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**LIBERTY BAPTIST THEOLOGICAL SEMINARY**

**PRAYER AND CHURCH GROWTH  
IN THE KOREAN CHURCH**

**A Thesis Project Submitted to  
Liberty Baptist Theological Seminary  
in partial fulfillment of the requirements  
for the degree**

**DOCTOR OF MINISTRY**

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**Lynchburg, Virginia**

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**LIBERTY BAPTIST THEOLOGICAL SEMINARY**

**THESIS PROJECT APPROVAL SHEET**

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## ABSTRACT

### PRAYER AND CHURCH GROWTH IN THE KOREAN CHURCH

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Liberty Baptist Theological Seminary, 2000

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This study contends that prayer is an indispensable element for church growth. Prayer brings spirituality, power and vitality to a church. Prayer is to be done with other elements of church growth. Prayer has a universal and unique character because no growth is possible without prayer even though other elements are performed well.

The two elements for church growth, personal and programs, are discussed in their relationship with prayer. The personal element includes pastors and laymen praying about their specific positions of serving. The program element of prayer provides something like an initial explosion in such programs as worship, evangelism, discipleship training and the like. To be successful these must be accompanied by prayer. Church growth is the natural outcome if the church prays and uses the other elements for church growth.

The writer supported the hypothesis by a questionnaire to the pastors of churches that were growing and churches that were stagnate (or growing at a very low level). The questionnaire asked the dynamics between the elements of church growth and prayer. He suggested that all the church members must pray to have a continuously growing church, and for this, various kinds of prayer meetings should be developed and managed.

Abstract Length: 201 words

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## CHAPTER ONE

### INTRODUCTION

#### I. Rationale for the Project

A study of the relationship of prayer and church growth is important. What is the effect prayer plays as an element of church growth? Although many books and articles have been written about church growth or prayer, however, there are few that study the relationship. Churches that Pray written by C. P. Wagner and Pray and Grow by Terry Teykl are the only books the author found on this subject. Peter Wagner said,

I know that serious researches of relationship of prayer and church growth are continued by Terry Teykl, who is a pastor of the Aldersgate, Methodist Church in College Station in Texas. His book, Pray and Grow began this relationship, but has not yet presented complete statistical materials.<sup>1</sup>

The objectives of this thesis project are summarized as following. The first is to assist in the growth of the Korean church in general again. The Korean church had a period of rapid growth, but is at present in a stagnate state. The second is to assist in transforming specific churches that are declining into growing churches. What elements are necessary to achieve these objectives? Just like a percussion instrument causes a bomb to explode, this project will present an essential starting element for church growth.

This writer planted a church in 1981, which in five years grew to 150 members attending on Sunday. However, the attendance has stagnated since 1986. After a

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<sup>1</sup> C. Peter Wagner, Churches That Pray (Korean by Seo Ro Sa Rang, 1997), 35.

serious study of the causes, this writer found that one of the primary causes was insufficiency of prayer. This appears to be a common reason for the stagnation of churches. Therefore, a study on this subject should help pastors and the churches overcome stagnation, and return to growth.

In order to have continuous church growth, a variety of growth elements should be used.<sup>2</sup> Even when a church uses all of the growth elements in balance, each element needs earnest and serious prayer. Some of the usual elements of church growth include fellowship, discipleship, worship, ministry, and evangelism. This writer feels sure that powerful prayer will increase the effectiveness of a variety of growth elements and contribute to church growth. Furthermore, this writer thinks that the churches using these elements with prayer are growing at present.

The Holy Spirit produces church growth. In other words, persons who had been inspired and clothed with power by the Holy Spirit, introduced the gospel, and the power of the gospel caused the churches of the New Testament to grow (Acts 2:1-47).

In these days, the growing churches have pastors, leaders, and members that are armed with the Holy Spirit, and are also involved in powerful prayer. Therefore, this writer thinks that the stagnant state of some churches is caused by insufficiency of prayer. When not enough prayer has taken place, it is impossible to produce church growth by using church growth elements. Prayer, which easily tends to be overlooked, is an essential key to church growth. This project describes the relationship of prayer and church growth.

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<sup>2</sup> Rick Warren, The Purpose-Driven Church (Zondervan Publishing-House, 1995), 49-50.



## **II. Statement of the Problem**

Every church prays in its own way. However, how much prayer contributes to church growth, is an important issue. Even if one prays, prayer that remains on a personal and rhetorical level cannot cause church growth. Every prayer should be dynamic, and dynamic prayers produce church growth (Matthew 18:19; Acts 2:42; 4:23-31).

This project presents how to achieve dynamic propulsion for church growth by using prayers of the church with church growth elements. This thesis surveys churches that are stagnated and analyzes the present state of prayer in them. This thesis also surveys growing churches in an effort to determine the relationship of prayer and growth in them. Research is used as well as reviews of writings on prayer and church growth.

### **A. Statement of Limitations**

1. This project deals with prayer, but presents no personal prayer method. It is not a general study of prayer, but a study of the relationship of prayer and church growth. In this project, prayer for church growth is studied, that is, how prayer contributes to church growth.

2. The elements of general church growth are not treated extensively, but how ordinary church growth elements and prayer contribute to church growth is described. In other words, this project touches typical elements of church growth, but not in depth.

3. Missionary activities, such as mission of hospitals, mission for business companions, and missions abroad, need much prayer. However, this project does not cover these special cases.

4. Since this project refers to survey data of Korean churches, the proposed method is readily applicable to Koreans. However, this writer believes that this study is applicable to every church in the world, because every church is Jesus Christ's and should grow by the same Bible and Holy Spirit.

5. Although spirituality and the fullness of the Holy Spirit are related to prayer, this project does not study them.

## **B. The Definition of Terms**

### *1. Elements of church growth*

This expression means that there are various important elements for church growth, such as dynamic worship, preaching with spirituality, effective evangelism, caring, fellowship, etc. These are preconditions to prayer for effective church growth, and this project presents how to pray in connection with them.

### *2. Layman-committee*

This is not generalized in Korean churches. In Korean churches, men and women's associations for evangelizing activity are the typical organizations. However, in the church of the writer, there are no men and women's associations. Instead of those, according to the one's gifts of the Holy Spirit, one applies for committees: Service, Evangelism, Education, Relief, Fellowship, Sacrifice, etc. In these committees, the laity of all ages are involved in self-governing activities without gender restrictions.

### *3. Church growth*

This represents church growth in quality as well as in quantity.

### **III. Biblical and Theological Basis**

#### **A. God Causes the Growth of the Church**

The Lord is the builder of the churches. Paul said, "I planted, Apollos watered, but God was causing the growth" (1 Corinthians 3:6). It is the man who plants, but it is God who causes the growth. Jesus Christ redeemed the sins of His people with His holy blood, and made them His disciples, and has been dwelling in them as the head of the church up to now. The New Testament church experienced intensive growth due to the advent of the Holy Spirit on the Day of Pentecost and His power.

Therefore, churches are the kingdoms and the temples of the God who builds, reigns and dwells in them. It is a certain fact that the Father, the Son and the Holy Spirit produce church growth. The growth of the church could not be achieved by the powers of men, but it is accomplished only by the power of God, especially the working of the Holy Spirit. The God, who is reigning over the church, desires growth.

George W. Peter also emphasized this part,

Churches dwell in the Lord, Jesus proclaimed absolutely, "I will build my church" (Mathew 16:18). By this ground the church growth contains mysterious elements, but denies all kinds human penetrations, criticisms and regulations. Therefore we have to obey the Lord, the head of the church, with prayer, sincere awaiting and suffering work (1 Corinthians 3:6-8). As a result of this, the great Shepherd does not entrust his flocks of sheep to others or any pastor's under his hands. Churches shouldn't be sustained and controlled by any man (Acts 20:28).<sup>3</sup>

#### **B. God Works Through His Servants**

Jesus chose His disciples and then commanded them to be His witnesses for the

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<sup>3</sup> George W. Peters A Theology of Church Growth (Seoul Korea, Translated to Korean The Christian Literature Society, 1991), 86.

gospel (Mathew 4:19; John 2:15-17). He also called Paul as His chosen messenger (Acts 9:15-16). With what instruments were they to work? By whose power were they to work? When they taught and proclaimed the words of God, they worked by God's instructions and the power of the Holy Spirit. They were guided by God and gained the wisdom of God. Through the Holy Spirit's exceptional working they produced the fruits of the gospel. The Holy Spirit worked through their earnest prayers. (Ezekiel 36:32-37; Acts 1:4,8,14).

G. W. Peters also wrote about this topic,

The Bible reports (Acts 1:14), the whole church, with one mind, was continually devoting themselves to prayer. The same importance of this prayer is being continued generally throughout Acts and The Epistles. This unceasing prayer is one specific thing among many distinctive features in the first generation churches. The churches concentrated their energies on prayer to gain revival of church and their victories. The position of prayer ministry was overall from any public recitations and practicing celebrations. It invited the dwelling of God, and changed the direction of history. It was an expression of the relation of God to his sons, his people's trusting, participating, and being confident toward God's providence and leading for His people. Prayer is a powerful and successful method, which is impossible to accomplish with any other ways (Acts 12:1-14; 16:22-28).<sup>4</sup>

### **C. Stewards and Prayer**

Since man sinned and fell into total depravity, he can only work effectively for the kingdom of God with God's spiritual power, which is obtained by prayer. If a man works for the kingdom of God without God's grace, then he could damage the activities of churches. What is the way to overcome man's sinful nature and to recover his ability to do God's work?

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<sup>4</sup> Ibid., 243.

Man can be made fit to serve by God's Word and His spiritual power, which can be obtained by prayer. When our arbitrator, Jesus Christ, was on earth, He prayed much due to the tenderness of His flesh and his desire to become a model of prayer to His disciples (Mark 1:35; Luke 5:16; 9:18; 11:1).

Members of churches have a duty to revive their churches. They are a royal priesthood (1 Peter 2:9). Therefore, they should perform their ministry with intercessory prayer to follow the good example of Christ (John 17:1-26).

#### **D. Quality Growth and Prayer**

Churches must accomplish growth both in quantity and in quality. What is the standard of growth in quality? Quality growth is seen when every layman expresses sincere repentance, confesses his belief, produces the fruits of the Holy Spirit, and dedicates his body to Christ.

Qualitative growth is accomplished by obeying God's Word and prayer. There can not be sincere repentance without praying sincerely. If there was a confession of faith without serious prayer, it would be just a ceremonial experience. One cannot expect a state of being filled with the Holy Spirit without praying earnestly (Acts 1:12-14; 2:1-4). A balanced growth of quantity and quality is the ideal for the church. Prayer is the core element in growth of quality as well as in quantity. Church growth has a close connection between prayer and biblical theological basis.

#### **IV. Statement of Methodology**

This writer's church growth has stalemated. The reason for this stalemate was insufficient prayer for the major elements of church growth. This project, therefore,

will study the relationship of church growth and prayer and develop a solvable policy for the stalemated church.

Peter Wagner's book, Churches That Pray, dealt chiefly with prayer itself. It presented how to manage the prayer meetings in the church, and how prayer could empower for evangelism and assist against spiritual warfare. This thesis will recommend methods of prayer for church growth, that is, how should the church pray and use the various elements of church growth.

This thesis reviews written materials about prayer and church growth. However, a significant and unique part of this study will be a survey of the place of prayer in growing churches in Korea.

Chapter two is about prayer and church growth. Churches do pray, but most churches do not seem to be growing. This chapter shows how the ideal ministry of prayer produces church growth. Research data was gathered from growing churches with strong prayer ministries. This data along with reports and materials from The Institute for Church Growth<sup>5</sup> in Korea was used. A special questionnaire to pastors was utilized. Churches depend upon leaders. The questionnaire asks specific questions about the prayer life of the pastors and the laymen.

The method of questionnaire has advantages as it gives questions to pastors as well as laymen about the opinion of prayer life related to church growth through pastors indirectly and collects statistics item by item efficiently. It is difficult to interview laymen; even to choose the interviewees is difficult. Although there is a method to check the importance of prayer in specific church programs, it is difficult to measure the

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<sup>5</sup> Institute for Church Growth publishes *Church Growth Guide* magazine monthly. This guide reports on how to get growth in every church.

weight of prayer in the church programs. That is why this writer has chosen to collect the information by using questionnaires. The chapter proves there is a definite relationship between prayer and church growth.

Chapter three studied prayer and other elements of church growth. Worship is vital to church growth, and the place of prayer in preparing and conducting worship was studied. The impact of prayer on personal evangelism was studied. The relationship between success of making disciples and prayer was studied.

The fourth chapter presents practical suggestions on how to develop a praying church. Several different kinds of prayer meetings are presented.

## **CHAPTER TWO**

### **PRAYER AND CHURCH GROWTH**

#### **I. The Relationship Between Prayer and Church Growth**

##### **A. The Essential Nature of Church and Prayer**

###### **1. The Essential Nature of the Church**

In the New Testament the full-scale reference to the church and her establishment originated with Jesus' words and His commandments. He said concerning the confession of faith of Peter as follows:

And Simon Peter answered and said; Thou art the Christ, the Son of the living God." And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. And I also say that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it. (Matthew 16:16-18)

The Lord Jesus Christ established His church on the confession of faith of Peter. This implies that He set up His church, not only on Peter, but also on all those who have the very same confession as Peter. Therefore, the church consists of the people that share this confession of faith.

Then, how could this confession be made? Jesus explained that the confession itself was not from man, but from the heavenly Father. Only God reveals it. For that reason, this confession is an extremely spiritual thing; it belongs not to the flesh, but to the Spirit.

So, the church, being composed of people that have made this confession, keeps on growing in faith on the basis of this confession (1 Peter 2:2). The church becomes



stronger on the basis of the work of faith (1 Thessalonians 1:3). The church will be able to attain to the measure of the stature, which belongs to the fullness of Christ (Ephesians 4:13). All these pertain to the spiritual side of the church.

In all these spiritual things, prayer runs the whole gamut. Even the confession of faith comes right after true repentance, and this repentance is made before God through the works of the Holy Spirit. The believers' growth in faith can be accomplished by digesting the Bible and prayer.

In other words, all the acts of believers, such as obedience, commitment, love, and the like, can be realized through their prayers. Outwardly, the fruits of their faith come have a part in their growth, but inwardly, the believers grow in faith and get to be sanctified by their prayers. When growing Christians in the church are using their spiritual gifts in harmony, and then, when they do the will of the Lord and perform the work of the kingdom of God, the church grows in quantity as well as in quality.

## 2. The Power of Hades and the Church

"And the gates of Hades shall not overpower it. (Matthew 16:18b)." This verse shows that Jesus, the Lord, the King, and the head of the church, will keep and preserve the church with His power. Simultaneously, we cannot help but see a suggestion in this verse that there will be a spiritual warfare between Satan, the power of Hades and the church of God. If it so, the church should be fortified with spirituality by standing solidly on the authority of Jesus and the power of the Holy Spirit. This verse is a word of prophesy showing that the strengthened church, the powerful kingdom of God on the earth, is to be the members of Christ's church who can never be overcome by the power of Hades.

Jesus also ordered, through the apostle Paul, that the church should do something to become a strong and powerful fortress of God. He commanded the church to put on the full armor of God and be well equipped as soldiers of Christ in Ephesians 6:10-13; 18-19.

Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, that you may be able to stand firm against the scheme of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. . . . With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all saints, and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel.

In the context of this passage several other verses contain the procedure and the importance of being armed. Those are as follows:

For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. (12)

With all prayer and petition pray at all times in the Spirit (18)

The above verses show that the armor is for spiritual warfare, and no other equipment will be effective. That is, it is indispensable for the soldiers of Christ who are the members of the church to have the spirituality and the strength gained by putting on the whole armor of God. The armor of God, with prayer and petition, provides the power, the strength, and the spirituality of the church, and with this, the church can have victory over the power of Hades. Furthermore, the unification of each soldier makes a well-equipped church.

When the church fights against the power of Hades, the prayers of the church are to aid the soldiers directly, but also to provide the hot line through which they can

receive the support of Jesus and the Holy Spirit. So, prayer is a medium by which the Church of Christ will vanquish the power of Hades. The stronger the prayer, then the healthier and mightier the church will be. The praying church will certainly hold off the attack of Satan, and will grow to be a solid kingdom.

## **B. The Essence of Prayer and Church Growth**

### **1. The Concept of Prayer and Church Growth in Quality**

#### **a) Prayer as a Means to Do God's Will, to Bear Fruit, and Grow**

Prayer is a means for the people of God to petition God. It includes such things as giving thanks, seeking help (Psalms 22:19), and asking for wisdom (Proverbs 2:4) and grace (Malachi 1:9; Psalms 119:58). Prayer includes supplication for others (Colossians 1:9; 2 Thessalonians 1:11; 1 Samuel 7:5, 12:23). The Lord's Prayer emphasized praying for the will of God to be accomplished. Prayer should also include praying for neighbors (Matthew 5:44; Luke 6:28).

That is to say, prayer is a primary way for the people of God to develop a good relationship with God. Prayer also provides help for the person praying. So, prayer is the cardinal factor that could never be detached from every process of the Christian life. Prayer is necessary for an individual believer to grow, for a family to bear fruit, and for the church as the unified body of those individuals to work and to give thanks to Him.

Prayer can be corporate prayer or individual prayer. Corporate prayer can be divided into small units according to their function for church growth like evangelism committee and nurture committee, although prayer that contributes to church growth is principally corporate prayer. Individual prayer can be thought of as small units, like the

pastor, lay leaders, and elders. Each individual can take the initiative in his or her own personal function. Personal prayer should be powerful to gain the living power in corporate prayer. So, either an individual or the church (corporate) can take the initiative according to the elements for church growth, but in this thesis, the concept of prayer is treated mainly as corporate prayer for church growth.

