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A PRACTICAL STRATEGY FOR THE 21<sup>ST</sup> CENTURY CHURCH GROWTH  
OF BAPTIST BIBLE FELLOWSHIP KOREA

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

DOCTOR OF MINISTRY

By

Taek Soo Kim

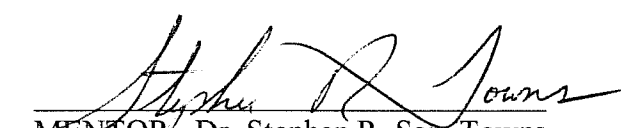
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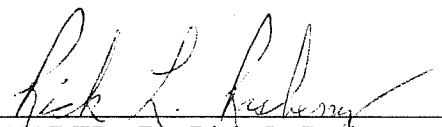
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THESIS PROJECT APPROVAL SHEET

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GRADE

  
\_\_\_\_\_  
MENTOR, Dr. Stephen R. Sam Towns,  
Assistant Dean for Academic Affairs,  
Chairman of Religion,  
Liberty University

  
\_\_\_\_\_  
READER, Dr. Rick L. Rasberry,  
Assistant Professor of Religion,  
Liberty University

  
\_\_\_\_\_  
READER, Dr. C. Daniel Kim,  
Professor of Church History and Missions,  
Liberty Baptist Theological Seminary

## ABSTRACT

### A PRACTICAL STRATEGY FOR THE 21<sup>ST</sup> CENTURY CHURCH GROWTH OF BAPTIST BIBLE FELLOWSHIP KOREA

Teak Soo Kim

Liberty Baptist Theological Seminary

Mentor: Dr. Stephen R. Sam Towns

The purpose of this thesis project is to understand what the biblical principles for Church Growth are and, to evaluate the problems hindering Church Growth within the Baptist Bible Fellowship Korea. Based on surveys sent to the BBF pastors in Korea, the project analyzes and evaluates the actual figures of church ministry, strategy, pastoral leadership, and common hindrances of Church Growth. Ten practical strategies for 21st Century Church Growth of BBF in Korea are proposed. These ten strategies are effective because they draw from the biblical principles, the growing churches, the studies of Church Growth, and church growth experts.

Abstract length: 99 words

To the BBF pastors in Korea

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A special note of thanks is extended also to Dr. C. Daniel Kim who is the most motivating fatherlike professor. The writer owed much love to him. A hearty thanks goes to Dr. James Freerksen, Director of Doctor of Ministry Program and professor of Biblical Studies, for teaching the writer understand the book of Acts, which is often used as an apologia for Church Growth principles. Dr. James Freerksen has been a great mentor of the writer for biblical studies. Much gratitude goes to Dr. Elmer Towns who has taught the writer the several courses of Church Growth.

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## CHAPTER ONE

### INTRODUCTION

Though the Baptist Bible Fellowship International (the BBFI hereafter) today is the largest independent Baptist mission in America with 4,352 churches and five Bible colleges, the status of the BBFI is declining in the 1990's. When Dr. Elmer Towns listed the ten largest Sunday Schools in 1969, five out of the ten largest Sunday Schools were BBF and three of them were independent Baptist.<sup>1</sup> By 1982, out of the 100 largest Sunday Schools, twenty-eight were identified with the BBF.<sup>2</sup> It will be interesting to see how many of those churches are still growing, because a tremendous change has taken place in these last two decades.

The research of John Vaughan has revealed that in 1992 only a few independent Baptist churches were even listed in the 100 largest Sunday Schools and churches. First Baptist Church of Hammond, Indiana and Thomas Road Baptist Church of Lynchburg,

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<sup>1</sup>Elmer L. Towns, The Ten Largest Sunday Schools (Grand Rapids: Baker, 1969), pp. 154-163. Dr. Elmer Towns said that twenty-three of the seventy-five largest Sunday Schools were independent Baptist church, according to the 1970 listing in "*Christian Life Magazine*." See, first page of Dr. Elmer Towns' America's Fastest Growing Churches (Nashville: Impact Books, 1972).

<sup>2</sup>Elmer L. Towns, The Complete Book of Church Growth (Wheaton: Tyndale, 1982), pp. 341-359.

VA were the only two listed in the top ten.<sup>3</sup>

When looking at the BBF in Korea, there are only about 199 Baptist Bible Fellowship churches in 1997. Most of these are small churches under 50-150 in attendance. There is not a mega church with over 2,000 in attendance on Sunday morning or in Sunday School.

This drastic decline in America and unproductive church growth of the BBF in Korea troubles the writer because Southern Baptists, Assemblies of God, and some interdenominational and other denominational groups are still growing quickly in both America and Korea. Why are many churches of the BBF in Korea not growing? What is happening? The writer thinks that it is a combination of several factors, including spiritual, organizational, evangelistic, educational, and pastoral/lay leadership factors. These factors ought to be researched and studied in order to understand why certain churches are not growing or declining and what is being done to build great churches. With that research and study, it might be determined what BBF churches should do to invigorate, revive and renew their ministries all over Korea and the world. That is why this writer feels that this particular topic; *A PRACTICAL STRATEGY FOR 21<sup>ST</sup> CENTURY CHURCH GROWTH OF THE BAPTIST BIBLE FELLOWSHIP KOREA*, is a valuable addition to the field of Church Growth.

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<sup>3</sup>John N. Vaughan, *Megachurches & America's Cities: How Churches Grow* (Grand Rapids: Baker, 1993), pp. 42, 119-136.

## I. The Statement of Problem and Purpose

The present lack of church growth among the BBF churches is not due to a fault in doctrine. Though the world has changed rapidly, the fundamental doctrine or message is still relevant--life abundant through Jesus Christ, a cause worth living and dying for.

In the 1950's-1990's the BBF in Korea employed primary tools such as evangelistic preaching to gain a decision, personal soul winning, discipleship training and revival meetings to carry out the Great Commission in local churches. These tools are not the problem. What has plagued the BBF for decades is complacency, delivering messages in only one way (i.e. the advertising of the message is still the same, while the world has changed drastically). Modern seekers want different styles and higher quality from their church experience.

Furthermore, Korean BBF pastors have other major problems in common that they face while growing the church during the 1990's. According to Carl George, it is estimated that eighty percent of Church Growth in recent years is a result of people moving from one church to another.<sup>4</sup> This phenomenon works to the advantage of megachurches called "seeker sensitive." These churches generally emphasize the worshipper rather than God. Many are saved by the efforts of BBF churches in Korea but most of them go to the other denominations because of the lack of follow up programs, uninteresting worship, lack of church administration, or lack of commitment. The BBF ignored the consumer mentality. Shopping malls are centerpieces of community life, consumers are able to purchase almost anything whenever they desire. These same people

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<sup>4</sup>Carl F. George. Prepare Your Church for the Future (Grand Rapids: Revell, 1992). pp. 31-33.

naturally want church programs and ministries to appeal to varied interests, where they can have better children's programs and more convenient parking. Many pastors are making an effort to gain members by tempting them with "spiritual gifts" like the Pentecostal church. Many other pastors in Korea go to the "Toronto blessing" to learn something.<sup>5</sup> In actuality, the credibility of leadership must be based on biblical principles and developing an excellent pastoral leadership. Failing in the recruitment of laity for leadership and the training of lay people is one of the major leadership problems today in the BBF local church. Is the pulpit a factor in church growth? When 400 Presbyterian pastors were asked to identify the decisive reason for stagnation of Church Growth in Korea, one of the answers was the sermon without meaning: sixty-eight percent of them agreed that the sermon fails to communicate with the congregation, and fifty-one percent of them said the preaching is far apart from real Christian life.<sup>6</sup> One cannot overlook the fact that at the heart of growth is an effective pulpit ministry. Pastors in the 21<sup>st</sup> century will face great challenges and changes. To what extent will ministers survive and succeed in the face of these demands? It is imperative that pastors have a practical strategy and the power of the indwelling Holy Spirit to enable them to minister effectively in the 21<sup>st</sup> century.

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<sup>5</sup>The "Toronto Blessing," a recent phenomenon in the charismatic movement, has been spearheaded in a Vineyard movement church in Toronto. In the church meetings in this movement, people practice excessive laughter or manifest odd behavior such as barking like dogs, roaring like lions, or crawling on the floor. Charismatic leaders believe that this phenomenon is a miracle or sign of revival. However, according to James A. Bevery, this movement does not have its biblical foundation. It is biblically flawed and unscriptural. See his book, Holy Laughter and the Toronto Blessing: An Investigative Report (Grand Rapids: Zondervan, 1995), pp.46-47, 136-37, 157-58. Pastors are actually traveling to Toronto in an effort to "get" the blessing, or learn how to use or impart it.

<sup>6</sup>Chong Hee Kim, "The Reasons for Stagnation of Church Growth in Korea," The Christian Times, 7 December 1996, p. 13.

The purpose of this dissertation is:

- 1) to understand what the biblical view of Church Growth is,
- 2) to understand what the biblical principles for Church Growth are that must be adopted and developed today,
- 3) to evaluate the problems hindering Church Growth of the BBF in Korea, and
- 4) to make a practical strategy for 21<sup>st</sup> Century Church Growth of the BBFK.

## **II. The Statement of Scope and Limitations**

This dissertation will trace the history of the BBFI and BBF in Korea. This brief history will sketch the basic elements of their past, such as the background circumstances, beginnings, development, structure, changes and current status. This dissertation will overview the several factors that caused the stagnation of Korean church growth as a whole and then will focus on the factors that might hinder BBF churches' growth.

This dissertation will study the biblical data and principles which are the practical foundations of 21<sup>st</sup> century church growth. It will include a study of the relationship and ministry of the Holy Spirit who is leading the church to grow. The function and purpose of the church in prayer, witnessing, biblical leadership, discipleship, evangelism, missions, women's ministry, worship, church organization, and preaching will each be considered in this strategy. This study will not look at some mega-churches in Korea such as the Full Gospel church led by Paul Cho because most BBF pastors in Korea would feel a difficulty of acceptance. This dissertation will provide a practical strategy for church

growth of the BBF in Korea, and will thus limit itself to like denominations and similar church paradigms.

### III. The Biblical and Theological Basis

The growth of a church is not an option, but a necessity because the growth of a church is recognized as evidence of the response to the Great Commission. Dr. Elmer Towns says that Church Growth research and principles are not addenda to theological methods and principles but are at the heart of theology and methods. Biblical principles will lead to church growth strategy, offering a total approach or tool for carrying out the Great Commission.<sup>7</sup> What Towns emphasizes is the fact that the purpose of any church growth principle or strategy is to enhance the effectiveness of a church in the carrying out of the Great Commission.

The book of Acts is a record of the growth of the early church. Much can be learned from the model in Acts. There are three kinds of church growth--numerical, geographical and spiritual. In Acts, the growth was primarily conversion growth rather than biological growth or transfer growth. The early church's growth was not simply quantitative; it was also qualitative.

Wherever the gospel was preached, there was an increase in conversions because of the application of the Holy Spirit and the Word of God. The Spirit is the only one who can add the new converts to the church (Acts 2:47, "The Lord added to the church." cf. 11:21 ) and can lead the church to growth. Therefore, biblical church growth must

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<sup>7</sup>Elmer L. Towns. "The Relationship of Church Growth and Systematic Theology," Journal of the Evangelical Theological Society, 29 (1986): 63, 70.

recognize the work of the Holy Spirit in the growth of churches today. He is the cause of spiritual growth and has empowered the ministers to be able to bear the Great Commission today: “But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses” (Acts 1:8). Jesus Christ clearly states the effect and purpose of the empowerment by the Spirit. It is power—power to be His witnesses. Therefore, biblical church growth recognizes the work of God’s Spirit in the growth of churches. Luke employs in Acts several vivid and significant terms describing the Holy Spirit’s activity such as “filled with the Holy Spirit” and “full of the Spirit.”<sup>8</sup> In the book of Acts, wherever people were filled with the Holy Spirit, they witnessed with power. Peter Wagner says that missionary strategy [developed from church growth principles] is never intended to be a substitute for the Holy Spirit. Proper strategy is Spirit-inspired and Spirit-governed. Rather than competing with the Holy Spirit, strategy is to be coordinated with the ministry of the Holy Spirit.<sup>9</sup> Thus, in this dissertation the writer will stress the importance of the relationship between the Spirit and the growth minded minister; realizing that truly experiencing God for personal growth comes first (Acts 15:28, “For it seemed good to the Holy Spirit, and to us...”).

Fervent and profound prayer preceded and accompanied the growth of the church (Acts 2:42). Prayer was a part of Christian fellowship (Acts 2:42), and early Christians

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<sup>8</sup>John F. Walvoord, The Holy Spirit (Grand Rapids: Zondervan, 1976), pp. 193-195. In the book of Acts, six times the phrase, “filled with the Holy spirit,” is used. In every case except one, the reader is explicitly told that those filled with the Spirit witnessed for God. Spirit-filled means empowered to bear witness to Jesus Christ.

<sup>9</sup>Peter C. Wagner, Frontiers of Missionary Strategy (Chicago: Moody, 1972), pp. 15-16.

prayed for bold witnessing ( Acts 4:23-31). They also prayed for the disciples that God would open to them a door for the Word, and to speak the mystery of Christ (Col. 4:3). Dr. Jerry Falwell says that nothing of eternal consequence happens apart from prayer.<sup>10</sup> With prayer and work, there is unlimited potential in the service of Christ.

Churches can grow when churches pray effectively to get people saved, receive resources, remove barriers (Acts 4:24), and enrich the service of Christ. Every lay Christian ought to belong to a prayer group of those who really wish to witness of Jesus with boldness. Also, prayer was certainly important to the leaders of the church in Acts, who pledged to give their attention “to prayer, and to the ministry of the Word” (Acts 6:4). Therefore, the BBF must develop prayer meetings, prayer ministries, and prayer seminars in the local church and in the private lives of ministers (Col. 4:12; I Tim. 2:1-4). The more in tune believers are with the heart of God through prayer, the more likely that church growth will follow.

