LIBERTY BAPTIST THEOLOGICAL SEMINARY

AN ANALYSIS AND PROSPECT OF KOREAN CHURCH GROWTH

BASED ON FUNCTIONS OF THE CHURCH

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By

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This dissertation is dedicated to my mentors:
Dr. Elmer Towns, Dr. Daniel Kim and Dr. David Chung
and to my beautiful and virtuous wife, Mija
and two sons, Kwang-sun and Kwang-hun.
AN ANALYSIS AND PROSPECT OF KOREAN CHURCH GROWTH BASED ON FUNCTIONS OF THE CHURCH.

Timothy Hyunseo Choi.

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Mentors: Dr. Elmer Towns and Dr. David Chung.

A review of the functions of the church and growth of Korean churches illustrates that God has blessed Korean churches. The purpose of this thesis is to understand the biblical functions of the church and the relationship between these functions and church growth. This project explains the historical background of the Korean church for church growth and makes suggestions to prepare the Korean church for the 21st century. This thesis is based on conclusions drawn from an extensive published research on church growth and is illustrated by a scientific survey given to thirty-five Korean pastors.

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INTRODUCTION

The church was all important to Jesus. Christ's own references to the church are numerous, as is written in Matt. 16:18 (KJV), "Upon this rock I will build my church." Paul emphasized this truth when he says that Christ loved his church, and "gave himself up for it" (Eph. 5:25).

The church is the spiritual body of Christ but at the same time an imperfect instrument. The church as an institution is an instrument in Christ's hands, dedicated for the purpose of continuing his ministry. The church is "in the world" but not "of the world." As a visible, functioning institution, it must risk the imperfections and evil influence of the world upon its life. As the church participates in the ministry of Christ, it will also share in His suffering. He declared, "If the world hate me, it will hate you also" (Matt. 10:22). The only true model for the nature of the church is found in the pages of the New Testament. Its founder and head is Jesus Christ, who gives it authority and vitality (Eph. 4:15, 16).

God has blessed Korean churches with growth. The growth of the Korean churches started on Easter morning, April 5, 1885. Korean churches have some of the largest churches in the world. Yoido Full Gospel church is the biggest church. This is also true of the Methodist and Presbyterian churches.1) This is also true of the Methodist and Presbyterian churches.2)

1. Elmer L. Towns, A Practical Encyclopedia Evangelism and Church Growth, (Ventura, CA: Regal Books, 1995), p. 54. The church is the largest single church yet reported by church historians. The source of the growth has been by cell ministry in the homes of believers throughout Seoul, Korea. The church had more than 60,000 weekly cell meetings and a membership of more than 700,000 believers when this volume was written in 1995. The mark, the parenthesis after the footnote number, is typical of a Korean computer program.

2. Yongrak Presbyterian church members were 60,000 and Kwangrim Methodist church members were 40,000 in 1994. Marlin L. Nelson, Principles of Church Growth, (Seoul: Seoul
In 1900, there were 216 churches and 21,136 church members. In 1930, the population of Korea was about 20,000,000 with 300,000 Protestant Christians (1.5% of the population). In 1990, there were 10,321,813 Christians (24% of the population and 35,869 churches). Surely this growth can be described as an explosion. Annual Korean church growth averaged 41.2 percent between 1960 and 1970, and 12.5 percent between 1970 and 1980. However, the annual Korean church growth averaged only 4.4 percent between 1980 and 1990, and was less than 3 percent in 1991. There were 37,190 churches and 67,398 pastors.

But in 1992, this figure was reduced by three hundred and fifty-eight churches and four hundred pastors. The main Protestant denominations in Korea seem to have plateaued since 1990. The annual increase of Presbyterian denominations was 0.06 percent between 1990 and 1994. Methodist denomination was 0.4 percent, and Full Gospel denomination increased 0.5 percent. The statistical data tells us the average Korean churches are starting to plateau.

Korean churches have two problems to solve within our generation. One is how to maintain continual church growth. Numerical growth is the crying need of Korean Christianity at this hour. Seventy-six percent of the Korean population are not Christians. The other need is to recover

Bible College Press, 1991). p. 187. The world’s largest church is not in Europe or America, but in Seoul. The largest Baptist church is not in Texas, but in Korea. This is also true of the Methodist and Presbyterian churches.
3. Ibid., p. 18.
Christians' immaturity according to the rapid increasing of Christians and secular culture invasion.

Church growth is qualitative and quantitative. Any church, in any place and at any time, can grow. All it needs is the Word of God, the Spirit of God, and the blessing of God. A church is fulfilling its purpose when its members are on mission. Being on mission means doing the functions of the church which include: worship, evangelism, education, ministry, and fellowship. Korean churches need biblical and balanced church growth.

The purpose of this dissertation is:
1) to understand the biblical functions of the church.
2) to understand the relationship between the functions of the church and church growth.
3) to study historical background of Korean church for church growth.
4) to make suggestions to prepare the Korean church for 21st century.

Statement of scope and limitations

This dissertation will study several limitations of the church. The author had no experience in the study of churches which grew only qualitatively and only quantitatively. People think they must choose between quality and quantity in their church. The author think quality refers to the kind of disciples a church produces and quantity refers to the numbers of disciples a church produces. Qualitative and quantitative growth does not mean reconciliation of both sides, yet both qualitative and quantitative growth have problems to overcome. That means a church that grows both qualitatively and quantitatively can be healthy.

It was a difficult thing for the author to research the relationship
between the functions of the church and church growth because that kind of research is not possible and not correct in Korea. The author used material by Research Services Department of the Southern Baptist Sunday School Board.

This research viewed 35 Korean Baptist churches from the author’s seminary and denomination. The author thinks that the numbers of research churches were not sufficient to draw conclusions, but will be used for illustrations. Therefore, the conclusions and suggestions found in this thesis will be drawn from the substantive content of the theology of the church, church growth principle, evangelism principle and will be illustrated by the survey conducted by the author. May this conclusion be used by God to contribute to the health of the Korean church and the glory of God.
CHAPTER 1

THE BIBLICAL DEFINITION AND FUNCTIONS OF THE CHURCH

BIBLICAL DEFINITION OF THE CHURCH

The church was all important to Jesus. Christ's own references to the church are numerous, as is written in Matt. 16:18, "Upon this rock I will build my church." Paul emphasizes this truth when he says that Christ loved his church, "and gave himself up for it," (Eph. 5:25). If Christ gave such a significant place to the church and repeatedly commissioned it to evangelize the world, it behooves us to seek daily a true and deeper biblical church sense.\(^5\)

Robert Saucy emphasizes that "the focus of God's present work is the church."\(^6\) Throughout the course of history God has worked in the world in a variety of ways through individuals, nations, and peoples.

The reality of the church as the instrument of God and His primary concern today is met with skepticism and incredulity, but not entirely without reason. David Watson explained about the contemporary church with an illustration of a placard carried by a student. The sign read "Jesus - Yes! Church - No!"\(^7\) In this spiritually hungry age, the interest in the person of Jesus is unmistakable, but the popular, placard image of the church is different.

Frankline Segler explained the church as the spiritual body of Christ and an


imperfect instrument.\textsuperscript{8)} The church as an institution is an instrument in Christ’s hands, dedicated for the purpose of continuing his ministry. Indeed, the church is "in the world" but not "of the world".\textsuperscript{9)} The church must risk the imperfections and evil influences of the world upon its life as a visible, functioning institution. The tares will surely grow along with the wheat. The church with all of its imperfections, nevertheless, is ordained as an instrument of God for the proclamation of his message of redemption.

As the church participates in the ministry of Christ, it will also share in his suffering. He declared, "If the world hated me, it will hate you also" (Matt. 10:22). "Certain indignities and insults the church has always had to bear—the challenge of the Pharisee, the epithet of cynic, and the jeers of the sophisticated. As long as the principles of righteousness and evil are in conflict, the church will never find relief from these burdens."\textsuperscript{10)}

This section assumes the true model for the nature of the church is found in the New Testament. This section also assumes the church has life and Spirit because it is the body of Jesus Christ (1 Cor. 12:27; Eph. 4:15, 16).

The author develops the structure of the definition of church following Dr. Elmer Towns’ ecclesiology.\textsuperscript{11)}

A. THE MEANING OF THE WORD "CHURCH"

1). Etymology

\textsuperscript{9} David Watson, \textit{I Believe in The Church}, p. 13.
\textsuperscript{10} Frankline M. Segler, op. cit., p. 15.
\textsuperscript{11} Elmer Towns, \textit{Theology for Today} (Lynchburg, VA: Liberty University Press, 1994), PP.449-503. Dr. Towns introduces the doctrine of church as twenty sections. The author cites five structure of definitions for church growth parts. The author, being a Korean, follows the Korean custom and refers to Dr. Towns as such with the title before his name.
The English word "church," like its equivalents in the other Germanic languages, derives from the Greek adjective *kuriakos*, meaning, "belonging to the Lord."\(^{12}\)

2). *Ekklesia*. This Greek word is derived from the verb *ekkado*, "to summon" or "to call out." Its closest equivalent in Latin, and hence in English, is "convocation" - "a calling together," or "an assembly." It was the official term of the citizen’s assembly of the Athenian democracy. It is used in this secular sense in Acts 19:32, 39 and 41 (RSV "assembly") in the account of the stirring events at Ephesus.

The New testament use of the word is controlled almost entirely by its employment in Old Testament LXX to translate with remarkable consistency, the Hebrew word, *qahal*, which has much the same basic meaning of "a convoked assembly." In the strongest sense the *qahal* is the assembly of Israel convoked by God (Deut. 5:19, 23:2–9, 1 Chr. 28:8, Num. 16:3, 20:4, Mic. 2:5).\(^{13}\)

3). Jesus Christ’s Instruction

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Christ came to establish a new society on earth. Jesus said to Peter it was not enough for him to call individual sinners to God. He promised that he would build his church.\(^{14}\)

(a). The church came by divine revelation.\(^{15}\) In Matthew 16:17 Jesus

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13 Ibid.
told Peter that His insight concerning Himself as the Son of the living God came from the Father. Peter did not think up his ideas about Christ or the church. He received his instruction directly from Christ, "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

David Watson explained the Divine Revelation as revealing the glory of God. Clearly, this is the main burden of Christ's intercessory prayer in John 17 from the fact that the words 'glory' and 'glorify' come no less than seven times. This word 'glory', *doxa* in Greek, means basically the visible manifestation of the splendour and power and radiance of God. Today the glory of God is clearly meant to be seen in the church. Paul wrote about the glorious liberty of the children of God (Rom. 8:21).

(b). The church was initiated by Jesus Christ. When Jesus said He would build the church, it was in response to Peter's declaration of the deity of Christ. Since Christ is now properly recognized, the topic of the church can be introduced for this is the vehicle for His future manifestation.

(c). The church when introduced was predicated as future. Jesus stated, "I will (future tense) "build,"(lit. Gk.)"be building" my church. Jesus Christ initiated the church. Therefore, the church should be guided by the word of God.

(d). The church belongs to Christ. He said, "I will build my church." It would be owned by Christ as peculiar possession. Christ longed that his joy might be 'fulfilled' in his disciples. Often He referred to this: "These things I have spoken to you, that my joy may be in you and that your joy may be

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full” (John 15:11, 16:24).

B. NON-TECHNICAL DEFINITION OF THE CHURCH

The word "church" has many popular or generic meanings. The word church is employed to express various ideas, some of which are Scriptural, others not. It may be used to signify (1) the entire body of those who are savingly related to Christ (2) a particular Christian denomination (3) the aggregate of all the ecclesiastical communions professing in Christ (4) a single organized Christian group (5) a building designated for Christian worship.17

Jesus Christ introduced as the word, "church," in a specific Christian context the Greek word, ekklesia. Further, Jesus took a generic word that meant to assemble and gave it a technical sense to mean a Christian assembly both physical and spiritual.18

Robert Saucy explained the New testament meaning of ekklesia as follows:

The New Testament reveals a development of the term ekklesia from the simple non-technical meaning of assembly to the full-blown technical designation for the Christian people of God. That ekklesia does not immediately mean something entirely different from the secular and Septuagint usage is evident by these uses retained in the New Testament. In Acts 19 the purely secular meaning is used twice for an unruly mob (vv. 32, 41) and again for a lawful assembly (v. 39). The Septuagint usage occurs in Acts 7:38, where it describes the assembly of Israel in the wilderness, and in Hebrews 2:12, which cites the Septuagint of Psalm 22:22: ‘In the midst of the ekklesia I will sing praises to thee.’ None of these references alludes to the New Testament church.19

The word ekklesia had a political meaning and newer a religious meaning in Greece. In Athens, the ekklesia was regularly summoned to

19. Ibid.
assemble all the citizens of those who had the freedom of the city. All the inhabitants of the city did not have this right, full citizens formed only a small minority. When they were called from their homes, these citizens separated themselves from the rest of the inhabitants of the city, and assembled in a place agreed upon to discuss political and state problems. Each convocation began with prayer and sacrifice. The word *ekklesia* is used by Luke in this sense: "In the legal assembly." (Acts 19:39).20)

Dr. Elmer Towns notes:

> When a general word is used in a special way, it becomes technical. As such, the word church is used in a technical way in the Scripture. The word church was a deliberate choice by Christ. He chose the common word for assembly and gave it special content or theological meaning. "The Assembly" to which He referred was to be His assembly. Because the New Testament writers were verbally inspired, they initially used the word 'assembly' without an explanation, then Paul later began to define it with new meaning and purpose. He gave it the interpretation that came to him by revelation.21)

C. THE TECHNICAL USE OF THE WORD CHURCH

*Ekklesia* had developed into its full technical sense. Through use, it became so completely identified with the specific Christian assembly that the term took on that particular meaning itself and could stand for that assembly without being confused with others. A Greek concordance reveals that there are 114 occurrences of *ekklesia* in the New Testament.22) Five of these have no reference to the New Testament church, leaving 109 references that are so related.

1. The church is His body. The word church is sometimes used to refer to the physical body of Christ that died on Calvary. As referred to later, the body is also a reference to the local church (1 Cor. 12:27, 28).23)

2. The church is an unassembled assembly. This is a reference to those in a local assembly when they are not meeting together (Acts 8:3).24)

3. The church is an assembled assembly. Technically, when the saved assembled, they were a unique assembly in God’s sight (Matt. 18:17; 1 Cor. 14:4, 23).25)

4. The church may refer to an assembly that does not belong to Jesus Christ. This means an assembly that is not recognized by Jesus Christ because its aims, nature, and catalyst do not fit the New Testament criteria (Rev. 3:14-19).26)

5. The word "church" refers to more than one church. The plural uses of ekklesia in Acts 9:31 obviously refer to many local churches.27)

D. DESCRIPTIONS OF THE CHURCH

There are certain New Testament concepts of the church that are too broad to be exhausted by one word, such as ekklesia.28) To describe its manifold meaning, the New Testament writers employed numerous descriptive expressions.29) One way the church is described in the New Testament is through the use of seven pictures or symbolic images. Each of these pictures

24. Ibid.
25. Ibid., p. 457.
tends to emphasize certain eternal truths about the nature, purpose and function of the church. Each image portrays the church from a different perspective.30)

1). The Body of Christ. The most familiar picture of the church in the New Testament is the body of Christ. The body is one of the most often used analogies of the church. Although the phrase never once occurs in the Gospel or in Acts, Paul refers to the church in this way in his letters to the Romans, Corinthians, Ephesians and Colossians.31) The Bible presents Christ as the head, and the body as the church. The members of His body are to grow up in all aspects "into Him who is the head" (Eph. 4:15). In the Greek language the word 'body' was commonly used to describe the unity of anything that consisted of various members, and therefore, it was an obvious word to use for those who had become one in Christ.32)

Romans 7:4 says, "you had died to the law through the body of Christ" to show that the body of Christ refers to the sacrificial death of Christ on the cross. Sometimes it describes the fellowship experienced in the Lord's Supper (1 Cor. 10:16). It often refers to the body of believers whose unity was made possible through that cross and is beautifully represented in that fellowship meal.33)

Robert Saucy gives six aspects or principles of how the head (Christ) relates to the body (Church): (1) unity, (2) diversity, (3) mutuality, (4) sovereign, (5). the source of life, and (6) the sustenance of life.34)

31. Watson, I Believe in The Church, p. 96.
32. Ibid.
33. Ibid.
Every church and every Christian should give Christ first place in everything. The reason for His priority is:  

'(1) He produced all things for Himself (Col. 1:16); (2) He preceded all things (v.17); (3) He preserves all things (v.17); (4) He purposes to be first in all things (v.18)."

As the head controls our lives, so Christ must be given preeminence. The head always gives direction to the body, so Christians must be willing to receive His orders. Both quantitative and qualitative growth in the church comes from obedience to the head, Jesus Christ.

It is clear that the source of all, both unity and nourishment, is Christ Himself. The channels of the communication, however, are the different members of the body of Christ in their relation one to another.

2). The Temple of God. The expressions "temple of God" and "building of God" are word pictures that present the church as a place for the dwelling of God. Our bodies are also referred to as buildings and houses (2 Cor. 5:1) in which God dwells (1 Cor. 3:16).

Saucy expressed the temple of God as follows:

The figure of the building or temple of God bears similarities to that of the body. For example, the spiritual gifts are given to edify or build up the body (1 Cor. 14:12; Eph. 4:12, 16) and the building grows (Eph. 2:21).

Paul himself speaks of the temporal body as the "earthly house" or "tabernacle" and calls the resurrection body "a building of God, an house not

36. Earl D. Radmacher, What the Church is All About (Chicago: Moody Press, 1972), pp. 244-245.
37. Elmer Towns, A Practical Encyclopedia Evangelism and Church Growth, p.65.
made with hands” (2 Cor. 5:1). Peter also refers to his mortal body in the figure of a building, calling it my tabernacle (2 Pet. 1:14) and Christ spoke of His body (John 2:19-21).

Saucy notes, "A building contains three sections: first the foundation, second the cornerstone, and third the building blocks or stones." Paul used this expression (1 Cor. 3:9) to refer to the church as a building being constructed according to His plan. The building of the church is founded upon the historical person and work of Jesus Christ (1 Cor. 3:10-11). Paul had determined that he would preach "Jesus Christ and Him crucified" (1 Cor. 2:2). The apostle has laid the foundation by teaching the doctrine of Christ and bringing men into a relationship with Him who is the only foundation that is laid. Saucy explains that "the church is not built upon a man or a creed but upon the person of the living Christ. Without Him as a foundation, a church is only a human construction and not a building of God.

The cornerstone is also identified as Christ (Eph 2:20; 1 Pet. 2:6). It was the stone that brought unity harmony and symmetry to the edifice. The stones of the building are described by the apostle Peter as "living stones" (1 Pet. 2:5). They have received life from the "Living stone" who has life in Himself (John 5:26).

Radmacher, in his book, notes the progress of the building:

The Christians have been placed once for all upon the foundation. They have been permanently founded. They are being

39. Ibid.
40. Ibid., p. 34.
41. Ibid.
42. Ibid., p. 35.
43. Earl D. Radmacher, What the Church is All About, p. 274.
continuously fitted together harmoniously in the process of building. The result is to be one perfect outcome of a continuous increase and growth (Eph. 2:21; 4:12, 16). Also instructive are the words used to describe this process, for they describe both a qualitative and a quantitative growth of building.

3) The Bride of Christ. One of the most beautiful images of the church is that of the bride of Christ. In the Eph. 5:22-23, Paul explains that the union of Christ and His church is the relation of husband and wife. Rev.21:9 says, "Come, I will show you the bride, the Lamb's wife". 2 Cor. 11:2 states, "For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ". Radmacher explains the bride of Christ in three points: "(1) the triumphant church of the future, (2) the Jewish church of the past, and (3) the mystery church of the present." 44)

Watson gives three main features of relation the bride of Christ: "(1) moral purity, (2) doctrinal purity and (3) love." 45) The major teaching of the bride metaphor is its demonstration of Christ’s limitless love. When Christians fail to live by His standards, it is concluded that they do not love Him. The root problem is that they fail to realize how much He loves them. Christ loves Christians in spite of themselves, not because of what they do, or how they show their love to Him (John 3:16).

"Just as human marriage involves intimacy, so the heavenly picture reflects an intimate relationship between Christ and His church." 46) Paul notes, "We are members of His body, of His flesh and of His bones" (Eph. 5:36).

44. Ibid., pp. 246-252.
45. David Watson, I Believe in The Church, pp. 131-135.
46. Elmer Towns, A Practical Encyclopedia Evangelism and Church Growth, p. 67.
4). The Flock of God. The psalmist says, "The Lord is my shepherd" (Ps. 23:1). God is the Shepherd who loves and tenderly cares for His sheep. Jesus used the flock and the Shepherd to illustrate the relationship between Himself and His followers (John 10:16). Paul told the Ephesian church elders, "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood" (Acts 20:28). Peter also instructed the elders, "Shepherd the flock of God which is among you, serving as overseers, not by constraint but willing, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock" (1 Pet. 5:2, 3).

Saucy writes: 47) The prominent concepts involved in the metaphor of the shepherd and the sheep are the ownership and tending of the flock on the part of the shepherd and the part of the shepherd and the subjection of the sheep to the rule of the shepherd.

The shepherd’s tasks were the provision of nourishment and protection for his sheep. The term pastor 48) is simply the Latin word for shepherd. Pastors have a responsibility to provide the spiritual food which makes for a healthy flock. Pastors also rule the flock, leading it in the way it should go and discipling those that stray.

