LIBERTY BAPTIST THEOLOGICAL SEMINARY

A STRATEGY OF PROMOTING HEALTH IN THE LOCAL CHURCH

A THESIS PROJECT SUBMITTED TO
LIBERTY BAPTIST THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE

DOCTOR OF MINISTRY

BY
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LYNCHBURG, VIRGINIA
MAY, 2010
A

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ABSTRACT

A STRATEGY OF PROMOTING HEALTH IN THE LOCAL CHURCH

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The purpose of this thesis project is to find out the strategy of promoting health in the local church setting, mobilizing healthy church checkup. This thesis is primarily concerned with understanding the Church as designed by God. If church matters, church health is to be ensured. To ensure a healthy church, this project tries to see the Church from the perspective of Biblical theology, researching the nature of the Church in connection with the Kingdom, and identifying God’s plan with the Kingdom.

As a basis of evaluation, the author sees Rev. 2-3 as a standard for measuring church health. The Christ John the Apostle saw at the Island is the evaluator of Church who diagnoses and prescribes the solution to a healthy church. The author extracts nine principles of a healthy church from the message to the seven churches.

After study on the church in relation with the Kingdom, the thesis goes to the background of the questionnaire survey, explaining the WIN/GROW/SEND model in connection with WORSHIP. The result of the survey appears according to three categories: Korean churches, Korean American churches, and American churches, ending with the acrostic H.E.A.L.T.H.Y.C.H.U.R.C.H.

Abstract length: 194 words.
DEDICATION

All glory and honor to my God, who is my Lord, my Savior, and my King!

To My Parents

The God of grace gave me my parents; Elder Jongsoo Yoo, a faithful dad, and senior deaconess Jungsook Park, a merciful mom, have taught me God’s grace and love, consistently challenging me with love toward God and faith in Christ.

My successful completion of coursework and my subsequent research and writing would not have been possible without the support of my loving parents and brothers and sisters. I was always thinking of my parents while writing this thesis so that I could dedicate it to them when they were able to see it.

I cannot but to remember the pure love and grace of the late Dr. Sangjung Ha in Heaven at this joyful day. He was like a Jonathan for me.
ACKNOWLEDGEMENTS

It is only by God’s grace that I have completed the doctoral course and dissertation. The God of grace has helped me meet many blessed people especially during my work on the thesis.

Let me thank Dr. Rod Dempsey, my mentor, for his love as well as insight and guidance, meeting me on Wednesdays. I am thankful that God has brought him into my life for such a time as this. Thanks also to Dr. Charlie Davidson who graciously agreed to serve as the reader.

How blessed I am to have met Daniel Jones and Tess Stockslager in proofreading. I also appreciate the distinguished professor Dr. Daniel C. Kim, Dr. David H. Chung, and Dr. Timothy Chong and many friends whom I have met in America.

My thanks go to ShinpyungRo Church that has helped me financially and spiritually, showing love to me with grace and patience. My love toward her endures forever. I have been greatly indebted to the church since I met her. I have too many members of the church to name individually. My thanks also go to Philadelphia Presbyterian Church and Columbia Presbyterian Mission Church. I remember those members who loved me in prayer, especially remembering deaconess Yusun Che.

This study would have never come to fruition had it not been for the patience and understanding of my wife, Meesook, who sacrificed much during my dissertation effort and study, and ministry in my life.
Lastly, the best gift God has given to me is two children Hannah and Hanseok who are my joy and hope. My lovely children, I know, “You have encouraged me to work on the thesis in prayers and in your fruitful school work.”

K. C. Y
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CHAPTER 1
A BACKGROUND OF THE THESIS AND THE CHURCH

A Healthy church is primarily concerned with the church growth by being focused on health in terms of quality not in terms of quantity. The Healthy church movement believes the church will grow and multiply in accordance with God’s commands, or the “Divine Mandate.” 1 The book of Genesis 1:28 says, “God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” This command or its variation in meaning can be seen in many different places in the Bible.2 Actually, many people became sick of the claims of the church growth movement because the people speaking of church growth...

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1 Here, healthy church movement refers to a group of people who believes church growth is the result of church health especially after the publications of Rick Warren’s Purpose Driven Church and Christian Schwartz’s Natural Church Development.

2 Rod Dempsey expounds multiplication by taking examples in the Bible (D. Min. Diss., Liberty Baptist Theological Seminary, 2005), 201-250. Some of major verses are taken from his dissertations as follows:
   1) Gen. 8:17; 9:1 and 9:7 - God’s command’s to Noah.
   2) Gen. 17:2 - When Abraham is 99 years old, God says, He will, “multiply you exceedingly.”
   3) Gen. 22:17 - God appears to Abraham again at the offering of Isaac and says, “Indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore.”
   4) Exod. 32:13 - Moses reminds God of the Divine Mandate when God is ready to destroy his people. “Remember Abraham, Isaac, and Israel, Thy servants to whom Thou didst swear by Thyself, and didst say to them, ‘I will multiply your descendants as the stars of the heavens.
   5) Matt. 14:13-21; Mark 6:34-44; Luke 9:12-17; and John 6:5-13 – The Feeding of the 5,000 is based upon the miracle of multiplication through the miracle of multiplication.
   6) Matt. 15:32-39 and Mark 8:1-9 – The Feeding of the 4,000 is based upon the miracle of multiplication.
   7) Acts 6:1; 7 - The number of disciples was growing exponentially.
tended not to care much about church quality, ignoring the inward aspect. They were always talking of quantity. It seemed to me that they had not known quality might result in the change of quantity. However, I did not have any alternative in terms of quality to improve the condition of the church. I was so helpless and frustrated even though I was convinced ‘God still loves the Church’ and ‘He still has a wonderful plan for the Church’ to expand the Kingdom of God.

Church growth is God’s unchanging mind for expanding His Kingdom on this earth as well as in heaven. More importantly, church does not necessarily grow when people make some effort. Why? It is because church growth is God’s product. 1 Corinthians 3:6-7 says, “I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow.” Yes, it is only God who makes things grow. This principle is very crucial to “church growth” faced limitation, people began to know the importance of church health for church growth, being aware of the principle that only God makes things grow.

In church growth, paradigm change was timely made by the two figures. The two figures played a key role in moving the center of weight from growth to health. First of all, in 1995, Rick Warren, who is a senior pastor of Saddleback Community Church, California wrote a book titled *Purpose Driven Church*, drawing from the pioneering work of McGavran, Arns, and others. Warren contends church growth is all about achieving a sense of balance as follows:

Healthy, lasting church growth is multidimensional. My definition of genuine church growth has five facets. Every church needs to grow warmer through fellowship, deeper through discipleship, stronger through worship, broader ministry, and larger through evangelism.

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4 The Lord’s prayer states the scope of the Kingdom, “Thy will be done, in earth as it is in heaven”


6 Ibid., 48.
Like others, Warren uses organic metaphors to illustrate his thoughts. “The church is a body, not a business. It is an organism, not an organization. He charges, “The task of church leadership is to discover and remove growth-restricting diseases and barriers so that natural and normal growth can occur.” Warren repeatedly emphasizes that church health can only be achieved through balance. He writes, “Church growth is the natural result of church health, and balance is the key to healthy church.”

Afterwards, Christian Schwarz published the famous *Natural Church Development* in 1996. Schwarz received training at Fuller and expanded on the work of McGavran and others. He set himself apart by conducting the largest research project into the causes of church growth ever attempted, and developing an assessment tool (the Natural church Development Assessment) which allows churches to easily and inexpensively assess their potential and compare their results to the ideas of thousands of other churches worldwide. Here he opens a way to evaluate church health having to do with things spiritual as well as physical. It is a surprise but it should not be if we understand that Jesus evaluated the seven churches in the Book of revelations 2, 3.

Warren states that church growth will be ensured as long as the church is healthy with balance. *NCD* and some other books mentioning the importance of the health of the church tell

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7 Warren, 16.

8 Ibid., 49,122.

9 It was born out of a vast survey conducted by a German, Christian Schwarz, in the mid 1990’s. A minimum of 1,000 churches were surveyed of all shapes and sizes across the globe. Christian Schwartz talks of the major differences between Natural Church Development and other church growth concepts in three: 1. *NCD* rejects merely pragmatic and a-theological approaches and uses a principle-oriented point of departure instead. 2. “*NCD* has no quantitative approach but looks at the quality of church life as the key to church development.” 3. *NCD* release the growth forces with which God Himself builds the Church, not attempting to make church growth. Schwartz Christian
of the importance of the church as an organic body, trying to balance between church as organizational and church as organic.

In the New Testament, Jesus describes the Church with many parables in regards to the church as organic.\(^\text{10}\)

The author came to know more directly that while taking Dr. Dempsey’s courses at Liberty University Seminary.\(^\text{11}\) The health of church can be measured as Schwartz did. Admittedly, Dr. Dempsey challenged the author to measure church health with diagnosis and prescription.\(^\text{12}\) He recently put forth a church model called “Healthy Church”. The model examines ‘seven areas’. The seven areas are: Weekend Service, Assimilation System, Stewardship System, Discipleship System, Mobilization System, Evangelism System, and Leadership/Missions System. He believes each area can and should be measured scientifically.

The author has been challenged greatly by Dr. Dempsey with his exact knowledge and passion for His Kingdom and Church, being aware that many churches are stagnant and declining and the model can help reproduce by multiplication.

\(^{10}\) See Luke 10:2; Mark 4:1-12 describes the farmer scattering his seed and it landing on four different types of soils. http://accnetwork.org/

\(^{11}\) Liberty University was founded by the Late Dr. Jerry Falwell in 1971.

\(^{12}\) Dr. Rod Dempsey is a professor at Liberty University, teaching small groups, strategic driven church, and team leadership, etc. He is a pastor of discipleship at Thomas Road Baptist Church as well. He is the Mentor of the author.
The statement of Purpose

This thesis is primarily concerned with measuring health in the local church, providing a prescription for stagnant and declining churches. In other words, we see many churches are in trouble due to the lack of health. In most cases, they do not know what the problem is exactly. Furthermore, they have no idea what to do. At this juncture, the author may want to present some denominator to measure health in the local church in order that each and every church may have an opportunity to revive and function to meet the purpose God designed and intended.

Before measuring church health with the healthy church checkup questionnaire on seven areas reduced to three categories of *Win*, *Grow*, and *Send*, I may want to present a healthy view of the Church, mentioning what the church is in connection with the Kingdom of God so that the readers of the thesis may hold on to the Church that God designed for the Kingdom. In other words, the author is greatly interested in proclaiming the importance of the identity and the role of the church which is the only hope of the world, for the world.

The conclusion will be the result of the survey on church health. Here, the author is going to discuss the outcome of the survey.

In the last chapter ‘Recommendations’, the author will be providing the prescriptions and some suggestions for the sample churches that participated in the survey. This will be done in the SIMPLE church (simple church has four elements of “clarity”, “movement”, “alignment”, and “focus”) perspective with comparative analysis and synthesis of *NCD, Good to Great, and PDC*, referring to the biblical passages. Of course, the author’s prescription will be done based on the survey conducted with Healthy Church Checkups.

In brief, the author is going to provide us with the nature of the Church and place of the Church in our lives, and what the healthy church is. Furthermore, this thesis will give insight
into measuring health of the local church so that every single church may function according to God’s intended will and purpose. Also, prescriptions will be given according to the result of the measurement.

The statement of scope and limitations

As discussed in the statement of purpose, the goal of this thesis is to help lead a healthy church, providing a theoretical basis for the Church. The thesis stands on the premise that the promotion of health in the local church affects the growth of the church in quality and quantity. The research does not deal with all the health issues and the object of the survey is very limited. Because of this, the result cannot be applied to every local church. In addition, church health has to do with God’s providence and grace. Without his providence and grace, God’s church cannot exist and grow. Rarely, there might be some exceptional providential growth beyond human grasp.

In the measurement of health in the local church by scoring through the healthy church checkup, it can be somewhat subjective because the evaluation is affected by responders to the questionnaires.

In the conclusion of the thesis, the idea of the simple church put forth by Rainer and Geiger is going to be used [applied]. It is not the perfect way because the idea of the simple church itself might have some defects.

The survey is restricted to a few churches. When it comes to the result or the score, it might have bad effects when compared to other churches. The research is not going to compare one church with another. It is going to conduct a check up of some local churches which are
interested in health and growth in accordance with God’s commands on the premise which seven Asian churches were measured by Christ, who is the head of Church.

Description of Methodology

As the author mentioned before, church health can and should be quantifiable. For achieving this purpose, the author will perform to do comparative analysis of church models.

After the analysis of church models, the author is going to survey the churches on seven areas appearing on the Mind map of Dempsey with Church Health Checkups. The survey will measure health in some local churches and prescribe methods for promotion of health with the concept of the four elements of Simple Church- clarity, movement, alignment, and focus.\textsuperscript{13} The outcome of the survey will be the conclusions of this thesis. The suggestions and prescriptions will be in the last chapter in Recommendations.

This thesis will consist of the chapters as follows:

1. Chapter one: background of the Thesis and the Church
   1) Statement of Purpose
   2) Statement of Scope and Limitations
   3) Description of Methodology
   4) Review of Literature

2. Chapter Two: Theoretical Bases:
   1) Biblical Bases (Scriptural Bases)
      i) Rev. 2-3:Diagnosis & Prescription

\textsuperscript{13} Ibid.,203.
iii) Matt 28:19-20 Three Purposes of Church (Evangelism, Discipleship, and Fellowship). Cf. Mark 16:15; Lk24:45-47; Jn. 20:21; Acts 1:8


v) Ephesians 4:11-12: The Blueprint for the Church

Theological Basis:

i) The triune God and church as a community The Nature of Church

ii) The Nature of Church

iii) The Church and Jesus as Head

iv) Church and the Holy Spirit

v) The Church and the Kingdom of God: God’s Plan

vi) Missio Dei

3. Chapter three will be SURVEY for Healthy church for the Kingdom: A Background of the WIN/GROW/SEND MODEL Established Upon Worship

4. Chapter four is going to do research/ Case Study: ShinpyungRo Presbyterian Church, SooyoungRo Church, Jeja Presbyterian Church, Busan Happy Church, and Daegu Dongshin Church (Korean churches in Korea). Bethany Presbyterian Church and Light Global Mission Church (Korean-American Church in North America. Here, the author will be surveying with questionnaire of Healthy Church Checkup of Dempsey, and then the author will extract 13 principles

5. Chapter five: Conclusions. The analysis of the outcome from the survey upon the research on theoretical bases conducted in chapter 2 will be the conclusions.
Recommendations: the result could be used in Korean church context to build a healthy church whether or not it is an existing church, whether or not it is a starting church. In addition, the author will be trying to apply the prescriptions into the result in terms of simple church elements such as “clarity”, “movement”, “alignment”, and “focus.”

THE REVIEW OF LITERATURE

As mentioned above, the foundational four books are: Good to Great by Jim Collins, Natural Church Development, by Christian Schwartz, and Purpose Driven Church, by Rick Warren.

Good to Great begins with “good is the enemy of great.” The book deals with the way to great companies from good companies. In other words, it discusses the two kinds of companies. One is good to great. The other is comparison companies. He extracted the common denominator from good to great companies. Good to great companies have level five leaders in common. The level five leaders have humility and professional will. Collins goes into details of what the Level five leaders do. They do five things to move good to great. Amazing is that the findings of Collins goes together with biblical principle.

1. First Who…Then What. Here, Collins stresses the importance of choosing the right people. And then level five leaders move their vision forward with the right people. In the Bible, Jesus picked His people and then he taught the Kingdom.

2. Confront the Brutal Facts. Level five leaders want to see the reality with unwavering faith. Jesus exposed the hypocrisy of the religious leaders of his day. The author got an insight into the church. To move a church from good to great, the transformational team

must fearlessly identify the gap between the church as Jesus intended and designed, and the church with problems as usual

3. The Hedgehog Concept: in this concept, Collins places great weight on the importance of one big thing. Church leaders should apply this principle to the church. They are supposed to identify the one thing that their church is best equipped to do and then lead the church to do it with passion and excellence.

4. A Culture of Disciple: Jim Collins discovered that sustained greatness depends “upon building a culture full of self disciplined people who take disciplined action.” Jesus created a culture of discipline by calling his followers to leave behind other pursuits and focus their energies on the task of building the kingdom.

5. Technology Accelerators. Companies that moved from good to great avoided fads and bandwagons. Instead they used “carefully selected technologies” to move their vision forward. Jesus did not use the most common teaching methods to deliver his message. Instead he used carefully selected stories and parables to create a fresh of the kingdom of God.

Another foundational book is called *Natural Church Development*, by Christian Schwartz. He is a German theologian who studied at Fuller Theological Seminary. In this book, he established eight quality characteristics:

1. Empowering leadership
2. Inspiring Worship
3. Passionate Spirituality
4. Loving Relationship
5. Holistic small groups
6. Functional structure
7. Need-oriented evangelism
8. Gift-oriented ministry

No one single factor leads to growth in churches; it is the interplay of the eight elements as they relate to the growth forces. The secret of growing churches does not consist of pushing or pulling the church in human strength and efforts—but in releasing and developing the potential God himself uses to build his church. Then growth occurs all by itself. This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts, and grows; though he does not know how. All by itself the soil produces grain—first the stalk, then the head, and then full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.15

More importantly, Schwartz provides us with six growth force principles:
The principles are behind all the quality characteristics. The survey assesses each of the eight quality characteristics by measuring the degree to which each is lived out. Any plans to improve the minimum factor must take into account these six growth forces.