#### b) Prayer as a Means for Communion with God, and Growth in Quality

By prayer, people can proceed to the throne of grace, where by thanksgiving, by supplication, and by confession they can be unified with the Lord. Consequently, the degree of the communion and the uniformity to God will become the measure for the maturity and the sanctification of Christians. By this spiritual communion with God, Christian growth in quality is made to be real.

### 2. Prayer and Church Growth in Quantity

The Christian who prays earnestly receives spiritual power and experiences spiritual growth. He puts on spiritual might, because prayer is a short cut to obtain the fullness of the Holy Spirit. He is the one who develops his gift from the Holy Spirit and does significant ministry. Furthermore, he is the one who has the highest possibility of receiving the greater gifts (1 Corinthians 12:31). God wants His people to be powerful (Matthew 7:11; Acts 1:4-5), and it pleases Him to work through them. Dutch Sheets says that we must pray for the work to be done.

It's no doubt that man is created as the one who links the authority and the action on the earth to God forever. I believe that, right on this point, there is a reason that we need to pray. God decided to work through man from the time when He created the world, not to work without man, independently. Even

paying the price to become one with man, He has been doing so all the time, and will do so in the future.<sup>1</sup>

In this way, the more believers who pray and work earnestly for the will of God, the more church growth will occur. The more people are fully equipped with power through praying, the more there will be church growth in quantity. Therefore, the church should concentrate effort on prayer. Peter Wagner showed the relationship between prayer and the church growth in quantity as follows

But, most of the pastors who are in the growing churches confirm the importance of the prayer much more than any time. For example, John Maxwell, pastor of the Skyline Methodist church in San Diego, California, lectured to the pastors under the title "Six necessary keys for the church growth", first of which was the prayer. Maxwell said, "The growth and the living power were possible because of the planned prayer."<sup>2</sup>

In his book, Peter Wagner quoted the experience of ministry of Pastor Jack Hayford. He cited that when Pastor Jack Hayford was ministering at The Church on Way, he fought against evil spirits and had victory over them, and after that very event, the church grew explosively.<sup>3</sup>

At that time, the church was stagnant at around 100, which was fighting desperately. But, a dramatic growth began. On the next day, the attendance of the service leap up to 170, and the growth continued. Right at the moment that I am writing this, the attendance of the weekly service is approaching 10,000. The kernel of this explosive growth was the prayer.<sup>4</sup>

### **C. The Methodology of Prayer for Church Growth**

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<sup>1</sup> Dutch Sheets, Intercessory Prayer (Korean by Bethany Publishing House, 1997), 41-42.

<sup>2</sup> Peter Wagner, Churches That Pray (Korean by Seo Ro Sa Rang Publishing Co., 1997), 96.

<sup>3</sup> Ibid., 98.

<sup>4</sup> Ibid., 99.

## 1. Prayer for Church Growth Must Retain the Characteristic of Living

Church growth is an expression of strength, and this strength is something synthetic; it issues from both the body and soul of the redeemed people. The strength is to be a lively motion and a living energy in body and soul. The sustaining power of every living being is energy, and by this energy there is metabolism in the organic body. All living beings are organic. So, any material that hinders the living being's life should be prohibited, and something that activates must be supplied. In this way, the spirituality of the Christian, and the prayer for growth in spirit must be authentic, and with the living energy from the Spirit. Perfunctory prayer does not do any good.

The Bible says a lot about earnest and sincere prayer: "And when you are praying, do not use meaningless repetition." (Matthew 6:7a). "And when you pray, you are not to be hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men." (Matthew 6:5a). "Because this people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me" (Isaiah 29:13). Wagner says that the prayer for growth should not be pure rhetoric, but be a dynamic one.

But the time when I had prayed rhetorically, I just told my heavenly father one-sidedly. I just talked to God, never listened to His response. I tried to hear His answer mainly by my re-arranged surroundings. Saint John said, "what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ." (1 John 1:3). But I never reasoned a conclusion by these that God had wanted to have mutual conversation as a part of our fellowship. To listen to the voice of God is extremely important in the dynamic prayer.<sup>5</sup>

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<sup>5</sup> Peter Wagner, Churches That Pray (Korean by Seo Ro Sa Rang Publishing Co., 1997), 41.

Consequently, prayer has to be sincere and in the Holy Spirit "With all prayer and petition pray at all times in the Spirit" (Ephesians 6:18a).

## 2. The Prayer for Church Growth Must Be Fervent And Continuous

The supplying of energy for growth should not be stopped. If it stopped, the vitality of life will be impossible. The Bible says to "pray without ceasing" (I Thessalonians 5:17). If the supply of the spiritual energy to the church is stopped, it will be hindered greatly from growing. On the contrary, if the quantity of supply is sufficient, the church will have more spiritual power. The Bible gives some examples of fervent and continuous prayer for growth by the church (Acts 4:23-24, 29-31; 6:3-4; 12:5; Ephesians 6: 18-19; Philippians 1:3-4; and Colossians 1:3; 4:2-3).

Dutch Sheets refers to the need and the importance for fervent and continuous prayer

If our prayer causes to dispatch the angels, it'll also be the key to make them to come with the answering messages. As Bill Hymer referred, "If Daniel had abandoned, even though the response was permitted for his prayer and it was on its way to him, it would in no way have been gotten to him." Why did it take three hours for Jesus to get the answer in the Garden of Gethsemane? Why did not the angels get down immediately to console Him? Surely, God was not putting His hands out to the righteous, sinless Man! The power was spurted out in the spirit to make the answer come by piercing every obstacle. I am not speaking of the meaninglessly repeated asking or speaking of the continuously repeated prayer. I am now speaking of the method of God and the principle of Him that how one can spurt the stream to reproduce something from the spiritual womb. By the intercession, which can be done through cooperating with the Holy Spirit, we ask God, who are staying on our needful situation, stream out from us for spurting the energy of reproducing life till the thing that we are asking is made out.<sup>6</sup>

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<sup>6</sup>Dutch Sheets, Intercessory Prayer (Regal Books, 1996; Korean by Bethany Publishing House, 1997), 275-276.

#### **D. The Result of a Questionnaire on Prayer and Church Growth**

This writer sent out a questionnaire to pastors of growing churches (Style A) and to stalemated churches (Style B). The results of the questionnaire revealed the following:

1. The lack of prayer ranked second place in stalemated churches (The neglect of evangelism ranked in the first place).
2. Strong prayer ranked third place in growing churches, but powerful preaching was in first place and gracious worship was in the second place. The pastors who are in continuously growing churches chose powerful preaching and gracious worship as the first and the second reasons for its growth, but this writer thinks that the prayer is already in their presupposition.



TABLE 1

## THE RESULT OF A QUESTIONNAIRE ON PRAYER AND CHURCH GROWTH

<b>Question 1: A. If your church is growing continuously, What are the main reasons for the growth?</b> (Number by priority from one to five, with one being the most important)			
Total	Numbers of Yes-answer by its rank	Rank	Questionnaire Answer
23	5	3	Strong Prayer
	12	1	Powerful Preaching
	9	2	Gracious Worship
	9	4	Strong Evangelism
	10	5	Making Discipleship
<b>B. If your church is in a stalemate, What are the major reasons?</b> (Number by priority from one to five, with one being the most important)			
Total	Numbers of Yes-answer by its rank	Rank	Questionnaire Answer
27	7	2	Insufficiency of Prayer
	6	4	Weak Preaching
	12	3	Failure of Worship Service
	13	1	Neglect of Evangelism
	6	5	Poor Discipleship Making

## **II. Prayer and the Pastor's Role in Church Growth**

### **A. Pastor and Prayer**

As the pastor is the leader and the nurturer of the church, his spirituality and spiritual power exerts a decisive influence upon church growth. The work of the pastor is also the work of God, and which is necessarily accompanied by the work of the Holy Spirit. If a pastor has his spiritual power at a scanty level, and has little power of the Holy Spirit, the members of the church will also be weakened and far from gaining growth.

The pastor's spirituality is developed through two things. First, his faith grows with Bible study. Bible study has a great impact on the pastor's sermons and his teaching that are to be his main ministries. Second, prayer develops his personal spirituality. It is not too much to say that prayer dominates his total spirituality. It covers the whole range of pastor's spiritual life. Even in the time of Bible study, prayer should undergrid every step in the process. Bible study begins with prayer, proceeds forward in the heart of praying, and it ends with much more prayer. The last refers to the time of preaching, which is the time of applying the results of the study. At that moment the pastor's prayer should get much more help from the Holy Spirit.

The pastor's spirituality is expressed by his relationship with God. When the relationship is built on enthusiastic and continuous prayer, then the pastor is clothed with spirituality from God. For example, after Moses had prayed with fasting for forty days, the radiance of God's glory remained on his face (Exodus 34:28-35). When Jesus began His public ministry, He had prayed and fasted for forty days to vanquish Satan's temptation (Matthew 4:1-11). Jesus also ordered His disciples to keep watching and

praying lest they should enter into temptation in the Garden of Gethsemane (Matthew 26:41). These verses show us the importance of prayer in the fight against Satan's temptations. Further, Jesus gave us an exemplary pattern of prayer by praying in the early morning (Mark 1:35). This also shows us the close relationship between the Messiah's ministry and prayer.

A pastor should be filled with the Holy Spirit by prayer to nurture the believers with the spiritual milk and meat, to equip them with spiritual power, to develop them as witnesses to make disciples, and to preserve His church from Satan's attack. The pastor's prayer life, which has the greatest effect on his spirituality, should be earnest and continuous. In relation to this subject, Prof. Cheong Heung Ho says as follows:

Consequently, spirituality can not be said as a certain doctrine, "ism", or "movement", but as a maturing procedure in which one takes after the personality of Christ through the Word and prayer in daily lives and within the given environment. The progress of prayer can be done with the procedure of self-emptying, not being done at a time, so prayer, spirituality, and life are closely connected with one another, which should be in our life continuously. Spiritual people become able to enjoy abundant forage for themselves as well as share it with other people by bearing fruits in clusters naturally and continuously in their every moment and everyday life till the time when they stand in front of the Lord.<sup>7</sup>

As it is written above, the pastor's self-fortifying of spirituality is the key to making church members healthy. R. A. Torrey has said more about the impact of leaders whose life is full of prayer.

Someone wrote about the tremendous and amazing revival in 1857 and 1858 as "the greatest and most marvelous revival since apostolic era". This revival resulted from prayer as well. At the very first a certain missionary in New York had begun to pray continuously for revival. America just prior to the revival was "severely disordered with the moral and spiritual corruption and all the area of America lied right before explosion in decay and with political tragedy".

But prayer of the missionary changed God's mind. The spirit of

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<sup>7</sup> Cheong Heung Ho, Prayer and Life (ACTS Publishing Press, 1993), 159.

prayer spread out and then thousands of people were gathered to churches and theaters in New York for prayer, and the meeting of prayer held continuously disregarding the night and day, and they stood in a row more than 3,000 miles long. The work and power of the Holy Spirit like pouring water made numerous people be born again, and the influence of the revival was, by going across the Atlantic, linked to the history of the great revival in Woolster which is already said.<sup>8</sup>

Therefore, if the pastor adds more prayer to his ministry, his ministry will be more powerful and the church that he serves cannot help growing. Pastor needs more prayer, especially in the following area, which are his main ministries.

## 1. Leadership and Prayer

### a) The Concept of Ideal Leadership Related to Church Growth

As the concept and the role of leadership is very comprehensive, the sphere of this project will be definitely limited to the leadership related to church growth, that is, the concept of pastor's leadership. The necessary leadership for pastor is spiritual leadership. J. Oswald Sanders explained this well in his book Spiritual Leadership.

Yet spiritual leadership transcends the power of personality and all other natural gifts. The personality of the spiritual leader influences others because it is irradiated, penetrated, and empowered by the Holy Spirit. As the leader gives control of his life to the Spirit, the Spirit's power flows through him to others.

Spiritual leadership requires superior spiritual power, which can never be generated by the self. There is no such thing as a self-made spiritual leader. A true leader influences others spiritually only because the Spirit works in and through him to a greater degree than in those he leads.

We can lead others only as far along the road as we ourselves have traveled. Merely pointing the way is not enough. If we are not walking, then no one can be following, and we are not leading anyone.<sup>9</sup>

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<sup>8</sup> R. A. Torrey, The Power of Prayer (Fleming H. Revell Co. 1924; Korean by Word of Life Press, 1981), 263.

<sup>9</sup> J. Oswald Sanders. Spiritual Leadership (The Moody Bible Institute of Chicago, 1994), 28.

We know that the leaders who made their churches grow are obviously spiritual, but in the above passage from Sanders, we come to understand that ideal leadership has a relationship between spiritual leadership and the work of the Holy Spirit.

b) The Influence of Prayer on Leadership

Elmer Towns summarized the necessary temperaments and factors of the pastor's leadership in eight laws.<sup>10</sup> Those are the laws of Dreams, Rewards, Credibility, Communication, Accountability, Motivation, Problem Solving, and Decision-Making.

One of the laws, the law of dreams or vision, needs spirituality more than anything else and is under the influence of both prayer and spirituality. There are lots of scholars who consider dreams (or vision) as necessary and a factor of highest priority in their books. For example, Elmer Towns treats it in the first chapter of the book The Eight Laws of Leadership<sup>11</sup> as "the first law" in order. And in his book Developing the Leader within You,<sup>12</sup> John Maxwell regarded vision as a uniquely essential temperament of leadership. George Barna titled his book as "The Power of Vision",<sup>13</sup> which contained the important relationship between the pastor and vision. What kinds of vision the leader has and the scale of his vision determine the power of leadership decisively.

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<sup>10</sup> Elmer Towns, The Eight Laws of Leadership (Church Growth Institute, 1992), 17-18.

<sup>11</sup> Ibid., 21.

<sup>12</sup> John C. Maxwell, Developing the Leader within You (Nelson/ Word Publisher, Inc., 1993; Korean by Tyrannus Press, 1993), 221.

<sup>13</sup> George Barna, The Power of Vision (Regal Books, 1992). This book has subtitle, as "How You can Capture and Apply God's Vision for Your Ministry".

When a church has huge vision in God's might, she will be able to experience and proclaim God's power and dignity. When we retain dream of God as vision that is even better than our worldly dream, God gives us unimaginable spiritual power and confidence and people are going to be excited with great possibility. If you recognize that God wants to do the very work and to perform it through you, even tremendous duty will seem to be rather small in your eyes.<sup>14</sup>

It will be meaningless for the leader to keep his vision solely to himself. To share his vision with church members by sharing information and then to go forward to the common target is important. That is, vision should be shared and there also should be a driving force to propel it forward to reality.

#### 1) Establishment of vision and Prayer

Vision can be seen as a sketch containing the way the pastor can proceed and work for the performance of his calling and responsibility. Vision is also a blueprint to use in establishing the strategy to embody his vision. In relation to this point, George Barna described vision as follows:

Vision is something concrete, detailed, appropriate for the situation of a church, and distinctively unique in comparison with that of other churches. Vision gives leaders encouragement to refuse any block in realizing it, no matter how nice it is. It also gives them guidelines, makes people get motivated, serve, and makes the productivity higher.

If one understands the contents of calling, he possibly has the confidence that church is body, the Christians, and it is ministry-oriented. While on the other hand, making legs affixed to the calling, vision manifests the way by which the church can influence the world in detail. Therefore, while calling is of principle in its essence, vision is of strategy in its character.<sup>15</sup>

The important task in establishing vision is to know that what God wants done, and what concrete matters He wishes to accomplish through the church and the pastor. This will clarify what spiritual gifts are given to the pastor and how he will perform his

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<sup>14</sup> Ibid., 107-8.

<sup>15</sup> Ibid., 39.

calling in relationship with the church. But prior to this, the leader needs to check his dream and his desire carefully in the light of the Bible to see if it is appropriate for God's will. In this checking procedure, prayer plays an important role. Secret and serious prayer before God plays a decisive role in realizing vision. In deep prayer, the leader can decide what God wants in His will through him and the church (Luke 6:12-13). George Barna writes about this.

Generally church leaders feel that everything goes well when church members are active. But God speaks most clearly when they do not move, in other words, when they just look at God so that He may lead the conversation and give wisdom in His time and in His way. To become so, he should have much time to wait for His will so that He may make Himself lead his thinking and the initiative in the procedure may always be in Him. Petition to God so that He may make you be prepared and give clear vision. And when you understand the vision, petition so that He may bless on it for God's glory.<sup>16</sup>

Consequently, establishing vision without prayer is just a decision by man's will, and that will possibly be far from God's will and His way.

## 2) Sharing of Vision and Prayer

One of the most important functions of the leader is communicating his idea with church members. Leader should communicate in all areas, but especially the vision that he must have in common with the members. That is, leader has to inform his vision to the members, make them agree to it, and make them participate in realizing it.

The problem is how persuasive is he in communicating the vision? In spite of the leader's eloquence, if the members are not persuaded, neither the vision itself nor the persuasion will make much sense. What makes the communication persuasive? The pastor must establish steps and plans for persuasion, and prepare and study the process and methods for communication. But, in addition to this, there must be the work of the

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<sup>16</sup> Ibid., 90-91.

Holy Spirit with the communicator and the communicatees above all things. It is the Holy Spirit that gives movement and wisdom to the communicator, and also makes the communicatee's heart inspired and moved. There should be prayer and petition for the work of the Holy Spirit work in the hearts of leader as well as congregation. When the leader has an earnest desire and when the Holy Spirit works, then the congregation will receive the vision with enthusiasm and will put it into action.

### 3) Realization of Vision and Prayer

It is possible, of course, that there will be many barriers to realizing a vision. The neglect of people, which is the work of Satan taking advantage of their inertia, hinders the realization of vision, and sometimes it runs into objections. When this occurs, the leader should have competence to solve the problems, but more than anything else, there should be prayer which defeats Satan's barriers and raises the hands of God, causing the saints to exert new power. Prayers of leader and members can remove all oppositions and barriers. Nehemiah is a good example of this when he directed the reconstruction of the walls of Jerusalem. When he met the opponents' barrier, he broke the barriers down with prayer to God (Nehemiah 4:7-14; Acts 4:19-31).