The first Christians shared their faith with others. Just before Christ left His apostles, He challenged them to be His witnesses (Acts 1:8). Under persecution, the apostles filled Jerusalem with Christian doctrines (Acts 5:28). The early Christians had a compulsive desire to bear witness of Christ. “We are witnesses of these things,” declared the apostles, “and so is the Holy Spirit, whom God has given to those who obey Him”(Acts 5:32; cf. V. 42). While the apostles had a unique role as the original eyewitnesses of Christ (1:21-22), every believer without exception was expected to share

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<sup>10</sup>Elmer L. Towns. Spiritual Factors of Church Growth: Workbook (Lynchburg: Church Growth Institute, 1992). p.107.



his or her faith in Christ with others. These ordinary church members were active partners in the Christian mission (Acts 12:12; 16:14; 19:29; 20:4). Evangelism is motivated with the good news of the gospel because all are lost and are under God's condemnation for their sins. There is no opportunity for salvation after death.

The methods and strategies for 21<sup>st</sup> century evangelism must be balanced because the 1950's-1980's are gone. It is a different world. Although some of the most significant gains in the denomination's evangelistic programs were made in the 50's and 60's; the 70's and 80's witnessed declines in the face of increasing secularization. These changes in culture and decline in church growth have forced the church to re-examine its approach to the world. In 1 Corinthians 9:19-23, Paul clearly speaks of change even though God and His principles never change. However, he does change methods. The BBF in Korea must re-define evangelism in the light of the 1990's and beyond.

When the writer asked John Maxwell, "What do you think is the most significant need for church growth of the Independent Baptist churches? Please give me just one statement!", he said, "Build a great team!"<sup>11</sup> A pastor alone cannot build a great church. The BBF pastors must consider lay leadership in the Jerusalem (Acts 6-8) and the Antioch churches ("There were certain prophets and teachers...", Acts 13:1). Effective lay leadership produces movement and brings about changes ("And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith," Acts 6:7). Without leadership, the local church will

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<sup>11</sup>Interview with Dr. John Maxwell, 24 February 1997. This writer had an interview with Dr. John Maxwell during the seminar in Leadership Modular. His seminar gave this writer a significant impression of lay leadership in the local church.

not be able to adapt to the changing needs of the people who it is trying to reach. God worked through/with the leaders in the early church and the church leaders worked through/with the lay leaders. Effective leadership requires influence. Leadership is influence.<sup>12</sup> Dr. Elmer Towns says in his book *The 8 Laws of Leadership*, “Everything rises or falls on leadership.”<sup>13</sup> Barnabas was an example of a lay minister who raised up potential leaders by exercising his influence in the local church (Acts 9:26-30; 15:37-41). Most Korean BBF pastors tend to focus on only one or two styles of leadership. This writer thinks that most of them seem to be as pastor-dictators who must develop their leadership paradigms because influencing power is the key to turning around a ministry and moving it forward in the 21<sup>st</sup> century church growth of BBF in Korea.

Women in ministry must be encouraged by biblical principles. The role of women in the local church has been a troublesome issue since Paul the apostle wrote to Timothy that women should keep silent (1Tim. 2:11). Some leaders have misunderstood and misused this idea. However, ministry for the 21<sup>st</sup> century will necessitate a heightened awareness that most congregations contain more women than men. In the early church, women participated in witnessing (Luke 24:8-10), in prayer meeting (Acts 1:14; 12:5,12; I Tim. 5:5), in relieving the poor and bringing up children (Acts 9:36-42; I Tim. 5:10, “She relieved the afflicted.”). Women played a vital role in the life and ministry of Jesus Christ. They were the first at the cradle and the resurrection. Therefore, the BBF churches need to develop the women’s ministry in the local church. They have the opportunities to reach

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<sup>12</sup>J. Oswald Sanders. *Spiritual Leadership* (Chicago: Moody, 1972), p. 7.

<sup>13</sup>Elmer L. Towns. *The 8 Laws of Leadership* (Lynchburg: Church Growth Institute, 1992). p. 10

out and affect so many lives for our Lord Jesus Christ—opportunities that the average woman will never have.

Dr. Elmer Towns says that churches can grow because people experience the presence of God as they worship Him corporately and individually. Worship is giving the “worship” to God that belongs to Him.<sup>14</sup> What are the pictures of worship in the early church? They met on the first day of the week (Acts 20:7; I Cor. 16:20). They sang hymns (Eph. 5:19). They prayed together (I Cor. 11:4-5). They heard instruction (I Cor. 14:26; Col. 3:16). Worship inspired compassion toward the poor (Acts 2:44-45). Worshipers were filled with awe and joy (Acts 2:43). They also joined the worship in the heavens (Rev. 4 and 5). Many of the BBFK pastors have thought that the worship in independent Baptist churches focused too much on evangelistic efforts. The writer believes that Sunday worship needs to be renewed and changed. A church must educate the congregation for worship. Children, youth, and adults need to be trained. Jack Hayford’s worship paradigm will be studied.<sup>15</sup> Some of his personally composed music is sung in independent Baptist churches. He believes that one can build a growing church and win souls through worship. Hayford’s church has a strong worshipful atmosphere. Services are very evangelistic and slightly charismatic. Expository preaching is a strong feature. Every effort is made to have a deeply spiritual, sincerely worshipful, strongly evangelistic, formal but also informal atmosphere where people sense the presence of God.

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<sup>14</sup>Elmer Towns, Spiritual Factors of Church Growth: Workbook, p.114.

<sup>15</sup>Jack Hayford is the pastor of *The Church On The Way*, Van Nuys, California. He is perhaps best known for his song, “Majesty.”

#### **IV. The Method of Procedure**

This dissertation will be accomplished through the following. Chapter One is the introduction. Chapter Two will attempt to clarify the biblical definition and purpose of the church. Chapter Three will study the biblical factors concerning church growth. A church growth survey was conducted among fifty-two BBFK churches. There were several sections to the survey. These sections requested data that are actual figures of church ministry, programs, strategy, style and personality of the worship services, preaching style and purpose of the pastor. The last section requested opinions what are common hindrances of church growth and suggestions to solve these problems. In this way, the research reflected many of the opinions of Korean pastors in their views of church growth. Chapter Four will (1) evaluate the surveys of church growth in the BBFK and (2) study the paradigm of church growth in order to develop and apply to this dissertation. Chapter Five will propose the practical strategies for 21<sup>st</sup> century church growth of BBF in Korea.

#### **V. The Review of Selected Literature**

A number of research sources will be used in the preparation of a working bibliography. Numerous books on the general topic of church growth will be consulted and this author intends to use information from class notes he took in various church growth courses within the Doctor of Ministry program at Liberty Baptist Theological Seminary.

- Anderson, Leith. A Church for the 21<sup>st</sup> Century. Minneapolis: Bethany, 1992.  
Leith Anderson argues what the 21<sup>st</sup> century church will be and suggests useful insights for bringing renewal and growth to the local church.
- Anderson, Neil T. & Elmer L. Towns. Rivers of Revival. Ventura: Regal, 1997.  
Dr. Elmer Towns and Neil Anderson want to bring revival in the church today. This book explores the revivals of the past, present, and future. This book also helps the reader to understand what worship is and how one can participate in experiencing God in worship.
- Barna, George. Evangelism That Works. Ventura: Regal, 1995.  
In this book, George Barna presents a powerful analysis of today's evangelism field. He goes on to cast a vision for successful outreach ministries across the nation based on God's eternal Word.
- Dobson, Ed. Starting a Seeker Sensitive Service. Grand Rapids: Zondervan, 1993.  
This is a report of seeker services as an evangelism tool. It's practical and its strategy is very helpful. Anyone who wants to start a seeker service must listen to Ed Dobson.
- Galloway, Dale E. 20/20 Vision. Portland: Scott, 1986.  
This book is the result of New Hope Community Church Ministry where the pastor Galloway creates a successful cell groups ministry. This book shows the church growth principles proved in New Hope Church.
- George, Carl F. Prepare Your Church for the Future. Grand Rapids: Revell, 1992.  
Carl George introduces the Meta-church: large enough to celebrate, small enough to care. His strategy is known as "cell group" ministry, not a new thing but he revitalizes its efficiency.
- \_\_\_\_\_. How to Break Growth Barriers. Grand Rapids: Baker, 1993.  
Carl George writes for leaders who want their churches to experience greater growth and have an energizing impact on lives. He emphasizes that growth comes when effective leadership and skills are working. He suggests a rancher type of leadership.
- Green, Hollis L. Why Churches Die. Minneapolis: Bethany, 1972.  
The title of this book caused this author to ask why certain churches are not growing or dying? Hollis Green determined thirty-five basic reasons he believes the church is not growing and he shows many ways to remedy it.
- Maxwell, John C. Developing the Leaders Around You. Nashville: Nelson, 1995.  
What does it take to make a leader? Maxwell says that developing leadership qualities in others is the way to ensure success in today's competitive world.

McBride, Neal F. How to Build a Small Groups Ministry. Colorado Springs: Navpress, 1995.

Small groups ministry is an excellent tool for evangelism and follow-up in the local church. This book gives logical steps for organizing and administering a successful small groups ministry, including case study and worksheets for developing specific plan.

Peters, George W. A Theology of Church Growth. Grand Rapids: Zondervan, 1981.

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

Towns, Elmer L. "The Role of Innovation in Leadership." In Leaders On Leadership. ed. George Barna. Ventura: Regal, 1997.

This excellent article focuses on the role of the leader in bringing about innovation or change. Growth means change and change usually begins with the leader. To be a leader is to be a change agent. This article reveals some ways that will help a pastor change his leadership style.

\_\_\_\_\_. An Inside Look At 10 of Today's Most Innovative Churches. Ventura: Regal, 1990.

Dr. Elmer Towns gives the reader an inside look at what is behind ten of the most dynamic, effective, and innovative churches of recent day—churches that are growing and changing without forsaking the fundamentals of the faith.

\_\_\_\_\_. Understanding the Deeper Life. Old Tappan: Revell, 1988.

Church growth totally depends on the power of the Holy Spirit. A leader must develop his deeper-life experience to lead his congregation to grow.

\_\_\_\_\_. Putting An End to Worship Wars. Nashville: Broadman, 1997.

This book aids one's understanding of why people disagree over worship, as well as exploring six paradigms of worship styles and how to find balance and make peace. His insights of recent trends in worship is a very interesting part of the book.

\_\_\_\_\_. Fasting for Spiritual Break Through. Ventura: Regal, 1996.

Effective Prayer or fasting in prayer is the key element of church growth. Dr. Towns gives 9 biblical cases of fasting. Each case has its own purpose. A leader must be acquainted with this principle.

Wagner, C. Peter. Strategies for Church Growth. Ventura: Regal, 1987.

Wagner has been teaching church growth strategies for over a decade. His strategies for church growth have been proved through local churches and mission fields. This book suggests the strategies in a biblically pragmatic way.

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. Churches that Pray. Ventura: Regal, 1993.

This book gives concrete examples of the way God is answering fervent action prayer and also gives churches practical steps to take so that churches can use action prayer for church growth.

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. The Healthy Church. Ventura: Regal, 1996.

The first step of overcoming growth barriers is to do a diagnosis. Peter Wagner's diagnosis of nine diseases that infect today's churches can help one in curing them enabling the church to be healthy.

Walvoord, John F. The Holy Spirit. Grand Rapids: Zondervan, 1976.

This book is a comprehensive study of the person and work of the Holy Spirit. One of the greatest needs in the church today is the power of the Holy Spirit. Man in his natural ability is not able to serve God acceptably. It is for this reason the believer is commanded to be filled with the Spirit.

Warren, Rick. The Purpose Driven Church. Grand Rapids: Zondervan, 1995.

This book is already known to most Korean pastors. Hundreds of Korean pastors are trying to attend the seminar at the Saddleback Church to learn a proven five-part strategy: warmer through fellowship; deeper through discipleship; stronger through worship; broader through ministry; and larger through evangelism.

## CHAPTER TWO

### THE BIBLICAL DEFINITION AND PURPOSE OF THE CHURCH

#### I. Biblical Definition of the Church

The word *church* is derived from the Greek word *kuriakos*, “belonging to the Lord.”<sup>16</sup> This is, however, to be understood in light of the New Testament Greek term *ekklesia*, which is a combination of *ek* (the preposition *out*) and *kaleo* (the word for “to call”). Hence, church in its original meaning is “called out ones.” When the word “church” was introduced by Christ in Matthew 16:18, it took on a specific Christian context.<sup>17</sup> People are called to follow Christ and called from the world of self and rebellion.<sup>18</sup> 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 (Mt. 28:19-20).

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<sup>16</sup> Millard J. Erickson. Christian Theology (Grand Rapids: Baker, 1985). p. 1030.

<sup>17</sup> “I will build My church”(Mt. 16:18). His “My church” is an organism rather than an organization, spiritual rather than physical; in vital relation to Christ, crucified, risen, and ever living.

<sup>18</sup> Elmer Towns, A Practical Encyclopedia: Evangelism and Church Growth (Ventura: Regal, 1995), p. 58. (hereafter cited as Encyclopedia)



### A. What Is a Local Church?

Paul uses the word *ekklesia* more than any other New Testament writer. Since the majority of his writings were letters addressed to specific local gatherings of believers, it is not surprising that the term usually has reference to a group of believers in a specific city. Almost fifty references in the New Testament refer to the local church. Such phrases as "the church which was at Jerusalem" (Acts 8:1), and "the church of God which is at Corinth" (1 Cor. 1:2; 2 Cor. 1:4). This is evident in the messages of Christ to the seven churches of Asia in the book of Revelation. From this, it becomes evident that *local church* in contrast to the concept of the body of Christ is a group of people; some of them are believers, and some may not actually be true followers of the Lord Jesus.<sup>19</sup>

There is a clear distinction between the nature of these local churches and the body of Christ. The church as the body of Christ forms as a work of God uniting all true believers in Christ in an organic union of life and fellowship.<sup>20</sup> This body is invisible. Part of its members is in the presence of the ascended Head and the other part of its members is on the earth. God alone knows the number of His redeemed ones. However, the body of Christ has some relation to the visible organization on earth. The local church is identical with the body of Christ.<sup>21</sup> It is apparently the standard procedure for the believer to become a part of the whole body of Christ and a part of the fellowship in the local visible

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<sup>19</sup>John F. Walvoord, "The Nature of the Church," *Bibliotheca Sacra* 116, no. 464 (1959): 295-296.

<sup>20</sup>Charles A. Nash, "The Scriptural View of Church History," *Bibliotheca Sacra* 100, no. 397 (1943): 190.

<sup>21</sup>*Ibid.*, p. 191.

church (Acts 2:47). According to Robert Saucy, professor of Systematic Theology at Talbot Theological Seminary, the local church is “the continuation of Christ’s presence and ministry for this age.” Therefore, it exists to fulfill its Lord’s will in the power of the Holy Spirit (Acts 1:8).<sup>22</sup> As the local church participates in the ministry of Christ, it will also share in His suffering (Mt. 10:22) and will exist until the return of Jesus Christ (1 Cor. 11:26).

