STRATEGIES FOR 21ST CENTURY HEALTHY CHURCH GROWTH
THROUGH THE SPIRITUAL DIAGNOSIS OF
OSAN BAPTIST CHURCH IN SOUTH KOREA

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ABSTRACT

STRATEGIES FOR 21ST CENTURY HEALTHY CHURCH GROWTH THROUGH THE SPIRITUAL DIAGNOSIS OF OSAN BAPTIST CHURCH IN SOUTH KOREA

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The purpose of this thesis project is to understand the nature, purpose, and a brief history of healthy church growth, and analyze the spiritual factors of Osan Baptist Church in Seoul, Korea based on Natural Church Development written by Dr. Christian A. Schwarz, who suggests eight quality characteristics of growing healthy Churches.

Through this research, strong points for healthy church growth and weak ones for hindering church growth will be discovered. Finally, six strategies of healthy church growth will be suggested to the Osan Baptist Church and other churches for 21st century.

Abstract length: 98 words
To the Osan Baptist Church pastors specially former Senior pastor, Rev. Myung Jin Ko and the church members; my precious wife, Aehee; two children, Jongil and Yeeun; my mother, brothers and sister of South, Korea; and my church members, specially Okja Kang and Misoon Chang at the First Korean Baptist Church in Knoxville, TN.
ACKNOWLEDGMENTS

The writer would like to make several thanks. The writer’s wife, Aehee, has given continual prayers, encouragement, patience, and support. The generous assistance of the writer’s friend, Dr. David Chung who has served all nations as a missionary, and Rev. MyungJin Ko, who is currently Senior pastor of Suwon Central Baptist Church, one of biggest Baptist Church in South Korea, was acknowledged and deeply appreciated. He has supported the writer for several years.

The writer’s special thanks to Dr. Daniel Kim who continually inspired and encouraged the writer to work hard on writing this thesis. My appreciation is also extended to Rev. Ronnie Batchelor who was so kind enough to take much time to read, correct, and suggest many helpful ideas. Dr. Hyun Chung has been a great mentor of the writer for the biblical studies and effective preaching ministry.

The writer also thanks Dr. Schmitt, Director of Doctor of Ministry Program and professor of Christian Education. Much gratitude goes to Dr. Elmer Towns who has taught the writer several courses on Church Growth, so that the writer could have many insights on spiritual factors for the health church growth.


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CHAPTER ONE

INTRODUCTION

Rick Warren insists that the key issue for churches in the twenty-first century should be church health, not church growth.1 He further said that a great commitment to the Great Commandment (Matthew 22:37-40) and the Great Commission (Matthew 28:19-20) will grow a great church.2 He supported this assertion with two familiar Bible passages “Love the Lord your God with all your heart and with all your soul and with all your mind ... Love your neighbor as yourself. All the law and the prophets hang on these two commandments” (Matthew 22:37-40). “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28: 19-20).

Christians are called to go to all nations to plant churches. Dr. Rick Warren describes five principles for healthy church growth. Bob Moorehead also suggests eight principles for the growing church.3 They have seen these principles at work through their personal ministries. Dr. Taek Soo Kim in his dissertation notes that the growth of a church is not an option, but a necessity because the growth of a church is recognized

1 Rick Warren, The Purpose Driven Church (Grand Rapids: Zondervan, 1995), 102.
2 Ibid., 17.
3 Bob Moorehead, The Church Growth Factor (Manila: Christ for Greater Manila, 1988), 1-131. The author, Bob Moorehead describes 10 factors. These are the vision factors, the evangelism factor, the maturation factor, the worship factor, the preaching factor, the leadership factor, the giving factor, the mission factor, the birthing factor, and the action factor.
as evidence of the response to the Great Commission as well.\footnote{Tae Soo Kim, “10 Practical Strategies for the 21\textsuperscript{st} Century Growth of Baptist Bible Fellowship Korea.” D.Min. Diss., (Lynchburg: Liberty Baptist Theological Seminary), 6.}

Using these sorts of principles for 100 years, many churches in South Korea have been planted in the name of Jesus Christ who died for our sins on the cross. Most of these churches which have grown by the power of the Holy Spirit through several spiritual factors. However, currently many of them are declining or have completely stopped growing.

Churches which are growing have various spiritual factors. As such, they have grown in health without stopping. Unfortunately, however, many Korean churches have stopped growing and are declining. These churches are neglecting some particular spiritual factors and for this reason, they did not grow.

One model church that has grown continuously year by year has been chosen to validate these growth principles. According to research between 1980 and 2005, Osan Baptist Church has increased in attendance from 450 to 1500. Their annual budget has increased from $370,000 to $1,000,000, and they have supported many missionaries and local churches. Osan Baptist Church has grown tremendously as compared to other churches in this small city.\footnote{Tae Young Kim and 4 students of Dr. Towns at Liberty Baptist Theological Seminary had a research on Osan Baptist Church on August in 2003. And the writer discussed about this church several times with Rev. Myung Jin Ko.} In addition, the spiritual leadership of Rev. Myung Jin Ko who is senior pastor is well known throughout South Korea. He recently succeeded Rev. Billy Kim who is now chairman of the Baptist World Alliance and was pastor of Suwon Central Baptist Church, one of the largest Baptist churches in South Korea.

The writer was challenged by this church growth when he was on the staff at
the Korean Baptist Convention. He became interested in the factors affecting its growth and began researching this special growing church. A burden also developed because the author does not want the Osan Church to stop growing like most Korean churches.

The purpose of this thesis project is to suggest some principles for healthy church growth based on the Osan Baptist Church in South Korea. This project includes the nature, functions, and a brief history of church growth as well as some principles for healthy church growth, and an evaluation of spiritual factors in place at Osan Baptist Church. In addition, six practical strategies will be presented for this particular church as they pursue healthy growth for the 21st century.

It is a goal of this project to contribute to the current interest in church growth and to use it in an evaluation and analysis of Osan Baptist Church. This project focuses on some principles of healthy church growth based on the author's study of this particular church.

I. Statement of the Problems

Rev. James Sok, a church planter and development strategist for the North American Mission Board in the Southern Baptist Convention, reports on the circumstances of the churches in the U.S.A.. According to his report, there are about 350,000 churches. Of them, approximately 80-85% of churches have stopped growing. Only 15% of them have grown, but 14% of this growth is transfer growth. Tragically, every year about 3,500-4,000 churches are being closed down.⁶

Rev. James Suk said that there are about 3,500 Korean American Churches in

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⁶James Sok, Assessment Training For Church Planters (North Mission Board: Korean Ministry, 2002), 4-5.
the United States. 720 of them are affiliated with the Southern Baptist Convention. Sadly, 25% of these churches are decreasing while 25 % have stopped growing. Only 50 % are currently growing.7 Many churches in South Korea are in a similar situation.

The growth of Korean churches in several denominations is a tremendous miracle. Christians across the world have marveled at this unusual spiritual movement. In 1900, there were 216 churches and 21,136 church members in Korea. In 1939, the population of Korea was about 20,000,000 with 300,000 Protestant Christians (1.5% of the population). In 1990, there were 10,321,813 Christians (24% of the population and 35,869 churches).8

Unfortunately the majority of churches in South Korea are stagnant and gradually decreasing year by year in several areas. This is due, in part, to our good economy. Dr. Timothy Hyun Seo Choi, in his doctoral research, says that between 1982 and 1992, the number of Korean churches was reduced by three hundred and fifty-eight churches and also there were four hundred fewer pastors. The main Protestant denominations in Korea seem to have plateaued or decreased.9 This is terribly sad news. Why have they stopped growing? What spiritual factors have been abandoned? What spiritual disease exists that have caused this recent decline? These diseases influence other local churches in South Korea. No one knows what may happen to these churches in the near future. Therefore, one must establish new strategies for the problems affecting these churches.

7Ibid., 5.


9Ibid., 4.
One must not give up on healthy churches in South Korea. The author believed that all churches that have been built on the blood of Jesus Christ could grow gradually if these churches are healthy in several spiritual areas. The author had a passion for healthy church growth. That is why the writer came to the United States of America. He started visiting big churches and small churches, growing churches and stagnant churches. He researched many churches, studied, and analyzed many materials he has read for his Doctor of Ministry classes. At last, the writer began to research one particular church, Osan Baptist Church in South Korea.

The author is certain that this church is facing similar difficulties as other churches in South Korea. The author wanted to uncover the spiritual strengths and weakness of this church. In particular, the author studied the eight quality characteristics of the healthy growing churches by Christian A. Schwarz.

This project will analyze several spiritual factors required for healthy growth and discuss certain obstacles to growth affecting Osan Baptist Church. The primary purpose is to suggest some strategies for continued growth for the 21st century church and to help other churches to be challenged by this model church. For an adequate background to this study, one must understand the nature, purpose, and a brief history of New Testament Christianity.

II. Statement of Scope and Limitations

This thesis is to understand the nature, functions, and a brief history of healthy church growth. It will research the characteristics of church growth as recommended by famous pastors, and professional leaders in this field of healthy
church growth. Furthermore, this project will do a detailed study of the eight kinds of Natural Church Development Principles as given by Christian A. Schwarz. Also, a brief history of this church will be included in the paper, and the result of the evaluation based on Natural Church Development will help insure future growth.

This study will also include a focus on the loving relationship and special ministry of the Holy Spirit who is guiding healthy church growth. These discussions are limited to Osan Baptist Church and similar churches in South Korea.

III. The Biblical and Theological Basis

God created human beings, whose names were Adam and Eve. God was pleased as He saw their love for one another. Unfortunately, they were attracted by Satan and fell from their original condition. They were sinful in their thought and evil behavior. This was a tragic circumstance. At last, God punished them by sending them away from the Garden of Eden.

Throughout history, God has sent His messengers, who urged mankind to obey the Word of God. But many people rejected God and would not to come to Him. Finally, God so loved the world that He sent His son Jesus Christ, our Lord and Savior to save lost humanity. It was God’s tremendous love for humanity that caused Jesus Christ to come to earth to save sinners. He spoke of repentance to an ungodly world.

Throughout Christ’s public ministry, He preached, taught and healed in order to expand the Kingdom of God. His preaching emphasized repentance, the kingdom of God, and how to live and influence the world as a Christian. Jesus taught discipleship so that His followers could expand the kingdom of God. In His healing ministry Jesus approached those who were suffering from many physical and spiritual problems. He
had great love for poor people, those with physical handicaps, and all kinds of sinners. He was truly a friend of sinners who were cast out by the wealthy.

In Matthew 28:18-20, Jesus commanded His followers to go to all nations, baptizing, and making disciples, urging the new believers to keep His teaching. This can only occur by the power of God, not by human effort. In Matthew 16:16-18, we learn of Jesus’ desire to plant churches on the confession of Peter’s faith. He is saddened by the destruction of His spiritual body, the church, for which He died.

In Ephesians, Paul says that the church is the body of Jesus who died for our sins. You are part of that body. That is why you must preserve the body of Jesus, and mature with a healthy mind. Healthy evangelical churches must grow. This is God’s commandment and His will toward our church. As children of God who are saved by the blood of Jesus Christ, we must love God, and others.

Rick Warren suggests a proven five-part strategy for healthy church growth. That strategy will enable any church to grow warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism. The Purpose Driven Church shifts the focus away from church building program to emphasizing a people-building process. Warren says, “if you will concentrate on building people, God will build the church.” He discovered this from the early church, especially the teaching of Jesus Christ. These factors are worship, fellowship, ministry, evangelism, and discipleship.¹⁰ Since Jesus Christ ascended to Heaven, churches have grown for 2000 years.

History tells us of spiritual revivals in every generation, in many nations, and

¹⁰Warren, 49.
churches. Churches experienced it in the past, are experiencing it in the present, and will enjoy revival in the future. Jesus is the same, yesterday, today, and tomorrow.

Dr. Elmer Towns is an outstanding professor at Liberty Baptist Theological Seminary, as well as a leading expert in church growth throughout the world. The writer is one of his students so he has benefited from his distinguished teaching on healthy church growth and systematic theology.

Dr. Towns has written over 70 books, many best sellers and his books have been translated into several languages. He also emphasizes several spiritual factors, revival movements, and the Sunday School movement. He drew his research from his work as a general secretary of the Sunday School Convention in the U.S.A. as well as his service as a Sunday school teacher at the one of America's largest churches, Thomas Road Baptist Church of Lynchburg, VA where Jerry Falwell is senior pastor.

This writer formerly served as administrator of the Korean Baptist Convention in South Korea. At that time he observed many churches which were affiliated with the Baptist Convention growing slowly or completely stopped. For that reason, the writer was saddened and came to the U.S.A. to study healthy evangelical churches. Now, the writer's desire is to challenge Korean Baptist Churches and other denominations.

The writer has researched the nature and the mission of the healthy evangelical church in the New Testament, suggesting some principles of healthy church growth given by scholars and specialists in this field. The Osan church will be a model for churches. Since the writer came to the U.S.A. he has visited many churches, large and small. Some are healthy. Some are unhealthy. Some are liberal in their theology. Others are strongly evangelical. He has been challenged to apply specific principles for
healthy churches. However, American churches and Korean churches are different. For this reason, the writer chose Osan Baptist Church in South Korea as a model church to help and challenge other churches.

The writer has received information from Osan Baptist Church and will analyze particular facets based on the Eight Quality Characteristics of healthy growing churches by Christian A. Schwarz.

In recent years, scholars have produced many books on church growth. There are two primary areas of emphasis. One approach suggests that a church may grow through powerful prayer. The other approach is methodical. It suggests that growth occurs through the use of various spiritual methods. Both expect rapid growth. But, there are problems with their suggestions. In fact, though many churches have prayed and adopted specific methods for church growth, they do not grow as the theories suggest.

The reason that the author believes that churches stall in their growth is because they fail to function together as a body. If the various members of the body were working together, growth would occur naturally? Churches could be grown without human manipulation. Recently many scholars have become more concerned with church health than church growth. This position is based on research produced by Christian Schwarz of the German Natural Church Development Research Institute.

One must not handle only the phenomenon called church growth, but deal also with the issue of church health. This becomes the root of church growth. Dr. Schwarz’s phenomenon is simply known as Natural Church Growth. He has researched, studied, analyzed, and discovered eight characteristics of healthy church growth through
observing 1,000 healthy churches in 32 countries on 6 continents. These principles were analyzed systematically and scientifically. It was a wonderful achievement for the kingdom of God.\textsuperscript{11} Schwarz’s principle was adapted by Robert Logan who is a church growth professor at Fuller Theological Seminary. Schwarz has held many seminars on Natural Church Development in the United States of America.

Using Schwarz’s analysis, many churches across the world are being examined for spiritual strong and weak points. In theory, one must support the weak areas which have hindered healthy church growth. Only then you can have a balance for a healthy church. Any church will then naturally grow.

This topic, “Strategies for 21\textsuperscript{ST} Century Healthy Church Growth Through the Spiritual Diagnosis of Osan Baptist Church in South Korea,” will build the church stronger than the past for future ministry. The writer suggests several strategies based on Schwarz’s research. These strategies must be introduced in this paper for growth to occur. These strategies are as follows:

1. Have a Purpose Driven Ministry
2. Develop a Mentoring Ministry for an Inner Healing & Caring for Others
3. Cultivate a Team Ministry involving Lay Leaders
4. Build Effective Small Groups using a Cell Church Model
5. Start Saturation Evangelism
6. Begin a Powerful Prayer Ministry

IV. Statement of Methodology

Chapter One, the Introduction, will include the basis for the selection of the topic, Statement of the Problems, Statement of Scope and Limitations, Biblical and Theological Basis, Statement of Methodology, and Review of the Literature.

Chapter Two will discuss the nature and functions, and missions of the New Testament Church for the future ministry.

Chapter Three will state particular principles for healthy church growth suggested by scholars.

Chapter Four will discuss a brief history, and the vision, mission, and ministry of Osan Baptist Church as a model for a healthy growing church.

Chapter Five will evaluate the spiritual factors affecting healthy growth in Osan Baptist Church giving specific attention to the strong points and weak points.

Chapter Six will suggest six recommendations for the Osan Baptist Church's Healthy Growth.

V. Review of the Literature

The main sources used in this research are included in this list. These research sources will be used in the preparation of a working bibliography.

Many related books will be discussed and the author will use some information he took from his various church growth courses in the Doctor of Ministry program at Liberty Baptist Theological Seminary.


Dr. Elmer Towns and Anderson Neil desire revival for the church today. This book explores the revivals of the past, present, and future. The authors also help the reader to understand what worship is and how one can participate in experiencing God in worship.


The author, Bounds introduces seven areas affecting Prayer such as Purpose in prayer, The Necessity of Prayer, The Possibilities of Prayer, Essentials of Prayer, Obtaining Answers to Prayer, Power through Prayer, and The Weapon of Prayer.

This book is very useful material for Christians who are going to know and do the will of God. The reader is encouraged to learn how to hear when God is speaking to you, find out where God is working and join Him, and experience God doing through you what God can do.


The excellent summary of church life focuses on the guidance of your journey within the family of God. And this valuable information affirms God’s plan for all believers to utilize their spiritual gifts as part of a loving, covenantal church body, under Christ’s headship, empowered by the Holy Spirit to impact a watching world.


Dr. Choi explains the historical background of the Korean church for church growth and makes suggestions to prepare the Korean church for the 21st century.


This research report for future church growth shows public optimism at all-time high, a few mega-churches maintaining the illusion that all is well. However, sociologist George Barna’s data shows otherwise. In this book he reveals the moral and spiritual decline within the body politic—and wonders if the Church can do anything about it.


George Barna talks about what to expect of our changing future world, how this new worldview influences to the modern church, and as Christians how to prepare for the 21st century. This book will be particularly useful for the seminary student, pastors, and church lay leaders.


Carl George mentions the Meta-church: Large enough to celebrate, small enough to care. The author says that one must train leaders thoroughly to guide cell groups in your church.

Jon Eargle’s teaching is a particular blessing to the many hurting people who have learned to survive but are not free and are not experiencing the abundant life. It provides the framework for understanding and cooperating with God in the inner healing He wants to work in our emotions.

Dr. Kim has given some strategies for his denomination. But these suggestions are very effective principles for all the churches in South Korea.

Maxwell says that leaders are not born but are developed. He is sharing some of the secrets he has learned that can help us all become more effective as people serving the master, Jesus.

This book has been given to the Kingdom by God Himself and is the outworking of His plan for world redemption. Nothing can stop kingdom of His plan for world redemption. Nothing can stop kingdom growth, because nothing can stop God. The author describes the 1.5.4 principle for the kingdom of God.

Bob Moodrehead gives us the principles of vision, worship, evangelism, giving, leadership, preaching and missions.

Moore emphasizes the New Testament Method for Church Growth such as multiplying disciples, How to build Multiplying Disciples, and Getting started now.

Franklin Segler talks about the tough issues of worship. Understanding, preparing for, and practicing Christian Worship, and explores the foundation of Christian worship and addresses both age-old traditional questions and takes up the latest in contemporary augments.

Schwarz, Christian A. Natural Church Development. St. Charles: Church Smart Resources. 1996.
This famous book is well known to pastors who are ministering throughout the world. The author of this book is a native of Germany. It has been translated
into 30 languages because of his distinguished research achievement. Christian Schwarz has verified a connection between church health and growth. The author says that healthy churches must grow. He introduces a Guide to Essential Qualities of Healthy Churches. Through this book, he suggests 8 kinds of principles for the healthy church growth.

This excellent book on church growth is the most generous and effective contribution in the field of church growth. It is helpful in building Christian character. Here are special insights to help those who have a vision and desire to make their churches grow.

Dr. Elmer Towns describes the intimate heart of God for His children and provides insights that will bring comfort and peace to every one who believe in God. He also guides how to have an intimate relationship with God through the 23rd Psalm.

This book delivers detailed, practical instructions for breaking through those barriers to new levels of growth, impact, and service in our community. It will equip us for effective leadership in our churches, and show us how to keep our church growing.

Rich Warren is well-known to most pastors. Thousands of pastors attend his seminar at the Saddleback Church and several cities around the world to learn a proven five part strategy: growing stronger through worship; warmer through fellowship; deeper through discipleship; broader through ministry; and larger through evangelism.

This tremendous book written by Rick Warren helps us understand why we are alive and God’s amazing plan for us—both here and now, and for eternity. Rick Warren will guide us through a personal 40-day spiritual journey that will transform our answer to life’s most important question.

Dr. Whitney says that Spiritual Disciplines for the Christian life are to guide us through a carefully selected array of disciplines, including: Scripture Reading, Prayer, Worship, Scripture Mediation, Evangelism, Serving, Stewardship, Scripture Application, Fasting, Silence & Solitude, Journaling, and Learning.
CHAPTER TWO

THE NATURE, FUNCTIONS, AND MISSIONS
OF THE NEW TESTAMENT CHURCH

1. The Nature of the Church

Howard B. Foshee, in his book *Broadman Church Manual*, says that the nature of the church is one of divine origin, divine leadership, and divine purpose. Christ instituted the church as a vital part of God’s divine plan for man. The origin of the church was in and through Christ. God has revealed himself in many ways and many times throughout the centuries. God revealed himself through Abraham. The Israelites were used by God as instruments throughout the centuries.

Jesus Christ was incarnated to save mankind. He said that I am the way, the truth, and the life: no man comes to the Father but through me (John 14:6). He was concerned about those that did not know about God’s purpose and will regard this ungodly world in His early public ministry. So He wanted them to repent of their personal sins and come to Jesus Christ so that they could become children of God. And Jesus Christ strongly wanted the children of God to plant churches on the rock of their faith. In Mathew 16:18, He said “Upon this rock I will build my church; the gates of hell will not prevail against it.” The Apostle Paul also emphasized this truth when he said that Christ loved his church, and gave himself for it.13

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13 See. Ephesians. 5:25.
Those who believe in Jesus Christ must bear the awesome responsibility for faithful service to the church. Christ is the foundation of the church. He is its Chief cornerstone. His church is not an institution made by the hands of man. As a spiritual organism, the church is a living body that received its life from God, the divine source of all life. Members of the church are redeemed persons who are new persons in Christ.\textsuperscript{14}

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Cor.5:17).

The church is a divine group, founded on the blood of Jesus Christ. It is a community of God maintained and renovated for the glory of God. Therefore, the church exists by the will of God. So it resembles God. And the church is the body of Christ, the people of God, and the fellowship with The Holy Spirit.

The word "Church" is derived probably from the Greek kuriakon (i.e., "the Lord's house"). This word was used by ancient authors for the place of worship. In the New Testament, it is the translation of the Greek word ecclesia, which is synonymous with the Hebrew word kahal of the Old Testament. Both words simply mean an assembly, the character of which can only be known from the connection in which the word is found. There is no clear instance of its being used for a place of meeting or of worship, although in post-apostolic times it soon received this meaning. Nor is this word ever used to denote the inhabitants of a country united in the same profession, as when we say the "Church of England, or the "Church of Scotland," etc. You find the word ecclesia used in the following senses in the New Testament: (1) It is translated "assembly" in the ordinary classical sense (Acts 19:32, 39, 41). (2) It denotes the whole body of the redeemed, all those whom the Father has given to Christ, the invisible catholic church (Eph. 5:23, 25, 27, 29; Heb. 12:23). (3) A few Christians associated together in observing the ordinances of the gospel (Rom. 16:5; Col. 4:15). (4) All the Christians in a particular city, whether they assembled together in one place or in several places for religious worship. Thus all the disciples in Antioch, forming several congregations, were one church (Acts 13:1). We also read of the "church of God at Corinth" (1 Cor. 1:2), "the church at Jerusalem" (Acts 8:1), "the church of Ephesus" (Rev. 2:1), etc. (5) The whole body of professing Christians throughout the world (1 Cor. 15:9; Gal. 1:13; Matt. 16:18) are the church of Christ. The church visible "consists of all those throughout the world that profess the true

\textsuperscript{14} Fisher, 2.
religion, together with their children." It is called "visible" because its members are known and its assemblies are public. Here there is a mixture of "wheat and chaff," of saints and sinners. "God has commanded his people to organize themselves into distinct visible ecclesiastical communities, for the great purpose of giving visibility to his kingdom, of making known the gospel of that kingdom, and of gathering in all its elect subjects."

Each one of these distinct organized communities which is faithful to the great King is an integral part of the visible church, and all together constitutes the catholic or universal visible church. A credible profession of the true religion constitutes a person a member of this church. This is "the kingdom of heaven," whose character and progress are set forth in the parables recorded in Matt. 13.

The church invisible consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof. This is a pure society, the church in which Christ dwells. It is the body of Christ. It is called "invisible" because the greater part of those who constitute it are already in heaven or are yet unborn, and also because its members still on earth cannot be distinguished with certainly. The qualifications of membership in it are internal and are hidden. It is unseen except by Him who "searches the heart." "The Lord knows them that are his" (2 Tim. 2:19).

The church, to which the attributes, prerogatives, and promises appertaining to Christ's kingdom belong, is a spiritual body consisting of all true believers, i.e., the church invisible. (1) It is a unity. God has always had only one church on earth. We sometimes speak of the Old Testament Church and of the New Testament Church, but they are one and the same. The Old Testament church was not to be changed but enlarged (Isa. 49:13-}

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23; 60:1-14). When the Jews are at length restored, they will not enter a new church, but will be grafted again into "their own olive tree" (Rom. 11:18-24; Eph. 2:11-22). (2) The church is universal. It is the "catholic" church; not confined to any particular country or outward organization, but comprehending all believers throughout the whole world. (3) The church is perpetual. It will continue through all ages to the end of the world. It can never be destroyed. It is an "everlasting kingdom."

Hence, "church" in its original meaning is "the called out ones." When the word "church" was introduced by Christ in Matthew 16:18, it took on a specific Christian context. People are called to follow Christ and called from the world of self and rebellion. The church was initiated by Jesus Christ. The church belongs to Christ. The church is loved by Christ (Eph. 5:25). When Jesus said, "I will build my church, He claimed responsibility for church growth in the future sense and He repeatedly commissioned it to evangelize the world.\(^\text{16}\)

John Mark Terry, Eddie Smith and Justice Anderson also say that a New Testament church is a body of believers, baptized upon their profession of faith in Jesus Christ, who have joined together voluntarily in the Holy Spirit to promote Christ's redemptive purpose for humanity.\(^\text{17}\)

They describe four essential truths regarding church nature suggested in the New Testament. "One, as to its nature, a New Testament church is a visible body. Two, a church is composed of believers, baptized in the Lord Jesus Christ. Three, organizationally a New Testament church consists of baptized followers of Jesus Christ who have come

\(^{16}\) Taek Soo Kim, 16.

together voluntarily. While we would admit that the church is indeed an organism, we insist that it is also an organization. Four, the above definition suggests that a New Testament church’ function is the promotion of Christ’s redemptive purpose for all humans.”