### c) Ideal Spiritual Leadership and Church Growth

Leadership is the key whether there is church growth or not. If a leader has an ideal vision and owns it with spirituality and prayer, and if he shares it with the congregation and pushes it forward, then he is a leader of spiritual power. As the Holy Spirit is with him, he is undoubtedly a powerful and able leader. He has the most important factor in leadership; and he has the possibility of having other factors without omitting anything. The leader with a strong prayer life is spiritual leader, and the leader



with mighty spiritual power has the ability to make a church grow.

## 2. Sermon and Prayer

### a) The Influence of Pastor's Sermon on Church Growth

#### 1) Sermon and Worship

One of the most important factors in church growth is worship. Even where there are effective programs, good facilities, and kind manners to receive new comers, these have no meaning without the inspirational service in which people's souls are renewed by spiritual Words. It is in the worship service where people are built up firmly in the hope of the heavenly kingdom, and where they are established with the faith that springs from a living fountain (Acts 6:4).

The pastor's sermon, more than anything else, can produce these kinds of results in the worship service. It is true that the sermon accompanied by prayer and spiritual hymns gives vitality and grace to service. But, regardless of how much excellent praise there is in worship, it can not provide the inspirational service without good preaching which touches people's inner hearts with it's spiritual grace. That is to say, other factors, without spiritual preaching, are not enough (I Corinthians 2:1-5).

Sheep will come to the pasture that abounds with much grass, and Christians will come to the church with powerful and spiritual messages that refreshes their souls. They will not try to go out of the fence because there is much forage there. With this kind of status, the church grows.

#### 2) Sermon and Growth in Quality

Prior to church growth in quantity there should be growth in quality. If people are mature as faithful and able disciples and witnesses, naturally they can go out to

spread the gospel. Because of their contribution in evangelism, church growth in quantity is possible. To be disciples and witnesses, members need to have Bible studies and discipleship training. This can be generated only after they are empowered by service through which they get spiritual power and full faith. Even while they are in the process of discipleship training and Bible studies, they still need to be strengthened first by continuous worship to do the work as disciples and witnesses.

To have powerful people for the church, they first need to have spiritual evangelizers who are directed by the Holy Spirit and are continuously motivated for prayer. The growth of church members in quality depends on the very people who get spiritual preaching, and basically they have responsibilities for church growth. In relation to this, E. M. Bounds said as follows:

Today, the needs for churches are not more or better devices. Not for newer organizations, or more outstanding and nobler ways. Rather, it is the person whom the Holy Spirit can use, the person of prayer, and the person who has power in prayer. The Holy Spirit does not work by method, but through man. The Holy Spirit does not come upon a device, but upon a person.<sup>17</sup>

Further, E. M. Bounds said that it depends on the preacher whether the gospel is come into blossom or is withered, as follows:

Not only the ups and downs of the gospel but also the features of the gospel depend on the preacher. Preacher makes the messages delivered from God to men effective or damaged. Preacher is a golden pipe, through which flows the oil of heaven. And the pipe should be open and stainless for the oil of heaven to flow abundantly with no delay and waste.<sup>18</sup>

E. M. Bounds says additionally that if the preacher is not awake in prayer and spirituality, his sermon does spiritual damage to the hearts of the congregation like frost

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<sup>17</sup> E. M. Bounds, Preacher and Prayer (Korean by Ha Na Book Publishing Press, 1996), 13.

<sup>18</sup> Ibid., 13.

does to young plants. He also indicates that because preaching is the mark of powerless spirituality, even if the sermon is designed well and is prepared on good hermeneutic principles, it does not carry the living power of the Word. Without spiritual preaching, lives will be oppressed, the church will come to be a grave and not an army lined up for battle, praise and prayer will be suffocated, and worship will be dead.<sup>19</sup> The sermon is truly a cardinal and influential factor that makes the congregation grow in quality or be at a stalemate.

#### b) Preacher Who Carries the Living Power and Prayer

##### 1) Sermon to Raise Revival and Preacher

To preach a sermon that has great living power, causes a deep emotion response in the congregation, makes them repent, and causes them to commitment themselves, the preacher must have strong spiritual power, stand before God as faithful committed man, and have a good personality. No matter how thorough the preparation a preacher has, he is still not available for used by the Holy Spirit if he has neither a good religious personality nor the power of godliness (Acts 2:1-42).

To deliver a message with living power and to be an able and spiritual preacher, he should have godly and spiritual discipline. His Bible studies and his sermon preparation need to be applied to him first. In other words, he should preach to himself first to be sure he is practicing what he is preaching. This will check his life to see if he needs repentance and awakening. To live with fullness of the Spirit and to have a life controlled by the Spirit, he must have godly discipline and be far away from sin. His sermon depends on his spiritual life to carry spirituality; that is, sincere prayer with all

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<sup>19</sup> Ibid., 26-31.

his heart. Just a forced prayer, as if it were a process that one must pass through habitually, cannot develop true spirituality. A forced prayer cannot grant him access to the deepest channels of God to get filled with His grace and holiness. A forced prayer cannot catch a certain heart-engraved message in the light of the Holy Spirit. Only when his godly discipline becomes his own practical life, will he be a preacher with living power. Robert M. McChain said as follows:

Be holy all over your life. All the power in your ministry depends on this. It is because that your preaching lasts for only one or two hours at most, but your life will preach all the week round. Only if Satan makes you a minister who is greedy, desire to be praised, love worldly pleasure, and avaricious to eat, your ministry is already destroyed. Exert yourself to pray with all your power. And, from God, you should take the text, the thinking, and the language of your sermon. Luther dedicated his most valuable three hours to prayer.<sup>20</sup>

E. M. Bounds said this asserting that God works through men. "But, God's plan is to consider men precious, and He regards men as the most precious among other things. Men are God's method. The church is trying to seek better methods, but God is looking for better men."<sup>21</sup> These comments show how important the godliness of the preacher himself is in bringing revival.

## 2) Sermon of Living Power and Prayer

Although the preacher has strong spirituality and a godly life, which are very important, he still needs more special prayer for his sermon. Even if a soldier had much experience and won victories in many wars; he would still set a new strategy for a new battle, oil the weapons, stir up the martial spirit, and have preparations for action as well

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<sup>20</sup> Ibid., 11.

<sup>21</sup> Ibid., 12.

as a firm resolution when he goes into a new war. Preacher needs to pray in the beginning, in the process of preparing the sermon, and especially when finished preparing his sermon. He needs to be before God for a long time to be given power and new enlightenment and inspiration of the Holy Spirit. He should pass a gateway and get to the point in which God makes him put on the armor of His grace and power over his garments with the message.

The example in the New Testament is that Peter and the apostles prayed earnest and long prayers to be empowered by the Holy Spirit. "These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus with His brothers" (Acts 1:14). After they were empowered by the Spirit, 3,000 souls were saved by Peter's sermon (Acts 2:4, 41). Paul also witnessed that the fruits of his mission ministry were possible only by the power of the Holy Spirit through prayer. This fact is well shown in Acts 20:31, "Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears." There is not a direct expression about prayer in this verse, but prayer can be inferred from his early ministry in Ephesus, as seen in Ephesians 6:18-19, "With all prayer and petition pray at all times in the spirit." Paul also always relied on the power of the Spirit for his preaching (I Corinthians 2:1-5).

There should indeed be an anointing from God. E. M. Bounds stressed this anointing upon the preacher and his sermon in the following.

This anointing from God is a distinctive character that distinguishes authentic gospel sermon from all other methods disguised as truth. It supports the revealed truth with all the power of God, and makes people be immersed into the truth. It enlightens God's Words, broadens and enriches our intelligence, and confers the power by which preacher can understand and acknowledge the Word. And it also prepares the preacher's mind, a necessary status that can result in the noblest bearings; namely it makes

preacher's heart mild, pure, strong, and light. According to this anointing that gives freedom to preacher, broadens his soul and thinking, preacher gets to have the richness of freedom, language, and plainness that cannot be obtainable through any other process.

If it so, where does this anointing come from, and how can this be possible? As a response to prayer, it is given from God at first hand. Only the praying heart is the heart that is filled with this holy oil. Only the praying lips can put on this anointing of additional wear. Only prayer, and only much prayer is the sole condition that can retain this anointing.<sup>22</sup>

### 3. Caring for Members and Prayer

#### a) The Need of Caring for Members

Church members generally receive God's grace and glory through worship services, and offer themselves during this time. In the worship services, general caring is provided through the pastor's preaching. Other caring is accomplished through various Bible studies and small groups directed by the pastor. In these kinds of caring, regardless of how small a group is, the caring is done on a group basis.

There must also be individual caring for the ones who have their own private troubles and are suffering hardship. This individual care is one of the most important ministries in the church because the pastor needs a trusting relationship with members. He needs to know them intimately, and help them solve their problems (Romans 1:9-12; I Corinthians 4:17-21; II Corinthians 13:10). A pastor can prepare proper messages when he understands the needs of members. Dr. W. A. Criswell stressed this necessity of caring.

People need us. They need our love, our prayer, our hospitality, our encouragement, our understanding, our compassion, and our counseling. I want to live a life in which I can devote myself to help others humanly who are in need of help. Each of us is to feel the lack of pastor's presence and

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<sup>22</sup> Ibid., 99, 103.

his prayer urgently on any day he is, in any time he is, and in any place he is. He inspires us with power to follow the way that we should go, and shows the right way.<sup>23</sup>

Today is the time of industrialization and information, and everything is changing rapidly. We know that this trend is streaming into the church, and some large-sized churches neglect the importance of caring for individuals. The necessity for the individual caring seems to be diminishing gradually. However, pastors who are ignorant of their members and provide no individual care are unable to nurture the members effectively. One of the most important functions of caring for the individual is to help the pastor know each sheep's situation. "Know well the condition of your flocks, and pay attention to your herds"(Proverbs 27:23).

#### b) Effective Caring for Members and Prayer

##### 1) Caring with a Visit and Prayer

Caring by visiting in the home is an effective way for caring on individual and family basis. When the pastor visits a house, it expresses his consideration and concern. The visit can console the family members and the pastor himself. The family members can receive power, acknowledging that they are his concern. Visits by the pastor build a good trusting relationship between the pastor and the membership. They follow, love, and respect him. W. A. Criswell said that a pastor's visit is like the finishing touches of the two ministries, preaching and caring.

In case pastor has established a human relationship with audiences, even the briefest sermon can be given to them as having mysterious power. There are many cases that a pastor cannot visit his entire congregation. In this case, he will have caucus personnel to assist him. But, pastor or

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<sup>23</sup> W. A. Criswell Guidebook for Pastors (Broadman Press, 1980; Korean by Jeong Um Press, 1984), 370.

representative, whoever visits doesn't matter. A beloved pastor is the one who remembers and cares for each sheep that is suffering.<sup>24</sup>

Although the visit has greatly meaning, the most significant thing is whether the pastor has spiritual power that can console the house, can help to solve the problems, and can make them stand firm with faith in Christ. Visitation is meaningless if it does not create in them new power or the ability to solve their problems with faith. Pastors get competence to do this with earnest and sincere prayer, which makes the Holy Spirit work for a certain family and their problem. In addition to the pastor's prayer life, he must also have the usual things such as faith, spirituality, and spiritual gifts, but those are not enough for effective visit.

The pastor needs to pray and prepare a devotion before the visit. With these preparations he experience the presence of God, and the work of the Holy Spirit who makes them have the consolation, the faith, and the instruction. The pastor's visit is very needful, but it is meaningless without prayer and spiritual power. The apostle Paul prayed all the time for the churches he had served, and for the churches he had wanted to visit and impart spiritual gifts (Romans 1:9-11; Ephesians 1:15-19; Colossians 1:9-12; 1 Thessalonians 1:2-3, etc).

## 2) Caring with Counseling and Prayer

Pastor cares for the members with counseling. Counseling can be both preventive and crises centered. Counseling presumes that the problem can be cured, so it needs much spiritual support (I Corinthians 2:10-13). W. A. Criswell wrote about the importance of prayer in counseling for the work of God.

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<sup>24</sup> Ibid., 372.



Most of our problems, even if it might be not all, can be solved in the love of Jesus. There is a phrase: Christ is the answer of the human needs. Every difficult problem is in those needs. There is nothing that our Lord cannot do. Nothing is impossible to God. Consign yourself to God so that He can use wonderful methods in your life. If pastor can persuade people in agony to do God's will enthusiastically, everything will be changed from darkness to light, from grief to joy, from hate to love, and from death to life. We all need Jesus.<sup>25</sup>

In the paragraph above such sentences as "Nothing is impossible to God." and "Consign yourself to God so that He can use wonderful methods in your life." and "We all need Jesus" undoubtedly mean that the counselors have to solve the counselees' problems with the almighty God through prayer.

Prayer is especially important when the pastor is counseling female members. The pastor can fall into temptation when counseling. When a female client comes to talk about her problems, she might rely upon pastor for consolation since she probably has had problems like depression and conflict with her husband. Then, Satan could take the opportunity to work between them. The pastor can be tempted at that moment. Therefore, although the pastor should follow many general principles, he still needs to pray much more for being filled with the Holy Spirit, and then can counsel the female client properly while overcoming any temptations. To keep alert and to lead spiritually, there should be praying for his own spirituality, for the client, and for solving the client's problem. With these three categories of prayer, the pastor can get good fruits, the results of effective counseling that makes the client stand upright, and makes him stand firmly (I Timothy 2:1; 4:8; 5:2).

#### c) Effective Caring and Church Growth

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<sup>25</sup> Ibid., 378

Caring through visiting and caring with counseling when effective will lead to church growth. On one side, church grows with service, teaching, and training in which the total congregation participate, but on the other side, church needs pastor's caring for each person as well as each household. If this caring ministry is performed effectively with prayer, coping with and overcoming the temptations of Satan, the church will grow both in quality and in quantity.

#### 4. A Questionnaire on Pastor's Considering First Priority in the Ministry

In this questionnaire pastors in growing churches and in stalemated churches answered in the same way. "Personal prayer" was ranked in the second place.

TABLE 2  
A QUESTIONNAIRE ON PASTOR'S CONSIDERING  
FIRST PRIORITY IN THE MINISTRY

<b>Question 2. As pastor, what do you consider being the most important in your ministry?</b> (Number by priority from one to five, with one being the most important)			
<b>A. The church growing continuously</b>			
Total	Numbers of Yes-answer By its rank	Rank	Questionnaire Answer
23	11	2	Personal Prayer
	12	1	Reading, Studying, and Preparing Sermons
	19	3	Visitation and Caring for People
<b>B. The church in a stalemate</b>			
Total	Numbers of Yes-answer by its rank	Rank	Questionnaire Answer
27	13	2	Personal Prayer
	12	1	Reading, Studying, and Preparing Sermons
	21	3	Visitation and Caring for People

## B. Laity and Prayer

Today churches treat laymen as constituents and not as beneficiaries. It is considered out-of-date to treat laymen as beneficiaries. In spite of this trend, Korean churches, especially rural churches, still stay in that old-fashioned way of ministry. To break this condition, many books such as R. Paul Stevens' Equipper's Guide to Every Member Ministry<sup>26</sup> and Pastor Ok Han Heum's Called to Awaken the Layman<sup>27</sup> have been published in Korea. They urged that the laymen should care and serve one another (1 Peter 4:10), spread the Gospel according to their own gifts, and serve the church as well as their neighbors. When the laymen are doing these things the church is strong. Paul Stevens and Pastor Ok emphasized that the laymen themselves should be strengthened in the Spirit, be mature, and be equipped as powerful soldiers for Christ.

To make the laity active, pastors have to nurture and grow them in faith. They must be taught to love one another, and to perform their mission as witnesses of Christ. Simultaneously, pastors should focus their ministry on training laity so that they might nurture others. Then the laity will be ready to be leaders for others.

To be effective workers according to their gifts and callings, the most important thing for the laymen is their spiritual power and spirituality. They also need to have a good personality and also experience training. To perform the functions of lay-leaders, they essentially need prayer in the same way that pastors need prayer to get spiritual power for effective ministry. Without prayer, they harvest nothing but problems and

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<sup>26</sup> R. Paul Stevens Equipper's Guide to Every-Member Ministry ( Inter Varsity Press, 1994; Korean by Korea Inter Varsity Press, 1995).

<sup>27</sup> Ok Han Heum Called to Awaken the Layman (Seoul Korea: Tyrannus Press, 1984).

counter results. Their spirituality dominates the success or failure of their ministry.

Ron Jenson and Jim Stevens said this in their book entitled Dynamics of Church Growth.

If we want to see our churches growing in quality and quantity, we must check our prayer life a lot more seriously than before. God loves His own church and wants us to use all His resources that He has. But He waits until we seek.

God works in human life as well as in human hearts. It means that God works in the region to which man cannot get by his own power. Paul gave us an example how we should pray. He had been praying unceasingly so that the momentous spiritual quality might be developed in the people that were once preached to by him. Namely, he prayed so that they might love the saints deeply, understand Christ more evidently, and endure in tribulation and persecution. When people become to recognize that really important things cannot be done without the answer of prayer, prayer will be main event in the church, not the program in which just faithful minority people take part.<sup>28</sup>

## 1. Lay-Leader's Prayer and Growth of Cell Group

### a) Lay-Leader and Cell Group

How active the laymen are and their degree of maturity in the faith dominate church growth. In growing churches the laymen are preaching the Gospel, bringing in newly converted people, and working diligently to make them disciples. We call these diligent workers "lay-leaders", and one of the most essential parts of their work is to create cell groups and to lead them. This work is based on the Bible and is a part that laymen can do easily in the modern church. The church in which lay-leaders lead cell groups well grows rapidly and this creates a great sensation and is proliferating all over

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<sup>28</sup> Ron Jenson, Jim Stevens Dynamics of Church Growth (Baker Book House Company, 1981; Korean by Soon Publishing House, 1991), 31-32.

the world today.<sup>29</sup> Koreans take great delight in knowing that their country has been the place where the effect of cell group activity is seen on a grand scale.<sup>30</sup> If the cell group is operated by other than laymen, it will be neither meaningful nor possible. Cell group activity is a very important cause for a breakthrough for the stagnant churches, so Ralph W. Neighbour, Jr. says.