### **B. What Is the Theological Definition of a Church?**

The Church is a New Testament doctrine and the word “church” never appears in the Old Testament. In the Old Testament, the people of God are the Jews, while in the New Testament, the people of God are gathered from every ethnic background into a new community—Jews and Gentiles—into the Church. According to Charles Ryrie, former professor of Systematic Theology at Dallas Theological Seminary, the Church has distinctiveness:

(1) The Church has a distinct character in its unique relationship to the living Christ as the Body of which He is the Head. It is distinct because of who are included within that body (i.e., Jews and Gentiles), and it is distinct because of the new relationship of Christ indwelling the members of the body. (2) The Church has a distinct time. The church was something unknown in Old Testament times. It is built upon Jesus’ resurrection, for the Lord was made Head of the Church after God “raised him from the dead, and set him at his own right hand in the heavenly places” (Eph. 1:20). The baptizing work of the Holy Spirit proves that the Church did not begin until Pentecost. (3) The Church is distinct from Israel. The term *Israel* continues to be used for natural descendants of

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<sup>22</sup>Robert L. Saucy, The Church in God’s Program (Chicago: Moody, 1972), p. 7.

Abraham after the Church was instituted, and it is not equated with the Church.<sup>23</sup>

The writer holds the position of Charles Ryrie. The baptism of the Holy Spirit marks the beginning of the Church. In 1 Corinthians 12:12, 13, Paul writes that the Body of Christ, the Church, is formed as the Spirit baptizes individuals into the Body and into union with Christ.

Dr. Elmer Towns gives six aspects of a theological definition of the church.

(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.<sup>24</sup>

The first characteristic of a New Testament church that it is an assembly of those who have their faith in Jesus Christ (Rom. 10:9). Regeneration is the prime requisite for church membership in the church.<sup>25</sup> On the day of Pentecost, those who believed were immediately baptized and added to the Church, about three thousand souls (Acts 2:41). Second, Jesus Christ dwells in the midst of His people (Matt. 18:20). Yet Christ does more than indwell a church; He *is* the Church. It is His body and He is its Head. Third, one of the first Christian exercises of the New Testament Church after the Day of Pentecost was that “they continued steadfastly in the apostles’ doctrine” (Acts 2:42).

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<sup>23</sup>Charles C. Ryrie, Dispensationalism Today (Chicago: Moody, 1965), pp.133-140.

<sup>24</sup>Elmer Towns, Encyclopedia, pp. 60-61.

<sup>25</sup>Robert Saucy, p. 103.

Discipleship must be the center for Church life. Fourth, the early Church “did not cease teaching and preaching Jesus as the Christ” (Acts 5:42). Because the Church is an organized body existing to fulfill the Great Commission and everyone outside of Christ is lost, a church must have an effectively organized program for evangelism and discipleship. The Church exists in the world to evangelize it as a gathered community of believers to edify or build up those who are a part of it.<sup>26</sup> Fifth, a church exercises the two ordinances, baptism (Mark 7:4; Rom. 6:4-6) and the Lord’s Supper (1 Cor. 11:23-26). These are to be celebrated by the church when it assembles together. Beginning on the Day of Pentecost, in response to Peter’s invitation, consistent testimony is given to the administration of baptism in the churches. Baptism signifies both the response of faith on the part of the one baptized and the salvation act of God performed in response to faith.<sup>27</sup> Therefore, believer’s baptism is the biblical principle to be practiced in the local church today. The Lord’s Supper was instituted by Christ and practiced by the early church. The church immediately after Pentecost was “breaking bread” in fellowship (Acts 2:42, 46). The Lord’s Supper is important because it does remembrance of Jesus Christ (Luke 22:19; 1 Cor. 11:24-25), and is a present fellowship with Christ.<sup>28</sup> Sixth, every Christian receives the spiritual gifts from the Holy Spirit (1 Cor. 12:11). The Spirit is the agent who gives

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<sup>26</sup>Robert P. Lightner, Evangelical Theology (Grand Rapids: Baker, 1986), p.235.

<sup>27</sup>Robert Saucy, pp. 192-93.

<sup>28</sup>Ibid., pp. 217, 220.

gifts, and the believer may have a part in the development of his gifts.<sup>29</sup> A local church will grow when every member of the body practices spiritual gifts.

### C. What Is the Description of the Church in the Scripture?

The New Testament presents the church both in literal terms and in rich metaphorical descriptions. This richness of descriptions precludes a narrow concept of the church and warns against magnification of one aspect to the disregard of others.<sup>30</sup>

1. The Church as the Body of Christ (1Cor. 12:12-27). Perhaps the most extended image of the church is its representation as the body of Christ. It is important to recognize that when Scripture speaks of the church as the body of Christ, it speaks figuratively or metaphorically and not literally or in any realistic sense which makes the church equal to Christ as an extension of His incarnation.<sup>31</sup> The body of Christ is the fellowship of the saved (1Thes. 5:9).<sup>32</sup> The image of the church as the body of Christ emphasizes that the church is the place of Christ's activity now, just as was His physical body during His earthly ministry. The Church as an organism is the complex structure of the body of Christ which carries on living activities by means of the individual believers who are distinct in function but knit together and governed by their relation to Christ the Head.<sup>33</sup>

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<sup>29</sup>Charles C. Ryrie. The Holy Spirit (Chicago: Moody, 1965), p. 84.

<sup>30</sup>Elmer Towns. Encyclopedia. p. 19.

<sup>31</sup>William Barclay. The Mind of St. Paul (New York: Harper & Brothers, 1958 ), p. 246.

<sup>32</sup>W. Morgan. The Religion and Theology of Paul (Edinburg: T. & T. Clark, 1950), p. 199.

<sup>33</sup>Michael J. Taylor. A Companion to Paul (New York: Alba House, 1975 ), p. 218.

Christ is the head of this body of which believers are individual members or parts. The image of the body of Christ speaks of the interconnectedness between all the persons who make up the church. Members of the church in Corinth were divided as to what religious leader they should follow (1Cor. 1:10-17; 3:1-9). This should not have been, however, for all believers are baptized by one Spirit into one body (1 Cor.12:12-13).<sup>34</sup> According to Paul's view, the church is one. The unity of the church is grounded in the redemptive act of the one Lord of the church. The mission of the church cannot succeed without the unity of the church, in the truth of the Scripture. It is interesting that Paul does not give the mission of the church a more important role than the unity of the church. This essential unity of the organism is illustrated by the metaphors of the church which Paul uses. The body is one functioning entity needing all the parts in proper working order (1 Cor. 12:14-26). The parts cannot separate themselves from the body, so that as long as there is a body of Christ it must be one (Eph.4:11-13).

In brief, if the church is the body of Christ, the living body must grow and must be healthy. According to Peter Wagner, one of the signs of a healthy church is growth. If a given church is faithful to the Lord, and if it is in a healthy condition, God can be expected to do what He did to the church that came into being on the Day of Pentecost. He will ordinarily add "to the church daily those who are being saved" (Acts 2:47).<sup>35</sup> Jesus Christ wants His church to be healthy and to see it grow.

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<sup>34</sup>Millard J. Erickson, p.1035.

<sup>35</sup>C. Peter Wagner, The Healthy Church (Ventura: Regal, 1996), p. 9.

2. The Church as the People of God. Paul wrote of God's decision to make believers His people: "God said, 'I will live in them and move among them, and I will be their God, and they shall be my people' " (2 Cor. 6:16). The concept of the church as the people of God emphasizes God's initiative in choosing them into the body of Christ and the fellowship of the Holy Spirit.<sup>36</sup> The church as God's assembly is founded upon the "counsel" and "good pleasure of his will" (Eph. 1:5, 11), and "chosen in Christ before the foundation of the world" (Eph.1:4). As such, the members of the church are God's "elect" (Rom. 8:33; Col. 3:12). Being chosen and elected by God, the church belongs to God. It is "a people for God's own possession" (Titus 2:14). According to Saucy, these titles which God previously applied to Israel are now applied to the church, showing a historical continuity in His redemptive program, but not a revocation of the original application. The Church is God's people in this age.<sup>37</sup> The Church as the people of God is a responsible assembly, that is the faithful believers, disciples, Christians, and brethren.<sup>38</sup>

In summary, God provides care and protection to His people. The church must understand that God wants to adopt the lost people as His own people in Christ. He wants to see new faces in the church. He wants His children to be grown. The church must initiate action in evangelizing the world with enthusiasm. Christians must not forget that "God desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4-5).

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<sup>36</sup>Robert Saucy, p. 20.

<sup>37</sup>Ibid.

<sup>38</sup>Ibid.. p. 23.

3. The Church as the Temple of the Holy Spirit. This metaphor describes two things. First, in 1 Corinthians 3:16 and 6:19 Paul says, “Your body is the temple of the Holy Spirit, who is in you.” All who truly belong to the Lord are indwelt by God the Spirit. It is clear from 1 Corinthians 5-6 that even sinning Christians are indwelt by Him.<sup>39</sup> The Holy Spirit is God’s gift to all in the family of God (John 7:37-39; Acts 11:17; Rom. 5:5).<sup>40</sup> Therefore, the absence of the Holy Spirit is an evidence of an unsaved condition (Rom. 8:9). Second, in 1 Corinthians 3:11 Paul used the metaphor of a building as he wrote of the church. The local church at Corinth was primarily in view. As Paul labored among the people, he built upon Christ by proclaiming Him and His finished work. It was not his own message he proclaimed, but that which he received from Christ. The foundation Paul laid as a wise builder was that of Christ Himself and His teaching.<sup>41</sup> The figure of the building or temple of God bears similarities to that of the body, such as the spiritual gifts are given to edify or build up the body, and the building grows (Eph. 2:21).<sup>42</sup> The apostle has laid the foundation by teaching the doctrine of Christ and bringing men into a relationship with Him who is the only foundation that is laid. Closely associated with the foundation of the building is the cornerstone, which is also identified as Christ (Eph. 2:20). The cornerstone, unlike a foundation stone, was visible and controlled

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<sup>39</sup>Charles Ryrie. The Holy Spirit, p.67.

<sup>40</sup>Ibid.

<sup>41</sup>Robert P. Lightner. pp. 229. 231.

<sup>42</sup>Saucy. p. 33.



the design of the building.<sup>43</sup> It was the stone that brought unity, harmony and symmetry to the edifice. It is thus in Christ, as the cornerstone, that "all the building fitly framed together groweth unto a holy temple unto the Lord" (Eph. 2:21).<sup>44</sup>

In sum, dwelling within the church, the Holy Spirit brings the presence of God into the life of the believer and imparts His life to him. It is the Holy Spirit who conveys power to the church. Jesus indicated in Acts 1:8: "But you shall receive power when the Holy spirit has come upon you." The Holy Spirit is the one who enables the church to proclaim the gospel and is the main factor of church growth (Acts 2:47). The gifts of the Spirit are special abilities given by God to serve Him and to build the church (Eph. 4:11-12).<sup>45</sup>

4. The Church as the Bride of Christ. One of the most beautiful images of the church is that of the bride of Christ. In Ephesians 5:22-23, Paul explains that the union of Christ and His church is the relationship between the husband and wife.<sup>46</sup> As human marriage involves the intimacy of oneness, so members of the church are united to Christ as "members of His body, of His flesh, and of His bones" (Eph. 5:30). Dr. Elmer Towns says that the major teaching of the picture of the bride and groom is its demonstration of Christ's limitless love.<sup>47</sup> Faith is required for Christians to believe and to accept His love.

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<sup>43</sup>Ibid.. pp. 34-35.

<sup>44</sup>Ibid.

<sup>45</sup>Erickson, p. 1041.

<sup>46</sup>Revelation 21:9 says, "Come, I will show you the bride, the Lamb's wife." The same figure of marriage was used in the Old Testament for the bond between God and Israel (Is.54:5-6; Ho. 2:7).

<sup>47</sup>Elmer Towns, Encyclopedia, p. 67.

The evidence of love from a husband to his wife is his concern for her welfare. A loving husband nourishes and cherishes his wife as he does his own body. This idea means Christ as the bridegroom nourishes and cherishes His bride, supplying her with every necessity for her health and welfare (Eph. 5:29).<sup>48</sup>

Then, what should be the response of the bride? John frequently speaks of this response on the part of the church as “love.” “We love him, because he first loved us” (1 John. 4:19). In contrast, Paul seldom refers to the attitude of the believer toward Christ as that of love, but rather prefers to speak of faith and obedience. The church as the bride is “subject unto Christ” (Eph. 5:24), even as the wife is to the husband in the marriage relationship. The word translated “subject” (*υ̅ποτασσειται*) means literally to “arrange under.”<sup>49</sup> The life of the church in each member is to be arranged under the headship of Christ. Their authority and leadership are found in Jesus Christ. The Holy Spirit is the “*matchmaker*” between the bride and bridegroom in the area of evangelism (Acts 8:26-39; 10:1-48).

5. The Church as the Flock of God. The metaphor of the shepherd and His flock is used in the Old Testament and New Testament. God is the Shepherd who loves and tenderly cares for His sheep. “The Lord is my shepherd” (Ps. 23:1). “Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock” (Ps. 80:1; cf. Is. 40:11; Ex. 19:3-8; Ps. 100:3). The flock of the New Testament church is composed of sheep from both Israel and the Gentiles. The prominent concept involved in the metaphor of the flock of

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<sup>48</sup>Saucy, p. 46.

<sup>49</sup>Ibid.

God is the ownership of the flock.<sup>50</sup> Jesus declared, "My sheep hear My voice" (John 10:27). Jesus purchased His ownership with His own blood (Acts 20:28). Christ the Shepherd has not only purchased the church, but He also provides for its every need. He guards the sheep from danger, tends the sick, searches for the lost and, above all, leads them to good pasture.<sup>51</sup> A primary task of the Shepherd is the provision of nourishment--metaphorically His spiritual nourishment of His sheep which is accomplished through the ministry of the Word (2 Tim. 4:2; 3:16-17; Acts 20:27).