Christ is head of the church in order to provide continuing leadership. The church, established by the blood of Christ, is His body. Christ said that he purchased the church with His own blood. Forces of evil bombard the church, but the divine leader cannot be subdued. Evil may sometimes prevail for a season in the world. Satan may win an occasional battle. But the war against evil will be won by Christians who witness alongside fellow believers.

Christ, as leader of the church, has all power. “And Jesus came and spoke to them, saying, All power is given to me in heaven and in earth” (Matt. 28:18). Christians should rejoice in the knowledge that the church is led by Christ, the Possessor of all power.

Christ started the church to carry out His divine purpose. The purpose of Christ and the purpose of His church are identical. Foshee states that Christians are to gather as the church for spiritual fellowship, encouragement, training, and worship of God. Christians are then to go out as the living body of Christ to dwell in the world as proclaimers of Christ’s message of redemption.

Before Christ ascended to the heavens, he gave His church a command we now

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18 Ibid., 114.
19 Fisher, 3.
20 Ibid., 3.
know as the Great Commission. "Go you therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19-20).

Believers who trust in Christ must carry out their purpose in a spirit of love. God is love and His work must be permeated with love. He granted his followers commandments regarding their way of life. It is known as the great commitment. "Love the Lord your God with all your heart and with all your soul and with all your mind...Love your neighbor as yourself. All the Law and the prophets hang on these two commandments "(Matt. 22:37-40).

Dr. Elmer Towns also points to six theological definitions of the church. They are as follows:

(1) A church is an assembly of professing believers. (2) The unique presence of Jesus Christ dwells in a church. (3) A church is under the discipline of the Word of God. (4) A church is organized to carry out the Great Commission. (5) A church administers the ordinances. (6) A church reflects the spiritual gifts.21

The Bible uses several figures to describe the church. Three metaphors for the church, based on the teachings of Millard Erickson, will be presented.

A. The people of God.

Speaking of the church as the people of God suggests two related truths—relationship and responsibility. This emphasizes God’s initiative in establishing the church.

21 Taek Soo Kim, 19.
He created a people in Christ for his own peculiar possession, which means that His people belong to Him. He belongs to His people; He is their God. This two-way relationship is established in Christ. By reason of this established relationship, God is responsible to be a Father to His children.

The figure of the church as the people of God speaks of human responsibility in light of the fulfillment of the divine responsibility. Because the church is God's people, it is expected that it will give full and loyal commitment to Him. When God called and chose Abraham, He thought that the world should be blessed by God. At that time, Abraham first did not call God, but God was ready to bless him. What is important was that God called Abraham first, and then blessed him. Therefore, Abraham and his descendants had been called and blessed by God's unconditional choice. It was a tremendous event. These people are the redemptive fruit of God through from the Old Testament to the New Testament.

Therefore, the people of God, the pilgrim in the world travels so that they can find the city of God, the kingdom of God with Jesus Christ. Of course, the church on the earth does not come from another world, but plants itself here, in this world by the power of Jesus Christ through the people of God. So the people of God, the church must invite this world to be changed by the blood of Jesus Christ. So, the church is the reflection, duplicate, image, and mirror of the kingdom of God.

B. The Body of Christ.

This metaphor emphasizes several aspects of the relationship of Christ to His church. There is in this concept the idea of Christ's headship over the church.
It also emphasizes unity. It represents graphically the intimate connection of the believers to their head. You are in Him; He is in you. Just as the physical body is made of interrelated parts that must function together for the body to function well, so the church as the body of Christ is made of interconnected parts. Each member depends on other members to do their respective tasks so the entire body of Christ may function smoothly and effectively as a living, functioning, interdependent organism.

In the New Testament period, there were great miracles which happened within the Church. This was caused by the influence of Jesus Christ. Jesus made the Church into a new body. He selected twelve men to restore His weak people. He showed Himself to them as a model of life. Jesus called His disciples and served them, and gave them Himself. He sacrificed Himself on the cross for the ungodly world. At last, He finished His great mission for the whole world. As such, He saved this world from sin. Hence, this Church was started by Jesus and is called the body of Christ. Jesus Christ became the head of the church. Therefore, the Founder is not the person who has a strong faith, but Jesus Christ, Himself. Jesus is the true Head of the church. The church was started by the grace of God through the sacrifice of Jesus. This church would grow and expand throughout the world.

C. The Temple of the Holy Spirit.

The temple metaphor pictures “the fellowship of Christians as the spiritual Environment where God is rightly worshiped and the place of presence for the risen Lord.” The church as the temple of the Holy Spirit is the dwelling place of the Holy Spirit (1 Cor. 3:16, 17; 6:19).²²

²² John Mark Terry, Ebbie Smith and Justice Anderson, Missiology 116-118.
The church is the creation of the Holy Spirit, who refreshes it and makes it to be a community for fellowship. Of course, the church was initiated by the Father. At the same time, the Holy Spirit works together because the Holy Spirit is a member of the Trinity and works together for the redemption of the world. Therefore, it is possible for the church to grow in the world.

In the Old Testament period, the Father called His chosen people, the Israelites. In the New Testament period, the church was started by the power of the Holy Spirit. The Holy Spirit comes to His people through the Pentecostal season. The Holy Spirit gave His people special gifts for the health of the church. Through the church, members go into the world so that they might minister in the power of the Holy Spirit. The church is the place of the indwelling of the Holy Spirit.

II. The Functions of the Church

According to Foshee, a church is a spiritual organism. As a living organism the church has basic spiritual functions to perform that are essential to its life. As the human body cannot continue to live if basic bodily functions cease, neither can the body of Christ continue if its basic functions cease. What are these basic functions that are so essential to the life and work of a church? They are: to worship, to proclaim, to educate, and to minister.23

A. To Worship

To worship is to become aware of the holy presence of God and to follow God’s leadership in love. Baptists believe in a personal God who loves and desires

23 Ibid., 4.
fellowship with them. Worship is man’s adoration and confession to God and God’s communion with man. Worship is man’s link with God in his search for truth. “But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. God is Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23-24). Man responds to God through worship and dedicates himself to serve Him. The desire of the Christian is that of the psalmist: “O come, let us worship and bow down: let us kneel before the Lord, our Maker” (Ps. 95:6).

B. To Proclaim

To proclaim is to provide a witness for the gospel message of Jesus Christ who came to provide salvation for man. The church must place high priority on its proclamation function. A church that does not proclaim God’s message of salvation has lost its heart. The gospel must be proclaimed to both believers and unbelievers. The message of salvation provides spiritual nourishment to the Christian. Churches should use a variety of methods in proclaiming God’s message. The Gospel can be proclaimed through such means as preaching, personal witness, music, and Bible teaching.

C. To Educate

According to Foshee to educate is to lead persons to the knowledge and acceptance of Jesus Christ as Savior and Lord, to teach and train the churches constituency to perform

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24 Fisher, 4-5.
the functions of their church, and to help them develop toward full Christian maturity. A church must be a real fellowship of learners. Jesus Christ set the example. Luke 2: 52 states that Jesus increased in wisdom and stature, and in favor with God and man.

D. To Minister

Foshee says that to minister is to respond to man’s needs in love so that Christ Jesus can be magnified. A ministering church seeks to serve man in Christ’s name. Ministering to the needs of man was taught by Christ. During His earthly ministry Jesus healed the sick, raised the dead, and comforted the brokenhearted. Christ was concerned for the total needs of man as He reached out with God’s message of salvation. Ministering is a vital function of a church that grows out of God’s love for man.

III. The Missions of the Church

Rick Warren sees five tasks for the church after observing two statements by Jesus: the Great Commandment (Matt. 23:37-40) and the Great Commission (Matt. 28:19-20):

(1) Love the Lord with all your heart: worship.

(2) Love your neighbor as yourself: ministry.

(3) Go and make disciples: evangelism.

(4) Baptize them: fellowship.

(5) Teach them to obey: discipleship. Evangelism is every Christian’s

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25 Ibid., 6.

26 Ibid., 7.
responsibility to share the good news wherever he goes.  

George Peters mentions three missions of the church:

(1) The upward purpose is based on the fact of who God is. This includes fellowship, education, edification, and the disciplines.

(2) The outward worship, adoration, and intercession.

(3) The inward purpose includes purpose to the world includes evangelism, service, instruction, and reproof. Though he states many lists in his “three missions” of the church, they can be summarized into:

(1) worship,

(2) discipleship, and

(3) evangelism.

Milliard Erickson suggests four purposes of the church:

(1) Evangelism;

(2) Edification;

(3) Worship; and

(4) Social concern.

He emphasizes social concern. Robert Lightner speaks of four missions of the Church in the world:

(1) The exaltation of the Savior and the Scripture,

(2) The edification of the people of God,
(3) The evangelization of the lost,

(4) The church's mission is to make Christ known to the whole world.\textsuperscript{30}

Warren, Peters, Erickson, and Lightner, all emphasize evangelism as one of the purposes of the church. Evangelism is so important; Christ actually gave the Great Commission five times, one in each of the gospels, and one recorded in the book of Acts. Jesus commissions Christians to go and tell the world the message of salvation.\textsuperscript{31} In summary, what is the nature, function, and mission of the church in this world? What kinds of ministry does the church have? Evangelism is a vital mission of a church. That is why the church is on the earth. But, the writer sees two viewpoints regarding the church. First of all, the church is a gathering. Because the word church” came from \textit{ekklesia}, which means those who are called from the world.

In fact, the church belongs to Jesus Christ. That is why the church is being called the body of Jesus. Hence, the missions of the church are worship, praising God, preaching, education, theology, pastoral care, and fellowship. Secondly, the gathering church should also be a spreading church. The Church, does not only exist for itself, but for the world. Jesus came to save the earth, lived for others, and died for others. That is why the church must exist for others. For this reason, the church must pray, evangelize, support missions, serve, and give a godly example before the world.


\textsuperscript{31} Taek Soo Kim, 36.
CHAPTER THREE

THE CHARACTERISTICS OF HEALTHY CHURCH GROWTH
SUGGESTED BY SPECIALISTS

I. A Brief History of the Modern Church Growth Movement

The history of healthy church growth is not lengthy. In the 1950s, Dr. Donald McGavran, who had served as a missionary in India, began the modern church growth movement. According to Dr. Elmer Towns, McGavran saw an inept attempt of the Christian church to evangelize the lost. He formed several hypotheses that with time proved to be the stones of what was to become the modern church growth movement. In an address to the banquet of the North American Society of Church Growth, he stated that he saw the name “evangelism” confused with catechism classes, baptism, and church membership.\(^\text{32}\)

McGavran believed that these efforts all were necessary and had their places, but they were not evangelism. As a result of his teaching, church growth occurred. He rationalized: why not use the term “church growth” as an output term to give new meaning to the movement of evangelism? Hence, he used the term “church growth” which meant more than just getting people saved. In time, church growth has evolved into three definitions.

First, many people see church growth as growth in numbers. Church growth is an

\(^{32}\text{Elmer Towns, A Practical Encyclopedia: Evangelism and Church Growth (Ventura: Regal, 1995), 76-77.}\)
increase in attendance, offerings, baptisms and membership. Hence, the very nature of the 
church growth movement was concerned with those observable, countable, repeatable 
phenomena that could be measured.

The second meaning to the term is that church growth is church planting. 
McGavran saw the difficulty in carrying out the Great Commission, reaching across class 
and cultural barriers to evangelize new groups of people. He reasoned that when new 
churches were planted, churches in new ethnic areas overcome the barriers to evangelism 
that he experienced as a Westerner trying to evangelize in other countries. In these new 
churches, those in the ethnic church would evangelize their own people. Hence, the church 
of Jesus Christ would grow by planting new churches.

The third aspect of church growth is seen in its scientific base of research. In this 
third definition, McGavran would point us to a "Bible-based ministry that was data-driven 
in strategy". By this, McGavran would have to discover those principles that are most 
successful and effective in evangelizing a new people group. This third aspect of church 
growth applies the scientific method of research that is used by all disciplines to determine 
principles and methods of evangelism.33

As such, researchers (1) began with a problem that focused their inquiry; (2) 
gathered all of the data possible, beginning with the Word of God, but also 
examining society and culture; (3) established a hypothesis, which is a suggested 
principle that solved the problem of how to do evangelism and church growth; (4) 
tested the proposed principle (law) to see if it is biblical, valid and effective; (5) 
established new laws of evangelism and church growth.34

Dr. McGavran isolates five key events that have contributed immeasurably to 
the expansion of the movement. The five episodes include:

33 John Mark Terry, Ebbie Smith and Justice Anderson, 76.

34 Elmer Towns, Encyclopedia, 77. Also in that year (1969), Dr. Towns wrote The Ten Largest 
Sunday Schools and What Made Them Grow (Baker Book House), a volume that C. Peter Wagner has called 
the first American church growth volume because he applied the scientific principle of social research to 
determine church growth principles.
(1) In 1961, establishing the Institute of Church Growth on the campus of Northwest Christian College (Eugene, Oregon) to develop student’s knowledge in growth concepts; (2) the publication of Church Growth Bulletin in 1964; (3) relocating the Institute of Church Growth from the campus in Eugene (1961) to Fuller Seminary at Pasadena (1965); (4) establishing the William Cary Library (1969) for mass publication and circulation of church growth books, and Dr. Win Arn. On June 16-20, 1969, McGavran conducted a historic gathering of church growth leadership in the first Annual Church Growth Colloquium at the Emmanuel School of Religion, Milligan College, Tennessee. This four-day conference included such topics as “The Scientifically Measurable Factors of Church Growth,” “Why Churches Stop Growing” and “How to Activate Churches.” (5) Creation of the Institute for American Church Growth in 1973 by Dr. McGavran. 35

In 1969, Elmer Towns also visited ten growing churches, interviewing the pastors and staff and tried to determine the dynamics that made them grow. He developed a lengthy questionnaire and compared the findings, trying to find causes for growth. At Fuller Theological Seminary, Dr. Donald McGavran and Dr. C. Peter Wagner instituted the Fuller Evangelistic Association Department of Church Growth to apply church growth methodology to American churches.36

As was mentioned above, the Institute for American Church Growth was founded by Dr. Win Arn and Dr. McGavran in 1973 to provide information and research on North American church growth. Win Arn produced 27 films and had served as director of religious education for a denomination. He used color films, books, seminars, workshops, audio tapes and curriculum to spread the good news of church growth. In 1973, J. Robertson McQuilkin wrote Measuring the Church Growth Movement: How Biblical is it? In this, he reduced the multitude of church growth principles to five areas: (1) numerical

35 Ibid., 77. See Paul E. Engle, Evaluating the Church Growth Movement (Grand Rapids: Zondervan, 2004), 12. McGavran identified four major questions that were to drive the Church Growth movement: 1. What are the causes of church growth? 2. What are the barriers to church growth? 3. What are the factors that can make the Christian faith a movement among some populations? 4. What principles of church growth are reproducible?

36 Ibid.
growth; (2) focus of receptivity; (3) people movements; (4) use of sciences as a tool and; (5) right method guarantees large response. In his book, McQuilkin categorized the five principles of church growth into three classifications: (1) biblical mandate; (2) biblical principles; and (3) extra biblical principles.\(^{37}\)

In the mid 1970s, C. Peter Wagner, in *Church Growth: More Than a Man, a Magazine, a School, a Book*, listed what he believed are six irreducible presuppositions on which church growth was founded. He noted that those who disagreed with the church growth movement invariably disagreed with one of these six principles. These principles are:

1. non-growth dispels God; 
2. numerical growth of a church is a priority with God and focuses on new disciples rather than decisions; 
3. disciples are tangible, identifiable, countable people who increase the Church numerically; 
4. limited time, money and resources demand that the Church develop a strategy based on results; 
5. social and behavioral sciences are valuable tools in measuring and encouraging church growth; and 
6. research is essential for maximum growth. Wagner repeated the premise that non growth is a disease, it is abnormal in the Church and is displeasing to God.\(^{38}\)

Fuller Theological Seminary became the dominant influence of the church growth movement. John Vaughn coined the phrase, “The Fuller Factor,” which was a combination of Fuller Theological Seminary, the Institute for American Church Growth and the Charles E. Fuller Evangelistic Association.\(^{39}\) By the late 1980s church growth had become a dirty word for many people, having been hi-jacked by the Christian marketing industry. In 1996, Christian Schwarz published *Natural Church Development* that reconnects church growth

\(^{37}\) Ibid., 77.  
\(^{38}\) Ibid.  
\(^{39}\) Ibid., 78.
concepts to their organic roots.  

In the last 30 years, a great deal has been written on the issue of church growth. Growing churches have been studied all over the world, to find out the characteristics and causes of why they grow. Much of this study has resulted in increased effectiveness and the spiritual growth of the kingdom of God. But along with it has come a large amount of criticism from numbers of people that church growth is not the central theme of either Jesus or the teaching of Paul. What has resulted from this as we enter the 21st century is a much more biblical and balanced view of the church.

The focus has shifted away from church growth to an emphasis on church health. Popularized by Rick Warren’s book, *Purpose-Driven Church*, more and more church planters and refocusing pastors are not just examining the size of their crowd, their facility and their budget, but instead are looking at other factors related to the quality of their ministry. Experts in healthy church growth welcome this shift of emphasis. By simple analysis out in the field they have learned that there is no direct relationship between church size and church health. When you read the gospels, you see that Jesus was clearly for both measurement and accountability (Matthew 25:14-30; John 15:1-8). The question then becomes: what do you focus on and measure?

Church leaders committed to church health focus on such things as the development of new leaders, the placement of people according to spiritual-giftedness, the increase of spiritual passion through the development of spiritual disciplines, "connectedness" in the church through small groups, and etc.

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40 Christian A. Schwarz, *Natural Church Development*, 8. Robert E. Logan wrote a statement in the preface of this book regarding Dr. Schwarz. Critics of the church growth movement have often emphasized the need for quality congregations. “Don’t focus on numerical growth, concentrate on qualitative grow.” Christian Schwarz agrees wholeheartedly.
This emphasis on church health is very New Testament. Both Jesus and Paul seemed to be interested, not just in the quantity of the crowd, but the quality of a person's spiritual walk. Paul reminds all of us in the ministry of the Kingdom, that everything you build will one day be tested. "Each one should be careful how he builds. For his work will be shown for what it is . . . It will be revealed with fire, and the fire will test the quality of each man's work" (1 Corinthians 3:10,13).

Dr. Towns, a well known expert on Healthy Church Growth, outlines a brief history of popular methods over recent decades.

1. 1950's: Charles Blair: Learning center,
2. 1960's: Jack Hyles: Bus ministry,
3. 1970's: Jerry Falwell: Saturation Evangelism,
4. 1980's: David Younggi Cho: Cells, Body Growth by Division,
5. 1990's: Bill Hybels: Seeker-driven church,

The writer would include Rick Warren's Purpose Driven Church model as a dominant influence in the 2000s.

Dr. Towns also mentions paradigms of other healthy growing churches.

1. Bill Hybels: Evangelistic for the seeker. (Intentional outreach),
2. John MacArthur: Bible expository. (Teaching),
3. Jack Hayford: Renewal. (To touch God and be touched by God),
4. Paul Yonggi Cho: Body life/Small group. (Kononia Fellowship),
5. James Kennedy: Liturgical. (Worship),
6. John Maxwell: Congregational. (Member driven).  

II. The Characteristics of the Healthy Church Growth

Some experts on healthy church growth have published their own books. They have served as full-time pastors, seminary professors, and special researchers on the subject of church growth. Over time, they have gained experience in many areas affecting

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church growth. These characteristics came out of their various personal struggles and experiences. For this reason, their suggestions are reliable. The author studied their books and from his research had drawn specific principles for application to the Osan Baptist Church as well as similar churches.

Dr. Towns introduces two very important individuals who led two large denominations. John Wesley was an innovator and from his pioneering method was born the Methodist denomination. Wesley emphasized holiness, discipline, classes, social concerns and activism. One of the Southern Baptist leaders, Arthur Flake developed a formula built around “scientific” principles aimed at encouraging growth in Sunday Schools and churches. He emphasized the following ten principles.

1. Church relationship (offices and pastors),
2. Enlargement through visitation,
3. Grading (age group classes),
4. Baptist literature,
5. Use of the Bible as text,
6. Preaching attendance,
7. Evangelism (attempts to lead pupils to Christ),
8. Standard for meetings, equipment, and records,
9. Training Workers,
10. Stewardship and mission promotion for living.

Modern church leaders are wise to balance and compare the approaches of the early leaders with current methodology. Below are listed some of the current leaders in healthy church growth.

A. George Barna

George Barna is founder and president of Barna Research Group, Ltd., a full service research company located in Oxnard, California. He outlines ten kinds of

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43 Ibid., 8.

43 Ibid., 3.
healthy church growth.

1) Win people to Christ, 2) Raise Bible knowledge, 3) Equip the Christian body, 4) Establish Christian community, 5) Renew Christian behavior, 6) Enhance the image of the local church, 7) Champion Christian morals, 8) Live by a Christian philosophy, 9) Restore people’s self-esteem, 10) Focus on reaching the world for Christ. 44

George Barna also lists 14 factors in *Turn-Around Churches*, a book highlighting churches that made healthy adjustments toward becoming stronger.

1) The presence of the Holy Spirit and an openness to His working, 2) Pastoral love of people; the pastor establishes a bond of trust with the congregation; pastor radically loves his people, 3) A new pastor must be brought in to lead a revolution, 4) Release the past, 5) Intentionally define types of outreach the church will emphasize, 6) Equip the laity for effective, targeted ministry, 7) Pastor must be a strong leader, 8) Pastor must be hardworking, 9) Widespread and heartfelt prayer, 10) Sermons were a cut or two better than what the congregation had received in the past, 11) Gaining an objective staff members, 12) Having great staff members, 13) Having a core of supportive zealots in the congregation, 14) Long-term pastor. 45

B. John Macarthur

John Macarthur is well known as a famous Bible teacher and expositional preacher in America. He has written many books for the pastors and healthy churches.

According to Macarthur, there are twelve marks of an effective church:

1) Godly leaders, 2) Functional goals and objectives, 3) Discipleship, 4) Penetrating the community, 5) Active church members, 6) Concern for one another, 7) Devotion to the family, 8) Bible teaching and preaching, 9) A willingness to change, 10) Great faith, 11) Sacrifice, 12) Worshiping God. 46

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44 George Barna, *The Frog in the Kettle* (Ventura: Regal, 1990), 226. George Barna’s research group specializes in research for Christian churches and church-related groups. Among his clients are the Billy Graham Evangelistic Association, The Navigators, Focus on the Family, Campus Crusade for Christ, World Vision, Compassion International and CBN.


C. Bob Moorhead

Bob Moorhead states that God created the church to grow. He planned it to grow. He designed it to grow, and empowered it with supernatural power so that it would grow.47 Moorhead, in his book, The Church Growth Factor, speaks of 10 principles for the healthy church. These are as follows:

1. The Vision Factor: The Bible says, and in the last days it shall be, God declares, “I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” (Joel 2:28). Moorhead asks the question: what exactly is a visionary church? What are the marks of a visionary body of believers? A visionary church is a power-conscious church. A visionary church is a witnessing church. A visionary church is a giving church. A visionary church will be a growing church.48

2. The Evangelism Factor: Moorhead speaks of nine principles of evangelism.

   a. God intends His church to grow.  b. The work of evangelism is for the whole church, not just a few “professionals”.  c. In Moorhead’s words, “Evangelism is meant to take place ‘out there’ rather than ‘in here’.”  d. People are lost, doomed, and damned apart from Jesus Christ. It is God who initiates salvation and draws people to Him.  e. God wills our salvation.  g. Effective evangelism is done in the power of God.  h. There is inherent power in the gospel.  i. The church is charged with the responsibility of equipping the saints in evangelism.49

3. The Maturation Factor: In teaching on maturity, Moorhead covers the following subjects:

   a. What do we believe about the Bible?

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47 Bob Moorehead, The Church Growth Factor, 13-22. Bob Moorehead has ministered with the Overlake Christian Church in the Seattle area since 1970. Under his leadership, the church has seen its attendance skyrocket to over 6,000.

48 Ibid., 11.

49 Ibid., 24-36.
b. What do we believe about the plan of salvation?
c. What do we believe about assurance of salvation and Christian growth?
d. What do we believe about the church?
e. What do we believe about spiritual gifts?
f. What do we believe about Christian stewardship?
g. What do we believe about the greatest doctrines of the Bible?50

4. The Worship Factor. Moorhead says that God is worthy to be praised for Who He is. He is incomparable in His position, His person, and His passion. His characteristics are bound up in His names, given in scriptures. He is Elohim, the One Who speaks. He is El-Shaddai, the God of power. He is Adonai, the God Who owns. He is Jehovah-Nissi, our Standard Bearer. He is Jehovah-M'kaddesh, our Purifier. He is Jehovah-Shalom, our Peace. He is Jehovah-Rohi, our Shepherd. He is Jehovah-Tsidkenu, our Righteousness. He is Jehovah-Shammah, the God who comforts. He is to be praised not only for who He is, but what He has done and does.51

5. The Preaching Factor: Moorhead was challenged by a certain church visitor to be Bible-centered in his preaching. According to Moorhead, when preaching is restored to its proper place in the church again, we'll begin to see tremendous growth. The preaching factor cannot be ignored in the local church if growth is to come.52

6. The Leader Factor: Moorhead holds that there are ten marks of Godly leadership that must be present in leaders in a church is going to grow and make an impact on its community.

   a. A leader must be a man of God in character and life.
   b. A leader must possess a compassion for people.
   c. A spiritual leader is motivated and a motivator.
   d. A spiritual leader is a visionary and dreamer.

