AN EFFECTIVE PRAYER TRAINING MODEL FOR CHURCH GROWTH:
CENTERED ON WANGSUNG PRESBYTERIAN CHURCH IN SOUTH KOREA

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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May 2013
LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

AN EFFECTIVE PRAYER TRAINING MODEL FOR CHURCH GROWTH:
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Liberty Baptist Theological Seminary, 2013
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The purpose of this project is to investigate biblical church growth, specifically studying South Korean pastors roles concerning the healthy church and spiritual reinforcement, with a limited focus and application to WangSung Presbyterian Church and other churches in South Korea. This project primarily utilizes the New Testament, as well as literature on church growth and healthy spirituality. In addition, references specifically regarding church growth and statistical information from Korean church ministries will also be used. This project shares a new alternative way for the growth of churches: A prayer-training model as the most effective method for church growth. A healthy and true growth can only be achieved through prayer. The definition and concept of prayer will be examined in depth. It is the intention of this project to provide new insight to pastors who are longing for church growth and desiring to constantly transmit truth to other believers regarding the subjects of spirituality, prayer, and the role of the pastor within the Christian community.

Abstract length: 164 words
ACKNOWLEDGEMENTS

First of all, I would like to give thanks and glory to my Lord for the opportunity to prepare this thesis project. I deeply appreciate my research mentor, Charlie N. Davidson, D. Min. With warm concern and thoughtful consideration, he has led me to complete this research project. I also want to give thanks to my reader, Kevin King, Ph.D.

I can never fully give thanks to all of my family in South Korea. I would like thank my parents Ik Soon, Hwang (father) and EunJa, Hur (mother), as well as my three sisters (DongIm, DongOk and Dongwoo). I also thank my father in law Suck Saeng Jang, my mother in law YoungSoon Shin, and my wife’s sister (Misook Jang) and wife’s elder brother (GeunSoo Jang). Especially I would like to thank Rev. JaYeon Kil, retire pastor of the Wangsung Presbyterian Church, who has been my eternal prayer partner and supporter. He has supported me spiritually, emotionally, and financially.

I am also thankful to Dr. SeungSam Kang, the president of The KWMA (Korea World Mission Association), Dr. IlWoong Chung, the president of Chongshin University, Dr. ByungMoon Kang, professor of Chongshin University, Rev. SeYoung Han, the senior pastor of the Messiah Presbyterian Church of Washington and all my friends who I have met in South Korea. I also want to give thanks to my spiritual father, Daniel C. Kim and spiritual teacher, Chong David Hyun and all of the friends whom I have met at Liberty Baptist Theological Seminary. My appreciation also goes to Shirley Cox, Delores Coleman Bobbie and Sharon Koelsch who are my American “mothers” and pray for me to write this project.

EunYoung Jang, my wife, has been a tremendous source of impetus, prayer, patience, encouragement, and emotional and spiritual support. My loving child ChangHee has endured till the completion of this dissertation.
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The first missionary to Korea, Robert Jermain Thomas, who served during the Joseon Dynasty, was martyred on September 5, 1866, while he was preaching the gospel on a sandy beach of the Daedong River. Since the first martyrdom, missionaries continually entered into Korea, planting churches and training disciples. After almost 150 years, the Korean Church had accomplished a remarkable growth that has amazed the entire world.

Though this extraordinary growth of the Korean Church is astounding, it has been experiencing a downturn over the past 10 years. This downturn of the Korean Protestant faith has resulted in a trend that is of concern to the Christians in Korea: a gradual and continual growth of the Catholics and the Buddhist.

Pastors and spiritual leaders of South Korea who have sensed the severity of this church crisis have been trying to resolve it by enacting numerous church growth projects and programs. Day and night, they earnestly worked and strived to overcome the downswing of the Korean Church. Despite the striving of the Korean ministers, circumstances did not seem to get better, rather they only got worse. This proves the fact that church growth programs and methodologies have a limitation and the church cannot develop only through programs designed by man.

Korean ministers strive and eagerly long for growth; however, the problem does not seem to get better. As a solution to this difficult reality that the Korean Church is encountering, this project investigates the effects of prayer on church growth from the perspective of practical theology.

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Sang Ho Kim, co-pastor of Danhan Presbyterian Church in South Korea, stated that a church must be equipped with worship, discipleship, evangelism, and prayer in order to grow. Many churches have grown greatly by successfully developing all four or even just one of these elements. Out of the four factors, however, prayer should be focused more thoroughly, because it applies to the other three elements. A church can never experience true growth if it lacks prayer. Thus, prayer is the most important key to church growth.

Prayer is not only vital for church growth, but it is also crucial for a church’s members. Among the members of a church, prayer is like a spiritual respiratory system. A person who no longer breathes is considered to be dead. Likewise, a Christ follower who stops praying is spiritually dead. Christians can have a fellowship with God through prayer. Christ taught the disciples how to pray as well as set a great example by living a life of prayer. The disciples had learned how to live a life of prayer from Christ, and the members of the early Church learned it from the disciples. In other words, the life of prayer has been inherited from generation to generation in the Church. Dr. William Parker and Alain St. Jones state that prayer is not only an effective way to heal diseases but also to the only way to reconstruct.²

Likewise, prayer was at the center of an astonishing growth and revival in the Korean Church. The Korean Church has been always focusing on prayer and considering prayer as the most essence element of spiritual life. Through prayer, the Korean Church achieved tremendous growth and became a model for the global Church. Hence, the solution to the downturn of the Korean Church is prayer: It is the only answer.

The Statement of the Problem

According to the “2008 Korean religious state of affairs” by the Ministry of Culture,

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Sports, and Tourism, Buddhism has the most number of believers with 10,726,463 Buddhists, followed by Christianity with 8,616,438 believers and Catholicism with 5,146,147 believers.  

The statistics report that since 1995, the population of Buddhists has increased by 405,000 and of Catholics by 2,195,000, while the number of Christians has declined by 144,000.  

The research proves that the rate of decline of the Christian population is significantly high. Moreover, the figure of 8.6 million Christians are also includes the members of cults or potential cults that are growing rapidly. These reports confirm the tendency of downturn toward the Korean Church.

This thesis project will stress the impact of prayer in the growth of churches. A church can never experience true growth if it lacks prayer. Thus, prayer is the most important key to church growth. Throughout the history of the Korean Church, prayer has led great growths and

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4 Ibid.
revivals. From the beginning of the history of the Korean Church, prayer has always been the most critical element. Only through prayer did the Korean Church become a global church model.

Nonetheless, prayer is currently being devalued among Korean churches by the development of diverse theological perspectives and practical methodologies. Many churches stopped organizing various prayer services, including early morning prayer services and nightly prayer services. Only a few Christians now visit prayer temples. Prayer has become a liability for modern Christians, a trend which has caused the downturn of the Korean Church.

Throughout this thesis project, the role of prayer in church growth and the effective prayer methodology model will be discussed. This project is designed to be a starting point of developing and activating effective prayer models for the Church. Furthermore, it is also the intention of this project to become a tool to set a spiritual fire among the Korean Church that has lost its passion for prayer.

This thesis project will attempt to find a suitable answer for the problem of Korean church growth by doing the following:

1) To provide an effective prayer training methodology model for growth of churches by focusing on the ministry of Wang Sung Presbyterian Church.

2) To explain the consideration of church growth and consideration of prayer.

3) To explain the correlation between the church growth and the prayer, using WangSung Presbyterian Church as a case study.

4) To understand the background and importance of church growth in South Korea by focusing specifically on WangSung Presbyterian Church

5) To suggest practical ways to provide the needs of the poor and the needy under the biblical church growth principles and consideration of prayer.
6) To evaluate the present issues regarding the pastoral leadership of the Wang-Sung Presbyterian Church, South Korea upon the biblical principles of spiritual growth.

**The Statement of Scope and Limitations**

This dissertation will investigate biblical principles of church growth, considerations regarding prayer, and the correlation between church growth and prayer utilizing the resources of many church growth writers, pastors, and church growth institutes. Therefore, it will utilize the New Testament first and foremost, as well as many other books about churches and statistical information from the Institute for Church Growth in Korea. This dissertation will also provide an overview of these recent trends, specifically concerning a case study of Wang-Sung Presbyterian Church in South Korea.

The not the intention of this dissertation, however, to provide strategies for specifically growing Korean churches or to cover every strategy used in order to grow Presbyterian Churches. Therefore, this study will limit itself to know the particular pastors and ministries of the Wang-Sung Presbyterian Church. The focus is limited to focusing on the strategies for growth that are necessary for praying into churches, into future healthy, and sustainable growth. Specifically, this writer hopes that through focusing on effective church growth and the importance of prayer, this dissertation will bring about revival in churches. Furthermore, it is the intended that pastors will see a biblical and healthy church model for effective strategies for the future, and desire to transform their prevailing assumptions or visions regarding church growth. This dissertation will provide an effective prayer training methodology model for growth of churches, and the writer will help to instruct and develop both the Korean pastors and seminary students who desire to work with the Spirit of the Lord to initiate church growth.
The Biblical Basis

Biblical Definitions of Prayer

The Bible clearly states that God hears the prayers of His people: “O thou that hearest prayer, unto thee shall all flesh come” (Psalm 65: 2). As a part of God’s sanctified personality, He pleasures in hearing these prayers. In fact, Jeremiah 33:3 states, “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”

God calls for His people to pray so that He can act on their behalf by reassuring their prayers with His promises. Not only does He summons these prayers, but He commands in I Thessalonians 5: 17 to “Pray without ceasing.” To fulfill this privilege and duty to pray, an understanding of the biblical definitions of prayer will be helpful. Several passages both in the Old Testament and New Testament will be pondered. Yet, the very nature of prayer prevents a comprehensive and definitive definition of it.

Old Testament Definitions of Prayer

The most common word for prayer in the Old Testament is tephillah, which is interpreted to mean intercession or petition. Spiros Zodhiates points out that “It means intercession for someone (II Kings 19:4; Isaiah 37:4; Jeremiah 7:16; 11:14), prayer (Psalm 4:2,6,10; 109:4), entreaty, supplication, hymn. This is the most general Hebrew word for prayer in the Old Testament.”

Another frequent word is palal. Zodhiates gives this explanation: “This verbal root means to judge (officially or mentally); to decide, to punish; to adjudge; to think; to act as a mediator; to pray (to God), to entreat, to intervene, to interpose, to intercede, to make supplication. This important root is found eighty-four times in the Old Testament and is a common word for” pray.”

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Of the total number of occurrences, eighty instances are reflexive, thus expressing the idea of interceding for or praying on behalf of someone.\textsuperscript{6}

*Sha’al* means “to request or make a petition.”\textsuperscript{7} Psalm 27:4 is an example: “One thing have I asked of the Lord, that I shall seek after.”

*Paga’* refers to an “encounter which is a request or an intercession.”\textsuperscript{8} The word is rendered in the intercessory sense in Jeremiah 7:16; “As for you, do not pray for this people, or lift up cry or prayer for them, and do not intercede with me...”

The fifth word, *kara’*, is used in a general sense of calling on the Lord or involving His name. Psalm 55:16 states, “But I call upon God; and the Lord will save me.”\textsuperscript{9}

Finally, *za’ak* has a sense of desperation about it, having to do with “crying out for aid in times of emergency; to cry out in need.” Judges 3:9 reflects a time of crisis for the early Jewish nation “when the people of Israel cried to the Lord, the Lord raised up a deliverer for the people of Israel.”\textsuperscript{10} Additionally, this is the same word found in Psalm 22:5 that Jesus used as He cried out from the cross.

**Prayer in the New Testament**

Prayer in the New Testament is centered on the prayer of Christ. Christ Himself often showed how to pray and they are written throughout the four Gospels. He prayed in a secluded area,\textsuperscript{11} in Gethsemane,\textsuperscript{12} and even on the Cross.\textsuperscript{13} Christ’s example and teaching show that

\textsuperscript{6} Zodhiates, 1628.


\textsuperscript{8} Ibid.

\textsuperscript{9} Edward M. Bounds, *Power through Prayer*, (Chicago, Moody Press, 1979), 313

\textsuperscript{10} Ibid.

\textsuperscript{11} Matthew, 6:32.[NIV]
prayer is having a relationship with God, who is the Father to those who seek Him. Christ was a holy teacher of prayer, who not only teaching, but also demonstrating through examples.

**Luke 22:42**

One can find numerous verses delineating how Christ prayed and how He lived a life of prayer. He prayed to God the day before He was crucified, “Father, if You are willing, remove this cup from Me; yet not My will, but Yours will be done” (Luke 22:42). Even to the point of death, Christ desired God’s will to be done. His prayer sought for God’s kingdom and righteousness as well as the Holy Spirit. The prayer of Christ teaches how one must abandon his or her own desires in order to seek only God’s will.

Christ had directly taught His disciples how to pray through the Lord’s Prayer. This prayer shows that one should (1) give glory and honor to God, (2) ask that His will be done, and (3) plead that He would provide both spiritual and physical resources. And God promises that He would answer this prayer.

Paul also stresses the sound knowledge of prayer. His prayer is centered on God’s strength, faithfulness, and love through Christ. Paul insists that the Holy Spirit is an advocate for those who pray. The Holy Spirit knows the heart of God, thus helping Christians to pray according to God’s will. With the guidance of the Holy Spirit, one can comprehend God’s characteristics. Paul also taught that believers, in any situation, should always hope in Christ who

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12 Mark 14:36,39.
conquered death. It is shown in Acts that the Holy Spirit fills the heart of individuals through prayer so that they can continue God’s works.

**Acts 6:1-4**

In Acts, Luke provides his readers with invaluable insight into the life of the early church. There, the disciples are seen giving prayer a prominent place in their personal and corporate lives. The early Christians expressed the great dependence on God that they felt by praying frequently and fervently. The apostles considered prayer one of their primary duties along with the ministry of the Word (Acts 6:1-4).¹⁷

It was as the believers in Antioch of Syria were praying and fasting that God directed them to send Barnabas and Paul farther west into the Roman Empire.¹⁸ The missionaries prayed before they appointed elders in the new churches that they established. They realized the need for God’s guidance and enablement for these new leaders, and the church’s expansion from Jerusalem to the uttermost parts of the earth was a result of prayer. Furthermore, the apostles obtained strength and encouragement from God in prison through prayer many times.

**Romans 8:15**

The Apostle Paul had more to say about prayer than any other biblical character. Paul referred to prayer many times in the epistles that he wrote during his missionary journeys. One of his most important contributions to the doctrine of prayer was his teaching that the Holy Spirit cooperates in believers’ prayers (Rom. 8:15).¹⁹

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¹⁸ Ibid.

¹⁹ Constable, 86
**Ephesians 1:13**

Christians are able to call God their Father because He has adopted them as His children. The evidence of this is the possession of and guidance by the Spirit of God (Eph. 1:13). The Holy Spirit in turn helps Christians because they do not always pray for what is really necessary, rather only what is thought of to be important.\(^\text{20}\)

The Holy Spirit Himself helps Christians to recognize and to compensate for these deficiencies in praying. He also intercedes in a way that could not otherwise be done by individuals in need of this ministry by communicating the deepest groaning of one’s heart, which cannot even be expressed in words to God. He turns these unutterable desires into intercession in a manner that God hears. When people cannot express their deepest desires and feelings, the Spirit communicates these and offers them to God (Rom 8:26-27; cf. 2 Cor. 5:2-5).\(^\text{21}\)

The Apostle Paul, as Jesus Christ, testified to the importance of prayer not only by what he said about it but by his example of praying. He prayed without ceasing. He was constantly praying for the people whom he evangelized and to whom he ministered. He requested the prayers of the saints to whom he sent his epistles, and he reported that his fellow workers joined him in praying for them. This aspect of his prayer concern comes through especially in his Prison Epistles.\(^\text{22}\)

Clearly, Paul believed that the success of his labors depended on God's enablement and blessing that came in answer to prayer. These prayers should reflect the order in nature, and people leading in prayer should offer them appropriately. They should edify those who silently


\(^{21}\) Ibid.

\(^{22}\) Constable, 87.
follow the person leading in prayer.

*Hebrews 7:25*

The writer of Hebrews stressed the access that believers now have for entering God's presence in prayer through Jesus Christ. This access is the result of three things. First, believers live under a new and better covenant, the new as compared to the old Mosaic Covenant. Second, a new and better sacrifice has opened the way into God’s presence, namely Jesus Christ rather than animals. Third, there is a new and better high priest, Jesus Christ, who serves in a superior order, the order of Melchizedek as contrasted with Aaron's order. Jesus Christ ever lives to make intercession for believers (Heb. 7:25; 9:24), and He is now the only Mediator (Heb. 8:6; 9:15; 12:24; cf. 1 Tim. 2:5).²³

Salvation is available only through Christ, and believers come into God's presence in prayer only through Him. Access in prayer follows access in salvation. Since the way is now open for all to come to God through the Savior, one should come confidently into God's presence to receive mercy and find grace to help in time of need (Heb. 4:16; 10:22).²⁴

*James 1:6-8*

The Epistle of James is really an exposition of many themes from Jesus’ Sermon on the Mount with additional instruction. Since Jesus spoke of prayer in that sermon, it should be no surprise to find a strong emphasis on prayer in James’ letter. James also dealt with practical issues involved in Christian growth, and prayer touches these frequently. James wrote of the need of faith when one prays (James 1:6-8),²⁵ the problem of neglecting prayer, and the reason

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²⁴ Ibid.

some prayers go unanswered (James 4:2-3). His instruction about praying for the sick that suffer because of sin is unique (James 5:15). Prayer can have a significant role in removing this type of sickness, illness induced by sin, though his prescription does not apply to all types of physical infirmity as the context clarifies.26

The Greek text says that Elijah prayed praying. The point is that he prayed, not that he prayed fervently. James wanted his readers to appreciate the fact that prayer alone can accomplish mighty things.27 Therefore it should not be neglected in times of need. The power of prayer is that it secures the powerful working of God.

1 Peter 1:3-12

The Apostle Peter’s first epistle contains several references to prayer, considering that it deals with how Christians are to live in a hostile world. There is also thanksgiving for the hope had by Christians (1 Pet. 1:3-12).28 Peter also warned he readers to remember that God is the judge to whom everyone must give an account of his or her lives (1 Pet. 1:17; 4:7).29 He warned husbands that failing to honor their wives could hinder their prayers (1 Pet. 3:7).30 Peter also viewed prayer as a resource for Christians who are suffering for their faith in Christ (1 Pet. 4:19; 5:7).31

1 John 3

The Apostle John's emphasis on prayer in his first epistle is similar to that of the writer of

26 Ibid.
27 Ibid.
28 Ibid., 89.
29 Ibid..
30 Constable, 89.
31 Ibid. 90.
Hebrews. Believers may freely express anything that is on their hearts to God because they can draw near to God boldly. John also recorded clear promises guaranteeing answers to prayer (1 John 3:21-22; 5:14-15). The condition is asking in harmony with and subject to God's will (cf. John 14:13-14; 15:16; 16:23-24).\(^{32}\)

*Revelation 22:20*

The prayer for the return of Jesus Christ that closes the Book of Revelation is also appropriate to the present age (Rev. 22:20).\(^{33}\) It is significant that this is the last prayer in Scripture. All prayer resolves itself at last into prayer for the Savior's coming.

**The Theological Basis**

**Prayer of Gratitude and Praise**

The Israelites often prayed with gratitude and praise because of God's wondrous works. Hannah prayed with great anguish when she was barren. Then God answered her prayer and gave her a son. Hannah’s prayer soon turned into praise to God for His mercy and faithfulness. She stated, “My heart exults in the LORD; my horn is exalted in the LORD, my mouth speaks boldly against my enemies, because I rejoice in Your salvation. There is no one holy like the LORD, indeed, there is no one like You, nor is there any rock like our God” (1 Samuel 2:1-2, NASB).

God had also answered the prayers of the Israelites and showed compassion on them when they cried out to Him. When the Lord brought the Israelites out of Egypt, they praised Him with overflowing gratitude. Moses praised, “I will sing to the LORD, for He is highly exalted; the horse and its rider He has hurled into the sea. The LORD is my strength and song, and He has


\(^{33}\) Ibid., 93
become my salvation; this is my God, and I will praise Him; my father’s God, and I will extol Him” (Exodus 15:1-2). The Israelites often began their prayer proclaiming and remembering God’s merciful hands which had brought them out of Egypt.  

**Prayer of Repentance**

Repentance is a pleading prayer to the Lord for forgiveness and salvation. The ways of the Israelites were greatly depraved, and they abandoned God’s commandments during the time of Samuel. As a result, God became furious and let the Israelites be threatened under invasion of the Gentiles. It was after Samuel had gathered up the Israelites and led a great repentance at Mizpah that God restored Israel: “Then Samuel said, ‘Gather all Israel to Mizpah and I will pray to the LORD for you.’ They gathered to Mizpah, and drew water and poured it out before the LORD, and fasted on that day and said there, ‘We have sinned against the LORD.’ And Samuel judged the sons of Israel at Mizpah” (1 Samuel 7:5-6).

David confessed his sin before God after the prophet Nathan had confronted him about his transgression with Bathsheba. David says to Nathan: “Then David said to Nathan, ‘I have sinned against the LORD.” And Nathan said to David, “The LORD also has taken away your sin; you shall not die” (2 Samuel 12:13). It is written in Psalm 51 that David realized his transgression against God and asked His forgiveness with a sorrowful heart. David’s repentance contains an awareness of his sin, sincere regret caused by his transgression, and willful commitment to abstain from the same sin in which characteristics make his repent highly personal. This type of prayer is a great example of the type of true repentance that moves God’s heart. Through prayers of repentance, the Israelites longed for God’s forgiveness in the pitfall of the wickedness and desired the Holy Spirit to fill their hearts.

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34 Park, 98.

Prayer of Entreaty

Elijah competed with four hundred and fifty prophets of Baal and four hundred prophets of Asherah on Mount Carmel. The Baal’s prophets cried out, “Baal, please answer our prayers!” but there was no answer. Elijah also cried out to the Lord, “Answer me, O LORD, answer me, that this people may know that You, O LORD, are God, and that You have turned their back again” (1 Kings 18:37). Then God sent a fire that burned trees, rocks, and water in the stream. By answering Elijah’s prayer, the Lord proved that He is the true God.

Prayers offered by Abraham’s servant Eliezer,36 Gideon,37 Elisha for the woman from Sunem,38 and Hezekiah who pleaded God to extend his life when he was deathly ill39 are all examples of prayer of entreaty. Prayer of entreaty is prayer concentrated on a certain request, in that individuals plead with God to provide what they urgently need.40 The Israelites were delivered from oppressions or disasters that they faced through prayer of entreaty.41

Prayer of Intercession

Abraham prayed before the Lord who was about to destroy Sodom and Gomorrah, “Will You indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within the city; will You indeed sweep away and not spare the place for the sake of the fifty righteous who are in it?” (Genesis 18:23-24). His intercessory prayer confessed the sins of his neighbors and society and asked for God’s mercy and grace upon them.

36 Genesis 24:12-24 (NIV).
37 Judges 6:36-37.
38 2 Kings 5:17-37.
40 Bounds, 191.
After he had received the Ten Commandments from the Lord, Moses prayed on behalf of the Israelites who worshiped the golden calf. Moses’s prayer was intercessory in terms that he prayed for the benefit of others, not his.

Prayers of intercession are individuals’ acts of expanding the range of prayer from themselves to others. Intercessory prayer occurs when believers are filled with their trust and boldness in God. Such trust and boldness are used for the benefit of others.\(^{42}\)

As seen in the aforementioned passages from the Old Testament, prayer is a complex subject, comprised of various forms, types, and content. Prayers of gratitude and praise are a means to give thanks to God for His wondrous works, and prayers of repentance ask forgiveness from Him. Furthermore, prayers of entreaty ask for God’s deliverance from trials.

The Statement of Methodology

This study will suggest a new, alternative way for the growth of churches: A prayer training model is the most effective method for church development. A healthy and true growth can only be achieved through prayer. The definition and concept of prayer will be examined in depth. In chapter 2, “Consideration of Church Growth,” the basic concepts as well as the definition concerning church growth will be stated. Also, church growth theories by many scholars will be referenced and critically examined.

Chapter 3, “Consideration of Prayer,” will investigate both the general definition and the biblical definition of prayer. Prayer will be also explored from theological perspectives. The five contents of prayer will also be described.

In chapter 4, “Methods of Prayer Training,” various methods of prayer training will be studied. The traditional prayer methods of the Korean Church such as early morning prayer

\(^{42}\) Bounds, 179.
services, all night prayer services, public prayer, and individual prayer will be discussed. It will examine the history and the effects of the Korean Church’s representative prayer methods and how they play a role in church growth.

Chapter 5, “The Correlation between Church Growth and Prayer,” will indicate how church growth and prayer are related to each other. Prayer should be considered as first priority in church growth. This chapter will also investigate the roles of prayer and will study the case of a church that has grown successfully through prayer.

In the conclusion, the importance of prayer in the growth of churches will be emphasized once again. When prayer is amplified through pastors and church members, the church will undoubtedly experience a tremendous growth, for God listens to every prayer of His children.