47. Robert L. Saucy, op. cit., p. 50.
48. Henry C. Thiessen, Lectures in Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1977), p. 320. Pastor, elder, and overseer—these three terms denote one and the same office in the New Testament (Acts. 20:17–28; 1 Pet. 5:1f; 2 John 1; 3 John 1; Titus 1:5–9). Robert A. Orr, Being God’s People. (Nashville: Convention Press, 1987), pp. 21–22. The word pastor (poimen, shepherd) fittingly describes the shepherding function which pastors are expected to perform. The terms elder and overseer sometimes translated “bishop” seem to refer to the same church officer, for they are used interchangeably. Baptists have generally preferred the term pastor that emphasizes a shepherd’s care of the flock of God, but we expect a pastor to be mature and to fulfill some administrative duties.
Dr. Elmer Towns writes:

Before feeding or providing for the flock, the undershepherd must find lost sheep. This is the role of evangelism or church growth. The Great Commission is fulfilled by finding sheep (making disciples), folding sheep (baptizing) and feeding sheep (teaching). Finding results in bringing the lost one into the flock. No one can deny that when lost sheep are added to the flock, church growth occurs (Luke 15:1-7). Folding is following the biblical example of the church in Acts by adding to the Body. "Those who gladly received his word were baptized; and that about three thousand souls were added to them" (Acts 2:41). Feeding results in qualitative teaching of the sheep. Paul reminded the elders, "For I have not shunned to declare to you the whole counsel of God" (Acts 20:27). Paul urged them to protect the flock as he had done to them. "Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears" (Acts 20:31).

5) The Garden of God. The garden of God is a collective phrase of several organic illustrations found in the New Testament including: vine (John 15:1-7), planting (1 Cor. 3:6-8) and husbandry (1 Cor. 3:9). A. R. Tippett writes that "The teaching of Jesus was charged with expectation of growth".

In 1 Corinthians 3:6-9, the church is described as a cultivated field. In John 15, the Christians are pictured as branches, and Christ is portrayed as the life-giving vine.

The word abide (meno) which Christ uses denotes "an inward, enduring personal communion." To abide in Christ is to act on His indwelling presence, to walk with Jesus day by day, and to obey the word of God.

49. Elmer Towns, A Practical Encyclopedia Evangelism and Church Growth, p. 68.
The purpose of the garden of God is fruit bearing. Christ reminded His disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). The central purpose of every Christian's life is to produce fruit because a fruitless branch denies the purpose of its existence.

Dr. Elmer Towns writes:

What is the fruit? First, it is winning souls. Christians should be active in evangelism. But there is a second meaning: This fruit (singular) is best described by the fruit (singular) which the Holy Spirit produces (Gal. 5:22). Basically it is the life of Christ flowing through the branches, producing the nine qualities (fruit of the Spirit) cited by Paul in Galatians 5:22. This union is life, it is "Christ in you, the hope of glory" (Col. 1:27). Fruitbearing of Christian character in and through the branches causes others to be drawn to the Saviour. In reality (love, joy, peace, patience, kindness, goodness, faithfulness, and self-control), it will attract other, to Christ. Then the fruit if the Spirit will produce fruit in soul winning.52

6). The family of God. Though the Scriptures do not specifically refer to the church as a family, the language of filial relationships is used in the Scriptures to describe our relationship with Christ.53

John 1:12 says believers are as sons: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Christ's family are the ones who do the will of God (Mark 3:33-35). The Spirit of God leads many people as His sons (Rom. 8:14). The Spirit Himself bears witness with our spirit that we are children of God (Rom. 8:16).

As a result of believing in Jesus Christ, Jews and Gentiles enter the

family of God. We become brothers and sisters, and we love, help, encourage, teach and share with one another. Just as the human family demands order and direction, unity and oneness, so the church has the same demands. Every believer, once he becomes a part of the household of God, has full family privileges.

Paul indicated man must manage his family as a qualification for New Testament leadership (1 Tim. 3:4, 5, 12). Paul's main intent is not programs nor concern for the house building itself but giving leadership to the family so each person would grow and fulfill God's plan for his life.54) There are healthy interrelationships that thrive because of families. Growth is witnessed by each individual as the family is healthy and prospering.

7). The priesthood. Every believer is "a royal priesthood" (1 Pet. 2:9). In the New Testament, all believers are priests, and they need no one to mediate God for them. Every believer has access to Christ who mediates for them (1 Tim. 2:5). In the Old Testament only the high priest could stand in the Holy of Holies. The thick veil that separated people from God was broken down by Christ so the believers could enter the "holy place" through Christ (Heb. 10:19-21).

These functions of the priesthood were very clearly defined by the Mosaic law. (1) In the holy place, the priest burned incense on the gold altar (Exod. 30:7, 8) (2) In the court, he kept the fire constantly burning on the altar of burnt offering (Lev. 6:9, 13) (3) Generally, to inspect unclean (Num. 5:15) (4) Priest instructed the people in law and acted as a high court of appeals in any difficult case (Deut. 17:8; 21).

Dr. Elmer Towns summarized the functions of the priest in three parts:

(1) sacrifice, (2) witness, and (3) intercession. He writes:

Remember, the emphasis is not on individual priests, but each Christian as a member of a priesthood with position and authority. This comes because they are in Jesus Christ, members of His body, and "bone of His bone."\(^{55}\)

E. THEOLOGICAL DEFINITION OF A CHURCH

People themselves do not create a New Testament church. A church is the community of the Holy Spirit. The Baptist Sunday School Board published the statement that was adopted by the Convention in 1925. The following is an excerpt from this statement, "A church of Christ is a congregation of baptized believer, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word, and seeking to extend the gospel to the ends of the earth."\(^{56}\)

From this statement, we can define the church theologically in five parts:

(1) A church is a congregation (a body of those) who are brought together through their love for Christ and for the purpose of demonstrating their love by obedience to Him.\(^{57}\) (2) A church is a group of baptized believers.\(^{58}\) A church is made up of believers—baptized believers. A believer is one who has been converted. True conversion means to have a change of nature. This experience may be very quiet and simple, or it may be sudden and dramatic. The New Testament makes it clear that the first act beyond

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55. Ibid.
57. Ibid., p. 6
58. Ibid., p. 7.
confession is baptism.

(3) A church is an organized body, not a mob, nor simply a crowd, consisting of men and women of a common experience and purpose. Under the headship of Christ and by the direction of the Holy Spirit, a group becomes a church by mutual agreement as to purpose and plan. The methods are (a) democratic (1 Cor. 3:2, 12:27–28), (b) independent, (c) free. Each church is an independent voluntary organization of men of a common faith.

The ideal as presented in the New Testament is a free church in a free state, where the state has no right to legislate the polities or practices of a church. Man should recognize his obligation both to the church and to the state.

(4) A church observes the two ordinances, baptism (Mark 7:4; Acts 15; Gal 2; Rom. 6:4–6) and the Lord’s supper (Mark 14:22–25; Luke 22:17–20; 1 Cor. 11:23–26). Both are symbolic, not sacramental, in meaning. (5) A church reflects the spiritual gifts. All Christians are given certain gifts from God to be used in the service of God and the church (1 Cor. 12; Rom. 12; Eph. 4; 1 Pet. 4). God gives gifted men to a church.

F. NON-CHURCH ASSEMBLES

Everett F. Harrison, an Emeritus Professor of New Testament at Fuller Theological Seminary, sketches some of the major points of apostolic church history from the birth of the church at Pentecost to the era of persecution and beyond in his book The Apostolic Church. He inspects various aspects of the internal development of the church, especially the Jerusalem church and Antioch church. They were evangelism, teaching, fellowship, community of

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59. Ibid., p. 8.
60. Ibid., p. 9.
61. Ibid., p. 10.
62. Evert F. Harrison, The Apostolic Church (Grand Rapids: Wm. B. Eerdmans
goods and the temple.

New Testament Churches have gone out of existence. The powerful church in Jerusalem passed into oblivion with the destruction of Jerusalem in A.D. 70. The missionary church in Antioch lost its spiritual dynamic, probably not due as much to the city being conquered or destroyed, as from internal forces that destroyed its vitality.

Peter Wagner lists eight diseases of the church in his book, Your Church Can Be Healthy. A brief summary of this list follows.63)

1) Ethnikitis, a disease which does not allow members of other ethnic groups into the church, is the number one killer of churches today.
2) Old age is a second terminal disease.
3) Hypercooperation is based on the idea that the more cooperation a church has with other denominations the more it will grow. This is a false premise and does not normally lead to growth.
4) Koinonitis is a disease which does not allow new people into the fellowship of the church.
5) Sociological strangulation is a disease of a growing church. It is the inability of the physical facilities to handle the increasing numbers of people.
6) Arrested spiritual development is a disease where the members are not growing spiritually.
7) Saint John’s syndrome is a disease of a second generation church, a church that is twenty to thirty years of age.

Dan R. Crawford, analyzing those churches, said, “These diseases often indicate that a church has ceased to grow, or will soon cease to grow, and may indicate that a church is about to experience death.”64) Hollis L. Green

64. Dan Crawford, Church Growth Words From the Risen Lord (Nashville: Broadman, 1990), p. 35.
has suggested these five reasons why churches die: (1) program-centered problems (2) personnel-centered problems (3) organization-centered problems (4) fellowship-centered problems (5) renewal-centered problems.\(^{65}\)

Dr. Elmer Towns answers to the above death reasons. Korean pastors should listen to his statement carefully to prevent the plateaued, declining environment of churches in Korea. "When does a church cease being a church?" In other words, "when does a biblical church become a non-biblical church?"

1) When a church ceases to carry out the nature and function of a church: (a) The church ignores soul winning and its ministry of evangelism. (b) The church ceases its basic ministry. (c) The church ignores church discipline. This may refer to negative discipline or positive discipline, including ignoring giving instruction from God’s Word. (d) The church ceases having fellowship within the assembly. (e) The church no longer baptizes new converts or serves the Lord’s table.

2) When a church stops being a church doctrinally: (a) The church changes its beliefs. A church should not be quick to change its doctrinal statement. (b) The church ignores its beliefs. In other words, when the church fails its teaching ministry, it will suffer doctrinally and eventually become a non-church. (c) The church allows the entrance of the false teaching. If false doctrine enters into the church, it is in danger of becoming a non-church doctrinally.

3) When a church ceases being a church organizationally: (a) The church’s authority is split. Perhaps the church will not respond to the authority of the pastor or the pastor will not respond to the authority of the congregation. (b) The pastor will not fulfill the biblical role required of him. (c) There is a complacent attitude. This means there is a decision to do nothing. (d) There is a failure of replacement or retention of unbiblical church leaders. When steps of discipline are not taken to remove an officer who should be replaced, or someone is not retained who should have been. This is an indication that the church is of functioning organizationally. Therefore, it could be in danger

\(^{65}\) Hollis L. Green, *Why Churches Die* (Minneapolis: Bethany Fellowship Inc., 1972)
of becoming a non-church in this area.\textsuperscript{66}

**BIBLICAL FUNCTIONS OF THE CHURCH**

A. VIEWS OF CHURCH FUNCTION.

A theology of the church and its ministry is basic to a theology of the pastoral ministry. The nature of church determines the nature of the pastor’s task.\textsuperscript{67}

The church’s ministry is the pastor’s ministry. This concept is the background for everything that is considered in this study. A theology of the church is the key to the pastoral ministry. David Wiersbe and Warren W. Wiersbe suggest some principles of ministry that pastors should keep in mind.\textsuperscript{68} (1) The foundation of ministry is character, (2) and its nature is service. (3) The motive of ministry is love, (4) its measure is sacrifice, (5) and its authority of ministry is submission. (6) The purpose of ministry is the glory of God, (7) which is accomplished by using the tools of ministry, the word of God and prayer. (8) The privilege of ministry is growth, (9) by the power of ministry is the Holy Spirit and (10) in the model of ministry is Jesus Christ.

The pastor’s primary concern is to understand his ministry in relation to the church as not something separate and distinct from the function of the church. As its representative, he is both its example and its leader. He challenges the church to join him in doing its work.

\textsuperscript{66} Elmer Towns, *A Theology for Today*, pp. 467-468. It is obvious from history that many New Testament churches have gone out of existence. There are causes that weaken a church. If believers are aware of them, they can keep a church healthy and functioning.


Currently, there is much confusion in Korea about the nature of the church. Many who dream of a ecumenical or a united general church have a nebulous idea that the church as an institution often loses sight of the spiritual unity of all God’s people. The influence of pluralism results in the weakening of the importance of the church to both pastors and laymen.

The pastor must be concerned not only with the ideal “body of Christ,” comprised of all believers, but particularly with the “institution” located in a given community, the stage of action upon which he must perform his ministry. Society must have its spiritual ideals and moral and ethical goals in the here-and-now. The church as an ideal body of Christ must be related to the church as functioning institution set on the midst of non-idealistic conditions.

Gene Getz maintained that knowledge of the nature of the church and its ministry for today is to be gained partly from the Bible, partly from history, and partly from the existential situation in society.69) The standard in ideal and principle is biblically grounded. The changing form and function are historically and culturally related.

The following are some different views of church function according to some scholars’ opinions.

1) Millard J. Erickson summarized the role of the church,70)

   (a) The functions of the church are evangelism, edification, worship, and social concern.

   (b) The heart of the ministry of the church is the gospel.

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(c) The character of the church is willingness of the church and adaptability.

2) Henry Clarence Thiessen notes that the mission and destiny of church are to glorify God, edify itself, purify itself, educate its constituency, evangelize the world, to act as a restraining and enlightening force in the world, and promote all that is good.\(^{71}\)

3) Franklin M. Segler analyzes the role of church as its nature and ministry.\(^{72}\)

(a) The nature of the church is a spiritual fellowship. This spiritual fellowship, a New Testament standard, is between redeemed persons, committed persons, and a community of persons.

(b) The nature of the church is a functioning institution. It is (1) a visible, local institution, (2) an imperfect instrument. (3) The church is a responsible society with congregational polity that incites the strongest loyalty.

(c) The ideal of ministry of the church is love. Its functional ministry is (1) worship, (2) preaching, (3) teaching, (4) healing (shepherding), (5) evangelism, (6) stewardship, and (7) a ministry of reform.

4) Peter Wagner notes the function of the church in three parts in his book, *A Theology of Church Growth*. This function flows (a) upward to God (worship, adoration, praise and intercession) (b) inward to self (fellowship, education, edification and discipline), and (c) outward to the word (evangelism, service, instruction and reproof).\(^{73}\)

5) Robert A. Orr states that the purpose of the church is to carry out the

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72. Franklin M. Segler, pp. 3-22.
73. Peter Wagner, *A Theology of Church Growth*, p. 184
will of Christ in the world and to proclaim and apply His gospel. "This involves worship, proclamation and witness, nurture and education, and ministry. Being God’s people means fulfilling this purpose; God’s people are to reach out beyond themselves to communicate the gospel to all people everywhere through evangelism and missions".\textsuperscript{74} The activities included in this statement of purpose are essential to the nature of God’s people in a church. If any one of them were missing, the nature of the church would be changed.

6) Waldo J. Werning explains the functions of church from a Lutheran perspective in detail. His explanation has deep meaning for Korean church growth. Korean churches need balanced church growth in the future because church growth is a natural process. Authentic New Testament growth cannot be mechanically induced; it is the work of the Holy Spirit through dedicated and committed disciples of Christ.\textsuperscript{75} Werning writes:

The Holy Spirit through the word leads us into God’s plan, guiding into the work, and shapes it (Acts 16:6; 1 Cor. 9:16). The internal life of the church must reflect this missionary purpose in planning, organizing, training, praying, witnessing, serving, and giving offerings for outreach.

In order to fulfill God’s plan, the church should be a proclaiming church (1 Cor. 1:21-24), a teaching and learning church (Acts 2:42; Eph. 3:17-19), a worshiping church (Rom. 10:8-10), a witnessing church (Luke 19:10-12; 2 Cor. 5:20), a ministering church (Rom. 12:5; Gal 6:1-2; Col. 3:16-17), a celebrating church (Acts 2:46-47; Rom. 15:6), a fellowship church (Acts 2:42), and a serving church (Acts 2:46; 5:16; 1 Cor. 10:33; Phil. 2:4).

We may distinguish eight functions of the church from the book of Acts. The congregation, using God’s wood, is to do the following:

- Cultivate worship (personal, family, congregational)
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Undertake and promote Christian education (children, youth, adults) (3) Equip its member or service (training of Kingdom workers) (4) Promote evangelism and mission work (5) Shepherd souls (membership conservation) (6) Practice Christian charity (social ministry and welfare) (7) Cultivate Christian fellowship and love (8) Administer the affairs of the church (organization and structure).

The author thinks the purpose of the church is to carry out the will of Christ into the world and to proclaim and apply the nature of church. Its functions including: (1) worship, (The elements of worship are gathering, praising, the Scripture, praying, confessing, sermon, singing, offering, and departing) (2) evangelism, (Evangelism includes: outreach, evangelism, mission, and revival and special events) (3) education, (The field of education are Sunday school, Bible teaching, church training, discipleship and youth ministry) (4) Christian service should support family ministry, stewardship, leadership, vocational guidance, media library, recreation service, administrative service and social concerns. (5) and fellowship (Fellowship should involve cell groups, visitation, brotherhood, women’s missionary union, funeral, wedding and church activities). Now, the author will develop the five functions of the church.

B WORSHIP

Worship is the most important function of the church. The people of God exist to serve God and worship of God is the highest service to God (I Cor. 10:31; Phil. 1:20; Rom. 14:8; Ecc. 12:13).

Worship is encountering God in experiences that deepen personal faith and strengthen Christian service and response to mission. The worship of God is foundational to all other church efforts to to proclaim and witness, to nurture
and educate, and to minister.\textsuperscript{76)}

Ronald Allen and Gordon Borror state in their book \textit{Worship}.\textsuperscript{77)}

Worship is the missing jewel of the evangelical church. The situation seems not to have changed appreciably since these words were first stated by A. W. Tozer. Yet there is a significant change. The jewel is still missing, but at least now many of us know it, and mis it, and want to find it.

In its meaning sense, worship is an active response to God whereby we declare His worth.\textsuperscript{78)} Worship is a response and is not passive. Worship is a declaration, not just a feeling.

1) The theological understanding of Christian worship

A) The importance of worship

Worshipping God is the highest expression of the Christians’ relationship with their God. Christians believe that worship of God is important and necessary. Worship is indispensable to their Christian life, and they are quick to offer reasons for this.\textsuperscript{79)} Stanfield writes:

(1) To sustain a sense of oneness with God (2) To fulfil our need for fellowship (3) To give purpose and meaning to life (4) To make us aware of our limitations (5) To find the answers to life’s problems (Isa. 40:31, Matt. 11:28) (6) To gain strength to live abundantly (John 10:10) (7) To change perspective (Matt. 6:33) (8) To receive instruction (9) To renew a desire for service (10) To receive salvation and assurance (Rom. 5:8).

B) The nature of worship


\textsuperscript{78} Ibid., p. 16.

(1) Etymological. The English word "worship" is derived from the Anglo-Saxon "weorthscipe," its part, "worth" and "ship," mean one worthy of reverence and honor. Christian worship is the ascription of supreme worth to God. He is the one, and the only one, worthy of worship.

(2) Biblical. The Hebrew word most frequently translated "worship" is shahah. The word means "to bow down," "to depress oneself," or "to prostrate oneself." In Old Testament, the worshipper prostrated himself before Jehovah. Shalah expresses a reverential attitude of mind and body, as the worshipper is in complete submission before God. This submission is God initiated: God is acting in the heart of the worshipper. This reverence has nothing to do with the edification of the worshipper.

The Greek term most often indicating worship in the New Testament is proskuneo, meaning literally to "kiss the hand towards one " or to "prostrate oneself" before another in token of reverence. Jesus used this word when he said to the woman of Sychar, "God is spirit, and those who worship him must worship in spirit and truth." (John 4:24).

(3) Contemporary. We can find many kinds of current definitions of worship. As a result of the current interest in worship, new definitions are being added. In his book Reality in Worship, Willard Speery gave this definition: "Worship is the adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in the presence of God." Henry Sloane Coffin, pointing out the focal points of worship, said "Worship is appreciation, offering, and communion of God with men." William

81. V. L. Stanfield, op. cit., p. 16.
82. Franklin Zegler, Christian Worship, p. 5.
Temple defines worship joyfully and beautifully.

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.\(^8\))

In its broadest sense, worship is a "meeting between God and His people." In this meeting God becomes present to His people, who respond with praise and thanksgiving.\(^8\))

Worship is an end in itself; it is not a means to something else. When we try to worship for the sake of certain benefits that may be received, the act ceases to be worship, for then it attempts to use God as a means to something else.\(^8\)) Worship is not meant to promote an institution, to publicize a program, or to elevate any person. Its purpose is to exalt God. Worship is not a self-serving experience but a God-serving endeavor.\(^8\))

These definitions have several things in common. Therefore, worship as defined above can glorify God.


In New Testament, we can not find the complete order of worship, but there are evidences of some kind of order and planning. The following elements of worship are found throughout the New Testament.\(^8\))

(a) Music was central in the Christian expression of praise. They sang Psalms and hymns and spiritual songs, making melody in their hearts unto

\(^8\) Robert E. Webber, *Worship Old and New* (Grand Rapids: Zondervan, 1982), p. 11.
\(^8\) Zegler, op. cit., p. 4.
the Lord (Eph, 5:18-21; Col. 3:16; 1 Cor. 14:15).