Dr. Elmer Towns explains that finding the lost sheep by a shepherd is the role of evangelism or church growth. The Great Commission is fulfilled by finding sheep (making disciples), folding sheep (baptizing), and feeding sheep (teaching).<sup>52</sup>

6. The Church as the Garden of God. I Corinthians 3:6-9 describes the church as a cultivated field. This text gives the principle of Church Growth that only God makes the church grow (1 Cor. 3:7). The church itself is God's act of cultivating and God's act of building. All nurture, building, and growth come from God, or not at all. In John 15, Christ and Christians are described as vine and branches. Although the fruit-bearing depends upon the mutual relationship, the power for production flows only one way--from the vine to the branches. As the branch bears fruit from what is received from the vine, so the believer is fruitful only as Christ lives in him. The writer believes that the fruitful church depends completely upon the spiritual supply of Christ. This metaphor

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<sup>50</sup>Saucy, p. 49.

<sup>51</sup>Ibid., pp. 50-51.

<sup>52</sup>Elmer Towns, Encyclopedia, p. 68.

convincingly shows that a church grows when the church abides in His Word.<sup>53</sup> Jesus expects church growth in His metaphor.

#### D. What are the Biblical Signs of a Healthy Church?

As the writer mentioned already, the Bible refers to the church as the body of Christ. This body should be built up and be healthy. There are some vital signs of a healthy church.

1. The healthy church is supposed to glorify God (James 4:8).<sup>54</sup> It is essential that a church perceive itself as an institution established for the glory of God. Though churches are to reach out to people in various ways, God is still to be the focus of the Church's worship and life. In the New Testament, "glorify" comes from the Greek word *doxa*. It refers to a person's reputation. When applied to God, "to glorify" means "to enhance the reputation of God."<sup>55</sup> The healthy church improves God's reputation in its community among believers and even unbelievers. When four hundred Presbyterian pastors in Korea were asked the reason for stagnation of church growth, they said that one reason for stagnation was a church losing its reputation in the society because the churches did not carry the role of the church for the society. Of the answers exploring the reasons of stagnation in church growth, seventy-one percent answered that losing public reputation

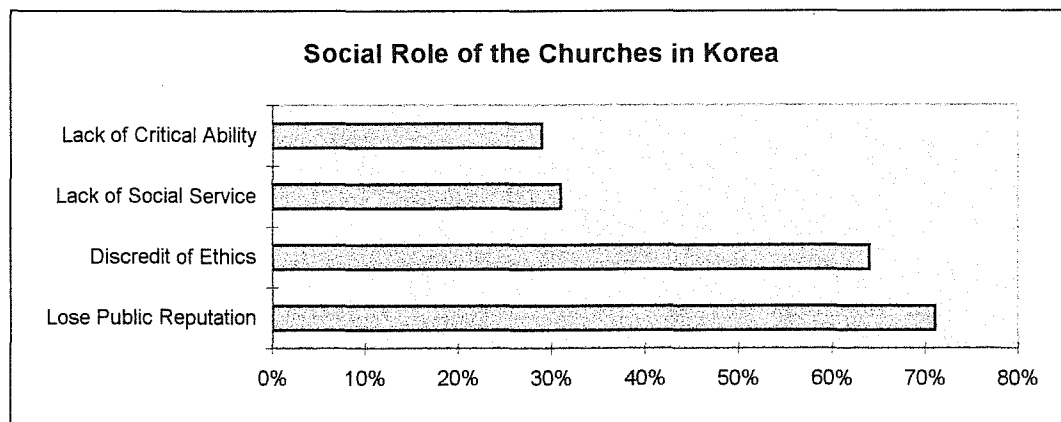
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<sup>53</sup>A. R. Tippett. Church Growth and the Word of God (Grand Rapids: Eerdmann, 1970), p. 13.

<sup>54</sup>John F. MacArthur, Jr., The Master's Plan for the Church (Chicago: Moody, 1991), p.25. He suggests four essentials for the church : (1) a high view of God, (2) the absolute authority of Scripture, (3) sound doctrine, and (4) personal holiness.

<sup>55</sup>Leith Anderson. A Church for the 21<sup>st</sup> Century (Minneapolis: Bethany, 1992), p. 129.

was the primary cause. Other causes included: discredit of ethics was sixty-four percent, lack of social service was thirty-one percent, and lack of critical ability about social structure was twenty-nine percent.<sup>56</sup> (see figure 1) It is reasonable to conclude that many Korean churches do not play an important role in the society today.



**Figure 1**

The early church was different. Christians were “praising God and having favor with all the people” and as a consequence, “the Lord added to the church daily those who were being saved” (Acts 2:47). Since the credibility of Christians and the church is a question for public or secular people, they need to meet credible Christians. Regaining the social reputation is one of the key elements for church growth. The writer is fully convinced that the reputation of God is directly tied to the reputations of churches and the reputation of the church is also tied to God. Korean church pastors must consider how they can regain the favor with the public in an appropriate way.

2. The healthy church seeks to produce disciples. It is an outcome approach in terms

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<sup>56</sup>Chong Hee Kim, p. 13.

of the number of people it brings in and keeps.<sup>57</sup> In Matthew 28:20 Jesus Christ says, “Go therefore and make disciples of all the nations, baptizing them . . . teaching all that I commanded you” (NASB). Jesus defined a disciple as someone who obeys all that He has commanded. Paul also emphasized the point: “The things you have heard me say, pass on to reliable men who will also be qualified to teach others” (2 Tim. 2:2). In other words, both Jesus and the Apostle Paul encouraged others to keep the chain of discipling going.<sup>58</sup>

Leith Anderson suggests a “*body evangelism*.”

It is based on an analogy to human reproduction. While the uterus is the primary reproductive organ of the female body, it cannot reproduce alone. Most of the other parts of the body contribute to and are essential for the conception, development, and birth of a baby. With body evangelism the whole church participates in reproduction. Not everyone is involved in direct evangelism, but everyone is encouraged to function evangelistically.<sup>59</sup>

In his quote, reproduction is an evidence of health in church life. God designed that the churches should reproduce through evangelism. That is true. The writer fully agrees with him. According to the present writer’s observation, Leith Anderson’s body evangelism also might be called “*life evangelism*” or “*friendship evangelism*,” because these three evangelistic approaches emphasize the connection of relationship, evangelism by offering ministries that meet needs, and provision of support groups which reaches across social networks. A healthy church always seeks to multiply disciples.

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<sup>57</sup>Leith Anderson, p.130.

<sup>58</sup> Harold J. Westing, Create and Celebrate Your Church’s Uniqueness (Grand Rapids: Kregel, 1993), p. 143.

<sup>59</sup>Anderson, p. 134.

3. One of the measurable signs of a healthy church is acceptance of new members into the Body. Jesus loved lost people and loved spending time with them (Luke 7:34). Saddleback Valley Community Church is recognized as the fastest-growing Baptist church in the history of America. It averages over 10,000 people in worship attendance. The senior pastor, Rick Warren, says that one of the primary reasons for his church's growth is that his congregation loves new people and loves visitors.<sup>60</sup> Written into the bylaws of Saddleback Church is this sentence: "This church exists to benefit the residents of the Saddleback Valley by providing for their spiritual, physical, emotional, intellectual, and social needs."<sup>61</sup> Their objective is to minister to the total person. To be attractive to new church members, a church has to serve its members well.

4. Another sign of church is exercise of spiritual gifts.<sup>62</sup> The Apostle Paul stressed the importance of understanding the nature of gifts. He wrote, "Concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor. 12:1). A short, simple definition of a spiritual gift would be: "a gift is a spirit-given ability for Christian service."<sup>63</sup> When the writer studied Ephesians 4:12, he learned three purposes of spiritual gifts:

(1) Gifts are "for perfecting of the saints"--immediate purpose.

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<sup>60</sup>Rick Warren, The Purpose Driven Church (Grand Rapids: Zondervan, 1995), p. 210. (hereafter cited as Purpose Driven) The writer visited this church last summer for the Church Growth Seminar. When he arrived at the front of the Saddleback church, he met lot of friendly church members and felt welcomed. Love draws people in like a powerful magnet. Rick Warren says that the reason some churches remain small is because they are not loving. A lack of love drives people away.

<sup>61</sup>Ibid., p. 220.

<sup>62</sup>Leith Anderson, p. 132.

<sup>63</sup>Leslie B. Flynn, 19 Gifts of the Spirit (Colorado Springs: Victor, 1994), p. 26.

(2) Gifts are “for the work of the ministry”--final purpose.

(3) Gifts are “for the edifying of the body of Christ”--ultimate purpose.

Peter Wagner says that one of the vital signs of a healthy church is a well-mobilized laity that has discovered, has developed and is using all the spiritual gifts for growth.<sup>64</sup>

Christians are called to serve God through the exercise of gifts like faith, leadership, mercy, helping, teaching, evangelism, and others. In other words, the healthy church pushes people into ministry where the Holy Spirit has gifted them rather than where the church organization needs them.

In summary, the writer has observed four vital signs of the healthy church. Glorifying God, reproducing disciples, accepting new members, and exercising spiritual gifts are essential to growing churches. Rick Warren insists that the key issue for churches in the twenty-first century should be church health, not church growth.<sup>65</sup> The healthy church will grow continually. If any church does not have these vital signs of health, it is advisable to revive them.

## **II. Biblical Purpose of the Church**

### **A. The Importance of Knowing the Biblical Purpose of the Church**

Rick Warren says, “Nothing precedes purpose. The starting point for every church should be the question, Why do we exist?”<sup>66</sup> A clear purpose of the church leads the

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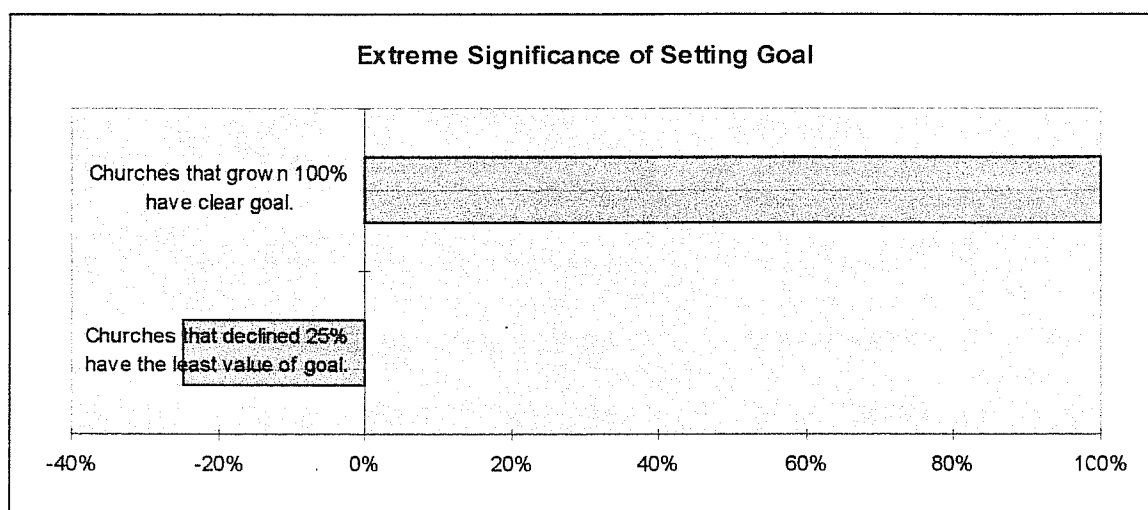
<sup>64</sup>Wagner, The Healthy Church, p. 16.

<sup>65</sup>Warren, p.17.

<sup>66</sup>Ibid., p. 81.



congregation to understand their mission and function and reduces frustration because it allows a church to forget about things that do not really matter. A clear purpose allows concentration and attracts cooperation (Phil. 3:13-14). When the writer went for his military training, he set the rifle scope before his eye and eliminated everything other than the target he hoped to shoot. A clear purpose assists evaluation. How does a church evaluate itself? It does so, not by comparing itself to other churches, but by asking, "Are we doing what God intends for us to do?" and "How well are we doing it?" (Gal. 6:3-4)



**Figure 2**

Harold Westing states the importance of understanding purpose:

We have studied all the churches in the data bank that have grown at least 100 percent during the last decade and have contrasted them with the churches that have declined at least 25 percent during the last decade. The institute's survey given to the congregation identifies thirty-four facets of ministry, one of them being the people's perception of the clarity of purpose. Of these thirty-four facets of ministry, the clarity of the goal continues to be the first and most important facet, as understood by the congregations in those churches which have grown 100 percent or more. In contrast, the churches that have declined 25 percent or more find that

the clarity of their goal is one of the least perceived effective facets of ministry for the congregation.<sup>67</sup> (see figure 2)

These statistics show how important it is for a congregation to clearly understand its purpose. Then, how does one correctly define the purpose of the church? Rick Warren suggests, "Let the church members read the biblical passages about church including Christ's ministry on earth, the images of the church, the New Testament churches, and commands of Christ. And ask four questions: what are we to *be* as a church, and what are to *do* as a church"[sic].<sup>68</sup> Until the pastor and congregation know "Who and what are we?" and "What does God want done in the world?" they have no foundation, no motivation, and no direction for ministry.

#### **B. Views of the Church's Purpose**

The following are some different views of the purpose of the church. 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.<sup>69</sup> Evangelism is every Christian's responsibility to share the good news

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<sup>67</sup>Westing, p. 40.

<sup>68</sup>Rick Warren, "The Purpose Driven Church Conference" (Lake Forest: Privately printed for the Conference, 1997), p. 7. (hereafter cited as Conference)

<sup>69</sup>Rick Warren, Purpose Driven, pp.103-06.

wherever he goes. Evangelism is more than the Christian's responsibility; it is his great privilege. These "tasks" are biblical, specific, transferable and measurable to this writer.

George Peters suggests three missions of the church: (1) The upward purpose is based on the fact of who God is and the Church of Jesus Christ. This includes worship, adoration, praise, and intercession. (2) The inward purpose includes fellowship, education, edification, and discipline. (3) The outward purpose to the world includes evangelism, service, instruction, and reproof.<sup>70</sup> Though he states many lists in his "three missions" of the church, they can be summarized into: (1) worship, (2) discipleship, and (3) evangelism.

Millard Erickson gives four purposes which the church is charged with carrying out: (1) Evangelism: if the church is to be faithful to its Lord and bring joy to His heart, it must be engaged in bringing the gospel to all people; (2) Edification: although Jesus laid greater emphasis upon evangelism, Erickson says, the edification of believers is logically prior; (3) Worship: it concentrates upon the Lord; (4) Social concern: Christians have responsibility to perform acts of Christian love and compassion for both believers and non-Christians.<sup>71</sup> Erickson strongly stresses the social concern. He believes that Christianity must be practical to the needy and suffering people (James 1:27; 1 John 3:17-18). The social concern includes the condemning of unrighteousness as well. One of the reasons that the churches in Korea have lost public favor is that they always have kept silent

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<sup>70</sup>George W. Peters, A Theology of Church Growth (Grand Rapids: Zondervan, 1981), pp. 186-187.

