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EFFECTIVE STRATEGIES FOR HEALTHY CHURCH GROWTH IN THE HAP DONG JUNG TONG PRESBYTERIAN DENOMINATION IN KOREA

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By

Man Oh Han

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ABSTRACT

EFFECTIVE STRATEGIES FOR HEALTHY CHURCH GROWTH IN THE HAP DONG JUNG TONG PRESBYTERIAN DENOMINATION IN KOREA

Man Oh Han

Liberty Theological Seminary

Mentor: Dr. Frank Schmitt

The purpose of this project is to understand the biblical principles of healthy and highly effective strategies of church growth and to apply them to today's Hap Dong Jung Tong (Hap-Jung) Presbyterian Denomination (HJPD) in Korea. Based on surveys and interviews, this project also analyzes and evaluates current conditions within 328 HJPD churches, exploring growth factors such as: pastors' leadership, preaching, professional development, prayer, evangelism, making-disciples, ministry focus, the reasons for HJPD growth, and strategic approaches for future ministry. Finally, this project suggests twelve healthy and effective principles to develop HJPD churches for the next ten years. Abstract length: 97 words.

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CHAPTER ONE

INTRODUCTION

The Assemblies of God is one of the fastest-growing denominations in the United States. One of the contributing factors for this growth is church planting. They have a vision, which is "to plant 5,000 new churches, recruit 20,000 new ministers, and win 5 million people to Christ."[1] Like the Assemblies of God, The Hap Dong Jung Tong (Hap-Jung) Presbyterian Denomination (HJPD) is one of the fastest-growing denominations in Korea. Hap-Jung Presbyterian Denomination Church in Korea was founded in 1978. The history of HJPD, as opposed to other denominational groups, is very short. But in spite of its short history, the HJPD has experienced rapid growth and has established new churches all over Korea and throughout the world. In 2003, there were 2,654[2] churches and 860,453[3] church members (cf. in 1997, there were 679,970 church members). The growth rate of the HJPD, from 1997 to 2003, was 26.5%[4], much higher than the average annual general Korean Church growth (3.9%)[5].

In Matthew 16:18, Jesus Christ said, "And I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not overcome it."(NIV)

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[1]Aubrey Malphurs, Planting Growing Churches for The 21st Century (Grand Rapids: Baker Books, 2003), 41.

[2]Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches (Seoul: Duranno, 1995), 304.

[3]Ibid., 305.

[4]Ibid.

[5]Ibid.

There are at least two promises in this passage. The first promise is that the one who waters and grows the church is not Christians but Christ. The second is that Satan cannot prevail against the church. Churches today have the same two promises from Word of God like this. Compared with higher growth in the past, it seems obvious that the HJPD is not growing at nearly the same rate today. Although there are some mega churches in the HJPD, with over 1,000 in attendance on Sunday morning or Sunday school, most of the churches are small churches with under one hundred and fifty in attendance, who are dependent on other local churches for both financial and material support. In spite of receiving the Scriptures from God, the churches of the HJPD have many problems.

Why are many churches of the HJPD in Korea not growing? What are the main problems? The following work will explore the greater issue of why churches grow, and why they seem to plateau in the HJPD in Korea. What is the cause and effect? How do churches break through the growth barriers to spiritual reproduction? How can the HJPD reproduce many Christ-centered, Spirit-filled co-laborers in Korea? What will become of the HJPD after ten years? The answers to these questions are a composition of several factors, including the need for: fervent and continuous prayer, the leading and controlling of the Holy Spirit, biblical healing and recovery ministries, biblical leadership training and development, and local and cross-cultural missions. There is a lack of effective prayer, lack of pastoral leadership and spirit, lack of effective church ministry and administration, lack of disciple-making and education for leaders, lack of training in preaching, and lack of effective evangelism. These foundations have to be researched and studied in order to find why some churches are growing or not growing or declining and to understand the difference between rapidly growing churches and churches that are

not growing. The passion and desire of this author is to discover that the answer to these all-important questions is the fuel that fires this project. Through this research and study, it will be determined what the HJPD should do to prepare their churches, break/change growth barriers, and bring the renewal that will invigorate their ministries within the next ten years. The heartbeat of this project is to find effective strategies for healthy growth as well as effective strategies to establish new churches which new church planters start.

The Statement of Problem and Purpose

During the 20th Century, God blessed the Korean Churches with rapid growth. After 1990, Korean Churches displayed stagnation in church growth. The National Statistical Office announced a survey which was a social indicator of Korea in 1999. According to the report,[6] the number of Christians in 1999 (19.6%) decreased about 1% compared with that in 1995 (18.6%). This means that 460,000 people turned away from the Korean Church. On the other hand, the number of the Buddhists increased to 19.9% in 1985, 23.2% in 1995, and 26.3% in 1999. This indicates that Buddhist population is steadily increasing. The growth rate of the Catholic Church was similar, as their rate of growth increased 4.6% in 1985, 6.6% in 1995, and 0.7% in 1999. Therefore, other religions are obviously growing much more quickly than Protestantism.

As indicated by the above statistics, one must ponder the cause for the stagnation and diminution in the Korean Churches. What are the reasons for this stagnation? This is not only the concern of one denomination. All protestant denominations in Korea have the same problem. In spite of the Korean Churches' stagnation and diminution, Hap Jung

[6]Korea Institute for Church Growth, Requirement of Church Choice (Seoul: Korea Institute for Church Growth, 2004), 21.

Presbyterian Churches are growing continually. Hap-Jung Presbyterian Denomination Church (HJPD) in Korea was founded 27 years ago. The “short” 27-year history of HJPD, as opposed to other denominational groups, has seen rapid growth and has established new churches all over Korea and the world. There are many small established churches in the HJPD, that are stagnating with under 150 in attendance. This study will ascertain how certain churches are growing and why other churches are not growing, while sharing similar birth dates. What are the reasons for the church growth? Why do some not grow? What are the reasons? What kinds of strategies do growing churches have? What kinds of problems do stagnant churches have? What is the solution for stagnant churches? What is the difference between the distinctiveness of growing churches and the distinctiveness of stagnant churches?

Many pastors do not seem to have a good effective strategies model, therefore the pastors of the HJPD churches need to take a fresh look into the biblical church, church growth principles and effective strategies for Hap-Jung Presbyterian Denomination Churches for the next ten years. What may be preventing this spiritual reproduction? These are the life or death questions that this dissertation will deal with.

Realizing such a problem, this project will attempt to find suitable strategies for Hap Jung Presbyterian Churches for the next ten years. Thus, the specific objectives of this dissertation are:

1) to understand the biblical view of church growth

2) to understand church growth principles

3) to understand recent trends concerning church growth

4) to evaluate Hap-Jung Presbyterian Denomination Churches in Korea

5) to suggest effective strategies for the HJPD churches for the next ten years

Statement of Scope and Limitations

This dissertation will investigate biblical church growth principals in the Bible and general principles through many church growth writers, pastors, and church growth institutes. Therefore, it will utilize the New Testament first and foremost, as well as many books about churches and statistical information from the Institute for Church Growth in Korea and America. This dissertation will overview recent trends concerning Korean churches as a whole, as well as exploring several church growth factors which hinder growth and cause the stagnation of some Hap Jung Presbyterian Denomination Churches.

The intention of this dissertation is not to provide a handbook on strategies for growing churches. It will not cover the entirety of all the strategies for growth of Hap Jung Presbyterian Churches. Therefore, this study will limit itself to know the particular pastors and churches within the Hap-Jung Presbyterian denomination. The focus is limited to focusing on the strategies for growth that are necessary for leading today's Hap-Jung Presbyterian Denomination Churches into future healthy and sustainable growth. Specifically, this writer hopes that through this dissertation the Hap-Jung Presbyterian pastors will see a biblical and healthy church model for effective strategies for the next ten years, and desire to transform their prevailing assumptions or visions regarding church growth. This dissertation will provide effective strategies for Hap-Jung Presbyterian Denomination Churches in Korea and will help to instruct and develop both the Korean pastors and seminary students who desire to work with the Spirit of the Lord to initiate church growth. Thus this dissertation limits itself to like denominations and

similar church paradigms.

The Biblical and Theological Basis

Donald McGavran, who has been called the "father of church growth," maintain that "We are called to create a ministry which keeps growing churches growing and start non-growing churches on the road of great growth."[7] It is important that the growth of the church is not an option, but our "co-mission" (Matt. 28:18-20). Elmer Towns, church growth authority and professor at Liberty Theological Seminary, repeatedly emphasizes that "Methods are many; principles are few. Methods never last; principles always do."[8] In other words, principles of church growth and their biblical foundations are more important than methodologies, techniques, or strategies. What Elmer Towns emphasizes is the fact that biblical principles will lead to church growth strategy, offering a holistic approach for carrying out the great "co-mission." Thus, in this dissertation it will be stressed that "principles of church growth" emanate from "biblical foundations." This is the monumental importance of this study.

Why do some churches grow? What are the spiritual dynamics? These are the questions that Gary McIntosh says that "Churches grow as they cooperate with God in bringing life to the lost world."[9] Who is the source of biblical church growth? The answer is not complex, but very simple. Biblical church growth must be based on the leading and initiating work of God. Jesus says that "I will build my church; and the gates

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[7]Gary L. McIntosh, Biblical Church Growth (Grand Rapids: Regal Books, 2003), 11.

[8]Lecture from Elmer Towns, Biblical Foundations for Church Planting, Liberty Theological Seminary. He gave this writer a significant impression of the overemphasis of methods in modern church growth.

[9]McIntosh, Biblical Church Growth, 34.

of Hades will not overpower it" (Matt. 16:18).

Gary McIntosh gives nine characteristics of biblical church growth:

> (1) Have a strong commitment to the authority of God' Word. (2) See their ultimate goal as bringing glory to the life-giving God. (3) Make disciples by finding the lost, folding them into the body, and building them up in the faith. (4) Trust in the sovereign work of the Holy Spirit for the growth of the church. (5) Are led by pastors who faithfully serve as God's fellow workers in fulfilling the Great Commission. (6) Are empowered by worshipers who willingly invest their lives in life-giving ministry. (7) Relate to their communities in culturally relevant ways. (8) Focus their ministries on clearly defined groups of responsive people. (9) Employ simple organizational systems.[10]

Biblical church growth is the desire and feeling of God and is accomplished through a faithful submission to God. The churches that are committed to the authority of God's Word**,** and preach it to the unchurched, will grow. For example, Acts 6:7; 12:24; and 19:20 indicate that the spread and increase of the Word of God came as a result of powerful preaching. In fact, the concept of teaching is included nine times in the book of Acts. Thom S. Rainer asked the formerly unchurched people, "What factor led you to choose this church?" Ninety percent of the responses were related to the pastor and preaching.[11] Therefore, it can be postulated that preaching based on the Word of God is a factor of prominent church growth.

McIntosh says that "the growth of the church is always brought about by the action of the Holy Spirit."[12] The words "Holy Spirit" are present forty-nine times in the Book of Acts. This is remarkable and worthy of remembrance. The Holy Spirit is the only one who can add the new converts to the church and lead the church to growth. Acts

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[10]Ibid., 51-153.

[11]Thom S. Rainer, Surprising Insights from the Unchurched and Proven Ways to Reach Them (Grand Rapids: Zondervan, 2001), 56.

[12]McIntosh, Biblical Church Growth, 78.

2:47 states that, "The Lord added to the church." Furthermore, Acts 11:21 explains that "The Lord's hand was with them, and a great number of people believed and turned to the Lord." Therefore, effective growth in today's churches must involve the work of the Holy Spirit. Indeed, the activity of the Holy Spirit is the leading factor not only in the birth of the church, but also in its growth. From a thorough study of the Scriptures, it is clear that the church cannot grow without the work and guidance of the Holy Spirit.

Furthermore, the Holy Spirit empowers biblical church growth through effective prayer. Prayer is mentioned in the Book of Acts a total of thirty-two times, a statistic which should strongly emphasize its significance. Paul Yonggi Cho says that "Prayers open the door for the Holy Spirit. You must get to know and work with the Holy Spirit."[13] According to W. Bingham Hunter, "Prayer is a means that God uses to give us what He wants," not just a "way to get from God what we want."[14] The one hundred and twenty disciples in the Upper Room were constantly before God in prayer and they also prayed for guidance in the selection of the replacement for Judas (Acts 1:24, 25). After Pentecost, the church maintained a daily practice of prayer in relationship to other activities which produced daily additions to the church (Acts 2:24-47).[15]

Gary L. McIntosh speaks of the fact that "prayer is the foundation for these areas of ministry"[16] Therefore, what this dissertation suggests is that the HJPD churches must spend more time on developing individual and corporate prayer times. This will equip prayer ministries and strengthen the body, as they spend less time as theoreticians

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[13]Paul Yonggi Cho, Prayer: Key to Revival (Waco, Texas: Word Books, 1984), 13-20.

[14]W. Bingham Hunter, The God Who Hears (Downer Grove, Illinois: InterVarsity Press, 1986), 12.

[15]McIntosh, 36.

[16]Ibid., 40.

attending seminars about prayer, and more time as practitioners who are "wrestling in prayer" in their private lives as ministers as "servants of Christ Jesus" (Col. 4:12). C. Peter Wagner explains that "the more deeply I dig beneath the surface of church growth principles, the more thoroughly convinced I become that the real battle is a spiritual battle and that our principal weapon is prayer."[17]

Leadership is another significant factor in church growth. In some of the churches of the HJPD, the body follows the head. The direction of the church is often dictated by the pastor. Elmer Towns offers that "everything rises or falls on leadership."[18] C. Peter Wagner declares that the first of seven signs of a healthy growing church is "a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth."[19] The Apostle Paul was a great example of church leader. In an address to the elders he displays the basics of pastoral leadership.[20] The elders were to take care of "all the flock" (Acts 20:28).

Elmer Towns states that "the local church is served by two types of leaders: pastors and deacons."[21] From Paul's letters to Timothy and Titus, we read about overseers (bishop, pastor or elder) and deacons (1 Tim. 3; Titus 1:7). Similarly, Stephen A. Macchia says that "the healthy church identifies and develops individuals whom God has called and given the gift of leadership and challenges them to become servant-

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[17]C. Peter Wagner, Church Planting for a Greater Harvest (Ventura, California: Regal Books, 1990), 46.

[18]Elmer Towns, The 8 Laws of Leadership (Lynchburg: Church Growth Institute, 1992), 10.

[19]C. Peter Wagner, Leading Your Church to Growth (Ventura, California: Regal Books, 1984), 35.

[20]F. J. May, The Book of Acts & Church Growth (Cleveland, Tennessee: Pathway Press, 1990), 150.

[21]Elmer Towns and Ed Stetzer, Perimeters of Light: Biblical Boundaries for the Emerging Church (Chicago: Moody Publishers, 2004), 69.

leaders."[22]

A pastor alone cannot build a great church. Many other gifts and offices are necessary for a church to be healthy and to stand, just as a house of cards cannot safely rest on one playing card alone. The HJPD churches must deeply consider the importance of lay leadership and the need to work together with the lay leadership within the church. There are many examples of these different roles and types of leadership. There were prophets and teachers (Barnabas, Simeon, Lucius and Manaen) in the Antioch Church (Acts 13:1), as well as the seven men in Jerusalem who were full of the Holy Spirit and wisdom (Acts 6-8). One of these seven men was Stephen, who was widely known for "great wonders and miraculous signs." Also, in Ephesians 4:16, Paul writes that "from Him the whole body, jointly held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (NIV). Ephesians 2:20 states that the church is "built on the foundation of the apostles and prophets" of the church with Christ as the "chief cornerstone." In Him the whole building (the church) is joined together and "rises to become a holy temple in the Lord." The Apostle Peter said, "as each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God" (1 Peter 4:10). Biblical church growth must have effective ministers/lay leaders.

The church cannot grow without a team of pastors and lay leaders in the church in order to adequately equip, strengthen and build up with many synergistic gifts. Hence, "the pastor is not to do the ministry alone but is to craft and mend others, preparing them

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[22]Stephen A. Macchia, Becoming A Healthy Church: 10 Characteristics (Grand Rapids: Baker Books, 1999), 115.

for ministry."[23] Therefore, the HJPD must consider changing the structure of the leadership from strictly pastoral leadership to the "New Apostolic structure", as explained by C. Peter Wagner in his book *Church Quake*. He suggests that the church must multiply ministers and implement a "new wineskin,"[24] for the survival of the pastors and the health of the church. We must use a clear new test tube. God worked through and with the leadership in the early church and the church leaders worked through and with many paid and unpaid leaders.

The main factor of church growth today is evangelism, but that is the most difficult ministry. Stephen A. Macchia says, "the healthy church places high priority on communicating the truth of Jesus and demonstrating his love to those outside the faith."[25] Luke 19:10 says "For the Son of Man came to seek and to save what was lost." Young Hyo Im, in his dissertation, says that:

> Wherever these believers found themselves, they gave testimony of their Lord and His salvation. They proclaimed the gospel on street corners (Acts 2:14-36), in the Jerusalem temple (Acts 3:12-26), before the Sanhedrin (Acts 4:5-12), on desert roads (Acts 8:26), in private homes (Acts 10:25-43; 20:7-10), in the residences of proconsuls (Acts 13:7; 24:24, 25), in the synagogues (Acts 14:13-18), beside rivers (Acts 16:13), in prison (Acts 16:31), in the marketplace (Acts 17:17), in a lecture hall (Acts 19:9), and before civil leaders (Acts 26:1-29). Their outreach was practiced at the very scene of their daily lives (Acts 3:1-26; 16:24-34; 28:1-10).[26]

How does a church bring glory to God? This can be done in numerous ways. We glorify God by worshiping Him. Elmer Towns says that worship is "a face-to-face

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[23]McIntosh, 111.

[24]C. Peter Wagner, Church Quake (Grand Rapids: Regal Books, 1999), 5.

[25]Macchia, 261-262.

[26]Young Hyo Im, "A Study on Mission and Church Growth in the Book of Acts" (Jackson, Mississippi: Reformed Theological Seminary: Unpublished Th.D Thesis Project, 1992), 94.

encounter with the living God . . . giving the worth to God . . . an intense emotional, intellectual, and volitional response to the majesty of God . . . not optional to the believer, nor is it simply a good discipline for a Christian to grow in grace."[27] Paul told the Corinthians, "Whether, then either eat or drink or whatever you do, do all to the glory of God" (1 Cor. 10:31). Our churches must become aware of the fact that it is the very church worships that glorifies God. How does the church worship God? As members of the body of Christ, we are to present our bodies as "a living and holy sacrifice, acceptable to God" as a spiritual act of worship (Rom. 12:1). What are the pictures of worship in the early church? They met on the first day of the week (Acts 20:7; 1 Cor. 16:20). They sang hymns (Eph. 5:19). Worship in the early church resulted in daily church growth (Acts 2:47). For example, when Paul and Silas worshiped God in the prison at Philippi, their prayers and hymns to God ultimately resulted in the establishment of the Philippian Church (Acts 16:25-34). The healthy body, or church, worships and glorifies God with the whole heart, mind, soul, and strength of the people because "God seeks such those who are His worshipers" (John 4:23).

One of the main factors of church growth in the book of Acts is discipleship. "Life-giving churches make disciples by finding the lost, folding them into the body, and building them up in the faith."[28] How were the early believers added and assimilated? Through the making of disciples and the teaching ministry, those who had received His word were baptized; and that "there were added about three thousand souls" (Acts 2:41). Disciple-making was fundamental to the fulfillment of Christ's last commission - the

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[27]Towns and Stetzer, 75-76.

[28]McIntosh, 63.

hope of reconciling the world to God (Matt. 28:19-20). Such disciple-making resulted in exponential growth both in Jerusalem and beyond (cf. Acts 2:41, 47; 4:4 and others). Likewise, Paul made disciples wherever he went (Acts 13:52; 14:21, 22; 18:23 and others).

In addition, simple organizational structures provide another factor in effective church growth. Gary L. McIntosh says that "Life-giving churches employ simple organizational systems"[29] Gary Martin and Gary McIntosh insist that "Churches grow as they develop an organizational structure that allows them to take advantage of ministry opportunities."[30] This is a true statement and must be recognized as truth. A simple organizational structure equips the "saints for the work of service, to the building up of the body of Christ" (Eph. 4:12). In Korean churches today, there are many deacons who are deacons in title and position only, but not in function or service. Many deacons do not function and minister as true servants of the church, but still enjoy the prestigious title of deacon. Therefore, although deacons are important parts of the body, many deacons are not correctly functioning in their role. Just as a physical body experiences healthy growth when the structure comes after the growth, the skeleton is not on the outside of the tissue. It works with the outer growth by giving the growth a structure. When a church body reaches a certain point of growth, with a certain number of members, it needs a simple skeleton to facilitate future healthy growth. Therefore growth should not be hindered by a complicated (unhealthy) structure. In conclusion, the less complicated the overall structure is, the more potential the church will have for healthy, biblical church growth.

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[29]Ibid., 153.

[30]Gary Martin and Gary McIntosh, The Issachar Factor (Nashville: Broadman and Holman, 1993), 81.

The Statement of Methodology

This dissertation will be completed through the following chapters. Chapter one is the introduction. Chapter Two will examine the biblical definition and function of the church. Chapter Three will look at the biblical and general church growth principles. Chapter Four will study recent global and Korean trends, and church growth hindrances. Chapter Five includes analytic evaluations and a brief history of Hap-Jung Presbyterian Denomination Churches in Korea, the distinctiveness of growing churches, the distinctiveness of stagnant churches, and the evaluations of church growth strategies. Chapter Five will also present the church ministry, programs, strategies, style and personality of the worship services for effective church growth and also present common hindrances of church growth and suggestions to solve these problems. Chapter Six will provide effective strategies for effective growing churches and effective strategies for stagnant churches for the Hap-Jung Presbyterian Denomination Churches within the next ten years.

The Review of the Literature

This dissertation will refer to numerous books on the general topic of church growth and attempt to use information from class notes that were taken in various church growth courses within the Doctor of Ministry program at Liberty Theological Seminary. Statistical information from the Institute for Church Growth in Korea and in America will be used.

THE REVIEW OF SELECTED LITERATURE

Alan, Nelson & Gene, Appel. How to Change Your Church Without Killing It. Nashville: W Publishing Group, 2000.

The authors cover the elements of initiating change in a church body, addressing such topics as: "examining what motivates you", "getting below the skin of improvement", "Honoring past traditions while developing new ones", "understanding the emotional side of change" ,"identifying opinion leaders in your church", "determining where you want to go as a body", "creating a transition plan", "sailing the leader ship", "making conflict work for you", and "enjoying the benefits of improved ministry".

Anderson, Leith. A Church for the 21st Century. Minneapolis: Bethany, 1992.

In this book, Anderson's purpose is to help established churches renew themselves and become effective vehicles of ministry and outreach. This book deals directly with how to change and what to change.

Anderson, Neil T. & Towns, Elmer Rivers of Revival. Ventura, CA: Regal Books, 1997.

This work is concerned with bringing revival in the church today and consists of two parts. Neil's focus in part one is humility and brokenness and need to change our hearts to overcome attitudes that will threaten our mission. The second part includes Elmer Towns' focus is macro-rival-the movement of God upon a church community, people group or nation.

George, Carl F. & Bird, Warren Prepare Your Church for the Future. Grand Rapids: Revell, 1992.

Carl George introduces the Mega-church: the two most visible elements are "the small, home-based group" and "the celebration-size group, corporate celebration." This book helps pastors to prepare their churches for the future.

_____. How to Break Growth Barriers. Grand Rapids: Baker Books, 1993.

Carl George writes for leaders who want their churches to experience greater growth and have an energizing impact on lives. This book gives practical methods to break to church growth barriers and can understand/find church growth barriers. He emphasizes a rancher type of leadership.

_____. The Coming Church Revolution. Grand Rapids: Fleming H. Revell, 1994.

In his book, Carl George empowers leaders for the future, to prepare for the coming church revolution. It offers the concept of what a primary vision a senior pastor says to staff, what a staff pastor says to lay coaches of small groups, and what a coach could say to cell leader.

Getz, Gene A & Wall, Joe L. Effective Church Growth Strategies. Nashville: Word Publishing, 2000.

This book gives a report on how churches grew in New Testament times, the several factors that contribute toward church growth, how to engage others in the church-growth process and the principles of biblical church growth strategies.

Hunter III, George G. Church for the Unchurched. Nashville: Abingdon Press, 1996.
This book shows that there is an apostolic way for a congregation to live out the gospel, with specific reasoning from church leaders. It presents the specific character of the nine apostolic congregations and gives a challenge to stagnant traditional churches.

Malphurs, Aubrey. Advanced Strategic Planning. Grand Rapids: Baker Books, 1999.
The author states that the purpose of this book is to provide the church and its leadership with a good strategic planning process. A good strategic planning process is important. This book explains the practical tools ministry leaders need to prepare for the future.

Macchia, Stephen A. Becoming a Healthy Church:10 Characteristics. Grand Rapids: Baker Books, 1999.
As Stephen Macchia cares deeply about the health of the local church, he identifies ten characteristics of a healthy church. The focus of this book is on principle and stories, not on models and techniques.

McGavran, Donald A. Understanding Church Growth. Third Edition Revised and Edited by C. Peter Wagner. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1990.
This book is a classic textbook written by the father of the Church Growth Movement. He skillfully combines theological convictions, empirical research, sociological principles, and spiritual insight to mold a paradigm for effective evangelism strategy both at home and abroad.

McIntosh, Gray L. Biblical Church Growth. Grand Rapids: Baker Books, 2003.
In this book, the author maintains that this book explores the unchanging biblical principles for church growth and applies them to today's culture. He defines church growth as effective evangelism, not simply a methodology for increasing membership. He sets forth nine basic principles.

Peters, George W. A Theology of Church Growth. Grand Rapids: Zondervan, 1981.
George Peters emphasizes the great fundamentals for church growth through the sovereignty of God, the centrality of Christ, the ministry of the Holy Spirit, the importance of the church, and the priority of evangelism.

Rainer, Thom S. The Book of Church Growth: History, Theology, and Principles. Nashville, Tennesee: Broadman & Holman Publishers, 1993.
This is a very important book to understand the history, theology, and principles of church growth. This book introduces readers to the "big picture" of church growth. This book is divided into three major sections: history, theology, and principles.

Smith, Ebbie C. Balanced Church Growth. Nashville: Broadman, 1984.

In this book, the author maintains that this book is for every person who is interested in church growth, for the pastor who feels the need for growth in his church and for the seminary student who wants to learn a balanced approach to church growth.

Towns, Elmer., Wagner, Peter C., & Rainer, Thom S. The Every Church Guide to Growth: How Any Plateaued Church Can Grow. Nashville: Broadman & Holman Publishers, 1998.

This book consists of three parts. The first part is written by C. Peter Wager with the focus: "Why do churches face a 200 barrier?" Thom Rainer wrote the second part with the focus: "Overcoming middle-sized church growth barriers of 400 people." Elmer Towns wrote the third part with the focus: "Overcoming large church barriers of 1,000 people."

Towns, Elmer & Bird, Warren. Into the Future. Grand Rapids: Fleming H. Revell, 2000.

Elmer Towns and Warren Bird go beyond identifying the major trends impacting most churches of today to explore the practical implications for the future. They explain that churches move toward church health and quality, relational communication, targeted outreach, new forms for faith transfer, greater appreciation of worship, empowerment of lay leadership, and new stewardship motives.

_____. The Walk: The Measure of Spiritual Maturity. Nashville: Broadman & Holman Publishers, 1994.

The purpose of this book is to help today's churches to reflect the image of Jesus Christ. The primary source of this book is the New Testament, with a particular focus on Paul's strategy for planting churches and assisting those churches to grow.

Wagner, C. Peter. Strategies for Church Growth. Ventura, CA: Regal Books, 1987.

This work offers key biblical principles to all Christian leaders who desire to make their evangelistic efforts more effective. This book suggests the strategies in a biblically pragmatic way.

_____. The Healthy Church. Ventura, CA: Regal Books, 1996.

In this book, Wagner recognizes nine of the most common "diseases" that afflict churches, "diagnoses" the health of church, and applies the proper "treatment" to restore congregations to health.

_____. Church Quake. Ventura, CA: Regal Books, 1999.

In this book, C. Peter Wagner explains the New Apostolic Reformation as an extraordinary work of God taking place in the church that is changing the shape of Christianity around the world. He identifies and examines the core philosophy of the present-day apostolic church movement - one of the fastest growing segments of the global church.

Warren, Rick. The Purpose Driven Church. Grand Rapids: Zondervan, 1995.

Warren declares in this book that "The issue is church health, not church growth. If your church is healthy, growth will occur naturally. Healthy, consistent growth is the

result of balancing the five biblical purposes of the church."

CHAPTER TWO

THE BIBLICAL DEFINITION AND PURPOSE OF THE CHURCH

Biblical Definition of the Church

The Greek word in the New Testament for the English word "church" is "ekklesia." It is derived from the verb *ekkaleo*, a compound of *ek*, "out," and *kaleo*, "to call or summon," which together mean "to call out."[31] The English word "church" is a translation of the Greek word *ekklesia*, which literally means "called-out ones."[32]

The writer of the first gospel used the Greek word *ekklesia* to describe Christ's "church" (Matt. 16:18).[33] The only other place in the gospels where *ekklesia* is used is Matthew 18:17. But the term is used seventy times in the Septuagint (the Greek translation of the Old Testament).

The New Testament uses the term *ekklesia* in five distinct ways:

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[31]Robert L. Saucy, The Church in God's Program (Chicago: Moody Press, 1972), 11.

[32]Thom S. Rainer, The Book of Church Growth: History, Theology, and Principles (Nashville: Broadman & Holman Publishers, 1993), 145.

[33]Lothar Coenen, "Church," in The New Theological Dictionary of New Testament Theology, ed. Colin Brown (Grand Rapids: Zondervan, 1975), 1:291-307; D. Douglas Bannerman, The Scripture Doctrine of the Church (Grand Rapids: Eerdmans, 1955). 571-76; Thomas Lindsay, The Church and the Ministry in the Early Centuries (London: Hodder and Stoughton, 1907), 4-5, 10-11. All Scriptures quoted will be from the New International Version unless otherwise noted.

> (1) The elect church, or the entire body of believers in heaven, (the church triumphant) and on earth (the church militant), who are or shall be spiritually united to Christ.
> (2) The worldwide church or everyone in the world who professes faith in Christ and worships Him under the guidance of appointed office-bearers.
> (3) The local church, or believers of a specific congregation, who worship God together.
> (4) A group of congregations who affiliate with each other under a common government.
> (5) Church office-bearers, or appointed leaders, who represent a local church.[34]

The word "church" is important in understanding church growth. Erickson outlines that the word "church" is derived from the Greek word *kuriakos (kuriakos),* which literally means "belonging to the Lord."[35] He says concerning the basic meaning of the term "church" that:

> In the New Testament, the word "church" has two senses. On the one hand, it denotes all believers in Christ at all times and places. This universal sense is found in Matthew 16:18, where Jesus promises that he will build his church, and in Paul's image of the church as the body of Christ (e.g., Eph. 1:22-23; 4:4; 5:23). More frequently, however, "church" refers to a group of believers in a given geographical locality. This is clearly the meaning in, for instance, 1 Corinthians 1:2 and 1 Thessalonians 1:1. [36]

What is the Theological Definition of a Church?

The church is a New Testament doctrine, as the word "church" never appears in the Old Testament. Charles Ryrie, former professor of Systematic Theology at Dallas Theological Seminary, agrees that the church was something unknown in Old Testament times. He asserts that it is built upon Jesus' resurrection, for the Lord was made head of

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[34]James Bannerman, The Church of Christ (London: Banner of Truth Trust, 1960), 1:1-15.

[35]Millard J. Erickson, Christian Theology (Grand Rapids: Baker Books, 1985), 1041.

[36]Millard J. Erickson, Introducing Christian Doctrine (Grand Rapids: Baker Academic, 2001), 340.

the church after God "raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:20).[37]

Let us look at biblical definitions of the church. The word "church" first appears in the Bible in Matthew 16:18 when Jesus says, "I will build My church." Elmer Towns emphasized the following truths from the first mention of the word "church": "(1) The church was introduced by divine revelation, (2) The church was initiated by Jesus Christ, (3) The church that was introduced was predicted as future, (4) The church belongs to Christ, and (5) The church is a group of "called-out ones." [38]

The term "church" appears in the singular in Matthew 16:18 and may raise "some difficulty in interpretation."[39] In addition, Elmer Towns gives six aspects of a theological definition of the church:

1. A church is an assembly of professing believers
2. The unique presence of Jesus Christ dwells in a church
3. A church is under the discipline of the Word of God
4. A church is organized to carry out the Great Commission
5. A church administers the ordinances
6. A church reflects the spiritual gifts.[40]

First and foremost, the initial criterion of a New Testament church is that it is an *assembly* of those who have their faith in Jesus Christ (Rom. 10:9) as an outward

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[37]Charles C. Ryrie, Dispensationalism Today (Chicago: Moody Press, 1965), 133-140.

[38]Elmer Towns, A Practical Encyclopedia: Evangelism and Church Growth (Ventura, CA: Regal Books, 1995), 58. (hereafter cited as Encyclopedia)

[39]Ibid., 58. Some interpretations are the following: (1) Christ was referring to one church. (2) Christ was referring to the universal church, composed of all true believers. (3) Christ was referring to a church implying the independent nature of local churches. (4) Christ was emphasizing "My church," indicating that He would build His kind of an assembly as opposed to other kinds of churches that were false.

[40]Ibid., 60-61.

evidence to an inward reality of having their sins forgiven. On the day of Pentecost, those who believed were immediately baptized and added to the church (Acts 2:41).

Second, the church is an *organism* and its light and life is Jesus Christ. He dwells in the midst of His people. "For where two or three are gathered together in My name, I am there in the midst of them" (Matt. 18:20). Yet Christ does more than indwell a church; He *is* the church. It is His body and He is its life, just as a constant connection is vital between the head of a physical body and the rest of that body.

Third, *doctrinal commitment* is essential for a New Testament church. One of the first religious exercises of the New Testament church after the day of Pentecost was that "they continued steadfastly in the apostles' doctrine" (Acts 2:42). There is a unique union between Christ and the Bible for both are the Word of God.

Fourth, the early church was constantly sharing their faith or *evangelizing*. They "did not cease teaching and preaching Jesus as the Christ" (Acts 5:42). Because everyone outside of Christ was lost, the church believed that everyone must be presented with the gospel. The persecutors could say, "You have filled Jerusalem with your doctrine" (Acts 5:28). The early disciples were carrying out the Great Commission.

Fifth, most believers participate in the ordinances of the church: baptism and the Lord's Table (Lord's Supper).[41] These are to be celebrated by the church when it assembles together.

Sixth, God gives gifted men to a church, and when these leaders appear, it is an indication that God wants the people to organize into a New Testament church. "God has

[41]The Reformed view holds that Christ is present in the Lord's Supper but not physically or bodily. Rather, his presence in the sacrament is spiritual or dynamic. And the elements of the sacrament are not arbitrary or separable from what they signify-the death of Christ, and the union of believers with one another. And while the elements signify or represent the body and blood of Christ, they do more than that. See Erickson, Christian Theology, 1127.

appointed these in the church: first of all apostles, second prophets, third teachers." (1 Cor. 12:28). These leaders minister through their "spiritual gifts"[42] (Rom. 12; 1 Cor. 12; and Eph. 4).

Another important aspect of this word "church" is the theological definition, which George Peters defines in the following terms:

> (1) It is God's institution to cultivate within its membership true worship and spiritual service (John 4:23-24; 1 Cor. 3:16-17; 6:19; Eph 2:19-22). It is the Temple of God.
>
> (2) It is God's institution to preserve His revelation and unfold His eternal purpose and salvation in Christ Jesus (Eph. 1:6, 9, 12, 14; 3:10; 1 Tim. 3:14-15). It is the Pillar and Support of the Truth of God.
>
> (3) It is God's institution to cultivate true fellowship and mutual care among the children of God (Acts 2:42-47; 4:32-33; Eph. 2:20-22; 1 John). It is the Household of God.
>
> (4) It is God's institution to edify and perfect the saints of God (Acts 20:27-28; Eph. 4:11-16; 1 Peter 5:1-3). It is the Priesthood of God.
>
> (5) It is God's institution to admonish the unruly and discipline the impenitent professing Christians (Matt. 18:15-17; 1 Cor. 5:11; 2 Thess. 3:6-15; 1 Tim. 5:19-20). It is the Schoolmaster of God.
>
> (6) It is God's institution to bear the weak in faith, to care for the ill in the faith, and to restore the erring ones in the faith and life (John 15:1-7; Rom. 15:1-15; 1 Cor. 3:9; Gal. 6:1; Col. 2:16-23; 1 Thess. 2:7-16). It is the Vineyard of God.
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> (7) It is God's institution to proclaim the gospel and evangelize the world (Matt. 5:13-14; 28:18-20; Mark 16:15-16; Luke 24:45-49; John 20:19-23; Acts 1:8). It is the Witness of God.
>
> (8) It is God's institution to function in this world as a conscience and judge of culture and movements. It is the salt of the earth and the light of the world (Matt. 5:13-16; Phil. 2:14-16; 1 John 4:1). It is the Prophetic Voice of God.

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[42]"What is a spiritual gift?" A gift is spiritual in character (*pneumatikos*), sovereignty given by God the Holy Spirit (*charismata*), to minister to others (*diakonia*), in the power of God (*energma*), with an evident manifestation of the Holy Spirit through the Christian as he or she serves God (*phanerosis*). Spiritual gifts are the various abilities given sovereignty to believers by the Holy Spirit so that when they faithfully serve the Lord there are spiritual results and the believers grow in effectiveness and/or develop other spiritual abilities of service. See Towns, Encyclopedia, 368.

> (9) It is God's institution to demonstrate before the world the virtues of the "Father of mercies" (2 Cor. 1:3), the servanthood of the Son (Mark 10:45), and the presence of the Spirit of Grace (Heb. 10:29) in loving, unselfish, and sacrificial service to needy humankind (Matt. 5:16; Gal. 6:10; Phil. 2:15-16; 4:5; 1 Peter 2:9) It is the Servant of God.[43]

In his other book Peters also explains that the church is the gathering together of baptized believers, an ordered (structured) body of believers, a united body of believers, a brotherhood of believers, disciplined fellowship of believers, a witnessing fellowship of believers, a proclaiming and serving fellowship of believers and worshiping following of believers.[44]

According to Charles Ryrie, the church has distinctiveness:

> The church has a distinct character in its unique relationship to the living Christ as the body of which He is the head. It is distinct because of who are included within that body (i.e., Jews and Gentiles); it is distinct because of the new relationship of Christ indwelling the members of the body. The baptizing work of the Holy Spirit proves that the church did not begin until Pentecost; and the church is distinct from Israel. The term *Israel* continues to be used for natural descendants of Abraham after the church was instituted, and it is not equated with the church.[45]

What is the Description of the Church in the Scripture?

The Church as the Body of Christ (1 Cor. 12:12-27)

Perhaps the most extended image of the church is its representation as the body of Christ.[46] The body of Christ is Paul's most-used description of the church. The Bible

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[43]George W. Peters, A Theology of Church Growth (Grand Rapids: Zondervan Publishing House, 1981), 58.

[44]George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1972). 202-203.

[45]Ryrie, Dispensationalism Today, 133-140.

[46]Erickson, Christian Theology, 1047.

teaches that Christ is the head of the body which is His church (Col. 1:18; cf. 1:24; 2:19; Eph. 1:22-23; 4:4, 12, 16; 5:30; 1 Cor. 12:12-31; Rom. 12:5).[47] God has made Christ head over all things (Eph. 1:22). Christ is the head of this body (Col. 1:18) of which believers are individual members or parts. All things were created in Him, through Him, and for Him (Col. 1:16). As the head of the body (Col. 1:18), He also rules the church: "For in Christ all the fullness in Christ, who is the head over every power and authority" (Col. 2:9-10).[48] Christ is the Lord of the church. Christ is also the head of the church, the Savior of the body (Eph. 5:23). Christ is to be first in all things because He is also head of the body, the church (Col. 1:24). He is also the source and supplier of all growth to the entire body (Col. 2:19).[49] The body of Christ is the fellowship of the saved (1Thes. 5:9).[50]

In the human body, the interrelation between the body parts is crucial in order to ensure the health of the other parts. In the church, we are similarly instructed to stay connected to encourage each other to ensure the health of the body. Erickson emphasizes that members of the body are to bear one another's burdens (Gal. 6:2) and restore those who are found to be in sin (v. 1).[51] Erickson also emphasizes that the body of Christ: is to be characterized by genuine fellowship, is to be a unified body and is also universal.[52]

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[47]Saucy, 24.

[48]Erickson, Christian Theology, 1047.

[49]Elmer Towns, The Complete Book of Church Growth (Wheaton: Tyndale House Publishers, Inc, 1981), 226.

[50]W. Morgan, The Religion and Theology of Paul (Edinburg: T. &. Clark, 1950), 199.

[51]Erickson, Christian Theology, 1048.

[52]Ibid., 1048.

The body is one functioning entity needing all the parts in proper working order (1Cor. 12:14-26). The parts cannot separate themselves from the body, so that as long as there is a body of Christ it must be one (Eph. 4:11-13). As the head is always the center of our lives, so Christ must be given preeminence. The head is always the one who gives directions; the body or members are those who must willingly receive the orders. Elmer Towns affirms that the growing church today must know how to listen to her head and how to respond when direction is given.[53]

Reproductive growth is another notable indicator of a healthy, fully functioning body. According to Peter Wagner, one of the aspects of a healthy church is growth. If a given church is faithful to the Lord, and if it is in a healthy condition, God can be expected to do what He did to the church that came into being on the Day of Pentecost. He will ordinarily add "to the church daily those who are being saved" (Acts 2:47).[54]

The Church as the Temple of the Holy Spirit

The church is now indwelt by the Holy Spirit. Erickson explains that the "The Holy Spirit creates a sensitivity to the Lord's leading. The Holy Spirit is in one sense also the sovereign of the church. The Holy Spirit makes the church holy and pure."[55]

The Holy Spirit reveals God's existence in the world. The Holy Spirit gives His life to the church giving us God's DNA, as He dwells within the body church. The Holy Spirit conveys power to the church, just as water and energy infuse the body with power.

Paul described church as the temple of the Holy Spirit in his letter. For example,

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[53]Towns, The Complete Book of Church Growth, 226.
[54]C. Peter Wagner, The Healthy Church (Ventura, CA: Regal Books, 1996), 9.

[55]Erickson, Christian Theology, 1050-1051.

he writes to the Corinthians, "Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple" (1 Cor. 3:16-17). Paul later writes to them, in 1 Cor. 6:19, "Do you know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God?" Jesus indicated in Acts 1:8: "But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and to the ends of the earth." This promise was very quickly fulfilled. Not only did three thousand persons respond to Peter's preaching at Pentecost (Acts 2:41), but the Lord daily added to their number people who were being saved (Acts 2:47).[56]

When studying the Scriptures, it is obvious that it is the Holy Spirit who illuminates the proclaimed word, and whose seal allows the believer to be "born again" (John 3:5-8). When believers are born again of the Spirit of God, we have church growth (Acts 2:47).

The Church as the People of God

The church is an assembly of people that are the elect of God. According to Saucy, the church as God's assembly is founded upon the "counsel" and "good pleasure of His will" (Eph. 1:5, 11), and "chosen (elected) in Him (Christ) before the foundation of the world" (Eph. 1:4). As such, the members of the church are "God's elect" (Rom. 8:33; Col. 3:12) or simply "the elect" (1 Pet. 1:2; 2 Tim. 2:10), "an elect race" (1 Pet. 2:9), "the called" of the God (Rom. 1:6; 8:28; 1 Cor. 1:24; Rev. 17:14), "a people for God's own

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[56]Ibid., 1050.

possession (1 Pet. 2:9, ASV; Tit. 2:14, ASV), or simply "my people" (Rom. 9:25 f.; 2 Cor. 6:14-16; cf. Acts:14; 18:10).[57]

Saucy says that the church is the member of Christ and that the eternal purpose of God becomes clear in the historical person of Christ. The roots of the new community were planted in His command: "follow me." From a band of disciples, His followers became the nucleus of the church which acknowledged Him as Lord and Savior, for the church owed its very existence to His person and work.[58]

Saucy also states that the church is the fellowship of the Spirit. The church is the assembly of those united together in the reality of the indwelling Spirit. All in the church have been "made to drink into one Spirit" (1 Cor. 12:13). They have a common partaking or fellowship of the Spirit (Phil. 2:1) and therefore are joined to each other (Eph. 4:3-4).[59]

The Church as the Bride of Christ

The bride of Christ is one of the most beautiful images of the church. A few New Testament passages describe the church as the bride of Christ. For example, Revelation 21:19 says, "Come here, I shall show you the bride, the wife of the Lamb"; "For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin" (2 Cor. 11:2). Also, in Ephesians 5:22-23, Paul uses the union of Christ and His church to illustrate the relation of husband and wife.[60] Elmer

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[57]Saucy, 19-20.

[58]Ibid., 21.

[59]Ibid.

[60]Ibid., 45.

Towns says that the major teaching of the picture of the bride and groom is its demonstration of Christ's limitless love.[61] As human marriage involves the intimacy of oneness, so members of the church are united to Christ as "members of His body, of His flesh, and of His bones" (Eph. 5:30). But the dominant theme in the relationship is love between husband and wife. The man is to love his wife, "even as Christ . . . loved the church, and gave himself for it" (v. 25).[62] The love of Christ for His bride is beyond comprehension, surpassing all human knowledge and He did not love those worthy of love, but sinners and enemies (Rom. 5:8-10). Elmer Towns explains that "church growth occurs when we realize Christ's love and respond to Christ's love. Once more, he emphasizes that the first biblical issue seen here in its effect on the growing church is the proclamation and demonstration of Christ's limitless love."[63] Saucy confirms that "the life of the church in each member is to be arranged under the headship of Christ. Their authority and leadership are found in Him. His thoughts and attitudes must be theirs."[64]

The Church as the Flock of God

The figure of the flock of one shepherd is one of the broadest application out of the figures which are used for the church. In the Old Testament, Israel is called "the Lord's flock" (Jer. 13:17; cf. Zech. 10:13). Jesus referred to His small circle of disciples as the "little flock" (Luke 12:32). Again the term is used of the church on several

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[61]Towns, Encyclopedia, 67.

[62]Saucy, 45.

[63]Towns, The Complete Book of Church Growth, 232-233.

[64]Saucy, 46.

occasions (cf. Acts 20:38; 1 Pet. 5:3). In addition to these there are the repeated references to the sheep that compose the flock (John 10:2-16; 1 Pet. 2:25; 5:4; and Heb. 13:20).

God is the Shepherd who loves and tenderly cares for His sheep. "The Lord is my shepherd" (Ps. 23:1). "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock" (Ps. 80:1; cf. Isa. 40:11; Exd. 19:3-8; Ps. 100:3). The flock of the New Testament church is composed of sheep from both Israel and the Gentiles. The prominent concept involved in the metaphor of the flock of God is the ownership of the flock.[65] Jesus declared, "My sheep hear My voice" (John 10:27). Jesus purchased His ownership with His own blood (Acts 20:28). Christ the Shepherd has not only purchased the church, but He also provides for its every need. He guards the sheep from danger, tends the sick, searches for the lost and, above all, leads them to good pasture.[66]

The Church as the Garden of God

The garden of God is a collective phrase of several organic illustrations found in the New Testament, including vine (John 15:1-8), planting (1 Cor. 3:6-8) and husbandry (1 Cor. 3:9, KJV). A.R. Tippett notes, "The teaching of Jesus was charged with expectation of growth."[67] A garden is a cultivated plot of ground where weeds and rocks are removed, seed is sown and crops are harvested. In 1 Corinthians 3:6-9, the church is

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[65]Saucy, 49.

[66]Ibid., 50-51.

[67]A.R. Tippett, Church Growth and the Word of God (Grand Rapids: William B. Eerdmans, 1970), 13.

described as a cultivated field. This text gives the principle of church growth that only God makes the church grow (1 Cor. 3:7). The church itself is God's act of cultivating and God's act of building. In John 15, the Christians are pictured as branches, and Christ is portrayed as the life-giving vine. The Scriptures teach the Christian's dependence upon Christ, who is the only source of life and growth, and this is pictured by the vine and the branches portrayed in John 15. Two central issues need to be considered. One is the cause of growth, and the other is the product or fruit of growth. Jesus commanded Christians to abide in Him because it is impossible for them to produce fruit apart from Him. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me" (John 15:4). The best way to know whether a person is abiding in Christ is to obey His words (John 15:7). Christ further explains that abiding in His love is keeping His commandments (John 15:10).