The Review of Literature

Alan, Nelson and Gene Appel. *How to Change Your Church without Killing It.* Nashville: W Publishing Group, 2000. The authors cover the elements of initiating change in a church body, addressing such topics as the following: “examining what motivates you,” “getting below the skin of improvement,” “Honoring past traditions while developing new ones,” “understanding the emotional side of change,” “identifying opinion leaders in your church,” “determining where you want to go as a body,” “creating a transition plan,” “sailing the leadership,” “making conflict work for you,” and “enjoying the benefits of improved ministry.”


Consisting of two parts, this work is concerned with bringing about revival in the church today. Neil’s focus in part one is humility and brokenness and the need to change people’s hearts to overcome attitudes that will threaten the mission of the church. The second part, contributed by Elmer Towns, focuses on macro-revival, the movement of God upon a church community, people group, or nation.

George, Carl F. and Warren Bird. *Prepare Your Church for the Future*. Grand Rapids: Revell, 1992. Carl George introduces the mega-church, in which the two most visible elements are “the small, home-based group” and “the celebration-size group, corporate celebration.” This book helps pastors to prepare their churches for the future.

George, Carl F. *How to Break Growth Barriers*. Grand Rapids: Baker Books, 1993. Carl George writes for leaders who want their churches to experience greater growth and have an energizing impact on people’s lives. This book allows readers to find and understand church growth barriers and provides practical methods for breaking them. He emphasizes a rancher type of leadership.

George, Carl F. *The Coming Church Revolution*. Grand Rapids: Fleming H. Revell, 1994. In his book, Carl George empowers leaders for the future, to prepare for the coming church revolution. It offers the concept of what a primary vision a senior pastor says to staff, what a staff pastor says to lay coaches of small groups, and what a coach could say to cell leader.


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

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


growth and applies them to today’s culture. Setting forth nine basic principles, he defines church
growth as effective evangelism, not simply as a methodology for increasing membership.

George Peters emphasizes the great fundamentals for church growth through the sovereignty of
God, the centrality of Christ, the ministry of the Holy Spirit, the importance of the church, and
the priority of evangelism.

Nashville, TN: Broadman & Holman Publishers, 1993. This is a very important book to
understand the history, theology, and principles of church growth. Divided into three major
sections (history, theology, and principles), this book introduces readers to the “big picture” of
church growth.

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

Towns, Elmer, C. Peter Wagner, and Thom S. Rainer. *The Every Church Guide to
Growth: How Any Plateaued Church Can Grow*. Nashville: Broadman & Holman Publishers,
1998. This book consists of three parts. The first part is written by C. Peter Wager with the focus
“Why do churches face a 200 barrier?” Thom Rainer writes the second part with the focus
“Overcoming middle-sized church growth barriers of 400 people.” Elmer Towns wrote the third
part with the focus “Overcoming large church barriers of 1,000 people.”

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

Wagner, C. Peter. *Church Quake*. Ventura, CA: Regal Books, 1999. In this book, C. Peter Wagner explains the New Apostolic Reformation as an extraordinary work of God taking place in the church that is changing the shape of Christianity around the world. He identifies and examines the core philosophy of the present-day apostolic church movement - one of the fastest growing segments of the global church.


**Survey of Questionnaires**

The information gathered from the questionnaires in this project is used to objectively verify the primary cause of church growth within Wang Sung Presbyterian Church. This is done through a 26-item paper survey asking questions regarding church growth, which was distributed
to Wang Sung Church’s approximately 300 members. The content of the questionnaires have been thoroughly analyzed in order to identify the main causes of church growth, and the 23-page report on their results have been used in order to write this thesis project.
CHAPTER TWO
CONSIDERATION OF CHURCH GROWTH

Understanding Church Growth

Church growth itself must first be discussed and understood in order to comprehend the effects of prayer on church growth. In the present society, the term “church growth” is often referred to as a quantitative development of churches. Ordinarily, people regard the number of church members, various small meetings, modern style service, and church marketing in evaluating church growth.\(^1\) However, quantitative development is not an essential part but just one of many aspects of church growth. In order to understand the precise meaning of church growth, the definition of church should be considered first, because church growth is the development of a church and churches.

A systematic theologian Louis Berkhof indicates that the Church is both visible and invisible place.\(^2\) Externally, it is a physical building and visible, but internally, the Holy Spirit, who is invisible, dwells in it and calls people. Thus, the Church is a gathering of God’s holy people, who, in turn, should glorify Him with their church.

In *Institutes of the Christian Religion*, Calvin asserts that the Church is people all around the world who worship the Lord.\(^3\) Thus, the primary purpose of the Church service should be the glorification of the Almighty God, yet the Church members must glorify God not only in public church worship but also through their living life worship (Romans 12). This is the depiction of the church where God’s holy children gather. Moreover, God’s Church must preach the gospel

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always. Psalm 22:27 states that “All the ends of the earth will remember and turn to the
Lord, and all the families of the nations will worship before you.”

This verse indicates that all of people are to worship God, not just a few chosen ones. Thus, evangelism is the act of inviting everyone to God in order to praise Him. In Matthew 28:19-20, Christ commanded the disciples to preach the gospel to the end of the age. The Church is called to be an ambassador of Jesus Christ and spread the Good News day and night. Through this ministry of the Church, all nations should come before God and worship Him. This is a mission of the Church, and the Church grows through an active evangelism.

Since church growth theology came into prominence largely through the efforts of one man, Dr. Donald McGavran, and since he is still today its leading exponent, one must look to his writings in order to get an idea of what church growth principles are all about.4 While McGavran originally developed his ideas in a book entitled *The Bridges of God*, published in 1955, he has refined his basic thoughts in later writings, the most comprehensive of which is his book entitled *Understanding Church Growth*, published in 1970. It is from this later work that one can find the following résumé of his chief theories:5

1) Church growth is primarily faithfulness to God, who commands believers to find the lost. Quantitative expansion is the top priority item of “church business.” However successful and valuable educational activities and social programs may be, they are of secondary importance in world mission work. God wants his sheep found, thus the chief purpose of believers is to find. The multiplication of churches nourished on the Bible is a *sine qua non* in

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5 Ibid.
carrying out the purposes of God.⁶

2) Mission (in a narrow sense) is an enterprise devoted to proclaiming the Good News of Jesus Christ and to persuading people to become His disciples. Some churches wish to do mission work by means of “search theology,” proclaiming the Word everywhere by word and deed, without regard for results.⁷ This, however, is not what God wants. The Lord wants His followers to have a “harvest theology.” The number of found people is important to Him. One must search, find, persuade and harvest. In 1964, there were 42,000 Protestant missionaries serving the cause of missions, but there was little growth in world mission fields. Too little attention was given to growth results, and too much energy was spent in social activity, denominationalism, and faulty approaches to evangelism.

In order to achieve maximum success, believers should concentrate upon people as “homogeneous units” by a process of “multi-individual conversion.” Winning groups rather than individuals is how two-thirds of all converts in “Africasia” and “Oceana” have been won.⁸

For effective work, one must aim for measurable growth. A numerical approach is essential, since the church is made up of countable people. Such an approach requires a careful study of all the circumstances involved: membership statistics; results of other churches working in a given area; manner of growth over a period of years (whether by birth, transfer, or conversion); and causes of growth (radio, literature, revival, political climate, use of national workers, etc.).⁹ An understanding of church growth is hindered by confusing “perfecting” with “discipling.” The Great Commission makes a distinction here. First one must disciple by an

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⁶ Wendland, 5.
⁸ Ibid., 89.
initial thrust, aimed to achieve rapid quantitative growth. Then one must perfect, that is, nurture in the faith to achieve qualitative growth. While both areas are important for the growth of the church, each requires its own kind of strategy in order to achieve maximum results. All too often too much effort has been expended in concentrating on the few who have been won rather than on the many who still need to be won.\textsuperscript{10}

Churches should use the hundreds of different mission undertakings as a vast laboratory, to see which factors play a part in growth or a lack of it. A thorough knowledge of social conditions, geography, political inclinations, language peculiarities etc. help to ascertain where one can expect to work with success. Fields of low receptivity should be occupied “lightly” as far as expending mission effort is concerned.\textsuperscript{11}

Conclusively, church growth is defined as a church that is developing quantitatively by faithfully keeping the Great Commission of Christ and qualitatively by wholeheartedly worshipping God who is the Creator of all. Church growth must be considered with the combination of quantitative growth and qualitative growth. It becomes a problem if only one aspect is considered, not both. For instance, if church growth is measured exclusively by winning souls to Christ, the growth is solely quantitative. On the other hand, a church should not emphasize only on the quality of worship. This tendency can be resulted in neglecting the Great Commission of Christ. Overall, in considering church growth, it is not right to overemphasize one aspect over the other.\textsuperscript{12} Both quantitative growth and qualitative growth have to be considered together.

\textsuperscript{10} Wendland, 6.
\textsuperscript{11} Ibid.
\textsuperscript{12} C. Peter Wagner, \textit{Your Spiritual Gifts Can Help Your Church Grow} (Ventura, CA: Gospel Light, 2005), 69.
The Definition of Church Growth

God becomes pleased when His churches grow according to His will. In fact, God desires the growth of the Church more than anyone else does.\(^\text{13}\) Therefore the astounding development of the Korean Church not only astounded the world, but also pleased God. It is true, however, that the Korean Church focused more on quantitative growth than qualitative growth. One of many reasons for this outcome is the fact that there was no precise definition of church growth. Before discussing the definition of church growth, the four aspects of church development should be identified: Qualitative growth, quantitative growth, extension growth, and bridging growth.\(^\text{14}\)

Qualitative growth is also called as internal growth, and indicates spiritual maturities of church members. Church members who are spiritually developing through worship, Bible study, prayer, service and their spiritual gifts as a body of Christ are the essential aspect of internal growth in churches.

Qualitative growth is an external development of a church. A church can grow quantitatively through church members who share the Good News with their brothers, sisters, close friends, relatives, co-workers and fraternity members and winning them to Christ.\(^\text{15}\)

Extension growth and bridging growth are similar terms in which a mother church grows quantitatively by planting a branched church. When the branched church is planted within the same culture area, it is referred to as extension growth. If the mother church plants a church in another cultural area, it is called bridging growth. Both types of growth fall into quantitative

\(^{13}\) Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans, 1980), 5.


growth. Thus, the four aspects of church growth can be reduced to two forms: qualitative growth and quantitative growth.

Scholars have been debating over the correlation between qualitative growth and quantitative growth in church growth. The theories of theologians such as Donald McGavran and Peter Wagner will be discussed and critiqued regarding their overemphasis on quantitative growth of the church. Although these two scholars have acquired a high achievement of research in theology on Church Growth, their devaluation of qualitative growth of churches has led them to receive brutal criticism. Therefore, church growth means a church is growing quantitatively and qualitatively. This definition has been stated on page 1 that “church growth is defined as a church that is developing quantitatively by faithfully keeping the Great Commission of Christ and qualitatively by wholeheartedly worshipping God who is the Creator of all.” The Church should focus on an activation of evangelism and improvement the quality of worship and these two tasks must be well balanced.

Hence, the definition of church growth by McGavran and Wagner from solely a quantitative aspect is not accurate. Waldo Werning compared the qualitative and quantitative aspects of church growth to head and tail sides of a coin in which they are inseparable. Tippet stresses that churches should grow quantitatively with a greater number of members and building size, and mature qualitatively with internal elements.

Such scholars define church growth as the combination of qualitative and quantitative growth. The Church should not separate qualitative and quantitative side of development or emphasize one aspect over the other. The Church must grow both internally and quantitatively.

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In the Book of Acts, the Early Church obtained three thousand believers and five thousand believers at different times. This was tremendous quantitative growth. At the same time, the Early Church developed internally through martyrdom, maturity of faith, passionate prayer, meditation, and active mission works. If today’s Church models the healthy growth of the Early Church, it must neglect neither quality nor quantity.

**Growth of Churches in USA**

In a 1980 article in *Christianity Today*, C. Peter Wagner asks, “What does the decade of the eighties have in store for the church in America?” He answers with, “It will present unprecedented opportunities for growth.” Wagner, a missionary to Bolivia for 16 years, is presently teaching Church Growth at Fuller Theological Seminary in Pasadena, California, and has authored several books on the subject. While the fifties, according to Wagner, saw “a decade of church growth,” the sixties experienced church growth “taking a back seat to an enthusiasm for social service.” The seventies witnessed, “mainstream churches declining in membership and conservative denominations not growing as fast as they should.” The eighties, Wagner concludes, would have “great potential for evangelism, church planting, and church growth.”

If the number of church growth programs is any indication, there is certainly no reason to disagree with Wagner’s observations. Southern Baptists under the motto “Bold Mission Thrust” are determined to confront every unbeliever at home and abroad with the gospel by the year

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20 Ibid., 24–27.
The Assemblies of God have introduced vigorous programs for expansion. In the Church of the Nazarene Prof. Paul Orjala’s study “Get Ready to Grow” has already sold 50,000 copies. The Christian and Missionary Alliance wants to double its membership in seven years, completing this undertaking in 1987, its one-hundredth anniversary.\(^{22}\)

The Lutheran Church-Missouri Synod has mounted a massive “Discipline” campaign, designed to provide church growth training programs in all of its 38 districts. An interdenominational society called the Academy of American Church Growth is producing films, books, home study programs, materials for seminars, Sunday-school curricula, computerized surveys, and many other aids geared toward helping local churches organize church growth programs in their own communities.\(^{23}\)

The American Festival of Evangelism is scheduled for Kansas City in the summer of 1981, anticipating a gathering of 20,000 clergy and lay leaders from many denominations, which are to meet for the purpose of encouraging greater efforts toward evangelizing our nation in the eighties.\(^{24}\)

McGavran firmly believes that by a studied, scientific approach to growth methods there is no reason why the world’s need for “fantastically multiplying churches” cannot be met.\(^{25}\) His primary concern is for the millions who have not heard the gospel. With a passionate emphasis

\(^{21}\) Wendland, 2.

\(^{22}\) Ibid.

\(^{23}\) Ibid., 3.

\(^{24}\) Ibid.

upon soul-saving, McGavran has taken sharp issue with the humanistic tendencies and the social-gospel approach of the Commission of World Mission and Evangelism of the World Council of Churches.\textsuperscript{26}

McGavran’s appeals to reach out to the unchurched millions have certainly had their influence on the resurgent movements toward church planting among the evangelicals, as witnessed by the Wheaton Declaration of the Interdenominational Foreign Mission Association in 1966, the Berlin Congress on Evangelism in the same year, and the Lausanne Committee for World Evangelization in 1974.\textsuperscript{27}

Other significant efforts toward church growth among the evangelicals have been the Evangelism Crusades associated with Billy Graham and the Saturation Evangelism Programs carried out in Latin America as the “Evangelism-in-Depth” crusade under the direction of Dr. Kenneth Strachan.\textsuperscript{28} J. Herbert Kane says the latter effort involved “the total mobilization of all church members” and had as its goal “to reach every family in a given country with an oral or written presentation of the gospel.”\textsuperscript{29}

Other research institutions are Missions Advanced Research and Communication Center (MARC), located in Monrovia, California and headed by Edward R. Dayton, and the ULSL Center for World Mission, established in 1976 in Pasadena, California under the leadership of Ralph D. Winter. These agencies “offer information systems and computer technology for developing information on world Christianity” and “coordinate studies and strategies for

\textsuperscript{26} Cf. The Eye of the Storm (Waco: Word Books, 1972).

\textsuperscript{27} Wendland, 4.

\textsuperscript{28} Ibid.

\textsuperscript{29} J. Herbert Kane, \textit{Life and Work on the Mission Field} (Grand Rapids, MI: Baker, 1980), 252.
reaching unreached people with the gospel.”

The Evaluation and Theory of Church Growth Principles

The term “church growth” was first originated less than 60 years ago. In 1955, McGavran introduced a theology of Church Growth to the world in his book *Bridges of God*. Since then, the theology of Church Growth has been discussed through various studies and research. McGavran and Wagner are the most representative scholars on church growth. In this section, the theories of McGavran and Wagner, centered on the quantitative growth of a church, will be discussed. Also, Christian Schwarz’s study, focused on the internal development of a church, will be described. Lastly, the correlation between prayer and church growth will be studied.

**Donald McGavran**

McGavran’s theory of Church Growth is often called as “people movement,” “expansion of churches,” or “discipleship.” His theory is based on people movement and converted mission into church growth. The following are the six key ideas of his theory:

1. Homogenous Unit: A group of people who share the same language, culture, and ethnicity is referred to homogenous unit. Those who are in the same homogenous unit can deeply connect with and benefit from each other since they have similar backgrounds.

2. Wendland, 5.


Thus, religious conversions among a homogenous group of people are common. In a homogenous group, shared values provide believers an access for evangelizing nonbelievers. A healthy church holds members from various cultural backgrounds and who serve their homogenous units.35

(2) People Movement: The fundamentals of a homogenous unit often lead to people movement. The term *people movement* is also referred as “tribal movement” or “group conversion.” In the people movement theory, man is viewed as a social being rather than an independent individual.36 In a community, a decision made by one group member can affect the whole group which is a great environment to evangelize.

This principle of people movement may cause a chain reaction of religious conversion into Christianity among members of a community. According to McGavran, people movement is that the followers of Christ interact with their non-Christian relatives and train them for years so that they can evangelize people in their homogeneous group, facilitating group conversion.37 For instance, the whole members of tribal group might come to know Christ through people movement.

(3) Receptivity: A reaction or attitude of an individual after hearing the gospel is referred as receptivity. One principle of receptivity denotes that while certain groups tend to easily convert into Christianity, other groups negatively react to the gospel. For example, in the Bible,

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36 Dongyoon Kim, *The Direction for the Growth of the Korean Church* (Busan, South Korea: Hanil University and Presbyterian Theological Seminary, 1996), 78.

37 Donald A. McGavran, *Understanding Church Growth*, 297.
ordinary Jews were more receptive to the gospel than the Pharisees. Likewise, the Galileans and the Bereans were more open to Christianity than the Jews and the Thessalonians.

From this, it is evident that God has prepared people who will be highly receptive to the Good News of Christ. McGavran stresses that a society where people commute often, tend to be nationalistic, the government overly regulates people, cultures transform frequently, and has a great popularity of new settlers, is usually more receptive.38

(4) Social Science: To McGavran, his theory of church growth is an answer for the question, “Why some churches grow while other churches decline?” He puts an emphasis on social science in order to explain church growth. McGavran believes that cultural anthropology, sociology, psychology, communication, and statistics play important roles in church growth.39 Such study areas facilitate the growth of the Church.40

(5) Ethno-Theology: Ethno-theology is a combination of theology and cultural anthropology. This view takes a stand that church growth is heavily dependent on the correlation between Christianity and culture. Kraft denotes that the Western Theology originates from the Greek Philosophy, thus it should be naturalized regarding their culture in non-Western countries.41 When theology becomes naturalized according to the culture that a church is located, a healthy growth occurs.


(6) Discipleship and Perfection: Christians should make disciples of all nations according to the Great Commission. Discipleship includes a conversion of an individual from worshipping idols, practicing cults, or polytheism to Christianity by inviting Christ into his or her heart. Discipleship also means that a converted person believes that Christ is the Savior of his or her life and is united with Him.

During discipleship, believers realize that they are members of God’s church. It is a stage where they learn that all believers are one family, the Bible is the source of salvation, and a church is where they worship the Lord. Perfecting is a spiritual maturation of Christians and an ongoing process from the point of conversion. McGavran reports that Biblical and moral change among Christians is the process of perfection. Additionally, perfecting includes a practice of Biblical lifestyle and genuine repentance.

McGavran’s church growth theory has both strengths and weaknesses. The strengths are as follows:

(1) Instead of sending missionaries to newly planted churches in foreign countries, it encourages the planted churches to grow independently and emphasizes individual evangelism.

(2) It stresses the importance of mission works.

(3) It provides an effective approach toward group conversion.

(4) It forms efficient mission strategies from a cultural anthropological perspective.

There are, however, weaknesses of McGavran’s study, which are as follows:


43 Ibid., 36.

44 Eun Joon Kwan, *Church, Mission, Education* (Seoul Korea: Silver Star Co., 1982), 125.
Though his application of cultural anthropology in mission work is well developed, it lacks Biblical support.

His view of people movement also does not have significant Biblical support. The Jews of the Early Church were evangelized individually, not collectively as a people group.

It overly emphasizes quantitative growth of the Church. Critics point out that McGavran’s exclusive focus on quantity of churches distracts Christians from truly communing with God.

Although McGavran’s works greatly contributed to Church Growth, his concentration on quantitative development of the Church depicted in a homogenous unit, people movement, and discipleship has been frequently criticized. The relationship between prayer and church growth based on McGavran’s view can be divided into four aspects:

First, collective prayer can stem community spirit among homogenous unit members.

Second, prayer facilitates a stronger receptivity and makes Christians spiritually powerful.

Third, passionate prayer of the Koreans Christians with their ardent tendency is an example of naturalization of religion according to culture.

Last, discipling and perfecting can be achieved through effective prayer training.

C. Peter Wagner

Wagner defines church growth as winning the souls of the lost who never heard of the gospel to Christ, having an active fellowship with them, and making them take a part of a church. His theory of Church Growth can be classified into seven factors:

(1) Competent Pastor: Wagner claims that pastors are catalyzing church growths in America. Healthy churches include competent pastors with greater leadership skills who play

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role as a catalyst to accelerate the growth of churches.\textsuperscript{47} Thus, competent pastors are a vital element in church growth.

(2) Layperson Movement: According to Wagner, church development also depends on dedicated laypersons.\textsuperscript{48} He does not necessarily make a classical distinction between pastor and layman. God has given each person specific spiritual gifts and pastors and laypersons strive to serve Him by using their gifts. Thus, Wagner estimates that there are about ten percent of church members who has the gift of evangelizing. Pastors should combine laypersons that have a gift of evangelizing and new church members who have been attending less than three years and plan for effective church growth. Moreover, the other ninety percent of laypersons who have other spiritual gifts should participate in a layperson movement in order to increase the growth of a church.\textsuperscript{49}

(3) Size of a church: Wagner denotes that the third factor for church growth is the size of a church.\textsuperscript{50} He describes a healthy functioning church as one that can effectively reach out to the lost and bring them to Christ, have resources to meet the needs of church members, and grow quantitatively by planting new churches.\textsuperscript{51} The term “size of church” does not exclusively refer to the size of the church building but the level of ministry efficiency.

\textsuperscript{46} C. Peter Wagner, \textit{Your Church Can Grow} (Ventura, CA: Regal Books, 1976), 61.

\textsuperscript{47} Ibid., 63.

\textsuperscript{48} Ibid., 77.

\textsuperscript{49} Ibid., 93.

\textsuperscript{50} Ibid., 95.

(4) Main Service, Meeting, and Cell Group: Wagner uses the formula, “Main Service + Meeting + Cell Group=Church” for church growth. When a church is occupied with active service, meetings, and cell groups, it grows in healthy ways.

(5) Homogenous Composition: Wagner’s “Homogenous composition” principles highly resemble McGavran’s “Homogenous unit” principles. The homogenous composition theory proposes that individuals form a group with those who share homogenous values. A church grows as homogenous groups develop through various meetings.

(6) Evangelistic Movement: Active evangelism is an essential element of Church Growth. Wagner indicates that methods of evangelism are various, but the purpose should always be focused on making disciples.

(7) Priority: Wager denotes that a great growth of churches is also dependent on effective spiritual functions of a church. Healthy churches realize that the most essential function of a church is providing spiritual guidance in their society. He also refers to Dean Kelly’s book Why Conservative Churches are Growing? and insists that the reason that conservative churches grow is because of gospel teaching. Preaching the gospel should always be the first priority of the Church.

Wagner is a supporter of Church Growth and has held a practical perspective in his study. Like McGavran, because of the lack of emphasis on the internal aspect of Church Growth,

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52 Wagner, Your Church Can Grow, 111.
53 Ibid., 171.
54 Ibid., 156.
55 Ibid., 161.
56 Ibid., 173.
Wagner’s theory has been criticized. Also liberal theologians oppose him because he values evangelistic works over social services.

The correlation between prayer and church growth that can be found in Wager’s theory has four main concepts: (1) prayer makes competent pastors (2) laymen are trained to be more capable through prayer, (3) prayer facilitates an activation of evangelism, and (4) dynamic gospel teaching, the first priority of the Church, begins with prayer.

**Christian A. Schwarz**

German scholar Christian A. Schwarz is the founder and president of the Institute for Natural Church Development, located in Germany. His research on church growth includes more than 1,000 churches in 32 countries on five continents. Schwarz’s church growth theory emphasizes qualitative development of a church. His eight main factors of church growth are as follows:

1. **Empowerment of Leadership:** According to Schwarz, the biggest difference between a growing church and a stagnating church is the empowerment of spiritual leaders. The pastors of a growing church focus on empowering the church members as the spiritual leaders for more effective ministry.