1. Interdependence: Individual units are connected to each other in a larger system. Changes in one ministry will affect other ministries in the church and community.
2. Connecting Multiplication: Healthy organisms do not grow endlessly, but reproduce themselves. Synonym: Reproducing
3. Energy transformation: Momentum or energy already flowing, whether positive or negative, can be redirected to accomplish God’s purposes. Synonym: Harnessing
4. Sustainability: Resources used should increase the capacity for on-going growth and development, as well as serve multiple purposes. Synonym: Sustaining

15 Mark 4:26-29
5. Symbiosis: Different ministries can cultivate cooperative relationships so the mutual benefit is greater than operating separately. Synonym: Cooperating

6. Fruitfulness: Each ministry needs to produce discernible results in line with its intended purpose. Synonym: Evaluating

The last foundational one is the book *Purpose Driven Church* by Rick Warren. He wrote this book with an excellent sense of ministry as a pastor leading a healthy and growing church. He shows a balanced view of classical church and contemporary church.

Another is *From Embers to a Flame: How God Can Revitalize Your Church*. It was written by Harry L. Reeder III with David Swavely. The author tries to help us have a healthy church. When this book was written, many people had a great interest in church growth. He, however, knew the importance of church health by saying “growth must proceed from health. In this book, his excellent biblical understanding of church and love toward it can be seen. The book talks of ‘the Gospel of God’s Grace’, ‘the Role of Prayer’, the Ministry of the Word’, ‘Leadership Multiplication’, Mission and Vision’, ‘Great Commission Discipleship.’ This book has something to do with *Good to Great* in terms of the emphasis on leadership. Reeder III says, “A church cannot be revitalized without good leaders.” *Good to Great* also says, good to great companies begin with level five leaders with humility and professional will.

Another that the author wants to strongly recommend is the book titled *Simple Church: Returning to God’s Process for Making Disciples* by Thom S. Rainer, and Eric Geiger. Many church leaders and church leaders to be seems to be confused with many information and church models in connection with clear understanding and application into their own soil. The author of this thesis was somewhat puzzled what to do and how to do apply into some good models that I studied before reading the book. But I have come to confidence with reading the book. It is very
clear of what to do and how to do. It is not the perfect book for church growth and building a healthy church. It is one of good books but it can remove all the things unnecessary while helping the readers to focus on the things necessary.

The book presents us with four elements that are necessary in a simple church: Clarity, Movement, Alignment, and Focus. Clarity is the ability of the process to be communicated and understood by the people. Movement is the sequential steps in the process that cause people to move to greater areas of commitment. This element involves assimilation of how someone is handed off from one level of commitment to a greater level of commitment. Alignment is the arrangement of all ministries and staff around the same simple process. Without alignment, “the church can be a multitude of sub-ministries,” or even a group of sub-churches. The last one is focus. It is the commitment to abandon everything that falls outside of the simple ministry process. To ensure the four elements or to help the four elements work in a church, the writer of the book mentions the importance of simple purposes of “Love God, Love people, and serve the world.”

To recapitulate, the book provides us with three stages for spiritual growth made up of “Love God, Love people, and serve the world.” And then it presents four elements of clarity, movement, alignment, and focus in order that a simple church can attain to the goal of the spiritual growth.

In Simple Church, the co-authors Thom S. Rainer and Eric Geiger help readers design a simple process of discipleship in the local church, helping implement the church model a local church has chosen. This book helps simplify the model. The two writers of the book present simple churches with comparison churches for the better understanding. The process is said to be intentionally and strategically made. It can be also called roadmap. This process will vary from
church to church, but in order to qualify as a “simple church” the process must be simple. A simple process will be easy to follow, navigate, and communicate to all those who are involved. Rainer and Geiger say that there are four steps, which are Clarity, Movement, Alignment, and Focus, to becoming a simple church:

Clarity is the ability of the process to be communicated and understood by the people. Understanding what the purpose is for the church, staff members also need to have a process in place in order to achieve the purpose. This process must then be able to be clearly communicated to other church leaders and church members. Movement is the sequential steps in the process that cause people to move to greater areas of commitment. Alignment means that all ministries within the church exist for the same purpose that the church has overall. It also means that all ministries work together in order to establish clarity and movement among the members. The last one is focus. It is the commitment to abandon everything that falls outside of the simple ministry process. This element means that one “say[s] no to almost everything” and “abandon[s] everything that falls outside of the simple ministry process.”

Most importantly, Dr. Dempsey’s healthy church model has seven areas as follows,

Most importantly, Dr. Dempsey’s healthy church model has seven areas as follows,

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May 15, 2007 and His second son Jonathan Falwell succeeded his father as a senior pastor. After his succession, the church has experienced phenomenal growth.  

Dr. Dempsey is a professor at Liberty University and a discipleship pastor at Thomas Road Baptist church which began On June 17, 1956. The church was under the leadership of the founding pastor Dr. Jerry Falwell who was an American evangelical Christian pastor, televangelist, and a conservative commentator.

Dr. Dempsey is a very influential pastor in small group ministry for the church. In his church model, he puts forth seven areas: Weekend Service, Evangelism System, Assimilation System, Mobilization System, Stewardship System, Discipleship, Missions/Leadership. This model can be reduced to WIN/GROW/SEND as follows,

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Figure 2 the Model adopted by Thomas Road Baptist Church

Figure 3 the Seven Areas Fit For Win/Grow/Send
Figure 4 Dr. Rodney Dempsey's Church model
ON THE KINGDOM OF GOD AND MISSIOLOGY

Announcing the Kingdom of God: the Story of God’s Mission in the Bible was written by Arthur Glasser and his followers. Glasser is a professor of Fuller Theological seminary World Mission. He made a unique and great contribution to missiology with a Kingdom of God perspective. He systematized missiology based upon the Kingdom of God throughout the Bible from Genesis to Revelation. The contributions fall on four areas: first, the concept of Kingdom of God extended the missiological view of individualized and vertical understanding of salvation to a holistic view of interaction between church and world. Second, the kingdom missiology breaks the impasse between evangelism and social action. I would assert that Glasser has served the Kingdom and us in a larger fashion by developing the theme of the Kingdom of God that runs throughout Scripture, and, hopefully, empower the People of God for participation in the Missio Dei. This text makes an extremely significant contribution to the study of missiology and to a more comprehensive understanding of the biblical foundations of mission by exploring the theme of the Reign or Kingdom of God as the central thread uniting both Testaments, clarifying the missionary nature and relentless love of the creator God who refuses to give up on humanity as the Story of the Bible unfolds. In this manner, the text effectively accomplishes its purpose, illuminating the missional nature of the whole Bible in a way that challenges the Church to recognize afresh its missional mandate and to devote herself wholeheartedly to its completion.

John Piper defines “the purpose of mission is building a community of worship” in his book, “Let the Nations Be Glad.” I agree but the great book did not elucidate the relationship

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between the Kingdom and missions. However, Glasser did find out the seam or thread that pull together missions in connection with the Kingdom which is the main topic of the whole Bible. In other words, out of the times barehanded catching fish, Glasser discovered the tool like fishing rod and net to catch God’s words the Bible, or God’s purpose and the strategy for fulfilling the purpose. Furthermore, from Genesis to Revelation, Glasser breaks through the whole Bible in the perspective of the Kingdom and mission.

The second one on the Kingdom of God is *The Kingdom of God* by John Bright. John Bright was an American biblical scholar, the author of several important books including the influential *History of Israel* (1959). In the book of the Kingdom of God, Bright’s purpose in writing this book is to explain what the coming of the Kingdom of God means in light of Jesus’ life, death, burial, and resurrection. It is intended for the general reader to understand better the Bible as a whole, and to bring the theme of the Kingdom of God into our reading of scripture. Bright understands that history brings light to the reader’s understanding of God’s mission in the earth.

Bright has also interest in showing a unity between Old Testament and New Testament. The Kingdom of God is the reality of unifying O.T and N.T. Bright says, the kingdom of God, the rule of God over an obedient people which will be vindicated in glory at the end of history. In an attempt to demonstrate the unity between the Testaments, bright describes the development of the understanding of the Kingdom from its origin in the election of Israel to its fulfillment in the coming of the Christ and in his Church. Bright has two guiding discussions. First one is, “What is the nature of the Kingdom? The second one is, “How will it be established? When it comes to the answer to the first one, the Kingdom is made up of a humbled people who obey the

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will of God who rules over them as King. The answer to the second question is that the Kingdom comes “in an unobtrusive, seemingly insignificant Servant who by suffering and death accomplished the decisive victory of God’s Kingdom.”

Bright goes to the relationship between the Kingdom of God and the Church. The Kingdom of God is a “present and victorious reality” and all who obey the call of Christ are citizens of that Kingdom, the true church, the true Israel of God, the holy remnant.

*The Presence of the Future: the Eschatology and Biblical Realism* was written by George Eldon Ladd. He is a Baptist minister and professor of New Testament and theology at Fuller Theological Seminary in Pasadena, California. Ladd was known as a notable, modern proponent of Historic Premillennialism. George Ladd can be called the American authority of the Kingdom of God. In his *the Presence of the Future*, he unfolds his view of the Kingdom with his understanding of the kingdom stating,

> If the Kingdom is the reign of God, not merely in the human heart but dynamically active in the person of Jesus and in human history, then it becomes possible to understand how the Kingdom of God can be present and future, inward and outward, spiritual and apocalyptic. For the redemptive royal activity for God could act decisively more than once and manifest itself powerfully in more than one way in accomplishing the divine end.

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22 Ibid., 264.

23 Ibid., 224.

24 Ibid., 227.

25 Ibid., 225.

With the premise stated above Ladd traces prophetic expectations of the prophets in the Old Testament, pursuing the developments of the expectations through the intertestamental materials, and attempting a reconstruction of the teaching and mission of Christ with His particular teaching of the Kingdom of God. In this approach, he begins with the introduction of the debate over eschatology, dealing with the promise of the Kingdom, the fulfillment of the promise where he discusses the kingdom as reign rather than realm, understanding the kingdom as dynamic power and the divine activity. Furthermore, he discusses Jesus, Israel, and his Disciples, and the relationship between the Kingdom and the Church, ending with the ethics of the Kingdom in the Chapter three. In the next chapter, he discusses the consummation of the Kingdom. Lastly, he concludes the book summing up the abiding values for theology.

What the author of the thesis is primarily interested is the Kingdom and the Church. Ladd states, the Kingdom and the Church are inseparable but are not to be identified. The point of departure of the Kingdom is from God while that of the Church is from men. The Kingdom is God’s reign and realm in which the blessings of the Kingdom can be experienced. The Church is the fellowship of the people who have experienced the blessings of the Kingdom, entering into the enjoyment of the blessings of the Kingdom. That is, the Kingdom is the rule of God and the Church is the fellowship of people who have experienced the rule of God.27

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27 George Ladd, 277
Chapter one is primarily concerned with interest in a healthy church for the expansion of the Kingdom of God. The church will grow and the Kingdom of God will expand in commensurate with the degree of health in the local church. If the church health matters, a strategy to promote health in the local church should be found out.

In an attempt to find out a strategy to promote health in the local church, Chapter one includes the review of the literature which is divided into three parts: on general research books related to church health rather than church growth, and church models related to church health. For this, the author refers to Thomas Road Baptist Church model Win/Grow/Send in relation to Dempsey’s healthy church model. The second part deals with the Kingdom of God and missiology.
CHAPTER 2

THEORETICAL BASES FOR THE CHURCH IN RELATION TO THE KINGDOM

This chapter provides the foundations of healthy church theoretically before discussing the praxis. The foundations or bases consist of Biblical basis, and theological basis. Biblical basis presents us with God’s intention and plan for the Church, toward the Church, and through the Church. Case studies will be performed on the theoretical bases afterward.

The way the Bible presents the Church is very descriptive rather than prescriptive. More imagination is needed for the better understanding of the Church. Of course, the Bible mobilizes many different metaphors to explain the Church. However, in most cases as far as the Church is concerned, the Bible uses more descriptive style rather than prescriptive one because the meaning of the church is so abundant and extensive. The cultural and historical background of each local church would be different. God designed the Church and is pleased to allow His children to use sound imagination in understanding the Church. However, God limits His children’s imagination by using metaphors which functions as prescriptive. TJ Friend explains difference between descriptive and prescriptive. “Descriptive texts are those that simply describe what is happening without giving a command or instructing us on how to behave.” He continues to take “the book of Exodus as an example. According to him, the Book of Exodus is mostly descriptive. “It talks about the Israelites in slavery in Egypt and how God rescues them out of Pharaoh’s hand and brings them to Mt. Sinai.” Descriptive has to do with story-telling of what had happened, or events.
“Prescriptive texts are instructive. They are commands either of what to do or what not to do.” Accordingly, the commandments in the Exodus will be prescriptive category because they prescribe certain behaviors. 

Put it in more practical interpretation, one question should be raised. “Why does the Bible use the two different patterns? God wants the audience of the Bible to dig into the authorial intent, or God’s intention when it comes to descriptive. God wants the audience to draw principles from the Bible. For example, in Acts 2:42-47, the author of the Bible describe the life of Christians in the Early church, not telling or prescribing but showing the picture of the life like taking a picture by camera. Why did the author do like this? The author that is God knows the difference between the first century church and the times of audience in the days to come socio-culturally. This does not mean there is no born meaning. There is innate meaning involved in the text or given passage in Acts 2:42-47. Even though the passage has innate meaning God implanted at the inception of writing, God admits social and cultural differences in application.

In conclusion, in understanding the theoretical bases, one has to know the difference between descriptive and prescriptive way of writing.

Biblical Bases (Scriptural Support):

In an attempt to promote health in the local church, the measurement of church health is very important. With the outcome of measurement, church health can be diagnosed and prescribed. To this end, the measurement is going to be conducted according to the Scriptural basis as follows.

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1. Revelation 2-3: Diagnosis & Prescription

Jesus knows the conditions of local churches, interested in the renewal of his people [churches] in every age. In a very vivid portrayal, John the Apostle presents Christ as walking about in the midst of the churches. He walks among the churches, very familiar with them, and inspecting them. John Stott states,

He is walking among the lamp stands, patrolling and supervising His churches. He is the chief pastor, the chief bishop. Then what is His view of His Church? In each of the seven letters which follow the risen Christ lays emphasis, either in rebuke or in commendation, on one particular characteristic of an ideal church. Put together, these characteristics constitute the seven marks of a true and living church. They tell us what Christ thinks of His Church, both as it is and as it should be.3

Jesus regards each congregation as a “lampstand,” a potential center of light, a witness to the gospel in a dark world.4 Christ addresses each of the churches in a particular way which

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4 Glasser, 362.
reveals something about Himself.\textsuperscript{5} He also finds areas of strength, virtue, and commendation to reinforce and encourage the churches. He then speaks about the negative aspects of the church and the various sins each are guilty of (whether they are idolatry, false teaching, apathy, immorality, etc.). He then pleads with each church to repent of their sinful deeds. Then the churches are faced with the choice of a blessing or a curse. For the “overcomers” there are promises and blessings beyond the wildest imagination of the reader.\textsuperscript{6} Consequently, for the unrepentant, there is the promise of sure judgment, both temporal and eternal. One theme that one begins to see is the great love that Christ has for His churches and for His servants. Even despite their failures and shortcomings, one sees the outstretched arms of a loving Savior. Rather than leaving each church to their own devices, Jesus intervenes to warn them of impending danger.

Jesus talks of geographically named churches, knowing the conditions of churches. He diagnoses and prescribes renewal for churches. We have to diagnose the church in accordance with the very church God designed with a special reference to Revelation because Jesus is the founder and head of the Church. The Seven letters to the churches close with the emphasis on the serious responsibility believers have to obey God’s voice by stating, “He who has an ear, let him hear what the Spirit says to the churches.”\textsuperscript{7} Aune presents an outline of each letter to seven churches.\textsuperscript{8} The following is an excerpt from Aune’s outline.

\textsuperscript{5} See the Book of Revelation 2:1,8,12,18;3:1,7,14 for descriptions of Christ Himself who is the speaker to the John the Apostle.

\textsuperscript{6} See also the book of Revelation Ch. 2: 7,11,17,26; ch.3: 5,12,21 for those who overcome.


Nine principles can be drawn from Jesus’ message to seven different churches for a healthy church as follows:

1) A healthy church is a community of the knowledge of Christ Jesus (Christological predications). Jesus, the head of church, is willing to speak of Himself to each of the

<table>
<thead>
<tr>
<th>Church</th>
<th>Christological predications</th>
<th>Diagnosis (I Know your conduct)</th>
<th>Prescription (Remedy &amp; Reward)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ephesus</td>
<td>The One who holds the seven stars in His right hand, the One who walks among the seven golden lamp stands (v.1)</td>
<td>Your deeds You do not tolerate the wicked</td>
<td>Repent &amp; Do the deeds you did before. v5</td>
</tr>
<tr>
<td>Smyrna</td>
<td>The first and the Last. the One who died and came back to life (v.8)</td>
<td>Your tribulation. v.9a Your poverty. v.9b The slander you endured</td>
<td>Do not fear what you will suffer</td>
</tr>
<tr>
<td>Pergamum</td>
<td>The One who has the sharp two-edged sword (v.12)</td>
<td>Affirmation: holding Christ’s name fast, not renouncing faith in Him</td>
<td>Repent</td>
</tr>
<tr>
<td>Thyatira</td>
<td>The Son of God (v.18a)</td>
<td>Love Faithfulness Service Endurance</td>
<td>Giving them authority over the nations They will rule the nations with an iron scepter</td>
</tr>
<tr>
<td>Sardis</td>
<td>The One who has the seven sprits of God The One who has the seven stars</td>
<td>A reputation for being alive Actually dead</td>
<td>Remember: what you received and heard Obey that and repent</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>The holy One The true One The One who has the key of David</td>
<td>Limited strength (v. 8c) Kept my word (v. 8d)</td>
<td>Promise: I am coming soon Exhortation; keep what you have</td>
</tr>
<tr>
<td>Laodicea</td>
<td>The Master Workman The faithful and true witness</td>
<td>The cold and hot metaphors (v. 15-16)</td>
<td>Shopping metaphors (v. 18) Buy white garments, medication</td>
</tr>
</tbody>
</table>

Figure 6: An Outline of Each Letter to the Seven Churches by Aune
seven churches with a special concern for each different church. Christ does not change Himself ontologically. He is the same yesterday, today, and forever. However, He reveals Himself fit to a specific church. So, each church has her own vision of who Christ is for church to become a healthy church. Christ is universal ontologically yet He may seem to be individual for each different church.

