

LIBERTY BAPTIST THEOLOGICAL SEMINARY

ONLINE BIBLE TRAINING: NEW OPPORTUNITY FOR  
CHURCH PLANTING IN THAILAND

A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
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DOCTOR OF MINISTRY

By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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## ABSTRACT

### ONLINE BIBLE TRAINING: NEW OPPORTUNITY FOR CHURCH PLANTING IN THAILAND

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Church planting is the result of the work of the Holy Spirit. Bible training is necessary in the process of successful church planting. With the growth of the internet, some institutes use an online training program for training other Christians for planting churches. The purpose of this project is to examine church planting on the basis of cultural, theological, online, model practical and historical principles. Based on research and study, the project first reviews seven principles of an online Bible training program for church planting. It then reviews an application of this training which is based on Thailand's context, and offers a strategy of using online Bible training for church planting in Thailand

Abstract length: 113 words.

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## CHAPTER 1

### INTRODUCTION

#### **Statement of Project**

The purpose of this project is to study the new opportunity for preparing Thai pastors and Thai Christian leaders to plant churches by using an Online Bible Training Program. The Online Bible Training Program will be a new way for Thai pastors and Thai Christian leaders to focus on and investigate training for church planting according to Bible methods by using internet technology.

One of the problems of the church planting process is the lack of the people who are committed to planting churches. Many pastors and Christian leaders know the importance of church planting, but have not been properly trained and are afraid and uncommitted to church planting. The need of Thai people to know the Gospel is large compared to the number of churches.

#### **Christianity in Thailand**

Thailand, Siam country, is a country that has an area of approximately 198,000 square miles, and its population is estimated at 64 million. The majority of Thai people are Buddhist even though Christianity came to Thailand 175 years ago. In a 2000 survey,

the record of the Bureau of Democracy, Human Rights, and Labor, show that more than 99 percent of the population professed some religious belief or faith. According to the Government's National Statistics Office, approximately 94 percent of the population is Buddhist and 5 percent is Muslim; however, estimates by nongovernmental organizations, academics, and religious groups state that approximately 85 to 90 percent of the population is Theravada Buddhist and up to 10 percent of the population is Muslim. There are small animist, Christian, Confucian, Hindu, Jewish, Sikh, and Taoist populations. No official statistics exist as to the numbers of atheists or persons who do not profess a religious belief, but surveys indicate that together they make up less than one percent of the population.<sup>1</sup>

The Christian population in Thailand, according to government statistics, there is estimated at 486,800 Christians, constituting 0.8 percent of the population. There are several Protestant denominations, and most belong to one of four umbrella organizations. The oldest of these organizations, the Church of Christ in Thailand, was formed in the mid-1930s. The largest is the Evangelical Foundation of Thailand. Baptists and Seventh-day Adventists are recognized by authorities as separate Protestant denominations and are organized under similar umbrella organizations.<sup>2</sup>

The harvest is plentiful but the workers are few (Matt. 9:37). The key word in this scripture is “workers”. Thai people need workers of Christ to go, lead them to be disciples of Christ, baptize them and teach them to obey Jesus Christ. This is the work of mature

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<sup>1</sup> The Bureau of Democracy, Human Rights, and Labor, “Thailand, International Religious Freedom Report 2005,” <http://www.state.gov/g/drl/rls/irf/2005/51531.html>; Internet; accessed 16 March 2006.

<sup>2</sup> Ibid.

Christians, who are trained to be leaders, who can make decisions God's way, who can make plans and train other Christians to grow. The Christian leader is important for church training and church planting. Dr. Jerry Falwell has often said 'Leaders are made, not born.'<sup>3</sup> Bible training is needed for Christians to fulfill the harvest in response to the commandment of Jesus Christ. The *Living Bible* paraphrase of Proverbs 12:24 reads, "Work hard, and become a leader." By training, one can become a better preacher, teacher, counselor, or leader.

### **The Vision of Church Planting in Thailand**

There are many reasons that support the need to train Thai Christians and how the new approach of an Online Bible Training Program can be a part of training for church planting. In 2004, there was a revival of interest to plant churches by the Thai Christian Convention. The Thai Christian Convention represents Thai Christian work to the government through the four major Christian denominations in Thailand: The Church of Christ in Thailand (CCT), The Evangelical Fellowship of Thailand (TEC), International Mission Board or Southern Baptist Convention and Seventh Day Adventist Church of Thailand. With the exception of Seventh Day Adventist, the leaders of the other three dominations agreed to commit to a revival emphasis in church planting. Steve Spaulding, Asia Coordinator of Dawn Movement, reported this revival vision that was a commitment by all Christians in Thailand to plant a new church in each of the nation's approximately 800 districts by 2010, with a "Christian presence" in each of the 8,000

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<sup>3</sup> Frank Schmitt, *Christian Leadership: Pastor as Bishops* (Lynchburg, VA: Liberty Baptist Theological Seminary, 1993), 3.

sub-districts and a “Christian witness” in each of the 80,000 villages.<sup>4</sup>

Church leaders in Thailand are challenged to develop a strategy that will accomplish that goal. Training for church planters will be needed for new Thai pastors and it needs to be done quickly before the year 2010.

The revival of interest in church planting in Thailand is not only the focus of Thai Christians, it is also the focus of missionaries who have hearts to do church planting in Thailand. In fact, “Asia is projected to become one of the largest Christian populations in the world, on pace to eclipse Europe in the next 30 years.”<sup>5</sup> From Christian organizations, many missionaries come to Thailand to evangelize and to plant churches. At the end of 2004, there were 1,243 registered foreign missionaries in the country, most of them Christian. In addition to these far more missionaries, while not registered, are able to live and work in the country without government interference. While registration conferred some benefits, such as longer terms for visa stays, being unregistered was not a significant barrier to foreign missionary activity. Many foreign missionaries entered the country using tourist visas and evangelized or disseminated religious literature without the acknowledgment of the Religious Affairs Department (RAD).<sup>6</sup>

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<sup>4</sup> Back to Jerusalem, “What is God Doing in Thailand,” <http://www.backtojerusalem.com/News%20from%20the%20Front%20Lines/Thailand.htm>; Internet; accessed 16 March 2006.

<sup>5</sup> Michael Vatikioti, “Asia’s Going Christian Southeast Asia Heavens,” [http://www.atimes.com/atimes/Southeast\\_Asia/HC02Ae03.html](http://www.atimes.com/atimes/Southeast_Asia/HC02Ae03.html); Internet; accessed 16 March 2006.

<sup>6</sup> The Bureau of Democracy, “Thailand, International Religious Freedom Report 2005,” <http://www.state.gov/g/drl/rls/irf/2005/51531.html>; Internet; accessed 16 March 2006.

## **The Opportunity of Evangelism and Church Planting by Internet**

Thailand is open to both evangelism and Bible training. The King of Thailand made a National law that every Thai person has the freedom to choose his/her own religion. This provides a good opportunity to train Thai Christians in making disciples and church planting. However, national pastors and workers often lack the Bible training to grow churches and ministries because of the location of the church, the daily work load of the pastor and the responsibilities they have. It is a challenge for Thai Christian leaders to be trained and to serve the Lord at the same time. A training program is an overall strategy for evangelism which leads to definite church planting and should be developed at the start of the pastor's training in seminary. The report of the Lausanne Committee for World Evangelization suggested that church planting "should be evaluated regularly at each level, and necessary adjustments should be made to ensure that evangelism leads to the establishing of local churches that continue to witness effectively to surrounding communities."<sup>7</sup>

The Thai Government is beginning to support computer projects for the people in urban areas. Many computer projects have already been completed and many other projects are being offered to the people. Computers can now be purchased easily or can be rented through computer shops which are very common in all regions of Thailand. In 2003, Thailand's low-cost PC project raised the consumer desktop market by an extraordinary 115% sequentially and 196% year-on-year in just one quarter. The market further benefited from increased user awareness and vendor competition with lowered

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<sup>7</sup> Christian Research Association, "Accepting the Christian Faith in Thailand," <http://www.cra.org.au/pages/00000185.cgi>; Internet; accessed 16 march 2006.

prices.<sup>8</sup> Thai people are more able to own a computer because the price of the computer is low if compared with the world market because of the support of the government and the competition of the computer market.

Because of the growing use of computers, despite the regulatory constraints, language barriers (complicated by the fact that Thai does not use the western character set) and affordability issues (magnified by the 1997 financial crisis which the country is still recovering from), the Internet in Thailand is growing. International Internet bandwidth grew over 100 % in 2000. Figures for subscribers and users are notoriously variable due to problems in accounting for pre-paid subscriptions. However, even the most conservative estimates reckon that the market more than doubled to over two million users at the end of 2000 (3.8 per cent of the population). Some claim the figure is even higher at 3.5 million users or 5.6 per cent of the population.<sup>9</sup> Because of the growth of the internet in Thailand, Thai Christians can use the internet from their computer or internet cafés in markets that cost about \$1 per hour. Christians can easily use the internet for Bible training and church planting.

### **The Benefit of Online Program for Missionaries**

The Online Program is also a benefit for missionary support of church planting work in Thailand. Despite the distance barrier, they can use a computer to communicate, learn, and train Thai people. The Online Program will open the opportunity for

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<sup>8</sup> Bryan Ma and Siat-Siah Yoong, "Low-Cost PC Programs Spread in Asia," [www.intel.com/business/bss/industry/government/gappinasia.pdf](http://www.intel.com/business/bss/industry/government/gappinasia.pdf); Internet; accessed 16 march 2006.

<sup>9</sup> Ibid.

discipleship training and building leaders that are not easy in the Thai Christian community. Thailand has “her own language and unique culture. The native church leaders expect the missionaries to build leaders for Thai churches. Many missionaries are involved in seminary and pastor education programs in Thailand”<sup>10</sup> Online Bible Training is the new way for missionaries to train Thai Christian leaders. Many missionaries could use this tool for training local pastors. The online program will keep the contact between missionaries and Thai leaders even though they are far from each other.

From the experience of the author the main training place for the Thai local pastors in Thailand is the seminary. Many Christian leaders who graduate from the seminary lack enough training for church planting. Because of working full time in distant areas and lack of tools for studying, many pastors do not have the opportunity to be further trained and to have contact with persons who can help or support them. The online program will be a new way to train and support pastors and can be an effective and useful tool in their culture. The pastors will have the opportunity to continue Bible study, church growth and church planting, and other topics.

### **Statement of the Problem**

The purpose of this project is to develop an Online Bible Training program in Thailand to assist with church planting. Throughout most of Thailand, the internet connection can help to train pastors. The challenge is how to wisely and effectively use the internet for these pastors. The online program will be a new way for these pastors to be trained and to equip them with the proper tools to serve and plant churches.

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<sup>10</sup> Yong Woo Lee, “A Discipleship Model for Missionaries Establishing Churches in Thailand.” (D. Min. Thesis, Liberty Baptist Theological Seminary, 2003), 4.

This project will help Thai pastors and Thai Christian leaders to know how to plant churches and they can also receive additional training during the time they are serving in their churches. It will be a new opportunity to use the Online Bible Training program for pastors and Christian leaders who want to be trained for church planting. The benefit of this training is that the local pastor and local church leader can study the Bible and learn tools for church planting for themselves and trainers. This project can be a useful tool for the pastor who has the vision of church planting to receive training at any time and any place where he can access the internet.

An online program can also be a key to help pastors access a large variety of resources that will help them. Patrick Cixon, an Internet researcher, found that “three times as many Web sites are devoted to Christianity than any other major world religion, and that the Net contains more than six million references to Christianity”<sup>11</sup>

The Online Bible Training program will also help Thai leaders to know how to use the internet for improving their ministry in the churches. “The impact of new technologies on the life of the church may represent the most exciting opportunity for evangelism and discipleship that has come to us in generations. We dare not miss it.”<sup>12</sup> With online training, the trainee will have a chance to practice “using the Internet and related technology to minister both to lost and saved people”<sup>13</sup>

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<sup>11</sup> Aubrey Malphurs and Michael Malphurs, *Church Next: Using the Internet to Maximize Your Ministry* (Grand Rapid, MI: Kregel Publications, 2003), 105.

<sup>12</sup> John P. Jewell, *New Tools for a New Century: First Step in Equipping Your Church for the Digital Revolution* (Nashville: Abingdon, 2002), 75.

<sup>13</sup> *Ibid.*, 129.

In addition, the Online Bible Training will help the trainee to learn an effective and successful church planting strategy. The strategy of church planting is “required in vision casting, educating potential planters, selecting candidates, pooling potential candidates, mentoring present planters, financially supporting church planting throughout the province, and targeting future church plant setting.”<sup>14</sup> It is the process where the church planter will be prepared and trained by the Online Bible Training. The trainee will learn how to communicate with the trainer in an online program and how to ask for prayer support. The key to strategic church planting is “communication. The planter must communicate with his prayer supporters. Without an effective strategy for prayer support, his work will suffer. Prayer is the key to great ministry for the Lord.”<sup>15</sup>

Thai leaders who have the vision of church planting need a tool they can use to contact the Christian organization or persons who can support the church, such as a mission team, a Bible training organization, or financial supporters. In the situation of Tsunami disaster in December, 2004, the internet would have been a great tool to communicate local needs and to contact people or organizations for help. Communication is fast and descriptions can be detailed with picture, sound, and text.

### **Statement of Limitations**

This project is decidedly regional in scope as it pertains particularly to Thailand. While others regions or groups may find parts of this Online Bible Training program

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<sup>14</sup> Douglas Brent Powell, “A Strategy for Church Planting in the Central Region of the Fellowship of Evangelical Baptist Church in Canada.” (D. Min. Thesis, Liberty Baptist Theological Seminary, 1995), 192.

<sup>15</sup> Ibid.

informative and helpful, the Online Bible Training is specifically designed to train Thai Christians for church planting and pastor training.

The Online Bible Training focuses on training that is geared to church planting only. The Online Bible Training for church planting will be built on the foundation of the scripture about the nature of the church and the nature of church planting and training.

The research and analysis will primarily concentrate on the seminary and Christian training webpage which already uses the online program for Bible training and education. The scope of the research and interview will be the procedure used in the United State of America. The structure and program will be adapted for Thai Christian leaders who have a vision to plant churches.

### **Statement of Methodology**

The first chapter will begin with the purpose of the project that offers the new way for training Thai pastors and Thai Christian leaders for church planting. The author will give statistics of Christianity in Thailand and the opportunity for an online program that could be used to expand the kingdom of God. This chapter also explains the vision of Thai Christian that press upon Thai pastors and Thai Christian leaders and focuses on reaching a 2010 church planting goal in Thailand. How the online program can be helpful for missionaries to train Thai Christian is also addressed in this chapter.

Chapter two will focus on the Biblical basis of a church, church planting and training. The author will explore how these natures are important for church planting in the present time. He also will illustrate these natures as is reflected in the author's own personal experience as a trainer.

The third chapter will study and explain the principle of an online network. There will be an explanation of what the online network is and how to use an online network for teaching and training.

The fourth chapter will look at the case study of the ministries that already use online programs. The author will research training institutes that are running the online program for their ministry in the U.S. and examine their training program into the principles of using online training program for church planting.

Some of the following questions will be asked for a case study: What is the history of the online program in their ministry? What are the fundamental keys to start and maintain the online program? How does the online program help their ministry? What approach or plan do you have in order to develop their online program?

This chapter will outline the ministers' responses to the principles of an online program for ministry. It will examine the process of preparing and planning the training program through the online program. Further, this chapter will answer the principles in training online program for the church planting ministry.

The fifth chapter will serve as a history of church planting in Thailand. The history of church planting in Thailand will help readers to see the progress and main training for church planting in Thailand.

Chapter six will serve as an application the online training program in Thailand. The author will bring the principles of online training program from the case study to apply in Thai's context. In this chapter, the author also show the possibility of using these principles according to Thai culture from the beginning of the developing of the online program applying for church planting in Thailand.

The last chapter will serve as a conclusion of the dissertation. The author will summarize the whole concept of this dissertation and give some suggestions for Thai's institutes, which they want to use the online training for their church planting ministry.

### **Statement of the Literature Resources Review**

The resources of the literature come from five main resources: books, internet, research, thesis projects, and information from the seminary and other organizations that already use online programs for their ministry.

Books and thesis resources are focused in five major areas: church, church planting, training, program online and Thailand. The major focus of the church, church planting and training areas will be based on the Bible, systematic theological books, books and thesis papers about leadership, church, and church growth. For example, the books about the church are Talmadge R. Amberson, ed., *The Birth of Churches: A Biblical Basis for Church Planting*, David Watson, *I Believe in the Church*, D. Douglas Bannerman, *The Scripture Doctrine of the Church*. The books and thesis about church planting and training are such as Aubrey Malphurs, *Planting Growing Churches*, Douglas Brent Powell, "A Strategy for Church Planting in the Central Region of the Fellowship of Evangelical Baptist Church in Canada," H. Joseph Miller, *Building the Church volume one: A Comprehensive Manual for Church Administration*. The book and resources about program online are such as Douglas E. Comer, *The Internet Book*, William A. Dave, *Teaching Online*, Karen Mantyla, *Internet Distance Learning Exercises That Really Work*. The D. min thesis and resources about Thailand are such as Yong Woo Lee, "A Discipleship Model for Missionaries Establishing Churches in Thailand," The Bureau of

Democracy, Human Rights, and Labor “Thailand, International Religious Freedom Report 2005” [www.state.gov/g/drl/rls/irf/2005/51531.html](http://www.state.gov/g/drl/rls/irf/2005/51531.html).

The majority of the online program and Thai culture will be researched from books and journals about teaching online and Thai culture. Internet resources include the electronic book, journal online and website information will also be the resources for this thesis.

CHAPTER TWO  
BIBLICAL BASIS OF THE CHURCH,  
CHURCH PLANTING AND TRAINING

Church planting and training involves the people of God and is a divine activity. Jesus Christ is the One who is the head and builds the church, and He said, “And I also say to you that you are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it” (Matt. 16:18). He sees the church as the precious gift that He gave himself for (Eph. 5:25).

The church is precious to Christ and is prominent in His program for this generation to be reached with the gospel. Jesus Christ has ordained the church to do His commission for the church age to “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” (Matt. 28:19-20).

Jesus also gave the model for training in His training of His disciples as He said “I have set you an example that you should do as I have done for you” (John 13:15). He gave authority to His disciples and promised them the Holy Spirit, who came down on Pentecost day, and was the helper of His disciples to do His great commission.

In the process of the establishment of the church, Jesus Christ began building the church with His disciples who were trained by Him to accomplish His Commission. He loves the church, gives the church authority to baptize believers in the name of His father's, Himself, and the Holy Spirit; and promises that He will be with them always.

The church planter must start with a conscientious attempt to understand the nature of the church. The purpose of this chapter is to suggest a theological basis of church, church planting, and church training.

### **Biblical Basis of the Church**

“Any discussion of church planting, in any form, must by definition examine the very nature of the church”<sup>1</sup> In the twenty-first-century church, defining and describing a philosophy of the church has created much confusion and controversy. Many philosophies of the church “centers on the form and function of the church, not to mention its message and mandate”<sup>2</sup> The concepts of the church between the twenty-first-century church and first-century church “will differ in everything from cost to complexity.”<sup>3</sup> For this reason studying the Bible about the nature of the church is required.

In this dissertation, the author focuses on the Biblical basis of the church in four areas: the meaning of the church, the majority ministry of the church, the movement of the church, and the maturity of the church.

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<sup>1</sup> Powell, 24.

<sup>2</sup> Ibid.

<sup>3</sup> Talmadge R. Amberson, ed., *The Birth of Churches: A Biblical Basis for Church Planting* (Nashville: Broadman Press, 1979), 30.

## I. The Meaning of the Church

The English word church is defined for four common uses: building, denomination, universal church, and local church. In the Biblical context, the New Testament emphasis is that “the church is always people.”<sup>4</sup> The Greek word used in the New Testament for the church is *ecclesia* and describes the meaning of the church in three basic uses: A political assembly of free citizens, Jewish assembly of the Old Testament, and the Christian church.

Kenneth O. Gangel said about church “Almost all other New Testament passages deal with the Christian church in either its universal or local church form.”<sup>5</sup> The universal church refers to “the spiritual unity of the redeemed in all ages and places.”<sup>6</sup> It is in the language of the apostle Paul, “the body of Christ” (1 Cor. 12:13), and Jesus Christ is the “head of the church” (Eph. 1:22, 5:23). Jesus Christ loved the church and gave Himself for the church (Eph. 5:25). The sign of His love is not only that He died for the church (Eph. 5:25; Acts 20:28), but He arose to be the head of the church.

For the local church, Kenneth O. Gangel defines it as “a body of confessed believers joining together for worship, fellowship, instruction, and evangelism; led in its efforts by biblical officers (elders and deacons); and including, as part of its life and ministry, observance of the ordinances, discipline, and mutual edification.”<sup>7</sup> The Biblical nature of the church reflects the very nature of Christ. There are many aspects of the

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<sup>4</sup> Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision* (Chicago: Moody Press, 1997), 19.

<sup>5</sup> *Ibid.*, 20.

<sup>6</sup> *Ibid.*, 29.

<sup>7</sup> *Ibid.*, 30.

church that are Biblical expositions of the nature of the church. In this dissertation, the author chooses four natures of the church that are familiar to Thai concepts: the kingdom of God, the temple of God, the people of God, and the bride of Christ.

### **A. The Kingdom of God**

There are two ways the word kingdom is used. In contemporary usage, the word kingdom means a realm over which a sovereign exercises authority, or a people belonging to that realm. In the Bible, kingdom means in the authority and rule of a king.<sup>8</sup> The kingdom of God shows God's sovereign act and the rule of God.

The rule of God is the rule of love and its realization necessarily involves a personal relationship. It would be wrong to identify the kingdom of God with the church because the Kingdom is not to be equated with the church, but it presupposes the church.

The church is the people of God who are born of water and the Spirit (John 3:5). Kingdom and church are therefore correlative terms. The kingdom is ruled only by God and only His people can enter in His kingdom (John 3:5, Mark. 10:27). The church is the organ of the kingdom, the expression of the divine life which was "revealed in the life, death, and resurrection of Christ, and the anticipation of the fulfillment of God's eternal purpose in the final establishment of His Rule"<sup>9</sup>

The church "operates concurrently with the reoffer of the kingdom unto Israel. The character of the new program is more clearly revealed or understood after the King

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<sup>8</sup> David Watson, *I Believe in the Church* (Michigan: William B. Eerdmans Pub., 1933), 52.

<sup>9</sup> Harold Roberts, *Jesus and the Kingdom of God* (London: The Epworth Press, 1954), 89.

and His kingdom are again rejected by the Jews.”<sup>10</sup>

The church is called out to show Jesus Christ reigning over the church as the head of the church. The relationship between Christ and the church are unity as the relationship between husband and wife; “For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything” (Eph. 5:23-24).

Thai people are familiar with the word kingdom because Thailand is ruled over by the king of Thailand. Most Thai people respect and honor their king. They use specific words for king. The people who meet the king have to be invited. The king’s status is the highest status for Thai people and is higher than the government status. The nature of the church which presents the church as a kingdom of God will make more Thai people understand how important it is to fear God and to do God’s will.