(b) The reading of the Scriptures was definitely an element in early Christian worship (Luke 4:16; Col. 4:16; 1 Thess. 5:27; 1 Tim. 4:13).

(c) There is abundant evidence of prayer in early Christian worship (Acts 2:42; Phil. 4:6; Col. 2:7; 2 Timothy 2:1-2; 2Cor. 13:14)

(d) The people’s "amens" are seen in numerous places in the New testament (1 Cor. 14:16).

(e) The sermon or exposition of the Scriptures seems to have been an important part of early Christian worship (Acts 2:40; 2 Tim. 4:1-4).

(f) Exhortation was held to be essential in worship (Heb. 3:13; 10:24; 10:24; 1 Thess. 3:12; Titus 2:15).

(g) It was customary for Christians to give an offering in public worship (1 Cor. 16:2; 2 Cor. 9:6-7, 10-13).

(h) New Testament worship is filled with doxologies (Eph. 1:3).

(i) Open confession seems to have been a practice of the Christians in the early church (1 Tim. 6:12; Rom. 10:9; James 5:16).

(j) Christian worship included the ordinance of baptism and the Lord’s Supper (Matt. 28:18-20; Acts 2:38-41; Gal. 3:27; Matt. 26:26-28; 1 Cor. 11:20-34).

3) Some characteristics of Christian worship.

They help increase one’s understanding of the nature of worship include being:90

(a) Centered in God (Isa. 6:1; John 1:14; 10:30; 14:8-9; 2 Cor. 4:6).

(b) Personal (Christian worship is personal. Habakkuk 2: 20).

(c) Corporate. Christian worship is not only personal, but it is also corporate, or group experienced (Rom. 12:5; 1 Cor. 12:12-13).

(d) Sincere (Eph. 5:19).

(e) Humble. Christian worshipers should also be humble (Matt. 23:12).

(f) Spiritual. Christian worship is spiritual. Here the term "spiritual" is used with two different meanings. It is the meaning of spirit with Spirit (John 4:24). The experience of true worship is an inward experience of heart and mind. Spiritual also used to describe the activity of the Holy Spirit in the heart of the worshipper. The Holy Spirit was promised to the worshipper (John 14:16-17).

(g) Free and spontaneous (1Cor. 14). Christian worship should be free and spontaneous. By free is meant the absence of absolutely fixed form. This is not to say that a particular service will not be well planned.

(h) Expressed in life. Christian worship should be expressed in life. The instruction and inspiration of worship are to eventuate in moral and ethical living which is pleasing to God. This is not a by-product of worship, it is bound up in the nature of worship.

4) Planning public worship.

(a) Elements of worship. Worship consists of the elements of (1) recognition of God, (2) praise, (3) confession, (4) illumination, and (5) dedication.

(b) Principles of planning are (1) unity, (2) order, (3) proportion, (4) movement, (5) climax, and (6) variety.

5) Some counsels for making public worship more meaningful.

91. Standfield, Ibid., pp.32-33.
92. Ibid., pp. 32-35.
(a) Preparation. Worship requires that the counsel of preparation be most meaningful. It should be spiritual and physical.\textsuperscript{93}

(b) Participation. A most important factor in worship is participation. Genuine worship demands participation. The moment a participant in a service becomes a spectator, he ceases to be a worshipper.\textsuperscript{94} In some services, most of the people are spectators; they observe and appraise the worship rather than share in it.

(c) Reverence. Reverential awe is still a basic attitude in sincere worship.\textsuperscript{95} Without real reverence, meaningful worship is impossible.

6) Activities of the church at worship.

(a) Gathering. Christian worship is a gathering. Corporate worship happens only as persons unite with each other for the purpose of worship.\textsuperscript{96} Jesus promises the gift of divine presence where even two or three people gather in His name (Matt. 18:20).

(b) Praising. The sense of joy and exaltation comes with the realization of the presence of God. Praise of God is an essential mood in worship, which is expressed primarily by hymns or other music.\textsuperscript{97}

(c) The Bible. (1) Scripture reading. The worship pattern of New testament shows us that the reading of God’s word is essential (Luke

\textsuperscript{93} Ibid., p. 36.
\textsuperscript{94} Ibid., p. 37.
\textsuperscript{95} Ibid., p. 37.
\textsuperscript{96} Gaddy, p. 95.
\textsuperscript{97} Standfield, p. 33.

George Barna, \textit{Today’s Pastors} (Ventura: Reagal Books, 1993), p. 45. George Barna says in his book about the frequency of church attendance. (Attend every weekend 41 %. Three weekends each month 10 %. Two weekends each month 12 %. One weekend each month 13 %. Do not attend/not sure 24 %). About two-thirds of the congregation can be counted on to attend church rather regularly. But the other one-third of the attendees changes from week to week.

\textsuperscript{97} Standfield, p. 33.
Scripture reading was an important part of early church (2 Tim. 3:16), and this pattern should be recovered today. (2) We can read the Bible many ways in a service as in worship, offertory sentences, benediction (Num. 6:22–27; Rom. 16:24; 2 Cor. 3:14; Gal. 6:18; Eph. 6:23; 1 Tim. 6:20–21), the responsive reading, additional Scripture reading, and Scripture reading for a sermon.

(d) Praying. Worship without prayer is as inconceivable as a meal without food.98) Prayer has been called the soul of worship. Prayer captures the essence of worship more than other parts of worship. Prayer recognizes God because it addresses and communes with Him. (1) The nature of public prayer (Acts 4:24). Public prayer is more than private prayer. In private prayer, a Christian is under no special restraints. In public prayer, the leader is doing more than offering a private prayer in public, he is attempting to offer a prayer for all the people. (2) The elements of prayer99) are adoration, thanksgiving, confession, petition (Matt. 7:7–8), intercession (James 5:16), and dedication.

(e) Confessing. Confessing sins is the hardest work of worship. In this act, worshippers have confront the dark sides of their natures. Nobody likes do that, but all need the experience (Lev. 5:5; Num. 5:6–7; Ps. 32:5; James 5:16; 1 John 1:9). When man realizes the presence of God, he is aware of his own unworthiness.

In the Korean Church history, the first Korean Revival started at the Jangdaehyun church revival meeting on January 14, 1907, in Pyungyang.100)

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98. Gaddy, p. 98.
100. Lee Young-heon, Korean Church History (Seoul: Concludia Press, 1989), p. 110.
That night, American missionary Graham Lee preached a short sermon about repentance of sins. He asked the people to pray together. On his announcement to pray, about twenty more church members participated in praying to confess their sins and prayed aloud. All church members confessed their sins with repenting tears all that night until two o'clock. The repentance movement influenced other Korean Churches to grow in the spiritual vitality in their lives.

Confession may be best in prayer, in hymn, or by means of a period of silence. Confessions of sins flow naturally into requests for divine forgiveness (Ps. 51:1-2, 7, 9-12; Luke 18-13). 1 John 1:9 says, "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

(f) Proclaiming. Worship is proclamation. In worship and through worship, the great truths of the Bible are proclaimed by words and actions (Gen. 1:1; Isa. 6:3; Mic. 6:6, 8; Rom. 3:23; 1 John 4:16; John 3:16; Rom. 8:26; 31, 39; 10:9).

God not only speaks through the reading of the Scriptures, He speaks through the sermon and through the man whom He has called. Preaching, in the highest sense, is God confronting his people through his preacher.101

Preaching dominates worship in many Protestant congregation. Free churches, particularly, tend to equate worship and preaching.102 James White interprets the sermon as an act of worship theologically, "In worship, God gives of God’s selfhood to us through human speech, and we through God’s power, give ourselves to God through our speech".103
A sermon is an act of worship which is a preacher’s offering to God. Warren Wiersbe warns, “If it is not, then it will call attention to itself or to the preacher, and not to God. When preaching is not an act of worship, there is the danger that the congregation may worship the preacher and not God.”104)

(g) Singing. Welton Gaddy explains music in five parts.105)

1. Music can take us where the intellect alone cannot go.
2. Music is a medium through which every act of worship can find meaningful expression.
3. Music has proper presence in every expression of worship.
4. Music is an aid to worship, an enhancement of worship.
5. The value of music in the worship is evident in the Bible (1 Chron. 15:16; Ps. 98:1, 150:5, Eph. 5:19; Col. 3:16).

Characteristics of praise through music are theologically acceptable, and are simplistic in form and language, singable, and fully understandable.106) Functions of praise include: congregational participation, creating oneness arousing and expressing emotions, and instilling doctrine.

(h) Offering. The offering is the pinnacle act in worship. Likewise, all of worship is an offering. Unless a person offers the total self to God, true worship does not occur. There are four parts of offering in our lives:107) dedication, music offering, personal offering and invitations. The invitation is especially true to the basic rhythm of worship. The good news of God’s word has been declared, and response is in order from a lost person’s soul.

106. Standfield, pp. 70-72.
(i) Departing. Departing from worship is an act of spiritual significance akin to that of gathering for worship. Both faith and worship are gifts from God which make possible a life of meaning, joy, and service in this world. The spirit of "God be with you" is important to worshippers for victory of the world (1 Pet. 2:9; Rom. 8:31; Eph 1:2).

Worship is essential to encounter God for personal faith and Christian service. Worship is foundational to church efforts to proclaim and witness, to nurture and educate, and to minister. Genuine worship in the church is the secret of renewal.\(^\text{108}\) Church renewal is not the same thing as liturgical renewal. Church renewal is the spiritual vitality in the lives of God’s people. True worship brings life and growth to the church.

C. EVANGELISM

Evangelism is the life of the church. The reason why we should have concern of evangelism in the church is simple. Our Lord Jesus told us to evangelize (Matt. 28:19-20; Mark 16:15-16; Luke 24:46-49; John 20:21; Acts 1:8). We are under obligation to fulfill the Great Commission to make disciples of all the nations, beginning with our own.\(^\text{109}\) Winning the lost was for Christ the highest desire and was the express purpose for which He came into the world (John 4:32-33).

Jesus Christ told His disciples to become "fishers of men" (Matt. 4:19). He educated and trained the disciples to become witnesses of the kingdom of God and His sufferings. He commissioned them to evangelize the world (Matt. 28:19-20). As soon as they received power from the Holy Spirit, they began

\(^\text{108}\) Segler, Christian Worship, p. 207.
to follow His commands. Luke, the author of the Acts, describes the church's obedience to the Great Commission. The same commission is entrusted to the church today.

The one receiving the gospel fulfills his role as a Christian by sharing the good news with others, "so it is both a privilege and an obligation".\textsuperscript{110} When one receives a new nature through regeneration by the Holy Spirit, he has a love for others, which should lead him to have the same experience.

1) The biblical description of evangelism.

Dr. Elmer Towns introduced the biblical description of evangelism with detail. The term "evangelism" has been used by evangelical writers only during the past 150 years.\textsuperscript{111} Early Church had no definition of evangelism as we know it. "Yet both the consistent involvement of the whole church in the process and the significant results achieved within that first generation suggest the task before them was widely understood".\textsuperscript{112} Some sixteen different Greek words are used to describe various aspects of evangelism.\textsuperscript{113} These words produce a mosaic portrait of the ministry of evangelism.

A) \textit{Martus}: Witness. "You shall be witness unto me" (Acts 1:8). A witness shares what has been seen and heard. This Greek word, which is related to the English word "martyr," implies both being a witness and bearing a witness.\textsuperscript{114}

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13. Elmer Towns, \textit{A Practical Encyclopedia Evangelism and Church Growth}, pp. 207-211.
\end{flushleft}
B) **Laleo:** speaking. The second verb describing the evangelistic process is "speaking" (Acts 4:16). The word laleo simply means to talk or to tell. Later as the congregation of the disciples was filled with the Holy Spirit, they all "began to speak the word of God with boldness" (Acts 4:31).115)

C) **Euangelion** originally denoted a reward for good tidings; later, the idea of reward dropped, and the word served the good news itself. "Evangelizing" is often used in the New Testament and is equivalent to the word "propaganda."116)

D) **Suncheo:** Confusing. Some New Testament evangelism included "confounding" those who opposed the gospel as a pre-evangelism strategy (Acts 9:22). The early evangelists were not simply interested in "mixing people up" but in causing them to question and challenge their own preconceived notions of the Messiah.117)

E) **Dianoigo:** Explaining. The apostolic process of evangelism also involved explaining the gospel in a rational and systematic way (Acts 17:3). When the gospel is explained, the speaker has communicated the message and the hearer understands the content of the gospel.118)

F) **Paratithmai:** Demonstration. In describing the ministry to Paul in Thessalonica, Luke uses the expression "explaining and demonstrating" in Acts 17:3. This suggests that Paul's exposition of the gospel was accompanied by the use of Scripture to demonstrate the accuracy and


118. Ibid., p. 268.
authority of his message. 119)

G) Didasko: Teaching. Didasko is used more often than any other word in describing the evangelism of Jesus (Matt. 9:35). He explained and unraveled the spiritual truths in conversational fashion. He not only announced the truths, but He clarified and illustrated them. 120)

H) Dialegomai: Reasoning. To use the word "reasoning" to describe New Testament evangelism suggests the idea of coming together to discuss the gospel, and implies answering objections to it (Acts 18:4). The word dialegomai is used only of Paul’s communication with the non-Christian world. 121)


J) Katangello: Preaching. The verb katangello is another word used to describe New Testament evangelism (Acts 17:3). 123)

K) Kerusso: Announcing. The verb kerusso also emphasizes this proclamation aspect of the gospel (Acts 8:5). It means "to herald." It is the picture of a messenger of an ancient king going from village to village making known a decree of the king. 124)

L) Gnorizo: Declaring. Paul said, "I declare to you the gospel." (1 Cor. 15:1). Like several other proclamation verbs, this word also emphasizes the verbal communication of the gospel to others. 125)

119. Ibid.
120. A. E. Autry, Basic Evangelism, p. 30.
121. Gene Getz, p. 35.
M) *Kerdaino*: Winning. The last four words in this list of terms used to describe New Testament evangelism differ from the others in that they directly imply success in securing conversions through evangelistic efforts. These words tend to be emphasized by those who adopt a P-3 persuasion view of evangelism.²⁶ The verb kerdaino is used by both Peter (1 Pet. 3:1) and Paul (1 Cor. 9:19, 20, 21, 22) in the sense of winning converts to the Christian faith.


O) *Mathatas*: disciple. Jesus commanded, "Go therefore and make disciples" (Matt. 28:19).²⁸


Evangelism is proactive, accomplished by gospel preaching, resulting in transformed lives and an ongoing discipleship. Biblical evangelism is more than distributing gospel leaflets or inviting someone to a church concert.

The use of those sixteen Greek words to describe the evangelistic process reveals something of plurality or mosaic of New Testament evangelism. Dr. Elmer Towns guides C. Peter Wagner’s analogy of evangelism: P-1 (presence evangelism), P-2 (proclaim evangelism) and P-3 (persuade evangelism) as follows:

These words show that evangelism starts with P-1 Presence Evangelism, but does not stop there. The evangelist must

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126. Ibid.
128. Autry, p. 31.
proclaim (P-2), but his listener has an obligation to respond (P-3). Preaching is different because the audience is different and the content is different.\textsuperscript{130)}

2) The definition of evangelism.

There are many definitions of evangelism. The following definitions are cited for church growth.

a) Donald A. McGavran and Winfield C. Arn, in 1977, gave us a church growth definition of evangelism in their book, \textit{Ten Steps for Church Growth}: "to proclaim Jesus Christ as God and Savior, to persuade people to become his disciples and responsible members of his church".\textsuperscript{131)}

b) The 1974 Lausanne Covenant which is too lengthy and wordy evangelism in these words, can be summarized as follows:

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scripture, and that as the reigning Lord, he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.\textsuperscript{132)}

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\textsuperscript{130} Elmer Towns, \textit{A Practical Encyclopedia Evangelism and Church Growth}, p. 211
\textsuperscript{132} J. D. Douglas, ed., \textit{Let the Earth Hear His Voice} (Minneapolis: World Wide Publications, 1975), p. 5.
\end{flushright}
c) George W. Hunter gave us three definitions of evangelism in his

Evangelism is what WE do to help make the Christian faith, life, and mission a live option to undisciplined people, both outside and inside the congregation. Evangelism is also what JESUS CHRIST does through the church's kergma (message), koinonia (fellowship), and diakonia (service) to set people free. Evangelism happens when the Receiver turns (1) to Christ, (2) to the Christian message and ethic, (3) to a Christian congregation, and (4) to the world, in love and mission.133

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d) Delos Miles states the definition of evangelism in his book, *Introduction to Evangelism*, "Evangelism is being, doing, and telling the gospel of the Kingdom of God, in order that by the power of the Holy Spirit persons and structure may be converted to the lordship of Jesus Christ".134

He explains evangelism in three dimensions, "It is being, doing, and telling the gospel. The being corresponds to what the Bible calls koinonia, the doing to the biblical diakonia, and the telling to the biblical kerygma. What we are, along with our deeds and our words, reveals the three faces of evangelism."135

Evangelism is being the salt of the earth, the light of the world, and the aroma of Christ. Evangelism is fishing for persons, bearing fruit that abides forever, and engaging in the ministry of reconciliation. Evangelism is the proclamation of the gospel, bearing witness to Jesus Christ, and advertising the wonderful deeds of God in Christ.

3) Characteristics of Jesus' evangelism.

135. Ibid., p. 49.
Jesus came to earth to be both the Message and the Messenger. The Church's later ministry of evangelism drew its inspiration and direction from the evangelism of Jesus. Jesus said, in Luke 19:10, "For the Son of Man came to seek and to save what was lost." Jesus told, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45). Though Jesus accomplished this purpose in many different ways, He never lost sight of His singular intent.136)

Jesus truly was God in the flesh (John 1:14), yet He lived as a person. He dealt with people personally. He approached individuals with various methods (John 3; 4; Matt. 19; John 8).

Jesus called people to salvation, but He also called them to sacrifice and service. Jesus did not hide the cost of discipleship (Mark 8:34-38; 10:38-39).137) He pointed His disciples to the narrow ways (Matt. 7:13-14).

Jesus presented the gospel in all types of places and at all times of the day. Wherever He went and whenever He could, Jesus evangelized people.138)

Through His ministry, Jesus touched people of every race and social class. He came first to tell the good news to the Jews, yet He told the good news to the Samaritan woman. He ministered to a Gentile and Roman centurion. His last commandment is to make disciples of all nations (Matt. 28:19). Jesus showed that His salvation was meant for all peoples.

Jesus gave disciples a living example to follow as a pattern. He also gave them a useful and reproducible method. His ministry was empowered


4) Jesus’ evangelistic methods.

Paul Little introduced eight steps Christ used to evangelize the woman at the well (John 4:1-26).139) His evangelism was life style.

1. Jesus made contact with woman.
2. Jesus established a common ground.
3. Jesus aroused her interest.
4. Jesus got the conversation going by asking leading questions and making cryptic statements.
5. Jesus did not go too far or too fast with the woman.
6. Jesus did not condemn the woman.
7. Jesus stuck with the main issue.
8. Jesus confronted the woman with his claim to be the Messiah, and He challenged her to be believe in Him.

John Mark Terry showed eight characteristics of Jesus’ way of teaching.140)

1. Jesus taught with authority (Matt. 7:29)
2. Jesus taught simply.
3. Jesus taught by example.
4. Jesus spent time with His disciple.
5. Jesus encouraged His disciples to do things for themselves (Mark 6:7).
6. Jesus respected the dignity of his disciples.
7. Jesus showed patience with His disciples.
8. Jesus used practical illustrations.

Robert Coleman in his book, The Master Plan of Evangelism, explained that Jesus employed eight principles as He trained His disciples. For carrying on His ministry, Jesus had standards.141)

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140. Terry, pp. 11-12.
1. Selection. Jesus chose men who were seeking for the kingdom of God. He chose men with big hearts who were teachable.
2. Association. Jesus spent much time with His disciples. He wanted them to catch His zeal, methods, and spirit.
3. Consecration. Jesus expected His disciples to be dedicated and obedient.
4. Impartation. Jesus gave Himself away. He gave His time, energy, and knowledge. He sacrificed Himself for His disciples.
5. Demonstration. Jesus showed His disciples how to pray, preach, teach, and witness.
6. Delegation. Jesus sent them out to evangelize on their own.
7. Supervision. Jesus evaluated their ministry and encouraged them. He used review and application to teach new insights.
8. Reproduction. Jesus wanted His disciples to reproduce His character and His ministry.

Jesus demonstrated lifestyle evangelism, which is evangelism that is done naturally in the daily activities of life.


In Acts, we can find the evangelistic activities. The first century evangelism is adaptable to the future centuries. We often use the verse of Acts 1:8 for foreign missionary thrust. There is no excuse for the local church to neglect its own "Jerusalem." The world is our field, but the world begins in our own backyard, or across the street. It included "Jerusalem," "Judea," "Samaria," and then "the remotest part of the earth." Every local body of believers must be responsible for its own community.142)

In addition to this principle, corporate evangelism is basic to personal evangelism. Personal evangelism is basic and important. This is why Jesus said, "Love one another" so that "all men will know that you are My disciples." (John 15:12). Christians are making an impact in their communities

because of their integrity (1 Thes. 4:11-12), their unselfish behavior (Rom. 13:7); their orderly conduct (1 Cor. 10:31-33); their wisdom (Col. 4:6); their diligence (1 Cor. 6:1); their humility (Pet. 2:18) and their right testimony for Jesus Christ. One barrier to Korean Church growth is the church members’ integrity problem in the church and outside the church. It is difficult to witness in isolation. It is often necessary, but general plan is that community evangelism be carried out in the context of dynamic Christianity and vigorous body of life.