2) A healthy church is a community of the Spirit and the Word. Every message to the seven churches closes with “He who has an ear, let him hear what the Spirit says to the churches.” “He who has an ear” is the emphatic expression which is followed by some important message. So according to the following message “let him hear what the Spirit says to the church,” the Holy Spirit speaks to the Church. More accurately speaking, Christ speaks to the Church through the Holy Spirit. Jesus dwells in the church and believers by the Spirit. Each and every church is to live out the Word of God which was inspired by the Holy Spirit. In connection with the mission perspective, the Holy Spirit must be seen as “the driving force behind any and all movements of the people of God outward, beyond the frontiers of faith, to share the gospel with those who have not yet heard it.” In relation with the Holy Spirit, mission means “movement from Christ by his

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9 Rev. 2:1,8, 12,18;3:1, 7, 14.

10 Hebrews 13:8.

11 In chapters two and three in Revelation, each message to seven churches begins with Christological predications or Jesus self-description of Himself.

12 Glasser, Announcing the Kingdom: the Story of Mission in the Bible, 263.
Spirit to the world he reconciled.” In this age of church, the Spirit is the protagonist of mission. Therefore, the age of church can be replaced by the age of the Holy Spirit.

3) A healthy church is a community of healing. The most vivid picture of the Church is the body of Christ. When it comes to a church as body, it can be healthy or sick. The church in Sardis was “virtually dead.” It means the church is critically spiritually insensitive. Glasser explains the critical state of the church as “having only a façade of godliness, and was devoid of any commendation from Christ. It offered nothing to him, hence was called to remember its past, to repent of its sin, and to keep the commands of God.” Accordingly, Jesus the head of the Church wants to heal the Church, which is hurt, wounded, broken, or dead morally and spiritually.

4) A healthy church is a community of loving and caring. A healthy church should have love toward men as well as God. “Love is the active care for others, manifested in Jesus’ own life. It is equated with “works” in 2:4-5. The church at Thyatira is commended for its love expressed in deeds.” Jesus admonishes the church at Ephesus because they have left their first love.

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13 Ibid.263.

14 Ibid.,243.

15 Luke 22:19. “And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body" which is given for you; do this in remembrance of Me."

16 Glasser, Announcing the Kingdom: the Story of Mission in the Bible, 362.

17 Rev. 3:1.

18 M. Eugene Boring, Revelation: interpretation A Bible Commentary for Preaching and Teaching(Louisville, Kentucky: John knox1989), 96.

19 Rev. 2:4.
5) A healthy church is a community of glorifying and enjoying God.\textsuperscript{20} As in the passage Rev. 2:3, the Ephesians, with perseverance, lived out the name of Christ and endured. To live for the name of Christ is to glorify Him in terms of glorification. Also, Jesus invites churches to have an intimate relationship with Him so that churches may enjoy Him. Rev.3:20 says, “Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.”

6) A healthy church is a community of knowing Jesus as Sovereign God who is in control.\textsuperscript{21} Especially in the letter to the Philadelphian church, Jesus is portrayed as the one “who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens…”\textsuperscript{22} David Aune argues, “The reference to the key of David is a clear allusion to Isa 22:22: "Then I will set the key of the house of David on his shoulder, When he opens no one will shut, when he shuts no one will open. , .”\textsuperscript{23} Aune goes on to say, Isaiah 22:2 also alludes to Matt. 16:19: “I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.” In the context of Matt. 16, the key refers to Davidic and Messianic Kingdom.\textsuperscript{24} Hemer sums up the words of v. 7, “derived from Isa.22:22, as present Christ as holding power of admission and

\textsuperscript{20} “Man’s chief end is to glorify God, and to enjoy him forever.” See WESTMINSTER SHORTER CATECHISM. \url{http://www.reformed.org/documents/WSC.html}


\textsuperscript{22} Rev. 3:7

\textsuperscript{23} G.L Beale, 285. “As Eliakim’s power was equal to the king’s, so would Christ’s be equal to God’s”

\textsuperscript{24} David Aune, \textit{Revelation}, Word Biblical commentary(Word1997),235
excommunication in the heavenly kingdom.” Jesus has control over all things. Every letter to the seven Asian churches begins with “I Know.” He knows the past and current situation of every church. Those interested in leading a healthy church has to admit that Jesus knows the current situation of each local church. Jesus is the way to become a healthy church just as He is the way to salvation. It means Jesus, the head of the Church, has a plan for revitalization for each and every church. Knowing Jesus as sovereign God goes together with knowing a human as limited being. Chapter 3:8 compares the power of Christ and that of people at the Philadelphian church. Verse 17 states that people at the church of Laodicea are not well aware of their weaknesses while seeing strengths that they have.

7) A healthy church is a community of inward transformation which means transformation through repentance (all except Smyrna, and Philadelphia). Repentance is not once and for all for act but is constant challenge to the community. M. Eugene Boring sums it up as “reorientation to a new model of life based on the gospel, the good news that God has already acted in Jesus for our salvation.” In accordance to the definition of repentance, the direction of life is inside out. The Church has to have the force to go outside from inside (centrifugal force not centripetal force). To become a healthy church, a church has to solve the sin problem inside first and foremost. Jesus, the head of Church, has an accurate picture of the sin the church commits. Jesus, God of love, wants to forgive the sin of churches in order to revitalize churches by making each church confess sin and

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26 Rev. 2:2, 9, 13, 19; 3:1, 8, 15.

turn around spiritually and inwardly. Repentance goes before programs and events, and even strategies and tactics.

8) A healthy church is a community of relationship. Human beings are relational because a relational God created human beings in God’s image. God wants to have an intimate relationship with His church. The Bible states, “Here I am. I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me”28

9) A healthy Church is a community of spiritual warfare. Jesus through John the Apostle informs the Church of the presence of Satan.29 Glasser states, the church in Pergamum had to function in the context where the influence and power of Satan were rampant.30 He tempts believers. Rev. 2: 10 says, “Do not fear what you are about to suffer. Behold, the Devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days Be faithful until death, and I will give you the crown of life.” According to Rev. 2:24 (“…who have not known the deep things of Satan…”), some people in the Thyatira church were ignorant of deep things of Satan. To win the spiritual warfare, one has to be aware of Satan and his strategies, defeating him with biblical strategies, the armor of God.31 Paul in the Ephesians 6 for the victory over the spiritual warfare, he concludes with the prayer request which states, “With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, and pray on my behalf, that utterance may

28 Rev. 3:20.
29 Rev.2:10,24;3:9.
30 Glasser, 362
31 Ephesians 6:10-17.
be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel."32

<table>
<thead>
<tr>
<th>Nine Principles of A Healthy Church at the Seven Asian Churches</th>
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<tbody>
<tr>
<td>1. A healthy church is a community of the knowledge of Christ Jesus</td>
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<td>2. A healthy church is a community of the Spirit and the Word</td>
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<td>3. A healthy church is a community of healing</td>
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<td>5. A healthy church is a community of glorifying and enjoying God</td>
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<td>7. A healthy church is a community of inward transformation</td>
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<tr>
<td>8. A healthy church is a community of relationship</td>
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<tr>
<td>9. A healthy church is a community of spiritual warfare</td>
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</tbody>
</table>

Figure 7 Nine principles of a Healthy Church


Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age. (Matt. 28:19-20)

The whole picture of the Great Commission shows “missional church.”33 The whole image of the message the Christ delivered [commanded] to His Disciples before His Ascension is

32 Ephesians 6:18-19.

33 Missional is not found in www.dictionary.com yet. However, Christian circle uses the adjective missional which does not mean of mission. It has more to do with the adjective of the noun missionary. It means missionary
very solemn but dynamic. It is because the Reader of the message can feel Jesus sincerely wants the reader to take action. Missional churches are concerned with going and sending. According to Stetzer and Dodson, a missional church is to respond to Jesus’ commands in its context by becoming an incarnational, indigenous, and intentional.\(^34\) Stetzer and Dodson and continues to say,

> When Jesus said, “As the Father has sent Me, I also send you” (John 20:21), the mandate was not for a select group of cross-cultural missionaries. It was a commission to you, to me, and to our churches. We have a sender (Jesus), a message (the Gospel), and a people to whom we are sent (those in our culture). It is the worth the effort to go beyond personal preferences and attractional methods to proclaim the gospel in our church services and outside the walls.\(^35\)

The missional church also should be based upon biblical theology not to be unbalanced and unscriptural.\(^36\) Stetzer and Dodson explain the interaction of Christology, missiology, and ecclesiology by the following diagram entitled “the Missional Matrix.”

Figure 8 Missional Matrix

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\(^{34}\) Stetzer and Dodson, 7

\(^{35}\) Ibid., 7

\(^{36}\) Ibid., 9
For more detailed explanation of the Great Commission, one main verb is found in the Greek Bible, “make disciples,” which is the primary phrase and everything else tells how to do it. Simply put, “go, baptize, and teach” are all participles in grammar. They are all subordinate to the main verb “make disciples.” Earley says, to make disciples is primary and everything else tells how to do it.

In terms of discipleship, this passage should be better understood in connection with John 15:8: “This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.” The first part of John 15 is a metaphoric description of the relationship between God and Jesus, and between Jesus and believers, using the true vine of Jesus, the gardener of the Father, and the branch of the believers. These metaphors underscore the importance of the intimate relationship between Jesus and the believers as well as between God and Jesus. John

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37 Dave Earley, *the Small Group Leaders’ Toolkit* (Houston, TX: TOUCH 2008), 117.
says, this beautiful relationship between Jesus and believers bear much fruit in showing believers to be His disciples. That is, a disciple is supposed to bear much fruit by having an intimate relationship with Jesus. The believers’ relationship with Jesus is to be dependent on Jesus as Jesus is dependent upon the Father. It is because a branch is very reliant on a vine thinking of the metaphor.

The passage talks of the object that is all the nations. Acts 1:8 goes into the details of all the nations such as Jerusalem, all Judea, Samaria, the remotest part of the earth. When it comes to the Disciples of Christ, the Bible here in this Commission reveals God’s heart toward all nations. Obviously, God wants everyone to be Disciples of Christ according to Colossians 1:28. “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.” 38

To make disciples is the purpose of going, baptizing, and teaching. They are all important but going, baptizing, and teaching revolve around “make disciples.” In terms of how to make disciples, we have to go first. “Go” has to do with action. The commission should be performed by hands and feet. Head knowledge of the commission should become heart knowledge and take action. “Go” It also says, Christians are always ready to do what Jesus commands us to do. In the process of making disciples teaching is crucial part. To become a disciple, teachable mind is needed and to make disciples, teaching ability is important. Teachable mind is mind to obey what Christ commanded. Teaching ability is to know what Christ commanded. Matthew uses the phrase in the name of the Father, of the Son, and of the Holy Spirit. Each name has all power. Church can be distracted in making disciples of all nations

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38 The quantifier every repeats because the Bible stresses the importance of making disciples for every individual. The passage also emphasizes the church leaders given by Christ should be interested in presenting every man complete in Christ.
unless it stays focused on the names of the Father, of the Son, and of the Holy Spirit. The name definitely gives the Church power as well as direction in making disciples when it comes to the purpose of the Church.

Making disciples have bi-focal directions. One is toward the entire world. The other is toward every individual. The Bible tells us of the direction of life toward individuals as well as the entire world. This is a bifocal point going two different directions at the same time.

Acts 1:8 says, “but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” Every single Christian has to go to the entire world (to Jerusalem, to all Judea, and Samaria, and even to the remotest part of the earth).

However, the Bible points out to the different direction. Colossians 1:28 evokes the direction toward each and every individual.

The passage of Col. 1:28 provides three processes of proclaiming/ admonishing/ teaching with the scope of every man. God’s heart reaches everyone. The goal is “telios”- Complete- in terms of sanctification.39

On Fellowship, baptizing is not just matter of cleansing one’s sins but of belong to the Body of Christ. Church is the body of Christ together with Jesus as head. So baptizing is a fellowship with God and members of Church.

In conclusion, we are called to build up the body of Christ. In an attempt to fulfill the Great Commission, we are to live out the Great Command.40

39 Dempsey, Discipleship lecture,2007, author’s notes, Forest, VA.
3. Matt. 22:36-40 - Worship and Ministry as the Five purposes of Church

Teacher, “which is the great commandment in the Law?” And He said to him, "you shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the great and foremost commandment. The second is like it, 'you shall love your neighbor as yourself. On these two commandments depend the whole Law and the Prophets.

Matt. 22:36-40 is called the Greatest Commandment. Jesus summed up the Law in two sentences: “You shall love the Lord your God with all your heart, and with all your soul, with all your mind.” And “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” The Jewish religious leaders developed a system with 613 laws with Ten Commandments. However, Jesus made the Law very simple and perfect without lowering the standard. He did not even abolish it. In other words, Jesus got to the point of the Law and to the heart of God. He summarized the Law just in two sentences.

The first one of the Great Commandments Jesus summarized is “Love your God” which is of worshipping God. Warren says, “When we express our love to God, we’re worshipping.” Worship has seemed to be complex and complicated. But when worshipping God is portrayed as a loving God, it is so clear and it is not be confused any more, removing any idea of passion of God without loving God. John Piper in his discussion of missions states, “Worship is ultimate, not missions because God is ultimate, not man.” Piper defines worship as “the fuel and goal of

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41 Rick Warren, *Purpose Driven church* (Grand Rapids, MI: Zondervan) 103.


44 Ibid.

45 Warren, 103

missions” even dealing with the topic of missions. Furthermore, he summarizes his theology that God is most glorified in us when we are most satisfied in him. He also goes into the place of worship. Jesus is the true temple. The place is where believers meet God. In brief, worship is to glorify God by being satisfied with God in and through Jesus.

The second part of “Love your neighbor as yourself” is ministry to people. First of all, the phrase “as yourself” should be interpreted. In this second part of the commandment, it is clear that without loving oneself, it is a lie to love others. This is not talking of selfish love. It is of love genuine love toward people. Biblically, we have to know that we are so precious. God wants us to know who we are and then live up to the purpose given by God. 1 Peter 2:9 say, “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”

The passage above states the purpose of proclaiming the excellencies of God by knowing Christians are a chosen race, a royal priesthood, a holy nation, and a people for God’s own possession. Loving oneself is thus made possible by knowing who he or she is. A Christian will love him or her as long as he is a chosen race, a royal priesthood, a holy nation, and a people for God’s own possession. Ministry is very important. Ministry which is biblical and genuine is an expression of God’s love to others.

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47 Ibid., John Piper, Let the nations Be Glad, 17.

48 Ibid.

49 Ibid.

50 Warren, 104.

They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.  

The four activities of the earliest church are introduced to us as priorities of the church. These are the four things to which these saints devoted themselves. These were not options. These were the fruit of a genuine conversion and of life in Christ. Teaching: they continually devoted themselves to the apostle’s teaching. It was a community of teaching. One can hardly over-emphasize the importance of sound, biblical teaching. The Word of God is the foundation and starting point for every aspect of Christian life.

Fellowship: they devoted themselves to fellowship as well as teaching. They broke bread. The Breaking of Bread: Luke does not appear to be calling attention to the remembrance of our Lord’s death, as much as to the simple sharing of a meal with fellow believers. Even if Communion was observed, this is not what Luke wanted to emphasize. We should recall that in the New Testament the Lord’s Table was celebrated as part of a meal.

The sharing of a meal was perhaps the most intimate form of fellowship one could have with fellow believers. In the ancient near eastern world, when a guest was invited to a meal with

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51 Acts 2: 42-47.

52 See Acts 20:46, “Every day they continued to gather together by common consent in the temple courts, breaking bread from house to house, sharing their food with glad and humble hearts.”
his host, it was incumbent on the host to provide protection for this guest. This partly explains
the actions of Lot when the men of Sodom want to do harm to his guests (Genesis 19:1-8). The
eating of a meal is also used as a description of our fellowship with God:

Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up, and
they saw the God of Israel, and there was under his feet something like a
pavement made of sapphire, clear like the heaven itself. But he did not lay a hand
on the leaders of the Israelites, so they saw God, and they ate and they drank. 53
Even when I must walk through a dark ravine,
I fear no danger, for you are with me;
your rod and your staff keep me calm.
You prepare a feast before me in plain sight of my enemies.
You refresh my head with oil;
my cup is full of wine.
Surely your goodness and faithfulness will pursue me all the days of my life, and I
will live in the Lord’s palace for the rest of my life. 54

Be like people waiting for their master to come back from the wedding
celebration, so that when he comes and knocks they can immediately open the
door for him. Blessed are those slaves whom their master finds alert when he
returns! I tell you the truth, he will dress himself to serve, have them take their
place at the table, and will come and wait on them! 55

The Prayers: Luke is telling us that in its very early days the saints in Jerusalem diligently
persisted in the observance of the stipulated times of Jewish prayer at the temple as in Acts 3:1

These new believers were like newlyweds – they just could not seem to be apart from one
another. The activities named (teaching, fellowship, breaking bread, and prayers) were all
corporate activities, things the church did together. The competitive “me first” attitude of the
disciples is gone; now these believers are generous and are not claiming anything as their own;
they are disposing of personal property to meet the needs of others. 56 This is not just

53 Exodus 24:9-11.
54 Psalm 23:4-6.
56 Mark 9:34, 46; 10:35-40.
“togetherness;” this is unity. This is not just human affection; this is genuine love. Beyond this, there is a deep sense of awe, inspired to some degree by the evidences of God’s power and presence through the many signs and wonders He was performing through the apostles. 57 They knew that their Lord was still with them. They knew that He was powerfully at work among them, and this was particularly evident in the miraculous deeds our Lord accomplished through the apostles. 58

A New Testament church is a church in which God is present through His Spirit, and in which He is powerfully at work to glorify Himself by manifestations of His power and grace. A New Testament church is a church where the fruits of the Spirit are as evident as the manifestations of His power. That is the kind of church we desire to be.