50 Ibid., 41-42.
51 Ibid., 52.
52 Ibid., 70.
e. A spiritual leader administers and multiplies
f. A spiritual leader must have decisiveness and assume authority.
g. A spiritual leader must have a willingness to risk.
h. A spiritual leader stays transparent.
i. A spiritual leader stays steadfast to the end.
j. A spiritual leader will always communicate well with His followers.53


   a. The law of ownership and management,
   b. The law of accountability,
   c. The law of sacrifice,
   d. The law of true success,
   e. The law of Godly focus,
   f. The law of commitment following giving,
   g. The law of regularity and consistency,
   h. The law of sowing and reaping,54

8. The Missions Factor: Moorhead suggests several principles regarding the mission factor.

   a. Make a great commission commitment.
   b. Define clearly your meaning of missions.
   c. Establish a mission council.
   d. Stage an annual faith-promise mission conference.
   e. Make missions visible to your people.
   f. Raise up missionaries out of your church.
   g. Sponsor mission trips,
   h. Special mission offerings,
   i. Develop a world mission strategy.55

9. The Birthing Factor. Moorhead notes that sheep give birth to lambs; cows give birth
    to calves, and like produces like. For that reason, churches ought to give birth
    to churches.56

10. The Action Factor: According to Moorhead, the vision is a Spirit-filled,
    Spirit-led, Spirit-motivated, Spirit-empowered church, militant in its march, healing in
    its ministry, uncompromising in its message, and faith-filled in its planning.57

53 Ibid., 71-89.
54 Ibid., 91-101.
55 Ibid., 103-113.
56 Ibid., 115.
57 Ibid., 125.
D. Stephen A. Macchia

Macchia's book, *Becoming a Healthy Church: Ten Principles* illustrates the ten most important characteristics of church health. Based on extensive surveys, this helpful volume is designed to encourage the creation of a healthy climate for any church and its ministry. He speaks of ten essential ingredients for healthy church growth by *Becoming a Healthy Church: Ten Principles*.

**Level 1: How I Relate with God**
1. God's Empowering Presence,
2. God-Exalting Worship,
3. Spiritual Disciplines,

**Level 2: How I relate with My Church Family**
4. Learning and Growing in Community,
5. A Commitment to Loving and Caring Relationship,
6. Servant Leadership Development,

**Level 3: How My Church Ministers and Manages**
7. An Outward Focus,
8. Wise Administration and Accountability,
9. Networking with the Body of Christ,
10. Stewardship and Generosity, 58

*Becoming a Healthy Church: Ten Principles* is not a textbook. Nor is it intended to be a history of the church in New England. Rather, it is a tool designed to be adapted and used by churches and other organizations to evaluate and revitalize their ministries. Rather than laying down hard-and-fast models of growth or organizational structures, Macchia relies on time-honored principles and success stories from around the region.

The book is organized, as its title implies, around ten principles. The ten characteristics of a healthy church were not pulled out of thin air, says Macchia. They

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grew out of an intense strategic planning process that involved board members, staff, area
ministry leaders from both genders, all age levels, and a variety of denominations.

The resulting book is a reflection of the organization for which Macchia has
served as president for the past decade—"Vision New England." Linking the book with the
mission of Vision, Macchia says that, "Throughout the more than a hundred years of our
history, Vision New England has been promoting evangelism, but we were not
concentrating on whether the church was healthy enough to be prepared for every phase of
the evangelism and discipleship process."59

Once the strategic planning group asked itself what it would take for a church to
be healthy enough for all aspects of evangelism, we came up with the ten characteristics of
a healthy church. That process transformed Vision New England and has given us the
focus we needed as we enter the new millennium. "Vision New England," in its
continuing quest to help churches become healthier, offers several helps to accompany the
book. A "Leadership Team Discussion Tool can provide both the diagnosis and a hope-
filled prognosis," says Macchia. Vision also offers seminars to aid church leaders in
understanding how to use the tools. Vision's website (www.vision4ne.org) also offers
other resources for church leaders seeking better health for their groups. A full description
of the book's contents and a brief explanation of the ten characteristics can be found on that
site.60

E. Robert E. Logan

Robert Logan, in his book Beyond Church Growth suggests ten principles regarding

59 Ibid., 226-231. This book was translated into Korean in 2000. For this reason, the writer could
understand the text easier than the original book as written in English. He was deeply challenged by this
book.

60 Ibid., 454-456.
healthy church growth.

1. Visionizing Faith and Prayer,
2. Effective Pastoral Leadership,
3. Culturally Relevant Philosophy of Ministry,
4. Celebrative and Reflective Worship,
5. Holistic Disciple Making,
6. Expanding and Network of Cell Groups,
7. Developing and Resourcing Leaders,
8. Mobilizing Believers According to Spiritual Gifts,
9. Appropriate and Productive Programming,
10. Starting Churches That Reproduce.  

F. Gene Mims

Kingdom Principles for Church Growth written by Gene Mims tells of the 1.5.4 Principle.

1 Driving force of church growth: Church ministry actions must be built on fulfilling the Great Commission. (Matthew 28:19-20)

5 Essential church functions for church growth: Church ministry actions must be built on accomplishing one or more of the following biblical functions:

1) Evangelism (2 Corinthians 5:17-21),
2) Discipleship (Ephesians 2:8-10),
3) Fellowship (Acts 2:42, 46-47),
4) Ministry (Ephesians 4:11-15),
5) Worship (John 4:21-24),

4 Church ministry actions must be built on achieving one or more of the following kingdom results:

1) Numerical Growth (Acts 2:41,47),
2) Spiritual Transformation (2 Corinthians 3:18; John 13-31-17:26),

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4) Kingdom Advance (Acts 1:8; Matthew 6:33),

G. Rick Warren

Rick Warren is a master at communicating God’s truth and understanding culture. In 1980, he graduated from the Southwestern Baptist Theological Seminary in Fort Worth, Texas, moved with his wife to Southern California to begin Saddleback Church in the living room of their home. He began with just one family. Now, twenty years later, Saddleback Valley Community Church is recognized as the fastest-growing healthy Baptist Church in the history of America.

Rick Warren says that if your church is healthy, growth will occur naturally.

Church growth is the natural result of church health. Church health can only occur when our message is biblical and our mission is balanced. Each of the five New Testament purposes of the church must be in equilibrium with the others for health to occur. Balance in a church does not occur naturally; in fact, we must continually correct imbalance. He mentions five dimensions of church growth.

1. Churches grow warmer through fellowship.

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62 Gene Mims, Kingdom Principles for Church Growth (Nashville: Life Way Press, 2000), 5-10. Gene Mims’ multi-faceted experience in churches and denominational life provides a rich background in the principles and practice of growing churches. He has a pastor’s heart, having served churches in Alabama, Tennessee, Texas, and Virginia for more than 20 years. Dr. Mims is President of Lifeway Church Resources, a division of Lifeway Christian Resources.

63 Rick Warren, The Purpose Driven Church, 11-12. Rick Warren met one of the greatest pastors in the America, whose name was W.A. Criswell. He was a former pastor of First Baptist Church in Dallas, Texas. Dr. Criswell changed his life in the ministry. He also has been influenced by Dr. Jerry Falwell, and Elmer Towns as his mentors. On October 5-7, 2003, Dr Jerry Falwell invited Rick Warren as a special lecturer at the Super Conference for the pastors. At this conference, there were more than 5,000 pastors and 7,000 Liberty Baptist University students. The writer attended. Dr. Warren and his staff gave him a number of suggestions and ideas for the healthy church growth.
2. Churches grow deeper through discipleship.

3. Churches grow stronger through worship.

4. Churches grow broader through ministry.

5. Churches grow larger through evangelism.\(^{64}\)

Rich Warren also says that the primary issues to consider in the area of Church Health and Growth are as follows:

1. Who is our master?
2. What is our message?
3. What is our motive?

Secondary issues include:

1. Who is our market?
2. What are our models?
3. What are our methods?\(^{65}\)

In other words, what is the driving force behind the church?

Warren suggests that churches tend to be driven by varying factors:

1. Churches driven by Tradition,
2. Churches driven by Personality,
3. Churches driven by Finances,
4. Churches driven by Program,

\(^{64}\) Rick Warren, 49. Dr. Warren also wrote. Personal Bible Study Methods. The writer read this book when he was a Bible College student. Dr. Warren introduced several methods of Bible Study. It was a very meaningful tool for a young student to be a faithful pastor who had a desire and passion for healthy church growth. He discovered his ministry and learned how God shaped him for ministry. “SHAPE” Spiritual gifts, Heart, Ability, Personality, Experience.

\(^{65}\) Ibid., 71.
5. Churches driven by Building,
6. Churches driven by Events,
7. Churches driven by Seekers,\textsuperscript{66}

Above all, he emphasizes a Biblical Paradigm: Purpose Driven Churches based on two statements by Jesus summarize it all: the Great Commandment (Matt. 22:37-40) and the Great Commission (Matt. 28:19-20). These two statements will grow a healthy church. According to Warren, the five purposes of the healthy churches are as follows:

1. Love the Lord with all your heart.
2. Love your neighbor as yourself.
3. Go and make disciples.
4. Baptizing them.
5. Teaching them to obey\textsuperscript{67}

At Saddleback they use five key words to summarize Christ’s five purposes for His church.

1. Magnify: We celebrate God’s presence in Worship.
2. Mission: We communicate God’s Word through Evangelism.
3. Membership: We incorporate God’s family into our Fellowship.
4. Maturity: We educate God’s people through Discipleship.

\textsuperscript{66} Ibid., 77-80.

\textsuperscript{67} Ibid., 103-107. Warren’s Purpose statement is as follows: To bring people to Jesus and \textit{membership} in the family, develop them to Christ like \textit{maturity}, and equip them for their \textit{ministry} in the church and life \textit{mission} in the world, in order to \textit{magnify} God’s name.
5. Ministry: We demonstrate God’s love through Service.\textsuperscript{64}

According to Rick Warren, the successful healthy ministry is building the church on the purposes of God in the power of the Holy Spirit and expecting the results from God.\textsuperscript{69}

H. Mark Dever

Mark Dever wrote \textit{Nine Marks of a Healthy Church Growth}. He is pastor of Capitol Hill Baptist Church, a Southern Baptist congregation in Washington, D.C., and also heads up \textit{Nine Marks Ministries}. Dever seems to be anything but typical as a Southern Baptist pastor, with his thoroughly Reformed theology, representing a minority position within the Convention. In this book, as in \textit{Nine Marks Ministries}, he seeks to rediscover the pillars of the church as outlined in the Bible and practiced in traditional Protestant churches. Here is a brief overview of the nine marks he identifies:

1. Expositional Preaching: Expositional preaching is the investigation of a particular passage of Scripture whereby the pastor carefully explains the meaning of a passage and then applies it to the members of the congregation. The point of a sermon, then, takes the point of a particular passage. This is in opposition to the topical preaching showcased in the majority of evangelical churches, where Bible passages are woven together to support a pre-existing point.\textsuperscript{70}

2. Biblical Theology: This emphasizes not only \textit{how} we are taught but also

\textsuperscript{64} Ibid., 107.
\textsuperscript{69} Ibid., 397.
\textsuperscript{70} Mark Dever, \textit{Nine Marks of a Healthy Church} (Wheaton: Crossway Books, 2004), 39-42.
what we are taught. In a sense this should follow naturally from expository preaching because the careful exposition of a passage should lead to sound theology. The majority of poor theology arises from a lack of careful Biblical exposition. Where there is poor exposition, we should expect to eventually find poor theology.\textsuperscript{71}

3. Biblical Understanding of the Good News: There needs to be a proper understanding and necessary emphasis on the \textit{full} gospel. Where many contemporary churches teach that Jesus wants to meet our felt needs and give us a healthier self-image, that is not the gospel. The gospel message is that we are sinners who have rebelled against our Creator. But Jesus took the curse that was rightfully ours and all that remains is for us to have faith in Him so God may credit Christ’s righteousness to our account.\textsuperscript{72} When we de-emphasize sin and damnation to make the presentation more friendly and less offensive we cease declaring the full gospel.

4. Biblical Understanding of Conversion: When we have a Biblical understanding of the gospel, we must then also have a proper understanding of conversion. Conversion is a new birth from death to life and is a work of God. It is not merely a change of attitude or a change of affection, but a change of nature. Conversion does not need to be an exciting, emotional experience, but does need to produce fruit to be judged a true conversion.\textsuperscript{73}

\textsuperscript{71} Ibid., 57-75.

\textsuperscript{72} Ibid., 78-95. Paige Patterson, President of Southwestern Baptist Theological Seminary said that Nine Marks of a Healthy Church is required reading for the students in ecclesiology. J. Ligon Duncan III also said that this book is a biblical prescription for faithfulness.

\textsuperscript{73} Ibid., 97-117.
5. Biblical Understanding of Evangelism: The way we evangelize speaks volumes about how we understand conversion and further, what we understand about the good news.\textsuperscript{74} If we believe that people are essentially good and are seeking Jesus, we evangelize using half truths and tend to elicit false conversions. When we present a watered-down gospel, we end up with a watered-down church. We need to be faithful to present the full gospel, the good news with the bad, and leave the results to God.

6. Biblical Understanding of Membership: Church membership is a privilege, a responsibility, and needs to be regarded as such. People should only be members if they are dedicated to the church – in attendance, prayer, service and giving. To allow people to become and remain members for sentimental or other unbiblical reasons makes light of membership and may even be dangerous.\textsuperscript{75}

7. Biblical Church Discipline: Discipline guides church membership. The church has the responsibility to judge the life and teaching of the membership since they can negatively impact the church’s witness of the gospel. Leadership needs to be firm in discipline as this is an expression of love to the congregation.\textsuperscript{76}

8. Promotion of Church Discipleship and Growth: We need to recover true discipleship – discipleship that causes Christians to live lives of increasing holiness. The emphasis on growth needs to be directed at holiness rather than membership. True

\textsuperscript{74} Ibid., 119-144. Devers holds that God designed the church to be a display of His own glory and wisdom(Eph.3:10), and we believe He has spoken clearly in the Bible regarding the purpose, leadership, organization, and methods of the local church.

\textsuperscript{75} Ibid., 147-165.

\textsuperscript{76} Ibid., 167-193.
Discipleship, producing strong, committed Christians will present a clear witness to the world. 77

9. Biblical Understanding of Leadership: Until recent times, almost all Protestants agreed that in church government there should be a plurality of elders which means that there should be an office of elder and not merely one or more pastors in positions of leadership. This is a Biblical and practical model that has fallen out of favor in modern times. 78

I. Peter Wagner

Peter Wagner was professor of Church Growth at Fuller Theological Seminary, School of World Mission, in Pasadena, California. He is recognized as a leading authority in the fields of evangelism and spiritual warfare. Dr. Wagner has written and edited more than forty books. Growing Healthy Churches have vital signs by themselves. Dr. Kim describes in his thesis project that when a body of Christ is functioning in a healthy way, its vital signs are in good shape. 79 Wagner also lists seven vital signs for healthy church growth.

1. A positive pastor,
2. Well mobilized laity,
3. Various services for others
4. Cell groups,

77 Ibid., 195-217.
78 Ibid., 220-243.
79 Taek Soo Kim, 45.
5. Homogeneous groups,
6. Making disciples
7. Biblical priorities.\(^{80}\)

Peter Wagner believes that your spiritual gifts can help your church grow. In his book, he introduces twenty-seven different spiritual gifts based on the New Testament. For healthy church growth, Dr. Wagner says that you must discover, develop and use your gifts using his tool: the Wagner-Modified Hours Questionnaire composed of 125 questions.\(^{81}\)

**J. Elmer Towns**

Dr. Towns is the current dean of the School of Religion at Liberty University and distinguished professor of church growth at Liberty Baptist Theological Seminary. He also studied at Fuller Theological Seminary. He has influenced the modern church growth movement throughout the world with his friend, Peter Wagner. Dr. Towns highlights seven facets of healthy church growth:

1. External growth or quantitative growth deals with attendance, memberships, offerings, baptisms, enrollment, numerical growth and so on. This involves organization, which means structure, rational growth, outer to inner leadership management of people and

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\(^{80}\) C. Peter Wagner, The Healthy Church (Ventura: Regal, 1996), 16-19.

marketing\textsuperscript{82}

2. Internal growth or qualitative growth brings average Christians to active commitment to God.\textsuperscript{83} This is a spiritual factor of growth in grace, the Word, conformity to Christ, attitude, etc. This could be called Organism, which means life, feeling growth from inner to outer Spirit-directed sensitive ministry.

3. Biological growth occurs as church members have babies, the children swelling the attendance figures of the church.\textsuperscript{84}

4. Conversion growth is the only kind of growth by which the good news of Salvation can spread to all the segments of world, society and to the earth’s remotest bounds.\textsuperscript{85}

5. Transfer growth is an important factor of today’s church. You could call it sheep stealing. It is estimated that approximately 20\% of all Americans move every year.\textsuperscript{86}

6. Expansion growth occurs when a church gains non-Christian converts and takes more of them, as well as transfer members. This growth begins another church like themselves.\textsuperscript{87}

7. Extension growth. This means a church begins a new ministry. It is called a

\textsuperscript{82} Towns, Encyclopedia, 80-81. The writer has studied under and been challenged by Dr. Towns as his student. Dr. Towns has provided a great deal of knowledge regarding healthy church growth through his best seller books and distinguished lectures during his classes.

\textsuperscript{83} Ibid., 80.

\textsuperscript{84} Ibid.

\textsuperscript{85} Ibid.

\textsuperscript{86} Ibid.

\textsuperscript{87} Ibid., 81.
“daughter church” or “sister church” within the same general homogeneous group.88

Dr. Towns also suggests several kinds of healthy church growth involving Spiritual, Leadership and Organizational factors.

1. Prayer: This includes one way prayer, two way prayers, small group prayer, large group prayer, intercessory prayer, fasting prayer, walking prayer, overnight prayer, and relay prayer.

2. Worship: Dr Towns introduced seven kinds of worship styles in his book Putting an End to Worship Wars. He says that every church has different kinds of worship styles, but they are unique, and could glorify God through their own ways.

   (1) Evangelistic Church; (2) The Bible Expositional Church; (3) The Renewal Church; (4) The Body Life Church; (5) The Liturgical Church; (6) The Congregational Church,89

3. The Holy Spirit: In Pentecostal churches, the filling for revival is a truly biblical conception. The role of the Holy Spirit cannot be minimized as it relates to the revival of the healthy church growth. If this growth is an act of God (and it is), it is God the Holy Spirit that effects it.90

4. Preaching: Expository preaching (Dallas Seminary Style),

5. Outreach (Evangelism, Missions): This includes such ideas as F.R.A.N. Day popularized in many Baptist Churches.91

88 Ibid.
89 Elmer Towns, Worship Wars, 13.
91 Elmer L. Towns, Sunday School Encyclopedia, 257. The word F.R.A.N. stands for friends, relatives, associates, and neighbors. The program is called F.R.A.N. gelism Follow-up because usually it is F.R.A.N.s who visit a church a church in responsive people who can be stair stepped to the gospel. The purpose of follow-up is to network them into a relationship with someone in the so they can be drawn to Christ.

7. Sunday school. Studying and teaching the Bible. Majority of Baptist Churches use this tool. In 1969, Dr. Towns wrote *The Ten Largest Sunday Schools*. These principles were drawn from a database of ten churches. They were an early attempt that included spiritual and numerical factors of growth. C. Peter Wagner said this was the first book on American Church growth and the first book on the mega church explosion that occurred at the end 20th Century.92

8. Church diagnoses for health barriers and solutions,

9. Visionary leadership: This is characterized by leaders like John Maxwell and others.

10. Using Spiritual Gifts,

11. Growing through Change, Innovation and Transition,

12. Revisiting Church Growth,

13. Using Faith to build Ministry,

14. Good organization: The cooperation modeled by Southern Baptist Churches is an example of good organization.93

15. Spiritual Revival: Dr. Towns defines an evangelical revival as an extraordinary work of God in which Christians repent of their sins as they become intensely aware of His

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92 Elmer L. Towns, *Spiritual Foundations*, 3. He also wrote a Sunday school encyclopedia for healthy church growth. He served as general secretary of the Sunday school convention in America. He is well known as an excellent lecturer. He also led one of the largest Sunday schools in America every Sunday as a Sunday school teacher more than 30 years at Thomas Road Baptist Church in Lynchburg, Virginia. During the time that the author studied at Liberty Baptist Theological Seminary, he attended this huge Sunday school and enjoyed it greatly.

93 Taek Soo Kim, 67-130.
presence in their midst and manifest a positive response to God in renewed obedience to
the known will of God, resulting in both a deepening of their individual and corporate
experience with God and increases concern for the spiritual welfare of both themselves and
others within their community. 94

In addition to Dr. Towns discussion of the Nine Strategies for Revival for the healthy
church growth, the following resources are helpful.

(1) Ed Silvoso, That None Should. Organized prayer for blessing and conversion.
The goodness of God leads to revival.
(2) Henry Blackaby, Experiencing God. People must come to a crisis of belief
whereby God leads them to a deeper life, bringing revival.
(3) Neil Anderson, Helping Others Find Freedom in Christ. The Christ-Centered
Marriage and Setting Your Church Free. These books challenge us to establish
Christ at the center of their lives, marriages and ministries through repentance.
(4) J. Edwin Orr, Charles Finney, The Flaming Tongue. The call here is to preach
against sin so as to provide conviction, call for repentance, restoring God’s
people to a godly walk so that prayer can lead to sweeping revival.
(5) Jack Hayford, Worship His Majesty. People must worship by bringing a
sacrifice to God so that God’s presence is manifested to them and His power is
available to them.
(6) R.A. Torrey, The Holy Spirit. Torrey seeks here to lead believers to
experience the fullness of the Holy Spirit so they can release God’s revival
through the church into the world.
(7 ) Billy Graham, World Aflame. Christians are challenged to gather the unsaved
under the preaching of the gospel and motivate them to make salvation
decisions. It is Evangelism through Crusade, Mass Media, etc.
(8) John Dawson, Healing America’s Wounds. Dawson calls for
identification repentance and restoration to dependent group store move
curses and unlock God’s blessing.
(9) C. Peter Wagner, George Otis, Breaking Strongholds in Your City.
Spiritual mapping will identify demons that control an area, then
spiritual warfare can cast them out so that revival follows. 95

K. Paul Borden, Tim Weber, and Harold Westing

These three faculty members work with the Institute for Church

95 Ibid., 24-25.
Development and have developed a program at Denver Seminary that evaluates churches. They offer certain principles regarding healthy church growth.

1. Focused churches work from a clear statement of purpose.

2. The best church boards do not serve their church, they serve their communities through the church.

3. Growing churches minister to people.

4. Biblical churches wrestle with the tension of motivating members to do what they ought to do.

5. Friendly churches extend friendship to everyone.

6. Effective churches treat their members as adults.

7. Powerful churches persuade people who want to minister that they can do it.

8. Strong churches also provide a variety of ways to do evangelism.

9. Godly churches know their greatest asset in doing God’s work is not programs but people.

10. Vital churches not only take people in—they include people.96

L. Thom S. Rainer

Rainer is the dean of the Billy Graham School of Mission at the Southern Baptist Theological Seminary. He is also the author of The Bridge Generation and Effective Evangelistic Churches. Dr. Rainer wrote The Every church Guide to Growth with Elmer Towns and C. Peter Wagner on Biblical Issues for the Middle-Sized Church.

Dr. Rainer, in this excellent book, describes the Ephesians Four Factor, The Acts 2

96 Harold J. Westing, Create and Celebrate Your Church’s Uniqueness (Grand Rapids: Kregel, 993), 255-257.
Fellowship Factor, and church “disease” called St. John’s Syndrome. Dr. Rainer has researched and taught through the Billy Graham School of Missions, Evangelism and Church Growth at the Southern Baptist Theological Seminary. In particular, he has studied, uncovered certain barriers, and given guidance to break healthy growth barriers.

Dr. Thom S. Rainer identifies Thirteen Principles of Church Growth as follows:

1. Prayer,
2. Leadership,
3. Laity and ministry,
4. Church planting,
5. Evangelism,
6. Worship,
7. Finding the people,
8. Receptivity,
9. Planning and goal setting,
10. Physical facilities,
11. Assimilation and reclamation,
12. Small groups,
13. Signs and wonders, evident spiritual power.

Dr. Thom S. Rainer also wrote of nine surprising trends that can benefit your church in his Giant Awakenings:

1. The great prayer movement,
2. The rediscovery of the Bible and theology,
3. The renewal of the Sunday school,
4. The new understanding of culture,
5. The new traditional church layperson,
6. The new traditional pastor,
7. Evangelistic renewal of the traditional church,
8. The explosion of church planting,
9. The acceptance of multiple worship styles.

Dr. Thom S. Rainer describes Nine habits to Attract and Keep the

97 Elmer Towns, C. Peter Wagner & Thom S. Rainer, 78-79. See St. John’s Syndrome and Ghost Town Disease as called by Dr. Wagner in his book, The Healthy Church.


Unchurched in his article by the same name:

1. Intentionality,
2. Cultural awareness,
3. High expectations,
4. Clear doctrine,
5. Risk taking,
6. Dynamic small groups,
7. Effective pastoral leadership,
8. Effective preaching, and
9. Prayer. \(^{100}\)

**M. Taek Soo Kim**

Dr. Kim graduated from Liberty Baptist Theological Seminary and has influenced many churches at Bible Baptist Fellowship in South Korea. He suggests several principles relating to church growth.

1. God wants His church to grow.
2. Church growth is qualitative and quantitative.
3. Church growth is complex.
4. Church growth has vital signs.
5. The Holy Spirit is the ultimate cause of church growth. Spiritual work can be accomplished only by the Holy Spirit.
6. Church growth requires a price.
7. Church growth needs skills. \(^{101}\)

**N. Frank Schmitt.**

Dr. Schmitt is the director of Doctor of Ministry program at Liberty Baptist Theological Seminary. He has served Jesus Christ teaching at Seminary as a professor on Christian education, and at a local church as a part time pastor for dozens of years. He graduated from New Orleans Baptist Theological Seminary. He has been a long-time partner with Dr. Jerry Falwell, as a teacher at Liberty Baptist Theological Seminary. He is

\(^{100}\) Thom S. Rainer, "Nine Habits to Attract, Keep Unchurched" Western Record, April 17, 2001, 10.

\(^{101}\) Taek Soo Kim, 42-53. He is a good pastor, writer, and friend of the author. He is a faithful church leader and preacher. He loves Jesus Christ and the people of God. The writer lived next door to Dr. Kim while studying in seminary.
very well known as a good professor and pastor especially for Korean students. He has taught effectively on Christian education for many years.