   In Schwarz’s theory, the pyramidal authority structure of traditional churches is reversed in that leaders lower themselves and serve church members. By discovering the spiritual gifts of church members and empowering them, churches can grow qualitatively.57

2. **Gift-oriented Ministry:** Schwarz insists that gift-oriented ministry is a part of natural growth inspired by God. In the gift-oriented ministry, church members trust that God gave each person a certain spiritual gift or gifts to be take part in ministry. Thus, leaders should encourage believers to explore their own gifts and appoint them in the right position. Ordinary people can

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achieve an extraordinary success with their ministry when they properly use their God-given gifts.\(^5^8\)

(3) Passionate Spirituality: Facilitators of church growth include the unity among church members and their spirituality characterized by joy, passion, dedication, and faith. Passionate spirituality of church members impacts every area of their lives including prayer life. Schwarz argues that the Doctrine alone does not lead to church growth. A church develops when the doctrinal teaching is strengthened by passionate spiritual lives of church members who share their faith with others.\(^5^9\)

(4) Functional Structure: Despite the differences of denominational and cultural backgrounds among churches, strongly grown churches share certain factors and one of them is called functional structures. Schwarz emphasizes church departments, and each department should appoint the head who trains future leaders.\(^6^0\)

(5) Inspiring worship service: Schwarz indicates that church services can take various styles. The atmosphere of the church service could be member-focused, traditional, or loose. Also the words that are spoken by pastors could be holy or secular. However, he stresses that the style of a service does not necessarily determine growth. Schwarz asserts that a level of inspiration that church members perceive during a service is a factor to measure growth of a church. Inspiring worship service reinforces attendance of church members. Thus, church service should be inspiring and driven by the Holy Spirit.\(^6^1\)

\(^{5^8}\) Schwarz, 24.

\(^{5^9}\) Ibid., 26-27.

\(^{6^0}\) Ibid., 28.

(6) Holistic Small Groups: Schwarz puts the most emphasis on the multiplication of small groups in churches. Small groups must be holistic, which means that they consider the needs of the whole church. And within a small group, its members should be able to share their personal problems or questions. Members of a holistic small group serve one another by using their God’s given spiritual gifts.\(^{62}\)

(7) Need-oriented Evangelism: Schwarz claims that every church member must serve nonbelievers by using their spiritual gifts, sharing the gospel, and connecting them with a church.\(^{63}\) One of the key factors in church growth is meeting the needs of nonbelievers, which is referred to as need-oriented evangelism. This type of evangelism is different than human-based programs, which do not provide satisfaction to nonbelievers in need.\(^{64}\)

(8) Loving Relationship: Growing churches have a higher scale of love than stagnating churches according to Schwarz’s research. Thus, loving relationships substantially contribute to church growth. Showing genuine and sacrificial love is exceedingly more effective than evangelizing verbally. A growing church full of laughter is built on loving relationships among its members.\(^{65}\)

The principles of Schwarz’s church growth theory can be evaluated with three points. First, the theory is highly validated by research on various churches. Second, Schwarz proposed many methodologies for qualitative church growth. Third, Schwarz’s research of qualitative church growth does not necessarily lead to quantitative development of a church.

\(^{62}\) Schwarz, 32.

\(^{63}\) Ibid.

\(^{64}\) Ibid., 34-35.

\(^{65}\) Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: Church Smart Resources, 1996), 36-37.
An importance of prayer is described in Schwarz’s studies. It can be seen through his principle of passionate spirituality. Maturation of faith cannot be derived from doctrinal messages only but with passionate prayer. Furthermore, Schwarz concludes that a passionate spirituality comes from prayer. Through prayer, believers can experience a spiritual life that is highly inspiring. For these reasons, prayer accelerates church growth.

General understanding of church growth is depicted through the theories of these three well-known scholars. Studies of McGavran and Wagner that are excessively focused on quantitative church growth have been described and evaluated. Likewise, Schwarz’s work has been analyzed and evaluated because of its exclusive emphasis on qualitative church growth.

**Summary**

In chapter 2, the researcher tried to define and show the general issues regarding church growth. The question was asked, “Is the visible growth, which is the growth in quantity, the only sign of church growth?” The answer to this question is that real church growth is not growth only in quantity but also in quality. The factor that makes it possible is not an artificial way but a natural way. The researcher suggested that the source of the natural way for church growth is the Bible and the definition of church growth should come from the Bible.

According to Calvin, church revival occurs when all the saints praise God together. This means that real church growth cannot be measured by a magnificent building but by the believers who praise God together. Thus, the researcher researched the three dominant scholars’ opinions of the dentition of church growth and suggested what the real church growth is. Thus, the researcher summarized that church growth will be accomplished by the will of God and God will show His will through his churches. Finally, the researcher concluded that the real church growth

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is not an artificial plan which is designed by a human being, but it should be defined by the Word of God.
CHAPTER THREE

CONSIDERATION OF PRAYER

The previous chapter referenced that prayer could bring about church growth. This chapter will, therefore, focus on what prayer is, specifically considering the definition, theology, and content of prayer.

The Definition of Prayer

The General Definition of Prayer

Prayer is not an exclusive act of Christianity. It is a universal act, including many religions. Every religion has a supreme being that religious people can pray to. While other religions require prayer focused on self-mortification or unilateral prayer, Christianity includes detailed, practical, effective, and bilateral prayer. Most importantly, Christians pray to the true and living God. Here are three basic features of the prayer of Christianity:

First, prayer is a conversation with the Lord. This is the simplest definition of prayer. Prayer means man who has a spirit communicating with God who is the Holy Spirit. Dr. Towns states that “prayer is our fellowship with our Heavenly Father.”\(^1\) Richard J. Foster also says, “Prayer is our key to the Heavenly Home.”\(^2\) The Lord promises that He will take His children to the Heavenly Home. In Heaven, there is kindness, fellowship, intimacy, and acceptance. Man shall enter his Heavenly Home with the key (prayer) and the grace of God, which are founded in Christ.

Through prayer, Christians can enjoy an abundant peace and build a loving and lasting relationship with the Lord. Robert Moats Miller also sees prayer as “an honest and intimate

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fellowship with the Lord.” The interaction between God and Christian is like the relationship between parents and children that grows in love. And prayer is the best way to have fellowship with God. Buttrick writes, “True prayer is a prayer that connects man with God’s will and purpose through his faith in Christ.” Also, prayer is crucial because it enables one to grow more intimate with the Lord.

Second, prayer is spiritual breathing. Respiration is one of the most essential functions of a person’s body. Just as a breathless person cannot live, one who does not pray experiences spiritual suffocation and death. Christians must pray constantly because prayer is spiritual respiration (1 Thessalonians 5:17).

Third, prayer is a problem-solver. Christ preaches during the Sermon on the Mount, “Ask, and it will be given to you; seek and you will find; knock, and it will be opened to you” (Matthew 7:7). By praying and asking before God, people can find answer to their problems.

Prayer is a conversation with God, spiritual breathing, and a means of solving problems. Prayer to the Lord is never one-sided, abstract, or impractical. It is two-sided, detailed, and effective. However, prayer is not an easy task because it is spiritual labor.

Calvin reveals why people must pray continually:

(1) It enables them to eagerly find, love, and serve God.

(2) They can learn how to lay down all of their wishes and minds before God.

(3) Prayer gives them faith to trust in God’s grace with a grateful heart.

(4) They can deeply mediate on the mercy of the Lord with a conviction of His answer to prayer.

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4 Park, 21.
(5) Prayer makes them to appreciate an answer to prayer.

(6) It trains them in their weakness and reminds them of God’s faithfulness and abundance.  

With the general definition of prayer, the biblical definition of prayer should be considered as well. Man’s sinful nature naturally opposes healthy spirituality. E.M Bounds stresses the difficulty of prayer: “Prayer is an act of giving up one’s own intelligence and pride. Nailing his vanity on the Cross and acknowledging his spiritual bankruptcy is exceptionally difficult for man’s flesh and blood. Rather than taking these burdens, it is easier for man to not pray at all.” Nevertheless, prayer is man’s only way to communicate with God, breathe spiritually, and solve his dilemma. Christians must know what prayer is, and devote themselves to prayer.

Prayer of Gratitude and Praise

The Israelites often prayed with gratitude and praise because of God’s wondrous works. Hannah prayed with great anguish when she was barren. Then God answered her prayer and gave her a son. Hannah’s prayer soon turned into praise to God for His mercy and faithfulness. She states, “My heart is exults in the LORD; my horn is exalted in the LORD, my mouth speaks boldly against my enemies, because I rejoice in your salvation. There is no one holy like the LORD, indeed, there is no one like You, nor is there any rock like our God” (1 Samuel 2:1-2, NASB).

God had also answered the prayers of the Israelites and showed compassion on them when they cried out to Him. When the Lord brought the Israelites out of Egypt, they praised Him with overflowing gratitude. Moses exclaimed, “I will sing to the LORD, for He is highly exalted;

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5 Herman J. Selderhuis, John Calvin: A Pilgrim’s life (Toronto, Canada: Intervarsity Press, 2009), 49.

6 Bounds. 147.
The horse and its rider He has hurled into the sea. The LORD is my strength and song, and He has become my salvation; This is my God, and I will praise Him; My father’s God, and I will extol Him” (Exodus 15:1-2). The Israelites often began their prayers proclaiming and remembering God’s merciful hands who had brought them out of Egypt.\(^7\)

**Prayer of Repentance**

Repentance is a prayer of pleading for forgiveness and salvation to the Lord. The ways of the Israelites were greatly depraved and that they abandoned God’s commandments during the time of Samuel. As a result, God had become furious and let the Israelites be threatened under invasion of the Gentiles. It was after Samuel had gathered up the Israelites and led a great repentance at Mizpah that God restored Israel: “Then Samuel said, ‘Gather all Israel to Mizpah and I will pray to the LORD for you.’ They gathered to Mizpah, and drew water and poured it out before the LORD, and fasted on that day and said there, ‘We have sinned against the LORD.’ And Samuel judged the sons of Israel at Mizpah” (1 Samuel 7:5-6).

David confessed his sin before God after the prophet Nathan had confronted him with the transgressions surrounding him taking Bathsheba as his wife: “Then David said to Nathan, ‘I have sinned against the LORD.’ And Nathan said to David, ‘The LORD also has taken away your sin; you shall not die’” (2 Samuel 12:13). It is written in Psalm 51 that David realized his transgression against God and asked for His forgiveness with a sorrowful heart. David’s repentance contains an awareness of his sin, sincere regret caused by his transgression, and willful commitment to abstain from the same sin in which characteristics make his repentance highly personal. This type of prayer is a great example of the true repentance that moves God’s

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\(^7\) Park, 188.
heart. Through prayers of repentance, the Israelites longed for God’s forgiveness in the pitfall of the wickedness and desired for the Holy Spirit to fill their hearts.

**Prayer of Entreaty**

Elijah competed with 450 prophets of Baal and 400 prophets of Asherah on Mount Carmel. Baal’s prophets cried out, “Baal, please answer our prayers!” but there was no answer. Elijah also cried out to the Lord, “Answer me, O LORD, answer me, that this people may know that You, O LORD, are God, and that You have turned their back again” (1 Kings 18:37). Then God sent a fire that burned trees, rocks, and the water surrounding the sacrifice. By answering Elijah’s prayer, the Lord proved that He is the true God.

Prayers offered by Abraham’s servant Eliezer, Gideon, Elisha for the woman from Sunem, and Hezekiah who pleaded with God to extend his life when he was deathly-ill are all examples of prayer of entreaty. Prayer of entreaty is prayer concentrating on a certain request, and individuals plead with God to provide what they urgently need. The Israelites were delivered from oppressions or disasters that they faced through prayers of entreaty.

**Prayer of Intercession**

Abraham prayed before the Lord who was about to destroy Sodom and Gomorrah, “Will You indeed sweep away the righteous with the wicked? Suppose there are fifty righteous within

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8 Kang, 510.

9 Genesis 24:12-24.[NIV]

10 Judges 6:36-37.

11 2 Kings 5:17-37.


13 Bounds, 22.

14 Spear, 321.
the city; will You indeed sweep away and not spare the place for the sake of the fifty righteous who are in it?"\textsuperscript{15} His intercessory prayer is confessing the sins of neighbors and society and asking for God’s mercy and grace upon them. After he had received the Ten Commandments from the Lord, Moses prayed on behalf of the Israelites who worshiped the golden calf. Moses’s prayer was intercessory in terms that he prayed for the benefit of others, not himself.

A prayer of intercession is an individuals’ act of expanding the range of prayer from themselves to others. Intercessory prayer occurs when believers are filled with their trust and boldness in God. Such trust and boldness are used for the benefit of others.\textsuperscript{16}

Throughout the Old Testament, prayer includes various types and contents. Prayer of gratitude and praise is a way to give thanks to God for His wondrous works, and prayer of repentance is asking forgiveness from Him. Asking God’s deliverance from trial is a characteristic of the prayer of entreaty. Lastly, prayer of intercession is praying on behalf of neighbors and society.

**The Content and Ordering of Prayer**

The theology of prayer has been discussed in the previous section. The theology of prayer includes different types of prayer since people have various needs. The following section will explore the content of prayer and its five main components.

**Praise and Worship**

One of the contents of prayer is praise and worship. While praise is confessing God as the King through man’s lips, worship is acknowledging Him through every aspect of his life.\textsuperscript{17}

\begin{itemize}
  \item \textsuperscript{15} Genesis 18:23-24.[NIV]
  \item \textsuperscript{16} Bounds, 91-101.
  \item \textsuperscript{17} DTP Compilation Committee, *Doctrinal Exposition Research* (Seoul, Korea: Seonrin Press. 1990), 76.
\end{itemize}
Praise and worship are a God-centered prayer that acknowledges His sovereignty. All men, angels, and the creation of God should constantly praise and worship Him for His sovereignty through prayer. When a man praises and worship God in prayer, he may receive the two types of blessings.\footnote{Ibid., 78.}

King Jehoshaphat, by going to the battle with troops of praise choir, defeats the armies of Ammon, Moab, and Mount Seri when they invaded Judah (2 Chronicles 20:22). God provides man a victory when he prays with a heart of praise and worship. Second, the Lord delivers man from a trial. Acts 16 records the account of the Apostle Paul and Silas when they were imprisoned while preaching the gospel at Philippi. When the two men praised the Lord in the prison, God let them escape supernaturally.\footnote{Edward M. Bounds, \textit{Power through Prayer}, Chicago, Moody Press, 1979} God delivers those in a hardship as they pray with wholehearted trust and praise.

\textbf{Thanksgiving}

Prayer involves an expression of gratitude. Christians should always begin and end their prayers with thanksgiving. One can pray with the purpose of thanksgiving and make requests to God through thanksgiving. Thus, thanksgiving is an essential part of prayer. People should pray with a sincere gratitude because the Lord is worthy. God’s blessings arise as Christians give thanks in prayer and He provides them hope and courage. Therefore, man ought to pray with thanksgiving when he is in anguish. There are four main areas of thanksgiving during prayer.\footnote{Ibid., 81-82.}

First of all, one should give thanks to God for His creation all over the world. God allows a man to interact with His creations where His love and supremacy are present.\footnote{DTP, 81-82.}
Thus, he needs to praise God for letting him build relationships with the creations. Second, one ought to thank God for salvation. The Lord provides eternal life to His children. It is an amazing grace that God calls a sinner to be His chosen priest. This gift of salvation enables man to give thanks to God in any trial.\(^\text{22}\) Third, one can give praise to God for giving him a calling. God’s calling is a key point to the happiness of life. He has given each everyone a specific calling and thus man must live a life of servant-hood with thanksgiving. Lastly, one should give thanks in everything. Christians are required to give thanks in spite of their environment and circumstances.\(^\text{23}\)

**Confession**

The Lord always walks with His children, fathoms all of their circumstances, and fulfills all of their needs. Thus, Christians should keep the right fellowship with God by confessing everything through prayer. There are three types of confession that man needs to make before God: (1) contrition, (2) self-reproach, and (3) repentance.\(^\text{24}\) The first type is contrition of one’s committed sins. Whenever man prays, he should confess his sins before God so that he does not dwell in wickedness. By falling down at the feet of Christ, man must contritely disclose his heart to the Lord. Second, man must be reproachable of himself on his shortcomings and transgressions. While trusting the Lord who takes delight in those whose heart is blameless, man ought to reproach himself and seek His mercy. The third type of confession is repentance. A man who is senseless about sin never repents. However, one whose heart is centered on God repents

\(^{22}\) Ibid.  
\(^{24}\) DTP Compilation Committee. *Doctrinal Exposition Research* (Seoul, Korea: Seonrin Press. 1990), 84.
his sins and pleas for His forgiveness. Every man has to confess his secretive sins, unbelief, and stubbornness before God.\textsuperscript{25}

**Entreaty**

“Entreaty” means “an earnest request.” Man makes an entreaty to the Lord when he realizes his limit and needs divine intervention and grace to solve his problem. Prayer of entreaty is pleading and petitioning before God for a solution in an urgent situation. Man encounters numerous trials and crises throughout his life. Thus, his prayer often includes entreaty. The Lord makes man experience His power, wisdom and mercy when he earnestly entreats with Him. Prayer of entreaty requires Christians to be totally dependent on God’s covenant, and sovereignty and thus they must pray with humbleness. Through entreaty, one can comprehend the power of prayer and learn to pray consistently.

**Intercession**

While the prayers of praise, worship, thanksgiving, confession, and entreaty focus on the benefits people themselves, intercessory prayer concentrates on the benefits of others. The greatest model of intercessory prayer is Christ, because He is the advocate of all who believe in Him. All Christ-followers should become an advocate for someone, because through intercessory prayer, they become aware of other people’s needs and can serve them. For this reason, prayers of intercession are considered to be as the most mature form of prayer.\textsuperscript{26} Christians have a priestly duty over their family, neighbors, nation, and ultimately all mankind. Therefore, the believers of Christ ought to serve people around them while praying on their behalf. Moreover, they should pray for everyone to be saved and for the gospel be preached all over the world.

\textsuperscript{25} DTP., 86.

\textsuperscript{26} Ibid., 92.
Although there are many more types of prayer, prayer is mostly centered on the five discussed contents. It has been proved that prayer is not only specific but also practical. The definition, theology, and contents of prayer have formed an inclusive and detailed consideration regarding prayer. The theory of prayer emphasizes the practicability of prayer. Prayer should be practiced by Christians more and more. The growth of a church depends on prayer. The next section will focus on what attitudes people should retain while praying and what rewards that they can receive through prayer.

**The Attitudes of Prayer**

**Fear of God**

The books of the Old Testament repeatedly stress that man should always fear God because of His transcendence and absolute holiness (e.g. Leviticus 19:14; 25:17; Deuteronomy 6:13; 10:20; 1 Samuel 12:24). Ecclesiastes 5:1-2 states, “Guard your steps as you go to the house of God . . . do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in Heaven and you are on the earth; therefore let your words be few.”

According to Calvin, when Christ refers to God as “Our Father in Heaven” in the Lord’s Prayer (Matthew 6:9), He is not merely stating that God is in Heaven, but indicating God’s unchangeability, infinity, and transcendence. Calvin states that man should have the right attitude and heart when he approaches the Lord. When people pray, they need to empty themselves of all of their worldly concerns and fear God.

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28 Ibid., 311.
Sincerity and Passion

Christ-followers are not to pray hypocritically like the Pharisees and Sadducees who stand in the street corners and prayed loudly for a long time to be noticed by others. Hypocritical prayer is an attempt to boast of one’s self-righteousness. The heart of the hypocrites is filled with pride and their prayer does not have any sincere passion for God. The Bible strongly rebukes hypocritical prayer (Matthew 5:6), but encourages genuine and passionate prayer (Colossians 4:2). There are characters in the Bible who set a great example of sincere and passionate prayer. The tax collector who was pleading God’s mercy beat his chest and prayed earnestly (Luke 18:13). Elijah prayed with a passionate heart (James 5:17). Also, the prayer of Christ was so exceedingly fervent that His sweat became like drops of blood (Luke 22:44). After examining and contemplating what needs that they truly need, Christians should pray for God’s help with sincerity and passion.

Humility

Yet, prayer is not to be completed by passion alone. Calvin stresses that a man of God must humbly give all the glory to Him while considering himself as worthless and removing his pride and greed. The first step of a proper prayer is lowering oneself and confessing one’s sins before the Lord. God promises to lift up those who humble themselves (Matthew 23:12). A man who wants to experience God’s grace should pray with humility.

The Rewards of Prayer

Pathway of Grace

Calvin insists, “Prayer is pathway of grace. Pathway of grace includes God’s fellowship

29 Spear, 97.

30 Selderhuis, 265.
with and salvation for the Believers through the New Covenant in Christ. Christ, who is an invisible image of God, is an intercessor for man and blesses him with the life of eternity.”  

Thus, apart from Christ, there is no knowledge of salvation or God’s mercy. Man shall receive salvation and enjoy eternal life only through his faith in Christ. Christ is the only way to salvation and man’s faith is effective only in Him. In Ephesians 1:18, “the riches of the glory of His inheritance in the saints” means that Christ Himself is an inheritance of the believers. Also, “heirs of God and fellow heirs with Christ” becomes heirs of man through Christ (Romans 8:17). Christ was connected with God and fulfilled the Father’s will as the Son through prayer. Likewise, Christians are also God’s heirs through prayer and faith in Christ and God too takes ownership in them. The man who becomes a son of God because of the death of Christ as the atonement can receive Heavenly blessings limitlessly through prayer.  

Maturity of Faith

Calvin explains the purpose of prayer, “in order to keep our heart burning with desire to love, serve, and pursue God at all times.” In other words, prayer has a direct effect on man: it matures and strengthens his faith. When a Christ-follower refuses to pray, he finds himself in a deep dissension. This state shows that prayer is the greatest way of escape in the times of confusion and suffering. Thus, man should devote himself to prayer during the hardest time, when there is no time to pray, and in the process of making a critical decision. Richard Foster states, “One’s own heart is the biggest obstacle of prayer. Man must refute evil desires such as resistance and unfaithfulness towards prayer, and distraction from worldly concerns.”  

31 Calvin, 97.  
32 Ibid.  
33 Ibid., 130.  
God’s Presence and Self-Regulation

Prayer is a way to renew man’s understanding of God’s presence and deepen his faith. Such renewal and maturity occur when one overcomes temptation of giving up and devotes himself to prayer. Calvin argues that the purpose of prayer is “to get rid of our selfish desires and wishes that make us shameful before God.”\(^{35}\) Prayer requires man to be clearly aware of his need and request. However, man should never let the need control his life that he fails to keep focus on God. Thus, self-regulation is an essential element of prayer. For Puritans, prayer was a time to regulate and evaluate their lives. Prayer makes man to re-evaluate his identity and everyday deeds before the presence of God. Through self-regulation, Christians can fight against doubt and temptation of conforming to the world.

Heart of Gratitude

Calvin claims that we pray also because “to be able to receive God’s blessings with a heart of genuine gratitude.”\(^{36}\) Man, by nature, tends to focus more on his trials and hardships than blessings. However, when man prays, it enables him to look into the evidences of God’s grace and blessings in his life. Prayer of thanksgiving turns the negative heart of man into a grateful heart filled with God’s love. Man can appreciate each day of his life as an amazing gift from God and an opportunity to experience His miracle through prayer. Karl Barth states that prayer with gratitude is a way to obey to the grace of the Lord.\(^{37}\) Prayer of thanksgiving is an act of acknowledging God’s ownership on everything man possesses.

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\(^{35}\) Calvin, 210.

\(^{36}\) Ibid., 173.

\(^{37}\) Spear, 108.
Conviction of God’s Answer

Prayer changes man’s heart towards God. When he prays, he can experience not only God’s love but also holiness and grace, which are His will for all saints. Calvin indicates, “We pray in order to receive what request and also to long more of God’s kindness with a conviction of His answer. Christians frequently talk about prayer that has not been answered.”38 However, the Lord answers prayers in various and sometimes-invisible ways. Therefore, man must be spiritually sensitive to discern God’s answer. Even “no” is God’s answer to prayer. When parents say “no” to their children, it is sometimes an expression of love in a different way.39

Faith, Hope, and Love

Christ-followers can intensify the faith, hope, and love in them through prayer. Faith is to firmly trust in God’s promise. Man cannot always physically sense the blessings that were given to him. Through faith, which is a gift from God, man can see what is unseen and hope against hope (Hebrews 11:1; Romans 4:18).

Calvin insists, “The object of faith is God’s mercy. In mercy, the Lord did not spare but gave His only begotten Son, Christ (John 3:16).”40 Hope is to long for God’s word of promise. Hope strengthens man’s faith in God’s promise and removes his doubt. Through hope, faith is restored and renewed each day. While faith enables man to believe in salvation and eternal life, hope helps him to patiently wait and keep faith. Calvin asserts that hope is the nourishment of faith. Love is God’s salvation for man. Salvation has been accomplished through Christ for man as a free gift. Man can love God and His Son Jesus Christ in response to His love. It is a result of faith. One who has tasted God’s goodness cannot resist loving Him. Therefore, man should long

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38 Calvin, 211.


for the gift of faith, hope, and love which only come from God through prayer. As he prays continually, these gifts become more abundant in man.\textsuperscript{41}

**Theology of Prayer in James**

A theology on prayer can be established from the Pastoral Epistles. The Apostle Paul frequently mentions the importance of prayer. Furthermore, from the book of James, the benefits of prayer in relation to Church Growth can be established. A theology of prayer is central to the Epistle of James.