In order to produce fruit, a healthy church must demonstrate "love one another", which is another result of abiding in Him (John 15:12). Elmer Towns says, "The purpose of the garden of God is to bear fruit. Fruit is winning souls."[68] The healthy church depends completely upon the spiritual supply of Christ and winning souls.

The Primary Purpose of the Church

The following are some different views of the primary purpose of the church. Zuck Writes about the primary purpose of the church,

> 1) Some churches are primarily "evangelistic centers." But that is not to be the primary focus of the church.
>
> 2) Some churches consider themselves "mission centers." But that is not to be the

[68]Elmer Towns, Evangelism and Church Growth (Ventura, CA: Regal Books, 1995), 69.

> primary focus of the church.
>
> 3) Some churches, as "information centers," have as their main purpose the pouring out of biblical material. But that is not to be the primary purpose of the church.
>
> 4) Other churches are "program centers." But neither is to be the primary purpose of the church.
>
> 5) Other churches are primarily "fellowship centers," where the emphasis is on "body of life," relational theology, discipling, small groups, and the function of gifts. But that is not to be the primary purpose of the church.[69]

Zuck continues on by emphasizing three purposes of church: (1) Worship: the churches are to be committed first to Christ, (2) Community: to one another in Christ, and (3) Testify: to the world."[70]

To further elaborate on the purposes for which the church of Jesus Christ is charged with carrying out, Millard Erickson offers four: (1) Evangelism: if the church is to be faithful to its Lord and bring joy to His heart, it must be engaged in bringing the gospel to all people, (2) Edification: although Jesus laid greater emphasis upon evangelism, Erickson says, the edification of believers is logically prior, (3) Worship: it concentrates upon the Lord, and (4) Social concern: Christians have responsibility to perform acts of Christian love and compassion for both believers and non-Christians.[71]

Robert Lightner lists three missions of the church in the world: (1) The exaltation of the Savior and the Scriptures. He says, "When Christ, the incarnate Word, and the Bible, the written Word, are honored, exalted and obeyed, God is worshipped." (2) The

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[69]Roy B. Zuck, Vital Church Issues: Examining Principles and Practices in Church Leadership (Grand Rapids: Kregel Resources, 1998), 46-47.

[70]Ibid., 47.

[71]Erickson, Christian Theology, 1052-1059.

edification of the people of God. The church exists as a gathered community of believers to edify or build up those who are a part of it. (3) The evangelization of the lost. The church's mission is to make Christ known to the whole world.[72]

George Peters suggests three missions of the church: (1) The upward purpose is based on the fact of who God is and the church of Jesus Christ. This includes worship, adoration, praise, and intercession. (2) The inward purpose includes fellowship, education, edification, and discipline. (3) The outward purpose to the world includes evangelism, service, instruction, and reproof.[73] Though he states many lists in his "*three missions"* of the church, they can be summarized into: worship, discipleship, and evangelism.

Randy Frazee explains the purposes of the church as (1) Spiritual Formation, (2) Evangelism, (3) Reproduction, (4) Volunteerism, (5) International Missions, (6) Care, and (7) Extending Compassion.[74]

Howard says that the purposes of the church are seen as glorifying God through its worship, its life together in community and its witness in the world.[75]

Craig Van Gelder says that the purposes of the church are (1) "People of God": the church is to live in reconciled relationship with God and one another as a new. (2) "The body of Christ": the church is to live as a unified community in sacrificial love and fellowship. (3) "Communion of saints": we now experience God and each other in reconciled relationships based on what we share in common in Christ. (4) "Creation of

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[72]Lightner, Robert P. Evangelical Theology (Grand Rapids: Baker Books, 1986), 235-36.

[73]Peters, A Theology of Church Growth, 186-187.

[74]Randy Frazee, The Connecting Church (Grand Rapids: Zondervan, 2001), 82-83.

[75]Howard A. Snyder, Liberating the Church (Downers Grove, IL: InterVarsity Press, 1983), 76.

the Spirit": the church is always in process and will exhibit characteristics of organizational and institutional life.[76]

Clover says that the purposes of the church are: (1) The church is the medium through which God reveals Himself and His Laws in this dispensation. (2) The church is the authorized agency to preach the gospel of salvation. (3) The church is the personal representative of Christ: His bride, His body, His Kingdom, the teacher of His law, and the reflector of His light. (4) The church is the foundation and pillar of the truth. (5) The church is the medium through which God receives glory.[77]

Warren may offer the best and simplest explanation of the purposes of the church, ones that the writer strongly agrees with. He sees five tasks for the church after observing two statements by Jesus: the Great Commandments (Matt. 23:37-40) and the Great Commission (Matt. 28:19-20): (1) Love the Lord with all your heart: worship (intimacy). (2) Love your neighbor as yourself: ministry (service). (3) Go and make disciples: evangelism (mission). (4) Baptize them: fellowship. (5) Teach them to obey: discipleship.[78]

The First Priority: Worship

The New Testament church was a life of worship, community and witness. These functions are indicated to some extent by the New Testament words *leitourgia* ("service" or "worship," from which comes the English word *liturgy*), *koinonia* ("fellowship" or

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[76]Craig Van Gelder, The Essence of the Church (Grand Rapids: Baker Books, 2000), 108-113.

[77]L. L. Clover, The Church: Her Origin, Purpose, Doctrine and History (Minden, Louisiana: Louisiana missionary Baptist Institute and Seminary, 1973), 23-36.

[78]Rick Warren, Purpose Driven Church (Grand Rapids: Zondervan, 1995), 103-106.

sharing"), and *martyria* ("witness" or "testimony, "from which comes the word *martyr*).[79]

The church is a community or fellowship of shared life and witness. Above all, the church is the service of worship to God, not just through acts of worship but by living a life of praise to God.

These functions stood out clearly in the early days of the Christian church. Acts 2:42 says that "they devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer."

Snyder said that "worship is the first among all the things the church does."[80] John MacArthur emphasized that "worship is also one of the main activities of the church."[81] This means that worship is very important not because to "worship to God"[82] is to feel better or even to be more "spiritual," but because to worship to God is His commands and He invites us to worship Him.

The results of the survey with 328 Hap-Jung church pastors in Korea revealed that, in this area or worship, 66.7% of the pastors strongly agreed that worship was the most important factor in church growth.

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[79]The church is sometimes described rather in terms of proclamation (*kerugma*), service (*diakonia*) and worship (*leitourgia*). See Michael Green, Evangelism in the Early Church (Grand Rapids: Eerdmans, 1970), 48.

[80]Snyder, Liberating the Church, 78.

[81]John MacArthur and others, eds., Onward, Christian Soldiers: Protestants Affirm the Church (Morgan, PA: Soli Deo Gloria Publications, 1999), 18.

[82]How does a church bring glory to God? We glorify God by worshiping Him. See Phil. 3:3 "for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus an put no confidence in the flesh." Indeed, "an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers"(John 4:23). As members of the body of Christ, we are to present our bodies as "a living and holy sacrifice, acceptable to God" as a spiritual act of worship (Rom. 12:1)

The Second Priority: Community

The term communion is a translation of Greek word *koinonia*, which refers to what we share in common (from *koine*-common). In our present English usage, *koinonia* is better translated as "fellowship." One of the things in the early church devoted themselves to was "the fellowship"[83] (Acts 2:42). One basic function of the church as seen in Acts and throughout the New Testament is building Christian community or fellowship.

God has made us a community and wants us to grow continually as a fellowship of believers, being built up[84] "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:12-13).

In the biblical ecology of the church, community is as important as worship. So the church cannot thrive without life in community. In the results of the survey of 328 Hap-Jung church pastors' in Korea, 37% of the pastors agreed that worship was the most important church growth factor and 39.8% of them strongly agreed.

The Third Priority: Evangelism

In the life of the church, worship and community spark the church's witness. This was so in Acts 2:42-47 and brought an interesting result: "The Lord added to their

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[83]This word *koninonia* here denotes communion, community or fellowship - a group of people bound closely together by what they share. See Snyder, Liberating the Church, 79.

[84]This is edification in the New Testament sense of *oikodomein*, building up the household or community of faith. See Snyder, Liberating the Church, 79.

number daily those who were being saved" (Acts 2:47). Later when the Jerusalem church was persecuted and many believers fled to other areas, "those who had been scattered preached the word wherever they went" (Acts 8:4). Jesus told His followers before His ascension, "You will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth"(Acts 1:8) and Christ actually gave the Great Commission five times, one in each of the gospels (Matt. 28:19-20; Mark 16:15; Luke 24:47-49; John 20:21).

Snyder insists that "A church weak in worship does not have little will for witness, nor does it have much to witness about. Similarly, a church with no vital community life has little witness."[85]

A church that is not abiding in Christ, in a loving relationship with Him, resulting in worship, will not be able to love others. A church which is weak in community, loving others or intimacy with others, will be weak in testifying. Thirdly, a church which is not testifying runs the risk of becoming ingrown and self-centered. The resulting fruitfulness of abiding, loving, and testifying enlivens both the church's worship and its community life. In order to reverse the declining trends, the first point the church must know is not that evangelism strongly affects the other areas of the church's life, but that evangelism is simply a natural outcome of saints abiding (in prayer and worship), and loving (through service in community). When these are in place, the witness to the lost will be an outflow of our relationship to God and others. The issue is not that the church needs more evangelism, but that they simply need to be connected more intimately into the vine. The fruit will indeed be born simply as we abide in the vine.

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[85]Snyder, Liberating the Church, 80.

Contrastingly, out of the 328 South Korean pastors interviewed, on the subject of evangelism, 61% strongly agreed that it was the most important factor in church growth.

Problems in the church frequently trace to an imbalance in the ecology of worship, community and witness. When the church is weak in worship, it is not that they have become humanistic and subjective and the impulse for evangelism is often lost, it is that they do not have an intimate relationship with God. They do not love and obey Him. Worship and praise will not become cold and formal when the people know God deeply. Their witness will not be weak or overly individualistic. When the community does not remain connected to their mature Head, community life is anemic, believers remain spiritual babies, failing to grow up in Christ. The church's witness is not the problem. When one is abiding in Christ, the fellowship cannot become ingrown and self-centered. They will naturally love one another in community and be a fruitful witness in community.

What are the essential components of the church's primary purpose? In portraying the church as God's household, or *oikos*, it is helpful to view the church as a fellowship of worship, community, witness, discipleship, and ministry.

The Bible repeatedly spells out these three priorities both generally and specifically. In John 15 Jesus wove these into His teaching on the vine and the branches. Verses 1-11 stress the admonition, "*Abide* in me." That is the first priority. Verses 12-15 focus on the command, "*Love* each other." That is the second priority. And verses 16-27 say, in essence, "*Testify* about me." That pertains to the third priority.

To conclude, Raymond, Erickson, Warren, Howard, and Peters all emphasize worship, evangelism and community, discipleship, and ministry as the primary purposes

of the church. All these are extremely important, but not in the traditional, contemporary use of these words. Instead, the writer would like to emphasize (1) Loving God (Christ-centered intimacy and abiding), (2) Loving others (the Spirit-led fellowship in community), (3) Testifying about the love of God (fulfilling God's global mission as co-laborers), (4) Discipleship, and (5) Ministry. In short, this writer strongly emphasizes that we will experience church growth if every believer, whether clergy or lay person would (1) Abide (worship), (2) Love (fellowship in community), (3) Testify (evangelism), (4) Be involved in discipleship (teaching/preaching), and (5) Ministry/service.

The Purpose of Church Related to Church Growth

Church growth is deeply related to the purpose of church. In order to see a church grow, the church must faithfully carry out the purposes of a church. If the church doesn't carry it out, the church cannot grow but will become stagnant, not rivers of living water, but a stagnant pond.

In order for reproduction to occur, we need to implement an effective purpose statement, and study the purpose/definition of church. Saddleback Community Church, for example, studied all the relevant Scriptures about the church. Rick Warren says that "a clear purpose statement will provide the direction, the vitality, the boundaries, and the driving force for everything you do."[86] They have their five purposes of the church based on the Bible. If Saddleback Community Church had started without a clear purpose statement, it could not have grown as rapidly and healthily as it did. Therefore, the writer believes that the church with clear purposes can grow more quickly than the church

[86]Warren, The Purpose Driven Church, 109.

without them.

Churches should focus on fulfilling and emphasizing the five basic purposes of the church: worship, evangelism, community (fellowship), discipleship, and ministry/service. The results of performing these five functions of church are not only spiritual growth but also numerical growth. According to Ken Hemphill, director of the southern Baptist center for church growth, the characteristics common in the growing churches are faithfulness and an emphasis on fulfilling the basic purposes of the church.[87]

Summary and Conclusion

The growth of a church is closely related to the purposes of the church. The church that focuses on fulfilling and emphasizing basic purposes of the church will make the church healthy and reproductive. In addition, like Rick Warren, the writer believes it is important that the basic purpose of church should be to fulfill the Great Commission (Matt. 28: 18-20). Everything the church does should contribute to God's global mission in some way, and the church should have a profound awareness of the power of God through the supernatural empowering of Holy Spirit.

[87]Ken Hemphill, The Antioch Effect (Nashville: Broadman & Holman Publishers, 1994), 129-145.

CHAPTER THREE

THE BIBLICAL FOUNDATION CONCERNING CHURCH GROWTH

Views of Church Growth

What Is Church Growth?

The term "church growth" has several connotations. Because the term "church growth" is so common, confusion abounds about the precise meaning. When the North American Society for church growth wrote its constitution, it included a lengthy definition of church growth:

> Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God's Commission to "make disciple of all peoples" (Matt. 28:18-20). Students of church growth strive to integrate the eternal theological principles of God's Word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as the initial framework of reference the foundational work done by Donald McGavran.[88]

Rainer refers that this definition, though wordy, includes some of the basic tenets

[88]C. Peter Wagner, Your Church Can Grow, rev. ed. (Ventura, CA: Regal Books, 1984), 14.

of church growth: (1) Church growth is a discipline. (2) Church growth is interested in disciple-making. (3) Church growth is founded on God's Word. (4) Church growth integrates social and behavioral sciences to help determine how churches grow. (5) Church growth, as a modern-day movement, began with the work of Donald McGavran in India.[89]

Wagner notes the following aspects of a definition of church growth: (1) it is scientific in nature, (2) its scope is Christian churches, (3) it is related to the implementation of the Great Commission, (4) it combines eternal theological principles with insights from contemporary social and behavioral sciences and (5) its initial frame of reference is Donald McGavran.[90] That is, Church growth is that discipline which seeks to understand, through biblical, sociological, historical, and behavioral study, why churches grow or decline. True church growth takes place when "Great Commission" disciples are added and are evidenced by responsible church membership. The discipline began with the foundational work of Donald McGavran.[91]

MaGavran says that church growth is humane action: the strong bearing the burdens of the weak and introducing to the hungry the bread by which humans live. Nevertheless, God's obedient servants seek church growth not as an exercise in improving humanity, but because the extension of the church is pleasing to God. Church growth is faithfulness.[92] And he also sates that church growth is basically a theological

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[89]Rainer, The Book of Church Growth, 20-21.

[90]Towns, Evangelism and Church Growth, 79.

[91]Rainer, The Book of Church Growth, 21.

[92]Donald A. McGavran, Understanding Church Growth, revised by C. Peter Wagner.-3rd ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1970), 6.

stance and rises in unshakeable theological conviction.[93]

Ebbie C. Smith emphasizes that church growth includes at least eight factors: (1) the numerical increase of churches and of members in churches, (2) evangelism, (3) assimilation of the evangelized into local congregations of worshiping, (4) discipleship of the congregation, (5) the strategies and methods, (6) reproducibility, (7) the use of appropriate biblical methods, and (8) continuously monitoring and evaluating the results of church growth.[94]

The writer's opinion is that church growth is the will of God.[95] The beautiful bride is the manifestation of God's grace. A loving BRIDE, can only be created as a result of spending time with the Bridegroom (prayer/Holy Spirit). A healthy BODY can only grow when the parts are connected to the head and each other (community). An effective ARMY can only have victory if the soldiers are unified (worship/prayer). A CHURCH can have structure only when there is effective vision, evangelism, discipleship, and leadership. Intimacy with God and others must be balanced with social justice, compassion ministries, and mission. The writer would place all of the elements for healthy, effective growth in the following order: (1) Holy Spirit/Prayer, (2) Evangelism, (3) Worship, (4) Community, and (5) Leadership. There is a necessity of having a balance in all of these areas.

Is Church Growth a Numbers Game?

What is church growth? Is it only an increase in the number of church members?

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[93]Ibid., 8.

[94]Ebbie C. Smith, Balanced Church Growth, (Nashville: Broadman Press, 1984), 15-19.

[95]See 1 Cor. 3:6 "God made it grow," Eph 4:16 "Grows and builds itself up."

It is associated with growing a church both in quantity and quality. Some say they do not buy into church growth because they do not want to play the "numbers game." Some have been so upset by this that they have labeled church growth "numerolatry." Quantity and quality in church growth is not a selection but a precondition. It is important to note that Jesus said to feed my sheep, not to count them. In other words, loving two or three children of yours is more important than having 30 children. However, we do want to see as many souls come to Christ as possible. So, although the number is not important, many quality relationships with people are important. Phillip Keller explains about this, "it is so essential for a careful shepherd to look over his flock every day, counting feet."[96] When the Psalmist was counting feet, he was checking on the health of the individual sheep, counting to make sure each one has four feet. This is also true of pastors of churches. Although it is biblical to feed the sheep, there are no Scriptures to suggest that counting them is primary.

Warren says that the quantity and quality are not in opposition of each other. They are not mutually exclusive. In fact, an exclusive focus on either quantity or quality will produce an unhealthy church. He gave the following example.

> When you go fishing, do you want quality or quantity? I want both! I want to catch the biggest fish I can, and I want to catch as many as I can. Every church should desire to reach as many people for Christ as possible as well as desire to help those people become as spiritually mature as possible.[97]

Warren advised to powerfully face up to those who have no interest in the church growing in quantity and gave following caution:

A church that has no interest at all in increasing its number of converts is, in

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[96]Wagner, Leading Your Church to Growth, 22.

[97]Warren, The Purpose Driven Church, 51.

> essence, saying to the rest of the world, "You all can go to hell." If my three kids were lost on a wilderness trip, my wife and I would be consumed with finding them. We'd spare no expense to seek and save our lost children. And when we found one child, we wouldn't think of calling off the search and just focusing on the one "quality" kid we had left. We'd keep looking as long as any child was still lost.[98]

Elmer Towns says that the conceptions of church growth are numerical increase, church planting and scientific research.[99]

Church growth is a vision from God, and church growth also is knowledge and strategy based on that vision. Church growth is not skill or method but a spiritual paradigm married with a practical paradigm (service). Every pastor called to a new congregation expects to see people won to the Lord and Christians to grow to spiritual maturity. This is true discipleship, which leads to the growth of believers in churches. Because church growth is the natural result of a healthy ministry, growth means "numerical growth"[100] and growth deals with spiritual maturity.

Church growth should be expected because growth is normal for an organism. Healthy bodies grow; healthy churches grow. When spiritual climate is vital, churches find ways of growing. Actually, it is the growing church which is reacting normally to the vast possibilities of growth in the world. Because unlimited power and potential for growth are available from God, He expects growth. The Lord Jesus promises growth if we abide in Him, know Him, and stay connected to Him. The Holy Spirit provides power

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[98]Ibid., 52.

[99]From Lecture of Elmer Towns, 21st Century Tools and Techniques for the Revitalization (Liberty Theological Seminary – summer, 2006). See Class note: 21st Century Tools and Techniques, 3.

[100]"Numerical growth" means that the purpose of the church is to carry out the Great Commission: winning the lost to Jesus Christ (Matt. 28:19-20). When this is done, the congregation will automatically expand. Because of evangelism, the church in Jerusalem grew in numbers (Acts 1:15; 2:41; 4:4; 5:14; 6:1, 7), suggesting that all churches should be growing numerically. See Towns, Evangelism and Church Growth, 83-84.

and energy for growth.

What Kind of Growth Is Church Growth?

A church can experience several kinds of growth. Elmer Towns gives seven aspects of church growth: external, internal, biological, conversion, transfer, expansion, and extension.

> The first kind of church growth is *Internal Growth,*[101] growth in the Word of God, the Lord, Christ, grace and/or spiritual maturity.
> The second kind of church growth is *External Growth*, numerical growth. Numerical growth deals with growth in attendance, membership, offerings, baptisms, and enrollment and so on.
> The third kind of church growth is *Biological Growth*. As church members have babies, the children swell the attendance figures of the church.
> The fourth kind of church growth is *Conversion Growth.*[102] Evangelism is winning people to Christ and His church. If a church is effectively reaching its community with the gospel, this will also result in numerical increase in the church.
> The fifth kind of church growth is *Transfer Growth.* Some object to this kind of growth, calling it sheep stealing, but others prefer to call this kind of growth "finding lost sheep."
> The sixth kind of church growth is *Expansion Growth*.[103] This results in beginning another church like themselves. They expand their ministry into the same kind of community.
> The seventh kind of church growth is *Extension Growth*. This means a church begins a new ministry in its facilities that is geared at reaching another culture or ethnic group moving into the community.[104]

According to the survey of 328 Korean pastors, the growth of Hap-Jung

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[101]This also called "spiritual factors of church growth." See Towns, Evangelism and Church Growth, 80.

[102]This has also been called "making sheep." See Towns, Evangelism and Church Growth, 80.

[103]Elmer Towns explains three types of Church Planting (1) Expansion-growth of the local congregation by evangelizing non-Christians within its ministry area. (2) Extension-growth of the church by establishing daughter churches within the same general homogenous group. (3) Bridging-growth of the church by establishing churches in different cultural areas, which also have two subdivisions, one for close cross-cultural efforts, and another for when it's longer distance between cultures. See Towns, Evangelism and Church Growth, 82.

[104]Towns, Evangelism and Church Growth, 80.

Presbyterian Denomination churches have sixty percent rate through transfer growth. Other denominations are similar. Many "mega-churches" are working for expansion growth of new believers.

In addition, Rainer also is classified into four distinct types of growth:[105] (1) *Internal Growth,* (2) *Expansion Growth,* (3) *Extension Growth,* and (4) *Bridging Growth*[106]

Views of Principles of Church Growth

Elmer Towns repeatedly emphasizes that "Methods are many, principles are few. Methods may change, but principles never do."[107] In other words, this means to focus on principles of church growth and their biblical foundations more than on methodologies, techniques, or strategies, because methodologies, techniques, and strategies are culturally derived and thus have limited life spans. Thus, in this dissertation it will be stressed that "principles of church growth" emanate from "biblical foundations." This is of monumental importance in this study. Elmer Towns gave four important church growth principles: (1) Outreach, (2) Discipleship, (3) Organization, and (4) Leadership.[108]

Why do some churches grow? What is the source of biblical church growth? The answer is not complex, but simple. Churches grow as they cooperate *with* God in

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[105]Rainer, The Book of Church Growth, 23.

[106]This also means a form of church planting, but the new converts are from a different culture than the culture of those who are evangelizing. See Rainer, The Book of Church Growth, 23.

[107]Lecture from Elmer Towns, Liberty Theological Seminary. He gave the writer a significant understanding of the overemphasis of methods in modern church growth. See 33 p. of his lecture text book Spiritual Foundations of Church Growth.

[108]Towns, Evangelism and Church Growth, 83.

bringing life to a lost world. The source of biblical church growth is God. How can we cooperate with God in building His Church? This can be accomplished by following principle of biblical church growth.

McIntosh describes nine biblical church growth principles. The first kind of church growth principle is *the authority of God's Word*. The church that does not accept the Bible as authoritative cannot experience biblical church growth."[109] McIntosh continues by saying that "biblical church growth is founded on the realization that the Word of God is "living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart" (Heb. 4:12).[110] This dissertation will affirm that churches which have a high commitment to the authority of God's Word, especially as they add other biblical principles to their church growth mix, will grow.

The second kind of church growth principle is *Glorifying God.* There are a great number of goals that a church should seek to accomplish, but there is only one "ultimate goal of a church:"[111] bringing glory to the life-giving God.

The third kind of church growth principle is *Making Disciples.* Churches make

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[109]For example, in the 1970s Dean Kelly completed a study called *Why Conservative Churches Are Growing*, in which he noted that churches that were passionate in their commitment to biblical teaching and behavior tended to grow more than those that were less passionate. Addressing this issue, Kent R Hunter writes, "Those congregations that are very clear in articulating their commitment to biblical teaching and Christian behavior actually are more attractive to unbelievers" See McIntosh, Biblical Church Growth, 44.

[110]McIntosh, Biblical Church Growth, 47.

[111]The writer explained in chapter two that worship is very important. Not because is only to "feel better" nor even to be "more spiritual," but because to worship to God is His command and invitation, His due. How does a church bring glory to God? We glorify God by worshiping him. See Bible Phil. 3:3 "for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus an put no confidence in the flesh." Indeed, "an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers"(John 4:23). As members of the body of Christ, we are to present our bodies as "a living and holy sacrifice, acceptable to God" as a spiritual act of worship. (Rom. 12:1) Refer to pages 33-34 of this dissertation.

disciples by finding and winning the lost, folding them into the body, and building them up in the faith, and developing leaders. McIntosh emphasized that churches balance their disciple-making process around the three elements of evangelism, assimilation, and maturation.[112] Biblical church growth is concerned with the planting, multiplying, nurturing, and renewing of healthy churches. Healthy, reproducing churches demonstrate both numerical and spiritual growth.

The fourth kind of church growth principle is *the Holy Spirit*. Church growth leaders have always affirmed that there is no biblical church growth apart from the work of the Holy Spirit. This point cannot be emphasized enough in our modern, enlightened, relativistic, and empirical world. Donald McGavran asserts, "The growth of the church is *always* brought about by the action of the Holy Spirit. As in the New Testament Church, today the Holy Spirit leads, counsels, comforts, convicts of sin, converts, builds up, selects missionaries and thrusts them out to the white fields of the harvest. The concern of Christians today must be to understand the working of the Holy Spirit and to be open to His leading."[113] The growth of Christ's church is "something that takes place in the world through the agency of the Holy Spirit working through countless dedicated servants of God and a diversity of institutions and organizations."[114] How do the churches that desire biblical church growth tap into the Holy Spirit's infinite power supply? Infinite spiritual bank account? It is through "prayer."[115]

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[112]McIntosh, Biblical Church Growth, 62.

[113]Donald A. McGavran, How Churches Grow (London: World Dominion Press, 1959), 57.

[114]Donald McGavran, "Ten Years of Church Growth Ministry in India," India Church Growth Quarterly 11, no. 2 (1989): 1; quoted in McIntosh, Biblical Church Growth, 85.

[115]Prayer is an attitude as well as an activity, and churches seeking biblical church growth "pray without ceasing" (1 Thess. 5:17) See McIntosh, Biblical Church Growth, 86-87.

The fifth kind of church growth principle is *a Faithful Pastor*. Biblical church growth requires pastors who will shepherd the flock of God with character (integrity of heart) and competence (skillful hands).

The sixth kind of church growth principle is *Effective Ministers.* The church growth is obviously dependent on people who are willing to serve each other with their gifts.[116]

The seventh kind of church growth principle is *Cultural Relevance*. Elmer Towns teaches that "This does not mean we change eternal ministry principles based on the Word of God. But it does mean that we use old-fashioned principles in a contemporary manner."[117] Biblical church growth emphasizes Christ, not culture. God is not bound to any one culture but is trans-cultural.

The eighth kind of church growth principle is *Target Focused*. Life-giving churches focus their ministries on clearly defined groups of responsive people.

The ninth kind of church growth principle is *Simple Structure*. Biblical church growth follows the *right procedure*: simple structure. Simply stated, life-giving churches employ simple organizational systems.

The writer completely agrees that McIntosh describes these nine biblical church growth principles for the above-mentioned reasons. What the writer wants to stress is that his principles are similar, though not in the same order of importance. Accordingly, the writer will write this thesis on the basis of these general principles and other church

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[116]See 1 Peter 4:10 "As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God." See Eph. 4:12 The church leaders are not to do all the work but are to equip "the saints for the work of service, to the building up of the body of Christ"

[117]Lecture from Elmer Towns, Evangelism and Church Growth, Liberty Theological Seminary. He gave this writer a significant impression of the overemphasis of methods in modern church growth.

growth scholars' principles.

Ebbie Smith says, "Social networks and relational lines are *the bridges of God,* along with a *balanced* approach, effective *evangelism*, the unlimited *multiplication of churches*, and reliance on the *Holy Spirit*. Church growth thinking begins with and must center on these basic concepts." [118]

This thesis asserts that balance is crucial for church growth, because any church or denomination that desire to grow bigger, without at the same time growing better, will face serious consequences. Therefore, churches must maintain balance between growing bigger, better, and broader. In addition, the strategies themselves must come from the Spirit, because church growth from the beginning to the end, relies *totally* on the Holy Spirit.

Gene Getz and Joe Wall gave an additional nine kinds of church growth principles: (1) *Thinking biblically* about church growth, (2) A *three-lens* paradigm, (3) *Biblical priorities* in measuring church growth, (4) Three vital *experiences,* (5) Growing a church with member *participation,* (6) Foundation for *evangelism and mission,* (7) *God's plan* for church leadership, (8) Growth *strategies* within the local church, and (9) Church growth by *multiplication*.[119] In addition, they explain that the nine factors to address when applying church growth principles are (1) Demographics, (2) Advertising, (3) Evangelistic methods and Tools, (4) Assimilation, (5) Momentum, (6) Special-interest groups, (7) Location, (8) Facilities, and (9) Priorities.[120]

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[118]There is more explanation of "the bridges of God." See Smith, Balanced Church Growth, 29-31.

[119]Gene Getz and Joe Wall, Effective Church Growth Strategies (Nashville: Word Publishing, 2000), 1- 119.

[120]Ibid., 110-117.

Getz and Wall stress that churches grow in numbers as the people grow spiritually. The underlying idea of their church growth principles is that the church belongs to Christ. He is the builder of the church, His church. He is the One who must be given the credit for all true church growth, for all real fruit.

The point that will be stressed in this thesis is that, first and foremost, churches and pastors have to think biblically about church growth and Biblical priorities in church growth.

Schwarz suggests that eight factors are essential for meaningful church growth: (1) Empowering leadership, (2) Gift-oriented ministry, (3) Passionate spirituality, (4) Functional structures, (5) Inspiring worship services, (6) Holistic small groups, (7) Need-oriented evangelism, and (8) Loving relationships[121]

We can never have total control over the church as a living organism. "In natural church development . . . all we can do is subject the elements we can influence to the criterion of functionality in such a way that the elements that are beyond our control may take place."[122]

Getz and Wall maintain, "Schwarz has pinpointed eight important qualities that generally correlate with biblical examples and teaching of what a spiritually healthy church looks like. In addition, the Scriptures reveal at least four other characteristics of a healthy church: First, biblical preaching and teaching and second, visionary and spiritual

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[121]Christian A. Schwarz, Natural Church Development 6th edition (St. Charles, IL: ChurchSmart Resources, 2003), 22-48.

[122]Leslie H. Brickman, Natural Church Development and Cell Church (Longwood, FL: Xulon Press, 2005), 28. Brickman has been a pioneering pastor, teacher, and writer for over thirty years, having pastored churches in Arizona, Florida, and North Dakota and having ministered throughout the U.S, Canada, and Russia.

leaders and third, unity, and finally, stewardship."[123]

Harold Fickett says ten kinds of church growth principles: (1) Christ centered, (2) Biblically based, (3) Evangelistic, (4) A regenerated membership, (5) Confidence in the leadership, (6) Scripturally financed, (7) Adequately staffed, (8) Motivated by faith, (9) Diversified in service, and (10) Balanced on emphases.[124] The ten church growth principles of Fickett differ because it adds additional principles in comparison. For example, added factors are sufficiently financed, adequately staffed, and motivated by faith.

George Barna gives nine church growth principles: (1) Rely upon strategic leadership, (2) Organize of facilitate highly effective ministry, (3) Emphasize developing significant relationships within the congregation, (4) Congregants invest themselves in genuine worship, (5) Engage in strategic evangelism, (6) Get people involved in systematic theological growth, (7) Utilize holistic stewardship practices, (8) Serve the needy people in the community, and (9) Equip families to minister to themselves.[125]

Barna's principles are unique as they are not facilitating systematic growth but stress the equipping of the family. The writer appreciates such a simple yet profound word picture of the dynamics of the church in comparison with the nuclear family. Surprisingly, the writer has not found many books on this analogy, and will explore this more in depth in this project.

Overall, the growth principles mentioned above are all needed for the churches to

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[123]Getz and Wall, Effective Church Growth Strategies, 107-110.

[124]Harold Fickett, Hope for Your Church: Ten Principles of Church Growth (Glendale, AZ: Regal Books Division, G/L Publications, 1972), 1-141.

[125]George Barna, The Habit of Highly Effective Churches (Ventura, CA: Regal Books, 1999), 24.

desire to be "highly effective churches."[126]

C. Peter Wagner gives eight kinds of church growth principles: (1) Philosophy of ministry,[127] (2) Pastoral leadership, (3) Strong biblical conviction, (4) Personal piety and spiritual formation, (5) Spiritual gifts, (6) Fellowship structures, (7) Worship, and (8) Vision for the world.[128] Wagner's growth principles differ from other above-mentioned other scholars' church growth principles in that he insists on the need for personal piety and the discovery and exercise of the spiritual gifts of the members for the strengthening of the Body.

Finally, William Easum presents twenty church growth principles:[129]

(1) Growth is not concerned with numbers, but with meeting the needs of people.
(2) Growth occurs when people are given a wide variety of choices.
(3) Growth occurs when people are matched with their skills.
(4) Growth does not dictate that more people will become inactive.
(5) Growth provides a wider outreach to people in need.
(6) Growth need not be hampered by participation in the public arena.
(7) Growth will occur when worship is intentionally emphasized.
(8) Growth usually occurs with the addition of each new morning worship service.
(9) Growth is directly related to the leadership strength of the pastor.
(10) Growth is directly related to the attitude of the paid staff.
(11) Growth is directly related to the unpaid staff's perception of the congregation's size and ability, rather than the reality.

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[126]What is the "highly effective" church? In other words, they are people who are truly worshiping God on a regular basis. They are people who are consistently introducing non-Christians to Christ. They are learning and applying principles and truths of the Christian faith to their lives. They are developing significant relationships with other believers, befriending, encouraging and holding each other accountable. They joyfully contribute their material possessions to ministries and individuals in need, for the glory of God. And they devote their time and energy to helping disadvantaged people. See Barna, The Habit of Highly Effective Churches, 18.

[127]The phrase "philosophy of ministry" has not been a common one among church leaders until recently. Having a well-articulated philosophy of ministry is a sign of strength in a church. The philosophy of ministry, sometimes called a "mission statement," should be formulated first by the church leadership, but then it must be clearly communicated to the entire congregation. See Wagner, The Healthy Church, 123-124.

[128]Wagner, The Healthy Church, 123-132.

[129]William Easum, The Church Growth Handbook (Nashville: Abingdon Press, 1990), 9. The church data is used as supportive examples of the twenty principles and was gathered from several sources.

(12) When 80 percent of any space is in use, it is time to make plans for more.
(13) Growth is encouraged when parking is adequate.
(14) Growth can occur even though a church cannot afford to build.
(15) Growth can occur without merely transferring members from one church to another.
(16) Growth almost always occurs if the congregation is friendly toward visitors.
(17) Asking for money encourages growth.
(18) Long-term growth needs a solid foundation.
(19) Regular strategic planning is necessary for healthy growth.
(20) It takes more effort to implement change than to maintain the status quo or exercise veto power.[130]

In conclusion, the writer analyzed twenty-one scholarly books and American healthy church growth authors, to find church growth factors that they insisted on. The results of this analysis are presented in the following exhibit.

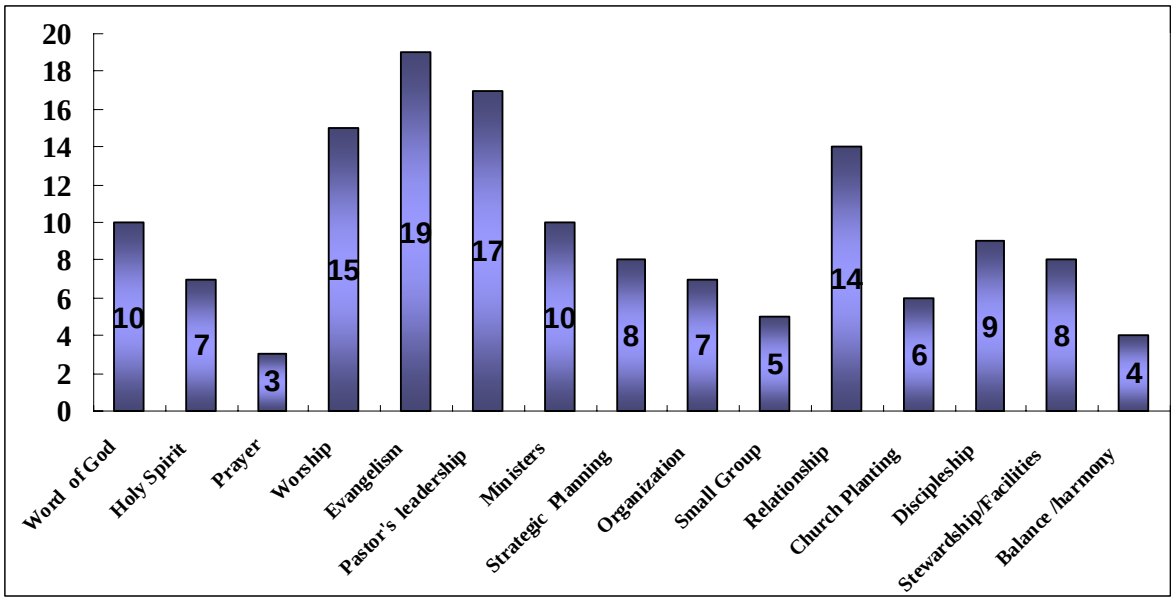

Exhibit 3-1 This analysis is the results about 21 scholars (pastors) and authors of healthy church growth, Jan. 2006

This exhibit illustrates the ranking of their emphasized church growth principles as (1) Evangelism, (2) Pastor's leadership, (3) Worship, (4) Relationships, (5) Word of God and Lay-leadership (or Effective Ministers), (6) Discipleship, (7) Strategic Planning (or Vision) and Stewardship (or Facilities), (8) Organization/Structure and Holy Spirit,

[130]Ibid., 121-156.

(9) Small Group, (10) Balance/Harmony, and (11) Prayer.

The writer found a peculiar point - prayer is not very emphasized in American churches while the 328 Korean pastors strongly emphasized prayer according to the earlier survey. This reliance on human factors is much different from the opinion of the writer. C. Peter Wagner says that his research indicates that the average American pastor spends from 15 to 22 minutes per day in prayer. One in four spends less than 10 minutes.[131] According to the results of the writer's survey, the writer got a straightforward response from the 328 pastors of Hap-Jung denomination: "Healthy and highly effective church growth depends on the guidance and power of prayer." Over eighty-three percent responded that they absolutely agreed about power of prayer. It is important to keep in mind that 100 hundred years ago, there was no indigenous Korean church. In 2006, Christians make up approximately thirty percent of the South Korean population. This is only because of the power of prayer. Therefore, the writer will emphasize that prayer is very important foundation for the growth. The writer believes that other growth factors insisted on the above must be supported by prayer.

Factors Concerning Church Growth

Prayer as Primary Factor in Church Growth

What Is Prayer?

Elmer Towns indicates about the definition of prayer that: (1) Prayer is directed to God (Phil. 1:9; Eph. 6:8; Heb. 13:8), (2) Prayer makes a request of God (Matt. 7:7), (3)

[131]Wagner, Church Planting for a Greater Harvest, 31-37.

Prayer expresses a deep desire or need (Luke 10:2; 22:32), (4) Prayer calls upon God for help (Acts 7:59; Rom. 10:13), (5) Prayer pleads with God for result (Rom. 8:27; 11:2; Heb. 7:25), and (6) Prayer requests favor from a sovereign God (1Tim. 2:1; 4:5).[132]

Furthermore, John Rice, a best-selling/author on prayer in America, offers the following definition of prayer: First, it is God's nature to hear and answer prayer.[133] That is, prayer-hearing is one of His attitudes, a part of His nature (Ps. 65:2).[134] Second, it is impossible to come to God or to please Him without believing in faith that He is a prayer-hearing and prayer-answering God (Heb.11:6).[135] Third, every attribute of God is implied in the fact that he hears and answers prayer.[136] Fourth, nature itself points to a benevolent God who hears and answers prayer.[137]

Why pray? Rice insists that we should pray: (1) Because God insistently commands it in the Bible, (2) Because prayer is God's appointed way for Christians to get things, (3) Because prayer is God's way for Christians to have fullness of joy, (4) Because prayer is the way out of all troubles, the cure for all worries and anxious cares,

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[132]From Lecture of Elmer Towns, Church Growth 1: Spiritual Foundations of Church Growth (Liberty Theological Seminary - Fall 2004). He stresses the spiritual factors concerning growing churches. See Class note: Spiritual Foundations of Church Growth, 85.

[133]John R. Rice, Prayer: Asking and Receiving (Murfreesboro,Tennessee: Sword of the Lord Publishers, 1970), 17-27.

[134]Psalm 65:2; "O you who hear prayer, to you all men will come" (NIV).

[135]Hebrews 11:6; "And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him" (NIV).

[136]Rice, Prayer: Asking and Receiving, 22-23. Rice explains in detail about that all the other qualities, attributes, and characteristics of God that are implied when we understand that He answers prayer. First, a prayer-hearing God is a living God. Second, a prayer-hearing and prayer-answering God is an omniscient, all-knowing God. Third, if God is able to answer prayer, then He has all power in heaven and on earth. Fourth, if God answers and his infinite wisdom, such almighty power, then He himself must be the Creator. Fifth, if God answers prayer then He is a miracle-working God.

[137]Ibid., 24-27. Psalm 65 gives God the title, "O you who hear prayer."

(5) Because answered prayer is the only unanswerable argument against skepticism, unbelief, modernism and infidelity, (6) Because prayer is the only way to have the power of the Holy Spirit for God's work, and (7) Because "whosoever shall call upon the name of the Lord shall be saved." [138]:

What are the conditions (principles) of prayer?

John Guest, an evangelist with a growing international ministry, indicates that the principles of prayer are as follow: (1) An intimate relationship, (2) An encompassing relationship, (3) A constant relationship, (4) Boldness in prayer, (5) An open ear, and (6) humbleness leads to prayer.[139]

Moreover, Wentworth Pike says that these three conditions are basic essentials for effective prayer: (1) Praying in *faith*, (2) Praying in the *Will of God*, and (3) Praying *definitely.*[140]

In addition, Elmer Towns taught about the conditions of prayer in his class as following:

> (1) God responds to our prayer when we are *yielded* to Him (Mark 14:36; 1 John 5:14).
>
> (2) God responds to our prayer when we pray "*in Jesus name*" (John 14:13, 14; 15:16; 16:24).

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[138]Ibid., 28-45.

[139]John Guest, Only A Prayer Away: Finding Deeper Intimacy with God (Michigan: Servant Publications, 1985), 75-99.

[140]Wentworth Pike, in Principles of Effective Prayer (Alberta: Prairie Bible Institute, 1983), said: (1) Praying in faith "honors God and God honors faith." Faith is implicit trust in the immutable God. (2) Praying in the Will of God: Praying according to God's will is coming to Him in faith without any unconfessed sin and in purity of motive and attitude. (3) Praying definitely: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1Tim. 2:8). "Friend, lend me three loaves of . . . "(Luke 11:5b).

(3) God responds to our prayer when we pray with *faith* (Heb. 11:16).

(4) God responds to our prayer when we are *abiding in Christ* and the *Word of God* (John 15:7).

(5) God responds to our prayer when we are *persistent* in prayer (Luke 18:1; Col. 4:2).

(6) God responds to our prayer when we prayer *humbly* (Psalm 10:17; Luke 18:14).

(7) God responds to our prayer when we pray in *sincerity* (Psalm 145:18).

(8) God responds to our prayer when we are *united* with others in prayer (Matt. 18:19; Acts 12:4).

(9) God responds to our prayer when we have a proper *reverence* for Him (Psalm 145:9).

(10) God responds to our prayer when we pray with great *intensity* (Acts 12:4; Luke 22:44; Rom. 15:30; Col. 4:12).[141]

There are points of sameness, which are *faith, the Will of God, the Word of God*, between Wentworth Pike and Elmer Towns. John Guest and Elmer Towns have also one thing in common. According to the above-mentioned factors, the writer thinks that the principles of prayer are basically submitting our life and will to the will of God, with faith.

What is the relationship between church growth and prayer?

A study of the prayers in Acts will convince anyone that prayer was absolutely foundational to the explosive growth of the early church.[142] Prayer was the very source of power for the explosive growth of the early church. The early church was a praying

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[141]Form Church Growth 1: Spiritual Foundations of Church Growth, Elmer Towns, Fall 2004. See class note: Spiritual Foundations of Church Growth, 85-86.

[142]The Book of Acts makes thirty-three references to prayer.

church. Without doubt prayer was vital for believers in the Book of Acts. Robert H. Glover concurs: "The Acts is a great textbook on prayer. Prayer permeated the life of the church of that period, and saturated its plans and activities"[143]

Before Pentecost, the small band of believers "joined together constantly in prayers" (Acts 1:14). A key factor in the continued waves of growth in the early church was the devotion of the believers to prayer (Acts 2:42). It seems as if Acts is simply a string of prayer meetings, with God answering to one prayer after another.

Stephen prayed for those who were stoning him (Acts 7:60), and a short time later Saul was converted. When Herod Agrippa began his persecution of the Christian leader in order to hinder the witness of the gospel, the church prayed in unity and the growth continued (Acts 12: 1-5, 24).

The prayer of the "powerless" defeated all the weapons of the world. Peter was rescued from prison by an angel, and the gospel continued to spread (Acts 11:11).[144] Herod was struck down by the Lord and died a gruesome death (Acts 11:23). The oppressing action against the church continued only briefly. The gospel, because of the power of prayer, spread unhindered.[145]

George Barna wrote one of the better summaries on the topic in his book User Friendly Churches. In this study of some rapidly growing churches in America, he found that prayer was the foundational ministry of the church. The church emphasized prayer in at least four major areas.

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[143]Robert H. Glover, The Bible Basis of Mission (Chicago: Moody Press, 1946), 174.

[144]Rainer, The Book of Church Growth, 175-176.

[145]Thom S. Rainer, "Church Growth and Evangelism in Acts," Criswell Theological Review, 5 (1990) 57-68. Quoted in Rainer, The Book of Church Growth, 176.

> *First*, church members were exposed to biblical teachings about prayer in the Christian life. The pulpit and the various programs and ministries of the church encouraged and taught prayer. There was little doubt in the minds of the average church member that prayer was a priority.
> *Second*, the church leaders, beginning with the pastor, modeled dynamic prayer lives. Large segments of time were devoted to prayer despite busy schedules. Some pastors spent more time praying about their sermons than preparing their messages.
> *Third*, the rapidly growing churches learned that praises for answered prayers were an integral part of prayer itself. The people learned that prayer really is effective as they heard about the many answered prayers.
> *Fourth*, growing churches engendered accountability for prayer. The prayer life of members, the prayer ministers of the church, and the prayer life of church leaders were regularly held before the church.[146]

Prayer is a vital part of the entire story of God's relationship with mankind. It is God's invention, not man's.[147] As W. Bingham Hunter says, "Prayer is not a way to get from God what we want, but it is the means God uses to give us what He wants."[148]

May[149] indicates, "Prayer is the foundation for these areas of ministry: (1) being filled with the Holy Spirit, (2) carrying on daily ministry, (3) promoting fellowship in the church, (4) receiving boldness and authority in preaching, (5) settling church disputes, (6) helping others to receive the baptism in the Holy Spirit, (7) converting hard-hearted people and enemies of the church to Christ, (8) seeing miracles of healing and deliverance, (9) launching new evangelistic ventures, (10) delivering people from prison, (11) making decisions vital to the work of the church, and (12) equipping and ordaining

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[146]George Barna, User Friendly Churches (Ventura, CA: Regal, 1991), See chapter 10, "You Do Not Have Because You Do Not Ask." Quoted in Rainer, The Book of Church Growth, 177.

[147]May, The Book of Acts and Church Growth, 46.

[148]Bingham W. Hunter, The God Who Hears, 12.

[149]May, an ordained church of God minister since 1953, is professor of pastoral studies, Church of God School of theology, in Cleveland, Tennessee. He is a special speaker on church growth and Bible conferences as well as camp meetings.

workers for ministry."[150]

The writer asked the straightforward question to 328 pastors of Hap-Jung denomination: "Does healthy and highly effective church growth depends on the guidance and power of prayer?" Over 83 percent responded that they absolutely agree with the power of prayer. Only 0.3 percent did not agree with the statement. Therefore, the writer learned there is a direct correlation between church growth and power of prayer. Through the result of the Hap-Jung survey, the writer emphasizes that church growth is related to the power of prayer. Mount Paran Church of God is a good example of the power of prayer.