The church in Jerusalem was characterized by a joyful celebration in all that they did:

Every day they continued to gather together by common consent in the temple courts, breaking bread from house to house, sharing their food with glad and humble hearts, praising God and having the good will of all the people. And the Lord was adding to their number every day those who were being saved. 59

These new believers were not begrudgingly giving up their possessions nor sharing their meals with others. There was a constant mood of celebration in all that they did. How this spirit of joyful celebration praises and pleases God. This is the spirit we want to see in all of our activities and in all of our gatherings.

The early church in Jerusalem may not be the perfect pattern for all that we do as a church today, but it is an excellent example of a church that is marked by love – love for God

57 Acts 2:43.


59 Acts 2:46-47.
and love for others. In that it is an excellent example, the Great Commandment was put into practice in the Early Church found in Acts 2:42-47. Dave Earley,

5. Ephesians 4:11-13 (Equipping, Blueprints for the Church)

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

First, we can see ecclesiastical positions like apostles, prophets, evangelists, and pastors and teachers. These positions all come from Christ who is the head of the Church. There is one thing that we have to notice. All the positions are no more except pastors and teachers. According to the Greek grammar, pastors and teachers are the same, not different. That is, today’s church leaders are pastors. Pastors called by Christ in terms of positions are to do the equipping the saints for the work of service. In others words, church leaders are to train saints so that they may do the work of service. Without training, they cannot do the work of service. Furthermore, the training has a standard and a goal. The standard is Jesus. The goal is to lead them to the unity of the faith, and the knowledge of the Son of God.

In the phrase “to the building of the body of Christ,” building is the translation for the Greek word oikodome. It is a construction term for painting the picture of building a house. One needs to have a blueprint for leading a healthy church as an architect does. Without it, a

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60 The Great Commandment found in Matt. 22 can be summed up as “love God, and love people.”


62 Thom Rainer and Eric Geiger, Simple Church, (Nashville, TN: B&H Books, 2006). It can be also replaced with the verb prepare according to New International Version –UK

63 Ibid.,109-110.
church leader cannot lead a healthy church. We can find a blueprint for the Early Church when we take a close look at the passage above.

Additionally, church members are called as saints. Here in this passage, church members are the object of being trained by church leaders like pastors. People when it comes to the title saints generally refer to some specific figures such as Jesus, Confucius, Buddha, and Mohammed. The Bible says, “Believers in Jesus are saints.”

Theological Basis

While the biblical basis on the Church is mostly descriptive, the theological basis is generally prescriptive.⁶⁴ “Descriptive” way of writing can be extensively found in the Bible while “prescriptive” way is very limited. The former is to show God’s intent like a camera, while the latter is to tell it like narration or statement by a narrator who is the author of the Bible. He is God. Narratives in the Bible require the reader of the Bible to have more imagination to dig into the meaning God implanted in the Bible. But the imagination is restricted by prescriptive way of writing. This is theology or God’s intent for the interpretation of the Bible. Prescriptive way has more to do with systematic theology while descriptive way has to do Biblical theology.

Here the author of the thesis discusses the theology of the Church in connection with the Kingdom of God. For better and further understanding of the Church, one has to have right knowledge of God because the Church comes from God. The Bible presents God as one in three, and as three in one. This is a mystery but this is an amazing truth of God the Trinity.

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⁶⁴ Based on or establishing norms or rules indicating how a language should or should not be used rather than describing the ways in which a language is used. See prescriptive. http://dictionary.reference.com/browse/prescriptive
1. The Triune God and Church as a Community

The concept of the Church cannot be grasped without understanding of the interrelatedness between the nature of God and the nature of the Church. The Epistle to the Ephesians is primarily concerned with God’s plan. God’s plan is to bring all creation together, together with Christ as head. In other words, the unity of the universe under the reign of God will be achieved through the Church. The world under the reign of God together with Christ as head is called the Kingdom of God. The book of Ephesians unfolds God’s plan of the Kingdom. The Kingdom is supposed to be expanded through the Church. Paul the apostle sheds light on the plan of the Kingdom through the Church by focusing on the character and work of the triune God.

The passages in Ephesians 1 and 2 show us God as a community. God helps the Church work as a community because the Church is supposed to reflect the image of God. God the Father plans, Jesus achieves the Father’s plan, and the Holy Spirit applies what Jesus did.

In the Acts of the Apostles, we see the Church starting in Jerusalem. God made a community of 120 in the upper room at Mark’s. Ten days after they began prayer and fellowship, finally God founded the Church by giving the promised Holy Spirit. Without community, the Church cannot exist. After a community of prayer and fellowship with a promise made by Jesus, Jesus, having received the Holy Spirit from God the Father after the resurrection, poured the Holy Spirit out to the community. The Church Jesus intended and designed is, first of all, a

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65 Plural forms of God can be seen in Gen.1:26; 3:22; 11:7 even though they are one as in Deuteronomy 6:4 Hear, O Israel: “The LORD our God, the LORD is one.” To sum up, God is one in nature and three in person.

66 See John 1:14 God is a Trinity, Father, Son, and Holy Spirit, each an uncreated person, one in essence, equal in power and glory. In Philippians 2:5-8, He came down to our level in order to lift us up to his level.

67 See Ephesians 1. Here, Paul the Apostle reveals the Triune God, while revealing the mystery of His will. He made known to us the mystery of His will, with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things on the earth.
community of prayer and fellowship. And then it should be a community moved by the Holy Spirit. Jesus came down to the Church as head by the Holy Spirit. In short, the nature of the church relies on the nature of God.

When it comes to Church as a community, the word *community* is deeply related to the word *relationship*. The two greatest commands, on which, according to Jesus, all the others depend, are concerned with relationships, with God and one another. However, with the coming of Jesus and the gift of the Spirit, the focus on relationships is sharpened, as is the constant emphasis on reconciliation, made possible through the cross, which must be the basis for all relationships. It is because God is so concerned with the creating of the church as his community, that so much of the New Testament deals with relationships. Jesus spent about two and a half years seeking to build a small group of followers into a true community. Robert Colman summarizes the community-building tactics of Jesus. He describes the tactics of Jesus in the book *Master Plan of Evangelism* as follows:

1) Selection-Jesus called a few men to follow him who could bear witness to his life and carry on his work after he returned to the Father
2) Association- he stayed with them, making it a practice to be with them, drawing them close to himself.
3) Consecration-he required obedience, so that they would willingly deny themselves for others;
4) Impartation-he gave himself away to his disciples, giving all that he had, withholding nothing, not even his own life;
5) Demonstration- he showed them how to live, practicing prayer, turning to the scriptures, teaching, serving, and sharing the gospel naturally and freely;
6) Delegation- he assigned them meaningful work, keeping his vision before them and calling them to fulfill his will;

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68 Acts 1-2.

69 Douglas Spanner, in *Biblical Creation and the Theory of Evolution says*, the Bible as a whole is fundamentally about relationships. The very names Old 'Covenant' and New 'Covenant' should make this clear.

70 Matthew 22:36-40.
7) Supervision- he kept check on them through his questions, illustrations, warnings, and admonitions in order to keep them on course to know and fulfill his work through them;

8) Reproduction- he expected them to reproduce themselves in the lives of others through witness and mission.\textsuperscript{71}

This emphasis on community is particularly clear when we look at the number of times the words "one another" occur, particularly in Paul's letters. The Greek word \textit{allelon} occurs 59 times as a specific command. We are commanded to:

1) love one another (John 13:35 - this command comes 16 times)
2) be devoted to one another (Romans 12:10)
3) honor one another above yourselves (Romans 12:10)
4) live in harmony with one another (Romans 12:16)
5) build up one another (Romans 14:19; 1 Thessalonians 5:11)
6) be likeminded towards one another (Romans 15:5)
7) accept one another (Romans 15:7)
8) admonish one another (Romans 15:14; Colossians 3:16)
9) care for one another (1 Corinthians 12:25)
10) serve one another (Galatians 5:13)
11) bear one another's burdens (Galatians 6:2)
12) forgive one another (Ephesians 4:2, 32; Colossians 3:13)
13) be patient with one another (Ephesians 4:2; Colossians 3:13)
14) be kind and compassionate to one another (Ephesians 4:32)
15) speak to one another with psalms, hymns and spiritual songs (Ephesians 5:19)
16) submit to one another (Ephesians 5:21, 1 Peter 5:5)
17) consider others better than yourselves (Philippians 2:3)
18) look to the interests of one another (Philippians 2:4)
19) bear with one another (Colossians 3:13)
20) teach one another (Colossians 3:16)
21) comfort one another (1 Thessalonians 4:18)
22) encourage one another (Hebrews 3:13)
23) stir up one another to love and good works (Hebrews 10:24)
24) show hospitality to one another (1 Peter 4:9)
25) employ the gifts that God has given us for the benefit of one another (1 Peter 4:10)
26) clothe yourselves with humility towards one another (1 Peter 5:5)
27) pray for one another (James 5:16)
28) confess our faults to one another (James 5:16)

We are to do these things because we belong to one another (Romans 12:5; Eph. 4:25).\textsuperscript{72}

\textsuperscript{71} Robert E. Coleman, \textit{the Master plan of Evangelism} (Grand Rapids: Revell, 1979), summary of eight main chapter headings.

\textsuperscript{72} Harry L. Reeder III. \textit{From Ember To A Flame}. (Phillisburg, NJ: P&R, 2004).
Lastly, church as a community has to do with growth and learning. Macchia says, without true community in church there is no true growth and learning. Stetzer and Dodson very practically discuss people’s need for community. “God uses the church to help meet that need.” They classify the need for community into three like relational stability, biblical stability and functional stability. When it comes to relational stability, William Hendricks was quoted as “new Christians are likely to leave the church within the first six months if they don’t develop at least seven significant relationships in the congregation during that time.” For biblical stability, churches to establish new believers in the faith must teach several important matters: “a mature understanding of God, assurance of God’ forgiveness, certainty of their salvation, the purpose of the church, and confidence that God hear their prayers.” To ensure functional stability, if new believers have some issues such as drug issues, sexual immorality, or other concerns, they will have trouble focusing on issues of spiritual maturity. So churches to be able to offer functional stability to new believers must help them with their issues along with spiritual help.

2. The Nature of the Church

In the Biblical story of the creation of humans, we read that God's stated purpose was to “make us in our image, in our likeness.” In Genesis 1:2, "our" refers to God. No doubt, this

73 Macchia, *Becoming a healing Church.* (Grand Rapids, MI: Baker Books), 84.
75 Ibid., 122.
76 Ibid., 123.
77 Ibid., 123.
implies a number of things. We are autonomous beings with intelligence and feelings, and are responsible for our decisions. We have a spiritual side to our nature that enables us to have a relationship with God. However, here I want to focus on another aspect of our "likeness" to God. We are social beings, created for community. Note the plurals "us" and "our" in Genesis 1:26, with reference to God. As God is a community of persons, so are we called to be in relationships with others, and we cannot find our true being or destiny without those relationships.

3. The Church and Jesus as Head

I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven. Then He warned the disciples that they should tell no one that He was the Christ. I will build My Church.  

This above statement identifies Jesus as the builder and owner of the church; it is a simple matter of grammar and wording: "I will build My church." In the shedding of His blood, His resurrection from the dead, ascension to God's right hand, and the preaching He commissioned the apostles to minister to His Church that he built. Those who come to Him in obedient response to the gospel become a part of His church, His body. They belong to Him.

In another point of grammar, when the Lord said, "I will," that indicates present intention to do something in the future. He was telling His chosen men, here is what He intended to do. He had not built the church yet, but He would in the future: "I will" became reality.

It should be observed, the word "church" in this statement is singular. He said, "I will build My church." He did not promise to set up a vast conglomeration of denominational bodies;
he did not say, "I will build my churches." There is one church. "The body" in Ephesians 1:22-23 is singular. "There is one body," and "...by one spirit we were all baptized into one body."

4. Church and the Holy Spirit

God's intention to break down the barriers that humans had built between one another is graphically illustrated by events on the Day of Pentecost, when "each one heard them speaking in his own language." This was in marked contrast to the confusion of languages that resulted from the building of the tower of Babel. The ministry of the Spirit is now to build the church as God's community. Taking up the words originally spoken to Moses concerning God's people in Old Testament days, Peter says of the church, "You are God's chosen and special people. You are a group of royal priests and a holy nation. God has brought you out of darkness into his marvelous light. Now you must tell all the wonderful things that he has done."  

5. The Church and the Kingdom of God: God's Plan

The theme of the Bible is the Kingdom of God from Genesis to Revelation. The Old Testament does not have the term “the Kingdom of God” but one thousand and one declarations of prophets can be summed up in the term the Kingdom of God. The New Testament begins with

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80 Eph. 4:4.

81 1 Cor. 12:12,13.


83 Genesis 11:9.

84 1 Peter 2:9.

the proclamation, “the Kingdom of God is at hand.” Ballinger maintains the Kingdom of God is
the subject of most of parables of Jesus, especially during His teaching on earth for forty days
between resurrection and ascension. He goes on to “the Kingdom of God was the theme of the
Apostle Paul’s ministry from the beginning to the end—Acts 9 through 2 Timothy, including the
Prison Epistles.” Βασίλεια (Basileia) is the great divine work of salvation in its fullness and
consummation in Christ. All Kingdom authority is His. Ekklesia is the people elect or called
by God who shares in the bliss of the kingdom. The church is constituted by the people of the
Kingdom. The church is the people of God, called by God, that already share in the bliss of the
yet to be consummated kingdom. There are three things we can say about the church and the
Kingdom:

The church manifests the Kingdom. The church is the family to which the working of the
Kingdom gives birth. The church on earth is an interim imperfect pre-eschatological
manifestation of the Kingdom. This is one of the main themes of Matt. 13, parable of the wheat
or the Kingdom and the tares or the world ruled by the Enemy. The tares are mixed up with the
good seed. Despite the presence of the tares, the Kingdom grows or expands. The purpose is to
indicate that the presence of this community is a present manifestation of the Kingdom. It is the
pre-eschatological form of the manifestation of the Kingdom.

The church is the sphere in which the Kingdom expresses itself in this age. Mt. 4:23-25
says,

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86 Ibid.
87 Ibid.
88 Basileia is Greek word for kingdom.
89 Ladd mentions the differences between the Kingdom and the Church. George Ladd, the Presence of the Future. pp.262-277.
Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them. Large crowds followed Him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.90

There is a contrast between the now and the then. The present working of the Kingdom is a not yet consummated working. The Kingdom of God is working in the church. The church is the sphere in which the transforming power of the Kingdom is visible.

The Church is the instrument of the establishment of the Kingdom in the world. The church is salt of the earth; light of the world; a city that can’t be hidden. The church is seen as the temporary manifestation of the Kingdom.91 Sinclair Ferguson states on the relationship between the church and kingdom, “It becomes the bridging community of the Kingdom, until it fills and transforms the entire universe.”92

To summarize the relationship between the kingdom and the Church:

<table>
<thead>
<tr>
<th>The Kingdom</th>
<th>The Church</th>
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<tbody>
<tr>
<td>The reign of God.</td>
<td>A realm of God.</td>
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<tr>
<td>The rule of God.</td>
<td>Human community under God's rule.</td>
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<tr>
<td>Over the Church.</td>
<td>Under the kingdom.</td>
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<tr>
<td>Creates the Church.</td>
<td>Witnesses to the kingdom.</td>
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<thead>
<tr>
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<th>The instrument of the kingdom.</th>
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<td>Custodian of the kingdom.</td>
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Figure 10 the Kingdom and the Church

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90 Mt. 4:23-25.

91 Matt.5:13-16.

In summary, the Kingdom and the Church cannot be identified, but they are inseparable. The Kingdom is God’s reign and the realm in which the blessings of God can be experienced; the Church is the fellowship of those who have experienced God’s reign and His blessings. The Kingdom creates the Church, working through the Church. That is, there can be no Kingdom without the Church. Also, there can be no Church without God’s Kingdom.93

6. *Missio Dei*94

Arthur Glasser argues that the church is nothing less than the missionary people of the Kingdom of God.95

1) The term of *Missio Dei*: this term was used in the Fifth International Missionary Council conference, held in Willingen, Germany, July 1952 “to underscore the fact the missionary movement has its source in the triune God. “God is the Lord, the One who give the orders, the orders, the Owner, the One who takes care of things. He is the Protagonist in the mission.”96 Glasser sums up the import of the conference,

God the Father is Sender. The whole of redemptive history (*Heilsgeschichte*) is a history of Missio Dei-god’s redemptive purpose for the nations. It follows then that the goal of Missio Dei is to incorporate people into the Kingdom of god and to involve them in His mission. Because the Father is the sender, Jesus Christ the One who is sent and the Holy Spirit the Revealer, it follows that noninvolvement in mission on the part of the church is to be deplored.97

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93 George Ladd, 277. Here Ladd uses two distinguishable concepts: the rule of God and the fellowship of men when it comes to the concept of the Kingdom and the Church.

94 “*Missio Dei* is a Latin Christian theological term that can be translated as the "sending of God." Mission is understood as being derived from the very nature of God. The missionary initiative comes from God alone.” [http://en.wikipedia.org/wiki/Missio_dei](http://en.wikipedia.org/wiki/Missio_dei)


96 Arthur Glasser, 245.

97 Glasser, 245.
Not human, but God takes initiative in doing mission according to the statement made by Glasser.

2) Johannine missionary theology:


Jesus was “sent” to make the Father known and to do his work (1:18; 4: 34; 5:23; 6:38-39; etc). The Holy Spirit was “sent” by both the Father and the Son to continue Jesus’ witness and work in the world (15:26; 16:7-11). Finally the disciples were “sent” by Jesus to accomplish Jesus’ mission in the world as colaborers with the Holy Spirit (17:18; 20:21).