## **B. The Temple of God**

The Bible also reveals the picture of the people of God as the temple of God where the Holy Spirit lives inside the believers. The word temple was first used in reference to the tabernacle which is called "the temple of the Lord" (1Sam. 1:9). In the Old Testament the temple was the place God had chosen to dwell in the midst of His people so they could pray and meet with Him. Israelites came to worship God and gave their offering to the priests who made sacrifices for sin. The temple also was the place where men came to learn God’s law and was the center of offering their children to serve God. Donald G. Miller said the temple “was the place where every relation between a

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<sup>10</sup> Ray E. Baughman, *The Kingdom of God Visualized* (Chicago: Moody Press, 1972), 101.

holy God and sinful man was to be established and maintained.”<sup>11</sup>

Jesus is the temple of God, and He is living in His church. The church becomes the temple of God by virtue of Jesus’ living presence in His church. The temple, which was Christ’s body when He was on earth, is “now to be found in the church, which is His body since the Resurrection.”<sup>12</sup>

Thai people are familiar with the word temple more than the word church. The word temple shows the place where someone with power lives. When Thai people are confronted with their problems, most of them choose to go to the temple asking for help from their gods. The nature of the church in the temple picture presents the power of God who died for mankind’s sin, was risen, and is with the church now inside the believer’s lives, will lead Thai people to understand that the power of the true God is not in the building, but it is in the believers’ lives who are called the temple of God, as Miller said:

The church is the community of the resurrection, the fellowship of men in whom God’s Spirit dwells, the fraternity of the forgiven, the people who are called out of the world to belong to God, in order that their corporate life may consist in His worship and service.<sup>13</sup>

### **C. The People of God**

The heart and core of God’s message to man through the scripture is that “He desires a people to share in His life. God made man for himself. The chief end of God in the creation of man was to have a people of whom He could say: I am theirs and they are

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<sup>11</sup> Donald G. Miller, *The Nature and Mission of the Church* (Richmond, VA: John Knox Press, 1973), 14.

<sup>12</sup> *Ibid.*, 16.

<sup>13</sup> *Ibid.*

mine. I will be their God, and they shall be my people.”<sup>14</sup>

The meaning of the church as the people of God is significant in both Old Testament and New Testament, as Justice C. Anderson said:

The nature of spiritual-mystical church is illustrated by the biblical figures of the body and bride of Christ, the household of God, the temple, or the vineyard of God. However, these are metaphors which throw light on our definition. An analysis of the above definition reveals two key elements: the church as a people and the church as a community. These are the two poles of the biblical reality of “the church.” the “people of God” concept is common to both Old and New Testaments (Ex. 19:5-6; 1 Peter. 2:9.) The Greek word for “people” is *laos*, from which comes the Latin *laicus* and the English *laity*. This reminds us that the whole church is “a laity,” a people. the constituency of “the church” is God’s people scattered throughout the world.<sup>15</sup>

In the Old Testament Israelites were the ancient people of God in whose veins ran the blood of Abraham.<sup>16</sup> God called Abram and promised to bless him and at the same time make him to be a blessing to all the nations of the earth (Gen. 12:1-3.) After He brought the descendants of Abraham out of bondage in Egypt, He had made the Israelites His people and wanted to use them as they obeyed Him to show other people that they were His people and thus through them the kind of God He was (Deut. 30).

Talmadge R. Amberson said that Abraham, the other patriarchs, the Hebrew slaves who were in bondage in Egypt, and their successors are referred to as: 1) A chosen or elect people, a people of God’s choice (Deut. 43-48; 7:6-8; 10:15; 14:2). 2) A priesthood or priest (Ex. 19:6; Is. 61:6; Num. 3:6-13). 3) A holy nation or people, a consecrated people (Ex. 1:6; Deut. 7:6; 14:2, 21; 26:18-19; 28:9; Is. 62:12) 4) A people

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<sup>14</sup> Watson, *I Believe in the Church*, 75f.

<sup>15</sup> Amberson, ed., *The Birth of Churches*, 57f.

<sup>16</sup> Miller, *Mission of the church*, 12.

for God's own possession-literally a special treasure (Ex.19:5; Deut. 7:6; 14:2; 26:18; Mal. 3:17).<sup>17</sup>

In the New Testament the people of God are called believers in Christ as a Christian is a person chosen or elected by God (Eph. 1:4; 2 Thess. 2:13; 1 Pet. 1:1-2; 5:13). They also are called a royal priesthood, a holy nation, a people for God's own possession (1Pet. 2:9) the same as the Israelites who are the people of God in the Old Testament.

The descendants of the sons of Israel or Jacob became the nation Israel physically. In the New Testament Jesus is the fountainhead of the people of God to be the new Israelites who believe in Him by faith. The Apostle Paul wrote the book of Romans giving the picture of the church as the new Israelites who commit themselves in faith to Jesus Christ (Rom. 9:23-33; 10:8-13). The new Israel are those whom God has chosen and called, both the Jews and Gentiles, to become the people of God by faith and the promise of God through Jesus Christ (Rom. 3:21-26; 9:33). Karl Barth stated: "This people of Jesus Christ is the people of God... the people of God were never identical with Jewish people as a national entity."<sup>18</sup>

Thai people are proud to be Thai, they are proud that their country has never been ruled by other countries. The word Thai has the meaning of freedom. People have freedom to choose their own religion and their own beliefs. However, there is the wrong attitude that they cannot become Christians because they are Thai who came from Buddhist descendants. Some Thai people think that being a Christian shows they are

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<sup>17</sup> Amberson, ed., *The Birth of Churches*, 19.

<sup>18</sup> *Ibid.*, 26.

western people.<sup>19</sup> The nature of the church as the people of God will help Thai people to see clearly that the church is not chosen by the group or nation on the earth that a man establishes, but by God who created the earth and heaven (Gen. 1). The church is made up of believers who are called out to be the nation of God (1Pet. 2:9) through Jesus Christ. The people of God, who are called out by God, should be recognized by the non believer who can see that the Holy Spirit has changed their lives. They have to impact other people to see clearly that the church is God's people, as Talmadge R. Amberson said:

God calls out a people who by faith in Jesus Christ become His people and uses them to confront other people with the message of Christ as they worship, fellowship, mature, witness, proclaim, and minister as a body-both the total body and also the local body- an assembled group of people at a particular point in time and place in space. For this to be accomplished requires churches-and church planting.<sup>20</sup>

#### **D. The Bride of Christ**

One beautiful picture of the nature of the church is as the bride of Christ. In the Old Testament the word bride is *kallah* which means bride (just before marriage and just after marriage or young wife) or daughter-in-law. From the root word of *kallah*, comes three Hebrew words: h,lk which means be complete, or at an end, finished, accomplished and spent.

In the New Testament, the word 'bride' is used only five times (John 3:29; Rev. 18:23; 21:2; 21:9; 22:17). The Greek word for bride is *numphe* which means: a betrothed woman, a bride, a recently married woman, young wife, a young woman, and a daughter-

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<sup>19</sup> Carl E. Blanford, *Chinese Churches in Thailand* (Bangkok: Suriyaban Publishers, 1975), 84.

<sup>20</sup> *Ibid.*, 34.

in-law.

The nature of the church as the bride of Christ in the book of Ephesians describes the relationship between Jesus Christ and His church as husband and wife (Eph. 5:22-32). Jesus Christ loved the church and gave His life for it. By His life the church and Christ became one flesh and one bone (Gen. 2:23) and nothing can separate the church from the love of God through Jesus Christ (Rom. 8:39).

When a Thai woman is married with a man, it is the law that she has to change her last name and take her husband's last name. Before marriage, a man who wants to marry a woman has to give something to the woman's family, such as gold or money to guarantee that he can take care of the woman he wants to marry.

The nature of the church as the bride of Christ is a good symbol of the love of Jesus Christ who paid with His life for the church He loves and took the church to be one with Him. The church has to be owned by Jesus who is like her husband and her owner.

## II. The Majority Ministry of the Church

The common New Testament term for the ministry is from the Greek word; *diakonia*. Along with it we find the words, *diakonos* means minister, *ho diakonon* means he who ministers, and *diakonein* means to minister. All these words have a very extensive application within the New Testament and are by no means restricted to denote service within the Christian church.

In the New Testament all of these words are used in a great variety of meanings: 1) discipleship in general (John 12:26); 2) service rendered to the church because of the gifts bestowed (Rom. 12:7; 1 Cor. 12:5), and hence, all kinds of service (Acts 6:2; Matt.

20:26); 3) specifically the ministry of the Word (Eph. 4:12), and most frequently the apostleship (Acts 1:17; 20:24; 21:19; Rom. 11:13); 4) such services as feeding the poor (Acts 6:1; 11:29; 12:25), or organizing and providing the great collection for the poor saints at Jerusalem (Rom. 15:25; 2 Cor. 8:4,19); 5) such services as those rendered by Stephanas (1 Cor. 16:15), by Archippus (Col. 4:17), by Tychicus (Eph 6:21; Col 4:7).<sup>21</sup>

Talmadge R. Amberson forms five major areas of ministry which presents the life of the Jerusalem congregation that is reflected in Acts 2:41-47: *Latreia* represents the genuine worship of God which results in changed lives, (Rom.12:1). The people experienced *koinonia*, the fellowship of believers with their Lord and with one another. The *kerygma*, the message of God's good news in Jesus Christ, was proclaimed by sermon and by personal sharing of the witness. The congregation engaged in *didache*, the teaching and training of one another in Christian discipleship. And they were a caring people, fulfilling their *diakonia*, that ministry which reaches out to others in Jesus' name.<sup>22</sup> These five major areas of ministry are important for the church planter to utilize when he starts to plant a church: worship, fellowship, evangelism, education, and Christian service.

### **A. Worship**

The church is first of all a worshipping community. Because it is a redeemed society, it responds to God's free gift of grace in adoration, praise and thanksgiving, and dedication of life. Throughout the New Testament the saints of God are enjoined to

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<sup>21</sup> *The International Standard Bible Encyclopedia*, 1956 ed., s.v. "Ministry," 2057.

<sup>22</sup> Amberson, ed., *The Birth of Churches*, 101.

present their bodies (Rom. 12:1), their praise (Phil. 1:11), their faith (Phil. 2:17), and their almsgiving (Acts 24:17). These acts of worship are called spiritual acts of living sacrifices (1 Pet. 2:5; Rom. 12:1). In worship the church is built up into a vital body which in turn shares its salvation with the world outside. Until the church has worshiped, it can do nothing else in Christ's name. When it has truly worshiped, it is equipped to do all that God requires of its ministry. The church makes provision for its members to express their ministry in worship. The first business of the church is worship.<sup>23</sup>

Timothy Hyun said in his dissertation that worship is the elements of gathering, praising, scripture reading, praying, confessing, sermon, singing, offering, and departing.<sup>24</sup>

Jesus taught that the worshipper has to worship in the spirit and truth (John. 4:16). Jesus himself is the Spirit, and he also is the Truth. There are many elements of worship, but the center of worship is only Jesus Christ who is the spirit and the truth.

## **B. Fellowship**

The word fellowship comes from the Greek word *koinonia*. This word embodies two kinds of fellowship: the fellowship with God and with other believers. The fellowship with God in the knowledge of His will (Job 22:21; John 17:3); in the agreement with His designs (Amos 3:2) in the mutual affection (Rom. 8:38, 39) in the enjoyment of His presence (Ps. 4:6) in the conformity to His image (John. 2:6 1:6) and in the participation

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<sup>23</sup> Franklin M. Segler, *A Theology of Church and Ministry* (Nashville, Tennessee: Broadman Press, 1960), 27.

<sup>24</sup> Timothy Hyun Seo Choi, "An analysis and Prospect of Korean Church Growth Based on Functions of the Church." (D. Min. Thesis, Liberty Baptist Theological Seminary, 1996), 30.

of his felicity (John. 1:3, 4; Eph. 3:14-21).

The fellowship with other believers is shared in duties (Rom. 12:5; 1 Cor. 12:1; 1Thess. 5:17, 18) in ordinances (Heb. 10:25; Acts 2:46), in grace, love, and joy (Mal. 3:16; 2 Cor. 8:4), in mutual interest, spiritual and temporal (Rom. 12:4, 13; Heb. 13:16), in sufferings (Rom. 15:1, 2; Gal. 6:1, 2 Cor. 12:15), and in glory (Rev. 7:9).<sup>25</sup>

In the book of Acts, the fellowship was presented in the communion at the house churches. The purpose of fellowship involves encouraging one another to become like Christ, pray and proclaim the Gospel with boldness (Acts 4:31). Christian fellowship is a way to give His disciples' status for Jesus said that if you love each other all will know you are mine (John 13:35).

### **C. Evangelism**

Evangelism is a heralding of the good news *euangeliou*. It is a sharing of the glad tidings of salvation. The church's mission is evangelism. Jesus ordained this as He said, "Go into all the world and preach the Gospel. . ." (Mark 16:15).

The Gospel is the power of God to save all who believe (Rom. 1:16). Evangelism is not a choice for the Christian, but it is the life of the Christian. As Apostle Paul said, it would be woe to him if he did not proclaim the Word of God (I Cor. 9:16). It is also the first priority of the new church.<sup>26</sup>

Before there was an institutional church, there was evangelism. Evangelism is the lifeblood of the church's ministry and is inherent in all that the church does in its

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<sup>25</sup> Easton's Dictionary, s.v. "Fellowship," 269f.

<sup>26</sup> Gary L. McIntosh, *Staff Your Church for Growth* (Michigan: Baker Books, 2000), 21.

communication with the unbelieving world. It is not primarily a method but a witness concerning an experience.<sup>27</sup>

#### **D. Education**

The teaching ministry of the church is one of its primary tasks. Once the church has experienced the saving power of the Gospel, it seeks to understand its full meaning and its implications. The content of the teaching is primary, and the method of teaching is its correlative. Teaching is a guide of faith, and faith is the dynamic of teaching. “Faith without doctrine is fanatical zeal, and doctrine without faith is lifeless assent.”<sup>28</sup>

The educational ministry needs to communicate the truth of God’s Word to every age group.<sup>29</sup> The Word of God is inspired by God and is useful for teaching the truth (II Tim. 3:16). The education ministry is also the work of the Holy Spirit. He reveals the truth about God and leads the believers into the truth (John 16:13).

#### **E. Christian Service**

The word service is used in the New Testament has four meanings following the Greek word: *Diakonia*, from root meaning to run on errands, and so attendance, aid as a servant, ministry, relief, and hence, service (2 Cor. 11:8; Rom. 15:31; Rev. 2:19), *Douleuo*, literally, to be a slave, in bondage, service (Gal. 4:8; Eph 6:7; 1 Tim. 6:2), *Latreia*, from root meaning to render religious homage, menial service to God, and so

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<sup>27</sup> Segler, *A Theology of Church and Ministry*, 29.

<sup>28</sup> *Ibid.*, 28.

<sup>29</sup> H. Joseph Miller, *Building the Church Volume I* (South Carolina: BJU Press, 2003), 49.

worship (John 16:2; Rom. 9:4, 12:1; Heb. 9:1, 9:6), and *Leitourgia*, from root to perform religious or charitable functions, worship, relieve, obey, minister, and hence, a public function, priestly or charitable (2 Cor. 9:12, Phil. 1 2:17,30).<sup>30</sup>

Christian service is a part of Christian stewardship where the Christian has dedicated and committed his life to the Lordship of Jesus Christ. Paul said, “You are not your own; you were brought with a price” (1Cor. 6:19-20). Stewardship of life, talent, and possessions grows out of personal relationship in salvation. The practice of stewardship in the church is the commitment of life and possessions to the service of Christ.<sup>31</sup>

### III. The Movement of the Church

Beginning on the day of Pentecost, the church grew with the help of the Holy Spirit. The disciples had preached the Word of God with courage that Jesus Christ had defeated the world. New churches are born periodically because the Holy Spirit of God is still at work in God’s world, apart from the work of the Holy Spirit there would be no new churches or any old churches either. The Holy Spirit is the life of the church.<sup>32</sup> He moved the church growth from Jerusalem into Judea, Samaria, and the ends of the earth through the church according to the Apostles’ Commission (Acts 1:4-8).

F. F. Bruce wrote about the Apostles’ Commission that it was the task which Israel had not fulfilled as given by Jesus (Is. 49:6; Acts 13:47).<sup>33</sup> As with Jesus’ commandment in Matt. 28:18-20, the works of the church stills focus on all of the nations

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<sup>30</sup> *The International Standard Bible Encyclopedia*, 1956 ed., s.v. “Service,” 2742.

<sup>31</sup> Segler, *A Theology of Church and Ministry*, 31.

<sup>32</sup> Amberson, ed., *The Birth of Churches*, 163.

<sup>33</sup> F.F. Bruce, *The book of the Acts* (Michigan: William B. Eerdmans Publishing, 1988), 36.

under heaven (Acts 2:5) and fulfills the Apostles' Commission to witness to the ends of the earth as Jesus commandment "You will be my witness" (Acts 1:8).

### **A. Jerusalem**

Jesus told His disciples to wait for the Holy Spirit in Jerusalem. On Pentecost day, the Holy Spirit came upon Jesus' disciples according to His promise. The Holy Spirit was intimately involved in the rapid expansion of early Christianity through the church with the witness to Christ. The movement of the church which began in Jerusalem covers the first seven chapters of the book of Acts.

### **B. Judea and Samaria**

According to the commandment of Jesus Christ, the Holy Spirit worked through the Apostles to preach and to do mission with God's power. The Gospel spread from Jerusalem into Judea by the proclaiming of the Word of God and the supporting work of the Holy Spirit.

Stephen's martyrdom brought a great persecution against the church at Jerusalem and the Apostles were scattered throughout Judea and Samaria. This movement fulfilled the commission in Acts 1:8 as a result of persecution. The movement of the church in Judea and Samaria covers Acts 8:1 to 11:18.

### **C. The Ends of the Earth**

In the book of Acts, the movement of the churches spread out of Israel and into the vast expanse of the Roman Empire. Luke's account commences with the first of what

will be for Paul a total of three missionary journeys (Acts 13:1; 14:28; 15:36; 18:23; 21:14) with the Antioch church being the center of Gentile Christianity and a base for Gentile evangelism and the launching point for these missions.<sup>34</sup>

The mission of the Gospel's witnesses in the book of Acts is spoken of as a light for the Gentiles, bearing God's salvation to the end of the earth and at last it reaches Rome. The witness of the apostolic is not a succession in the ecclesiastical sense, or a succession of orthodox tradition, but a succession of witness to Christ which is an apostolic testimony from Jerusalem to Rome and the Gentile world of Luke's own day.<sup>35</sup>

#### IV. The Maturity of the Church

Church is called to be a church that responds to God's will. In Revelation the example of the seven churches show that God wants the mature church.

The Holy Spirit provides the resources for planning new church and also guiding them into maturity (Eph. 4:11-16; 1 Cor. 12:1-31). From the letter of Paul to various New Testament churches, Paul holds up certain churches that had developed these marks of maturity as examples to other churches: the letter to the Corinthians (1 Cor.13:13), the letter to Ephesians (Eph.1:15, 16, 18), the letter to the Colossians (1 Col. 1:3-6), and the letter to the Thessalonians (1 Thess.1:2, 3; 2 Thess. 1:3, 4)

Gene A. Getz talked about the maturity of the church that can be measured by three things: faith, hope and love. Faith describes the confidence and trust of a local body of Christ in its head, Jesus Christ. Hope describes doctrinal insight and stability,

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<sup>34</sup> Steven Ger, *The Book of Acts; Witnesses to the World* (MI: AMG Publishers, 2004), 185.

<sup>35</sup> Bruce, *The Book of Act*, 36.

particularly in respect to our present and future relationship to God through Jesus Christ. And love describes the relationships that should relate to all men. In essence, love is the manifestation of Christ-like behavior by a functioning body of believers.<sup>36</sup>

### **Biblical Basis of Church Planting**

Church planting is a mission in response to Jesus' Commission. Aubrey Malphurs defines church planting as "an exhausting but exciting venture of faith that involves the planned process of beginning and growing new local churches, based on Jesus' promise and in obedience to his Great Commission."<sup>37</sup>

The mission of church planting is the process of the Holy Spirit and the practice of believers. In this chapter, the author describes the Biblical Basis of church planting in three concepts: the process preparation of the Holy Spirit, the paradigmatic practice of the Apostles, and the productive propagation of the Great Commission

#### **I. The Process Preparation of the Holy Spirit**

Church planting is the process that involves people who are Christians and who are supported by the Holy Spirit (Mark 16:18). Because the Holy Spirit of God is still at work in God's world, new churches are born periodically. "Indeed, apart from the work of Holy Spirit there would be no new churches or any old churches either."<sup>38</sup> People who are involved with church planting are supposed to be "aware of the essential work of th

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<sup>36</sup> Elmer L. Towns, *The Complete Book of Church Growth* (Illinois: Tyndale House Publishers, 1981), 315.

<sup>37</sup> Aubrey Malphurs, *Planting Growing Churches for the 21<sup>st</sup> Century* (Michigan: Baker Books, 2004), 19.

<sup>38</sup> Amberson, ed., *The Birth of Churches*, 163.

Holy Spirit in the birth and life of churches.”<sup>39</sup> Church planting is the divine activity that works through people who are the body in Christ. The church is ordained and instituted by God. (Matt. 16:18; 28:19,20; Acts 1:8; 2:47; 1 Cor. 12:28) and all Christian are responsible for being filled with the Holy Spirit to expand His kingdom (Matt. 28:19-20, Luke 24:46-49) and to glorify Jesus as the head of the church (Eph. 1:22; 5:23). Church planting conforms to the two principles of growth for planting a new church: God’s work and His disciples’ work.

A study of the New Testament pattern of church planting shows that the first idea of church planting started with Jesus who responded to Peter with “Upon this rock I will build my church; and the gates of Hades shall not overpower it” (Matt. 16:18). Jesus built His church beginning with His disciples. He prepared His disciples for His departure from them and promised to send them the Holy Spirit (John 14:16), another Comforter, or Helper, to take His place. On Pentecost day, the Holy Spirit came upon Jesus’ disciples according to His promise (Acts 1:8; 2:1-4) They were filled with the Holy Spirit and began to give witness of Jesus Christ according to His command after His resurrection (Acts 2:4; 2:11; 2:36; 2:38, 39). They showed the work of the Holy Spirit in the church, which presented “the work of Jesus Christ, who is the head of the church. The work of Jesus in the church, in turn, is the work of God the Father in the church.”<sup>40</sup>

The Holy Spirit is “as concerned today with planting new churches as he was in the days of the first faltering steps of the church.”<sup>41</sup> The mission of the Christian church

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<sup>39</sup> Ibid., 164.

<sup>40</sup> Ibid., 167.

<sup>41</sup> Ibid., 171.

today follows the Great Commission under the work of Holy Spirit. The church “does not stand alone on its work of penetrating the world with the gospel. It always has the presence of the Lord within” <sup>42</sup>(Matt. 28:19, 20).

## II. The Paradigm Practice of the Apostles

The word *paradigm* means example. Church planting is not a new mission in the Christian world today, but it has been a church mission since the Apostles’ time. In the New Testament, we can see the action of the Apostles for church planting which was supported by the Holy Spirit, the helper promised by Jesus.

After the Holy Spirit came upon the followers of Jesus in the upper room, the Apostles moved into the streets of Jerusalem to witness to the people gathered there from all over the world for the observance of Pentecost. Peter, one of the Apostles, preached his message based on the prophet Joel and declared Jesus to them (Acts 2:1-36). The people were convicted and that day about three thousand souls were baptized (Acts 2:41). “The Lord was adding to their number day by day those who were being saved” (Acts 2:47). The increase is simply to the group of disciples who are not yet clearly seen as the church or a church.<sup>43</sup>

Church planting proceeded with proper purpose in the early church. It was understood as God’s plan to save the lost (II Cor. 5:18-20). H. Joseph Miller said that church planting in the New Testament is the example of God’s purpose to separate the saved into churches (Eph. 3:1-12); God’s program to equip believers to minister (Matt.

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<sup>42</sup> Ibid., 177.

<sup>43</sup> Ibid., 39.