In the present century, the structure of church we have followed was amazingly inefficient. Church buildings are vacant almost all through the week. Believers are not trained so that they may care for heart-suffering people. It is because all are focused on the activities just inside the church building.<sup>31</sup>

#### b) Prayer of Lay-Leader and Growth of Cell Group

In cell groups the lay-leader should manifest his leadership in four areas. First, he should lead worship service and teach the Word. True worship has the power to unite the people together. In the second place, he should nurture. In the early Christian era, saints had good small cells, and they eagerly received teachings of the apostles (Acts 2:42). By making every effort to receive the spiritual and inspirational Word, they could intake the spiritual nutrition to be healthy Christians and finally they could reach Christ's image (Ephesians 4:13). The thing called "nurture" comprises two sides: mind and spirit (Romans 12:2). In the third place, he needs to get fellowship in church community. This fellowship is not to be just a feeling of affiliation that some people have subjectively, but it is to be more similar to the committed love we can have in our

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<sup>29</sup> Ralph W. Neighbor, Jr. Where Do We Go from Here (Touch Publications, Ins., 1990; Korean by Seo Ro Sa Rang Press, 1999), 32-43.

<sup>30</sup> Ibid., 28.

<sup>31</sup> Ibid., 21.

own family. As a result of this type of fellowship, the church can be united in love and be built up as sound people (Ephesians 4:12-16). Lastly, he should do the work of missions. Believers in early Christian era had shown their love and the power of God to the world around them (Acts 2:43-47). This mission ministry could be easily regarded as a trivial matter, but it is not. If the mission and evangelizing programs work well, cell groups will grow healthy.

The role of lay-leader is so important that it dominates church growth. In a practical sense, he is like a small pastor. Most people who stress the significance and functions of small group call this person the "Servant Shepherd".

As a lay-leader, he must prepare textbooks for teaching, sermons and music for leading worship, and plans and programs for fellowship and mission. Since these preparations are made with the help of the Holy Spirit, they have to be made minutely and elaborately. To move the people and to glorify God and His Gospel, these preparations should be made through prayer. The lay leader needs to pray for his own spirituality. Without earnest and sincere prayer, and without having the power of the Holy Spirit, his efforts and preparation will result in casting a chill upon the people. Maybe he makes them have fun for a moment, but they will not get true spiritual development or maturity. Under joint authorship of several other people, Ron Nicholas wrote Good Things Come in Small Groups, which contains the importance of lay-leader's prayer.

God called us, and commanded us to get into the relationship with Him. Because of this, due to the relationship, we get to have privileges and responsibilities in the time of praying. When we pray the heart of worship and love is gradually promoting. And also, during prayer we feel that we

are intervened with the objects that we pray for. When we pray, the targets undergo a change. And the target is the very person who prays.<sup>32</sup>

Like these, whenever we pray, we understand we ourselves have responsibility for doing God's will, not just asking something by prayer. The Holy Spirit invokes concerns in us, and makes us bring them to God, and makes us perform the role of making the kingdom of heaven come on the earth as the body of Christ. When we pray, then God begins to say His concerns, and in our side, we begin to commit ourselves for His will.<sup>33</sup>

Furthermore, this lay-leader should pray for each person's growth in the group, and for solving the difficult problems that each person faces. If the lay-leader is enthusiastic in prayer and preparation, and if the Holy Spirit works with him, his cell group will grow rapidly in quality and quantity.

#### c) Growth of Cell Groups and Church Growth

Ralph W. Neighbor indicates in detail that church growth through cell groups is extraordinarily proliferating all over the world. He gives examples of growing cell groups in such countries as Singapore, China, England, Australia, America, and in such areas as Africa and South America.<sup>34</sup> He says they have had exceptional growth, especially indicating Korea as the representative of growing cell groups in the following.<sup>35</sup>

Churches with cell groups are growing in small villages and towns, and are growing fastest when it is applied to urban environment. If there is soil to put down roots, it has ability to grow explosively in tremendous

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<sup>32</sup> Ron Nicholas et al Good Things Come in Small Groups (Inter Varsity Christian Fellowship of the U.S.A., 1985; Korean by Korea Inter Varsity Press, 1985), 101.

<sup>33</sup> Ibid., 103.

<sup>34</sup> Ralph W. Neighbor Jr. Where Do We Go from Here? (Touch Publications, Inc., 1990; Korean by Seo Ro Sa Rang Press, 1990), 32-40.

<sup>35</sup> Ibid., 28.



dimensions. The entire Christian world knows that the number of believers of Yeo Eui Do Full Gospel Church in Seoul is approaching 700,000 at rapid speed. But how many people know that the biggest Presbyterian and Methodist church in the world, which are located in Seoul, are cell group system churches?<sup>36</sup>

## 2. Prayer and Lay-Committee

### a) The Change of Lay-Committee in Korean Church

In addition to cell groups, Korean church has both men evangelical committee and women evangelical committee where laymen can participate. These two committees are separated by the sex, male or female. Each committee will also have several subordinate groups, and these are categorized by ages. The number of the subordinate committees is determined by the size of the church. Besides these committees separated by gender and age, some big churches have special committees that are characterized by their professions. For example, there are medical service committees for evangelism, a fellowship of medical doctors; legal advice committees for evangelism, a fellowship of people who have legal profession; and committees for retired people, and etc. But in most cases, sex and age separate the evangelism committees in Korean churches.

These two (men and women) committees are uniquely autonomous groups in church. Although these committees report their activities to synod and church, they still have autonomous activities. They are not under the immediate direction of pastor as cell groups are.

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<sup>36</sup>This growth of Yeo Eui Do Full Gospel church also lies in the active development of cell groups.

Men and women evangelism committees do various activities, but they have many weak points. The standard of categorizing for organization is one weakness. But about five years ago, several churches recognized that the laity activity system with sex and age separation had many problems and was very inefficient, so they made a new system that laymen can relate to by their own gifts. A Korean Christian newspaper upheld this movement as development-oriented, gathered news, and arranged and published a special edition on this movement, and there followed more churches with a gifts-centered laity activity.<sup>37</sup>

The author's church has had this system for about five years. Men and women evangelism committees were dismissed to compose a new system using laymen's gifts, and it is developed very efficiently. This church has six active committees; they are Worship, Evangelism & Mission, Education, Relief, Fellowship, and Service.

#### b) The Importance of Lay Committees in Church

Cell groups are generally divided according to residential areas, sex, and age. The main activities of cell groups are nurture, fellowship, and evangelism. But lay committees, with members also usually belonging to cell group, are characterized by a gift-centered, specialized, and autonomous activity. This is Bible-based. In many places the Bible says that believers should serve by their gifts (Romans 12:3-8; 1 Corinthians 12:27-30; Ephesians 4:7-12).

Cell group activity is religious nurture-centered. But lay committee is more practical, service-oriented, and fruit-expected activity. The members are committed to

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<sup>37</sup> "Korean Church- Its Problems," Christian Newspaper, No. 1262, Pub., 24, Oct, 1993, p. 4.

work hard using their talents, gifts, and concern in each area, that is, worship (service and prayer for worship), evangelism, relief, education, service, and fellowship, etc.

#### c) Effective Lay Committee Activity and Prayer

The lay committee is a group where the members work together using the gifts that God has given. These gifts are the presents of the Holy Spirit (James 1:17; Romans 12:6). God gave His gifts as presents, and ordered His people to work according to the gifts. "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). The gift should not be ignored (1 Timothy 4:14).

To use the gift in God's will and to it's fullest; it must be used with the help of the Holy Spirit. This help is received through prayer. Only through his prayer can he work effectively with the support and guidance of the Holy Spirit, and can work in God's will. Then the result of the work will be fruitful. The Apostle Paul spoke about this in the Epistles to the Corinthians. "Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. And there are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good."<sup>38</sup>

To have the help of the Holy Spirit and His fullness and power, one must pray and obey the Lord. This is verified by the historical event on the day of Pentecost. By this phenomenon in early Christian era, we know that the unity of saints, and their collaboration for common goals were possible by the work of the Holy Spirit (1 Corinthians 12:4-7), and prayer and supplication are still needed today. This principle

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<sup>38</sup> 1 Corinthians 12:4-7.

should also be applied to the lay committees. The lay committees need collaboration and unity because they provide efficiency in the work. Therefore, prayer is the thing, which makes the work of Lay Committees efficient.

#### d) Effective Activity of Lay Committee and Church Growth

The measure of church growth in quality depends on how much each believer works for the kingdom of the Lord with his own faith. In relation to this, the Apostle John says in John 15:8, "By this is My Father glorified, that you bear much fruit, and so prove to be My disciples." And Paul also says in 1 Thessalonians 1:2-3, "We give thanks to God always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father." If the church wants to have dynamic and continuous revival in vital power, she can get it only when her laymen, with various kinds of gifts, work faithfully and powerfully. Because these gifts are given by God to glorify Him (cf. Acts 1:4-8; 2:1-42), all gifts holders, who are in cell groups or in lay committees, need to pray so that every kind of work can be accomplished in God's will and by the work of God. Through faithful prayer of the members in cell groups or lay committees and by their effective work can church see growth in quantity as well as in quality. Especially the work of evangelism and mission committee, relief committee, and public information committee contributes directly to the growth in quantity.

### 3. A Questionnaire on Pastor's Thinking about What is Most Important to Laymen in Their Religious Life

The first priority for the laymen in growing churches was prayer and the first priority for them in stalemated churches was Bible study. It reflects well that the basic power for church growth in growing churches is prayer. But also remarkably, in stalemated churches, prayer ranked in second place.

TABLE 3

A QUESTIONNAIRE ON PASTOR'S THINKING ABOUT  
WHAT IS MOST IMPORTANT TO THE LAYMEN IN THEIR RELIGIOUS LIFE

<b>Question 3. What do the laymen in your church consider As the most important activity for them?</b> (Number by priority from one to five, with one being the most important)			
<b>A. The growing continuously</b>			
Total	Numbers of Yes- answer By its rank	rank	Questionnaire Answer
23	9 8 13	1 2 3	Prayer Bible Study Following Up Newcomers and Practical Works
<b>B. The church in a stalemate</b>			
Total	Numbers of Yes- answer By its rank	rank	Questionnaire Answer
27	11 13 20	2 1 3	Prayer Bible Study Following Up Newcomers and Practical Works

## **CHAPTER THREE**

### **PRAYER AND OTHER ELEMENTS OF CHURCH GROWTH**

#### **I. Worship and Prayer**

##### **A. Gracious Worship and Church Growth**

###### **1. Definition of Gracious Worship**

We traditionally define worship as a behavior in which redeemed people adore God and His kingship, giving thanks for His grace and love. All worship should be centered on the glory of God has been admitted traditionally. The worship in this chapter means the corporate one, that is, the worship of church congregation. But in recent times, it is also indicated that if we just emphasize the glory of God in worship and ceremony, it will be easily petrified and mannerist. It is also argued that it has a bad effect on church growth. In relation to this subject, Yang Nak Hong, a professor in Hankook Koshin Univ., says as follows:

Of course, there are scholars who urge that we do not need concern about the dull worship. They say that it is not important for people to have some feeling in the times of worship because worship is not for men, but just for God. There is some truth in that in a sense that worship is not amusement. Surely worship is neither a show nor a performance, but if worshippers do not have any interest or expectation and they feel monotonous in it, we must be concerned about that. A worship leader, who has opinion that it is not necessary for us to give heed to the dull worship because it is just for God, will meet negative results in the end. Because that kind of worship is neither touching nor impressive, people become feeble and languid. It is not only a red light for church growth, but also a thing, which can not attain the supreme goal of pleasing, and glorifying God finally.<sup>1</sup>

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<sup>1</sup>Yang Nak Hong, Modern Church and Worship Renewal (Seoul : Reformed Theology Institute, 1998), 67.

Many studies have been focused on how we can worship on a God centered basis as well as worship in grace, vitality and with great joy. Pastor Sam Hinn referred to this:

Our worship should be a festival. Because we can worship God and celebrate covenant relationship between Him and us through worship whether we are great or small, young or aged, denomination-affiliated or not, and wherever our church is located.<sup>2</sup>

Besides, R. Paul Stevens accentuated the productive worship as follows, asserting worship should be prophetic through his book The Equipper's Guide to Every Members Ministry.

Worship on earth should follow the example of heavenly worship (Revelation 4:5:), and heavenly worship will be a lengthening of our daily lives in the Holy Spirit. True worship makes us live with faith, hope and love by making us to be aware of heaven. So, we should never destroy the congregational community worship by adding totalitarian factors to worship. Worship should be an experience of enjoying rest, Sabbath, and heaven. Worship is more important than the simple teaching about the kingdom of heaven, and worship is a powerful vision that makes us bring up our imagination to live a faithful life. The transcendental worship would rather give power and vision than teaching and instructing.<sup>3</sup>

R. Paul Stevens goes one step further to say; "Worship leader is just the guide itself. If we compare worship to orchestra, worship leader would rather be similar to a responsible first violinist who should be harmony responsibly with other orchestra members to create a sound tone color than be a conductor."<sup>4</sup> He stressed the participation of laity as follows:

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<sup>2</sup> Sam Hinn, Changed in His Presence (1995; Korean by Yae In Publishing Co., 1996), 28.

<sup>3</sup> Paul Stevens, The Equipper's Guide to Every-Member Ministry (Inter Varsity Press, 1992, ; Korean by Korea Inter Varsity Press, 1996), 109.

<sup>4</sup> Ibid., 111.



In this situation, the role of worship leader is changed. Worship leader would rather be a committed servant-priest who causes the common praise of the remnant priests (laity) than a representative or an agent priest of his people. This role is urgently indispensable because we can say that a congregational community worship took place commonly when each different person 'plays his part' through such natural expressions as prayer, words, prophecy, and so on. However, true worship is unification, one more than the sum of every saint's individual worship. To have this be made, practically, there needs harmony between form and freedom, and between planned ceremony and open nature.<sup>5</sup>

Consequently, graceful worship is evidently made when each worshipper plays his role, not as an observer but a direct participant, and then worship is to be naturally vitalized. Worshippers can glorify God and get joyful and thankful hearts through their devotion.

## 2. The Relation between Graceful Worship and Church Growth

This writer uses the term "graceful worship" as an expression of ideal worship.

Prof. Ron Jenson and Pastor Jim Stevens described this as 'true worship' in their books.

Graceful worship or true worship is the one which glorifies God and in which worshippers have joy, peace, satisfaction, and appreciation. In graceful worship, worshippers can worship in spirit and in truth, can adore and give thanks to God with well prepared service and devotion, and can worship in vitality as not observers but participants. This means true worship for worshippers.<sup>6</sup>

God will be pleased in this worship, and this will be a very attractive style for men. The pleasing and acceptable worship for God is the one in which the Holy Spirit works, and in His work, the worshippers will have deep gratitude and deep emotion. When this kind of worship is accomplished, worshippers become enthusiastic. They will

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<sup>5</sup> Ibid., 112.

<sup>6</sup> Ron Jenson, Jim Stevens Dynamics of Church Growth (Baker Book House Company, 1981; Korean by Soon Publishing House, 1991).

not want to secede from such worship. They will be zealous participants, and they will lead other people into this attractive worship. These things would produce growth of churches in quality as well as quantity. In short, graceful worship is the cardinal point to get church growth. In the following, Prof. Ron Jenson and Pastor Jim Stevens wrote about this theme, true worship and church growth, in their book Dynamics of Church Growth.

Through vital worship will the church have growth in quantity. We are basically created as worshippers. So, true worshipping church does appeal to people. This kind of church has living pulsation of Jesus Christ, the head of the church, and His life fascinates men. Jesus will captivate people and His people will fascinate others incredibly by praising His life and His nobility. To our surprise, many people blame churches as silent as dead. Worship is important not only because of this influence, but because of more living power for church. As usual, visitors first participate in the main service of the Lord's day. If worship does not appeal to them, they seldom try to come to Sunday school or home Bible studies. If worship is not particularly attractive, church will not grow in quantity.

Worship also influences the growth in quality. More than anything else, the main service of the Lord's day is crucially important for the circumstance and atmosphere of the growth in quality. The main service is the unique time when all small groups in church meet together at a time. In worship, love and unification should be made. If they meet God truly, their attitude for their brothers and sisters is to be changed into positive one.<sup>7</sup>

Dr. C. Peter Wagner writes about the relationship between worship and church growth in his book Your Church Can Grow, and it is as follows;

Most of churches around us have the Lord's day morning service like a funeral. They do not worship like a festival. Of course, this kind of non-vitality worship can not be called untrue worship. Even in this kind of worship, if worshipper is real Christian, he can surely have the Holy Communion with God. But in this kind of worship, worshippers can not have courage to invite their non-Christian friends to this worship, because the church does not give any attractions for them. One of main reasons that most churches could not grow but just remain as small churches for many

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<sup>7</sup> Ibid., 52-53.

years lies in this.<sup>8</sup>

### 3. Questionnaire on the Relationship of Gracious Worship and Church Growth

Gracious worship ranked the second place in growing churches (Style A), but was third place in stalemated churches (See TABLE 1).