<sup>71</sup>Erickson, pp. 1052-59.

against the evil and corruption of their nation, especially in politics. People have thought that the churches have silently permitted and been obsequious to the powerful but corrupted politicians. As a consequence, a number of young Christians have become proselytes to Catholicism. The church is to show concern and take action wherever it sees need, hurt, or wrong. The social concern of the church will build a bridge to the unchurched people.

Robert Lightner lists three missions of the Church in the world: (1) The exaltation of the Savior and the Scriptures. He says, "When Christ, the incarnate Word, and the Bible, the written Word, are honored, exalted and obeyed, God is worshipped." (2) The edification of the people of God. The church exists as a gathered community of believers to edify or build up those who are a part of it. (3) The evangelization of the lost. The church's mission is to make Christ known to the whole world.<sup>72</sup>

Warren, Peters, Erickson, and Lightner all emphasize evangelism as the purpose of the church. Evangelism is so important, Christ actually gave the Great Commission five times, one in each of the gospels (Matt. 28:19-20; Mark 16:15; Luke 24:47-49; John 20:21), and one recorded in the book of Acts (1:8). Jesus commissions Christians to go and tell the world the message of salvation.

The writer's position on evangelism includes five elements:

(1) Evangelism has the Foundation: "All authority in heaven and on earth has been

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<sup>72</sup>Lightner, pp. 235-36.

given to me" (v. 18). His authority (*exousia*) means "official right or power."<sup>73</sup> With this authority Jesus Christ commissioned His disciples as His agents. Christians have the *official right* to proclaim the good news. (2) Evangelism has the Power. "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me" (Acts 1:8). The disciples were not sent out merely in their own strength; the Holy Spirit empowered them to bear witness. (3) Evangelism is the Obligation. "Go therefore and make disciples" (Matt. 28:19). Having accepted Jesus as Lord, the disciples had brought themselves under His rule and were obligated to do whatever He asked. He said, "If you love Me, you will keep My commandments" (John 14:15). As Warren said, this is Christians' privilege; for they love Him! (4) Evangelism reaches "*All nations.*" It includes every ethnic group. (5) Evangelism goes "*To the end of the earth.*" There is no geographical restriction upon the commission.

In summary, there are far more things for a church to do and for its leaders to do than they will ever be able to accomplish, but setting the scope on the particular purpose they want to accomplish is vital to the success of the church. The basic elements of the purpose should include worship, edification, fellowship, evangelism, and social concern. The church must cultivate and pursue it to bear fruit for God's glory.

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<sup>73</sup>Louis A. Barbieri, Jr., "Matthew," in The Bible Knowledge Commentary: New Testament, ed. John Walvoord & Roy Zuck (Wheaton: Victor, 1983), p. 93.

CHAPTER THREE  
THE BIBLICAL FACTORS CONCERNING CHURCH GROWTH

I. Views of Church Growth

A. Definition

What is church growth? The term “church growth” has several connotations.

1. It is associated with growing a church both *externally* and *internally*. External growth means the church grows outwardly in numbers. This is measured by growth in membership, attendance, enrollment, baptisms, or financial offerings. These growth phenomena are observable, repeatable, and measurable. The second is internal church growth. This involves spiritual growth in individuals or in the church. Other synonyms to describe internal growth are growing in the Word, growing to maturity, growing in love, hope and faith, or growing spirituality.<sup>74</sup>

2. The term “church growth” is associated with *evangelism* and *missions*. According to Peter Wagner, it means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership.<sup>75</sup> Church Growth is also called a “McGavranism,” because the term

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<sup>74</sup>Towns, Encyclopedia. p. 80.

<sup>75</sup>C. Peter Wagner, Your Church Can Grow (Glendale: Regal, 1976), p. 12.

was coined by Donald A. McGavran, and he has had a greater influence than any other person in drawing attention to the modern church growth Movement.<sup>76</sup>

3. Gary McIntosh explains more technically that church growth is a *contemporary missions movement* stressing a scientific approach to planting, multiplying, nurturing, and renewing churches. It is based on a pragmatic analysis of existing churches, and it emphasizes numerical growth as an indication of church health. The movement strongly advocates commitment to the Lordship of Jesus Christ and obedience to His Great Commission to “make disciples of all the nations.”<sup>77</sup> Dr. Elmer Towns defines it synthetically:

Church Growth is the science that investigates the nature, function and health of Christian churches as they relate specifically to the effective implementation of God’s Commission to “make disciples of all nations [peoples]” (Matt. 28:19). Church growth is simultaneously a theological conviction and an applied science, striving to combine the eternal principles of God’s Word with the best insights employing as its initial frame of reference the foundational work done by Donald McGavran and his colleagues.<sup>78</sup>

## B. Nature of Church Growth

Dr. Elmer Towns categorizes seven kinds of church growth: external, internal, biological, conversion, transfer, expansion, and extension.<sup>79</sup>

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<sup>76</sup>Ibid.

<sup>77</sup>Gary L. McIntosh, “The Church Growth Movement,” in Leadership Handbook of Outreach and Care, ed. James D. Berkley (Grand Rapids: Baker, 1994), p. 31.

<sup>78</sup>Towns, Encyclopedia, p. 72.

<sup>79</sup>Ibid., pp. 80-81.

1. External growth or quantitative growth deals with attendance, memberships, offerings, baptisms, enrollment and so on.
2. Internal growth or qualitative growth brings average Christians to active commitment to God.
3. Biological growth occurs as church members have babies, the children swelling the attendance figures of the church. This biological growth is good because God commanded Christians to “be fruitful, and multiply, and replenish the earth.” Christians should bring up their children in the fear and admonition of the Lord. However, according to Wagner and McGavran, this type of growth will never bring the nations to faith and obedience.<sup>80</sup> They believe that at best it becomes a holding action.
4. Conversion growth is the only kind of growth by which the good news of salvation can spread to all the segments of Korean society and to the earth’s remotest bounds. This is sometimes called “making sheep.” Rick Warren’s Saddleback Valley Community Church is worthy of attention because seventy percent of its church membership came through conversion growth.
5. Transfer growth is an important factor of today’s church. Some object to this kind of growth, calling it sheep stealing, but others call it “finding lost sheep.” It is interesting that the current North American phenomenon of the super-church and mega-church can be traced in most cases to a feeder-receptor pattern of transfer growth church form smaller churches.<sup>81</sup> Some *eighty* percent of all growth taking place in super-churches

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<sup>80</sup> C. Peter Wagner and Donald A. McGavran, Understanding Church Growth (Grand Rapids: Wm. Eerdmans, 1990), p. 71.



and mega-churches comes through transfer, not conversion.<sup>82</sup> If a church is serious about reaching people, it should have a strategy for reaching Christians who are moving into their community.

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. Rather than building new facilities, many churches have opted to begin a mission Sunday School or church in another part of town or a near by community.

7. Extension growth. This means a church begins a new ministry. It is called a “daughter church” within the same general homogeneous group. Many growing churches in Korea use this kind of church growth strategy.

Wagner and McGavran add one more concept of church growth, that is *bridging growth*. It is quite different from expansion or extension growth because it establishes the churches in different cultural areas, having two subdivisions, one for close cross-cultural efforts, and another for when it's a longer distance between cultures.<sup>83</sup>

A church can experience several kinds of growth mentioned above, and most growing churches are experiencing some of these. If the BBF churches develop these strategies, they will overcome the barriers and experience church growth.

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<sup>81</sup>Carl F. George. Prepare Your Church for the Future, pp.31-33.

A megachurch is a large congregation, usually identified as larger than approximately 3,000 in worship per week on the average. Superchurch is identified from 1,000 to 3,000.

<sup>82</sup>Carl George. How to Break Growth Barriers (Grand Rapids: Baker, 1993), p. 187.

<sup>83</sup>C. Peter Wagner and Donald A. McGavran. Understanding Church Growth, p.72.

### C. Characteristics of Church Growth

1. God wants His church to grow. This is evidenced in God's blessing and call to Adam from the very beginning of the Old Testament (Gen. 2:3, 27:27ff., 49), "Be fruitful and multiply and replenish the earth, and subdue it; and have dominion" (Gen. 1:28).<sup>84</sup> The earth is to be full of the people who know God, as the waters cover the sea (Isa. 11:9). Immediately after Adam and Eve ate the forbidden fruit and fell into sin, God called out to Adam in the garden, "Where art thou?" (Gen. 3:9, KJV). Ever since then, He has actively been seeking people separated from Him by sin.<sup>85</sup> God reached out to men in each Dispensation through a different device. He made covenant with man for drawing men to Himself. In the New Testament, the provision God has made for bringing lost people to himself is the Gospel. This is the good news that Jesus commanded to be preached to every creature (Mk. 16:15). It was related to the Church in the Great Commission: "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," a call similar to Adam's. A main theme of Acts is growth—quantitative, qualitative, geographic, cultural, and heterogeneous growth.<sup>86</sup>

2. Church growth is qualitative and quantitative. Some people insist that they must choose only quality of church growth rather than quantity. Some prefer only small

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<sup>84</sup>Harvie M. Conn, ed., "God's Plan for Church Growth: An Overview," in Theological Perspectives on Church Growth (Nutley: Presbyterian and Reformed Publishing, 1976), p. 1.

<sup>85</sup>Wagner, Your Church Can Grow. p. 36.

<sup>86</sup>Waldo J. Werning. Vision Strategy for Church Growth (Chicago: Moody, 1977), p. 12.

churches. Is that right? Quality refers to the kind of disciples a church is producing. Quantity refers to the number of disciples a church is producing. Once the terms are defined, it is obvious that quality and quantity are not in opposition to each other. There are seven summary progress reports about church growth in Acts.<sup>87</sup> The book of Acts tells of the expansion of Christianity, centering on entire families, entire villages and cities.<sup>88</sup>

The qualitative dimension of church growth is found in references in Acts to groups where faithfulness, reverence, love, sharing, and courage are mentioned. The Bible describes the spiritual power of the believers, by which evangelism broke out despite the limitations of human factors.<sup>89</sup> Ralph Winter states that quantity versus quality is a "false issue," for "ultimately you cannot really choose between quality and quantity" since all quantities are measurements of certain qualities.<sup>90</sup> The writer believes that quality and quantity growth happen together when the Christians keep on studying the Word of God and walking in the Holy Spirit. The Holy Spirit, prayer, the Word of God, and Christian fellowship accelerate the church to grow in quantity and quality.

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<sup>87</sup>(1) "And the Lord added to the church daily those who were being saved"(2:47). (2) "And the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith"(6:7). (3) "Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied"(9:31). (4) "But the Word of God grew and multiplied" (12:24). (5) "So the churches were strengthened in the faith, and increased in number daily (16:5). (6) "so the Word of the Lord grew mightily and prevailed" (19:20). (7) "Then Paul dwelt two whole years in his own rented house, and received all who came to him, preaching the kingdom of God and teaching the things concern the Lord Jesus Christ with all confidence, no one forbidding him" (28:30-31).

<sup>88</sup>Ibid.

<sup>89</sup>Ibid., p. 13.

<sup>90</sup>Ralph D. Winter. "Quality or Quantity," in Crucial Issues in Missions Today, ed. Donald McGavran (Chicago: Moody, 1972), pp. 175-87.

3. Church growth is complex. The writer still has a great deal to learn about why some churches grow and some do not. There is no easy way to reduce growth to a simple formula or a canned program. It is seldom caused by just one factor. Wagner illustrates with some leading pastors:

W. A. Criswell, for example, credits the growth of First Baptist Church, largely to expository preaching of the Word. But Robert Schuller rarely preaches an expository message. James Kennedy will single out house-to-house visitation as the most effective means for growth in Florida, but Stephen Olford tried it in New York City to no avail. He depends more on penetrating the high-rises through television. What is good for one church might not be good for another one, even in the same denomination.<sup>91</sup>

Rick Warren learned three principles through his ministry. First, there is more than one way to grow a church. Second, it takes all kinds of churches to reach all kinds of people. God loves variety. Third, never criticize what God is blessing, even though it may be a style of ministry that makes people feel uncomfortable.<sup>92</sup>

The church today is experiencing transformation. Blended principles and methods are needed for house, small, medium, and large size churches.<sup>93</sup> Leith Anderson

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<sup>91</sup>C. Peter Wagner, Your Church Can Grow, pp. 29-30. The writer vividly remembered one night that Dr. Criswell, as a featured speaker at the Super Conference, Vine's Center at Liberty University, preached on "A Pastor must redecorate the Word of God." After his preaching, he directly asked Dr. Jerry Falwell to rededicate himself to the Lord and to the Word of God. Falwell, the man of God, respected him and went down to the ground, and he knelt his knee on the ground and prayed. The people who were seeing this scene were deeply moved. That night, the writer saw so many Christians dedicating themselves to God and to the Word of God!

<sup>92</sup>Warren, Purpose Driven Church, pp. 60-62.

<sup>93</sup>Carl George, The Coming Church Revolution (Grand Rapids: Revell, 1994), p. 320. He named the various sizes of churches: (1) House church (5-35), (2) Small church (35-75), (3) Medium church (75-200), Large church (200-1,000), Super-church (1,000-3,000), Mega-church (3,000-10,000), Beyond-huge church (10,000+).

Leith Anderson, in his book A Church for 21<sup>st</sup> Century, views Mega-churches as having 2,000 or more people at worship services each weekend., p. 54.

proposes that many Mega-churches will be formed in the 21<sup>st</sup> century. Mega-churches are like large shopping malls, offering a broad array of services to enormous numbers of people. Mega-churches are especially attractive to baby boomers who are comfortable with large social organizations. They also appeal to persons who seek anonymity, specialized services, or sophisticated programs and methods.<sup>94</sup> Carl George is looking forward to the Meta-church.<sup>95</sup> The idea of “meta-church” is a church in transition, a church that is turning, a church that is becoming. This kind of church emphasizes a “re-envisioning” of how the family of God relates to one another. He assumes that the meta-church can accommodate every church size from 50 to 500,000.<sup>96</sup>

The most famous of the meta-churches is the Full Gospel Central Church in Seoul, Korea, with 600,000 members.