28:19-20; Eph. 4:12-16), and God's power which will bring results (Acts 1:8; I Cor. 3:9; Eph. 5:18).<sup>44</sup>

As in the book of Acts, the Apostles made the progress of church planting from Jerusalem to Antioch (Acts 11:19-26). The Gospel had expanded from Jewish people to Gentiles from the movement of the Holy Spirit and the obedience of the Apostles. As the result of the church planting process, the churches were planted in Judea, Samaria, Asia Minor, Greece, and Rome in the form of smaller house churches (Acts 2:46; 5:42; 12:12-17; 20:20; Rom. 16:3-5, 14-15; I Cor. 16:19).<sup>45</sup>

The structure of the early church was both large-group meeting and small-group meeting. The smaller house churches were developed for a vital sense of community to serve (Acts 2:44-45; 32-37), make communion and worship (Acts 2:46-47), evangelism (Acts 5:4), prayer (Acts 12:12), and encourage other believers (Acts 16:40).<sup>46</sup>

### III. The Productive Propagation of the Great Commission

The essential ingredient for a church is people. People are the raw material from which churches are grown. The factor of going where the people are is still a valid one and should guide us in the planting of new churches. The church should never need to be sought out nor hunted for, it should always be where the people are.<sup>47</sup>

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<sup>44</sup> H. Joseph Miller, *Building the Church*, 21.

<sup>45</sup> Aubrey Maphurs, *Planting Growing Churches for the 21<sup>st</sup> Century*, 372.

<sup>46</sup> *Ibid.*, 374.

<sup>47</sup> Amberson, ed., *The Birth of Churches*, 158.

As the times change, the church continues to minister to changing people. However, the truth of the Scripture and the presence of God through Jesus Christ are never changing and cannot change; “But the word of the Lord endureth forever” (I Pet. 1:25); “For I am the Lord, I change not” (Mal. 3:6); Jesus Christ the same yesterday, and today, and forever” (Heb. 13:8).

The great commission of Jesus Christ in Matt. 28:19-20 is still the purpose of church planting today to accomplish His commission until His second coming. The church is called to reach the lost people for Christ and to make them into Christ’s disciples according to Col. 1:28-29 “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to His working, which worketh in me mightily.”<sup>48</sup>

However, with the changing of people in the changing times, some methods in the New Testament are still the main methods of church planting today: preaching the Gospel, teaching to produce teachers, training a worker for Christ, and using the power of the Holy Spirit.

The Gospel has to be preached to all of the people; “It pleased God by the foolishness of preaching to save them that believe” (I Cor. 1:21); “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (I Tim. 4:2). It is the power of God which He gives to new believers as they come into the life of Christ.

A mature believer is a product of learning the Word of God. The goal of the teaching process is to produce a teacher who will produce teachers in the next generation

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<sup>48</sup> H. Joseph Miller, *Building the Church*, 42.

(II Tim. 2:2).<sup>49</sup>

As in the book of Colossians 1:28, the goal of church planting is to make all people perfect in Christ. This process requires the training and the building of dynamic faith, love and hope in Christ. The spiritual gifts will be used properly to do the work of the ministry for God's glory (Eph. 4:11-16).

Jesus promised His disciples His authority to fulfill His commission (Matt. 28:18). He fulfilled His promise by sending the Holy Spirit (Acts 2). By the power of the Holy Spirit, the church shows the presence of Jesus Christ and the place where the Holy Spirit can be fruitful.

### **Biblical Basis of Training**

The word "training" can be found in the Greek word *egkrateuomai* which means exercise self control, control oneself, and abstain from something (I Cor. 9:25),<sup>50</sup> *paideia* that means the rearing of a child and discipline (Eph.6:4), *didaskalia* which means instruction, act of teaching (II Tim. 3:16), *gymnasia* which means exercise and discipline (I Tim. 4:8). From the Greek word training there can be summarized a reflex of the act of discipline, teaching, self control, and to exercise someone. In this dissertation, the author uses the example of the OT, the example from Jesus Christ, and the Apostle training model to illustrate the Biblical nature of training.

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<sup>49</sup> Ibid., 45.

<sup>50</sup> Friberg Lexicon, "Strong Number 7552."

## I. The Example of the Training in the Old Testament

In the Old Testament, the Hebrew words used closely with training are *chanakh*, which means “educate” (Prov. 22:6), *chanikh* which is in the adjective form means trained, and *chayil*, which is the noun form means force or army.<sup>51</sup> The example of the training in the OT was simply found in two groups of people: children and army (Prov. 22:4, Jdg.3:1-2, I Chr.5:18, Gen. 14:14).

According to the laws of Moses, sons on the eighth day have to be circumcised (Gen. 17:12). Parents are responsible to rear their children in the way of the Lord (Gen. 18:19; Deut. 6:7; 11:19). In addition, it is the children’s responsibility to obey parents, as a preparatory disciple for the higher relationship to God. When a child is at five years of age, the boy will be under his father training until he become son of the law at age twelve.<sup>52</sup>

The training process of children according to the laws will be a part of the parents’ responsibility. However, after the school system was established, children were sent to study the Torah, reading and writing, and for other special training;

Great stress was laid on the Torah, i.e. the law of Moses. Boys were trained also in farming, the tending of cattle, and in the trades. The religious training of the boy began in his fourth year, as soon as he could speak distinctly. The religious life of the girl also began early. In later times at least children took part in the Sabbath and Passover festivals and boys attended synagogue and school regularly.<sup>53</sup>

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<sup>51</sup> *The International Standard Bible Encyclopedia*, s.v. “Train,” 3005.

<sup>52</sup> *Fausset’s Bible Dictionary*, s.v. “Children,” 125f.

<sup>53</sup> *The International Standard Bible Encyclopedia*, s.v. “Child,” 607.

For the army position, every man above the age of 20 was called to be a soldier (Num. 1:3). In each tribe, the army was trained by their own leader (Num. 2:2; 10:5, 6, 14). The training process of the army was the responsibility of a captain of the host, or commander in chief who led them in time of war; as Abner under Saul and Joab under David.

Training in the Old Testament of both the children and the army was an important process to keep people in the way of God, to protect them from their enemies, and to accomplish God's task. However, from the history of Israel, the Israelites did not accept the needed training for them to follow in God's way as Isaiah said, they had eyes, but could not see; had ears, but could not hear. In the New Testament, the believers were called the children of light and they were in God's army to obey Him and to be a part of God's kingdom.

## II. The Example of Jesus Christ

Training in the New Testament is clearly built on Jesus' ministry. Jesus Christ's strategy of ministry centered on His men.<sup>54</sup> He used His pattern to build and to train His disciples. The training process was started with the main focus being on men. Jesus started His training work by recruiting men. He recruited His disciples in two ways; some of His disciples asked to be His disciple (John 1:35-40), and others came by His invitation (John 1:43; Mark 1:16-19).

After Jesus had spent the whole night on a hill praying to God, He selected the twelve, a committed group of people, to be with Him and to serve with Him fulltime

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<sup>54</sup> Allen Hadidian, *Discipleship: Helping Other Christians Grow* (Chicago: Moody Press, 1987), 11.

(Matt. 10:1-3; Mark 3:14; Luke 12:12-16). The process of selection was with intention, for Jesus had plans for His disciples at both present and future times.

For the training process, after Jesus selected the twelve, He gave them authority to drive out evil spirits and to heal every disease (Matt. 10:1). Then He sent out these twelve men with the following instructions (Matt. 10:5). He had spent time with them, serving and showing who He is when He was on the earth for God's mission. Among the twelve, Jesus chose the core group, Peter and the two brothers James and John who were with Him at the transfiguration (Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36).

As Jesus' core group, Apostle Peter and John were church leaders in Jerusalem who proclaimed Jesus as the Lord boldly after the Pentecost (Acts 2-4). Their actions amazed the members of the council as they saw their power and the boldness of their preaching even though were men who lacked formal education (Acts 4:13). Afterwards the members of the council realized that both Apostle Peter and John had been companions with Jesus (Acts 4:13).

### III. The Apostles Training Model

From the church movement after Pentecost day, the Apostles used the same training ministry for the believers. They spent their time with the disciples, taking part in the fellowship and prayers (Acts 2:42). Some examples show the picture of training, such as Priscilla and Aquila's training of Apollos (Acts 18:24-26). Another example is Paul's training of Timothy (2 Tim. 2:2).

The process of Paul's training of Timothy can be found in the book of II Timothy. The Apostle Paul trained Timothy by remembering him in his prayer (2 Tim. 1:3), laying

his hands on him for the spiritual gift (2 Tim. 1:6), proclaiming the Good news (2 Tim. 1:11), giving the teachings for him to take to teach others (2 Tim. 2:1), being the model of teaching, conduct, and the purpose in life (2 Tim. 3:10), and encouraging him to continue in the truth (2 Tim. 3:14).

The process of training in the New Testament was the movement that started with Jesus and the Apostles, and from the Apostles to future generations of church workers. Training is to continue to the present and the challenge for the church today is to train other generations who will follow Jesus Christ and build His church according to His Commission.

## CHAPTER 3

### ONLINE NETWORK FOR TEACHING AND TRAINING

The online network connecting by the Internet has been phenomenal. Almost three-fourths of America use online network.<sup>1</sup> The online network is not growing just in the United State. In contrast, it is growing in global usage. Robin Mason wrote “Although access to the Internet is hardly universal, and large segments of the global population are more remote from access to it than they are to print and post-base systems of distance education, nevertheless, vast numbers of people worldwide do have access, many from their homes, and this access is growing exponentially.”<sup>2</sup>

The online network also links with the religious community. George Barna predicts that two-thirds of the religious population will engage regularly in Net-base religious activities that will “include virtually every dimension of the faith community.”<sup>3</sup> This prediction is similar to the research which indicates that more people use the Internet to search for religious information than for other reasons. The number of Internet users

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<sup>1</sup> Aubrey Malphurs and Michael Malphurs, *Church Next: Using the Internet to Maximize Your Ministry* (Grand Rapid: Kregel Publications, 2003), 95.

<sup>2</sup> Keith Harry, ed., *Higher Education Through Open and Distance Learning* (New York: Routledge, 2000) 38.

<sup>3</sup> *Ibid.*, 95.

for spiritual content is more than three million every day.<sup>4</sup>

The network online references to Christianity is significantly greater than any other major religion. There are more than six million references to Christianity in the online network today.<sup>5</sup> Christian training is one of the references discussed in this dissertation. In this chapter, the author focuses on five parts of the online network; philosophy of the online network, procedure of teaching online, planning of ministry online, possibility of the Online Program for Bible Training, and promoting of the online network for training.

### **Philosophy of the Online Network**

The word *online* means: on a network or on the internet.<sup>6</sup> The online network is based on the internet, which is “a vast network of computers offering many types of services, including e-mail and access to the World Wide Web. As a network of networks, the Internet links computers around the world.”<sup>7</sup> Webster’s dictionary gives a definition of the Internet as an “electronic communications network that connects computer networks and organizational computer facilities around the world.”<sup>8</sup> From the definitions of Internet and Online, the main principles of the online network are connected computers and information transmitting.

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<sup>4</sup> Aubrey Malphurs and Michael Malphurs, *Church Next*, 104.

<sup>5</sup> *Ibid.*, 105.

<sup>6</sup> Andrew Harnack and Eugene Kleppinger, *Online: A Reference Guide to Using Internet Sources* (New York: St. Martin’s Press, 1997), 7.

<sup>7</sup> *Ibid.*, 6.

<sup>8</sup> Aubrey Malphurs and Michael Malphurs, *Church Next*, 109f.

In order to start the online network or the Internet connection, there needs to be a computer, a modem, and browsing software. A computer is a machine that processes and presents the results from the input information. There are two main parts of a computer: computer hardware and computer software.

The computer hardware is the part that keeps the computer system running correctly. The basic system for the computer hardware is Box, Monitor, Keyboard, and Mouse. The Box is composed of many electronic parts for supporting the operating system which keeps all of the computer hardware and the computer software working together properly. There are seven electric parts that are important for the operating system: CPU (Central Processing Unit) which functions to process the information it is working with; RAM (Random Access Memory) which randomly accesses the information that the operating system needs; Hard Drive which contains all of the computer's files that can be used for the computer system; Main board which is the control board for all electronic parts that connect and work together; Electric supply which adapts the home electric supply into PC electric supply; Card which is a specific part that supports the computer system to work efficiently, such as sound card, monitor card or modem card; and Drive which is a physical tool for storage of the information from the computer system and for transferring the information into the computer system.

The online network requires a Modem as a part of the computer hardware to link with the connection network. It is "equipment that connects a computer to a data transmission line (usually a telephone line), enabling the computer to communicate with

other computers and the Internet.”<sup>9</sup> The Modem is a specific part of the computer hardware. It might already be within the main board or it can be a modem card which connects with the main board.

The computer software is the software or program that tells the component of the computer system how to function and to start the operating system which works through both the computer hardware and the computer software.<sup>10</sup> In order to make the connection with the Internet, the computer requires a software program called a browser, which is a World Wide Web program for navigating the Internet. The browsing software displays graphics and formatted pages and allows the user to click on hyperlinks to move from one Web page to another.

### I. The Online Network's Works

The connection of computers is known as networks. In order to send data through the networks, it requires protocols which are ways for exchanging information and exchanging signals. When computers send their data or information through the modem, there needs to be a connection to the other modems for exchanging the information. This connection is called link, or line.

In the link process, the signal of a computer is sent to the Internet service provider or ISP for connecting the computer to the Internet. As the connection occurs, the browser, which is a software program, will translate the input data from the computer into the World Wide Web, which are global Internet services connecting hypertext data and

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<sup>9</sup> Andrew Harnack, *Online: A Reference Guide to Using Internet Sources*, 6.

<sup>10</sup> *Ibid.*, 26.

resources. The computer will communicate with a website which is found in any location on the World Wide Web by the Transmission control protocol or Internet protocol that provides a usable language for the computer operating system.

On the website, the Internet users can receive and transfer information through the computer system by the connection or link process. At the same time, by the link process, other computers can link to the user's computer through the computer software.

## II. The Online Network's Sources

The basic online network has two main functions: sending information to other computers through websites and receiving information from other computers through other websites.

Information and communication exchanging are the main purposes of the Internet user. The online network is a tool to make the connection between the Internet users and other users through the website for connection purposes. Both information and communication can be found through the Internet sources. Andrew Harnack gives nine types of Internet sources that Internet users can access through direct and indirect access; World Wide Web, e-mail, HyperNews, listservs, newsgroups, synchronous communications, telnet, FTP, and gopher.<sup>11</sup> In this dissertation, the author chooses three sources that are of benefit for the dissertation topic; direct accessing to the World Wide Web, E-mail, and synchronous communications.

After the Internet users access the World Wide Web, through the browser program, the users can receive information from other websites by making connection to

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<sup>11</sup> Ibid., 29.

the uniform resources locator or URL. The URL works as the address the users can type into a dialog box and order the software to find the Web site with which to link. With the correct typing of the URL, the Internet users can link to the Web site and view the information of that Web site.

E-mail or electric mail is a source that works as a postal system. The internet users can transmit messages or files to individuals and groups over computer networks. It is also known as a store-and-forward technology because the mail server makes a copy of a message and forwards it to the mail receiver after it receives a message from a sender. This process of mail server can be called non real time service.<sup>12</sup>

The Synchronous communication is a source that allows two or more Internet users to participate in an ongoing online conversation, exchanging information and involvement as a virtual community. This is a real time source that internet users can participate in through the computer system. This source includes chat room, games or online conversation between computers and computers, or computers and other media systems such as telephone, radio, and television.

The philosophy of the online network works as the idea of connection for exchanging information between computers through the Internet system. The sources of the Internet can be found and used by the internet users who control the computer system through its software and hardware.

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<sup>12</sup> Daniel P. Dern, *The Internet Guide for New Users* (New York: McGraw-Hill, Inc, 1994), 136.

## Procedure of Teaching Online

The online teaching or teaching through the online network has become a formal way of teaching since the distance learning organizations use the online network to make a program for educational purposes. The word distance learning means that distance learning takes place when the instructor and student are not in the same room but instead are separated by physical distance. It is the learning program that creates options in terms of unlimited place and time between the student and teacher.<sup>13</sup>

Gene I. Maeroff describes distance learning, including online network, as e-learning “the philosophy that a lone learner in his virtual classroom of one should be able to pursue education without having to enter a formal classroom.”<sup>14</sup> Distance learning is self-educating. The distance learner can learn from the virtual classroom as well as the actual classroom. Gene Maeroff explains the result of the virtual classroom in the online course in the distance learning:

The virtual classroom is no less a legitimate place for learning than the actual classroom. It simply calls for a different mode of delivery. This has implications for course content, course design, and methods of instruction. Nothing inherent in the technology precludes an online course from containing the same content as a course taught in a classroom. The design of the course to make it accessible from a distance is perhaps the most distinctive aspect of online learning. The role of the instructor can vary greatly from online course to online course.<sup>15</sup>

As the quality of teaching in the virtual classroom is no less effective than the actual or formal classroom, some online programs prefer the actual classroom including the online learning. The method of learning varies. The online learning is one way of

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<sup>13</sup> George P. Connick, ed., *The Distance Learner's Guide* (New Jersey: Prentice Hall, 1999), 3.

<sup>14</sup> Gene I. Maeroff, *A Classroom of One* (New York: Palgrave Macmillan, 2003), 23.

<sup>15</sup> *Ibid.*, 30.

effective distance learning for self-education. In this dissertation, the author describes the online network for a teaching program in two parts: the principle of online teaching, and the practice and promoting of the online teaching.

### I. The Principle of Online Teaching

Online teaching is the teaching process using the Internet to communicate and to exchange information between the students and teacher. The main goal of using online for teaching is convenience for the learner, rendering it unnecessary to appear at a certain place at a certain time.<sup>16</sup> In the process of teaching through the online network, the online learners must connect to the Internet network to receive and send information to their teacher. However, in the process of online teaching, the teacher also can use other tools outside the Internet such as text book, audio, or video system with his students.

For this dissertation, the author suggests three principles of teaching by using the online network: preparing the online course, planning the program for the online course, and developing the online course.

#### **A. Preparing the Online Course**

The teachers who prepare the online course have to know three parts; the learners or students, the tools for teaching, including the Internet, and the content of the lessons the teachers will be instructing.

The learners in the online teaching program need guidance about education and training from their teacher, and also they want to be able to choose among a variety of

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<sup>16</sup> Ibid., 32.

training and educational options. They need back-up support from their teacher and will want answers when they have questions.<sup>17</sup> The students of the online program do not have to be an expert on the computer. On the other hand, they have to be able to use the Internet to find information, to communicate the information found and to be able to apply the information to their studies.

In the teaching process, the teacher also has to know the needs of the learner in the learning process. Karen Mantyla said that “learners need to have current information and real-world application training in order to effectively do their jobs. Just-in-time knowledge is no longer a frill, but a precision-sharp business strategy.”<sup>18</sup> The main purpose of online learners is to upgrade their jobs by using the information that the teacher offers through the Internet.

Teaching online uses the internet and computer system as main tools to communicate, share information to the learners, and help learners to learn. John R. Verduin wrote that most computer applications in distance education can be classified into two parts; computer-assisted instruction (CAI) and computer-managed instruction (CMI) or computer conferencing (CC).<sup>19</sup>

The computer-assisted instruction is a tool where the learners can learn from the computer directly as it is a teaching machine. An instructional part is presented to learners through the computer, and the learning process occurs when the learners interact following the instructions.

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<sup>17</sup> Karen Mantyla, *Interactive Distance Learning Exercises that Really Work* (VA: ASTD, 1999), 4.

<sup>18</sup> *Ibid.*, 5.

<sup>19</sup> John R. Verduin, Jr. and Thomas A. Clark, *Distance Education; the Foundations of Effective Practice* (San Francisco: Jossey-Bass Pub, 1991), 74.

Computer-managed instruction is important in distance education as the computer is used in the administration of individualized instruction in which there is no direct learner interaction with the computer. The learners use computers for receiving electronic mail, registration, checking grades, and corresponding with faculty members. In this classification, it also includes Computer-mediated-education (CME) that refers to using the computer as application rather than instruction. The learning program provides many tools for learning such as computer conference, electronic delivery download, electric audio, online video, and electronic books.

Both CAI and CMI have been used as computer tools in teaching online. The main purpose of these tools is so learners can learn from online for themselves without the physical presence of a tutor and without the limitation of the learning site.

Teachers in the online program prepare the content of their teaching and give the needed information to their learners through online network. Most of the content of teaching is shown at a platform which is “to an online course what a spreadsheet is to online stock monitoring.”<sup>20</sup> The learners can check their courses and get information of interest.

Gene Maeroff describes four ways to put the content of teaching at the platform; a syllabus section, a bulletin board, a live event section, and an archive of audio recordings of previous lectures, relevant slides, and storage for online discussion.<sup>21</sup>

The platform shows the requirements of the program and how the learner can accomplish the job. It also helps learners to know information of the content of the

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<sup>20</sup>Gene I. Maeroff, *A Classroom of One*, 48.

<sup>21</sup> *Ibid.*, 49.

subject and to be able to exchange information with the teacher. The content of teaching online also can be sent separately on the Internet, like a catalog, if learners want more details about their course.

All three parts of preparing the online course: learners, tools and content of teaching, are important parts to begin the online teaching because it shows who the learners are, what a tool is, and how to fulfill the needs of the learners.

## **B. Planning the Program**

Planning is the process. It shows the best way to get from where one is to the place he wants to be. It is the process of deciding in advance what a goal is and how to accomplish that goal.<sup>22</sup> In the process of planning for online teaching, the main goal of online teaching is to ensure that the learners' needs are met by using online as a way to accomplish its goal. An organization or company can offer the learning program to learners through an online network that provides the resources. Once the Internet program is approved, the next step would be to find out how to best facilitate the learning process for the learners. To accomplish the goal of teaching online, there are three steps in the planning: establish both human resources and facilities resources, process the plan, and control the process.

Human resources are important resources in the teaching process of the online program. The organization needs workers to move the plan and to make the needed improvements in the process. The needed workers are enlisted by the organization and the staff may be recruited to develop the plan. The organization is responsible to provide the

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<sup>22</sup> Frank Schmitt, *Lecture of EDMN 605: Christian Leadership* (Lynchburg, VA: Liberty University, 2006).

training program for workers to do their jobs efficiently.

In the teaching online program, workers are required to have some computer skills to accomplish the tasks. Many workers might not be involved directly with the teaching process, but they are of no less importance than a teacher, such as a computer programmer, a web designer, and a marketing manager. Teachers in the online program have two preparations: to produce materials for the web or to illustrate a lecture and plan the format of the course. The more interaction desired, the more planning is necessary for the teaching process.<sup>23</sup>

In the step of establishing the facilities resources, the organization has to set the budget for its planning. William A. Draves suggests five parts for budget setting: income from registration fees, from funds or from donations; promotions that generate participation and enrollments; production which covers handouts, materials, and fees as a teacher; additional costs for administrative staffs and organization; and net profit which some courses generate for the sponsoring organization.<sup>24</sup>

Planning is a process that starts before the work begins. After the online course has been planned, the process belongs to planning start. A participant who is interested in the online course registers for the course by either online or another way for communication and fee payment. In the process, the communication between participant and teacher starts through the online network. The online course will consist of three parts: content, interaction and assessment. The process of learning starts with the

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<sup>23</sup> Keith Harry, Ed., *Higher Education Through Open and Distance Learning* (NY: Routledge, 1999), 42.

<sup>24</sup> William A. Draves, *Teaching Online*, 54.

interaction between the teacher and student once the student sees the content of the online course. Interaction is the heart and soul of the online course because it is where real learning and education takes place. It shows the interplay between participants and teacher.<sup>25</sup>

Students learn from their teacher about content, interaction, and assessment. The assessment is a valuable tool for learners in evaluating their experience of learning. Many assessments in the online program have altered the nature of tests and quizzes to become discussions and critical ideas by using contents and interaction. Normally there are three kinds of assessment in the online course: pre-course assessment which helps participants to determine if the course is right for them and to aid the teacher in knowing at what level the participants are; progress assessment which helps participants to measure their progress on a weekly or daily basis after experiencing learning through online, and end-of-course tests that evaluate how much the participants have learned from the course.<sup>26</sup>

Controlling of the plan is an important part of planning. The organization is responsible to establish a standard, measure performance by using the standard, and correcting the performance to conform to that standard. In online teaching, especially in the colleges, universities and high schools, accreditation is the standard of education. Accrediting agencies design the standard of the school system including the online courses that are offered from the institution. They measure the quality of the institution that offers the online course by considering quality factors in several categories which are related to the online course such as institution, course, instructor, students, and support

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<sup>25</sup> Ibid., 85.