## **B. Effective Gracious Worship and Prayer for Worship**

### 1. The Relationship of Effective Gracious Worship and the Worshipper's Spirituality

To worship God graciously on the Lord's day, the worshipper's must make practical preparation for the service, that is, worship of living sacrifice in their lives (Romans 12:1-2), and common prayer to maintain their spirituality as healthy Christians. The worshippers at the Lord's day service are composed of all members: the pastor, the person who is in charge of representative prayer, the choir, the persons who are in charge of contributions, ushers, and the common members. Each worshipper needs to prepare his part well and thorough to worship with gracious and true worship. Although there are various preparations for worship and there are lots of methods to maintain the worshipper's spirituality, the most important factor is prayer.

#### a) Pastor's Spirituality and His Prayer as Core Servant for Worship

A pastor who leads the worship service is also a participant of worship, but his role is remarkably important because he leads and guides the worship as well as he is in

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<sup>8</sup> C. Peter Wagner Your Church Can Grow (Gospel Light Pub., 1976; Korean by Word of Life Press, 1980), 149.

charge of the sermon that we call the flower of the worship. In fact, a pastor's spirituality (and a powerful and graceful captivation by the Holy Spirit) is expressed in many ways: on his face, in his gesture, in his language and in his emotion. Those factors dominate all through the worship from the beginning to the end, and those are delivered to the congregation. Especially if his sermon is awkward because it is not prepared well, or even if it is eloquent but if it has no spirituality, it can never touch the congregation's heart. We can not help but say that this wrong situation is because the Holy Spirit did not work. Therefore, the spirituality of a pastor in charge effects greatly the gracious worship. If we determine that one of the most important factors which effects directly on this pastor's spirituality is prayer; the pastor's prayer is the key to worship graciously.

In relation to this theme, Prof. Yang Nak Hong in Korea Goshin University says this.

If church has a pastor who is alive and vivid in spirit, her worship mood is also light, vivacious, and living. It is because her pastor who is live in spirit does not leave the church worship gloomy, stifling, and dull. He will try to revitalize the worship by his sermon or the order of worship. As Timothy Write, an expert of open worship, points out, "the excellence of worship is related directly to the excellence of the leader." Worship leader is responsible for leading worship smoothly. They should lead the worship impressionably and emotionally. The worship quality depends on the worship leader's resource.<sup>9</sup>

Going further, Pastor Sam Hinn stressed the necessity of spiritual and earnest worship before God. Especially he emphasized this in his book, Changed in His

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<sup>9</sup>Yang Nak Hong, Modern Churches and Worship Renewal (Seoul Korea: Reformed Theology Institute, 1997), 70.

Presence, that worshippers need to get to be in the presence of God and to have praise from the heart and he asked the pastors to have prayer for the spirituality in the worship.

It is very important that we need to get into the King's chambers by ourselves (Cf. Song of songs 1:4). He who called us wants us to come toward Him by ourselves. Our true need is not to learn about church growth, or about studying the way to use the anointing, but to spend the time with Him. We can not distribute anything to the saints without the intimate fellowship with the Holy Spirit. Our teaching without accompanying with the Holy Spirit will have no living power, nor fruitful achievements.

If we do not worship first, we will have no works for our ministry because we conceive nothing in our spirits by the Spirit of God. If these kinds happen, our church worship will gradually reduce to unsubstantial ceremony and it will just remain in result of no more moving of the Holy Spirit.<sup>10</sup>

According to the above passages, we conclude that the role of pastor in worship is great enough to have effective and graceful worship. Worship leader, as a servant to worship, must pray to have good spirituality filled with God's grace for worship.

## 2. Prayer Life of Congregation as Worshippers and Gracious Worship

People who have eaten plenty of food or who have disease in their gastric organs would not feel hungry even if there were rich and sumptuous fare before them. This can be applied to the following situation. That is, even though pastor prepares everything for gracious worship, if some of the congregation are immersed deeply into worldly lust, or their hearts are decayed with sin, the worship will never be gracious for them. In the time of Jesus He reproached the cities in which most of His miracles were done, because they did not repent. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have

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<sup>10</sup> Sam Hinn Changed in His Presence (1995; Korean by Yae In Publishing Co., 1996), 118-19.

repented long ago in sackcloth and ashes"(Matthew 11:21). Likewise, these kinds of people in today's worship can never achieve grace. They are stubborn and are not prepared for receiving God's grace. They will even disturb others who have grace.

Therefore, the congregation as worshippers also needs to be prepared for worship by living worship in their daily lives with living sacrifice. If they take part in the worship with thanksgiving for His redemption and with hope of God's grace, every step of worship will be graceful for them. This can be compared to the fact that if a man is healthy and has a healthy desire for food, he can eat even poor food. Prof. Ron Jenson and Pastor Jim Stevens says about the importance of laity's spirituality, especially about laity's prayer, in the book Dynamics of Church Growth as follows:

There should be included with our reaction in the side of not only intelligence and emotion but also in the side of will to God in worship. Our reaction in the side of will is to obey God's will continuously and to commit ourselves under His sovereignty with a pleasant and willing mind. If it is to be true worship, there should be realistic determination to give up our sins and disobedience. And the emotional reaction is directly connected to the washing off the sins, which is the result of the reaction in the side of a person's will.

The second reason of our petrified worship is because of no personal meaningful worship. Without the personal meaningful praise and worship, we will have no public meaningful worship. Therefore the congregation's usual worship and common pious life make the worship gracious. And in addition, it will be a big contribution to the gracious public worship if they pray earnestly and positively for the public worship and for the ministers including their pastor who serves for it.<sup>11</sup>

### **C. Effective Gracious Worship and Special Group's Prayer**

To be gracious worship, there also is needed special group's prayer. Everybody knows the importance of worship for the church itself and its growth. Likewise, special

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<sup>11</sup> Ron Jenson, Jim Stevens Dynamics of Church Growth (Baker House Company, 1981; Korean by Soon Publishing House, 1991), 47, 48.

group's prayer is indispensable for them. We know the importance of prayer, which is done by the ministers as most ministries in the church. But the support of special group's prayer for worship is also necessary because the worship is the most important element in the functions of the church and it is done by the work of the Holy Spirit. We know that a strategy of Satan is to intervene in the worship in various ways, because worship takes on the first meaningful element for the spirituality of the church. In other words, worship is Satan's main target. The special group's prayer is concentrated on the serving people for the worship such as the master of worship, the preacher, the choir and the congregation. Especially they have to pray for the preacher.

In the past times, some of the servants of God had great revivals in their ministry because of special group's prayer for the worship. Pastor Donald Whitney says in his book Spiritual Disciplines within the Church, as follows:

It goes without saying that the greatest preacher in nineteenth century was Charles Spurgeon in England. He had his ministry in one church from 1854 (his age was 19) to the time when he died at the age of 57. About 6,000, unimaginable number even at that time, gathered to listen to his sermons every Sunday. Wherever he goes for preaching, it is filled with people. One day, he preached without speech amplifier at Crystal Palace to a congregation of 23,654. He always asked people who had heard his sermon that day to yield their seats to the people who did not listen to the sermon and did not know the salvation. On a Sunday in 1879, though the congregation who had participated in worship went outside, the seats were filled in a few minutes because the people who had been waiting outside came inside abruptly. Through his ministry, thousands of people were saved.<sup>12</sup>

John Maxwell described, "My ministry began to exert great power since the time

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<sup>12</sup> Donald S. Whitney Spiritual Discipline within the Church (Moody Press, 1996; Korean by Timothy Publishing House, 1996), 92-93.

when a layman had become the co-worker to pray.”<sup>13</sup> He published a book titled Partners in Prayer to make known his deep experience on the necessity and importance in the work of the co-workers praying. He had the revival and the fruits of salvation in the Skyline Church because his co-workers had been praying for him. He received worldwide fame in the area of pastoral leadership and had a great revival in the Skyline Church by pouring his whole heart and soul into the ministry. He confessed in the following that God used him in the ministry of an interdenominational Christian association INJOY with the support of special prayer group.

Bill became my co-worker of prayer and later he became a friend to whom I could talk in private. Additionally he gave me much help to organize a fellowship for the ministry of co-workers prayer. The ministry of co-workers prayer means a minority group of saints who had been praying for me everyday for the last 14 years. They were separated into many groups to pray in turns every Sunday. They prayed all through the time of the sermon on every Sunday. They began the group with 31 members at first, but grew to have 120 members at the last.

But the great power of prayer was brought about more in each person's life. During the last several years, thousands of people received Jesus. At first my co-workers prayer were began in the issue of walking with God, but later, the praying group was changed into the strong warriors who were experiencing the miraculous power in their lives.

I am sure that anything among these could not happen without prayer and the work of the Holy Spirit. I yield all the glory and praise to God. And I credit all the merits to my co-workers prayer group who had prayed for me so that God might give the power to me everyday and I might be preserved from the temptation.<sup>14</sup>

John Maxwell explained about the beginning of the co-workers prayer ministry in detail in the appendix of his book, Partners in Prayer. Because of the writing of John Maxwell, a co-workers prayer group was organized in this writer's church. The group

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<sup>13</sup> John Maxwell Partners in Prayer (Maxwell Motivation Inc., 1996; Korean by Timothy Publishing House, 1997).

<sup>14</sup> Ibid., 16-17.



is praying for this writer in the present and this writer feels that much of the improvement of spiritual power was given through their prayers.

#### **D. The Result of a Questionnaire on the Key Role for Gracious Worship**

Prayer was ranked in the first place in stalemated churches and the second place in growing churches.

TABLE 4

THE RESULT OF A QUESTIONNAIRE ON THE KEY ROLE  
FOR GRACIOUS WORSHIP

<b>Question 4. What is the most important for gracious worship?</b> (Number by priority from one to three, with one being the most important)			
<b>A. The church growing continuously</b>			
Total	Numbers of Yes- answer by its rank	Rank	Questionnaire Answer
23	13	1	Study for Sermon
	13	2	Prayer
	18	3	Planning Music on Worship Service
<b>B. The church in a stalemate</b>			
Total	Numbers of Yes- answer by its rank	Rank	Questionnaire Answer
27	10	2	Study for Sermon
	14	1	Prayer
	22	3	Planning Music on Worship Service

## II. Evangelism and Prayer

### A. Effective Evangelism and Church Growth

#### 1. The Importance of Evangelism in Church

The three big duties in church are worship, evangelism, and discipleship.

Evangelism occupies a very important part in the functions of church; that is, it is an essential factor in church. Because it is the way by which church is capable of calling the unbelievers with the gospel of Jesus Christ, the head of the church. Evangelism is a unique method through which the believers bring the lost to the local church for them to be saved, and then to grow into maturity, and finally to become the grains in His barn.

Jesus gave an example of this evangelism to us. When He was preaching, He said, "I came for this work" (Mark 1:38), and He established His apostles and disciples and said, "Therefore go and make disciples of all nations" (Matthew 28:19). Because Jesus said when the church accomplishes well the duty of evangelism, He will undoubtedly praise the church. Effective evangelism is a sign of healthy and well-functioning church.

To perform the duty of evangelism effectively, evangelists need to have a good knowledge of the gospel and they should be captivated by the power of the Word. The gospel that they spread has to be based on the Bible and should have no theological fallacy. David S. Dockery, who was a contributor of the book, Evangelism in the Twenty First Century, said about the kind of evangelism that has the right theological foundations as follows:

We hope that it has become apparent that a firm theological foundation is important for faithful evangelistic proclamation. Pastors, theologians,

evangelists, and lay people must work harder at closing the gap between theology and evangelism so that our theology is done for the church and our proclamation is grounded in biblical theology. Our evangelistic message need not include every aspect of our discussion, but a faithful evangelist will seek to be faithful to a firm theological foundation.<sup>15</sup>

Evangelists should be good hands at the Word by standing on a firm theological foundation for proclamation. To accomplish this goal, the church needs to equip the evangelists with the Gospel by training. The evangelists are strengthened spiritually by this training. They will have more apparent and systematic knowledge of the gospel by this training. Besides, the church and its outreach members are commonly concentrated on praying for the effective proclamation of the gospel, and as a result, they are strengthened more with this prayer. During outreach, the evangelists will experience the difficulties of evangelism and they will discover the value of a soul. So, from their experiences of the difficulties of winning a soul, the atmosphere of the church will be more friendly and loving. Effective evangelism makes the church performs an important function of the church, follow the model of Christ, and have the good spirituality and sincere love.

## 2. Evangelism and Church Growth

To have effective evangelism, the evangelists need to be familiar with all the Word as well as the gospel, to have strong faith of God's power through the Word, and to stand firm on the hope of God's promise. These factors make the evangelists strong and courageous. And, to practice effective evangelism, the evangelists should be

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<sup>15</sup> Thom S. Rainer, ed., Evangelism in the Twenty First Century (Harold Shaw Publishers, 1989), 87.

empowered by the Holy Spirit. For these things they need to pray, and as a result, the church becomes a praying church.

In this process, the pastor stands in the leading position, motivating and challenging the evangelists, teaching and training the members, and composing and sending the outreach teams. He himself can not but pray to be equipped, to be a model, and to be strengthened spiritually for evangelism. With these disciplines for evangelism, he comes to pray more and more and to be strong spirituality. His sermons are faithful to the gospel and the living message that can save the lost.

The church becomes the people, who willingly perform the Great Commission, love the neighbors (Evangelism is the best way to love the neighbors), and follow and obey the Lord. Accordingly, the churches in enthusiastic evangelism come to get growth in quality (So-called internal growth) causing the pervasive effect on the other members. This enthusiastic evangelism makes the churches have growth in quantity (So-called external growth) also, because its movements naturally add numbers of new comers. C. Peter Wagner concluded concerning this subject in the book, Evangelism in the Twenty First Century, (As a contributor) in the following.

The fields of evangelism and church growth are distinct, but they enjoy a close and often symbiotic relationship. The field of evangelism is broader than church growth in educational, theological, social, and methodological aspects. The field of church growth is broad in missiological and ecclesiastical aspects. The two intersect and become synonymous when the goal of evangelism, the bottom line on which success or failure is evaluated, is to bring unbelievers into a personal relationship with Jesus Christ and into responsible church membership.<sup>16</sup>

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<sup>16</sup> Ibid., 33.

Consequently, the goal and motivation of internal growth of church ought to focus on the external growth such as evangelism and service. The reason is that although there are new understandings of the Bible, praying, and thanksgiving of the grace of redemption, if these are not connected to practical and producing spots, those spiritual situations are just cooled off of themselves. If the faith could not be trained or practiced toward the fruits, or if it exists unwillingly toward the productions, it will easily be getting cold. Even though the believers get new graces and impressions, if their goal or motivation is still unclear, that is, if the new spiritual situation of faith has no goal for practicing, the church member's condition will have the danger of falling down to a chronic lukewarm attitude. On this point, Michael Green also says in his book, Evangelism through the Local Church, as follows:

The absence of evangelism in so many local churches has another serious consequence. It means that the spiritual and intellectual muscles of church members do not get exercised and are never strong. Church life without evangelism breeds weak feeble Christians.<sup>17</sup>

The task that we have is to connect the two, the internal growth and the external growth. The internal factors in faith will be vivacious and strong only when the learning and training is connected to the practical matters such as evangelism, doing good, and various services. For example, if a person feels the lack of power in evangelism, he or she will try to get more power by prayer and by trusting on the Word. Then these behaviors are not theoretical or imaginary, but practical. We can see that he or she connects the factors of internal growth to those of external growth properly. The person's hope for the kingdom of heaven is gradually firm, and he or she becomes a

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<sup>17</sup> Michael Green, Evangelism through The Local Church (A Division of Thomas Nelson Publishers, 1992), 412.

more powerful warrior of Christ. And externally, they will produce much more evangelical fruits. In other words, the church will have growth in quantity.

We see this ideal process in the early Christian church. Brothers in early Christian church learned the Word by the apostles, had fellowship by sharing bread, and praised God. But they did not stay in that status. They worked and served to support the apostles' evangelism. Seven deacons were appointed to serve in the mercy ministry and further, they went forward to spread the gospel. The representative examples were Stephan and Philip. Their faith was connected to service and evangelism, and as a result, the church was extended from Jerusalem to Judea, and to Samaria.

## **B. Prayer and Effective Evangelism**

### **1. Prayer Model for Effective Evangelism**

#### **a) Jesus Christ**

When Jesus preached, He always prayed. He put his prayer time as first priority. In relation to this subject, Jesus' prayer for evangelism, Dann Spader and Gary Mayes said in the book, Growing a Healthy Church, as follows:

If any man ever could have claimed that he didn't need to pray, Jesus was that man. After all, He knew the Father's heart, He knew His mission, He was a master at discerning needs, and He was the second member of the Trinity. Yet He was continually devoting time to prayer.<sup>18</sup>

Mark 1 recounts the activities of Jesus on one Sabbath. Jesus' Sabbath had been demanding, draining, and just plain long. His ministry to the sick and demon-possessed had continued late into the night. Yet the next morning He did not sleep in. "Very early

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<sup>18</sup> Dann Spader and Gray Mayes Growing a Healthy Church (Chicago: Moody Press, 1991), 101-2.

in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (Mark 1:35). Anyone who serves as a pastor or a leader in a church knows how draining a long day of ministry can be. Rising before dawn for the purpose of prayer after one of those long days is possible only when it is a matter of highest priority.

#### b) Peter and the Apostles' Evangelism and Church's Prayer

Peter and John made a man crippled from birth walk in Jesus name. This beggar was put every day to beg at the temple gate called Beautiful. Because of this many came running to them at the place called Solomon's Colonnade. Peter preached that Jesus Christ is the Lord of redemption and resurrection. And he said, "It is Jesus' name and the faith that comes through him that has given this complete healing to him, as you can all see". Through this great evangelism many who heard the message believed, and the number of men grew to about five thousand. This was followed by the persecution. The rulers, elders, teachers of the law, and the men of the high priest's family met in Jerusalem and commanded the apostles not to speak or teach at all in the name of Jesus. After further threats they let the apostles go. On their release, Peter and John went back to their own people and reported all that the chief priests and elders had said to them. When they heard this, they raised their voices together in prayer to God (cf. Acts 3:1-4:24).