> When asked for the greatest answers to prayer in the life of Mount Paran Church of God, Paul Walker readily named four: The first greatest answer to prayer is people. The second greatest answer to prayer in the life of Mount Paran has been the healing miracles. The third greatest answer to prayer has been God's raising up of people to minister where needed. The fourth greatest answer to prayer was the provision of finances.[151]

In addition, Elmer Towns says that a praying church is a growing church and, as a result of answered prayer, outsiders will come into the church, producing growth. Here are four basic prayer concerns:

> (1) Prayer that the lost will be convicted.
> (2) Prayer that God will use the preaching of the Word to accomplish His purpose.
> (3) Prayer for spiritual growth and revival.
> (4) Prayer for changed lives.[152]

In conclusion, what is the importance of payer? The power of prayer results in

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[150]May, The Book of Acts and Church Growth, 40-41.

[151]Elmer Towns, 10 of Today's Most Innovative Churches (Ventura, CA: Regal Books, 1990), 172. Paul Walker is first and foremost a preacher, and has built his church on his preaching. He is also a counselor, psychologist, educator, and administrator.

[152]Towns, Evangelism and Church Growth, 86.

church growth. Among other things, prayer was truly an apostolic principle and changed the opening doors for the mission. Prayer was at the very heart of the phenomenal growth of the early church. All churches should place the same priority on prayer as did the early church. Because God's power comes through the church and people that pray. Prayer is essential to all Christian life and ministry and one of the strongest strategies and foundation for the church growth and mission.[153] In addition, prayer is important because only a praying pastor can build a praying church and only united praying with church members can establish the relationship between pastor and people. It is absolutely necessary for the preacher to pray. It is also vital to have church members under this prayer covering in light of the attacks of the Enemy, who is also looking to divide and destroy any health or growth of the church. "When we will pray for the pastor, God will open the door of opportunity, and the pastor will effectively communicate the Gospel as has opportunity to do so."[154]

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[153]For example, powerful ministry and growing churches can grow rapidly through the powerful prayer. First church, one of the outstanding testimonies to the fact that the ministry of prayer is effective for church growth is the witness of Larry Lea and his church at Rockwall, Texas. Beginning with 13 people in 1980, the church grew to over 8,000 members in six years. The church on the Rock is still growing rapidly. Lea in his books and video tapes on prayer gives the credit for the phenomenal growth to the fact that he has taught his people to pray the Lord's Prayer with him. Second church, as already above-mentioned in this chapter, the most outstanding story of church growth in our time is Paul Yonggi Cho and his church in Seoul, Korea. In his book on prayer Cho gives a detailed account of the ministry of prayer that goes on continually in his church. He gives full credit to prayer for the incredible growth of his church through which hundreds of thousands have been won to Christ. See May, The Book of Acts and Church Growth, 48-49. Third church, Dale E. Galloway, 20/20 Vision: How to Create a Successful Church (Portland: Scott, 1986), 71. He says that New Hope Community Church makes prayer a top priority in the life of the church. Once a week his church has a prayer night from 8:00 p.m. to 12 midnight. In their messages and publications they emphasize this as being central to all or their ministries, p. 62.

[154]Elmer Towns offers a quote from H. A. Ironside, in his class note, "The preachers who have been most widely used have been men of prayer. Not only have they prayed themselves, but it will generally be found that others were linked with them in this precious service, and many of these prayer-evangelists have been brought to public notice." There is one more quotation about that. See his class note Spiritual Foundations of Church Growth, 87.

Holy Spirit as a Factor in Church Growth

Donald McGavran said that "the growth of the church is always brought about by the action of the Holy Spirit." He further asserts, "The concern of Christians today must be to understand the workings of the Holy Spirit and to be open to His leading."[155]

Church growth has to have a reliance on the Holy Spirit,[156] compared with mere hard work, strategy, money and facilities. Therefore, church growth from the beginning to the end relies totally on the Holy Spirit.

God sovereignty promised the growth of his church (Matt. 16:18) and such growth comes through the work of the Holy Spirit. It is not because of human effort, as God revealed through the prophet Zechariah.[157]

Jesus said that the Holy Spirit would come and fuel God's strategic plan: first, Jerusalem, then Judea and Samaria, and then the world (Acts 1:8). It was the Holy Spirit who caused the church to explode in one day from an upper room prayer meeting of one hundred and twenty (Acts 1:5) to a throng of three thousand (Acts 2:41). In response to Peter and John's preaching, it was God who caused the church to grow to five thousand believers (Acts 4:4). It was the Holy Spirit who emboldened the entire church to witness in the face of death threats (Acts 4:8, 18, 29), and the church continued to grow.

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[155]McIntosh, Biblical Church Growth, 86.

[156]David Watson has emphasized the importance of total reliance on the Holy Spirit. He quotes Carl Bates who said, "If God were to take the Holy Spirit out of our midst today, about 95 percent of what we are doing in our churches would go on and no one would know the difference." Then Watson continues: "The Spirit of God was *the* Key to everything in the New Testament church. If God had taken the Holy Spirit out of their midst in those days, growth would have ceased immediately. Everyone would have known the difference. See May, The Book of Acts and Church Growth, 20.

[157]See Zech. 4:6, "Not by might nor by power, but by My Spirit."

In 1 Corinthians 3:6 Paul says, "I planted, Apollos watered, but God was causing the growth." That is, the primacy of God's role is church growth is through the working and power of the Holy Spirit. Just as He overshadowed Mary, He also overshadows His Bride in order to give birth to new believers.

In summary, the healthy, growing church actively seeks the Holy Spirit's direction, as the Counselor, and Guide, and Empowerment for its daily life and ministry. Romans 8:16 says, "The Spirit himself testifies with our spirit that we are God's children." There are many people who model God's empowering presence in healthy and growing churches. If they become growing churches, they will see fruit after times of devoted prayer – abiding in the Head of the church (John 15:5).

Unless the Spirit of God moves, church growth is impossible. Even though they have hard work, creative strategy, and investment of money, and gigantic church buildings, then the genuine growth of true believers is not possible. Church growth depends on the guidance and power of the Holy Spirit.[158] This necessitates trust in the sovereign work of the Holy Spirit for the growth of the church. How does the Holy Spirit supply growth? By prayer. Churches seeking church growth must "pray without ceasing."(1 Thess. 5:17).

The Word of God as a Factor in Church Growth

McIntosh says, "Biblical church growth begins with the Word of God. Life-

[158]Perhaps the most outstanding testimony of the dynamic relationship between the Holy Spirit and church growth in our time is the story of Paul Yonggi Cho and his church. In his book Prayer: Key to Revival, Cho discusses the secret of learning to minister in the power of the Holy Spirit. He says that "prayer opens the door for the Holy Spirit." See May, The Book of Acts and Church Growth, 29-30.

giving churches have a strong commitment to the authority of God's Word."[159]

Some pastors say, "I will build *my* church." Although it rarely is stated so crassly, many pastors slide into the trap of thinking about church growth in terms of what *they* can do to make their churches grow so everyone will know how successful *they* are. Or some church members say, "We will make our church comfortable for us." Or some denominational leaders say, "We will build our denomination." Or some para-church leaders and workers say, "We will build our organization." Jesus is the Head, the King, and the church is His bride first and foremost, not ours. We are stewards, with Jesus as *the* founder and builder of the church. He would be angry with anyone claiming His bride as his or her own.

When Peter proclaimed who Jesus was, our Lord responded, "Blessed are you, Simon son of John, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build *my* church, and the gates of Hades will not overcome it" (Matt. 16:17-18). Therefore, He is the one who must be given the credit for all true church growth.

Churches that do not accept the Bible as authoritative cannot experience biblical church growth. The churches that are committed to the authority of God's Word can experience healthy church growth. However, non biblically-based churches, not stressing the authority of the Bible, cannot grow.[160] The writer found good examples as following;

> In the 1970s Dean Kelly completed a study called *Why Conservative Churches Are Growing?,* in which he noted that churches that were passionate in their commitment to biblical teaching and behavior tended to grow more than those

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[159]McIntosh, Biblical Church Growth, 44.

[160]Ibid., 45. There is a comparative table about the result of accepted authority of the Bible accepted and not accepted authority of Bible.

> that were less passionate. Another study among Lutherans, published under the title of *Courageous Churches: Refusing Decline, Inviting Growth*, reported that growing churches know what they believe (biblical authority) and believe what they know (passion).[161]

In conclusion, churches that have a high commitment to the authority of God's Word have great potential for healthy biblical growth, especially as they add other biblical church growth principles to their church mix.

Worship as a Factor in Church Growth

What is worship?

According to the dictionary definition, the basic meaning of worship is "the reverent love and allegiance accorded a deity, idol, or sacred object." However, it also can be considered a specific practice involving "a set of ceremonies, prayers, or other religious forms by which this love is expressed."[162]

Worship is a noble word. The term comes into our modern speech from the Anglo-Saxon *weorthscipe*. This later developed into *worthship*, and then into *worship*. It means, 'to attribute worth' to an object. To worship to God is to attribute to Him supreme worth, for He alone is worthy.

Elmer Towns raises three basic questions concerning worship: (1) Is this a question of *how* we worship or *who* we worship? (2) Is this a question of *preference* or *principles*? (3) Is this a question of *cultural* or *Christian essence*?[163] In addition, Elmer Towns

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[161]Ibid., 44.

[162]American Heritage Dictionary, 1987 ed., s.v. "worship."

[163]Elmer Towns, Putting An End to Worship Wars (Nashville: Broadman & Holman, 1997), 61. Towns defines six worship paradigms: (1) the Evangelistic Church, which focuses on winning the lost, (2) the Bible Expositional Church, which emphasizes teaching the Word of God, (3) the Renewal Church, which focuses on excitement revival and touching God, (4) the Body Life Church, which focuses on

defines that "worship is a face-to-face encounter with the living God, based on a regeneration experience, prompted by the Holy Spirit, and resulting in the exhortation of God's glory. Simply speaking, worship is giving the worth to God that He deserved because He is the Supreme Deity. Since worship is giving all of our praise to God with all of our hearts, worship is an intense emotional, intellectual, and volitional response to the majesty of God."[164]

Elmer Towns indicated continually that it is very important, in the definition of worship, that the measure of true worship is not about what worshippers do, because worship is measured by God's reception of the worshipper. If God does not come to receive a person's worship, then it is a sterile act.[165]

Hayford says, "Worship is not just the adoration or praise that we give to God; "worship is a two-way street." When we worship God, we get something in response; i.e., His presence gives us victory over sin, healing of emotions, and power in Christian service, Hayford noted, as well as supernatural renewing of our love to God.[166]

Rick Warren indicates that at Saddleback Church, the definition of worship is

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fellowship, relationship, and small groups, (5) the Liturgical Church, which centers on serving and glorifying God through worship, and (6) the Congregational Church, which has a balanced approach to worship, expressed by the lay people., p. 13.

[164]Towns and Stetzer, Perimeters of Light: Biblical Boundaries for the Emerging Church, 75. In the same book, he defined the definition of worship by adding that worship is not optional to the believer, nor is it simply a good discipline for a Christian to grow in grace. Worship is mandatory, because "the Father seeks" true worshippers to worship Him (John 4:23). Jesus noted that "such worshippers will "worship the Father in spirit and in truth." He added, "Worship involves the intellectual process, but it is more than just the knowledge of God where people "worship in the truth." Worship also stirs the emotions; yet it is more than passion or sensual expression. Worship comes from a person's choice, in which the individual surrenders his will to God; but it is more than a decision. True worship in moved by biblical facts to recreate the fundamental human experience of praise, adoration, and exultation of God. It is when the human cries out, "You are worthy" (Revelation 4:11 NKJV).

[165]Ibid., 76-77.

[166]This is definition of worship of Jack Hayford. Worship His Majesty (Dallas: Word, 1987); quoted in Towns and Stetzer, Perimeters of Light: Biblical Boundaries for the Emerging Church, 78.

"expressing our love to God for who He is, what He's said, and what He's doing."[167] Allen also says similarly like what Warren said, "worship is an active response to God whereby we declare His worth."[168]

In summary, what is this act called worship? Worship is not passive, but is participative, and on-going. It takes place in relationship to God, and this relationship doesn't not only take place on Sunday mornings. The psalmist says, "From the rising of the sun, to the going down of the sun, the name of the Lord is to be praised" (Ps. 113:3). Worship is not simply a mood; it is a response. Worship is not just a feeling; it is a declaration. Worship is the breath of God. Worship is one of the most precious gifts God has given us, it gives power to our life, builds community in our life, gives meaning to our life. Worship gives hope to life.

What is the relationship between church growth and worship?

What are the problems today that churches have? Why do so many people leave the church? The writer could find a suitable example while reading The Book of Church Growth. The church growth movement asked the unchurched why they do not attend church. Their answers were as follows:

1. Churches are always asking for money.
2. Church services are boring and lifeless.
3. Church services are predictable and repetitive.
4. Sermons are irrelevant to daily life as it's lived in the real world.

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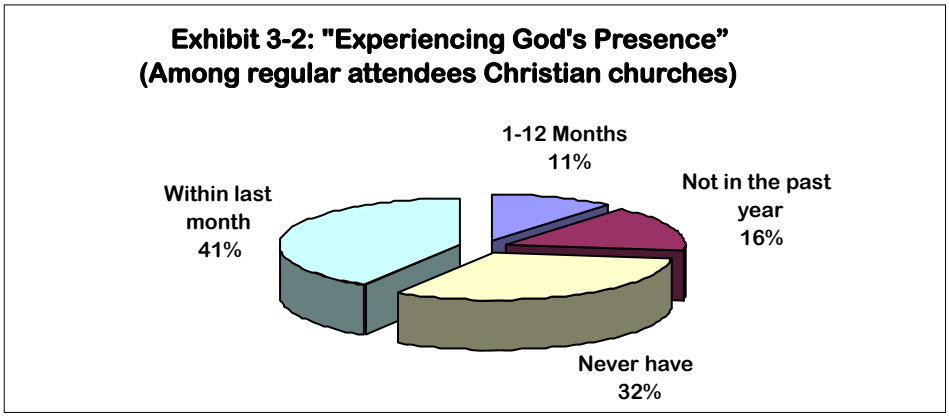
[167]Warren, The Purpose Driven Church, 239-240. Warren explained more that we believed there were many appropriate ways to express our love to God. These include praying, singing, thinking, listening, giving, testifying, trusting, and obeying his Word, among many others. God, not man, is the focus and center of our worship.

[168]Ronald B. Allen and Gordon L. Borror, Worship (Portland: Multnomah Press, 1982), 16. He explains in his book what the essence of worship is. He said that worship is the celebration of God. Worship is not the casual chatter that occasionally drowns out the organ prelude. Worship is not the hurried motions of a "tacked-on" Lord's Table. See 18-19.

5. The pastor makes me feel guilty and ignorant, and I leave church feeling worse than when I entered the doors.[169]

According to George Barna's research institute among regular church-going adults indicates that one-third of Americans have never experienced God's presence when they are worshiping on Sundays. And half of all regular church going adults admit that they have not experienced God's presence at any time during the past year. The younger the adult, the more likely they are to state that God is a distant, impersonal reality for them. And even among those who say that God's presence was evident to them, most of them say that those experiences happened only once or twice throughout the year. (See below Exhibit 2)



Source: George Barna, Habits of Highly Effective Churches, 84.

George Barna's research raises the question: how is it possible that among individuals who made efforts to frequently attend church service, in other words, those who attended an average of more than twenty-five worship services in the past year, half of them have not experienced God's presence at all in the past twelve months? And they found the answers as following:

[169]James Emery White, Opening the Front Door: Worship and Church Growth (Nashville: Convention, 1992), 19-20; quoted in Rainer, The Book of Church Growth, 227-228.

> *(1) No definition of worship*: A majority of adults attending Christian churches have no idea what worship means. Two out of three cannot provide an appropriate definition or description of worship.
>
> *(2) No priority of worship*: A minority of people who regular attend Christian worship services describe worship as a "top priority" in their lives. It need not be the top priority, but most of them do not even include it among a list of top priorities.
>
> *(3) Wrong perceptions about worship*: Millions of adults who frequently attend church believe that the purpose of attending is to have a pleasing experience. There are more people who believe that attending worship service is for personal benefit or pleasure than those who believe worship is what we do for God. "Good worship" is seen as singing songs or hymns we like, hearing a sermon that we understand or rate favorably (either it is comforting, comfortable or helpful) or interacting with friends.
>
> *(4) Religious activity substitutes for spiritual relationships*: Many attendees, lacking any understanding about the content or purpose of worship, assume that the routines and rituals that occur in worship services constitute the substance of worship. Consequently, these individuals settle for religious activity rather than a spiritual relationship with God, mistaking ritual for worship.
>
> *(5) Poor sensitivity to God's presence*: Many church leaders and pastors think that worship succeeds when it is efficient (smooth transitions during the service, inclusion of the various components, completed within the desired time frame). Astoundingly few identify outcomes such as sensitivity to the Holy Spirit, facilitating a worshipful environment or fostering God's presence to be central factors in the value of the worship event.
>
> *(6) No desire to confront sin*: Avoidance of divine confrontation is a hallmark of American worship. Most churches cringe at the thought of worship as a time when people might address the huge gap between God's holiness and our sinfulness. Rather than allow God to confront us during worship, we instead evaluate worship according to the levels of comfort and professionalism achieved.[170]

Unfortunately, churches in Korea have the same problems. Therefore, the church leaders in Korea are responsible for enabling people to worship God with all their heart, mind, soul and strength. What are ways that would enhance quality of worship in any

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[170]George Barna, The Habits of Highly Effective Churches (Ventura, CA: Regal Books, 1999), 86.

church? If these problems can be solved, every church will grow healthily and continually.

What are the highly effective factors of worship to develop church growth?

There are the following expressions in the Westminster Confession: "What is the chief end of man? To glorify God and enjoy Him forever." Since the purpose of our life is to worship God, the primary responsibility of the church is to lead its congregational worship on their gatherings so that its members may continue to worship genuinely in their daily lives. What, then, are the primary elements to consider?

George Barna says that highly effective churches often incorporate one or more of the following approaches into their efforts to educate the congregation about worship: (1) *Establish* that the worship is about our focusing on God, not God focusing on us, (2) *Provide* adults with a compelling reason to engage in worship, (3) *Explain* how to worship in both an attitude and an action,[171] (4) *Facilitate* the ability to become intimate with God, (5) *Encourage* people to come to the worship event prepared to worship, (6) *Place* the burden of success in worship upon the individual, not the institution.[172]

The highly effective, primary elements to consider regarding worship are as following:

(1) Quality. One of the first marks of growing churches is a *commitment of excellence*, an

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[171]George Barna explains more about worshiper attitude. Most people are used to thinking of worship as something that they do (or, unfortunately, a place they go or an event they attend). Highly effective churches teach their people that worship is an action (i.e., engaging in efforts to intentionally glorify God), an attitude, and a lifestyle. An attitude of worship implies that we feel humbled by the ability to experience and interact with Him, that we acknowledge our own sinfulness in contrast to His purity, and that we view worshiping God to be one of the most incredible opportunities we may experience in life. See Barna, The Habits of Highly Effective Churches, 91.

[172]Ibid., 94-97.

attitude that strives for quality and rejects mediocrity.[173]

(2) A worship friendly environment. The highly effective churches provide the environment within which worship occurs. White has identified five elements of atmosphere in growing churches: celebrative, friendly, relaxed, positive, and expectant.[174] Peter Wagner remarked several years ago that most church services are "more like a funeral than a festival."[175] A positive spirit and sense of expectancy enhance the atmosphere of growing churches. The congregations of growing churches have smiles and are joyful. The positive spirit is accentuated because the people believe that God can transform lives.

(3) Welcoming guests. Growing churches let the guests themselves determine if they want to be identified, so that they are never singled-out, when they come to a church the first-time.

(4) Dynamic and inspirational music. Rick Warren says that a song can often touch people in a way that a sermon cannot.[176] Music is extraordinarily important in the worship service, and a solid music program is vital to achieve corporate, dynamic worship. A strong music program generally has three ingredients: planning and spontaneity, balance and variety, and quality and depth.[177]

(5) Variety and scheduling. Growing churches are offering worship service at different

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[173]James Emery White, Opening the Front Door: Worship and Church Growth (Nashville: Convention, 1992), 55; quoted in Rainer, The Book of Church Growth, 228.

[174]Ibid., 62; quoted in Rainer, The Book of Church Growth, 228.

[175]Wagner, Your Church Can Grow, 113. The church growth theory of Peter Wagner is: Celebrity, Congregation, and Cell.

[176]Warren, Purpose Driven Church, 279.

[177]Kennon L. Callahan, Twelve Keys to an Effective Church (San Francisco: Jossey-Bass, 1997), 27.

hours and days so that the unchurched may have a choice that best fits their schedules.

(6) Disposition and qualities of music leader. Developing the service of worship has to do with a great music leader.[178] The key is that the music leader should be someone whose presence in front of the congregation during the service fulfills objectives:

> (a) The music leader gives suitable guidance to the musical expression carried out by the congregation. This is done through various means: verbal cues, hand gestures, call and response, etc.
> (b) The music leader serves as a model for people to follow or learn from while worshiping in front of the congregation. In some ways the music leader is a coach, someone who mentors people in worship through song while the process is in effect.
> (c) The music leader should direct people's attention to God, removing the spotlight from him or her and the musicians who may be accompanying, etc.[179]

What are the *qualities* in common of great music leaders?

> (a) Is completely sold out to Jesus Christ; their faith commitment is intense, deep and central to who they are personally and professionally.
> (b) Exhibits Christian character: humility, servanthood, repentance, serenity, love, loyalty, kindness, etc.
> (c) Remains an active, growing student of the Scriptures.
> (d) Is devoted to prayer.
> (e) Has the gift of leadership which is currently being carried out through music and worship.
> (f) Is a knowledgeable and skilled musician, although not necessarily a "world class" composer, arranger or performer, since his/her major contribution is in leadership and worship.
> (g) Reflects a true passion for worship and an obvious ability to worship with integrity and intensity.
> (h) Is willing to follow the guidance of the Holy Spirit in the worship context, resulting in flexibility (rather than rigidity) during a worship event.
> (i) Shows unusual sensitivity to the worshipful state of the congregation in the midst of the worship service.
> (j) Demonstrates responsible submission to the other leaders of the church.
> (k) Continually grows spiritually.
> (l) Demonstrates a genuine call to minister through leading worship and a willingness to be authentic, vulnerable and transparent in the worship process.[180]

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[178]Ibid., 32. Callahan recommends that whether part-time or full-time, the second key staff person a local church employs should be someone gifted and competent in the field of music.

[179]Barna, The Habits of Highly Effective Churches, 99.

[180]Ibid., 99-100. When you identify such a music leader, turn them loose; the results radically

(7) Sermons and teaching as worship. The focal point of most worship service is the sermon. White identifies seven characteristics of the preaching style in growing churches.[181] According to George Barna Research Institution, the highly effective churches agreed on how to hear sermons as follows:

> *The first lesson* from the highly effective churches is that people have to be taught how to hear truth. *The second factor* that enhances the influence of preaching is consistently motivating people to spend time in earnest, private confession of their sins. *Third*, highly effective pastors also attribute impact of their preaching to the conscious shaping of congregant's expectations.[182]

Their national study on preaching revealed several other insights that may help preachers to be more effective.[183]

(8) Prayer in worship. The highly effective churches deserve credit for highlighting the importance of prayer in worship.[184]

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change the personality of the church and the impact of its ministry. There is a connection between a great music leader and church growth.

[181]White, Opening the Front Door: Worship and Church Growth, 107-123. Seven characteristics of the preaching style; first, the preachers are specifically targeting a group in their sermons. Second, all sermons must be biblical. As third and fourth, those biblical sermons must be practical and relevant. Fifth, sermons today must be interesting and even entertaining. Sixth, sermons reflect the widespread biblical illiteracy among not only the unchurched but many regular churchgoers as well, so sermons must be simple. Finally, sermons in growing churches are positive and encouraging.

[182]Barna, The Habits of Highly Effective Churches, 103-104.

[183]Here are some discoveries regarding those assumptions: (1) the language used by pastors is often more sophisticated than the congregation can understand, (2) The average sermon in Protestant churches today lasts 32minutes, and (3) Some preachers are doomed from the start because they have not developed sufficient credibility in the minds of listeners. See Barna, The Habits of Highly Effective Churches, 105-106.

[184]Barna gives four key elements for worship: (1) they have teams of praying congregants seeking God's provision for the worship experience both before the service begins and during the service, (2) The preachers at these churches spend a substantial amount of time during the week praying that their message will hit home with everyone, (3) During the worship service there are times set aside for prayer, (4) These churches have staff, lay leaders and prayer teams that cumulatively spend hours and hours during the week praying for the forthcoming service. See The Habits of Highly Effective Churches, 106-107.

What is the relationship between church growth and worship?

There are relations between worship and church growth, because churches can meet unchurched persons through the service of worship. Worship is a bridge to mission for the unchurched people.

(1) Worship is an effective factor for evangelistic witness. Worship in the early church brought about the divine impulse for proclaiming the gospel and resulted in church growth (Acts 2:42, 46, 47). For example, when Paul and Silas worshiped God in the prison at Philippi, their prayer and hymns to God ultimately resulted in the establishment of the Philippian church (Acts 16:25-34).

Worship becomes an increasingly important factor to mission. Worship is extraordinarily important in the unchurched culture in which we are engaged in mission. That is, it is highly likely that many of the unchurched persons whom a church reaches in mission or visitation will find their way first to the service of worship.[185] Furthermore, Rick Warren says, "Worship is a powerful witness to unbelievers if God's presence is felt and if the message is understandable."[186]

(2) True worship should have six elements: examination, expectation,

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[185]Here is additional explanation about that what are the recent trends in worship in the 1950s and early 1960s, it was frequently the case that unchurched persons found their way into the life and mission of the local congregation through a small group. Indeed, much emphasis was placed upon this. This occurs, but now more often unchurched persons find their way first to service of worship. Thus, corporate, dynamic worship becomes an increasingly important avenue through which people are reached on behalf of Christ. See Callahan, Twelve Keys to an Effective Church, 24.

[186]Rick Warren says that in Acts 2, on the day of Pentecost, God's presence was so evident in the disciples' worship service that it attracted the attention of unbelievers though the entire city. Acts 2:6 says ". . . a crowd came together." Why were those 3,000 people converted? Because they felt God's presence and they understood the message. Both of these elements are essential in order for worship to be a witness. First, God's presence must be sensed in the service. At the same time, the worship and the message need to be understandable. At the same time, the worship provides the motivation for evangelism. See Warren, The Purpose Driven Church, 241.

appropriation, meditation, consummation, and transformation.[187]

In summary, worship was obviously a very effective factor for evangelistic witness in the early church. Worship is the fountainhead from which flowed church growth, evangelism, and mission. Put simply, it is the quality and quantity of the time that the children of God spend in intimacy with their Father, that creates a healthy Family, Body, and Church.

Evangelism as a Factor in Church Growth

What is Evangelism?

The English word *evangelism* comes from the Greek word, *euaggelidzo*, which is often translated in English Bibles? as "preach the gospel." *Euaggelidzo* comes from the word *euaggelion*, which means "gospel." Thus "evangelize" literally means "to gospelize." These two Greek words occur in the New Testament 127 times. Paul spoke of his ministry as *evangelizing* twenty-three times.[188]

When pastors of the HJPD churches were asked about how healthy and highly effective church growth depends on evangelism, as shown in exhibit 3-1, over 63.7 percent responded that they absolutely agree prayer is most important. The number who responded "agree," "very much agree" or "absolutely agree" accounted for over 92.1

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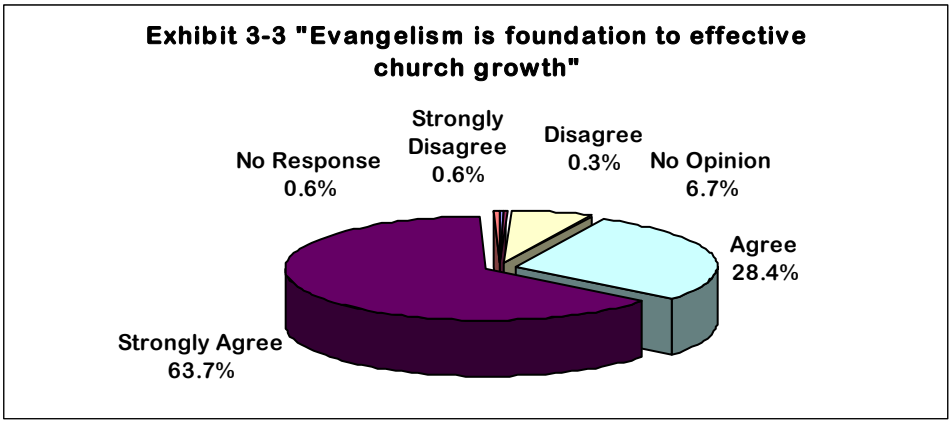
[187]Towns and Stetzer, Perimeters of Light: Biblical Boundaries for the Emerging Church, 85. What makes worship Christian? Six elements: (1) Examination: Christian worship begins when the worshipper examines his heart motives, (2) Expectation: When people come to worship God, they expect God to show up, (3) Appropriation: Worship is a form of human activity, (4) Meditation: Worship is not coming to the end of activity and effort and just vegetating. Worship is not just quietness and reflection, (5) Consummation: Every worship experience comes to a conclusion. But that conclusion is not just a benediction or final prayer. The peak of your worship experience is your dedicated and changed life and (6) Transformation: Worship must do more than lead to dedication; it must also lead to transformation. See the book, 85-90.

[188]John Mark Terry, Church Evangelism (Nashville: Broadman & Holman Publishers, 1997), 2.

percent of the responses. Only 0.3 percent did not agree with the statement. (See below Exhibit 3-1)



Source: the results of the writer's survey, Dec. 2005

Evangelism is not only of paramount importance but is also one of the most important factors of church growth. Therefore, if churches desire to grow, first of all, they have to learn what evangelism is and what the importance and necessity of evangelism is.

The definition of *evangelize*, from the Madras Foreign Missions Council, is as follows: to "present Jesus Christ to the world in the power of the Holy Spirit that men shall come to put their trust in God through Him, accept Him as their Savior and serve Him as their Lord in the fellowship of His Church." Here are some of the definitions of modern church growth scholars and pastors;

Elmer Towns comments that evangelism is "communicating the gospel in the power of the Holy Spirit to unconverted persons at their point of need with the intent of effecting conversions to bring them to repent of their sin and put their trust in God through Jesus Christ, accept Him as their Savior and serve Him as their Lord in the

fellowship of His Church."[189]

Delos Miles lists six conceptions of evangelism found in the writings of Christian theologians:

(1) Bearing witness to the Lord Jesus Christ (witnessing)
(2) Converting persons to the Lord Jesus Christ (soul-winning)
(3) Proclaiming the Lord Jesus Christ (proclamation)
(4) Marking disciples for the Lord Jesus Christ (discipleship)
(5) Planting and growing churches for the Lord Jesus Christ (church growth)
(6) Initiating persons into the kingdom of God (Christian initiation)[190]

George E. Sweazey defined that "evangelism was every possible way of reaching outside the church to bring people to faith in Christ and membership in His church."[191]

Packer says, "To present Jesus Christ to sinful men, in order that they may come to put their trust in God, through Him to receive Him as their Saviour and serve Him as their King in the fellowship of His church."[192] Lewis Drummond, professor of evangelism at Beeson Divinity School, defines evangelism as "a concerted effort to confront the unbeliever with the claims of Jesus Christ and to challenge him with the view of leading him into repentance toward God and faith in our Lord Jesus Christ and, thus into the fellowship of the church."[193]

John Mark Terry, who is an associate professor of evangelism and mission at

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[189]Towns, Evangelism and Church Growth, 205.

[190]Delos Miles, The Lordship of Christ: Implications for Evangelism, South-Western Journal of Theology (Spring 1991), 45.

[191] George E. Sweazey, Effective Evangelism: The Greatest Work in the World (New York: Harper & Brothers Publishers, 1953), 19.

[192]The writer quotes again in the Ernest C, Reisinger, Today's Evangelism (Phillipsburg, NJ: Craig Press, 1982), 1. These words said J. I. Packer in Evangelism and the Sovereignty of God (Downers Grove: InterVarsity Press). This book is highly recommended.

[193]Lewis A. Drummond, Leading Your Church in Evangelism (Nashville: Broadman Press, 1975), 21.

Southern Baptist Theological Seminary, gave many definitions of scholars about evangelism as following:

> *William Temple*: "Evangelism is the winning of men to acknowledge Christ as their Saviour and King, so that they may give themselves to His service in the fellowship of His church."
>
> *John Stott*: "Evangelism means announcing or proclaiming the good news of Jesus."
>
> *C. E. Autrey*: "Evangelism is to bear witness to the Gospel with soul aflame and to teach and preach with the express purpose of making disciples of those who hear."
>
> *Delos Miles*: "Evangelism is being, doing, and telling the gospel of the kingdom of God, in order that by the power of the Holy Spirit persons and structures may be converted to the Lordship of Christ."
>
> *C. Peter Wagner*: "Evangelism is seeking and finding the lost, effectively presenting the gospel to them and persuading them to become Christ's disciples, responsible members of His church.
>
> *Lausanne Covenant*: "Evangelism itself is the proclamation of the historical, biblical Christ, with a view to repersuading people to come to Him personally and so be reconciled to God."
>
> *John Mark Terry*: "Evangelism is presenting Jesus Christ in the power of the Holy Spirit so that people will become His disciples."[194]

This is the writer's definition of evangelism: It is the proclamation to seek the lost by the power of the Holy Spirit with great passion, to teach them the good news of Jesus and to make disciples.

What is the Goal of Evangelism?

Churches grow when they seek lost people. More and more, the Biblical goal of evangelism is given to us in Matthew 28:19-20, Mark 16:15, Luke 24:46-47, and Acts

[194]Terry, Church Evangelism, 4-5.

1:8. When He commissioned His disciples to carry out their evangelistic task, once again the church was at the heart of His command:

> "Therefore GO and MAKE DISCIPLES *of all nations*, BAPTIZING them in the name of the Father and of the Son and of the Holy Spirit, and TEACHING them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."(Matt. 28:19-20).

In this command, the writer found the goal of evangelism? First, the goal is to "Go and make disciples." Second, the goal is "Baptizing." The third part of the Great Commission is "Teaching." The goal of evangelism is very clear. In addition, the emphasize here is on *all nations*. Here is the foundation for all evangelistic and missionary endeavors. This is, a careful analysis of these commands reveals three components that make up the commission: "(1) *Making disciples*-seeking to bring to bring them into a right relationship to the Son of God, (2) *Baptize them*-seeking to bring them into right relationship to the church of God, (3) *Teach them*-seeking to bring them into a right relationship to the Word of God."[195] These disciples who are converted to Jesus Christ go out to make other disciples, baptizing, teaching, and relating them to the church also. God is a searcher and commands an ardent searching for the lost in order to find them. And God knows how to find a way to accomplish his purpose.

In Mark chapter 16, Jesus gives us the scope of biblical evangelism - all the world and every creature; and the results – salvation or damnation. For the above-mentioned reasons, the ultimate goal of evangelism is to make the churches responsible for reproducing Christians and congregations. Churches grow when they place a high priority on evangelism.

Gene Getz gave that principles and purposes of evangelism as follows:

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[195]Ernest C, Reisinger, Todays's Evangelism (Phillipsburg: Craig Press, 1982), 9.

(1) Every body of believers must be responsible for its own community first.
(2) Corporate evangelism is basic to personal evangelism.
(3) When possible, presenting the Gospel to the unsaved is to take place against the backdrop of a loving and unified body of Christians.
(4) The primary target for evangelism should be adults and consequently whole households.
(5) The church is responsible to identify those who have a desire to carry the good news in a special way out into the community and beyond the immediate community, even to "the remotest part of the earth."
(6) New believers, as soon as possible, should be integrated into the life of the church.
(7) The twentieth-century church must develop its own contemporary forms and approaches to evangelism utilizing the principles and purposes just stated as biblical guidelines.[196]

Finally, what are the goals of evangelizing? John Terry, gives five basic goals of evangelizing in his book:

(1) Evangelize to follow Christ's example.
(2) Evangelize to obey the Lord's command.
(3) Evangelize to meet the world's need.
(4) Evangelize to imitate the early church.
(5) Evangelize because of inner compulsion.[197]

The writer thinks that the purpose of evangelism is to follow Christ's command and example with a mind to love one's neighbors in one's own community.

What are the strategies to reach the unchurched today?

There is no dearth of strategies of reaching people today. What is the matter? It is not the kind of strategy but the effectiveness of strategy. A highly effective strategy will produce transformation in the unchurched - the fruit of evangelism.

Another matter is that evangelism is not easy. According to Thom Rainer's

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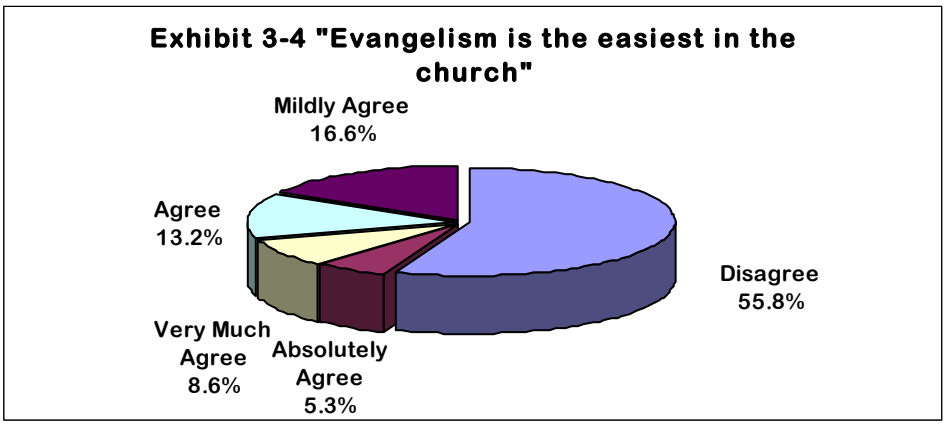
[196]Gene A. Getz, Sharpening The Focus of The Church (Wheaton: Victor Books, 1984), 290-291.

[197]Terry, Church Evangelism, 6-12

survey,[198] one of the highest negative responses they received in their survey came in answer to this statement: "Evangelism is the easiest and most natural of all the ministries in the church." More than 55 percent of the churches responded with an unequivocal "do not agree" (exhibit 3-4). Only 14 percent answered with a strong affirmation. Evangelism is important but evangelism is not easy. Following are some strategies of evangelism from many scholars, books, classes, conferences, and church pastors.



Source: Thom Rainer, Effective Evangelistic Churches (Nashville: Broadman & Holman Publishers, 1996), 126.

John Wesley, who lived in England in the eighteenth century and was greatly used by God to reach His world for Christ, had a four-step vision and practice for his order or process of salvation:

> *First*, people were awakened.
> *Second*, an awakened seeker was welcomed into the fellowship of a Methodist class meeting.
> *Third*, the class meeting leader taught the pre-Christian to experience justification, God's acceptance and the gifts of faith and new life.
> *Fourth*, the class leader taught people to expect to experience sanctification, even to the point of becoming free from sin's power.[199]

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[198]Rainer, Effective Evangelistic Churches, 126.

[199]Rick Richardson, Evangelism Outside the Box (Downers Grove, IL: InerVarsity Press, 2000), 54-55. An additional explanation about Wesley four-steps: Wesley preached to thousands of workers who never darkened the door of a church. He preached to awaken them to their lostness, their sins and their need for grace. Wesley believed that "belonging comes before believing." He wanted to see a faith that connected to people's hearts as well as to their heads and that followed a commitment of their whole will to seek God until He might be found.

What is the character of the pre-Christian today? According to Rick Richardson, "Today's pre-Christians person may be spiritually curious. Today people are certainly looking for a community to belong to before a message to believe in. They need to hear a message that connects to the heart as well as the head and that works to make life better, to turn life around."[200] In addition, he emphasizes that prior to all these steps people today are intensely relational and distrustful.[201]

In conclusion, Rick Richardson suggests five kinds of strategy for reaching people today that:

(1) Build friendships and *prays.*
(2) Hold soul-awakening events.
(3) Draw pre-Christians into seeking community.
(4) Challenge pre-Christians to conversion.
(5) Help new Christians into transformation.[202]

The writer agrees completely with Rick Richardson's five kinds of strategy. If pre-Christians today go through a process, they may be befriended, accepted, loved. Truly, postmodern people are looking for more a community to which they belong to than a message to believe in. They need friendships and community with God's love.

Evangelism in a strategic manner is one of the growth factors. George Barna says that the characters of the highly effective churches in evangelistic ministry are (1) to intentionally eliminate a lot of the negative pressure that surrounds the act of evangelism,

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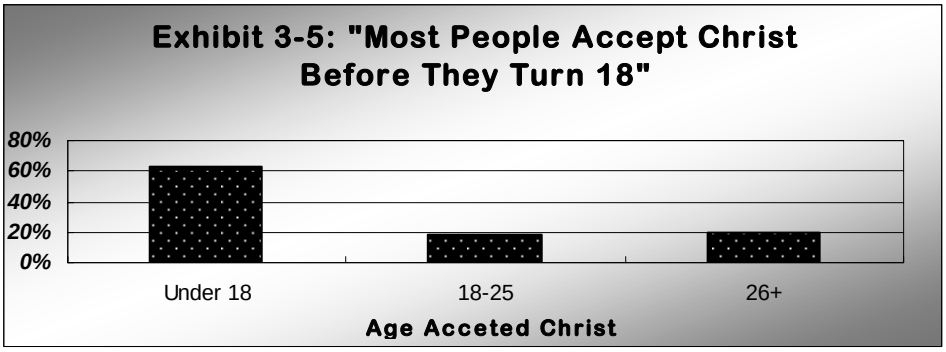
[200]Ibid., 55.

[201]Ibid., 55-56. Pre-Christians will not usually respond to a stranger at a big event. They should be befriended and loved and accepted before they check out our soul awakening events or visit our community.

[202]Ibid., 57.

(2) to increase the odds of successful evangelism by helping believers match their evangelistic style to the nature of the person they are seeking to influence, (3) to devote most of their evangelistic resources to reaching kids, (See below exhibit 3-5) (4) their insistence that evangelism be inextricably married to discipleship, and (5) by encouraging participatory global missions activity.[203]



Source: George Barna, The Habits of Highly Effective Churches, 120.

In spite of many church's and pastor's efforts to evangelize today, the results are not good. This is partly due to the random nature of strategy to evangelism. This dissertations project will analyze and study the HJPD churches to know their strategy of evangelism.

In Saddleback's Evangelism Strategy,[204] They use a targeting approach;[205] (1) the practice of targeting specific kinds of people for evangelism is a biblical principle for ministry, (2) the concept of evangelistic targeting is built into the Great Commission, (3)

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[203]Barna, The Habits of Highly Effective Church, 114-128.

[204]In Purpose Driven Ministries Class, Rodney W. Dempsey, Liberty Theological Seminary, Fall 2004. **"**Purpose Driven Ministries" is not simply a study of Rick Warren's Purpose Driven Church. This class could be named "Strategic Driven Ministries."

[205]Warren, Purpose Driven Church, 158-160. Warren explains the dependence on the Word of God as follows: (1) "the lost sheep of Israel" (Matt. 15:22-28), (2) "These twelve Jesus sent out with the following instructions: 'Do not go among the Gentiles of Israel. Therefore GO and MAKE DISCIPLES *of all nations*, BAPTIZING them in the name of the Father and of the Son and of the Holy Spirit, and TEACHING them to obey everything I have commanded you. And surely I am with you always, to the very end of the age"(Matt. 28:19-20). Moreover their targeting for evangelism is biblical.

the practice of evangelistic targeting is especially important to small churches.[206] And (4) they use it in four specific ways: geographically, demographically, culturally, and spiritually.

The writer attended Purpose Driven Church Seminar by Rick Warren in Liberty University on October 5-7, 2003. Rick Warren's church staff gave six principles of their targeting for evangelism for each church as following:[207]

First, they know what you are fishing for the souls of men like Jesus. Jesus called out, "Come along with me and I will show you how to fish for the souls of men." (Matt. 4:19). Moreover, Jesus had a clear evangelistic target: "I was sent for only lost sheep of Israel." (Matt. 15:24). And Jesus gave the disciples a clear evangelistic target: "Don't go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel."(Matt. 10:5-6)

Second, they know to think like a fish. "Jesus knew what they were thinking …" (Matt. 9:4, 12:25; Mark 2:8; Luke 5:22, 9:47, 11:17). There is another Jesus' mentioning in the Scriptures in this regard: "I am sending you out like sheep among wolves. Therefore be *as shrewd as snakes* and as innocent as doves" (Matt. 10:16). There is a problem in today's churches that the longer the people have been believers, the less the people like unbelievers.

Third, they go where the fish are biting. That is the focus on the most receptive audience in your area. "If anyone will not welcome you or listen to your words, shake the dust off your feet when you *leave that home or town*" (Matt. 10:14). Growing

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[206]When Saddleback church was established, they focused on only one target: young, unchurched, white-collar couples. For more information, see Warren, Purpose Driven Church, 159-160.

[207]When the writer attended Purpose Driven Church Seminar by Rick Warren in Liberty University for October 5-7, 2003, the writer received books and information from him. The writer quotes the seminar book he gave. See "Purpose Driven Church Seminar" by Rick Warren. 17-27.

churches focus on reaching receptive people. Non-growing churches focus on re-enlisting inactive people.

Fourth, they catch fish on their own terms. We need to let our target determine our approach. Jesus said to His disciples, "When you enter a town and are welcomed, *eat what is set before you*" (Luke 10:8). And Paul's evangelistic strategy was: "To the weak I became weak, to win the weak. I have become all things to all men so that *by all possible means* I might save some" (1 Cor. 9:22).

Fifth, they use more than one hook. The more hooks you use, the more fish you catch. "To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some." (Cor. 9:22). They used every available means to reach every available person at every available time.

Finally, they fish for the kind of fish you can best reach. They emphasize that growing churches focus on the kinds of people who are already attending their church.

Unfortunately many churches in Korea lack the strategies (how to fish) even though they are interested in fishing. They must know that fishing is not a hobby, but a lifestyle of Christians. The writer agrees with Warren's six principles. However, the writer thinks that prayer should be added to these six principles. Prayers play a major role in the churches' evangelistic effectiveness. Without prayer, there is no evangelism leading to growth.

According to Thom Rainer's survey,[208] when church leaders were asked to respond to the statement, "Prayer is foundational to effective evangelism", as shown in

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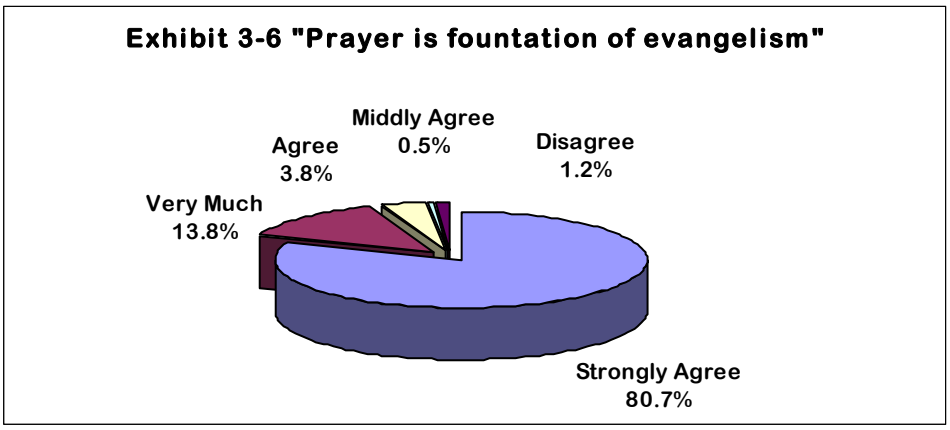
[208]Thom Rainer, Effective Evangelistic Churches, 69. As the writer in the previous mention, over 63.7 percent responded that they absolutely agree that prayer is the most important. The number who responded "agree," very much agree or "absolutely agree" accounted for over 92.1 percent of the response. See p. 76 of this dissertation.

exhibit 3-6, over 80 percent responded that they absolutely agree that prayer was most important. The number who responded “agree,” “very much agree” or “absolutely agree” accounted for over 98 percent of the responses. Only 1 percent did not agree with the statement. Therefore, something we have to do for effective evangelism is not only effective strategies but also prayer with sensitivity to and in cooperation with the Holy Spirit for understanding the will of God.