<sup>26</sup> Ibid., 96ff.

service.<sup>27</sup>

### **C. Developing the Online Course for the Future**

One important part of the principle of the online teaching network is developing the online course for participants or learners. Because the online course is of benefit for learners and is not concerned with limited time and place, many people are interested in studying online to help them accomplish the goals of their lives.

The online teaching program also has developed according to the demand of learners. It is the challenge for the organization and the teacher to provide and set the online course to motivate the new learners group in a new program. As the number of distance learners who use the Internet for the learning process has continued to grow rapidly, it shows that many people are interested in the online program as the new opportunity for them to learn in both the present time and in the future.

By the end of the twenty-first century's first decade, e-learning will be an embedded feature of education, widely available and no longer an object of controversy. Whether it will be a source of financial gain, as some for-profit providers hope, remains to be seen. Nonetheless, online courses will proliferate at traditional not-for-profit institutions, and students will have far more opportunity to choose between studying in a classroom with other students or in a virtual classroom in which they work alone.<sup>28</sup>

In the developing process, many factors have to be revised, created and used rapidly among the competition of the growing of e-learning system. Organizations should move to develop their planning of online learning by developing their target group, their tools, and their online courses to accomplish its goal.

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<sup>27</sup> Gene I. Maeroff, *A Classroom of One*, 186.

<sup>28</sup> *Ibid.*, 2.

In the future the online learning tends to be global with every level of education providers, and will develop into campus-based by the internet network as Gene Maeroff wrote concerning the future of the online learning. Virtual schools and colleges will provide education wholly online without campuses; brick-and-mortar education institutions that offer a growing number of their online course but at which most classes continue meeting in person; and in contrast to the institution that offer few online courses but with web-based features in an increasing number of campus based courses.<sup>29</sup>

## II. The Practice and Promoting of the Online Teaching

In the practice process of the online course, the learners should receive the agenda which is the information of the online course. The agenda should explain the technical requirements, the course goal and objectives, the outline of the content, the schedule for interaction, pre-assessment, guidelines for participating in the course, ways to communicate with the teacher and others in the same course, and details about where and when the learners can send their assessment.<sup>30</sup>

It is the responsibility of the teacher to welcome and describe how the online course will benefit the learners and how the learners can finish the course satisfactorily. The instructions, including the teacher's e-mail, should be shown in an easily read manner. In addition, the computer system should be tested and prepared before the online course begins.

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<sup>29</sup> Ibid., 4.

<sup>30</sup> William A. Draves, *Teaching Online*, 101-102.

The source of learning in the online course is also an important factor for the practicing process. For some online courses, the teacher offers the electronic library or e-library, website link, details about text book, audio download, video download, and software programs download. Because online learning functions as self-learning, good and quality materials are the main factors of the learning process for learners.

Online teaching has both advantages and disadvantages. The advantages of the online teaching are updated materials are readily available, inexpensive distribution costs, and self assessing to the information. In contrast, the organization that provides the online teaching should realize the disadvantage side of the online program that needs a computer technician to create the web, the limited visual and sound by website download, and the security measure to prevent unwanted viewing.<sup>31</sup>

In the process of promoting the online teaching, many ways can be used, such as mail, e-mail, media, brochure, master web, and syndication which is promoting through another provider. The promotion is an important process to reach the target group in the program. The organization has to create and motivate learners to see how the online program can meet their needs to accomplish their goal.

### **Planning of Online Ministry**

In chapter two the author describes the main five ministries in the church. All five ministries are important to show the identity of the Biblical church. In the book of Acts, the movement of the ministries in the church spread with the believers who were scattered by the persecution (Ac 11:19). The Gospel is the power of God that saves all who believe

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<sup>31</sup> Karen Mantyla, *Interactive Distance Learning Exercises that Really Work*, 68.

in faith (Ro. 1:19), and the faith comes from hearing the word of God (Ro. 10:17). The five main ministries of the life of the believers of Jesus Christ are: worship, fellowship, evangelism, education, and Christian service.

As the online program has developed and spread into both believers and non-believers worlds, it can be used as a tool to reach people for Christ and to do ministries with people of Christ. In this topic the author describes how the online can be used in these five ministries; the online program for worship, fellowship, evangelism, education, and Christian service ministries.

### I. The Online Program for Worship Ministry

The worship ministry is the action of believers who give God value and worth in their lives. They know that God is worthy for worship when they are saved by faith in Jesus Christ. Worship is the action that is unique in believers because it comes from the truth and Spirit (Jn 4:14). A computer system or the Internet cannot worship God, but believers can use it as a tool to worship God.

How to worship God by use of the online network in the worship ministry is the question. In chapter two of the dissertation the author mentions Timothy Hyun's description of worship as having the elements of gathering, praising, scripture reading, praying, confessing, sermon, singing, offering, and departing.<sup>32</sup> The Internet might be used like a tool for these elements to worship God.

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<sup>32</sup> Timothy Hyun Seo Choi, 30.

## II. The Online Program for Fellowship Ministry

The fellowship is the connection between believers and other believers. They share their lives to encourage each other in Christ. It includes the way of humbleness as Jesus showed the example of washing the feet of His disciples, the way of communion that remembers Jesus' body and blood, and the way of union of prayer for God's direction.

One of the benefits of the Internet is connection and communication. Believers might use the online network to connect with other believers and to communicate with them. However, the fellowship does not occur if Jesus is not the center of that fellowship. This means that the connection and communication by the Internet has to have Christ in the center.

The result of fellowship is growing in Christ. Internet users can meet that goal by planning and using the Internet in the way of a Godly person.

## III. The Online Program for Evangelism

Evangelism is the heart of reaching unbelievers for Christ. Many methods have been used to win the lost through faith in Jesus, the Savior. In the process of evangelism, the Gospel must be proclaimed in every possible way to encourage the work of the Holy Spirit in opening unbelievers' hearts.

The Internet can be used in the evangelism ministry for accomplishing its purpose, proclaiming the Word of God and allowing the Holy Spirit to work in the hearts of people who use the Internet. There are two ways of reaching people for Christ by the Internet: active online evangelism and passive online evangelism.

The active online evangelism is the action that organizations use to connect to other people through the online network. They visit other websites and post information, discuss, or chat with others in the chat room web for evangelism.

The passive online evangelism is when organizations promote others to visit their master website. Their websites contain information about how to be saved by faith in Jesus. In addition these websites open a chance for visitors to contact the staff for more information and interaction with other Christians.

#### IV. The Online Program for Education

The education ministry has the Word of God in the center of teaching and learning. Believers learn the word of God from the Bible which is “inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, so that the person who serves God may be fully qualified and equipped to do every kind of good deed (2 Ti. 3:16-17).”

In the internet the important factor of education ministry is the Word of God. The Bible learning system starts with the Word of God that is used to teach learners. The online learners can learn the Word of God through Bible online, get information about the Word on the website, have interaction between learners and teacher, and receive instruction from the teacher.

The content in the Bible is different in the details according to the foundation of the learners. Some learners are new believers. Others might be scholars in theology. The main point of the education ministry is to open the Bible for everyone and to prepare the lessons for everyone who wants to learn the word of God.

According to the philosophy and principle of online learning, the learners have a chance to see the online course and contact the teacher or staff when they have questions about the program.

#### V. The Online Program for Christian Service

Christian service is a ministry where believers serve one another with love in Christ. It shows that believers are the disciples of Jesus (Jn 13:35) and fulfills the main commandment of loving others as you love yourself (Mt 22:38).

The online program is a tool for sharing Christian service to others. Some Christian and non-Christian websites offer opportunities for Christians to serve through the information in the Internet.

Christian service is more than donating money to help others, but it is the action to show Jesus Christ by serving others. Jesus Christ is the main motivational reason of Christian service. The Internet can be used wisely to find opportunities to serve others and to be served by others for God's glory.

#### **Possibility of the Online Program for Bible Training**

The online network can be used for ministry to serve Christ. As the principle of online network is for exchanging information and communication, the Bible training program can use the Internet to be a useful tool for accomplishing its goals. The challenge of the training program is how to use the online program to fulfill the goal of the training program. In this dissertation, the author describes three principles about the Bible training program and the online program for the training program: the nature of the Bible training

program, planning the training program, and using the online network for fulfilling the program.

### I. The Nature of Bible Training

Bible training is the process of a training program using the Bible as the major resource material for the training. The purpose of the Bible training is for those who believe in Jesus Christ and who want to know the truth. In turn they desire to use the truth to accomplish the mission they have received from God.

Bible training also is the relationship between trainer and trainee by using the Bible and applying the Bible in daily life. It takes commitment to spend time together to accomplish the main goal of the trainer and the trainee.

The Bible training program focuses on two main training categories in the church leader training program: pre-service and in-service. The pre-service is a training process for a trainee who wants to prepare himself for ministry. On the other hand, the in-service is a training process for a trainee who is already doing a job and wants to learn a needed task according to the planning process.

The pre-service trainees need the program that helps to prepare them before serving in the ministry. They need to have the foundation of Christianity that is based on the Bible. In the training process, the trainees need to learn Christ, doctrine, Christian faith, Christian morality, serving, and doing God's will in their lives. The trainer of the program uses the Bible to guide them and train them to be ready to work in their ministry field in the future.

This training process also needs the interaction between trainer and trainee because it is the process of experience instruction in the specific ministry. The trainees can ask questions from their trainer and get enough information to be able to apply the information in the workplace.

Although the pre-service trainees need a training program for preparing themselves for work, the in-service trainees also need a training program to improve themselves in their work place. The training process should start at the beginning of work time as Dr.Schmitt said in his Christian leadership class;

In-service training should begin with an orientation of a new worker. Orientation is helping persons prepare to do a ministry before they actually begin. Many times volunteers, once recruited, are 'thrown' into the job without any real knowledge of what is going to happen or what to expect. They find themselves confused, bewildered, and, in fact, lost with their responsibilities! When a volunteer is placed in a position without any orientation, he or she will be playing 'catch up,' and will find it extremely hard to be excited and motivated while struggling to keep one's head above water! Several methods can be used to do new worker orientation: review the job description, review the resources, review the facilities and equipment, answer questions, and attend a meeting.<sup>33</sup>

The training program for in-service trainees focuses on how to accomplish the goal of the organization. The process of training needs interaction and connection to discuss and exchange important information to fulfill the task of the organization. Some training processes in this program require meeting face to face and real time communication. It is also the process of self-training that the trainer or the organization provides tools from which his trainee can learn, such as, books in a library, the job training guide, and a computer program for training.

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<sup>33</sup> Frank Schmitt, *Lecture of EDMN 605: Christian Leadership Lesson 8*.

Both pre-service and in-service are needed training programs for the trainees preparing for ministry. The trainer can use a variety of methods and tools to prepare the trainee to be ready for the job. Most of the role of the trainer will be as a teacher who instructs his learners, a guide who shows his learners where they should or should not go, a supervisor who sees a vision and advises his learners to follow that vision, a friend who is beside his learners when they need help, and an imitator of Christ who shows Christ-like character to his learners who are in training to follow Christ.

## II. Planning Bible Training by use of Online Network

The training program has to be planned by an organization, a trainer or by both trainer and trainee. In the planning process goals of the training program have to be written. The goal of the training program should be specific, measurable, challenging, and possible to accomplish. In addition it also should be attainable, dated and written. The Bible training program is a Christian ministry; the goals have to do with an internal audit, which is correcting and developing the weakness in the ministry, and an external audit, which is to reflect the needs of the community.<sup>34</sup>

After the goals are set, actions have to follow. The priority of the program should be clear to keep the action on focus. Strategies planning for the Bible training program plan the activities to be done, who is responsible for the activities, when the activities should happen, and how much it will cost.

To accomplish the goal, the organization might establish a plan to find, enlist and train or retrain workers for the task. In the Bible training program workers who become

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<sup>34</sup> Ibid.

trainers must have the ability to train others by using the truth from the Word of God. Some work positions in the program might be established to accomplish the goals the organization has written.

In the action belonging to the plan, time has to be scheduled and a budget has to be planned. Because planning relates to the picture of the future and what it will be like, schedule and budget should be planned and reviewed thoughtfully.

Since the planning is a continuous process, it requires communication within the organization to keep the process going properly. It is the interaction between people to accomplish their works and goals.

As the process of planning continues, the controlling process is also used to make corrections in the planning process. It shows the standard of the process in the work of the organization, the measure by the standard, and the correction of the performance to conform to the standard.<sup>35</sup>

### III. Using the Online Network for Fulfilling the Program

The learning method can be divided into three main methods: the optional instruction, presentation, and distribution. The Internet is classified in the distribution method for trainers to use with their learners. With the growth of web-based training that combines with other distance learning technology, many institutions prefer this mode of training delivery for the majority of its courses.<sup>36</sup>

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<sup>35</sup> Ibid.

<sup>36</sup> Karen Mantyla, *Interactive Distance Learning Exercises that Really Work*, 115.

The course of learning Bible or theology is one of the online courses that some institutes prefer for learners for Bible training in the ministry field. In the online course, the Internet is used for main three purposes: information, discussion, and transmission.

In the Bible training program, the trainees can get information from the organization or trainer through the online network. The basic information they should get is the training course that fulfills the need of their jobs. The organization should provide various courses that meet the needs of both pre-service and in-service trainees, and also fulfills the planning to accomplish the goals of the organization.

Most information in the online course is within the content of the training program, the syllabus of the program, assessment, and the process of training requirement. The trainee will have a chance to receive the update information from the trainer and can also send information the trainer might request.

Discussion is important for the training program that needs interaction between the trainer and the trainee. By the Internet there are three kinds of discussion through the online network: e-mail, a computer conference, and a chat room.<sup>37</sup>

The e-mail is the common way of discussion if the discussion content does not require the real time discussion. A trainer or a trainee starts a discussion by typing in a message and then responds when e-mails are received.

The computer conference is another form of communication similar to e-mail, but the content in the discussion is arranged and organized by the date and time. The trainees read and do their comments over a set period.

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<sup>37</sup> George P. Connick, *The Distance Learner's Guide* (New Jersey: Prentice Hall, 1999), 42.

The chat room is the way of discussion immediately showing on the computer's screen. In the chat room the trainer can respond to his trainees by using the Internet at the same time with his trainee. The chat room also provides the vision and audio software program that trainer and trainee can see and hear each other through the online network. It can be applied for face to face interaction through the training program.

During the training online program, the transmission process is a way trainees can submit their work or assessment to their trainer through the online network. For some software programs the trainees have to download from the Internet or the organization web page. Some web pages require the password of the trainees to assess the web for privacy use, such as e-library, blackboard, and personal account. Most of the time, after the agreement between trainees and trainer or the organization, the trainees will receive the password to use the service the organization provides for the trainee.

The online program can be a tool for fulfilling the Bible training program as it provides information, discussion, and transmission between trainer and trainee. The purpose of the Bible training program is to help train believers in Christ to accomplish the job God has given them. The trainer can use the online network to help his trainees learn how to be a person more like Christ (Eph. 4:1) and to be able to train others in Christ (2 Tim. 2:2).

### **Promoting the Online Training in Church Planting**

The Bible training program helps church planting because the Bible is the foundation for church planting. It gives the purpose and the pattern of establishing new churches in new places as well as being the basic tool for church planting. The online

Bible training program offers a way of training people using online to teach the Bible as well as demonstrating how to apply the Bible in church planting. There are three ways of promoting the Bible program in churches: the Bible training in the process of church planting, technological use for church planting and online training programs for church planting.

### I. The Bible Training in the Process of Church Planting

Jack Redford describes church planting as building upon three foundations: the Biblical foundation, the emotional foundation, and the practical foundation.<sup>38</sup> The Bible is an important foundational tool for church planting. It shows the work of the Holy Spirit in starting the process of church planting with the purpose of building the body of Christ according to the great commandment, making disciples and teaching them to obey His commands (Mt.28:19-20).

In the process of church planting, it is the movement of the Holy Spirit in the believers' lives from one stage to other stages. Aubrey Malphurs describes the process of church planting in six stage that moves from the conception stage to the developmental stage, the birth stage, the growth stage, maturity stage, and reproduction stage. All stages require Bible training to fulfill the job of church planting.

In the conception stage, the Bible training focuses on God's calling to plant the church. The ministry begins when God reveals His Word to His people to start the ministry of church planting. One of the best ways to check God's will is by using the Bible to confirm the calling from God because the Bible is the truth (Jn.17:17) and the

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<sup>38</sup> Jack Redford, *Planting New Churches* (Tennessee: Broadman Press, 1976), 7.

Word of God (II Ti.316). Bible values must be working as the core value of the church planting process. It is the main factor for setting the mission statement, vision, and strategy plan for church planting.

When the vision and strategy for church planting has been planned, the next stage will be the developmental stage. In this stage, church planters begin to develop people who have an interest in church planting to be a part of the church planting core group. In the developmental process, church planters have to use the Bible to cultivate a core group which will form the spiritual basis for church planting as well as implement and administrate the ministry. The core group will grow into a larger core group as the people in the core group are trained to know and to practice what the Bible teaches concerning evangelization and teaching others to accept Jesus Christ as their Lord.

The birth stage happens when the core group is larger than fifty adults and ready to have the first public meeting on a Sunday or at another best time for the area. When the time and place are set, the church needs to have a strategy plan for the public meeting. Persons involved in the service time have to be trained to use the Bible in helping the members to worship God, to learn the truth from the Bible, to understand and to share the Good News, to have fellowship with others, and to serve others as Christian witnesses.

After the first meeting the church planting process will move into the growth stage. In this stage, the church is planned to grow both spiritually and numerically. The church leader and the church members are trained to use their spiritual gifts to fulfill the vision. The Bible training is used to recruit more lay people and staff for serving in the church as the body of Christ. With the growing of the organization, the Bible will be used as the standard of guiding and training both layman and staff to accomplish the church's

vision. Church planters are not just to know about church planting, but “must also study and know the principles and practices of biblical and sociological church growth.”<sup>39</sup>

While the church is growing both spiritually and numerically, the church is moving into the maturity stage. In this stage the Bible teaching and training is used as the solid food (Heb. 5:12-6:2) for training leaders for leadership in the church. Because leaders are “the lifeblood of the church,” the church needs to enter the maturity stage with a strong leadership-development ministry in place that trains leaders at every level of the church.<sup>40</sup>

When the church matures enough to begin the process of planting daughter churches, it will be in the reproduction stage. The Bible training is used for showing the needs of unsaved people who need to be reached for Christ. In this stage, the church planter, who is chosen from the parent church, starts the new core group for beginning the conception stage. Through the Bible training, the core group can see the purpose and make their commitment to serve God as the planning core group for church planting. They will be equipped by their church leader who uses the Bible as a tool to build up the champion of Christ for reaching the world in obedience to the great commandment in Matt. 28:19-20.

## II. Technological Use for Church Planting

In the twenty first century, many technologies have been used to respond to people’s needs. The Internet is one of those technologies that people use for information

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<sup>39</sup> Aubrey malphurs, *Planting Growing Churches* (Michigan: Baker Books, 2004), 230.

<sup>40</sup> *Ibid.*, 236.

exchanging, communicating and learning. Through the Internet, church planters can get into other technologies that will help to improve the ministry. In this dissertation the author chooses four technologies the church planter can benefit from through online: Bible and church management software, Blackboard program, Book and church planting resources, and Biblical ministry website.

Bible software is the software program the user can download into his computer. Normally, the function of the Bible software is to show the Bible contents in various versions, compare the contents of the Bible, give the information of commentary and research, and search for a specific word or topic in the Bible. Church planters can use the Bible software programs to study the Bible and not have to access online. Some programs offer their users the download through the Internet network for free, but some programs require their users to buy the program through the Internet, telephone or mail.

The Blackboard program is one of several programs used in many distance learning institutions. The vision of this software company is “limitless in its possibilities— to enable educational institutions to create true Networked Learning Environments™ in which any student, instructor or researcher can access any learning resource at any time from any place.”<sup>41</sup> By this program, church planters can communicate with their mentor or trainer for independent educational tasks. With the benefit of this program, the trainee, who is the church planter, and the trainer can “view instructional content, collaborate with educators, evaluate academic performance and

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<sup>41</sup> BlackBoard Inc., “Black Board Academy Suit”  
[http://www.blackboard.com/products/Academic\\_Suite/index.htm](http://www.blackboard.com/products/Academic_Suite/index.htm), Internet, access 11 November, 2006.

access learning resources at any time to achieve their educational objectives.”<sup>42</sup>

Through the Internet, church planters can download books or resources, such as a sermon text or audio sermons, directly into the computer. Many Christian organizations offer these church planting resources for their members or visitors. Some online books and resources require their users to register or pay through the online network for receiving the permit to download. Church planters also can link into electronic libraries for searching the resources about church planting.

The church planter who makes contact with those organizations can receive the update news or product through the electronic mail. In case books or resources are not available to download online, church planters can order through the online network. Through this process, the church planters who order online have to give information concerning the place the books or resources are to be received.

Biblical ministry website is the information webpage on the Internet where the web organizations post information about their ministry on their website. Church planters can search and connect with these organizations if they are interested in the web page. Normally, these websites show the address, telephone number, and e-mail the church planter can use to contact the organization. Some websites have a chat room service. Through the chat room service, church planters can connect with other church planters and exchange information as they seek to reach their goals.

In addition, some Biblical ministry websites offer the link option so church planters can link to other websites of interest to them. The Biblical ministry website benefits church planters for updating the ministry news and making contact with the

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<sup>42</sup> Ibid.

organizations that support church planting ministry.

### III. The Bible Training Program for Church Planting

The Bible training program uses the internet as the distribution tool between trainers and their trainees who are involved with church planting. As the purpose of the Internet is for information, discussion, and transmission, by trainer's advice, church planters can use the Bible training program for seeking information, receiving suggestions from discussions and using tools from transmission to accomplish the goal of planting a new church. The Bible training program can benefit church planters in the six stages of the church planting process. It is used as a tool for teaching and training by using and applying the Bible.

In the conception stage, the Bible program can be used as information is gathered for church planters through the internet. For example, church planters can ask for the consultant through the Internet by linking with [www.malphursgroup.com](http://www.malphursgroup.com) to find books and resources to begin the core group. Church planters can download the church planting curriculum from websites such as [www.alliancescp.org/resources/omegacourse.html](http://www.alliancescp.org/resources/omegacourse.html) which is the website that gives church planting curriculum through online by download. Some seminaries, such as Liberty Seminary, also offer church planting course where students or church planters can study Bible online and gain information for building the core group, strategic planning, and vision of the church planting.

In the developing stage, church planters can use the internet to find how to use the Bible to cultivate a core group to form a spiritual basis to both implement and administrate the ministry. There are many methods where church planters can be trained

to reach and evangelize unbelievers through the Internet. For example, designing a website is one method to teach the Bible to people in the community, especially targeting the post-moderns. It can be “an effective way to do evangelism, teaching, preaching, fellowship, and a host of other ministries.”<sup>43</sup> Through the training program, church planters will learn various methods for reaching people for Christ from their trainer.

The birth stage is the step where church planters should be trained to plan for time, place, and procedure of service. The training program through the Internet helps church planters to think and plan ahead for this step. For example, the Blackboard program is a way church planters can receive the checklist of information about church facilities, service, and ministry planning from their trainer and can respond with the answer through the program.

Church planters need to take the leadership position as the shepherd feeding his flock by using the Word of God in the growing stage. They can use a Bible training program as the training tool as they serve as a leader. In this stage the church planter is trained to grow the congregation and to build up the staff by using the Word of God.