Third principle of the New Testament evangelism is to be “scattered” into the world. Presenting the gospel to the unsaved is to take place primarily “in the world,” not “in the church.”

Fourth, the primary target for evangelism should be adults and, consequently, whole households. Children’s lives and conversions are as important as those of adults. Paul reminded Timothy of his religious heritage (2 Tim. 3:15), but the New Testament pattern is clear, Jesus Christ and His disciples won the adults first. Their primary target were adults (Luke 19:9; Acts 10: 1., Cor. 1:16, 2 Tim. 1:16; Phil. 1). Christians sometimes have difficulties in reaching adults because of their fear of rejection. This causes them to put all of their efforts in winning children, who are more responsive and easier.

Fifth, the early disciples planted churches in every city where they lived alongside lost men and women (Acts 11:19). Church planting was not a special pet project or an experimental endeavor; church planting was in direct

143. Ibid., p. 41.
144. Ibid., p. 42.
145. Ibid., p. 43.
fulfillment of the Great Commission.

Church planting is evangelism. If we care about evangelizing communities, cities and nations, we will be aggressively planting new churches. Korean churches have had a zeal to plant new churches. The zeal was produced by the pastors who sacrificed their whole lives. But Korean churches should remember that planting new churches are important evangelism. A church planting expert writes:

The idea is that planted churches reproduce themselves and make disciples by planting other churches. This is a process that will continue until the Savior returns. In fact, this is the true meaning behind the Great Commission.”.146)

6) Evangelism and church growth

Evangelism and church growth are closely related. Peter Wagner defines church growth in his book, Your Church Can Grow:147) “Church growth means all that is involved in bringing men and women who do not have a personal relationship with Him into responsible church membership.” That is one of the standard definitions of church growth. Peter Wagner associates evangelism and church growth with church planting. He thinks that "church planting is usually not a subset of evangelism,"148) but Wagner does not seem to understand the functions of churches with detail. Church planting should be a part of evangelism from the beginning of the early churches.

Peter Wagner points out that "many professional evangelists are interested in leading souls to Christ, but they are only marginally concerned whether or not the converts get into churches."\(^{149}\) He shows that the relationship between evangelism and church growth is similar, but evangelism deals in much more detail with specific evangelistic methodologies than does church growth.

a) Classification of evangelism:\(^{150}\)

E-O or evangelism zero is the process of leading people to a commitment to Jesus Christ who are already church members. As this happens, the church does not grow in quality. E-1 or evangelism one means leading people to Christ who are members of the same cultural group. In order to do this you do not have to learn a new language or eat new food or adopt new customs. E-2 or evangelism two and E-3 or evangelism three both indicate a cross-cultural other than your own. E-2 is evangelizing people in a culture similar to your own, like an American evangelizing Germans. E-3 involves a more distant culture such as an American evangelizing Chinese.

b) Methods of evangelism.

Each generation of Christians must find ways to teach the lost in its own generation. Some Christians go house-to-house to win the soul to Christ, yet other Christians criticize them. Some Christians emphasize the number of decisions, while others disagree with emphasis on outward measurement of results. They claim that the Christian’s duty is to proclaim the gospel whether or not there are results.

Just as there are many kinds of growth, there are many kinds of evangelism or evangelistic strategies to reach their communities. Churches

\(^{149}\) Ibid., p. 116.  
\(^{150}\) Ibid.
usually have front-door-evangelism, also called "inviting evangelism," or "event evangelism." More recently, side-door evangelism has become more common.

There are several evangelism methodologies used by Christians today to evangelize unbelievers.

(1) Local church evangelism. The local church is the most effective tool for evangelism, it is the primary mover in evangelism Personal evangelism should include the following:151)

Personal evangelism is the individual believer should learn to share his or her faith and to go out into the community personally to draw men and women to Christ. Prospect evangelism is a takeoff from personal evangelism whereby a church sets about to visit and win to Christ every visitor who comes within a ministry or function of the church. Evangelistic home Bible studies are another effective tool available for evangelizing through the local church. By training a select team of teachers and hosts, a church can have a vibrant and effective witness to the community. Evangelism in depth is a program originating in Latin America to help churches reach their communities. It is a plan for presenting the gospel to every home in a city by mapping out the city and assigning a certain section to each group. Inquirer services are a new phenomenon whereby a local church designates a worship service of the church as a service designed to reach the lost for Christ. Although the idea lends itself to some rather bizarre innovations, the inquirer service can be useful in presenting Christ to a lost generation.

(2) Media evangelism.

This evangelism includes radio, television and literature evangelism. The growth and influence of media has caused evangelists to use this method to preach the gospel to the masses.152) Radio evangelism is more effective

152. Ibid., p. 321.
among church members, while television evangelism has a great response for non-Christians than does radio evangelism.

(3) Saturation evangelism.

In 1971, Jerry Falwell, pastor of the Thomas Road Baptist Church in Lynchburg, Virginia, used the term "saturation evangelism" to mean "using every available means to reach every available person at every available time." Saturation evangelism is a concept whereby a community is saturated with the gospel by Bible studies, visitation, media, child evangelism, and large crusade efforts to bring as many as possible to Christ. Falwell adopted the term for local church evangelism. He added telephone evangelism, cassette evangelism and printing evangelism. He also added Christian schools, homes for unwed mothers, deaf ministries, camps, bookstores, and the various needs of individuals.

(4) Crusade evangelism.

A number of evangelists and revival preachers specialize in this method of evangelism. They serve a special purpose in promoting evangelism in the Christian church.

The Billy Graham crusade in 1973 was held in Seoul, Korea. Over one million people gathered each evening for this five-day crusade held on Yoido Plaza in Seoul. The second crusade was the mammoth training conference, EXPO '74, held in August 1974. This conference, designed to gain one-tenth of Korea's Christian population, which at that time was three million, drew more than 300,000 trainees. The results of EXPO '74 went far beyond anyone expectations. Out of the audience of 1.3 million people on the first

night, it is estimated that 70 percent received assurance of their salvation by faith as a result of the message which explained how they could receive Christ and know that He was in their know that their lives. The 323,400 trainees shared the gospel with individuals on the streets of Seoul that week.\textsuperscript{154} The day of mass evangelism is not over.

(5) Busing evangelism.

The Bible Baptist Church in Uniontown, Pennsylvania, in 1982 had a pastor who started coming to that congregation’s Sunday school on one of their buses as a "bus kid." Five of the church’s seven deacons were also "bus kids."\textsuperscript{155}

Dr. Elmer Towns wrote about, "If ever there was a technique that was originated and polished by fundamentalists, it is the Sunday school bus outreach."\textsuperscript{156} Busing evangelism is somewhat an old tool in America, but many churches in Korea have continued a healthy evangelistic outreach through the use of buses.

7) Evangelism for Christ through church programs.

The evangelism program needs strong pastoral leadership to be successful. Reaching persons for Christ is so basic to the mission of God’s people. Evangelism must permeate the work of all church programs. Robert A. Orr introduced the church evangelism in his book, \textit{Being God’s People}.\textsuperscript{157}

(a) Pastoral ministries proclaim the gospel to believers and unbelievers.

\textsuperscript{154} Bong-Rin Ro, \textit{Korean Church Growth Explosion} (Seoul: Word of Life Press, 1983), p. 27.
\textsuperscript{155} Delos Miles, \textit{Introduction to Evangelism}, p. 311.
\textsuperscript{156} Elmer Towns, "What Happened to Sunday School Busing?" \textit{Fundamentalist Journal}, Vol. 1, No. 1, Sept., 1982, p. 34.
(b) Bible teaching reaches persons for Bible study, witnesses to persons about Christ, leads persons into church membership, and ministers to persons in need.
(c) Church training equips church members for discipleship and personal ministry.
(d) Music ministry leads the church to witness and minister through music.
(e) Brotherhood engages in missions activities, and develops personal ministry (personal ministry provides opportunity for witnessing).
(f) Woman's Missionary Union engages in mission action and personal witnessing (WMU encourages training for witnessing and offers opportunities for witnessing).

As culture changes and people in our society manifest different needs, so the church must update its techniques to get its job done. We cannot use old tools for today's job and be in business tomorrow. This does not mean we change eternal truths of ministry that are based on the Word of God, but it does mean we should use old-fashioned principles in a contemporary manner. Dr. Elmer Towns makes a point of emphasis, "the young adults ages 20-35 [comprise a large portion of the population]" and "the best tool to reach them is the adult Sunday school class".158) He tells us to recognize, "Statistics have shown that approximately 85 percent of the people won to Jesus Christ in our churches are reached by a friend or relative".159) Evangelism is as hot as ever, but the old techniques grow cold as new ways are developed to reach the lost for Christ. He makes this suggestion:160)

From decision-making to disciple making... From front door evangelism to side door evangelism. Side door evangelism finds church members witnessing for Christian everyday life, getting their

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159. Ibid., p. 23.
160. Ibid., pp. 60-61.
friends and relatives into church Bible studies, fellowship groups, sports teams and service projects. From program evangelism to being a witness. Being a witness means lifestyle evangelism and confrontation evangelism. From media evangelism to personal evangelism. From media evangelism to Body evangelism. Body evangelism is local church evangelism.

Jesus Christ commanded us to evangelize the world, and the methods of evangelism are continuously modified. We must be conscious of the current needs of people and take the most effective ways to reach people with the gospel. Korean churches have had evangelism zeal. The grown Korean churches should have a new vision to plant new churches as evangelism. In the past in Korea, if a pastor wanted to plant a new church, he could easily start a new church in a rented building by himself with small supports. But, the Korean environment has changed to press the new church pastors with the heavy burdens of finance. Fortunately, there are about 38,000 Protestant churches in Korea which can be mother churches to care for the newly planted churches.161)

D. EDUCATION

The educational ministry of a church is necessary because the educational ministry belongs to the nature or essence of a church. The New Testament shows that nurture and education are important (Acts 2:42). They include the acceptance of Christ and discipleship development toward Christian maturity.

Charles A. Tidwell defines education as the act or process:162) Education is the act or process of developing and cultivating mentally or morally. It is preparing one of a calling by systematic instruction.

It is teaching, training, discipling, or forming. It is a science which deals with the principles and practices of teaching and learning.

A church is a body of Christ. The believers who comprise the body of Christ have become God’s children by receiving Jesus Christ, by believing in his name, and by voluntarily joining themselves together by sharing the fellowship of His love.

1) Education in the Bible

Christian education arises from the foundation of the Bible. Its purposes, methods, and institutional expressions are rooted in the Bible. The techniques of Christian education can change according to the environment, but the Bible tells us the important and unchangeable principles for us to apply in our contemporary world. Edward L. Hayes notes that, "Viewing the Bible as God’s living word can recharge Christian education at its base. Foundational to a vital church ministry is a vital and authoritative theology."\(^{163}\)

The direction of our Christian education is plain. It lies in a return to a central principle of education. We must teach the Bible itself, and we must return to the Bible, which has made every renewal movement in Protestantism possible. Edward L. Hayes gives us a meaningful statement:

Evangelicalism does well to take heed to the swinging pendulums of time, nothing their corrective to imbalanced practice. But a shifting theology will provide a rudder through crisis and, at the same time, chart a course to remedy the ills of society. To lose the Bible is to lose everything.\(^{164}\)

(a) Education in the Old Testament

Deuteronomy 6:4–9, called "Shema," is the pattern of religious education


\(^{164}\) Ibid., p. 26.
of children in the home. The father is usually described as the teacher and informal priest.\textsuperscript{165} Teaching was not limited to the confines of the home. The Hebrews developed formal periods of study and devotion in the morning and again in the evening. They wore on their bodies the symbols of the law. Sometimes these were copies of the law embroidered into a band for the head or for the hem of a garment. The main subject matters of Hebrew education were the law and history.

The Old Testament was originally divided into two sections: the law and the prophets (Matt. 7:12; Luke 16:16, 29, 31). This was later expanded into a threefold division of the law, the prophets, and the writings (Luke 24:44). All thirty-nine books in our Old Testament are contained in the twenty-four books of the Hebrew Bible. The Greek translation of the Old Testament arranged the books in four divisions that we use today: Law (5); History (12); Poetry (5); and Prophecy (17).\textsuperscript{166}

Education in the Old Testament developed along with the life experiences of the nation of Israel. Before the Exile, "Education took place in the midst of living. The family was the chief educational institution. The teachers of first importance were parents, prophets, priests, sages, and poets."\textsuperscript{167}

The Exile came in 586 B.C. The temple at Jerusalem was destroyed, and the Hebrews were taken to Babylon as captives. After seventy years, they returned to Jerusalem, thoroughly cured of idolatry. They began to use smaller houses for worship and instruction, since they no longer had a Temple. These

\textsuperscript{167} Tidwell, p. 18.
centers became the synagogues, and also served as educational centers. Tidwell notes, "The law of Moses took on such new significance for them that it is said that Judaism was born in this period. They became genuinely united in ideals and purpose; they became a people with mission."\(^{168}\)

Jeremiah 31:34 said, "No more shall every man teach his brother, saying, 'Know the Lord,' for they all shall know me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more." The Jews were God's covenant people, and they had their spiritual lives enhanced both by the prophets and the teachers. We usually think that the Jews had to be the sole possessors of truth, but the prophets stressed the responsibility of each man for his neighbor. Today we would do well to follow the example of the Israelites.

(b) Education in the New Testament.

The basic frame that made up the education of the Old Testament and continued into the New Testament included: the family, the system of schools, and the synagogue.\(^{169}\)

Teaching and preaching are closely related to the New Testament. James D. Smart makes the point, "In the ministry of Jesus it is an impossibility to draw a sharp line of distinction between preaching and teaching. To the crowds who thronged about Jesus, He was more the teacher than the prophet."\(^{170}\) When we think about Christian education, it has its beginning with Jesus. Jesus Christ is the Master Teacher, and He brought unique freshness to the teaching task. Charles B. Eavey tells us that, "Teaching was

\(^{168}\) Tidwell, p. 24.  
\(^{169}\) Tidwell, p. 27.  
\(^{170}\) Ibid.
His chief business. He was often a healer, sometimes a worker of miracles, frequently a preacher, but always a teacher.\textsuperscript{171)

The New Testament gospels witness to the teaching ministry of Jesus. His followers were called "disciples" or learners. James E. Reed and Ronnie Prevost point out that the one most frequently used title for Jesus was Teacher. This title was used forty-five times, and the particular title Rabbi was used fourteen times\textsuperscript{172)

We must understand the role models Jesus had in His teaching ministry. Jesus often worked as a prophet as Jeremiah did. Jesus cleaned the temple in Matthew 21:12-13, Mark 11:15-18, and Luke 19:45-47. When Jesus saw Jerusalem on the eve of His crucifixion, He prophesied the destruction of Jerusalem as a prophet (Matt. 23:37). He compared Himself to Jonah (Luke 11:30-31), to wise King Solomon and to the other wise men. We can see in His ministry that He is wiser than the wisest men. Jesus was called as rabbi, yet He contrasted with other rabbis in that time (Matt. 5:1-7:28).

As a Master Teacher, Jesus used a wide variety of teaching methods. The methods which He taught are (1) parables (Luke 10:25-37; 15:11-32), (2) object lessons (Mark 14:12-26; John 4:26; Matt. 19:13-15; Heb. 12:2-3), (3) dialogue (John 3:1-15), (4) comparison (Matt. 13:40), (5) poetry (Luke 6:37), (6) hyperbole (Matt. 7:3), and (7) puns (Matt. 23:24).\textsuperscript{173)

Jesus was creative in His use of methods of teaching. He maintained an educational balance between the limit of His people and God’s complete will. Jesus is a Master Teacher.

\begin{flushright}
\textsuperscript{173} James E. Reed and Ronnie Prevost, pp. 65-67.
\end{flushright}
2) The importance of teaching in the church

Jesus told His people to make disciples and teach them (Matt. 28:20). Religious education is a vital part of the work in local churches. As a Master Teacher, Jesus guided a teaching ministry from beginning to end. The church in the New Testament age was a teaching church, which Luke recorded in Acts 2:42. If we follow the example of the Lord and the pattern of the New Testament church, the church today will put a high priority on the ministry of teaching. J. Terry Young emphasizes the importance of teaching as follows:174)

(1) The church that is not a strong teaching church gouges a rough question mark across the face of its future. Its growth potential is drastically reduced if it does not give its people a strong biblical and doctrinal foundation and some practical know-how about Christian work.
(2) Winning people to Christ is the number one order of business for a church. The number of people a church wins to Christ may well be determined by the quality of teaching ministry of the church for the church members. (3) Teaching is one of the basic functions of a New Testament church. Its neglect for any reason will result in harm to the church as a whole.

3) Ministry of Bible teaching and learning.

(a) The Bible is the foundation. For teaching and learning pupils should bring their Bibles and use them. The Word of God is living and active, and Some age levels of Bible students are (1) preschool, (2) primary, (3) junior, (4) youth, and (5) adults.175)

Harry Piland indicates in his book, Basic Sunday School Work, that James Marison Frost, who led the founding of the Baptist Sunday School

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175. Elmer Towns, The Successful Sunday School and Teachers Guidebook, p. 239.
Board in 1891, had a strong sense of the priority of Bible teaching. He said, "The work of the Sunday School is threefold: First, teach the Scriptures; second, teach the Scripture; third, teach the Scripture." The traditional strategy for church growth in Baptist churches places great emphasis on the Sunday School. That means Southern Baptists are among those who have maintained a high interest in the Bible. Herschel H. Hobbs tells us about the Scripture as follows:

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

(b) Using the Sunday School.

Dr. Elmer Towns describes Sunday School as "the reaching, teaching, winning, maturing arm of the church." Sunday School is the most important tool in many churches for Bible teaching and learning. Some denominations have experienced serious problems in recent years in Sunday schools. Between 1970 and 1980, overall enrollments in American Sunday Schools dropped nearly 25 percent. The denominations that experienced the greatest loss include Methodist, Presbyterian, and Episcopal churches.

In a society growing more secular by the minute and with many

179. Tidwell, p. 125.
denominations reporting drastic decline in Sunday School enrollment, Southern Baptist churches increased from 7,317,960 in 1979 to 8,246,250 in 1993. At the same page, Ronald K. Brown answers why Southern Baptist Sunday Schools continue to grow:

(1) the emphasis on pure Bible study, beginning with Scripture and setting the Holy Spirit apply it to life needs. (2) a direct relationship to the purposes of a church. Southern Baptist Sunday School work is church work. By its task assignments, Sunday School is the key organization through which a church delegates responsibility for carrying out its mission. (3) the inclusion of unbelievers as well believers in Bible study. Sunday School has the dual purpose of evangelism and Christian nurture. (4) the involvement of all ages in Bible study appropriate to developmental stages and generational characteristics. (5) an organizational structure and flexibility that places people in small compatible groups accountable for fellowship, outreach, and ministry. (6) the expansion of Bible study opportunities beyond Sunday morning and beyond the walls of the church. (7) an emphasis on leader training by supported by a network of associational, state convention, and national training events.

(c) Special projects of Bible teaching and learning include several short-term projects which are usually extensions of a Sunday School. Some of these special projects perform the tasks of:  

1) developing musical skills, attitudes, and understandings; (2) witnessing and ministering through music; (3) equipping church members in discipleship; (4) teaching Christian theology and doctrine, Christian ethics, Christian history, and church polity and organization, and (5) teaching missions and engaging in missions.”

(d) To encourage and guide other Bible teaching and learning, a church might consider a number of possibilities for enabling individuals and groups to

181. Charles A. Tidwell, Educational Ministry of a Church, p. 128.
participate in Bible teaching and learning. They are (1) seasonal study Bible books, (2) Bible conferences, (3) Bible study by correspondence, (4) study at extension centers, (5) Bible study fellowship, (6) weekday Bible study, (7) other church-sponsored Bible study courses, and (8) study in new Sunday Schools.

4) Teaching can be proven in practice.

The spirit of the discipleship is nothing but the love of Jesus. Discipleship training mandates the life present in the Christian gospel. We can become like Christ in character and in power and thus realize our highest ideals of well-being and well-doing. That is the heart of the New Testament message.182)

We are not the end of the line. Christ died for our sins but not for ours only. As salt preserves and light drives away the darkness (Matt. 5:13–14), we are to pass the torch. Jesus said, in Matthew 7:16, "By their fruits ye shall know them." Some of this fruit bearing will be in the churches's activities, but they never come to an end within the churches. Harold K. Graves explains that, "We grow in the activities and others are blessed by our service, but the practice of our faith goes beyond this. We are just 'Sunday Christians' or 'church Christians'.'183)

Christian education is a continual process. Its results should be applied in social, business and political relationships as well as in the church and home.

Korean churches should think about youth ministry and family education.

183. Harold K. Graves, p. 94.
The world is changing, and so are the minds of men. People think differently today than they did even five or ten years ago. We must understand the contemporary culture. We must use it as a bridge to reach people for Jesus Christ. We must also equip Christians to live in the world without becoming a part of it.

E. MINISTRY

The very word ministry is a translation of Greek and Hebrew words that basically mean "to serve others." The English word comes from the Latin and simply means "serving."