One of the strangest and saddest omissions in modern theology is prayer. A. Strong, for example, devoted but six pages to prayer under the heading of *providence*.\textsuperscript{42} M. Erickson’s work on theology contains only two pages on the subject, also under *providence*.\textsuperscript{43} On a single page W. G. T. Shedd lists prayer as one of the external “means of sanctification,” along with Scripture, “Providential discipline,” and the “sacrament of the Supper.”\textsuperscript{44} C. Hodge interprets prayer in light of both providence and sanctification, still in less than twenty pages.\textsuperscript{45}

Examples need not be multiplied.\textsuperscript{46} Whatever accounts for this degree of neglect may also explain the near oblivion to prayer as a major theme in the Epistle of James. The introductions to James only rarely include prayer among the theological themes, motifs and

\textsuperscript{41} Gyunghee Heo, “The Spirituality of Prayer,” Asia United Theological Seminary, 1995, 31-32


\textsuperscript{43} Millard Erickson, *Christian Theology* (Grand Rapids, MI: Baker Books, 1983), 1.405-6.

\textsuperscript{44} W. G. T. Shedd, *Dogmatic Theology*. Reprint. (Grand Rapids, MI: Klock and Klock, 1979), 2B.555.


values of the Letter. Interpreters tend to orient the theology of James around the nature of God, wisdom, righteousness and sin, or perhaps in prolonged reaction to Luther, faith and works. Most writers discern a combination of theological ideas, and many would agree with B. Reicke that the practical dimensions of James virtually preempt theological unity.\textsuperscript{47}

It is worth considering, however, whether the theology of prayer gives the Epistle precisely that theological unity it seems to lack. An observation by J. Adamson is telling. In his introduction to the “anoint-ing” passage (5:13-18), Adamson argues that, despite the sundry hermeneutical problems, “[James] observed care in structure suggests that throughout there is one dominant theme, prayer.” At that point, Adamson begins his commentary on the passage by noting: “In the end of his Epistle, James comes round to where he began.”\textsuperscript{48}

The centrality of prayer in James provides the impetus for this article. The first section of the article will relate prayer to the overall purpose of the Letter. Detailed exegesis of the three prayer passages in James will constitute the second section. The final section will analyze the theology of Prayer in James in a more technical fashion.

**Prayer and the Purpose of James**

Most interpreters would agree that, in some way or other, James was written to contradict a defective understanding of faith. “Pithy, prophetic, practical,” writes A. M. Hunter, “what

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\textsuperscript{47} B. Reicke, *The Epistles of James, Peter, and Jude* (AB: Garden City: Doubleday, 1964) 6-7. His terse conclusion is that while the purpose of James is “to admonish the recipients to Christian patience,” it actually “consists of a series of admonitions on different themes which are dealt with one after another without any clearly discernible plan.” Similarly, A. Clarke (The *New Testament of Lord and Saviour Jesus Christ. Vol. II. Romans to the Revelation* [New York: The Methodist Book Concern, n.d.] 2.796) thinks it a connecting link between prophetic Judaism and Christian faith. Apart from two references to Christ, it need not be Christian at all, he argues. Not unexpectedly, then, “[t]here is neither plan nor arrangement in it; but it contains many invaluable lessons which no serious person can read without profit.”

James is driving at from start to finish is a Christian profession which will issue in practice.” 

D. Guthrie suggests that while “it is not easy to arrive at any definite conclusion regarding the purpose” of James, it is clear that “[t]he Epistle is essentially practical and would appear to be designed to correct certain known tendencies in behavior.”

The likelihood that the author was James, the half-brother of the Lord and pastor of the Jerusalem church (Acts 15:13), makes the purpose uniquely intelligible. Owing no doubt to a pastoral heart, the letter reads more like an impassioned sermon than a treatise. Eminently practical, the epistle here and there exhorts and admonishes, exposes, explains, warns and comforts. James is preoccupied with the relation of theology to life. He cannot abide a speculative, cerebral faith.

James’ concept of faith correlates with another dominant motif in the letter, viz., “wisdom.” Clearly wisdom means something to James other than mental acuity. The whole point of the contrast between “the wisdom from above” (3:17) and the “earthly, natural, demonic [wisdom]” (3:15) is moral. Whatever may be claimed for the wisdom from below, it fails as true wisdom because it does not issue in “righteous- ness” (3:18).

No dichotomy exists, however, between ethical behavior on the one hand, and the true knowledge of God on the other, either in James or in the OT. Thus E. Jacob can speak of the “wise men” as channels “through which God’s presence is communicated to men.”

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52 Hunter, 109. Actually, Hunter says, James consists of “five little sermons.”


wisdom is quite literally to know God (Prov 9:10).

Perhaps then J. A. Kirk is correct when he suggests that James’ use of the concept of wisdom parallels the use, by other NT writers, of the concept of the Holy Spirit.\(^{55}\) Kirk argues his case along three lines.

First, he argues that the wisdom contexts of James are more or less exact parallels of other NT passages where the Holy Spirit rather than wisdom is the subject. Thus Jas 1:5 parallels Matt 7:7 (as frequently noted in the literature). In both passages, “asking” dominates, in James with the conditional “in faith,” in Matthew by repetition (five times). Additionally, in each passage the Father is prominent as the giver, in James by comparison between 1:5 and 1:17, in Matthew by the context fixed in 7:11. In the Lucan parallel to Matthew (Luke 11:13), however, the Father is not “in heaven” (7:11), He gives as the “heavenly Father”? (cf. Jas 3:15); and, the “good gifts” He gives are specified as “the Holy Spirit.”

According to Kirk, the second wisdom passage (3:9-18) parallels the Pauline contrast between the fruit of the Spirit and the works of the flesh (Gal 5:19-23). Both passages build on the analogy of “fruit” (Gal 5:22; Jas 3:18). Kirk hypothesizes that the reference to “spirit” in Jas 4:5, if construed as man’s spirit, provides not only a balance to “wisdom” (Holy Spirit?) in Jas 3, but also corresponds to “flesh” in Gal 5, thus completing the parallel.

Kirk also observes that other NT passages make wisdom Christological (e.g., 1 Cor 1:24, “Christ… the wisdom of God”). Other passages make it either a divine gift,\(^{56}\) or a humanistic function, which hardens and blinds one to the things of God (cf. 1. Cor 2:11-12).

Finally, Kirk argues that some significant OT contexts identify the Holy Spirit and


\(^{56}\) Cf. Eph 1:11 where Paul prays that the Father may give pneuma sofiaj. The phrase clearly links the Holy Spirit and wisdom, if it does not identify them.
wisdom, ascribe similar functions to them, or make wisdom the supreme gift of the Spirit. Allowing for the intertestamental period, the identification becomes nearly total. Kirk supposes that Jewish Christians in a Palestinian milieu could readily appropriate a similar identification in James. Kirk is convincing. The purpose of James is the production of a certain kind of person—“perfect and complete” (1:4). The development of character, however, only begins with faith, for trials constitute.

**Prayer and the Life of James**

Before leaving this introductory section, a word is due relative to the life and character of the Lord's brother. At least two distinctive and relevant features emerge from the extant biographical information. Both Josephus and Eusebius have versions of the death of James. Eusebius’ account derived, by his own testimony, from Hegesippus, a second century writer whose chief interest evidently lay in opposing Gnosticism. Hegesippus’ account included many details about James’ character and practice.

The versions differ significantly, however, as to the details of James’ martyrdom. Josephus makes it the work of the Sanhedrin, during the interval between the death of Festus and the arrival of Albinus, the new procurator from Alexandria (probably about A.D. 62). According to Josephus, “the most equitable of the citizens” protested the unlawful assembly and sentence, some even going to meet Albinus himself. James and some others were accused, according to Josephus, as “breakers of the Law.”

Hegesippus, on the other hand, claimed that certain scribes and Pharisees, who deeply respected James, (called the Just), led him to the Temple and insisted that he publicly correct the misunderstanding that Jesus was “the Christ.” Instead, James affirmed his own belief, whereupon

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the scribes and Pharisees threw him from the Temple, then stoned and bludgeoned him to death.\textsuperscript{58}

J. B. Mayor agrees with Lightfoot that the former account poses fewer problems in detail than the latter.\textsuperscript{59} Nevertheless, the kernel in both accounts, and in fragments of others that survive, attributes to James a profoundly virtuous character. Doubtless the training which James received at home, and the restored vision received from his brother, combined to produce a reverence for the Law as the very revelation of God.\textsuperscript{60} Life ordered in such a way comes very close to the wisdom James espouses in his Epistle.

A second feature of James' character is even more striking, in light of the present case. Hegesippus described James' lifestyle specifically and comprehensively in terms of prayer. His full account bears notice: “But James the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord until now, received the government of the church with the apostles. He was in the habit of entering the temple alone, and was often found upon his bended knees, and interceding for the forgiveness of the people; so that his knees became as hard as camel's, in consequence of his habitual supplication and kneeling before God.”\textsuperscript{61}

Furthermore, however spurious the narrative may be historically, Hegesippus added that when he was stoned, James “knelt down saying,’ I entreat thee, O Lord God and Father, forgive them, for they know not what they do.’”\textsuperscript{62}

\textsuperscript{58}Eusebius, \textit{Hist. eccl.} 2.23.
\textsuperscript{59}J. B. Mayor, \textit{The Epistle of James}, 2nd ed. (Grand Rapids, MI: Baker Books, 1978)
\textsuperscript{60}Ibid., xli.
\textsuperscript{61}Eusebius, \textit{Hist. eccl.} 2,2.3
\textsuperscript{62}Ibid.
The Epistle which bears his name betrays the very character of James. If, as Phillips Brooks said, “preaching is truth through personality,” this sermonic letter is best understood as an extension of James the Just. Since the prayer passages in James have been set already within a contextual framework, the purpose of this exegetical section can be defined rather narrowly. The focus now becomes content rather than purpose and structure. “What” James teaches about prayer replaces “how” or “why” he structured his Epistle around the prayer motif? Exegetical studies provide the data for analysis of James’ prayer-theology.

Prayer and the Dynamic of Operation

This modal dimension of prayer qualifies the Jacobean theology of prayer in another way. Prayer operates dynamically. No point in the prayer-theology of James (or of the NT) is more crucial than this. Prayer constitutes the operative relationship of man with God. Here, perhaps, is the beginning of an answer to the question “Why pray?” All of life, especially the Christian life, is relational. Relationships cannot exist without communication; and, more emphatically, relationships derive their character from communication. James knows the truth better than the psychologists. He declares that prayer (communication) has two foci. On the one hand, God is known in prayer. To be sure, the prayer comes knowing something about God already, as one goes to see “a doctor,” on the recommendation of a friend. If prayer is the vehicle of the life of God (wisdom), however, it acquaints one with God at another level—as one might come to exegesis.

Ordinarily, to be known by God is to be, for this purpose, in the category of things. We are, like earthworms, cabbages, and nebulae, objects of Divine knowledge. But when we (a) become aware of the fact—the present fact, not the generalization and (b) assent with all our will

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to be so known, then we treat ourselves, in relation to God, not as things but as persons. We have unveiled. Not that any veil could have baffled His sight. The change is not in us. The passive changes to the active. Instead of merely being known, we show, we tell, we offer ourselves to view.

To put ourselves thus on a personal footing with God could, in itself and without warrant be nothing but presumption and illusion. But we are taught that it is not; that it is God who gives us that footing. For it is by the Holy Spirit that we cry ‘Father’. By unveiling, by confessing our sins and ‘making known’ our requests, we assume the high rank of persons before Him. And He, descending, becomes a Person to us.

Summary

In chapter 3, the researcher examined one of the significant sources of church growth, which is prayer. The general definition of prayer was given and it was described how prayer can impact church growth. The researcher intended to show the relationship between prayer and church growth and how prayer can be a natural resource for church growth. The researcher explained that prayer includes thanksgiving, praise, repent, supplication (request), intercessory prayer, and so on. In this sense, prayer provides the variety of natural sources for church growth.

In particular, the attitudes of prayer are the fear of God, faithfulness and enthusiasm and humbleness, and so on. These attitudes are the positive forces for church growth, and the prayer of a mature Christian is a motivation of church growth. Thus, the researcher emphasized that church growth will be achieved not by a certain circumstance and plan but by faithful prayers in this chapter. Also, the researcher stated how the theology of prayer can be objectively defined by the epistle of James.
CHAPTER FOUR
THE METHODS OF PRAYER TRAINING

Prayer has been a driving force of the church growth in Korea. There are various types of prayer training in the Korean Church. Most representative prayer training types are early morning prayer services and all night prayer services. Also, the methods of prayer training include public prayer and individual prayer. All of these methods were vital for the growth of the church in Korea. This chapter will explore the history, form, and effect of the prayer training methods in depth.

Early Morning Prayer

Daybreak Prayer involves meeting God for communion immediately after getting up early in the morning. In Korea, this means that Christians gather at the church at 4:30 or 5:00 A.M. to worship and pray.

In the Old Testament, the term used for daybreak is shahar, which means to seek early or diligently.\(^\text{64}\) And its masculine noun denotes the breaking of the day, that time just prior to sunrise. It is of interest to observe the verbs with which shahar is used. Most frequent is the verb ala (to ascend, rise, Gen. 19:15; 32:24, 26; Josh. 6:15; Isaiah19:25; Sam. 9:26; Jonah 4:7; Neh. 4:21). It is also used with ur (to awake). Sometimes it is used with boqer, which denotes the breaking through of the daylight and thus dawn or more usually morning.\(^\text{65}\) Its verb means to seek and inquire. Shakam also denotes early morning. Its original meaning is to rise early.

\(^{64}\) R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago IL: Moody Bible Institute, 1980), 317.

Sometimes the root has nothing to do with the idea of “earliness” but rather “diligence,” “persistence,” and “eagerness.”

When *shakam* means “to rise early,” the rising is for several purposes: one, obviously to get a good start on a long journey; two, to get a good start on a good day by engaging in some act of worship; and three, to engage in battle. In the New Testament, there are several terms to be used for early morning: *proi, orthros,* and *anatole.* *Proi* means “early in the morning or day breaking prayer”, from three to six o'clock in the morning. *Orthros* means dawn (Luke 24:1, Acts 5:21).

*Anatole* means “rising of stars or sun, the east, or the orient.” The former appears in Matthew 2:2, and the latter in Rev. 7:2; 16:12; 21:13; Mt. 2:1; 24:27; 8:11. Because *anatole* denotes “the east, the orient,” it is figuratively referring to the coming of the Messiah.

Upon awakening, one’s first thought should be of God. That is Daybreak Prayer. That is silent but very vital, placing the soul before God as the first act of the day. One can find instances of Early Morning Meetings or Daybreak Prayers in other religions. Daybreak Prayer is sanctified in Confucianism, Buddhism, and Taoism because dawn refers to creation, birth, the beginning of the day, and “holy time, the time of God, and the beginning of history.” The dawn is sanctified in any religion, and prayer is practiced at the time. Thus many people pray in the early morning.

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66 Shin, 50.
67 Harris, Archer, and Waltke, 9.
68 Shin, 52.
70 Shin, 53.
The Wang Sung Church, being the target of this study, shows that Early Morning Prayer shapes the quality of the saints.

As shown above, it appears that the saints of Wang Sung Church place great importance in Early Morning Prayer. Among the 201 saints, the Early Morning Prayer plays very important role (39.4%) in the faith life of the saints.

<table>
<thead>
<tr>
<th>Article</th>
<th>Frequency</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Morning Prayer</td>
<td>79</td>
<td>39.3%</td>
</tr>
<tr>
<td>Sunday Worship Service</td>
<td>93</td>
<td>46.3%</td>
</tr>
<tr>
<td>Wednesday Service</td>
<td>5</td>
<td>2.5%</td>
</tr>
<tr>
<td>All-night Worship</td>
<td>18</td>
<td>9.0%</td>
</tr>
<tr>
<td>Others</td>
<td>6</td>
<td>3.0%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>201</strong></td>
<td><strong>100.0%</strong></td>
</tr>
</tbody>
</table>

Table 1: The Most Important Time for a Life of Faith
This routine practice of Daybreak Prayer is found in some sects of the Essenes, which advocated a consistent moral life and legalism. They got up early in the morning, and memorized Scripture, while looking at the sunrise. They wore white clothes, had a passion for God, and regarded dawn as the most sanctified time of the day.

The fellowship with God is one of the core themes in the Bible.⁷¹ Saints in the Old Testament did prayer, especially Daybreak Prayer as a means of fellowship with Him. We can find several examples of Daybreak Prayer in the Bible. Prayer has an intimate relationship with worship and sacrifice and frequently has their forms. More examples of Daybreak Prayer are found in the Old Testament than the New Testament.

The History of Early Morning Prayer

Early Morning Prayer in the Old Testament: It is evident that God’s people in the Old Testament prayed in the early morning: “Abraham arose early in the morning and went to the place where he stood before the Lord” (Genesis 19:27); “Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top” (Genesis 28:18). Moreover, Moses (Exodus 7:15), Joshua (Joshua 6:12-17), Hannah (1 Samuel 1:9), Job (Job 1:5) also prayed early in the morning.

Early Morning Prayer in the New Testament: Mark 1:35 records that “In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there.” Christ also prayed to God in the early morning.

Early Morning Prayer in the Korean Church: In Korea, early morning prayer was developed as an exclusive service of the Korean Church. This development is an example of naturalization of Christianity in Korea. Although the Catholic and Anglican Churches also have morning prayer services, their structure and content of the service are substantially different from

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the Christian Church. The early morning prayer service of the Korean Church should be considered as a natural occurrence of spiritual pattern from the Korean culture.\footnote{Wi Changmook. 21.}

In the midst of the Pyongyang Great Revival of 1907, there was early Morning Prayer service. Pastor Gil Seon-Ju, one of the graduates from Pyongyang Seminaries in 1907, first hosted an early Morning Prayer service in 1906 at his church and it gave birth to the worldwide growth of early Morning Prayer.\footnote{Gil Jayeon. \textit{Biblical Background of Early Morning Prayer} (Seoul Korea: The Word. 1994), 133.} In the Korean Church, early Morning Prayer has been indispensable from the beginning. Gil’s passion for the early Morning Prayer directly motivated and caused the Pyongyang Revival of 1907.\footnote{Jayeon, 264-269.}

Early Morning Prayer service enabled the Koreans to rely on the Lord’s power and experience the Holy Spirit when they were going through a difficult time. It was never ceased, even during the time of colonization by Japan. In 1910, when the Japan-Korea Annexation Treaty was signed, the Korean Church declared the campaign “Million Souls for Christ” and thousands of Christians all around the country prayed for the success of this nondenominational movement.\footnote{MoonHo, Jeong, \textit{The Problems of Prayer Movement and Prayer Temple in the Korean Church} (Seoul Korea: Chongsin University’s Lifelong Pastoral Education, 1999). Vol. 2, 537.}

Also, the Korean Christians devoted themselves for the restoration of the national rights. All throughout the oppression of Japan, the Korean Christians were able to preserve the Church through the power of early Morning Prayer. Shortly after Korea was liberated from Japan, it went through the Korean War, beginning on June 25, 1950. However, early Morning Prayer was never stopped, even until today. The Koreans are consistently praying for their nation and people.
early in the morning. Through all the hardships, they advanced from individual sanctification and spiritual life to prayer for the nation and even for the whole world. In the early Morning Prayer service, the Koran Church prays not only for a thorough evangelization of Korea but also of the world. Likewise, the Wang Sung Church serving as a case study, also really emphasizes the importance of prayer. When the Senior Pastor raises the layperson, the priority is prayer.

The Forms of Early Morning Prayer

The form of early Morning Prayer service is typically similar among Korean churches. Juan Presbyterian Church in Incheon, for example, hosts early Morning Prayer service twice at 5:00 A.M. and at 6:00 A.M. The order of the service is: (1) The Apostle’s Creed, (2) Hymn, (3) Prayer of Unison, (4) Scripture Reading and Sermon, (5) Benediction and the Lord’s Prayer, and (6) Individual Prayer. Typically, churches organize the number of early morning services according to the size of the church. Juan Presbyterian Church has a standard form of early morning service. Thus, most churches have a similar form for the service.

The Benefits of Early Morning Prayer

Early Morning Prayer includes the five positive effects on Christians. First of all, it facilitates the growth of faith. Second, early Morning Prayer trains church members. Third, it prevents Christians from secularization. In the modern society where people enjoy nightlife, Christ-followers receive God’s power and overcome all the temptations and worries of the world through early morning prayer. Four, it becomes a pathway of grace. Through early Morning Prayer, one can obtain responsibility and guidance from God as he or she faces crisis throughout life. Also, God grants the individual grace to live a victorious life each day. Last of all, one can experience a full restoration of spiritual, emotional, mental and physical health and live a life of devotion.

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76 Ha Geunsoo, 31.
All Night Prayer

All night prayer is literally to “pray all night-long.” It also means to pray without sleeping in order to solve a crucial problem, experience God’s inspiration and revelation, or enjoy deeper fellowship with Him. Sleep is man’s basic need and therefore hard to restrain. All night prayer requires a great and matured faith and shows the dedication of the person to their needs.

The History of All Night Prayer

All Night Prayer in the Old Testament: There are a couple of passages in the Scripture indicates that Jacob had an all-night prayer. He zealously prayed all night to the Lord at Bethel and the River of Jabbok (Genesis 28:10-19; 32:21-32). Exodus 24:12-18 states that Moses also prayed all night. Moses went up to Mount Sinai and stayed there forty days and forty nights praying and talking with the Lord.


All Night Prayer in the Korean Church: Like early morning prayer, all night prayer is also deeply related to the Pyongyang Great Revival. On the Sunday night of January 8, 1907, about 1,500 people gathered at Jangdaehyun Church for an all night prayer service. During the service, Gil Seon-Ju, who was an elder at that time, stood up at the pulpit and confessed with contrition that he had stolen about a hundred dollars-worth of possessions from his deceased

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77 Hong Jeong Kim, The Impacts of Night Prayer Service on Church Renewal (Madison, NJ: Drew University, 2002), 22.
friend. At that moment, the whole audience began crying and confessing their sins and the movement of repentance arose.  

The fire of Holy Spirit captured the hearts of people at Jangdaehyun Church and it gave birth to the Great Revival. As Korea went through the Japanese colonization and Korean War, this Great Revival switched from “repentance movement” to “saving the nation prayer movement.” In the hope of overcoming the hardships Korea was facing, the Korean Church held all night prayers all around the country. For example, fled pastors at Chorayng Church in Busan, consistently had all night prayer services to save the country. 

The case study of Wang Sung Church indicates that the Friday all-night Prayer is helpful to Church Growth. It shows the reality that the spiritual growth of the saints is connected to the Church Growth.

![Graph showing the helpfulness of Friday all-night service for Church Growth](image)

**Figure 3:** Friday All-Night Service is helpful for Church Growth

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According to the survey, the Friday All-Night Service is helpful for church growth, with 63% of church members agreeing that it is absolutely helpful. Furthermore, adding the 27% who simply “agree,” the total indicates that 90% of those surveyed believe that the Friday all-night service is helpful to church growth. Those who disagree comprise 3% of those surveyed.

Through the Friday all-night service, not only church growth, but also personal spiritual growth is positively affected. The chart below shows the results of this portion of the survey.

<table>
<thead>
<tr>
<th>Friday All-night Service is Helpful for Church Growth</th>
<th>Absolutely Agree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Total</th>
</tr>
</thead>
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<td></td>
<td>3</td>
<td>1</td>
<td>17</td>
<td>54</td>
<td>126</td>
<td>201</td>
</tr>
<tr>
<td></td>
<td>1.5%</td>
<td>.5%</td>
<td>8.5%</td>
<td>26.9%</td>
<td>62.7%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Table 2: Friday All-Night Service is Helpful for Church Growth

Today, all night prayer service is usually held on Friday nights in remembrance of Christ’s prayer in Gethsemane and the Crucifixion. Plus, Friday is most suitable day to have an all-night prayer service for church members before the weekend.

The Forms of All Night Prayer

Most Korean churches have a similar form of all night prayer. Wangsung Church hosts all night prayer services every night. Three services begin at nine, eleven-thirty, and twelve at night. In every service, the first hour is spent singing hymns, listening to a sermon, and praying in unison. Afterwards, each individual is welcomed to stay and pray more. The frequency of the all night prayer service depends on the size of a church and the service is focused more on praise and prayer than the sermon.

The Benefits of All Night Prayer

There are four benefits of all night prayer. First, one can spend a long period of time
praying. While early morning prayer is time-limited since people have others duties for the day (i.e. going to work), all night prayer is relatively free from time limits so that they can pray longer according to their level of commitment. Secondly, all night prayer service is well suitable for the night people in the modern society. According to the survey conducted by JOBKOREA in 2007, out of 1,861 workers, 65.2 percent responded that they are a night person.\textsuperscript{80} Therefore, all night prayer service is an ideal prayer training method for the night people of modern society. Especially, Friday all night prayer service has become more popular ever since the five-day work week has been implemented in Korea. All night prayer conveys a long history and tradition of the Korean Church and at the same time, it is an effective prayer training method for the modern times.

Thirdly, man can be equipped by spiritual discernment, which is beneficial for his spiritual growth. Taylor states, “all night prayer enables man to see straight through schemes of Satan and advance his spiritual discernment.\textsuperscript{81} Lastly, all night prayer unites church members in one.\textsuperscript{82} It makes it possible for all the members to gather together and become one-minded.

\section*{Public Prayer}

Public prayer includes various contents according to service type and one’s position. The prayer of elders in the congregation, prayer for offerings, prayer of confession, benediction are examples of public prayer. Also, when one representative prays in front of the audience at a

\textsuperscript{80} Namsuck Song, \url{http://www.ebn.co.kr/news/n_view.html?id=303727}: {Seoul Korea: accessed by SEP, 2007}.