The members in the maturity stage needs an intense Bible study for being more like Christ and for retraining to be a leader in the future. Church planters can use the Internet as a tool for study and can share it with their members. Some programs will be of benefit to church planters to study by themselves, such as the Bible software program. In this stage, church planters also can learn how to administrate the church and maintain church maturity through the trainer.

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<sup>43</sup> Aubrey malphurs, *Planting Growing Churches*, 181.

The reproduction stage is the stage where the mature church makes the decision to plant other churches. Church planters begin the new core group to start new churches as it is possible. The Bible training program benefits church planters by training to make disciples and for planning to plant a daughter church. A trainer will guide church planters to plan the role of the parent church in the process of reproduction. Through the process of a Bible training program from the Internet, church planters can take the role of trainer to the new church planter in their daughter church.

In the process of using the Bible training program from the conception stage to the reproduction stage, a trainer and trainee can keep contact through the Internet twenty four hours a day and seven days a week. By the Internet, both a trainer and trainee can exchange information, take part in discussion, and track the transformation from conception to reproduction stage for church planting with each other. The goal of training is not just planting a new church, but mentoring the church planter to be able to train other church planters.

## CHAPTER FOUR

### THE ONLINE BIBLE TRAINING MINISTRY

In order to understand the principles of the online Bible training program for church planting, organizations using the online Bible training for church planting have been chosen and studied. By studying the model used by these organizations, the author examines the principles of the online training for church planting. The method and principles will show the facts of the online program and the application to the study.

There are three categories of organizations that offer the online Bible training program for church planting: college or institution, Christian organization, and the local church. The author has searched and chosen Liberty University as the institution which provides the distance learning program, North American Mission Board as the organization and New Life Christian Church in Centreville, Virginia as the church. He summarized the overall study and drew these conclusions concerning Bible training through the online program. The study will look at the history of the online Bible training, the method of the online Bible training, and the principle of the online Bible training in the process of church planting.

## The History of Online Training

### I. Liberty University

“When Dr. Falwell founded Liberty University, it was with a commitment to offering an education that is ‘distinctively Christian.’”<sup>1</sup> In keeping with this commitment, the purpose of the training program was to train men and women from around the world to become champions for Christ by reaching their highest potentials and achieving their dreams. The concept of a distance learning program was formulated in 1985, when Dr. Jerry Falwell, Dr. Ron Godwin, and Dr. Bill Paul discussed how to provide working adults, unable to leave their jobs, ministries, or families, with the opportunity to receive the same education as students studying on campus. The result of the meeting was the decision for Liberty University to become “a pioneer in the distance education market.”<sup>2</sup> Through the process of distance education market, Liberty University received permission from the Southern Association of Colleges and Schools (SACS) to pilot a distance learning program in the year of 1985 under the responsibility of the Liberty University School of LifeLong Learning (LUSLLL).

Dr. Tom Diggs was named dean over the LUSLLL, and Dr. Sam Towns was the first faculty member for the distance learning program. The first course offered was Old Testament Survey for the Associate of Arts program in Religion. Courses were delivered to students through VHS videocassettes coupled with examinations taken under the

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<sup>1</sup> Liberty University, “A Brief History and Tribute to Dr. Sam Towns,” <http://www.liberty.edu/academics/religion/index.cfm?PID=10994>; Internet; accessed 29 December 2006.

<sup>2</sup> Liberty University, “Liberty’s Distance Learning Program,” <http://www.liberty.edu/distancelearning/index.cfm?PID=12512>; Internet; accessed 29 December 2006.

guidance of a test proctor.<sup>3</sup>

In March of 1995, Liberty University School of LifeLong Learning was changed to Liberty University External Degree Program. The degree offerings had expanded to include Bachelor of Science programs in General Studies and Interdisciplinary Studies. In the years of 1998 and 1999, Liberty External Degree Program expanded the program offering to include a Doctorate of Education (Ed D).

In July of 2001, due to the developing of the internet system and the growing of the distance education market, Liberty External Degree Program changed its name to Liberty University Distance Learning Program. The program of distance learning had expanded to include a Doctorate of Ministry (D. Min.), Educational Specialist (Ed. S), Doctor of Philosophy in Counseling (Ph.D.) with Pastoral Care (D.S.), and Professional Counseling (D.A.).

In the year of 2006, the Liberty University Distance Learning Program expanded the online Bible training program in every level of training from certificate degree to the degree of Doctorate of Ministry program (D. Min.).

To fulfill the goal of churches planting missions, the Liberty Center for Church Planting ministry was established for supporting students to plant churches as its vision “To help Liberty become a national leader in the recruitment, training and sending of effective 21<sup>st</sup> century church planters and church planting teams. To send a steady stream of high probability, high potency church planters from Liberty University, Liberty Theological Seminary, Liberty Baptist Fellowship, and Thomas Road Baptist Church.

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<sup>3</sup> Ibid.

To help churches at any stage become church multiplication centers.”<sup>4</sup> This ministry is directed by Dr. Dave Early, ministry director and Dr. Dave Wheeler, associate director.

## II. North American Mission Board (NAMB)

The North American Mission Board or NAMB is the mission agency of the Southern Baptist Convention or SBC. It is the domestic mission which proclaims the Gospel of Jesus Christ, plants the New Testament congregations, ministers to persons in the name of Christ, and assists churches in the United States, Canada and territories of the United States.

In June, 1997, NAMB was founded from the roots of the Home Mission Board. Dr. Bob Reccord was the first person who served as president. 44% of the funding of NAMB comes from the Annie Armstrong Easter offering. The report of 2004 showed that about 1,864 churches were planted by NAMB.

Training and church planting are two of the main six areas of NAMB’s ministry: sharing Christ, starting churches, volunteering in missions, sending missionaries, impacting the culture and equipping leaders.

NAMB developed an internet media strategy, the 316 Network, by spending around \$ 1,405,000 through Feb, 2006 for this strategy.<sup>5</sup> According to ministry of church planting using internet, NAMB created the websites that support and train church planters and Christians to plant churches. There are two areas of NAMB’s website for church

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<sup>4</sup> Liberty University, “Center for Ministry Training,” <https://www.liberty.edu/academics/religion/seminary/ministrytraining/index.cfm?PID=11611>; Internet; accessed 29 December 2006.

<sup>5</sup> Trustee Trust Force, “NAMB Trustee Response to the Article in the Christian Index,” Christian Index 16 (March 2006): 16, [www.christianindex.org/template/documents/NAMBTrusteeResponse.pdf](http://www.christianindex.org/template/documents/NAMBTrusteeResponse.pdf); Internet; accessed 29 December 2006.

planting: Church Planter Village, which is for anyone interested in starting a church, providing some of the finest resources available anywhere on planting new churches, and The Church Planting Group, which is the resources for information on the mission, vision, and staff of the Church Planting Group of the North American Mission Board.<sup>6</sup>

### III. New Life Christian Church in Centreville, VA

New Life Christian Church was started by the Virginia Evangelical Fellowship (VEF) in 1993 with seven people. Through the vision of the founding planter, Brett Andrew, this church has grown to three campuses and helped over 100 new churches in 2002.

The first church planting project of the New Life Christian Church was Forefront Christian church in Virginia Beach. NLCC sent two of its three staff members and financial support to aid in the planting project. Forefront Christian Church has grown to over seven hundred people and is committed to planting other churches.

In 2001, the New Life Christian Church planted a second campus in Loudoun County called Dulles Campus. During the process of starting Dulles Campus, the process approach was developed, an approach which benefits the church planting process. The plans were named Church Planting Solution and Mobile Church Solution, which provided tools for helping church planters to develop and manage launch plans.

New Life Christian Church realized the needs of many churches concerning marketing and in the year of 2002 created the Church Marketing Institute, which is a non-profit marketing organization for churches. During that year, they worked with over 20

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<sup>6</sup> NAMB, "Strating Churches," [http://www.namb.net/site/c.9qKILUOzEpH/b.213019/k.AC7E/Starting\\_Churches.htm](http://www.namb.net/site/c.9qKILUOzEpH/b.213019/k.AC7E/Starting_Churches.htm); Internet; accessed 29 December 2006.

church planters to start new churches by using the big 3Cs: vision Casting (communications), Core group development, and Community outreach.

In December, 2004, the New Life Christian Church developed the online launch plan management system that benefited new churches with these needs. The project has been expanded into five major church planting areas of support through the church's website: Mobile Church Solutions, Church Planting Solutions, Church Marketing Solutions, Church Coaching Solutions, and Leading Edge Ministries.

The support solutions for church planting developed by the New Life Christian Church respond to the needs of the church with a passion for church planting:

1. Help new churches develop startup plans (strategic planning for new churches)
2. Help new churches find high-quality, low-cost services that maximize the effectiveness of their startup (cost savings for new churches)
3. Provide advice and counsel to new churches during their startup (coaching for new churches)
4. Help educate new churches on best practices and trends in church planting (education for new churches)
5. Provide financial assistance to new churches during their startup phase, primarily in the form of support services (e.g. marketing, planning, etc.)<sup>7</sup>

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<sup>7</sup> Church Planting Solution, "About Us," <http://www.churchplanting4me.com/aboutus.htm>; Internet; accessed 29 December 2006.

### **The Method of the Online Bible Training**

Liberty University, North American Mission Board, and New life Christian Church use the online network as a tool for training their trainees. Liberty University offers the online program as a degree in the field of religion. The church planting center is offered to trainees who are interested in serving God through the opening of a new ministry and in planting a new church. Most of the trainees in this program are pre-service trainees rather than in-service trainees. The class and resources of church planting are provided through the internet system to the serving trainee for specific places of service.

NAMB offers online training program for the community of church planters who come to join and help each other in the church planting area. The offered degree is not the first motivation for the training, the motivation is the fellowship, information and discussion. The resources and church planting services on the website are offered to both church planters and Christians who want to learn about church planting.

New Life Christian Church serves in the coach position that gives information and supports church planters in the needed ministry areas, such as printing, administrative, and budgeting. Most of the target groups of training are in-service trainees, who have already served as a church planter.

Even though the method of using the training program through the internet is different, the goal is the same: giving God glory for His mission through the church planting process. The dissertation will show each of the methods and analyze the methods using the principles of online Bible training for church planting.

## I. Liberty University

Distance learning programs using internet-based courses, which are called online courses or e-learning, are offered to students around the world over the Internet. Bible courses are offered to give opportunity to pursue an accredited college degree at a distance on the associate, baccalaureate, master's and doctoral levels. Students at the university are able to use such services as online library, financial aid, degree planning, academic advising, transcript evaluation, online student service, administrative services, campus computer network, e-mail services, tutoring, and career placement assistance.<sup>8</sup>

The core mission being to "produce Christ-centered men and women with the values, knowledge, and skills required to impact tomorrow's world,"<sup>9</sup> Liberty University formed the program that aids in fulfilling that vision. The method of Bible training in church planting ministry is driven through three processes: preparing the online program, planning the program, and developing the online course for church planting.

### A. Preparing the Online Program

The online program has been used in the distance learning program since 2001. In 2006, distance learning became a main program that can help to build an endowment and fulfill the vision of training students. Dr. Falwell mentioned in News and Advance on September 2, 2006:

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<sup>8</sup> *The College Blue Book Distance learning Programs*, 33<sup>rd</sup> ed., s.v. "Liberty University," 394.

<sup>9</sup> Liberty University, "The Nehemiah Project," <http://www.liberty.edu/financeadmin/aim/nehemiah/index.cfm?PID=8056>; Internet; accessed 10 January 2007.

It takes more money to educate young people on campus than their tuition and room and board fees will pay. Distance learning is different. We don't have to build any buildings or feed the students. With distance learning, there is a substantial bottom line. If we get a strong enough distance-learning program going here, it can contribute greatly to the building of our permanent endowment.<sup>10</sup>

Dr. Hawkins, the vice provost, also mentioned the value of the distance learning program:

The most exciting thing about this is that Liberty has always been about equipping people to properly represent the Lord Jesus and evangelizing the lost and penetrating the culture, he said. What gets me up every day is the knowledge that, through our distance-learning program, we are involved with an ever-expanding number of people whose lives are going to be touched and transformed by the spirit of Liberty.<sup>11</sup>

The success of the distance learning program of Liberty University came from the experience of preparing the program before the internet network had been used. Liberty knows the answer of who the learners are, what a tool is, and how to fulfill the needs of the learners.

#### 1. Who are the Learners?

Liberty University is presented as a Christian academic institute, which offers one degree at a time. Many students who attend this school realize that the goal of this school is for God's glory. Students can take classes in Bible study even though their degree is not about religion. However, for the training in church planting, most of the students choose to study specifically in the field of religion.

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<sup>10</sup>Ron Brown, "Liberty University Explores Distance Learning," *News and Advance* 2 (Sep. 2006): 1, [http://www.newsadvance.com/servlet/Satellite?pagename=LNA/MGArticle/LNA\\_BasicArticle&c=MGArcicle&cid=1149190390390&path=](http://www.newsadvance.com/servlet/Satellite?pagename=LNA/MGArticle/LNA_BasicArticle&c=MGArcicle&cid=1149190390390&path=); Internet; accessed 10 January 2007.

<sup>11</sup> Ibid.

The target group of students in the online Bible training program for church planting is those students who are called to serve Jesus Christ as church planters. These may be a pastor, church leader, church elder or church member, who wants to be trained in Bible study and develop his or her ministry for improving their area of service. The strong curriculum of the program will help him or her in preparing effective Christian leaders to be ready for the specific service such as church planting.

## 2. What is a Tool?

The online Bible training for church planting uses the website <http://www.liberty.edu/distancelearning/> as a tool for three purposes: information, communication, and transformation. On the website of distance learning, there are two parts: distance learning and resources.

The distance learning part has five sections: Prospective Students, DLP Academics, Financial Information, Military, and Community.

The Prospective Students section presents information regarding information such as the admissions process and degree overviews. The Academics section provides information about courses, registration, status sheets, and testing information. Financial Information provides information on tuition rates and fees, loans, grants and scholarships. The Military section provides academic and financial information pertaining specifically to military students. The Community section provides opportunities on how to be connected to others in the Distance Learning Program.<sup>12</sup>

The resources section is offered to link with tools and services for students such as ASIST, Blackboard, courses schedules, and online library.

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<sup>12</sup> Liberty University, "Academics," <http://www.liberty.edu/distancelearning/index.cfm?PID=8493>; Internet; accessed 10 January 2007.

### 3. How to Fulfill the Need of the Learners?

Liberty University offers Bible courses as resources aiding students to be trained in the field of ministry in which God has called them. There are four main degrees of offered Bible courses through the online program on the Liberty webpage on January, 2007:

#### Associate Degree:

Liberty University offers an associate degree for Bible training: AA in Religion. This 60 hours course is offered to both pastors and non-pastors and helps to build the solid foundation on Bible study for ministry. It includes the fundamentals of the Bible, Christianity, Christian theology, and the Christian church, with the goal of training students for effective ministry. The Associate of Arts in Religion degree is a step toward earning a Bachelor of Science in Religion, which is also offered online through Liberty's Distance Learning Program.<sup>13</sup>

#### Bachelor's Degree:

The bachelor's degree is recognized worldwide as the degree any student at any university can earn. Through distance learning online, students at Liberty University can earn a Bachelor of Science in Religion. The 120 hours course helps students to understand the fundamentals of the Bible, Christianity, theology, and church ministry. Students also can be equipped to use the Bible, to grasp the Bible for their Christian faith, deal with contemporary issues in ministry, and develop ability of effective communication.

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<sup>13</sup> Liberty University, "Associate of Arts in Religion," <http://www.liberty.edu/index.cfm?PID=8736>; Internet; accessed 10 January 2007.

### Master Degree:

Liberty University offers through distance learning, both the master's and doctoral degrees. After receiving the bachelor's degree, students can choose to study a master's degree program in an academic field. Liberty University offers graduate program in six academic fields. For example, in 2007, Liberty student could enroll for masters' degrees in religion, pastoral counseling, Christian leadership, evangelism and church growth, worship studies, and the master of divinity. Each of the degrees requires different courses depending on the desired program. Students can also choose courses of interest to complete the program.

### Doctoral Degree:

The Doctorate of Ministry degree is offered for the distance learning program for resident and non-resident students. This degree is earned through an advanced course of study including thirty credits and a dissertation, an extended written work. The program is designed to "strongly enhance the knowledge, skills, and techniques used in the practice of ministry."<sup>14</sup> Students can intensively study the scripture, Biblical principles, and strategies for effectively serving in ministry as pastors, missionaries, and church leaders who are seeking vision and want to deepen understanding of the purpose and goals in ministry.

In the spring semester of 2007, Liberty University will offer a class on church planting or EVAN550 for the graduate program. This class will introduce the skills and

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<sup>14</sup> Liberty University, "Doctor of Ministry," <http://www.liberty.edu/index.cfm?PID=8754>; Internet; accessed 16 January 2007.

knowledge needed for planting a New Testament church “in culture.”<sup>15</sup>

## **B. Planning the Program**

The planning process of training through the online network ensures that the learner’s needs are met through using online training. For the church planting results, trainees will be trained in preparation for planting a church. The three main steps Liberty University has prepared in helping the trainee to reach this goal are: establish both human resources and facilities resources, process the training, and control the process.

### 1. Establish both human and facilities resources

Human resources are important resources to establish for the training program of church planting. The first important person of the church planting process is the Holy Spirit. He motivates and supports the children of God who are involved in planting God’s church. Liberty University recognizes the working of the Holy Spirit among trainer and trainee. That is the reason all trainers who train students to plant a church must be a Christian.

According to the need of the church planting field, Liberty University established a degree in church planting called Master of Arts in Evangelism and Church Planting. This degree is offered through distance learning or the online training program. In the process of planning this program, the human resources required are: director, who directs the program; registrar, who keeps the records; treasurer, who collects and records the names of participants and the fees; trainers or teachers, who teach and train students to successfully complete the course, and staff, who makes the process of training flow.

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<sup>15</sup> Liberty University, “Evangelism Courses,” <http://www.liberty.edu/index.cfm?pid=2815>; Internet; accessed 16 January 2007.

Facilities resources are offered to both trainers and trainees, who register for the program. The facilities resources are related directly with the budget of the training process, which covers income, promotion, production, additional fee, and net profit.

## 2. Process of the training

The process of the training occurs when the trainee registers for taking classes through the web page, by telephone, or an individual register. After the trainee registers for the class, he or she will receive information in three parts: content, interaction, and assessment.

The description of Bible training can be found on the seminary page of the website. In 2006, Liberty University opened a specific degree in church planting for the distance learning program, which uses the online network to accomplish that goal. The degree is a [Master of Arts in Evangelism and Church Planting](#) (see table 1). This specific program has a core curriculum studies of twenty one hours and of professional studies of fifteen hours. The goal of this program or degree is in preparing the trainee to serve the church as staff and servant-leaders for ministry in evangelism and church planting. This program is “specifically suited to individuals in leadership involved in church planting, localized evangelism, and growing their home church. Specialized courses provide students with in-depth, biblical training to supply the values, knowledge, and skills needed to effectively serve the church in an evangelistic-specific capacity.”<sup>16</sup>

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<sup>16</sup> Liberty University, “Master of Arts in Evangelism & Church Planting,” <http://www.liberty.edu/index.cfm?PID=11312>; Internet; accessed 16 January 2007.

TABLE 1  
CURRICULUM FOR THE MASTER OF ARTS IN EVANGELISM  
AND CHURCH PLANTING

<b>Core Curriculum (21 hours)</b>	<b>Credit Hour</b>
<i>Biblical Studies</i>	
NBST 521 New Testament Orientation I Or NBST 522 New Testament Orientation II	3 hours
OBST 591 Old Testament Orientation I Or OBST 592 Old Testament Orientation II	3 hours
<i>Church History</i>	
CHHI Elective _____	3 hours
<i>Theology</i>	
THEO 525 Systematic Theology I	3 hours
THEO 530 Systematic Theology II 3	3 hours
<i>Evangelism and Missions</i>	
APOL 500 Intro. To Apologetics Or EVAN 500 Ch Growth I: Sp Factors Or EVAN 565 Personal Evangelism	3 hours
MCCS 500 World Missions Or MCCS 650 Cross-Cultural Evangelism	3 hours
<b>Professional Studies (15 hours)</b>	
EVAN 550 Church Planting	3 hours
EVAN 650 Lead Healthy, Multiplying Church	3 hours
EVAN 670 Strategic Prayer / Spirit. Warfare	3 hours
EVAN 697 Seminar in Church Planting	3 hours
EVAN 610 Ch Planting Methods and Culture Or PATH 510, 610, 655	3 hours
<b>TOTAL</b>	<b>36 hours</b>

The curriculum of this specific training for church planting outlines five main areas of online Bible training contents: Biblical studies, Old Testament and New Testament; Church history; Theology; Evangelism and mission, and special professional study in church planting.

The interaction of the online Bible training in the distance learning program of Liberty University between trainer and trainee occurs when the trainee uses the internet network through the website of Liberty University's distance learning program. For that process, trainees are required an Internet connection, Web Browser, and Microsoft Office.

The interaction system through the online network also recommends a high-speed or 'Broadband' internet connection, which is affordable through cable, DSL, Satellite, and wireless. Once the trainee accesses the internet through an Internet connection and web browser to the Liberty website, then the BlackBoard can be accessed. The BlackBoard requires the username and password of the trainee in order to login to the training program.

Through the BlackBoard program, the trainee will see the list of courses that have been registered for the training program. The BlackBoard program will show details of the courses: course information, course document, assignment, faculty information, and tools.

Course information is the guideline of the course from the trainer. It contains the needed information of the training program, such as: introduction of the trainer, course guide that helps the trainee to know the details of the material, syllabus, course chart, and course biography.

Course document outlines the lessons from trainer to trainee. The course document might be a text book or notes, depending on the trainer and the training method. In some programs, such as the intensive program, trainees have to study on campus for a week or two weeks to fulfill the program's requirements.

Assignments are provided by the trainer to mark the progress of the trainee. Through the BlackBoard, the trainee is able to check the assignment, materials, instructions and the timeline to finish the assignment.

Faculty information is also posted in the BlackBoard. It is offered so the trainee can get acquainted with the trainer and to learn how to make contact with the trainer. The faculty information has important facts about the trainer, the e-mail address, office location, office hours, and personal link.

The BlackBoard program offers tools the trainee can use for communicating with the trainer or other trainees, such as the chat room, live classroom, and discussion board. The trainees can check their grades and access the course map from the tool options in this program.

### 3. Control the process

Liberty University controls the process of the training program by using policy and evaluated surveys. The distance learning program provides for individuals who are fifteen (15) years of age or older. The trainees or students are expected to "abide by the rules, regulations and policies of Liberty University as outlined in "The Liberty Way"."<sup>17</sup>

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<sup>17</sup> Liberty University, "Student Affairs," <http://www.liberty.edu/studentaffairs/index.cfm?pid=1314>; Internet; accessed 17 January 2007.

Each class of training course offers a trainee an evaluated survey for evaluating the program for future purposes. Students or trainees can also make comments to their trainer during or after the training period. The alumni are welcome to pray for and support the training program of Liberty University and to be involved with the Liberty legacy of “training champions for Christ.”<sup>18</sup>

### **C. Developing the Online Course for Church Planting**

Church planting came to be one of Liberty University’s challenges. In 2006, the Liberty Center for Church Planting, or LCCP, is established with the purpose to identify and to organize students who feel called from God to plant a new church. Dr. Falwell, who is the founder and chancellor of the university, has challenged this center to plant 1,000 new churches through this center.<sup>19</sup> To fulfill the challenge of church planting, LCCP set their six goals:

1. Raise awareness, on campus and nationwide, of the need and possibilities of church planting.
2. Recruit high potential church planters.
3. Assess potential church planters and staff.
4. Train potential church planters.
5. Send out high probability, high potency church planters with the:
  - Staff of one or more pastors/directors

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<sup>18</sup> Liberty University, “Alumni,” <https://www.liberty.edu/development/alumni/>; Internet; accessed 17 January 2007.