The author also is his student and has been challenged by his lectures on such subjects as pastoral leadership, time management, using spiritual gifts, the pastor’s personality, the short term and long term pastor, planning projects, and training lay leaders, etc. These valuable lessons are profitable for the writer in his ministry to the local church, particularly as it relates to healthy church growth.\(^{102}\)

**O. Jerry Falwell**

Jerry Falwell is one of the most outstanding leaders in America today. God has used him to impact the world.\(^{103}\) He planted Thomas Road Baptist Church with thirty-five members in Lynchburg, Virginia in 1956. He visited about 100 houses for evangelism every day. God blessed his passion for the lost. He could influence many people who are willing to come to Jesus Christ.

During the past forty years, God has blessed his healthy church, Thomas Road Baptist Church. While building one of the largest congregations in America, he has also spoken to the nation almost daily on television and radio for four decades. He has conducted a continuing weekly telecast for forty years, without interruption, which is much longer than other religious broadcasters. He also has raised over $2 billion for his various ministries, which include Elim Home for Alcoholics, Liberty Godparent Home for Unwed


Mothers, his church and school.

Dr. Falwell started a Christian Academy, and Liberty Baptist University. And he entered tele-evangelism so that he could share the gospel with many people nation-wide. He has a distinguished pastoral leadership for church members and pastors in the U.S.A. In addition, he pioneered the Moral Majority in 1979 to counter the rapid secularization of America by certain forces. He has three mentors: Frances Schaeffer, B.R. Lakin, and John W. Rawlings. Dr. John W. Rawings, the pastor and Christian educator, said that Jerry Falwell is “a true role model for this general to follow”. Jerry Falwell is probably the most influential American clergyman in movement known as the Religious Right. He is a really special person who has influenced many churches, pastors, even secular leaders, over the world through his significant impact, making him a leader in the church growth movement in this generation.

The writer has admired Dr. Falwell for planting the Thomas Road Baptist Church and for serving this church as it grew under the Holy Spirit’s direction. As a church planter and leader, he has influenced the world. In fact, the writer also has been impacted by observing Dr. Falwell’s significant ministry through the healthy church. That is why the writer thinks that Dr. Falwell is one of greatest pastors providing principles for the church

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104 Ibid., 8. In 1979, Religious Heritage of America selected Dr. Falwell as America’s Clergyman of the Year. In 1980, Israeli Prime Minister Menachem Begin presented him the prestigious Jabotinsky Centennial Medal for his friendship to Israel. He has been on countless print and broadcast outlets. U.S. News and World Report listed him as One of the 25 Most Influential People in America in 1983. That same year, he was chosen The Most Admired man not in Congress by The Conservative Digest. He was voted the Second Most Admired man in America, behind President Reagan, in 1982, 1984, and 1986, by the readers of Good Housekeeping Magazine.

105 Ibid., 9. Dr. Falwell is best known worldwide for his virtual single-handed organizing of what the media refers to as the “Religious Right.” He founded the Moral Majority in 1979. He brought together over seven million religious conservatives around a pro-family, pro-life, pro-strong national defense, and pro-Israel platform. Over 100,000 pastors and priests joined hands in the 1980’s to rise up against the moral and social decay that was overwhelming the nation.
regarding healthy growth in this world.

What are the characteristics for healthy church growth as taught by Dr. Jerry Falwell?

1. Saturation Evangelism. Originally developed by Ken Strachan, director of The Latin American Mission, it is a concept whereby a community is saturated with the gospel by the Bible studies, visitation evangelism, media evangelism, child evangelism, and large crusade efforts to bring as many as possible to Christ.\footnote{Towns, Encyclopedia, 218. In 1971, Jerry Falwell, pastor of Thomas Road Baptist Church in Lynchburg, Virginia, used the term “Saturation Evangelism” to mean “using every available means to reach every available person at every available time.” Rather than applying it to citywide crusade, Falwell said media evangelism was a twentieth-century technique whereby one church could “Capture its town for Christ.” Hence, he adopted the term for local church evangelism. In this context, Jerry Falwell added telephone evangelism, cassette evangelism and printing evangelism. He also adopted sociological principles of “synergism,” which is using multiple agencies for maximum evangelistic outreach. Thus, Christian schools, homes for unwed mothers, deaf ministries, camps, bookstores and other local ministries are utilized to the various needs of individuals in the community.}

2. Education through Christian Academics and University training,

3. Ministry through special concern for the community,

4. Preaching the Bible,

5. Teaching the Bible through the Sunday School, Bible School, University, Long Distance course, etc.

6. Moral Majority movement,

7. Religious Right,

8. Prayer,

9. Faith,

10. Spiritual leadership to Build Ministry,

11. Team Work with Co-workers, Pastors, Lay leaders, Congregations,

12. Faithful Servant hood,

Dr. Elmer Towns, who is one of the most well-known experts on healthy church growth, in his popular book, *Evangelism and Church Growth*, said that the end product of Falwell’s Saturation Evangelism was a large growing healthy church that had multiple ministries, was located on a massive campus and became the focus of life for its members.¹⁰⁷

III. Eight Kinds of Principles of Natural Church Development

by Christian Schwarz

The author is going to discuss eight characteristics for modern church growth based on *Natural Church Development* written by Christian Schwarz. What makes a church grow? What creates church growth? Are members responsible for growth of the body of Christ? Jesus used an analogy from farming to explain the manner in which the kingdom of God grows (Mark 4:26-29). Once the farmer plants the seed, it grows by itself. Although fruit comes through the miracle created within the seed, the farmer has to work hard to prepare the ground for productivity.

The apostle Paul explained that he had planted churches, Apollos had watered, but it was God who gave the increase (1 Corinthians 3:6). So how do Christians plant and water so God’s kingdom can grow? In *Natural Church Development*, Schwarz helps answer this question based on research from more than 1,000 churches in 32 countries. He identified eight characteristics that enable a church to grow. All eight must exist for a

¹⁰⁷ Ibid., 218. Dr. Towns is a one of best friends and co-workers of Dr. Falwell. These two influential leaders have impacted the author a great deal. They are author’s school chancellor and dean of Seminary.
church to have healthy growth. Here are those church growth principles.

Eight Characteristics

A. **Empowering Leadership**

Empowering leadership provides nurturing for Christians to attain their spiritual potential. Pastors focus on discipleship, delegation and relationships to empower members to attain their spiritual goals. Lay members are not helpers to simply promote the pastor's goals, but rather they collectively establish goals for the church. Greatness in leadership comes through a genuine heart of service (Matthew 23:11-12).

B. **Gift-Oriented Ministry**

Gift oriented ministry enables members to serve where their God-given spiritual gifts can best flourish. Joy in daily living is found to be closely related to being freed to serve in areas of one's strengths. It is important that pastors provide appropriate training for volunteers to enable their success. In this way members truly become the priesthood of believers (1 Peter 2:9).

C. **Passionate Spirituality**

Passionate spirituality ignites from hearts on fire for Jesus Christ. Enthusiasm sparks their personal commitment to love the Lord their God with all their heart, soul,

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108 Christian A. Schwarz, *Natural Church Development*, 19. Christian Schwarz is head of the Institute for Natural Church Development located in Germany. In recent years he has published several books on the theory and practice of church growth. In this book, he presents the practical conclusions drawn from the most comprehensive study ever conducted on the causes of church growth. More than 1000 churches in 32 countries on all six continents took part in this project.

109 Ibid., 22-23

110 Ibid., 24-25.
mind and strength (Mark 12:30). God’s grace inspires serving, not the legalism of just doing one’s duty. Prayer is an inspiring experience as a life of faith represents a genuine relationship with Jesus.\footnote{Ibid., 26-27.}

D. **Functional Structures**

Functional structures provide order so productivity can thrive. Adjustments are made as needed so everyone can function effectively to do the right things (1 Corinthians 14:33). Pastors focus on the continuous need to balance tradition with the need for change to enable beneficial growth. Department heads are appointed to coordinate each area of ministry so that groups function well. Each leader develops more leaders.\footnote{Ibid., 28-29.}

E. **Inspiring Worship**

Inspiring worship services exalt Jesus as Lord and Savior. Corporate worship nourishes the body of Christ, the church members (Ephesians 4:11-16). Attending church is enjoyable, not laborious or done out of legalistic requirements. An appropriate setting for the service frees members to worship and laud their King. A friendly welcoming team greets members of the body, a competent worship leader facilitates collective worship.\footnote{Ibid., 30-31.}

F. **Holistic Small Groups**

Holistic small groups meet regularly to apply the Bible to the reality of living in
today's society. Collective prayer and discussion promote communion with God and reflection on his will. As cell groups grow, they split to enable continued effectiveness. As in the example of the early church, members gather in fellowship to praise God (Acts 2:42-47).\textsuperscript{114}

G. Need-Oriented Evangelism

Need-oriented evangelism proclaims the gospel message of the kingdom (Acts 1:8). Christians spread this special message to friends and acquaintances in existing relationships. The focus of evangelism is on the needs of non-Christians, showing them how Jesus fulfills our needs. Although each member of the body of Christ should share with non-Christians, first by example and second by sharing their story, only about ten percent of members appear to have received the gift of evangelism. Pastors assist in identifying those members who have received the gift and empower them to serve God.\textsuperscript{115}

H. Loving relationships

Friendships are developed and maintained through commitment of time, talents and emotion. True, unfeigned love fills their time together, even during times of hardship. Joyful laughter highlights those churches alive in Jesus.\textsuperscript{116}

Schwarz concludes that interplay of all eight characteristics is vital if growth is to occur. When all eight were at least at a 65 percent level, that church grew.\textsuperscript{117} This goal,

\begin{itemize}
\item \textsuperscript{114} Ibid., 32-33.
\item \textsuperscript{115} Ibid., 34-35.
\item \textsuperscript{116} Ibid., 36-37.
\item \textsuperscript{117} Ibid., 40-41.
\end{itemize}
although difficult, is attainable by focusing on qualitative growth within the present membership, leaving quantitative growth to God (1 Corinthians 3:6).

Ministers provide leadership to facilitate the growth of each member and the corporate body (Ephesians 4:11-13). But leadership is not limited to the ministry. Which of the eight characteristics is your weakest? Ask God for strength and allow Jesus to lead you to grow. What are your strengths? Use them to serve Jesus and his church. According to Schwarz there are six “biotic principles” that govern the health, vitality and longevity of living beings. By looking for the presence or absence of these six principles in your local meeting and yearly meeting, you will find places of health or sickness.118

Six Biotic Principles

Christian Schwarz describes six biotic principles as below.

These principles are interdependence, multiplication, energy transformation and functionality, multi-usage, symbiosis.

A. Interdependence

“For just as the body is one and has many members, and all the members of the body, though many are one body, so it is with Christ. Now you are the body of Christ and individually members of it.” (1 Corinthians 12:12, 27). Schwarz was a freshman in high school when the nation was caught up in a gas scare. Lines of cars spilled out of the gas stations and onto the street. OPEC was controlling supply and the best science of the day

117 Ibid., 40-41.
118 Ibid., 49-60.
indicated that the world would be out of fossil fuel by the year 2000. Out of the chaos of fuel fears and concerns over chemicals, like DDT, there emerged a new concern for the environment.

An Ecology Club sprang up on Schwarz's high school campus. Conservation and the interconnected nature of the ecosystem were a foremost concern. That was thirty-five years ago. Although the world obviously has not run out of fossil fuel, those who continue to wave the banner for the environment have one truth on their side: Disrupt the interconnected nature of living systems long enough and they will sustain damage that cannot be repaired. Species will go extinct. Grasslands will become desert.

According to Schwarz, what is true of the planet and the creek that runs through your town is also true of your church. Interdependence is the recognition that “the way the individual parts are integrated into a whole system is more important than the parts themselves.” One of the goals of Natural Church Development is to increase the church’s ability to assess how decisions or priorities in one area of the church’s life impact the whole and to make decisions that enhance the life of the entire body. 

B. Multiplication

Every form of organic growth sooner or later reaches its natural limits. A tree does not keep getting bigger; it brings forth new trees, which in turn produce more trees. This is the biotic principle of multiplication, which characterizes all of God’s creation.

The principle of multiplication applies to all areas of church life.

Just as the fruit of an apple tree is not an apple, but another tree; the true fruit of a

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119 Ibid., 66-67.
small group is not a new Christian, but another group; the true fruit of a church is not a new group, but a new church; the true fruit of a leader is not a follower, but a new leader. Although multiplication is as basic as Jesus instructing the disciples to go into the world and make disciples, it has become a foreign term in many congregations.

In stagnant and declining situations, the tendency is to retreat into a survival mode of thinking instead of asking how we can prosper through multiplication. Discussing church growth in terms like multiplication rescues us from the pressure to jump into the latest ministry fad.\textsuperscript{120}

C. Energy Transformation

If you made a list of the events and challenges in our churches that we brand as negative, it might include some of these items: The financial challenges of a shifting economy. Pastoral changes burdened with problems that tap into destructive, congregational dynamics. Shifting demographics, job-related moves, illnesses and of course, the two trustees that refuse to get along.

Energy transformation is the biotic principle that teaches that even destructive energy can become productive. Consider how your body fights a virus. In one biblical example of energy transformation, Paul used an obvious idol (the altar to the unknown god) as the launching place for his evangelistic message (Acts 17).\textsuperscript{121}

Persecution of Christians often produces a stronger church rather than a weak church; hostile energy is transformed into holy energy. One of the disciplines of Natural

\textsuperscript{120} Ibid., 68-69.

\textsuperscript{121} Ibid., 70-71.
Church Development is to ask how a present, negative situation can be used to advance God’s kingdom. One of the fundamental differences between healthy and conflicted churches is how they harness all energy, even the negative, to take the church forward.

D. Multi-usage

You can picture a bright October afternoon. The sugar maple tree in your yard is on fire with color as the reds and pale yellows dance in the breeze. The next step for these leaves, which spent the summer turning sunlight into food, is to drop to the ground. We tend to forget about them, but their work continues. Through decomposition, the leaves return nutrients to the soil and again energize the tree.\textsuperscript{122}

This is a very different picture from many church ministries and programs where we continue to invest time, money and energy but see little or no return to the church Multi-usage gives a group permission to ask how a project, ministry or financial commitment will in some way give back to or enhance the meeting. Will it become part of a self-sustaining organism or be a constant drain of life and energy?

Sunday School has fallen on hard times in many churches. By and large it has been treated as a stand-alone event. Few congregations ask how Sunday School gives life to the rest of the church. Is it a stand-alone event at 9:30 one day a week or our primary place for equipping leaders for the church, beginning by training future teachers?

E. Symbiosis

About a decade ago Stephen Covey’s book, The Seven Habits of Highly Effective People took the management and leadership world by storm. One of the

\textsuperscript{122} Ibid., 72-73.
habits Covey describes is a commitment to win-win relationships. In the extremely competitive world of business, successful people are not those that are out for themselves but those who make others winners also. The win-win habit is comparable to what Christian Schwarz calls symbiosis.

The opposites of symbiosis are destructive competition and monoculture. In agricultural terms, competition is the summer grass that magically appears in your vegetable garden and threatens to choke out the green beans. Monoculture is growing tomatoes in the same place year after year. Disease will eventually wipe out the crop. For Christians, symbiosis means a willingness to work with our different personalities, spiritual gifts and callings in ministry.

When practiced carefully, business methods enhance symbiosis. Failure to nurture win relationships between people and ministries leads to monoculture thinking “in this church we allow just one kind of music” or “we only practice un-programmed worship”. Failure also leads to competition—ideas and leadings are only seen as threats to cherished programs and customs. A commitment to symbiotic thinking is a habit of highly successful churches.\textsuperscript{123}

G. Functionality

“All living things in God’s creation are characterized by their ability to bear fruit. Inherent to the nature of this fruit—be it an apple, a chestnut or even a baby—is the preservation of the species. Where there is no fruit, life is condemned to death.”\textsuperscript{124} Think Shakers, who condemned themselves to museum status. Functionality is simply the

\textsuperscript{123} Ibid., 74-75.

\textsuperscript{124} Ibid., 76.
discipline of asking if the organization, programs and ministries are bearing the intended fruit. Freeing for fruitfulness is what Natural Church Development is all about. It captures in a disciplined, thoughtful way the spirit of what Jesus intended when he said, "I am the true vine, and My Father is the vinedresser. Every branch in me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit." (John 15:1-2 NASB). Some or all of these characteristics can be found in all churches; however, the KEY words are the adjectives preceding the characteristic (i.e., Empowering Leadership, Loving relationships, etc.).

A Natural Church Development survey has been created to enable individual churches to be measured in each of these eight areas. Questionnaires are filled out by thirty active, involved lay persons and by the pastor. The data from these questionnaires is entered into a computer program with a special connection that enables this data to be compared to the data previously entered from all the Christian churches in the U.S. that have ever taken the survey.

The results are then computed and can be printed out so the church can easily see their strengths and weaknesses in each of these eight areas. Once the church knows their "minimum factor" (their weakest area), they can begin concentrating on improving that area. Usually, as the minimum factor is improved, other areas improve also. It is recommended that the church re-take the survey every 6-12 months. If a church continues with this process over a period of years, it will continually improve in each of the eight characteristics, becoming healthier and more effective in its ministries within the congregation and within the community it serves.

125 Ibid., 76-77.
The premise of Natural Church Development is that as obstacles to growth are removed, the church will naturally grow as God has given it the ability to grow. A comparison can be made to a plant. If you plant in poor, rocky soil, provide very little sunlight and no water, the plant will not grow. If you remove the rocks, provide good soil, adequate sunlight and water, the plant will naturally grow, as God has given it the ability to grow.

It has also been learned that a church is more likely to implement necessary changes as a result of taking the NCD survey and become a healthier, growing church, if they have a trained NCD Coach to assist them through the change process.

Summary of Natural Church Development

This book combines empirical research, a more intuitive observation of nature, and the study of scripture to show that there is indeed a link between the quality of congregational life and church growth. Based on research from over 1,000 churches in 32 countries on six continents, Natural Church Development is both scholarly and practical.

Schwarz delineates the difference between our "technocratic" thinking which relies on human effort and what he calls a "biotic" or natural approach, which rediscovers God-given principles of growth and life. In five concisely written and helpfully illustrated sections, he lays out four building blocks and ten action steps toward church development which focuses on a quality of church life which naturally brings numerical growth as well. The book is organized as follows:

What should we do? – The question here is content. Schwarz recognizes early in the

\[^{126}\text{Ibid., 62.}\]
book that there are many models of church growth which churches are called upon to imitate. Many of these models are the so-called "mega churches" which have had outstanding success in church growth. He recognizes that while we have much to learn from these models, they do not fit all churches. His research project focuses on the principles inherent in successful churches, which he analyzes according to both quality and numerical growth patterns.

He identifies eight quality characteristics which, when all present to a sufficient degree will practically guarantee numerical growth. These characteristics are:

1. Empowering Leadership,
2. Gift-oriented Ministry,
3. Passionate Spirituality,
4. Functional Structures,
5. Inspiring Worship Services,
6. Holistic Small Groups,
7. Need-Oriented Evangelism, and
8. Loving Relationships.

When should we do it? This second question involves timing. Schwarz anticipates the objection of many people that it is practically impossible to work on all of these areas at once. He explains what he calls the "minimum factor" which most limits church growth. The most fascinating illustration is to think of a church as a barrel of water.

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127 Ibid., 7.
128 Ibid., 22-36.
made up of eight staves corresponding to the eight quality characteristics. Most of the staves may be long, representing high quality, but the church won't "hold water" or grow numerically if one stave is short. He then goes on to show how we can use the strengths of a congregation to address and improve the weaknesses.

**How should we do it?** – Here, he deals with methods. Schwarz explains in much more detail the difference between the "technocratic" thinking that we have become accustomed to and the "biotic" principles which he wants us to rediscover.

**Why should we do it?** – Background is discussed here. Schwarz identifies what he calls a "bipolar theology" throughout the New Testament in which a **dynamic pole**, emphasizing organic growth and freedom, must constantly interact with a **static pole**, emphasizing technical building and the human mandate to bring order to creation.130

He characterizes this interaction by saying that the dynamic pole produces the static pole, which in turn stimulates the dynamic again. He identifies dangers to the right and left when one pole is missing. Too much emphasis on the static pole produces a **monism**, which looks only to a technocratic paradigm.

He thinks that this has been the tendency of some of the church growth movement. On the other hand, however, he laments the overemphasis of the dynamic pole, which produces a **dualism**, or what he calls a spiritualistic paradigm. Those with a spiritualistic paradigm tend to think that a work is not really from

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129 Ibid., 52.

130 Ibid., 6-7.
God unless it is "supernatural," appearing to be in violation of the "normal" laws of nature that God has ordained.

Schwarz believes deeply that dependence on God means that we take seriously God's "normal" or "natural" way of working while continuing to be open to God's surprises. He goes on to make a powerful case for "bipolarity" and delineates how it is different from the dead end of pragmatism. Ten Action Steps to implementation are as follows:

1. Build spiritual momentum,
2. Determine your minimum factors,
3. Set qualitative goals,
4. Identify obstacles,
5. Apply biotic principles,
6. Exercise your strengths,
7. Utilize biotic tools,
8. Monitor effectiveness,
9. Address your new minimum factors, and
10. Multiply your church.\textsuperscript{132}

\textsuperscript{131} Ibid., 7.
\textsuperscript{132} Ibid., 104-124.
CHAPTER FOUR

THE HISTORY, VISION, AND MINISTRY OF OSAN BAPTIST CHURCH

I. A BRIEF SUMMARY OF OSAN BAPTIST CHURCH HISTORY

Osan Baptist Church was planted and constituted by an evangelist on October 3, 1962 as a memorial to two American soldiers, Major Cole and Private First Class Hopkins who served during the Korean War.\textsuperscript{133} Due to the language barrier, there is no record of these men's first names. The following is a listing of the names and tenures of Osan's pastors for the past 25 years.

1. Rev. Hyo Reah Kim, an evangelist, served as Pastor for approximately two years.

2. Rev. Ki Man Han served this church for six years.

3. Rev. Jin Sun Lee ministered to the Osan Church for approximately twenty-seven years.

4. Rev. Myung Jin Ko served this church for nine years as a senior pastor.

5. Rev. Jonghun Kim is the current pastor and has been with the church since January of 2005.

God has chosen these faithful servants in order for Him to save many people in Osan city through their dedicated mission. During the difficult pioneer phase, Evangelist Rev. Hyo Reah Kim and Rev. Ki Man Han, who currently pastor of the Yeido

\textsuperscript{133} These two persons were killed by the North Koreans during Korean War.
Baptist Church in Seoul, served this church under very trying circumstances. Eight years later, Rev. Jin Sun Lee, the current pastor at Wonchun Baptist Church in Kyungki province, ministered Osan Church for 27 years, showing a great sacrifice and devotion life during his pastorate. The church grew a great deal during this time. In 1996, following Rev. Lee’s lengthy service, Rev. Myung Jin Ko, now Senior Pastor of Central Baptist Church in Suwon City, was invited to pastor Osan Baptist Church. Since that time, this church has continued to grow rapidly.\(^{134}\)

In 2005, Rev. Jonghun Kim, a promising young minister, was called to succeed Rev. Myung Jin Ko as senior pastor to Osan Church and is committed to a continued pattern of solid church growth into the 21st century.\(^{135}\)

A. The Essential Church History and Important Events

1. Osan Baptist Church began in Deacon Chungwon’s living room at 608 Bunji Osan 5 Ri, Osanup. Rev. Hakbong Chungs presided over that initial meeting on October 3, 1962.

2. Evangelist Hyo Reah Kim came from Taehan Bible College in 1962. Osan Kindergarten, now known as Youngnak Children’s House, was started in 1963. In 1964, the church purchased property at 20-2 Bunji Gulri, Osanup. Rev. Ki Man Han, a graduate of Korea Baptist Theological College, was invited as the second senior pastor on March 1, 1964.

3. Donations from brothers and sisters in the U.S.A., given as a memorial to Cole and Hopkins who died during the Korean War, made possible the construction of a new church building for Osan Baptist Church. Chungwon Kim became the church’s first deacon. The church dedicated the building to the glory of Almighty God.

\(^{134}\) Tae Young Kim and 4 students of Dr. Elmer Town’s Church Growth Class at Liberty Baptist Theological Seminary provided research on Osan Baptist Church in August of 2003.

\(^{135}\) Former pastor, Rev. Myung Jin Ko’s devotional life to God is very faithful and humble. The writer lived with him during his Doctor of Ministry course work, building a good relationship with Rev. Ko, much like an elder brother. Rev. Ko is well respected by many for his godly lifestyle and good attitude.
4. Rev. Jinsun was invited as 3rd senior pastor on January 9, 1969. He was ordained on January 4, 1971.

5. This church bought 215 square feet for the church building at 55-2 Bungi on November 1973. Osan church built the second church building and had a dedication ceremony in August of 1974. Two church lots at 55-6 Bungi: 55-8Bungi: 1000 square feet were obtained by this church in 1974. And the Korean and American churches united for an Evangelistic Crusade. At that time, 250 were converted by the grace of God.

6. The third church building was built of 3500 square feet on November 16, 1976. Rev. Chungwha Park also was ordained with Deacons Dukwha Lee, Youngsu Lee. In 1976, the church invited Gilwhen Hyang as Educational minister from Hallelujah Church in Chungju City.

7. Bought 2800 square feet at 57 Bungi, and 3200 square feet at 55-7 Bunji. In 1977, the church bought a two story parsonage of 1600 square feet. In 1979, they bought a 25 passenger church bus. In 1980, three educational pastors were invited by the church. Their names are Sunchung Lee, Jongwhen Lee, and Jongtae Kim.


10. The church invited Changson Park and Myunghee Lee as educational ministers in March of 1988. Osan church had the fourth church building dedication ceremony on eight acres on February 16, 1990. Rev. Jongho Choi’s and Rev. Donggue Kim were ordained the same day.

11. On December 9, 1990, Osan Church had a deacon ordination service. The new deacon’s names were Injin Kim; Gunho Sin, Guesik Im; Taehung Cho; Taesung Ru; Suksung Hong. Eleven Geunsa (a Korean term referring to older women church leaders) were commissioned on that day as well.