\textsuperscript{82} Jayeon Gil, Choongki Kim, and Seoncheol Na, “\textit{How to Organize Night Prayer Service},” (Seoul korea: The Pastoral Monthly 1988), 10. 36.
gathering, this too could be considered a public prayer.\textsuperscript{83}

**The History of Public Prayer**

Prayer in the Old Testament: The first man Adam was able to talk directly with God instead of praying. However, after the Fall, communication with God was replaced by sacrifice. Cain was first person recorded to have offered a public prayer. Genesis 4:13-14 records the first public prayer in history by Cain after God cursed upon him: “My punishment is too great to bear! Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me.”\textsuperscript{84}

Public prayer was used as man’s desperate outcry for restoration of a relationship and spiritual unity with God. However, the history of public prayer that a group of people participate in can be found in the synagogue. The synagogue used to be called the “house of prayer” because it is where the worship service first began.\textsuperscript{85}

Public Prayer in the New Testament: Supposedly, the priest led public prayers during the New Testament era (Luke 1:10). The Jews believed that the temple was the most suitable place to pray (1 Kings 8:3; Psalm 5:7; Mark 11:17; Acts 3:1). For this reason, many Jews prayed and worshipped together at the synagogue, and it was a substitute of the temple offering. Christ occasionally taught and attended the Sabbath service at the synagogue in Jerusalem (Mark

\textsuperscript{83} Inheyon Shin, Taekjin Lim, Seonghyeon Hong, and Wonseop Park, *Prayer Partner* (Seoul Korea: Christian Book Mission in Korea. 1986), 100.


\textsuperscript{85} Byeong Ho Son, *The History of the Presbyterian Church* (Seoul Korea: The General Assembly of Presbyterian Church in Korea Education Department. 1980) 20.
The public prayers that all of the congregation could join were offered at the synagogue.\(^{86}\)

Public Prayer in the Early Church: Public prayer played a vital role in the Early Church. It is recorded that Justin Martyr offered a service consisting of a Psalm, Scripture reading, and sermon which are also the structures of traditional service of the synagogue. As a public prayer, early Christians often dedicated a prophetic prayer or congregational prayer during the Lord’s Supper.\(^{88}\)

Public Prayer in the Korean Church: In the Korean Church, the form of public prayer is distinctive according to one’s position. For example, the pastor and the layperson have specific types of public prayer. For the pastor, public prayer includes mostly intercessory prayer and benediction. According to the survey, it supports that the Public Prayer of Pastors can solve spiritual problems. In Korea Church field, it concluded that one of the processes is when Pastor prays to deal with the difficult spiritual problem, the sick, those with mental diseases, and those who face the material difficulty have their problem resolved. Overwhelmingly, 82% of those who took the survey believed that the solution to their problems involved prayer. Below is the chart.

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\(^{88}\) Dong Soo Kim. *Introduction to Worship* (Seoul Korea: Korean Council of Christian Education. 1967), 84.
In addition, pastors usually conduct public prayers for baptisms, weddings, funerals, pastor and elder’s appointment ceremonies, and regular services (i.e. before/after the sermon and the offering), but depending on the situation, laypeople could take part. Laypeople, mostly elders, lead public prayer during the Sunday service.  

**The Forms of Public Prayer**

The following are the types of public prayer typically offered during the church service. First, the beginning prayer invites the Holy Spirit to fill the service. Second, closing prayer responds to the message of the sermon. Third, congregational prayer is to pray for the whole congregation, thus the leader must not include any self-focused request during the prayer. Fourth, intercessory prayer advocates for the people who are out of the Church, including the sickness, soldiers, foreign workers, and the oppressed.

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According to a specific type of prayer request, one may write out the appropriate contents of prayer and read it as he prays. In the Korean Church, public prayers before the sermon usually involve honor, thanksgiving, confession, intercession, and dedication. One who leads public prayer ought to give honor, thanksgiving for all the blessings, confession of people’s sins, and repentance to God during the prayer.

In addition, the prayer should advocate for the service, sermon, community, and even for the Church and the people of all nations. Lastly, public prayer needs to contain a commitment of sacrifice and dedication for the Lord.

**The Benefits of Public Prayer**

The five benefits of public prayer are listed: One, public prayer increases the quality of the service as a fragrant offering to the Lord. An educated and well-prepared public prayer brings a high quality to the service. On the other hand, a poorly-prepared or unnecessarily lengthy public prayer decreases the quality of the service. Thus, proper education and training should be provided concerning public prayer.

Two, it transforms the audience from spectators to partakers of the service. In fact, numerous church members passively participate in the service, but because public prayer includes a perspective of the whole congregation, it helps the members to be actively involved. Three, public prayer is intercessory. Christ calls Christians to be a royal priesthood and thus they should pray for others in the name of Christ. In that sense, public prayer is an act of love for the neighbor and a duty of Christ-followers. Four, public prayer inspires the direction for the Church. It not only increases the quality and piety of the service but also proposes and guides the

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vision of churches. An effective public prayer enables the congregation to pray in one-mind with intercession and love.

According to the survey, the view that public prayer had a positive benefit on church growth was high (87%), thus affirming that it is helpful. In the Korean Church, public prayer can be distinguished from the intercessory prayer and counseling prayer, the pastoral prayer, and prayers for country, etc. Below is the chart confirming of the result.

![Chart showing the rate of public prayer for church growth](image)

**Figure 5: The Rate of Public Prayer for the Church Growth was High**

<table>
<thead>
<tr>
<th>The Rate of Public Prayer for the Church Growth was high</th>
<th>Absolutely Disagree</th>
<th>2</th>
<th>1.0%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Disagree</td>
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<td>1.0%</td>
</tr>
<tr>
<td></td>
<td>Neutral</td>
<td>22</td>
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</tr>
<tr>
<td></td>
<td>Agree</td>
<td>54</td>
<td>27.0%</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td></td>
<td>Total</td>
<td>200</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

**Table 3: The Rate of Public Prayer for the Church Growth was High**

**Individual Prayer**

Individual prayer is a prayer that a person prays individually and privately to God. It is not confined by any specific structure or routine, and thus one can freely enjoy fellowship with

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God. Because of its independence, individual prayer tends to be self-focused. However, it could also be used as intercessory prayer. Unlike public prayer, a single person can engage in individual prayer at any time and any place depending on his or her interest and availability without any special preparation. A person can reveal his or her private problems or wishes and encounter the Lord personally through individual prayer.

The History of Individual Prayer

Individual Prayer in the Old Testament: Countless men and women in the Old Testament offered individual prayers to the Lord. The examples are: Abraham’s prayer for Sodom, Jacob’s prayer at Penuel, David’s prayer for the temple of God, Solomon’s prayer at Gibeon, Hezekiah’s prayer against the invasion of Gentiles, Ezra’s prayer of repentance, Daniel’s prayer for his people, Habakkuk’s prayer, Jonah’s prayer inside the fish, and Hannah’s prayer.

Individual Prayer in the New Testament: During His incarnation, Christ prayed privately numerous times. He prayed and fasted for forty days and nights in the wilderness. He not only stressed the importance of prayer to His Twelve Disciples, but also taught them how to pray through the Lord’s Prayer. At any given chance, Christ went to a solitary place to pray privately. He prayed in the Garden of Gethsemane and even on the Cross. All of these prayers are examples of individual prayer.

Individual Prayer in the Early Church: The Apostles in the Early Church followed the prayer tradition of the Jews. They dedicated individual prayer three times a day: at 3:00, 6:00,

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94 Sang Hwa Lee. 71.

95 Lee Seongjae, 21.

96 Il Woong Jeong. 340.
and 9:00. Also, the Apostle Paul urged Christians to pray continually (1 Thessalonians 5:17), thus depicting the importance of individual prayer.  

Individual Prayer in the Medieval Ages: During the Medieval Era, the monastic movement was highly active, in that individuals were encouraged to pray more than seven to eight times a day. All the priests and clergy of the Roman Catholic Church were mandated to pray every hour. At Saint Benedictus-Abbey during the sixth-century, monks prayed seven times a day according to Psalm 119:164.  

Individual Prayer after the Reformation: Martin Luther, the author of the Reformation, refused to follow the prayer routine of the Roman Catholic Church and urged Christians to pray freely and individually on a daily basis. This recommendation on prayer that was proposed by the Reformation ingrains educational and training aspects of prayer. Also, Calvin stressed the importance of individual prayer as a response to the grace of God and put a heavy effort in praying himself.  

As the Pietism movement spread, there was more emphasis on individual prayer than public prayer at the Church. Various books that promote daily Scripture reading became popular and helped families and individuals to pray privately.  

Individual Prayer in the Korean Church: As missionaries from the West spread the gospel in Korea, the Korean Church naturally adopted the Western traditions of Christianity. For example, individual prayer is highly active among Christians. Also, personal relationship with God through individual prayer has been consistently emphasized. Korean Christians often use a  

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97 Jeong, 340.
98 Ibid., 341.
99 R.A. Torrey, *How to Pray*, (Chicago IL: Moody Press, 1900), 95
100 R.A. Torrey, *How to Pray*, (Chicago IL: Moody Press, 1900), 95
Quiet-Time (QT) book that helps them to have a better quality time with the Lord. While the QT book could cause wrong interpretation of the Bible, it also has three benefits: (1) it facilitates to have personal time with God, (2) it benefits piety of individuals, and (3) it promotes an importance of worshipping God on a daily basis.

**The Forms of Individual Prayer**

Individual prayer is flexible. There is no standard form or structure. As a child talks with his loving Father, one could talk to God about his thoughts and feelings of heart. The Lord understands every language and sees the heart of man. Therefore, one does not have to use extravagant words during individual prayer. Simple and conversational words are acceptable with God. Just like a son who freely speaks with his father, Christians should pray with a sincere and honest heart.\(^{101}\)

**The Benefits of Individual Prayer**

Individual prayer has three constructive impacts on Christians. First, it makes faith grow deeper and deeper. While every form of prayer deepens faith, individual prayer is distinctive because it requires man’s motivation and will power. Thus, one’s passion for God is directly proportional to his growth of faith. Second, individual prayer brings confession. Through a personal and private conversation with the Lord, man can confess his secretive sins and be set free through the Cross. Third, individual prayer bears fruit of devotion. The Lord provides conviction and obedience of His words to those who pray. Through individual prayer, man can live a life of God’s servant with obedience.

Early morning, all night, public, and individual prayer are biblical and have an extended history starting from the Bible. All of these prayer-training methods have positive impacts on

both qualitative and quantitative growth of the Church. Prayer is what brought an extraordinary
development in the Korean Church, and thus it is an indispensable key to church advancement.

**Individual Examples found in the Old Testament used for Prayer Training**

The Old Testament relates many important aspects about prayer. The most applicable example is that of Morning Prayer, in which God clearly used the early morning hours to hear the prayers of His people and call many of the heroes of the Bible to do His will.

**Abraham**

There is no evidence that Abraham prayed in the morning. But two events hint that Abraham may have prayed in the early morning. First, Abraham prayed six times for Sodom and Gomorrah and got up early the next morning and looked down toward them. It is evident that he must have prayed then. “Early the next morning Abraham got up and returned to the place where he stood before the Lord” (Gensis19: 27). Second, Abraham heard God’s command that he should offer his only son as a burnt offering, and he got up early the next morning to go for the mount Moriah. “Early the next morning Abraham got up ... he set out for the place God had told him about (Gen. 22:3). Abraham obeyed the Word of God, acting diligently before God. From this example, it is seen that the daybreak prayer is the prayer of intercession, obedience, and devotion.

**Jacob**

Jacob helps one to understand what the daybreak prayer is. Jacob who had usurped the blessing of his brother escaped to Haran, where his uncle Laban lived. On the way to Haran, Jacob met God in his dream. He woke up early in the morning and built the altar to pray. “Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and
poured oil on top of it” (Gen. 28: 18). His attitude that he showed at daybreak with the conviction of the presence of God presents the importance of the Daybreak Prayer. The Daybreak prayer is a natural act of God’s people who believe in Him and trust His blessings.

**Moses**

Daybreak Prayer was important for Moses, who liberated his people from Egypt. Moses went to Pharaoh, who was the king of Egypt, three times early in the morning to speak God’s Word to him (Ex. 7:15; 8:20; 9:13). Because God had said to Moses, “Go to Pharaoh in the morning.” This means that Moses had fellowship with God in the early morning.

God gave manna to His people early in the morning. “Each morning everyone gathered as much as he needed, and when the sun grew hot, it melted away” (Ex. 16:21). Israel who gathered manna may have praised with thanksgiving in the morning. God called Moses to give the Ten Commandments in the morning (Ex. 19:16; 34:2,3). “Be ready in the morning, and come up on the Mount Sinai. Present yourself to me there on top of the mountain.” Moses then wrote down everything the Lord had said. He got up early the next morning and built an altar at the foot of the mountain. It was in the morning when Israel, who had sinned, went to God to pray for repentance (Num. 14:40). It was in the morning when Israel, who had wanted to know the will of God, was the one God chose (Num. 16:5). It was in the morning when God helped and revealed His win.

**The Sacrifice of Israel**

The sacrifice for God began in the morning (Ex. 29:38,39; Lev. 6: 12,20; Num. 28:4-8;

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Ezek. 46:13-15; Amos 4:4). Every morning the priest had to present daily offerings. F. E. Eakin Jr. suggests that this was not a means to provide food for God.\textsuperscript{104} Some theologians thought that probably the early Israelites participated in the cultic rites with the idea they were providing food for God. Since ancient thought understood the gods to have functional needs corresponding to men's, some think it probable that the provision of food for the Lord lay behind the sacrificial act.\textsuperscript{14} Supportive of this opinion would be the bread of the presence (Ex. 25:30; Lev. 24:5-9), which was set as an offering to the Lord each Sabbath, with the priests consuming the removed bread. Again, the aroma of a sacrifice that is pleasant to the nostrils of the Lord could convey such an idea.\textsuperscript{105}

Others reject such a concept as being inappropriate to the exalted standards of Yahwism, particularly the understanding of the Lord's holiness. Eichrodt notes that in the covenant relationship the Lord recognized as existing before he called the Hebrews into community; thus the deity was not dependent upon Israel for the satisfaction of his hunger.\textsuperscript{106}

\textit{Joshua}

Joshua had to defeat Jericho, a stronghold, to conquer Canaan. According to God's command, Joshua got up early in the morning with all the armed men to march around the city. “On the seventh day, they got up at daybreak and marched around the city seven times in the same manner” (Josh. 6: 15). One should consider the following: It takes two to make a battle or quarrel, yet the people of Jericho hardly figure in the narrative. At the opening, the Scripture

\textsuperscript{104} Frank E. Eakin, Jr., \textit{The Religion and Culture of Israel} (Boston, MA: Allyn and Bacon, Inc., 1971), 150-152.

\textsuperscript{105} See Genesis 8:21 and Leviticus 1:9; It is possible that the cereal offering (Leviticus 2) was so understood, as indicated by the references to "a pleasing odor to the Lord" (Leviticus 2:2,9).

reads, “Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in.” (Josh. 6:1). They appear next quite impersonally in the instruction that “The city and all that is in it are to be devoted to the Lord” (Josh. 6:17). This is not a battle. Jericho is not fought for by force of arms. Arms are used only in the final slaughter of all those taken. At least it is not described as a battle that Joshua fought.\textsuperscript{107} It was a spiritual experience. Victory could come only on the basis of spiritual obedience. To have fellowship with God and obey Him has the same meaning as the prayer in the morning, because the content of prayer is the fellowship with God.

\textit{Hannah}

The book of Samuel begins with Hannah's prayer. Hannah was a barren woman, whose womb was closed. In bitterness of soul, Hannah wept much and prayed to the Lord. It was evident that she had prayed in the morning (1 Sam. 1:19). And she conceived and gave birth to a son. But it does not mean that dawn in itself has magic power. Daybreak signifies that she had eagerness in her prayer.\textsuperscript{108}

\textit{David}

David was not only the greatest king in Israel, brave warrior, musician and poet, but also one of the greatest Daybreak Prayers. It is described well in the book of Psalms that he loved the dawn of the day and prayed at that time. David rose before the dawn, cried for help, and put his hope in God's Word. David's heart was ardent after God. He hungered and thirsted after God, and so he sought God early, before daylight. The bed and sleep could not chain his soul in its eagerness after God. He confessed that in the morning God heard his voice and in the morning he


laid his requests before God and waited in expectation.\textsuperscript{109}

**Individual Examples found in the New Testament used for Prayer Training**

Jesus got up in the early morning and started His day with prayer, which in turn served as the model of Early Morning Prayer. Content related to the Morning Prayer in the New Testament provides the examining attempts through the survey.

*Jesus*

The prayer of primitive Christianity finds its starting point and the center in the prayer of Jesus. Jesus drew spiritual powers from continuous and unwearying communication with the Father in heaven. “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed” (Mark 1:35).\textsuperscript{110} This is the perfect pattern of Daybreak Prayer. Jesus prayed always in His public ministry. He worked all His ministry of salvation with prayer. “During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission” (Heb. 5:7).\textsuperscript{111}

Prayer was very important in Jesus’ ministry. Jesus Christ prayed before all the great crises in his earthly life. He prayed before choosing the twelve disciples; before the sermon on the mount; before starting out on an evangelistic tour; before his anointing with the Holy Spirit and his entrance upon his public ministry; before announcing to the twelve his approaching death; and before the great consummation of his life at the cross (Luke 6:12, 13; Luke 9:18, 21, 22;

\textsuperscript{109} See also Psalms 5:3; 55:17; 57:8; 59:16; 108:2; 110:3; 139:9; 143:8.

\textsuperscript{110} Edward M, 58.

\textsuperscript{111} Richard Foster, *Prayer*, (Sanfrancisco, CA: HarperSan Franciscos, 1992), 68

He prepared every important crisis with a protracted season of prayer. Christ prayed not only before the great events and victories of his life, but he also prayed after its great achievements and important crises.\textsuperscript{113} When he had fed the five thousand with the five loaves and two fishes, and the multitude desired to take him and make him a king, but he went up into the mountain apart to pray, and spent hours there alone in prayer to God (Mt. 14:23; John 6:15). So he went on from victory to victory.

Jesus Christ gave a special time to prayer when life was unusually busy. He would withdraw at such a time from the multitudes that thronged about him, and go into the wilderness and pray. For example, as found in Luke 5:15,16, “Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. But Jesus often withdrew to lonely places and prayed.” Sometimes he had no time to eat (Mark 3:20), sometimes he had no time for needed rest and sleep (Mark 6:31,33,46), but he always spared time to pray; and the more work crowded the more he prayed.\textsuperscript{114} Many a mighty man of God has learned this secret from Christ, and when the work has crowded more than usual they have set an unusual amount of time apart for prayer.

Jesus Christ prayed before the great temptations of his life. As he drew nearer and nearer to the cross, he realized that it would be the great final test of his life, Jesus went out into the garden to pray just before taking his cross. “Then Jesus went with his disciples to a place called

\textsuperscript{112} Ibid., 89
\textsuperscript{113} Ibid., 91
\textsuperscript{114} R.A. Torrey, \textit{How to Pray}, (Chicago, Moody Press, 1900), 59.
Gethsemane, and he said to them, ‘Sit here while I go over there and pray.’” (Mt. 26:36). The victory of Calvary was won that night in the Garden of Gethsemane. The calm majesty of His bearing in meeting the awful onslaughts of Pilate’s judgment hall and of Calvary was the outcome of the struggle, agony and victory of Gethsemane. Jesus did his entire ministry with prayer.

He did not do anything without praying. In fact, the passages that were written in the New Testament are just a few expressions of all the activities that Jesus prayed. At any rate Jesus prayed always to accomplish his work of salvation. Jesus’ Daybreak Prayer was mentioned once in Mark 1:35. But the prayer would be a regular habit in his life. Jesus chose the early morning hours for prayer. Many of the mightiest men of God have followed the Lord’s example in this. In the morning hours the mind is fresh and at it’s very best. It is free from distraction, and that absolute concentration upon God that is essential is most easily possible in the early morning hours. Furthermore, when the early hours are spent in prayer, the whole day is sanctified, and power is obtained for overcoming its temptation, and for performing its duties. More can be accomplished in prayer in the first hours of the day than at any other time during the day. Every child of God who would make the most out of his life for Christ, should set apart the first part of the day to meeting God in the study of His Word and in prayer. The expressions “very early in the morning” and “a solitary place” mean temptation, conflict, and struggle.”

The first thing a person should do each day is to be alone with God and face the duties,

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the temptations, and the service of that day, and get strength from God for them. Individuals should get victory before the hour of trial, temptation or service comes. The secret place of prayer is the place to fight our battles and gain our victories. For that reason, the Daybreak prayer is a struggle with prayer and a kind of spiritual warfare against the devil. The real power is made early in the morning. The man who God uses is made in the daybreak. His life and his profoundest convictions were born in his secret communion with God. The burdened and tearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; Daybreak prayer made Jesus.

**Disciples**

After Jesus had ascended, the disciples gathered in the upper room and prayed earnestly. When they prayed, the Holy Spirit came upon them. When they received the power of the Holy Spirit, the great revival of the primitive church began. Immediately they went out to preach the wonderful works of God, but some people made fun of them and said, “They have had too much wine” (Acts 2:13). Then Peter explained to them “these men are not drunk, as you suppose. It's only nine in the morning!” (Acts 2:15). Therefore it was before nine o’clock when they prayed. That is to say, they prayed early in the morning or in the daybreak. It is meaningful that the Holy Spirit came upon them in early morning. The Holy Spirit comes upon the men who pray. Especially the men who pray in the morning will experience the great work of the Holy Spirit. And the Daybreak prayer is one of the most important elements of church revival. Church needs men who seek God and seek Him early. The men who have done the great works for God in this world have been early on their knees. Early Morning Prayer is to begin the day with fellowshipping with the Lord. Through early morning prayers, Christ-followers can live a

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118 R.A. Torrey, *How to Pray*, (Chicago, IL: Moody Press, 1900), 76
victorious life in the world.\textsuperscript{119} Early morning is usually the most crucial time of man’s daily life. It is impossible to devote this time praying without strong faith. Thus, the Lord is attentive to those who are dedicated and pray in the early morning.\textsuperscript{120}

**Summary**

In chapter 4, the researcher focused on the models of prayer training. Especially, this chapter spent much space describing Early Morning Prayer which is a typical Korean churches’ activity. In doing so, the researcher stressed prayer is a strong ground for the spirituality of Korean churches and a starting point for Korean church growth. Also, its history, pattern and advantage were explained in this chapter.

In addition, the other typical Korean prayer model, All Night Prayer, was depicted here. Jesus often prayed during the night. Thus, the researcher argued that following the example of Jesus’ All Night Prayer can be another good model of prayer for church growth.

Furthermore, the individual personal prayer is very significant for church growth. The spiritual growth of each individual believer is related to church growth which was stated by the researcher in chapter 2. For church growth, it is emphasized here that it is not necessary to fix certain uniformed prayer models but it is important to properly use those various prayer models harmoniously and keep the balance among them.


CHAPTER FIVE
THE RESARCH ANALYSIS OF THE SPRITUAL RESTORATION OF WANGSUNG PRESBYTERIAN CHURCH

Basic Data Regarding WangSung Presbyterian Church

It is stated in the previous chapter that prayer is an important root to Church Growth. This chapter describes, utilizing case study research, the amazing effect that prayer has had on the growth of the Wang Sung Presbyterian Church in South Korea. To accomplish this survey, a questionnaire of 26 questions was distributed to church members and 203 were returned. Of the people participated in this survey of Church Growth, 28% were men and 72% were women.

The number of participants were divided by age: 19 participants aged 15-19 (9.4%), 40 aged 20-29 (19.7%), 22 aged 30-39 (10.8%), 37 participants aged 40-49 (18.2%), 55 participants aged 50-59 (27.1%), and 30 participants aged 60 and older (14.8%). The reason for this delineation is to look into the different opinion of all the saints throughout the church. The
church as a whole was considered to be the target and as such age limits were not imposed. This is the objective data that among the Saints in Korea Church, women appeared to be more relatively active in participation and serving comparing to men. For WangSung Presbyterian Church, the number of women is relatively high and the percentage of women answered survey is high also.

![Figure 7: Age](image)

Below shows the position of the people who participated in the survey. The position of Church Ministers (Evangelist, Missionary, Pastor) is 9%, Elder is 7%, Deacon (Deputy, Lay) is 34%, Deaconess is 30%, Youth is 13%, and Saint is 7%.

![Figure 8: Position](image)
<table>
<thead>
<tr>
<th>Position</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>27</td>
<td>13.5</td>
</tr>
<tr>
<td>Saint</td>
<td>14</td>
<td>7.0</td>
</tr>
<tr>
<td>Deacon (Deputy, Laid)</td>
<td>68</td>
<td>34.0</td>
</tr>
<tr>
<td>Deaconess</td>
<td>61</td>
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<tr>
<td>Elder</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Teacher (Evangelist, Missionary, Pastor)</td>
<td>17</td>
<td>8.5</td>
</tr>
</tbody>
</table>

Table 4: Position

The above data indicates that more women than men attend and serve as active members in Wangsung Presbyterian Church. Coming in close second place, 30.5% of the participants in the study were deaconesses, compared to 34% of the participants who serve as deacons. It is the young men and women deacons who essentially participate in the Church, and it is interesting to note the data related to this driving force behind the growth of the church.