<sup>19</sup> Liberty University, “Liberty Center for Church Planting Now Reality,” issue one, Oct 2006, [https://www.liberty.edu/media/1162/ccp%20newsletter%20\(2\).pdf](https://www.liberty.edu/media/1162/ccp%20newsletter%20(2).pdf); Internet; accessed 16 January 2007.

- Team of committed lay people
  - Approach that fits the target area and audience
  - Funding
  - Committed Prayer Team
6. Serve planters while on the field with connections to:
- Church planting coach
  - Parent church
  - Pastoral mentor
  - Network of church planters

With the vision driven of church planting, Liberty University offers the new degree of church planting called Master of Art in church planting. Some created courses are EVAN550: church planting and EVAN697: seminar in church planting. The online program has been prepared for recruiting trainees to be ready in the church planting field.

## II. North American Mission Board (NAMB)

NAMB or North American Mission Board offers two sections for church planting: Church Planting Village and Church Planting Groups, for the trainee to start a new church. The methods of the training program for church planting came from the concept of “anything healthy reproduces.”<sup>20</sup> With this concept NAMB believes that the process of making Christians and churches healthy is important for church planting. Richard Harris, vice president of NAMB, said “Healthy Christians, by the empowerment of the Holy Spirit, reproduce other Christians. Healthy churches, by the power of the Holy

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<sup>20</sup> NAMB, “Church Planting Group,” [http://www.namb.net/site/c.9qKILUOzEpH/b.222465/k.8D17/Church\\_Planting\\_Group.htm](http://www.namb.net/site/c.9qKILUOzEpH/b.222465/k.8D17/Church_Planting_Group.htm); Internet; accessed 17 January 2007.

Spirit, reproduce themselves in ministry, Bible study units, and new congregations. Existing churches need to be the sponsors to accomplish this reproduction.”<sup>21</sup>

To bring into effect the concept of helping and training healthy churches to produce new other churches, NAMB established four divisions in the Church Planting Group: Enlistment and Missional Networks Division, Equipping Division, Implementation Division, and Strategic Readiness Division.

Each division has different tasks to help train their trainees through the church planting methods. The method of Bible training of NAMB can be explained in three sections: preparing, planning, and developing.

#### **A. Preparing the Online Program**

The online program through the website of NAMB has developed to accomplish the organization’s mission: “proclaim the gospel of Jesus Christ, start New Testament congregations, minister to persons in the name of Christ, and assist churches in the United States, Canada and U.S. territories in effectively performing these functions.”<sup>22</sup> Starting churches is one of their major objectives, which are: sharing Christ, starting churches, and sending missionaries and volunteers. Through the process of online training for Christians, churches, and missionaries in planning a church, there are three concepts that need to be addressed in preparing the online program: who the learners are, what a tool is, and how to fulfill the needs of the learners.

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<sup>21</sup> Ibid.

<sup>22</sup> NAMB, “About Us,” [http://www.namb.net/site/c.9qKILUOzEpH/b.213011/k.F6C9/About\\_NAMB.htm](http://www.namb.net/site/c.9qKILUOzEpH/b.213011/k.F6C9/About_NAMB.htm); Internet; accessed 17 January 2007.

### 1. Who are the Learners?

The Church Planting Village serves as the website that provides resources, equipment, and training for anyone who is “dedicated to changing the world through church planting.” With this purpose, anyone who is interested in church planting can visit and use the service through the online network. Registering and membership are not required for using the resources. However, the resources and training programs do have copyrights.

### 2. What is a Tool?

NAMB uses the web site <http://www.churchplantingvillage.net/> as the main website so the trainee can access and link to another webpage. Through the training process, some software programs are offered to the trainee through the internet system. The internet network is also used as the tool for communication between trainee and trainer in NAMB. Trainees can send their requests to NAMB for other materials, such as a DVD, book, or catalog, they may want in the training process.

### 3. How to Fulfill the Needs of the Learners?

The NAMB provides three sections to fulfill the needs of the learners: resources or information through the website, <http://www.churchplantingvillage.net/>; supporting group from the church planting group web page, with the list of staff, as well as, contact addresses, both e-mail and office address, and interacting between trainer and trainees. A new program was recruited for training and equipping trainees called ‘The Learning Place,’ which is “an online training venue that offers church planters and those who work with them a world-class cyber-learning system, integrating video with synchronized

PowerPoint-style presentations and options for downloading related files.”<sup>23</sup>

## **B. Planning the Online Program**

Through the process of the vision of using internet network for Bible training of persons who desire to plant churches, the NAMB planned the online program with three processes: establish both human resources and facilities resources, process the training, and control the process.

### 1. Establish both human and facilities resources

According to the need of training Christians and churches to be ‘healthy reproductions’ from the concept of “anything healthy reproduces,” NAMB established four major divisions to aid and train anyone who is called for church planting: strategic readiness, which is the area of creating and sustaining a climate for church planting while leading in strategy design resource development; recruitment, which is the area for recruiting church planters and sponsoring/partnering churches; implementation, which is the area of facilitating the implementation of strategies for planting churches among identified people groups; and mentoring, which is the area of leading in the assessment, training and equipping people to the church planting process.<sup>24</sup>

The NAMB website also guides visitors in making contact when they desire more information about church planting. In the training through online network, the mentoring team is provided for trainees to ask more questions or obtain more information.

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<sup>23</sup> NAMB, “The Learning Place,” <http://www.churchplantingvillage.net/>; Internet; accessed 18 January 2007.

<sup>24</sup> NAMB, “The Church Planting Process,” [http://www.namb.net/site/c.9qKILUOzEpH/b.258625/k.8603/The\\_Church\\_Planting\\_Process.htm](http://www.namb.net/site/c.9qKILUOzEpH/b.258625/k.8603/The_Church_Planting_Process.htm); Internet; accessed 18 January 2007.

The facilities resources of the training program are provided through three main resources: event; online training resources, such as Webcast; download program, self-test, and extra materials such as DVD and books.

Provision is made for a trainee who wants to have fellowship with others and be trained with a person. The online training resource is provided for a trainee who can be trained through the online network, and the extra material is provided for use in fulfilling the process of training. Trainees are required to register for taking the individual course, such as the learning place course. They are also required to use the support system of the online training program. For example, within The Learning Place course, the trainee should use Microsoft Internet Explorer 5.5 or greater, and their computer should have at least 64 MB RAM, Pentium Processor II, III, or IV, a sound card and speaker, internet connection, window Media Player 9 or higher.<sup>25</sup>

## 2. Process of training

Many resources through the NAMB church planting website, <http://www.churchplantingvillage.net/>, are provided for non-registered trainees. However, the process of training through the program of online learning starts with accessing to the website and registering for the training program. The program called The Learning Place is provided for free registration. After trainees register for the program, they can start the process of learning through the online network (see table 2).

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<sup>25</sup> NAMB, "The Learning Place," [http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.819811/k.C802/CPG\\_Online\\_Learning.htm](http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.819811/k.C802/CPG_Online_Learning.htm); Internet; accessed 18 January 2007.

TABLE 2  
SESSIONS OF THE TRAINING PROGRAM  
IN THE LEARNING PLACE PROGRAM

Number of Unit	Content
Unit 1	Introduction: foundations for church planting
Unit 2:	Prayer
Unit 3:	Personal evangelism
Unit 4:	Vision
Unit 5:	Core values
Unit 6:	Focus group
Unit 7:	Mission statement
Unit 8:	Relationships
Unit 9:	Evangelism
Unit 10:	Core group
Unit 11:	Leadership
Unit 12:	Worship
Unit 13:	Small groups
Unit 14:	Master plan
Unit 15:	Administration
Unit 16:	Mileposts

Each unit of the training lesson has four parts: Webcast, where the trainees can listen and watch the teaching lesson from their trainers; Presentation, where the trainees can see the picture or diagram of the lesson; Download material, where the trainees can download the material from the lesson unit, and Menu, where the trainees can choose to study next or past units. These training lessons are also provided in the Spanish language.

In the training process from unit 1 to unit 16, trainees are offered a personal guide for spiritual preparation called Straight Street. This guide helps trainees to choose the level and time commitment to finish the training lesson. There are three options of the training program: Scenic Route, where the trainees can experience all the details of each unit and is offered in approximately 4-8 weeks; Business Route, where the trainees choose to learn the basics of each unit, but not all of the details and is offered for 2-4

weeks; and Express Route, where the trainees can experience the main learning objectives from each unit over a 2 week period.

After the last unit is finished, the trainees can take the basic training lesson part two, which offers the critical and strategic concepts of the church planting. The basic training lesson part two has six sessions but in two different phases. The two phases are offered to prepare the church planting teams to lead their church into the next level of church growth as it shows on the webpage:

Phase I includes two sessions and is primarily for the planter and his mentor. During Phase II, the planter's spouse and two to four members from the new church will join the team as they prepare the church to move to the next level of growth. The planting team defines the "next level." It may be viewed as a numerical level, it may be expressed as an organizational level, or it may be moving to reproduction (church planting).<sup>26</sup>

For the basic training lesson part two, there is a suggested waiting period of one year after completing the first lesson. The two part training process offered is: conference and consultation. The program will take one to three years for completion. Trainees and trainers can communicate with one another on the real time program through the internet network. The sessions for training lesson part two are:

Session 1: Where are we?

Session 2: Where are we really?

Session 3: Where do we go from here?

Session 4: Two important principles for healthy, reproducing churches

Session 5: Six critical issues that must be addressed

Session 6: Milepost for the future

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<sup>26</sup> NAMB, "What is Basic Training II," [http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.787165/k.A966/Basic\\_Training\\_II.htm](http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.787165/k.A966/Basic_Training_II.htm); Internet; accessed 19 January 2007.

During the training process, the trainees are offered the mentoring process from the mentoring team of NAMB. The trainees can contact the mentoring team through electronic mail or by phone call.

### 3. Control the process

NAMB has the rights reserved policy concerning their resources on their webpage. Some resources are offered for free in order to promote the church planting ministry. However, for reasons of being able to control the process, some resources are reserved for registration only, such as The Learning Place program.

For the intensive training in the basic training part two, the trainees will have more interaction with their trainers through the conference and consultation program. The trainers will be under the ministry of NAMB, which is supported by the Southern Baptist Convention and the Annie Armstrong Mission Offering.

## **C. Developing the Online Course for Church Planting**

The developing of the Internet technology for ministry of the NAMB is based on the top priorities of “reaching people for Christ and then equipping them and their churches to be more effective in knowing Christ and making Him known.”<sup>27</sup>

These concepts of using internet in the NAMB’s website while focusing on internet users, allows internet users access within the website and allows them to choose the program and resources they want. The concepts of serving internet users in aiding them in their response to God’s call allows them to change their world using the idea of

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<sup>27</sup> NAMB, “Multicast Media,” <http://presenter.multicastmedia.com/links/namb/20050111.htm?tr=y&aid=669927>; Internet; accessed 19 January 2007.

“quicker for you to find anything you are looking for”<sup>28</sup>

The online service for church planting is developed to train people who are called by God to plant churches and to be able to equip them to plant a healthy church, which reproduces other churches. The NAMB’s partnerships for church planting is recruited from both inside and outside the organization and the help to support trainees covers seven areas: consultants, equipment, marketing, materials, theaters, software, and networked resources.<sup>29</sup>

Consultants: Mission Service Corps [www.namb.net/answerthecall2/msc](http://www.namb.net/answerthecall2/msc)

Barna Research Online [www.barna.org](http://www.barna.org)

Newchurches.com [www.newchurches.com](http://www.newchurches.com)

Peoplegroup.info [www.peoplegroups.info](http://www.peoplegroups.info)

Church Planting solution [www.churchplanting4me.com](http://www.churchplanting4me.com)

Equipment: Sprung Instant Structures [www.sprung.com](http://www.sprung.com)

Portable Church Industries [www.portablechurch.com](http://www.portablechurch.com)

Marketing: Church Marketing Solutions [www.church-marketing.com](http://www.church-marketing.com)

Outreach, Inc.: [www.churchplants.com](http://www.churchplants.com)

Reaching America.com: [www.ReachingAmerica.com](http://www.ReachingAmerica.com)

Material: SermonCentral: [www.sermoncentral.com](http://www.sermoncentral.com)

The Atlas of Canada: <http://atlas.qc.ca/site>

US Census Bureau: [www.census.gov](http://www.census.gov)

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<sup>28</sup> Ibid.

<sup>29</sup> NAMB, “Recommend Vendors,” [http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.784427/k.BAE4/Recommended\\_Vendors.htm](http://www.churchplantingvillage.net/site/c.iiJTKZPEJpH/b.784427/k.BAE4/Recommended_Vendors.htm); Internet; accessed 19 January 2007.

IRS Charities and Non-Profits: [www.irs.gov/charities/index.html](http://www.irs.gov/charities/index.html)

Geodemographic Information Links: [www.newlifeministries-nlm.org/online/links-geodemo](http://www.newlifeministries-nlm.org/online/links-geodemo)

Churchwebsites: [www.churchwebsites.com](http://www.churchwebsites.com)

Christianity Today: ChristianityToday.com

Elmer Towns: [www.elmertowns.com](http://www.elmertowns.com)

Multiplication Ministries: [www.multimin.com](http://www.multimin.com)

Theaters: National Cinemedia; [www.cinemeetings.com](http://www.cinemeetings.com)

Software: Converge: [www.church-planter.org](http://www.church-planter.org)

ACS Technology: [www.acstechnologies.com/products/cpms](http://www.acstechnologies.com/products/cpms)

Networked Resources: Passion for Planting: [www.passionforplanting.com](http://www.passionforplanting.com)

Global Pastors Network [www.GPN.tv](http://www.GPN.tv)

### III. New Life Christian Church

New Life Christian Church produces the Church Planting Solutions program and serves as a non-profit support organization. The purpose of the program is to help the church planter and organizations to be more effective on the church planting field. They believe that the local church is the hope of the world and that church planting is the most effective way to reach the world for Jesus Christ. The project of this program is created to focus on three Cs: core group, communication, and community. The full service of the training plan of three Cs is offered to help churches develop their process of church

planting with two main parts: people and process.<sup>30</sup>

The process of church planting training through the online network of the New Life Christian Church can be summarized in three steps: preparing, planning, and developing the training program for church planting.

### **A. Preparing the Training Program for Church Planting**

New Life Christian Church has the vision that church planting is “the most effective way to reach the world,” and the preparation of the training program is designed to help Christians and churches to find the solution for church planting. The website for Church Planting Solution is [www.churchplanting4me.com](http://www.churchplanting4me.com). Through the core value of church planting, the process of the training program is prepared as the answer for three questions: who the learners are, what a tool is, and how to fulfill the needs of the learners.

#### 1. Who are the Learners?

The target group of the training program for the church planting solution is new churches. The program of Church Planting Solution supports new churches in five areas: strategic planning, cost savings, coaching, education, and financial assistant.

#### 2. What is a Tool?

The tool of the training program is offered through the website [www.churchplanting4me.com](http://www.churchplanting4me.com). The trainees who have already started their churches can log in to this website to get the needed service. Through the website, there are three main services the trainees can obtain: receiving information, connecting for communication,

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<sup>30</sup> Church Planting Solution, “Full Service,” <http://www.churchplanting4me.com/fullservice.htm>; Internet; accessed 20 January 2007.

and transmitting information file. One of the specific training programs of church planting is called “Converge” and is offered to church planters to use as a revolutionary step forward in church planting support. This program is created to help the church planters or trainees spend more time with people rather than administration.

### 3. How to Fulfill the Needs of the Learners?

The New Life Christian Church developed the training program from their experience of church planting and is aware of most of the problems for new churches. The program, through the website, focuses on the administration field, such as marketing, planning, mentoring, and financial managing.

## **B. Planning the Training Program for Church Planting**

The Church Planting Solution was planned to serve as a non-profit organization run by the New Life Christian Church. The training program was started with three steps: Establish both human and facilities resources, Process of training, and Control the process.

### 1. Establish both human and facilities resources

The New Life Christian Church provides human resources to serve the trainees who function as part time employees. However, the trainees have to register for the full service with the Converge program. In the Converge program, the trainees can choose to be coached from CoachNet by Bob Logan, which is a joint partnership with the Church Planting Solution project. Other church planting leaders are also invited to train during

the training process.<sup>31</sup>

The facilities resources of the training program are provided through three parts: training tool, managing tool, and financial tool. Most of the resources can be accessed through the online network where the trainees can watch, listen, read, and get tutorial assistance through the Internet. Most programs in the training process are based on PC operating system. Some documents require Microsoft office for facilitating the program, such as Microsoft Word and Microsoft Power Point. The conference about church planting training is also provided to trainees who can be trained either online or outside the online network.

## 2. Process of training

All visitors who are interested in the training program can access to the website <http://www.church-planter.org/>, which is in the link inside the main website of the church planting solution. This website will ask the online visitors to register for logging in to the training program. The visitors can type the word “sample” for username and password to try the program.

The program of Converge includes six parts of the training service: learn, create, manage, forums, setting, and help. In the demonstration program, the visitors are allowed to use limited services only.

If the visitors are interested in the full service from the church planting solution, they can contact Pat Furgerson by e-mail, [pat@church-planting.net](mailto:pat@church-planting.net) or the toll free phone number 800.795.3578

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<sup>31</sup> Church Planting Solution, “Converge,” <http://www.churchplanting4me.com/onlineplanning.htm>; Internet; accessed 20 January 2007.

Through the training process, the trainees will receive main service from the staff of the church solution team. After the trainees register for the full service, they will receive the user name and password to use the full training service. The contents of the program will cover three parts: learn, create, and manage, including tools, such as budgeting tool, schedule tool, priority setting tool, delegation tool, accountability tool, vision communication tool, and fundraising tool. Through the training program focusing on learning, the trainees can choose to learn from the providers, which are Church Planting Solution, CoachNet, and Acts 29 Network, and the ten core areas, which are:

- First core area: Birth vision out of prayer
- Second core area: Mobilize an initial leadership team
- Third core area: Understand your focus group
- Forth core area: Serve and reach unbelievers
- Fifth core area: Train and multiply disciples
- Sixth core area: Establish reproducing communities
- Seventh core area: Gather for inspiring worship
- Eight core area: Lead and manage as you grow
- Ninth core area: Embrace a kingdom focus
- Tenth core area: Create action plans for startup

Through the learning service, the trainers will receive training through video, sound, document, and links to the online service, such as CoachNet.org.

The create service from the training program is provided to help trainees to create their plan for church planting. The trainees can create their action of church planting through over 800 sample actions of the process of church planting through the service.

They are also able to create the date of action for controlling the church planting process, and create the assigned actions to their staff.<sup>32</sup>

The trainees are also offered the managing service that serves as the check list in the church planting process action. Through the managing service, the trainees can check the progress of the church planting and evaluate the process of church planting. The managing service will help the trainees to see the action area from being called to church planting through the process of reproduction by training other church planters.<sup>33</sup>

### 3. Control the process

The New Life Christian Church uses two parts for controlling the process of the training program: copyright and registering reserve. Even though some resources are provided for free, the resources are under the copyright reserve. The copyright covers the contents, video file, audio file, and website of the training program.

All trainees can use the program, but are not allowed access to all of the services from the website. Trainees need to register to use the program. With the registration, the New Life Christian Church can control and check the number of members for the full training service.

## **C. Developing the Training Program for Church Planting**

The New Life Christian Church created the program, Church Planting Solution, for training churches in the church planting field. The program added volume two in mid 2006. The training program in this volume is developed from the service of partnership,

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<sup>32</sup> Ibid.

<sup>33</sup> Church Planting Solution, "Converge Login," <http://www.church-planter.org/v2/>; Internet; accessed 20 January 2007.

such as CoachNet.org, and service from church planter leaders such as Ed Stetzer.

In the updated second volume of the training program, *The Converge*, Church Planting Solution offered more services and resources concerning planting a new church.

The training program from Church Planting Solution focuses mainly on administration. The Bible is used in the training process with Biblical application to church planting, the Acts 29 Network, which is the training program applied from Acts chapter 29 about reproducing other healthy churches.

### **Principles of the Bible Training Program for Church Planting**

The model of the Bible training program through Liberty University, NAMB, and New Life Christian Church utilizes different methods of the Bible training program for church planting that underscores seven basic principles:

1. The online Bible training program needs to be vision driven for church planting.

Liberty University, NAMB, and New Life Christian Church provide the training online through the process of church planting because they believe that church planting is important in fulfilling the Great Commission in Matthew 28:19; 20 (see table 3).

TABLE 3

THE VISION OF CHURCH PLANTING OF LU, NAMB, AND  
NEW LIFE CHRISTIAN CHURCH

The Training Program	Vision of Church Planting
Liberty University (Master degree of church planting)	“To help Liberty become a national leader in the recruitment, training and sending of effective 21 <sup>st</sup> century church planters and church planting teams. To send a steady stream of high probability, high potency church planters from Liberty University, Liberty Theological Seminary, Liberty Baptist Fellowship, and Thomas Road Baptist Church. To help churches at any stage become church multiplication centers.”
NAMB (The Learning Place)	"We see a day when every person in every community in the United States and Canada will have the opportunity to hear the gospel, respond with faith in Christ, and participate in a New Testament fellowship of believers."
New Life Christian Church (The Converge)	“To help start one new church every year and to be actively working with at least 4 church planters at any given time.”

From their vision of church planting, action is taken of developing the training online model for church planting.

2. The online training program is based on Biblical foundation

All training programs from Liberty University, NAMB, and New Life Christian Church use the Bible as the foundation of the church planting process. The Bible is used as the tool for spiritual growth and organization as the table 4 shows.

TABLE 4

THE BIBLICAL FOUNDATION OF LU, NAMB,  
AND NEW LIFE CHRISTIAN CHURCH

The Training Program	Biblical Foundation
Liberty University (Master degree of church planting)	Spiritual, such as Biblical studies and theology. Organization, such as mission and church planting.
NAMB (The Learning Place)	Spiritual, such as prayer, worship, and evangelism. Organization: administration and master plan.
New Life Christian Church (The Converge)	Spiritual, such as Prayer, worship. Organization, such as Action plan and training.

3. Through the training process, the training institute has to know the target.

The training method of Liberty University, NAMB, and New Life Christian Church are different because they focus on different targets. With this principle, it shows that the processes of the training program are provided for the targets of the training process for church planting as in table 5:

TABLE 5

THE TARGET OF THE TRAINING PROGRAM

The Training Program	Target Users of Church Planting
Liberty University (Master degree of church planting)	Students who enrolled for the program
NAMB (The Learning Place)	Everyone who registers for the program
New Life Christian Church (The Converge)	Church planters and leaders in churches who register for the program (full service)

4. The online training program requires appropriate tools for trainees.

Through the method of the online training program of Liberty, NAMB and New Life Christian Church, the available and appropriate tools are prepared for the trainees to use as shown in table 6.

TABLE 6  
TOOLS FOR TRAINEES

The Training Program	Tools for Trainees
Liberty University (Master degree of church planting)	Website, ASIST, BlackBoard, E-mail, Microsoft Office, Adobe Reader, Learning material such as textbooks, DVD.
NAMB (The Learning Place)	Website, Microsoft Media Player, E-mail, Microsoft Office, Adobe Reader
New Life Christian Church (The Converge)	Website, Microsoft Office, E-mail

All three institutions use website, email, and Microsoft Office for the basis of the tools for training. Some tools, such as BlackBoard software, Microsoft Media Player, and learning material, which is not in the online network, are required for the training.

5. The online training program should require registering for controlling the training process.

All three training programs required trainees to register or enroll before receiving the training process. The requirements of registering might be different, but registration is a needed process in order to be able to control and evaluate the program later. Table 7 shows the kinds of registering needed for the service or training permit.