In understanding *Missio Dei* or mission of God, John 17 is very crucial even though the concept of mission of God runs through the whole book of John. John 17 is Jesus’ priestly intercessory prayer and shows God as Sender and Lover. God gave His son and the Holy Spirit for the life and mission of His people. John 17:18-23 repeats to reveal God as Sender:

As You sent Me into the world, I also have sent them into the world.
For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me

The understanding of God’s reiterated revelation of Himself urges His children to go and send people to all nations with the gospel.

**Summary**

The author tries to find out a strategy of promoting health in the local church. In chapter two, he begins with theoretical bases which are divided into two parts. One is biblical basis

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99 Ibid.

100 Ibid.
which starts with Rev. 2-3 consisting of Christ’s message to seven Asian churches. The Christ’s message provides the ground to measure health in the local church. In the message, Christ diagnoses and prescribes solution for renewal. And then the author presents the readers with biblical passages. The Great Commission stated in Matt.28 is centered and surrounded by Great Commandment stated in Matt 22: 37-39, the Snapshot of the Early church in Acts 2: 42-47, and the Blueprint of the Early church in Ephesians 4:11-12. The Great Commission is necessary to lead to a healthy church. It is a big picture for a healthy church. Without it, a healthy and balanced church could not be imagined.

The other one is theological basis that begins with God as a community. The author takes the reader to God who exists as a community in order to prove that the nature of the Church originated from the nature of God, emphasizing the importance of communitas. And then, the author goes to the Kingdom of God which is a bigger picture than the Church, trying to show the big picture of God’s plan for the Kingdom through the church which is the sign and instrument of the Kingdom of God.

Lastly, the chapter ends with the Kingdom and Missio Dei, stating the Kingdom is the theme of the Bible or the biggest picture of God’s plan, which is achieved through God as the protagonist of missions.

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101 The definition of communitas is “the sense of sharing and intimacy that develops among persons who experience liminality as a group.” [http://dictionary.reference.com/browse/communitas](http://dictionary.reference.com/browse/communitas)
CHAPTER 3

A BACKGROUND OF WIN/GROW/SEND MODEL ESTABLISHED UPON WORSHIP FOR THE SURVEY

The survey has been conducted based upon the three categories of the WIN/GROW/SEND model, in an attempt to measure health in the local churches so that churches may enhance health by virtue of some strategy presented by the author according to the outcome of the survey. WIN/GROW/SEND is simple and memorable. The author seeks to help fulfill the Great Commission in the Power of the Holy Spirit by winning people to faith in Jesus Christ, growing them in their faith and sending them to win and grow others; and helping the Body of Christ do evangelism and discipleship. This model has been adopted by Thomas Road Baptist Church. It looks like it is very similar to the Win, Build, and Send of Campus Crusade for Christ. “Speed The Light” explains the Win, Build, and Send as follows:

WIN, BUILD, and SEND is the three-part course (or process) of disciple-making. When Jesus called the first disciples, He said, “Come, follow me, and I will make you fishers of men” (Matthew 4:19, NIV). This key passage is the inspiration behind the process of making disciples who make disciples.¹

According to the Speed the Light, it is the process of making disciples based upon Matthew 4:19. STL goes on to classify the passage into three parts: win, build, and send. Win has to do with “Come, follow me,” describing the process of becoming a follower of Jesus. Build is “I will make you” describing the process of becoming more like Jesus. Send is applied to “fishers of men” portraying the process of continuing Jesus’ mission.²

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² Ibid.
Fundamentally the WIN/GROW/SEND model reflects every aspect of worship naturally including discipleship process. Win, Grow, and Send should come from worship and be done for worship. In contemporary society, the meaning of worship has a tendency to be reduced to corporate worship conducted every Sunday across the world. However, this is just a part of worship. It does not cover the whole meaning of worship. Romans 12:1 says, “Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.” Paul covers all of life itself when he prescribes worship. The passage also makes it clear that worship is a holistic and integral part of life. It is not just part of life. It is not just thinking. It is a very concrete act that combines head, heart, and hand. John Piper states Romans 12:1 portrays all of life as worship:

> The essence of worship is not external, localized acts, but inner, Godward experience that comes out not primarily in church services (though they are important) but primarily in daily expressions of allegiance to God - in your sex life, in the way you handle your money, or keep your marriage vows, or speak up for Christ.\(^3\)

Accordingly, worship should be done and given to God in connection with everyday life. Life and worship should go hand in hand. Worship is not to be reduced to corporate worship even though it is very important. Of course, the weight of corporate worship should not decrease partly because it is a celebration of children of God who have been saved by faith in Christ for God’s glory, and partly because it is the action in which His children enjoy a foretaste of the Kingdom to be consummated on the Last Day, and partly because it is the action by which His children hear God’s message and receive blessings from Him. Despite this amazing blessing, corporate worship is not the only aspect of worship. Worship should be restored to the degree

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\(^3\) John Piper, “The Inner Essence of Worship”
accessed Mar.29, 2010
and level God designed for His glory. John Piper in his book, *Let the Nations Be Glad*, clarifies his conclusion of the essence of worship: “God is glorified in us when we are satisfied in Him. And since worship is essentially the experience of magnifying the glory of God, the essence of worship is being satisfied in God.” His conclusion helps us to have more interest in the inward and spiritual aspects of worship rather than outward worship.

The dialogue between Jesus and a Samaritan woman teaches about worship. It shows the total picture of the fulfillment of Old Testament institutions in the person and work of Christ. John shifts from the idea of Jesus as the true temple to suggest that he fulfills the ideal of the holy mountain where God can be encountered. And then, Jesus moves the issue of the place of worship to the manner in which people worship. Jesus says, “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.” Here Jesus goes deeply to the essence of worship breaking the last vestiges of things localized and outward. Worship may be in a place or use outward forms, But Jesus makes explicit and central that this is not what makes worship worship. What makes worship worship is what happens in spirit and truth. Piper explains the meaning of in spirit and in truth. In terms of in spirit, “true worship is carried along by the Holy Spirit and is happening

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6 See John 2:19.


8 Peterson, 98.

9 John 4:23.

10 Piper, 218.
mainly as an inward, spiritual event, not mainly as an outward, bodily event.”11 When it comes to “in truth” according to him, true worship is a response to true views of God and is shaped and guided by true views of God.12 That is, true worship is based upon the Word and the work of the Holy Spirit. Peterson explains worship in connection with the gospel which is the key to New Testament teaching about worship.13 According to him, the gospel declares the ultimate revelation of God in the person of Jesus Christ and the ultimate redemption in his sacrificial death, concluding the chapter “Worship and the Gospel” by stating, “Through the gospel message of God’s mercy in Christ, and through his Spirit, men and women from all nations are united in his praise and service.”14

The three verbs of Win, Grow, and Send are the three commandments that are meant to reorient Christians’ lives and bring them closer in line with Christ's Great Commission: Based on that commission all of believers are called to win people to Christ. Christians are also called to grow their own faith and communities of faith that they belong to, and once Christians accomplish that to share the gifts that they have been blessed with others. Send is to help others encounter and experience Christ.15

According to the Campus Crusade for Christ resources16, Win is to have
Prayer (Colossians 4:2-4; Acts 4:29), initiating spiritual conversations (Colossians 4:5,617; Acts 8:418), sharing our own faith-story( 1 Peter3:1519; John 4:3920),and presenting the gospel

11 Ibid.
12 Piper219.
13 David Peterson, 287.
14 Ibid., 288.
15 http://www.stxym.org/stl/resources/documents/WIN,BUILD,SEND,LEAD.pdf
(Acts 1:8; Romans 1:16\textsuperscript{21}). Most of all, Win has much to do with evangelism. David Peterson defines evangelism: “Evangelism is the means by which people are initially drawn to present themselves to God as ‘a living sacrifice’.”\textsuperscript{22} He has really well defined the concept of evangelism which shows evangelism as part of worship.

_Grow_ means to train Christ-centered disciples in several activities: \textsuperscript{23}


_Send_ has, at the most foundational level, to do with sending Christ-centered people through praying for laborers (Matthew 9:35-38), engaging people in personal witness (Luke 10:1-12), coaching spiritual multiplication (2 Timothy 2:2), encouraging people to discover and

\textsuperscript{17} Colossians 4 is primarily concerned with opening a door for the message or the gospel. For this purpose verses 5 and 6 ask believers to be wise in acting toward outsiders so that they can see God’s glory in and among believers.

\textsuperscript{18} “Those who had been scattered preached the word wherever they went.” .NIV.

\textsuperscript{19} It mentions the attitude of those winning people to Christ. “…Set apart Christ as Lord, be prepared to give answer and be gentle and respectful…”

\textsuperscript{20} The Samaritan woman’s testimony helped villagers believe in Jesus.

\textsuperscript{21} “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.”NIV.

\textsuperscript{22} David Peterson, _Engaging with God_. 286.

\textsuperscript{23} _Campus Crusade for Christ_ uses _Build_ in place of _Grow_.

\textsuperscript{24} “And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.”

\textsuperscript{25} The fruit of the Spirit is in contrast with the acts of the sinful nature. They are in conflict with each other. Those led by the Spirit not led by the sinful nature bear the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.
fulfill God’s personal calling for their lives (Ephesians 2:10), sending laborers into a lifetime of spiritual multiplication and Great Commission ministry (2 Timothy 4:1-2, 5).

In conclusion, WIN has to do with going and sending with God’s command to love people and minister to people. To win people to Christ is to love God, to worship God. GROW is another aspect of worship. As a part of love and passion toward God, His children have to grow and help themselves grow to be like Jesus for God’s glory. Lastly, SEND is worship mode too. As Jesus reveals Himself as the One Sent and the Sender, every Christian is to be a sent one and a sender.\textsuperscript{26} As the sent ones, Christians are to live like a missionary everywhere they live.

\textsuperscript{26} John 20:21.
Figure 11 Win, Grow, and Send Are Expressions of Worship

Figure 12 The Flow and Interaction Between Win, Grow, and Send 1
Figure 13 The Flow and Interaction Between Win, Grow, and Send 2

Figure 14 The Flow and Interaction Between Win, Grow, and Send 3
Figure 15 The Life of Win, Grow, and Send Converge [merge] into Worship

![Diagram showing the convergence of Win, Grow, and Send into Worship]

<table>
<thead>
<tr>
<th>WIN</th>
<th>Evangelism</th>
<th>Communitygroups</th>
<th>Friend day</th>
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<tr>
<td></td>
<td></td>
<td>*ABC groups</td>
<td>Discipleship Classes</td>
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<tr>
<td>GROW</td>
<td>Connection team</td>
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<tr>
<td>SEND</td>
<td>*Missional Class</td>
<td>Multiplication (disciples, leaders, churches)</td>
<td>*Mobilization Team</td>
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<tr>
<td></td>
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<td>*Leadership Team</td>
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</table>

WORSHIP as Foundation for Those Saved: Win, Grow, and Send
Stand on Worship

Figure 16 Worship as the Foundation for WIN/GROW/SEND

*ABC Groups: adult Bible classes

*Missional Class: teaching missional life as a Christian life
*Mobilization Team: for short term missions

*Leadership Team: for church plants

WIN/GROW/SEND can be also fit for the Essential ingredients of a healthy church as follows:\textsuperscript{27}

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\textsuperscript{27} Stephen A. Macchia, \textit{Becoming a Healthy Church}, 7 see also http://www.healthychurch.net/hctraits.htm
I. WIN people to Christ
   1. God’s Empowering Presence
   2. God-Exalting Worship
   3. Learning & Growing in Community (win & grow)
II. GROW people to the measure of fullness of Christ (including stewardship)
   1. A Commitment to Loving & Caring Relationships
   2. Stewardship & Generosity
   3. How many ABCs (adult Bible classes) are there in your church?
III. SEND them out to all nations for world mission (Missional Christians)
    1. Outward Focus
    2. Wise Administration & Accountability
3. Networking with the Body of Christ

4. Servant Leadership Development
Chapter 4

CHURCHES SURVEYED

HEALTHY CHURCH CHECKUP:
(Rate on a scale of 1 to 10 then divide by 6, 17, and 7 for each section/ then add up the cumulative score from each section and divide by 3).

This questionnaire was prepared for the dissertation entitled, “A Strategy of Promoting Health in the Local Church” Please read the following questions and make sure to mark on only one of the choices and if you have any other opinion, please write your opinion in the space. Thank you.

Note: Please make sure to select only one answer for each question in accordance with the data and statistics based upon the year 2009.

Name of Responder:                             Name of Church:

Church Address:                                   Number of Attendance on average:

Number of Members Registered

0. WORSHIP:
I. WIN: WEEKEND SERVICE/EVANGELISM/ OUTREACH:
1. How many decisions for Christ did you see last year (2009) as a result of your church’s ministries?(  ) 1) 10-20 2) 30-40 3) 40-50 4) 50-60 5) 60-70 6) 70-80 7) 90-100 8) 100-110 9) 110-120 10) more than 120
2. How many baptisms did your church do? (    ) 1) 10-20 2) 30-40 3) 40-50 4) 50-60 5) 60-70 6) 70-80 7) 90-100 8) 100-110 9) 110-120 10) more than 120
3. How many first time guests did you see in your services? (   ) 1) 10-20 2) 30-40 3) 40-50 4) 50-60 5) 60-70 6) 70-80 7) 90-100 8) 100-110 9) 110-120 10) more than 120
4. How many outreach events did your church have/sponsor last year?(  ) 1) 1 2) 2 3) 3 4) 4 5) 5 6) 6 7) 7 8) 8 9) 9 10) 10
5. Do you have an introduction to Christianity (101) class? If so how many people took it last year?(  ) 1) 10-20 2) 30-40 3) 40-50 4) 50-60 5) 60-70 6) 70-80 7) 90-100 8) 100-110 9) 110-120 10) more than 120
   If it is more than 80, how many?(  )
6. How many people joined your church last year?(  )
II. GROW: FELLOWSHIP/ MEMBERSHIP/DISCIPLESHIP:

1. What was the retention ratio of first time guests who became members? (  )
   1) 10-20%  2) 30-40%  3) 40-50%  4) 50-60%  5) 60-70%  6) 70-80%  7) 90-100%  8) 100-110%  9) 110-120%  10) more than 120%, how many?

2. How many people took the new member’s class? (  )
   1) 10-20  2) 30-40  3) 40-50  4) 50-60  5) 60-70  6) 70-80  7) 90-100  8) 100-110  9) 110-120  10) more than 120, how many?

3. How many S.S. classes (Sunday School classes) or ABC’s (adult Bible study groups) does your church have? (  )
   (Medium sized groups): 1) 1-5  2) 5-10  3) 10-15  4) 15-20  5) 20-25  6) 25-30  7) 30-35  8) 35-40  9) 40-45  10) over 45, if it is more than 45, how many?

4. What percentage of your Sunday morning attendance is involved in a medium sized fellowship group? (  )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

5. What is the Giving ratio in your church… should be at least $20-25 per person. (  )
   1) 1-10%  2) 10-20%  3) 20-30%  4) 30-40%  5) 40-50%  6) 50-60%  7) 60-70%  8) 70-80%  9) 80-90%  10) 90-100%

6. On a scale of 1 to 10… what is the internal love level in your church right now? (Members are meeting the needs of members). (  )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-81  9) 80-90  10) 90-100%

7. How many ministries does your church have? (  )
   1) 1-3  2) 3-5  3) 5-7  4) 7-9  5) 9-12  6) 12-15  7) 15-18  8) 18-20  9) 20-25  10) over 25

8. Are the members of your church excited to attend your church? (  )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-82  9) 80-90  10) 90-100%

9. When worship occurs… are your members singing about God or praising God for His goodness? (  )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 90-100  10) 100%

10. On a scale of 1 to 10…Is there a tangible expression of the Holy Spirit’s presence in your services? Examples? (  )
11. How many members/attendees completed a personal growth plan last year? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

12. What is the percentage of your members/attendees involved in your prayer ministry? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

13. How many members/attendees completed your discipleship (301) class last year? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-84  9) 80-90  10) 90-100%

14. What is the percentage of member’s involvement in ministries? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-85  9) 80-90  10) 90-100%

III. SEND (Leadership/Missions)

1. On a scale of 1 to 10…Is your church attempting to reach the town, city, county for Christ? If so, how? ( )
   1) 1  2) 2  3) 3  4) 4  5) 5  6) 6  7) 7  8) 8  9) 9  10) 10

2. On a scale of 1 to 10…Is your church involved in church planting efforts? If so, what? ( )
   1) 1  2) 2  3) 3  4) 4  5) 5  6) 6  7) 7  8) 8  9) 9  10) 10

3. What is the ratio of Great Commission leaders to attendees (should be around 1 leader for every 10 attendees)? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  9) 80-90  10) 90-100%

4. What is the percentage of small groups for discipleship adding or multiplying in your church? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  9) 80-90  10) 90-100%

5. How many ministries are externally (outreach) focused? ( )
   1) 1  2) 2  3) 3  4) 4  5) 5  6) 6  7) 7  8) 8  9) 9  10) more than 10
6. How many short term mission trips did your church sponsor? How many people went? ( )
   1) 1  2) 2  3) 3  4) 4  5) 5  6) 6  7) 7  8) 8  9) 9  10)

7. How many members/attendees completed your leadership development (401) last year? ( )
   1) 1-10  2) 10-20  3)20-30  4)30-40  5) 40-50  6)50-60  7)60-70  9)80-90  10) 90-100%

I. WIN:

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<td>Do you have an introduction to Christianity (101) class? If so how many people took it last year?</td>
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</table>
*SPR: Shinpyungro Presbyterian Church
*BCC: Boondang Central Church
*SYR: SooyoungRo Church (led by Rev. Chung, Phildo)
* JEJA Presbyterian Church
*Daegu Dongshin Presbyterian Church
*Busan Happy church http://www.busanhappychurch.com/
*Bethany: Bethany Presbyterian Church (Led by Rev. Kim, YoungJin)
*Light Global Mission Church

II. GROW

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<td>(Medium sized groups)</td>
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<td>4 What percentage of your Sunday morning attendance is involved in a medium sized fellowship group?</td>
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<td>5 What is Giving ratio in your church… should be at least $20 per person.</td>
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<td>6 How many ministries does your church have?</td>
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<td>9 On a scale of 1 to</td>
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III. SEND

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<td>your church sponsor?</td>
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Two Categories according to Korean churches, Korean churches in U.S.