Source: Thom Rainer, Effective Evangelistic Churches (Nashville: Broadman & Holman Publishers, 1996), 128.

The writer suggests ten effective evangelism strategies for unchurched people as follows:

1) Prayer and dependence on the power of Holy Spirit.

2) Teaching personal involvement to follow Christ’s example and to obey the Lord’s command.

3) Encouraging more personal and intimate worship.

4) Matching the evangelistic style to individual personalities.

5) Focusing on children and youth.

6) Studying the paradigms and lifestyles of the unchurched.

7) Fostering intimate small group communities, in orders to establish caring and

sharing with familiarity and confidentiality.

8) Encouraging evangelistic lifestyle through small groups or cell meetings.

9) Training lay-leaders and letting them participate in ministry.

10) Service for evangelism and providing compassion and social justice opportunities.

What is the relationship between church growth and evangelism?

The writer insists that *the relationship between church growth and evangelism are closely related.* For example, HanMiZun, a Korean Institute of Public Opinion stated that the first factor of church growth is evangelism, which comprises 34.1 percent. The second factor is preaching, which is 23.2 percent. The third factor is the prayer of church members, which is 6.2 percent.[209]

The writer learned there is a direct correlation between church growth and the power of evangelism. Through the result of the thesis survey, the writer emphasizes that church growth is directly related to the power of evangelism, in union with prayer and the work of the Holy Spirit. Thom Rainer also emphasized on "the close relationship between evangelism and church growth."[210]

Leadership as a Factor in Church Growth

Leadership is one of the most important factors of church growth. Elmer Towns says that growing churches have spiritual leadership, effective pastoral and lay leadership

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[209]Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches, 226.

[210]Rainer, The Book of Church Growth, 215.

because the leadership is the length and shadow of the work which he or she builds for God. Church growth reflects a pastor's leadership growth. That is, if pastor grows, church will also grow. Myung Sung Hun says, "Principle of pastoral leadership is primary catalyst and church growth is the result of pastor's growth."[211]

Carl George states, "Church growth is like planted grass. If you stand on the seeded bed, the new green shoots do not have a chance. Give them water and light, and they will grow naturally. I believe it describes what God wants to do for His church."[212] The problem is that pastors know their barriers, but they do not have any will to overcome their barriers. Pastors have to grow before their churches grow.

What is the definition of leadership?

Elmer Towns challenged his students that they must get close to a great person of God. Just as a poker gets hot when put into the fire, learning leaders will get greatness from great people of God. And he emphasized, "Read great books. Talk with great men. Visit great places. And attend great meetings."[213]

Thom Rainer states that leadership is "the art and science of influencing people. The God-given ability/gift motivates people to accomplish God's goals. Active involvement in influencing people . . . *influence* that helps people get to where they need

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[211]Myung Sung Hun, Church Growth Mind (Seoul: Institute for Church Growth, 2003), 155. He explains more that principle of pastoral leadership is that pastor loves people and people are proud of their pastor and gifts of faith and leadership.

[212]Carl F. George & Warren, Bird, How to Break Growth Barriers (Grand Rapids: Revell, 1992), 18. He is director of the Charles E. Fuller Institute of evangelism and church growth and adjunct professor of church growth at Fuller Seminary.

[213]Form Church Growth 1: Spiritual Foundations of Church Growth, Elmer Towns, Fall 2004. See class note: Spiritual Foundations of Church Growth, 127.

to go . . . the ability to *influence* others . . . the ability to cast vision and *influence* people to join you in a preferred future . . . having people follow you over a period of time . . . the ability to motivate followers to a specific end . . . the gift of generating followership."[214]

J. Oswald Sanders said, "Leadership is *influence,* so the pastor must give attention to the following: how to influence, what to influence, where to influence, and whom to influence. Leadership is *plural*. Leader must take people with him on the journey. That is, people look up to leaders. And leaders look down to followers."[215] What he wants to stress is that leadership is influence and plural.

John Maxwell declares that "leadership is *influence* - nothing more, nothing less."[216] John Maxwell also believes that leadership is *influence* and further explains, "Leadership is the ability to obtain followers."[217] Everyone influences someone and this influence is a skill that can be developed and improved.

John Haggai states, "Leadership is the discipline of deliberately exerting special *influence* within a group to move it toward goals of beneficial permanence that fulfill the group's real needs."[218] Every word in this definition is important; Discipline is needed for leaders because leaders are made, not born. The true leader exerts special influence. That influence is not forced on others.

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[214]Rainer, Surprising Insights from the Unchurched, 175.

[215]When the writer took the church growth class, Elmer Towns quoted about this from his book. See his class note, Evangelism and Church Growth, 115.

[216]John C. Maxwell, The 21 Irrefutable Laws of Leadership (Nashville: Thomas Nelson Publishers, 1998), 17.

[217]John C. Maxwell, Developing The Leader Within You (Nashville: Thomas Nelson, 1993), 16.

[218]John E. Haggai, Lead On! (Waco, TX: Word Incorporated, 1986), 4.

Several definitions of leadership have the following in common. First, more than any other components, "*influence*" seems to be the key to being a leader. Obviously, he or she who has no influence is not a leader. The second common element in the definition is "*followers*." The third and most common element of the leadership definitions is "*vision*." George Barna emphasizes that vision is important and that vision is "preferred future."[219]

What are the Principles of Leadership?

Elmer Towns suggests eight laws of leadership: (1) Law of dreams (Vision), (2) Law of rewards, (3) Law of credibility, (4) Law of communication, (5) Law of accountability, (6) Law of motivation, (7) Law of problem-solving, and (8) Law of decision-making.[220]

Similarly, John Maxwell gives seven principles of leadership: (1) Action, (2) Vision, (3) Sacrifice, (4) Risk, (5) Determination, (6) Service, and (7) Integrity.[221]

John Haggai states twelve principles of leadership as following:

(1) Principle of Vision: Leadership begins with a vision. A vision is a clear picture of what the leader sees his group being or doing and is important because it is not only the foundation of leadership but also the revelation of God's will.
(2) Principle of Goal-setting: Goal-setting brings many benefits and simplifies the decision-making process. Goals tone up mental and physical health and generate respect.
(3) Principle of Love: There cannot be true leadership without love. True love is not merely a sentimental emotion, but it is an act of the will in which the Christlike leader works toward the highest good of others.
(4)Principle of Humility: Humility is love's mood. Both love and humility are

[219]George Barna, The Power of Vision (Ventura, CA: Regal, 2003), 23. See chapter 2: "What is vision?" for more explanation.

[220]Towns, The 8 Laws of Leadership, 17-18.

[221]John C. Maxwell, The Right to Lead (Nashville: Countryman, 2001), 27-28.

characteristics of true leaders. The cultivation of love and humility is essential for the Christlike leader because they are characteristics not often found among so-called leaders who are not Christlike.

(5) Principle of Self-control: self-control is an essential attitude and characteristic for a leader. Without it, the leader diminishes his effectiveness, and he will lose the respect of his followers.

(6) Principle of Communication: The ability to communicate effectively through speech and writing is possibly the leader's most valuable asset.[222]

(7) Principle of Investment: It is summarized in the words of Christ: "Give, and it will be given to you . . . it will be measured back to you" (Luke 6:38).

(8) Principle of Opportunity: It is disguised as insurmountable problems and holds the key to greatest opportunities.

(9) Principle of Energy: It attracts attention and followers. The leader who demonstrates enthusiasm and energy will gain the acceptance and confidence of others.

(10) Principle of Staying Power: It is essential to overcoming problems and to assure success.

(11) Principle of Authority: Internal authority is the charisma, the self-esteem, the personality that causes a person to command the respect of others.

(12) Principle of Awareness: It is the keystone in the arch of leadership. The reader is aware of his own leadership role and the meaning of leadership.[223]

Thom Rainer gives five principles of leadership: (1) Vision, (2) Initiating, (3) Sharing the ministry, (4) Ranchers, and (5) Good stewards.[224]

Finally, Stephen Macchia states: (1) Be a leader who is led, (2) Be a leader who loves, (3) Be a leader who learns, (4) Be a leader who listens, (5) Be a leader who leads, and (6) Be a leader who leaves a legacy.[225]

Several parts of the principles of leadership were common in many of the responses. First, more than any other component, having "*Vision*" seemes to be the key

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[222]Here are seven rules of effective communication: (1) Recognize the importance of effective communication, (2) Assess your audience, (3) Select the right communication goal, (4) Break the preoccupation barrier, (5) Refer to the known, the audience's experience, (6) Support your assertions, and (7) Motivate action by the appeal to desire. See Haggai, Lead On!, 104.

[223]Haggai, Lead On!, 23-24, 42-43, 57, 71, 74, 103-104, 120-122, 134-135, 148, 165, 178, 192-193.

[224]Rainer, The Book of Church Growth, 186-189.

[225]Macchia, Becoming a Healthy Church, 124-132.

to being a leader. Vision is the first characteristic of leadership for church growth. Vision is ability to see those things which are not as becoming a reality (Heb. 11:1).

George Barna wrote "Without a vision, the people perish." Moreover, Theodore Hesburgh said, "The very essence of leadership is that you have a vision."[226] Obviously, he or she who has no *vision* is not a leader. Aubrey Malphurs, professor and chairman of the Department of Field Education at Dallas Theological Seminary, defines what a good vision is: "It is clear, is challenging, is a mental picture, which is the future of the ministry can be and must be."[227] Dave Earley former, senior pastor of New Life Church in Ohio, says, "The eight habits of effective small group leaders is vision."[228]

Good leaders must understand what they were to do with their vision. That is, a leader used by God responds to the vision He was given.

> God gave Noah the vision of an ark, and he built it. God gave Abraham a vision of a city, and he looked for it. God gave Nehemiah a vision of a wall, and he built it. God gave Paul a vision of evangelizing the whole world, and he covered the earth with the message of Christ. God gave David Livingstone a vision of Africa, and he opened the way for thousands of missionaries to preach the gospel.[229]

A vision given from God is the revelation of God's will. This vision is the foundation of leadership.

In summary, the pastor must be a man of vision. "Where there is no vision, the

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[226]Maxwell, The Right to Lead, 26. Theodore Hesburgh said about vision more, "It's got to be a vision you articulate clearly and forcefully on every occasion. You can't blow an uncertain trumpet."

[227]Aubrey Malphurs, Developing Vision for Ministry in the 21ST Century (Grand Rapids: Baker Books, 1992), 31-39.

[228]Dave Earley, 8 Habits of Effective Small Group Leaders (Houston: Cell Group Resources, 2001), 20. Dave Earley was director of discipleship for Liberty University. New life has grown to have over 100 small groups for adults and teens. He explained that 8 Habits of Effective Small Group Leaders are dreams, prayer, invitations, contacts, preparation, mentorship, fellowship, and growth.

[229]Haggai, Lead On!, 19. God gave Han Kyung Chik a vision of a church in Seoul, Korea, at the end of World War II. Initially, only twenty-seven people shared his vision. Today, the church stands over 60,000 strong, built not by one person, but by many followers who caught the vision of Han Kyung Chik.

people perish" (Prov. 29:18). Without vision the church will not grow. A vision is important because it is the foundation of all true leadership. In addition, what the writer wants to stress is a differing point from those of the above expert's, and it is that the most important element of vision is prayer.

The second common element in the definition was "*Love.*" John Maxwell said, "You've got to love your people more than your position."[230] Leadership based upon love cannot fail because love is the most interrelated factor with true leadership. John Haggai states, "Practicing love is particularly important for a leader because motivation by threat or influence is inconsistent with true leadership. But love is the motivating factor most consistent with true leadership."

The expression of love is found in 2 Timothy 1:7. "For God has not given us a spirit of fear, but of power and of love and of a sound mind." Love is strongest power in leadership.

> J.R. Ewing, the star of "Dallas," the most popular television series in television history, failed at being a leader because he does not move people toward goals of beneficial permanence. He destroyed people. He may have vision. He may have a mission. He may even have a goal's program, but he lacks a basic ingredient for leadership - love.[231]

Therefore, a leader without love cannot have strong power. A leader that reflects the image of Christ has to love God, their neighbors, and oneself as the ultimate expression of love (Matt. 22:36-39). Love accomplishes what neither fame nor force, muscle nor manipulation can attain. Leadership based upon love cannot fail.

The third and most common element of the leadership definitions was

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[230]Maxwell, The Right to Lead, 86.

[231]Haggai, Lead On!, 44.

Communication.[232].

Elmer Towns says, "People follow a leader who effectively communicates his plan to reach the objective so the leader must effectively communicate his plans to reach the objective."[233] John Maxwell says that since communication is a two-way street, the leader must be close enough to followers to get information to them and from them. The leader must also be close enough to God to get dreams and goals.[234] John Haggai states "Since the leader transfers his or her thoughts to his or her group through communication, it follows that only effective communication can make clear to the group their real needs and move them toward the appropriate goals to fulfill those needs."[235]

To summarize, without effective communication with God, and then people, the leader and the church will not grow. Because the ability to communicate is the leader's most valuable asset, it is one of the most important factors that a leader needs. Good leaders should use words that are understood by the followers and the leader must understand the words used by the followers. Moreover, the foundation of fellowship and preaching is communication. If people do not understand the pastor's teaching and preaching, they will leave the church or they will be bored during the worship time. Without communication in community, the church can't grow in a healthy, effective manner.

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[232]Effective communication (1) overcomes isolation, (2) is a factor in reproduction, (3) tends to safeguard freedom of speech, and (4) presents worthy thoughts worthily. See Haggai, Lead On!, 87-88.

[233]Towns, The 8 Laws of Leadership, 61. He also gave his slogan; "People follow a leader who gives clear directions to his followers."

[234]Ibid., 61.

[235]Haggai, Lead On!, 103.

What is the pastor-leadership?

C. Peter Wagner proclaimed that "the primary catalytic factor for church growth is a pastor."[236] Wagner further emphasized that "vital sign number one of a healthy church is a pastor."[237] There are many principles of pastoral leadership effecting church growth

a. Who is the pastor? The Scriptures uses various terms and images to describe the people whom God uses. The Lord calls us "servants" (Matt. 24:25), "workers" (Matt. 9:37), "stewards" (1 Cor. 4:1 KJV), "managers" (Luke 12:24), "priests" (Revelation 1:6), and even "king" (1 Cor. 4:8) and "royalty" (1 Peter 2:9). The English term pastor comes from the Latin word for "shepherd." The Latin verb *pascere* literally means "to put to pasture." That is, pastoral identity is a shepherd of the flock.

C. H. Spurgeon suggests that a pastor should: (1) have a call from God, (2) have as a first priority that he himself is saved and knows the Lord, (3) should model piety with diligence, (4) take care that his personal character agrees in all respects with his ministry.[238]

In light of the above thoughts, pastor's primary needs are identifying a clear call from God. If so, what is a call? The Bible, gives many famous calls to ministry. It was this way with Moses: "The angel of the Lord appeared to him . . . God called to him . . . 'Moses! Moses! . . . I am sending you to . . ." (Exodus 3:2, 4, 10). So it was with Samuel and Paul. In his excellent book, *The Call,* Os Guinness explains, "Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and

[236]Wagner, Your Church Can Grow, 60.

[237]Ibid., 63.

[238]C. H. Spurgeon, Lectures to My Students (Grand Rapids: Zondervan, 1972), 7-41.

everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service."[239]

Glenn Wagner says that the most primary factor of pastor's identification is the call. A second key component identifying God's call on our lives to pastoral service is an unmistakable passion for church ministry.[240]

b. What is the pastor's role? Ephesians 4:11-12 says, ". . . pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up." As the Bible said, they are '*under-shepherds*' with the primary function of bringing people under the authority of Christ, Scriptures, and the church to equip the saints for ministry. Acts 20:28; and 1 Peter 5:2 indicate, "Keep watch . . . all the flock of. Be *shepherds* of the church of God . . ." "Be shepherds of God's flock . . ." In the Bible, God called *shepherd* as the role of the pastor.

Therefore, what is the primary role of pastor? Glenn Wagner and Glen S. Martin give six primary roles of pastor: (1) The pastor as a healing agent, (2) The pastor as a repairing agent, (3) The pastor as a building agent, (4) The pastor as a changing agent, (5) The pastor as a prayer agent, (6) The pastors as a cohesive agent.[241]

In summary, the primary element of identifying pastor is "calling." Without a clear calling from God, the challenges of the work will overwhelm you. The secondary

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[239]Os Guinness, The Call (Nashville: Word, 1998), 29; quoted in E. Glenn Wagner, Escape from Church, Inc. (Grand Rapids: Zondervan, 1999), 162.

[240]Ibid., 161.

[241]E. Glenn Wagner and Glen S. Martin, Your Pastor's Heart (Chicago: Moody Press, 1998), 48-49. Glenn Wagner and Glen S. Martin also gave seven major myths about the pastor, "(1) The pastor is a guest of the church, (2) The pastor is responsible for asking for money, (3) "You keep them humble, Lord; We'll keep them poor.", (4) Change is a four-letter word, (5) Preaching is only to be heard. (6) Pastors are the sole encouragers, and (7) All mistakes are the pastor's fault." See 35-43.

identifying element is an "unmistakable passion." A pastor leads the church gently, patiently, yet firmly and watches where the church is headed to be sure that it is going in the right direction.[242]

What is the relationship between church growth and pastor's leadership?

Dewayne Davenport said, "If called upon to name the key to church growth, it would be leadership."[243] The writer agrees with him, because most of church growth starts from pastor's leadership.

In the writer' survey, church leaders were asked to respond to the statement, "Pastor's leadership is foundational to effective church growth." Over 59.3 percent responded that they absolutely agree that the pastor's leadership is most important. The number who responded "agree," "very much agree" or "absolutely agree" accounted for over 80.71 percent of the responses. Only 2.5 percent did not agree with the statement.

C. Peter Wagner suggested five special prices that a church growth pastor must pay to lead a church to growth: (1) Assuming the responsibility for growth, (2) Working hard, (3) Sharing the ministry, (4) Having members you can't pastor, and (5) Revising non-growth theology.[244] Wagner went further to suggest to visit and study growing churches, to read church growth books, to attend church growth seminars and workshops,

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[242]For more detailed explanation, see Wagner and Martin, Your Pastor's Heart, 49-54.

[243]D. Dewayne Davenport, The Bible Says Grow: Church Growth Guidelines for Church of Christ (Williamstown, MA: Evangelism Seminar, 1978), 30.

[244]Wagner, Leading Your Church to Growth, 46-63. In this connection, as distinct from the pastor's price for growth, Wagner suggested, "four special prices that a church growth pastor must pay to lead a church to growth: (1) agreeing to follow growth leadership, (2) paying the money, (3) readjusting their fellowship groups, and (4) opening their leadership circles." See 63-70.

and to take courses in church growth.[245]

Pastoral leadership is an important factor for church growth. Where does this leadership come from? C. Peter Wagner insisted, "There are three major sources of leadership. I like to say it is earned, it is discerned, and it is learned."[246] That is, leadership is not born but made.

Pastoral ministry has never been easy, from the first century to the twenty-first. Leith Anderson gave the following five personal challenges for twenty-first century pastors:

(1) Dealing with complexity.
(2) Responding to expectations.
(3) Seeking individual godliness.
(4) Managing marriage and family.
(5) Adapting leadership style.[247]

In summary, pastors of twenty-first century churches will be increasingly challenged to understand complexity. They need to prepare people and effectively preach in order to diversify them for further service. In addition, the community will expect more roles from pastors in the future. The issue then relates to not only pastoral leadership but also church growth. Therefore, pastoral leadership requires the power of spirit, adaptation of leadership style, ability to deal with people, effective preaching to diversify them. Biblical church growth requires pastors who will shepherd the flock of God with obvious call and an unmistakable passion. In addition, growth pastors not only

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[245]Ibid., 53-54.

[246]103. Wagner asks: where does this leadership come from? "As I have studied large growing churches, I have discovered that their pastors all seem to have two of the spiritual gifts: faith and leadership." "Leaning more about the dynamics of church growth will also help you be a better growth leader." See 104-105.

[247]Zuck, Vital Church Issues, 30-36.

instill a vision of growth in his or her people but also love them with God-given leadership.

What is the relationship between church growth and lay leadership?

Who are the Laity? Laikos, the Hebrew word for laymen or the laity, is not found in the New Testament. However, the meaning is the same as the word *laos* which does appear frequently in the Bible. This word simply means people, people group, or mob of people. There is no instance of it being used in the Bible to point out a special portion of people within a group. Furthermore, the meaning of the word *laymen* does not include a divisive line between clergy and the rest of believers.[248]

What is the meaning of biblical lay ministries? In 1 Peter 2:5, and 9, Paul said, "holy" and "royal priesthood" The Holy Spirit gifted some people to be apostles, and others prophets, teachers, miracle workers, healers, helpers, administrators, evangelists, pastors, and so on "to equip the saints for the work of ministry, for building up the body of Christ" (see 1 Cor. 12:28, Eph. 4:11-12). Therefore, there are many ministries, and everyone is gifted to equip the church of God. So, the fixed idea that one ministry is more important than another is not correct.

What is the view of scholars and pastors? Rick Warren said that Saddleback Church's emphasis on lay ministry is the single greatest key to the church's success. Warren further explains that, for his church, "T*he people are the ministers, and the pastors are administers* . . . the staff's key is to lead and feed the laity, thereby,

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[248]John H. Oak, Healthy Christians Make a Healthy Church (Scotland: Christianfocus, 2004), 46. John H. Oak was senior pastor of SaRang Community Church, in Seoul, South Korea. He started the Sarang Community Church in 1978 with a handful of people and it is now one of the largest Presbyterian churches in the world with 30,000 members. In his book, on page 191, he describes how the church started - discipleship training. The study material – awakening the Laity, 220.

equipping the saints for their ministries."[249]

Men such as Win Arn and Donald McGavran, who have been called the "Father of Church Growth," maintain that "the involvement of the laity is of utmost importance. The growth of each church is uniquely dependent on its laity."[250]

John Terry gave ten good reasons why you should emphasize laymen as follow:

(1) Involving laypersons is the biblical model. See Eph. 4:11-12; John 10, 15:5.
(2) Involving laypersons is the historical model.
(3) Involving laypersons for the multiplication of converts rather than the addition of converts.
(4) Involving laypersons is a good stewardship of time.
(5) Involving laypersons helps the pastors avoid burnout.
(6) Involving the laity helps to develop a mature well-rounded church.
(7) Involving laypersons shares the ministry and the blessing.
(8) Involving laypersons helps them mature spiritually.
(9) Involving laypersons can start web movements.
(10) Training lay workers follows Christ's example.[251]

Growing churches involve a higher percentage of their members in more ministries than stagnant or declining churches.

Two lay ministries models in America: Willow Creek Church and Saddleback Church.

First, the unique character of Willow Creek Church is that "people really are willing to spend all of the time just to find out where they should serve." "The church takes about 150 people per month through the Network seminar. Of those who meet with their consultant, approximately 85 percents are placed into a ministry.[252]

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[249]George G. Hunter III, Church for the Unchurched (Nashville: Abingdon Press, 1996), 129-130.

[250]McIntosh, Biblical Church Growth, 107.

[251]Terry, Church Evangelism, 73-76. Terry said, "If you want to reach your community for Christ, you must involve your lay people . . . A wise pastor helps the people discover their spiritual gifts so they can serve with more effectiveness and satisfaction." See ibid., 86.

[252]Hunter III, Church for the Unchurched, 129. Willow Creek Community Church has 6,000

Second, Saddleback Church now has over 1,000 laypersons who have attended the four-hour seminar, who committed their lives to lay ministry guide, who have discovered or clarified some important things about themselves, and committed their lives to lay ministry and mission. They are now several hundred new laypersons, many of them new believers, in ministry each year.[253] In addition, when Saddleback was four years old and serving 500 to 600 people and the small group leader was also the lay pastor for the group members.[254]

In summary, the laity cannot be independent of the church. They can no longer be spectators who come to regularly church every Sunday. Without ministry of laity, the church cannot grow. Without the involvement of laity in church ministry, there is no vital power to grow continually. Church and pastors of today concludes that the involvement of laity is the most important factor in for 21st church ministry.

First, the churches have to change from pastor-focused to people-focused, because the church is a living organism. They are not an audience being entertained, but contributing participants in ministry and mission. Second, there should be a paradigm shift that every believer is a minister. They have received their spiritual gifts from God for ministry. One of the most exciting principles of church growth is giving laity ministry according to their spiritual gifts. John Terry states, "A wise pastor helps the people discover their spiritual gifts so they can serve with more effectiveness and

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people involved in 4,500 roles serving in ministries. The writer estimates that they have 12,000 people involved today. See 127.

[253]Ibid., 133. This four hour seminar is information from Rod Dempsey, professor of Liberty Theological Seminary, from a four-hour seminar. The unit of this seminar is hearing, abilities, personality, and experiences. For more explanation, see 131-133.

[254]Ibid., 134-135.

satisfaction."[255] Third, the church and pastor have to study to put the laymen where they will do the most good. Finally, the church has to love "one another." Like a human body, the church grows, "in love, as each part does its work" (Eph. 4:16). This is the key to growth, just as the parts of a physical body need the other parts. Therefore, there is a direct correlation between church growth and their ministry to the community.

Relationships as a Factor in Church Growth

What is the importance of people's relationships in church*?* Stephen Macchia states, "the healthy church is intentional in its effects to build loving, caring relationships within families, between members, and within the community they serve."[256] George Barna says, "What makes a church secure and stable is not mere friendliness but true concern, compassion and caring for others."[257] He emphasizes deeper relationships of community. He further says that "highly effective churches usually identify spiritual renewal as the ultimate goal of the relationships developed within the church network."[258] He asserts that "The local church can be defined not through its programs, buildings, events, staff or teaching, but through the *cumulative web of relationships* that have been initiated and maintained among those who associate with that organization."[259] George Barna further declares that the primary draw is not the preaching, the children's program or the doctrine of the church but the *relationships* that

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[255]Terry, Church Evangelism, 86.

[256]Macchia, Becoming a Healthy Church, 93.

[257]Barna, The Habits of Highly Effective Churches, 74.

[258]Ibid., 75.

[259]Ibid.,

they've cultivated with others in the church.[260] Consequently, through the interviews with those individuals, he underscores that "highly effective congregations place the vast bulk of their numerical-growth efforts into relational marketing. Instead of seeking to attract visitors to the church through impersonal means such as direct mail adverting, radio commercials, TV ads or highway billboards, these churches seek numerical growth by having the regular attendees personally invite friends to show up with them."[261]

Discipleship as a Factor in Church Growth

One of the eight characteristics of growing churches of Ken Hemphill is that growing churches have a commitment to discipleship.[262] The writer analyzed twenty-one scholarly books by American healthy church growth authors, and found out that nine of the twenty one scholars and pastors emphasized that discipleship is one of essential factors in church growth. (For further information, see Exhibit 1). In addition, the results of the 328 South Korean church pastors' survey revealed that, in this area or discipleship, 33.2 percent strongly agreed, and 34.5 percent agreed that discipleship was the most important factor in church growth.

For example, Sarang Community Church, in Seoul, is one of the outstanding mega-churches and still growing through the discipleship training. John H. Oak , senior pastor of Sarang Community Church, started the church in 1978 with a handful of people and it is now one of the largest Presbyterian churches in the world with 30,000 members.

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[260]Ibid., 82.

[261]Ibid., 79.

[262]Hemphill, The Antioch Effect, 63.

He introduces, that there is an amazing data that supports the opinion that discipleship training will indeed be the basis of the twenty-first century church ministry;

> Recently, 5,000 pastors in America were subjects of a survey. The content of the questionnaire was on what they thought was the most needed element to strengthen, equip, and revive the church of the twenty-first century. The result was stunning. Almost 100 percent of the pastors replied that it was first or second in their priorities to unearth the laity and train them to become partners in ministry.[263]

Strategic Planning as a Factor in Church Growth

There are many churches in Korea like a sailboat without a rudder, drifting aimlessly in the ocean. A boat without a rudder is the same as a church without good strategic planning. According to an article in American Demographics, Gary McIntosh of the America Society for Church estimates that only 20 percent of America's 367,000 churches actively pursue strategic planning. In the same article, George Hunter, professor of evangelism and church growth, warns that church without plans for growth invariably stagnate.[264] But, many pastors and leaders used to treat this important strategic plan as just an annual planning event.

1. Why is a good strategic planning important? C. Peter Wagner cites at least six advantages of having strategy planning: (1) It increases efficiency, (2) It permits midcourse corrections, (3) It unites the team with a singular plan and vision, (4) It helps measure effectiveness, (5) It makes accountability natural, and (6) It can become a model to help others.[265] Wagner further quoted words of Paul Yonggi Cho, "The number-one

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[263]Frank R. Tillapaugh, Unleashing the Church (Ventura, CA: Regal Books, 1982), 20; quoted in Oak, Healthy Christians Make a Healthy Church, 317.

[264]Marc Spiegler, "Scouting for Souls," American Demographics 18, no. 3 (March 1996): 49; quoted in Aubrey Malphurs, Advanced Strategic Planning (Grad Rapids: Baker Books, 1999), 9.

[265]C. Peter Wagner, Strategies for Church Growth (Ventura, CA: Regal Books, 1989), 32-34. "A

requirement for having real church growth-unlimited church growth-is to set goals." He further states, "Most of the growth has taken place where it was planned."[266] In addition, he said that goal setting (strategic planning) is "biblical, natural, and practical."[267]

Finally, C. Peter Wagner explained five ideas for "good goals": (1) Goal must be relevant, (2) Goals must be measurable, (3) Goal should be significant, (4) Goal must also be manageable, and (5) goals must be related to both the pastor and the people.[268]

Aubrey Malphurs gave eight important reasons of strategic planning as follow:

> (1) The church decides on and envisions its God - determined future and how best, through specific strategies, to accomplish that future. This, in turn, affects the second.
> (2) The process prompts the church to be proactive not reactive-to be aggressive not passive-"salt and light" in this present world. That way churches can prepare for a future that honors Christ and they can make things happen, rather than waiting for things to happen and becoming victims of the times.
> (3) It forces churches to think about and focus on such deep biblical theological issues as core purpose, mission, values, vision, and strategy.
> (4) A good strategic model helps the ministry discover its strengths as well as its weaknesses, its opportunities as well as its threats.
> (5) Strategic thinking helps churches face the reality of chaotic change and make the tough decisions.
> (6) A good strategic planning model will help the church be positive, not negative, in its approach to ministry - to envision what it can do.
> (7) It invites the church to discover the trends driving both the secular world and the evangelical church and their positive or negative effect on the ministry.
> (8) The planning model gets everyone on the same page so that the entire church team has a common context for decision making and problem solving.[269]

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clearly planned strategy allows us to see what these proportions are and how they are being used toward the goal. Not only does a strategy help us decide what to do, it helps us decide what not to do, and that is equally important."

[266]Ibid., 155.

[267]Ibid., 156-158. Goal setting can be seen as a modern expression of the biblical concept of faith. The author gives three kinds of faith which we could call "saving faith."(Eph. 2:8), "sanctifying" (Gal. 5:22), "possibility thinking faith." Further information on page 156.

[268]Wagner, Leading Your Church to Growth, 186.

[269]Malphurs, Advanced Strategic Planning, 10-11. Aubrey Malphurs is professor and chairman of the department of field education at Dallas Theological Seminary. He is also the president of Vision Ministries International, a training and consulting organization, and the pastor of Northwood Community

In summary, like Wagner wrote, "Goal Setting is the awesome power."[270] Strategic planning is one of important factors in church growth. Between church growth and strategic planning there is a positive correlation. It will not only result in numerical church growth but also can be healthy for the church and its growth. But additional factors are prayer, guidance from the Holy Spirit, and faith.

Organization as a Factor in Church Growth

Gray Martin and Gary McIntosh assert that "Churches grow as they develop an organizational structure that allows them to take advantage of ministry opportunities."[271]

What are principles of organization?

Gene Getz states the principles of organization: (1) Organize to apply New Testament principles and to reach New Testament purpose, (2) Organize to meet needs,[272] (3) Keep organization simple, and (4) Keep organization flexible.[273]

Gary McIntosh found in the Bible four principles for church structure in the early church's practices and procedures as follows:

> *First, it is evident that as a church grows, certain persons need to be placed in charge of specific ministries.* In Acts 6, the church had grown and the ministry to

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Church in Dallas.

[270]Wagner, Leading Your Church to Growth, 186.

[271]Martin and McIntosh, The Issachar Factor, 81.

[272]This was a distinctive mark of the New Testament church; the church did not just organize. See, 211, for further explanation.

[273]Getz, Sharpening the Focus of the Church, 210-213.

> widows was getting out of control. The solution to this difficulty was to place certain people over this ministry to manage it. *Second, every believer is responsible for and capable of relating directly to God* (Rom. 5:1-5; 1 Tim. 2:5; Heb. 4:14-16). Church structure is not meant to provide any redemptive access to the Lord. *Third, each believer is gifted to serve the entire body* (Rom. 12:1; 1 Cor. 12; 1 Peter 4). This means that each person is important to the church. It is implied, because each believer is a priest and gifted to serve, that it is necessary for everyone to have to put some into of the community. *Fourth, order is vital to the continued health of a church*. Speaking about the misuse of spiritual gifts, Paul reminds the Corinthians: "All things must be done properly and in an orderly manner" (1 Cor. 14:40). By application, order extends to every area of a church's life, function, and structure.[274]

Gary McIntosh emphasize that leaders who operate in a simple structure encourage new ministries rather than discourage them. He found several advantages for leaders. First, leaders no longer need to bear the burden of initiating and carrying out new ministries, because they are born at the grassroots level. Second, leaders no longer need to be threatened by new innovative ideas, because they expect members to initiate such ministries. Third, since everyone is on the same team rooting for the same cause, adversarial relationships are minimized.[275]

Elmer Towns says that the nature of the church demands spiritual factors and natural factors of organization. He further emphasizes that the best way to get everyone involved is through an organized program and when a congregation organizes itself for service, it is carrying out the purpose for which the church was constituted. He gives three spiritual factors and thirteen natural factors of organization for church growth as follow:

> *Spiritual factors of organization*: (1) when they meet the biblical qualifications for a church, (2) when their leaders are truly called and led by God, (3) when lay

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[274]McIntosh, Biblical Church Growth, 153-154.

[275]Ibid., 162.

people are in heir proper places of responsibility.

> *Natural factors of organization*: (1) allow the pastor to exercise leadership, (2) have workers who assist the pastor through service, prayer, and encouragements, (3) are organized to meet the needs of the congregation, (4) employ qualified people to carry the work forward, (5) can pinpoint their needs to best solve problems, (6) get more people involved in the organization and administration of the Sunday school than the average church, (7) build loyalty to the organization, (8) are measured by attendance, financial support and member involvement, (9) construct buildings and educational space to reflect the purpose of the Sunday school, (10) use their building as a major means of publicity, (11) have expandable, convertible and interchangeable educational space, (12) are reflected by expansion of buildings, and (13) economize on building use.[276]

According to George Barna, highly effective churches have some important common traits regarding structure. First, participation matters. Second, minimizing paid staff. Third, structuring ministries to meet changing needs. Fourth, planned growth that is reasonable. Finally, demand accountability.[277]

In conclusion, a structure exists to strengthen church ministry and to develop church growth, not to weaken church ministry. Pastors should never ignore these principles of organization, but study what structure they adopt for their ministry. Unless he/she designs the structure of his/her organization, every great leader can not develop a healthy ministry, with effective growth – just as body needs a skeleton in order to promote healthy effective growth.

Small Groups as a Factor in Church Growth

The small group concept is one of the most discussed topics and is spreading

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[276]Towns, Encyclopedia, 88-90.

[277]Barna, The Habits of Highly Effective Church, 58-71. He emphasizes that one strategy that has worked wonders for highly effective churches are their commitment to changing the church's structure and policies as often as necessary to reflect new insights, needs and opportunities. So the church needs three flexibilities: (1) changing ministry policies, (2) changing staff, and (3) ending or restructuring a ministry. For further information, see 63-64.

rapidly in Korean church growth today. Carl George predicts that "the church of the future, though far bigger than the typical parish of today, will not be known for its central meeting spot, but for its small-group-ministry."[278] That is, the church should be large enough to win thousands but small enough to have a personal touch. Thom Rainer states the three decided advantages of small group: (1) the lack of space restrictions, (2) helping develop deeper levels of trust that helps participants share, and (3) developing intimacy and sharing.[279] In the writer's opinion, small groups in the church will continue to grow worldwide well into the twenty-first century.

The church can grow through small group multiplication. What's the biblical basis behind the power of groups? It's very basic. Jesus said that wherever two or three gather in His name, He is there in the midst (see Matt. 8: 20, NKJV). Church growth occurs when Christians come together in the name of the Lord Jesus and when new converts or new seekers come into that setting. For example, the key of most rapid growth of New Hope Community Church in Portland, Oregon, has been the outreach of about five hundred small groups.[280] Small groups have made New Hope Community Church one of the most evangelistic churches in the nation. For another example, the Yoido Full Gospel Church, in Seoul, Korea, had more than 650,000 participants at end of the 1980s. They have 55,000 home-group leaders. This system enables each of 650,000 individuals to receive individual spiritual attention. Carl George says "Huge churches

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[278]Carl F. George, Prepare Your Church for The Future, 23. Carl George is director of the Charles E. Fuller Institute of Evangelism and Church Growth.

[278]Rainer, The Book of Church Growth, 293-294.

[279]Ibid., 296. The small group phenomenon largely results from our highly impersonal society.

[280]Information on New Hope Community Church comes from Elmer Towns, Ten of Today's Most Innovative Churches (Ventura, CA: Regal, 1990), 71-88.

will be small enough to care."[281]

Church Planting as a Factor in Church Growth

Church planting also plays a very important part in church growth. Churches can then reproduce "reproducing" churches. Church growth (both spiritual and numerical) can take place within established local churches through producing new churches.

C. Peter Wagner calls church planting "the single most effective evangelistic methodology under heaven."[282] Wagner emphasized that growing denominations plant churches and the leaders of these denomination know that church planting is a central key to their growth.[283] He further lauds the Church of the Nazarene, Assemblies of God, and the Southern Baptist Convention for their church planting emphasis. He says as following;

> It is not by accident that the Southern Baptists have become the largest Protestant denomination in America. One of their secrets is that they constantly invest substantial resources of personnel and finances in church planting on all levels from local congregations to associations to state conventions to their Home Mission Board in Atlanta. Although they will be the first to admit they don't do it enough, every year they strive to start more new churches or church-type missions than the previous year. Much of what I have learned about church planting I have learned from Southern Baptists.[284]

What are the reasons to plant new churches? C. Peter Wagner gives five chief

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[281]George, Prepare Your Church for The Future, 22.

[282]Wagner, Church Planting for a Greater Harvest, 11.

[283]Ibid., 12. "While some denominations have been declining in the United States, other denominations in the same country through the same period of time have been growing vigorously. Without exception, the growing denominations have been those that stress church planting." See 12.

[284]Ibid., 15. The Assemblies of God has been one of the fastest growing denominations in the United States year after year. See 14.

reasons: (1) Church planting is biblical, (2) Church planting means denominational survival, (3) Church planting develops new leadership, (4) Church planting stimulates existing churches, and (5) Church planting is efficient.[285] This dissertation asserts that the church planting is one of the most effective church growth methodologies. Therefore, Hap-Jung Presbyterian denomination needs new church planting to facilitate more sustained growth in the future.

What are the advantages of planting new churches? Aubrey Malphurs states five chief advantages of new church planting: (1) New churches grow faster than established churches, (2) New churches evangelize better than established churches, (3) Church planters gain credibility as leaders in planted churches faster than those who take pastorates in established churches, (4) People are more open to change in new churches, and (5) The advantage of church planting is that the people who are attracted to come into a new situation in which they're open to jettisoning much of their old "baggage."[286] In addition, C. Peter Wagner gives six empirical benefits for new churches: (1) New churches are a key to outreach, (2) New churches grow better than old churches, (3) New churches provide more options for the unchurched, (4) New churches are usually needed, (5) New churches help denominations survive, and (6) New churches help meet the needs of existing Christians.[287]

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[285]Ibid., 19-21.

[286]Aubrey Malphurs, Planting Growing Churches for The 21st Century (Grand Rapids: Baker Books, 2003), 43-46.

[287]Wagner, Church Planting for a Greater Harvest, 31-37. What are the essentials for new church planning? First, the spiritual aspect: (1) Prayer, (2) Planning a prayer ministry-the leaders themselves should improve their own prayer life, develop the habit of group or corporate prayer, enlist personal intercessor for the church planter and other leaders, be aware of spiritual warfare. Second, the technical aspect: (1) a church planter, (2) some church people, (3) a philosophy of ministry, and (4) research. In addition, the leader is the principal key to a successful church planting endeavor. What are the characteristics of church planter? They are: (1) A committed Christian worker, (2) A self-starter, (3) Willing

The labors, resources and support can be most effectively used if large churches utililize their resources to producing new, daughter churches. Like any child, much support and care is needed in the first years of church life. The possibility of success of Korean church planters remains very small. The early and timely support of a mother church will be critical in the Korean church planting movement in the years ahead.

Summary and Conclusion

In this chapter twelve effective foundations for healthy church growth were outlined. Specifically the writer has dealt the relationship between church growth and effective foundations. In every case, the first theme is knowing and loving God - prayer. In each healthy body of God, prayer is essential and must be the top priority. Many of our technical church growth principles could be applied to growth of fast food restaurants, insurance companies or tire stores. They can succeed without prayer because they are human institutions managed by CEO's. Prayer, on the other hand, is the purest expression of the Great Commandment. The second theme is living in the power of our Counselor, Comforter, Teacher, and Guide – the Holy Spirit. The third theme is the Word of God, God's love letter, adoption papers, and blueprint for us. When Stephen A. Macchia listed ten characteristics for a healthy church, he put prayerfulness and God's power and Word on the top of the list. In their recent survey of 1,899 Christians, most people strongly agreed that local churches should be prayerful in all aspects of church life and ministry as well as be reliant upon God's power and the authority of His Word. With nine points being the highest, prayerfulness got a mean score of 8.71, and God's

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to endure loneliness, (4) Adaptable, (5) A high level of faith, (6) Supportive spouse and family, (7) Willing and able to lead, (8) A friendly personality, and (9) Clearly called by God to plant a church. See 44-55.

power and Word got a mean score of 8.84.[288] The fourth theme for healthy churches is the worship service, the place and time for a corporate, united expression of devotion to our Head. The fifth theme is telling others about this relationship with God - evangelism. Proclaiming the good news is one way that we "love our neighbor as ourselves." The sixth theme of a healthy church is leadership. The body usually follows the head. The seventh theme is community, or relationships. We are friends of Jesus, and He calls us to a personal relationship, with Him and with others. The eighth theme is discipleship. The last words of our Lord Christ were "go and make disciples." Discipleship involves guiding others toward being fully devoted follower of Christ. The ninth theme is strategic planning, where we use the knowledge and wisdom God has entrusted us with, and use it for Him. The tenth theme is organization where structure is implemented in order to facilitate growth. The eleventh theme is small groups, where discipleship is fostered. The twelfth theme is church planting, where a large church supports daughter churches.

However, the writer emphasizes that the development of the church is not reliant on some factors of growth but the balance of the above-mentioned factors is vital, just like all of the vital organs in a body are vital. Thus, church growth is a constant interplay between all of these factors. However, what the writer wants to stress is that the most important factor in the growth and life of the Body of Christ is a constant connection of the body parts with the Head of the Church, or simply stated, prayer.

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[288]Macchia, Becoming a Healthy Church, 18. When he did a survey of 1,899 Christians at Immanuel Baptist Church in Chelmsford, Massachusetts, he also found out that strangely, though Scripture and prayer are highly valued, they are more often promoted than practiced.

CHAPTER FOUR

RECENT TRENDS CONCERNING CHURCH GROWTH

The Present Condition of Korean Churches

This chapter will explore the position and image of Korean churches from the perspective of unchurched people or people who do not have any other religion, barriers that they face today, many problems of Korean church, and the positive and negative aspects Korean churches have today. Then, this chapter will propose the strategies to break through the church growth barriers, as well as to discover alternative plans and strategies for the HJPD churches to experience healthy, sustained growth.

What is the Distribution of Religion in Korea?

The results of the survey of the Korea Institute for Church Growth revealed that 57 percent of Koreans have a religion of any kind (Exhibit 4-1):

	1984	1989	1998	2004
Believe	43.8	49.0	52.8	**57.0**
No belief	56.2	51.0	47.2	**43.0**
Total(N=6,280)	100.0	100.0	100.0	100.0

Exhibit 4-1 Source: Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches, 62.

Therefore, this illustrates that there are more those who “believe” than those who

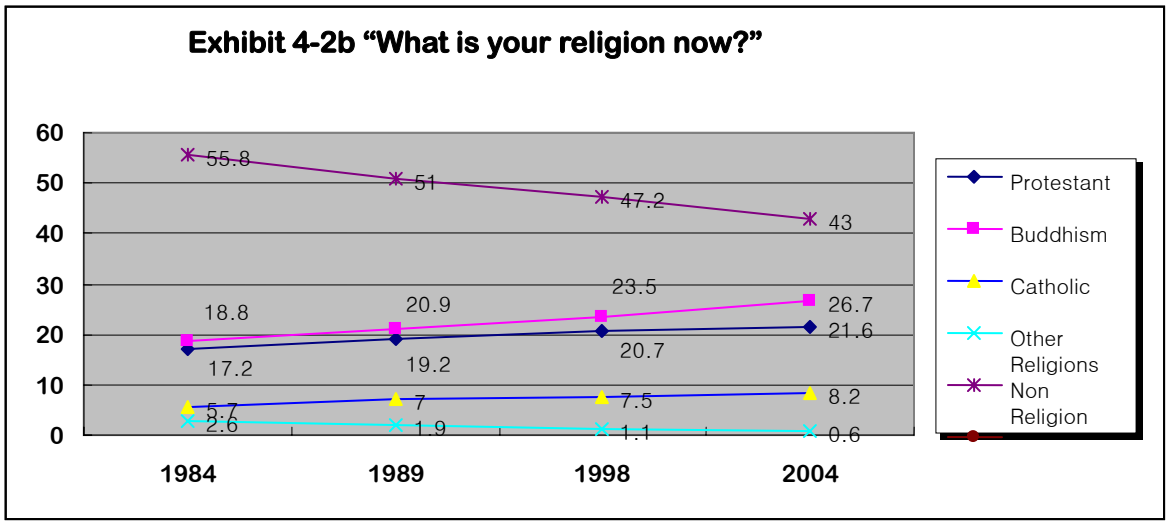
"do not believe" at all. Since 1998, "believers" have apparently been increasing at a continual rate.

What Is Your Religion Now?

The present religious structure in Korea is that 26.7% are Buddhist, 21.6 % are Protestant, 8.2% are Catholic, and the other religions make up 0.6%. Interestingly, Buddhism is more popular than Christianity, by a substantial 5.1%. (See below Exhibit 4-2a)

	1984	1989	1998	2004	Increase or decrease (04-98)
Protestant	17.2	19.2	20.7	21.6	**0.9**
Buddhism	18.8	20.9	23.5	26.7	**3.2**
Catholic	5.7	7.0	7.5	8.2	0.7
Other religions	2.6	1.9	1.1	0.6	-0.5
No religion	55.8	51.0	47.2	43.0	-4.2

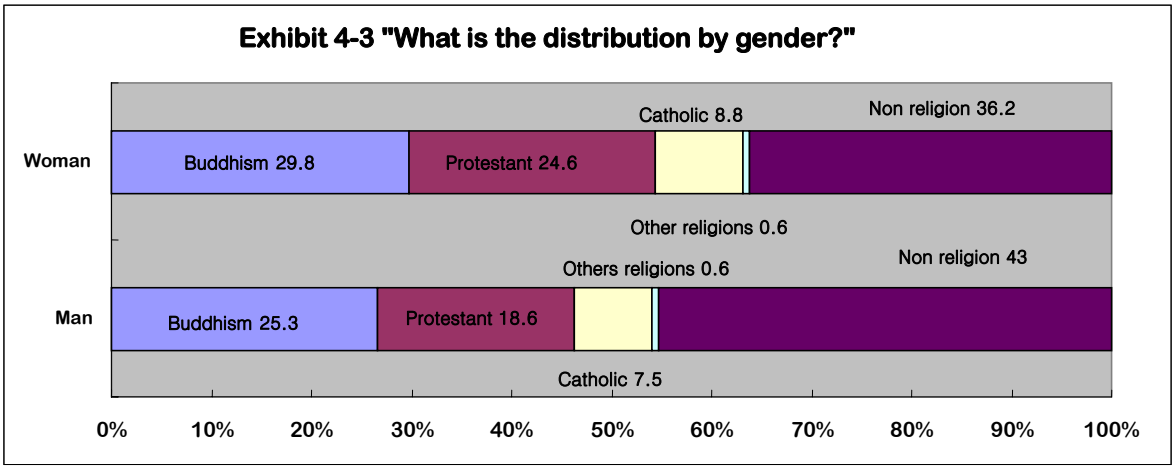
Exhibit 4-2a Source: Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches, 66.