**The Important Activities for the Growth of the Church**

Here describes the important activities of the church that contributes to its growth. Prayer stands at the highest percentage, 70%, while Bible study is 16%, followed by Disciple Training 9%, Visiting 3%, and the others is only 2%. Among the saints of WangSung Church, 70% of the members who participated in the survey were women. These women insist that prayer for the church’s pastors and their duties is the most important thing. Numerous Korean women are doing the substantial serving of the Church and it is also because of the prayer of these women, the rate of church growth and participation of WangSung is astounding.

**Important Things for Church Growth**

Through the survey, the results show which factors are perceived to affect the church’s
powerful growth. Prayer always stands in the highest position, 77%, and the next is Bible Research 15%. Other factors include Educational Facilities Expansion at 4%, Church Building at 1%, and the others at 3%.

The saints of WangSung Church responded that prayer is the most important thing to Church Growth. Of all 203 participants of survey, 141 people mentioned the importance of prayer and it can be concluded that the Korean Church universally prays with passion and power.

The current challenge facing the Korean Church is that the desire and passion for prayer and revival is weakening. Church growth has ceased and the reputation of the church is degrading. Although the Korean Church is one of the largest missionary-sending churches in the world, it faces a pitiful situation of having lost its passion for growth and prayer. To accomplish growth, a church may utilize such programs as Bible Study, Disciple Training, and Visitation; however, prayer must be the basis of these ministries and is ultimately the driving force of church growth.

Figure 9: Important Things for Church Growth
Table 5: Important Things for Church Growth

<table>
<thead>
<tr>
<th>Important Things for Church Growth</th>
<th>Prayer</th>
<th>141</th>
<th>70.1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible Study</td>
<td>32</td>
<td>15.9</td>
<td></td>
</tr>
<tr>
<td>Disciples Training</td>
<td>19</td>
<td>9.5</td>
<td></td>
</tr>
<tr>
<td>Visit</td>
<td>5</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>2.0</td>
<td></td>
</tr>
</tbody>
</table>

**Efficiently Powering Church Growth**

The concept of efficiency has been related to economic principles focusing on a maximum output with a minimum of input. Regarding this, the questionnaire asked its participants of the most efficient means of church growth. Not only is prayer one of the most important aspects leading to church growth, but it is also considered to be the most efficient. Of the 201 participants, 154 indicated that prayer is the most efficient means of church growth. This was followed by Bible study, the church building itself, and education policy. Through the church’s multiple opportunities for prayer (morning prayer, all-night prayer, public prayer), it is clear to see that the church values this aspect of Christian life above others.
Table 6: Very Effective Powers to Church Growth

The Qualification of the Healthy Saints

To the question, “As a Layperson, what is the qualification of the healthy saints?” prayer, once again, received the highest percentage at 81.2%. Having qualified laypeople is one of the strengths of Church Growth. The diagram below resulted from the survey, which shows the necessary qualifications of spiritually healthy laypeople. The first ranking, Prayer, is 56% followed by Church Attendance (27%), faithful tithing (10%), attending church social functions (4%) and others at 3%.
The Bible is a book of prayer, and many people in the Bible were also people of prayer. The reason why prayer is important is because God invites people into His presence through prayer.\(^1\) Likewise, one of the biggest traits of healthy churches is prayer, and the churches pray for God strongly, and the prayer makes a church powerful. The Jerusalem church, the Antioch church, and churches that were established by the Apostle Paul in the book of Acts emphasized powerful prayer as a core of faith. The motto of the Jerusalem church, especially, is to “pray when sitting down and preach the gospel when standing up.” (Acts 2:42, 5:42).\(^2\)

Jerry Falwell emphasized prayer as follows: “Nothing of eternal consequence happens apart from prayer. Churches grow when people pray effectively to get people saved, receive resources, remove barriers and enrich the service of Christ.”\(^3\) WangSung Presbyterian Church under the leadership of its senior pastor affirms this by stressing the importance of prayer.

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\(^3\) Elmer Towns, “EVAN 910 - Church Growth I” (lecture given at Liberty Baptist Theological Seminary, Lynchburg, VA., Summer 2010), 98.
Important Matters Regarding Pastoral Leadership

To the question, “The senior pastor makes the healthy church. What are the 3 most important aspects of his life and ministry?” the pastor’s spirituality appeared to be the highest. Through the questionnaires, it can be seen clearly that the saints in WangSung Church presented an alternative of how the Pastor should lead the direction of the ministry. The congregation of WangSung Church presented the essential elements of the Senior Pastor that they believed makes a healthy church.

When asked about WangSung Church’s Revival in the 1990s, the laity indicated that the spirituality of the pastor made the church healthy. Regarding church growth, the church members gave priority (47%) to the pastor’s spirituality, followed by his sermons. Out of the 203 people who responded to the questionnaires, 163 answered that the spirituality of senior pastor is very important in making the church healthy.

There are various definitions of spirituality. Below is the definition of *spiritual* found in the Oxford dictionary.

- Relating to or affecting the human spirit or soul as opposed to material or physical things: *I’m responsible for his spiritual welfare.*
- Having a relationship based on a profound level of mental or emotional communion: *he never forgot his spiritual father*
- (Of a person) not concerned with material values or pursuits.

The mental and emotional area of communication in Protestant spirituality has a favorable connotation. If the pastor is consumed with worldly materialism, the pastor has lost his identity, and he does not know the core of church growth, which is communication with God. The pastor of Wang Sung Church, Ja-Yeon Kim, became an example to churches and a provided a model of church revival through his spiritual leadership.

One’s spiritual path is a talent and ministry of grace. The ministry is a silent one, taking
place behind locked doors. As a result it is still not widely made available or accessible for people, including pastors. Howard Rice insists, “I wonder if spiritual directors could benefit this work by believing more deeply in the treasure they have and then offering it to our pastors.”

The spirituality of the pastor is essential to make a church healthy.

Figure 12: The Important Matter of Pastor in Charge for the Healthy Church

<table>
<thead>
<tr>
<th>Articles</th>
<th>1Ranking</th>
<th>Value (30%)</th>
<th>2Ran king</th>
<th>Value (20%)</th>
<th>3Ranking</th>
<th>Value (10%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastor’s Sermon</td>
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<td>1,110</td>
<td>155</td>
<td>3,100</td>
<td>8</td>
<td>80</td>
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<td>Pastor’s Spirituality</td>
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<td>4,890</td>
<td>33</td>
<td>660</td>
<td>4</td>
<td>40</td>
<td>5,590</td>
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<tr>
<td>Pastor’s Healing Power</td>
<td>2</td>
<td>60</td>
<td>3</td>
<td>60</td>
<td>25</td>
<td>250</td>
<td>370</td>
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<tr>
<td>Pastor’s Gift of Teaching</td>
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<td>30</td>
<td>10</td>
<td>200</td>
<td>154</td>
<td>1,540</td>
<td>1,770</td>
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<tr>
<td>Others</td>
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<td>1</td>
<td>20</td>
<td>6</td>
<td>60</td>
<td>80</td>
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<td>Total</td>
<td>203</td>
<td>6,090</td>
<td>202</td>
<td>4,040</td>
<td>197</td>
<td>1,970</td>
<td>12,100</td>
</tr>
</tbody>
</table>

Table 8: The Important Matter of Pastor in Charge for the Healthy Church

The resulting analysis shows the important matter of a pastor being in charge of the healthy Church as stated below. According to the survey, a church can be healthy in regard to a

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pastor’s spirituality (46%) and his sermons (35%). The pastor’s gift of teaching is also important, standing at 15%. The rest is Pastor’s healing power (3%) and others (1%).

Haddon Robinson, a master of homiletics, also said concerning the importance of preaching, “At the moment God meets an individual through preaching and catch their souls, there will take place some solemn events.”⁵ In addition, James Dane summarized the importance of preaching when he said, “God speaks through preaching.”⁶ And Emile Brunner said, “In the place where true preaching and the Word of God are being truthfully promulgated, there are being done the most important things on the earth.”⁷

To reemphasize, rather than the preaching as the cause of Wang Sung Church’s rivival, prayer is superior. It presents the reality that the spirituality of a pastor becomes the foundation of the growth of the church and becomes a tonic. Thus, because of this, Wang Sung Church is emphasized to be a healthy and spiritual church according to the planning and leadership of their spiritual senior pastor.

**The Responsibility of the Layperson**

The next question on the survey asked participants to rank the top three primary responsibilities of the layperson. The results of analysis indicated that prayer had the highest ratio with 4,740 responses, with church attendance and service appearing next. The results of this indicated that prayer held 39% of the responses, church attendance held 35%, service held 14%, offering held 11%, and others held 1%.

---


Figure 13: The Layperson’s Duty

<table>
<thead>
<tr>
<th>Articles</th>
<th>1 Ranking</th>
<th>Value (30%)</th>
<th>2 Ranking</th>
<th>Value (20%)</th>
<th>3 Ranking</th>
<th>Value (10%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Layperson’s Duty</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>123</td>
<td>3,690</td>
<td>45</td>
<td>900</td>
<td>15</td>
<td>150</td>
<td>4,740</td>
</tr>
<tr>
<td>Offering</td>
<td>7</td>
<td>210</td>
<td>41</td>
<td>820</td>
<td>34</td>
<td>340</td>
<td>1,370</td>
</tr>
<tr>
<td>Church Attendance</td>
<td>67</td>
<td>2,010</td>
<td>105</td>
<td>2,100</td>
<td>15</td>
<td>150</td>
<td>4,260</td>
</tr>
<tr>
<td>Service (Serving)</td>
<td>6</td>
<td>180</td>
<td>8</td>
<td>160</td>
<td>133</td>
<td>1,330</td>
<td>1,670</td>
</tr>
<tr>
<td>Others</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>40</td>
<td>3</td>
<td>30</td>
<td>70</td>
</tr>
<tr>
<td>Total</td>
<td>203</td>
<td>6,090</td>
<td>201</td>
<td>4,020</td>
<td>200</td>
<td>2,000</td>
<td>12,110</td>
</tr>
</tbody>
</table>

Table 9: Layperson’s Duty

The saints of Wang Sung Church, as members of the church, that prayer is the primary mission of the layperson. The foundation of the Church is, after all, prayer, and the driving force of the Church is also the Prayer, which is what Wang Sung Church knows so well. To be effective workers according to their gifts and callings, the most important thing for the laypeople is their spiritual power and spirituality. They also need to have a good personality and receive training. To perform the functions of lay-leaders, they essentially need prayer in the same way.
that pastors need prayer to get spiritual power for effective ministry.

**Honest Ranking the Top Priority**

The given question is “Spirituality” must be the most priority of Honesty ranking of Senior Pastor. The result of analysis – Strongly agree and Agree appeared to be over 92%. For the Church Growth, the Church members strongly agree about the Spirituality of senior Pastor, with the ratio of 69%, and others agree with 23% while some others are neutral, 6%, and with the Disagree is only 2% the least one. It can be assumed that in the honest ranking of top priority, Church member mostly support the senior Pastor’s Spirituality to be the highest.

**Figure 14: Honest Ranking the Top Priority**

<table>
<thead>
<tr>
<th>Articles</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honest Ranking the Top Priority</td>
<td>Disagree</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Neutral</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Agree</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Strongly Agree</td>
<td>138</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>201</td>
</tr>
</tbody>
</table>

**Table 10: Honest of Ranking the Top Priority**
Qualification of Person on Duty

According to the survey question, “Please choose the top 3 qualifications that a person of duty must have,” the highest score (4,470) was attributed to sound tithing, while attending the early morning prayer service and engaging in service activities were also highly ranked.

<table>
<thead>
<tr>
<th>Articles</th>
<th>Rank 1</th>
<th>Value (30%)</th>
<th>Rank 2</th>
<th>Value (20%)</th>
<th>Rank 3</th>
<th>Value (10%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Morning Prayer</td>
<td>34</td>
<td>1,020</td>
<td>108</td>
<td>2,160</td>
<td>19</td>
<td>190</td>
<td>3,370</td>
</tr>
<tr>
<td>Sound Tithing</td>
<td>132</td>
<td>3,960</td>
<td>22</td>
<td>440</td>
<td>7</td>
<td>70</td>
<td>4,470</td>
</tr>
<tr>
<td>All-night Prayer</td>
<td>10</td>
<td>300</td>
<td>25</td>
<td>500</td>
<td>17</td>
<td>170</td>
<td>970</td>
</tr>
<tr>
<td>Service Activities</td>
<td>6</td>
<td>180</td>
<td>24</td>
<td>480</td>
<td>133</td>
<td>1,330</td>
<td>1,990</td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>30</td>
<td>60</td>
</tr>
<tr>
<td>Total</td>
<td>183</td>
<td>5,490</td>
<td>179</td>
<td>3,580</td>
<td>179</td>
<td>1,790</td>
<td>10,860</td>
</tr>
</tbody>
</table>

Table 11: Qualification of Person on Duty

The diagram below shows the qualifications of people elected to be on duty as related to church growth. According to the analysis, 41% of participants indicated that sound tithing was an important factor, followed closely by Early Morning Prayer at 31%, service activities at 18%, all-night prayer at 9%, and other at 1%.
To the question about the nature of the saints, the healthy tithing got higher result than the early Morning Prayer. The author want to evaluate that Wang Sung Church decided as the most priority on how the saints express the prayer in that they offer healthy tithe. The next is the early Morning Prayer, the second highest result from the question to the saints. The saints of Wang Sung Church tell that Prayer is the priority to their life. Kang Seung Il insists,

To be effective workers according to their gifts and callings, the most important thing for the laymen is their spiritual power and spirituality. They also need to have a good personality and also experience training. To perform the functions of lay-Leaders, they essentially need prayer in the same way that pastors need prayer to get spiritual power for effective ministry.\(^8\)

Ralph W Neighbor, Jr also say that important of prayer: “Without prayer, they harvest nothing but problems and the world today.”\(^9\) It means there is nothing as important as the prayer, in laymen.

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\(^8\) Kang Seung Il, “Prayer and Church Growth in the Korean Church,” Liberty University, 2000, 38.

The Program used by the Senior Pastor to Foster the Church Growth

It means there is nothing as important as the prayer in Laymen. Korean Church is saying that, in an aspect of true character, the most important method to revolve by the growth trend is Spiritual Restoration. Saints of WangSung Church have a battalion number in Spiritual Restoration of Pastors and the Senior Pastor makes Church growth, they present what the mandatory alternative is. Below attached the table:

![Pie Chart: The programs Senior Pastor used to proceed for the Church Growth]

Figure 16: The Programs Senior Pastor Used to Proceed For the Church Growth

The prosperous church stands on the Growth of the Church, if you got to present the very efficient and very effective method, what are they? Please choose two. (Multiple Responses)
According to survey, what is the prosperous church stands on the Growth of the Church, if you got to present the very efficient and very effective method, what are they? Please choose two. (Multiple Responses)

In Church Growth, the saints who answered the restoration about the prayer with the effective method, 193 out of 393 people remarked as 49.1%. The deep study research is being done about the cause of growth inhibition of Korean Church, the saints of Wang Sung Church know very well about what the most objective alternative is. What Wang Sung Church decided as the priority of Church philosophy for the mission and Church Vision is straightly the awakening through Prayer.\(^{10}\) The driving force of Korean Church’s revival is the Prayer that the saints of Wang Sung Church know exactly. The next they choose for the Bible Study, which marked 33%. It means the saints and pastors are well grasping the philosophy of the Church, and it witnesses they understand clearly what the scheme is for Korean Church to revive. The following chart below:

<table>
<thead>
<tr>
<th>Articles Effective Method to Church Growth</th>
<th>Responses</th>
<th>Percent</th>
<th>Percent of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disciple Training</td>
<td>24</td>
<td>6.1%</td>
<td>11.9%</td>
</tr>
<tr>
<td>Prayer for Restoration</td>
<td>193</td>
<td>49.1%</td>
<td>96.0%</td>
</tr>
<tr>
<td>Personal Evangelism</td>
<td>36</td>
<td>9.2%</td>
<td>17.9%</td>
</tr>
<tr>
<td>Bible Study</td>
<td>137</td>
<td>34.9%</td>
<td>68.2%</td>
</tr>
<tr>
<td>Others</td>
<td>3</td>
<td>.8%</td>
<td>1.5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>393</strong></td>
<td><strong>100.0%</strong></td>
<td><strong>195.5%</strong></td>
</tr>
</tbody>
</table>

Table 12: Effective Method to Church Growth

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Summary

In chapter 5, the researcher investigated the philosophy and direction of ministry of Wangsung church. On the basis of the investigation, the researcher asked “What is the ultimate resources for church growth?” Wansung church firmly believes that the revival of Korean church comes from the spirituality of pastors, prayer and the study of the Bible and the church makes a great effort to attain those principles. However, the researcher tried to find a way to make the church grow more than before by using a questionnaire.

In this chapter, the researcher considered what the primary factors are for church growth in detail. As a result, it was stressed that prayer is the main force for church growth which was proved by the philosophy of ministry of Wangsung church and by the developing stages of the church history in the past. It was clear that the growth of Wangsung church could be possible because of the force of prayer which is a prime impetus of church growth. Therefore, this research reached a conclusion that the prayer is a powerful motivation for church growth.
CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

Tracks and Vision of WangSung Presbyterian Church, here are the following information. The two features representing the most great revival movement made the Fire of Holy Spirit of Korean Church in Pyeong Yang, 1907. First, it was the study research of the word and the Bible Study that applied life, and the next is the spiritual awakening that through the complete repentance and prayer. These two special features later became the driving force to accomplish the revival and the growth of Church, and moreover became the tradition to show the characteristic of Korean Church. Many remarked that WangSung Church is greatly practicing the folk customs ministry.

They do not follow church-growth programs that WangSung Church newly presented, because they wholly have been taking up the consistent theme called ‘Prayer and Word for Spiritual Revival’ and practicing it so far. The ministry pursuing the essence rather than the method, this is the right spiritual ministry of Pastor Ja-Yeon Gil, and is what Korea Church will have to make progress.¹ WangSung Church insists that the complete repentance movement came through the word became the driving force to accomplish the revival of Korean Church, and Wang Sung also, based on this, means to build the new history.

Recommendations One: The Revival through the Prayer

When the Church is placed to the critical situation in spirit, what we will have to do is Prayer. The author assured in the conclusion that only when we pray for the Church Revival, that we can experience the Revival of the early Church. I could feel acutely feel the Prayer is the personal spiritual training and the key of spiritual growth, through the research of this thesis

project – spiritual restoration through personal prayer. For this kind of prayer, when we practice in life, not only church growth but also the faith restoration of individual and the history of redemption of family also is accomplished for sure.

At the same time, all the churches can be established through prayer, and they can present the purpose with that method and purpose. Therefore, this study emphasized that it is the life after all cannot pass through a day if it is without Prayer. Finally, the prayer, as a matter of course, is matured in faith of individual without changing, not even in the past but in this 21st century either and no double but believe the reality that it can be very effective to the growth and the church revival. So then what should we do to have a prayer deeply comes into a life? First, it should be the life full of wisdom knowing how to use the planning of time, and receive the illumination by God’s word with the first hour of the day, and when we start like this then it can be a successful day.

Together, the prayer is the best time of all to meet God and we can experience God’s grace what works through the prayer, so we just put prayer as the most priority. When it is like this, we can prayer from the habit and we can often meet God because the spiritual mature can be accomplished. If we are the people who experience personally the Grace existing at this kind of prayer time, then anyone will struggle willingly to stand before God by faith and repentance; because the Church without prayer and Individual without prayer can also give rise to a spiritual drying up situation. The early Morning Prayer is not the course for the any specified person only. All the saints who received the redemption have a thankful reward for the Grace received from God, and have to bear in mind the mandatory course of the practicing life. When the life of prayer activation like this is accomplished, for the first time we can realize the genuine Christian. We have to continuously develop more concretely the program for life of prayer activation like
this so that the saints can participate and prayer, and through this advance the spiritual training can be connected with the Church Growth. Let’s take a look at the diagram below.

![Conquer Afflictions through Prayer](image)

**Figure 18: Conquer Afflictions through Prayer**

As you see in the Diagram, it shows that when Wang Sung Church is at the crisis, it can conquer the crisis through the prayer; the answer of Agree is very high up to 70.5%, the very high result. The affirmative answer, all the 163 people which is 91.5% answered that Church can conquer the crisis through prayer, by the opinion of looking at the past of Wang Sung Church that they remember the Church used to revive through the prayer. So they press on Prayer for the Prayer as the result.

**Recommendation Two: Pastor’s Sacrifice**

In order to have spiritual revive, the Church requires for the Pastor’s Sacrifice more than any other things. Depend on the questions: Please choose 2 important things as the alternative of a born-again, in term of the quality improvement of Korean Church Pastor and a person with
well-integrated personality. The result of analysis, the Devotional life, the complete preparation of sermon, and the humble life appeared accordingly. Below is the chart related to the result.

<table>
<thead>
<tr>
<th>Article</th>
<th>Responses</th>
<th>Percent</th>
<th>Percent of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factors that can Improve the Pastor’s Qualification</td>
<td>161</td>
<td>40.4%</td>
<td>80.1%</td>
</tr>
<tr>
<td>Devotional life</td>
<td>67</td>
<td>16.8%</td>
<td>33.3%</td>
</tr>
<tr>
<td>Humble Life</td>
<td>133</td>
<td>33.3%</td>
<td>66.2%</td>
</tr>
<tr>
<td>Complete Preparation of Sermon</td>
<td>37</td>
<td>9.3%</td>
<td>18.4%</td>
</tr>
<tr>
<td>Much Amount of Reading</td>
<td>1</td>
<td>.3%</td>
<td>.5%</td>
</tr>
<tr>
<td>Others</td>
<td>399</td>
<td>100.0%</td>
<td>198.5%</td>
</tr>
</tbody>
</table>

Table 13: Factors that Improve the Pastor’s Qualifications

Out of 399 people, 161 of them marked in 40.4%, answered that we have to live the sacrificed life. The sacrifice means not to seek for self-greed, but to live for the glory of Christ. If Pastors of Korean Church make a model to follow the Will of the Lord, come to devote them by sacrificing, clearly Korea Church can experience the amazing revival. The next is 133 people with the percentage of 33.3%, answered for the Complete Preparation of Sermon. The representative requirement that demands for the sacrifice of Pastor is surely the Sermon (Preaching). The eager hope of laymen about the Pastor’s sermon is the demand for the devotion of Pastor. The next they answered are the humble attitude 16.8%, and Much amount of reading 9.3%. Sacrifice, Complete preparation of sermon, and the much amount of reading used to be the driving force of Early Church that should not be different in both subject material and particular. WhangSung Church understands so well about what the driving force of Church Revival. The author looks to the core of Church Revival that Korean Pastors do all the best, as well as moderate, for the sermon and sacrifice in order to obtain the best result by the best effort.
Recommendation Three: Transcendent Approach

To the question ‘What is the most desirable plan when Wang Sung Church has crisis or affliction?’ the answer 66.3% is Prayer. Please take a look at the table below.

<table>
<thead>
<tr>
<th>The Best Means of Dealing with Afflictions or Adversities</th>
<th>Prayer</th>
<th>132</th>
<th>66.3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reading Message</td>
<td>26</td>
<td>13.1</td>
<td></td>
</tr>
<tr>
<td>Advice of surrounding People</td>
<td>2</td>
<td>1.0</td>
<td></td>
</tr>
<tr>
<td>Reading</td>
<td>3</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td>36</td>
<td>18.1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>199</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Table 14: The Best Means of Dealing with Affliction or Adversities

As seen in the table above, the residing place of Korean society is very exact opposite to this that when the crisis and affliction are at hand, they solve the problem depending on the worldly method that this tendency is the thickening reality. If this kind of process continuously goes like this, there is the fact treating that the Authority of Bible and the event of Acts are not extended the influence to the Church anymore.

However, God is the almighty God, He is the one who can make better and will restore us from all the crisis and affliction that we fall on. We, the believers, when we as the witnesses
express our transcendental God to the unbelievers, we also believe for sure the coming of the revival of the Church. The saints of Wang Sung Church, the choice made to Pray with the very proper to ability to deal with crisis is the spiritual restoration though the prayer, that is the count to witness the resolved Economic issue and the family issues. Of course, the advice of surrounding people cannot be ignored.

To the issue: when there is a crisis, listen to the advice of the surrounding people with the countermeasure. Though the ratio of answer is very small, 2%, but still there is a need of listening. The author see that the Revival of Korean Church can come if Korean Church live as Christian who believe in the transcendental mighty by getting rid off from the attitude that wants to restore and solve the problem depending on the worldly and secular method. Diagram below:

![The Best Means of Dealing with Afflictions or Adversities](image)

Figure 20: The Best Means of Dealing with Affliction or Adversities

The core of this thesis project is the understanding of Church growth through Prayer, and prayer group directly stretches out the influent, Biblical, and Theological identification to Church Growth, with Wang Sung Presbyterian Church, a modeling of the Korean mega Church, a place to notify the importance of Prayer. This is the truth that Korean Church has been praying until
now and through that prayer that faith has been passed. The qualitative maturity of that prayer is still in the external form because it is no more than a pursue in the ups and downs of the world.