**Korean Churches**

*SPR: ShinpyungRo Presbyterian Church*
*BCC: Boondang Central Church*
*SYR: SooyoungRo Church*
* Jeja Presbyterian Church*
*Daegu Dongshin Presbyterian Church*
*Busan Happy church*

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<td>107(7.6)</td>
<td>59(8.4)</td>
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<td>75(8.3)</td>
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<td>JEJA Presbyterian Church</td>
<td>52(8.7)</td>
<td>86(7.1)</td>
<td>43(6.1)</td>
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<td>46(7.7)</td>
<td>99(8.3)</td>
<td>31(4.4)</td>
<td>176(7.0)</td>
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<tr>
<td>Dongshin Church (Daegu)</td>
<td>44(7.3)</td>
<td>81(6.75)</td>
<td>31(4.4)</td>
<td>156(6.2)</td>
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Korean American Churches:

*Bethany: Bethany Presbyterian Church (Led by Rev. Kim, YoungJin)
*Light Global Mission Church

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<td>59(4.9)</td>
<td>26(7.1)</td>
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</tbody>
</table>

1. **Korean Churches**

![Figure 19 Six Korean Churches](image)

Figure 19 Six Korean Churches
1) ShinpyungRo Presbyterian Church

![ShinpyungRo Church](image)

Figure 20 ShinpyungRo Church

2) SooyoungRo Presbyterian Church

![SooyoungRo Church](image)

Figure 21 SooyoungRo Church
3) Boondang Central Church

![Boondang Central Church Diagram](image)

Figure 22 Boondang Central Church

4) Jeja Church

![Jeja Church Diagram](image)

Figure 23 Jeja Church
5) Daegu Dongshin Church

![Daegu Dongshin Church Pie Chart](image)

Figure 24 Dongshin Church

6) Busan Happy Church

![Busan Happy Church Pie Chart](image)

Figure 25 Busan Happy Church
1. Korean Churches in America

Figure 26 American churches in America

1) Bethany Presbyterian Church

Figure 27 Bethany Church
2) LGMC

![Light Global Mission Church](image)

**Figure 28 Light Global Mission Church**

**GENERAL INFORMATION OF CHURCH SURVEYED**

I. Korean Churches

1. ShinpyungRo Presbyterian Church [www.spr.or.kr](http://www.spr.or.kr):

ShinpyungRo Church was founded in 1949 by two American missionaries. The author worked for five years as an associate pastor in the missions department, educational dept., with college students and singles mainly in their 30s. I came to know that “everything rises and falls on leadership.” The author vividly felt that the church rose when the senior pastor loved God and His people but the church fell when the senior pastor had more interest in earthly things. The
church was one time revitalized when the leadership was interested in expanding the Kingdom by sharing the vision of Kingdom with all church members.

2. SooyoungRo Presbyterian Church [http://www.sooyoungro.org](http://www.sooyoungro.org)

   The church is the largest one below the Han River which means it is the largest church except in Seoul. The senior pastor has been ministering to the church since he planted the church. He says, in his testament, he heard God’s voice, “Would you please live for Me?” when he was thinking of committing suicide because of poverty when he felt life was so hard to live in his high school. He, then, decided to live for God. Since then, he is said to have ministered to the church with passion and love toward God and people. It is a very important factor in understanding the church. He is known to be faithful to lead the church with the vision of evangelizing Busan, the Nation, and the world. In short, the church is making a great difference and impact not only because of his vision but also his faithful love toward God.

3. Jeja Presbyterian Church: [http://jeja.or.kr](http://jeja.or.kr)

   Jeja church is well known to be a disciple training church, along with Sarang Community Church. In conversation with Pastor Jaeyeon Park who served for the church as an associate pastor, the senior pastor Samji Chung is like a born leader with “D” type in the DISC personality type. Under his strong leadership, the church has been trained to be like Jesus. According to the data surveyed, it can be said to be a healthy church not only because it is good in Grow but because it is good in Win. Furthermore, it has a strong potential to leap because it has many well-trained members through making disciples. It is, however, not good in Send in comparison with Win and Grow. It can use the strong areas of Win and Grow to raise the score in SEND. By gaining a higher score in Send with the use of Win and Grow, it can be a healthier church by being more balanced.
4. Boondang Central Presbyterian Church

Boondang Central Church is well known to be another healthy church in the Boondang area. It has strong leadership with the reputation of ‘visitation.’ The author does not want to comment on the health in the church because the responder to the questionnaire said N/A in several questions.

5. Dongshin Presbyterian Church (Daegu) [http://dongshinchurch.wordpress.com](http://dongshinchurch.wordpress.com)

Dongshin Presbyterian Church started in 1950 when the Korean War broke out and has grown to a congregation of over 4500 people. The church declares on the website it is broadly Evangelical. It seems to be a strategy to embrace all people with the gospel that is God’s power to save all who believe in Christ. Pastor Sungsoo Kwon who one time taught at Chongshin Theological Seminary, Seoul, Korea began to minister to the church, casting three visions of the church that are “saving people,” “growing people,” and “healing people.” According to the outcome surveyed, it is a little weak at Send. By deeply and personally understanding the Great Commission, the senior Pastor Kwon will help make the church a lot healthier, which results in growth, casting and sharing the vision.

6. Happy Presbyterian Church (Busan) [http://www.busanhappychurch.com](http://www.busanhappychurch.com)

It started in 2002 under the dual leadership of Pastor Sungchul Kim and his sister Pastor Kyungok Kim, not ordained. The leadership emphasizes experience of the presence of God in corporate worship. The church is very open to informal worship patterns, underscoring the cell groups. The church has five purposes of Evangelism, Worship, Raising, Fellowship, and Ministry. For evangelism, they place an emphasis in reproduction. In worship, they also stress the worshipper in spirit and in truth while stressing recovery and healing for the oneness of the
church as a body. *Raising* has to do with both passion toward growth and preparation for the next generation. *Ministry* has interest in commitment to the expansion of the Kingdom of God.

II. Korean Churches in America

1. Bethany Presbyterian Church(Gaithersburg, Maryland) [http://bethanyusa.org](http://bethanyusa.org)

   Bethany Presbyterian Church is very famous as having grace and servitude. Like other churches, the church cannot have its color without the explanation of the senior pastor Youngjin Kim. The author met him many times. Whenever meeting him, the author came to think Pastor Kim is very faithful to God, treating all members personally with respect and love. He is not a sophisticated preacher but gracious preacher conscious of the presence of the Holy Spirit.

   The church has three purposes according to the website. First, the church is a community making an effort to re-create God’s image. Secondly, the church is a community playing a role as a blessing. Thirdly, the church is a community following the life of Jesus who carried the Cross.

2. Light Global Mission Church( Fairfax, VA) [http://www.jiguchon.net](http://www.jiguchon.net)

   In March 1998, Global Mission Church of Virginia was birthed with a view to winning to Christ the unchurched in Northern Virginia, having a seeker sensitive worship so that the unchurched may have easy access to the place of worship. The mission of Light Global Mission Church is “to turn the unchurched into fully devoted disciples of Christ.”

   On the website of the church, the mission defines LGMC as body of Christ, church. Mission shows the direction of LGMC. They believe mission is a process. The mission is described as an endless process that produces a constant stream of devoted Disciples of Christ.
Above all, the church basically adopts 2C model consisting of cells and celebration. They are modeling the Early church for “cell is the church,” believing any cell group is a church. They share fellowship and the Word under the leadership of a cell leader. The cell has also an apprentice. The church members can enjoy cell shopping. This means they can choose any cell on their own. The senior pastor Sekyu Chang emphasizes worship in a given concrete place of life through cells. He is intentional and strategic in leading the congregation and in running the organization.
CHAPTER 5

LESSONS LEARNED

Here in this chapter, the author will deal with lessons learned through the outcome of the survey in connection with theoretical bases and researches reviewed in the previous chapters.

The Korean churches selected for the survey are well known to be healthy churches. Each of them gained more than a score of 7.0 out of 10 in terms of WIN. They are good at winning people to Christ. Comparatively, scores in GROW are lower than those in WIN. This is normal. Mostly, SEND is lower than GROW in terms of score. In the process of making disciples, it is natural and normal. Two churches, SooyoungRo Presbyterian Church and Boondang Central Church, got higher scores in SEND than in GROW. The author came to be convinced that the scores in SEND increase when a senior pastor has a more balanced view of the Kingdom, or bigger picture of the Kingdom which is expanded through a healthy church. The website of SooyoungRo Church has a clear-cut vision of SEND, declaring, “The church is going to take responsibility of Busan, the nation, and the World.”¹ This is its non-negotiable vision. This comes from the senior pastor Phildo Chung whose leadership is very charismatic and renowned as a man of prayer. Without the three key words “Busan, the nation, and the world,” he and his church would not be explained.

ShinpyungRo Presbyterian Church was founded by two American missionaries in 1949 one year before the Korean War. The church planted by missionaries had been famous for missions abroad across the nation’s largest denomination to which the church belongs and among the missionary society. But since the church had leadership crisis for about ten years, the

¹ www.sooyoungro.net
church has lost the fame of raising missionary candidates and sending missionaries. Accordingly, the score surveyed shows 4.3 out of 10 in SEND.

Happy Church and Dongshin Church are in Busan and Daegu respectively. These two churches get some good reputation of building an inspirational corporate worship service. Happy Church and Dongshin Church gained good points in WIN and GROW, but in SEND, they failed to get good points. Happy Church seemed to be healthy but the result shows the senior pastor does not have a clear vision of the Kingdom. If he has a clear vision of the Kingdom, he has not yet shared the vision with the church members. Happy Church has a relatively short history but is growing fast under the young leader emphasizing the encounter with God in corporate worship. He is a promising pastor. Still according to the website, he does not seem to have a whole picture of worship as lifestyle though. In his second term beginning in 2011, if only he is prepared to be a Great Commission leader making disciples of all nations, the church can gain higher points in SEND, which means the church will be renewed in and through SEND as Stetzer and Dodson state.²

Dongshin Church in Daegu like ShinpyungRo Church was famous for sending missionaries. It had a leadership crisis for about a decade, and it stagnated. However, through the leadership shift, it has been considerably revitalized. In terms of balance of health, it is not so good in that the points that the church gained are low in SEND in comparison with other churches surveyed. Positively, the church can grow as much as the minimum factor SEND increases. Negatively, the leadership has not yet had a clear vision of expanding the Kingdom by

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² Ed Stetzer and Mike Dodson, *Comeback Churches*, 215.
sharing it with adequate people after the leadership shift according to the website.³ As the thesis reviewed in theoretical bases, Jesus’ mind was full of the Kingdom.⁴

In order to better help understand the survey, the author puts it more simply. WIN is like an input in the whole process of discipleship consisting of Win, Grow, and Send. When and if Win is not adequate as input, Grow and Send will no longer work. If they function they will soon malfunction. All the churches surveyed are very passionate for winning people to Christ. They flow directly into the next process of growing people with the people they won. Most churches in this survey are good at progressing from Win to Grow. They, however, tend to fail to reach the last step Send. This is because they lack a clear vision of the Kingdom as a whole. Considering the truth studied on the Church and the Kingdom in chapter 2 of the thesis, most of the leadership of the churches except the leadership of SooyoungRo Church and Boondang Central Church surveyed seem to lack the understanding of the Church as a sign and instrument for the Kingdom as Ladd points out.⁵ When Send is performed or missional mind is shared among and within the church, the church begins to be balanced. Balance is the key to the road to a healthy church.

To recapitulate;

1. The balance between WIN/GROW/SEND increases health in the local church.
2. Healthy church Leaders share in common passion toward God and people
3. General tendency has it that most churches are imbalanced in that they have lower scores on SEND. SEND is not just to send missionaries to foreign countries. It has much to do with the

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⁴ See the section of The Church and the Kingdom of God in chapter 2 of the thesis.
⁵ See also chapter 2, the church and the Kingdom of God.
understanding and obedience of Missio Dei. To elevate the degree in SEND, a senior pastor is to be a Great Commission leader.

4. The lack of vision of the Kingdom makes churches plateau or decline.

5. A healthy Leader is open to context, desiring to applying the unchanging gospel to the changing world.

6. A healthy church will be a community of grace flowing from experiences of the power of the Cross through the word and prayer, knowing the work of the Holy Spirit who applies all the grace from God to people who believe in the Son of God who was hung on a cross and buried, and raised for people.

7. Biblical understanding of the Church is crucial. Leaders’ understanding of the Kingdom vision helps them to have wide vision of what God is doing.
CONCLUSION

RECOMMENDATIONS FOR A STRATEGY OF PROMOTING HEALTH IN THE LOCAL CHURCH

The author recommends the following suggestions for any church desiring to promote health in the local church. The following recommendations, prepared by the author, follow the acrostic “H.E.A.L.T.H.Y.C.H.U.R.C.H.”

1. **H**. Healthy church is God’s plan for His Kingdom.
2. **E**. Equip God's people for works of service, so that the body of Christ may be built up
3. **A**. Attain God’s vision for the Kingdom through the word and prayer
4. **L**. Love, Acceptance, and Forgiveness.(for a community of grace)
5. **T**. Target the Unchurched.(evangelism)
6. **H**. Healthy church should be intentional and strategic to ensure clarity, movement, alignment , and focus(Simple Church)
7. **Y**. YHWH, or יהוה is the only God to be worshipped by all creation.
8. **C**. Christology, Ecclesiology, and Missiology are the bases for a healthy missional church.
9. **H**. Hunger for Growth
10. **U**. Unleash the Holy Spirit.(for a community of the Holy Spirit)
11. **R**. Renew your mind to be transformed (Kingdom mind and ethics)
12. **C**. Community is the best environment for a Healthy church.
13. **H**. Healthy church develops Great commission disciples and leaders.
Healthy church is God’s plan for His Kingdom.

As the author explained in the theological basis for the thesis, God has a big picture of the Kingdom. In order to gain the purpose, God designed the Church as a sign and instrument for the Kingdom of God.

Christ, in the Lord’s Prayer, makes it clear that God’s kingdom should be present among people in earth by speaking “Your kingdom come. Your will be done, in earth, as it is in heaven.” Many people might think the Kingdom, or the rule of God has mainly to do with things after death. Christ clarifies, “God is there and here,” urging his disciples to seek God’s rule over them. Furthermore, Jesus’ main focus of preaching and teaching is the Kingdom between the resurrection and the ascension at this very critical period.

In Acts, Luke describes things done right before and after the ascension. For the kingdom, the Church was established on the Pentecost day according to His design. It was a community of witnesses. It was a community of promise. It was a community of prayer. It was a community of the Holy Spirit. They held on to Christ’s teaching and commandment, going to the upper room belonging to Mark. They believed in the promise of the risen Christ to pour out the Holy Spirit into the heart of believers. Ten days after 120 people gathered and prayed in the same place, they received the promised Holy Spirit.

A Healthy church has to understand that it stands for expanding the Kingdom. Without God’s bigger picture of the Kingdom or His reign here on earth, the Church might be astray, not reaching the destination.

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6 Matt. 6:10.
**Equip God’s people for works of service, so that the body of Christ may be built up**

Pastors called by Christ in terms of positions are to equip the saints for the work of service.\(^7\) In other words, church leaders are to train saints so that they may do the work of service.\(^8\) Without training, they cannot do the work of service. Furthermore, the training has a standard and a goal. The standard is Jesus. The goal is to lead them to the unity of the faith, and the knowledge of the Son of God. In the phrase “to the building of the body of Christ,” building is the translation for the Greek word *oikodome*. It is a construction term for painting the picture of building a house.\(^9\) One needs to have a blueprint for leading a healthy church as an architect does. Without it, a church leader cannot lead a healthy church.

**Attain God’s vision for the Kingdom through the word and prayer**

“Where there is no vision, the people are unrestrained, but happy is he who keeps the law.”\(^10\) Ministry cannot stand or go ahead without God-given vision while the people are unrestrained with no vision. Vision is to see what God is doing in us, through us, for us, and toward us. Without vision it is impossible to follow God. It is like a blueprint or big picture for life and ministry. In seeking His vision, George Barna points out four components that must be built into the process.\(^11\) The first is “know yourself.” The second is “you must know the ministry

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\(^7\) Ephesians 4:11-13. See Biblical basis in chapter 2.

\(^8\) Thom Rainer and Eric Geiger, *Simple Church* (Nashville, TN: B&H Books, 2006). It can be also replaced with the verb *prepare* according to New International Version –UK.

\(^9\) Ibid., 109-110.

\(^10\) Proverbs 29:18.

environment in which you reside.” The third is “you must know God intimately.” The fourth is “you must gain objective wisdom related to your search.”

When it comes to attaining a vision, it comes through the Word and prayer. Barna urges the reader to go one on one with God asking for reason for the ministry and motivation.12 According to Daniel 9, in the first year of Darius, son of Xerxes, Daniel read the Scripture and prayed without making requests based on his righteousness but relying on God’s mercy for the restoration of the city of Jerusalem and the people, saying they bear God’s name. It is really a good prayer [supplication] holding onto the Scripture. The passage says, while he was still in prayer, Gabriel came and told Daniel that God answered his prayer as soon as he began to pray. God through the angel said to Daniel, “Therefore consider the message and understand the vision.” It shows that vision comes from the Word and prayer.13

Love, Forgiveness, and Acceptance for Grace Community

According to the grace of God which was given to me, like a wise master builder I laid a foundation…” 14 To Corinthians, Paul the apostle makes it clear that he laid a foundation with the grace of God which was given to him.