Source: Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches, 67.

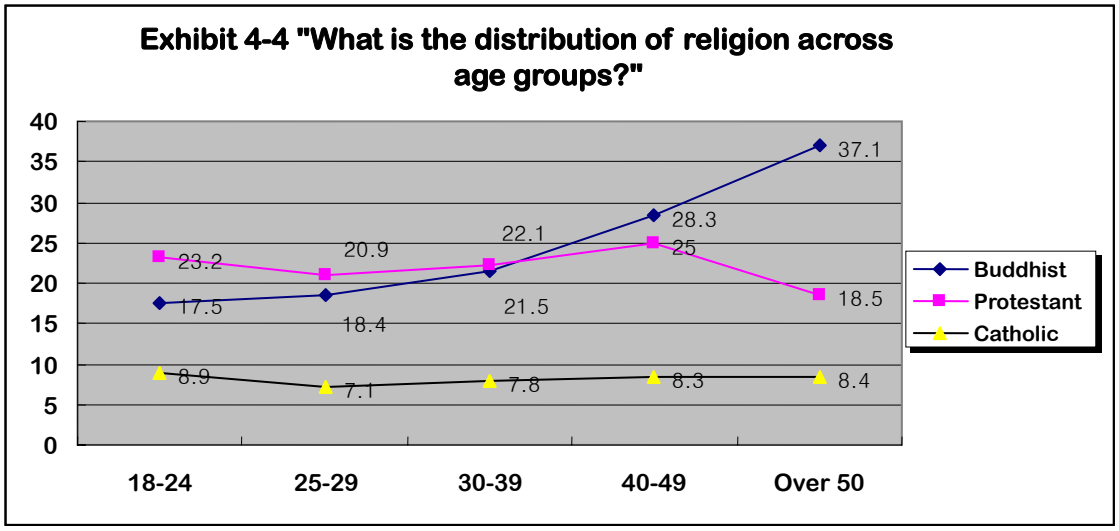
What Is the Distribution of Religion by Gender?

Exhibit 4-3 illustrates that non-religious men comprises 43% of all Korean men. The percentage of women who do not have any religion is 6.8% lower than that of non-religious men. And the population of protestant women exceeds that of protestant men by 6%.



Source: Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches, 68.

What Is the Distribution of Religion Across Age Groups?

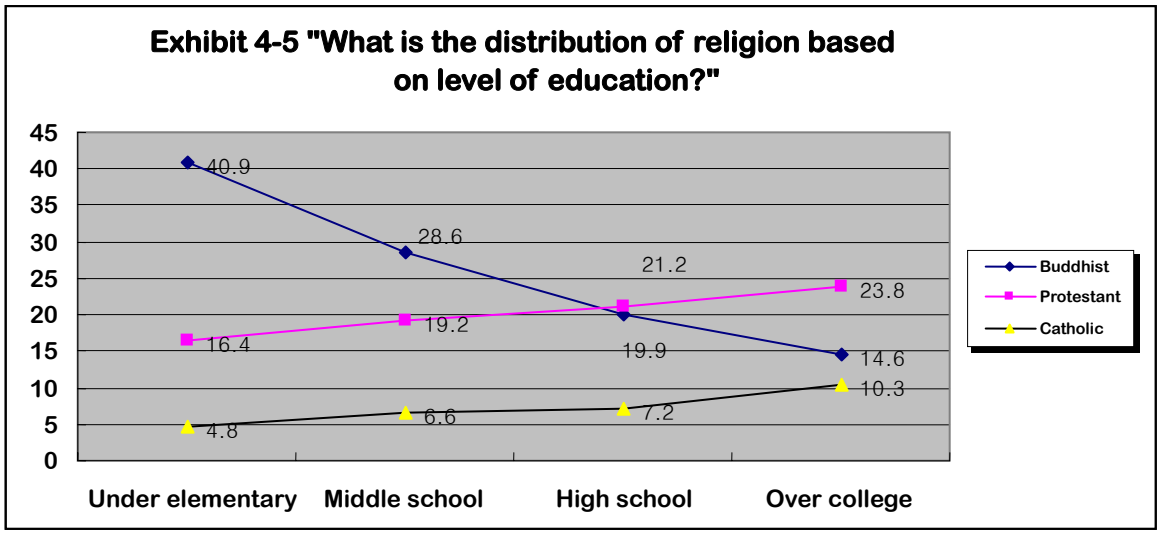


Source: Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches, 68.

From the above Exhibit 4-4, we can see that Christianity has larger population in the 18-24 age groups than other religions. One the other hand, there more Buddhists in the 40 and over age range.

What Is the Distribution of Religion Based on Level of Education?

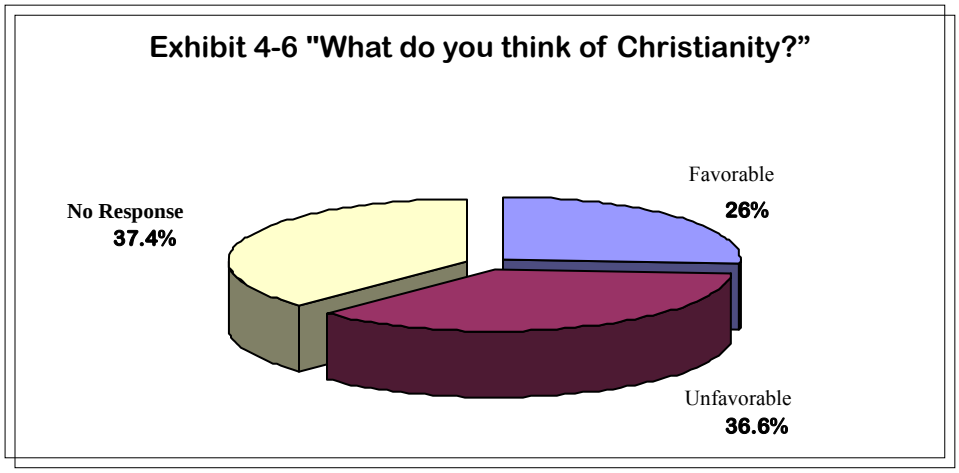
The more education people receive, the more choose Christianity or Catholicism and the less become Buddhists.



Resource: Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Churches, 69.

The View of the Korean Unchurched on Christianity

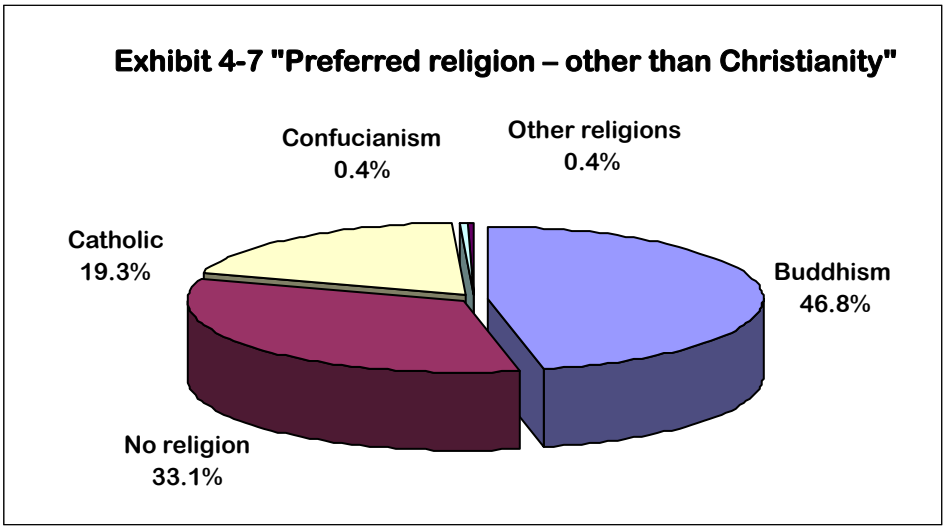
Is Christianity favorable? (Question: "What do you think of Christianity?")



Resource: Korea Institute for Church Growth, Favorite Church (Seoul: Korea Institute for Church Growth, 2005), 55.

In the survey, the majority, nearly 74%, responded with a "Unfavorable" or "No Response." Only 26.0% agreed that they "wanted Christianity." From the above result, we know that most unchurched people have antipathy toward Christianity.

Preferred religion – other than Christianity (Question: "What religion do you prefer most?")



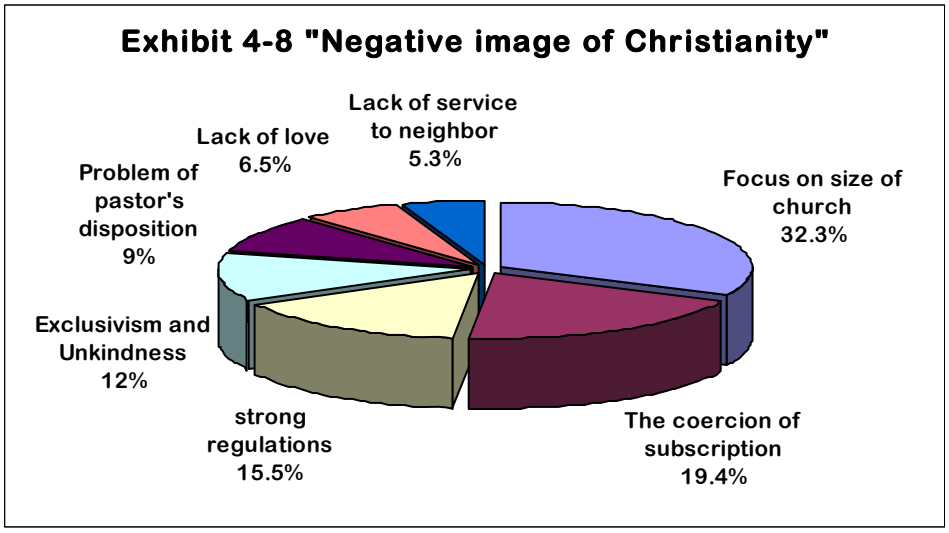
Resource: Korea Institute for Church Growth, Favorite Church, 57.

The predominant preference for a religion was Buddhism at 46.8 percent, no religion at 33.3 percent, and Catholic is at 19.3 percent. Therefore we see that 79.9

percent of the unchurched people most likely choose Buddhism or they will not choose any religion.

Negative Image of Christianity

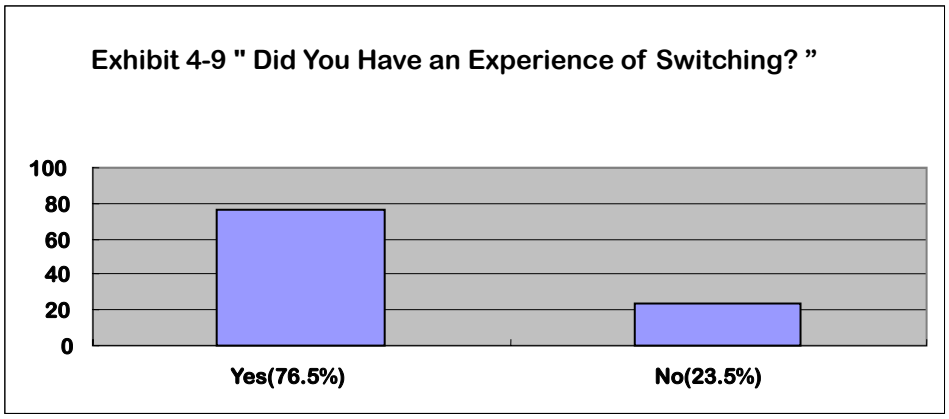
As Exhibit 4-8 shows, among the responses of the unchurched, the most negative image is “religious influence” at 32.3 percent. The second is “the coercion of subscription” at 19.4 percent, and then “strong rules and regulations” at 15.5 percent, “exclusivism and unkindness” at 12 percent, “problem of pastors’ disposition” at 9 percent, “lack of love” at 6.5 percent, and “lack of service for neighbor” at 5.3 percent.



Resource: Korea Institute for Church Growth, Favorite Church, 59.

Analysis of Transfer Growth

The experience of switching



Resource: Korea Institute for Church Growth, Requirement of Church Choice (Seoul: Korea Institute for Church Growth, 2004), *35*.

To the question: “Do you have an experience of switching churches?” 76.6 percent of responders said that they “have had an experience of switching.” Only 23.5 percent responded with a “no,” i.e., they have not switched. This means that three forth of Korea saints have ever switched churches more than once. According to Carl George, some 80 percent of all the growth taking place in superchurches and megachurches comes through transfer, not conversion.[289]

Comparison of church sizes - before switching and after switching

The size of churches	**Churches Before Switching**		**After Switching**	
	Rate (%)	Total (%)	Rate (%)	Total (%)
Dependent Church (below 20)	3.9	31.9	1.0	11.2
Dependent Church (21-50)	13.1		5.5	
Small Church (51-100)	14.9		4.7	
Small-Med. Church (101-300)	23.8	48.5	26.4	**53.9**
Medium-sized Church (301-500)	12.4		13.7	
Medium-sized Church (501-1,000)	12.3		13.8	
Med.-Large Church (1,001-3,000)	4.9	4.9	19.5	**19.5**
Large Church (3,001-5,000)	4.9	8.0	1.5	1.5
Large Church (5001-10,000)	3.1		-	
Mega church (over 10,001)	6.7	6.7	13.9	**13.9**

Exhibit 4-10. Resource: Korea Institute for Church Growth, Requirement of Church Choice, 41.

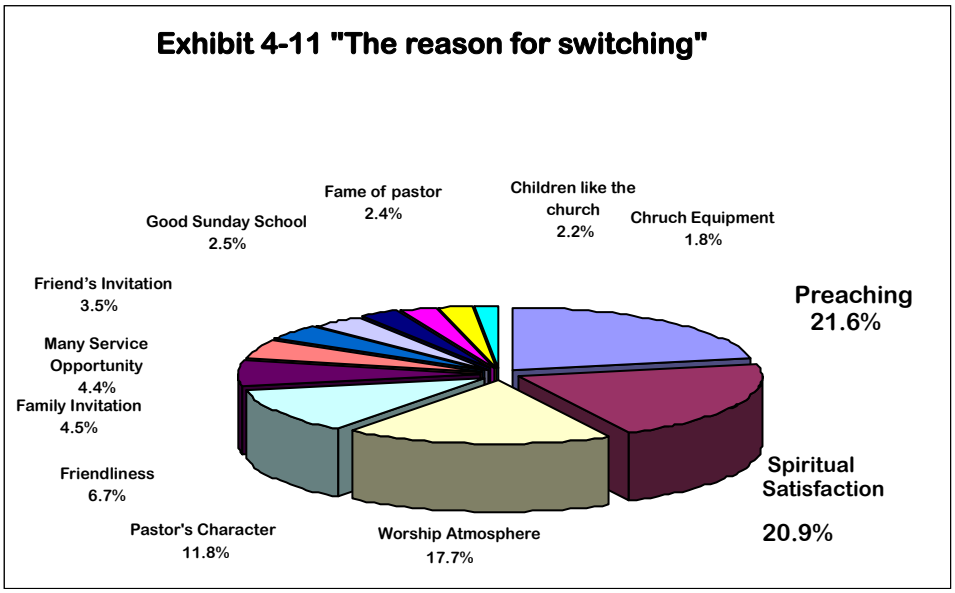
As the above comparative table displays, the switching saints transferred from their churches to small-med churches, and medium-sized churches (48.5%→53.9%),

[289]George & Bird, How to Break Growth Barriers, 187.

med-large churches(4.9% →19.5%) or mega-churches(6.7%→13.9%). The transferring of Christian saints from small churches to med-sized churches or mega-churches is obviously a predominant problem in Korean churches. Because of the switching, the small churches are dying and closing, while large, churches or mega-churches are getting bigger and bigger.

The reasons for switching

As Exhibit 4-11 shows, among people responded, the first answer is "pastors' preaching" at 21.6 percent. Next, "spiritual satisfaction" comprises at 20.9 percent, "worship atmosphere" at 17.7 percent, "pastor's character" at 11.8 percent, and "friendliness" at 6.9 percent. The switching saints in Korea settle down mainly in accordance with pastors' preaching and the degree of spiritual satisfaction they receive.



Resource: Korea Institute for Church Growth, Requirement of Church Choice, 69.

Contrasting Aspects of Korean Church Growth Today

In Korea, church progress and growth is amazing. Korean churches have over ten

million members today. It is surely by God's grace and mercy that Korean churches are so greatly blessed. However, since the 1990s, Korean churches have not only stopped growing but have been losing members. Korean churches have both positive and negative aspects. According to Kyung-Chik Han, founder and pastor emeritus of the Young Nak Presbyterian Church in Seoul, there are various aspects of Korean churches today as following:

A. Positive aspects of Korean churches today

1) Korean churches are growing rapidly.
2) Korean churches are very diligent in witnessing.
3) Korean churches are diligent in prayer.
4) Korean Christians sing hymns passionately with all their hearts.
5) Korean churches are diligent in building churches.
6) Korean church members give tithes of their income wholeheartedly.
7) Korean churches are very much interested in education.
8) Korean churches are active in promoting volunteer service.
9) Korean churches establish medical centers.
10) Korean churches have contributed much to Korea culture.
11) Lastly, the Korean churches have contributed politically and socially to their nation.

B. Negative aspects of Korea churches today

1) Korean churches have many fights and divisions.
2) There are too many theological seminaries in Korea.
3) Korean Christians are preoccupied with their mother churches.
4) Korean Christians have tremendous zeal and pray earnestly, but are sometimes swayed by unsound mysticism.
5) Korean churches indulge in self-righteousness.
6) Korean churches need to have works and not only faith. ("Faith without works . . .)[290]

Bong Rin Ro, professor of church history and missions at the Asian Center for Theological Studies and Mission (ACTS) and a director of the World Evangelical

[290]Bong Rin Ro and Marlin L. Nelson, Korean Church Growth Explosion (Seoul: Word of Life Press, 1995), 276-292.

Fellowship (WEF) Theological Commission, gave nine spiritual factors within Korean churches which have contributed to the growth of the churches as following:

> 1) Strength of the local churches - The strength of Korean churches lies in the strength of local churches.
> 2) Spirit-filled, hard-working pastors - The role of a pastor in a church is crucial for the growth of the church.
> 3) Prayer for spiritual renewal of Christians - Prayer is a necessary ingredient for any church growth.
> 4) Witnessing church - for evangelizing Korea with the gospel, local churches strongly emphasize on importance of personal and group evangelism at the grass-roots level.
> 5) Cell group Bible studies - Evangelism and teaching ministry of the Word must go together in order to produce a healthy church. One of the key concerns of every pastor is how to organize effective cell group Bible study programs in different districts.
> 6) Theological education is an abundant supply of Christian workers.
> 7) Rising missionary movement.
> 8) Stewardship – Korean churches have implemented the Nevius method of self-support and emphasized on the importance of stewardship and tithing.
> 9) Innovative contextual expressions of Christian faith.[291]

Continually, he stated further about three main problems of the Korean church that "(1) Schismatic Division - The main division within the largest Presbyterian Church in Korea in 1959 into the ecumenical and the evangelical groups led to painful conflicts at many local churches on the question of which group would take the church building. This schism resulted in the birth of two separate denominations known as the Tong Hap Presbyterian Church (Ecumenical) and the Hap Tong Presbyterian Church (Evangelical), (2) Need for more Christian social responsibility, and (3) Problems of Mega-churches."[292]

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[291]Ibid., 27-35. Out of 50 mega churches in the world today, 23 are located in Korea. At least ten local churches in Seoul alone are gigantic in size with a membership of over 30,000 each, plus hundreds of other churches with membership between 500 and 1,000.

[292]Ibid., 36-39. He empathized on the aspects of more Christian social responsibility that Korean churches must be more concerned for the needy by establishing more orphanages, handicapped people's homes, senior citizen's homes, hospitals, marriage counseling centers, homes for unwed mothers, ministry to prostitutes, rehabilitation centers, etc.

In conclusion, unless Korean churches make their contributions to the society and the nation in the area of social responsibility, future church growth in Korea will be hampered. Korean churches have to learn the concept of *partnership* and unity in Christian ministry among different Christian bodies at home, as well as with other Christian organizations in abroad countries.

How to Break Church Growth Barriers?

Although the analysis of factors of church growth is very important, the analysis of the factors of barriers in church growth is more important. The reason for this is that if we understand problems of our churches, church growth will be accomplished naturally. When you want someone to be able to run, you must first treat their broken legs. We have to understand not only the key factors of church growth but also the barriers of the growth. Korean churches will face similar problems that the Churches in the West have faced before. With God's help, God's grace, true repentance and the endeavor to find their barriers and problems through Holy Spirit, prayer, and spiritual awakening, these "broken bones" can be set right.

What Are the Strategies of Breaking Church Growth Barriers?

Carl George states that 51% of churches have an average weekly attendance of 75 or fewer, 85% of churches have an attendance of 200 or fewer, 94% of American churches have an attendance of 350 or fewer, 97.6% have an attendance of 500 or fewer, 99.2% have an attendance of 800 or fewer, 99.5% have an attendance of 1,000 or fewer,

and 100% of American churches have an attendance of 20,000 or fewer (1993).[293] As compared with America's weekly worship attendance, the HJPD churches in Korea 61.9% have an attendance of 100 or fewer, 76.2% have an attendance of 300 or fewer, and 83.8% have an attendance of 1000 or fewer. (Based on survey of 328 churches in HJPD churches in Korea by the writer). According to the most recent survey, 85 percent of churches have not yet broken the 200 barriers, and they are overlooking the special needs of the growing and larger churches.

How can the growth barriers be broken? Just like a living human body stops growing due to its, church growth can also be stopped by strong barriers. However, Elmer Towns says that "growth and barriers go together like a sock on a foot; they must be studied together for understanding the growing church."[294] In order for churches to grow, they must overcome their barriers.

He further gives four skills of the overcoming barriers to grow a church: (1) you must have *leadership skills* to lead people, (2) you have *ministry skills* to help fill people's spiritual needs and cause them to grow, (3) you must have *relationship skills* to keep the people with you, and (4) you must have *management skills*.[295]

Elmer Towns continues to suggest three foundations to break barriers: first, the pastor must be growing to produce a growing church. Second, the pastor must not always demand to get his own way, in order to grow a church. Third, the pastor must develop

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[293]George & Bird, How to Break Growth Barriers, 130-131.

[294]Elmer Towns, C. Peter Wagner & Thom S. Rainer, The Everychurch Guide to Growth (Nashville: Broadman & Holman Publishers, 1998), 1.

[295]Ibid., 4.

leadership skills to grow a church.[296]

C. Peter Wagner gives ten concrete suggestions for breaking the 200 barrier: (1) Conservative theology, (2) Strong pastoral leadership, (3) Participatory worship, (4) Powerful prayer, (5) The centrality of the Holy Spirit, (6) Abundant finances, (7) Lay ministry, (8) Practical Bible teaching, (9) Direct missions involvement, and (10) Low denominational profile.[297]

Carl George outlines seven possible strategies while he suggests some potential future growth barriers as follows:

> *First, the importance of raising up leaders*; the key to the advance and expansion of the church in the next generation is not the hiring of more church staff but the multiplying of lay ministers.
>
> *Second, relationships more than programs*; in the church of the future, the nature of leadership and the assignment of the leader will be relationship based, not primarily task based.
>
> *Third, strategic uses of teams that lead large meeting*: the celebration function is not only preaching but also the ensembles of people with the appropriate gifts and skill.
>
> *Fourth, strategic uses of middle-size group*: reach out, target and build bridge of affection and love to other people, and offer a social context in which newcomers can be accepted and assimilated.
>
> *Fifth, strategic uses of church-planting teams, cross-cultural missions, and auxiliary activities*: If an existing church does not plant additional churches, it will probably leave much territory unpenetrated and unharvested.
>
> *Sixth, strategic uses of small nurture and ministry groups*: the churches needed for the future will not grow solely because of pulpits, stellar musical performances, or tremendous building facilities but because of centers for evangelism, discipleship, and pastoral care.
>
> *Seventh, strategic uses of small critical-care groups*: one foundation of mega-church thinking is the idea that virtually all the work, fellowship, and care of the church take place through groups and teams.[298]

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[296]Ibid., 8.

[297]66-69. C. Peter Wagner gives some suggestions for action steps toward breaking the 200 barrier: (1) Get ready … Prayer, (2) Get set . . . Goals, and (3) Go . . . breaking the barrier. See Elmer Towns, C. Peter Wagner & Thom S. Rainer, The Everychurch Guide to Growth, 57-61.

[298]Carl F. George, The Coming Church Revolution (Grand Rapids: Fleming H. Revell, 1994), 40-241.

Sung-Hee Lee, pastor of Young-Dong church in Seoul, Korea, advised eight strategies to break the barriers of Korean churches in the future: first, the countermeasure to the "nominal Christians." Second, switching (transfer) growth must be a less common and more unnatural phenomenon. Third, the growth and development of Sunday school should be a key for growth in the long-term. Fourth, marriage and family is the core (center/heart) of growth and the stability and settlement of a member within one church. Fifth, evangelism is often commanded by Jesus in the Scriptures. Sixth, worship is another crucial factor that must be emphasized in future churches. Seventh, the proper delegation to, and utilization of, lay leadership. And finally, training of the saints' spiritual life within everyday life.[299]

What Are the Strategies to Break HJPD Church Growth Barriers?

The pastors of HJPD churches were asked to respond to the statement, "What do you think are the solutions for effective growth for the HJPD churches for the next ten years?" The result of the writer's survey indicates that first solution are the pastors' character and disposition (integrity, personality) with 16.08 percent, and evangelism and mission also with 16.08 percent. The second solution is pastoral leadership with 12.6 percent. Third is preaching with 10.86 percent. Fourth are pastors' reeducation / seminary education with 8.26 percent. Fifth was the success and growth of its own denominational theological seminary with 6.95 percent. The other lesser solutions are pastors' spirituality and public reputation of HJPD churches in Korea.

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[299]Joint Production of HanMiZun, and the Korea Institute of Public Opinion, The Future Report of the Korean Church, 26-39.

If churches want to grow continually, they must examine themselves and study their own intrinsic barriers. All pastors of HJPD churches have to focus on ideas, methods, and principles of breaking growth barriers, to implement their own solutions, and to discard any obsolete or dogmatic ideas, methods, and principles. They must be willing to develop new leadership skills, innovative ministry skills, relevant relationship skills, and to improve management skills through conferences, mentorship/accountability, etc. regarding the overcoming of barriers. Sometimes we can learn best from other denominations and their experiences.

Conclusion and Suggestions

In accordance with the survey results from HJPD churches and above-mentioned Korean Trends and Prospects of Church Growth (The Present Condition of Korea Churches), the writer suggests ten strategies to break HJPD church's growth barriers as follows:

First, powerful and effective prayer and the centrality of the counsel, comfort, guidance and teaching of the Holy Spirit.

*Second, o*utreach to the unchurched, especially youth under age18, instead of stealing existing believers through transfer.

*Third, d*evelopment of pastors' character and disposition. In Elmer Towns' class, the writer learned that "the church is the length and shadow of its pastor." The body follows the head. Therefore, all pastors of the HJPD churches should be developing their level of character and disposition by imitating the character and disposition of Christ.

Fourth, the development of Sunday schools, the stress on marriage and family, in

correspondence with the healthy stability and growth of the family unit.

Fifth, HJPD churches have to improve their negative public images of exclusivity and self-righteousness into open-mindedness, cooperation and unity with all others.

Sixth, pastors' reeducation in homiletics and expository preaching.

Seventh, strengthening ministry and positive relations with lay leadership.

*Eighth, p*articipatory and passionate worship.

Ninth, studying the trends and needs of the next generation.

*Tenth, s*ervice for neighbor will transform church image. Social justice and compassion ministries will develop a reputation for passion for Jesus, through service and humility.

Chapter five will explain, in more detail and with additional strategies, the above-mentioned strategies, to break through HJPD church's growth barriers.

CHAPTER FIVE

ANALYTIC EVALUATIONS OF THE KOREAN HAP-JUNG PRESBYTERIAN CHURCHES

Brief History of Hap-Jung Presbyterian Denomination

This brief history will sketch the basics elements of the past of HJPD, such as the background circumstance, the development process of HJPD, the establishment and development process of HJPD Seminary Theology School, organizations, the result of growth of HJPD churches, changes and current position compare with other denominations in Korea.

The Birth of the Hap-Jung Presbyterian Denomination

The Chosun Christianity Presbyterian Church had been one and only Presbyterian denomination since it was organized in Pyong-yang in 1912 with the exception of the separation of Go-Shin Presbyterian Church. But it was separated into two major denominations, known as the Hap Tong Presbyterian Church (Evangelical group) and the Tong Hap Presbyterian Church (Ecumenical), in 1959. Later The Hap Tong Presbyterian

Church (Evangelical) was again separated into the "main stream" group and "non-main stream" group. In the midst of this separation the Hap Tong Jinli ("Truth") Presbyterian Church was formed into a new Presbyterian denomination in 1978.[300]

In 1981, the Hap Tong Jinli ("Truth") Presbyterian Church merged with the Hap Dong EunHye ("Grace") Presbyterian Church into a new denomination, named Hap Dong Jinli Yeonhap Church. In 1982, this new denomination changed its name into the current, unified Hap-Jung Presbyterian Denomination (HJPD).[301]

This denomination has experienced dynamic growth under the leadership of Jong-Hyun Chang. Jong-Hyun Chang received from God a call of establishing an evangelical Christian educational institution to train young leaders of HJPD based on the Scriptures, the theological ideas of Reformists and mission mind. So he established the Korean Evangelical Theological Seminary in 1976.[302] Discipline and strong teaching are key components of the fabric of the Korean Evangelical Theological Seminary. In order to develop this school and facilitate more growth, he also established "Cheonan University in 1994."[303] Cheonan University has undergone a name change to Baekseok University in May 2006. Jong-Hyun Chang has dramatically developed and transformed

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[300]In the evangelical general assembly of Korean Presbyterian Church, they announced a declaration to become a denomination and elected Jong-Hyun Chang as the first chairman. Chang's vision and passion for Christian education in Korea was almost same as those of Jerry Falwell in America. He played an important role in building a theological seminary for educating pastors and developing leaders of HJPD churches. HJPD churches and its seminary owe a great deal to Chang in the rapid development of today.

[301]For more detailed information. Go to the website, http://www.pgak.net.

[302]For more detailed information. Go to the website, http://www.pgak.net.

[303]The purpose of education of Cheonan University is to embody the philosophy of establishing the university, to educate students about Christian humanism and provide customer-centered education, information-related education and globalization education for students. Through this process, Cheonan University can cultivate students armed with humanity and creative knowledge fit for the 21st century. For more detailed information. Go to the website, http://www.cheonan.ac.kr/english/index.html.

his appointed mission through his calling, much prayer, and passion. Under the power of God and his distinguished leadership, Jong-Hyun Chang has had great influence on a number of Korean pastors. Particularly, Chang has provided unique leadership for developing the HJPD and the Theological Seminary within slightly over 30 years, similar to the time line of Liberty University.[304] He played a dominant role in facilitating unification among the churches through regular meetings of leaders and local church pastors, and founding the seminaries and universities resulting in better equipping future Christian leaders in Korea.

The Growth of the Hap-Jung Presbyterian Denomination

1. The state of the denomination in 1981[305]

Number of churches	Number of religious workers	Number of saints	Number of assemblies	Number of missionaries
420	583	100,215	15	0

2. The present situation in 2006[306]

Number of churches	Number of religious workers	Number of saints	Number of assemblies	Number of missionaries
2,816	4,318	860,453	60	141

[304]For more than 35 years, Liberty University has produced graduates with the values, knowledge, and skills required to impact the world. Founded by Jerry Falwell in 1971, Liberty University is a private, coeducational, undergraduate and graduate institution. The University offers 38 undergraduate and 15 graduate programs. Their 4,400-acre campus serves over 20,000 resident and external students. Individuals from all 50 states and more than 70 nations make up our diverse student body. Liberty University is nestled in the foothills of the beautiful Blue Ridge Mountains and located on the south bank of the historic James River, in a region rich in history, culture, and outdoor recreational opportunities. For more detailed information. Go to the website, http://www.liberty.edu

[305]For more detailed information. Go to the website, http://www.pgak.net

[306]For more detailed information. Go to the website, http://www.pgak.net.

According to the tables above, between 1981 and 2006, the growth rate in the number of churches is 570%, the rate of increase in the number of religious worker is 640%, the rate of increase in the number of saints is 758.6%, the rate of increase in the number of assemblies is 300% and the rate of increase in the number of missionaries is 14, 100%, in just 25 years. The results of this comparison represent a great miracle in the expansion of His kingdom on earth, particularly when comparing the growth with other denominations. Obviously, anything is possible with God! He can do more in one day, than we can do in 1,000 years of strategies and plans.

In spite of the short twenty-eight year history of the HJPD, as compared with other denominational groups, it has experienced rapid growth and established new churches all over Korea and throughout the world. The growth rate of the HJPD, from 1997 to 2003, was 26.5%,[307] much higher than the average annual Korean Church growth (3.9%) and they have 189 churches with over 1,000 members until 2003. This places it third among all denominations in Korea. The HJPD growth rate of saints, in regards to number of saints, is fourth in all denominations in Korea.[308] HJPD will continue to grow, by God's grace. They have a goal of 5,000 churches before 2010.

The Organization of the Hap-Jung Presbyterian Denomination

After HJPD was founded, they have several important organizations, including its training center for developing new pastors and church leaders. In Seoul, there are now

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[307]Joint Production HanMiZun, the Korea Institute of Public Opinion, Future Report of the Korean Church, 305.

[308]Ibid., 304-305.

two undergraduate theological seminaries, two graduate seminaries, and three liberal arts colleges, in conjunction with the HJPD.

Since the HJPD is very mission oriented, the role of the missions committee is of primary importance. Currently, the committee supports 141 Korean missionaries who are working in 16 different countries.[309]

HJPD consists of twelve departments, nine subcommittees, five special committees, one overseeing federation, and one newspaper publishing company.[310]

Analysis of Data of the Hap-Jung Presbyterian Denomination Church Growth

The survey was prepared and sent to 1,267 HJPD pastors in Seoul and Kyung-gi-Do, with 328 of them answering explicitly. There are some main sections in the survey, such as church information and personal questions to the pastors. Some typical questions are in reference to the size of church, the level of the pastor's education, and so on. It asked general questions pertaining to styles of leadership, preaching, and prayer. The next section asked the factors of church growth. For example, to what extent the growth of a healthy and highly effective church depends on the power of prayer. The third section requested actual data, facts and figures of current church ministry, style and personality of the worship service, evangelism strategy and style, assimilation for new church membership, making disciples, ministry focus, and community service, spiritual gifts, and so on. The last and fourth section asked the question: "What do you think are the solutions and alternative plans for effective growth for HJPD churches for the next ten years?"

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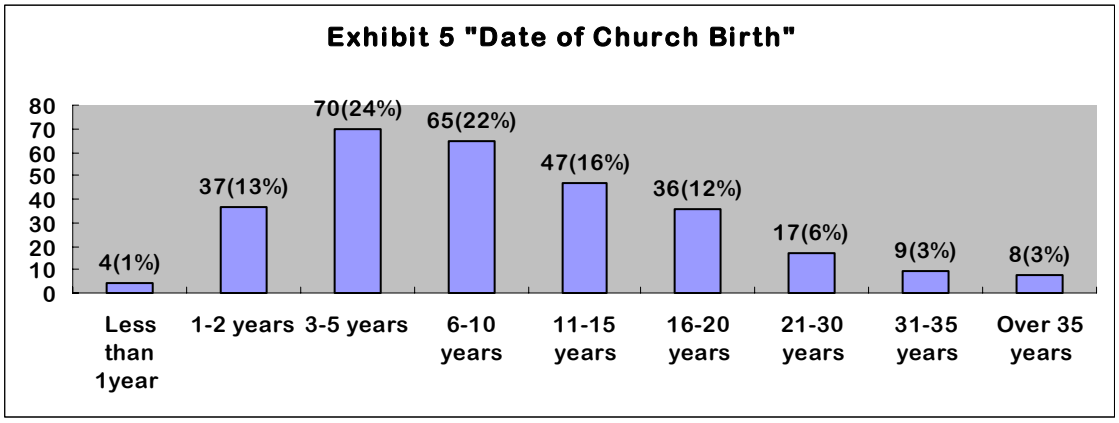
[309]For more detailed information. Go to the website, http://www.pgak.net.
[310]Ibid.

ANALYSIS OF STATISTICAL ANSWERS

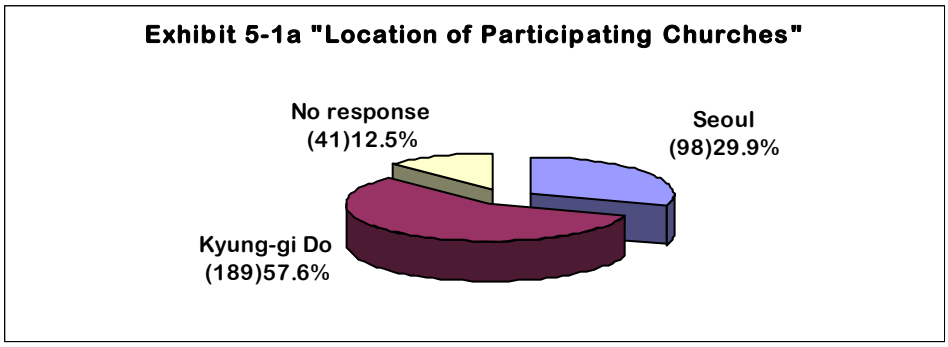
Church Information:

a. Date of Church Birth



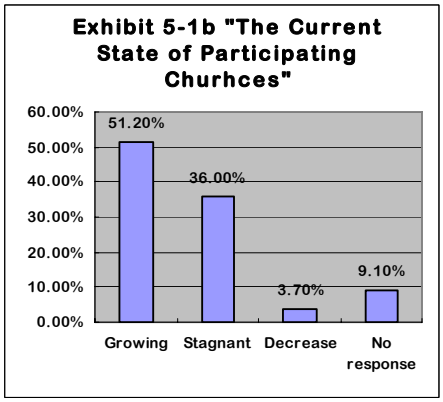
As exhibit 5 shows, 60% of HJPD churches are less than 10 years old. 28% of the churches that responded are between 11 years and 20 years old. Next, the number of churches over 30 years old is about 6%. The number of churches that are less than 2 years old is 14 percent. Clearly, the survey of 328 churches reveals that most of the HJPD churches are still young.

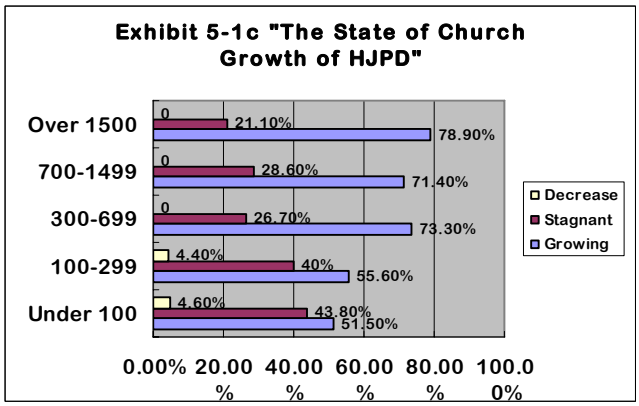
b. Location of Participating Churches



Church pastors were asked to respond to the statement, "What is the church address?" As shown in exhibit 5-1a, the largest single category is Kyung-gi Do province, with 27.7 % more than in the city of Seoul.

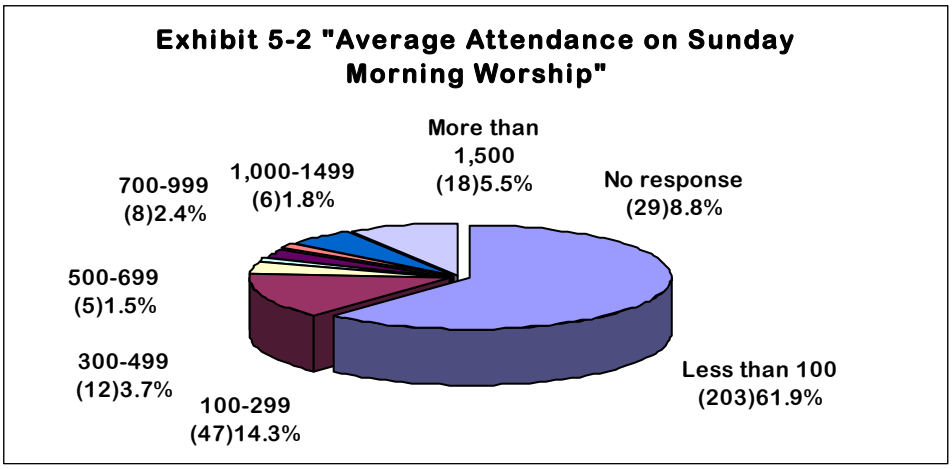
c. The State of Church Growth of participating churches





Regarding the state of church growth, Exhibit 5-1b shows that over 51 percent of HJPD churches are growing, whereas nearly 40 percent of churches are stagnant or decreasing. From the above results (See exhibit 5-1c), the writer learned that the growth rate of bigger churches is much more substantial than that of the small churches.

d. Average Attendance on Sunday Morning Worship

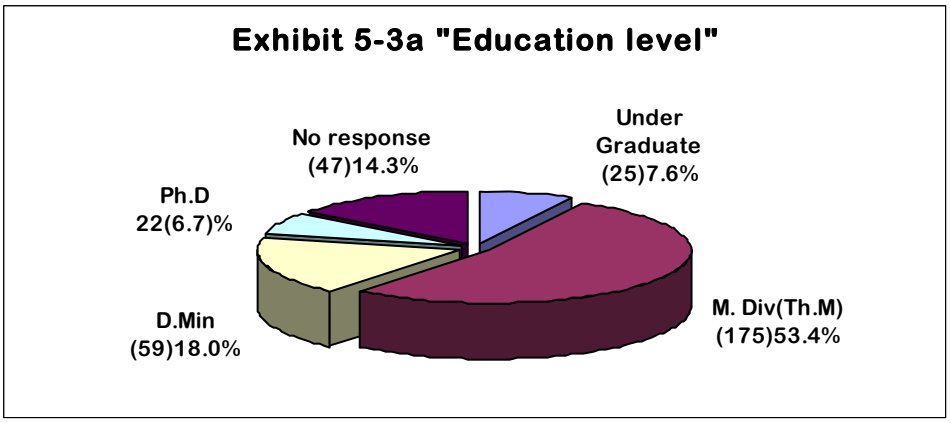


As the exhibit 5-2 shows, 61.9% of the respondents have less than 100 in their average attendance, including Sunday morning worship. Nearly 76% of the churches have an average attendance of 100 to 299, the largest single category. Only 7.6% have an average attendance of 300 to 999. Finally, only 7.3% have more than 1000 attendees. This result clearly reflects situation of HJPD churches in regards to their size.

In summary, the writer's opinion of small church pastors is that they are hindered in ministry because they do not have sufficient human and financial resources. In addition to this, these pastors may be somewhat unsatisfied or discouraged with the stagnant growth or unhealthy ministry of their church.

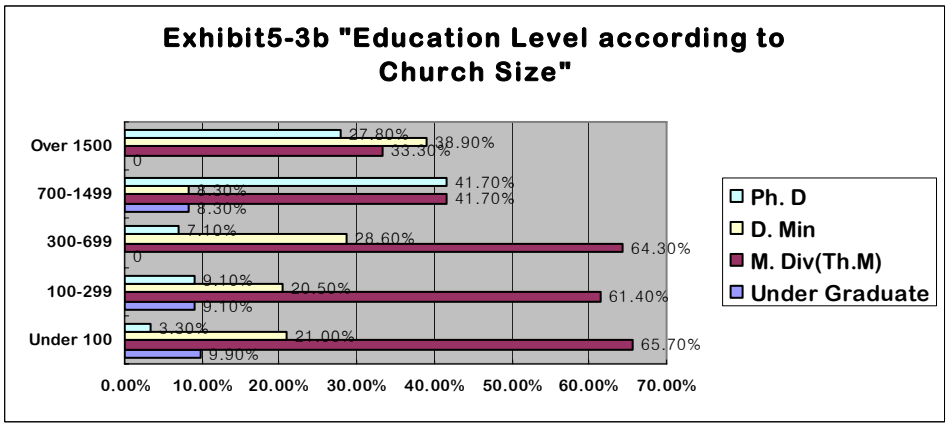
Pastor's Information:

a. Education level



As exhibit 5-3a illustrates, most of the pastors (78.9 percent) respondents were seminary trained. About two out of ten (24.7 percent) have a doctoral degree. This most objective assessment, therefore, is that seminary education was of high importance to those leaders.

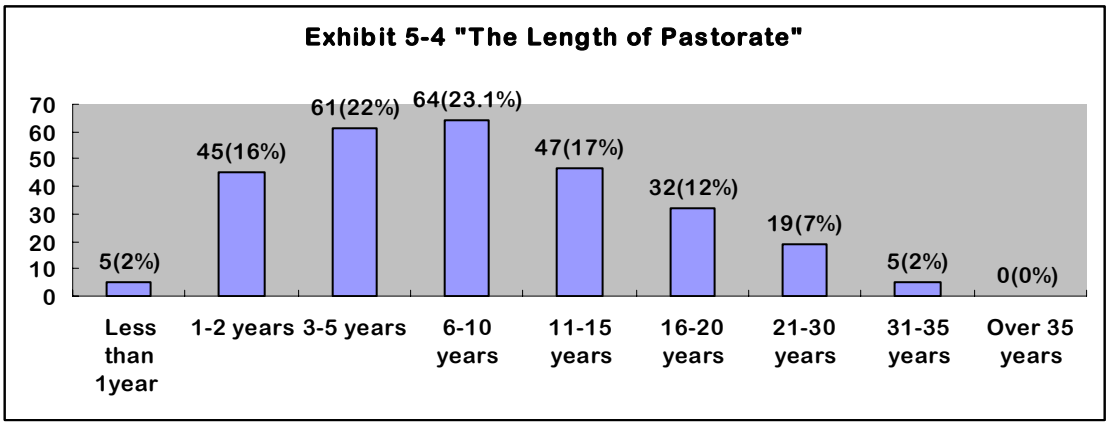
As below exhibit 5-3b shows, the education level of pastor is in direct correspondence with the size of the church. For example, the pastors that serve in churches with an attendance of 700 to over 1,500 have generally reached a higher educational level than the pastor whose church is under 700.



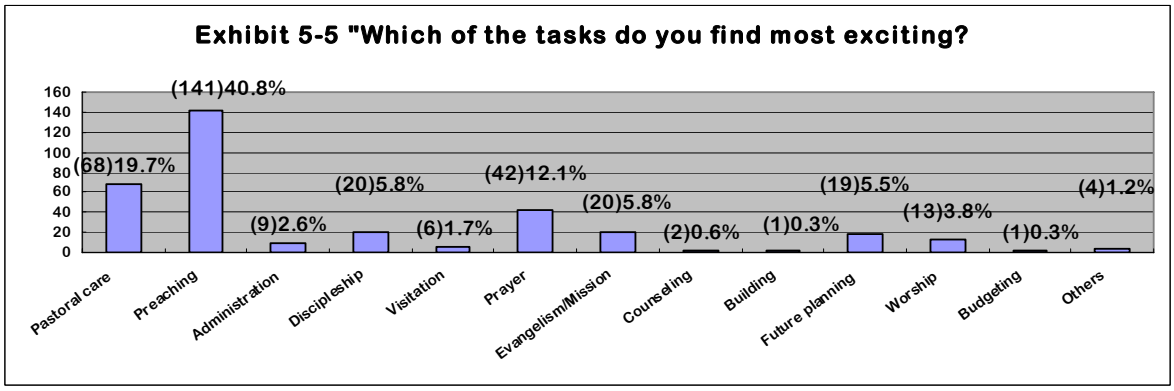
b. The Length of Pastorate

Exhibit 5-4 displays that nearly 40 percent of respondents have served their

present churches for less than 5 years. Approximately 20 percent of them have served the same churches for between 6 and 10 years, approx. 30 percent of them for between 11-20 years, approx. 10 percent of them have served for between 21 and 35 years, and 2 percent of them have served the same church for over 35 years. As the results point out, more than 63 percent of the respondents have served as pastor of their church for less than 10 years.



c. Which of the following tasks do you focus on the most, and which is the most exciting for you? (Plural response)



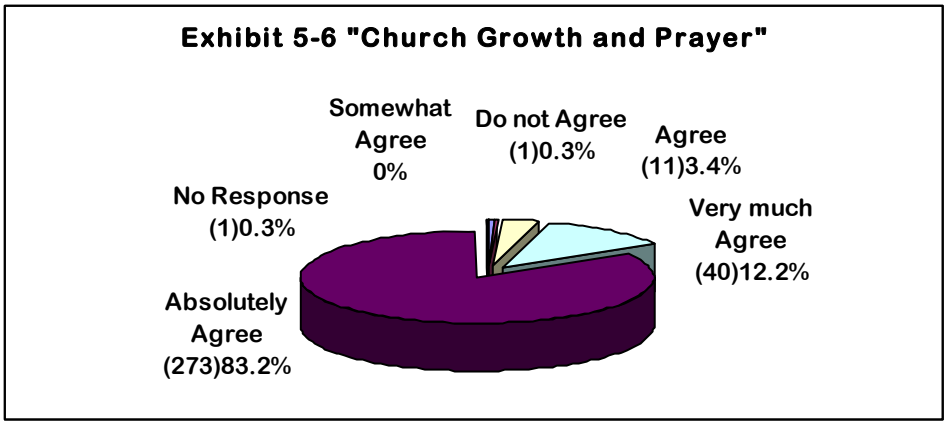
At the top of the pastors' responses we see their passion for the task of preaching, at 40.8 percent. The second most exciting task for them is pastoral care (19.7 percent). Surprisingly, prayer is third, at 12.1 percent. Overall, the above scale factors in many tasks, adding up to 100 percent, with thirteen factors making up a piece of the same pie. In a similar American survey, the method of statistical analysis is different, while showing that 93 percent of American pastors thought that preaching was the task that was most exciting and challenging to them. Fifty-eight percent of American pastors said that their second most exciting task is personal evangelism, and third most exciting was disciplining (42 percent).[311] Both Korean pastors and American pastors agreed that preaching is their most exciting task and area of supreme focus.