4. Church growth has vital signs. When a body of Christ is functioning in a healthy way, its vital signs are in good shape. Wager states that this is the positive side of health. Churches, like human beings, have vital signs that seem to be common among those that are healthy and growing: (1) A positive pastor, (2) Well mobilized laity, (3) Various

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<sup>94</sup>Leith Anderson. p. 55.

<sup>95</sup>Carl George, The Coming Church Revolution, p. 319.

“Meta-church is a growing, usually changing, local church committed to a joyous corporate worship of God, to the formation of nurture groups and ministry teams (cells) led by volunteer ministries, and to an organization of professionals and volunteers that focuses on development of leadership for ministry.”

<sup>96</sup>Ibid., p. 27. George writes, “This kind of Meta-churches has blended evangelism and pastoral care with leadership development in such a way that they win people to Christ as they care for them; as they develop new leaders, they are constantly able to expand to accommodate whatever harvest of souls the Lord of the harvest, the Father of our Lord Jesus Christ, is calling into the body of Jesus here on earth (Matt. 9:37-38; Lk. 10:2),” pp. 25-39.

service, (4) Cells, (5) Homogeneous groups, (6) Making disciples, and (7) Biblical priorities:<sup>97</sup>

a. A positive pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth is the first vital sign of a healthy church.

b. The second vital sign is a well-mobilized laity that has discovered, has developed and is using all the spiritual gifts for growth. One of the most important spiritual exercises for a Christian is to discover, develop and use his spiritual gift.

c. The third vital sign of a healthy church is that it is big enough to provide the range of services that meet the needs and expectations of its members.

d. The fourth vital sign could be called the “internal organs” of the Body of Christ, which is the celebration, congregation, and cell. Small churches frequently plateau at around 200 members because they have not developed a system for multiplying the number of internal fellowship groups. The celebration is the largest membership group, and the middle one is the fellowship group which is around 35 to 80. The smallest is the spiritual kinship group, which is limited to 8 to 12 persons. According to Church Growth expert Carl George, the most desirable nurture system is a small group of 8 to 13 people.<sup>98</sup> Bill Hybels, the pastor of Willow Creek Community Church, believes that life change

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<sup>97</sup>The Healthy Church, pp. 16-19. In his old book Your Church Can Grow, Wagner listed seven indicators of healthy church: (1) The pastor, (2) The people of the church, (3) Church size, (4) Structure and function, (5) Homogeneous unit, (6) Methods, and (7) Priorities.

<sup>98</sup>Carl F. George, How to Break Growth Barriers, p. 93.

happens best in small groups.<sup>99</sup> While large-group events are well suited for certain aspects of Christian growth, such as preaching, there appears to be a Holy Spirit-prompted migration in which Christians gravitate toward smaller gatherings so they can experience the life change that occurs most optimally in community.<sup>100</sup>

e. The fifth vital sign is that growing churches ordinarily find that their memberships are drawn basically from one people group or so-called homogeneous group.<sup>101</sup>

f. Effective evangelistic methods that have proven effective in making disciples are the sixth vital sign. Each church has to develop its own tailor-made method that will bring unbelievers to Christ and then draw them into fellowship with other Christians.

g. Priorities properly arranged in biblical order constitute the seventh vital sign.

Three faculty members—Paul Borden, Tim Weber, and Harold Westing—work with the Institute for Church Development, a program at Denver Seminary that evaluates churches. They offer some observations concerning vital growth signs based on interviews and their experience with scores of congregations:

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<sup>99</sup>Lynne & Bill Hybels, Rediscovering Church: The Story and Vision of Willow Creek Community Church (Grand Rapids: Zondervan, 1995), p. 191. He emphasizes the small group according to Acts 2:46, “broke bread in their homes and ate together with glad and sincere hearts.” Christians gathered in small groups. In fact, he says, home-based get-togethers were an integral part of the early church. Paul went “from house to house” with his teaching (Acts 20:20). Priscilla and Aquila hosted a house church (Rom. 16:3-5), and so did Philemon (vv. 1-2).

<sup>100</sup>Ibid.

<sup>101</sup>Rick Warren named “Saddleback Sam” as a composite profile. Most of his church members would have no problem describing Sam, because Saddleback Sam is the typical unchurched man who lives in their area. Rick says when visitors walk into your church, the first question they ask is not religious question, but a cultural one. “Is there anybody here like me?” is the their unconscious question. Purpose Driven Church, pp. 169-174.

- (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's needs.
- (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 isn't programs but people.
- (10) Vital churches not only take people in--they include people in.<sup>102</sup>

*Growing churches work by a clear statement of purpose.* This statement reflects a vision large enough to stir the blood, yet specific enough to be achieved in a generation. A clear vision should be succinct enough to be stated on a bumper sticker.<sup>103</sup>

*Growing church boards possess a vision driven by ministry.* They do not view themselves as competitors with other evangelical congregations in their area, but as workers together with God. A board lives with the reality that new members will be attracted to people like themselves, but they also figure out how they can serve those individuals who do not fit into the profile of their congregations.<sup>104</sup>

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<sup>102</sup> Westing, pp. 255-257.

<sup>103</sup> Rick Warren states that there are eight kind of churches, driven by tradition, personality, finances, programs, buildings, events, seekers, or purpose. He believes that a biblical paradigm is the *purpose-driven church*, pp. 75-80.

<sup>104</sup> Westing, p. 255.



*Growing churches minister to people's needs.*<sup>105</sup> Their leaders develop strategies to satisfy those needs rather than merely perpetuating activities of the organization. Most new people enter a church as consumers, asking what a church can do to serve them rather than what they can do to serve others. They expect a church to provide basic services (preaching, worship, youth programs, small groups, music). The church that provides the best services for that family or individual will probably be the one they will attend.

*Growing churches motivate members to do what they ought to do in contrast to what people want to do about their responsibilities to God and others.*<sup>106</sup> Leaders must devise strategies that move Christians from where they are to where they need to go.

*Growing churches extend friendship to everyone.*<sup>107</sup> Many congregations are warm and inviting to those on the inside. Outsiders, however, sometimes have to storm their way into the ranks. Strong churches cultivate a band of women and men who give up socializing with friends on Sunday to network visitors into their fellowship. This networking makes visitors feel comfortable not only in the worship services but also in the Sunday school classes and small groups. While outsiders first appear at worship services, they usually become active members only when they become involved with other activities in the church.

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<sup>105</sup>Carl George, *How to Break Growth Barriers*, pp. 170-71. He suggests some questions to ask as a pastor seeks how to unleash his church into his community: (1) Does your community perceive your church as a source of help? (2) Can you scratch that itch? Do you know how to organize the resources of your church in such a way that you can fulfill the expectations of the market segment you are targeting?

<sup>106</sup>Westing, p. 255.

<sup>107</sup>*Ibid.*

*Growing churches treat their members as adults.*<sup>108</sup> They trust them. The leaders understand that the line of penetration is from the pulpit to the pew to the pavement. They recognize that every Christian's gifts and call to serve Christ are as valid as the pastor's. Most believers desire to serve God. Their biggest problem is knowing how or where. Many need permission to represent their Lord in the marketplace. These churches realize that wholeness is not found in the individual but in the congregation. Balance resides in the body, not in its individual members. Christians in a church work together to minister not only when the church is gathered, but when it is dispersed in the society.

*Growing churches provide opportunities to minister that people can do.*<sup>109</sup> A weak church convinces its members that they cannot. They imply that ordinary Christians don not have the proper credentials, education or training, or they limit ministry to six or seven activities that take place at the church building. Church bureaucracies that serve themselves stifle service. Wise church leaders expand people's view of ministry. They not only prepare people for ministry, they place them in ministry and train them as they serve.

*Growing churches provide a variety of ways to do evangelism.*<sup>110</sup> People who might hesitate to go door to door to canvas the neighborhood may cultivate friends for Christ. Other Christians who do not make friends easily may open their homes to an unwed mother for several months while she is having her baby.

*Growing churches respond to visitors as prospects.* Some may need a personal

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<sup>108</sup>Ibid., p. 256.

<sup>109</sup>Ibid.

<sup>110</sup>Ibid.

relationship to Jesus Christ. Then they look at those prospects as men and women who need a relationship with Christ's people. Church members need at least four experiences as part of a congregation: celebration (worship), social interaction (fellowship), intimacy (small support groups), and ministry (service). Different gatherings will be designed to accomplish different purposes.<sup>111</sup>

The writer's conclusion is that church growth has vital signs. First, one of the important signs of church growth is an effective pastoral leadership. A pastor is the key person to lead the church to grow. Second, growing churches are consumer oriented or shopping-center churches, and those churches understand marketing. The church of the future will be more influenced by business-like manner than ever before rather than following traditional ecclesiastical styles of operation: "These churches will be major ministries and primary pacesetters for the twenty-first-century church. Just as downtown cathedrals, Sunday schools, and frontier chapels greatly influenced all churches of earlier generations, so will shopping-center churches influence this generation."<sup>112</sup>

5. The Holy Spirit is the ultimate cause of church growth. Spiritual work can be accomplished only by the Holy Spirit. Acts 1:8 clearly explains that the power of the church comes from the Holy Spirit and not from man. Only God, not human forces, builds the church (Matt. 16:18; 1 Cor. 3:6). When Jesus said the disciples would do "greater works than these," it was in the context of teaching the disciples about the powerful One

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<sup>111</sup>Ibid., p. 257.

<sup>112</sup>Leith Anderson, p. 183.

who would not only be with them but live in them. How can Christians do greater works than Jesus did? They can do them only through the power of the Holy Spirit (John 14:12). Warren Wiersbe confirms that “ordinary people were able to do extraordinary things because the Spirit of God was at work in their lives.”<sup>113</sup> The Holy Spirit employs local pastors as agencies, means, and instruments to accomplish His witnessing works about Jesus Christ (Luke 24:47-49).<sup>114</sup> The early Christians experienced repeated fillings of the Spirit as they faced new opportunities and obstacles (Acts 2:4; 4:8, 31; 9:17; 13:9). Inasmuch as God wills the salvation of men, it follows that the Spirit wills that His church grows. Church growth is a test of the faithfulness of the people of God to the ministry to which He has called them.

6. Church growth requires a price. When the writer read the books of Bill Hybels, Rick Warren, and other successful pastors, he observed these words: “a growing challenge,” “the train wreck,” “too busy to grieve,” “from a dream to a nightmare,” “hanging by a thread,” and “identity crisis.” This means church growth does not happen of itself. The church growth pastor pays a price for his labors. “My little children, for whom I labor in birth again until Christ is formed in you” (Gal. 4:19). Such pastors, mentioned above, command the writer’s spontaneous respect. Church growth is not cheap. Peter Wagner defines four axioms of church growth. First, the pastor must want the church to grow and be willing to pay the price. Second, the people must want the

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<sup>113</sup>Warren W. Wiersbe, The Bible Exposition Commentary, vol. 1, Matthew—Galatians (Wheaton: Victor, 1989), p. 403.

<sup>114</sup>George Peters, p.89.

church to grow and be willing to pay the price. Third, the church must agree that the goal of evangelism is to make disciples. Fourth, the church must not have a terminal illness.<sup>115</sup>

7. Church growth needs skills. Rick Warren says, "Take the time to learn the skills you need in ministry. You will save time in the long run and be far more successful."<sup>116</sup> He has studied growing churches for twenty years: "If the ax is dull and its edge unsharpened, more strength is needed but wisdom will bring success" (Ecc. 10:10). Pastors must sharpen their ministry ax by reading books, attending conferences, listening to tapes, and by observing working models. Skill brings success. Carl George, in his book How to Break Growth Barriers, reported that about almost ten thousand church leaders have participated in the "How to Break the 200 Barrier" seminar:

Afterward 93 percent either agreed or strongly agreed that they left the conference more inspired and encouraged to break their particular growth ceiling, and that they were in better possession of the technical knowledge necessary to do so. Two-thirds of these alumni reported actual increases in their churches' growth that were larger than could be attributed to seasonal fluctuation.<sup>117</sup>

What does the writer learn from these reports? He is never wasting time when he is sharpening his ax.

To sum up, church growth is God's will. The Holy Spirit is the cause of church growth. There are vital signs of healthy churches. It is a complex matter in which the

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<sup>115</sup>Wagner, The Healthy Church, pp. 19-24.

<sup>116</sup>Warren, Purpose Driven Church, p. 57.

<sup>117</sup>George, How to Break Growth Barriers, pp. 73-74.

church leaders must pay a price and learn the skills as much as dedication, then church growth can happen.

## II. Barriers of Church Growth

It is estimated that 85 percent of the Protestant churches in America have reached a point of stagnation.<sup>118</sup> Ralph Neighbor's statistics are startling: "Thirty-three percent of all churches in America never grow past fifty members, and another thirty-three percent never pass 150 members before they stagnate. Another twenty-nine percent never pass 350 members, leaving only five percent to grow past the three hundred fifty mark."<sup>119</sup> (see figure 3)

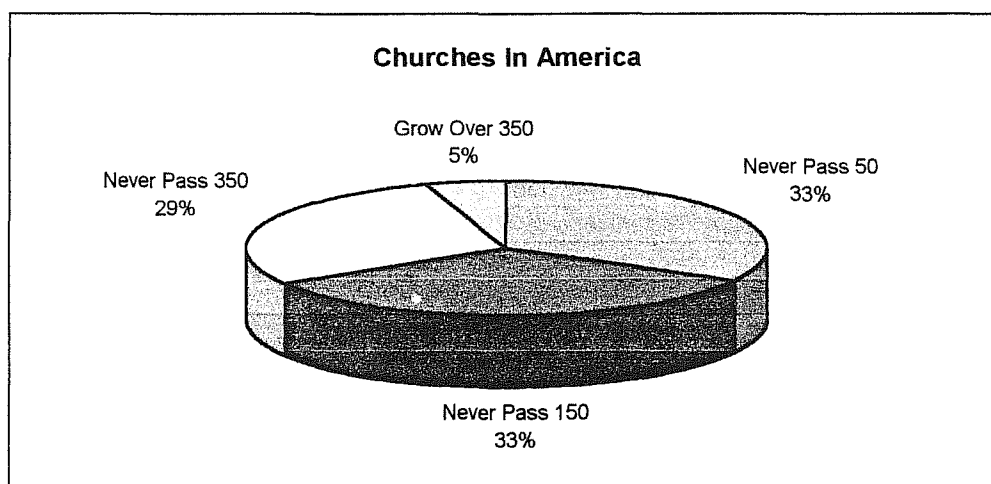


Figure 3

<sup>118</sup>This 85 percent figure is a rounded figure commonly cited by church growth researchers. For example, Carl George reports that 80 percent or more of United States and Canadian churches are plateaued or declining. See his book, How to Break Growth Barriers, p. 184. In The Pastor's Manual for Effective Ministry, Win Arn writes, "80-85 % of the churches in America are on the down-side of this growth cycle," P. 43.