The content of prayer is as follows: "Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus" (Acts 4:29-30). After they prayed, the place where they were meeting was



shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly. (Acts 4:31). In other words, they evangelized boldly.

When the evangelists met threats and barriers, there was prayer. In their prayer God made them win over their enemies and get the fullness of the Holy Spirit and His power to evangelize much more boldly.

After this God's answer to their prayers, all the believers were one in heart and mind, they shared everything they had, they brought the money from the sales of lands and houses (Acts 4:32-37). Moreover, the apostles performed many miraculous signs and wonders among the people and more and more men and women believed in the Lord and were added to their number (Acts 5:12-14).

After the death of James with the sword of Herod, when Peter also was put into prison to be killed, the church prayed earnestly to God for him. And the Lord made Peter be released from the prison through a miracle of sending an angel (Acts 12:1-17).

According to these passages, it was necessary to pray for evangelism. Prayer of the evangelists and the church lets the evangelists have power, boldness, courage against the unbelievers' threats; and freedom from the prison lets the church have faith, love, commitment and many fruits of believers. The master key for the true revival of church was prayer.

### c) Evangelism and Prayer of Apostle Paul

Apostle Paul prayed unceasingly during his mission journey. It is inferred by the phrase "Pray continually" (1 Thessalonians 5:17). He always asked prayer of the believers in his letters so that he might have effective evangelism. Asking prayer for his evangelism shows up everywhere, especially in Ephesians, asking "Pray also for me,

that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel.” (Ephesians 6:19). We see his habitual prayer in the historical writing of Luke in Acts, “On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the woman who had gathered there” (Acts 16:13). That kind of habit is shown in the adjacent phrase. “Once when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future” (Acts 16:16). And “About midnight Paul and Silas were praying and singing hymns to God” (Acts 16:25).

Practically, prayer was the main factor that motivated the Apostle Paul’s evangelism and his missionary journeys. We can not deny that prayer led his every step, preserved him from every distress, gave him the power of the Holy Spirit and the grace of God. It was undoubtedly through prayer that he produced many fruits in evangelism.

## 2. Effective Evangelism and Prayer

### a) Intercessory Prayer

Intercessory prayer is Bible-based and the Bible has many examples of intercessory prayer. When Joshua went out for battle, Moses prayed for him (Exodus 17:8-16). In the days of Samuel, people asked him to pray for them, and he promised to pray and prayed (1 Samuel 7:5,8). Isaiah the prophet also prayed for Israel. Our Lord Jesus had intercessory prayer (Luke 22:31-32; John 17:1-26). The Apostle Paul got intercessory prayer especially for evangelism, and further, he asked the saints to pray for his evangelism and missionary journeys (Ephesians 6:19; 1 Thessalonians 5:25).

To pray in church for the outreach team is to take part in the evangelism. The outreach team is the representative of the church members for evangelism. To pray for

God's help and work is very similar to the support of providing supplies, telecommunications and medics in the time of war. With this support, the soldiers in the front line can fight well. The church is in midst of spiritual warfare, so it is natural that they ask the help of Jesus Christ who conquered Satan. They should also ask the help of Jesus and the Holy Spirit, because Jesus is our commander in the spiritual warfare and the captain who got great victory, and because the Holy Spirit is the giver of power for the evangelists, and the worker who inspires the gospel receiver. Since the Holy Spirit works in the heart of the gospel receiver that he might be converted to the Father, it is necessary that both outreach teams and the church should pray so that it can be realized.

About the significance and method of intercessory prayer, and the relationship to the subject of the spiritual warfare and training of the intercessory prayer, Cindy Jacobs says in her book Possessing the Gates of the Enemy, as follows:

True intercessory prayer has, in fact, two sides. One is to seek the arbitration to God and the other is to demolish the work of Satan. It is shown in Ezekiel 22:30 to which we are already accustomed. "I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found none."

To be a person of effective intercession we have to be like a watchman on a castle wall. "On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent. You who remind the Lord, take no rest for yourselves; and give Him no rest until He establishes and makes Jerusalem a praise in the earth" (Isaiah 62:6-7). In these verses God tells us today that we should come near to watch the evil factors of our castles, churches and families and to examine the real streets. God makes His people stand like watchmen and tells them that they shall not make Him rest until the kingdom of God is established all over the world.<sup>19</sup>

#### b) An Example of "Evangelist's prayer and Effective Evangelism"

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<sup>19</sup> Cindy Jacobs, Possessing the Gates of the Enemy (Chosen Books, 1994; Korean by Joy Mission Press, 1996), 76-79.

Most large churches in Korea, which have growth through evangelism, have outreach teams. Those are so called "Outreach (Evangelism) Ranger Corps". These teams' fruitful ministry is inexpressibly wonderful; they truly bring about growth in the churches.

One female evangelist wrote her evangelism experiences in a book, and it was selected as a bestseller by the Korean Christian publishing association. In her book, A Layman's Life Matched Love, she reviewed how much she prayed both for herself (the evangelist) and for the unsaved people to see them saved.

One day I was greatly alarmed in the time when I continued to pray for the target people (persons who are to be evangelized) by calling their names that are written on my notebook. Because I came to know that 22 new persons have been enrolled on the list of the church members. Just some time ago, I recognized that I had come to know that 9 persons were enrolled for a year. I thanked God because that kind of wonderful work was done even through me.

That I was when I recognized that evangelism could not be done by me. Even though I could not move a child's heart, but if I would pray, God accepts my prayer and gives the target persons the heart of getting the Gospel when I preached to them. That's right. Evangelism is to be done. With this experience I thought I had to visit many more people. And when I was in prayer to evangelize a district of Ansan City, an outreach plan named "Jericho Operation" stroke my head.<sup>20</sup>

This lady was the leading evangelist in her church. However, it is not difficult to find this kind of evangelist in Korea. Evangelist's prayer and zeal are common in evangelism-centered churches in Korea. The common point in these kinds of evangelism, both this zealous woman and other devoted evangelists, is their strong praying. Their evangelism is accompanied by various kinds of powerful and unceasing prayers such as 'prayer with fast', 'prayer with vigil', 'early morning prayer', 'prayer

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<sup>20</sup>Lee, Seon Hee, A Layman's Life Matched Love (Seoul: Kukmin Daily Newspaper Press, 1999).

without one meal a day', and so on.

As a contributor Edward C. Lyrene, Jr. wrote an article about the necessity of prayer for effective evangelism in the book, Evangelism in Twenty First Century, edited by Thom S. Rainer. He wrote as follows:

Prayer should be the first order of business in the task of world evangelization. Whether it is mass evangelism or personal witnessing, prayer must precede our evangelistic efforts. Whether a Christian seeks to witness to his or her neighbor or plans to go as a missionary to a foreign country, he or she must be assured of the Spirit's power and presence. Prayer brings God and his resources into the work of winning the lost. Without the power of God nothing of eternal value can be accomplished in the work of the Kingdom. The gospel must be preached, and Christians must testify to the life-changing power of Christ, but the Spirit is the one who brings about the conviction necessary for salvation, and the Spirit is the one who brings about conversion. In the work of evangelism the Spirit is the main object of our prayers.<sup>21</sup>

#### c) Strategic Prayer for the Community and Effective Prayer

The place in which evangelism performs best is the very community in which the church is located. Satan takes hold of not only individuals and families but also the community by his power. By occupying each domain Satan wants to fortify his fortress. In the Scripture we see that Satan grasps some territory and spreads his influence. In his domain, Satan obstructs and stands against the gospel and God's will. Because of their critical sin, Sodom and Gomorrah had to be destroyed. God punished because the outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave (Genesis 18:16-19:28). We infer that Satan confused the cities so that the righteous could not stand. It was certain that Satan must have seduced Lot, Abraham's nephew, but Lot and his two daughters can be barely exempted from the punishment.

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<sup>21</sup>Edward C. Lyrene, Evangelism in the Twenty-First Century, ed. Thom S. Rainer (Herald Shaw Publishers, 1989), 90.

Jesus rebuked the inhabitants in some area such as Chorazin, Bethsaida and Capernaum because of their stubbornness and unbelief; they did not repent (Matthew 11:20-24). There needs to be evangelism against the work of Satan, who masters some special territories. Community outreach teams should fight against the devil's power in a territory and conquer it with the gospel. Because the specific arena in America was a place of severe work of Satan lately, in which pastors could not work well in their ministry and furthermore, their region was called as "Pastor's Grave". But they carried out active and aggressive evangelism and prayer in that region and finally, the gospel was successfully planted. Pastor Ted Haggard in Colorado Springs, Colorado caught hold of the problem in that area, enforced aggressive ministry and evangelism and grasped that area with the power of the gospel successfully. Ted Haggard prayed for the district where he lived, using the telephone numbers that were cut from the telephone directory. Also he prayed going round every part in the city, stepping up publicity activities of the Gospel through TV, bus, taxi and baseball grounds, providing counseling, and distributing the "JESUS" videotape. This resulted in victory of the church.<sup>22</sup>

There should be the unification of the churches in the community through prayer, fellowship and associated prayer with patrolling the city. Those are for effective evangelism and against the evil spirits that works in the specific territory. Especially, to patrol the city diminishes the work of territorial spirits. This prayer parade and the enduring belief for the work of the Spirit are very useful to lessen the power of the

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<sup>22</sup>Ted Haggard, Primary Purpose (Creation House; Korean by Joy Mission Press, 1998)

territorial spirits. This prayer parade is very much the same as the silent parade of Israel when they paraded around the walls of Jericho.

C. Peter Wagner urges the need for praise parades with expeditionary prayer and prayer tour to win, to besiege and to conquer the power of Satan working in the specific territory. Especially, he adopted a case of prayer parade through which they got success to evangelize a district. It can be seen in his book Churches That Pray as follows:

Andres Miranda made a resolution that he should go out into the street as a part of regular service on the Lord's day. The starting point was the church building and they divided them into four groups for so called "street prayer". They are divided on the crossroad that is near the church building and four scattered groups prayed earnestly for their city and the neighbors. One of the spot that the groups prayed was the place where the Macumba spiritism temple stood. Macumba spiritism had streamed into Uruguay from Brazil several years ago. The prayer groups did not treat it as a unique spiritual warfare field. They did not make concentrated attack. Rather, they prayed for the presence of God's power and His glory in the district. Each group prayed for the inhabitants, the families and their business in the district coming down along the block. They gathered at one place and got back to their ordinary life.<sup>23</sup>

After their prayers there happened two special things in that district. First, the Macumba temple closed that had been up and going for several years. They did not know why. Second, the church was reduced in its number for a while, running into some objection and resistance, but some time later the church recovered the number and eighty percent of the number was newly-born believers. Now the church members believe firmly that the whole district will be evangelized very soon.<sup>24</sup>

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<sup>23</sup>C. Peter Wagner, Churches That Pray (1993; Korean by Seo Ro Sa Rang Publishing Co., 1997), 206.

<sup>24</sup> Ibid., 207-8.

## 2. The Result of a questionnaire on Effective Evangelism

Prayer ranked first place in the stalemated churches and second place in the churches that were growing continuously.



TABLE FIVE

## THE RESULT OF A QUESTIONNAIRE ON EFFECTIVE EVANGELISM

<b>Question 5. What is the most important for evangelism?</b> (Number by priority from one to three, With one being the most important.)			
<b>A. The church growing continuously</b>			
Total	Numbers of Yes- answer By its rank	Rank	Questionnaire Answer
23	12 9 8	3 2 1	Training Program Prayer Organization and Leadership
<b>B. The church in a stalemate</b>			
Total	Numbers of Yes- answer by its rank	rank	Questionnaire Answer
27	20 18 16	3 1 2	Training Program Prayer Organization and Leadership

### **III. Discipleship and Prayer**

#### **A. New-comers and Church Growth**

Whether a church will grow or not depends on the ability and preparation of the church, that is, how well she can nurture and make disciples of the newcomers who come through evangelism or non-evangelism (self-visit). If they fail in this ministry, the church will be in stagnation. No matter how much they carry out evangelism, the church might be at a standstill without making them disciples. One of the main reasons that this writer's church did not grow is the scantiness of nurture and discipleship.

To make new comers into firm believers, the church needs to have them participate in church fellowship and to serve in some areas. The essential part is to have them get the basic education for faith as well as training in which they can truly confess Jesus Christ as their Savior. The discipleship training should be started from this point. This could be called a primary course.

There should be primary course in which they can have a frame and basis for faith, and have training for evangelism. During the first days of salvation, they have a desire for evangelism. In the time of Jesus' public life, Philip met Jesus and he became his follower. Right after that meaningful encounter, he went to Nathanael to preach Jesus Christ. As a result, Nathanael came and became His follower, too (John 1:43-51).

#### **B. Effective Follow Up the New-Comers and Prayer**

Newcomers were once captivated deeply by the power of darkness, and still their thoughts, emotions and ideas are under the "old man". They also continue to live in the community where unbelievers are living. Satan will attack them frequently to make them be under his feet again. Newcomers' spiritual situation is much like that of

newborn babies. So, it needs hardly be said that, they are urgently in need of spiritual care, practical nurture and guidance. There should be, of course, official devices and programs for their spiritual welfare, but much more essential for them will be the agent warriors who willingly fight a spiritual fight in behalf of the newcomers. There should be a lot of prayer ministry that directs the work of the Holy Spirit toward their maturity in faith. The person who is in charge of nurturing should be a prayer warrior as well as a leader of high spirituality. He needs to be fully led by the Spirit. The main reasons for failure in nurturing and disciplining of new-comers is the lack of the leader's zeal, understanding (of the situation) and spirituality.

### **C. Competent Disciple-making and Church Growth**

#### **1. Definition of Discipleship Training and its Function in Church**

The discipleship training course develops new church members to serve as sincere and powerful workers in the church, to live like Jesus, to become evangelists, to be persons who can teach, and make them into committed disciples. That is, making disciples is making people pure grains with no grit in them. It develops new members into well-balanced and practical Christians and committed workers who can then evangelize and make other disciples. The church grows stronger by these successive activities. The discipleship-training program is one of the main functions of church. The discipleship-training program is a significant and momentous program in a church, and it brings growth both in quantity and in quality.

Disciple making is not so much a program for church growth as the Great Commission of Jesus (Matthew 28:18-20). Paul said to Timothy in 2 Timothy, "And the

things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also” (2 Timothy 2:2). We can find some verses related to the discipleship in the Old Testament. As we see in Exodus 18:19, 21-23, Moses’ father-in-law advised him to select out of all the people able men who fear God, men of truth, those who hate dishonest gain and to make them leaders of thousands, of hundreds, of fifties and of tens. Moses followed this advice and he got great efficiency to rule over Israel, that is, he could execute his leadership through an organized administration. Discipleship-related verses are found in Deuteronomy 6:6-9, “You shall teach them diligently to your sons and shall talk of them when you sit in the house and when you walk by the way and when you lie down and when you rise up”. This kind of education for the sons of Israel was treated as disciplining in a broader sense.

Like these examples in the Scripture, the discipleship training is a Bible-based idea. It is, above all, the command of our Lord Jesus, and by giving us the example of discipleship training He showed what the key is for the church to grow. Even in today’s churches, pastors should focus their ministries on discipleship training. S. Lance Quinn, a contributor of the book Rediscovering Pastoral Ministry, stressed the relationship between pastors and discipleship training.

God has called pastors to the indispensable task of discipleship. Both the Old and New Testament mark out discipleship as a requisite part of ministry – not an option. Jesus, the greatest disciple-maker, utilized four reproducible principles in His ministry, which remain equally relevant today. They are prayerful meditation, careful selection, purposeful association, and powerful proclamation. The Scripture never refers to a non-discipling shepherd; it commends only reproducing pastors.<sup>25</sup>

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<sup>25</sup> John Macarthur, Jr. ed., Rediscovering Pastoral Ministry (Word Publishing; 1995), 322.

## 2. Practical Elements of Confident Disciple-making for Church Growth

The basic course for disciple making begins with small group training. The believers who are taught in each small group can produce other disciples through training. This method can be done gradually and disciples are multiplied step by step. Jesus used this method. A small number of picked people are trained first and then they also train more people. With this procedure the church can accomplish growth in quality. The disciple-making program makes laymen be like well-trained soldiers, then they become professional lay leaders who can study and understand the meaning of the Bible and apply its principle to their practical life; they can pray and teach others for themselves. This is the very structure by which the church can grow continuously and systematically. The churches in this structure are able to control the members even if the number is multiplied tremendously. In Korean Christian world, there is a good example named the "Church of Love", which has as senior pastor Ok Han Heum. The Church of Love was planted with a strong vision of discipleship training. Pastor Ok trained a small group of members in the discipleship program and it became a huge church. That is, in 1978, he started with less than seven members but Pastor Ok devoted himself to training the believers to make them disciples. Now, in 1999, over forty subordinate full time associate ministers are in charge of discipleship training. The church has had great growth both in quality and in quantity. Pastor Ok described this in his book Called to Awaken the Laymen, as follows:

In my experience, the church that has thorough discipleship training will have no people who are worthless and problematic. It seems that those kinds of people can not even try to come to the church. Even if they once came in with sheepskin, they come to know that they can not watch for a

chance to play pranks. They sense the danger that their identity will be easily disclosed when they begin the disciple-making program.

How important it is to preserve peace and to maintain security of church? I think there was no difficult time of crisis in my serving church because of evil people.<sup>26</sup>

Pastor Ok stressed the side of church growth in quality, but Pastor Bill Hull emphasized the subject of productivity in discipleship training. He told that the discipleship training should be a powerful process for the believers to be witnesses of the gospel.

When Jesus commissioned the church to “make disciples”, He charged the church with the responsibility to build reproducing disciples. He speaks to the quality of the product. The quality of the product is the key to world evangelism.