12. On January 1, 1991, Rev. Myungjin Ko came to church as an associate pastor and established the “Voice of the Angel” radio broadcast. In May of 1991, Osan began a unique ministry of adult education known in Korea as the University for the Aged, providing schooling for the elderly men and women of the community.

14. On June 18, 1994, Osan hosted a crusade featuring the personal testimony of Hoechung Kim, formerly the primary leader of the Dangun sect, a traditional Korean religion, who converted to Christianity.

15. Rev. Insoon Chang was ordained on July 25, 1994. Osan purchased 20 acres at Samjuk in Ansung for a cemetery in 1995. Fourteen Geunsa were recognized on May 7, 1995. That same day, they ordained the following men as deacons: Sunghee Lee and Sungjun Lee. They purchased a 45 passenger bus on June 11, 1995. On September 24, 1995, the church was recognized by Baptist Press for supporting the work of Christian publishing.

16. Rev. Mungjin Ko was inaugurated by Osan church as the fourth senior pastor on Jan 1, 1996. Ukju Lee, Jinman Kim were invited as educational minister on January 28, 1996. Rev. Chulho Lee was ordained on March 24, 1996. The first church retreat at Sulrak camp on the east coast of South Korea was held on August 12, 1996. In October of 1996, a tour of Eastern Asia was arranged for the University of the Aged.

17. The second church retreat at Canaan Farmer’s Training School took place on August 24, 1998. On September 24, 1999, the church initiated an early morning prayer meeting. The 37th Church Anniversary, known as the One Mind Festival took place at Osan University on October 3, 1999. Kitae Kim, Hyungchun Lee, Changsik Kim were ordained on December 27, 1999.


19. The 40th church anniversary, known as the One Mind Festival, occurred on the public playground in Osan City on October 3, 2002. The local residents were all invited. Rev. Hyueyoung Aan was ordained at the 40th church anniversary service held on October 6, 2002. At this event, a display was erected featuring the highlights of the church’s forty year history.

20. Another church retreat for all the members was held at Gurae Beach Resort on August 15, 2003. As a service to the community, Osan Baptist Church cleaned up

21. On January 17, 2004, Osan Baptist Church opened the University for the Sunday School teachers. In June of that year, they sent Missionary Myungsuk Chun to Cambodia. From April 15 to May 14 of 2004, they conducted the Purpose Driven Life 40 days of Purpose program. Osan Church received an award from the Christianity Ethic Association on April 26, 2004 for its service to the local community. On May 30th of 2004, they hosted the CCM Jazz festival. A special dedication service was held on July 25, 2004, to formally introduce the CD production, featuring the church’s choir. A great evangelistic effort was made on October 10, 2004. 10,000 people were invited. This festival featured Christian celebrities and a gift was provided for guests. This same year, Osan dedicated the Rodem Children’s House, for special education. The Village Gospel Song contest occurred on Thanksgiving Day, 2004. Rev. Myungjin Ko left Osan Baptist Church to become the new senior pastor at Central Baptist Church in Suwon City. A farewell service occurred on December 26, 2004.

22. Rev. Jonghun Kim was invited by the Osan church as the fifth senior pastor on the same day, December 26, 2004.

23. Special early morning prayer meetings took place from January 3 to January 8, 2005. The emphasis of these prayer meetings was the blessing of souls.136

B. Basic Church Information

The Osan Baptist Church is located at 55-2 Gueldong, Osan City, Kyungki in South Korea, 447-140. Church’s Day Phone is 031-375-2430 and Evening Phone Number is 031-375-2430; Fax Number is 031-375-2436.137

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136 See Osan Baptist Church’s Homepage (www.osanchurch.or.kr), which provides additional information regarding this church. The website has proven to be a valuable resource.

137 Ibid. See Osan Church Homepage. Email: www.occone@hanmail.net / Homepage: www.osanchurch.or.kr.
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<td>61,000</td>
<td>230,200</td>
<td>538,000</td>
<td></td>
</tr>
</tbody>
</table>

2. Church Facilities

The following units of church facility include:

<table>
<thead>
<tr>
<th>Unit</th>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education building</td>
<td>5,300 sq.ft.</td>
</tr>
<tr>
<td>Worship center/Sanctuary</td>
<td>35,583 sq.ft.</td>
</tr>
<tr>
<td>Recreation building</td>
<td>25,000 sq.ft.</td>
</tr>
<tr>
<td>Multi-purpose building</td>
<td>2,400 sq.ft.</td>
</tr>
<tr>
<td>Other: Senior adult housing</td>
<td>47,444 sq.ft.</td>
</tr>
<tr>
<td>Cemetery</td>
<td>71,878 sq.ft.</td>
</tr>
<tr>
<td>This church offers facilities accessible for handicapped people.</td>
<td></td>
</tr>
<tr>
<td>The number of restrooms in church facilities: 30 men &amp; women’s restroom. It has enough restrooms.</td>
<td></td>
</tr>
<tr>
<td>The number of classrooms available for each of the following groups:</td>
<td></td>
</tr>
<tr>
<td>1) Nursery 8, 2) Preschool 5, 3) Children 10</td>
<td></td>
</tr>
<tr>
<td>4) Youth 5, 5) Adults 5</td>
<td></td>
</tr>
<tr>
<td>Maximum seating for the worship center</td>
<td>850 seats</td>
</tr>
<tr>
<td>Maximum capacity for educational facilities</td>
<td>500 seats</td>
</tr>
<tr>
<td>Capacity of on-site parking</td>
<td>50 cars</td>
</tr>
<tr>
<td>Capacity of off-site parking</td>
<td>200 cars</td>
</tr>
<tr>
<td>Amount of total usable land available to the church for future use</td>
<td>79,000 sq.ft.</td>
</tr>
<tr>
<td>Percentage of annual budget require for debt on facilities/property</td>
<td>55%</td>
</tr>
</tbody>
</table>

}<Figure 1>
3. Future Building Plans:

(a) The community center and the recreation center will be set up on the building site of 35,583sq.ft. as a 10-story building. Residents will utilize this building for leisure or job education.
(b) Job training school will be established for teens that are out of high school.
(c) Senior hospital will be built.
(d) After school program will be opened.\textsuperscript{138}

\textbf{C. Demographic Information about the Church}

Osan Baptist Church is an inner city church. They are located in Osan City that has a population of 120,000. Osan City has all features of a prosperous city. Most of the residents are Buddhists, with only 15% of the total population being Christian. There are two Catholic Churches and about 150 Protestant Churches, including seven Baptist Churches in Osan City.\textsuperscript{139}

Congregational demographics of resident membership are composed of 100% Koreans. Sixty percent of the church members belong to the economically depressed class and are from the country. Recently, many Presbyterians are coming into this church. The congregational demographic are listed by age group below:

\texttt{<Age Group>}

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fewer than 18 years of age:</td>
<td>35%</td>
</tr>
<tr>
<td>19-35:</td>
<td>20%</td>
</tr>
<tr>
<td>36-50:</td>
<td>25%</td>
</tr>
<tr>
<td>51-65:</td>
<td>10%</td>
</tr>
<tr>
<td>Over 66:</td>
<td>10%</td>
</tr>
</tbody>
</table>

\textbf{<Figure 4>}

\textsuperscript{138} Information received by interview with Rev. Ko, on May 21, 2002.

\textsuperscript{139} Tae Young Kim and 4 students' research on August in 2003.
In terms of economic levels the church is as follows:

<Economic Levels>

- Upper class: 5%
- Middle class: 35%
- Lower class: 60%

<Figure 5>

D. Additional Full-time Pastoral Staff.

1. Byungchun Lee is director of the visitation department, cell-group leader Lee obtained his M.Div degree and has served at this church for 6 years as a full time co worker.

2. Bongsea Choi is in charge of the education department and has also obtained his M.Div. degree. He has ministered for 2 years as a full time co worker.

3. Hyo Young Ahn is an education and visitation pastor as well as youth-group director. Ahn has an M. Div. Degree and has worked for 6 years as a full time pastor.

4. Jong keul Kim is in charge of education and young adults. He holds a Doctor of Philosophy degree and has worked as a part time minister for 6 years. Osan Church also has a board of elders. Below is a summary of their selection process and their role in the church.

1. The committee holding office organizes a board of recommenders.

2. The board is composed of 3 pastors, 3 laymen, and a head official.

3. The senior pastor informs the board of the number of elders necessary.

4. The board recommends one more than the number of elders necessary who meet the qualifications of regular attendance at the services, faithful stewardship, and
serving in more than one area of ministry in the church. From that group, the senior pastor selects as many elders as needed.\textsuperscript{140}

This church has deacons who have been recommended by the congregation; and then the senior pastor appoints them. They serve Jesus and church members as deacons, cell group leaders and deaconesses. Other significant leadership groups in the church include the church council and the ruling board.

There are forty-four different ministry groups in which all church members can take part. Once a year, the members receive a list of the 44 ministries required in church. They check the task which they are able to serve and submit the list. People in the same service area get together and select the chair person and group leaders by themselves. The chair person of each group is the channel to communicate with the senior pastor about all church ministries.\textsuperscript{141}

The church has a congregational form of government. As such, they conduct business meetings once every two or three months. The senior pastor, the chairman of the congregational meeting, reminds church members of the vision of the church and talks about the settlement of financial accounts of the year. He also reviews the goals, ministries, the budget of the next year through this business meeting.\textsuperscript{142}

\textsuperscript{140} Ibid. Interviewed on August in 2003.

\textsuperscript{141} Ibid.

\textsuperscript{142} Ibid.
II. OSAN BAPTIST CHURCH'S VISION & MISSION STATEMENT

A. Vision Statement:

God’s specific plan for healthy church growth comes at a specific time. Even though one does not have a special mission statement, all of the church ministries must focus on evangelizing the community. By providing meals for the aged, most of whom are homeless, running a Senior housing facility, kindergarten, and day-care center, Osan Baptist Church seeks to influence the society and evangelize it.

Forty -three years ago, Osan Baptist Church was started by a very few members, but now, by God’s blessing, attendance has grown to about 2000. They come to church to have a worship service together, and are growing steadily year by year. This church has impacted Osan City in a variety of ways, including providing Lunch boxes, free food service, and a ministry that provides baths for the handicapped and elderly in the area. This ministry works well for showing the love of God in the Osan community. 143

The church readily practices the love of God in the local community much like the early church exemplified in the book of Acts. With this approach to ministry, based on the book of Acts, this church will continue to develop and grow for the glory of God who has given this assembly such numerous spiritual gifts. Osan Church has identified five spiritual visions for the future healthy church growth. It will likely become a model in South Korea, as well as other countries.

The writer is confident that the Holy Spirit will continue to bless this biblical model for church growth. Rev. Jonghun Kim, Senior pastor, said that we have already started sailing toward our objective of becoming a healthy church while looking to the

143 This information was provided in an Interview with Rev. Myungjin Ko, who visited the home of the writer in October of 2004.
vision and dream given by God. He suggested five church products,

(a) Osan church produces eternal life.
(b) Osan church produces inspiration for salvation.
(c) Osan church produces gifted servants of God.
(d) Osan church produces happy homes.
(e) Osan church produces vision for the future

Five facets of the Church’s Vision

1. The Church in Exodus

The book of Exodus covers the Israelites’ deliverance from Egyptian bondage after having been ruled over for 400 years. God used Moses to lead this Exodus. These Israelites were satisfied living in Egypt, enjoying the meat provided there. God, however, led them into the wilderness, where He provided manna and water. This was done so that the nation would learn to depend on God alone as their Provider. The Israelites did not realize that, though they were satisfied under Pharaoh, God had prepared a land far greater for them in Canaan. Moses led them to trust that this land of promise was coming one day.

In much the same way, Christians must follow God’s leadership as did Moses.

Likewise, Osan Church’s vision is to reach those in bondage under Satan and free them to

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144 See. Osan church Home page, January 10, 2005

145 Deuteronomy 6:4-7, "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates."
enjoy God’s best. This being the case, Osan church is compelled to always invite new attendees. This ministry should be priority as compared to other parts. This is a key part of the church’s vision.

2. The Church in Psalms

The book of Psalms is the God-inspired, Hebrew hymnal, God’s Word, intended to be sung. Whenever churches gather, we must follow the pattern shown us in the Psalms in praising the God Who saved us.\textsuperscript{146} This praise is motivated by faith and confidence in God’s salvation. When a church worships, it recovers the joy given at conversion and people are encouraged through the fellowship provided in cell groups. When church is done this way, attendees long to connect and remain with the congregation. The church becomes attractive to the community.

3. The Church in Acts

The book of Acts is the story of God’s expanding the influence the Gospel of Jesus Christ from Jerusalem. The modern church must also expand our influence if we are to impact our neighbors, the community, our nation and the world for Jesus Christ.\textsuperscript{147} Thus, Osan Church is investing in leadership development and the sending of

\begin{quote}
\textsuperscript{146} Psalms 150:1-6, “Praise the LORD! Praise God in His sanctuary; Praise Him in His mighty firmament! Praise Him for His mighty acts; Praise Him according to His excellent greatness! Praise Him with the sound of the trumpet; Praise Him with the lute and harp! Praise Him with the sound of the trumpet; Praise Him with stringed instruments and Praise Him with the timbre and dance; Praise Him with stringed instruments and flutes! Praise Him with loud cymbals; Praise Him with clashing cymbals! Let everything that has breath praise the LORD. Praise the LORD!

\textsuperscript{147} Acts 1:8, “But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”
\end{quote}
missionaries around the world. This priority is also reflected in the church budget.

Osan church seeks to do its best to present an intelligent image to those they influence and cultivate a healthy reputation through the testimony of their political leaders, economic leaders, social leaders, cultural leaders, military leaders, and religious leaders throughout the church.

Osan Church is concerned that they provide sound scholarship for students. In addition, this church is involved in missions much like the churches in Jerusalem and Antioch reached beyond their culture to the Gentiles with the life-giving message of Jesus Christ.

Osan Church has chosen to involve laymen in their missions work which, in turn, provides opportunity for discipleship, as these laymen reproduce new servants of God. Additionally, the church supports poorer ministries in coastal fishing villages and farming communities. The have a work among the military, as well as short and long term missions which have become a very important ministry for Osan Baptist Church.

4. The Church in James

One primary theme in the book of James is that a faith that does not produce good behavior is a dead faith. Given this admonition, the Osan church does not neglect this teaching in the church. Based on the teaching of James, Osan Baptist Church serves in homes, work places, local communities, and throughout the nation.

It is unfortunate that many churches do not serve and influence the modern society. After all, the accurate definition of leadership is to influence others. It is for this reason that Osan Church seeks to lead in this area, becoming a model in the same way
that the early Korean church’s revival movement influenced the culture, ethics education and overall good behavior throughout Korea.

Along this line, Osan Church works to educate men and women prior to marriage. Their work is multi-faceted. They are building families, and educating the children of Youngnak Children’s Home, honoring the aged of Rodem Silver, a home for the elderly, providing free food for those in need, offering a “lunch of loving” five days a week, helping the handicapped and elderly with baths, providing haircuts and medical service to those who need it.\textsuperscript{148}

These service-oriented programs operated for the community, working in cooperation with local government. Osan Church is committed to using all of these events as an evangelistic tool and for the building up of the church, diligently serving the community with a pure mind until Christ comes again.

5. The Church in Revelation

People who do not have any dream will, over time, perish. For this reason, Rev. Kim’s goal is to become a model for other churches to follow in the future.\textsuperscript{149} So this church will serve as a guide in the life of church members, their families, the community, and nation. If one has sinned, they must repent before God, and should not resist hardship. This is the proper direction for the people who seek to follow God. Specifically, the church will provide clear direction in the changeable society

\textsuperscript{148} Information received during interview with Rev. MyungJin Ko, June 20, 2002.

\textsuperscript{149} Revelation 1: 3 “Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.”
B. Mission Statement:

All Christian churches should be involved in the primary purposes of the church, which include worship, evangelism, discipleship, ministry, and fellowship. The following elements make up Osan Baptist Church’s mission statement.

1. Osan Church seeks to serve the local society:
The church must remember that among the reasons that Christ built His Church was to become light and salt in the world.

2. Osan Church seeks to leave the holy trace in history
By realizing what God wants His church to do for this generation, Osan desires to accomplish His work, so that future generations will be impacted by the church’s belief in God, yielding fruit 100 or 200 years later.

3. Osan Church sees the family as a priority.
The family is one of the two holy organizations established by God and as such must become healthy and happy. Osan Church desires to build families in crisis on the basis of God’s Word. The entire congregation shares the vision statement as it has been communicated to and accepted by the church.¹⁵⁰

5 features of the Pastor’s Mission

1. Spiritual Ministry

Rev. Kim emphasized that Osan church’s spiritual ministry is more important than education, personal experience or church tradition. He holds that the church member will mature in much the same way as the pastor. As the pastor grows spiritually,

the church will grow spiritually. For this reason, Rev. Kim has dedicated himself to the truths found in the book of Acts, chapter 6. His focus remains on preaching the Word of God and his personal prayer life.\textsuperscript{151}

2. Educational Ministry

Human beings must grow and mature. Civilians who know nothing about the military can become brave soldiers following six weeks of hard training. Rev. Kim has observed a great deal during his 11 years experience as a Military chaplain. His plan is to educate those he teaches to practice truth, rather than simply know truth in the abstract or theory. In this way, he can reproduce disciples. This will occur through various programs targeting all generations.\textsuperscript{152}

3. Caring Ministry

Rev. Kim knows how much God loves the world. Knowing this, he desires that Osan Church imitate God’s love for others, sharing the mind of Christ. Osan church seeks to practice these aspects throughout its personal, family and church management.

4. Lay Ministry

Rev. Kim teaches that the Holy Spirit will equip the layperson to minister. Osan Church intends to partner with the Holy Spirit in preparing laymen to serve Christ. In

\textsuperscript{151} Acts 6: 6, They presented these men to the apostles, who prayed , and laid their hands on them.

\textsuperscript{152} Deuteronomy 6:1-6 "Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth. "And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God. "Blessed shall you be in the city, and blessed shall you be in the country. "Blessed shall be the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks. "Blessed shall you be when you come in, and blessed shall you be when you go out.”
this way, this model follows the pattern of Brigila and Aguilar.\textsuperscript{153}

5. Family Ministry

Rev. Kim teaches that family ministry is becoming increasingly important in the 21st century, though many aspects are changing the Word of God is a reliable Guide.\textsuperscript{154} Therefore, Osan church endeavors to focus on family ministry in order to grow a healthy church.

III. MINISTRIES FOR HEALTHY CHURCH GROWTH

The Ministries of Osan Baptist Church are as follows. There are regularly scheduled weekly worship services and Bible study groups. Scripture teaches us, in verses like Romans 12:1 and John 4:23 how we are offer worship to God. As Rev. Myungjin Ko says, “we must dedicate our life to worship as a living offering with a true spirit”.\textsuperscript{155}

A. Regularly scheduled weekly worship

Sunday morning and afternoon Service

(a) Worship I – 8:00 am (traditional worship Service)
(b) Worship II- 10:00 am (traditional worship Service)

\textsuperscript{153} See. Osan church’s Homepage, on February 12, 2005.

\textsuperscript{154} Ephesians 5: 21- 6:5 : Submit to one another out of reverence for Christ. Husbands, love your wives, just as Christ loved the church and gave himself up for her, In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. Children, obey your parents in the Lord, for this is right. Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

\textsuperscript{155} Interviewed with Rev. Ko, on March 21, 2002. Romans 12: 1: Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.; John 4:23.: Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.
(c) Worship III-12:00 pm (traditional worship Service)
(d) Worship IV-2:00 pm (contemporary worship Service)
(e) Worship V-2:00 pm (foreign language Service-English)
(f) Worship VI-7:30 pm (traditional worship Service)
(g) Wednesday morning and evening Service:
(h) Worship I is 11:00am; Worship II is 7:30 pm
(i) Early Morning Prayer Meeting: Everyday 5:00 am
(j) Friday Evening Prayer Meeting: 9:00pm -12:00 pm

B. Children Sunday school

(a) Infant: I – 10:00 am / II – 12:00 pm
(b) Kindergarten: I-10:00 am / II - 12:00 pm
(c) Lower Elementary School: 12:00 pm
(d) Upper Elementary School: 12:00 pm
(e) Middle School: 2:00 pm
(f) High School: 2:00 pm
(g) Young Adults: 2:00 pm
(h) School for the Aged: 12:00 pm
(i) Adult Bible School: 10:00 am
(j) The Prayer of Jabez: 7:30 pm
(k) The Beginning of New Life: 8:00 pm (Tue)
(l) The Order of Priority: 8:00 pm (Tue)
(m) The Sermon on Mountain: 2:00 pm (Sun)
(n) The Class of Theoretical Music: 11:00 am (Sat)
(o) The Life of Faith: 5:00 pm (Sat)

Dr. Towns Elmer suggested following terms of congregation’s style of worship.

(a) Evangelistic
(b) Bible exposition
(c) Renewed
(d) Body life
(e) Liturgical
(f) Congregational

But, the Osan Baptist church focuses on Expositional Bible Teaching. They are trying to diversify and distinguish each of worship services. As the result, they have divided worship services into traditional and contemporary. They also have different

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156 Ibid., Interviewed on August in 2003
157 Ibid., Elmer Towns, Worship wars, 21.
prayer meetings, various child care programs, and foreign language service.

B. Church Programs

(1) Visitation program
(2) Preschool programs
(3) Children's programs
(4) Senior adult ministry
(5) Sunday school
(6) Support groups
(7) Ethnic ministries
(8) Mission studies/trips
(9) New members' class
(10) One-to-one discipline
(11) Discipleship training
(12) Seeker services
(13) Bus ministry
(14) Music programs
(15) Family ministries
(16) Youth programs
(17) Women's ministries
(18) Men's ministries
(19) Prayer groups
(20) Cell groups
(21) Day care program
(22) Children's worship
(23) Single adult ministry
(24) Evangelism training
(25) Church-affiliated school
(26) Transportation ministry
(27) Spiritual gifts Discovery Classes
(28) Social ministries\(^{158}\)

Within the past five years, this church has sponsored twenty churches, three missions, native churches and missionaries in Indonesia, China, Cuba, the Philippines and Kazakh. Most of these new churches were established by pastors who had previously worked for this church. The places where these churches are located are regarded as important spots for missions.

\(^{158}\) Ibid., Interviewed on August in 2003.
D. Community Outreach

Osan Baptist Church has certain strategies used intentionally and locally to reach people in their community. This church regularly sends eggs to hospitals and the local public offices such as the city hall, police stations, and fire stations on the eve of Easter. Osan Church also offers scholarships to the students who are in the need of financial support, and cleans most of the streets of their community regularly. Additionally, this church has houses for senior adults, delivers boxed lunches for the homeless, and provides the bathing service for the disabled. These are all basic things intended to influence the local society.

This church has an evangelism-training program, evangelism-training school. Special evangelistic meetings are held a few times each year. The church occasionally hosts evangelism seminars and an evangelism-training school. If a district increases in numbers, Osan Church schedules a revival service on the basis that the number of potential attendees. A lay person leads the revival service. Church members who are gifted in sharing the gospel have an established time to visit prospects or evangelize.

The outreach to the community is primarily through specific evangelistic programs designed to reach converts to Jesus Christ rather than through social ministries that meet the needs of the community. The outreach to the community is equally balanced between specific evangelistic programs designed to reach converts to Jesus

\[159\] Ibid.
\[160\] According to Rev. MyungJin Ko, Osan Church has greatly influenced to the city and community.
\[161\] See. Osan church’s Homepage, February, 10, 2005.
\[162\] Ibid.
Christ and social ministries that meet the needs of the community.

More than 70 percent of the members of Osan Baptist Church believe that the Bible is truth without any error and is authoritative in all matters of life. They have the responsibly to share their faith with family, friends, the community, and the world. They also have the responsibility to discover and to exercise their spiritual gifts as service within the local church. Those persons who receive Jesus Christ as Lord and Savior will go to Heaven, and the church must go into all the world, teaching, reaching, baptizing, and developing disciples of Jesus Christ.

IV. PARTICULAR MINISTRIES

Evangelism is the reason of Osan Church’s existence and is the base, purpose, and criterion of all ministerial activities. This church has a passion for evangelism and knows the gospel well and how to teach the Gospel for the future church healthy growth. This is one of strengths that this church has had from the beginning. According to the pastor, there are certain weakness this church has that will likely hinder its further growth. They are as follows:

1) Dependence on non-biblical tradition

2) Non-biblical habits

3) Lack of facilities (ex. parking lots)

Three particular entities are involved in Osan Baptist Church’s mission. These ancillary ministries include their Children’s Home, Rodem Silver Tel, and Rodem

\footnote{Ibid.}

\footnote{Tae Young Kim and 4 students’ research in August of 2003.}
Children's Home for the deformed.

A. **Children's Home**:

Osan Baptist Church runs a children's home called Youngrak, which seeks to educate children, inspiring them to have a great dream, creative ability, and to become influential leaders in human history. In addition, at the Children's Home, the bright teachers have helped the children grow in their spiritual life.

Using the Montessori method of education, they pursue such areas as environment education, nature education, etc. Above all, this Children's Home prays, and instructs children that the human being is much more valuable than this world. This teaching is based on the Word of God.

The phone numbers 031)375-2438

B. **Rodem Silver Tel**

In modern society, the aged people feel alone after the children have grown. According to Dr. Jonggul Kim, there are certain problems that exist among the elderly that require their children’s attention. However, the children often do not like taking care of their aging parents. So many older people who can not live alone have wandered

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165 Deuteronomy 6:2-3, "that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged. "Therefore hear, O Israel, and be careful to observe it, that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you--a land flowing with milk and honey."

166 See. Osan church’s Home page, January 26, 2005

167 Ibid. Dr. Jonggul Kim is a professor at Capital Baptist Theological Seminary, who is a friend of the writer, and he was former association pastor of Osan Baptist Church. The author also has been given some information by him through interview in the phone and e-mail, and his visitation at the author’s house in Knoxville, Tennessee.
without any hope.

For this reason, this church began the Rodem Silver Tel, offering a personal comfortable life with love of God. This provides the aged faith, hope, and love in Jesus Christ through this special system.\textsuperscript{168} This church practices the love of God. And Osan Church has trained its members to respect the elderly and obey their parents based on the Bible’s instruction.\textsuperscript{169}

C. Rodem Children’s Home for the Deformed

The Rodem Children’s Home is produced as a ministry to the community by the Osan Baptist Church. It is provided out of loving concern for the deformed children.\textsuperscript{170} It was originally sponsored by the government to educate the handicapped more effectively, using modern facilities. This facility was designed for their emotional benefit and features special details to provide for the children’s happiness Osan church runs a resource center offering various church life materials. Those who attend the church may use them freely.