Paul said in 2 Cor. 4:5, "For we do not preach ourselves but Christ Jesus as a Lord, and ourselves as your bond-servant for Jesus' sake." Christ Jesus must be Lord in our lives and ministries. Christians need the attitude of the servant, and they must always remember that they serve Christ by serving the church. Every gift that we have, every talent, every experience, every phase of training can be used of God in serving others. If we do not want to serve, then we do not want to be in the ministry. The church today has far too many celebrities and not enough servants.

1) Biblical foundation.

Numerous New Testament passages make it clear that God expects His people to minister to the needs of others. The church receives its model for ministry sacrificial, self-giving love from Christ. Robert A. Orr points that "He went about doing good (Acts 10:38), ministering to human need, challenging abuses of power, and instructing His followers to give themselves in unselfish and gracious service to others (Matt. 20:25-28; John 13:15)".

Peter said in 1 Peter 4:10, "As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.” We can also find gifts in 1 Corinthians 12, Romans 12, and Ephesians 4. We have received gifts for serving one another, and by using them we can build up of the body of Christ for its more effective service.

Ministry may be said to involve a ministry of word, of act, and of rule or leadership. The apostles embodied these ministries as they preached gospels and aided the poor of the congregation. In Acts Chapter 6, the apostles delegated these responsibilities to the seven deacons so that they could give themselves to prayer and the ministry of the word. In Acts chapter 5, the apostles exercised leadership involving discipline in the case of Ananias and Sapphira.

2) Ministry of enrichment and support.

The service of the early-church believers was very practical. It took the form of ministering to the material needs of the saints. The Christians "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45). Dr. Elmer Towns points out that, "This service is evident in their evangelistic outreach. The fact that 'the Lord added to the church daily such as should be saved' (Acts 2:47) implies that the Christians were active in telling others the good news of the Gospel."  

We can see that Christian service has a wide variety in the early church. But there was always that expression in which the Christian were involved in significant service for the Lord and for fellow saints.

187. Elmer Towns, The Successful Sunday School and Teachers Guidebook, p. 68
Gene Mims defines ministry, as "meeting another person’s need in the name of Jesus."\[188\] Ministry takes many forms because of the needs of persons and their ability to use their spiritual gifts. Many ministry fields are (1) personal service, (2) economic/material support, (3) encouraging words and affirmation, (4) taking time to listen, (5) praying for one another, (6) enriching family life, and (7) supporting work of the church in all its relationships.

The author divides the ministry into six parts: family ministry, media services, recreation services, administrative services (including leadership), stewardship, and vocational guidance.

3) The Christian and society.

Jesus cared about the problems of the needy and the suffering. He has an expectation of believers to follow His ministry (Luke 10:25-37; Matt. 25:31-46).

The apostle James is particularly strong in stressing practical Christianity. In James 1:27, he said, "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world." Amos and several other Old Testament prophets spoke out emphatically against the evil and corruption of their day.

Erickson shows two opinions as to the strategies and tactics that should be employed:\[189\]

In some cases, the church will work to treat the consequences of the problem. In others, it will act to change the circumstances that

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have produced the problem. There will be times when the church acting collectively will be able to accomplish more than will Christian acting individually, in other situations the reverse will be true. Many of the churches which minimize the need for regeneration claim that evangelicals have not participated sufficiently in the alleviation of human needs. When, however, one shifts the frame of reference from the American domestic scene to the world, the picture is quite different. Evangelicals have done more than have the liberal churches, and certainly much more than has the general populace.

Christians should be both salt and light in the world. A Christian's very presence should be a judgment upon all that is corrupt and evil.

Herschel H. Hobbs explains the Christian and society as follows:190

Jesus was opposed to every form of man's inhumanity to man. He recognized the evil system which violated the dignity of human personality (such as slavery). But He attacked them from within, seeking to change men's hearts so that redeemed men would live together in peace and love (Eph. 6:5-9; Philemon). It is the pattern which should be used by every Christian positively, the Christian should provide for the needs of orphan and widows (James 1:27), and for all who are needy, helpless, and ill (Matt. 25:34-40; Luke 10:25-37). He should endeavor to bring the whole of society to live according to the principles of righteousness, truth, and love. But he should do so as Christian, not merely as a social crusader (James 2:1; 1 John 4:7-21).

Korean churches have some problems in the field of ministry to the society. Korean churches have had strong points to keep the gospel sound within the church, but that is becoming weak points of Korean churches for rooting in the community. Churches should be centers for the gospel and also be helping centers as family ministry, vocational guidance, recreation service, and social concerns for the needy people. The influencing churches to

190. Herschel H. Hobbs, p. 130.
the society are needed in Korea.

F. FELLOWSHIP

Paul spoke constantly of being "in Christ." His union with Lord was so vital and real that Paul said, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." (Gal. 2:20). His fellowship with Christ was vital and real.

Fellowship is more than coffee and donuts. We sometimes think fellowship is sharing a meal, a prayer time, or a fun time. Fellowship is a spiritual bond. Fellowship is not a human creation but the gift of God, the product of a relationship with Him (1 John 1:3). Christians should be consciously bound together to Christ. We have true fellowship with Christ through prayer, hymns, God’s word, and evangelism.

1) The Koinonia

The Greek word koinonia means "fellowship." It describes "the bond of common purpose and devotion that binds Christians together and to Christ." Koinonia means more in the Christian sense than our usual connotation of having a good time with family and friends.

(a) Koinonia is based on an experience with Christ. The early church’s vitality was the "inner sense of fellowship with its Lord." "They devoted themselves to the apostles’ teaching and fellowship." (Acts 2:42). The early Christian were "together" (Acts 2:44, 47) and were conscious of being bound

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together in Christ.

Personal faith created this fellowship and had the power of making the fellowship vivid and real. Faith is basic to the individual and is also basic for church growth.

(b) *Koinonia* is governed and directed by Christ. A church, which is the body of Churst, is a fellowship. The image of the body of Christ also speaks of the interconnectedness between all the persons who make up the church. In 1 Corinthians 12, Paul develops the concept of the interconnectedness of the body. Christian faith is not to be defined merely in term of individual relationship to the Lord. To emphasize this, Paul states that, "All the members of the body, though many, are one body." (1 Cor. 12:32). They all have been baptized by one Spirit into one body (v. 13). The body is to be characterized by genuine fellowship. This does not mean merely a social interrelatedness but an intimate feeling for and understanding of one another. Paul writes, "If one member suffers, all suffer together, if one member is honored, all rejoice together." (1 Cor. 12:26).

Those early churches were not perfect. They had many problems, but their witness was powerful and effective in changing men. Jesus said, "And I will pray the Father, and He will give you another Helper, that He may abide with you forever" (Acts 14:16).

Christ promises wisdom for decisions relating to the task of a church. He assures the power to accomplish His will. The limit is always on us. We are often so self-reliant and confident in our own wisdom and strength. Herold K. Graves makes this point "When we labor as though it all depended

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194. Erickson, Ibid., p. 1037.
195. Ibid., p. 1038.
upon us and seek God’s power as though it all depended upon him, then, and only then, can God’s perfect will be done. The world has yet to see what might be done with a wholly dedicated church.”¹⁹⁶

2) Fellowship and church growth.

The close bond of fellowship is expressed when Christians as family members enjoy working together to accomplish the Great Commission. The Book of Acts describes the close-knit fellowship of God’s people in Jerusalem Church. The church was the “togetherness” of the members in prayer (Acts 1:14; 2:1), worship (Acts 2:46), ministry (Acts 5:12), benevolent acts (Acts 2:44–45; 4:32–37), and sharing the gospel (Acts 5:42). Koinonia should be a strong distinguishing characteristic of the people of God in every church (1 John 1:7).¹⁹⁷

Hollis Green explains that, “An alliance for evangelism may turn an ordinary church organization into a real Christian fellowship and influence in the community, provided it creates a true spirit of New Testament koinonia.”¹⁹⁸ The koinonia includes sharing, participation, stewardship, communion, fellowship, and spiritual involvement. The koinonia is basic to the functions of the church. Worship is a response to the God’s calling. Worship is koinonia with God. Koinonia with Jesus Christ and other believers is needed in evangelism, education and ministry.

Sometimes scholars say that fellowship-centered problems are the pathology of church growth. When fellowship becomes more important than the great commission (the aim of a church), then that church is ill with this

¹⁹⁶ Graves, op. cit., p. 16.
¹⁹⁷ Robert A. Orr, Being God’s People, p. 12.
¹⁹⁸ Hollis Green, Why Wait till Sunday (Minneapolis: Bethany Fellowship, Inc. 1975), p. 53.
Hollis Green makes a serious point:

As the church concentrates on a narrow definition of fellowship, a "no harvest" theology grows. Many activities have no soul winning objective. The church seems to concentrate on keeping the constituency happy. This precipitates a "come" strategy where the church opens the doors and waits for the people. Since fellowship is not strong enough to hold any group together, an active constituency drift exists. In an effort to seek and maintain fellowship with a denomination, conference or material supply source, churches adjust their program and activities to maintain a connection with a parent group. This produces a paternalism that often prevents local problem solving and causes an over dependency on external assistance. The problems of fellowship also wall-in converts and isolate them from their potential. It also causes the church constituency to place priority on secondary projects and often is responsible for individuals being lost in the crowd.

Like hyper-cooperativism, koinonitis is a disease caused by too much of a good thing. Providing appropriate structure for fellowship to occur is essential for healthy church growth. There are two areas in which koinonitis most frequently occurs. Peter Wagner called the groups (1) fellowship inflammation and (b) fellowship saturation, "One could be said to involve the quality of the fellowship groups, and the other could be said to relate to their quantity." He showed the cure method simply, "If fellowship inflammation is the problem, the fellowship groups should be broken up: if fellowship saturation is the problem, the growing congregation should plan to divide when the membership approaches."

3) Demonstration of fellowship.

202. Ibid., p. 87.
203. Ibid.
What we believe controls what we do. If Christ is truly Lord in our lives, it is obvious in word and deed. When Christ dwells in the lives of church members, their conduct and their relations to each other reveal Him. Their fellowship is demonstrated in many ways.

(a) Church members should love one another. Love is a proof of one's faith. Paul said, "Love is without hypocrisy" (Rom. 12:9-10). Loving one another is true fellowship.

(b) Church members should share together. In the practice of sharing, true fellowship is demonstrated. Paul insists that a pastor be a man "given to hospitality" (1 Tim. 3:2). James said that it is the nature of a Christian to share (James 2:15-16). Sharing is accomplished in various ways: sharing the gospel, sharing friendship, and sharing material needs.

(c) Everybody is somebody in a church where Christ is honored and proclaimed. Paul proclaims that everyone has personnel value and equality with other believers (Gal. 3:28).

(d) Church members should forgive fellow believers. We must always have a spirit of forgiveness because we are saved by grace. We are to share with other sinners that they too may know that grace (Gal. 6:1).

4) Doctrinal fellowship for church membership.

If a church accepts new Christians as members who are baptized, they have a minimum knowledge of doctrine. Dr. Elmer Towns recommends that these new members know basic doctrines of Christianity that surround salvation.204 The basis of church membership should include the essentials of Christianity. If anyone denies the doctrine of Christ, he is not a Christian.

204. Elmer Towns, An Encyclopedia Evangelism and Church Growth, p. 95.
CHAPTER 2
THE BIBLICAL FUNCTIONS OF CHURCH IN RELATION TO CHURCH GROWTH

WHAT IS GROWTH

A). Church growth is qualitative and quantitative.

Christians, like their Master, are sent to seek and save the lost. Church growth follows where Christians show faithfulness in finding the lost. It is not enough to search for lost sheep. Church growth follows where the lost are not merely found but restored to normal life in the fold. Faithfulness in proclamation and finding is not enough. There must be faithful aftercare. Among the found, also there must be fidelity in feeding on the word. Quality goes hand in hand with quantity.205)

B) Church growth is complex. There is no way it can be reduced to a simple formula or a canned program.206) Charles L. Channy, who defined church growth in its totality as the process in which a church grows into Christ’s fullness, says, "Christian parents are concerned that their children grow physically, mentally, socially, and spiritually. They express anxiety when any one of these four is lacking. So churches grow in various ways and it is important that balance be maintained."207) There are at least four dimensions of church growth which can be identified and described:208) numerical growth, organic growth, maturational growth, and incarnational growth.

206. C. Peter Wagner, Your Church Can Grow, p. 31.
208. Ibid., p. 2.
growth.

C) Church growth is not cheap. C. Peter Wagner says in his book, *Leading Your Church to Growth*, "Church Growth is not cheap. First, the pastor must want the church to grow and be willing to pay the price. Second, the congregation also must want the church to grow and be willing to pay the price." He introduced to us a nationwide survey from 5,000 pastors that asked the question, "what are the greatest needs in your churches?" We may think all pastors want their churches to grow. Strange as it may seem, the answer is no. Less than half of the pastors surveyed placed high priority to maintenance.

D) Church growth has the vital signs of healthy church.

McGavran tells of interviewing one pastor of a growing church who gave this as the principal reason for its growth: "We preach the Bible as the word of God and are faithful to it." Then McGavran asked the pastor of the church across the street from it why he thought his church had not grown for the last ten years. The answer: "We preach The Bible as the Word of God and are faithful to it."

Wagner’s answer is "The application is obvious." He explains more about the healthy churches. He describes the seven vital signs of healthy churches:

1. The pastor. What kind of a role must the pastor play if the church is to grow?
2. The people of the church. Is it possible for a church to grow if

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210. Ibid., p. 44.
211. C. Peter Wagner, *Your Church Can Grow*, p. 47.
212. Ibid., p. 35.
it has a perfect kind of pastor, but the wrong kind of people? How can the wrong kind of people become the right kind of people?

3. Church size. How big does a church need to be in order to be healthy and growing?

4. Structure and functions. How can a church be so structured that all of its primary functions are operating at peak efficiency?

5. Homogeneous unit. Is it important that a church be composed of basically one kind of people, or should it be a variety of individuals—the wider the better?

6. Methods. What kinds of methods have proved to be effective instruments for evangelism in America today?

7. Priorities. How can the several good things that churches ought to do be prioritized according biblical principles and effectiveness for growth?

E) Church growth is founded on God’s word.

Obedience to the New Testament is the key to successful church growth. The Bible suggests church growth. Jesus said, “I will build my church” (Matt. 16:18). This church is composed of believers. The Bible says it is the “body of Christ” (Rom. 12:5). In Matt. 28:16-20, Jesus commanded His followers to make disciples. We must go, baptize, and teach if we are to “make disciples” and realize the presence of Christ.

The Bible shows that the church experiences both outward and inward growth.213 The church, the body of Christ, grows outwardly through the proclamation of the gospel (Acts 16:31). The church grows inwardly as its members mature in their faith, knowledge, love, and in other ways (Col. 1:9-12).

F) Church growth is a science in God’s service.

Church growth is seen in its scientific base of research. The scientific

aspect of church growth is vitally interested in understanding and describing all the factors which enter into cases of failure and success in evangelistic efforts. Science explains certain phenomena in a reasonable and systematic way. Church growth science follows suit. It explains why some churches grow and others decline, always in a reasonable and systematic way.

G) The history of church growth movement.

Donald McGavran, the modern-day founder of church growth, was born to missionary parents in India on December 15, 1897. He served under missionary appointment for more than 30 years.

He began to use the term church growth with evangelism; although, to him, the name "church growth" meant more than just getting people saved. The church growth movement began with the publication of The Bridges of God (Friendship Press, 1955) and How Churches Grow (Friendship Press, 1959).

In 1960, McGavran was invited to Northwest Christian College when he developed his Institute of Church Growth. In 1965, he became the founding dean of Fuller's School of World Missions. McGavran placed particular emphasis on third-world countries. He moved his institute of Church Growth to Fuller's campus. McGavran's primary tool for sharing his ideas on church growth was his use of publication the Global Church Growth Bulletin. In 1970, McGavran published the book, Understanding Church Growth.

Donald McGavran's definition of church growth means, "all that is

214. C. Peter Wagner, Your Church Can Grow, p. 43
215. Elmer Towns, A Practical Encyclopedia Evangelism and Church Growth, p. 76.
involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership.”

When the Church Growth Movement was growing during the 1970’s, there were many critics. During this, ”Most criticism pointed out the stress on numerical growth, proselytism, priority of the church over interdenominational agencies, priority of evangelism over ministry, emphasis on removing barriers that prohibited evangelism, pragmatism versus Scriptural authority, and/or unbiblical motivation. Also, some criticized the Homogeneous Unit principle and cultural exclusivism in the church, viewing it as a racial membership policy rather than understanding it as an evangelistic outreach strategy.”

C. Peter Wagner noted that those who disagreed with the Church Growth Movement invariably disagreed with one of these six principles. These principles are found in his book. First, ”Non-growth displeases God.” Second, ”Numerical growth of a church is a priority with God and focuses on new disciples rather than decisions.” Third, ”Disciples are tangible, identifiable, countable people who increase the church numerically.” Fourth, ”Limited time, money and resources demand that the church develop a strategy based on results.” Fifth, ”Social and behavioral science are valuable tools in measuring and encouraging church growth.” Finally, ”research is essential for maximum growth.”

218. Elmer Towns, op. cit., p. 77.
219. Ibid., p. 78.
THE BIBLICAL PRINCIPLES OF CHURCH GROWTH

Many things are related to church growth. Growing churches are different from plateaued and declining congregations, and these differences can be seen in how growing churches do things, in their social characteristics, in their locations, in their priorities, and in their "spirit." A growing church feels different. It feels alive because it is alive.

Growth is accomplished best when certain proven principles are followed. To ignore these principles, or even to make light of them, is to leave oneself open to faulty growth, unacceptable harvest, or embarrassing failure.

Most church growth principles come from the Bible. While some of the principles do not come from the Bible, they are not unbiblical. For example, worship is the very heart of church growth, but the Bible does prescribe a type of worship, a style of music, or a method of preaching. The worship IS for Christians to bring glory to God. If these factors are not contrary to Scripture, then they are considered valid for church growth work. The most important of these principles are found in God’s word.

A) Principles of growth in churches.

There are four ways that churches grow. The first category of growth is internal growth. This is E-0 evangelism which brings nominal Christians to active commitment to Christ. It is growth in depth and quality. Some refer to internal growth as quality growth. For this reason, even the smallest church can still grow internally and thus experience church growth.

222. C. Peter Wagner and Donald A. McGavran, Understanding Church Growth, p. 72.
The second category of growth is expansion growth. Each congregation expands as it converts non-Christians and takes more of them into itself. The three ways of this addition of new members are biological, transfer, and conversion expansion.

The third category of growth is extension growth. Each congregation can plant daughter churches. These daughter churches are the result of new missions or chapels.

The fourth category of growth is bridging growth. This is the starting of congregation in other countries and languages. This is done through a cooperative program of financial support and through mission agencies.

B) Mixture principles for small, medium and large churches. This opinion is that the observation of rapidly-growing churches can not alone give us true church growth principles. Some of the churches are very small and some are very large. Charles L. Chaney introduces these principles as part of a mixture of factors that can create a climate for church growth, launch a church into growth, and maintain growth as a continuous life-style in a church.223)

The first principle is the Bible study priority (Acts 2:42). The second principle is leadership (Eph. 4:11). The third principle is laity; ninety-nine percent of the congregation is laity. The fourth principle is growth atmosphere. The fifth principle is small groups (Acts 2:42). The sixth principle is evaluation and change. The seventh principle is new units.

C) Principles of growth in small and new churches.

Small churches in Korea have many difficulties to overcome their problems of location, their social characteristics, and their "spirit." Carl Dudley

223. Charles L. Chaney, Design For Church Growth, pp. 45-64.
tells us, "A small church can not grow in membership without giving up its most precious appeal, its intimacy." 224)

D. R. Crawford explains that "the most formidable barrier arises when attendance reaches the level of two hundred regular adult attenders. Most churches never grow past this barrier. It is estimated that 80 to 85 percent of the churches in the world are under 200 in regular adult attenders." 225)

According to Dr. Elmer Towns, the average attendance in American churches are 87 adult people.

Whatever principles are employed to assist in the growth of a church, one must pay particular attention to a fourfold balance. 226)

Churches need to grow in spiritual depth through the education and proclamation programs of that church. Churches need to grow in evangelistic zeal that focuses on the community surrounding the church. Churches need to grow through equipping the laity in witness and ministry to nonbelievers. Churches need to grow through increased vision of those who reside outside the confines of their church field, even to the ends of the earth.

D) Principles of church growth.

Thomas S. Rainer examines some of the major church growth principles that have emerged in the past four decades. 227) They are (1) prayer (the power behind the principles), (2) leadership, (3) laity, (4) church planting, (5) evangelism, (6) worship, (7) finding the people, (8) receptivity, (9) planning and goal setting, (10) physical facilities, (11) assimilation and reclamation, (12) small groups, and (13) signs and wonders.

226. Ibid., p. 44.
E) Characteristics of growth principles.

Donald A. McGavran and Winfield C. Arn list ten characteristics of growing churches in their book Ten Steps For Church Growth.

Churches grow as they discover church principles. Churches grow as they respect Biblical principles. Churches grow as they yield themselves to God’s unswerving purpose. Churches grow as priorities are given to effective evangelism. Churches grow as they rightly discern the community. Churches grow as they find new groups and ways to disciple. Churches grow as they reproduce themselves through planned parenthood. Churches grow as they structure for growth. Church grow as they risk for growth.228)

F) Fastest growing Southern Baptist churches.

