graduate School of Amnesty' that we are pursuing is not just picking stars from the sky. Let's keep going! That is the key to the solution!



Two conflicts

There is a conflict in church history. However, you see two conflicts.

First, it is a life-threatening conflict

This comes about when people lose their requested vision. It can be found in Exodus, where people forget their mission after leaving Egypt to go to the Promised Land. They complained about the leaders and, furthermore, openly disobeyed God. They were more interested in their comfort than in fulfilling God's plans.

Second, it is a conflict that gives life

This is a deeper understanding and commitment resulting from the inability to see eye to eye with each other. This is discovered in Chapter 6 of the Acts of the Apostles, resulting from the distribution of food to widows. However, the church seeks God's will, finds a solution, and fulfills its mission more effectively.

Conflicts are inevitable. The leader's will is inevitable because we must not lose sight of the vision. However, conflicts created while trying to do well are actually opportunities to seek wisdom rather than conflicts.



Myanmar's "mystic ball"



I once saw it on TV as a documentary, and it was probably EBS (educational broadcasting). It was about Myanmar's "mystic ball", and it was like a kind of sport where a few people stood around and played with a ball. I was really impressed by the content. In particular, the story of a female player who is very good at "mystic ball" and a man who eventually became an athlete after coming to learn from Canada every year was interesting and impressive.

Anyway, the "mystic ball" were conducted in small groups. It was not a sport played by dozens of people, but by 6-7 people. And this was not a game of winning or losing, but a sport that showed their skills to the fullest. It

was kind of like art to show by honing harder skills.

However, it is not good at it alone. It seemed to have unity in preventing the ball from falling to the ground and caring for the opponent. In other words, it is displaying a wonderful art.

It was similar to JOKGU (aka, foot volleyball) especially in the military in Korea. It is a sport in which four players (a total of eight players) from each team (right-handed, left-handed, setter, and striker) exchange defense and attack using only their feet and head (below the knee, more than chin) with the net between them, and it is the first ball game that began in Korea. Similar sports are said to be football tennis, which arose in the 1920s in Central Europe, and Sepaktakraw, which originated in Malaysia.

In any case, the more difficult the technology in "mystic ball", the more enthusiastic people were. There was no debate, timing, jealousy, or arrogance. There was only effort to look good. They also took the chance to develop more difficult technologies and demonstrated creativity.

Seeing the story reminded me of the appearance of a small group again. Wouldn't it be like this to work as a partners or to work as a group? If you do it alone, you can achieve it quickly and instantly (because you don't have to discuss it with anyone), but you can't do big things. However, it takes time (because several people have to discuss it) in a group, but it becomes long-term and big things can be done. Group work is a little cumbersome because there is a process of "trust> conflict> dedication> responsibility> outcome", but it is still better than doing it alone. As the saying goes, humans are social animals, so we shouldn't be alone. A group should have four key members, like a "mystic ball". Jesus also had four core members, along with Peter, John, and James. This is because adventure and creativity must start with these four.●