TABLE 7  
CONTROLLING THE PROCESS

The Training Program	Controlling the Process
Liberty University (Master degree of church planting)	Application for admission, application fee, academic record, financial check in
NAMB (The Learning Place)	Registration online
New Life Christian Church (The Converge)	Registration to contact person, fee for the service

6. The training process offers the connection between trainer and trainee as the role of mentor, advisor, and coach

All of the training programs of Liberty University, NAMB, and New Life Christian Church offer the opportunities for real time training between trainer and trainees. The trainees can choose to contact or communicate with a person when they need to ask a question or want more details through the training process. The connection opportunities are showed in the website, which has the names of the persons who are involved the program, office phone, and office address.

7. The training program should cooperate with other training services for recruiting more resources

The training programs through Liberty University, NAMB, and New Life Christian Church have a joint partnership with other training services in the process of training. The cooperative shows in table 8.

TABLE 8

## COOPERATION WITH OTHER TRAINING SERVICES

The Training Program	Cooperative Services
Liberty University (Master degree of church planting)	MBS Direct of Columbia, ILRC's interlibrary loan service, Church Planting Village.
NAMB (The Learning Place)	Southern Baptist Convention
New Life Christian Church (The Converge)	CoachNet, Acts 29 Network, Newchurch.com

CHAPTER FIVE  
THE HISTORY OF BIBLE TRAINING PROGRAM FOR CHURCH PLANTING IN  
THAILAND

One of the processes of strategic planning is learning from the past. Learning from the past helps ministers to know how the present situation came about in order to set goals or objectives for the future. In this chapter, the author presented the history of the Bible training program in Thailand and its development from the years of 1828 to 2006.

This study provides the history of Christianity in Thailand and shows how church planting was developed over three periods. The first period covers the beginning of Christianity in Thailand, 1828, until the year of 1873, when Dr. Dan (Mo) Bradley passed away. The significant results of this period are the production of the Thai Bible, Christian writings, and the English –Thai dictionary. The author calls this period the ‘Resources Period,’ as many missionaries later used these resources for the training of Thai Christians.

The second period is the political changing period, which was between the years of 1874, when AMA or American Missionary Association left Thailand, to 1945, when World War II ended. The significant political change in Thailand was the transformation in the country’s leadership from a monarchy to a democracy in 1932. During this period

there was little movement of the Gospel in Bangkok. However, there were reports of an exciting church growth at the North of Thailand and a revival movement in this period, which later impacted many Christians, especially Chinese Christians who lived in Thailand. The author names this period 'Revival Period,' which happened before the events of World War II.

The last period is the growth period when many missionaries came to Thailand, developed Christian organizations, and planted churches among the Thai people. This period can be named the 'Recruiting Period,' a period in which missions came alive. There were reports that during this period many missionaries had come to Thailand, more than in previous times. This was due to the growth of mission organizations, such as the Christian and Missionary Alliance or CMA mission, the persecution in China, and the Pentecost movement in Asia. In this period, many seminaries also were established for training Christians in Thailand to become church planters, pastors in churches, and ministers in Christian organizations.

After each period the author shows the movement of Bible training in the process of church planting in Thailand. He identifies some significant events for explaining the growth of the church in Thailand during these periods.

### **The Resources Period (1828-1873)**

The first Protestant missionaries who came to Bangkok, Thailand were Rev. Carl Augustus Friedrich Gutzlaff, M.D., and Rev. Jacob Tomlin. Dr. Gutzlaff was a German who was sent out by the Netherlands Missionary Society whereas Mr. Tomlin was an Englishman, a missionary from the London Missionary Society. Both of them arrived in

Bangkok, the capital city of Thailand, on August 28, 1828. They were in Thailand about three years before leaving for China. Dr. Gutzlaff left in 1831, and Mr. Tomlin left in January, 1832. There was only one man who was converted during that time, his name was Boon Tee.

Rev. David Abeel was the first American missionary who came to work in Bangkok, Thailand in 1831. He was sent out by the American Board of Commissioners for Foreign Missions or ABCFM. The first Sunday services were performed for small groups of Chinese by Mr. Abeel. In 1834, two families from ABCFM came to Thailand to work among the Thai and Chinese: Rev. and Mrs. Charles Robinson and Rev. and Mrs. Stephen Johnson.

On March 25, 1833, American Baptist Mission transferred the Rev. and Mrs. John Tylor Jones from Moulmein in Burma to Bangkok, Thailand. In the same year, Mr. Jones baptized four people, all of whom were Chinese, including Boon Tee. About five years later, Boon Tee fell victim to opium and gave up his Christian profession.<sup>1</sup>

The significant ministry of Mr. Jones was in translating Christian writings into the Thai language. He became “a pioneer in the publishing industry, however, there was no press in Thailand until Dan Bradley, a missionary from ABCFM, brought the ancient one used by Mrs. Judson from Singapore.”<sup>2</sup>

In 1835, American Baptist Mission sent out Rev. William Dean to Bangkok. He learned to speak the Chinese language and organized the first Asian Protestant Church in

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<sup>1</sup> Carl E. Blanford, *Chinese Churches in Thailand*, 32.

<sup>2</sup> Donald C. Lord, *Mo Bradley and Thailand* (Michigan: Willium B. Eerdmans, 1969), 60.

the Far East with eleven members, eight Westerners and three Chinese.<sup>3</sup>

Mr. Jones began to evangelize and taught the Bible to Thai people. In 1939, he completed translation of the New Testament, which lacked only the books of Hebrews and Revelation. The first translation of the Bible was followed by a literature ministry. The city of Bangkok was the main target for evangelism at that time.

The mission established by Jones and Dean helped the Baptist growth more than other denominations in seeking converts. However, their mission was abandoned in 1869 when all its buildings, including the church and printing press, were burned to the ground, causing a damage estimated at fifteen thousand dollars.<sup>4</sup> Mr. Jones died because of dysentery shortly after the fire. But his mission and the tracts he printed were “important milestones in Christian work in Thailand.”<sup>5</sup>

The publication works of Mr. Jones had a significant impact in Thailand and helped many missionaries in communicating and training both Chinese and Thais. There were many missionaries who made an impact for mission work in Thailand in this period. One of them was Dan Beach Bradley, a doctor who was a printer of significance in Thailand and the king’s friend. Bradley helped to free the Thai government from French encroachments. In 1844, he established Thailand’s first newspaper: the *Bangkok Recorder*.<sup>6</sup> With the development of publishing in Thailand, many Thai people began to study and read Christian writings in the Thai language. Christian resources were available for non Christians, such as tracts and the Thai New Testament. By 1973, the Bible, hymns

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<sup>3</sup> Carl E. Blanford, *Chinese Churches in Thailand*, 33.

<sup>4</sup> Donald C. Lord, *Mo Bradley and Thailand*, 61.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid., 97.

and a complete translation and printing of Pilgrim's Progress in Chinese were available for the Christians. The publishing development from missionaries during this period established three significant resources of Bible training: the Bible, Christian books and an English-Thai and Thai-English dictionary.

In this period, there were two significant events that related to church planting in Thailand: first Christian church in Bangkok and first persecution in the North of Thailand.

### **First Christian church in Thailand**

The first Christian church in Thailand was a Chinese church that was opened to reach Chinese in the Bangkok area. According to the work of Mr. Jones, who baptized four Chinese believers, and the work of Dr. Dean, the first Chinese church in Thailand was started in 1837, which was called Swatow Baptist Church.

The Swatow Baptist Church was started with four Chinese and eight missionaries and by 1907 it had 138 attendants. One reason for the slow church growth was the migration of Christians from Baptist churches in the Swatow area. The congregation built a large three story church building, including an auditorium with 400 seats in 1935.<sup>7</sup>

After the end of World War II, the Swatow Baptist Church changed the name to Maitrichit Chinese Baptist Church and became a church under the conference of the Church of Christ in Thailand, or CCT.

The church's membership had grown from 178 members in 1948 to 750 members in 1974. Maitrichit Church now has services for both Chinese and Thai people.

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<sup>7</sup> Carl E. Blanford, *Chinese Churches in Thailand*, 34.

### **First Two Martyrs in the North of Thailand**

Besides the work of the missionaries in Bangkok, some of them moved to North Thailand in order to start new ministry. In 1867, D. McGilvary and his family left Bangkok to move to Chiangmai, a province in the North of Thailand, which, at that time was a part of the country of Laos. The following year his friend, J. Wilson and family, came to Chiangmai and worked with McGilvary. In 1869 McGilvary baptized a few converts. Two of them were Noi Sunya, who was a native doctor who worked at a small farm and had charge over some of the Laos king's cattle, and Nan Chai, who had been priest of a Buddhist temple before his baptism.

The baptism news came to the attention of the Laos king of Chiangmai, Phra Chao Kawilaroot. He ordered the arrest of Noi Sunya and Nan Chai on September 10, 1869. Because Noi Sunya and Nan Chai boldly affirmed their faith in Christ, the king had them killed two days later. After Noi Sunya and Nan Chai were killed because of their faith, the king became ill in 1870 and died on March 5, 1871. Four months later, a princess asked McGilvary for baptism.<sup>8</sup>

### **Bible Training for Church Planting in the Resources Period**

Church planting in the first period was slow because of the lack of resources and because of many barriers, such as, language and cultural barriers. Missionaries were an important factor of Bible training and planting churches in this period. Even though Bible training process in this period does not show it clearly, the work of the missionaries had an impact on Christianity in Thailand many years later. The training resources in this

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<sup>8</sup> Alex G. Smith, *Siamese Gold* (Bangkok: Kanok Bannasan, 1982), 67-68.

period can be divided into four mission resources: publication resources, educational resources, community service resources, and church planting resources.

The challenge for missionaries in the first period was how to overcome the communication barrier. One solution to this challenge was the English-Thai and Thai-English dictionary. Dr. Gutzlaff realized the need of a dictionary and began the work on one. He did not finish the dictionary because he moved to China. However, his dream came true when Mr. Jones and his wife finished Dr. Gutzlaff's unfinished dictionary. They "eventually spent eighteen years in Thailand translating Christian writings into Thai."<sup>9</sup>

The dictionary helped the missionaries to understand how to communicate with Thai people. Later many Christian writings, tracts, and the most important book, the Bible, were published for both Thai and Chinese. The results of the growth of publication resources helped many Thais to become concerned about going to school to learn how to read and write. Missionaries did not only publish Christian literature, but also helped Thai people to learn to read the newspaper, government forms, and the calendar. With the impact of publication resources, more opportunities were opened for Thai people to read the Bible and to know the Good news of Christ, which are important parts in the processes of reaching people for planting a new church.

The mission work of missionaries in the first period also impacted the educational system among Thai people, especially King Mongkut who was king during this period. The education ministry from these missionaries has influenced the Thai's educational system to the present time. Donald C. Lord mentioned the impact of missionaries and

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<sup>9</sup>Donald C. Lord, *Mo Bradley and Thailand*, 60.

Thailand education in that:

The missionaries educated the Thai leaders; established the first schools, hospitals, dispensaries, and leper colonies; urged abolition, prison reform, care of the insane, education of women, and public health; served as government advisors, translators, and technicians; and established the first Protestant churches. Because of them, Western influence in Thailand is very strong today. One cannot graduate from a Thai high school with out six years of English.<sup>10</sup>

The education development in Thailand advanced through the work of missionaries and prepared Thai people to learn to read and write both Thai and English languages. Because missionaries were the first group serving Thais as English teachers, many Thais encouraged their children to study with missionaries. The educational resources in this period served as a way of reaching Thais to know the Gospel of Jesus Christ. The investment of education benefits Christians to be able to be trained as well as how to acquire and use both Thai and English resources.

Community service resources from missionaries of this period have also benefited Christians in the present time. Missionaries in this period were the models of teacher, governor, scientist, and doctor among Thai people. Because of Christian services, the relationships between the country of Thailand and missionaries are positive. Christianity was allowed to be shared freely among the Thai and Chinese.

Some missionaries used their talents to share the Gospel in new areas. The example model of using community service was McGilvary, who served in the North of Thailand. He and other missionaries were accepted as a doctor, not as a missionary by Chao Kawilaroot, who was the king of the North of Thailand. Chao Kawilaroot did not

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<sup>10</sup> Ibid., 210f.

like Christians. He gave the orders to kill two Christian Thais who were the first martyrs of Thailand and to stop the missionaries from teaching Christianity. However, he did not persecute missionaries and allowed them to be in the North of Thailand as doctors of medicine.<sup>11</sup>

Even though the news of persecution discouraged missionaries in Thailand, McGilvary and other missionaries were still serving in the North of Thailand. After Chao Kawilaroot died and a princess was baptized, the church growth in the North of Thailand was rapid during the revival period. The influence of missionaries in community service and the faithful sharing of the Gospel are factors of church planting movement providing good lessons for church planting today.

The church planting process began as the result of the Chinese being converted. The form of the first worship services was created by missionaries and Chinese new believers. Church planting in the first period shows that the church planter should be ready for every kind of believer who accepts the Gospel of Jesus Christ, an important principle in church planting. Through it might have been a disappointment for the missionaries that none of the Thai people in Bangkok accepted Jesus Christ, and only three Chinese, yet, in North Thailand, many local people were open for receiving Jesus Christ as their savior.

Church planting resources go together with Bible resources. The development of printing, which produced hymn books, the Bible, and tracts, became a tool for church growth. In the North of Thailand, one convert, who had been trained by McGilvary, read Genesis, began to keep the Sabbath and to read the Word. His son, a head priest in the

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<sup>11</sup> Alex G. Smith, *Siamese Gold*, 69.

village, left the priesthood and become a church member.<sup>12</sup> The church in this period serves as a model of church growth study and church planting movement.

### **The Revival Period (1874- 1945)**

Dr. Dan Bradley died in 1873, which a year after the American Missionary Association or AMA closed their mission in Siam. Later there was a name change on which, Siam became Thailand. The AMA reported “We doubt whether any amount of missionary labor equal to what has been employed in Siam has ever before been expended with so little visible results.”<sup>13</sup>

The results of closing the AMA mission in Thailand left the American Presbyterians as the only mission organization to evangelize Siam. The number of converts in Presbyterian churches was growing rapidly in comparison with other church membership in Thailand. Alex Smith reported that, in 1883, there were about 190 communicant members in Bangkok, Petchaburi, which is the province in the South of Thailand, and Ayuthaya, which is 54 miles north of Bangkok, and about 119 in the North of Thailand.<sup>14</sup>

A significant event in this period was the slave-release law. Because of this law, many slaves had opportunities to become Christians and to attend school. The slave-release law was declared in 1876 in Bangkok and later in 1911 in the North of Thailand, the same year McGilvary died.

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<sup>12</sup> Ibid., 72.

<sup>13</sup> Ibid., 42.

<sup>14</sup> Ibid., 63ff.

The need for schools opened opportunities for missionaries and for Christians investing in educational institutions. In 1888 Bangkok Christian High School was established for training boys, both Christians and non-Christians. This school changed its name to Bangkok Christian College in 1912. In 1891, the Harriet M. House for Girls was founded. It later became known as Wattana Wittaya Academy. In the North of Thailand, schools also were established with a different strategy, centers for training children of Christians rather than non-Christians. The mission press also was growing along with the growth of Christian schools. Many Bibles, texts for mission school, and tracts for evangelism were printed and used to train young people who were learning about Jesus Christ. The growth of press mission work also helped many Christians to be employed.

Medical ministry in this period was also growing with the number of inpatients increasing from 890 in 1908, to 4,999 in 1936. In 1923 the McCormick Hospital was opened in Chiangmai with a training school for Thai nurses. In this period, the fruitful medical work was “masquerading as an assistant to evangelism.”<sup>15</sup>

Along with the growth of missions in this period, there were two significant Christian events which impacted church growth and later church planting in Thailand: the church growth among Presbyterian members and the revival meeting of John Sung.

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<sup>15</sup> Ibid., 166

### **The Church Growth among Presbyterian's Members**

During the years of 1884 to 1914, there was “the most exciting church growth ever to occur in Thailand.”<sup>16</sup> In the North of Thailand the communicant grew from 152 in 1884 to reach 6,900 by 1914. The number of churches was increased from 4 in 1885 to 26 churches in 1913.

The church growth among the Presbyterian communicant came to the peak point in 1914 and dropped after that until the end of World War II. The statistics showed that church growth was 333 per cent during 1884 – 1914. It decreased to only 40 per cent between the years of 1913 and 1940.<sup>17</sup> During World War II, church growth among the Presbyterian churches had declined from about 9,399 to at least 7,000 members. Many Christians reverted back to Buddhism, “a dark period of the Church.”<sup>18</sup>

### **Dr. John Sung and Revival in the Chinese Church**

During this period, one of the significant revival carriers was Dr. John Sung, a Chinese evangelist. He came to visit Thailand during the years of 1937 to 1939, before World War II, and started the revival meeting among Chinese and Thai people in the Chinese churches. There was a report of significant church growth after the meeting among both Chinese and Thai people. In the revival meeting, attendances reached 1500 in the closing days. Many sick people were healed and many were converted to Christ.<sup>19</sup>

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<sup>16</sup> Ibid., 93.

<sup>17</sup> Ibid., 159.

<sup>18</sup> Ibid., 213.

<sup>19</sup> Carl E. Blanford, *Chinese Churches in Thailand*, 34.

After the revival meeting, “members of the three Chinese churches in Bangkok at that time organized witness teams and sought opportunities to preach Christ in homes and on the streets.”<sup>20</sup> With spiritual revival from the revival meeting, many Chinese Christians were still strong in faith for the years of suffering under Japanese domination in 1941-1945.

### **Bible Training for Church Planting in the Revival Period**

During this period, significant Bible training was found among churches in the North of Thailand according to the mission strategies of McGilvary and among the Chinese church during the revival.

The results of Bible training in the North of Thailand made the number of churches to grow in the North from less than forty in 1879 to over 4,000 by the time McGilvary died in 1911, and reached 6,000 by 1914. With the rapid church growth in the North of Thailand, Alex G. Smith stated that some of the church growth results came from McGilvary’s practical elements of strategy, which are: 1) Itineration and literature distribution, 2) Founding churches ahead of mission stations, 3) Sponsorship, 4) Use of medicine, 5) “Champion of the people” and the patron roles, 6) Teaching Laotian people to read Siamese, 7) A social program, 8) Wining family units, 9) Apprenticing national believers, 10) Strategy concerning national leaders, 11) Making virgin churches stand on their own, 12) Apologetic approach, 13) Flexibility in strategy as need, and 14) Personal interest in people.<sup>21</sup>

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<sup>20</sup> Ibid.

<sup>21</sup> Alex G. Smith, *Siamese Gold*, 79-91.

Through the training process for church planting in this period, McGilvary started Daniel McGilvary's Theological Training School in 1880. He provided a model of a training program. In the first class of Bible training, there were eleven men who enrolled as the first group in the school. McGilvary explained the program:

Our ruling elders and others, who have proved themselves efficient workers, have been encouraged to enter the Training School. It has one feature of a model theological school. The teaching is practical and Biblical as well as theoretical, the Bible being the principal textbook, A portion of each day is devoted to evangelistic work, and on Sabbath the pupils are sent out two by two, and the first school hour in the week is devoted to hearing a report of their work, with criticism and practical suggestions from teachers and fellow pupils.<sup>22</sup>

The training center has developed into the McGilvary College of Divinity at Payap University as recent as June 2006. It offers degrees in Bachelor of Arts programs in Christian studies, Bachelor of Theology, and Master of Divinity Program.<sup>23</sup>

The other significant Bible training in this period was reported as the revival before World War II by Dr. John Sung. He preached in the Chinese meeting and the Holy Spirit's conviction was felt among Chinese and Thai Christians. The result of training by revival brought about two hundred adults who joined "witness bands," which were about seventy evangelistic groups going out once a week proclaiming Jesus Christ in outstations, churches, and to non-Christians.<sup>24</sup>

Even though many Christians were active in evangelism as the result of the training during the revival, the church planting had grown slowly between the revival

<sup>22</sup> Ibid., 278.

<sup>23</sup> Payap University, "MFT," <http://mft.payap.ac.th/>; Internet; accessed 2 January 2007.

<sup>24</sup> Alex G. Smith, *Siamese Gold*, 196.

event and the end of World War II. However, the result of the training impacted later church planting. Many key leaders in the church after World War II were Christians who were converted from the revival campaign of John Sung. The significant results of revival were in preparing Christians in Thailand before World War II which impacted church planting after World War II.

There are some valid foundations to say so. The revived Church, spiritual leaders, and the strategy of witness teams all came out of the revival. But it must also be said that it failed to stop the denials, reversions, and regressions during the Japanese War (1941-1945). On the other hand, without John Sung's renewal ministry the declension might have been much worse and the Church may have sunk under the testing.<sup>25</sup>

### **The Recruit Period (1946-2006)**

After World War II, the number of Christians in Thailand had grown. As the result of the war, Thailand was announced as a country on the side of the Axis. The airport reopened for the international air system. Christian Schools and churches were allowed to open after most had been closed during the war.

As a result of the expulsion of missions from China by the Communist Regime and the movement of world Christians organizations and Pentecost denominations, many missions moved to Thailand opening new missions field. The statistics of new missions entering Thailand from 1940-1980 reported that about 37 new missions had entered for work during this period (see appendix A).

In 1975, the political situation of Thailand changed from a monarchy to a democracy. The king serves as a head or chief of the country, but has little constitutional power. The Prime Minister serves as a head of Government, and was elected by popular

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<sup>25</sup> Ibid., 197.

vote. The political change benefited the Christians and others by giving them the rights of religious beliefs and the rights to present their faith:

A person shall enjoy full liberty to profess a religion, a religious sect or creed, and observe religious precepts or exercise a form of worship in accordance with his or her belief; provided that it is not contrary to his or her civic duties, public order or good morals. In exercising the liberty referred to in paragraph one, a person is protected from any act of the State, which is derogatory to his or her rights or detrimental to his or her due benefits on the grounds of professing a religion, a religious sect or creed or observing religious precepts or exercising a form of worship in accordance with his or her different belief from that of others.<sup>26</sup>

However, Buddhism still has an impact among Thai people, more so than other religion, because the kings of Thailand have been Buddhists and their social life is still related to Buddhism as their ancestor's religion.

Due to the expansion of missionaries, Christian organizations, and Christian denominations in Thailand, church growth in Thailand has increased. With the growth of the numbers of Christians, churches, and organizations in Thailand, Christianity was registered with the government in four main organizational groups: the Church of Christ in Thailand, The Evangelical Fellowship of Thailand, Thailand Baptist Convention, and Seven Day Adventists of Thailand.

Even though church growth statistics of Christianity shows an increase, in comparison to the population of Thailand, there are only about 438,600 Christians– which is 0.7 per cent of the population.<sup>27</sup>

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<sup>26</sup> ICL, "Thailand Constitution," [http://www.oefre.unibe.ch/law/icl/th00000\\_.html](http://www.oefre.unibe.ch/law/icl/th00000_.html); Internet; accessed 10 January 2007.

<sup>27</sup> U.S. Department of State, "Thailand," <http://www.state.gov/g/drl/rls/irf/2006/71359.htm>; Internet; accessed 12 January 2007.

### **Bible Training for Church Planting in Recruit Period**

Bible training in this period grew along with the expansion of Christianity in Thailand. The need of workers in churches and organizations grew also. In this period, many methods were used for training and church planting by missionaries, Christian organizations, and local churches. The training institutes can be divided into four parts: Bible seminary, all-denomination conference, mission's strategy, and training program within a local church.

Seminaries in Thailand after World War II have been growing along with the growth of churches and organizations in Thailand. In 2006 the numbers of seminaries were more than ten. Christian universities were also founded, such as Payap University and Christian University. These institutions served as centers for training Christians and for sharing the Gospel of Jesus Christ to non-Christians. Students can choose programs or courses in which they are interested. However, the training methods in most seminaries were limited. Most of the programs are available for students who attend the classroom only. Some seminaries open classes at night to reach students who have jobs during the day time.