<sup>119</sup>Ralph Neighbor, "New Wineskins For Future Churches" (Audio tape lecture presented at Columbia Bible College Chapel, 1986).

Why do some churches not grow while others do grow? Rick Warren says that the problem with many churches is that they begin with the wrong question. They ask, "What will make our church grow?" This is a misunderstanding of the issue. The question they need to ask instead is, "What is keeping our church from growing?" What obstacles and hindrances are preventing growth from happening?<sup>120</sup> One key to effective church growth is to remove the barriers that keep people from the church. Of course, some barriers can never be removed.<sup>121</sup>

Donald McGavran states, "People like to become Christians without crossing racial, linguistic or class barriers."<sup>122</sup> This principle states an undeniable fact. People are likely to be responsive to the gospel when they are receptive to the messenger bringing them the gospel. McGavran's statement does not mean that those outside a person's race or linguistic group cannot evangelize them, but rather it is a descriptive statement. The more barriers that are placed between a person and Christ, the more difficult it is to win that person to Christ. There are two kinds of barriers: external barriers and internal barriers. One key to effective evangelism is to remove the barriers that keep people from the gospel.

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<sup>120</sup>Warren, Purpose Driven Church, p. 16.

<sup>121</sup>For example, the offense of the cross. Elmer Towns says that grace is also a barrier to some for they want to do good works to be saved and resists being saved by grace alone (Eph. 2:8,9), Encyclopedia, p. 28.

<sup>122</sup>C. Peter Wagner and Donlad McGavran, Understanding Church Growth, p. 163.

## A. External Barriers of Church Growth and Solutions

Dr. Elmer Towns has established four helpful classifications for the external barriers to evangelism and church growth: (1) E-O, Spiritual barriers, (2) E-1, Stained-glass barriers, (3) E-2, Cultural and class barriers, and (4) E-3, Language barriers.<sup>123</sup>

1. E-O barriers includes the unsaved members within the church congregation. The "O" represents those already in the church, so they have no barriers to cross.

2. The word "*stained-glass*" is a symbolic word for those things that stand between those on the outside of the church and getting them inside to hear the gospel. These barriers make it difficult for a person to attend a church. This barrier includes such things as poor location, inadequate parking and poorly maintained facilities. It also includes a person's dislike for a denomination's name. In the writer's observation, the Baptist Bible Fellowship churches in Korea have faced this type of barrier since 1954, the year of the arrival of first BBF missionary Ike F. Foster. Some denominations thought BBF churches were heretical because of their seeming aggressive attitude, condemning manner, extreme separatism, and different worship styles.<sup>124</sup> Many Korean traditional reformed churches

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<sup>123</sup> Elmer Towns, 154 Steps to Revitalize Your Sunday School and Keep Your Church Growing, (Wheaton: Victor, 1994), p. 24. (hereafter cited as 154 Steps)

<sup>124</sup> A problem was in the other denomination pastors, too. They misjudged the BBF churches by their traditional church cultures not by biblical criteria. Both the BBF pastors and the other denomination pastors did not recognize what is doctrine, what is culture, and what is fashion which is changing continually. They both did not recognize principles and methods. It is really a matter for regret. Some BBF pastors wanted to change church names or remove the name "Bible." Some were deeply ashamed of the name "Bible Baptist Church." If any pastor removed the name "Bible," he was condemned of being a traitor. The early BBF missionaries brought American Baptist worship style and Korean pastors strongly believed that is biblical. Rick Warren told why they named their church, "Saddleback Church." They found that denominational labels carried a lot of negative baggage for many of the unchurched in southern California. This caused them to choose the neutral name. Choosing a neutral name was an evangelism strategy, not a theological compromise. This might be one of strategies for the BBF churches today.



disliked the Bible Baptist Churches because many BBF churches preached and taught that BBF is the only biblical church since John the Baptist. Perhaps the most vivid example is that pastors teach the Baptist history by J. M. Carroll's booklet, The Trail of Blood, published posthumously in 1931. This booklet emphasizes that Baptists have an unbroken line of churches since Christ.<sup>125</sup> Many BBF pastors were fighters, defenders, and offenders to the other denominations. They have fought the good fight but in a unwise manner. They failed to make their identity known to people.<sup>126</sup> Some people still have a prejudice against the BBF churches. A good sign of change happened in the year of 1995. The BBF leaders decided to advertise the BBF churches and to remove a bias from outsiders. They invited Dr. Elmer Towns, who is an internationally well-known church growth expert, as a main speaker for the Baptist Bible Fellowship Annual Meeting and Church Growth Conference. They invited not only Dr. Elmer Towns but also the other denominational pastors. They thought Dr. Elmer Towns would be a bridge builder to the other denominational pastors. They announced this conference several times through daily news papers investing much worthwhile money. A number of the other denominational

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<sup>125</sup>According to Leon McBeth, professor of Church History at Southwestern Baptist Theological Seminary, there are four views that Baptists originated from: (1) the outgrowth of English Separatism, (2) the influence of biblical Anabaptists, (3) the continuation of biblical teachings through the ages, and (4) the succession of organized Baptist churches through the ages, H. Leon McBeth, The Baptist Heritage (Nashville: Broadman, 1987), pp. 49-62

<sup>126</sup>In 1850s James Graves fixed Landmarkism: (1) Baptist Churches are the only true churches in the world, (2) the true church is a local, visible institution, (3) the churches and the kingdom of God are coterminous, (4) there must be no pulpit affiliation with non-Baptists, and (5) Baptist churches have always existed in every age by an unbroken succession, pp. 447-63. Leon McBeth sees that the Baptist Bible Fellowship represents the moderate wing of Southern Fundamentalism. Conversely, the World Baptist Fellowship reflects the more militant southern Fundamentalism. The Baptist Heritage, pp. 766-67. Many Korean BBF pastors affiliated with the WBF.

pastors attended this Church Growth Conference. It was a good start to remove a dislike or hatred barrier.

3. *Cultural barriers* also hinder the church growth. Some may not wish to attend a church that is predominantly made up of members of another culture. This can include “the culture of age.” Rick Warren looked back at his early ministry and states, “When I started Saddleback Church I was twenty-six years old. No matter how hard I tried, I could not get anyone over forty-five to join our church; the congregation pretty much matched my age group.”<sup>127</sup> A pastor must determine his church’s culture.

One of the most emotionally charged issues among American church leaders has to do with the issue of leading a congregation to become a heterogeneous or homogeneous church. Peter Wagner and Donald McGavran have pioneered the idea of the homogeneous unit principle. They feel that people reject the gospel not because they think it is false, but because it strikes them as alien.<sup>128</sup> The music of a church often presents a barrier to those of another class. Music styles tend to attract or distract people from a church perhaps more than any one other factor.<sup>129</sup> The leaders must determine what style of worship music would be most appropriate for the church.

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<sup>127</sup>Warren, Purpose Driven Church, p. 177.

<sup>128</sup>C. Peter Wagner and Donald McGavran, Understanding Church Growth, pp. 165-66. They insist that people should become Christian fastest when least change of race or clan is involved. For example, young marrieds looked at one way are a single group. The same kind of subgroups affect the growth of churches.

<sup>129</sup>Harold Westing, p. 106.

4. *Language barriers* are the most obvious barriers to evangelism.<sup>130</sup> People want to hear God speak in their heart language, even when they themselves speak a second language.<sup>131</sup> For instance, Korean-American people attending Thomas Road Baptist Church in Lynchburg, Virginia always wanted to have their own language service and now have Korean Baptist Church of Lynchburg. This service is good for those residents not fluent in English.

If the BBF churches are going to grow, they need to remove as many barriers as possible to make it easier for people to become Christians. Dr. Elmer Towns insists that the first step in overcoming barriers is to identify those of different cultures, classes, and languages.<sup>132</sup> The pastor has the responsibility to make the first step. Paul said, "I have become all things to all men, that I might by all means save some" (1 Cor. 9:22). The most effective solution is to build bridges over the barriers or remove the fences that

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<sup>130</sup>Euntae Jo, Korean-Americans and Church Growth (Seoul: Cross-Cultural Ministry Institute, 1994), pp. 59-62. In case of the Korean Baptist church of Roanoke, the writer worked for two years, there are 25 percent of international/interracial marriage members. American husbands of Korean women hardly attend the Korean worship service because of the language and cultural barrier. The church once had tried a bi-lingual service and a special Bible study for American husbands lead by a retired American pastor, but result was not fruitful. Furthermore, an average Korean would not be in favor of international/interracial marriage background. The second generation of the Korean immigrant parents have difficulty in communication. The second generation usually wants to participate in English service rather than the same homogenous language. Almost every Korean church in America is looking out for a sufficient bi-lingual pastor.

<sup>131</sup>The writer knew some of the BBF international missionaries to Korea. Some of them lived for more than 10 years, but many were not successful in their ministry such as planting a new church, teaching national leaders so on. They were not diligent to learn speaking Korean. They always wanted an interpreter for their preaching and teaching even simple conversation. People want to hear the Gospel in their own language.

<sup>132</sup>Towns, 154 Steps, p. 27.

separate the church from those they seek to reach.<sup>133</sup> The church should study its own unique church subculture and that of its community to find areas of commonality. These areas of commonality are the basis on which redemptive bridges can and should be built to the unsaved within the church's sphere of influence. The church must provide for the bridge builders. The early church used its bridges to good effect. One of bridges should be relatives. For example, Barnabas was a Levite of Cyprus. How natural that the first missionary journey was to Cyprus, where his family lived (Acts 13:4, 5). Often good friends serve as natural avenues of communication to Christians.

#### **B. Internal Barriers of Church Growth and Solutions.**

The best biblical analogy to represent the church is the body, and a physical body will grow when it is healthy, fed, and exercised.<sup>134</sup> Sickesses and diseases affect the body negatively. By analogy, there are some diseases/barriers that negatively affect the life of a church. Peter Wagner developed an idea of church pathology in his book, The Healthy Church. Wagner's pathology of church growth is the study of the growth-inhibiting diseases of churches, the characteristics and symptoms of those diseases and the prescriptions to deal with them to achieve the goals of church health and growth. The diseases include (1) Ethnikitis, (2) Ghost town disease, (3) People-blindness, (4)

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<sup>133</sup>Towns, Encyclopedia. p. 29.

<sup>134</sup>Towns. 154 Steps. p.29.

sociological strangulation, (5) Koinonitis, (6) Hyper-cooperativism, (7) Arrested development, (8) St. John's syndrome, and (9) Hypopneumia.<sup>135</sup>

1. *Ethmikitis* is an inbred allegiance to one ethnic group and a lack of adaptation or openness to other groups. This disease occurs when communities change their ethnic character and churches fail to adapt to those changes. How is this disease cured? Here are five suggestions by Dr. Elmer Towns:

(1) Begin Bible classes or cells for new groups. (2) Hire new staff members who represent the new groups. (3) Begin a second-language preaching service. (4) If the church moves to another neighborhood, dedicate the building to spawn a continuing church. (5) Provide a fellowship for newcomers.<sup>136</sup>

2. *Ghost Town Disease* is most generally a rural phenomenon. Everybody is leaving for an urban area.<sup>137</sup> The solution starts when the church finds a need and fills it, or finds a hurt and heals it. Whenever Jesus encountered a person, He began with their hurts, needs, and interests. When He sent His disciples out, He told them to do the same: "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give" (Matt. 10:8). The older generation has a feeling of loss, so the church should develop a senior ministry. The church must not set unrealistic growth goals, but give attention to maintenance ministry, not growth ministry. Rick Warren

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<sup>135</sup>Wagner, *The Healthy Church*, pp. 29-163. He suggests a list of eight diseases in his book *Your Church Can Be Healthy* (Nashville: Abingdon, 1979). He recently lists nine diseases in his new book *The Healthy Church*.

<sup>136</sup>*Ibid.*, p. 31.

<sup>137</sup>A lot of rural churches in Korea have suffered from this disease. There is not a single small-town church that is not in economic trouble, even though many urban churches support them.

raises a question, "What if our church does not match our community?" He suggests, "Build on your strength—Do not try to be something you are not. If your church is primarily made up of elderly folks, decide to become the most effective ministry to senior citizens that you can possibly be."<sup>138</sup> Dr. Elmer Towns' suggestions are that the church reach people going through transitions in the hospital ministry, weddings, funerals, births, and begin pioneer works in another community that has growth.<sup>139</sup>

3. *People-blindness* is the inability of the church to see the spiritual, social, and community needs. This disease is the malady that prevents the church from seeing the important cultural differences that exist between groups of people living in geographical proximity to one another—differences that tend to create barriers to the acceptance of the message. To solve this barrier, Dr. Elmer Towns suggests:

(1) Create a task force of members to brainstorm the potential community needs not being met by the church. (2) Have the task force brainstorm possible programs to meet these needs. (3) Plan special social groups or Bible studies for need groups.<sup>140</sup>

4. *Hyper-cooperativism* occurs when an attempt is made to use cooperation for an unwise purpose. Citywide evangelistic efforts involving the churches of just one denomination may have more potential than interdenominational efforts, but the strongest

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<sup>138</sup>Warren, Purpose Driven Church, p. 179.

<sup>139</sup>Towns, 154 Steps, p. 33.