Disciple making triggers multiplication. As a strategy and process, multiplication is key to world evangelization. Disciple making is more than product; it is a methodology required for reaching the world. To the degree the church dedicates itself to disciple making it is obedient to Christ. Now the mission is in trouble because the church has stopped at the first step of disciple making. Too often the church wins and baptizes, but does not teach and train. The sad result is a lack of reproduction and multiplication. God desires that every Christian be His disciple. He wills that every Christian become spiritually reproductive.<sup>27</sup>

#### **D. Competent Disciplining and Prayer**

##### **1. Successful Discipleship and Prayer**

We know that discipleship training makes a layman be an able leader and committed person and makes a great change for a person’s practical and spiritual life. A lot of training and collateral programs are needed for the trainees because the change is

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<sup>26</sup> Ok Han Heum, Called to Awaken the Laymen (Seoul: Tyrannus Publishing Co., 1984), 303-4.

<sup>27</sup> Bill Hull, The Disciple Making Pastor (Fleming H. Revell Publishing Co., 1988), 59.

not a simple matter. The change means that a self-centered person becomes a devoted witness who resembles the personality of Jesus. The change comprises both personality and self-devotion. Discipleship training will be performed with the trainer's selected textbooks, well-planned program, and dense teaching and training. However good and perfect the program and system are, if there is no work of the Holy Spirit in both the trainer and the trainees, it will just remain an education of cultural subjects. Then, what will produce the work of the Spirit? The commonest method of achieving this is prayer.

Jesus said, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you" (John 14:26). He also said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again'" (John 3:5-6). We know that there should be teaching and training by human teachers to make disciples. But if there is not the work of the Holy Spirit, there will be no true spiritual change in the trainees' heart. Teaching will become effective and the trainee's maturity will be formed only when the Spirit works. For this work of the Spirit there should be earnest prayer by the leader and the trainee. The leader has to pray fully that his teaching and its contents should be anointed with the power of the Holy Spirit. The trainees need to pray sufficiently that they should accomplish a personal and spiritual change through the anointed teaching. The trainees have to pray all together in unified heart.

They may learn and understand the words and learn some skill to teach the works. But it is more important for them to learn to pray for themselves. They should be trained to pray before God in sincere and upright communication. Pastor Bill Hull said about the significance and method of the trainee's prayer as follows:

The disciple is a person of informed and authoritative prayer. Communication with God forms the basis of remaining and the root of living as a disciple. God talks to me through Scriptures. I talk back to Him through prayer. Getting to know God, in some respects, is like getting to know person. There is conversation, sharing of lives, the interchange of ideas and opinions. Talking to God is as vital as God talks to us. The disciple learns to talk to God by listening to what God says first. Prayer responds to what God has already said. Remaining in Christ requires both God's Word and prayer.<sup>28</sup>

## 2. True Disciple-making and the Power of the Holy Spirit

The success of discipleship is making the trainees able witnesses. If a trainee preaches the Gospel boldly moved with the Holy Spirit through the words, prayer and the pious life far above ordinary Christian life, we could say he or she gets to the goal of discipleship training. That kind of discipleship can be said to be a successful one.

Jesus taught and trained His disciples, but His last focus for His disciples was to make them empowered by the Holy Spirit. He ordered that they should not leave Jerusalem, just pray and wait for the promise of the Father; "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high" (Luke 24:49). They obeyed Him and finally were empowered by the Holy Spirit through continually devoting themselves to prayer in Mark's upper room (Acts 1:4-5, 14; 2:1-11). After Pentecost they virtually became able witnesses and at the hands of the apostles many signs and wonders were taking place among the people. They did not kneel down when there was severe persecution and threatening, and further they fought against the barriers with prayer. This shows us the highlight of the course of discipleship training.

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<sup>28</sup> Ibid., 64-65.



The example of disciple making in the ministry of the Apostle Paul is well illustrated in the 20<sup>th</sup> chapter of Acts. In Ephesus Apostle Paul taught the people for two years (Acts 19:9-10). He prayed so much at that time and later confessed his heart in this way, "Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears" (Acts 20:31). Of course, there is no real expression about his praying during the period but we can guess his prayer by the phrase "night and day . . . I did not cease". It is no doubt that he had been praying continually for his disciples. After he gave a parting greeting and gave his last message to the elders of Ephesus, he knelt down and prayed with them all (Acts 20:36). His life of prayer for the church was also shown in Ephesians 1:16; "I do not cease giving thanks for you, while making mention of you in my prayer". The high-level maturity of the believers in the Ephesian Church is evident in the contents of his prayer (Ephesians 1:17-19; 3:14-19). These verses show that the Apostle Paul must have prayed much in training Ephesians and also they must have trained to pray by him.

Robert E. Coleman emphasized that a true disciple who was trained successfully would be the one who prayed and had the power of the Spirit (knowledge of the Word, faith, and pious life are prerequisites). Suggesting the examples of successful and typical disciple-making, he states in his book, The Master Plan of Discipleship, that the last focus of the discipleship training is to make the trainees be the ones who are equipped by the Holy Spirit. He stressed that the disciples in the early church era were praying people and were empowered by the Spirit through prayer (Acts 4:31). He explained in detail through the examples of the Scriptures how the Spirit guided and used them. And in addition, he emphasized that this training should be continued.

To this must be added prayer-the communion of the soul with the Spirit of the Lord. What God reveals through His Word invites spiritual communication with the Author of Scripture, creating an atmosphere of devotion in the obedient life. Such worship pulsates through the early church. Whether in private supplication or in their fellowship together, the Christians are praying people. In fact, more mention is specifically made of prayer in Acts than in any other book of the New Testament.

Indicative of its centrality, out of a prayer meeting the church was born (Acts 1:14), and they continued unwaveringly in this communion (Acts 2:42, 6:4) . . . .

Their concern was not that they be removed from adversity, but rather that in the face of persecution, they might continue their ministry to the praise of God. Here is the spirit of real prayer. When the glory of the Lord is our consuming desire.<sup>29</sup>

In this writer's experience, the most important thing, to be successful at disciple making, is the leader's prayer, and to encourage the disciples to pray. Even though his church has had a ministry of disciple making for ten years, the trainees' commitment and service were just so trivial. The pastor just taught the Bible to the trainees, but did not pray for them earnestly nor did they have strong prayer training.

### 3. A Questionnaire on the Competent Discipleship Training

Both the churches growing continuously and the ones stalemated gave prayer the second ranking.

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<sup>29</sup> Robert E. Coleman, The Master Plan of Discipleship (Fleming H. Revell Publishing Co., 1987), 107-108, 110-111, 125.

TABLE 6

## A QUESTIONNAIRE ON THE COMPETENT DISCIPLESHIP TRAINING

<b>Question 6: What is the most important to the success of making disciples?</b> (Number by priority from one to three, with one being the most important)			
<b>A. The church growing continuously</b>			
Total	Numbers of Yes-answer by its rank	Rank	Questionnaire Answer
23	10 14 14	2 3 1	Prayer Training Program Enthusiasm of Leadership
<b>B. The church in a stalemate</b>			
Total	Numbers of Yes-answer by its rank	Rank	Questionnaire Answer
27	16 20 21	2 1 3	Prayer Training Program Enthusiasm of Leadership

## **CHAPTER FOUR**

### **HOW TO DEVELOP A PRAYING CHURCH**

#### **I. Spiritual Training and Church Growth**

##### **A. Definition of the Spirituality Training**

Until now the thesis has discussed why we pray and how we can pray to produce church growth and revival, which every pastor and lay leader is engaged in. This chapter will deal with the theme that church growth can be accomplished and assisted by the whole church. The whole church composed of pastor, lay leaders and all laymen are to be equipped with the truth as well as the Spirit. The strength of a church is one of the spirituality. It is because that the church is the kingdom of God (John 4:24). The Spirit, the Helper, leads the church. We know that the church is empowered and used by the Holy Spirit, the Spirit of Truth and Holiness. Therefore, if a church wants to be led by the Spirit and longs to listen to the voice of the Spirit sensitively, she must desire the power of the Spirit and be equipped with and by the Spirit. This is a necessary condition for a church to have victory in the spiritual warfare.

C. Peter Wagner summarized this subject in his book Confronting the Power.

Only the Holy Spirit can overcome the commander of the regional demons, destroy their armament and set the prisoners who are under the evil power free. Where is the Spirit today? He who makes people be born again and be filled with Him dwells in us. The last saying of Jesus, which was directly spoken to the disciples was "Only when the Holy Spirit comes upon you, . . . you will be My witnesses" (Acts 1:8). We see the power related to evangelism. Jesus made His disciples convince that

the same power as He had used when He was in this world could come upon them, too. And further, carrying out the ministry of evangelism depended on the fact that they had received this power.

To release specific neighbor, city or group of people, who are in the spiritual captivity by using the power of the Spirit, the Mighty is the first priority for the people who want to serve Jesus through evangelism. The mighty of the world should be shackled by the power of the Spirit given to us.<sup>1</sup>

In this passage Doctor Wagner indicated the necessity of the Spirit in evangelism, the work in the front line of the spiritual warfare. Powerful spirituality should also be emphasized in all aspects of church ministry, such as worship, nurture, care and fellowship, as well as in evangelism. Every function of the church can be performed in God's will and way only when the Spirit is involved. The fruits of church growth can be seen only in the powerful work of the Spirit, and also church revival can never be thought without the active work of the Spirit.

The commonest phrase about the spiritual equipment is Ephesians 6:10-20 and it will be summarized as the truth, the faith and the work of the Spirit. For spirituality training, providing powerful spirituality equipment, we should always give heed to those three parts because they are all Bible-based and ideal. This training is the training to be godly for the people of God in every part of their religious life. This training will not be something superficial, but rather, will be something that has practical power.

## **B. Ideal Spirituality Training in Each Position of Church and Church Growth**

### **1. Pastor's Spirituality and Church Growth**

#### **a) Training By Becoming Acquainted with the Word of Truth**

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<sup>1</sup>C. Peter Wagner, Confronting the Power (Korean by Wagner's Church Growth Institute, 1997), 170-71.

It is evident that pastors need to have much training to become familiar with the Words of the Bible. The more pastors are prepared in the knowledge and the understanding of the Bible, the more there will be spiritual growth in the church. Pastors need to read the Bible very carefully first, and then to seek the understanding and spiritual insight. They need to be moved with His grace, be filled with the full understanding of His knowledge and then they should preach in front of the congregation. The pastor's study of the Word should be done for his own religious development prior to other purposes.

Pastors must be careful not to read the Bible just to prepare their sermons. If those sermons are prepared just to be preached; and not applied to the pastor's own life, it is tragic not only for the pastors but also for the congregation. If pastors study the Bible just for sermon preparation itself, if pastors pick out some specific themes from some specific paragraphs of the Bible, this would result in their non-systematic knowledge and inadequate understanding of the Bible.

Pastors first need have to take some personal spiritual nutrition from the Bible. They need to be familiar with the Bible in a scholarly way as well as a personal spiritual way. Not just to attain some specific purpose, but to meet the will, plan, heart and intention of God, the pastors have to study the Bible. When this approach to the Bible is used, the pastor can preach expository sermons. This style of preaching works through paragraphs of the Bible one by one and in detail will be very helpful for the congregation and for the pastors themselves. Because this gives a more correct meaning of each phrase by the work of careful interpretation and basically it makes pastors spend time on finding the message of God. C. H. Spurgeon said about the importance of pastor's Bible study in his book Lectures To My Student as follows:

Now-a-days we hear men tear a single sentence of Scripture from its connection, and cry "Eureka! Eureka!" as if they had found a new truth; and yet they have not discovered a diamond, but a piece of broken glass. Had they been able to compare spiritual things with spiritual, had they understood the analogy of the faith, and had they been acquainted with holy learning of the great Bible students of ages past, they would not have been quite so fast in vaunting their marvelous knowledge. Let us be thoroughly well acquainted with the great doctrine of the Word of God, and let us be mighty in expounding Scripture. I am sure that no preaching will last long of build up a church so well, as the expository.<sup>2</sup>

#### b) Training Related to Prayer Life

It is very important for pastors to have prayer life for his personal spirituality in addition to the prayer for his ministry-related work. Pastors are apt to determine that his prayer is all finished when he finished praying for such ministry-related work as worship, sermon, caring, and so on. This kind of prayer will be no more than a mission or a responsibility. If we define prayer as an intimate fellowship between God and His people, pastors should have much more prayer time (Cf. Exodus 33:8-

11). E. M. Bounds asserted on this matter in his book Power through Prayer as follows:

The greatest shortcoming in our preparation is not the one of intelligence of head but the one of heart. Our grief lies not in the lack of the knowledge, but in the scantiness of holiness. It is not the denial of much knowledge but we just indicate that people can not lead a wealthy spiritual life because they do not meditate on the Words of God and His righteousness, are not awake and do not stand firm with sufficient prayer. In a way this kind of discreditable heart brings about great obstacle for our sermon. It is because these preachers' hearts are not in accord with the Words of God, which is very sensitive to the truth, they suffer from a state of apostatizing, they are swept away by getting into the status of self-torture and ultimately, they are burned up and lose the power.<sup>3</sup>

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<sup>2</sup>C. H. Spurgeon, Lectures to My Students (Baker Book House, 1875, 1978), 133-134.

<sup>3</sup> E. M. Bound, Power through Prayer (1954; Korean by Word of Life Press), 69.

Therefore, pastors have to have enough time to pray beyond the ministry-related prayers. A layman in a certain Korean church has personal prayer time seven hours each day.<sup>4</sup> He has been praying for several years as a leading officer of a bank. Through his prayer experience, he recommends that pastors have to pray over two or three hours a day at least. This writer has prayed an hour everyday after the service of early morning prayer until 1997, but from 1998, moved with this layman's suggestion, has began praying for two hours a day, one hour after the service of early morning prayer and the other one hour in the evening. And as a result, he feels spirituality a lot better than before. He now has a plan to extend his prayer hours; in addition he tries to have incessant prayer in practical life.

E. M. Bounds accentuated that insufficient prayer is rather vandalistic for godliness and the true holiness.

Insufficient prayer is harmful for the profound godliness. Serenity, understanding and power are not originated from hastiness and impetuosity. Insufficient prayer makes the spiritual vitality exhausted, suppresses the spiritual development, scrapes and eats the spiritual basis and makes the root and flower of the life languished. It is the virtual factor of decay and the evident sign of the superficial godliness. It makes people be deceived, be dried up. And it makes the seed corrupted and the soil impotent.

Allowing much more time and a lot earlier time for prayer roles like magic in reviving much spiritual life and restoring its vitality. And allowing much more time and far earlier time for prayer eventuates in the holy life. If our prayer is not remarkably short or if it is not finished in a hurry, we will have no difficulty in seeing the holy life and the holy life is not rare. If we stay in the upper room longer and deeper, a sweet, aromatic and Christ-like personality will be neither uncommon nor unobtainable.<sup>5</sup>

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<sup>4</sup>Park Joong Hoon, Praying at the Risk of My Life (Seoul: Kook Min Daily News Publishing Co., 1999).

<sup>5</sup>E. M. Bounds, Preacher and Prayer (Korean by Ha Na Book Publishing Co., 1997), 120, 123.



Pastor E. M. Bounds also asserted that a pastor's true and great dedication is to become a sacrifice in prayer and prayer-devoted pastors can establish the kingdom of heaven solidly on the earth.

The best and the greatest sacrifice is that of prayer. Only if the preachers in the 20<sup>th</sup> century learn the prayer training and use the power of prayer appropriately, the millennium kingdom will meet the golden age before this century ends. The Word "Pray unceasingly" (2 Thessalonians 5:17) is the awakening trumpet for all preachers in the 20<sup>th</sup> century.<sup>6</sup>

### c) Training of Faith

Pastors proclaim and teach the Word and encourage people with the Bible. But this important ministry of a pastor can not be done just with their lips. As Apostle Paul confessed, "but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified" (1 Corinthians 9:27). Pastors must not only proclaim and teach the Bible but also put it into their personal practice. This life is true powerful godliness. E. M. Bounds said more about this:

He should not have a certain superficial godliness. If he is not excellent in grace, he will never be excellent in other parts, either. If a pastor does not preach in his life, personality and behavior, it is same as if he preaches nothing. If his godliness is frivolous, although his sermon is tender and sweet like music and he has a gift like Apollo's, those weight will merely be like that of a feather and the life will be short and phantasmal like disappearing morning dew.<sup>7</sup>

A pastor needs to ascertain his belief in his practical life and his visions if he wants to be a challenge to the congregation. He should go forward farther than the congregation in faith and challenge the visionary target through his faith. The pastor's training for his faith should be accumulated through practical challenges whether the

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<sup>6</sup>Ibid., 110.

<sup>7</sup> E. M. Bounds, Power through Prayer (Grand Rapids, 1954; Korean by Word of Life Press, 1972), 58.

result is success or failure. It is because the faith will become a true powerful godliness only if it is accompanied by practical experience. Pastors should be able to stand before the church as competent by breaking the status of superficial godliness.