The European Churches that used to welcome the time of revival in the past now go downhill that it is not different in particular in changing these brilliant Christian heritages into the liquor store and Mosque, even the national Christianity in America also cannot be exceptional. The evangelism to the liberal theology and because there are homosexuality and abortion, etc. in the Christian ethics, it is already embraced the great hopeless to the Church in the world. It can present the reality of life of American Church that is gradually getting sick.

The Gospel of Korean Church that has being preached for 144 years flowing until now is still boastful of the brilliant religious influence and stands stall before the Churches in the World. However, though it possesses the building and structure of huge Church, it is the same that we cannot say it is a grown Church while it is no more growing, and the Korea Church that original form was a grown Church still cannot be called as growth anymore. Because sadly, Korean Church is going through the darken tunnel between the fall and original form.

If so, what is consequent alternative to the cause-decline of Korean Church? About this matter, this thesis project presents that Korean Church, being unlike the Church, grows depending on the program rather than the Prayer. And to restore this kind of alternative, Church Growth must be accomplished with the Prayer. The departure of Korean Church starts up from the Prayer and is grown through the Prayer, is the Church of spiritual and revival through Prayer. Korea Church, through the 2 major qualitative Prayer and the Word, fulfilled the church growth. This is called the result of all the quantitative and qualitative Church Growth.

Yet, Church Growth is the Church that has the ground on a delegated order, works on the quantitative growth to fulfill the work of salvation of Jesus, and at same time establishes the
qualitative growth to worship God the Creator. Also for this work to be accomplished, it has conquer the spiritual war through the Prayer, strengthen the leadership of Pastors through Prayer, strengthen the power of sermon through the Prayer, fulfill the spiritual growth of laymen through the Prayer, and form a serving community through the Prayer.

**Recommendation Four: Prayer Training though Biblical and Theological Identification**

The Bible commanded the Christians to Pray and the 150 years of Korean Church history fulfilled the Church Growth through the Prayer. However, Korean Church met the Information-oriented Age of 21st Century and the eagerness became dull. From the inadequate knowledge upon the prayer of Christians and the inadequate understanding upon Prayer, the wrong method of prayer and the spirituality of mystical twist started to the storm and as the result the Church gradually loss the Discernment and Magnetic ability.

<table>
<thead>
<tr>
<th>Articles</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>The main points of Future Ministry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer Programs</td>
<td>120</td>
<td>60.3</td>
</tr>
<tr>
<td>Disciples Nurture Training</td>
<td>37</td>
<td>18.6</td>
</tr>
<tr>
<td>Evangelism Program</td>
<td>8</td>
<td>4.0</td>
</tr>
<tr>
<td>Bible Study</td>
<td>21</td>
<td>10.6</td>
</tr>
<tr>
<td>Others</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Total</td>
<td>199</td>
<td>100.0</td>
</tr>
</tbody>
</table>

*Table 15: The Main Points of Future Ministry*

To the question of what is needed for the successful future ministry and the successful Church growth, the answer was the Prayer Program that accounts for the overwhelming superiority. Korean Churches have spawned confusion that caused the unbalancing Prayer Training, non-qualitative spiritual injection, and the unbiblical Prayer Training. Now to catch the opportunity of new position called Revival, Korean Church need to have the theological and systematic prayer program. For Wang Sung Presbyterian Church, 60.3% is willing to plan a
blueprint of future school through the prayer program. The next one is the Discipleship Training, is to obtain the knowledge related to the revival through the safe Bible study. The Saints of Wang Sung Church answer, with 18.6%, that it is a huge help to the very desirable future ministry. They show the answer where Korean Church should go. Below is the diagram.

The main points of Future Ministry

As a result, through the prayer, we can live a life alike to Jesus Christ, and by knowing the Will of God, can build the Kingdom of God. In the influence of the secularism, the Church established in faith of Christ and I think it is possible to recover the Biblical Prayer for the true revival of Christ.

**Recommendation Five: Importance of Leaders**

The last but not least I would like to suggest is the Importance of Leader. It depends on who is the leader of the Church, the revival or failures determined. If there is not exploring the Will of God who wants the Church Growth and the sound understanding of Church Growth, by no means, the Church Growth cannot be accomplished. Most ministers perform with mindful of Church Growth. However, without specified leader, Church cannot be revived. Like Moses,
when it is discovered that the Will of God delivered through him, the people followed. Likewise, we also we cannot fail to notify the leader of the community we belong. Let’s look at the diagram below.

As seen in the diagram above, Senior Pastor, as the person suitable for the effective success, was selected. Among the 199 people answered that Senior Pastor is the very important position and essential leader, 62.3%, Assistant Pastor 21.1%, Congregation 14%. The obtain through the survey paper is that Congregation does not lead the Church Growth, but the leading ability of Pastor is the count lightened up. Korean Church raise leaders through revival and if leaders endeavor for the prayer and spiritual improvement, surely the revival of Korean Church can arrive again.
안녕하십니까?

본 설문지는 교회의 부흥과 성장요인에 대하여 기도의 중요성을 실제 사례를 통하여 검증하고자 합니다. 따라서 본 설문은 기도의 성경적 근거를 바탕으로 형태적으로 본 기도, 내용면으로 본 기도와 실제적 기도의 유형에 따라, 교회성장의 영향관계를 실증적으로 파악할 것입니다.

작성해 주신 설문지 내용은 오직 연구를 위한 분석 자료로만 활용될 것이며, 귀하의 비밀에 속하는 사항은 절대 외부에 노출되지 않을 것을 약속 드리며, 귀하의 특별한 협조를 부탁드립니다. 감사합니다.

2011년 7월 30일

소 속 : Liberty Theological Seminary (Doctor of Ministry)
연구 자 : 황 근배 (Geunbae Hwang)
연락 처 : +1) 434- 426- 5916
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Ⅰ. 일반 현황
귀하에 대한 일반적인 사항에 대하여 √ 또는 ( )에 해당번호로 응답해 주시기 바랍니다. 이 정보는 기밀로 처리되고, 통계적 분석을 위해서만 쓰일 것입니다.

1. 귀하의 성별은?
1) 남자  2) 여자
2. 귀하의 연령은?
   1) 15~ 19 세  2) 20~29 세  3) 30~39 세  4) 40~49 세  5) 50~ 59 세  6) 60 세 이상

3. 귀하의 직분은?
   1) 청년  2) 성도  3) 집사(서리,안수)  4) 권사  5) 장로  6) 교역자(전도사,강도사,목사)

4. 귀하의 연령은?
   1) 15~ 19 세  2) 20~ 29 세  3) 30~39 세  4) 40~49 세  5) 50~ 59 세  6) 60 세 이상

II. 기도와 교회성장에 관한 내용입니다. 귀하께서 생각하시는 사항에 대하여 √ 또는 ( )에 해당번호로 응답해 주시기 바랍니다.

5. 교회 성장에 있어 가장 중요한 것이 무엇이라 생각하십니까?
   1)기도  2)성경공부  3)제자훈련  4)심방  5) 기타

6. 가장 효과적이고 가장 효율적인 교회성장 동력을 무엇이라 생각하는가?
   1)기도  2)성경연구  3)교회건물  4)교육시설확충  5) 기타

7. 평신도로서 건강한 성도로서의 자질을 무엇인지 2 가지를 선택해 주십시오.( ), ( )
   1)기도 2)교회출석 3)십일조 4) 교회봉사 5) 기타

8. 담임목사가 건강한 교회를 만드는데 중요사항의 우선순위 3 가지를 순서대로 선택해 주세요.
   (1 순위: ), (2 순위: ), (3 순위: )
   1) 목사님의 설교 2) 목사님의 영성 3) 목사님의 치유능력 4) 목사님의 가르치는 은사 5) 기타

9. 담임목사가 평신도를 직분자로 세울 때 중요사항의 우선순위 3 가지를 순서대로 선택해 주시기 주세요.
   (1 순위: ), (2 순위: ), (3 순위: )
   1)기도 2) 헌금 3) 교회출석 4) 봉사 5) 기타

10. 담임목사 청빙순위에 최우선 해야 할 것은 ‘영성이다’라고 믿는다
    1) 절대 그렇지 않다  2) 그렇지 않다  3) 보통이다  4) 그렇다  5) 매우 그렇다

11. 직분자로 선출하는데 있어 자질 면에서 갖추어야 할 중요사항의 우선순위 3 가지를 순서대로 선택해 주세요.
    (1 순위: ), (2 순위: ), (3 순위: )
    1) 새벽기도 2) 온전한 십일조 3) 천야기도 4) 봉사활동 5) 기타
III. 다음은 왕성교회에 관한 내용입니다. 귀하께서 생각하시는 사항에 대하여 √ 또는 ( )에 해당번호로 응답해 주시기 바랍니다.

12. 왕성교회는 성도로서 신앙생활을 돕는데 있어 가장 중요한 시간은 언제라고 생각하는가?
1) 새벽기도 2) 주일예배 3) 수요예배 4) 철야예배 5) 기타

13. 목회자의 인격을 형성하는데 절대적으로 도움을 주는 것은 무엇이라 생각하는가?
1) 독서 2) 성경연구 3) 실방 4) 기도 5) 기타

14. 왕성교회 성도로서 금요 철야기도가 교회성장에 절대적인 도움이 되었다고 생각하는가?
1) 절대 그렇지 않다 2) 그렇지 않다 3) 보통이다 4) 그렇다 5) 매우 그렇다

15. 왕성교회가 1980~2000년대 교회 성장하는 과정 중에 통성기도 비율이 높았다.(     )
1) 절대 그렇지 않다 2) 그렇지 않다 3) 보통이다 4) 그렇다 5) 매우 그렇다

16. 왕성교회가 90년대에 이르러 교회성장이 최고조에 이르렀을 때 담임목사님이 특별히 관심을 갖고 성도들과 함께 했던 프로그램이 무엇이라 평가하는가?
1) 철야예배 2) 새벽기도 3) 성경공부 4) 전도 5) 기타

17. 왕성교회가 교회성장에 있어 가장 효율적이고 가장 효과적인 방법을 제시한다면 무엇인지 2 가지를 택하여 주세요. (     ), (     )
1) 제자훈련 2) 기도회복 3) 개인전도 4) 성경공부 5) 기타

18. 한국교회 목회자의 자질향상과 원만한 인격으로서 거듭날 수 있는 대안으로 중요한 것이 무엇인지 2 가지를 택하여 주세요. (     ), (     )
1) 정신생활 2) 핏손한 생활 3) 치저한 설교준비 4) 많은 양의 독서 5) 기타

19. 한 사람을 하나님께로 인도하는데 절대적인 것은 무엇이라 생각하는가?
1) 성경읽기 2) 기도 3) 사회봉사 4) 전도 5) 기타

20. 기도를 통한 한 영혼을 그리스도께로 인도한 적이 있다?
1) 그렇다 2) 그렇지 않다

21. 영적으로 가장 힘들 때(Spiritual suffocation) 해결 방법으로 가장 좋은 것은 무엇이라 생각하는가?
1) 기도 2) 성경읽기 3) 전도 4) 말씀듣기 5) 기타

22. 기도를 통한 환난 극복을 어느 정도 경험했다고 평가할 수 있는가?
1) 절대 그렇지 않다 2) 그렇지 않다 3) 보통이다 4) 그렇다 5) 매우 그렇다

23. 본인에게 환난이나 역경이 있을 때 성도가 가장 바람직한 해결방안은 무엇이라 생각하는가?
1) 기도 2) 말씀읽기 3) 주변사람들의 조언 4) 독서 5) 기타

24. 왕성교회가 미래목회에 있어 가장 중점을 두어야 할 프로그램이 있다면 무엇이라 생각하는가?
1) 기도 프로그램 2) 제자양육훈련 3) 전도프로그램 4) 성경공부 5) 기타

25. 왕성교회가 기도프로그램을 원활하면서 효율적인 성공을 위해서 가장 앞장서서 인도할 지도자를 누구라고 생각하는가?
1) 담임목사 2) 부목사들 3) 중보기도 담당목사 4) 제직들 5) 기타

IV. 성경에는 기도하는 단어가 여러 가지로 나타나고 있습니다. 다음은 기도의 종류에 관한 내용입니다. 귀하께서 생각하시는 사항에 대하여 √ 또는 ( )에 해당번호로 응답해 주시기 바랍니다.

26. 다음은 형태적으로 본 기도의 유형입니다. 아래 항목에 대해 어느 정도 느끼고 있는지 알맞은 간에 표시 √해 주시기 바랍니다.

<table>
<thead>
<tr>
<th>내용</th>
<th>전혀 그렇지 않다</th>
<th>그렇지 않다</th>
<th>보통이다</th>
<th>그렇다</th>
<th>매우 그렇다</th>
</tr>
</thead>
<tbody>
<tr>
<td>나는 기도할 때 바라는 바를 요청한다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td>나는 기도할 때 내가 받아야 할 것을 달라고 청구한다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td>나는 기도할 때 하나님을 경배한다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td>나는 기도할 때 모든 것에 감사함을 느낀다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td>나는 찬송의 기도를 할 때가 많다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td>나는 금식기도를 할 때가 많다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
</tbody>
</table>
27. 다음은 내용적으로 본 기도의 유형입니다. 아래 항목에 대해 어느 정도 느끼고 있는지 알맞은 칸에 표시 √해 주시기 바랍니다.

<table>
<thead>
<tr>
<th>내용</th>
<th>전혀 그렇지 않다</th>
<th>그렇지 않다</th>
<th>보통이다</th>
<th>그렇다</th>
<th>매우 그렇다</th>
</tr>
</thead>
<tbody>
<tr>
<td>나는 기도할 때 속죄를 위한 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>나는 기도할 때 병낫기를 위한 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>나는 기도할 때 후사를 얻기 위한 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>나는 기도할 때 국가 보전을 위한 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>나는 기도할 때 하나님의 소원성취를 위한 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>내용</th>
<th>전혀 그렇지 않다</th>
<th>그렇지 않다</th>
<th>보통이다</th>
<th>그렇다</th>
<th>매우 그렇다</th>
</tr>
</thead>
<tbody>
<tr>
<td>나는 기도할 때 두 마음을 품고 의심하는 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>나는 기도할 때 죄를 마음에 품고 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>나는 기도할 때 남을 억울하게 하는 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>나는 기도할 때 눈 멀고 혼 있는 제물을 바라는 기도를 한다.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
응답되지 않는 기도

나는 기도할 때 하나님님의 말씀을 듣지 않고 기도를 한다.

① ② ③ ④ ⑤

나는 기도할 때 선을 악으로 갈하는 마음으로 기도를 한다.

① ② ③ ④ ⑤

29. 다음은 교회성장에 대한 질문입니다. 아래 항목에 대해 어느 정도 느끼고 있는지 알맞은 칸에 표시 √해 주시기 바랍니다

<table>
<thead>
<tr>
<th>내용</th>
<th>전혀 그렇지 않다</th>
<th>그렇지 않다</th>
<th>보통이다</th>
<th>그렇다</th>
<th>매우 그렇다</th>
</tr>
</thead>
<tbody>
<tr>
<td>교회성장</td>
<td>왕성교회는 신도수가 늘어났다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
</tr>
<tr>
<td></td>
<td>왕성교회는 여러 계층의 사람이 모인다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
</tr>
<tr>
<td></td>
<td>왕성교회는 사랑과 나눔, 감사와 기쁨의 찬양이 있다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
</tr>
<tr>
<td></td>
<td>왕성교회는 교회중심의 생활을 통해 교회가 둔근히 서가는 교회이다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
</tr>
<tr>
<td></td>
<td>왕성교회는 신앙이 강조되고 견고한 믿음을 가진 교회이다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
</tr>
<tr>
<td></td>
<td>왕성교회는 선교사의 파송 등 지리적으로 그 영향권이 확장되었다.</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
</tr>
</tbody>
</table>
Appendix 2

Survey on the impact of prayer at the church growth

Greetings

The purpose of this survey is to prove the importance of prayer on church revival and growth. Therefore, this survey will find the relational influence of church growth based on biblical basis of prayers empirically.

The completed survey will be used only for analytic materials for research. Your answers for this survey will not be exposed on the outside of the research. I would like to ask your special cooperation for this survey. Thank you.

July.30.2011

Affiliation : Liberty Theological Seminary
Researcher : Geun-Bae Hwang
Contact : +1) 434- 426- 5916
E-Mail : ghwang2@liberty.edu

I. General information
Please mark with √ or put corresponding number of the answer on (   ). This general information processes secretly and it only will be used for statistical analysis.

1. What is your gender?
1) Male   2) Female

2. What is your age group?
1) 15-19  2) 20-29  3) 30-39  4) 40-49  5) 50-59  6) 60 or older

3. What is your duty of church?

---

2 The following is an English translation of the questionnaire originally given in Korean to WangSung Presbyterian Church. Furthermore, the results of these questions are analyzed individually along with visual representations of their outcomes.
1) Youth 2) Layman 3) Deacon (deacon and temporary deacon) 4) Senior Deacon 5) Elder 6) Minister (License Pastor, Pastor)

II. The following questions are about church growth and prayer. Please mark √ or put corresponding number of the answer on (    )

4. What is the most important thing for the church growth?
1) Prayer 2) Bible Study 3) Disciple training 4) Home visitation 5) Other

6. In your opinion, what is the most effective force that supported the church growth?
1) Prayer 2) Bible study 3) Church building 4) Expansion of youth building 5) Other

7. As a layman, what are the qualifications for a healthy layman? Please choose two answers. ( ), (   )
1) Prayer 2) Attendance at service 3) Tithe 4) volunteer works at church 5) Other

8. Prioritize 3 important matters to a pastor to create a healthy church.
1 place:  ), (2 place:  ), (3 place:   )
1) Sermon of pastor 2) Spirituality of pastor 3) Pastor’s ability of healing 4) Pastor’s gift of teaching 5) Other

9. Prioritize 3 important matters when a pastor appoints a layman as a deacon.
1) Prayer  2) Offering (Contribution) 3) Church attendance 4) Church volunteer works 5) Other

10. It is the spirituality that should be placed first for the church to get her pastor.
1) Very unlikely 2) Somewhat unlikely 3) Neutral 4) Somewhat likely 5) Very likely

11. Prioritize 3 important matters when a layman is chosen as a deacon
1) Early morning prayer meeting 2) Tithe 3) Overnight prayer meeting 4) Church Volunteer works 5) Other

III. The following questions are about Wang-Sung Church. Please mark √ or put corresponding number of the answer on (    )

12. As a layman, when is the important time to develop religious life?
1) Early morning prayer meeting 2) Sunday morning service 3) Wednesday evening service 4) Overnight prayer meeting 5) Other
13. What is the absolute thing that helps to endure pastor’s character?
1) Reading 2) Biblical study 3) Home visitation 4) Prayer 5) Other

14. Do you think that Friday overnight service helped as an absolute help to the Wang-Sung church’s growth
1) Very unlikely 2) Somewhat unlikely 3) Neutral 4) Somewhat likely 5) Very likely

15. The spoken prayer influenced much to the growth of Wang-Sung church in the second half of the 1980 ~ 2000’s (       )
1) Very unlikely 2) Somewhat unlikely 3) Neutral 4) Somewhat likely 5) Very likely

16. What is the program that senior pastor did with congregation during and paid attention Wang-Sung Church’s church growth was at its climax the 1990 ~1999’s?
1) Overnight service 2) Early morning prayer meeting 3) Bible Study 4) Evangelism 5) Other

17. What are 2 effective ways to Wang-Sung Church to develop church growth?
(       ), (       )
1) Disciple training 2) Revival of prayer 3) Individual evangelism 4) Bible study 5) Other

18. Choose 2 important matters for the pastors of Korean churches to develop their qualities and personalities. (       ), (       )
1) Pious living 2) humble living 3) A thorough preparation of sermon 4) big amount of reading 5) Other

19. In your opinion, what is the absolute solution to introduce an individual to the Lord?
1) Reading Bible 2) Prayer 3) Community volunteer work 4) Evangelism 5) Other

20. Have you ever introduced an individual to Christ through prayer?
1) Yes 2) No

21. What is the best solution to solve Spiritual suffocation?
1) Prayer 2) Reading Bible 3) Evangelism 4) Listening sermon 5) Other

22. Have you experienced overcoming any hardships through prayer?
1) Very unlikely 2) Somewhat unlikely 3) Neutral 4) Somewhat likely 5) Very likely

23. What is the desirable solution when hardship or adversity approached to you?
1) Prayer 2) Reading Bible 3) Seeking people’s advice 4) Reading Christian books 5) Other
24. In your opinion, what is the main program that Wang-Sung church needs to develop for the future ministry?
1) Prayer program 2) Disciple training 3) Evangelism program 4) Bible study 5) Other

25. Who was the leader who led effective prayer in Wang-Sung Church’s prayer program?
1) Senior pastor 2) Associate pastor 3) Intercession pastor 4) Officers 5) Other

IV. In the Bible, there are several words that express prayer. The following contents are about the types of prayer. Please mark √ or put corresponding number of the answer on (   ).

26. The following contents are about the types of prayers. Please mark with √ for corresponding answer.

<table>
<thead>
<tr>
<th>Types of prayer</th>
<th>Contents</th>
<th>Very unlikely</th>
<th>Somewhat unlikely</th>
<th>Neutral</th>
<th>Somewhat likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I pray for things that I desire</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I pray for things that I am going to receive</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I praise the Lord when I pray</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I feel thankful when I pray</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I often do prayer of praise</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I often do fasting prayer</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
</tbody>
</table>

27. The following contents are the types of prayers. Please mark with √ for corresponding answer.

<table>
<thead>
<tr>
<th>Types of prayer</th>
<th>Contents</th>
<th>Very unlikely</th>
<th>Somewhat unlikely</th>
<th>Neutral</th>
<th>Somewhat likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I pray for my sin when I pray</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I pray for healing when I pray</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I pray for bearing the afterbirth</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I pray for preservation of the country when I pray</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
<tr>
<td></td>
<td>I pray for wish-fulfillment when I pray</td>
<td>①</td>
<td>②</td>
<td>③</td>
<td>④</td>
<td>⑤</td>
</tr>
</tbody>
</table>
28. The following questions are about types of prayers that usually do not be responded. Prayers that are not responded are the prayers that seek for inappropriate wealth or greed. Please mark with √ for corresponding answer.

<table>
<thead>
<tr>
<th>Actual types of prayer / Unanswered prayer</th>
<th>Contents</th>
<th>Very unlikely</th>
<th>Somewhat unlike-ly</th>
<th>Neutral</th>
<th>Somewhat likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I pray with suspicious heart</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>I pray with the mind of sins</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>I pray for other’s depression</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>I pray for the desire of inequitable goods</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>When I pray, I don’t listen to any God’s words.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>I pray with the evil mind which repays badly on the good</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

29. The following questions are about the church growth. Please mark with √ for corresponding answer.

<table>
<thead>
<tr>
<th>Church growth</th>
<th>Contents</th>
<th>Very unlikely</th>
<th>Somewhat unlike-ly</th>
<th>Neutral</th>
<th>Somewhat likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The congregation has been increased in Wang-Sung Church</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Different class of people gather at Wang-Sung Church</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>There are joy, thanksgiving and praise in Wang-Sung Church</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Wang-Sung Church stands confidently through church-centered life.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Wang-Sung Church is the church which faith is emphasized and belief is strong</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
Wang-Sung Church’s influence was expanded geographically by sending missionaries

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
Survey Results

Through an extended case study, surveys were distributed to church members of WhangSung Presbyterian Church in South Korea. The erroneous answers had been identified and statistically eliminated, and the general matter of the study subjects is shown in the following table. The general characteristics of people being surveyed indicated that 55 men and 144 women completed the survey. The largest group of people was between 50 and 59 years old (27.1%). Also, the largest ministerial group of individuals consisted of 68 people holding the office of deacon (34%).

<Table> The General Characteristics of the Respondents.