When compared to other SBC churches, the fastest growing Southern Baptist churches are more likely to be:

(1) located in densely populated suburban areas, (2) located in areas growing in population, (3) located in areas that are increasing economically, (4) located in areas populated by married adults with children, (5) young churches (less than 10 years since organized), (6) pastored by men who have longer than average tenure, (7) pastored by men who are full-time rather than bivocational, (8) composed of young adult members, (9) composed of better educated members, (10) composed of members employed in white collar occupations, (11) inclined to place greater emphasis on evangelism and numerical growth, (12) metro-regional in geographic orientation and outreach (rather than neighborhood and community oriented).229)

G) Common characteristics of growing churches.

The author thinks numerical growth is not the primary objective of a church. Church growth is the result of an effective, healthy church. Any church—in any place, at any time—can grow. All that it needs is the word of God.230) God wants to bless and revitalize all the churches in the world.

229. D. R. Crawford, Church Growth Words From The Risen Lord, p. 46.
The author thinks that the keys to an effective, healthy church are:
(1) priority commitment of believers to winning non-Christian to faith in Christ. (2) The pastor, staff, and laity must commit to, and plan for, church growth. (3) There must be an intentional emphasis on a prayer ministry. (4) The Sunday School should be used as the primary outreach and assimilation organization of the church. (5) Worship must be joyful, celebrative, expectant, with a spirit of revival, (6) with the centrality of the Bible shown in preaching and study. Sermons are strong on application to felt needs, (8) and an effective plan is provided to nurture and assimilate new members. (9) An effective church will have fellowship that expresses acceptance, concern, and love for all. (10) A healthy church will have Christian concern that understands and responds to the needs of the community and the world.231)

BIBLICAL AND BALANCED CHURCH GROWTH.

In the previous section, the author has studied the principles of church growth from the Bible. We should remember our principles are secondary to biblical principles. We always need integrity and ethical soundness in process of church growth. God has blessed Korean churches for growing rapidly in the history of Christianity. It is possible for a church to grow in number by using improper principles and methods. Korean churches have partially been blamed for the improper methods by themselves. The author is not sure how some churches reach the size they have reached. Perhaps it is by telling people that by joining their church all their problems will be solved. One can always get a crowd with that kind of appeal. “The appeal to ‘join us and you will prosper in a material way’ will likewise draw a crowd. While problem may cease, and material blessings may come, these are examples of improper strategies for growing a church.”232)

Jesus was honest with people. He taught them to take their crosses and count the cost. Christians must pay the price for growth. In this section, the author would like to show the biblical and balanced church growth. Church growth is the natural result of a healthy ministry.

Christians make two false assumptions regarding church growth, "First, some believe that if the church is growing in spiritual character, an automatic expansion in numbers will result; that quality will lead to quantity. The second false assumption, a reversal of the first, is that automatically are growing in biblical maturity."233)

Some pastors give all of their attention to spiritual factors such as prayer, Bible teaching, and holiness, but neglect organization, outreach and wise administration. Other churches give all their attention to programs, leadership, outreach, and attendance campaigns, but they neglect the spiritual dynamics.

A) Evangelism as a factor in church growth.

Through evangelism, the church can reach the lost and teach God’s words to them. Growth is the nature of the gospel (Col. 1:6) and characteristic of the churches of the New Testament. Effective evangelism lies at the heart of the ministry of all churches and denominations that are growing.

B) Discipleship as a factor of church growth.

If the believers are willing to follow God and the leader, God’s works are effectiveness in the church and in the world. Jesus said, "And whoever does not bear his cross and come after Me cannot be My disciple." (Luke

233. Elmer Towns, A Practical Encyclopedia Evangelism and Church Growth, p. 84.
14:27). The effectiveness of the church is measured to the degree by which the people follow the Lord.

C) Leadership as a factor of church growth.

The pastor's attitude about the church's mission may be the most important factor in church growth. Effective pastoral leadership enables a church to develop a vision, set priorities, practice diligence, and search for ways to maximize the church's programs. Effective leaders know how to work as team members with other church leaders. One church growth factor is effective leadership. In his book, *Great Soul-Winning Churches*, Dr. Elmer Towns makes a point about the spiritual leadership.234) The spiritual leadership qualities are:

(1) desire coinciding with God's will, (2) ability to know God's will for Christian service, (3) mature leadership, (4) patience, (5) ability to show appreciation to others, (6) single-mindedness, (7) ability to deal with fear, (8) victory over pride, bitterness, guilt and doubt, (9) infilling of the Holy Spirit, (11) faithful supporting wives, (12) faith for material needs, (13) concern for the poor, (14) faithfulness in small details, (15) in seeking godly counselors, (16) strength of solitude, (17) strong emotional stability, and (18) spirituality.

D) Organization as a factor of church growth.

Through organization, the church can guide processes and serve the fellowship. Growing churches have workers who assist the pastor through service, prayer and encouragement. Growing churches are well organized to meet the needs of the congregation and to best solve problems. Growing churches construct buildings and educational space for Sunday school and use the buildings economically.

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THE DATA OF CHURCH GROWTH SURVEY OF 500 SOUTHERN BAPTIST CHURCHES IN RELATION TO THE FUNCTIONS OF CHURCH.

This church growth survey was conducted among over five hundred metropolitan Southern Baptist Churches in 1988 by research services department of the Baptist Sunday School Board. C. Kirk Hadaway wrote the book, *Church Growth Principles* (Broadman press, 1991) from that material. This survey was sent to selected pastors in rapidly growing churches, plateaued churches and declining churches. This survey was designed to test a wide variety of church growth hypotheses, drawn from many sources. The author uses the results of this survey to explain the functions of the church.

Plateaued churches mean a plus or minus 10 percent membership changed during a 5-year period.

A. WORSHIP AND CHURCH GROWTH

Worship in growing churches, and especially in rapidly growing churches, has a different character from worship in plateaued and declining congregations. This character is somewhat difficult to describe, but the terms usually employed are "excitement," "celebration," "electricity," and "spirit of revival."[235)

1. Churches with Excellent or Good Music Program.

   1) A full 90 percent of large, growing Churches rate their music program as excellent or good.

   2) Seventy-eight percent of plateaued churches and 53 percent of declining churches rate their music program as excellent or good.

   1) Among smaller churches, 65 percent of growing congregations rate

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their music program as excellent or good

2) Thirty-seven percent of plateaued churches and 35 percent of declining churches rate their music program as excellent or good (a strong relationship exists for large and small Churches).236)

2. Churches Reporting a "Spirit of Revival" always or usually in Worship Services.

1) Sixty percent of growing churches reported that they always or usually have a spirit of revival in Worship.

2) Twenty-six percent of plateaued churches and 22 percent of declining churches reported that they always or usually have a spirit of revival in worship. (Growing churches tend to have worship service which are joyful, expectant, celebrative, and which have a spirit of revival. Additional characteristics of worship in growing churches are a sense of warmth, spontaneity, enthusiasm, and variety)237)

3. Churches Where Spiritual Growth of members is rated "Excellent" or "Good"

1) Sixty-three percent of breakout churches are rated by their pastors as "Excellent" or "Good" in the spiritual growth of their members.

2) Thirty-four percent of churches which continue on the plateau are rated by their pastors.238)

4. Churches Reporting an Increased Emphasis on Prayer,

1) Seventy-one percent of breakout churches report an increased emphasis on prayer over the past several years.

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236. Ibid., p. 68.
237. Ibid., p. 71.
238. Ibid., p. 119
2) Forty percent of churches which continue on the plateau report an increased emphasis on prayer over the past several years.\textsuperscript{239}

B. EDUCATION AND CHURCH GROWTH

1. Adult Sunday School Rated Excellent or Good.
   1) Eighty-four percent of growing churches rate their adult Sunday school as excellent or good.
   2) Fifty-six percent of plateaued churches and 46 percent of declining churches rate their adult Sunday School as excellent or good. (Having quality programs for youth and singles produces even stronger relationships with growth).\textsuperscript{240}

2. Churches with Increased Emphasis on Sunday School.
   1) Seventy-eight percent of breakout churches (churches which were once on the plateau but are now growing rapidly) report an "increased emphasis on the Sunday School over the past several years."
   2) Fifty-one percent of churches which remain on the plateau report an "increased emphasis on the Sunday School over the past several years." (Breakout churches have improved many areas of ministry in order to grow off long-standing plateaus.)\textsuperscript{241}

3. Churches with Effective Sunday School Outreach.
   1) Fifty-five percent of growing churches have effective Sunday School outreach programs
   2) Thirty-three percent of plateaued churches and 21 percent of declining Churches have effective Sunday School outreach programs (A similar

\textsuperscript{239} C. Kirk Hadaway, \textit{Church Growth Principles Separating Fact from Fiction}, p. 120.
\textsuperscript{240} Ibid., p. 41
\textsuperscript{241} Ibid., p. 43.
relationship was found for breakout growth. A total of 56 percent of breakout churches say they have "an effective Sunday School outreach program," Only 21 percent of churches which have continued on the plateau give a similar response).242)

4. Churches with a New Member Orientation Class.

1) Seventy-six percent of large, growing churches use new member orientation classes.

2) Forty-nine percent of large plateaued churches and 26 percent of large declining Churches use new member orientation classes. (For churches with many new members coming in, a short-term new member class is a good idea, but for a church with few, it is probably best to assimilate these individuals into new or existing Sunday School classes).243)

5. Churches with a High Ratio of Sunday Enrollment.

1) Fifty-one percent of growing churches have a ratio of 9 or more.

2) Twenty-six percent of plateaued churches and 19 percent of declined churches have a ratio of 9 or more. (This means that in half of the growing churches, Sunday School enrollment is nearly equal to resident membership, and in many growing churches, Sunday School enrollment actually exceeds resident membership).244)

C. EVANGELISM AND CHURCH GROWTH

1. Recruitment activity and church growth.

1) Seventy percent of growing metropolitan Southern Baptist churches reported that their members were extensively of moderately involved in

242. C. Kirk Hadaway, Ibid., p. 44.
243. Ibid., p. 48.
244. Ibid., p. 50.
recruitment.

2) Forty-one percent of plateaued churches and 39 percent of declining churches also reported extensive of moderate involvement in recruitment. (This suggests that recruitment efforts are important to church).245)

2. Evangelism and Church Growth.

1) Forty-two percent of the growing churches scored high on the evangelism/outreach.

2) Only 11 percent of the plateaued churches and 6 percent of the declining churches scored high on the evangelism/outreach. (Questions included in this scale dealt with evangelistic activity, recruitment, evangelism campaigns, visitation, mass mailouts to community residents, evangelism training, and other outreach issues.)246)

3. Visitation and Church Growth.

1) Seventy-six percent of growing churches conduct a visitation program at least weekly.

2) Fifty-one percent of plateaued churches and 44 percent of declining churches conduct a visitation program at least weekly. (The vast majority of growing churches use visitation as a source of growth. It is a characteristic which tends to separate growing churches from churches which are not growing).247)


1) Ninety-eight percent of high baptisms and rapid growing churches

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245. C. Kirk Hadaway, p. 17.
246. Ibid., p. 18.
247. Ibid., p. 22.
use prospect files in visitation.

2) Seventy-two percent of high Baptisms and low growing churches and 57 percent of the typical Southern Baptist church use prospect files in visitation. (Keeping a prospect file organized and up-to-date is a lot of work, but it is essential to an effective visitation program for any congregation.)

5. Participating in Programmed Growth Campaign.

1) Sixty-seven percent of growing Southern Baptist churches participated in a programmed growth or evangelistic campaign during the past three years.

2) Thirty-six percent of plateaued churches and 35 percent of declining churches report similar participation. (Having a programmed outreach adds to the success of one day events because trained workers are available for visitation and follow-up.)

6. Regular Evangelism Training.

1) Fifty-eight percent of growing churches have a regular program for training members for evangelism.

2) Thirty-five percent of churches on the plateau and 26 percent of declining churches have a regular program for training members for evangelism. (Survey results underscore the importance of proper training for evangelism.)

D. MINISTRY AND CHURCH GROWTH

1. Churches Where Ministerial Staff Members Average 5+ Prospects Visits Each (Weekly) (It can be seen that the ministerial staff average five

249. Ibid., p. 33.
250. Ibid., p. 35.
or more prospect visits each week.)

1) Sixty-one percent of the growing churches.

2) 31 percent of churches which remained on the plateau does the ministerial staff average this high a level of prospect visitation.\(^\text{251}\)

2. Pastor Trait: generates enthusiasm to a great or very great extent.

The pastors of breakout churches were more likely to say that they "generate enthusiasm" to a great or a very great extent than were the pastors of churches which have remained on stable plateau. (The pastor can generate enthusiasm with sermons. positive, challenging, optimistic, uplifting sermons, delivered with enthusiasm are one of the keys.)\(^\text{252}\)

3. Churches where pastors spend 5+ hours weekly counseling.

1) Fifty-five percent of growing church pastors spend at least five hours in counseling sessions.

2) Thirty-four percent of plateaued churches and 19 percent of declining churches spend at least five hours in counseling sessions. (The pastors of growing churches tend to be much more involved in counseling.)\(^\text{253}\)

4. Churches where the pastor’s role is quarterback or ruler.

1) Growing churches 63 percent of the pastors say they view their role as that of a quarterback or ruler.

2) Forty-six percent of plateaued church pastors and 32 percent of declining church pastors say they view their role as that of a quarterback or ruler. (The majority of nongrowing church pastors say they are either facilitators or "hired hands.").\(^\text{254}\)

\(^{251}\) Ibid., p. 80.
\(^{252}\) Ibid., p. 85.
\(^{253}\) Ibid., p. 86.
\(^{254}\) Ibid., p. 90.
5. Church Tends to "dream about future" (rather than "live in the past")\textsuperscript{255}

1) The pastors of 54 percent of growing churches said their members lean towards "dreaming about the future" rather than "living in the past."

2) Twenty-one percent of plateaued churches and 15 percent of declining churches lean toward the future.

6. Churches Rating Lay Leadership as Excellent or good:

1) Ninety-six percent of larger breakout churches.
2) Forty percent of larger plateaued churches.
3) Fifty percent of smaller breakout churches.
4) Thirty percent of smaller plateaued churches.

(Large size requires the delegation of authority and responsibility, and in growing churches the pastors apparently are able to delegate, and lay leaders are able and motivated to accept responsibility.)\textsuperscript{256}

7. Churches Reporting an Increase in "Willingness to Change"\textsuperscript{257}

1) Among larger churches a full 91 percent of breakout church pastors say that "willingness to change" has become more characteristic of their congregation in the past several years.

2) Thirty-one percent of the pastors of larger continued plateau churches - a difference of 60 percentage points.

8. Church which Score High in Desire for Growth

1) Sixty-nine percent of growing Baptist churches score in the desire to grow among their members.

\textsuperscript{255} C. Kirk Hadaway, \textit{Church Growth Principles}, p. 97.
\textsuperscript{256} Ibid., p. 103.
\textsuperscript{257} Ibid., p. 104.
2) Thirty-two percent of plateaued churches and 42 percent of declining churches score in the desire to grow among their members.\textsuperscript{258}

9. Churches which are more Purposeful than Drifting.

1) Fifty-seven percent of growing churches tend to be "purposeful" rather than "drifting."

2) Nineteen percent of plateaued churches and 27 percent of declining churches tend to be "purposeful" rather than "drifting." (Growing churches are not aimless; they have a sense of vision and purpose.)\textsuperscript{259}

10. Percent of Churches Setting Membership Goals

1) Sixty-nine percent of growing churches set membership goals.

2) Forty-two percent of plateaued churches and 32 percent of declined churches set membership goals. (Goals also are part of the process through which passive churches become active.)\textsuperscript{260}

11. Churches with an Increased Emphasis on Goal Setting.

1) Sixty-four percent of the breakout churches report such an increased emphasis on goal setting.

2) Twenty-six percent of churches which remain on the plateau report such an increased emphasis on goal setting. (Setting goals helps churches to grow.)\textsuperscript{261}


1) A full 66 percent of metropolitan congregations which had significant membership growth from 1983 to 1987 indicated in 1983 that the surrounding area was growing in population.

\textsuperscript{258} Ibid., p. 115.  
\textsuperscript{259} Ibid., p. 116.  
\textsuperscript{260} Ibid., p. 121.  
\textsuperscript{261} Ibid., p. 122.
2) Thirty-four percent of plateaued churches and 24 percent of declining churches indicated in 1983 that the surrounding area was growing in population. (Population increase encourages church growth, whereas population loss is associated with membership stagnation or decline).\textsuperscript{262)

13. Percent of Churches in Areas with a High Proportion of New Housing.

1) Sixty percent of growing churches are located in zip codes where there is a high proportion of new housing.

2) Twenty-four percent of plateaued churches and 27 percent of declining churches are located in zip codes where there is a high proportion of new housing.\textsuperscript{263)

E. FELLOWSHIP AND CHURCH GROWTH

1. Percent of Churches which Have sent a Brochure of other Mass Mail-out Community Residents.

1) Fifty-three percent of growing churches have sent a brochure of other mass mailing to community residents.

2) Twenty-eight percent of plateaued churches and 33 percent of declining churches have sent a brochure of other mass mailing to community residents. (This action also appears to be more important to the growth of larger Churches than it does to smaller congregations).\textsuperscript{264)

2. Percent of Churches Rated High in Being "Loving to Visitors" by Growth Status

1) Eighty-eight percent of growing churches were rated by their

\textsuperscript{262} C. Kirk Hadaway, p. 177.
\textsuperscript{263} Ibid., p. 179.
\textsuperscript{264} Ibid., p. 145.
pastors as being very loving to visitors.

2) Fifty-nine percent of plateaued churches and 62 percent of declining churches were rated by their pastors as being very loving to visitors.\textsuperscript{265}

3. Churches which Have a New Member Orientation Class.

1) Sixty-three percent of growing churches have a new member orientation class.

2) Forty-four percent of plateaued churches and 31 percent of declining churches have a new member orientation class.

(Offering an orientation for new members is related to church growth, and should be a regular feature in every church - especially in large congregations, where its relationship with growth is particularly strong.)\textsuperscript{266}

4. Churches Which Have a Zone plan or a Deacon Family Ministry plan.

1) Seventy-five percent of growing churches have such a plan in operation.

2) Fifty-eight percent of plateaued churches and 43 percent of declining congregations. (Research also shows that growing churches keep up with their members better than and declining congregations; they are more likely to have a deacon family ministry plan of a zone plan.)\textsuperscript{267}

\textbf{SUMMARY}

The functions of the church, related to church growth, were compiled from the survey by the Baptist Sunday School Board and can be summarized in five points. First, growing churches must have a strong worship service.
encompassing music, a spirit of revival, a spirit of growth among members, and an emphasis on prayer. Second, growing churches rely upon education, especially in their Sunday School divisions. Third, growing churches have a strong evangelistic outreach including: recruitment, visitation, prospect files, programmed growth campaigns, and evangelism training. Fourth, pastors of growing churches work hard in respect to promoting enthusiasm, counseling and strong leadership. Finally, growing churches depend on fellowship through massmail-outs to community residents, being loving to visitors, providing orientation for new members, and planning for deacon family ministry.
CHAPTER 3
KOREAN’S THOUGHT BACKGROUND AND CHURCH GROWTH IN KOREA

A BRIEF HISTORY OF KOREAN CHURCH GROWTH

A) Korean church growth and factors.

The growth of the Korean churches started on Easter morning, April 5, 1885. Presbyterian missionary, Rev. Horace G. Underwood and Methodist missionary, Rev. Henry G. Appenzeller landed in Incheon, Korea.268)

Korea has the largest churches in the world. Yoido Full Gospel church is the largest attended church. This is also true of the Methodist and Presbyterian churches.269)

In 1900, there were 216 churches and 21,136 church members. In 1930, the population of Korea was about 20,000,000 with 300,000 Protestant Christians (1.5 % of the population).270) This has doubled every decade. There were 500,000 in 1950, 1 million (5,011 churches) in 1960, 2 million in 1970, 4 million (21,243 churches) in 1980,271) and 10,312,813 Christians (24 % of the population and 35,869 churches) in 1990.272) Surely this growth can be described as an explosion.

Martin L. Nelson who was an American missionary in Korea explains the

270. Ibid., p. 18.
271. Ibid., p. 188.
growth of Korean church in six areas. First, he points out that Korean church
growth was God’s grace. The growth of the church anywhere is mystery. Only God can make the churches grow (1 Cor. 3:6, 7). The Korean churches are the same. Second, the church is growing because there are thousands of dedicated Korean men and women who zealously preach the gospels. Third, another reason why the work of Protestant missions has been more effective in Korea than in other countries is because of mission policies. These polices are self-support, self-government, and self-propagation. Fourth, the believers in Korea have often been persecuted. People used to describe the Korean church as a suffering church. Fifth, there is no doubt that the church here is growing because Korean Christians pray and fast. They are praying people. They have prayer meetings in the sanctuary at 5:00 a.m. The sixth reason for the explosive growth of the Korean church is the patriotism of Christians. This gives Christianity a favorable relationship with the nation.

Alvin R. Sneller, who is an American missionary in Korea, explains the factors which can make the Korean church grow in four areas. (1) They are political factors, persecutions, and a Korean war, made the Korean church grow. (2) Social factors consist of the system of family and village, education, medical activity, and rapid urbanization. These factors contributed to make the Korean church grow. (3) About 80 percent of social activities, which include orphanages and poor old people centers, were controlled by Christians. Korean government economic development plan has been successful.