Therefore, if pastors come to true godliness through the Word, prayer and faith with holiness and power, he will be admitted as a strong soldier of Christ and a competent leader in his serving church. If there is an able leader with true powerful godliness in church, he will be a great contributor for the growth of the church. If his serving church is not in a special mission field such as jungle, desert or hinterland, he will gain many souls so that he may nurture and develop them. His serving church will grow and exert a good influence upon other pastors and churches. C. H. Spurgeon said about the influence of pastor's powerful godliness upon the church and the kingdom of God as follows:

Brethren, as the outcome of this, if we are to be strong men, we must be conformed to our Lord. Oh, to be like Him! Blessed be that cross on which we shall suffer, if we suffer for being made like unto the Lord Jesus. If we obtain conformity to Christ, we shall have a wondrous unction upon our ministry, and without that, what is a ministry worth?<sup>8</sup>

## 2. Spirituality Training of Lay Leaders

Lay leaders are like advance guards for church growth with pastors. Lay leaders are the people who show examples before other laity with their faith and commitment. They have to be models. They are like skilled assistants in army training. In the spiritual warfare, they are correspondingly like platoon leaders or company commanders who lead the soldiers. Whether they are strong or weak in spiritual power settles the victory or the failure in spiritual warfare. Therefore, their

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<sup>8</sup> C. H. Spurgeon, Lectures to My Students. (Grand Rapids: Baker Books, 1875), p. 35

spiritual training is very necessary, and if they are trained sound and become brawny soldiers of Christ, it will help the church to procure the victory in the spiritual warfare. Like pastors' training, lay leaders' training will also be composed of such areas as in the Word, prayer, and the life of faith and holiness.

a) Training of Being Acquainted with the Words

Lay leaders need to be acquainted with the Word to have true holiness and hardy faith. They should be taught to serve, help and teach other laity through Bible study in small groups and discipleship training. Their training should include basic Christian doctrines, meditation, and the Bible. They can become cell group leaders by forming spiritual dispositions of nurture, encouragement and teaching. The more they are trained to be spiritually strong, the more church will have firm basis to grow.

b) Training in Prayer and Faith

Prayer training is also very important for lay leaders as they develop spirituality through deep inner communion with God. Because this training often overlooked, church leaders have to be careful in developing training programs to include this prayer training.

Pastors also have to teach lay leaders so that they can have obedient and faithful lives. Simon Peter's experience of an obedient life should also be theirs. At the bidding of Jesus, Simon Peter let down the nets, and he enclosed a great quantity of fish (Cf. Luke 5:5-6). Through the training of obedience and faith to the Word, their lives will gradually be filled with faith. Further, pastors have to help them understand the goal and vision for church growth and make them pray to God and experience His work. In this writer's serving church every lay-committee must learn

the goals of the church and pray to accomplish them. Programs to provide the spiritual training for lay leaders is one of the most important missions of church.

### 3. Spirituality Training for Laity

The eventual focus of the pastor's ministry is the congregation. The congregation's improvement in faith will bring grains into the barn of heavenly kingdom, and this is the ultimate end of the pastor's ministry. They shall grow in faith and to be lay leaders through spiritual training.

First, they should be trained in the basic training course. After the beginner's course, they would be moved to the next step. During every step of the process there should be inspirational and touching sermons and various kinds of systems in which they can become more familiar with the Word of God. This is the godly training by the Word and could be done publicly. Simultaneously, they should have the chance to study about prayer. They should be taught to seek and to pray for the fullness of the Spirit and the spiritual gifts. They should also be given opportunities to take part in evangelism in which they can enjoy the experience of the work of God.

Ben C. Johnson accentuated the point that pastors have to toil for the laity's religious life and be in labor until the image of Christ is formed in the believers (Cf. Galatians 4:19). He says as follows:

The basic task in pastoral ministry is to proclaim the Gospel, lead the people who were born again by the Spirit to come nearer to Christ and to help the saints to grow in Christ. The disciples are the ones who disclose the love of Christ before God and their neighbors in a practical life.<sup>9</sup>

The power of religious life for the laity is based on having the spiritual

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<sup>9</sup>Ben C. Johnson, Pastoral Spirituality (Korean by Jin Heung Book Publishing Co., 1995), 153.

disposition to bear fruits. The power of a church is not merely the number in the congregation. The power of their religious life or their godliness ought to be the standard of the assessment. Of course, the church, which has a lot of members with the personal holiness and power, is a grown church in a virtual sense. Laity with powerful personal spirituality are the key for church growth in quality and quantity.

## **II. How to Use Several Kinds of Prayer Meeting for Powerful Prayer Church**

It should be evident by now that if pastors, lay leaders and the entire congregation are powerful in spirituality and godliness, their church already has the basis to grow. Now, attention can be focused on how the church might have continuous growth through various kinds of prayer meetings in it's system by the devoted persons.

### **A. Plan for the Effective and Powerful Management for Prayer Meeting**

#### **1. Early Morning Prayer Meetings**

In the early Morning Prayer meetings of Korean churches they usually have personal prayer time after praise and sermon. The emotional fever and enthusiasm for prayer depends on the message of the sermon.

In Korea, most of the churches establish a special prayer period to encourage people to pray more. The forty days of Lent or the twenty days of Advent are used in this way. In these special periods, pastors encourage the whole congregation to take part in the prayer periods. An attendance sheet is used to check participation. The pastors teach and emphasize the importance of continuous prayer during these

periods. A special award ceremony follows these prayer times where participation is recognized.

This writer teaches the model of Jesus' early morning prayer (Mark 1:35), David's early morning prayer (Psalms 119:147) and others for biblical illustrations. Participants are encouraged to pray for personal needs, national needs, church needs and missions. This emphasis on prayer has enlarged the early morning prayer meeting to about forty percent of the Lord's day.

The Myungsung church<sup>10</sup> in Korea, which is well known for the great revival of early Morning Prayer meetings, is specifically characterized by its method. A sheet of paper that contains the summary of the day's sermon is given to each congregation. These sheets serve two purposes: one it helps to understand the main points of the sermon and the other is a tool for Bible studies. In other words, the pastor uses the paper sheet for both the sermon and the Bible study. The Gwangrim church<sup>11</sup>, a huge Methodist church in Korea, has another method of managing the early Morning Prayer. Senior pastor Kim and the congregation read one chapter of the Bible a day and he then he preaches from that chapter. These two examples are not the same, but both require the pastor's thorough preparation for the sermon. According to these two examples, the success of early Morning Prayer relies on how much the message can motivate the congregation into earnest prayer. Pastor's preparation to deliver inspirational and touching message is a more important factor than others are.

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<sup>10</sup>Myungsung Presbyterian Church: Senior pastor-Kim Sam Hwan, Found in 1980, The number of present congregation- 50,000.

<sup>11</sup>Gwangrim Methodist Church: Senior pastor-Kim Sun Do, Found in 1952, The number of enlisted congregation- 85,000.

## 2. Every Evening Prayer Meeting

Some Korean churches have regular evening prayer meeting like early Morning Prayer. In this writer's serving church both the senior pastor and the assistant ministers are devoted to evening prayer for more spiritual equipping. Some early morning prayer participants take advantage of this opportunity to extend their prayer time, and other people who do not take part in early morning prayer have time to pray by using evening time. This church has had an evening prayer time at 7:20 PM every day since May of 1999. We feel that the purpose of evening prayer is attained to some degree. The evening prayer service is good opportunity for the believers to improve their spiritual power and for the church to become a powerful praying church. Participation is encouraged in the evening prayer meeting by recognizing the evening people the same as the ones in the early morning meeting.

## 3. Wednesday Evening Prayer Meeting

There are no conservative churches in Korea without a Wednesday evening prayer meeting. In Korean church tradition, the name "Wednesday prayer meeting" was first used to distinguish it from the Lord's day worship service. However, the name of Wednesday prayer meeting is changing in many churches to Wednesday worship because it has become a formal worship service. However, many others, because of the importance given to prayer are maintaining the title, Wednesday prayer meeting.

The participation in the Wednesday prayer meeting is encouraged as an opportunity to gather in the middle of the week, hear a sermon, and join with others in prayer. Some churches have a time of praise, prayer, and preaching, followed by about

20 minutes of personal prayer time. The Keumran Methodist church<sup>12</sup> in Korea has this kind of prayer meeting on Wednesday evening. This church's emphasis is on prayer.

#### 4. Friday Night Prayer Meeting (Vigil)

Friday night prayer meeting was traditionally named in Korea the vigil prayer meeting. The churches in Korea have prayed really all through the night. But recently, since the midnight move prohibition was abolished by the government, they tend to pray until twelve or one o'clock. Some churches pray from 10:00 to 12:00 PM on Friday night. Friday night prayer meeting is pretty much prayer oriented.

The Friday night prayer meeting originated from the affliction of Jesus and the memory of the so called "Black Friday". The congregation is encouraged to partake of the hardship and follow the example of Jesus who prayed all night (Luke 6:12; 22:39-46). Pastors encourage people to come and pray for special personal requests, such as for healing, and the meeting is focus on these kinds of important personal issues.

Church members see this prayer meeting as a special opportunity for prayer. So, pastors need to prepare for it carefully so that the congregation can praise and pray with all their heart. Pastors have to lead the prayer meeting to be a heated emotional state so that the people with a little faith can pray diligently and some devoted people can pray more diligently with the earnest desire for the power and gifts of the Spirit. The participants should experience the power of single minded-

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<sup>12</sup>Keumran Methodist Church: Senior Pastor-Kim Hong Do, Found in 1957, The Number of Enlisted Congregation- 80,000.



prayer. They bring common prayer requests and pray in agreement. This kind of prayer is shown in Matthew 18:19 “If two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven”.

The Yeoeuido Full Gospel Church<sup>13</sup> has grown very large with various kinds of prayer meetings, especially with powerful Friday prayer meetings. The congregation of Yeoeuido Church prays earnestly to receive the gifts of the Spirit and to get their problems solved. People think that there are many factors to produce the growth of the church, but the Friday prayer meeting will never be omitted from these factors. The Korean Christian world commonly admits its hot fever of prayer.

A powerful praying church will significantly stress the Friday prayer meeting and all the congregation should take advantage of it as a chance of being filled with the Spirit and of spirituality training in the place of prayer. The Friday prayer meeting should also be developed and successfully managed for all believers to have an abundant praying life.

##### 5. Management of Intercessory Prayer Team and Twenty Four Hour Prayer Group

The intercessory prayer team prays for the important and strategic prayer requests of the church as well as the common prayer requests of the members. The introduction of this prayer program to Korean churches is in process. People devoted to prayer maintain a constant twenty four-hour prayer time. The members of the team take turns coming to the place of prayer for continuous prayer. Many churches, which have a lot of enthusiastic praying believers, are starting this program.

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<sup>13</sup>Yeoeuido Full Gospel Church: Senior Pastor-Cho Yong Gi, Found in 1960, The number of congregation- 700,000 (Enlisted)/ 220,000 (Present).

The church which has 24 hour continuous prayer is involved in the ministry of intercessory prayer. But, if the church can not form a 24 hour prayer team, the intercession team may become a substitute. Both the 24 hour prayer team and the intercession team are based on Bible study (Moses' prayer: Exodus 17:8-6; Jesus' intercession: Luke 22:31-32 or John 17:1-26; Samuel's sermon about the responsibility of prayer: 1 Samuel 12:23). The names of applicants are collected, the teams are formed, and finally, the times of prayer are arranged.

The main purpose of the intercessory and twenty four-hour prayer team is for the believers to have more opportunities to increase their prayer time and to add the fever of prayer. Pastors should exert their leadership and support every resource for these kinds of prayer so that all the members can pray sincerely and earnestly. To develop powerful praying churches, pastors have to use these methods. The churches involved in diligent prayer by various kinds of Bible-based methods will finally have victory in the spiritual warfare and achieve growth in quality and in quantity.

### **B. The Importance of Being a Powerful Praying Church**

Pastors and all church members will see revival and fruits of their work in their positions when they are well equipped and have powerful spirituality. They will win the lost in the field of spiritual warfare and break the dark compound of Satan. They will sing the victorious song in the time of spiritual harvest. What will be the most important initiative for this output? It is prayer. Prayer is the resource for the church to have a continual spiritual supply and to get spiritual power. Therefore, every church should make every effort to pray and use every method available to become a powerful praying church.

Prayer is important to church growth because church growth is under the sovereignty of God. Ron Jenson and Jim Stevens tell of the importance of prayer under the presupposition that continuous growth was only from God.

If we ensure that church growth is only from God and it is a supernatural matter and if we commonly recognize the fact that continuous growth depends on Him, the first priority in the life of church community ought to be given to the very prayer. If the one who causes church growth is God, we have to communicate with Him. If we do not do so, all our toil will be in vain. We will spend time on trifling activities without corresponding spiritual harvest. Our work is not yet done even though we oil a little on spiritual device. The spiritual change in a true sense comes from that we are going to learn the way to consign ourselves to Him. The spiritual change is given to us as the result of our prayer. Therefore, the focus should be moved not to us but to God. If our qualification is not from ourselves but God, our focus also have to be fit to God, who is the origin of every power. <sup>14</sup>

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<sup>14</sup> Ron Jenson and Jim Stevens, Dynamics of Church Growth (Baker Book House Co.; Korean by Soon Publishing House, 1991), 23.

## **CHAPTER FIVE**

### **CONCLUSION**

This writer has described the function, the role and the effect of prayer in relation to church growth. Although there are many elements for church growth, prayer is the most fundamental and essential element, which would be done both independently and along with other elements. The element of prayer determines whether a church is awake or asleep.

The church was built by Jesus Christ and ruled by Him. The church was predestined by the sovereignty and providence of God the Father. It is led to the faith and is given the power to work by the Holy Spirit. That is to say, the church belongs to God the Trinity and exists in His will. Therefore, the growth of church also belongs to God. God gave His special method to us for church growth, which is prayer. Prayer brings the power, the strength and the work of the Spirit to church. If there is no prayer in us, there is no growth in church. It is so evident in its logic.

Apostle Paul gave examples of prayer for the function and growth of the church (1 Corinthians 1:1-9; Ephesians 1:15-19; Philippians 1:9-11; Colossians 1:9-12; 1 Thessalonians 1:2-3, etc). The Scripture gives practical illustrations about the answer of prayer for extending His kingdom and church growth (Acts 2:37-42). In spite of this truth, pastors and other workers in church are apt to neglect the importance of the

function of prayer. If they utilize prayer just as a means of achieving something, they will only hamper true church growth. Since prayer is the will of God, it should be done only in His will, as shown in the following verses.

“I planted, Apollos watered, but God was causing the growth” (1 Corinthians 3:6).

“For the kingdom of God does not consist in words, but in power” (1 Corinthians 4:20).

“Then the nations that are left round about you will know that I, the Lord, have rebuilt the ruined places and planted that which was desolate; I, the Lord, have spoken and will do it. Thus says the Lord God ‘This also I will let the house of Israel ask Me to do for them: I will increase their men like a flock’” (Ezekiel 36:36-37).

“Then he answered and said to me, ‘This is the word of the LORD to Zerubbabel saying, Not by might nor by power, but My Spirit,’ says the LORD of hosts” (Zechariah 4:6).

The above verses also show that God requests us to pray to achieve His will and to accomplish church growth. In other words, without prayer, the work for the kingdom of God will never be done. The person who prays must be a man of God, that is, all his prayer has to be in His will, for His glory. He must confess that every work relies on His power.

Consequently, pastors’ prayer and their spirituality are very important. Pastors who serve and lead churches should be men of sincere and sufficient prayer. We know they are in charge of sermons and if they are not conveyed through faithful prayer, as E. M. Bounds says, they will rather be a poison.<sup>1</sup> The lay leaders who assist and support the pastor indispensably need the spiritual power. If they are weak spiritually, they can not

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<sup>1</sup>E. M. Bounds, Preacher and Prayer (Korean by Ha Na Book Publishing Co., 1996), 30.

give any contribution for church growth. Besides, the congregation must be equipped with general spiritual training, especially prayer training. If they are not trained, they can not develop as lay leaders, they will not have any fruits of faith, nor any spiritual growth. Rather, they will fail in spiritual warfare.

Not only pastor but also congregation should make use of every program in church to be trained for powerful spiritual lives. It is through training related to the Word and prayer, and other things, that the believers will develop spiritual power. In this procedure, all the church members will be grown gradually and they will become disciples who also can make others to be disciples.

When a church serves God faithfully with this spiritual power, and praises God for getting great victory in spiritual warfare, their weekly worship will be filled with grace, vitality and movement. After worship they will go back to their ordinary lives with true godliness as the workers of gospel, their church can not but meet the growth.

## APPENDIX

### PROPOSED QUESTIONNAIRE

1. Please select one of the following two questions and mark your response according to your church's condition.

A. If your church is growing continuously, what are the main causes of the growth?

(Number by priority from one to five, with one being most important)

- ☐ Strong prayer
- ☐ Powerful preaching
- ☐ Gracious worship
- ☐ Strong evangelizing
- ☐ Making disciples

B. If your church is in a stalemate, what are the major causes?

(Number by priority from one to five, with one being most important)

- ☐ Insufficiency of prayer
- ☐ Weak preaching
- ☐ Failure of worship services
- ☐ Neglect of evangelism
- ☐ Poor discipleship making

2. As pastor, what do you consider being most important in your ministry?

(Number by priority from one to three, with one being most important)

- ☐ Personal prayer
- ☐ Reading, studying, and preparing sermons
- ☐ Visitation and caring for people

3. What do the laymen in your church consider as most important activity for them?

(Number by priority from one to three, with one being most important)

- ☐ Prayer
- ☐ Bible study
- ☐ Following up newcomers and practical works

4. What is the most important for gracious worship?

(Number by priority from one to three, with one being most important)

- ☐ Study for sermon
- ☐ Prayer
- ☐ Planning music in worship service

5. What is the most important for evangelism

(Number by priority from one to three, with one being most important)

- ☐ Training program
- ☐ Prayer
- ☐ Organization and leadership

6. What is most important to the success of making disciples?

(Number by priority from one to three, with one being most important)

- ☐ Prayer
- ☐ Training program
- ☐ Enthusiasm of leadership

7. Please, Let me know about your church's another information's.

Has your church grown by 25% or more in the past 5 years? \_\_\_\_\_

What is the average attendance at your church for

Sunday Worship \_\_\_\_\_

Day Break Prayer Meetings \_\_\_\_\_

Friday nigh Praise and Prayer Meeting \_\_\_\_\_

Do you have other regular scheduled times for special prayer? If you have, Please

list and identify them \_\_\_\_\_



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