<table>
<thead>
<tr>
<th>Item/ Article</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men</td>
<td>55</td>
<td>27.6</td>
</tr>
<tr>
<td>Women</td>
<td>144</td>
<td>72.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>199</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age 15~19</td>
<td>19</td>
<td>9.4</td>
</tr>
<tr>
<td>Age 20~29</td>
<td>40</td>
<td>19.7</td>
</tr>
<tr>
<td>Age 30~39</td>
<td>22</td>
<td>10.8</td>
</tr>
<tr>
<td>Age 40~49</td>
<td>37</td>
<td>18.2</td>
</tr>
<tr>
<td>Age 50~59</td>
<td>55</td>
<td>27.1</td>
</tr>
<tr>
<td>Age 60 over</td>
<td>30</td>
<td>14.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>203</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td><strong>Duty</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youth</td>
<td>27</td>
<td>13.5</td>
</tr>
<tr>
<td>Saint</td>
<td>14</td>
<td>7.0</td>
</tr>
<tr>
<td>Deacon (Deputy, Laid)</td>
<td>68</td>
<td>34.0</td>
</tr>
<tr>
<td>Deaconess</td>
<td>61</td>
<td>30.5</td>
</tr>
<tr>
<td>Elder</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Teacher (Evangelist, Missionary, Pastor)</td>
<td>17</td>
<td>8.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>200</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td><strong>Important things for Church growth</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>141</td>
<td>70.1</td>
</tr>
<tr>
<td>Bible Study</td>
<td>32</td>
<td>15.9</td>
</tr>
<tr>
<td>Disciples Training</td>
<td>19</td>
<td>9.5</td>
</tr>
<tr>
<td>Visit</td>
<td>5</td>
<td>2.5</td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>2.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>201</strong></td>
<td><strong>100.0</strong></td>
</tr>
<tr>
<td><strong>Very effective power to Church Growth</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>154</td>
<td>76.6</td>
</tr>
<tr>
<td>Biblical Research</td>
<td>30</td>
<td>14.9</td>
</tr>
<tr>
<td>Church Building</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Educational facilities Expansion</td>
<td>8</td>
<td>4.0</td>
</tr>
<tr>
<td>Others</td>
<td>7</td>
<td>3.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>201</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
1. Survey Results Regarding Gender (Men: 55 / Women: 144)

2. Survey Results Regarding Age

3. Survey Results Regarding Duty
4. Survey Results Regarding the Question “What is important for Church Growth?”

5. Survey Results Regarding the Question “What is very effective power to church growth?”

<table>
<thead>
<tr>
<th>Qualification as Layperson (Multiple Responses)</th>
<th>Responses</th>
<th>Percent of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>Percent</td>
</tr>
<tr>
<td>Qualification of the healthy Saints</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>164</td>
<td>56.2%</td>
</tr>
<tr>
<td>Church Attendance</td>
<td>78</td>
<td>26.7%</td>
</tr>
<tr>
<td>Tithe</td>
<td>28</td>
<td>9.6%</td>
</tr>
<tr>
<td>Church Social Service</td>
<td>12</td>
<td>4.1%</td>
</tr>
<tr>
<td>Others</td>
<td>10</td>
<td>3.4%</td>
</tr>
<tr>
<td>Total</td>
<td>292</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
6. Survey Results Regarding the Question “As a Layperson, what is the qualification of the healthy saints? (Multiple Responses)”

To the multiple responses for “As a Layperson, what is the qualification of the healthy saints?” Prayer is 81.2%, which indicated the highest percentage.

<table>
<thead>
<tr>
<th>Articles</th>
<th>1Ranking</th>
<th>Value (30%)</th>
<th>2Ranking</th>
<th>Value (20%)</th>
<th>3Ranking</th>
<th>Value (10%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The important matter of Pastor in charge for the Healthy Church</td>
<td>Pastor’s Sermon</td>
<td>37</td>
<td>1,110</td>
<td>155</td>
<td>3,100</td>
<td>8</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>Pastor’s Spirituality</td>
<td>163</td>
<td>4,890</td>
<td>33</td>
<td>660</td>
<td>4</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Pastor’s Healing Power</td>
<td>2</td>
<td>60</td>
<td>3</td>
<td>60</td>
<td>25</td>
<td>250</td>
</tr>
<tr>
<td></td>
<td>Pastor’s Gift of Teaching</td>
<td>1</td>
<td>30</td>
<td>10</td>
<td>200</td>
<td>154</td>
<td>1,540</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>20</td>
<td>6</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>203</td>
<td>6,090</td>
<td>202</td>
<td>4,040</td>
<td>197</td>
<td>1,970</td>
</tr>
</tbody>
</table>

7. Survey Results Regarding the Question “The Senior Pastor makes the healthy church. What are the 3 rankings of the important matter? (There may be multiple responses)”
The first ranking applied value in 30%, second ranking 20%, and third ranking 10%. The result of analysis, the Senior Pastor makes a healthy Church, the Pastor’s spirituality appeared to be the highest – 5,590.

8. Survey Results Regarding the Question “What is the important matter of pastor in charge for the healthy church?”

<table>
<thead>
<tr>
<th>Articles</th>
<th>1 Ranking</th>
<th>Value (30%)</th>
<th>2 Ranking</th>
<th>Value (20%)</th>
<th>3 Ranking</th>
<th>Value (10%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Layperson’s duty bears</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>123</td>
<td>3,690</td>
<td>45</td>
<td>900</td>
<td>15</td>
<td>150</td>
<td>4,740</td>
</tr>
<tr>
<td>Offering</td>
<td>7</td>
<td>210</td>
<td>41</td>
<td>820</td>
<td>34</td>
<td>340</td>
<td>1,370</td>
</tr>
<tr>
<td>Church Attendance</td>
<td>67</td>
<td>2,010</td>
<td>105</td>
<td>2,100</td>
<td>15</td>
<td>150</td>
<td>4,260</td>
</tr>
<tr>
<td>Service (Serving)</td>
<td>6</td>
<td>180</td>
<td>8</td>
<td>160</td>
<td>133</td>
<td>1,330</td>
<td>1,670</td>
</tr>
<tr>
<td>Others</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>40</td>
<td>3</td>
<td>30</td>
<td>70</td>
</tr>
<tr>
<td>Total</td>
<td>203</td>
<td>6,090</td>
<td>201</td>
<td>4,020</td>
<td>200</td>
<td>2,000</td>
<td>12,110</td>
</tr>
</tbody>
</table>
9. Survey Results Regarding the Question “Please choose the 3 most important aspects for when a Senior Pastor raises layperson as the duty bear. (Ranking order of multiple response.)”

The result of the analysis indicates that prayer got 4,740 responses and appeared to be the highest ratio, and the next is the church attendance and service.

<table>
<thead>
<tr>
<th>Articles</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disagree</td>
<td>4</td>
<td>2.0</td>
</tr>
<tr>
<td>Neutral</td>
<td>12</td>
<td>6.0</td>
</tr>
<tr>
<td>Agree</td>
<td>47</td>
<td>23.4</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>138</td>
<td>68.7</td>
</tr>
<tr>
<td>Total</td>
<td>201</td>
<td>100.0</td>
</tr>
</tbody>
</table>

10. Survey Results of the Question “What is the highest priority of a senior pastor?”
“Spirituality” must be the highest priority of Honesty ranking of Senior Pastor. The result of analysis – Strongly agree and Agree appeared to be over 92%.

<table>
<thead>
<tr>
<th>Articles</th>
<th>Rank 1</th>
<th>Value (30%)</th>
<th>Rank 2</th>
<th>Value (20%)</th>
<th>Rank 3</th>
<th>Value (10%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Morning Prayer</td>
<td>34</td>
<td>1,020</td>
<td>108</td>
<td>2,160</td>
<td>19</td>
<td>190</td>
<td>3,370</td>
</tr>
<tr>
<td>Sound Tithing</td>
<td>132</td>
<td>3,960</td>
<td>22</td>
<td>440</td>
<td>7</td>
<td>70</td>
<td>4,470</td>
</tr>
<tr>
<td>All-night Prayer</td>
<td>10</td>
<td>300</td>
<td>25</td>
<td>500</td>
<td>17</td>
<td>170</td>
<td>970</td>
</tr>
<tr>
<td>Service Activities</td>
<td>6</td>
<td>180</td>
<td>24</td>
<td>480</td>
<td>133</td>
<td>1,330</td>
<td>1,990</td>
</tr>
<tr>
<td>Others</td>
<td>1</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>30</td>
<td>60</td>
</tr>
<tr>
<td>Total</td>
<td>183</td>
<td>5,490</td>
<td>179</td>
<td>3,580</td>
<td>179</td>
<td>1,790</td>
<td>10,860</td>
</tr>
</tbody>
</table>

11. Survey Results Regarding the Question “Please choose the top 3 priorities of important matter that will be qualified, in term of qualification, to be elected as Person on Duty bear. (Order ranking by multiple responses).”

The results of analysis indicates that sound tithing appeared to be the highest score - 4,470 - while the early morning prayer and service activities analyzed accordingly.
<table>
<thead>
<tr>
<th>Article</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>The very important time for a life of faith</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Early Morning Prayer</td>
<td>79</td>
<td>39.3</td>
</tr>
<tr>
<td>Sunday Worship Service</td>
<td>93</td>
<td>46.3</td>
</tr>
<tr>
<td>Wednesday Service</td>
<td>5</td>
<td>2.5</td>
</tr>
<tr>
<td>All-night Worship</td>
<td>18</td>
<td>9.0</td>
</tr>
<tr>
<td>Others</td>
<td>6</td>
<td>3.0</td>
</tr>
<tr>
<td>Total</td>
<td>201</td>
<td>100.0</td>
</tr>
<tr>
<td>The help to the formation of Pastor’s character</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reading</td>
<td>18</td>
<td>9.0</td>
</tr>
<tr>
<td>Biblical Research</td>
<td>58</td>
<td>28.9</td>
</tr>
<tr>
<td>Visit</td>
<td>4</td>
<td>2.0</td>
</tr>
<tr>
<td>Prayer</td>
<td>74</td>
<td>36.8</td>
</tr>
<tr>
<td>Others</td>
<td>47</td>
<td>23.4</td>
</tr>
<tr>
<td>Total</td>
<td>201</td>
<td>100.0</td>
</tr>
<tr>
<td>Friday All-night Service is helpful for the Church Growth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Absolutely Disagree</td>
<td>3</td>
<td>1.5</td>
</tr>
<tr>
<td>Disagree</td>
<td>1</td>
<td>.5</td>
</tr>
<tr>
<td>Neutral</td>
<td>17</td>
<td>8.5</td>
</tr>
<tr>
<td>Agree</td>
<td>54</td>
<td>26.9</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>126</td>
<td>62.7</td>
</tr>
<tr>
<td>Total</td>
<td>201</td>
<td>100.0</td>
</tr>
<tr>
<td>The rate of Public Prayer for the Church Growth was high</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Absolutely Disagree</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Disagree</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Neutral</td>
<td>22</td>
<td>11.0</td>
</tr>
<tr>
<td>Agree</td>
<td>54</td>
<td>27.0</td>
</tr>
<tr>
<td>Strongly Agree</td>
<td>120</td>
<td>60.0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
<tr>
<td>The programs Senior Pastor used to proceed for the Church Growth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>All-night Worship</td>
<td>142</td>
<td>71.0</td>
</tr>
<tr>
<td>Early Morning Prayer</td>
<td>25</td>
<td>12.5</td>
</tr>
<tr>
<td>Bible Study</td>
<td>7</td>
<td>3.5</td>
</tr>
<tr>
<td>Evangelism</td>
<td>12</td>
<td>6.0</td>
</tr>
<tr>
<td>Others</td>
<td>14</td>
<td>7.0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
</tbody>
</table>

12.-16 Survey Results Regarding the Question “Please give an account of the important matter in each article as the frequency analysis above”
12. Survey Results Regarding the Question “What is the very important time for a life of faith?”

13. Survey Results Regarding the Question “What helps the formation of pastor’s character?”
14. Survey Results Regarding the Question “Is Friday’s All-Night Service helpful for Church Growth?”

15. Survey Results Regarding the Question “What is the rate of public prayer for the church growth was high?”
16. Survey Results to the Question “What are the programs senior pastors used to precede for the church growth?”

<table>
<thead>
<tr>
<th>Articles</th>
<th>Responses</th>
<th>Percent</th>
<th>Percent of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disciple Training</td>
<td>24</td>
<td>6.1%</td>
<td>11.9%</td>
</tr>
<tr>
<td>Prayer for Restoration</td>
<td>193</td>
<td>49.1%</td>
<td>96.0%</td>
</tr>
<tr>
<td>Personal Evangelism</td>
<td>36</td>
<td>9.2%</td>
<td>17.9%</td>
</tr>
<tr>
<td>Bible Study</td>
<td>137</td>
<td>34.9%</td>
<td>68.2%</td>
</tr>
<tr>
<td>Others</td>
<td>3</td>
<td>.8%</td>
<td>1.5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>393</td>
<td>100.0%</td>
<td>195.5%</td>
</tr>
</tbody>
</table>
17. The prosperous church stands on the Growth of the Church, if you got to present the very efficient and very effective method, what are they? Please choose two. (Multiple Responses)

<table>
<thead>
<tr>
<th>Elevation of Pastor’s Qualification</th>
<th>Article</th>
<th>Responses</th>
<th>Percent</th>
<th>Percent of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Devotional life</td>
<td>161</td>
<td>40.4%</td>
<td>80.1%</td>
</tr>
<tr>
<td></td>
<td>Humble Life</td>
<td>67</td>
<td>16.8%</td>
<td>33.3%</td>
</tr>
<tr>
<td></td>
<td>Complete Preparation of Sermon</td>
<td>133</td>
<td>33.3%</td>
<td>66.2%</td>
</tr>
<tr>
<td></td>
<td>Much Amount of Reading</td>
<td>37</td>
<td>9.3%</td>
<td>18.4%</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>1</td>
<td>.3%</td>
<td>.5%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>399</td>
<td>100.0%</td>
<td>198.5%</td>
</tr>
</tbody>
</table>
The result of analysis, the Devotional life, the complete preparation of sermon, and the humble life appeared accordingly.

<table>
<thead>
<tr>
<th>Articles</th>
<th>Frequency</th>
<th>Valid Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Things leading to God</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible Reading</td>
<td>9</td>
<td>4.5</td>
</tr>
<tr>
<td>Prayer</td>
<td>130</td>
<td>65.0</td>
</tr>
<tr>
<td>Social Service</td>
<td>8</td>
<td>4.0</td>
</tr>
<tr>
<td>Evangelism</td>
<td>30</td>
<td>15.0</td>
</tr>
<tr>
<td>Others</td>
<td>23</td>
<td>11.5</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
<tr>
<td>Experience in leading one soul to Christ through Prayer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agree</td>
<td>184</td>
<td>92.5</td>
</tr>
<tr>
<td>Disagree</td>
<td>15</td>
<td>7.5</td>
</tr>
<tr>
<td>Total</td>
<td>199</td>
<td>100.0</td>
</tr>
<tr>
<td>Solving Method when spiritual troublesome</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td>165</td>
<td>82.5</td>
</tr>
<tr>
<td>Bible Reading</td>
<td>4</td>
<td>2.0</td>
</tr>
<tr>
<td>Evangelism</td>
<td>1</td>
<td>.5</td>
</tr>
<tr>
<td>Listening to Message</td>
<td>26</td>
<td>13.0</td>
</tr>
<tr>
<td>Others</td>
<td>4</td>
<td>2.0</td>
</tr>
<tr>
<td>Total</td>
<td>200</td>
<td>100.0</td>
</tr>
<tr>
<td>Conquer the afflictions through Prayer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Neutral</td>
<td>15</td>
<td>7.5</td>
</tr>
<tr>
<td>Agree</td>
<td>42</td>
<td>21.0</td>
</tr>
<tr>
<td>Very desirable scheme</td>
<td>Strongly Agree</td>
<td>Total</td>
</tr>
<tr>
<td>-----------------------</td>
<td>---------------</td>
<td>-------</td>
</tr>
<tr>
<td>Prayer</td>
<td>141</td>
<td>145</td>
</tr>
<tr>
<td>Reading Message</td>
<td>26</td>
<td>70.5</td>
</tr>
<tr>
<td>Advice of surrounding People</td>
<td>2</td>
<td>1.0</td>
</tr>
<tr>
<td>Reading</td>
<td>3</td>
<td>1.5</td>
</tr>
<tr>
<td>Others</td>
<td>36</td>
<td>18.1</td>
</tr>
<tr>
<td>Total</td>
<td>199</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The main points of Future Ministry</th>
<th>Prayer Programs</th>
<th>Disciples Nurture Training</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>120</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>60.3</td>
<td>18.6</td>
</tr>
<tr>
<td>Evangelism Program</td>
<td>8</td>
<td>4.0</td>
</tr>
<tr>
<td>Bible Study</td>
<td>21</td>
<td>10.6</td>
</tr>
<tr>
<td>Others</td>
<td>13</td>
<td>6.5</td>
</tr>
<tr>
<td>Total</td>
<td>199</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Leader for effective success</th>
<th>Senior Pastor</th>
<th>Assistant Pastors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>124</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>62.3</td>
<td>21.1</td>
</tr>
<tr>
<td>Pastor in charge of Intercessory Prayer</td>
<td>10</td>
<td>5.0</td>
</tr>
<tr>
<td>Church Members</td>
<td>14</td>
<td>7.0</td>
</tr>
<tr>
<td>Others</td>
<td>9</td>
<td>4.5</td>
</tr>
<tr>
<td>Total</td>
<td>199</td>
<td>100.0</td>
</tr>
</tbody>
</table>

**Things leading to God**

- **Prayer**: 65%
- **Evangelism**: 15%
- **Social Service**: 4%
- **Reading Bible**: 4%
- **Others**: 12%

19. Survey Results Regarding the Question “What are things leading to God?”
20. Survey Results Regarding the Question “What is experience in leading one soul to Christ through prayer?”

21. Survey Results Regarding the Question “What methods are used to solve spiritual troubles?”
22. Survey Results Regarding the Question “What is conquering the afflictions through prayer?”

23. Survey Results Regarding the Question “What is the best way to deal with affliction or adversities?”
24. Survey Results Regarding the Question “What are the main points of future ministry?”

![](image1)

**The main points of Future Ministry**

- Prayer Programs: 60%
- Disciples Nurture Training: 19%
- Bible Study: 11%
- Evangelism Programs: 4%
- Others: 6%

25. Survey Results Regarding the Question “What is leader for effective success?”

Factorial Analysis is the analysis grasping the point that how much the concept willing to measure is well measured, is like the variable measuring to confirm identically with the combined factor. It is a Factorial Analysis explored the factorial analysis that accomplish in SPSS.

![](image2)

**Leader for effective success**

- Senior Pastor: 62%
- Assistant Pastors: 21%
- Pastor in charge of Intercessory Prayer: 5%
- Officer: 7%
- Others: 5%
MKO and Bartlett’s test is a value that indicates the degree of correlation between variables that are well described by the other variables. If this value is less, the selection of variables for the factorial analysis appeared to be not good but if the KMO value is over than 0.7 it can be interpreted as kind of good. The value .792 in the selection of variables for the factor analysis of this study appeared to be a kind of good relatively.

<table>
<thead>
<tr>
<th>Rotated Component Matrixa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Article</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Church Growth</td>
</tr>
<tr>
<td>29_6. Church Growth – the flourishing Church, its sphere of influence, including the sending of missionaries geographically has been confirmed.</td>
</tr>
<tr>
<td>29_5. Church Growth – the flourishing Church, the Church with emphasized belief and Solid Faith.</td>
</tr>
<tr>
<td>29_4. Church Growth – the flourishing Church the Church that serves firmly through the Church-centered life.</td>
</tr>
<tr>
<td>29_3. Church Growth – the flourishing Church is the Praise of Joy and Thanks, Love and Share.</td>
</tr>
<tr>
<td>29_2. Church Growth – the flourishing Church, gathers the multiple people of layers.</td>
</tr>
<tr>
<td>29_1. Church Growth – the flourishing Church, increased the number of believers.</td>
</tr>
<tr>
<td>Content Prayer</td>
</tr>
<tr>
<td>27_4. Content Prayer Pattern – I, when I pray, pray for the preservation of the country.</td>
</tr>
<tr>
<td>27_5. Content Prayer Pattern – I, when I pray, pray for the fulfillment of God’s desire.</td>
</tr>
<tr>
<td>27_1. Content Prayer Pattern – I, when I pray.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td><strong>Morphological Prayer</strong></td>
</tr>
<tr>
<td>26_1.</td>
</tr>
<tr>
<td>26_3.</td>
</tr>
<tr>
<td>26_4.</td>
</tr>
<tr>
<td>26_2.</td>
</tr>
<tr>
<td><strong>Unanswered Prayer</strong></td>
</tr>
<tr>
<td>28_2.</td>
</tr>
<tr>
<td>28_3.</td>
</tr>
<tr>
<td>28_1.</td>
</tr>
</tbody>
</table>

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

On the variables measured variables in order to simplify the wit of principal component analysis and factor levels organized by factors of 0.4 or higher in order to extract factors Stack orthogonal rotation method (Varimax) were selected. Because the incorrectly loaded Morphological Prayer 5, 6 and the Content Prayer 3, and the Unanswered Prayer 4, 5, 6 to be removed and re-repeated, the Factorial Analysis was conducted. Analysis results, <Table> all factor loadings of the variables as previous studies have shown a 0.4, a well tied 4 variables appeared, can be shown that the validity of the measured variable.

Respondents from the reliability analysis, the concept of a variable that is measured and is the Analysis confirmed the accurate and consistent measurement. When repeated measurement about the same concept, the calculated value is judged to have the results of the reliability analysis that can indicate the possibility to gain the same measure such as Cronbach’s alpha. The
analysis was performed by selecting the articles under each of the factors for the reliability analysis. Cronbach’s alpha to measure the internal consistency of the measurement tool, was used as the value of the Cronbach alpha value of Church Growth variables of .920, Cronbach Alpha of Content Prayer .833, Cronbach Alpha of Morphological Prayer .836, Cronbach Alpha of Unanswered Prayer .813. <Table> The Value of Cronbach Alpha about the 4 variables all is over 0.6 and that value is close to .900 or the reliability of the measurements can be very high through that being over.

<table>
<thead>
<tr>
<th></th>
<th>Morphological Prayer</th>
<th>Content Prayer</th>
<th>Church Growth</th>
<th>Unanswered Prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphological Prayer</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Content Prayer</td>
<td>.430**</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church Growth</td>
<td>.155</td>
<td>.268**</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Unanswered Prayer</td>
<td>-.069</td>
<td>-.122</td>
<td>-.058</td>
<td>1</td>
</tr>
</tbody>
</table>

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Correlation with the result obtained through factorial analysis and reliability analysis on the statistic program SPSS 19.0 was conducted. To call Correlation is the about the relationship of the variables of the correlation, with respect to the change in one variable to the change of another such as the strength and direction of the change. In this study, correlation analysis was performed in order to determine the degree and direction of relationship between the variables tested hypotheses. The entire sample of correlation result is appearing from 203. And like in <Table>, the correlation coefficients of all variables showed the significance in significant level of 0.01. The correlation coefficient between Morphological Prayer and Content Prayer presents
relatively the high correlation of .430 and the correlation between Content Prayer and Church Growth presents the correlation of .268. In addition, because correlation of independent variables has no more than 0.8 of relationship, the problem of Multicollinearity cannot exist. The result analysis of correlation presents the existing of correlation by showing each variable to be significant under the ratio of 0.01.

**Regression Analysis**

The Regression Analysis is conducted in order to determine how the independent variables affects the dependent variables, is the analysis to identify the causal relationship between variables. In order to find factors on the growth of the Church, according to the kind of prayer, the multiple regression analysis is conducted to the SPSS program.

**Model Summary**

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
<th>Durbin-Watson</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.276&lt;sup&gt;a&lt;/sup&gt;</td>
<td>.076</td>
<td>.061</td>
<td>.551</td>
<td>1.679</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Unanswered Prayer, Morphological Prayer, Content Prayer

b. Dependent Variable: Church Growth

In the Regression analysis, about the summary of the model as an explanation for the regression analysis, the independent variables showed the ratio explanation about the dependent variables, the three factors that affect the growth of that Church, (Morphological Prayer, Content Prayer, Unanswered Prayer), R value (correlation coefficient) showed the low correlation relatively of .276, R squared (coefficient of determination) appeared .076 the independent variables as much as described the dependent variables 7.6%. Durbin-Watson value is not close
to 0 and 4, and we can say that there is no correlation between the residuals of the regression model. In the case of analysis of variance, F value appeared 5.138 and the significant probability value appeared .002 indicating the suitable model of regression line (P<.05).

### ANOVA

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>4.680</td>
<td>3</td>
<td>1.560</td>
<td>5.138</td>
<td>.002</td>
</tr>
<tr>
<td>Residual</td>
<td>56.778</td>
<td>187</td>
<td>.304</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>61.458</td>
<td>190</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Unanswered Prayer, Morphological Prayer, Content Prayer

b. Dependent Variable: Church Growth

The result of multiple regression analysis for the learning of the factors that affect the Church Growth, the Content Prayer appeared to the Church Growth, which is the dependent variable, the t value as 3.163, the significance probability was found to be 0.002 (p<.05). Morphological Prayer and the Unanswered Prayer appeared to be not significantly effective. Content Prayer was explored to be the prayer that affects the growth of the Church, as the statistically important variable, out of those prayers; national integrated Prayer, God’s fulfillment, Prayer of Atonement, Prayer of healing the sickness and so on.

### Coefficients

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>2.908</td>
<td>.415</td>
<td>7.010</td>
<td>.000</td>
</tr>
<tr>
<td>Morphological</td>
<td>.034</td>
<td>.092</td>
<td>.365</td>
<td>.716</td>
</tr>
</tbody>
</table>

Predictors: (Constant), Unanswered Prayer, Morphological Prayer, Content Prayer

Dependent Variable: Church Growth
<table>
<thead>
<tr>
<th>Prayer</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Content Prayer</td>
<td>.312</td>
<td>.099</td>
<td>.255</td>
<td>3.163</td>
<td>.002</td>
</tr>
<tr>
<td>Unanswered Prayer</td>
<td>-.024</td>
<td>.053</td>
<td>-.032</td>
<td>-.450</td>
<td>.653</td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY


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R.A. Torrey, How to Pray, Chicago, Moody Press, 1900.


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“EVAN 910 - Church Growth I.” Lecture, Liberty Baptist Theological Seminary, Lynchburg, VA, Summer 2010.


VITA

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PERSONAL
   Born: January 25, 1976
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   Child: ChangHee Hwang, born January 5, 2007

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   MBA., Chung-Ang University Business School, 2010.
   STM., Liberty Baptist Theological Seminary, 2010.

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Assistant Pastor in Charge of Youth Division/Pastoral Administration, WangSung
   Presbyterian Church of Seoul Korea, 2003-2010.