At this resource center, there are a variety of books, music books, scripture for drama, data, and more. In addition, church members share much material which they have such as various pictures taken during church events, and paintings, etc. Through the

\begin{itemize}
  \item \textsuperscript{168} I Corinthians 13:13, and now abide faith, hope, love, these three; but the greatest of these is love.
  \item \textsuperscript{169} Ephesians 6:2, "Honor your father and mother," which is the first commandment with promise.
  \item \textsuperscript{170} Mark 3:3-5, Jesus said to the man with the shriveled hand, "Stand up in front of everyone." Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent. And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other. Jesus said to the man with the shriveled hand, "Stand up in front of everyone."
\end{itemize}
church’s web page, people may access information regarding many areas of spiritual life. Osan Baptist Church has pursued many different ministries according to their spiritual gifts. Through this research, the writer is to describe several of these ministries.

D. Free Food Service Ministry

Osan Baptist Church has provided lunches for people who are hungry from Monday to Friday since 1996. This church calls it “Free Lunch for the Hungry. At 12 o’clock about 70-80 older people come to the church fellowship hall. This church practices the love of God by providing food for these people with the same compassionate heart of Jesus Christ.

E. Boxed Lunch Ministry

Every day this church also prepares 96 boxed lunches for 51 homes reflecting the cooperative spirit of Osan City since January 7, 2002. These ministries have operated through church members who have dedicated themselves to Jesus Christ. These people have, out of concern for the needy, donated food in the name of Jesus. The church is committed to this ministry even though it requires a great deal of money to provide such a service. Now, by the blessing of God, the fellowship hall in the basement has recently been remodeled allowing them to accommodate more people.

F. Bath Service Ministry for Elderly and Handicapped

171 Ephesians 4:11 and He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.

172 Matthew 25:35, for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in.
Osan Baptist Church developed this innovative ministry to assist those who cannot move well, by assisting them with baths. This work is a special blessing to those who are unable to help themselves in this way. Osan city has recognized this church as the model church for social work.\textsuperscript{173}

G. Ministry for the Aged through Special Curriculum

This special educational system is called as University for the Aged with a South Korean Background. Older people who were unable to study under the Japanese education system have a strong desire to go to school. For this reason, this church opened for them a school to study the Bible and other fields of knowledge. This also allows an opportunity for people to fellowship with one another.\textsuperscript{174}

H. Ministry for Mission Activities:

Osan Church supports two missions. They are home and foreign missions.

1. Home Missions. The church here has supported many local churches and pastors through the Home Mission Board. Churches and Agents which have been sponsored by OSan church are as follows:

   Light and Salt Church; Uelri Church; Pyungtaek Jail Church; Mukjung Church; GuenDuk Church; Peace and Love Church; Anjung Jail Church; Uri Church; Global Love Church and Military and Police Mission Association; YFC; Capital Baptist Bible College; Blue Pine Pastoral Research Center; Fareast

\textsuperscript{173} Matthew 25:36, I was naked and you clothed me; I was sick and you visited Me; I was in prison and you came to Me.

\textsuperscript{174} Information provided in an Interview with Rev. Myungin Ko on May 20, 2002.
2. International Missions. This church has a compassionate heart for the foreign workers who came from Muslim, Buda and Hindu countries. Through this ministry, many foreigners who do not know Jesus Christ have been converted by the grace of God by their personal faith confession.

In the past, this church has been involved in international missions as a partner of the International Mission Board in the Korean Baptist Convention. So this church is one of the very strong supporters at International Mission Board. The supported missionaries are as follows:

3. Supported Missionaries:

**The Republic of Dominica:** Changsik Kim; **China:** Inseub Ko, Yuenbum Ko, Byungmoon Lee; **Russia:** Jinjae Lee, Sunghan Kim; **Kajastan:** Dongsung Kim, Huynjong Kim, Kitae Kim, Jaekie Kim, Inja Soe, Wonjang Ju; **Cambodia:** Myungsuk Chun; **Indonesia:** Youngmyung Chung; **India:** Youngdae Kim, Robinson; **Mongolia:** Muyeul Im; **Guam:** Sungab Kim; **Philippines:** Jumu Han; **Japan:** Eunsoo Kim176

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175 See. Osan Baptist Church’s Home Page, February 15, 2005. Matthew 28:18-19, And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

176 See. Osan Baptist Church’s Home Page, February 15, 2005. Act 1: 8, but you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."
The writer here describes a few major events in the church’s recent history. While the senior pastor was away for a sabbatical year in 2002, the church bought land, built an educational building and remodeled the auditorium. As you consider these remarkable achievements, it becomes clear that this church surely is a healthy and stable structure among the staff. This church will now be able to grow far more effectively.
CHAPTER FIVE

THE DIAGNOSIS OF OSAN BAPTIST CHURCH
BASED ON THE EIGHT QUALITY CHARACTERISTICS
RESEARCH OF HEALTHY GROWING CHURCHES

A. The Brief Statement of the Eight Quality Characteristics for the Healthy Church

*Osan Church before Applying these Principles*

As described earlier in the book, *Natural Church Development*, by Christian Schwarz, through scientific research in Christian churches of various denominations in over 33 countries, it has been discovered that every healthy, growing church has eight characteristics in common. These characteristics are:

(a) Empowering Leadership
(b) Functional Structures
(c) Gift-Oriented Ministry
(d) Holistic Small Groups
(e) Inspiring Worship
The premise of Natural Church Development is that as obstacles to growth are removed, the church will *naturally* grow as God has given it the ability to grow. A comparison can be made to a plant. If you plant in poor, rocky soil, provide very little sunlight and no water, and the plant will not grow. If you remove the rocks, provide good soil, adequate sunlight and water, the plant will *naturally* grow, as God has given it the ability to grow. If a church continues with this process over a period of years, it will continually improve in each of the eight characteristics, becoming healthier and more effective in its ministries within the congregation and within the community it serves. As described earlier, Natural Church Development was created by Christian Schwarz, who was influenced by several experts on healthy church growth.

Schwarz studied at Fuller Theological Seminary under Dr. Peter Wagner, Robert Morgan, and others. The results of his study and research produced the concepts found in Natural Church Development. Since 1998, Natural Church Development has spread into the U.S.A. and throughout the world.

Rev. James Suk who serves the Korean Southern Baptist churches through the North America Mission Board attended Schwarz’s NCD seminar and was challenged by the material presented there. For this reason, he received permission to produce two Korean

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177 Schwarz, *Natural Church Development*, 39
books for pastors, which in theory and practice are based on Schwarz’s material.\footnote{James Suk modified his book Basic Training for Church Development for Southern Baptist Korean Churches. Since 1988, he has lectured more than 30 times in seminars on this topic. He makes his diagnosis and evaluation, and then gives his prescription}

Fortunately, the author attended his seminar three times from 2002 to 2004 which influenced the growth of his church. And he began additional research in an effort to apply these principles to Osan Baptist Church, which has been called one of model churches in Southern Baptist Church of the South Korea.

Rev. Suk, in his research, explains NCD giving examples based on his case studies.\footnote{James Suk, Assessment Training for Church Planters (North American Mission Board, SBC: Korean Ministry), 18.} Since 1998, he has taught about NCD and suggests some strategies for healthy church growth in local churches through his seminars and books. He has taught this material throughout North America and South Korea.

It has been learned that a church is more likely to implement necessary changes as a result of taking the NCD survey and will become a healthier, growing church, if they have a trained NCD Coach to assist them through the change process. Coaches go through an intense training process which includes training on NCD and in coaching. For coaching resources or more information on coaching, visit www.coachnet.org. The questionnaire used in evaluating Osan Baptist Church came from natural church development’s resources.

Sue Mallory also describes that the point of church growth is not to collect new people and cage them with church programs. The goal of the church is not, in her words, “to fatten up church members for show.” That was then. This is now. The church exists to equip people in order to release them back into the world, grounded in truth and community, dangerous for the gospel. God has created a new
movement of churches that equip people, according to their calling and gifts, to be salt and light in their churches, communities, family, work place, media, and government— in the whole of society.\textsuperscript{100}

\textbf{B. Analysis of Data}

\textbf{1. Diagnosis and Analysis to Determine Osan Baptist Church’s Minimum Factor (weakest area).}

The following diagnosis and analysis used to ascertain Osan Baptist Church’s minimum factor was based on Christian Schwarz’s research\textsuperscript{181} A Natural Church development survey was created to enable individual churches to be measured in each of these eight areas. Questionnaires are filled out by 42 active, involved church leaders using 91 questions for lay persons and 79 questions for the pastor.

The data from these questionnaires is entered into a computer program with a special connection that enables this data to be compared to the data previously entered from all the Christian churches in the U.S. that have ever taken the survey. The results are then computed and can be printed out so the church can easily see their strengths and weaknesses in each of these eight areas.

Once the church knows their "minimum factor" (their weakest area), they can begin concentrating on improving that area. Usually, as the minimum factor is improved, other areas improve also. It is recommended that the church re-take the survey every 12-18

\textsuperscript{100} Sue Mallory, \textit{The Equipping Church} (Grand Rapid: Zondervan, 2001), 9.

\textsuperscript{181} The author sent this questionnaire to the pastor and laymen of Osan Baptist Church on January 10, 2003 and got their response on March 29, 2003. The questionnaire will be included here for reference. The writer also interviewed the former senior pastor, associate pastor, and researched through the church's website. (May 2001-February 28, 2005).
months.\textsuperscript{182} Those familiar with Osan Church indubitably believe that Rev. MyungJin Ko has a distinguished leadership abilities to germinate a church. His former assistant pastor, Dr. JongGul Kim said that Rev. Ko is one of the greatest pastors in South Korea. He has many ideas and great visions about his ministry and has many church events for the community.

\textless figure 7\textgreater

Therefore, he is depicted as a “faithful and diligent pastor”. For this reason, many people come to church, causing Osan Baptist Church to experience substantial growth. Rev. Ko, while possessing strong personal leadership skills, has worked alongside other faithful team members. He was willing to train strong leaders and tried to have a good relationship jus

\textsuperscript{182} Ibid., 49.
like brothers and sisters with co-workers.

<The Score of Eight Characteristic>

<table>
<thead>
<tr>
<th>Factors</th>
<th>Evangelism</th>
<th>Structure: 74%</th>
<th>Spirituality</th>
<th>Ministry</th>
<th>Small Groups</th>
<th>Loving Relationships</th>
<th>Worship</th>
<th>Leadership</th>
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<td>76(%)</td>
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<Figure 8>

As noted earlier, there are particularly strong spiritual factors and weak spiritual factors that influence the direction of a church. Based on this objective evaluation, the following classifications of the spiritual factors for healthy growing churches should prove helpful to the Osan Church and its leaders.

1) Strong Spiritual Factors

(a) Need-Oriented Evangelism: 76%
(b) Functional Structures: 74%
(c) Passionate Spirituality: 71%
(d) Gift-Oriented Ministry: 67%
(e) Holistic Small Groups: 66%
(f) Loving Relationship: 65%

2) Weak Spiritual Factors

(a) Empowering Leadership: 43%
(b) Inspiring Worship: 50%
Christian Schwarz notes that if a church scores over 50% of the Normalization, that church is healthy. Should they score below 50%, that church is unhealthy. Osan Church’s healthy Normalization was 64% in 2003.

The Normalization of the average Korean Baptist Church in South Korea was 47% in 2003. By comparison, Osan Church appears quite healthy. And this church’s regular Sunday worship attendance increases gradually year by year. It is noteworthy that those who tithe and give of their time to serve in the church attend well.

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183 Christian Schwarz, 38.
184 Ibid.
### b. Minimum Factor: Empowering Leadership

<table>
<thead>
<tr>
<th>Questions asked Lay leaders</th>
<th>1st question(4.0)</th>
<th>For reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. The leaders of our church have an inspiring optimism.</td>
<td>1.2</td>
<td>To be developed</td>
</tr>
<tr>
<td>22. The leaders of our church prefer to do the work themselves rather than delegate it.</td>
<td>1.5</td>
<td>To be developed</td>
</tr>
<tr>
<td>32. The leaders of our church concentrate on the tasks for which they are gifted.</td>
<td>1.3</td>
<td>To be developed</td>
</tr>
<tr>
<td>41. Our pastor looks for help from lay people to complement those areas in which he is not</td>
<td>1.4</td>
<td>To be developed</td>
</tr>
<tr>
<td>gifted.</td>
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<tr>
<td>49. The leaders of our church prefer to evade conflicts.</td>
<td>2.5</td>
<td>OK</td>
</tr>
<tr>
<td>56. Our pastor has too much work to do.</td>
<td>0.4</td>
<td>OK</td>
</tr>
<tr>
<td>66. Our pastor gives a lot of church members the opportunity to help in organizing the church service.</td>
<td>0.8</td>
<td>OK</td>
</tr>
<tr>
<td>74. Our pastor seems to feel at home in our church.</td>
<td>0.9</td>
<td>OK</td>
</tr>
</tbody>
</table>

**<Questions asked Pastor>**

| 56. My work is regularly discussed and assessed by an “outside assistant”.                  | 2.00             | To be developed    |
| 69. The maintenance of relationships with individual church members is more important for me than planning or organizing activities. | 2.00             | To be developed    |

**<Questions asked Church members>**

| 1. How much time do you spend per week with friends from church? | 2.2(2.8 hours) | No average        |
| 4. What percent of your gross income do you give in tithes and offerings for church support, missions, etc.? | 4.1(almost 100%) | Average 75%       |
| 7. How long have you been a Christian? | 4.0(7 years) | Average 4 years   |
| 8. How many friendships do you have with non-Christians? | 2.1(4.5 people) | Average 4.2 people |
| 10. How much time do you spend in prayer each day? | 2.6(10 years) | Average 4.2 years |

**<Figure 10>**

Osan Church is surely a healthy church, but in comparison with other factors, empowering leadership appears to be a weakness. Given that the church scored low (43%), attention must be given to improving this important area. This church must focus on
questions number 11, 22, 32, 41, for lay leaders and the pastor should examine questions number 56 and 69, and pray for this development. Ideally, after one year, the church’s overall score should increase from 64% to 71% after re-diagnosis and focusing on empowering leadership. Healthy churches are built by healthy pastors; reproductive churches are built by healthy churches.

2. The Evaluation of the Research and Interview

The writer has researched Osan Church through interviews with the former Senior Pastor, Rev. Myung Jin Ko and the former Assistant Pastor, and current professor at Capital Baptist Seminary, Dr. Jong Gul Kim as well as through visitation of the church’s website. This study has made the writer quite familiar with Osan Baptist Church.

Summary of Former Pastors’ Ministries

The following figure illustrates that each successive pastorate throughout the history of Osan Church has formed a “oneness” in Jesus Christ, each bringing their own vision and gifts to serve the Body of Christ.
As mentioned in chapter four, Rev. HyoReah Kim planted the Osan Church, where he served for two years. That was the pioneer phase. Rev. KiMan Han followed Rev. Kim, and ministered for six years. During his ministry, Rev. Han tried to make a foundation toward future healthy growth. Rev. JinSun Lee was invited as the third pastor; he served Osan Church for 27 years. He did a great ministry through his life. It was during this time that the church enjoyed steady growth. Above all, during Rev. MyungJin Ko’s pastorate, Osan Church saw tremendous growth for 9 years. But, as illustrated in Figure 11, Osan Church has seen growth through the leadership of all four pastors and through the leading of the Holy Spirit.
The four former pastors were all different in terms of leadership style, passion for soul-winning, preaching style, concern for the community, evangelism, missions, vision, philosophy of ministry, even theology, and personality. But each of these unique qualities were used by God and contributed to the church that Osan Baptist has become. In the view of the writer, the years of the former pastor’s ministries were all very important.

**<The Factors for Church Growth>**

**<Figure 12>**

Numerous factors have contributed to the growth that Osan Baptist has enjoyed. However, as the report indicates, the first in priority is the pastor’s leadership. The second variable is the ministries for the community. The third was a Bible study through Sunday School. Next is the Cooperation of the coworkers, and finally other factors. Obviously, the pastor’s leadership is the most important for the healthy growth of a church. One caution is
in order, however. Because the church is a cooperative loving community, the pastor can not achieve a whole ministry without the partnership and ministry of lay leaders throughout the church. Even though the pastor’s leadership appears to provide for the healthy growth of the church, the church must equip lay leaders if they are to experience continued growth.

*Figure 13*  

Osan Church is not a wealthy church. As noted above, this church is composed of 5% Upper Class, 35% Middle Class and 60%, Lower Class. Given that a majority of the
church members are from lower or middle economic classes, the church must depend on the power of God to thrive and grow. This has been the pattern throughout the history of Osan Baptist Church and by God’s grace, they have grown.

Research reveals that the age distribution within Osan Church is as follows:

1. Over 51 years old -- 20%,
2. From 19 years to 50 years of age -- 45%,
3. Below 18 years of age -- 35%.

All age groups are important and each must be supported to sustain the healthy growth of the church. Osan Church has many activities for each age group and this will likely contribute to further growth. The elderly faithfully attend to church evangelism programs and encourage the younger people. This cooperation allows for a good relationship throughout all age groups.
As shown in figure 13, Osan Church is comprised of 35% Middle Class, 60% Lower Class and only 5% Upper Class. Despite this reality, by the grace of God, Osan Church has been greatly blessed in the area of finances. In addition the economic situation in South Korean has been difficult. Regardless, God has proven faithful through the giving of His people at Osan Baptist Church.

As noted above, the annual budget of the Osan Church has increased steadily every year. That is a tremendous miracle for which God receives all the praise. Since the church has done well financially, many ministries for the community and other churches have opened around Osan. Osan Church has influenced the local community and foreign missions.
as a result. Unlike many wealthy churches, Osan Church has shared a great deal with the many who are suffering in other areas of the world. In this way, this church has become a model for other churches.

<Additions and Losses in Membership at Osan Church>

<table>
<thead>
<tr>
<th>Number/years</th>
<th>1980's</th>
<th>1990's</th>
<th>2000</th>
<th>2001</th>
<th>2004</th>
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<td>550 (people)</td>
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<td>70</td>
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<Figure 16>

- ◆ Total addition by transfer
- ■ Total addition by conversion
- • Total losses by transfer, death, dropout

Figure 16 indicates that the total yearly average of additions by transfer is 466 people. The total average additions by conversion is 121. The total average yearly losses by transfer, death and dropouts are 76 people. According to this research, the yearly average additions to Osan Church is 587 people. With the loss of 76 people annually through death, transfer and dropouts, the total average annual increase is 511 people. These numbers, however, are
only statistics and it is difficult to be precise. There are many variables that cannot be measured exactly, according to Dr. Jonggul Kim. 186

<Church membership as compared to Morning Worship Attendance and Sunday School Attendance>

![Graph showing church membership growth from 1980's to 2004.](image)

The total membership at Osan Church has increased every year. Average morning worship attendance has increased as well. Over a recent 10 year period, the Osan Church has increased 150%. Since Rev. Ko MyungJin came to this church, the church members have seen remarkable growth. Rev. Ko has achieved wonderful things through his leadership while building on the foundation of the former pastors’ ministries and the

186 Interview with Dr. Jong Gul Kim on Feb. 23, 2005 at home of the writer.
blessing and the power of God. In addition, average Sunday school attendance has
increased yearly. Membership, Sunday morning attendance and Sunday School have all
grown steadily through the 1990’s. During this period, Rev. Ko served the church. In light
of his success, Rev. Ko is recognized by other leaders in his country and was invited to serve
as Senior Pastor of one of the largest churches in South Korea, SuWon Central Baptist
Church, with a membership of more than 20,000. Along with the writer, Rev. Ko is pursuing
his doctorate at Liberty Baptist Theological Seminary. His professors, no doubt, are quite
proud of him.
CHAPTER SIX

RECOMMENDATIONS FOR HEALTHY CHURCH GROWTH OF OSAN BAPTIST CHURCH IN THE 21ST CENTURY

In Chapter Five, the writer established Osan Church’s healthy circumstance and evaluated its strong points and weak points based on responses given by the senior pastor and lay leaders to Christian A. Schwarz’s questionnaire. Osan Baptist Church has much potential for the healthy church growth. The average quality index for growing healthy churches across the world is 50%. Osan Church, however, attained 64%, far above the average church. Except for the weaknesses mentioned in the areas of empowering leadership and inspirational worship, the other six characteristics for the healthy church were quite strong.

Clearly, this is a large, growing healthy church. It was a wonderful experience for the author to do this research. Given the fact that Osan Church is strong in six of the eight characteristics, the author will not focus on the areas of strength. Rather, he will seek to develop a strategy for the weaker points. For this reason, the writer humbly recommends ten principles for the healthy growth of Osan Baptist Church in 21st church development. These principles are drawn from the author’s examination of the church through the data drawn primarily from interviews and questionnaires, along with material from various church growth experts.
I. Develop a Purpose Driven Ministry

Many churches are not driven by their purposes. They just do ministry without considering their core values and purposes. Osan Church, too, lacks this purpose driven ministry according to Dr. Jonggul Kim.

Dr. Rick Warren suggested five principles for the purpose driven ministry and life.\(^{188}\) They are as follows:

A. See the Great Picture  
B. Be a Purpose –Driven Church  
C. Reach out to Your Community  
D. Bring in a Crowd  
E. Build up the Church

Warren also notes that church growth is the natural result of church health. Church health can only occur when your message is biblical and your mission is balanced. Now he describes five dimensions of healthy church growth. A healthy church will grow:

1. Warmer through fellowship.  
2. Deeper through discipleship.  
3. Stronger through worship.  
4. Broader through ministry.  
5. Larger through evangelism.\(^{189}\)

Of these five areas, Osan Church is poorest in the area of inspiration worship. This must,  

\(^{188}\) Christian A. Schwarz, *Natural Church Development*, 38.

\(^{189}\) Ibid., 49. The writer suggests the following to address the weakness in worship. 1. Prepare circumstances so as to make the setting more comfortable for the newcomers. (i.e. Provide a welcome time for them; Prepare special worship once a month for them; Prepare special gifts and let them have a meal with senior pastor; Take a picture with senior pastor; Prepare the mentors for the visitors (at least every six months). 2. Set up worship so that new attendees will not grow weary of worship. Train the leaders who are helping the worship. 3. Prepare for the Sunday worship to inspire worshippers. Provide help for the senior pastor in sermon preparation; Pray for the senior to prepare sermon well.
then, become an area of emphasis.

According to the research collected, the second weakest component at Osan Church was inspirational worship. Worship is in a very real sense the most important thing that Christians do. Exegetical preaching without worship, music without worship, education without worship, perhaps even evangelism without worship are activities that are either done in vain or done with half the heart that God intends. This is not to say that conversions cannot take place, nor that spiritual growth cannot take place, without an understanding of worship and a practice of worship.

It is simply to say that worship receives such attention in both the Old and New Testaments that it is clear that a Christian cannot live a healthy life spiritually without it. Furthermore, worship is an eternal attribute of the nature of the believer, while many other activities are temporary, and the worship in heaven is not to begin after death but to be a continuation and perfection of what has already begun in the life of those who are followers of Christ.

The purpose of God in redeeming lost mankind was to restore relationship with His creation and to enable mankind to fulfill the primary purpose for being, that of worship of the true and living God. The overriding quality of a healthy church, therefore, is demonstrated when a community of redeemed ones gives true worship to their Creator both in personal life and conduct and corporately through the gathering of the saints for worship and communion with God.

The spiritual qualities of a true worshiper of God will be reflected in a life of holiness and sanctification, and obedience to the instructions in righteousness found in the pages of the Bible. A true worshiper of God will be consistently growing in their
knowledge of God, and in their love for Him, being demonstrated by love for Christ, His church, His people, and His lost sheep. A deepening passion for Christ and the fulfillment of His Great Commission (Matthew 28:18-19), motivated by His Great Commandment (Matthew 22:37-39), will be evident in the life of a true worshiper of God.

This true worshiper of God will not forsake the assembling of the believers to express that worship corporately in a consistent and ongoing manner. A love for Christ and His church will be evident by their active involvement and ministry in and through the local expression of the Church universal.

To develop inspirational worship at the Osan Church, the writer suggests the following:

1. Set up a professional Praise Team with musical instruments.
2. Set up Power Point and use it during worship.
3. Simplify the order of worship.
4. Prepare expositional preaching.
5. Design the church order sheet with renewal form.

Following these suggestions will likely improve the climate of worship at Osan Church.

II. Build a Mentoring Ministry for Inner Healing and Caring for others

The Christian life is lived on the basis of relationship. The focus of mentoring is on the very important relationships that exist between fellow Christians. The term mentoring came from ancient Greece. The Greek warrior known as Odithcey asked someone to take care of his son, Delicomas and went to the War of Troy. The warrior, Odithcey came back ten years later after the war had ended. His son, Delicomas, was now grown. Odithcey
was grateful to the person who had mentored his son. Since that time this term has been used as coach, but in the ministry, it is used as mentor—a one who provides advice and encouragement as the learner grows and changes. James Suk defines mentoring as a relationship wherein the mentor invests time, ability, material, and spiritual gifts into others who are willing to discover their potential. A mentor reproduces himself through mentoring.

This function can also be found in the Bible. Moses was a mentor of Joshua. Samuel was a mentor of Saul. Jonathan was a mentor of David. Elijah was a mentor of Elisha. Barnabas was a mentor of Paul. Paul was a mentor of Timothy. Given this biblical pattern, the author encourages the Osan Church to apply this mentoring ministry among its church members. This is a truly biblical conception.

Dr. Rick Warren has said that he has great two mentors: Dr. Jerry Falwell and Dr. Elmer Towns. John Maxwell also stated that Dr. Elmer Towns is his mentor. Mentoring is such an important concept that many pastors and church leaders would benefit from a mentoring relationship. At Osan Church, you will not find mentors who are mentoring other leaders. The reason may be that the concept of mentoring is quite rare in the South

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192 John 15:12-17: "My command is this: Love each other as I have loved you. Greater love has no one than this that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last. Then the Father will give you whatever you ask in my name. This is my command: Love each other.” If the world hates you, keep in mind that it hated me first.