Many seminary graduates are accepted as a church leader who can teach and preach in the church. Some of the young graduates are offered opportunities to begin their ministry in pioneer evangelism and church planting in order to gain experience and to become mature leaders. Thai people put great weight on maturity, married status, age and demonstrated responsibility when considering someone for a position of genuine leadership.<sup>28</sup>

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<sup>28</sup> Alex G. Smith, *Siamese Gold*, 278.

During this period, many conferences and seminars were offered for church leaders of all denominations. The opportunity for training in conferences was opened both inside and outside Thailand. For example, in 1968 seventeen who came from various denominations attended the Asian South Pacific Congress on Evangelism in Singapore. In 1971 Dr. Donald McGavran, who is called the father of church growth, led the meeting on church growth at the First Annual All Thailand Church Growth Seminar. In 1980 the International Consultation on World Evangelization (COWE) held training for church leaders in Thailand.

Even though the results of conferences and seminars have not produced significant church planting movements in Thailand, there has been growth in the numbers of church leaders and ministers who have attended the conferences and seminars.

The mission's strategy of training has impacted church planting in Thailand. For example, the Seven Day Adventist training strategy for growth in Ubon caused the church to grow from 2 churches in 1972 to 9 churches in 1978. The mission's training strategy used the goals of pioneer evangelism and church planting by missionary teams. The mission team was sent into the villages of relatives for five to ten nights of programs of evangelism.

Many missions' strategy also gave cause for local churches to be excited about church planting. For example, the International Mission Board has promoted the Church Planting Movement or CPM, the strategy for church planting among the virgin places and local people in that area.

Some local churches build up their own training for church planting. The training is usually offered inside the church for their members. Most of the movement of church

planting by local churches starts with sending a trained leader to do ministry in the new area or virgin area where local people have never heard the Gospel of Jesus Christ.

Church planting in Thailand has been growing through Bible training from seminaries, mission's strategies, and local churches. However, there are not enough church planters to work and plant more churches in Thailand. Christianity in Thailand remains at only 0.7% of population. A new method and new strategy should be built to train both fulltime pastors and leaders for fulfilling church planting vision in Thailand. The author will present the strategy of using the online Bible training as a tool for church planting in Thailand in the following chapter.

CHAPTER SIX  
THE STRATEGY OF USING THE ONLINE BIBLE TRAINING PROGRAM FOR  
CHURCH PLANTING IN THAILAND

The previous five chapters have examined church training and planting from a cultural, theological, and historical perspective. Each chapter has demonstrated the principles of using online for training and church planting in Thailand.

This chapter will briefly summarize the idea of church planting through management of the online Bible training that was presented in this dissertation. The principle of online Bible training from the institutes' models will be presented in a practical method within Thai cultural context. The methodology from the principle will be used to build strategy for which Thailand's institutes, such as seminary, organization, and local churches, may use to fulfill their vision for church planting.

**Abstract Concept for Church Planting in Thailand**

The following summary shows the concept and value of church planting through training using the online program.

## I. Thai Cultural Context

Chapter one of this dissertation examined the need of training for church planting in Thailand to fulfill the vision of 2010: plant a new church in each of the nation's approximately 800 districts by 2010, with a “Christian presence” in each of the 8,000 sub-districts and a “Christian witness” in each of the 80,000 villages.

The process of church planting needs the training program for church planters and Christian leaders who will be sent out for planting new churches. Due to the assess of the internet network in Thailand and the opportunities for Christian leaders using the internet, the discussion of chapter one focused on the challenge of using online training for Thai Christians to plant new churches.

## II. Theological Basis

The second chapter of this dissertation examined the Biblical basis of the church. The discussion has shown the meaning and demonstration of the church which is familiar within Thailand’s context: the kingdom of God, the temple of God, the people of God, and the bride of Christ. Jesus Christ is the king in the kingdom of God. The church is His believers who have the Holy Spirit in their lives. The believers are God’s people through Jesus Christ and are in union with Christ.

## III. The Online Basis

The third chapter of this dissertation examined the philosophy of the online network, procedure of teaching online, planning of ministry online, possibility of the Online Program for Bible Training, and the promotion of the online network for training.

The online network is based on the internet, which is the network of computers. The online network can be used as a tool for teaching by sharing information, communication and file transferring. It can also be used in the five main ministries of the church: worship, fellowship, evangelism, education, and Christian service.

The training for church planting has to be based on the Biblical foundation and be promoted for the church planting process.

#### IV. The Practical Basis

The fourth chapter of this dissertation examined three institutes that are using the online training model for church planting: Liberty University, North America Mission Board or NAMB, and New Life Christian Church. Chapter four studied and analyzed their history, method of training, and principle of their training for church planting.

The process of training in chapter four can be explained in three steps: preparing, planning, and developing the training program for practical church planting.

The principle of using practical model will provide useful tools for setting the strategy of using online Bible training for church planting in Thailand. There are seven principles from the history and method of the models: The online Bible training program needs to be vision driven for church planting; The online training program is based on the Biblical foundation; Through the training process, the training institutes have to know their target; the online training program requires appropriate tools for trainees; The online training program should require registering for controlling the training process; The training process offers the connection between trainer and trainee as the role of mentor, advisor, and coach; And the training program should be cooperative with other training

services for recruiting more resources.

## V. Historical Basis

The fifth chapter of this dissertation briefly examined the history of church planting in Thailand from 1828 to 2006. It examined early church planting in Bangkok, the capital of Thailand, to the present situation of the expansion of churches and Christian organizations in Thailand. The discussion concluded by examining three periods: the resources, the revival, and the recruiting period.

Throughout each period, the discussion showed that church planting was one of the main goals of seminary training, mission training and local church training. The movement of church planting in Thailand came from the unique group who responded to the Gospel of Jesus Christ and later developed into a church once they were trained. This is why training is the core factor in church planting.

### **Application of the Practical Model as a Practical Method in Thai's Context**

Chapter four examined the principles from the online Bible program of Liberty University, NAMB organization, and the New Life Christian Church with application in Thailand's context. As shown in this chapter, the principles come from the method of Bible training and the history of the online training program. In chapter six, the principles will be applied to methods of using the online Bible training program in Thailand for the purpose of church planting.

Principle One: The Online Bible training program needs the vision driven for church planting.

Before beginning the Bible online training for church planting in Thailand, the seminaries and churches need to have the vision of church planting through the training program. The most important aspect of online Bible training is the goal of planting healthy churches, which can build other churches. The online network can serve as a tool of a training system and a tool of church planting. Church planting needs the vision to run the process. And the vision comes from the Christian's core beliefs, which are based on the Word of God and God Himself. It is driven by faith, love, hope and the power of the Holy Spirit.

The Great Commission is a church planting mandate<sup>1</sup> and the process of church planting is the movement of following the Great Commission. The institutes in Thailand must have the vision of church planting before planning the Bible training program. With the vision of church planting, the whole training team will see the picture of the objective of the training program.

Principle Two: The online training program is based on Biblical foundation.

Based on the theory of church growth, there are two sides supporting the church growth process: organism and organization. The organism is a spiritual factor, which aids a church planter in making contact with God concerning planting churches God's way. Because planting churches is the process of the Holy Spirit, the spiritual training is important for building the spiritual foundation of the church of Jesus Christ.

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<sup>1</sup> Powell, 79.

The organization side is an important factor in explaining how to serve with others and how to evaluate the program for fulfilling the vision. The church planter should know the basics of planning, budgeting, administrating, organizing, leading, and training people for serving Christ.

The institutes in Thailand need to set the training program for church planting by stressing both the organism and the organization sides. This process is based on the foundation of the Bible, which is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living (2 Ti.3:16).

It also means the training program requires trainers who are professional in the spiritual and organizational aspects of their lives. The institutes in Thailand should set the online training program for church planting by preparing the contents and seeking trainers who can aid trainees in fulfilling both aspects of their lives.

Principle Three: Through the training process, the training institutes have to know their target.

In the history of church planting in Thailand, the first church planted in Thailand was not a Thai church, but a Chinese church. The reason for this was because the Chinese were the first group who accepted Jesus Christ, therefore, the first target of training for church planting was Chinese. Resources, such as a Chinese Bible and hymn book, were used for Chinese people before being used with Thai people. This fact shows that the target group of training is a significant factor, which the institutes in Thailand will need to understand for online training.

There are different methods to use for training different targets. Knowing the target is an important way to know which program should be used. The target should be the result of the vision and part of the concept that a healthy church reproduces.

Consideration of the language is part of the target of training for online training. The training through the online network will need to provide the language appropriate for the target, thus creating understanding in practical application. Language will need to be considered in the resources and in the method of training through the online network for church planting.

Principle Four: The online training program requires appropriate tools for trainees.

The most important tools for the online Bible training program are the computer and an internet connection. It is important for both trainers and trainees to know the basics of a computer and an online program in order to access online and receive services through the online training program. The basic computer components and the internet network which were described in chapter three of this dissertation. However, the institutes in Thailand will need to train their trainees in the correct use of the online.

For website usage, institutes in Thailand will need to train for use of the recommend software, hardware, speed of internet connection, and instructions of the training program. The instructions can be presented as document or media presentation, which has both sound and picture.

The programs used for online training program should be the basic program that people often use, such as Microsoft office, Microsoft media player, and Adobe reader. The institutes in Thailand will need to have consideration for a trainee who might not

have a computer, but uses the internet café in the market or city.

The font of the document of the training program should be the basic font. There are also fonts that require added font download. The institutes in Thailand will need to consider this in the process of preparing the training program through the online network.

Principle Five: The online training program should require registering for controlling the training process.

The registering process helps the institutes of training to know who is receiving the service. There are two main registering processes: paid and not paid or free service. The paid service for registering is good for the institutes that have to provide degrees, resources, and intensive training to the trainee.

The free program for which the trainee can register might be provided through a donation or from another form of financial support. The need of registering for training is more than a matter of finance as registration is used for the controlling process of limiting the number of training classes, based on the number of trainees, resources, and administration. Institutes in Thailand will need information for record keeping purposes, such as, name of trainee, brief Christian testimony, address, e-mail address and the vision of church planting. The institutes should give the receipt, the trainee ID, and contact information as a part of the service to all who register for the training.

Principle Six: The training process offers the connection between trainer and trainee with the trainer in the role of mentor, advisor, and coach.

The training process through the online training program for church planting is not

between trainee and computer, but between trainee and trainer through the computer. The computer is a tool for gaining resources such as information, transmitting of file and communication. The most important part of the training process is in the communication system.

The institutes in Thailand have to realize the important principle of communication for the training program. The trainer will serve as a mentor, advisor, and coach for a trainee to plant a church in order for the trainee to be able to train others for church planting.

The system of training should start with preparing trainees at the point where they have to be trained, by assisting a trainee in the use of resources and contents of the training action, and equipping the church for recruiting the church planting team.

Principle Seven: The training program should be cooperative with other training services for recruiting more resources.

In the training process, the trainee will need to have resources for learning, understanding and application of the process in their context. Thailand is the same size as the country of France yet, there are many major and minor groups in the country. The trainer can use the same principles to train the trainee, but it is the trainee's responsibility to apply the principles in the local community. The trainer will work as a coach during the church planting period.

Many institutes in Thailand are familiar with the pre-service system, which trains a person for the work. However, in the online training program for church planting, the trainers should train both pre-service and in-service. The goal of training is not just so the

trainee can plant a church, rather, that a healthy trainee can train others to plant churches.

In the process of training, many resources should be recruited for the training process. Organizations might be invited to join a partnership with other organizations or institutes as well as to support the training program.

Language barrier is a factor of concern for the institutes in Thailand because many online resources are not available in Thai language. There will be a need to produce and establish resources in Thai languages that will help trainees in the process of being trained for church planting. Some Christian organizations are benefit for solving the language barrier problem, such as SWORD project, which is a project helping Christian can download Thai Bible into their computer. This challenge could benefit the institutes in having partnerships with other institutes and organizations that have resources in languages which local Christian can understand.

### **A Strategy for Online Bible Training Model for Church Planting in Thailand**

This model will show the process of building the online Bible training for church planting in Thailand. The strategy will be planned for fulfilling the vision and will be separated into three periods: preparing, planning, and producing period.

#### **I. Preparing period**

The preparing period includes principle one, two, and three. It starts with the vision of church planting in Thailand (principle one). The vision comes from God. It requires the relationship with Him through prayer and requires the Biblical foundation (principle two). Through the vision of church planting in Thailand, the online program

can be implemented as a tool or way to fulfill the vision. The vision must be first and foremost, and must be communicated at every level in the church. A good vision shows a clear target (principle three). It also requires specific details of the tool, time and termination of the action.

This is a sample of the vision of church planting in Thailand by using online Bible training from the Promise Baptist Church:

“To help laymen of the Promise Baptist Church to be able to plant two churches in Central Thailand area by the year 2010 by using the available training, available resources, and available support.”

From this vision, the three questions of preparing the online training program for church planting are:

1. Who are the learners? Thai Christian leaders or church laymen who are called to plant a church are the learners.
2. What is a tool? Every available tool included in a website that provides needed resources, communications, and programs in the language the trainees can understand, in the hardware and software program the trainees can use, and in the way that the trainees can learn for church planting.
3. How to fulfill the need of the learners? First, providing needed information of church planting: spiritual and organization, communication between trainer and trainee through phone, e-mail, chat, office available, and Webcast, file transferring to trainee for the required or extra program for church planting, such as Bible software program, sermon audio file and music files for worship.

Second, provide for the needs of the trainer of church planting: choose the trainer

for church planting and create paths of communicating through the internet network.

Third, provide the needed budgeting for church planting: create the way of supporting the online network, training for the financial budgeting, and seeking a joint partnership for a fundraising program.

## II. Planning Period

The planning period requires principles four and five. The appropriate tools for the target come from establishing both human and facilities resources. Through the process of training, controlling of the process has to be used to keep the plan on track in order to fulfill the vision.

### **A. Establish both human and facilities resources**

To fulfill the vision, the Promise Church has to establish the human and facilities resources. The human resources deal directly with leadership. A weak church planting trainer translates into weak church planters. In contrast the healthy church planting trainers reproduce healthy church planters. The Promise Church will use steps in establishing the human resources process.

First, the training director has to be recruited to lead the training program to fulfill the vision of church planting. The training director should know how to administrate and manage both human and facilities resources.

Second, the secretary has to be recruited to work as a registrar and a treasurer. This position will keep records and report the information of trainees and finances in the program.

Third, the trainer has to be recruited to train laymen for church planting. Trainers should know and have experience of how to mentor, train, and advise laymen in the church to plant a healthy church.

Forth, staff has to be recruited to work and make the program work properly. Staff should know the basics of the computer and internet network. They should help trainers and trainees with technology, data, and updated information during and after the training process.

The facilities resources relate directly to budget setting. The main facilities required in the training process through the online system should include three resources of training: information, communication and program transmitting.

The Promise Church has to set the online system for the training process. It includes materials of training, program of training, and network of training. The cost of the materials will include a computer, text about church planting, and accessories for the training program. The program of training will include software programs, such as Microsoft office, Anti-virus software, and Adobe reader. The network of training will include the website design and internet connection.

## **B. Process the training**

For the process of training in the Promise Church, there are seven areas the laymen should be aware of and the need of training in each area in relationship to church planting: Biblical study, Theology, Church History, Evangelism and mission, Christian leadership, Church administration, and Church planting. The range of the training will be two to three years (see appendix A).

### **C. Control the process**

The Promise Church requires laymen who are taking the online Bible training program to register before being trained. Registration will have no charges as it comes from the budget of the church's mission program. However, all church laymen who register will be asked for a commitment to being involved in the training program in order to fulfill the vision of church planting in Central Thailand.

### **III. Producing Period**

This period relates with principles six and seven. The online Bible training should offer the connection between trainer and trainee with the trainer in the role of mentor, advisor, and coach, and it should be cooperative with other training services for recruiting more resources.

The training process has to be practical and productive for planting a new church as determined by the vision. The training relationship between trainer and trainee should be built up as the role of mentor, advisor, and coach.

A mentor will serve as a teacher who teaches theories, basic knowledge, and techniques to his students of how to plant a church. During the process of planting a church, the trainer will work as an advisor who gives advice to his trainees. Once the trainee plants a church, he will receive training from his trainer-coach on how to make the church healthy and how to train others for planting new churches.

The processes of producing, resources and support have to be recruited to help the trainee to fulfill the vision of church planting. The Promise Church has to realize the importance of pooling other resources, such as, students from the seminary, workshops

for church planting, and church committees, all of which become part of the church planting team.

### **Summary**

This chapter examined the basis of church planting in Thailand from a cultural, Biblical, online principal, model practicum, and historical perspectives. A key to successful church planting in Thailand requires specific training of Christians who are called to be church planters. The online training program is a way of training that can be used in Thailand. However, it must be based on the principles of the online Bible training program. This chapter represented an application of the principles in Thailand's context. The strategy of online Bible training for church planting was assembled by using the Promise Baptist Church as a sample of strategic planning. The strategy is based on the seven principles and structure of the method of online training program for church planting of the model practical: Liberty University, NAMB, and New Life Christian Church.

## CHAPTER SEVEN

### CONCLUSION

Church planting is the result of the Holy Spirit and is a way of following Jesus' commandment "Go, then, to all peoples everywhere and make them my disciples" (Matt. 28:19). Church planting expands God's kingdom and shows Jesus' light and truth in this world.

One of the most important processes of church planting is training. Jesus trained His disciples while He was doing His father's ministries. He trained His disciples in many different ways, such as spending time with them, teaching them, sending them out to proclaim God's kingdom, and having communion with them. Through the training process Jesus used with His disciples, church planting was established by way of the Holy Spirit's ministry.

The online Bible training is a way of training being used for church planting. The training is based on the internet network as a tool trainers can make use of for giving information, communication, and file transmitting to their trainees for their usage in planting churches. From this dissertation, the online Bible training can be concluded into seven principles. These principles are useful for church planting in Thailand if the training institutes in Thailand develop their own methods from these principles. The

methods of training have to be in the context of culture and community of the church planting target.

This dissertation examined the principles of the online Bible training program and of application of use for a training program in Thailand. The result of the application can be cooperated into a strategy of using the online Bible training program in Thailand. The author used the Promise Baptist Church as a sample of strategy model of using the program in Thailand.

The strategy of using the online Bible training for church planting in the Promise Baptist Church focuses on three methods: preparing, planning, and producing. With these methods the training program can be a sample picture for other institutes in Thailand.

“The harvest is large, but there are few workers to gather in it” (Matt 9:37). There is the need for many workers in Thailand to be trained for planting a church. Praying, along with different tools and methods, has to be used for reaching people for Christ and for building the healthy church for the next generation. The online Bible program, a method of thoroughly researched principles, is a method that can be used in Thailand.

This dissertation has shown how God has blessed church planting through the online Bible training program and has now challenged the institutes in Thailand to take advantage of the technology of the internet network. The training process requires action.

Before the year 2010, in order to fulfill the vision of planting churches for every sub-province, the training process for church planting needs to be in active practice. This practice needs to be the action of preparing, planning, and producing the training program and planting new churches for Christ. This action requires both the spiritual training and organization training based on the analyzed principles and the Biblical foundation.

Are the institutes in Thailand ready to take the action of training for church planting? In the action process, we need to remember a quote of Dr. Falwell, “The worse thing in life is not failure in action, but failing to act.”<sup>1</sup>

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<sup>1</sup> Jerry Falwell, *Building the Dynamic Faith* (TN: World Publication, 2005), 179.

## APPENDIX A

### List of New Missions Entering Thailand 1940-1980

<b>Name of mission organization</b>	<b>Year</b>
Pentecostal Churches of Norway	1940
Worldwide Evangelistic Crusade	1947
Finnish Free Foreign Mission	1948
American Church of Christ Mission to Thailand	1949
Thailand Southern Baptist Mission	1949
Overseas Missionary Fellowship (formerly China Inland Mission)	1951
Swedish Free Mission	1951
New Tribes Mission	1951
American Baptist Mission (re-entered)	1952
Christian Missions to Many Lands-Brethren (re-entered)	1952
Mission Covenant Church of Denmark (W.E.C. associates)	1952
Marburger mission	1953
Presbyterian Church in Korea (K.I.M.)	1956
Thailand Child Evangelism Fellowship	1957

Church of South India	1959
Pentecostal Assemblies of Canada	1960
Philippine Association of Baptist for World Evangelism Inc.	1964
World Outreach (formerly Slavic and Oriental Mission)	1964
Voice of Peace (Associated with W.E.C.)	1965
American Assemblies of God	1968
Far East Broadcasting Company	1969
Presbyterian Church of Formosa	1969
Campus Crusade for Christ	1970
Evangelical Covenant Church of America	1971
Every Home Crusade	1971
Australian Presbyterian Board of Missions	1972
Youth with a Mission	1972
Australian Presbyterian Board of Missions	1972
World Vision Foundation of Thailand	1973
Christian National Evangelism Commission	?
North Thailand Christian Mission	1975
Church of God (Anderson) Southeast Asia Mission	1976
Baptist Union of Sweden	1976
Youth for Christ	1977
Scripture Union	1977
Norwegian Missionary Society (Lutheran)	1978
Korea Presbyterian Mission to Thailand	1979

## APPENDIX B

### Curriculum for the Online Bible Training Program for Church planting of the Promise Church (English)

<b>Core Curriculum (30 hours)</b>	<b>Credit Hour</b>
<i>Biblical Studies</i>	
How to Understand the Bible	3 hours
Old Testament Survey I	3 hours
New Testament Survey I	3 hours
<i>Church History</i>	
History of Christianity Survey I	3 hours
<i>Theology</i>	
Systematic Theology	3 hours
<i>Evangelism and Missions</i>	
Evangelism	3 hours
<i>Church Planting</i>	
Church Planting	3 hours

*Christian Leadership*

Pastoral Leadership	3 hours
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Pastoral Ministry	3 hours
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*Church Administration*

Church Administration	3 hours
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TOTAL	30 hours <sup>1</sup>
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Curriculum for the Online Bible Training Program for Church planting  
of the Promise Church (Thai)

**หลักสูตรการอบรมพระคัมภีร์ ออนไลน์  
เพื่อการตั้งคริสตจักรของคริสตจักรพระสัญญา**

**เนื้อหาแก่นวิชา****หน่วยกิจ***ด้านพระคัมภีร์*

ทำความเข้าใจพระคัมภีร์	3 hours
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สำรวจพระคัมภีร์เดิม	3 hours
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สำรวจพระคัมภีร์ใหม่	3 hours
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<sup>1</sup> The curriculum was adapted from the catalog of Seminary Extension, Seminary Extension, "Seminary Extension Catalog" [http://www.seminaryextension.org/secatalog\\_2007-2009.pdf](http://www.seminaryextension.org/secatalog_2007-2009.pdf); Internet; accessed 19 January 2007.

เนื้อหาแก่นวิชา	หน่วยกิต
<i>ด้านประวัติศาสตร์</i>	
ประวัติคริสเตียน	3 hours
<i>ด้านศาสนศาสตร์</i>	
ศาสนศาสตร์ระบบ	3 hours
<i>ด้านพันธกิจและการประกาศ</i>	
การประกาศ	3 hours
<i>ด้านตั้งคริสตจักร</i>	
การตั้งคริสตจักร	3 hours
<i>ด้านผู้นำ</i>	
ศิษยาภิบาลในบทบาทผู้นำ	3 hours
พันธกิจศิษยาภิบาล	3 hours
<i>ด้านการบริหารคริสตจักร</i>	
การบริหารคริสตจักร	3 hours
<b>รวมทั้งสิ้น</b>	<b>30 hours</b>



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Pastor, Promise Baptist Church, Samutprakarn, 2000-present.  
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