273. Marlin L. Nelson, p. 188.
274. Ibid., pp.189–196.
276. Ibid., pp. 92–102.
Korea is one of the new economic countries in Asia. The economic abundance could make the Korean church grow rapidly and plant new churches in another areas. Economic factor was another factor of Korean church growth.\(^{277}\) Economic abundance is a strong point of the Korean church, but it will be also a weak point of the Korean church. Increasing GNP results in increasing family leisure hour, which has influenced Korean churches as a plateaued factor since 1990. (4) Declining of traditional religions, Shamanism, Buddhism, and confucianism, could make the new soil ready to accept Christianity in Korea. Early Korean pastors had sound theology, and almost all were Bible-centered preachers. Korean Christians were diligent and earnest in their private and public lives.\(^{278}\) The systems of the church were proper for Korean people. Religious factors are not human being’s efforts. God has blessed Korean churches through His grace.

Professor Kim Jin-whan points out four factors of Korean church growth which were political, self-support policy, one Korean language use, and Korean Christians’ zeal for studying the Bible.\(^{279}\)

B. The present situation of the Korean church

In the previous chapter, the author researched the Korean church growth. Since 1960, Korean churches have grown in quantity rapidly. Annual Korean church growth averaged 41.2 percent between in 1960 and 1970, and averaged 12.5 percent between in 1970 and 1980. But, the annual Korean church growth averaged 4.4 percent between in 1980 and 1990. The average annual growth in 1991 is under 3 percent.\(^{280}\) Statistics in Korea are not exact, especially in

\(^{277}\) Ibid., pp. 103-105.  
\(^{278}\) Ibid., pp. 107-115.  
religious reports. The Korean Bureau of Statistics announced the reduction of 4 percent Buddhism and 0.4 percent Christianity in the end of 1994.\footnote{281}

There were 37,190 churches and 67,398 pastors in 1991, but in 1992, 358 churches and 400 pastors were reduced. In 1992, church members were not reduced, but the annual increase was 0.6 percent (80,000 new church members). The main Protestant denominations in Korea seem to be the plateaued since 1990. The annual increase of Presbyterian denominations was 0.06 between 1990 and 1994. Methodist denomination increased 0.4 percent, and Full Gospel denomination increased 0.5 percent.\footnote{282} The statistical data tell us the average Korean churches started to plateau and decline since 1990.

**KOREAN’S THOUGHT BACKGROUND**

Korean’s thought background means their religion background. The way of thinking of Korean church worshippers has somewhat of a difference from individuals, but it can be composed by the influence and life of the religious complexity. The religious complexity is Shamanism, Buddhism and Confucianism. The author chose in this study Shaminsm which is the main and difficult problems of Korean church members among the three.

Shamanism, deep-rooted in Koreans’ minds, is a kind of religion which is strongly supported by Korean people unconsciously.\footnote{283} The way of thinking of Korean Christian has been improved by the pastors and Bible teaching. The


\footnote{281. Korean Bureau of Statistics publishes every year. The Dong-a news paper told us about the result on December 30, 1994.}

\footnote{282. Myung Seong-hun, op. cit., p. 116.}

faith that is apt to be rooted in Shamanism and prosperity has been challenged and cured. But, we have many areas to be careful to correct the Shamanism in the daily life of Christians. Pastors should especially understand Shamanism thoroughly and be necessary to correct the shamanistic life of Christians because it will be a strong inclination to change the gospel of Jesus into the shamanistic gospel. The Koreans are apt to have character to be shamanistic actions involuntarily. Therefore pastors must take heed themselves and have repentance continuously. It is our zeal that all Korean Christian should have the mind of Jesus Christ instead the complicated minds with Shamanism, Buddhism and Confucianism.

We can find some problems of the Korean church worshipper’s consciousness. They are:284)

(1) hot emotion without content, (2) wrong mysticism, (3) uncorrective view of history and human life, (4) wrong thought of prosperity (blessing), and (5) elements of Shamanism.

Shaman is a leader of Shamanism. Shamanism means of shaman or animism.285) It has a base to the anima, which are in all things. It worships the nature and the dead soul. The primitive people thought that the souls of the dead were in the earth. Shamanism thinks the souls of the dead have strong power to control the living people and make the human ill and starving, and can bring prosperity to the living people. That is Polydemonism. The shaman is a kind of mediator between the souls of the dead and living people. The shaman has four functions.

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(1) a priest who communicates with the dead souls, (2) a medical doctor for curing all illness, (3) a prophet who tells the future fortune, and (4) a entertainer who makes people excited and feeling good in the worship.286)

We can analyze the event service of the shaman. There are three kinds of worship services, which are: (1) procedure which prevents bad fortune and invites good fortune in the present world, (2) procedure which comforts the unhappy dead souls like Catholic churches, (3) procedure which prophesies and tells the fortune, and cures human illness.287)

The characteristics and influence of Shamanism are somewhat unique to Korean Christians. Shamanism is earthly, fleshly, and present-oriented. It is lack of eschatology. The prime concern is selfishness. Second is the lack of human relationship. The Shamanism has only the relationship between the spirit and oneself directly. It has no interest to neighbors. The Shamanism is lack of ethics which can distinguish the good and the bad. The standard of the Shamanism is much of belongings.288) The characteristic of the Shamanism is dependance to the shaman without one’s responsibility. The shaman can control the faith of the worshippers.

When Christianity came to Korea at first, the fields of Korean’s thought were a kind of stone field as in the Jesus’ parable. At that time, Korean people had many difficult problems to solve to become Christians. it is only God’s grace that Korean people have accepted Jesus Christ as their Savior. The Koreans have had the consciousness of shamanistic religion background since the beginning of Korea’s 4,000 year history. If the pastors can not preach and

287. You Dong-sik, The History and System of Korean Shamanism, p. 87
288. Ibid., p. 328.
teach the true and beautiful gospel to Korean people, their minds may easily be changed to Shamanism. Christians also have responsibility to act according to the Word of God and have a desire to evangelize all the Korean people and all the ends of the world.

PROBLEMS HINDERING KOREAN CHURCH GROWTH

Quantitative church growth is an indispensable requirement for countries like Korea where the majority of the population is still unevangelized. If a church does not aim at increasing her membership as a major goal, she is not healthy.

The negative aspects of rapid growth are indeed very real and alarming; they are not just imagined or anticipated. They are realities and their bitter fruits are beginning to be reaped. Unless fundamental self-criticism and reformation take place very soon, the Korean churches might lose all that they have gained or that Christianity in Korea may be so distorted that all labor may be lost. One of the purposes of this dissertation is to show how Korean churches can grow into effective and healthy churches.

Professor Son Bong-ho points out the negative aspects of Korean church growth.289) One is the excessive zeal to increase church membership at any cost, and the other is the direct consequence of large churches. He says, for example, that Neo-Pythagoreanism290) which believes and worships the numbers in modern society, has been recently reinforced by the introduction of the theological pseudo-science called church growth in Korea. The Neo-Pythagoreanism of Korean Christianity, coupled with a national spirit of

290. The Pythagoreans believed in the mystical significance of numbers.
competitiveness and success consciousness, is putting heavy pressure on church leaders.

He states three problems following rapid growth: (1) shortage of qualified leaders, (2) image of Christianity as immature, and (3) the problem of uncommitted Christians.\(^{291}\)

We are aware that the Korean church has both strong points and weaknesses. Rev. Han Kyung-chik tells us that strong points of the Korean churches are church growth, prayer, hymn singing, church building, financial support, Christian education, volunteer service, medical work, cultural contribution, and national impact.\(^{292}\) He also tells us the negative aspects of Korean church. These negative aspects were fightings and divisions, theological training, self-preoccupation, unsound mysticism, self-righteousness and faith without works.

The pastors of 10 to 12 year old Korean churches, through my survey, point out the problems that hinder church growth as follows:

1. lack of spirituality
2. unchangeable and unappplicable ministry
3. an unrooted church to its location
4. lack of long range plan
5. lack of district area service
6. lack of pastor’s transformed character and life
7. lack of devotional life
8. secular culture

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\(^{291}\) Son Bong-ho, op. cit., pp. 345-346.
\(^{292}\) Han Kyung-chik, "The Present and Future of the Korean Church", Korean Church Growth, pp. 358-364.
9. unmaturing of new planting church can hurt people.
10. lack of pastor's leadership
11. pastor's unconcern with church growth
12. lack of believer's earnest religious life
13. reducing worship attendance
14. unstandable view of material
15. secular oriented faith
16. cult problem
17. bad human relationships
18. lack of confession in worship
19. family leisure increasing
20. lack of discipleship
21. Catholic influence in rural areas (Korean churches prohibit drinking and smoking, while the Catholic permits)
22. hard times
23. lack of pastor's patience
24. lack of pastor's calling and spiritual power
25. the negative image of church

Pastors of surveyed large, growing churches also point out the hinderance problems.

1. reducing worship attendance
2. humanism
3. liberalism
4. extreme mysterism
5. lack of pastor's vision
6. lack of loving soul-winning
7. idolatry problems in rural area
8. Christian’s life which is not salt and life
9. the burden of building a sanctuary.
10. lack of consciousness to be a leader.
11. lack of educational facilities

All hindrance problems of church growth in small or growing churches can be summarized in four parts. They are evenglism, organization, discipleship and leadership. The four factors are basic to balanced and biblical church growth.

The author thinks we can summarize as the two major problems which hinder Korean church growth: theological training for Christian leaders and Christian’s living like Jesus. They will be the most difficult problems to solve. The author tried to show how to solve those problems according to the true role of the church. We can find the answer to Korean church’s problems when Korean churches follow and pay to act the true functions of the church according to the commandment of Jesus Christ. Only healthy churches can cure the problems of Korean churches.
CHAPTER 4
RESEARCH SAMPLE CHURCHES

The survey form, adapted from the book 10 of Today's Most Innovative Churches, is helpful in the scientific analysis of Korean church growth. The survey was given to thirty-five Korean pastors. Twenty-five of the surveyed pastors are leaders of large, growing churches. The remaining ten pastors are leaders of small churches with less than 100 adult attenders.

CRITERIA
A. Survey content A.
1. What do you emphasize during worship for church growth?
2. What kinds of evangelism plans and methods do you provide?
3. What kinds of education fields and Bible classes do you offer?
4. What kinds of ministries do you have in your church?
B. Survey content B.
5. What kinds of fellowship do you have?
6. What contents do you emphasize for church growth?
7. What are hindrances of church growth?
8. What do you think if Korean churches have difficulties within ten years?
C. Survey content C.
(1) Church membership.
(2) Average worship attendance.
(3) Average Sunday School attendance.
(4) Average children Sunday School attendance.
(5) Average youth Sunday School attendance.
(6) Average adult Sunday School attendance.
(7) Total income.
(8) Number of conversion.
(9) Number of baptisms.
(10) TV ministry, radio ministry, outreach program, Number of visits per week.
(11) Building value, seating capacity, acreage attached to church, parking space, cell group attendance.
(12) Number of children's Sunday School teachers/workers. Number of youth Sunday School teachers/workers. Number of adult Sunday School teachers/workers.²⁹³)

SURVEY METHODS

The author surveyed two groups of churches. The first group which the author planned to research on the standard of survey contents were chosen by the recommendation of the Korean Baptist Convention. The author tried to connect the 25 biggest churches in the Korean Baptist denomination. Second, the author surveyed small ten churches under one hundred adult attenders. They are churches that are 10 to 12 years old in Seoul area.

My research methods were sending letters to pastors including survey sheets, visiting and interviewing pastors, and meeting church staffs. The results of 25 Korean Baptist large, growing churches gave a worried shock. Seven of them showed outstanding and incredible growth according to membership

²⁹³. This form is adapted from one of Dr. Elmer Towns’ research forms (*10 of Today’s Most Innovative Churches*)
measurement in the U. S. and Canada (AAGR). A third of the research sample churches did not answer my survey. Ten of seventeen churches are plateaued (six churches) and declining (four churches) since 1990.

The author thought the survey should be a nationwide research, which is Seoul, Pusan, Kwangju, Incheon, Suwon, Jeonju and Wonju including all Korean provinces.

CHEONAN BAPTIST CHURCH
PARK SEONG-UNG, PASTOR

This church was founded by Rev. You Young-gun in March, 1953. The present pastor, Park Seong-ung, built a new sanctuary with 1200 seats in 1980. Pastor Park is an educated and powerful pastor. He has had a devotion to educational ministry and emphasizes new church members’ training. His power over church growth comes from prayer life and his setting and driving a goal to evangelism and missions. About 85 percent of his church members attend cell groups. Obviously, the church has had steady growth. The great jump in actual and percentage increase came since 1986. The church grew from 691 to 1670. Children are 200, students 120, and youth 50. Total income is 561,400 dollars in a year.

His pastoral theology is to let church members regenerate, to let them resemble Jesus, to have a zeal to evangelism, to root their faith in the Bible, to root their faithful lives in the committees of the church and to have a good fellowship with one another.

During worship, pastor Park emphasizes proclamation of the gospel, good hymns, welcoming new-comers with warmth, and the church members’
fellowship.

For evangelism, he acts evangelism day on every Tuesday (10 a.m - p.m). Every year his church has evangelism conference and one night evangelism day. Revival meetings are good evangelism events.

His church has a good education programs. In a year, all church members read the Bible once. The church teaches new family books for new church members and home Bible study for church members. The books are furnished by the Korean Baptist Development Board. There are also Bethel Bible class, Crosswell class, Experiencing God Bible class, staff seminars and family seminars.

This church has services and social concern programs which include orphanage visits, visiting poor old people centers, supporting food for the poor, church restaurant for church members, supporting physically handicapped persons and fifteen small rural churches.

After worship service, all church members attend lunch together. That is his church members’ fellowship. Every month, all church committees have prayer meeting by themselves and have a discussion meeting once. In the fall, the church has an athletic meeting, and Women Evangelism Associations have a retreat meeting once.

He emphasizes evangelism, education, and mission for his church growth.

PUSAN DONGSANG BAPTIST CHURCH
LEE SO-YOUNG, PASTOR

Pastor Lee, a typical Korean pastor, has a strong frontier and sacrificial spirit for the Lord’s work. He founded and started a new church in 1973 with
33 children and no adults. After two years, only two adults joined. At that time, the area was in bad circumstances for poor people, but the City government has recently developed the area as new housing zone.

He built a new and middle sanctuary in 1978. In 1983 and 1986, he built new educational buildings. The church grew from 520 to 1030 since 1986. Children are 146, students 87, and youth 33. Total income is 427,800 dollars a year. Pastor Lee planted four new churches to the another areas and has supported three Korean missionaries in the Philippines and Asian countries. The main reasons that his church has grown are new housing areas, preparing and driving plans, preaching pure gospel with a frontier spirit, making Biblical evangelism plan, having courage with prayers, practicing the gifts of the pastor and church members, and using all church members for the works of the church.

His pastoral theology is to let the church members serve best with their gifts, to practice Biblical and effective evangelism programs, to live daily with the gospel and prayer, to serve at their jobs with faith and devotion.

During the worship service, pastor Lee emphasizes evangelism (witnessing Christians), education (well taught Christians), prayer (fellowship with God), mission (indirect foreign missionary with offering), service (serving people), and fellowship (oneness in Jesus Christ).

His church has practiced three kinds of evangelism. First is personal evangelism which cares for the neighborhood and preaches to unbelievers. Second is door to door evangelism, and every Tuesday and Thursday, each committee of the church has time to visit. Third is Continuing Witness Training program.
His church has many Bible classes which are divided into committees and small groups. Pastor Lee has practiced the plan for all church members to be students to learn the Bible.

His church built a kindergarten center for serving the poor people’s families and has cared for the elderly facility and old, poor people’s centers. He participates in helping the district police box and Town Hall if necessary.

He thinks studying the Bible together is the best fellowship among his church members. The committees have fellowship with picnics, couple seminars and youth seminars. The church has sent birthday cards to the families and has formed funeral and wedding committees to help one another in the church.

For his church growth, he emphasizes the developing and using the gifts of laity, Biblical and effective evangelism, Biblical and effective education program and driving a long range plan.

JEONJU BAPTIST CHURCH
HAN DAE-HEE, PASTOR

Pastor Han has served with the church for thirty years since 1965. Although he had many difficult problems to solve, his long range plan resulted in church growth. Last year pastor Han built a new sanctuary with 995 seats. All his adult church members number 1,155, children 200, students 150, and youth 50. Last year he baptized 85 people. The number of children in Sunday school is 200. The children’s Sunday school teachers number 64. Total income is 512,800 dollars.

He thinks the power of his church growth comes from the length of time he pastored one church, despite the weaknesses of pastoring for a long period
of time.

His pastoral theology is to clearly state his priority, to come back to the Bible, to have holy emotion, to do his best, to pray, and to preach.

During worship, pastor Han emphasizes sin, grace, salvation, faith, witness, and participation. For evangelism, he has detailed programs and methods, which practice evangelism training thoroughly; he also prepares parking spaces for new-comers, and uses street evangelism and brochure evangelism. The church has "Friend Day" twice in a year (spring and fall). If church members have no time to participate, they belong to evangelism prayer teams. As Christian soldiers, this church also has spiritual proclamation war day.

The programs of his church's education are like theological seminary's curriculum. There are three education fields. First is the Bible field, which includes the pentateuch, historical books, prophetical books, synoptics, Pauline epistles, Acts, inductive Bible study, non-Pauline epistles and Revelation. The second field is doctrines, which are Christology, eschatology, the work of the Holy Spirit, Revelation, Christian ethics, cults, and Baptist history. Third is a practical field, which includes teaching methods, Bible interpretation, worship, recreation methods, practicing of doll drama and devotional life training. The church also has Crosswell Bible class, Bethel class, laity evangelism school and new life seminar for families.

Pastor Han's church divides the ministry into two parts: within the church and outside the church. The former is a church restaurant for church members and cleaning around the church for the neighborhood. The latter is visiting orphanages, old, poor people centers, prisons and counseling for the patients in the hospital.
His church has various forms of fellowship. There are athletic meetings, yard sales, group service for fellowship, couple meetings, celebrative night for the staff and deacons, and helping one another to visit.

For his church growth, pastor Han emphasizes keeping Sunday worship service, to do the church’s best for new church members, to read the Bible and anticipate the Bible class, to have good family relationship, and to practice the gifts of church members.

INCHEON CENTRAL BAPTIST CHURCH
LIM HEON-SEUNG, PASTOR

The church was founded in 1956, and pastor Lim has served with the church for 35 years since 1960. Pastor Lim has a good character and loving heart for his church members.

Pastor Lim thinks the power of his church growth comes from the Bible teaching for all individuals. All his adult church members number 1,200, children 130, students 80, and youth 100. Total income is 641,000 dollars in a year.

His pastoral theology is to learn the word of God correctly, to realize the word of God deeply, and to practice the word of God in daily life.

During worship, he emphasizes letting the church members resemble Jesus Christ, having correct character, and being transformed by the word of God. Every Tuesday morning, evangelism education is held, and after lunch the trainers and trainees visit homes to preach. All church members anticipate finding new target persons and telling the church administrative office about them.
Pastor Lim’s church has the principles to teach his church members. The education materials must be published by his church. This year, his church members are learning the principles of growth strategy about the theological doctrine field.

The ministry of the church is supporting new planting churches, helping poor neighbors (physically handicapped persons), and various services including flood and disaster events.

His church’s fellowship is special. Prayer meetings and evangelism activities are kinds of fellowship in Jesus Christ. Church members invite unbelievers to their home at first. After they have acquaintance with each other, they invite unbelievers to their church. During summer vacation, all church members attend the summer seminar. Pastor Lim emphasizes fellowship for his church growth.

YONG RAK BAPTIST CHURCH IN SUWON
KO HEUNG-SIK, PASTOR

Pastor Ko is a founder of the church. He is a prayerful, loving, and godly pastor. He started the new church with twelve members in 1987. Although his church is only 8 years old, it is a wonderful and fast growing church. The adult church members number 980, children 170, students 120, youth 80. Total income is 1,025,000 dollars. Now he is building new sanctuary with 3,000 seats.

About 80 percent of all church members participate in the cell groups during the week days. He has prayed at the church from 9 p. m to 11 p. m from the beginning of the church. He thinks the power over his church growth comes from prayer, believers’ maturity and the motivation of an unspeakable, loving
God.

His pastoral theology is to let his church members become elites of Jesus (spiritual first sons), to make all church members’ discipleship, and to be God’s servants.

During worship, he emphasizes keeping Sunday worship service (Deut. 5:12), complete tithe (Mal. 3:10), reading and studying the Bible every day (Deut. 17:17), ceaseless prayer (1 Thes. 5:17), and earnest evangelism (Acts 1:8).

Every day the committees participate in the evangelism activities according to the schedule. Every Tuesday special evangelism rangers (the church call them "spiritual rangers") are sent to the necessary special area. Every Monday church staffs make evangelism plans for a week, and the gifted church members make presents for the unbelievers for evangelism.

Pastor Ko is also an education expert for his church. Every Sunday afternoon there are couples, youth groups, and new church members Bible classes. Every Thursday, he teaches cell groups teachers and church leaders. There are many kinds of Bible study for youth, students, Sunday school children, and choir members.

The ministry of the church is visiting police stations, orphanages, old poor people, and counseling patients in the hospitals. His church’s fellowship includes church members’ attending committees, a church picnic and an athletic meeting.

For his church growth, he emphasizes total evangelism, vital cell group activity, vital small group activity including, choirs and business men’s mission groups, devotional life training, and leaders training.
SAE BAK BAPTIST CHURCH IN KWANGJU

KANG SANG-WON, PASTOR

Pastor Kang is a loving Bible pastor, and he is a model to his church members by showing his faith and hope. His leadership is strong under the every day life and the joy of fellowship.