Korean setting. Given this cultural difference, the Osan church has not made mentoring a priority.

According to Dr. Kim, Osan Church has increased in numbers year by year.\textsuperscript{194} The increasing number is encouraging and pleases God. However, sadly, the pastor cannot meet the needs of a large congregation alone. As a church grows, a pastor will find it difficult, even with the help of church leaders to have a close relationship with all the church members.

Church leaders sometimes feel pressure, due to the demands of ministry, which will not allow them to visit personally to help church members who are in need. Thus, Osan Church would benefit greatly by developing a caring, mentoring ministry. This inner healing ministry would help the church as it grows. Rev. Jon Eargle suggested three steps to Inner Healing in his book, \textit{Healing Where You Hurt}.\textsuperscript{195}

1. Confess Your Wrong Reactions.
2. Forgive Those Who've Hurt You.
3. Remove the hurt by faith-filled prayer.

\textsuperscript{194} Interview with Dr. Kim on February 20, 2005. James Suk wrote the \textit{Assessment Training for Church Planters}. In his book, he mentioned the minister who is being expected by this world. 1. A minister who is filled by the Holy Spirit. 2. A minister who has passion for unbelievers. 3. A minister who is concerned with new believers. 4. A minister who knows the direction of this world. 5. A minister who is awakened by God in the area of spirituality. 6. A minister who is concerned with other nations regarding missions. 7. A minister who is not changing the message for evangelism but is changing the methods of evangelism. 8. A minister who is reproducing.

\textsuperscript{195} Jon Eargle, \textit{Healing Where You Hurt} (Knoxville: Jon Eargle Ministries, Inc., 1980), 34-35. Jon, a friend of the author, much like a father, and mentor in Knoxville, Tennessee wrote the book related on healing ministry. In 2001, the author experienced serious problems at his ministry in Knoxville, Tennessee. At that time the writer looked hard for an encourager and advisor. By the grace of God, He guided the writer to meet Eargle. The writer was able to overcome that troublesome situation. God healed the inner problem within the author. Since that time, the author has communicated frequently and maintained a good relationship with Eargle as a mentor. Through Eargle's book, \textit{Healing Where You Hurt}, you can learn the following: 1. Healing is our Heritage in Christ. 2. Healing on the Inside. 3. Responding, Rather Than Reacting. 4. Overcoming Anger, Resentment, and Bitterness. 5. How to Conquer Your Fears. 6. How to Forgive and then Forget. 7. The Rage of Self-Pity. 8. Defeating Depression. 9. How to Do Inner Healing with Yourself. Jon happily gave the writer permission to translated into Korean this book. This was wonderful news to the writer. This book will be helpful for the Koreans who are having a great deal with problems on the inside.
The truths presented in his teaching brings tremendous healing to those who are suffering. God clearly healed Eargle’s inner man and the author was able to redirect his ministry to care for others in the same way. For this reason, the writer strongly suggests this mentoring ministry to Osan Church.

III. Cultivate a Team Ministry Involving Lay Leaders

A. Empowering Leadership with Spiritual gifts

Larry Gilbert, President of Church Growth Institute in Lynchburg, Virginia, an organization dedicated to promoting church growth and lay involvement, states that TEAM Ministry explains the relationship of spiritual gifts to the church, the ministry, the other gifted individuals and to the individual believers. By understanding how God has gifted His children and how those gifts influence the personal ministry of His children, the believer finds his niche in the work of God.

The believer becomes more effective and enjoys serving the Lord. It can promote lay involvement, evangelism, personal and healthy church growth in Osan Church. He also said that Spiritual gifts are God’s tools and are created by God to fulfill the task. Methods and programs are man’s tools, created by man to fulfill the task. Both are a necessity.196

According to research on Osan Baptist Church, the rate of Empowering Leadership is the lowest compared to other spiritual factors. Osan Church still has a traditional leadership style which can be described as, “The coach plays alone and the team is not equipped to win the game.” Most of the Healthy Church Growth experts emphasize team leadership. Without an effective team, Osan church will not be able to adapt to the

196 Larry Gilbert, Team Ministry (Lynchburg: Church Growth Institute, 1987), 9.
changing needs of the people that it is trying to reach. The body of Christ functions as a team. (Romans 12:4-5; 2 Corinthians12: 14-27)197

Jesus Christ traveled with His disciples doing evangelism and mission works throughout His public ministry. It was a foundational strategy for His disciples to plant churches. Jesus did not do ministry alone. Paul followed the model of Jesus Christ for church growth. In the book of Ephesians, Colossians, and the book of Romans, Paul described the spiritual gifts given by God. And he shared ministry with his co-workers as they endeavored to build a healthy church.198 Effective leadership teams will produce continual movement and bring about consistent growth in the Osan Church.

A leadership team is two or more people with common vision, goals, and communication.199

1. Equipping Disciples of Christ to Become Spiritual Leaders:

The development of a biblically healthy church requires that some of the disciples of

197 Taek soo Kim, 173.


199 Ibid., 173. Dr. Kim introduced Tom Philips, who was a former pastor and for many years the International Director of Counseling and Follow-Up for the Billy Graham Evangelistic Association. Tom gives sixteen team-building principles. 1. A team must have a gifted and committed leader. 2. A team must bring together a holy “band of men [and women] whose hearts God has touched” (1 Samuel 10:26). 3. A team is a group of people who are united under the Lordship of Jesus Christ. 4. Gifted people on the team are chosen to get specific jobs done. 5. A gifted team strategically trains its people, but most of the time, these capable and godly people are trained on the job. 6. Service is more important than position. 7. Team members must show respect for the leader and for other team members. 8. A team is only as strong as it is disciplined. 9. Effective teams realize that failure may be a step toward success. 10. Communication is crucial. 11. Great teams respond to change by remaining flexible. 12. Team leaders delegate; they do not abdicate. 13. Unity drives impact. 14. Each person within the team is a coach and/or player/coach for those around and below. 15. Non-participatory team members could and should be removed. 16. Stay focused on the goal; accept nothing less.
Christ emerge to provide leadership to the Church. Through acceptance of this specific calling of God, and assuming the additional responsibilities this calling requires, leaders emerge who are used of God in this oversight responsibility, without which, the Body of Christ is incomplete.

A valid, trusted eldership will be the end result of an intentional equipping ministry. A healthy church will be one that finds its leaders from within, and provides a viable, biblical process to take potential leaders, and move them through stages of equipping until they are entrusted with the leadership of the local church. The biblical pattern shows the apostles appointing elders in every community where the church was birthed.

It is important to remember that these local leaders were initially chosen by the apostles primarily based on character qualities, with instruction in righteousness following through a mentoring process that continued throughout their lives and ministries. The creating of a healthy church multiplication movement cannot happen without this principle being applied in our native churches.

Bible College and seminary graduates alone cannot fill the leadership needs of a church. You must return to the biblical model of winning souls, building them up in their faith through intentional discipleship, and then identifying through prayer and fasting the local leaders whom God is calling and setting apart in each of your congregations.

Osan Church must also intentionally address the practical needs of its people through the intentional development of a diaconate system (deacons and deaconesses). Elder leadership must stay focused on the spiritual ministries of the church, while the deacons and deaconesses are called to address other ministry needs (Acts 6:1-8).

Leaders are chosen by God and identified and confirmed as called by the Body of
Christ itself. This implies that the Body of Christ is demonstrating spiritual sensitivity to, and an expectation of God’s leading in the lives of God’s people. The affirmation of God’s calling to leadership must not be confused with popularity of an individual, but by the church’s evaluation of the integrity of life, walk, and devotion to Christ evident in the person. Leaders of biblically healthy churches will take seriously their primary responsibility to be feeding the church of God (Acts 20:27; Titus 2:1), promoting sound doctrine while protecting the church from unsound and unbiblical doctrine (Acts 20:29-3; Jude 3-4; 1 Timothy 4), leading by example (Hebrews 12:12, 1 Thessalonians 1:7; 2 Thessalonians 1:11; 1 Corinthians 10:12; Hebrews 13:17-18), and leading people by upholding them in prayer to God (1 Samuel 12:23; 2 Thessalonians 3:12; Rom. 1:9-10; Rom. 10:1; Eph. 3:14-19).

2. Cultural considerations in developing leaders in churches

Understand that there is a difference between a cultural elder and a biblical elder. Cultural elders are identified as such by the tribe, in accordance with their cultural definition of an elder, while biblical elders are appointed by God, affirmed by the church, and demonstrate biblical obedience and modeling of the life of Christ. Cultural elders may

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201 See I Corinthians 1:20-29; Mark 5:1-20; 1 Samuel 16:1-14; I Timothy 3; Titus 1:5-9; and I Thessalonians 5:12-13.

202 Mark Dever, Nine Marks of a Healthy Church, 219-243. Mark focuses on five aspects of church leadership: 1. its congregational context (Matthew 18:15-17 says that church leadership is not even a pastor or board of elders, a board of deacons or a church committee. It is, quite simply, the church—that is, the assembly of those individual believers who are the church. 2. Its biblical qualification (Paul emphasizes how the church leaders deal with their family and others in Timothy 3). 3. Its charismatic nature (The Greek word charisma (plural charismata) simply means a gift of grace—a gift of God’s grace. In the Bible, it is clear that God’s Spirit gives His church gifts in order to build them up in the faith. 4. Its Christ likeness (Boss, Out front, Supply, Serve) 5. Its relationship to God’s nature and character.
not qualify biblically for elder authority in the Body of Christ.

Biblically qualified elders do not need to be older individuals. Younger men may qualify for biblical elder roles if they are modeling spiritual maturity and biblical character qualities in their lives. Recognizing the call of God to leadership is the first step in leadership development. Proper equipping and training of leaders for leadership responsibilities has to precede their appointment to positions of leadership.

Appointment to leadership positions implies that the leader continues to demonstrate openness to ongoing spiritual growth, a teachable spirit, and instruction in righteousness, in further development of leadership skills, and demonstrates accountability in their lives.

Along with biblical elders, there are other positions of leadership within the church. There are deacons, deaconesses, and officers of the church such as treasurer, assistant treasurer, secretary, leaders of worship, Sunday School teachers, youth workers, etc. These positions need to be filled with people who are demonstrating the biblical qualities of godliness as well.

The primary qualifications for any position of leadership within the church must be based on biblical qualifications, not cultural qualifications such as family prominence in the community, family ties, social leadership in the community, etc. To do so would be to compromise the Word of God, resulting in an unbiblical environment the church operates within, a lack of blessing of God on all its endeavors, and His judgment on it.

Ecclesiastical (church) governance is to be based on Scriptural principles, and not on secular practices. While we have an obligation to be subject to the civil authorities, those civil authorities do not have biblical authority or legal grounds to determine the

—- 203 See 2 Chronicles 7:14. —-
internal affairs of the church. Scripture grants them biblical authority in determining the relationship between the church and the civil authority. Local church leaders must understand the roles and responsibilities of these God-appointed entities and how they are to relate, interact, and conduct their organizational affairs between each other.\footnote{Dr. Taek soo Kim, 174. He suggests eleven principles of developing and maintaining a team. 1. Trust team members. 2. Have a weekly staff meeting. 3. Give the members open communication. 4. Let members experience a completing task within an ongoing function or goal. 5. Starting too big of a ministry often collapse. 6. Affirm and appreciate a team’s efforts, loyalty, differences, and ideas. 7. Encourage the team members to grow in knowledge, experience, and skill. 8. Start with volunteers, and grow them into paid positions. 9. Spend much time in prayer together. 10. Continue to restate the mission of the team so that everyone can clearly view the final goal from the pastor’s perception. 11. Love the team members; weep when the team weeps; share tough love whenever necessary.}

The pastor alone can not adequately serve others. He needs lay leaders who are willing to cooperate with him. In order to work together with laymen, he must equip them to minister to others. Jesus Christ prepared His disciples, who, in turn went out to serve many people. The apostle Paul also equipped leaders who supported and helped his mission endeavors. It is very important for Osan Church to prepare lay leaders for healthy church growth.

\section*{B. Equip Lay Leaders}

According to the research, Rev. Ko could not work freely, because he did not equip many leaders. Dr. Kim, who was his co-worker, said that he had a great vision and passion for ministry, but unfortunately he did not have many vocational or lay leaders who were faithful and loyal to support his ministry. That is why he had such difficulty during this period of growth.\footnote{Interviewed by Dr. Kim on February 20, 2005.} For this reason, the writer suggests equipping lay leaders for healthy church growth.

The Great Commission calls you to more than making converts; you are to make
disciples (Matthew 28:18-20). But what is biblical discipleship? What identifies the true mark of a disciple of Christ? A true disciple of Christ is a person who has experienced personal forgiveness of sins through faith in Jesus Christ, and is demonstrating a deepening of his/her personal relationship with Christ by: growth in personal knowledge of His Word (Colossians 3:16, 2 Timothy 3:16-17, 2 Timothy 2:15), and personal communication with God through prayer.²⁰⁶

What are the identifying marks of a disciple?

1. Demonstrating a heart of worship of and communion with God through personal and corporate worship, and proclamation of God through lifestyle and personal witness.

2. Demonstrating obedience to biblical instruction in facing the everyday challenges of his/her life (Colossians 3:17; 1 Samuel 15:22).

3. Demonstrating biblical love for Christ, His Church, His people, and His lost sheep (1 John 4:7-13; Philippians 2:3; John 4:35; and Revelation 2:2-3).

4. Demonstrating a servant’s heart by offering one’s time, talents, and treasures to God (Matthew 25:14-30; 1 Corinthians 12:8-30; and Luke 12:34).

5. Demonstrating personal involvement in discipling other younger or less mature believers in their faith (1 Thessalonians 1:7; Acts 18:24-26; 2 Timothy 2:2; Titus 2:1-15; and Hebrews 5:11-14).

6. Demonstrating accountability to others by being open to confronting other brothers or sisters in love, and being willing to be confronted by other brothers or sisters in love, when they observe unbiblical attitudes and or actions in one’s life (Matthew 18:15-

17; Galatians 6:1-5; Colossians 3:12-15; Ephesians 4:32; and Galatians 2:11-14).

7. Demonstrating a willingness to be subject to biblical discipline through the
Body of Christ, which leads to restoration, as outlined in Scripture, when sinful patterns
are evident (Galatians 6:1-2; Titus 1:13, 3:10; 2 Corinthians 2:5-7; 1 Corinthians 5:12-13;
Matthew 18:18-20; and 2 Corinthians 2:5-11).

8. Demonstrating a spirit-filled life through a crisis and progressive work of the
Holy Spirit, resulting in continual growth of the fruit of the Spirit and the Christ life in his
or her life (Acts 2:4; Romans 8; Ephesians 5:15-20; Galatians 5:22-23; Matthew 7:16-20;
and 2 Peter 1:5-9).

9. Demonstrating a trust in the sovereignty of God by submitting to God’s use
of suffering in one’s life (1 Peter 2:20-21; Acts 9:16; 2 Timothy 2:10-12; Acts 5:41; and 1
Peter 4:12-19).

10. Demonstrating an ever increasing walk of faith, and not walking by sight (2
Corinthians 5:7; Hebrews 11:1-40; 2 Corinthians 4:16-18; Galatians 2:20; James 1:6-8;
2:26; 5:15; and Colossians 2:6-7).

11. Demonstrating a daily death to the flesh and its ambitions, attitudes and actions,
and a continual surrendering to the infilling of the Holy Spirit (Ephesians 5:18; Acts 1:8; 1
Corinthians 15:31; Romans 6:11-14, Romans 8:11; Romans 12:1-2; and Ephesians 3:14-
20), a willingness to share their faith with others, bringing them to saving faith in Christ,
and nurturing them to repeat the process in others.

There are a number of cultural considerations in building people up in their faith.
As people are won to Christ, the need exists to immediately get them into a discipline
relationship with a biblically mature, obedient disciple. Though this responsibility has
historically been laid on the shoulders of the pastor/missionary and his wife, a healthy Osan Church is one in which the pastor and his wife’s primary role in this area is that of equipping the believers to do this work through modeling, mentoring, and training.

Your present church practice of minimal times of corporate worship and instruction does not meet this critical need. One or two meals a week does not make a person healthy, but malnourished. There needs to be an intentional movement towards establishing more investment, one on one, in the personal lives of the congregants for the purpose of making disciples and discipleship training.

Furthermore, people need to be discipled and be discipling others before they are further equipped and called on to become leaders in our congregations. Your licensed workers need to be called to this responsibility and equipped with training to help them gain the skill, knowledge, and confidence to instruct believers in this process. This will be discussed in the next section on equipping leaders. There also exists an immediate need for church members and adherents to understand that they are personally responsible, before God, to become the primary disciples in their congregation.

Proper discipleship is based on relationships, and openness to sharing one’s life, journey in Christ, and lessons learned by application of biblical truth in the life of the disciple to the disciple. The success of a biblical discipleship process in your church will be based on the willingness of the existing native believers who will be willing to move from their “comfort zones” to be trained in discipline others, becoming actively engaged in the process of developing personal relationships with other newer believers, resulting in their being discipled to maturity and biblical obedience.

Unwillingness to cut ties to unbiblical culture patterns, and an unwillingness to
destroy sacred objects of animistic worship, can stand in the way of believers moving into complete obedience and maturity in Christ. These unbiblical cultural patterns vary from tribe to tribe, but stand as major issues facing Christians. The disciple needs to be bold in addressing these issues when they arise (I Thessalonians 1:9; Titus 1:10-13; and 2 Corinthians 6:14-18), and do so with an attitude of love for Christ, and respect for the person who is facing these issues. Biblical stewardship needs to be taught and practiced in all congregations.

True disciples of Christ demonstrate a consistent pattern of giving based upon their love for Christ, and obedience to His Word, and not based upon the need of the moment, or to complete some formula that has an end result of personal benefit.207

As a biblically healthy church, Osan Church will then take the faithful gifts of true disciples and in turn faithfully use those resources in ways that honor God. It will be faithful to support its pastor by supporting him and his family in a reasonable and appreciative way as possible and meets its financial obligations.208

IV. Build Effective Small Groups using a Cell Church Model

In modern society, many people feel alone. Even Christians who believe in Jesus Christ as their personal Savior and church leaders can, at times, feel isolated. Dr. Kim says that many unchurched people come to church through a variety of events and ceremonies, but unfortunately only 20% remained, and 80% left Osan Baptist Church. Apparently, Osan Church did not meet the needs of these kinds of people.

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In fact, they do have a program for the new members, but there are a few church leaders who have been professionally trained for this role at Osan Church. Rev. Kim holds that the reason a majority of these people do not stay in the church is because they were not involved in a small group.

For this reason, Osan Church should certainly consider training leaders and building effective small groups, perhaps based on their job, hobbies, ages, etc. Then Osan Church must open various small groups so that unchurched people can adjust well much like they would with their close friends, relatives and family members at home. For those who come to church, but do not know who God is, what the Bible is or what the hymnal is, small groups allow them to make the adjustment to an unfamiliar setting.

The church must not only study the Bible through small groups but also there must be opportunities to share their personal lives. This time can be used by God to bring healing to those who are suffering inside. Rev. James Suk has six suggestions for recovering the small group ministry. 209

1. Study small group ministry.

2. Train leaders for leading small groups.

3. Make them to be leaders and then meet once a week.

4. Make a small group with leaders.

5. Whenever having a meeting, share personal difficulties with one other, and then pray for others.

6. Have fun activities in small groups.

You should not have a formal, but a close relationship. Unchurched people often

209 James Suk, “Case Study Of Korean Baptist Church in SBC”, 28.
come to church first to have fellowship with their friends in a small group. Members in these cell groups must open their hearts, and feel like a family. When this occurs, they will enjoy coming to this small meeting. This is yet another opportunity to share the good news of Jesus Christ. Those who have special gifts in the area of caring should serve as leaders and assistants to the leaders. This would prove to be a healthy step forward for Osan Baptist Church.

V. Start Saturation Evangelism

Dr. Jerry Falwell pioneered the Thomas Road Baptist Church in Lynchburg, Virginia. He then he started the Christian Academy and Bible College, Liberty University and Christian Schools. He started the Radio & Television-Broadcasting ministry; Publication Ministry, Jail Ministry, and various other ministries for the community which are very effective in evangelizing the area. God has tremendously blessed the Thomas Road Baptist Church. In much the same way, Osan Church is also doing well for the community, but the writer humbly suggests these particular ministries to help them more effectively influence their community to faith in Christ.

A. Winning People to Christ

This simply refers to seeing God’s people actively witnessing and proclaiming the gospel; resulting in people being saved regularly through that intentional sharing of faith. You must place a high priority on the command of Christ to be a witness to the lost (Acts 1:8; Matthew 24:14) in your family (immediate, extended, clan), neighborhood, community, and beyond.
Our motivation for doing so is an understanding of God’s grace and forgiveness in our own lives, and an understanding of the scriptural teaching of the depravity and lostness of man, and the end result of that depravity and lostness, namely eternal separation from God.\textsuperscript{210} The every day manner in which you live is one of the most powerful witnesses of the gospel to those around you (John 13:35; 2 Corinthians 3:2-3; and Matthew 5:16). But you also affirm the necessity of the verbal proclamation of the gospel to bring people to saving faith.\textsuperscript{211} The key evangelists of the church are the believers through personal word and deed (Acts 8:4; 11:19-20). You acknowledge that the primary role of drawing people to Christ is a divine work, not human effort or persuasion (John 6:44; John 3:16; and John 12:32). The lack of positive response of people to our presentation of the gospel does not release us from the obligation of continuing to be a witness for Christ (1 Corinthians 3:6-8).

There has been a historical assumption in native communities that the responsibility of sharing faith with others was the sole responsibility of the missionary/pastor. This is an unbiblical view and must not be a part of our mind-set today. Ephesians 4:11-13 teaches that the role of the pastor/teacher is to equip the saints for the work of the ministry, who in turn share their faith in the every day environment of their workplace, home, and relationships, thus providing a witness in the community and producing spiritual maturity in the believer.


\textsuperscript{211} See I Peter 3:15; I Thessalonians 1:6-8; and Romans 1:8.
B. Cultural considerations in winning people to Christ

Understand that many people see the gospel as an enemy, not a friend. Osan Church needs to develop a personal relationship built on trust to go to deep levels of dialogue with those who hold such positions to understand their rationale and respond with appropriate biblical truth. This implies we all must have an ever increasing working knowledge of biblical truth. There are many perceptions about the gospel that need to be corrected by sharing biblical truth in answer to each argument.

Osan Church’s presentation of the gospel must contain a Spirit-led balance of biblical boldness, presented in humility, grace, and compassion. Having biblical truth, we should be open to finding and utilizing cultural “bridges” that can be used to help bring understanding of the gospel that would lead to salvation.

Osan needs to clearly teach that an important element of salvation is a full surrender of one’s life to the Lordship of Christ, being demonstrated by a willingness to be discipled to growth and maturity in Christ by another more mature believer (Luke 14:26-28). Also evident will be a new-found significance and identity that is found exclusively in the person of Jesus Christ (Philippians 3:4-11). An important element of winning people to Christ is to encourage them right away to begin sharing their new found faith with others.

C. Sending out the Called Ones into World Evangelization

Biblically healthy churches demonstrate a commitment to world evangelization by becoming sending churches. Being a sending church is based on a biblical understand that the Great Commission has not yet been completed, so God is still in the sending
business.\textsuperscript{212} The early church was a sending church and so should we (Acts 11:19-22; 16:6-10; and 1 Thessalonians 1:8). Osan church should plan calls for personal involvement in fulfilling the Great Commission by sending their own missionaries out into the cause of world evangelization. In doing so, they become a *Sending* church. Many churches have been kept on the receiving end of missionary work, and not moved to the participating end. Osan Church has a strong history of mission’s involvement but given their position of strength in South Korea, much more could be done as a sending agency, involving themselves as messengers for Christ. Pastors need to preach the biblical mandate on the lostness of man, and our responsibility to fulfill the Great Commission.

Osan Church must be exposed to world missions through missionary conferences, short term mission trips, and utilization of communication tools that tell the story of world missions. This can further occur by calling the youth to full surrender, by giving altar calls for full-time Christian service, by parents willingly letting their children go when called to serve Christ. Understand the potential of believers to impact other cultures with the gospel from our unique cultural history and journey. Prayer for our existing missionaries and their ministries must be a priority in our churches, understanding the spiritual battles front line ministries face. Financial support of the Great Commission must be a passion for each true disciple of Christ.

D. Multiplying These Efforts in Other Places

Osan Church is committed to the principle of multiplication of its ministry in new

\textsuperscript{212} See Daniel 12:3; Isaiah 52:7; Matthew 24:14; Acts 1:8; Matthew 28:18; Acts 13:1-4; Isaiah 6:8; and Romans 10:14-15.
places. The mission statement calls for a unified effort in developing a biblically healthy church that is committed to the process of reproducing themselves through multiplication in new areas that are ripe for the gospel.

Another valuable effort is intentional surveying of surrounding areas to see what areas are ripe for the gospel and a new church for that area. Sensitivity to God’s leading in finding divine appointed areas for reproducing (Acts 16:6-10) realizing that there will always be closed areas we are not to go to, but there is always a new area God would have us go to if you would only be willing. God’s ideal way of extending his Kingdom is by multiplying, not dividing. Expansion of ministry is the whole story of the early church in Acts.

John’s admonitions to the seven churches in Revelation were to churches that were established in communities across a region that was connected by a road system that showed a sequential extension of the gospel from one community to another (Revelation 1:11). To avoid multiplying ourselves is to deny vast numbers of lost people opportunity to hear the gospel (Romans 10:14-15). To multiply churches is to have a desire to take the gospel to people who have not yet heard (Romans 15:20-21).

There are certain cultural considerations for multiplying in other areas. Osan Church must not grow content in having their family hear the gospel. They must also feel burdened to extend this ministry beyond their borders.

One of the key purposes of the establishment of the Body of Christ is to demonstrate “one new man thus making peace.” The Body of Christ is the only place where true reconciliation can be evident in the world today, for it is only at the foot of the cross where all are equal (Ephesians 2:11-15). As a biblically healthy church, Osan
Church will be a place where all people are welcomed, accepted, and can fully participate. Your identity in Christ makes you one with other believers in Christ. Your biblical identity as a member of the Body of Christ must take precedence over any other form of cultural identity.