The major difference between the two counties is that Korean pastors' responses proved that the second most exciting task was pastoral care, whereas for the Americans it was personal evangelism.

Church Growth Question: Relationship between Church Growth and Individual Growth Factors

a. The Relationship between Church Growth and Prayer: Respondents dealt with the statement: "Healthy and effective church growth depends upon the power of prayer."

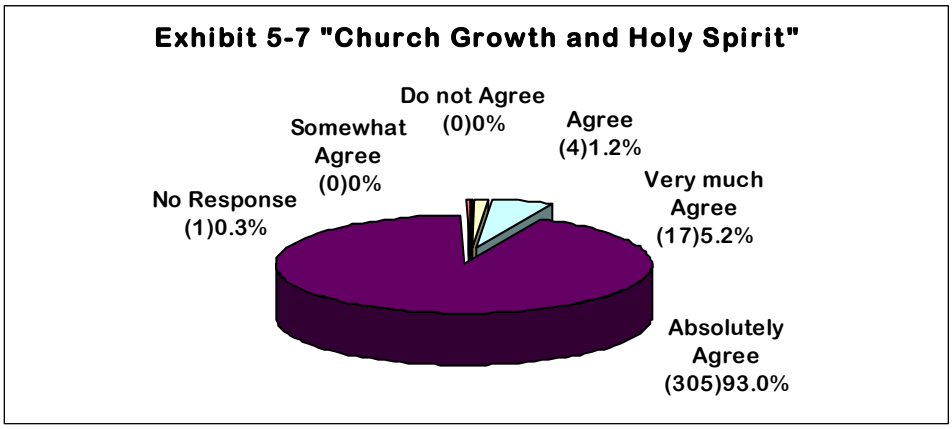
[311]Rainer, Surprising Insights From The Unchurched, 212. For more detailed information, see pages 211-214.



As the exhibit 5-6 shows, 95.4 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. Only 0.3 percent did not agree with the statement. George Barna wrote one of the better summaries on the topic. In this study of some rapidly growing churches in America, he found that prayer was the foundational ministry of the church.[312] What the writer to stress is that the power of prayer initiated the growth.

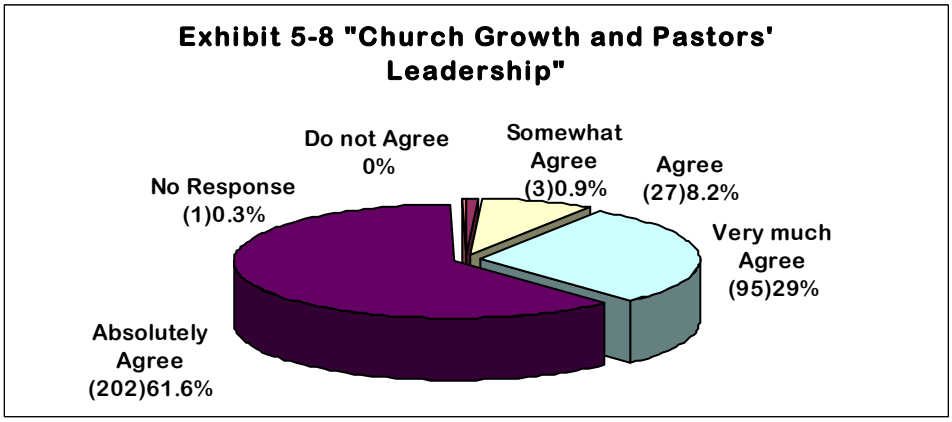
b. The Relationship between Church Growth and Holy Spirit: Church pastors were asked to respond to the statement, "Healthy and highly effective church growth depends on the guidance and power of the Holy Spirit."

[312]Barna, User Friendly Churches (Ventura: Regal, 1991), See chapter 10, "You Do Not Have Because You Do Not Ask." Quoted in Rainer, The Book of Church Growth, 177.



As shown in Exhibit 5-7, 93 percent responded that they absolutely agreed that the Holy Spirit is very important. The number who responded "agree," "very much agree," "absolutely agree," accounted for over 99 percent of pastors. No one disagreed with the statement. The majority of pastors believe that their church growth did not occur by themselves, but by the power and leading of the Holy Spirit.

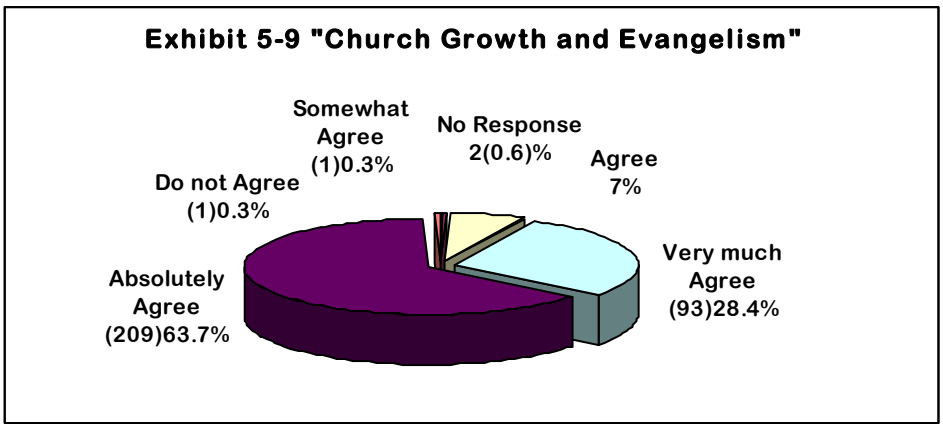
c. The Relationship between Church Growth and Pastor's Leadership



As the exhibit 5-8 illustrates, 90.6 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. Once again, no one disagreed with the statement. Dewayne Davenport said, "If called upon to name the key to church

growth, it would be leadership."[313] The writer agrees that most numerical church growth is facilitated by the pastor's leadership.

d. The Relationship between Church Growth and Evangelism

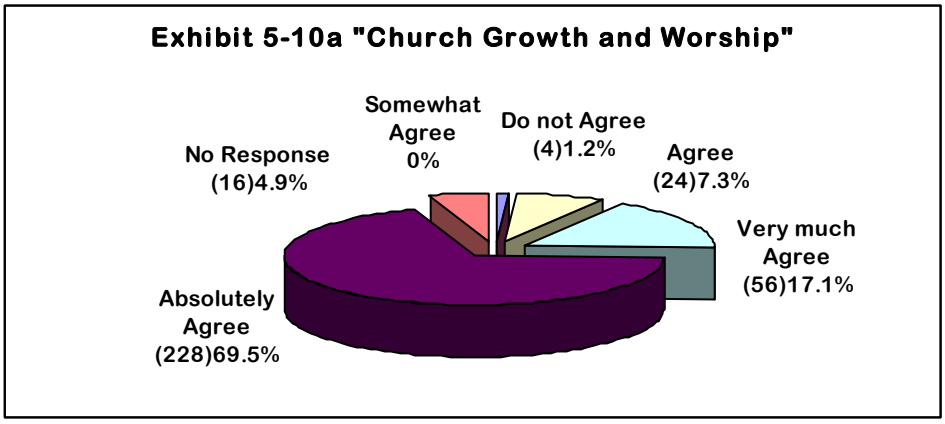


As the exhibit 5-9 illustrates, 92.1 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. Only 0.3 percent did not agree with the statement. Through the result of the thesis survey and as mentioned in chapter three, the writer emphasizes that church growth is directly related to the power of evangelism, in union with prayer and the work of the Holy Spirit. The writer insists that *the relationship between church growth and evangelism are closely and strongly related.* For example, HanMiZun, from the Korean Institute of Public Opinion, in their book The Future Report of the Korean Church, stated that the first factor of church growth is evangelism, at 34.1 percent, with the second growth factor being preaching, at 23. 2 percent. Third growth factor is the prayer of church members, the rate of which is 6.2

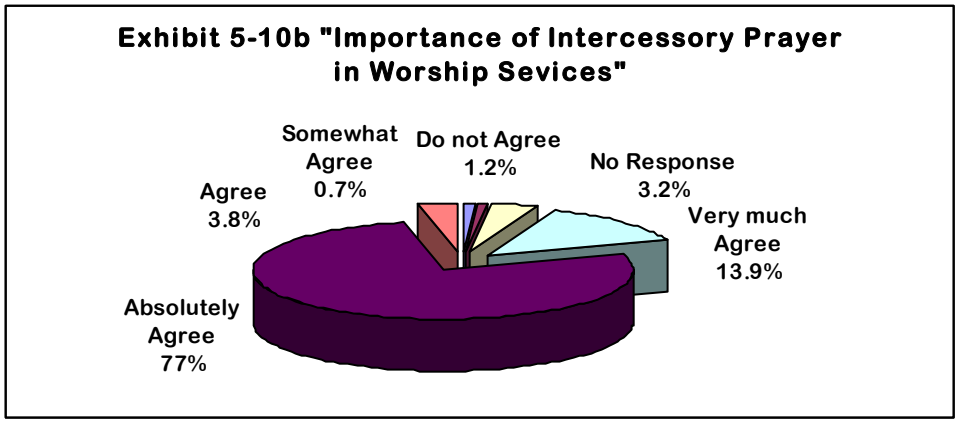
[313]Davenport, The Bible Says Grow: Church Growth Guidelines for Church of Christ, 30. For more detailed information, see. Pg. 93-95 of the thesis.

percent.[314]

e. The Relationship between Church Growth and Worship



As the exhibit 5-10a illustrates, 86.6 percent responded that, in regards to the importance and impact of worship on church growth, they "very much agreed," or "absolutely agreed" to the above-mentioned statement. Only 1.2 percent did not agree with the statement, stating that healthy, effective growth does not depend on worship.

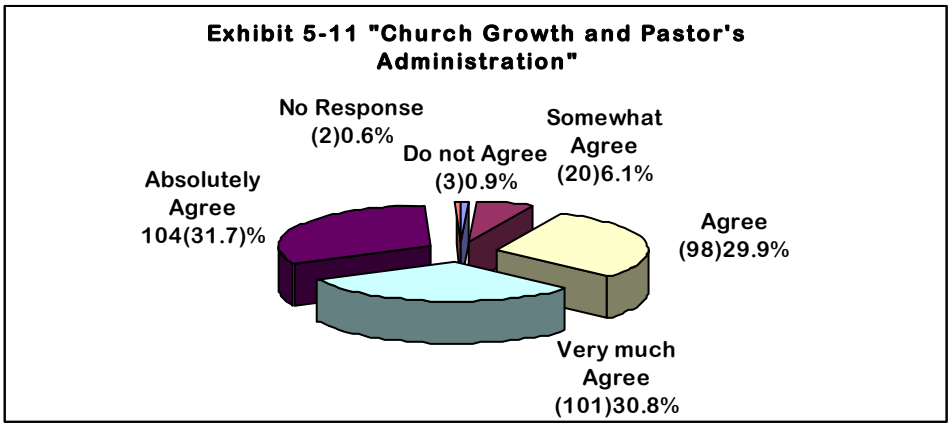


As shown in exhibit 5-10b, over 90 percent of interviewees listed intercessory prayer as the most important, or very important, of the worship service. Only 1 percent

[314]Joint Production of HanMiZun, the Korea Institute of Public Opinion, The Future Report of the Korean Church, 226. For more detailed information, see. Pg. 84 of the thesis.

did not agree that prayer was important in their worship services.[315] Worship is the fountainhead from which flowed church growth, evangelism, and mission. There are relations between worship and church growth, because churches can meet unchurched persons through the service of worship. Worship is a bridge to mission for the unchurched people.[316]

f. The Relationship between Church Growth and Pastor's Administration



As shown in above-exhibit 5-11, 62.5 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. Only 0.9 percent did not agree with the statement. The rate of responses "very much agree," is obviously low in comparison with the Holy Spirit, prayer, worship, evangelism, pastor's leadership and preaching. The writer asserts that structure exists to strengthen church ministry and to develop church growth, not to weaken church ministry. Pastors should never ignore these principles of organization, study what structure you adopt for your ministry.[317]

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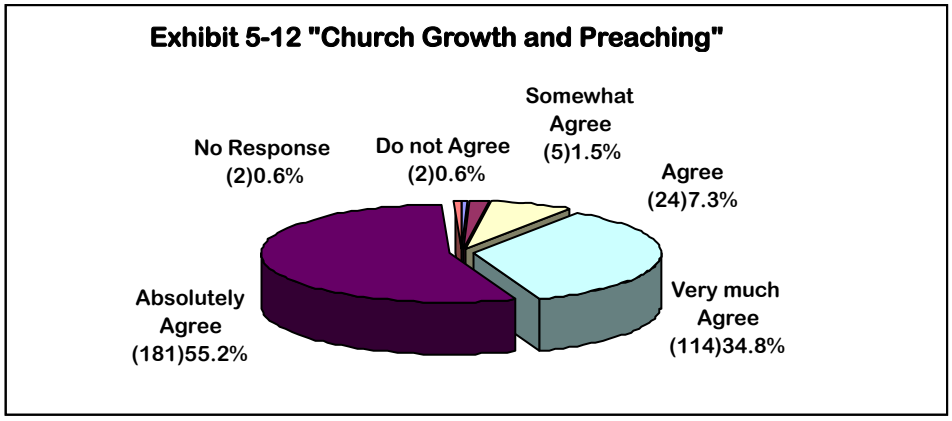
[315]Rainer, Effective Evangelistic Churches, 112-113.

[316]For more detailed information, see. pg. 63-72 of the thesis

[317]For more detailed information, see. pg. 102-104 of the thesis

g. The Relationship between Church Growth and Preaching



As shown in above-exhibit 5-12, 90 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. Only 0.6 percent did not agree with the statement. Lay saints in mega-churches were asked to respond to the statement, "What are the biggest factors in your church growth?" 71.7 percent responded that they absolutely agreed that preaching is largest single reason of their church growth.[318] In addition, HanMiZun, from the Korean Institute of Public Opinion, in their book The Future Report of the Korean Church, stated that the second growth factor is preaching, at 23. 2 percent.[319]

h. The Relationship between Church Growth and Disciple-making

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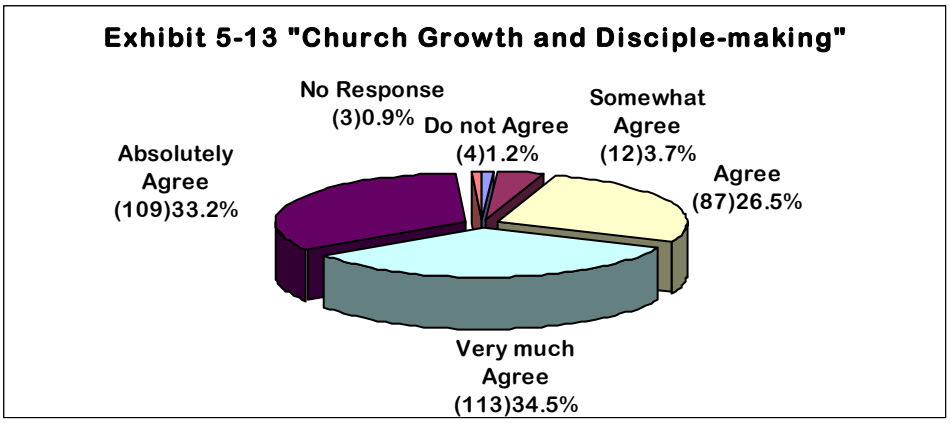
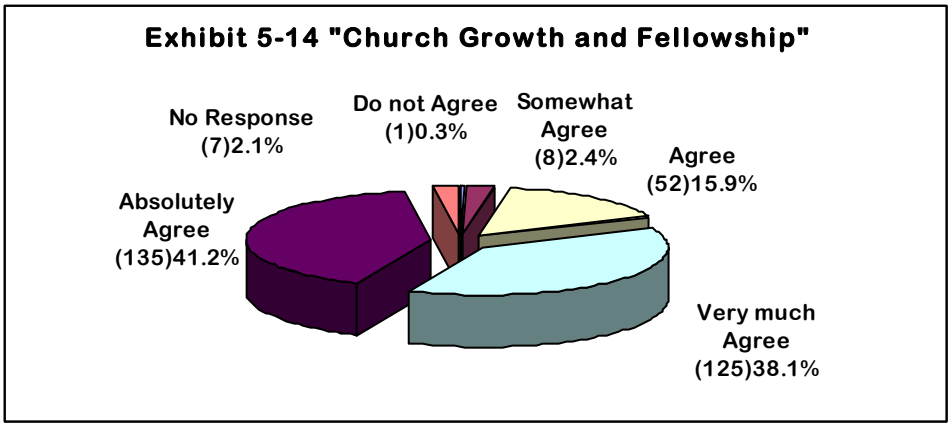
[318]Youngki Hong, Korean Mega-Churches Charismatic Leadership (Seoul: Korea Institute for Church Growth, 2002), 229.

[319]Joint Production HanMiZun, the Korea Institute of Public Opinion, The Future Report of the Korean Church, 226.



As shown exhibit 5-13, 67.7 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. Only 1.2 percent did not agree with the statement. As the above graph illustrates, there was a diversity of opinion on whether the growth of a church depends on disciple-making, although again the majority (92.2 percent) agreed that it was a factor.

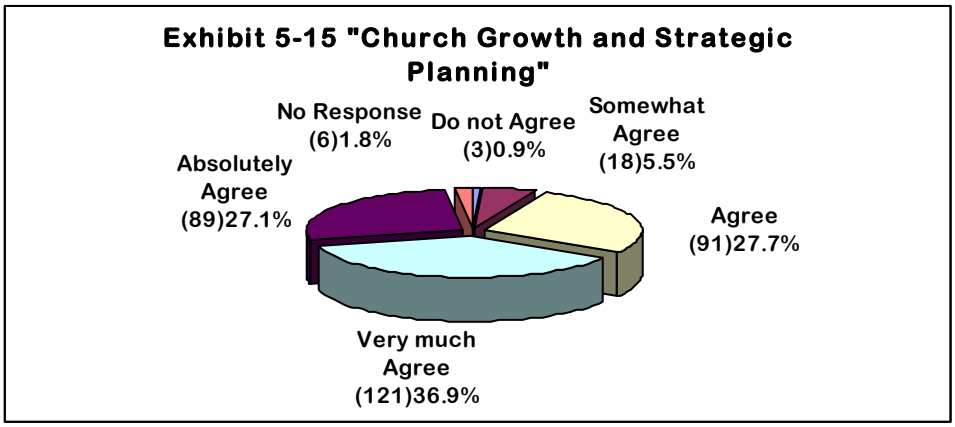
i. The Relationship between Church Growth and Fellowship



As shown in exhibit 5-14, 86.6 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. That rate is higher than that of pastor's administration, disciple-making, strategic planning and church's website. Only 0.3 percent did not agree with the statement. George Barna emphasizes deeper

relationships within community. He further says that "highly effective churches usually identify spiritual renewal as the ultimate goal of the relationships developed within the church network."[320] In addition, he insists that the churches that have relationships to a newcomer have a higher growth rate than the norm. That is, the "stick rate" (the probability of retention) is higher than the norm.[321]

j. The Relationship between Church Growth and Strategic Planning



As shown in above-exhibit 5-15, 64 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. That rate is higher than that of church's website. Only 0.9 percent did not agree with the statement. Like Wagner said, "Goal Setting is the awesome power."[322] HJPD poignantly needs strategic planning for their long term ministry and leadership, because that strategic planning is a vital factor in church growth. The correlation between church growth and strategic planning is a

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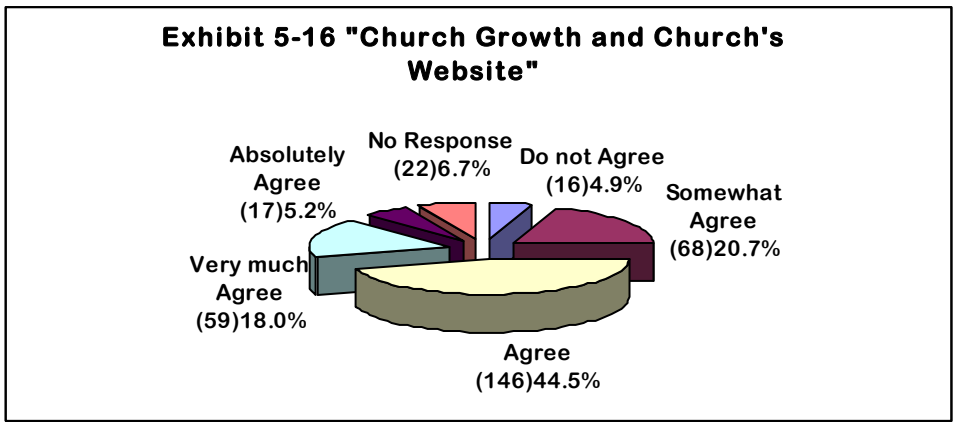
[320]Macchia, Becoming A Healthy Church, 75.

[321]Barna, Habits of Highly Effective Churches, 79. He says that the top priority of that relationship is that first is Christ, the second is family, third is other believers or church family, and fourth is those outside the community of faith-nonbelievers. For more detailed information, see. pg. 76-77 of his book.

[322]Wagner, Leading Your Church to Growth, 186.

positive and integral one. It will not only result in numerical church growth but also can sustain healthy growth.

k. The Relationship between Church Growth and Website



As shown in exhibit 5-16, only 23.2 percent responded "very much agree," or "absolutely agree" to the above-mentioned statement. Only 4.9 percent did not agree with the statement. This rate is higher than other factors. In light of this result, it is clear that the HJPD has had a lack of recognition of the importance of the website until now. Why do churches stress the importance of the Internet and website? The reason that researcher George Barna predicts is that by 2010, as many as fifty million people may rely on the Internet to provide their faith-based experiences. In addition, Aubrey Malphurs & Michael Malphurs insisted that the significance of the Internet is that "the Internet is having a massive effect on our surroundings. Its impressive rate of growth and adoption make it a driving force in our society. And this influence is changing both the world and the people living within it. It is a twofold change that is having a social impact on the word and the spiritual impact on the church."[323]

[323]Aubrey Malphurs & Michael Malphurs, Church Next (Kregel: Grand Rapids, 2003), 103. For

Summary of the Analysis about that "The Relationship between Church Growth and Growth Factors:

The HJPD pastors fully realize the import of these seven factors for the growth of the church. All seven (e.g. Holy Spirit, prayer, pastor's leadership, evangelism, preaching, fellowship, and worship) exceeded 80 percent with the two responses "very much agree," or "absolutely agree" added together. In contrast, the survey reveals that the lowest rate of response of "very much agree" or "absolutely agree" is regarding the church's website. The factors that over 80 percent responded "absolutely agree" are the Holy Spirit and prayer. (See exhibit 5-17).

Exhibit 5-17 "The Relationship between Church Growth and Growth Factors"					**328 Churches**	
Growth Factors	Do not Agree	Somewhat Agree	Agree	Very Much Agree	Absolutely Agree	No response
Holy Spirit	1(0.3)	0(0.0)	4(1.2)	17(5.2)	**305(93.0)**	1(0.3)
Prayer	2(0.6)	1(0.3)	11(3.4)	40(12.2)	**273(83.2)**	1(0.3)
Pastor's Leadership	0(0.0)	3(0.9)	27(8.2)	95(29.0)	**202(61.6)**	1(0.3)
Evangelism	1(0.3)	1(0.3)	22(6.7)	93(28.4)	**209(63.7)**	2(0.6)
Pastor's Administration	3(0.9)	20(6.1)	98(29.9)	101(30.8)	104(31.7)	2(0.6)
Preaching	2(0.6)	5(1.5)	24(7.3)	114(34.8)	181(55.2)	2(0.6)
Disciple-making	4(1.2)	12(3.7)	87(26.5)	113(34.5)	109(33.2)	3(0.9)
Fellowship	1(0.3)	8(2.4)	52(15.9)	125(38.1)	135(41.2)	7(2.1)
Worship	4(1.2)	0(0)	24(7.3)	56(17.1)	**228(69.5)**	16(4.9)
Strategic Planning	3(0.9)	18(5.5)	91(27.7)	121(36.9)	89(27.1)	6(1.8)
Church's Website	16(4.9)	68(20.7)	**146(44.5)**	59(18.0)	17(5.2)	22(6.7)

According to the survey, the two factors of the Holy Spirit and prayer are definitely the strength of the HJPD pastors. They believe that it is the major element for

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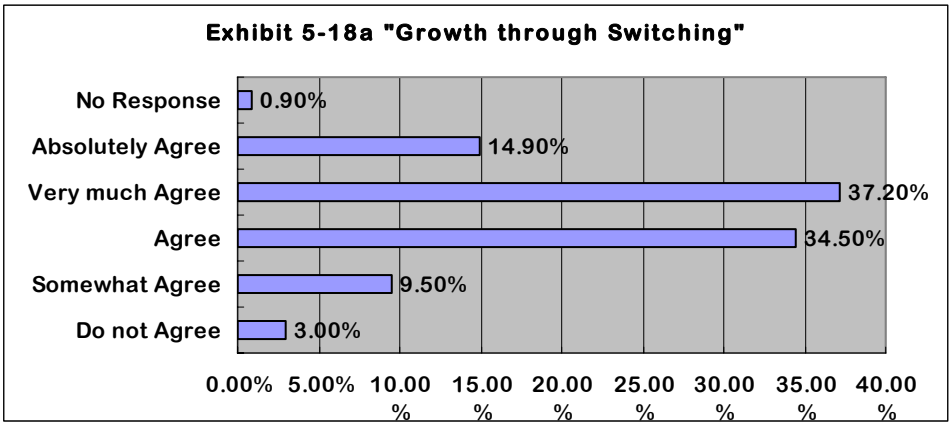
more detailed information. See. pg. 95-108 of his book Church Next. Korean pastor David Yonggi Cho, and Rick Warren of Saddleback Church said, "We wanted to prove to the world that you don't have to have a building to grow a church. We were running over a thousand in attendance before we built our first building. So we know how to grow and minister without buildings. But what we are trying to learn now is how to do it through Internet into the homes. For more information, see page 8.

their church growth. Of course, the writer firmly believes in the importance of preaching however, it is evident from the survey that preaching alone would not grow the church. When the writer met many pastors of HJPD during this survey in Korea, all of the pastors of growing churches emphasized with full force that their church growths were not by their knowledge, ability, good programs, and good equipment or financial resources, but by the power of God through prayer and the present influence of the Holy Spirit.

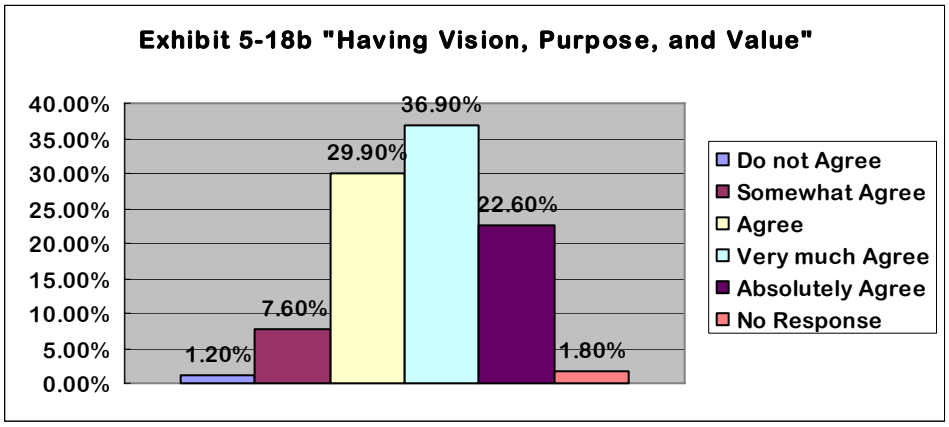
Church Growth through Switching (Transfer Growth)



Church pastors were asked to responded to the statement about the need for "New Reproductive Growth, Not Transfer Growth from Other churches," As shown in exhibit 5-18a, 52.1 percent responded that they "absolutely agree" or "very much agree." The number who responded "agree," very much agree or "absolutely agree" accounted for 86.6 percent of the churches. Only 3 percent did not agree with the statement. In comparison, 76.6 percent of Koreans said that they "have had the experience of switching." (cf. some 80 percent in America)[324]

[324]For more detailed information, see. pg. 122-123 of this thesis.

Having Vision, Purpose, and Value

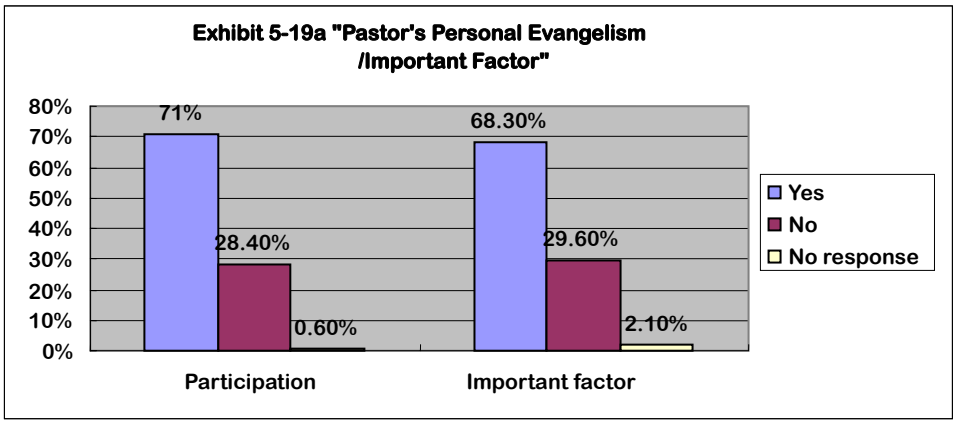


As shown in exhibit 5-18b, the number who responded "very much agree," "absolutely agree" accounted for 59.5 percent. In contrast, 7.6 percent did not agree with this statement. This survey discovered that 89.4 percent churches emphasizes their accurate vision, purpose, and value. The writer agrees the importance of these factors in light of church growth. "Where there is no vision, the people perish."

Ministries and Strategies:

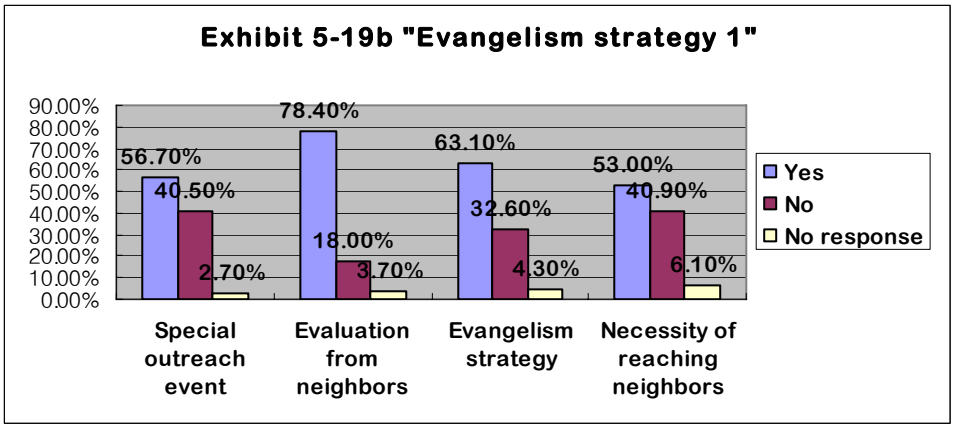
Evangelism

a. Pastor's Personal Evangelism/Important Factor: Questions: "Do you participate in the work of evangelism directly?" "Is evangelism the first and most important factor in church growth?"

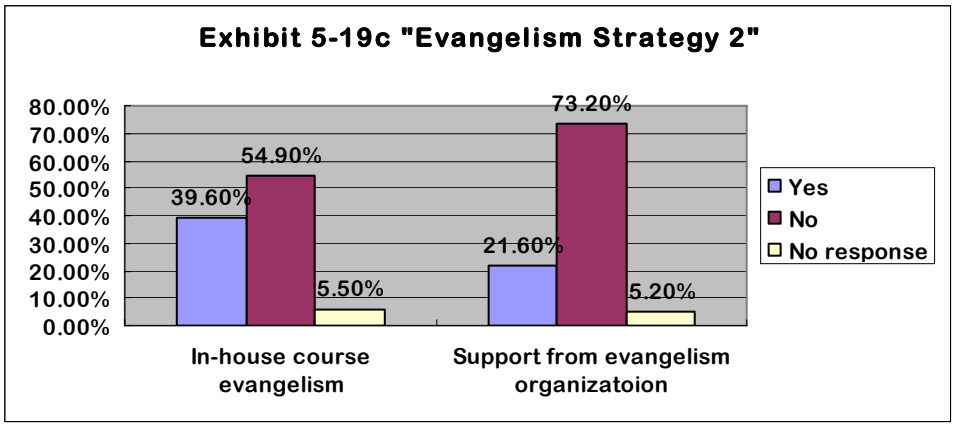


As exhibit 5-19a shown, 71 percent of the pastors participate in the work of evangelism directly. Comparatively, when asked about the importance of personal evangelism as a primary factor, 68.3 percent of the pastors responded with a "Yes."

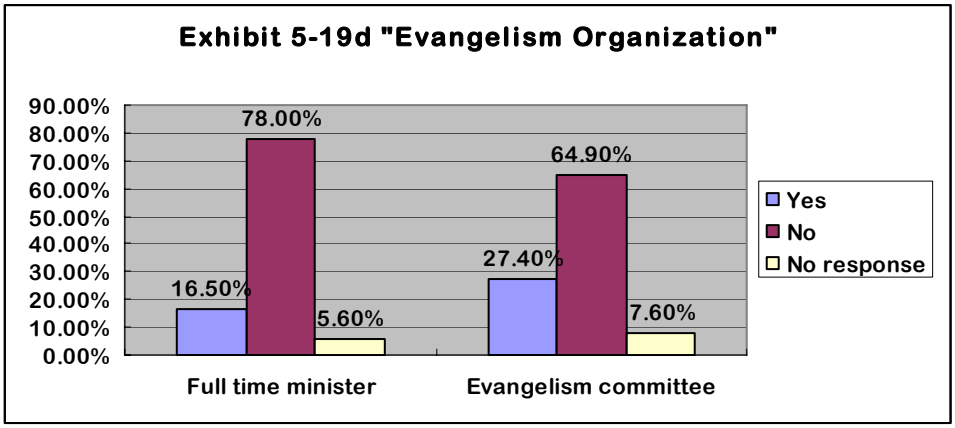
b. Evangelism Strategy



One of the highest positive responses in the above survey was received in answer to the statement: "Does you church receive an affirmative evaluation from neighborhood inhabitants." 78 percent of the churches responded "Yes." According to the remaining three evangelism strategies, they also responded "Yes"; these exceed over 50 percent.



From the above chart (exhibit 5-19c), there is a need within the HJPD for more concentrated evangelism. The statement: "do you offer special evangelism courses within your church?" 54.9 percent responded "No." In addition, one of the most negative responses received in the survey came in an answer to this statement: "Do you have the support from other specialty training organizations offering special evangelism courses?" (These special, concentrated courses could come from an institute or an organization, such as Evangelism Explosion.) 73.2 percent of churches responded with an unequivocal "No." This is clearly an area needing improvement.



Another negative response to a survey question came in an answer to this statement: "Do you have full time minister for evangelism?" 78 percent of the churches responded "No," and only 16.5 percent of churches responded with a "Yes." Similarly),

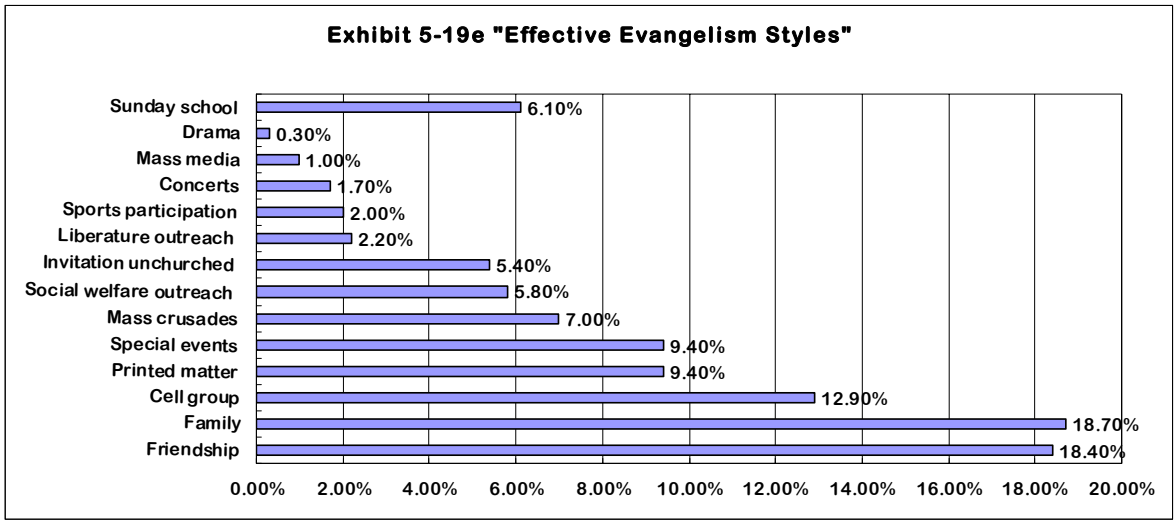
64.9 percent responded with a “No” to the question: “Do you have an evangelism committee, evangelism special attack for only evangelism?” Only 27.4 percent of the churches responded “Yes.”

Interestingly, the results from the above two exhibits reveals a lack of focus, resources and organization in regards to outreach and evangelism. This top weakness of the HJPD churches is reflected in a lack of full time outreach pastors, evangelism committees and teams, and a lack of outside support from other specially training evangelism organizations.

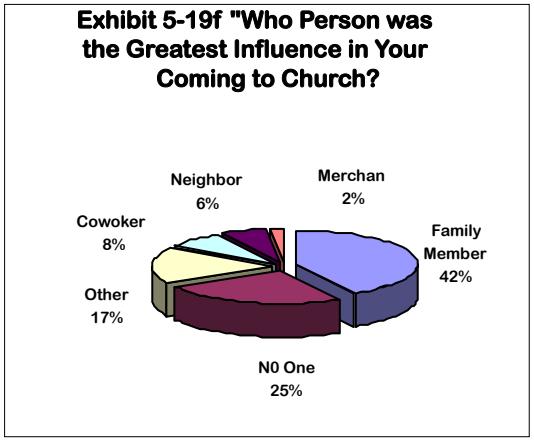
c. Effective Evangelism Styles

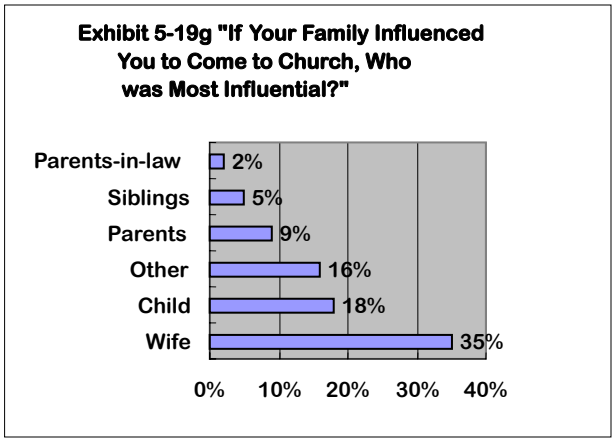
Pastors were asked to respond to the statement, “Which are the most effective methodologies of evangelism that your church has been doing?” As exhibit 5-19e illustrates,

One out of five of churches say that the two effective evangelism styles are family and friendship.



According to the Korean survey, 37% came to church through family and friends. Proving the global universality of this factor, when American Thom Rainer asked the question; “What was the greatest influence in your coming to church?” 42% of respondents said “through family member.”





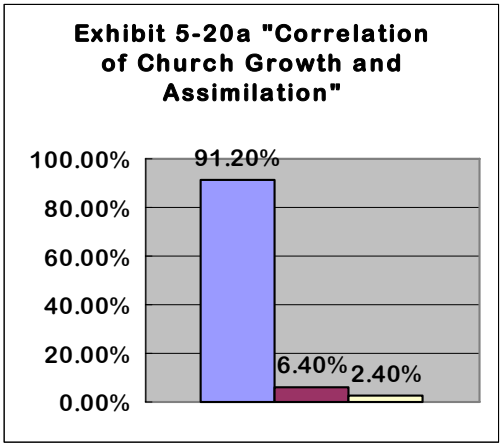
Above-Source from in Thom S. Rainer, Surprising Insights From The Unchurched, 82-83.

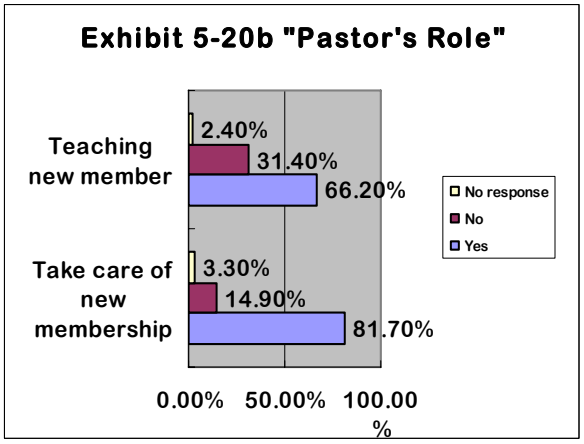
The second question posed was, if a family member influenced you to come to church, which person was most influential? The highest response to this question is the wife (35%). The next highest response is child (18%).[325]

[325]Rainer, Surprising Insights From The Unchurched, 82-83. For more detailed information, see pg. 81-85.

Assimilation for new church membership

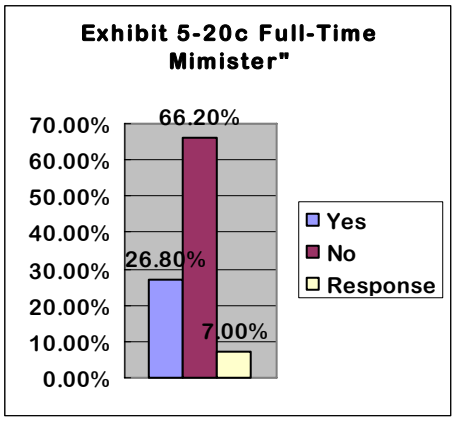
a. Relationship between Growth and Assimilation/Pastor's Role for Assimilation

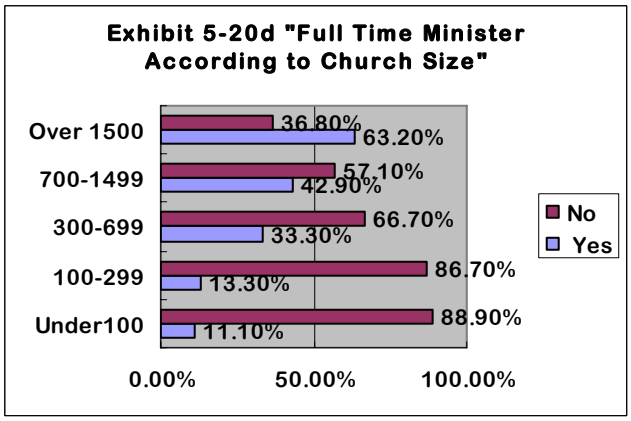




As exhibit 5-20a shown, over 90 percent of pastors agreed that the relationship between church growth and new assimilation is very close. Pastors acknowledge the need for assimilation, the necessity of successfully baptizing and integrating new believers into the local body. In fact, over 80 percent of pastors do well in taking care of new membership, but the focus on teaching them is slightly lower (66.%)

b. Full Time Minister for Assimilation

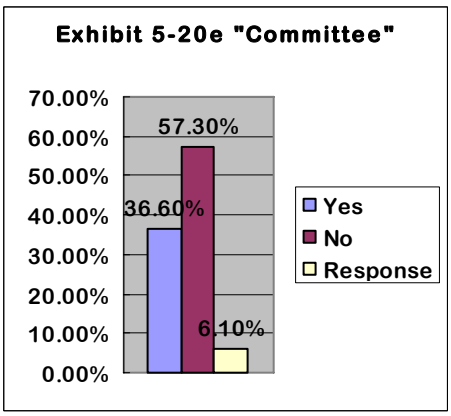


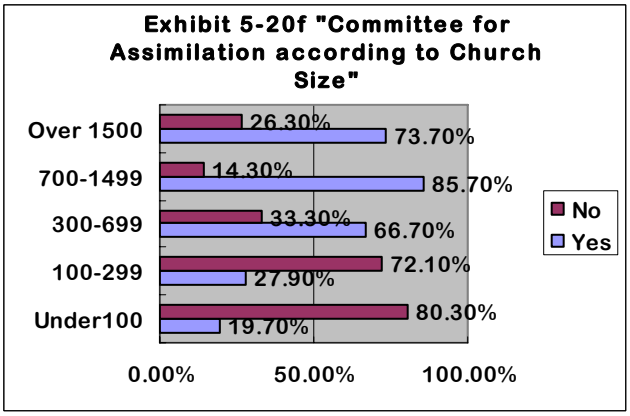


According to exhibit 5-20c, nearly one out of four of churches of HJPD have full time minister for assimilation (26.8%). As exhibit 5-20d shown, the writer learned that the larger churches were able to employ more full time ministers for assimilation than the smaller churches. 90 % of the churches with fewer than 100 members have no full time minister for this ministry, potentially due to a lack of human and financial resources.

c. Committee for Assimilation

As exhibit 5-20e shown, nearly 60 percent of churches do not have a committee for assimilation. The writer was somewhat surprised to find that the lager churches have more committees than the smaller churches and that, in comparison, 20 percent of churches with under 100 have an existing committee for assimilation. (See exhibit 5-20f)





d. Strategy for Assimilation

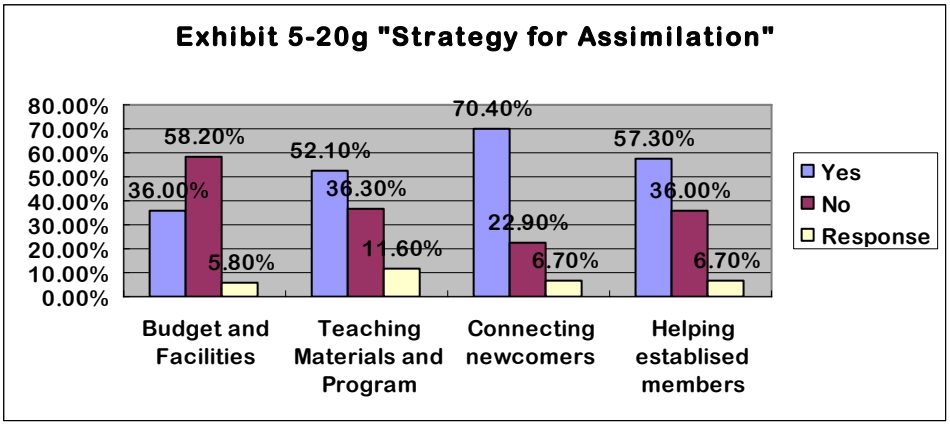
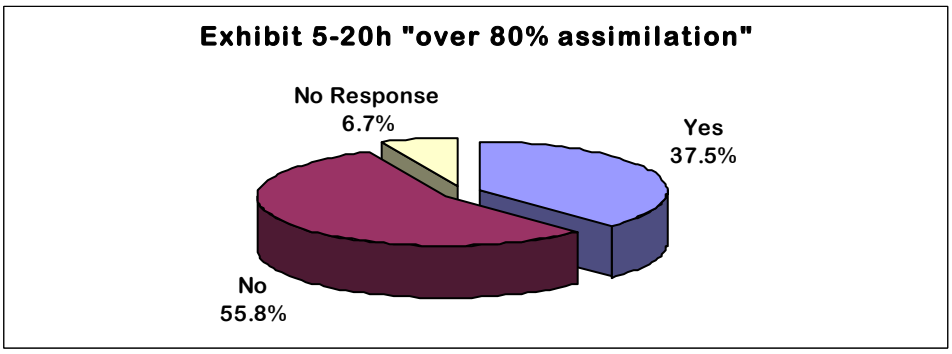


Exhibit 5-20g displays four strategies for assimilating newcomers to the church community. The biggest strengths expressed were in the areas of connecting newcomers (70%). Next on the list of assimilation strengths were teaching materials and programs, and the helping established members. The greatest deficit listed was budget and facilities (58.2% said that there was a need).

e. What is the rate of assimilation in your church? (Over rate 80%)

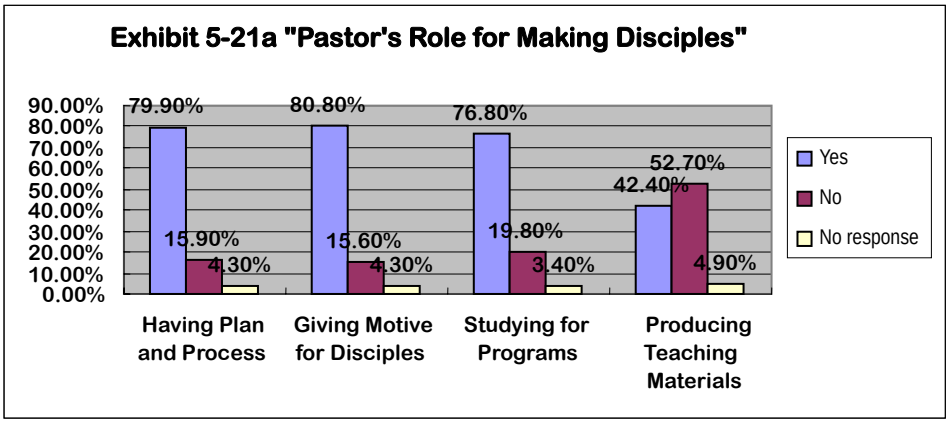
As exhibit 5-20h shown, the pastors were asked to respond to the statement, “Do you think that your assimilation of new members is over 80%?” The number who responded “Yes” accounted for only 37.5 percent of the churches.