He founded his church in 1983. His adult church members total 1,300, children 80, students 75, youth 40. Total income is 513,000 dollars in a year. About 80 percent of church members participate the cell groups. Pastor Kang calls the cell groups "small churches."

He thinks the power of his church growth comes from the strong influence of the word of God on the church members, pastor’s leadership and model life, and sharing and joyful fellowship. His pastoral theology lets his church members put the priority on God and church, to serve others is to act the will of God, to leave faith property to children, to care for lonely people and travelers, and to have joyful face, serving hand and kind lip.

During worship, Pastor Kang emphasizes the natural worship environment, true worship, clear worship, both physical and mental, and happy worship which gives happiness to the attenders.

There are laity evangelism training, body life, evangelism and CWT (continuing witness training). The programs of his church’s education are standard in Baptist churches. There are new church member steps, primary steps (knowing God), middle steps (the basic truths of spiritual growth), high steps (high points of spiritual growth) and leader training steps (cell group leaders).

The ministry of his church includes serving physically handicapped persons,
visiting consumptive patients’ village, supporting newly planted churches, helping isolated widows and helping boys and girls without parents.

The church’s fellowship is taking time in worship, cell group (small church) fellowship, district cell group fellowship, and an athletic meeting.

For his church growth, pastor Kang emphasizes putting God first, after oneself, possessing practical, living faith, and distinguishing God’s will in prayer and the word of God.

ASIA BAPTIST CHURCH IN KWANGJU
JEONG HYUNG-SU, PASTOR

Pastor Jeong is a biblical and hopeful preaching pastor. He is also a disciple making and praying pastor. He founded and started the church with eight people in 1981. But, he had go to army for three years according to Korean’s duty. After three years, he started the new church again with thirty members in 1987. Now, all his adult church members number 300, children 150, students 50, youth 50. Total income is 384,600 dollars in a year. In 1995, he built new sanctuary with 500 seats.

He thinks the power of his church growth comes from discipleship, biblical and hopeful message proclamation, and night prayer meetings. His pastoral theology is hopeful, practically oriented, and the word of God oriented theology.

During worship, he emphasizes the message, hymns, prayer and offering. His evangelism programs are CWT, vocation outreach (vocational cell groups), campus and Korea-America evangelism crusade (Every year SBC in U. S. has sent evangelism team to Korean Baptist churches).

The education programs of his church are studying 66 books of the Bible

- 120 -
and their application made by his church, and teachers’ training including
teaching method, group leading, and devotional book reading. His church
participates in helping old, poor people and has cell group fellowship including
meetings and trips. His church has an athletic meeting and camping activities.

For his church growth, he emphasizes discipleship, prayer and evangelism.

10. SUMMARY

The author can summarize the model churches of his survey in five parts
as functions of a church. First, they know how to reach people and use proper
methods to wind the lost. Second, they have many Bible classes and participate
in the programs constantly and continually. Third, they adapt new programs;
they are not afraid to change. They are flexible in methods. Fourth, the
church members seem to enjoy worshiping. Their worship, in the presence of
God, is celebrative and includes warm welcoming and dedication. Fifth, the role
of pastoral leadership is characteristic and laity are active.

The author will summarize the survey results reflecting the five functions
of the church.

A. WORSHIP

Worship is essential to encounter God for personal faith and Christian
service. Worship is foundational to church efforts to proclaim and witness, to
nurture and educate, and to minister.

Worship in the growing churches has a different character from worship in
plateaued and declining congregations. The character is somewhat difficult to
describe, but the growing churches have excitement, celebration, electricity, and
a spirit of revival.

During worship, the growing churches emphasize not only proclamation of the gospel, good hymns, welcoming new-comers with warmth, and church member’s fellowship but also letting the church members resemble Jesus Christ, having correct character and being transformed by the word of God. During worship, some pastors have taught clearly keeping Sunday worship service, complete tithe, reading and studying the Bible every day, ceaseless prayer and earnest evangelism.

The growing churches emphasize on prayer and the pastors are prayerful pastors. They also have excellent or good choirs.

B. EVANGELISM

Evangelism is the life of the church which our Lord Jesus told us to evangelize (Matt. 28:19-20, Acts 1:8). Winning the lost was for Christ the highest desire and was the express purpose for which He came into the world (John 4:32-33). We are under obligation to fulfill the Great Commission to make disciples of all the nations, beginning with our own.

The growing churches are involved in recruitment and also have evangelistic activity, evangelism campaigns, visitation, mass mailout to community residents, evangelism training, and other outreach issues. The growing churches also use visitation as a source of growth and a regular program for training members for evangelism. Revival meetings are good evangelism events. The growing churches use “Friend day,” street evangelism and brochure evangelism. If church members have no time to participate, they belong to evangelism prayer teams. As Christian soldiers, the churches also have
spiritual proclamation war day and similar aggressive methods.

C. EDUCATION

The New Testament shows that nurture and education are important. They include the acceptance of Christ and discipleship development toward Christian maturity. Education is essential to the life of this body.

The growing churches have excellent or good Sunday School and emphasize Bible reading of church members. They have many kinds of Bible classes for the steps of church members. They have practiced the plans for all church members to be students to learn the Bible.

The programs of pastor Han Dae-hee's church education are like theological seminary's curriculum. There are many kinds of Bible study for youth, students, Sunday School children, couples, cell group teachers and church leaders.

D. MINISTRY

The word ministry basically means to serve others. Christians need the attitude of the servant, and they must always remember that they serve Christ by serving the church.

The growing churches have services and social concern programs which are orphanage visits, visiting poor, old people centers, supporting food for the poor, church restaurant for church members, supporting physically handicapped persons and small, rural churches. All growing churches have been especially supportive in planting new churches and have participated to support Korean missionaries in foreign lands. The growing churches also visit police boxes, counsel patients
in the hospitals and help isolated widows and boys and girls without parents.

E. FELLOWSHIP

We sometimes think fellowship is sharing a meal, a prayer time, or a fun time. Fellowship is a spiritual bond. Fellowship is not a human creation but the gift of God, the product of a relationship with Him (1 John 1:3). We have true fellowship with Christ through prayer, hymns, God’s word, and evangelism.

The fellowship includes sharing, participation, stewardship, communion, and spiritual involvement. The fellowship is basic to the functions of the church. Worship is a response to God’s calling, and worship is fellowship with God. Fellowship with Jesus Christ and other believers is needed in evangelism, education and ministry.

The growing churches have their restaurant for church members after worship services. The churches have tried letting their church members fellowship. They have group prayer meetings, athletic meetings, picnics, summer seminar for all church members, couple seminars, youth seminars, sending birthday cards to the family and have formed funeral and wedding committees to help one another in the church.

This survey demonstrates that the churches can develop exciting programs that change the lives of members and the community. These model churches are committed to the fundamentals of the faith. The author thinks that the doctrine and principles of the Bible never change. They are eternal. The doctrine of the substitutionary atonement or principle of evangelism for all people will always be the same, because the principles are eternal. In this survey, the author could find many methods of church growth according to the application
of the principles.

The growing churches are emphasized in various directions, including quantitative and qualitative growth. They have paid the price to grow. While their churches grow numerically by reaching new people, these churches have sight of their responsibility for faith development of those who are reached. The churches have helped mature the faith of their members through teaching, training, worship, pastoral care, ministry and fellowship.

The functions of the church are the same in all churches and all generations, but the way we apply our principles to practice is different, because the environment changes.
CHAPTER 5
PROSPECT OF KOREAN CHURCH

PROSPECT

The pastors of small, 10 to 12 year old churches under 100 adult attenders, point out the problems that Korean churches will encounter for the next ten years. The problems within ten years are:

1. lack of calling consciousness.
2. unadaptable to the generation change.
3. lack of church growing spirit in the contest.
4. increasing leisure.
5. secular faith.
6. reducing evening worship service attendance.
7. lack of the power of the Holy Spirit (acting without faith).
8. individualism.
9. loss of young people.
10. loss of ministry ethics.
11. increasing women's jobs (If mother is busy, all family are busy).
12. growing unconcern of churches.
14. great confusion.
15. reducing worship attendance.

The large, growing church pastors point out the same surveyed problems of future Korean churches.

1. After GNP 10,000 dollars in Korea, church members will be strongly apt to lose zeal for God because of their love for earthly things and
entertainment.

2. humanism to follow earthly customs.

3. liberalism.

4. extreme mysticism.

5. pastor’s corruption.

6. The church will have lost its power when the church it goes hand with materialism.

7. Circumstantial ethics will be dangerous for the church.

8. lack of pastoral theology.

9. Rural churches will be in a crises because of large reduction of rural population.

10. church plateau by ceasing the Holy Spirit.

11. lack of church members’ devotional lives will give difficult influence on evangelism to unbelievers.

12. faith from habit according to culture stream.

13. difficulty on youth evangelism.

14. difficulty on the insuring proper time for faith because of the increasing housewives’ jobs, divorces, and busy vocational lives.

15. unqualified pastors.

The author can summarize the problems of the present and future Korean churches suggested by the small and large church pastors as follows: (1) spiritual problem including worship, prayer, devotional life and leadership, (2) secular faith including increasing leisure, lack of pastoral theology and pastor’s ethics, (3) social environment including wrong individualism, family problems, and (4) loss of church’s influence to society.
The author has showed in this dissertation how to solve the pointed problems of Korean churches in present and future.

PREPARING FOR 21ST CENTURY OF KOREAN CHURCH

The Korean Finance Ministry announced that Korean’s GNP reached $10,076 dollars on December 31, 1995. The Korean, at GNP 10,076 dollars, is ranked thirty-second in the countries of the world and is fifth in Asian countries.

Korean churches are on the pivotal point to grow continually or to decline powerless. Crises consists of two aspects. One is danger and the other is opportunity. Korean churches are in danger level because they are in plateau state since the beginning of 1990. Korean churches also are in opportunity level because there are about 38,000 churches which can work for Jesus Christ.

The growth of the church is God-given. In Acts 2:47, we can find the early Jerusalem church, "And the Lord added to the church daily such as should be saved." The coming of the Spirit prepares the believers for work and worship and the Holy Spirit works for believer’s fellowship, moral life, and care for each other. Unbelievers approve of what they see and hear and desire to be a part of it.

God has blessed the church which practices sincere, joyous praise to God, shares the gospel with lost people (evangelism and witness to people), assimilates new Christians into its life and work (discipleship and teach people the Bible), meets the needs of persons in the name of Jesus, and has the fellowship like family togetherness.
SUMMARY AND CONCLUSION

1. SUMMARY

The church was all important to Jesus. Christ referred to the church numerous times, which lead Paul to emphasize the truth that Christ loved his church, "and gave himself up for it," (Eph. 5:25). Christ gave a significant place to the church and repeatedly commissioned it to evangelize the world, and we must seek daily a true and deeper biblical church sense.

The focus of God’s present work is the church. God has worked in the world in a variety of ways through individuals, nations, and peoples throughout the course of history. Although the reality of the church as the instrument of God and His primary concern today is met with skepticism and incredulity, it is not entirely without reason.

The interest in the person of Jesus is unmistakable, but the popular image of the church is different, in this spiritually hungry age. The church is the spiritual body of Christ and an imperfect instrument in Christ’s hands, dedicated for the purpose of continuing His ministry. Because the church is "in the world" but not "of the world," it must risk the imperfections and evil influences of the world upon its life.

The church will share in Christ’s suffering, as it participates in His ministry. The church will never find relief from these burdens, as long as the principles of righteousness and evil are in conflict. The only true model for the nature of the church is found in the pages of the New Testament. The church has life and Spirit because it is the body of Jesus Christ.

The Christian life is not a solitary matter, as conversion leads the
individual into the fellowship of a group of believers, which we call the church. We can understand the model church, for the Bible describes it as the body of Christ, the flock of God, the garden of God, the family of God and the priesthood.

A theology of the church and its ministry is basic to a theology of the pastoral ministry. The nature of the church determines the nature of the pastor’s task, as the church’s ministry is the pastor’s ministry. This concept is the background for everything that is considered in this study. A theology of the church is the key to the pastoral ministry.

The pastor’s primary concern is to understand his ministry in relation to the church as not something separate and distinct from the function of the church. Currently, there is much confusion in Korea about the nature of church. The influence of pluralism results in the weakening of the importance of the church to both pastors and laymen.

Knowledge of the nature of the church and its ministry for today is to be gained partly from the Bible, partly from history, and partly from the existential situation in society. The standard in ideal and principles is biblically grounded; the changing form and function are historically and culturally related.

The purpose of the church is to carry out the will of Christ into the world and to proclaim and apply the church’s nature. Its ministry should be the following: (1) Worship, which consists of gathering, praising, the Scripture, praying, confessing, sermon, singing, offering, and departing. (2) Evangelism, which includes outreach, foreign mission, revival and special events. (3) Education, which is Sunday school, Bible teaching, church
training, discipleship and youth ministry. (4) Ministry should support family ministry, stewardship, leadership, vocational guidance, media library, recreation service, administration service and social concerns. (5) Fellowship, which should involve cell groups, visitation, brotherhood, women's missionary union, funeral, wedding and church activities.

Church growth follows where Christians show faithfulness in finding the lost, with aftercare. There must be fidelity in feeding on the word. Quality goes hand in hand with quantity. Church growth is complex, not cheap and has the vital signs of healthy church. Church growth is founded on God's word and a science in God's service.

Many things are related church growth. Growth is accomplished best when certain proven principles are followed. To ignore these principles, or even to make light of them, is to leave oneself open to faulty growth, unacceptable harvest, or embarrassing failure. Most church growth principles come from the Bible. The most important of these principles are found in God's word.

The author showed six kinds of church growth principles in this study. Church growth is the result of an effective, healthy church. The author thinks that there are several keys to an effective, healthy church: (1) Priority commitment of believers to winning non-Christian to faith in Christ. (2) The pastor, staff, and laity must commit to, and plan for, church growth. (3) There must be an intentional emphasis on a prayer ministry. (4) The Sunday school should be used as the primary outreach and assimilation organization of the church. (5) Worship must be joyful, celebrative, expectant, with a spirit of revival, (6) with the centrality of the Bible shown in
preaching and study. (7) Sermons are strong on application to felt needs, (8) and an effective plan is provided to nurture and assimilate new members. (9) An effective church will have fellowship that expresses acceptance, concern, and love for all. (10) A healthy church will have Christian concern that understands and responds to the needs of the community and the world.

We should remember our principles are secondary to biblical principles. We always need integrity and ethical soundness in process of church growth. God has blessed Korean churches for growing rapidly in the history of Christianity. It is possible for a church to grow by using improper principles and methods. Korean churches have partially grown by themselves. Jesus was honest with people. He taught them to take their crosses and count the cost. Christians must pay the price for growth.

Christians make the two false assumptions regarding church growth that if the church is growing in spiritual character, an automatic expansion in numbers will result that they are automatically growing in biblical maturity. Pastors must give all of their attention to the main factors of church growth including, evangelism, discipleship, leadership and organization. The biblical and balanced church shows those factors of church growth, which is the natural result of a healthy ministry.

The growth of the Korean churches started on Easter morning, April 5th, 1885. In 1990, there were 216 churches and 21,136 church members. In 1930, the population of Korea was about 20,000,000 with 300,000 Protestant Christians (1.5% of the population). In 1990, there were 10,312,813 Christians (24% of the population and 35,869 churches). Surely this growth can be described as an explosion.

There were 37,190 churches and 67,398 pastors, but in 1992, three hundred and fifty-eight churches and four hundred pastors were reduced. In 1992, church members were not reduced, but the annual increase was 0.6 percent. The main denominations in Korea seem to have plateaued since 1990. The annual increase of Presbyterian denominations were 0.06 between in 1990 and 1994. Methodist denomination increased 0.4 percent, and Full Gospel denomination increased 0.5 percent. The statistical data tells us the average Korean churches are starting to plateau and decline since 1990.

The author surveyed two groups of churches. The first group which the author planned to research on the standard of survey contents were chosen by the recommendation of the Korean Baptist Convention. Second, the author surveyed ten small churches with under one hundred adult attenders. They are churches that are 10 to 12 years old in Seoul area. Eight of the research sample churches did not want to show their churches. Ten of seventeen churches are plateaued and declining since 1990.

All hindrance problems of church growth in small or growing churches in Korea can be summarized in four parts. They are evangelism, organization, discipleship and leadership. The four factors are basic to
balanced and biblical church growth.

The survey results also show that the large, growing churches have strong points in the functions of the church.

Worship in the growing churches expresses an attitude of excitement, celebration, electricity, and a spirit of revival which differs in character from plateaued and declining congregations. The growing churches emphasize prayer.

Growing churches are involved in recruitment and have other outreach issues. The growing churches also use visitation as a source of growth and regular program for training members for evangelism. The growing churches have excellent or good Sunday school and emphasize Bible reading of church members. They have many kinds of Bible classes for the steps of church members. They have practiced the plans for all church members to be students to learn the Bible.

The growing churches have services and social concern programs. All growing churches have been especially supportive in planting new churches and have participated to support Korean missionaries in foreign lands.

The growing churches have services for church members including: prayer meetings, athletic meetings, picnics, summer seminar for all church, couple seminars, youth seminars, and funeral and wedding committees to help one another in the church.

The functions of the church are the same in all churches and all generations, only the application changes due to the environment. The author summarizes the model churches of his survey in five parts as functions of a church. First, they know how to reach people and use proper methods to win
the lost. Second, they have many Bible classes and participate in the programs continually. Third, they adapt new programs. Fourth, the church members seem to enjoy worshipping. Their worship, in the presence of God, is celebrative and includes warm welcoming and dedication. Fifth, the role of pastoral leader is characteristic and laity are active.

The author summarizes the problems of the present and future Korean churches suggested by the small and large church pastors as follows: (1) spiritual problem including worship, prayer, devotional life and leadership, (2) secular faith including increasing leisure, lack of pastoral theology and pastors’ ethics, (3) social environment including wrong individualism, family problems and (4) loss of church’s influence to society. The author showed in this dissertation how to solve the pointed problems of Korean churches in present and future.

2. CONCLUSION

God has blessed Korean churches for growth. Korean church growth was God’s grace. Only God can make the churches grow. The Korean churches are the same.

Korean churches are on the turning point to grow continually or to decline powerlessly. Crises consists of danger and opportunity. Korean churches are in the danger level because they are in the plateau state since the beginning of 1990. Numerical growth is the crying need of Korean Christianity at this hour because the majority of the population is still unevangelized. Korean churches also are in an opportunity level because there are about 38,000 churches which can work for Jesus Christ. Korean churches
have many strong points, involving: loving churches, prayer, hymn singing, financial support, Christian education, volunteer service, medical work, cultural contribution, and national impact.

Worship is an essential encounter with God, resulting in personal faith and Christian service. Worship is foundational to church efforts to proclaim and witness, to nurture and educate, and to minister. Genuine worship in the church is the secret of renewal. Church renewal is the spiritual vitality in the lives of God’s people. The true worship has brought the life and church growth.

Jesus Christ commanded us to evangelize the world, and the methods of evangelism are continuously modified. We must be conscious of the current needs of people and take the most effective ways to reach people with the gospel. Korean churches have had evangelism zeal. The grown Korean churches should have a new vision to plant new churches as evangelism.

Korean churches should think about youth ministry and family education. The world is changing, and so are the minds of men. People think differently today than they did even five or ten years ago, and as such, we must understand the contemporary culture. We must use this knowledge as a bridge to reach others for Jesus Christ. We must also equip Christians to live in the world without becoming a part of it.

Korean churches have some problems in the field of ministry to the society. Churches should be centers for the gospel and also be helping centers as family ministry, vocational guidance, recreation service, and social concerns for the needy people. The influential churches to the society are needed in Korea.
We sometimes think fellowship is sharing a meal, a prayer time or a fun time. Fellowship is not a human creation but the gift of God, the product of a relationship with Him. Christians should be consciously bound together to Christ through prayer, hymns, God’s word, evangelism, education and ministry.

The growth of the church is God-given, as is found in Acts 2:47. The coming of the Spirit prepares the believers for work and worship, and the Holy Spirit works for believer’s fellowship, moral life, and care for each other. Unbelievers approve of what they see and hear and desire to be a part of it.

God has blessed the church which practices sincere, joyous praise to God, shares the gospel with lost people, assimilates new Christians into its life and work, meets the needs of persons in the name of Jesus, and has fellowship like family togetherness.


McGavran, Donald A., and Win Arn. *How to Grow a Church*. Ventura:


Tidwell, Charles A. *Educational Ministry of a Church.* Nashville: Broadman


________. Winning the Winnable - Friendship Evangelism. Lychburg: Church Growth Institute, 1986.

________. 154 Steps to Revitalize Your Sunday School. Wheaton: Victor


______. Your Church Can Be Healthy. Nashville: The Parthenon


Books in Korean.


APPENDIX A. SURVEY CONTENTS: Research on sample churches in Korea.

1. What do you emphasize during worship for church growth?

2. What kinds of evangelism plans and methods do you provide?

3. What kinds of education fields and Bible classes do you offer?

4. What kinds of ministries do you have in your church?
APPENDIX B. SURVEY CONTENTS.

5. What kinds of fellowship do you have?

6. What contents do you emphasize for church growth?

7. What are hindrances of church growth?

8. What do you think if Korean churches have difficulties within ten years?
APPENDIX C. SURVEY CONTENTS.

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