Philip Yancy quotes C. S Lewis saying:

During a British conference on comparative religions, experts from around the world debated what, if any, belief was unique to the Christian faith. They began eliminating possibilities. Incarnation? Other religions had different versions of gods' appearing in human form. Resurrection? Again, other religions had accounts of return from death. The debate went on for some time until C. S. Lewis wandered into the room. "What's the rumpus about?" he asked, and heard in reply that his colleagues were discussing Christianity's unique contribution among world religions. Lewis responded, "Oh, that's easy. It's grace." 15

12 Ibid.,86.
13 Daniel 9:23.
14 1 Cor. 3:10.
Grace is really unique in Christianity. It makes Christianity what it is. How can a Christian explain and summarize his/her life without using the word “grace?” Paul in the New Testament portrays his life in God’s grace. 1 Cor. 15:10 says, “But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.” Paul repeats the word grace. Grace reversed his life, reorienting his life as the persecutor of Jesus to a man of Christ.

The Church as a community of God should know and experience grace, and practice grace in and through a community. When it comes to grace, the Church should know what true love is. Love comes from God because “God is love.” Love is not love any more unless it comes from God. Love goes along with acceptance. Without acceptance, consistent love is impossible. Macchia visited many healthy churches, discovering that the most consistent quality of vitality focused on the issue of unconditional love and acceptance. He has the reason to reinforce the idea of love and acceptance by stating, “Since we have been unconditionally loved and accepted by God, forgiven, restored, and ushered into a new relationship with him, the church is to exhibit those same Christ-honoring graces to the world he has called us to reach.”

To continue to keep the church as a community of love and acceptance, and forgiveness, there may be many different hindrances. One of them is the visible bad habits of others. For overcoming this problem, one needs to have a message from the Holy Spirit. The Bible

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16 1 John 4:8.
17 Stephen A. Macchia, *Becoming a Healthy Church* (Grand Rapids: Baker, 1999), 100.
18 Macchia, 101.
19 Ibid., 100.
20 Ibid., 101.
presents us with some appropriate words. Colossians 3:13 says, “Forbearing one another, and forgiving one another, if any man has a quarrel against any: even as Christ forgave you, so also do ye.” Matthew 1:21, 22 challenges to forgive tenaciously, “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus said unto him, I say not unto thee, until seven times: but, until seventy times seven.”

**Target the Unchurched (evangelism)**

First of all, a healthy church should know what evangelism is. John Stott defined it well at the Lausanne gathering in 1974:

> To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, 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.

21

Stott clarifies what evangelism is all about *per se*. He definitely sheds light on what the gospel is, and then identifies evangelism is to spread the good news or the gospel. According to his understanding of the gospel, it is of the Cross of Christ. That is, it is of His death and resurrection.22 Furthermore, Christ works through the Holy Spirit for forgiveness of sins to those who repent and believe.

A healthy church should know why as well as what. Mark Dever in his book *Becoming a Healthy Church* explains the right reason and motives to tell the gospel quoting some verses as:

1. A desire to be obedient to the Great Commission.
2. A love for the lost; and finally and preeminently,
3. A love for God.23

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22 See Romans 8:34. “Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”

As Marks points out, the Great Commission is not only for the Disciples but also for Christians today. It is a vision and commission that requires obedience with action.

A healthy church needs to understand the gift of evangelism.

Figure 29. The Gift of Evangelism by Christian A. Schwarz

Christian A. Schwarz in *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, confirms C. Peter Wagner’s assertion that no more than 10% of Christians have the gift of evangelism. His research also shows that in churches with a high quality index the leadership knows who has the gift of evangelism. It means the leadership of high quality churches makes good use of those with the gift of evangelism. Schwarz does not miss the crucial point by stating, “The key to church growth is for the local congregation to focus its evangelistic efforts on the questions and the needs of non-Christians.”

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25 Ibid., 36.

26 Ibid., 37. This is so-called “need-oriented evangelism.”
Lastly, Ed Stetzer and Mike Dodson meaningfully reveals from their research, those churches that make plans to reach out to the people in and around their communities, preparing members to engage in those outreaches will more likely experience renewal.27

**Healthy church should be intentional and strategic leading the church**

A Healthy church should be intentional and strategic. *Simple Church* written by Thom Rainer and Geiger helps readers design a simple process of discipleship in the local church, helping implement the church model a local church has chosen. This book helps simplify the model. The two writers of the book present simple churches with comparison churches for better understanding. The process is said to be intentionally and strategically made. It can also be called a roadmap. This process will vary from church to church, but in order to qualify as a “simple church” the process must be simple. A simple process will be easy to follow, navigate, and communicate to all those who are involved. Rainer and Geiger say that there are four steps, which are Clarity, Movement, Alignment, and Focus, to become a simple church:

Clarity is the ability of the process to be communicated and understood by the people. Understanding what the purpose is for the church, staff members also need to have a process in place in order to achieve the purpose. This process must then be able to be clearly communicated to other church leaders and church members. Movement is the sequential steps in the process that cause people to move to greater areas of commitment. Alignment means that all ministries within the church exist for the same purpose that the church has overall. It also means that all ministries work together in order to establish clarity and movement among the members. The last one is focus. It is the commitment to abandon everything that falls outside of the simple ministry process. This element means that one “say[s] no to almost everything” and “abandon[s]  

27 Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville: B&H Publishing Group, 2007), 211.
everything that falls outside of the simple ministry process.”  

The diagram below shows the strategy of simple church.

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A healthy church begins with a ministry blueprint or senior pastor’s vision given by God. The body of Christ is to be built up with an intentional and strategic mind. For this purpose God called pastors.²⁹

**YHWH is the only God to be worshipped by all creation.**

Concerning worship, the One who is worshipped is most crucial. Worship is offered to YHWH, or God who invites saved people to worship Him. In the Book *The Adventure of Worship: Discovering Your Highest Calling*, Gerrit Gustafson states, “The issue of all of history is: Whom will we worship? Settle it now- worship God and God alone” Isaiah 42:8 says, “I am the Lord; that is My name! I will not give My glory to another or My praise to idols.” God does not negotiate about the issue of whom will be worshipped.

John MacArthur, Jr. states the foundation for true worship. He asserts, John 4 is apparent of the object of the true worship, saying it is God when Jesus uses the term Father. In other words, Jesus identifies the object of worship with the Father.³⁰ MacArthur goes on to say, God is not vague and cannot be denied, “But the God who is the Father of the Lord Jesus Christ and one in essence with Him. And we come to the Father only through the Son and only in the power of the Holy Spirit.”³¹

Romans 11:33-36 says,

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord or who became his counselor? Or who has first given to him that it might be paid back to him again? For from Him and through Him and to Him are all things To Him be the glory forever. Amen.³²

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²⁹ Ephesians 4:11-12.


³¹ MacArthur, Jr., 113.

³² Rom. 11:33-36.
Paul clarifies the reason God should be worshipped because all things are from Him and Through Him and To Him by saying “To Him be the glory forever.”

**Christology, Ecclesiology, and Missiology are the bases for healthy missional church.**

As the author stated in chapter 2, according to the analysis of the seven Asian churches, a healthy church is a community of the knowledge of Christ Jesus.  

33 Jesus, the head of church, is willing to speak of Himself to each of the seven churches with a special concern for each different church.  

34 Christ does not change Himself ontologically. He is the same yesterday, today, and forever.  

35 However, He reveals Himself fit for a specific church. So, each church has her own vision of who Christ is for church to become a healthy church.  

36 Christ is universal ontologically yet He may seem to be individual for each different church.

As in the chart next, Jesus reveals Himself to seven churches respectively.

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33 See chapter 2, the author uses the expression *Christological predications* in relation to Christ’s revelation of Himself.

34 Rev. 2:1,8, 12,18;3:1, 7, 14.


36 In chapters two and three in Revelation, each message to the seven churches begins with Christological predications or Jesus’ self-description.
<table>
<thead>
<tr>
<th>Revelation to John</th>
<th>“I am the Alpha and the Omega,…who is, and who was, and who is to come, the Almighty.”³⁷</th>
</tr>
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<tbody>
<tr>
<td><strong>To Church in Ephesus</strong></td>
<td>“Who holds the seven stars in his right hand walks among the seven gold lamp stands.”³⁸</td>
</tr>
<tr>
<td><strong>To Church in Smyrna</strong></td>
<td>“Who is the First and the Last who died and came to life again.”³⁹</td>
</tr>
<tr>
<td><strong>To Church in Pergamum</strong></td>
<td>“Who has the sharp, double-edged sword.”⁴⁰</td>
</tr>
<tr>
<td><strong>To Church in Thyatira</strong></td>
<td>“Whose eyes are like blazing fire and whose feet are like burnished bronze”⁴¹</td>
</tr>
<tr>
<td><strong>To Church in Sardis</strong></td>
<td>“Who holds the seven spirits of God and the seven stars.”⁴²</td>
</tr>
<tr>
<td><strong>To Church in Philadelphia</strong></td>
<td>“Who holds the key of David. What he opens no one can shut, and what he shuts no one can open.”⁴³</td>
</tr>
<tr>
<td><strong>To Church in Laodicea</strong></td>
<td>Christ is “the Amen, the faithful and true witness, the ruler of God’s creation.”⁴⁴</td>
</tr>
</tbody>
</table>

Figure 32. Christological Predications

³⁷ Rev.1:8.  
³⁸ Rev.2:1.  
³⁹ Rev.2:8.  
⁴⁰ Rev.2:12.  
⁴¹ Rev. 2:18.  
⁴² Rev.3:1.  
⁴³ Rev.3:7.  
⁴⁴ Rev. 3: 14.
Christ is God as well as the Son of God. He is human and God. He is infinite. He cannot be understood easily in human sight because He is an infinite God. Christ wants to reveal Himself to local churches uniquely. In reference to Jesus’ messages to the seven churches, each church should hear and know Christ’s message delivered to her.

Ed Stetzer describes ecclesiology and missiology, along with Christology, as in the diagram. Stetzer and Dodson place an emphasis on the balance of the ecclesiology, missiology and Christology in the matrix.

Hunger for Growth

“A healthy church is characterized by a serious concern for spiritual growth.” The author believes growth vision is kingdom vision in that the kingdom of God grows as Jesus describes the kingdom especially in Matt. 13. Mark Dever explains vision of growth very well on the biblical theology. He begins with Genesis 1:22 which says, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth…” Dever asserts, God’s commandment of growth continues at very important moments. He gives the command to Adam and Eve in a more extended command, “God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” God’s command goes on after God wiped out the world in judgment with the Flood; “Be fruitful and increase in number and fill

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45 See Matt. 28 in Biblical bases of Chapter 2.

46 Ibid., 9.

47 Mark Dever, Nine Marks of a Healthy Church, 198.

48 Ibid., 199.

49 Ibid., 199. See also Gen. 1:28.
the earth.”50 God’s command goes to Abraham and to the children of Israel.51 Even to the children of Israel who were taken into exile in Babylonia, the Lord instructed through Jeremiah: “Marry and have sons and daughters; find wives for your sons and give your daughter in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease.”52

Jesus states the growth of the kingdom in terms of fulfillment of prophecy shown in Isaiah 9:7, in which the Lord promised that the kingdom of the Messiah would grow:53

There will be no end to the increase of His government or of peace,
On the throne of David and over his kingdom,
To establish it and to uphold it with justice and righteousness
From then on and forevermore
The zeal of the LORD of hosts will accomplish this.

Jesus speaks Himself of how His kingdom grows in the gospel.54 Matthew 13:32 says, “and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES.”

However, the Bible does not simply talk of numerical growth.55 2 Thess.1:3 says, “We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is

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50 Ibid., 199. See also Gen. 9:1.
51 Ibid., 199.
52 Ibid., 199.
53 Dever, 200.
54 Ibid., 200.
55 Ibid., 203.
greatly enlarged, and the love of each one of you toward one another grows ever greater;” It elucidates growth and comes from God, causing humility.56

In Colossians, Paul prays for his readers to grow spiritually;57 “so that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;”58

Unleash the Holy Spirit

A healthy church is a community of the Spirit and the Word as studied in Rev. 2-3, chapter 2. Every message to the seven churches closes with “he who has an ear, let him hear what the Spirit says to the churches.” Christ, the Head of Church moves His Church by the Holy Spirit. Jesus promised before and after His death that He would send the Holy Spirit given by the Father after His ascension.59 The Holy Spirit speaks to the Church. More accurately, Christ speaks to the Church through the Holy Spirit. Jesus dwells in the church and believers by the Spirit. Each and every church is to live out the Word of God which was inspired by the Holy Spirit. In connection with the mission perspective, the Holy Spirit must be seen as “the driving force behind any and all movements of the people of God outward, beyond the frontiers of faith, to share the gospel with those who have not yet heard it.60 Stanley and Willits state, without the

56 Ibid.
57 Ibid., 203.
58 Colossians 1:10.
59 See Acts 2:33, see also John 13-17 for the discourse at the Upper Room He had with the disciples before His death. Jesus mentions the Holy Spirit repeatedly.
60 Glasser, Announcing the Kingdom: the Story of Mission in the Bible, 263.
work of the Holy Spirit the Church would not be a community of transforming lives. They mean
the Spirit unleashed through the Church can work for a community of transformation.\(^\text{61}\)

**Renew your mind to be transformed for the Citizens of the Kingdom**

Romans 12:1-2 says, “Therefore I urge you, brethren, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” God has called us worshippers and He wants worshippers to live up to the will of God. In order to live up to the will of God, worshippers called by God should not be conformed to this world but be transformed by the renewing of your mind. A healthy church is supposed to upgrade the level of faith. In other words, a healthy church helps members grow and be transformed. This passage sheds light on the object of be transformed which is the mind.

Matt. 5:3-12 says:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they shall be comforted.
Blessed are the gentle, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
Blessed are the merciful, for they shall receive mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are the peacemakers, for they shall be called sons of God.
Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.
Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.
Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

---

It is the Beatitudes spoken by Jesus to the Disciples on the Mountain. It is part of the Sermon on the Mountain, full of paradoxes or contrary to worldly ethics. It is definitely concerned with the life of people who follow Jesus. It is of the way the followers or the Disciples live in this world. Through the teaching of Jesus, His people should live up to the Kingdom’s ethics because they are not of this world as shown in John 17:14 which says, “I have given them your word and the world has hated them, for they are not of the world any more than I am of the world.”

Community is the best environment for discipleship (healthy church).

Without thinking of community, church cannot be understood. But for community, church would not stand alone. The concept of the Church cannot be grasped without understanding of the interrelatedness between the nature of God and the nature of the Church.

Ralph Neighbour discusses the environment where the true community occurs, stating, “Community can occur most completely only in small groups, a cell group, numbering less than 15 people.” He goes on to the essential elements of community, including “interpersonal commitments and a sense of belonging” and quoting M. Scott Peck as:

If we are to use the word [community] meaningfully, we must restrict it to a group of individuals who have learned how to communicate honestly with each other, whose relationships go deeper than their masks of composure, and who have developed some significant commitment to “rejoice together, mourn together,” and to “delight in each other, make others’ conditions our own.”

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62 This is part of Jesus’ priestly prayer to the Father.

63 See John 1:14. God is a Trinity, Father, Son, and Holy Spirit, each an uncreated person, one in essence, equal in power and glory. In Philippians 2:5-8, He came down to our level in order to lift us up to his level.

64 Ralph Neighbour, 113.

65 Ibid.,113.

At this juncture, people might ask why a community is so important. Neighbour begins with God existing as a community. The Bible presents three persons of God: God the Father, God the Son, and God the Holy Spirit. But God is the Godhead of God the Father, God the Son, and God the Holy Spirit is all one. The Glory is equal.\(^67\)

Christians, desiring to be like God, need to become a community where we help our neighbor and extend a hand, inviting people, sharing the gospel. Encouragement is also made possible in the community by becoming a coach, a mentor, and a friend in Christ.\(^68\)

Importantly, Andy Stanley and Bill Willits in their book *Creating Community: 5 Keys to Building a Small Group Culture*, underscore the church in community in terms of oneness with God and oneness with one another. For this purpose, according to them, God has called the church so that she can create environments where authentic community can take place, building relational, transforming communities experiencing oneness with God and with one another.\(^69\)

*Healthy church develops Great commission disciples and leaders.*

As discussed in chapter 2, the whole picture of the Great Commission shows “missionsal church.”\(^70\) The whole image of the message Christ delivered [commanded] to His Disciples before His Ascension is very solemn but dynamic. It is because the Reader of the message can feel Jesus sincerely wants the reader to take action. Missional churches are concerned with going and sending. According to Stetzer and Dodson, a missional church is to respond to Jesus’

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\(^67\) Neighbour Jr., 115.

\(^68\) Bobby D. Hopper, *Win, Build and Send* (Xulon, 2006), 84.

\(^69\) Andy Stanley and Bill Willits, *Creating Community: 5 Keys to Building a Small Group Culture* (North Point Ministries, Inc, 2004), 45.

\(^70\) See chapter Matt. 28 as the Great Commission. See also Stetzer and Dodson’s *Comeback Churches*, 4.
commands in its context by becoming an incarnational, indigenous, and intentional. Macchia introduces simple and memorable definition of leadership by J.W. McLean and William Weitzel, which goes like this:  

1. A person  
2. Involved in a process  
3. Of influencing and developing a group of people  
4. In order to accomplish a purpose  
5. By means of supernatural power

In this definition, Macchia sees the strength of simplicity and Christ at work. He does not go into details of this definition. However, it implies it has more to do with the Great Commission leadership which has to be in the process of influencing and developing people. The purpose is to make disciples not by worldly means but by supernatural power. That is why Jesus says, “… in the name of the Father and the Son and the Holy Spirit.”

Stetzer and Dodson state, without growing and developing on a mission leader, he or she would not be an influencer. They quote pastor Moss who has led Oak Ridge Baptist Church as “If you do not have a strong leader with strong leadership skills, you’ll go nowhere.” The point they are trying to make is to lead a church with a strong leadership with a missional mind. Furthermore, Stetzer and Dodson silence some excuses that church leaders make for the decline

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71 Stetzer and Dodson, 7.  
72 Macchia, 120.  
73 Macchia, 121.  
74 Matt. 28:19.  
75 Stetzer and Dodson, 215.  
76 Ibid., 215.
by stating the first priority that should be to grow close to the Lord and grow as a godly leader.\textsuperscript{77}

A healthy church is to be involved in developing Great Commission leaders who believe they are called to develop leaders and reproduce them, as well as plant churches in and through those leaders to expand the Kingdom of God for His glory.