In opposition, the number who answered “No” accounted for nearly 60 percent of the churches. Clearly, this is a major problem in today’s churches and falls short of Jesus’ command to make disciples, baptize, and teach. If churches are not interested in welcoming and helping new believers, they will not see newcomers/baby Christians maturing into fully devoted followers of Christ. But this is the heart of Jesus, and a solution for church growth!

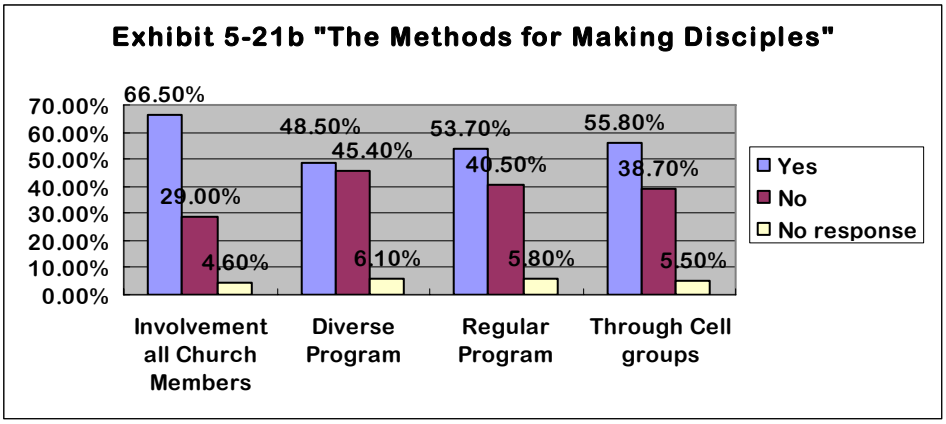
Making Disciples

a. Pastor’s Role for Making Disciples



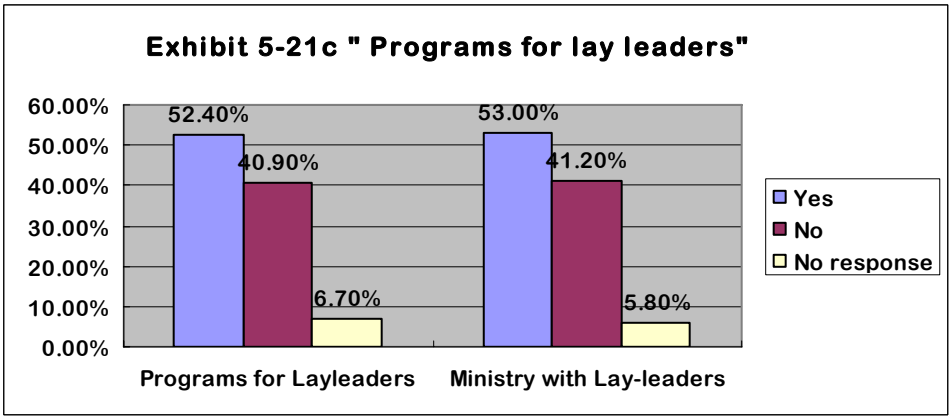
As exhibit 5-21a shown, the writer asked the following four questions to pastors: 1) do you have a clear strategy and process for making disciples? 2) Do you give members the proper motivation for disciple-making to your church members? 3) Do you offer continued studies for making disciples 4) Do you produce teaching materials for making disciples? The results, concerning having a strategy and process, giving motives, and studying programs, proved that nearly 80 percent of pastors responded “Yes.” Among the four, the only weak area was that they do not produce teaching materials (42.4%).

b. The Methods of Making Disciples



Impressively, as exhibit 5-21b shown, 66 percent of churches declare that all church members are involved in making disciples. Cell groups (55.8%), regular programs (53.7%), and diverse programs (48.5%) hover right around the 50% mark. These results prove that there is much room for improvement with current disciple-making methods.

c. Programs for Lay Leaders

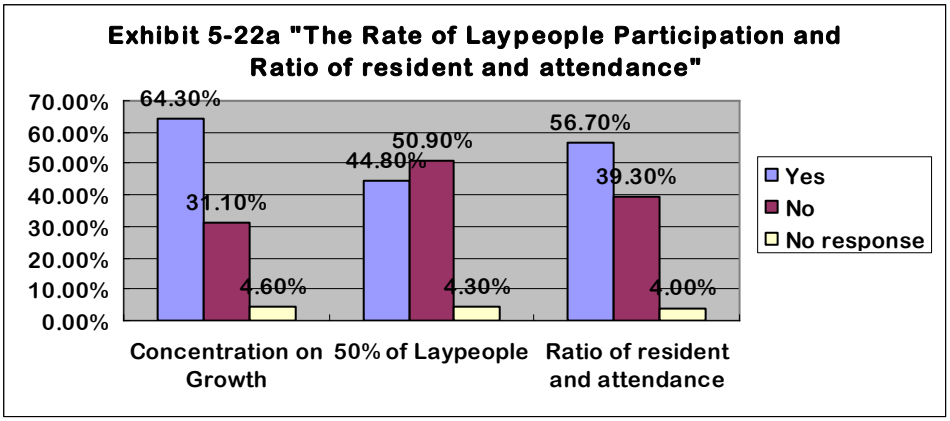


As exhibit 5-21c shown, the state of leadership development programs for lay leaders and ministry delegation to lay-leaders is not high enough. The writer believes that

the HJPD churches need more diverse programs and ministries to and with lay-leaders. A major factor in future church growth will be unity and cooperation between "professional" leadership and "lay" leadership (the priesthood of all believers). The ministers must not hoard ministry opportunities but must reproduce themselves by sharing leadership, training lay leaders to go out to do ministry in smaller, daughter churches. We will see solutions, when the "professionals" realize that it is not their church, but the Church of Jesus Christ.

Ministry Focus

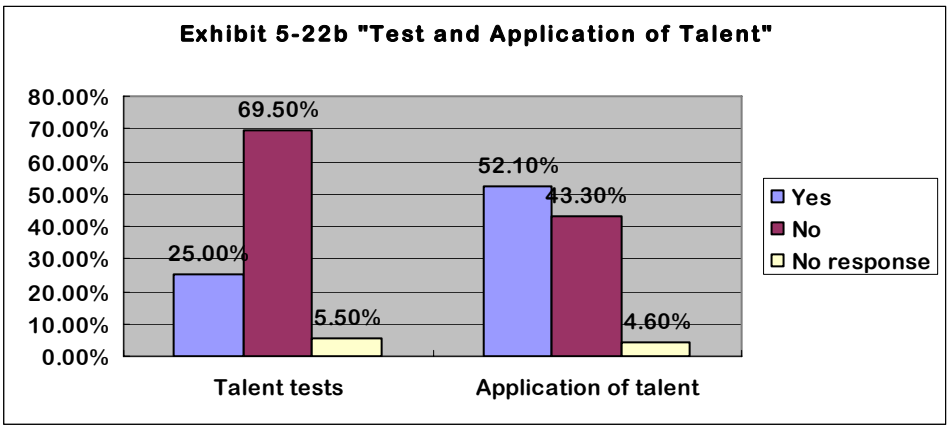
a. The rate of lay participation and rate of ministry concentration.



As exhibit 5-22a shown, the writer asked the first question: "Does your ministry concentrate enough on *healthy* church growth?" The results were that over six out of every ten pastors concentrated sufficiently on church growth. The writer asked second question: "Do you have at least 50 present of lay-people involve in the ministry of the church?" 50 percent of pastors said "No." The writer also asked about the "the ratio of resident membership compared to attendance?" 56.7 percent of churches answered "Yes," half of attendees were also members. In opposition, four out of every ten of

churches answered "No." The writer thinks that the rate of laypeople involved in the ministry is drastically low and does not reflect the early church like we read about in Acts 2, where everyone met and ministered together daily. A solution is necessary and will be offered in next chapters.

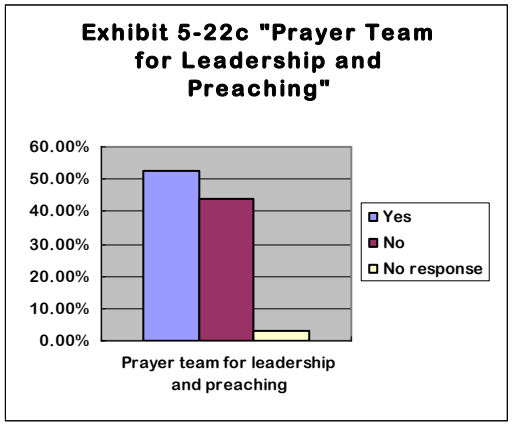
b. Test and Application of Talent



As exhibit 5-22b shown, the writer asked, "Does your church effectively arrange members according to their talent (e.g. singing), and then organize participation according to the results of the talent tests." Almost 70 percent of churches have no test of talents to arrange church members. Only one out of every four churches use the test to find the talents of church members. About 25 percent of churches use church members without a test (the rate of application of talent is 52 percent).

Almost 50 percent (including no response) of churches do not apply, organize, or arrange their church members' talent according to the results of the talent tests. These tests are methods of supplementing healthy church growth of HJPD churches in the next 10 years.

c. Intercessory Prayer Team for Preaching and Conflict Resolution with Assistant Pastors.

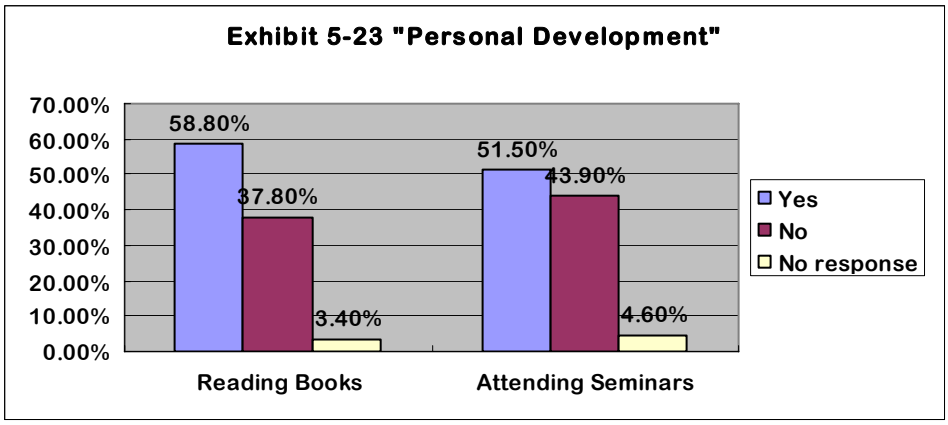


The writer asked, “Do you have an intercessory prayer team to pray for the pastoral leadership and preaching?” Incredibly, only one out of every two churches has a prayer team. Concerning the question: “Do you have any problems or conflicts between the senior pastor and assistant pastors?” Almost 80 percent of pastors answered “Yes,” And only two out of ten have experience conflicts. (About 20 percent had no response).

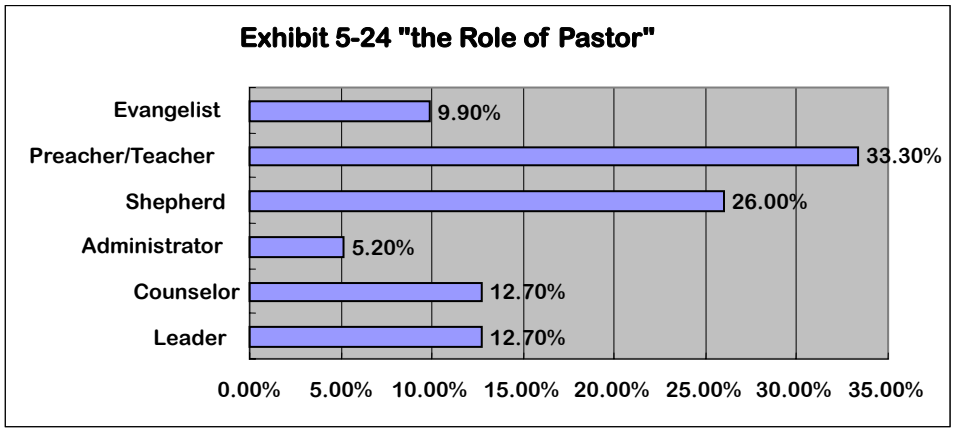
Professional Development

a. Personal development

As exhibit 5-23 shown, over one half of pastors read non-religious books and attends conferences or seminars for leadership development. In contrast, those who do not read non-religious books accounted for almost 40 percent. Those who do not attend conferences or seminar add up to over 40 percent.



The Role of Pastor

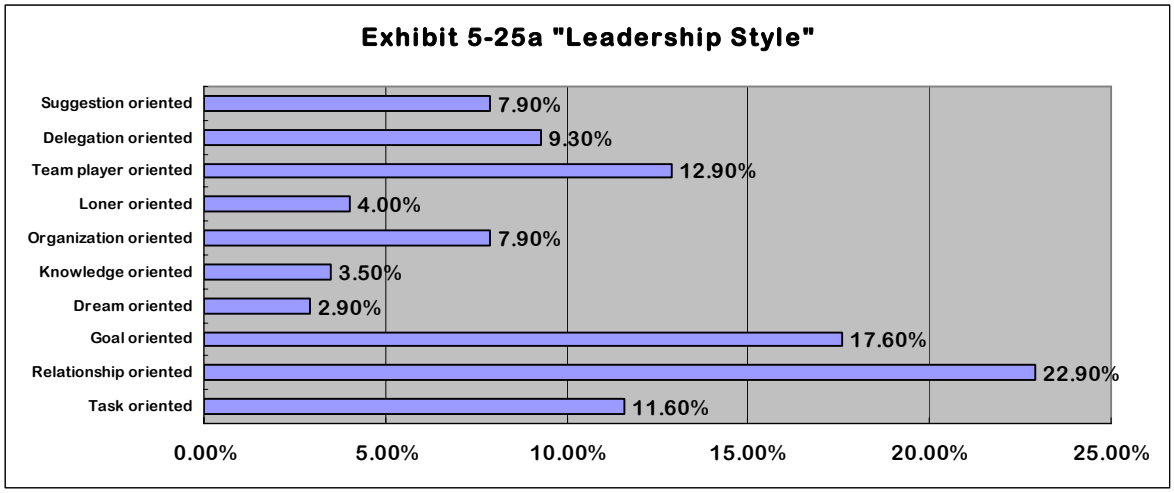


The writer asked to HJPD pastors, “Which of these spiritual gifts do you find most exciting and challenging?” As before, most responded that the gift that they find the most exciting and challenging is preaching/teaching. Next, in order, are the gifts of shepherding, leading, mercy/consoling, evangelism, and administrating.

Thom Rainer, asked “effective church leaders” and “comparison church leaders” in America: “which tasks do you find most exciting and challenging?” Pastors of effective churches said that the most exciting task was preaching, but pastors of comparatively “unsuccessful” churches responded that the most exciting task was

pastoral care.[326]

Leadership Style



As exhibit 5-25a shown, about one out of five pastors (22.9%) responded that their leadership style was relationship oriented. Next in number was the goal oriented style of leadership (17.6%), then the team player style at 12.9%, and the fourth largest group were task oriented pastors (11.6%).

Thom Rainer asked "effective church leaders" and "comparison church leaders," "Which of the following describes your leadership style?" The results prove that a comparison of the leadership styles between the effective church leaders and comparison church leaders is interesting. There is a big difference between the two groups;[327]

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[326]Rainer, Surprising Insights From The Unchurched, 212. The two groups obviously have different priorities. The effective pastor's passion for preaching is obvious. Their second most exciting task drops from 93 percent to 58 percent, represented by personal evangelism. Pastoral care was the third least exciting task of the effective church pastors but the most exciting task of the comparison church pastors. Personal evangelism, however, rated second in the most exciting tasks of the effective church pastors; but the same was the third least exciting of the comparison church pastors. For more detailed information, see pg. 211-212 of his book.

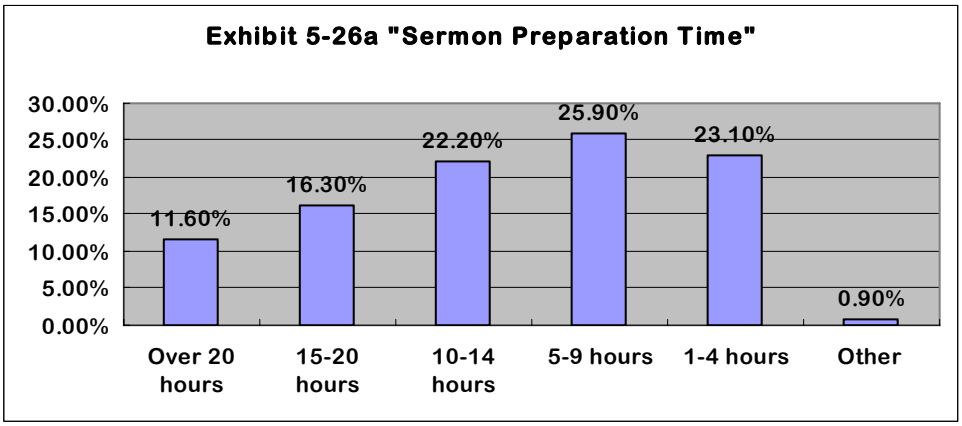
[327]Ibid., 182-183. The major difference between the two groups, according to this type of survey, is that the effective church leaders are more task driven and goal oriented.

Exhibit 5-25b "Top Four Leadership Styles

"Effective" Church Leaders	"Comparison" Church Leaders
1. Task Oriented	1. Relationship Oriented
2. Goal Oriented	2. Suggestion Oriented
3. Team Player	3. Team Player
4. Relationship Oriented	4. Organization Oriented

Preaching

a. Average Hours per Week in Sermon Preparation



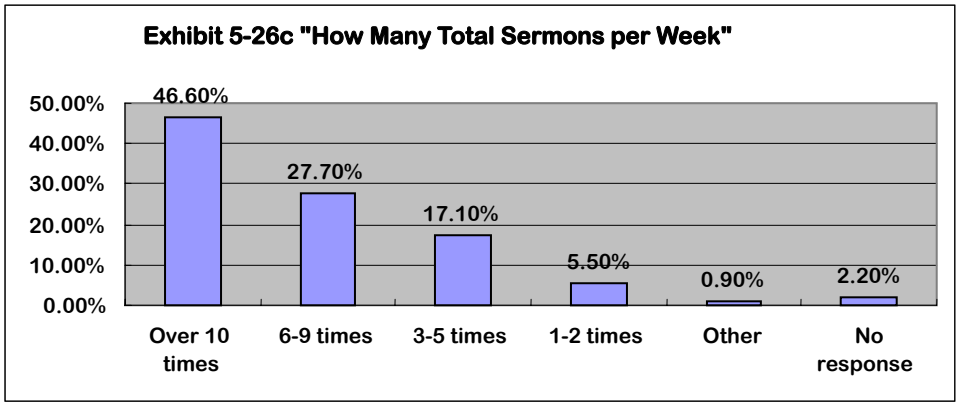
As exhibit 5-26a shown, only one out of ten pastors answered that they spent over 20 hours on preparing their sermons every week. Almost one quarter of all pastors said that they spent less than 9 hours on preparing every week. What did they do with the "extra" time that was not spent on preaching preparation? For the most part, they were counseling church members; visiting hospitals, homes, and nursing homes; doing weddings and funerals; and spending several hours each week telephoning absentees and inactive church members.

b. Average Hours per Week in Preaching Preparation according to Church Size

Exhibit 5-26b	Under 100	100-299	300-699	700-1499	1500	Sum of Row
1-4 hours	29(14.9)	4(8.5)	1(4.8)	-	2(2.7)	36(12.4)
5-9 hours	29(14.9)	7(14.8)	6(28.6)	3(30.0)	4(22.2)	49(16.8)
10-14 hours	47(24.1)	9(19)	3(14.4)	1(10.0)	3(16.7)	63(21.6)
15-20 hours	40(20.5)	**14(29.7)**	**7(33.3)**	**4(40.0)**	**7(38.9)**	**72(24.7)**
Over 20 hours	**49(25.1)**	12(25.5)	4(19.0)	2(20.0)	2(11.1)	69(23.7)
Other	1(0.05)	1(2.1)	-	-	-	2(0.7)
Column	195(100)	47(100)	21(100)	10(100)	18(100)	291(100.0)

In the above chart, we see that the preparation (15-20 hours) is uniform among churches from 100 to 1500 members. Pastors in churches of less than 100 members seem to have more time for sermon preparation, potentially because there are simply not as many sheep to attend to.

c. Sermons per Week



As exhibit 5-26c shows, close to one half of all pastors (46.6%) say that they have preached at least over 10 times per week. Next highest is 6-9 times per week 27.7 percent. Overcall, close to 76 percent of pastors responded have preached over 6 times per week. As a result of this data, we must question the quality of preaching in such a high quantity of sermons. Also, how can one shepherd the flock in a personal way, if they

spend so much time in studying? Again, sharing the load with other pastors is crucial.

d. Preaching in Comparison to Church Size

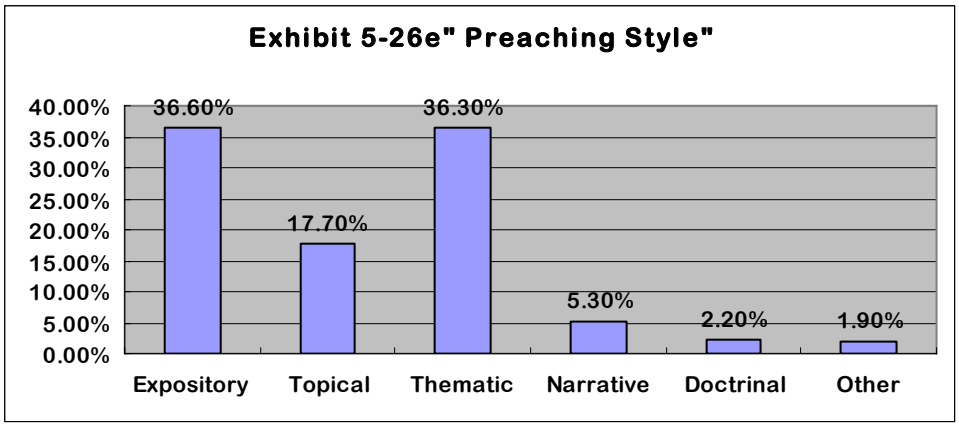
Exhibit 5-26d "Sermons per Week according to Church Size"

	Under 100	100-299	300-699	700-1499	Over 1500	Row
Over 10	**98(48.5)**	**20(42.6)**	**8(50.0)**	5(35.7)	**11(57.9)**	**142(47.7)**
6-9	51(25.2)	16(34.0)	5(31.3)	**7(50.0)**	5(26.3)	84(28.2)
3-5	40(19.8)	7(14.9)	2(12.5)	1(7.1)	3(15.8)	53(17.8)
1-2	12(5.9)	4(8.5)	1(6.3)	1(7.1)	-	18(6.0)
Other	1(0.5)	-	-	-	-	1(0.3)
Column	202(100)	47(100)	16(100)	14(100)	19(100)	298(100)

As exhibit 5-26d shows, all pastors of churches under 100 to over 1500 have preached at least 10 times per week. This is largely due to the fact that most churches meet every morning for worship and prayer. The pastors of 1500 members or more preach slightly more messages than other smaller churches. (This abundance of time spent on sermon preparation may directly correspond to the lack of participation of assistant pastors and lay leaders, and ultimately to the lack of healthy and effective church growth. Pastors are also simply too busy preparing sermons for the churched, leaving little time for the unchurched, and the very people they need to have growth).

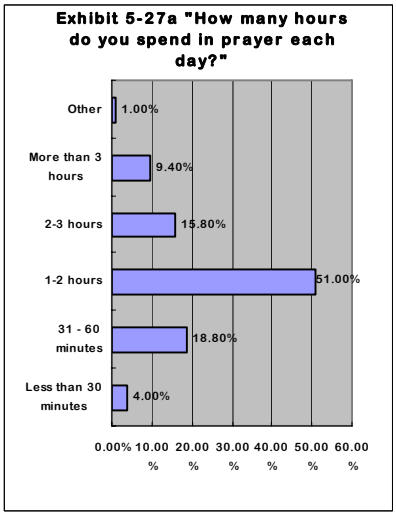
e. Preaching Style

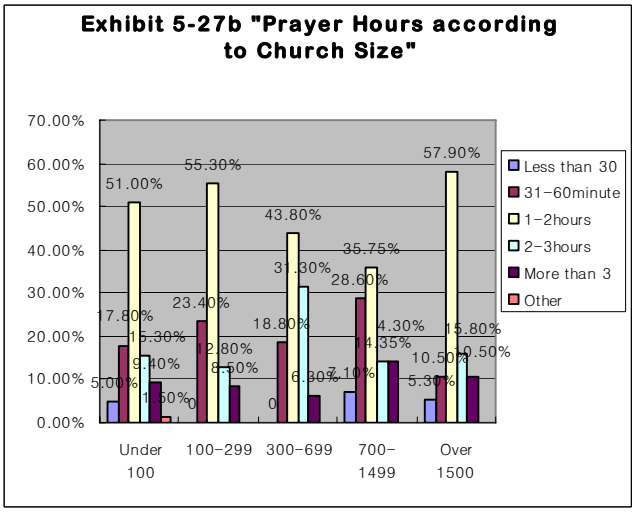
The writer asked pastors to estimate the percentage of their preaching that reflects each of five styles. As exhibit 5-26e shows, the expository and thematic preaching styles were the dominant approaches. Next in number was topical message, with 17.7 percent of pastors geared toward that style.



Prayer

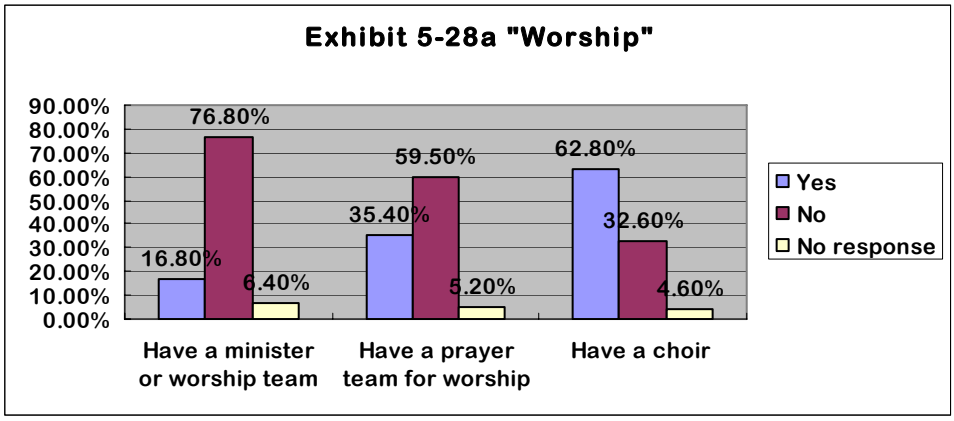
As exhibit 5-27a shown, the number who responded "1-2 hours" accounted for over 51 percent of pastors. The next highs are 31-60 minutes, and 2-3 hours, respectively. Exhibit 5-27b shows that the largest group which prays 1-2 hours per day is pastors in churches over 1,500. The next highest response is pastors with an attendance 100-299. The largest group that prays 30-60 minutes per day, as well as more than 3 hours, is pastors with an attendance of 700-1499.





Worship

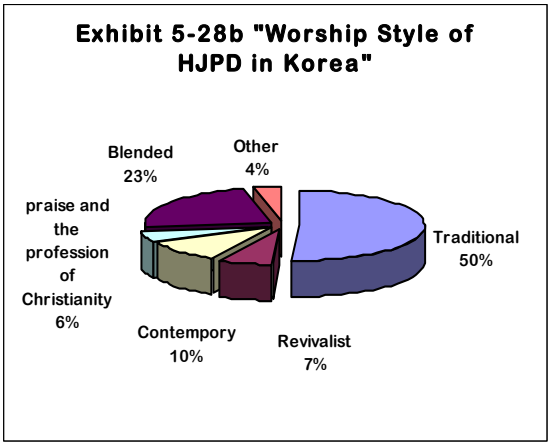
As exhibit 5-28a shows, some major weaknesses of HJPD churches are that they do not generally have a professional minister, worship team, or intercessory prayer team for worship. Three-quarters of churches claimed that they have no full-time worship ministers. A half said that they have no committed prayer team during worship. One-third said that they have no choir. The HJPD churches must make up for these deficits. To improve these deficits, in prayer and paid worship staff, they need much more human and financial resources, more committed, devoted and mature members. In terms of commitment to worship, close to two-thirds of all HJPD churches have a choir.

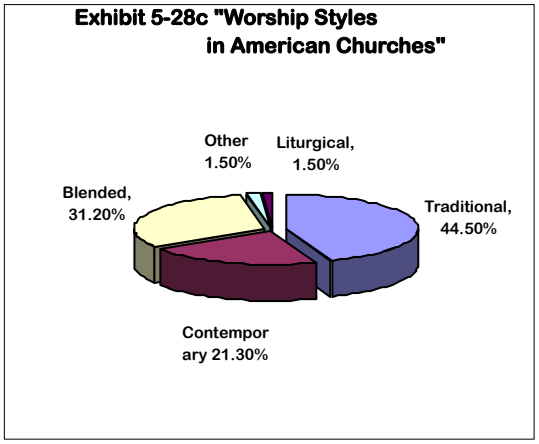


Worship Style

As the writer indicated in chapter 3, the writer gave the definitions of worship styles. The empirical data of exhibit 5-28b show that the traditional style is the dominant worship approach among the churches in this study. About 50 percent of the churches indicated that this style described their primary worship service. The blended style is second with just 23 percent. The contemporary approach is the style in 10 percent of the churches. The differences between HJPD and America churches can be found in

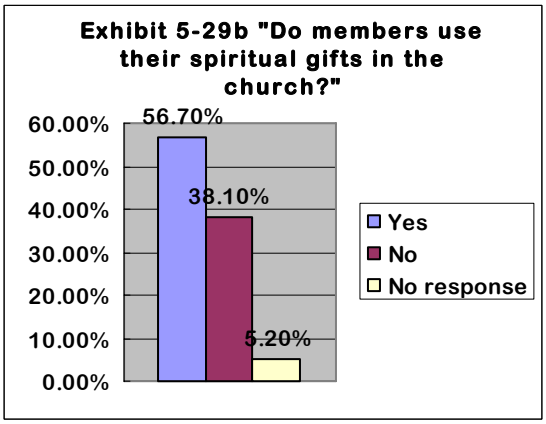
Effective Evangelistic Churches, Thom S. Rainer.[328]





Spiritual Gifts

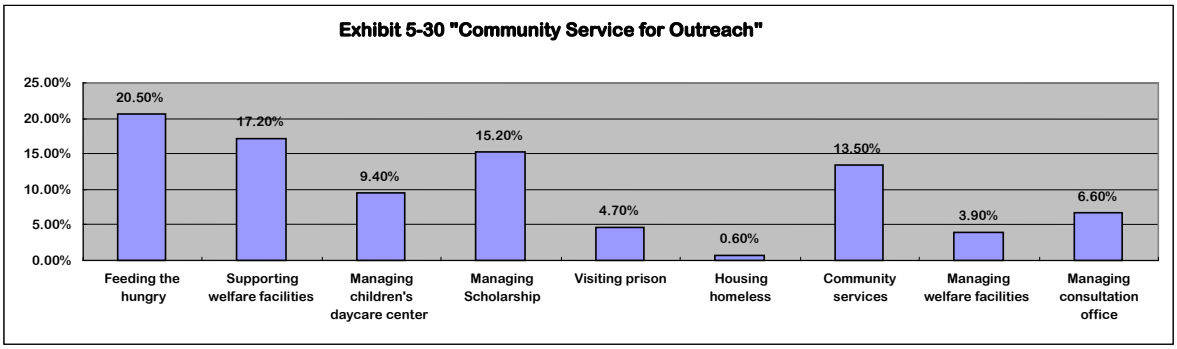
As exhibit 5-29a illustrates, about 74 percent of pastors say that they are using their spiritual gifts in their churches. In comparison, exhibit 5-29b shows that 38 percent of church members are not using their spiritual gift(s). This means that we can only be certain that the gift of preaching/teaching is being used in every church. All of the gifts are necessary to have a healthy, effective church which can promote healthy and effective growth.



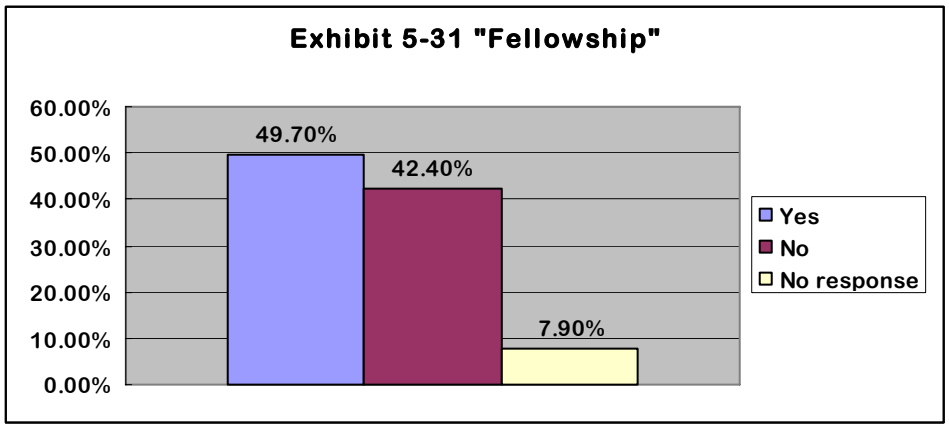
[328]Rainer, Effective Evangelistic Churches, 103.

Community Service for Outreach/Social Justice

The writer's initial survey asked the only question: "Does your church currently serve the community in practical ways?" As exhibit 5-30 has shown, they served their community through feeding the hungry, supporting welfare facilities, managing scholarship, community service, and others. In addition, they are trying to meet with the unchurched through loving and serving them in the above-mentioned practical ways.



Fellowship

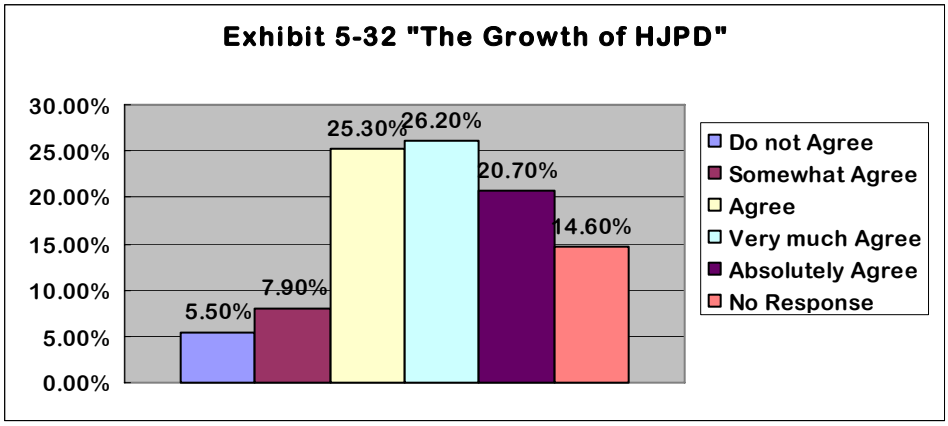


In response to the question: "Do your members reflect the Acts 2:42-47 model of the early church?" (Do they "devote themselves to fellowship, meeting in homes, sharing meals, or selling their possessions as anyone has need?"). As shown in exhibit 5-31, only one out of two pastors responded "Yes." Surprisingly, over 40 percent answered "No,"

with almost remaining 8 percent undecided, or unfamiliar with the passage in Acts 2.

Hap-Jung Presbyterian Denomination Church Growth

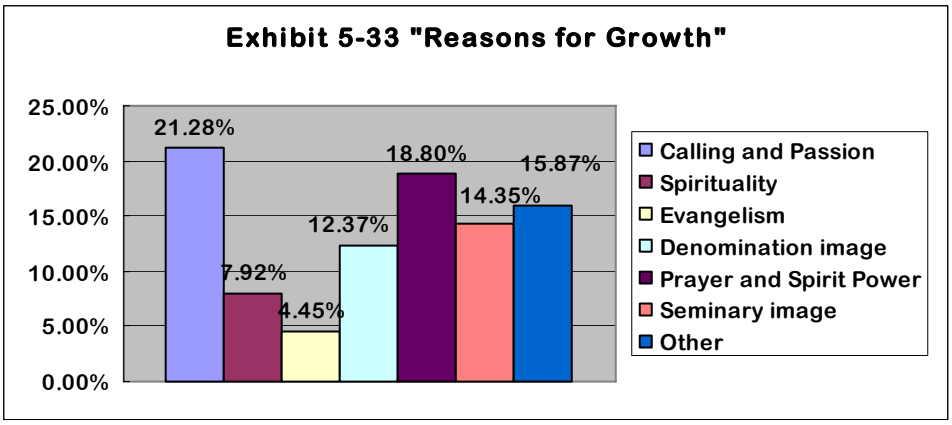
The writer asked pastors that "Would you agree that yes, the HJPD is growing successfully compared with other Korean denominations?"



As shown in exhibit 5-32, about three-quarters of all HJPD pastors generally assented to this statement. In fact, the number who responded "agree," "very much agree." or "absolutely agree" accounted for over 72 percent of pastors. Only 5.5 percent did not agree with the statement, believing that it is not growing well in comparison with other denominations. As the writer indicated in an earlier exhibit (5-2b), the number of pastors who responded in agreement, that the church was "growing," accounted for approximately 51 percent.

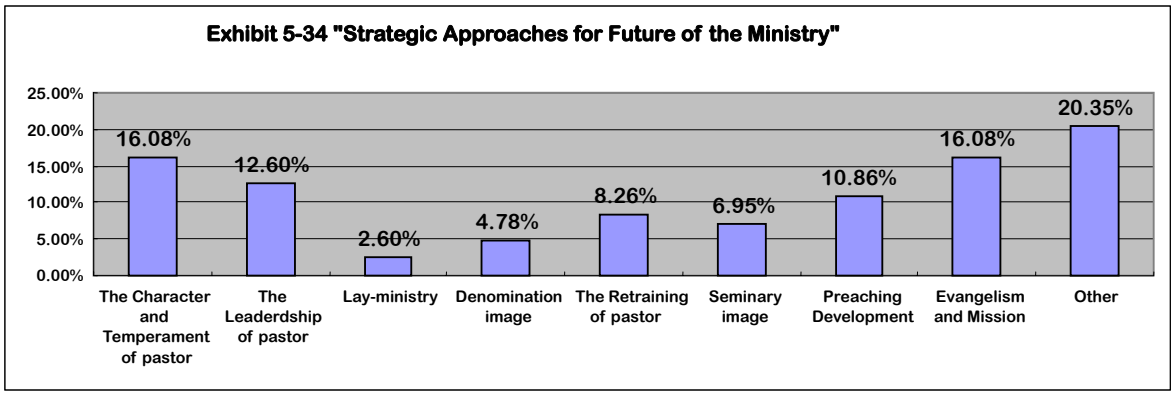
Reasons for Hap-Jung Presbyterian Denominational Growth

"If HJPD churches are effectively growing, why are they have growing? (What are the factors of their growth?)"



As the exhibit 5-33 shows, calling and passion, prayer and the power of the Spirit, and evangelism were regarded as the top strengths of HJPD pastors in compared with other denomination pastors. About four out of ten pastors explained that the largest reason for growth is the calling and passion to new-church planting (21.28%). Next, "prayer and the power of the Spirit" registers at 18.8 percent, and "denominational image development" at 12.37 percent. Therefore, the HJPD should emphasize and celebrate their strong points, as well as examining their weak points to see what needs to change and what needs to be thrown out.

Strategic Approaches for the future of the ministry



"What are the approaches that need to be stressed on for effective church growth

for the next ten years?" How can they grow now in comparison with the future? What do churches need to reinforce perpetual healthy and effective growth for the future?

As shown in exhibit 5-34, among pastors responding, the most significant answers were "pastors' character and temperament" and "evangelism/mission," both registering at exactly 16.08 percent. Next, "pastor's leadership" registers at 12.6 percent, "preaching envelopment" at 10.86 percent, "pastor's retaining" at 8.26 percent. Through these results, the writer also learned the church growth factors mentioned in chapter three are related to the above-mentioned strategic approaches. The chart also points out that in order to grow the HJPD continually in Korea, they must reinforce the above-mentioned approaches.

Ⅲ. Final Summary of the Analysis

God is at work in marvelous ways in numerous churches in Korea. Almost all of these 328 HJPD churches are conservative, evangelical churches that affirm the total truthfulness of the Scripture. Most of the pastors of these churches have a passion to reach people for Jesus Christ and love God, People, and the HJPD.

The survey was an instrument that inquired of the pastors of HJPD churches in fifteen different categories; 1) Church Information, 2) Pastor Information, 3) Church Growth Questions, 4) Evangelism, 5) Assimilation for New Church Membership, 6) Making Disciples, 7) Ministry Focus, 8) Professional Development, 9) Preaching, 10) Prayer, 11) Worship, 12) Spiritual Gifts, 13) Community Service of Outreach, 14) Fellowship, and 15) Solution and Strategy for HJPD' Church Growth.

The writer learned and obtained much useful data about HJPD churches throughout this survey. The writer also discovered many differing opinions and feelings

of HJPD pastors regarding church growth, the reasons for HJPD growth, their own strengths and weaknesses, the focuses of their ministry, their individual leadership styles, and the main strategic approaches utilized in preparation for effective church growth for the next decade.

First, regarding specific weaknesses, the data show the following:

- Many churches are not very satisfied with their evangelism strategies. For example, they are relatively weak in the matter of "Evangelism Strategy" (See exhibit 5-19c), "Evangelism Organization" (See exhibit 5-19d). As the result of this survey, they need "Full time ministers and evangelism committees." They show a weakness through a lack of "concentration courses" and "specialized outside support from training organizations."

- 66.2% of the churches are relatively weak in "Assimilation for new church membership." For example, they don't have full-time minister for assimilation for new people (See exhibit 5-20c), "Committees for assimilation" (See exhibit 5-20e), or sufficient budgets or facilities (See exhibit 5-20g).

- In the matter of making disciples, the pastors responded that they are not satisfied with their current discipleship trends. For example, more than 52 percent said that they don't produce teaching materials (See exhibit 5-21a). In the realm of making disciples, they are weak in "diverse programs," and "regular programs" (See exhibit 5-21b), as well as "programs for lay leaders" (See exhibit 5-21c).

- Extremely low rate of lay participation, and ratio of attendance versus membership (See exhibit 5-22a)

- Although about 70 percent of pastors use their talents, which is much higher than the rate of church members (See exhibit 5-22b).

- They are not satisfied with "prayer team for leadership and preaching (See exhibit 5-22c).

- Leadership style of HJPD pastors reveals that the highest style is relationship oriented. This is not leadership style of effective church leaders. (The basis is from exhibit 5-25b)

- Insufficiency in quality preaching preparation due to multiple sermons: Over 70 percent of HJPD pastors spend time over 14 hours on preparing per week. 11.6 percent of pastors spend over 20 hours on preparing sermons, and one

out of every two of pastors have preached at least over 10 times per week (See exhibit 5-26a, 5-26b).

- Lack of a full-time minister/worship team/prayer team for worship (See exhibit 5-28a)

- Weakness and irregularity of fellowship, in light of the Acts 2:42-47 model of the early church (See exhibit 5-31).

Second, regarding the strengths of the HJPD, the data show the following:

- HJPD is a growing denomination in spite of its short history. About 52 percent of HJPD churches that participated answered that the state of their church is growing (See exhibit 5-2b).

- Distinctions of the HJPD churches are that they have depended on the power of prayer and the work of the Holy Spirit to grow their church. They pray individually and corporately for long hours, many times per week (See exhibit 5-27a)

- HJPD pastors have a calling and passion to new church plants, and they love the souls of the unchurched (See exhibit 5-33).

- The image of the quality and openness of the denominational seminaries is good (See exhibit 5-33).

- Focus on evangelism and mission is high, compared with other dominations (See exhibit 5-33).

Third, as for the strategic ministry approaches for HJPD churches and pastors for the next decade, the data show the following:

- Equip character and overall development of pastor.

- Develop more evangelism/mission and passion for unchurched people.

- Develop pastors' leadership and preaching.

- Provide the retraining of pastors.

Summary and Conclusion

Many HJPD pastors feel a lack of mature character, struggle with pastoral

leadership, difficult pastorates, and desire to pay the price for church growth. The writer is fully convinced that God is with HJPD Churches today because they are willing and ready to die for soul winning, church planting, world mission, disciplining their lives in the power of the Holy Spirit.

Thom Rainer gathered data from 576 churches and in his surveys; he found that the growing churches that growing were basically doing "Big Three" methodologies: *preaching, prayer ministries, and Sunday school*.[329] As like this, this chapter demonstrated that healthy growing churches take the opportunity to link prayer and the Holy Spirit with their efforts in evangelism, preaching, mature character, pastor's leadership, strategies and programs of growth, and many others.

In conclusion, this work confirms that God is at work in marvelous ways in numerous churches across the small but influential nation of Korea, second only to America in the number of worldwide missionaries. Thanks to the Lord for the faithful pastors of the HJPD churches. The writer prays that the results of this survey will be used for the healthy and effective growth of the HJPD in Korea, in Asia, and to the uttermost parts of the earth.

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[329]Rainer, Effective Evangelistic Churches, 26-27.

CHAPTER SIX

TWELVE EFFECTIVE STRATEGIES FOR HEALTHY CHURCH GROWTH IN THE HAP-JUNG PRESBYTERIAN DENOMINATION IN KOREA

The writer will now propose twelve effective strategies for healthy and effective church growth. Each strategy reflects on the biblical studies concerning church growth, the analysis and evaluation of the data, the paradigms of the growing churches today, and the view of the church growth experts.