Osan Church’s commitment to multiplying churches in other areas needs to include the cross-cultural element of the Great Commission. Osan Church has an obligation to be as cross-cultural in their vision and ministries as any other part of the Body of Christ. Consequently, Osan Church needs to consider planting churches in other cultures, as opportunity and needs arise.

A healthy church must likewise remain committed to sound doctrine. The New Testament profiles sound doctrine as one of the key responsibilities of the church of Jesus Christ, and admonishes it to earnestly contend for the faith once delivered to the saints (Jude 3). Osan Church is responsible to protect itself from unsound and unbiblical doctrine as well. Osan Church must be one that teaches and preaches the whole counsel of God, while rejecting and renouncing any teaching that is contrary to the revealed Word of God.

Osan Church should be a one that applies biblical truth in its outreach to its community. As well as getting people ready for the next life, it is concerned for the welfare of people facing challenges in this life. Osan Church must become a church that is a strong advocate for the destitute and hurting. It is a place that ministers to the widows, orphans and outcasts with meaningful and redemptive ministries that lift the hurting with the full gospel message of Christ.

VI. Develop a Powerful Prayer Meetings

The power of the prayer is one of the greatest factors for healthy church growth. A
growing church is meaningless if it is not supported by a strong foundation of prayer. The prayer life is a necessity. The people of God in the Bible relied heavily on their prayer lives. Men and women like Moses, Joshua, Samuel, David, Solomon, many of the Hebrew kings, Ezra, Nehemiah, Esther, Job, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zechariah, Haggai, Malachi in the Old Testament were all people of prayer.

In the New Testament, Jesus Christ had a 40 days fasting prayer before His public ministry. His disciples were likewise men of prayer. Paul prayed in the desert just like Jesus Christ before he started his ministry. Dr. Kim introduced ten biblical prayer principles in the Book of Acts.

1. When the church prays, church growth really begins to happen (Acts 1).
2. Corporate prayer is more effective than solitary prayer (Acts 1; 4; 12).
3. Prayer is part of Christian fellowship and edification (Act 2).
4. Prayer makes the church be filled with the Holy Spirit (Acts 4).
5. Prayer is a top priority of the Christian life and ministry (Acts 6).
6. Prayer is two-way communication (Acts 9; 8; 6).
7. Prayer brings life to the dead in sin (Acts 9).
8. Intercessory prayer is the most powerful weapon for warfare (Acts 12).
10. Prayer shakes the gate of Hell and the hearts of sinners (Acts 16).213

Prayer is, without question, the most important element in the ministry for the healthy church. Growth demands that we fight with evil spirits who are making a disturbance within an individual or group. E. M. Bounds said that the most important

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213 Taek soo Kim, 74. Dr. Kim said since about 1970, a great worldwide prayer movement has been sweeping across churches, more strongly in some areas than others. Previously to 1970, the churches of all denominations in Korea had been setting an example for the world. They have been accustomed to practicing prayer as much as talking about it, and the quantitative and qualitative growth of Korean churches has lead the whole world over the past decades. Korean pastors are the first to stress prayer in both deed and word. Early morning prayer meetings year around, all night prayer on Friday nights, and fasting and prayer retreats on multiple prayer mountains are as characteristic of Korean churches as preaching sermons or taking up offerings. But sadly prayer is much neglected in the Osan Church. Fortunately church growth expert Elmer Towns has begun to emphasize prayer as a factor of church growth and C. Peter Wagner is writing on the same subject in his book, Warfare Prayer.
lesson we can learn is how to pray. Dr. Jerry Falwell and Dr. Elmer Towns wrote *Fasting can Change Your Life*. Through this book, they give a brief testimony about their ministry. The vast influence of Jerry Falwell springs from his church, which gave birth to the “Old Time Gospel Hour.” He also founded Liberty University, which has 14,000 students in attendance, Liberty Baptist Theological Seminary, Liberty Bible Institute, Elim Home for alcoholic men, the Godparent Home for pregnant single girls, and Moral Majority, the platform from which he gathers political reputation.

He has counseled privately Presidents Nixon, Reagan and Bush, as well as other world leaders. Perhaps his greatest influence is that 2,000 graduates of Liberty University pastor churches. More than 800 graduates serve as foreign missionaries. The greatness of Falwell is seen in his love for Christ as evidenced in two 40-day fasts within 105 days, which brought more than $52 million and renewed accreditation to Liberty University.

Powerful prayer is the key for the church growth. Dr. Bill Bright prayed 40 days of fasting prayer like Jerry Falwell for the Campus Crusade. They overcame numerous barriers for their ministries through their various prayer lives. Osan Church still practices prayer when seeking a solution to a problem. However, Dr. Jong Gul Kim said that Osan church needs prayer much more now than before. In Dr. Kim’s assessment, Osan Church is lacking in prayer as compared to earlier years.

In order to grow this church in a healthy manner, Osan Church must open various

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216 Ibid., 101.

217 Interview with Dr. Jong Gul Kim on February 20, 2005.
prayer groups, such as personal prayer through quiet time, \textsuperscript{218} early morning prayer meetings, Wednesday prayer meetings, Friday midnight or overnight prayer meetings, relay prayer, intercessory prayer, prayer walking, silent prayer, spoken prayer, corporate prayer, single and two persons prayer, fasting prayer, prayer network among church members through phones and homepages, and special prayer during the crisis of nations, church, family, and personal problem. If Osan Church starts this powerful prayer ministry, this church really grow far healthier than before.

CHAPTER SEVEN

CONCLUSION

The healthy growth of Osan Baptist Church is a fruit to be blessed by the power of God through His devotional pastors, lay leaders, and congregations. According to the research of the writer, Osan Church is comparably healthy. But this church must not stop growing at this point. This church must continue to grow in health throughout the 21st century.

Osan Baptist Church is well known through the local society and mass media for making the best of social ministries and its efforts to evangelize local residents. It is distinguished by various social ministry programs designed for the local evangelism. As the result, it has witnessed rapid numerical growth, which continues to rise at a rate of nearly 600 a year.

What is more important is the gospel is alive in these social ministries and that they are regarded as important factors of the growth of this church. The healthy church growth comes from God's work through His faithful workers, especially pastors who are gifted and possess strong spiritual qualities and dedicated lay leaders who have been empowered by God. They have been trained for prayer, evangelism, missions, healing for the people who are being hurt, and those who desperately need ministry.

Rick Warren believes the key issue for churches in the twenty-first century will be church health, not church growth. When congregations are healthy, they grow the way
God intends. Healthy churches do not need gimmicks to grow—they grow naturally. However, many people think churches grow as a result of their leadership skills or other factors. It is nonsense to say that. Healthy church growth comes from God. In particular, it is the fruits that emerge through works of the Holy Spirit.

In the book of Acts, you can see the Holy Spirit was at work within the church and through this revival movement God expanded His kingdom and early churches started growing daily. Likewise, the growth that Osan Church has experienced has happened by the power and guidance of the Holy Spirit. That is why this church must thank God and depend on the Holy Spirit who is equipping them for effective ministry in the 21st Century.

Like Dr. Rick Warren, Christian Schwarz also emphasized that if churches are healthy in every area; they will grow naturally without stopping, and will enlarge the kingdom of God on the earth to the glory of God. After all, the growth that Osan Baptist Church has enjoyed has been blessed by God, the Holy Spirit. But God still wants the church to grow through His committed people who were dedicated and serve others.

The Holy Spirit is just like a general manager and supervisor in a symphony orchestra. In this metaphor, the music conductor is the pastor, the instrumentalists are church leaders, and audience is church members who are observing and watching on. But nothing occurs without the work of the Holy Spirit who is supporting as the source of energy and power for ministry. In the research of the Osan Church, the writer has discovered that the senior pastor

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218 Rick Warren, The Purpose Driven Church, 17. He says that Paul explained it like this: “It is from him that all the parts of the body are cared for and held together. So it grows in the way God wants it to grow” (Col. 2:19NCV). Notice that God wants his church to grow. If your church is genuinely healthy, you won’t have to worry about it growing.

219 Christian A. Schwarz, Natural Church Development, 12-13. He said that natural church development is defined as all human endeavors are focused on releasing the divine growth automatisms. He discovered the principles of natural development from three different sources: 1. Through empirical research of growing and non-growing churches. 2. By observing nature, that is God’s creation. 3. By studying Scripture.
must want the church to grow guided by the Holy Spirit, in such areas as the pastor’s spiritual leadership, godly character, a strong devotional life, a compassionate mind, and loving relationship with the people.

These are vital if the church is to see steady healthy growth. Members must also want the church grow and demonstrate their desire by a cooperative relationship by their strong faith, by a dedicated mind to God, by loyalty to Jesus, by the continuous development of their spiritual gifts. They must seek to be one team, a ministry guided by the Holy Spirit in order to worship, minister, evangelize, disciple and fellowship. Each of these areas are important. These factors must be balanced. As the Osan Church faces the 21st century, they must regularly check their minimum factors and endeavor to grow there. For this reason, the writer has recommended the six principles for the Osan Church to grow even healthier than before.

The writer is quite convinced that these principles are powerful and practical for the Osan Church as well as other local churches in South Korea. They will prove to be the primary tools for the future growth of this church. Osan Church must apply these strategies to their ministries, which will result in a far more successful future. Because these principles arise from Biblical concepts, the studies of healthy church growth, and the wisdom of church growth specialists, the principles are trustworthy.
As illustrated here, Osan Church will prosper and continue to grow to the glory of God through these developments as suggested by the writer. As they focus first on the minimum factors and apply the principles the future is very bright for Osan Baptist Church.
APPENDIX

<Questionnaire for the Pastor>

(Quoted from Natural Church Development)

Date: __________

1. Church name: ____________________________________________

2. Mailing Address: __________________________________________

3. City / Province /Postal Code: ________________________________

4. Church phone number: ______________________________________

5. Church fax number: _________________________________________

6. Your name: ________________________________________________

7. Your age: __________________________________________________

8. Your gender:  1) Male  2) Female __________________________

9. Your highest level of education:  
   1) Theological Studies  2) Bible School  3) Training on the Job  
   4) Other

10. Denomination: _____________________________________________

11. Number of church membership roll: __________________________

12. Type of community where church is located:  
   1) Rural  2) Urban/Metropolitan City  3) Other

13. What year did you become pastor of this church? _____________

14. At present, there is an average of _______ adults attending church services every week.

15. At present, there is an average of _______ children attending church every week.

16. During the past five years the average adult attendance at your primary worship service was: 
   1) 1 yr. ago: _____  2) 2 yrs ago: _____  3) 3 yrs. ago: _____
   4) 4 yrs. ago: _____  5) 5 yrs. ago: _____

17. Have you planted daughter church?  1) Yes  2) No

18. If yes, how many?

19. Have you given church members to daughter churches during the past five years? 
   1) Yes  2) No

20. If yes, what year(s)?

21. If yes, how many members?

22. In our church we have ___________ church services per week.

23. In our church there are a total of ___ small groups (home Bible studies, prayer groups, etc.)
<table>
<thead>
<tr>
<th>To what degree is the following statement true? (For each question, circle one answer only.)</th>
<th>Very Great Extent</th>
<th>Great Extent</th>
<th>Average</th>
<th>Hard -ly</th>
<th>Not At all</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our church service attracts visitors.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I have a written, formulated plan for the next steps of our church grow.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Our church has specialized ministries for new believers.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I consider it dangerous to worry too much about “feeling comfortable” in the church fellowship.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The people who attend our church are a good cross-section of the moment without over-planning.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Concerning my personality, I prefer to act on the spur of the moment without over-planning.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I expect the lay people of my church to always comply with my decision</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>For us, it is more important that a person attends a small group than the church service.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I enjoy being in the community where I live.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I enjoy church work.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The volunteer lay leaders of our church are trained for their ministries.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The leaders of the ministries of our church have frequent meetings for discussion.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The leaders in all ministry areas are trained for their tasks.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I know which individuals in our church have the gift of evangelism.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I know about the personal problems of the core lay people.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Our music leaders stay current with church music developments.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I intentionally lead a healthy and balanced lifestyle.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The planting of new churches is an important goal for us.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Statement</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>I personally do not like church statistics very much.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>We keep a record of the total number of congregation members attending services every week.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>When a lay person takes over a task, we give a written description of the task.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>In our church the tasks are assigned without setting a time limit.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Before or after church service, we offer opportunities for fellowship.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Our church concentrates its activities on one or more clearly defined ministry target group of people.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Sometimes we develop special tasks for certain people corresponding to their gifts.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>When a new person comes into our church services they can stay anonymous if they want to.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The most important task for every Christian is to be evangelistically active.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>When churches want to grow, it is absolutely necessary for them to set growth goals concerning the number of congregational members.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I would rather act intuitively or spontaneously than to make plans.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>When some adapts their preaching to be sensitive to the central context of non-Christians they water-down the gospel.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Love cannot be learned</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I am sure that God wants our church to grow.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>My work is regularly discussed and assessed by an “outside assistant”.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>In the long term we are concerned that lay people take only those tasks for which they are gifted.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>We have leaders for the individual ministries in our church.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Our church reacts to change with skepticism.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>-------------------------------------------</td>
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<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>In our church we consciously promote the reproduction of small groups by dividing them.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The church leadership supports individual Christians in their evangelistic engagement.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>It is important for me to regularly express praise and acknowledgement to the lay people.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I am disturbed that, in my area of responsibility, people without Jesus Christ are lost for eternity.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I am the type of person who likes to do it all by myself.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The church leaders actively support evangelization and building up the church fellowship.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The leaders of small groups or ministries each have apprentice leaders.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>We set great importance on integrating newly converted people into evangelistic work.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I feel that church work is a burden.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>The maintenance of relationship with individual church members is more important for me than planning or organizing activities.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

70. How many times do you spend by yourself in prayer each day?
0) Less than 10 minutes. 1) 10 to 20 minutes. 2) 21 to 30 minutes.
3) 31 to 45 minutes. 4) 46 to 60 minutes. 5) 61 to 90 minutes.
6) 91 to 120 minutes. 7) More than 120 minutes.

71. How long have you been a Christian?
0) Less than 1 year 1) 1 to 2 years 2) 3 to 5 years
3) 6 to 10 years 4) 11 to 20 years 5) 21 to 30 years
6) Longer than 30 years 7) No indication possible.

72. How many friendship do you have with non-Christians?
0) None 1) 1 to 2 2) 3 to 5 3) 6 to 10
4) 11 to 20 5) 21 to 30 6) More than 30
73. The music style of our church can be described as follows:
0) Modern 1) Traditional 2) With organ 3) Without instruments
4) With percussion instrument 5) Worship songs 6) Songs with an evangelistic message
7) Spontaneous 8) Planned

74. Our church has publicly announced a goal for the number of congregational members we would like to have by a given date.
0) Yes 1) No

75. My leadership style can be described best as:
0) Authoritarian 1) Partnership 2) Democratic 3) Task-oriented 4) People-oriented
5) Goal-oriented 6) Serving 7) Relationship-oriented

76. Which of the following slogans would describe you best?
0) Evangelical 1) Fundamental 2) Liberal 3) Liturgical 4) Pentecostal
5) Charismatic 6) ‘Third Wave’ 7) Politically engaged 8) Other

77. Which of the following would you identify as your spiritual gifts?
0) Leadership 1) Faith 2) Counseling 3) Organization 4) Pastoral service
5) Teaching 6) Evangelism

78. What percent of your congregation use their gifts for building up the church?
0) Less than 10 percent 1) 10 to 25 percent 2) 26 to 40 percent 3) 50 percent
4) 60 to 80 percent 5) More than 80 percent

79. What percent of your congregation is integrated into small groups?
0) Less than 10 percent 1) 10 to 25 percent 2) 26 to 50 percent
3) 51 to 75 percent 4) More than 75 percent
<Questionnaire for the Lay People>

1. How much time do you spend per week with friends from church?
   0) Less than 1 hour
   1) 1 to 2 hour
   2) 2 to 3 hours
   3) 3 to 5 hours
   4) More than 5 hours

2. How often have you been invited by church members (not relatives) for dinner or coffee during the past two months?
   0) Not at all
   1) 1 time
   2) 2 to 3 times
   3) 4 to 5 times
   4) More than 5 times

3. How often have you invited church members (not relatives) for dinner or coffee during the past two months?
   0) Not at all
   1) 1 time
   2) 2 to 3 times
   3) 4 to 5 times
   4) More than 5 times

4. Approximately what percentage of your gross income do you give in tithes and offerings for church support, missions, etc.?
   0) Less than 1%
   1) 1-4%
   2) About 5%
   3) 6-9%
   4) 10%
   5) More than 10%

5. How many friendships do you have with other church members?
   0) None
   1) 1 to 2
   2) 3 to 5
   3) 6 to 10
   4) 11 to 20
   5) 21 to 30
   6) More than 30

6. Have you ever been a member of another church since you became a Christian?
   0) Yes 1) No
7. How long have you been a Christian?
   0) Less than 1 year
   1) 1 to 2 years
   2) 3 to 5 years
   3) 6 to 10 years
   4) 11 to 20 years
   5) 21 to 30 years
   6) More than 30 years
   7) No indication possible

8. How many friendships do you have with non-Christians?
   0) None
   1) 1 to 2
   2) 3 to 5
   3) 6 to 10
   4) 11 to 20
   5) 21 to 30
   6) More than 30

9. Has your church publicly announced a goal for the number of congregational members you would like to have by a given date?
   0) Yes   1) No

10. Approximately how much time do you spend in prayer each day?
    0) Less than 10 minutes.
    1) 10 to 20 minutes.
    2) 21 to 30 minutes.
    3) 31 to 45 minutes.
    4) 46 to 60 minutes.
    5) 61 to 90 minutes.
    6) 91 to 120 minutes.
    7) More than 120 minutes.

<table>
<thead>
<tr>
<th>To what degree is the following statement true? (For each question, circle one answer only)</th>
<th>Very Great extent</th>
<th>Great extent</th>
<th>Average</th>
<th>Hardly</th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>The leaders of our church have an inspiring optimism.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I know my spiritual gifts.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I know that other church members pray for me regularly.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>I am fully informed about church plan for church growth.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Attending the worship service is an inspiring experience for me.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>
I am a member of a group in my church where it is possible to talk about personal problems.

I know that programs exist in our church which are particularly applicable to non-Christians.

I find it easy to tell other Christian about my feelings.

Our church is known in our community as a place where everyone is welcome.

People in our church are appreciated for the work they do with other community groups.

I would call myself a happy and contented person.

The leaders of our church prefer to do the work themselves rather than delegate it.

I enjoy the tasks I do in the church fellowship.

I enjoy reading the Bible on my own.

I know which goals our church will pursue in the coming years.

I enjoy listening to the sermons in the worship service.

I am a member of a group in my church in which others will pray with me and for me it needed.

New Christians find friends in our church quickly.

In our church it is possible to talk with other people about feelings and problems.

I enjoy my life.

I consider it improper to plan and organize spiritual things.

The leaders of our church concentrate on the tasks for which they are gifted.

I feel that my church supports me in my ministry.

I experience the transforming influences faith has in the different areas of my life.
<table>
<thead>
<tr>
<th>It is my impression that the organizational structure of our church hinders church life rather than promotes it.</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>35</th>
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</thead>
<tbody>
<tr>
<td>I feel that the church service has a positive influence on me.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>36</td>
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<tr>
<td>I am a member of a group in our church in which we talk about spiritual issues.</td>
<td>0</td>
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<td>2</td>
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<td>4</td>
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<tr>
<td>It is my impression that the evangelistic activities in our church lack imagination.</td>
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<td>3</td>
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<td>38</td>
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<tr>
<td>There is a lot joy and laughter in our church.</td>
<td>0</td>
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<tr>
<td>I intentionally lead a healthy and balanced lifestyle.</td>
<td>0</td>
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<td>3</td>
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<tr>
<td>Our pastor looks for help from lay people to complement those areas in which he is not gifted.</td>
<td>0</td>
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<td>3</td>
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<td>41</td>
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<tr>
<td>It is my experience that God obviously uses my work for building the church.</td>
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<td>4</td>
<td>42</td>
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<tr>
<td>I am enthusiastic about my church.</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>43</td>
</tr>
<tr>
<td>The activities of our church are characterized by successful planning and organization.</td>
<td>0</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>44</td>
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<tr>
<td>I feel that sermon in the worship service speaks to my life needs.</td>
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<td>2</td>
<td>3</td>
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<td>45</td>
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<tr>
<td>I am a member of a small group in which I feel at home.</td>
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<td>2</td>
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<td>4</td>
<td>46</td>
</tr>
<tr>
<td>When new people come to church events, we approach them openly and lovingly.</td>
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<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td>The atmosphere of our church is strongly influenced by praise and compliments.</td>
<td>0</td>
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<td>2</td>
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<td>4</td>
<td>48</td>
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<tr>
<td>The leaders of our church prefer to evade conflicts.</td>
<td>0</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>49</td>
</tr>
<tr>
<td>The tasks I perform in my church are in accordance with my gifts.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>50</td>
</tr>
<tr>
<td>The word of God is the most important authority in the decisions of my everyday life.</td>
<td>0</td>
<td>1</td>
<td>2</td>
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<td>4</td>
<td>51</td>
</tr>
<tr>
<td>In our church we often try new things.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>52</td>
</tr>
<tr>
<td>In my small group we spend lots of</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>53</td>
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</tbody>
</table>
time with things which are irrelevant to me.

<table>
<thead>
<tr>
<th>Statement</th>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>54</th>
</tr>
</thead>
<tbody>
<tr>
<td>In our church the subject of evangelism is discussed at all possible opportunity.</td>
<td>0</td>
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<td>3</td>
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<td>55</td>
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<tr>
<td>When someone in our church does a good job I tell them.</td>
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<td>2</td>
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<td>56</td>
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<tr>
<td>Our pastor has too much work todo.</td>
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<td>2</td>
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<td>4</td>
<td>57</td>
</tr>
<tr>
<td>I feel my task in the church is an enjoyable challenge.</td>
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<td>2</td>
<td>3</td>
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<td>58</td>
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<tr>
<td>Our pastor is a spiritual example.</td>
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<td>2</td>
<td>3</td>
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<tr>
<td>Very often, I have reason to thank God for His work in my life.</td>
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<tr>
<td>I could write down the organizational structure in my church.</td>
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<td>4</td>
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<tr>
<td>The music in the church services helps me worship God.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>62</td>
</tr>
<tr>
<td>Optimal care is given to our children during church service.</td>
<td>0</td>
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<td>2</td>
<td>3</td>
<td>4</td>
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<tr>
<td>In my small group we show trust towards one another.</td>
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<td>3</td>
<td>4</td>
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<tr>
<td>I enjoy bringing my friends, colleagues, relatives to church.</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>65</td>
</tr>
<tr>
<td>When someone in our church has a different option from me, I prefer to be silent rather than to endanger peace.</td>
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<td>4</td>
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</tr>
<tr>
<td>Our pastor gives a lot of church members the opportunity to help in organizing the church service.</td>
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<td>4</td>
<td>67</td>
</tr>
<tr>
<td>I know what value my work has in the total work of the church.</td>
<td>0</td>
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<td>2</td>
<td>3</td>
<td>4</td>
<td>68</td>
</tr>
<tr>
<td>I firmly believe that God will act even more powerfully in our church in the coming years.</td>
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<td>69</td>
</tr>
<tr>
<td>The lay people of our church are trained frequently.</td>
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<tr>
<td>I am often bored in the worship service.</td>
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<td>3</td>
<td>4</td>
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<tr>
<td>I can be as active as I like in my small group.</td>
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<td>3</td>
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<td>72</td>
</tr>
<tr>
<td>I pray for my friends, colleagues and realities who do not yet have faith in Jesus Christ, that they will come to Jesus.</td>
<td>0</td>
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<td>73</td>
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<tr>
<td>Statement</td>
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<tr>
<td>--------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>I attentively observe world events through the media.</td>
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</tr>
<tr>
<td>Our pastor seems to feel at home in our church.</td>
<td>0</td>
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</tr>
<tr>
<td>I often tell other Christians when I have experienced something from God.</td>
<td>0</td>
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</tr>
<tr>
<td>I consider our church to be too traditional.</td>
<td>0</td>
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</tr>
<tr>
<td>There should be a high degree of cooperation among churches in a community.</td>
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</tr>
<tr>
<td>In our church there is a leader for each ministry.</td>
<td>0</td>
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<tr>
<td>My most important motive for attending the church service is a sense of duty.</td>
<td>0</td>
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</tr>
<tr>
<td>In the groups I belong to it is easy for newcomers to be integrated.</td>
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</tr>
<tr>
<td>It is for me to sum up in a few phrases what faith means for me.</td>
<td>0</td>
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</tr>
<tr>
<td>Our church does something about hunger in the world.</td>
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<tr>
<td>People in our church are highly motivated to do church work.</td>
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<tr>
<td>Times of prayer are an inspiring experience for me.</td>
<td>0</td>
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</tr>
<tr>
<td>What a church member is obviously in the wrong, this is corrected with love, but firmly.</td>
<td>0</td>
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</tr>
<tr>
<td>Our church facilities serve our ministries Well.</td>
<td>0</td>
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<tr>
<td>I enjoy bringing visitors to hour church services.</td>
<td>0</td>
<td></td>
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<tr>
<td>It is the declared goal of our small groups to start new groups by dividing themselves.</td>
<td>0</td>
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</tr>
<tr>
<td>It is possible to be a devoted servant of God and simultaneously enjoy life.</td>
<td>0</td>
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<tr>
<td>In our worship services new faces are a rarity.</td>
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<tr>
<td>I try to deepen my relationships with people who do not yet have faith in Jesus Christ.</td>
<td>0</td>
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<td></td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY


VITA

Gichul Choi

PERSONAL
Born on April 27, 1958
Yaeeun Choi, born on September 18, 1993.

EDUCATIONAL
Pre-Doctoral Course for Ph. D., New Orleans Baptist Theological Seminary, 2000.

MINISTERIAL
Youth Director of Taehung Baptist Church, Taejeon Korea, 1982-1987.
Senior Pastor of Songrim, Sung Buk Baptist Church, Pohang, Korea, 1993-1997.
Senior Pastor of Korean Gavary Baptist Church, 1998-2000.
Church Planter of First Korean Baptist Church of Knoxville, TN, 2001-present.

MILITARIAL
Enlist and discharged from the service and placed in the reserve list, 1979-1981.