In conclusion, the Kingdom of God can advance when health in the local church is promoted. In an attempt to ensure health in the local church, the author went to Rev. 2-3 in which Christ as the head of Church diagnosed and prescribed the solution to the renewal of local churches, speaking to the seven churches in Asia. This is the ground for evaluating health in the local church as well.

In order to measure health in the local churches by survey, the WIN/GROW/SEND model was adopted. The model is adopted by Thomas Road Baptist Church. Taking a closer look at the model, the author comes to believe that the model covers all aspects of worship which is all life related action toward God who is the Savior, the Lord, and King for His children. According to the outcome of the survey conducted by the model WIN/GROW/SEND, balance between the three components of the model is very important.

In short, in order to expand the Kingdom of God, the church as the sign and the instrument must enhance health, maintaining balance among Win, Grow, and Send fixing her eyes on the Bible with strategies of simple church of \textit{clarity, movement, alignment, and focus} as Dempsey explains as follows in the next page:\textsuperscript{78}

\addcontentsline{toc}{section}{Notes}
\textsuperscript{77} Ibid., 215.

\textsuperscript{78} See Dempsey’s comparison chart for \textit{clarity, movement, alignment, and focus} in appendix D of this Dissertation
<table>
<thead>
<tr>
<th>Simple Church</th>
<th>Clarity</th>
<th>Movement</th>
<th>Alignment</th>
<th>Focus</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Purpose Driven Church</strong></td>
<td>Purpose Statement</td>
<td>Purpose Driven Strategy</td>
<td>Purpose Driven Structure</td>
<td>Evaluation (by Purpose)</td>
</tr>
<tr>
<td><strong>Good to Great</strong></td>
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<td>Level 5 Leadership, Technology accelerators, flywheel</td>
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<td>Gift oriented ministry, Need oriented Evangelism</td>
</tr>
</tbody>
</table>

Figure 33 comparison chart for clarity, movement, alignment, and focus
APPENDIX A

QUESTIONNAIRE

HEALTHY CHURCH CHECKUP:
(Rate on a scale of 1 to 10 then divide by 6, 17, and 7 for each section/ then add up the cumulative score from each section and divide by 3).

This questionnaire was prepared for the dissertation entitled, “A Strategy of Promoting Health in the Local Church” Please read the following questions and make sure to mark on only one of the choices and if you have any other opinion, please write your opinion in the space. Thank you.

Note: Please make sure to select only one answer for each question in accordance with the data and statistics based upon the year 2009.

Name of Responder:                             Name of Church:
Church Address:                                   Number of Attendance on average:
Number of Members Registered

0. WORSHIP:
I. WIN: WEEKEND SERVICE/EVANGELISM/ OUTREACH:
1. How many decisions for Christ did you see last year (2009) as a result of your church’s ministries? (    ) 1) 10-20 2) 30-40 3) 40-50 4) 50-60 5) 60-70 6) 70-80 7) 90-100 8) 100-110 9) 110-120 10) more than 120

2. How many baptisms did your church do? (    ) 1) 10-20 2) 30-40 3) 40-50 4) 50-60 5) 60-70 6) 70-80 7) 90-100 8) 100-110 9) 110-120 10) more than 120

3. How many first time guests did you see in your services? (    ) 1) 10-20 2) 30-40 3) 40-50 4) 50-60 5) 60-70 6) 70-80 7) 90-100 8) 100-110 9) 110-120 10) more than 120
4. How many outreach events did your church have/sponsor last year? ( )
   1) 1  2) 2  3) 3  4) 4  5) 5  6) 6  7) 7  8) 8  9) 9  10) 10

5. Do you have an introduction to Christianity (101) class? If so how many people took it last year? ( )
   1) 10-20  2) 30-40  3) 40-50  4) 50-60  5) 60-70  6) 70-80  7) 90-100  8) 100-110  9) 110-120  10) more than 120
   If it is more than 80, how many? ( )

6. How many people joined your church last year? ( )
   1) 10-20  2) 30-40  3) 40-50  4) 50-60  5) 60-70  6) 70-80  7) 90-100  8) 100-110  9) 110-120  10) more than 120, how many?

II. GROW: FELLOWSHIP/ MEMBERSHIP/DISCIPLESHIP:

1. What was the retention ratio of first time guests who became members? ( )
   1) 10-20%  2) 30-40%  3) 40-50%  4) 50-60%  5) 60-70%  6) 70-80%  7) 90-100%  8) 100-110%  9) 110-120%  10) more than 120%

2. How many people took the new member’s (201) class? ( )
   1) 10-20  2) 30-40  3) 40-50  4) 50-60  5) 60-70  6) 70-80  7) 90-100  8) 100-110  9) 110-120  10) more than 120, how many?

3. How many S.S. classes (Sunday School classes) or ABC’s (adult Bible study groups) does your church have? ( )
   (Medium sized groups): 1) 1-5  2) 5-10  3) 10-15  4) 15-20  5) 20-25  6) 25-30  7) 30-35  8) 35-40  9) 40-45  10) over 45, If it is more than 45, how many?

4. What percentage of your Sunday morning attendance is in involved in a medium sized fellowship group? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

5. What is Giving ratio in your church... should be at least $20-25 per person.
   1) 1-10%  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

6. On a scale of 1 to 10… what is the internal love level in your church right now?
   (Members are meeting the needs of members). ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-81  9) 80-90  10) 90-100%

7. How many ministries does your church have? ( )
   1) 1-3  2) 3-5  3) 5-7  4) 7-9  5) 9-12  6) 12-15  7) 15-18  8) 18-20  9) 20-25  10) over25

8. Are the members of your church excited to attend your church? ( )
9. When worship occurs… are your members singing about God or praising God for His goodness? ( )
   1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 90-100  10) 100%

10. On a scale of 1 to 10… Is there a tangible expression of the Holy Spirit’s presence in your services? Examples? ( )
    1) 1-10%  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

11. How many members/attendees completed a personal growth plan last year? ( )
    1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

12. What is the percentage of your members/attendees involved in your prayer ministry? ( )
    1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

13. How many members/attendees completed your discipleship (301) class last year? ( )
    1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

14. What is the percentage of member’s involvement in ministries? ( )
    1) 1-10  2) 10-20  3) 20-30  4) 30-40  5) 40-50  6) 50-60  7) 60-70  8) 70-80  9) 80-90  10) 90-100%

III. SEND (Leadership/Missions)

1. On a scale of 1 to 10… Is your church attempting to reach the town, city, county for Christ? If so, how? ( )
   1) 1  2) 2  3) 3  4) 4  5) 5  6) 6  7) 7  8) 8  9) 9  10) 10

2. On a scale of 1 to 10… Is your church involved in church planting efforts? If so, what? ( )
   1) 1  2) 2  3) 3  4) 4  5) 5  6) 6  7) 7  8) 8  9) 9  10) 10
3. What is the ratio of Great Commission leaders to attendees (should be around 1 leader for every 10 attendees)? ( ) 1) 1-10 2) 10-20 3) 20-30 4) 30-40 5) 40-50 6) 50-60 7) 60-70 8) 80-90 9) 90-100%

4. What is the percentage of small groups for discipleship adding or multiplying in your church? ( ) 1) 1-10 2) 10-20 3) 20-30 4) 30-40 5) 40-50 6) 50-60 7) 60-70 8) 80-90 9) 90-100%

5. How many ministries are externally (outreach) focused? ( ) 1) 1 2) 2 3) 3 4) 4 5) 5 6) 6 7) 7 8) 8 9) 9 10) more than 10

6. How many short term mission trips did your church sponsor? How many people went? ( ) 1) 1 2) 2 3) 3 4) 4 5) 5 6) 6 7) 7 8) 8 9) 9 10)

7. How many members/attendees completed your leadership development (401) last year? ( ) 1) 1-10 2) 10-20 3) 20-30 4) 30-40 5) 40-50 6) 50-60 7) 60-70 8) 80-90 9) 90-100%

*** Thank you very much for your cooperation ***
APPENDIX B: Church Models

Healthy Church Model by Dr. Dempsey according to the Seven Areas

Figure 34 Seven Areas of A Healthy Church
Figure 35 Healthy Church
Figure 16 Two Areas Fit for WIN
Figure 37 Three Areas Fit for GROW
MINISTRY PLANNING SHEET:

1. CORE VALUES: (Scriptural passages regarding recruiting/developing the saints)

2. SCRIPTURAL VISION: The vision statement for the ministry…
   “God’s word says… therefore)

3. SMART GOALS:
   (Specific, Measurable, Awe Inspiring, Relevant and Timed Goals)

4. MINISTRY VEHICLES:
   (How you will accomplish the vision and values: A------- B planning)

5. VERIFIERS: (Percentages, #’s and ratios that measure success for the ministry)
STRATEGIC PLANNING CHART:

Hedgehog Principle DNA
5 RULES FOR HEALTHY CHURCH DEVELOPMENT:

1. Have a clear VISION
   a. Know your Hedgehog
   b. What is the one thing we are going to do?

2. Keep It SIMPLE!
   a. Clarity- Reduce your vision/mission statement to 1 sentence (less than 15 words)
   b. Movement- (Closed Loop)
   c. Alignment- “A” to “B” and strategic planning
   d. Focus- What will we NOT do

3. Select a church STRATEGY
   a. Organizational
b. Organic
  c. Combination
  d. Transition (Change Management)

4. Implement a church STRUCTURE
   a. 2 c
   b. 3 c
   c. 4 c

5. Effectively EVALUATE
   a. How do you know if the church is HEALTHY?
   b. What are your key numbers?
   c. What are your key percentages?
   d. What are your key ratios?
   e. What are you producing? (Disciples, Leaders, New Churches)
BASIC TEAM LEADERSHIP PRINCIPLES:

- Spiritual/ Personal Growth
- Handling Conflict/ Solving Problems
- Leadership Philosophy And Development
- Authenticity
- GIFTING/ PASSION/ CALLING/ MISSION
- Selecting/ Developing Team Members
- Articulation: Building Trust/ Confidence
- Growing the Team along The 5 C’s
CORE ELEMENTS OF A MINISTRY PLAN:

1. Biblical rationale for the ministry.

2. Research and Assessing the need: Includes demographic/geographic surveys and analysis instruments /

3. Vision statement- Bold big statement

4. Mission statement- more specific

5. Core Ministry Values

6. Proposed Budget

7. Recruiting Plan and Criteria

8. Proposed Training Plan for Leadership Development

9. Proposed annual calendar

10. Primary Ministry Vehicles

11. Primary Goals

12. Proposed Evaluation Indicators
## MODEL COMPARISON CHART

<table>
<thead>
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**Figure 39 Comparison Model Chart**
Simple Church Strategy:
CLARITY/ MOVEMENT/ ALIGNMENT AND FOCUS

- **Clarity**: Starting with A Ministry Blueprint
- **Movement**: Removing Congestion
- **Alignment**: Maximizing the Energy of Everyone
- **Focus**: Saying No to Almost Everything

Figure 40 the Contents for Simple Church
Appendix C: Biblical Foundation

By Dr. Dempsey

SEVEN SCRIPTURAL FOUNDATIONS FOR GROUPS:

1. Matt. 16:16-19
   a. First mention of the word “Church”-
   
   b. Simon Peter answered, "You are the Christ, the Son of the living God." And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. "I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."
   
   c. Points to Ponder from this passage:
i. Your “church” is not really your church

ii. Jesus is going to build His Church

iii. The church should be moving forward and pushing on the gates of Hades itself

iv. There are certain keys that Jesus wants to give that are very powerful

2. Great Commandment- Matt. 22:36-40

a. Two of the prime directives that are personal and corporate

i. "Teacher, which is the great commandment in the Law?" And He said to him, "
   'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART,
   AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' "This is the
great and foremost commandment. "The second is like it, ' YOU SHALL LOVE
YOUR NEIGHBOR AS YOURSELF.' " On these two commandments depend
the whole Law and the Prophets."

b. Points to ponder from this passage:

i. Jesus simplifies the vision and mission of the church

ii. Whatever else “your church” does- it better be in the business of teaching,
   modeling and exhorting people to love God and love people!

iii. The goal/ extent of our love for God should be complete!

iv. Loving people is similar to loving ourselves- meeting needs


a. The Mission of the Church!

i. Go therefore and make disciples of all the nations, baptizing them in the name of
   the Father and the Son and the Holy Spirit, teaching them to observe all that I
   commanded you; and lo, I am with you always, even to the end of the age."

b. Points to ponder from this passage:

i. Making disciples of all the nations is the goal!

ii. The process involves:

1. Baptizing them

2. Teaching them TO OBSERVE all things (scope)

3. Claiming the promise of the blessing of Jesus


a. Similar to the Great Commandment, but different!
i. "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another." By this all men will know that you are My disciples, if you have love for one another."

b. Points to ponder from this passage:

i. This seems not to be directed to all people everywhere, but specifically to believers.

ii. We must create an environment where believers are actively engaged in showing love to other believers.

iii. If this environment is created it will become the final apologetic for the Christian church.

iv. The “one another’s” help us to understand how to love each other.


a. Good news/ bad news.

i. They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

b. Points to ponder from this passage:

i. What did they do and experience?

1. They devoted themselves to the Apostle’s teaching
2. They devoted themselves to fellowship
3. They devoted themselves to breaking bread together
4. They devoted themselves to prayer
5. They experienced amazing things and experienced a sense of awe at God’s working in their midst
6. They sacrificially met needs
7. They met daily in the temple
8. They broke bread and fellowshipped in their homes
9. They praised God and experienced favor with all the people
10. They saw people saved on a daily/weekly basis
6. Why did the early church do these things?
7. Rate your church on a scale from 1 to 10 (1 being low and 10 being high) on how well your church is doing in these areas.

8. **Early Church Blueprint- Eph. 4:11-16**

   a. This passage is the pinnacle of New Testament ecclesiology.

   i. And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

   b. Points to ponder from this passage.

   i. God gives gifts to men to build up his body

   ii. These particular gifts/offices are designed to develop-“equip” the saints

   iii. The “works of service” in this passage was not referring to our modern view of ministries/programs inside our local churches

   iv. The “works of service” are designed to build up the body

   v. Maturity/Christ-likeness is the goal for every believer. Evidenced by

   1. Don’t be children

   2. Don’t be tossed around by bad doctrine

   3. Do speak the truth in love
4. Do grow up and stay connected to the head
9. The whole body needs to be fitted together
10. Every joint needs to be working properly
11. When all of this happens the body will grow as a natural by-product of health and balance
12. The goal of Discipleship- Colossians 1:28
   a. Notice the emphasis in this passage:
      i. “And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ.”
   b. Points to Ponder from this passage:
      i. The process is proclaiming/ admonishing/ teaching
      ii. The scope is every man- refer to Heb. 13:17
      iii. The goal is “telios”- Complete- Sanctification chart.

ACTION ORIENTED ECCLESIOLOGICAL PASSAGES: BY Dr.Dempsey

   Multiplication is God’s plan.
3. Matt. 11: 1-14- Kingdom of Heaven and violent men
4. Matt. 16:16-19/ 2 Cor. 10: 3-6/ Eph. 6:10-20- Spiritual Weapons and Armor
5. Matt. 18:15-20/ Gal. 6:1-5- Restoring fallen brothers
8. Matt. 28:19-20: Great Commission
13. 1 Tim. 4:14-16: Use your spiritual gift
14. Eph. 4:11-16- Romans 12:3-8/ 1 Cor. 12: 1-31: Proper function of the body
15. 1 Tim. 1:5/ 1 Cor. 13:13/ Luke 10:25-37/ 1 John 4:7-8: Importance of Love
16. 1 Tim. 3:1-13/ Titus 1:1-10: Biblical qualifications for leaders
17. 2 Tim. 2:1-2: Leadership development
18. Colossians 1:28-29/ Heb. 6:1-3: Pressing on to maturity
19. Col. 1: 24-27/ 2 Tim. 2: 3-7/ 2 Cor. 11:23-28: Sacrifice
20. 2 Tim. 3:16-17/ Heb. 4:12: Importance of the Word of God
21. James 4:1-10: Importance of understanding GRACE

*No difference between Missions and Church Planting because the church exists to fulfill the missional purpose of God. The mission of reaching the world is first and foremost. The planting of healthy multiplying churches is the fulfillment of the mission. It is the only way to reach the world because the world is growing at an exponential rate and to reach an exponentially growing world you must apply an exponential strategy.*
Appendix D

10 TRAITS OF A HEALTHY CHURCH
BY Stephen Macchia (http://www.healthychurch.net/hctraits.htm)

A Holistic Approach to Church Health

10 TRAITS OF A VITAL MINISTRY

HOW TO BECOME A PURPOSE DRIVEN PERSON:

KEY AREAS TO ADDRESS:

1. Scripture: Goal- competent in handling the Word of God
   a. Reading devotionally
   b. Listening to the Word taught
   c. Memorizing/ Meditating:
   d. Studying the Word intently

2. Prayer: Knows God and knows how to get answers to prayer
   a. Time in prayer
b. Promises/principles claimed
c. Big requests
d. Time slots for prayer

3. **Personal Development Goals:**
   a. Class goals
   b. Biblical qualifications:
   c. Spiritual weapons/keys:
   d. Practical Competencies:
   e. Sharing your faith: who, when, what and how
   f. How many books will I read in a month/what will I read

4. **Family Life Goals:**
   a. Praying with wife/husband
   b. Personal time with children
   c. Family Devotions: when/where/what
   d. Big goals for the family- Spiritual/financial/travel...

5. **Ministry Goals:**
   a. If you could do anything in ministry what would you do?
   b. What has God called you to do?
   c. Do you have a personal mission statement if so what is it?
   d. How are you preparing for that?
   e. When and where will begin serving?
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