Concentration on Effective Prayer Ministry

In the analysis of the data many HJPD pastors indicated that they have a prayer ministry in name only, as seen on page 135, exhibit 5-6. The writer has already proven, throughout chapters three and five, that the first key to church growth is fervent and effectual prayer. Prayer is a key to both kinds of church growth; first of all, it is an obvious key to the personal growth and development of the individual members of the church. However, prayer is also a vital key to the numerical growth of the local church, since God can do more in one day than we can do in a thousand years. We must ask the Lord of the harvest to raise up laborers. Prayer is the locomotive that releases the power

of the Holy Spirit to move the train. It is an essential factor for healthy church growth. Without an atmosphere of prayer, the church can go no where, the train stand still. In addition, prayer is important because only a praying pastor can build a praying church and only united prayer among church members can establish prayerful, unified relationships between the "priesthood of the believers," including the pastors and the people. It is absolutely necessary for the preacher to pray.

Ten Suggestions concerning Practical Steps for How to build an Effective Prayer Ministry by the Writer:

1) Take the initiative in modeling prayer, as Christ did. God also expects the pastor to become a disciple in prayer. One of the most important things a pastor does is to be a model for his staff as well as the congregation. All pastors of HJPD need to model a prayerful lifestyle, how to pray as well as how to teach it.

2) Pray always, in and for, a relationship with God. A spiritual leader must put talking to God, and establishing a close and growing relationship with Him, above every other priority-above ministry, above family, or above his own desires.

3) Revisit regularly, through public teaching and preaching, the importance of a personal prayer life for all believers, especially pastors and leaders. This does not just include teaching on the importance of prayer, but it also involves giving people practical instruction on how to pray and on different methods of prayer that will help to enrich their prayer lives.

4) A strategic prayer meeting on Saturday nights in preparation for the Sunday

services. A corporate prayer team prays for the preacher, the nursery, the youth, worship teams, singles, outreach, and Sunday school.

5) Create and activate a diverse range of prayer-ministry opportunities: prayer leaders, a dedicated full-time prayer center or room, ministry teams, prayer cells, prayer walks, and personal intercessors.

6) Encourage and model a regular prayer and/or fasting schedule, individually and corporately. If the local church would schedule and implement these times as a congregation, it would help encourage everyone to participate and take ownership.

7) Encourage prayer and unity with other area churches/denominations to encourage unity in the Body of Christ in Korea.

Building Vision, Core Values, and Regular Strategic Planning

Vision, Core Values and Regular Strategic Planning is necessary for healthy growth. Accordingly, churches must be careful of those who advise them to ignore any planning and simply "let go and let God." This does not mean that we should trust our strategies and ignore the role of the Holy Spirit in the process. Proverbs 19:21 says clearly that God's purpose will prevail regardless of our plans. John 15:5 warns that without Christ we can accomplish absolutely nothing.[330]

What is the importance of core values?

Aubrey Malphurs gave ten important reasons of core values; 1) Determine

[330]Malphurs, Advanced Strategic Planning, 16.

ministry distinctive, 2) Dictate personal involvement, 3) Communicate what is important, 4) Embrace positive change, 5) Influence overall behavior, 6) Inspire people to action, 7) Enhance credible leadership, 8) Shape ministry character, 9) Contribute to ministry success, and 10) Determine the ministry vision.[331] Bill Hybels, founder and senior pastor of Willow Creek Community Church, and Ken Blanchard, an author, speaker, and international business consultant, stated that twenty-first-century leaders will not lead by the authority of their position but by an ability to articulate a vision and core values of their organization or congregation.[332]

What is the importance of a strategy?

According to the previous chapter, Peter Wagner cites at least six advantages of strategy planning (See page 100 of the thesis). Aubrey Malphurs gave eight important reasons of strategic planning in his book Advanced Strategic Planning (See page 101 of the thesis).

The writer asserts that pastors should be convinced that a strategy is important and that you need one. Aubrey Malphurs gives fives the important reasons for having a strategy; 1) The strategy accomplishes the mission and vision, 2) The strategy facilitates understanding, 3) The strategy provides a sense of momentum, 4) The strategy properly invests God's resources, and 5) The strategy displays what God is Blessing.[333]

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[331]Aubrey Malphurs, Values-Driven Leadership (Grand Rapids: Baker Books, 1996), 29-30.

[332]Ibid., 9.

[333]Malphurs, Advanced Strategic Planning 153-155.

Nine Effective Strategic Planning Processes for Healthy Church Growth by Aubrey Malphurs:

1) The first step is the ministry analysis. It asks, "what kind of church are we?"

2) The second step is the values discovery and development. It asks, "why do we do", "what drives the church?"

3) The third step is mission development. It asks, "what are we supposed to be doing? What is our mission in life?"

4) The fourth step is the environmental scan. It answers the question, "what is going on out there?"

5) The fifth step is vision development. It asks, "what kind of church would we like to be?

6) The sixth step is strategy development. The strategy answers the question, how will we get to where we want to be?"

7) The seventh step is strategy implementation. It answers the questions, "where do we begin, when, and with whom?"

8) The eighth step is preparing for ministry contingencies. It asks, "how will we handle pleasant and not so pleasant surprises that could affect the strategy?"

9) The final step is ministry evaluation. It asks, "how are we doing?"[334]

The writer agrees Aubrey Malphurs's effective nine steps of strategic planning processes and suggests that all HJPD churches need and supply them. In addition, Harold Westing insists "A philosophy call people to your church membership."[335] Therefore,

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[334]Ibid., 51-54.

[335]Harold J. Westing, Create and Celebrate Your Church's Uniqueness (Grand Rapids: Kregel, 1993), 48. Why is a special philosophy of ministry so important? He gives ten reasons: 1) There is

strategic planning is one of the most important factors in church growth. Between church growth and strategic planning there is a positive correlation.

Four Suggestions for Effective Alternative Plans for HJPD Churches Healthy Growth by the Writer:

1) Developing/making clear vision for ministry in the future.[336] Because a vision answers the question, "what are we going to do?" It gives the ministry the direction; it announces to all where it is going. A vision focuses on and narrows the view of the future.

2) Developing/making core values based on vision. Because core values answer the question, "why do we do what we do?" They supply the reasons behind our vision or what we do. Values deal primarily with the present and the past.

3) Developing/set up regular strategy planning according to vision and values.

4) Don't resist evaluating the ministry. Personal ministry and church ministry appraisals are necessary to refine any work for God. Failure to measure a church's effectiveness makes its growth nearly impossible.

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diversity in unity in Christ's body, 2) Culture demands it, 3) Ministry effectiveness demands it, 4) Every church needs a centered focus, 5) The balance of ministry demands it, 6) The diversity of methodology demands it, 7) Facility and philosophy are integrated, 8) A philosophy of ministry becomes a guide or all major ministry decisions, 9) Calling the right staff to ministry necessitates a clarity of philosophy, and 10) A philosophy call people to your church membership. See, page 40-49 of his book.

[336]Aubrey Malphurs, Developing a Vision for Ministry in the 21st Century, Sixth printing, (Grand Rapids: Baker Books, 1999), 41. For more explanation about what is a vision? First, the definition of a vision; a vision is a clear, challenging picture of the future of the ministry as you believe that it can and must be. See page 29-42 of his book. Why vision is so important? Answers: 1) Clarifies direction, 2) Invites unity, 3) Facilitates function, 4) Enhances leadership, 5) Prompts passion, 6) Fosters risk taking, 7) Offers sustenance, 8) Creates energy, 9) Provides purpose, and 10) Motivates giving. For more information, see page 17-28 of his book.

Reinforce Pastors' Character and Leadership

In the analysis of the data from 328 HJPD pastors indicated that "what do churches need to reinforce perpetual healthy and effective growth for the future?" on page 168, exhibit 5-34, among pastors responding, the most significant answers were "pastors' character and temperament." Next is "pastor's leadership." According to the previous chapter, as Exhibit 4-11 shows, page 117, the fourth reasons for switching is Pastor's character. This result also points out that in order to grow the HJPD continually in Korea, they must reinforce and develop the above-mentioned approaches.

Learn Spiritual Leadership by Henry & Richard Blackaby.

Spiritual leadership is moving people onto God's agenda. The following are the distinctive elements of spiritual leadership;

1) The spiritual leader's task is to move people from where they are to where God wants them to be

2) Spiritual leaders depend on the Holy Spirit

3) Spiritual leaders are accountable to God

4) Spiritual leaders can influence all people, not just God's people,

5) Spiritual leaders work from God's agenda.[337]

Learn Turnaround Leadership's Characteristics by Gene Wood.

1) consider leadership as act of service,

2) accept responsibility for the turnaround,

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[337]Henry T. Blackaby & Richard Blackaby, Spiritual Leadership (Nashville: Broadman & Holman Publishers, 2001), 20-23.

3) avoid a church which does not desire to become healthy,

4) establish the critical rules of engagement before they arrive,

5) never backtrack,

6) keep close reign on their temper,

7) are discreet about what they share with others,

8) are willing to confront the sin of divisiveness,

9) possess "growth vision." ,

10) are action-oriented and bold.[338]

Three Suggestions of Effective Alternative Plans for HJPD Churches Healthy Growth by the Writer:

1) Equip Good Character.

John Maxwell quoted Dwight Moody, "If I take care of my character, my reputation will take care of itself." what Moody suggested that to become a good leader, equip good character.[339] Samuel Smiles assisted that character is property and a genius draws out admiration, but character provokes respect.[340]

2) Changing Leadership Styles/Developing Effective Leadership.

According to the previous chapter, as Exhibit 5-25a shows and the writer suggests, these results also point out that in order to grow the HJPD churches continually, they must change their leadership style from relationship oriented to task oriented. According to

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[338]Gene Wood, Leading Turnaround Churches (IL: Church Smart Resources, 2001), 87-150. Gene Wood is pastor of Grace Church in Glendora, CA, with an average attendance of over 1,200. In Leading Turnaround Churches, he shares many of the leadership lessons he has learned over 25 years of ministry.

[339]Maxwell, The Right To Lead, 98-99.

[340]Samuel Smiles, Character (Seoul: Book21, 2005), 10-14.

Thom Rainer and his report results, he also agrees that effective church leaders change their leadership style (See page 159-160 of this thesis). The writer also presents leadership style, as a factor in church growth, in chapter three (See page 84-98 of this thesis).

3) Build a leadership team with co-pastors and lay- leaders:

The HJPD pastors should consider these working relationships when they hire staff or build a team of church leadership. If a pastor can add other leaders who have complementary gifts, skills, and abilities to his leadership team, with mutual respect and love, there will be minimal divisions, and the church will be able to grow rapidly.

Make Preparations for Preaching to Change Lives Thoroughly

Preaching is a significant factor of church growth. According to the previous chapter, as exhibit 4-11 shows, among people responding, the most significant answer was "the pastors' preaching," at 21.6 percent. According to the previous chapter lay saints in mega-churches were asked to respond to the question, "What are the biggest factors in your church growth?" 71.7 percent responded that they absolutely agreed that preaching was the largest single reason of their church growth.[341] According to the above-mentioned results, the writer learned that the relationship between numerical church growth and preaching was very close. Therefore, effective preaching, that is well-prepared to change lives, can make churches grow rapidly, in numbers. But does it equal a healthy church? Effective preaching must be biblical, understandable, warm, positive, encouraging, and practical. The pastors of the HJPD will be dealing with a generation

[341]Youngki Hong, Korean Mega-Churches Charismatic Leadership, (Seoul: Korea Institute for Church Growth, 2002), 229.

that is discouraged, depressed, tired, lonely, and feeling guilty. They need a healthy pastor, who is connected to the Head, preaching a life-giving message to set broken bones, to equip, strengthen, and build up broken unhealthy saints, connecting them to their Head – Jesus Christ.

Suggested Seven Secrets for Effective Teaching and Preaching by David Earley

1) Study Diligently (Diligent Preparation) Ezra 7:10

2) Pray Expectantly (Diligent Prayer) Luke 24, Acts 1-2

3) Explain Clearly (Clear Explanation) Nehemiah 8:7-8

4) Challenge Boldly (Strong Exhortation) Jonah 3:4

5) Illustrate Vividly (Graphic Illustration) 1 Kings 18:21-39

6) Validate Personally (Personal Validation) Joshua 24:14-15

7) Apply Practically (Practical Application) Luke 3:9-14[342]

Suggested Insightful Principles of the Preacher, for HJPD' Pastors by Martyn Lloyd-Jones:

1) These are general qualities and characteristics.

a. he called to be a preacher or having a 'calling" as the preacher.

b. he should be a man 'filled with the Spirit".

c. he must be a godly man.

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[342]Lecture about "How to preach with power and purpose" from David Earley, Liberty Theological Seminary, during "Super Conference", Thomas Road Baptist Church and Liberty University in Lynchburg, VA, October, 1-4, 2006. He also taught "Six Requirements for Life-Changing Preaching" as follows: 1) Start by listening to the Word of God (Luke 3:1-2), 2) Prepare the way of the Lord(Luke 3:3), 3) Boldly ask convicting questions(Luke 3:7), 4) Provide a clear challenge (Luck 3:8), 5) Give specific application (Luck 3:10-14), and 6) Ultimately point to Jesus (Luck 3:15-18).

d. he must also have wisdom.

e. he must also have patience and forbearance.

f. he must add to that 'the gift of speech'

2) Special training

a. foremost there must be given knowledge of the Bible and its message.

b. plan of salvation and the importance of 'systematic theology'.

c. teach the study of the history of the church.

d. lastly, homiletics.

3) What is the chief thing?

The chief thing is the love of God, the love of souls, knowledge of the Truth: the Holy Spirit within you.

4) What is the preacher's calling?

According to Paul, the preacher is an 'ambassador,' an ambassador is not a man who voices his own thoughts or his own opinions or views, or his own desires. So the preacher has to speak something which he also received. This is the preacher's calling.

5) Every preacher should be at least three types or kinds of preaching:

a. first, the preaching which is primarily evangelistic.

b. second, the preaching which is instructional teaching but mainly experimental.

c. thirdly, the preaching which is a more directly didactic instructional manner.[343]

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[343]Martyn Lloyd-Jones, Preaching and Preachers (London: Hodder & Stoughton, 1971), 61-117.

Ten Principles to become an Effective Biblical Preacher by the Writer:

1) Don't preach unbiblical preaching, or out-of- the context of Bible.

2) Devote at least twenty or more hours of preparation per sermon and read the Bible 40 times per sermon (Exhibit 5-26a, page 160 of the thesis)

3) Don't copy the preaching of other pastors directly. We must hear directly.

4) Become an expert of preaching, just like experts of the world.

5) The primary content of sermons should be the Word of God; to omit the Bible or merely use the Bible as a "jumping-off spot" for the preacher's opinion is presumptuous.[344]

6) Don't neglect Bible study and prayer for sermon preparation.

7) Listen to other preachers, the best and most experienced, and also read their sermons.

8) Study and attempt to discover the target audience of preaching; knowing the target is essential to know how to shoot.[345]

9) Study preaching with co-pastors/assistant pastors and share the preaching with them.

10) Reduce your many preaching time to envelope preaching quality. (Exhibit 5-26c)

The Mobilization and Mentorship/Development of Laity/Lay-Ministers

The stagnation of the laity is caused mainly by the frustrating power of a church

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[344]Leith Anderson, A Church for The 21st Century (Minneapolis: Bethany House Publishers, 1992), 204.

[345]Ibid., 207.

system that keeps the laity marginalized and prevents the pastor doing the most important work: "equipping the laity for the work of the ministry" (Eph. 4:11-12). The equipping pastor is not merely one who gets the lay people to assist her or him. No, the equipping pastor/leader assists the people to fulfill their own ministry, a much greater thing.

Without ministry of laity, the church cannot grow. Without the involvement of laity in church ministry, there is no vital power to grow continually. Churches and pastors that exclude the ministry of laity are not ministries for the 21st century.

Churches Move toward Empowerment of Lay Leadership; Learn to Be a Leader-Maker by Elmer Towns

1) Understand the new expectations laypeople bring to church

2) Build ministry through small groups and teams

3) Build lay-leadership on spiritual giftedness

4) Prioritize leader-making as a primary emphasis[346]

Ten Ways to Empower the Laity for Mission by R. Paul Stevens and Phil Collins

1) Work with the whole

2) Cultivate healthy interdependence among members

3) Lead the process, not the people

4) Cultivate the culture

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[346]Towns & Bird, Into the Future, 162-172. Leader-making is not a one-weekend-a-year affair. John Maxwell says, "Leadership development isn't an add-water-and-sir proposition. It takes time, energy, and resources. See page 172 of his book.

5) Make changes slowly and indirectly

6) Sound your own vision and define yourself

7) Shepherd the system and the subsystems

8) Avoid becoming triangled

9) Maintain open boundaries with the world

10) Relax: The church is in good hands[347]

A Workable Model for Training the Laity by Kenneth Van Wyk

1) Build momentum for lay involvement in the mission of the church.

2) Develop the lay-minister identity.

3) Utilize Christ's pattern of discipling.

4) Develop a lay-ministers training center.[348]

Six Suggestions for Effective Mobilization and Spiritual Upbringing of Laity by the Writer

1) Become an equipping pastor; Pastor-teachers-apostles-prophets-evangelists were given to the church to equip the saints to do the ministry. (Eph. 4:11-12)

2) Change from pastor-focused vs. laity-focused: for more information, see page 95-98 of this thesis.

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[347]R. Paul Stevens and Phil Collins, The Equipping Pastor (Herndon, VA: An Alban Institute Publication, 1993), 126-147.

[348]Win Arn, Pastors's Church Growth Handbook (Pasadena: Church Growth Press, 1979), 27-33.

3) Shift a paradigm that every believer is a minister: for more information, see page 96-98 of this thesis.

4) Putting your lay-minister where they will do the most good. Sometimes church growth efforts can break down, because their particular gift, talent, or special interest not given adequate consideration.

5) Promote a higher rate of lay participation. According to this survey, this result found that the specific weakness of HJPD churches is a low rate of lay participation. (See exhibit 5-22a)

6) Upbringing of effective Laity leaders through a lay-ministers training center. A focused, structured environment where lay leaders are training young believers, and graduates (lay ministers) begin the next cycle as the next teachers/leaders.

Develop Excitement, Grace, and God-Exalting Worship

The writer found through the survey in the previous chapter, as 5-28a shows, that some major weaknesses of HJPD churches is that they do not generally have a professional minister, worship team, or intercessory prayer team for worship and the traditional style is the dominant worship (See exhibit 5-28b). So HJPD churches need to accept once again the importance of worship, the receptiveness of a new worship style, maximize the strong points of their worship service, learn how to diagnose the points of tension over worship in your congregation, and develop new strategies worship.

Church Move toward Greater Appreciation of Worship by Elmer Towns & Warren Bird:

1) Remember that most Christians register strong emotions and definite opinions about worship

2) Identify and understand the areas of tension

3) Develop worship styles appropriate for each targeted group

4) Start a new worship service style

5) Recognize that today's worship motivations often stem from spiritual hunger

6) Feed spiritual hunger with solid, biblical teaching about worship

7) Frame corporate worship to invite participation, not spectatorship

8) Prepare as well for the rest for the service as for the sermon

9) Use the "Incarnational Principle" as a Measuring Stick[349]

Effective Suggestions for God-exalting Worship by the Writer

1) Be open an embrace positive/new worship styles. Altering various styles of worship according to situation/audience/needs/cultural norms.

2) Teaching the purpose/essence of worship to all church members. Worship is not an event, it is to become a lifestyle.

3) Put on ranked worship as one of the most effective things.

4) Improve worship not as a place to come and hide but as a place to celebrate.

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[349]Elmer Towns & Warren Bird, Into the Future (Grand Rapids: Fleming H. Revell, 2000), 131-159. They say that worship styles in the future will be more diverse, with broader acceptance of the idea that one worship style doesn't have to fit all congregations and Christians increasingly want to participate in worship as an experience. Many appreciate feeling connected to the two-thousand-year stream of church history by the use of liturgical worship elements.

5) Build planning team for worship and training worship leaders and team members for their spiritual equipment or life.

6) Build an intercessory prayer team for worship and pastor's preaching and ministry.

7) Promote engagement of lay-ministers and entrust them with responsibility.

8) Prepare powerful preaching, because preaching is an essential element of worship. Not only is preaching essential for the preacher, but also for the people who come to church.

Prepare Systematic and Effective Evangelism Strategy

Through the result of the survey of this thesis and as mentioned in chapter three, the writer emphasizes that church growth is directly related to the power of evangelism, in union with prayer and the work of the Holy Spirit. The writer insists that the relationship between church growth and evangelism are closely related. (For more information, see exhibit 5-9). In addition, when the writer interviewed the 328 HJPD pastors about their strategic approaches for the future of ministry, the most significant answers were "evangelism/mission," (see exhibit 5-33) therefore, what evangelism strategies study and apply is very important to church growth.

The other side, according to the results of the survey in the chapter five, the specific weaknesses of HJPD churches have that many of the churches are not very satisfied with their evangelism strategies. For example, they are relatively weak in the matter of "Evangelism Strategy" (See exhibit 5-19c), "Evangelism Organization" (See exhibit 5-19d).

Church Move toward Targeted Outreach by Elmer Towns & Warren Bird

1) State clearly what your church does best

2) Notice how many ways you advertise

3) Focus on marketing rather than advertising

4) Prayerfully target specific population segments

5) Set outwardly-focused, measurable, and relationship-based growth goals

6) Set higher standards for "membership"

7) Place renewed emphasis on evangelistic prayer

8) Keep the end result in mind[350]

Seven Steps for Building an Evangelic Church by Powell

1) Have a clear sense of purpose

2) Pastor the people

3) Build a warm and loving fellowship

4) Develop an alive spirited worship (a love for God)

5) Follow the time-tested laws of Sunday school growth

6) Take a "supermarket approach" to ministry

7) Have a passion for action[351]

Ten Steps for Building an Evangelic Church by John Mark Terry

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[350]Ibid., 81-104.

[351]Paul Powell, Building an Evangelistic Church (Dallas: Annuity Board, 1991), 12.

1) Build planning for evangelism

2) Organize an evangelism council

3) Develop a mission statement

4) State your purpose

5) Analyze your situation- Research your community and analyze your church

6) Set some goals

7) Develop action plans

8) Evaluate the results

9) Celebrate victories

10) Calendar evangelistic events[352]

Six Suggestions about Recruiting Effective Workers by Calvin Ratz

1) Preach on lay involvement in outreach

2) Pray for recruits

3) Enlist new believers

4) Enlist people personally

5) Enlist people for specific tasks with time limits

6) Enlist the entire congregation for lifestyle evangelism

Seven Suggestions about Prepare Systematical and Effective Evangelism Strategy by the Writer

1) Try for involving all members for outreach

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[352]Terry, Church Evangelism, 57-71.

2) Training the laity who can replace full time ministers and evangelism committees in Outreach.[353] (This is one of weaknesses in HJPD, see exhibit 5-19d)

3) Involve all congregation for relationship evangelism. Example family and friendship (see exhibit 5-19a, pastors were asked to respond to the statement, "which are the most effective methodologies of evangelism that your church has been doing?" One out of five of churches say that the two effective evangelism styles are family, and then friendship.)

4) Need pastor's study for the lack of "concentration courses" and "specialized outside support from training organizations." (This is one of weaknesses in HJPD, see exhibit 5-19c)

5) Praise and affirm those who serve in the outreach program.

6) Budget for training. Training and retraining your workers should be a high priority

7) Schedule the sessions and plan for outreach carefully

Develop Strategies about Assimilation for New Church Membership

The writer found through the survey in the previous chapter, as exhibit 5-20a shows that over 90 percent of pastors agreed that the relationship between church growth

[353]Here are ten good reasons why you should emphasize lay involvement: 1) Involving laypersons is the biblical model, 2) Involving laypersons is the historical model, 3) Involving laypersons provides for the multiplication of converts rather than the addition of converts, 4) Involving laypersons is a good stewardship of time, 5) Involving laypersons helps the pastor avoid burnout, 6) Involving the laity helps a mature, well-rounded church, 7) Involving laypersons shares the ministry and the blessing, 8) Involving lay persons helps them mature spiritually, 9) Involving laypersons can start web movement, and 10) Training lay worker follows Christ' example. For more information, see Ibid., 73-76.

and new assimilation was very close. (For more information, see page 145 of the thesis) Therefore, HJPD churches will need that what the strategies of assimilation are for new church membership?

Eight Steps for Retaining New Members? by John Mark Terry

1) Assign sponsors for new members

2) The pastor's ministry to new members

3) Supply new member's class

4) Sponsor a banquet for new members

5) Church membership covenant

6) Involvement in a small group

7) Integrated approach

8) Involvement in ministry[354]

Thirteen Steps Suggestions by the Writer

1) Prepare prayer for new believers/ young prayer warriors.

2) Put the priority for new people assimilation in your ministry.

3) Understand/study your community: A community survey can help you better

[354]Ibid., 195-201. *Who fulfills these responsibilities*; 1) Contacts the new member when he or she joins the church, 2) Contacts the new member weekly for at least three months, 3) Escorts the new member to Sunday school, 4) Sits with the new member in worship services, 5) Takes the new member on a tour of the building, 6) Introduces the new member to other church members, 7) Introduces the new member to church staff and lay leaders, 8) Interprets church jargon and traditions for the new member, and 9) Prays for the new member. *The pastor's ministry to new members*; 1) Pastors can minister to the new members through sermons. Pastors do well to keep new members in mind as they prepare their sermons, 2) Pastors can write encouraging letters, 3) Pastors can see it that each new members have a sponsor and/or participate in a new member's class, 4) Pastors can answer new member's questions, and 5) Pastors can become well acquainted with new members. Many pastors make a point of visiting with new members in their homes. See page 196 of this book.

understand unchurched people in community.

4) Renovate/improve church for unchurched and community.

5) Build committee for assimilation (As exhibit 5-20e shows, nearly 60 percent of churches do not have a committee for assimilation.)

6) Three steps for attracting the new or unchurched people: step one-advertising (example; the church sign, the yellow pages, mailings, newspaper advertising, or website), step two-programming, and step three-inviting.

7) Understand your church members and encourage them to attract new or unchurched people.

8) Appoint a "sponsor" or mentor for new people.

9) Contact the congregation's leader or cell reader.

10) Pastor should give attention and nurturing to new people; introduce the newcomer to other members.

11) Friendship with a minimum of seven other members in six months.

12) Take new people into the new member class; because the new member class plays a vital role in the process of incorporating people into the life of the church.

13) Adopt new believers/bring people, into introductory classes, through new member classes, and then into a nurturing small group (and then, for teachers/pastors/leaders, possibly on to a leadership training center).

Enrich Effective Strategies/Systems for Disciple-Making and Small Group

The writer explained about the importance of disciple and small group in chapters three and five (See pages 99, 104-105 of the thesis). In order to facilitate healthy church

growth, there are a requirement effective disciple's strategy/system and small group strategy/system to effective ministry. Without these strategies, it is impossible to grow in a healthy way. Both of them are essential factors for healthy church. The small groups are the most effective evangelistic tool in the future. The small group concept is one of the most discussed topics and spreading rapidly in Korean church growth today. Carl George predicts that "the church of the future, though far bigger than the typical parish of today, will not be known for its central meeting spot, but for its small-group-ministry."[355] According to the survey, about 70 percent pastors responded "very much agree," or "absolutely agree" to that the relationship between church growth and disciple-making (See exhibit 5-13).

Three Steps of Strategies/Systems for Disciple-Making by the Writer

1) Understand/Study the definition of a strategy for disciple-making; this definition consists of three important concepts. First, the strategy involves a mission. Second, a good strategy consists of a process. Third, a good strategy addresses a key question.

2) Make the mission (overall goal) of your church; for example, Goal #1: To interest our target group in knowing and loving God. Goal #2: To become a growing disciple/follower of Jesus. Goal #3: To become a serving disciple. Goal #4: To make Him known: becoming a disciple maker.

3) Determine the steps necessary to make disciples; the strategy might consist of

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[355]George, Prepare Your Church for The Future, 23.

[355]Rainer, The Book of Church Growth, 293-294.

two, three, four, or more steps that are necessary to produce fully devoted disciples. These steps, stages, or levels of commitment provide a structure upon which you construct the strategy. The strategy is analogous to muscles, and the structure to the bones that support the muscles. First, you decide on the number of steps, and second, you identify each. The key to knowing the number of steps or levels is the number of major goals.

Six Steps of Strategies/Systems for Small Group by the Writer

1) Understand/Study biblical definition of small groups; for example, small groups are biblical, the early church model (Acts 2:42-47), the great commandment (Matt. 22:38-40), the new commandment (John 13: 34-35, 15:12), the great commission (Matt. 28:19-20, Mark. 16:15-18, Luke. 24: 44-49, Acts 1:8)

2) Study the purpose, vision, values, and the main vehicles of small groups; for example, the purpose of small group is that small group exists to honor God by making a positive eternal difference.

3) Need new pastoral philosophy change-Lay leaders share the ministry.

4) Raising up lay-pastor leaders; the most important job of the pastor is godly leadership development, training lay leaders who will build small group. Leadership development is essential, and it must be top priority.

5*) Make small groups types*; in example, turbo groups, table talk groups, new believer's groups, ministry-related groups, mission groups, service groups, small groups for teens and children, support groups, intergenerational groups, men's and women's accountability groups, and so forth.

6*) Learn essential elements of small group ministry*; the most important element is prayer. A second key to success is gaining support of the senior pastor. The third is leadership team.

Building a Ministry Team that Ministers

The commonness of champion is that they have good team work. Team ministry is the best instrument that God has given us for spiritual ministry and a required subject. Team ministry is the biblical model. The key to effective ministry in the early church was team ministry. Paul ministered as part of an apostolic band, or ministry team. When he established new churches, it was clear that God intended them to act as an effective ministry team. Paul believed in and practiced a team ministry. Paul realized that some things should be delegated to others in order for him to focus on those things he could do best.

Effective Suggestions for Building A Ministry Team by the Writer

1) Compose team ministry according to spiritual gifts; because God has given each of us a spiritual gift, He expects us to discover that gift, begin using it in ministry, and do what we can to develop it to its full potential.

2) Entrust co-pastors or assister-pastors in your ministry; many HJPD pastors are a little insufficient. They need to learn to delegate to co-pastors or lay ministers and share their leadership and ministry. The ministry of an “isolated me” without co-ministers is not biblical, not effective, and an avaricious person.

3) Make church ministry a specialization; Find specialized ministers.

Being Relevant to the Community and Unchurched

According to the survey that the study about strategy for unchurched evangelism in Korea by The Korean Institute for Church Growth, the majority of nearly 74% responded with an "Unfavorable" or "No Response." Only 26.0% agreed that they "wanted Christianity." In accordance with above results, we know that Christianity has antipathy from most unchurched people (See page 113-115 of the thesis). Among the responses of the unchurched, the most negative image is "religious influence." Secondly is "The coercion of subscription." (See exhibit 4-4). According to the question of a preferable pastor in your community, they responded that the most preferable pastor is "pastors' character." Secondly is "pastor's loving."

Effective Suggestions for making Favorable Church to Community and Unchurched by the Writer

1) Show modeling for servicing the community by church's pastor, leaders, and lay-ministers; the best way of exhibiting the importance of serving the community is for the leaders of the church to accompany the laity in service ministry. This is more effective than just the expected words.

2) Give permission and encouragement to engage in social service ministry; motivate their people to continue to engage in service ministry, even if their prior experience was unsuccessful.

3) Plan budgets for community ministry.

4) Reach the community through the media; here is the basic principle of church

advertising: "People can only come to your church if they know it exists."[356]

Build Plan of Reproduction through Separation Church Planting

What are the ways of HJPD churches' being able to survive in Korea? The writer suggested twelve principles in the above-mentioned to see healthy growth. One of the principles is church planting not build new church by themselves, but build new church through separation church planting. That is, what the writer wants to stress to the HJPD pastors is that the mother church has to produce new churches. Because new church planting is biblical, most effective evangelistic method, it stimulates growth in the mother church, brings joy and satisfaction to the members of the new congregation and to the member of the sponsoring church, and yields God's blessings.

Effective Suggestions Build Plan of Reproduction through Separation Church planting by the Writer

1) Teach the principle for new church planting in seminaries school practically and completely

2) Build teaching center for new church planting in HJPD, and support a new church planting consultant and give many programs, finances that they needed.

3) Start the campaign for large church of HJPD support or produce new church planting.

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[356]Terry, Church Evangelism, 163. He gave five steps to effective church adverting; 1) Determine your image, 2) choose your target audience, 3) Choose your media mix, 4) emphasize quality, and 5) evaluate results. For more information, see of page 164-166 of his book.

Conclusion and Summary

These twelve strategies are primary tools for the healthy growing churches of today. These strategies are powerful, useful, and practical because all these come from biblical principles, healthily growing churches, studies of church grow, and church growth experts. This chapter stated about the situation and weakness of HJPD churches and pastors, "twelve practical principles to develop HJPD churches," and the suggestions of the writer about that; 1) Concentrate on Effective Prayer Ministry, 2) Building Vision, Core Values, and Regular Strategic Planning, 3) Reinforce Pastors' Character and Leadership, 4) Make Preparations for Preaching to Change Lives Thoroughly, 5) The Mobilization and Development /Upbringing of Laity/Lay-Minister, 6) Develop Excitement, Grace, and God-Exalting Worship, 7) Prepare Systematical and Effective Evangelism Strategy, 8) Develop Strategies about Assimilation for New Church Membership, 9) Enrich Effective Strategies/Systems for Disciple-Making and Small group, 10) Building a Ministry Team that Ministers, 11) Make your Church Favorable to Your to the Community and Unchurched, and 12) Build Plan of Reproduction through Separation Church Planting.

We must reiterate that prayer is a powerful instrument of God for our church to grow in a healthy manner. Although all of these twelve principles must be equally integrated, like the spokes of a wheel, prayer must always at the center, as we look to the future.

CHAPER SEVEN

CONCLUSION

The writer has studied, surveyed 328 HJPD churches for one year, as well as analyzed all of their diverse responses. The intent was to learn healthy and effective principles and factors of healthy church growth that then the writer can share with future seminary students and colleagues within the HJPD. The writer learned with much certainty that church growth is most directly related to the sovereign will of God. God desires that His bride grows and reproduces through the study of this thesis. The writer can assert that the HJPD churches will experience continual growth if they discover and develop these church growth precepts and practice them properly.

This thesis contains a chapter for the discussion of each area of healthy church growth. The biblical definitional and purpose of the church includes: the theological definitional of a church, which is the description of the church in the scripture, and the purpose of church related to church growth were dealt with in chapter 2. The biblical foundations concerning church growth such as views of church growth and twelve effective factors concerning healthy church growth were studied in chapter 3. Recent trends concerning the condition of the Korean church today, contrasting aspects of

Korean church growth today, as well as how to break church growth barriers were covered in chapter 4. Analytic evaluations of the Korean HJPD churches as such brief history of HJPD, analysis of data of the HJPD church growth, and analysis of statistical answers were analyzed in chapter 5. In addition, the analysis of the data revealed strengths and weakness of the HJPD churches and pastors in chapter 5. And finally chapter 6 applied what has been discussed from chapter 2 to 5 to the HJPD churches and pastors.

The writer used much explanation, allowing for many pages, to describe the biblical factors concerning healthy church growth, since the basic biblical principles of church growth will be constant. The HJPD churches must adopt, develop and apply the biblical principles today. It is the writer's earnest prayer that many effective strong servant leaders will arise in the HJPD churches, and in turn lead daughter churches. In addition, thanks to the Lord for the faithful pastors of the HJPD churches. The writer prays that the results of this survey will be used for the healthy and effective growth of the HJPD in Korea, in Asia, and to the uttermost parts of the earth. May they experience restoration, renewal and revival and have a tremendous impact on the world, as it sees "Kingdom life" in Korea. The writer prays the Lord will receive glory through this dissertation as it is used to grow His church.

APPENDIX

HJPD CHURCH GROWTH SURVEY

Criteria (Questionnaire)

Church Information:

1. What is the name of the church?
2. When is the date of birth of the church?
3. What is the church address?
4. How many people are in attendance on Sunday morning worship?

	Resident membership	Attendance (Highest of worship or Sunday School)
Under		
100-299		
300-499		
500-699		
700-999		
1,000-1,499		
Over 1,500		

Pastor Information:

1. What is your name?
2. Your highest level of education:
   a. Undergraduate___ b. Graduate/Seminary(M.Div/Th.M)
   c. D. Min___ d. Ph. D
3. How long have you served at the church? Years___ Months
4. Which of the following tasks do you find most exciting and challenging?
   (Please *rank* by order of importance for you)
   a. Pastoral care___ b. Preaching
   c. Administration___ d. Discipleship/training members
   e. Visitation___ f. Prayer
   g. Evangelism/mission___ i. Counsel
   j. Committee meetings___ k. Building
   l. Budgeting___ m. Worship
   n. Future planning___ o. Other:

Church growth questions:

(Answer 1 to 5. Do not Agree = 1, Somewhat Agree = 2, Agree = 3, Very much Agree = 4, Absolutely Agree=5) <Circle your response>

Healthy and highly effective church growth depends on:

1. the guidance and power of the Holy Spirit. 1. 2. 3. 4. 5.
2. the guidance and power of Prayer. 1. 2. 3. 4. 5.
3. the leadership strength of the Pastor. 1. 2. 3. 4. 5.

4. evangelism. 1. 2. 3. 4. 5.
5. the administrative strengths of the pastor. 1. 2. 3. 4. 5.
6. the preaching of the pastor. 1. 2. 3. 4. 5.
7. disciple-making. 1. 2. 3. 4. 5.
8. Good relationships with people. 1. 2. 3. 4. 5.
9. Worshiping in Spirit (the passionate worship of God in the power and presence of the Holy Spirit) 1. 2. 3. 4. 5.

10. Regular growth strategic planning. 1. 2. 3. 4. 5.
11. The practical use of the churches' website (internet promotions and advertising). 1. 2. 3. 4. 5.
12. New reproductive growth, not transfer growth from other churches. 1. 2. 3. 4. 5.
13. Having a clear and accurate vision, purpose, and value. 1. 2. 3. 4. 5.

Evangelism: (Pleas check your response)

Pastor:
1. Do you participate in the work of evangelism directly?
Yes__ No
2. Do you think that the evangelism is the first and most important factor for church growth?
Yes__ No

Evangelism Strategy:
1. Do you have a special outreach event every year to invite the lost?
Yes__ No
2. Does your church receive an affirmative evaluation from neighborhood inhabitants.
Yes__ No
3. Do you envelop for your special evangelism strategy?
Yes__ No
4. Do you have a strategy to reach our neighbors in our area? (Welfare facilities, a children's room, welfare of the aged … the rest)
Yes__ No

Evangelism Training:
1. Do you have a train concentrated course with your church, for those who wish to develop the talent of evangelism?
Yes__ No
2. Do you have the support from other specialty training organizations offering special evangelism courses? (These special, concentrated courses could come from an institute or an organization, such as Evangelism Explosion.)

Yes__ No

Evangelism organization:
1. Do you have a full time minister for evangelism?

Yes__ No

2. Do you have an evangelism committee, or outreach teams focused on evangelism?

Yes__ No

Evangelism Styles:

1. Which are the most effective methodologies of evangelism that your church has been doing?

a. Lifestyle/friendship___ b. Family
c. Sunday school class___ d. Cell group
e. Power evangelism___ f. Mass media
g. Mass crusades___ h. Social welfare outreach
i. Invitation unchurched___ j. Concerts
k. Drama___ l. Sports participation
m. Literature outreach___ n. Special events

Assimilation for new church membership: (Pleas check your response)

Pastor:

1. Is new member assimilation foundational to effective growth of your church?

Yes__ No

2. Do you directly teach members to help new members grow toward maturity?

Yes__ No

3. Do you directly take care of new church membership in the worship time?

Yes__ No

Organization:

4. Do you have new church membership committee?

Yes__ No

5. Do you have a full-time minister to attend the church continually?

Yes__ No

Strategy:

6. Do you have the budget and facilities to assimilate new church membership?

Yes__ No

7. After finishing a Newcomers Class, do you have a means of connecting newcomers to your church community (ministries and/or cell groups)?

Yes__ No

8. Do your established members help sustain Newcomers Classes and assimilate new membership?

9. Do you have materials and programs for assimilate new membership?

Yes__ No

10. Do you think that the healthy and effective assimilation of new members is over 80%?

Yes__ No

Making Disciples: (Pleas check your response)

Pastor:
1. Do you have a clear plan and process for making disciples?
Yes__ No
2. Do you give members the proper motivation for disciple-making to your church members?
Yes__ No
3. Do you offer continued studies for making disciples?
Yes__ No
4. Do you produce teaching materials for making disciples?
Yes__ No

The methods of making disciples:
1. Do you have a regular course for discipleship? (One time, once per week, etc.)
Yes__ No
2. Is disciple-making carried out through small groups (outside church building) or services/Sunday school (inside church)?
3. Do you have a diverse program that matches maturity (belief, faith, obedience) level?
Yes__ No
4. Involvement in disciple-making is for all church members.
Yes__ No

Releasing of lay leaders:
1. Do you have discipleship programs for lay leaders?
Yes__ No
2. What is the goal of that leadership training & development?
(Do you have the goal of sending them out to serve in smaller, stagnant churches when they have finished disciple-making courses?)
Yes__ No

Ministry Focus: (Please check your response)

The rate of ministry concentration:
1. Does your church ministry concentrate enough on healthy church growth?
Yes__ No
2. Do you have at least 50% of laypeople involve in the ministry of the church?
Yes__ No
3. What is <u>the ratio</u> of resident membership and attendance?

Test and application of talent:
1. Does your church effectively arrange members according to their talent.
Yes__ No

2. And then organizes participation according to the results of the talent tests.
Yes__ No

Support of pastor and Conflict with assistant pastors
1. Do you have a prayer team to pray for the pastoral leadership and preaching?
Yes__ No

2. Have you any problems or conflicts between the senior pastor and assistant pastors?
Yes__ No

Professional Development: (Please check your response)

Personal development:
1. Do you read any non-religious books?
Yes__ No
2. Do you attend conferences or seminars for leadership development?
Yes__ No

The role of pastor:
1. Which spiritual gifts do you find most exciting and challenging?
a. Evangelist b. Preacher/Teacher c. Shepherd
d. Administrator e. Consoler d. Leader

Leadership style:
1. What kind of your leadership style do you have?
___a. Task oriented – high interest in production and getting things done
___b. Relationship oriented – high interest in people, feeling, and fellowship
___c. Goal oriented – high interest in setting goals and pushing for completion
___d. Dream oriented – a lot of time spent dreaming big
___e. Knowledge oriented – leads by superior knowledge and understanding rather than by example
___f. Organization oriented – organized above all else, every detail checked
___g. Loner oriented – rather work alone
___h. Team player oriented – must work in a group and be part of a team effort; leads by assigning tasks in nearly every situation
___i. Delegation oriented – leads by assigning tasks in nearly every situation
___j. Suggestion oriented – leads by making suggestions to others

Preaching: (Pleas check your response)

1. How many hours do you spend for preaching preparation each week?
a. Over 20 hours b. 20-15 hours c. 14-10 hours d. 9-5
e. 4-1 d. under 1 e. Other:

2. How many total sermons do you preach in a given week?
a. Over 10 b. 9-6 c. 5-3
d. 1-2 e. Other:
3. What kind of preaching style do you have?
a. Expository___ b. Topical___ c. Thematic
d. Narrative___ e. Doctrinal___ f. Other:

Prayer: (Pleas check your response)

1. Approximately how much time do you spend in prayer each day?
a. less than 30 minutes b. 31 to 60 minutes
c. 1 hour to 2 hours d. 2 hours – 3hours
e. more than 3 hours f. Other:

Worship: (Please check your response)

1. Does your church have a professional minister or worship team for preparing, planning and developing worship?
Yes__ No
2. Does your church have a prayer team for worship?
Yes__ No
3. Does your church have a choir in the worship time?
Yes__ No
4. What kind of worship style does your church have?
_____a. Liturgical
Mood: formal, solemn, majestic. Music: pipe organ, traditional hymns, classical anthems. Biblical model: Isaiah 6.
_____b. Traditional
Mood: orderly, majestic, contemplative. Music: organ and piano, traditional and gospel hymns, traditional and contemporary anthems. Biblical model: Col. 3:16-17.
_____c. Revivalist
Mood: exuberant, celebrative, and informal. Music: organ, piano, and taped music, gospel hymns, contemporary Christian songs and anthems. Biblical model: Acts 2-3.
_____d. Contemporary
Mood: expressive, celebrative, contemporary, informal. Music: keyboard, piano and taped music, praise choruses and contemporary Christian songs. Biblical model: Psalm 150.
_____e. Seeker
Mood: celebrative, contemporary, informal. Music: Piano, taped music, synthesizer and band, scriptural music and contemporary Christian music, little congregational singing in the traditional sense. Biblical model: Acts 7: 16-34.

____f. Blended
Combinations of elements in both traditional and contemporary.
_____g. Other

Spiritual Gifts: (Please check your response)

1. Do you emphasize spiritual gifts in the church? (to pastor)
Yes__ No
2. Do they faithfully use their spiritual gifts in the church body?
(to membership) Yes__ No

Community Service for Outreach: (Please check your response)

1. Does your membership currently serve the community in practical ways?
a. Feeding the hungry/clothing the naked
b. Supporting (visiting) welfare facilities
c. Managing children's daycare center (halfway house)
d. Managing Scholarship fund for needy students
e. Visiting those in prison
f. Housing the homeless
g. Community service (cleaning, car repairs) h. Managing welfare facilities (a home for orphans, a home for the aged)
i. Managing a cost effective/medical center. (hospital)
j. Others

Fellowship: (Pleas check your response)

1. Do your members reflect the Acts 2:42-47 model of the early church? (Do they "devote themselves to fellowship, meeting in homes, sharing meals, or selling their possessions as anyone has need"?)
Yes__ No

Solution (alternative plan) and strategy for HJPD' growth:
1. Would you agree that the HJPD is growing successfully compared with other Korean denominations?
a) Do not Agree b) Somewhat Agree c) Agree
d) Very much Agree e) Absolutely Agree.

2. If you agree with the growth of HJPD, what are the growth factors in your mind?

3. What do you think is the main focus for effective church growth for your church for the next ten years? (e.g. character of pastor/members, prayers).

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www.barna.org (The Barna Group, Ltd.)

www.bu.ac.kr (BaekSeok University)

www.churchcentral.com (The mission of Church Central Associates)

www.cincyvineyard.com (Vineyard Community Church)

www.crystalcathedral.org (Crystal Church)

www.fba.org (First Baptist Church in Atlanta, GA)

www.fellowshipchurch.com (Fellowship Church)

www.ginghamsburg.org (Ginghamsburg Church)

www.harvestbible.org (Harvest Bible Chapel)

www.heritagebc.net (Heritage Baptist Church)

www.houstonsfirst.org (Houston's First Baptist Church)

www.lakewood.cc (Lakewood Church)

www.newlifegroups (New Life Church)

www.northpoint.org (North Point Community Church)

www.pastor21.net (Institute for Church Growth in Korea)

www.perimeter.followers.net (Perimeter Church)

www.pgak.net (Hap-Jung Presbyterian Denomination)

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www.scofield.org (Scofield Memoral Church)

www.second.org (Second Baptist Church)

www.stonebriar.org (Stonebriar Community Church)

www.trbc.org (Thomas Road Baptist Church)

www.willowcreek.org (Willow Creek Community Church)

www.prestonwood.org (Prestonwood Community Church)

www.heritagebc.net (Heritage Baptist Church Lynchburg, VA)

American Mega-Churches that the Writer Visited

Apostle's Church in Atlanta, GA (Michael Youssef)

Crystal Cathedral Church in Garden Grove, CA (Robert Schuller)

Fellowship Church in Grapevine, TX (Ed Young)

First Baptist Church in Atlanta, GA (Charles Stanley)

First Baptist Church in Dallas, TX (Mike Miller, Executive Pastor)

First Baptist Church in Houston, TX (David Self, Executive Pastor)

Ginghamsburg Church in Tipp City, OH (Mike Slaughter)

Lakewood Church in Houston, TX (Joel Osteen)

North Point Community Church in Alpharetta, GA (Andy Stanley)

Oak Cliff Bible Fellowship Church in Dallas, TX (Tony Evans)

Perimeter Church in Duluth, GA (Randy Pope)

Prestonwood Community Church in Plano, TX (Jack Graham)

Saddleback Community Church in CA (Rick Warren)

Second Baptist Church in Houston, TX (Ed Young)

Stonebriar Community Church in Frisco, TX (Chuck Swindoll)

Tallowood Baptist Church in Houston, TX (Duane Brooks)

Thomas Road Baptist Church in Lynchburg, VA (Jerry Falwell)

Vineyard Community Church in Cincinnati, OH (Dave Workman)

Willow Creek Community Church in South Barrington, IL (Bill Hybels)