<sup>140</sup>*Ibid.*, p. 34. All across America, churches are beginning second and even third worship services in order to offer options and increase their outreach. See also Warren's Purpose Driven Church, p. 180.

of all is local church evangelism.<sup>141</sup>

5. *Koinonitis* is a disease of being self centered or being a “Navel-Gazer.” When a church has inbred allegiance to itself and its unique commitment, it stops growing. The Great Commission is the aim of the church, but some groups have made other things their top priority. What is the solution for this disease? Dr. Elmer Towns suggests some solutions:

(1) Organize a Friend Day so that everyone is accountable to enroll a friend for attendance on a special day. (2) The pastor must create an outreach attitude from the pulpit that focuses the initiative of the congregation on the unchurched. (3) Create a follow-up program to bond visitors to the church. (4) Plan special Sunday School classes or Bible Studies for need groups.<sup>142</sup>

Since the single most important requirement for church growth is the desire to grow, one of the most serious barriers to growth is a congregation, governing board, or pastor who, perhaps subconsciously, does not want to grow. The secret desire to keep things small and familiar—“the way they used to be”—will fatally inhibit growth.<sup>143</sup>

6. *Sociological strangulation* is a slowdown in the rate of church growth caused when the flow of people into a church begins to exceed the capacity of the facilities to

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<sup>141</sup>In case of the BBF churches in Korea, they need to have a close collaboration. “Fellowship” means sharing, supporting, and cooperating in order to fulfill the Great Commission. The church cooperation, both formal and informal, has to be considered a high value to the BBF. Individualism harmed them severely for at least three decades. The church cooperation can be useful for promoting funds in order to support to Bible College and to plant a new church. The Baptist Bible College and Seminary in Korea needs to grow for preparing excellent 21<sup>st</sup> Century leaders. The professors cannot give themselves to their teaching because of lack of compensation.

<sup>142</sup>Towns, *154 Steps*, p. 34.

<sup>143</sup>Douglas J. Brouwer, “Removing Barriers to Church Growth,” in *Leadership Handbook*, ed. James D. Berkley (Grand Rapids: Baker, 1994), pp.36-37.

accommodate it. Sociological strangulation is known to affect the growth of a church in two particular danger areas: parking area and sanctuary space. Understanding the importance of this problem in Korea is basically a considerable matter now, too. If the parking lot is full during the main service, the church is already losing potential new members. Michael Mack predicts that churches will continue to face space problems in the future, especially in urban areas. Lack of space is one reason for decline.<sup>144</sup> Here are some solutions by Dr. Elmer Towns:

(1) Begin a second worship service. (2) Move adult Sunday School classes off the church campus to local restaurants, banquet rooms at a hotel, homes, or rooms provided for public service. (3) Make long-range plans to construct new facilities. (4) Bring in a consultant to guide the church in solving the space problem.<sup>145</sup>

7. When a church stops growing internally, it ultimately stops growing externally.

This is a *disease of arrested spiritual development*, caused by things such as lack of prayer, sin, lack of Bible study, and no vision. The Acts of the Apostles demonstrates a clear connection between dependent prayer and effective church growth or missions. In chapters 1, 4, 12 and 14, expansion of growth follows focused corporate prayer.

Corporate wrestling with God in prayer opens up new, higher levels of spiritual life for any

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<sup>144</sup>Michael C. Mack, The Synergy Church: A Strategy for Integrating Small Groups and Sunday School (Grand Rapids: Baker, 1996), pp.60-67.

<sup>145</sup>Towns, 154 Steps, p. 36. Here is an opposite opinion. Saddleback Church used seventy-nine different locations to meet in during its first fifteen years. Rick Warren is often asked, "How big can a church grow without a building?" The answer is, "I do not know!" He says, "A building or lack of a building, should never be allowed to become a barrier to a wave of growth. People are far more important than property." Purpose Driven Church, pp. 45-46. According to Harold Wasting, many pastors kept saying that the church facility was not important, p.158. The writer's view goes to Dr. Elmer Towns' position.



church.<sup>146</sup> Prayer is ordinarily talked about much and practiced little. How can a church develop its spirituality? (1) Conduct a stewardship campaign to teach church members biblical stewardship of time, talents, and treasure. (2) Organize the church to pray for the resolution of church problems and needs of the community. (3) Conduct a special evangelism campaign to motivate church members to reach out beyond themselves to the lost in their sphere of influence. (4) Institute new times/meetings for prayer and intercession.<sup>147</sup>

8. The eighth church growth disease is the *St. John's Syndrome* or second generation disease. This condition occurs during a transition from the first generation who began the church with a pioneering spirit to the second generation which tends to be content to settle down. Why does a hot church become lukewarm? When Christians become Christians in name only, when they feel that their faith is only routine, and when belonging to church is nothing more than a family tradition and a social nicety, St. John's syndrome is likely at work.

According to Peter Wagner, "This disease can be prevented or cured by steady conversion growth." Notably, what is now the largest Protestant denomination in America—the Southern Baptist Convention—was continually gaining members during the last three decades while the other formerly mainline denominations were decreasing. There might be a lesson for overcoming barriers. First of all, they kept evangelism as their number one priority. Second, they developed a "multiethnic" strategy of multiplying

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<sup>146</sup>Bill Hull, 7 Steps to Transform Your Church (Grand Rapids: Revell, 1993), pp. 19-20.

<sup>147</sup>Towns, 154 Steps, p. 37.

churches specific to each one of the people groups in the United States. Third, they kept the Sunday School as a central part of their denominational philosophy of ministry. The Sunday School is the great tool for the church growth.<sup>148</sup> Dr. Elmer Towns suggests four things to solve St. John's Syndrome:

(1) Organize a task force to examine the mission of the church with a view of analyzing its effectiveness in mission, (2) Plan a Friend Day that will lead the church into an organized outreach campaign, (3) Organize new Bible study classes/cells to reach and bond new members into the church, and (4) The pastor should bring a series of messages on the mission of the church, along with suggestions to involve more members in ministry.<sup>149</sup>

In Revelation 2:4, John writes that Jesus spoke against the church in Ephesus because it "left its first love."

The writer believes that the burning need of the church today is genuine Holy Spirit revival. Nothing less than the return of Christ's life, vital and power-filling, will suffice. He is not referring to the traditional one-week evangelistic meeting held every year. The church desperately needs the reviving of the Holy Spirit's power and purity. Repentance and prayer is the place to begin.

9. *Hypopneumia* is a church disease caused by a subnormal level of the presence and power of the Holy Spirit in the life and ministry of the church. Peter Wagner suggests that the church should have a strong prayer ministry and hunger for God's Spirit. Prayer consists of two parts, human and divine. The human is the asking, the divine is the giving. Fervent prayer to see the church grow is an expression of one's enthusiasm toward God.

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<sup>148</sup>Wagner, The Healthy Church, pp. 145-46.

<sup>149</sup>Towns, 154 Steps, p. 38.

The pastors should model this mandate. The Holy Spirit is the healer of this hypopneumia disease.

In summary, the most formidable obstacle to growth that the writer thinks of is a pastor who is pessimistic about growth opportunities. Such a pastor is generally satisfied with present situations. It would be nice if churches as the body of Christ were never sick. If any church does not have the vital signs of healthy body and finds the above diseases, the church must take decisive steps to recover their health.

### III. Spiritual Factors

#### A. Prayer

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 led 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.<sup>150</sup> But sadly prayer is much neglected in the Baptist Bible

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<sup>150</sup>C. Peter Wagner, Spreading the Fire: Acts 1-8 (Ventura: Regal, 1994), p. 105. (hereafter cited as Spreading the Fire)

Fellowship churches in Korea in contrast to the other denominations.

Since the book of Acts is often used as an apologia for church growth factors or principles, the writer wonders why the movement has said so little about the impact of prayer on church growth? Fortunately church growth expert Elmer Towns has begun to emphasize prayer as a factor of church growth and C. Peter Wagner is writing a prayer series.<sup>151</sup> Both experts emphasize the importance of prayer.

1. *Observations of prayers in Acts.* When the writer observed and studied the prayers in Acts, he discovered that the church tried to keep an atmosphere of prayer from the very beginning. Prayer was a hallmark of the church in its early days.<sup>152</sup> The church in Acts is a church of prayer.

a. The first corporate prayer meeting (1:12-14). This was the beginning of the pattern of prayer offered in the name of Jesus (cf. John 14:13-14). Ten days in prayer is a very long prayer meeting. The agenda of the prayer meeting had been set by the Lord: "Tarry ... until you are endued with power from on high" (Luke 24:49). The disciple's prayer was united and consistent. They devoted themselves to set times of daily corporate prayer until God answered from heaven. This kind of corporate prayer is more effective than solitary prayer (Matt. 18:19). The prayer of one person alone is certainly not wasted,

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<sup>151</sup>Peter Wagner wrote: Warfare Prayer, Prayer Shield, Churches that Pray, Breaking Strongholds in Your City, and Confronting the Powers. Dr. Elmer Towns wrote: Fasting for Spiritual Breakthrough and taught on the "Spiritual Factors of Church Growth" at Liberty University.

<sup>152</sup>John B. Polhill, The New American Commentary: Acts (Nashville: Broadman, 1992), p. 90.

but the prayer of two in agreement is better, and presumably the prayer of 120 in agreement is better yet.<sup>153</sup>

b. Prayer as a part of Christian fellowship (2:42). The first fellowship was consistently engaged in the vital duty of prayer.<sup>154</sup> But, sadly, prayer meetings are not in fashion these days. Programs, concerts, entertainment and games are growing in the church. The church must keep an atmosphere of prayer, and prayer is to be the Christian's chief occupation.

c. Prayer for bold witnessing and refilling of the Spirit (4:23-31). This passage shows the reaction of the witnessing church in the hour of danger. The Christian "companions" joined together in this prayer meeting.<sup>155</sup> This is spiritual warfare in prayer and witnessing. They took comfort in God's sovereignty. They prayed for boldness to witness of Jesus Christ continually. They turned to a power that was not their own.<sup>156</sup> Prayer was answered. They felt a mighty move of God and were filled with the Holy Spirit as a new endowment, a new filling.<sup>157</sup> Prayer did not change any circumstances, but prayer did change the disciples. New, fresh fillings of the Holy Spirit are part of God's

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<sup>153</sup>Wagner, Spreading the Fire, p. 76. When the writer came first to Liberty Baptist Theological Seminary, he was moved by a challenging statement on the board along the hall, "If we are the strangers of the prayer, then we are the strangers of the power." It was Billy Sunday's statement on the prayer.

<sup>154</sup> Stanley D. Toussaint, "Acts," in The Bible Knowledge Commentary: New Testament, ed. John Walvoord and Roy Zuck (Wheaton: Victor, 1983), p. 360. The activity of new converted Christians was fourfold. They continued in teaching, fellowship, practiced the ordinance and continued in the prayers.

<sup>155</sup>Peter Wagner named this "companion" as today's support group. Spreading the Fire, p. 134.

<sup>156</sup>William Barclay, The Acts of the Apostles (Philadelphia: Westminster, 1977), p. 42.

<sup>157</sup>G. Campbell Morgan, The Acts of the Apostle (New York: Revell, 1924), p. 134.

wonderful provision for all believers and witnessing churches. Prayer is the power of evangelism. The disciples were continuously proclaiming the gospel with boldness. They were unstoppable. The writer made this statement: Fresh prayer, fresh power; much prayer, much power. Prayer is energy for church growth and evangelism.

d. Prayer as a top priority (6:4, 6). Acts 6 marks the beginning of a new division of mission. At this time the apostles recognized their priorities in the ministry of the word of God and prayer. Prayer is not regarded merely as important, but as an apostolic priority; the seven are chosen so that the apostles will not be distracted from their prayer and their service of the word.<sup>158</sup> They determined to be “busily engaged in, devoted to” the word of God and prayer.<sup>159</sup> Prayer is central to the disciple’s vitality and advance, as it was in Jesus’ ministry.<sup>160</sup> The apostles tried to keep on praying not only in the time of persecution but also in the time of prosperity. Peter Wagner states, “The prayer ministry of the local church will rise or fall on the leadership role of the pastor.”<sup>161</sup> The leadership of the pastor is crucial in cultivating a prayer environment in the church. The prayer ministry of a local church will rise or fall on the personal modeling of prayer in the life and activities of the senior pastor.<sup>162</sup> The apostles’ dedication to prayer and to the word of

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<sup>158</sup>M. M. B. Turner, “Prayer in the Gospels and Acts,” in Teach Us to Pray, ed. D. A. Carson (Grand Rapids: Baker, 1990), p. 72.

<sup>159</sup>William J. Larkin, Jr., The IVP New Testament Commentary Series: Acts (Downers Grove: Inter Varsity, 1995), p. 78.

<sup>160</sup>See Luke 5:16; 6:12; 9:18, 28; 11:1; 22:41.

<sup>161</sup>C. Peter Wagner, Churches That Pray (Ventura: Regal, 1993), p. 101.

<sup>162</sup>Wagner, The Healthy Church, p.160.

God brought about continuous growth in numbers.

e. Prayer gave the Christians strength to joyfully suffer and die for the cause of their Lord (7:59-60). Stephen prayed like Jesus did, and God comforted him with a heavenly vision. Christians will find strength while they are praying.

f. Two-way prayer: Hearing God (9:1-18). Prayer must be based on relationship and the relationship must be two-way, not just one-way. The voice that Paul heard on the Damascus road was so clear. If a Christian talks to God and never listens for a response, it was only one-way. Bill Hybels of Willow Creek Community Church makes this statement: "You can't build a relationship on one-way speeches. You need frequent, sustained, intimate contact between two persons, both of whom speak and both of whom listen... Listening to God speak through His Holy Spirit is not only normal; it is essential." Learning to hear the voice of God is a long process for Christians.<sup>163</sup>

g. Prayer brought life to the dead and wrought great miracles (9:36-41). When Peter was asked to come to Dorcas' house, he was not afraid of facing problems. A person who prays realizes that he can do nothing, but God is able to do exceeding abundantly beyond all he asks (Eph. 3:20). Peter could work effectively because he had learned to pray effectively. God will heal emotional hurts, spiritual diseases, addicted sins, and even the dead if He wants in a praying church (Heb. 13:8; James 5:16).

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<sup>163</sup>Bill Hybels. Too Busy Not To Pray (Downers Grove: InterVarsity, 1988), pp. 109-110. A biblical example for a general direction would be the well-known "Macedonian Call." Paul was wrong several times to hear the voice of God. But he soon realized that God was calling him to another direction.

h. Intercessory prayer defeated Satan's evil plans (12:1-17). This passage teaches that prayer is the only weapon the church has, but it is more than enough. Their prayer was continuous, fervent, and united prayer. The church interceded for Peter. This passage became a model of intercessory prayer. According to Dale Galloway's definition, the prayer of intercession is the prayer which stands between God and an urgent need and pleads to God for that need.<sup>164</sup> This passage expresses no doubts about its efficacy and its significance in the saving purpose of God. The book of Acts clearly teaches that God is in total control of people and events and that the Lord could overrule the hostility of every opponent, unite disputing Christians, and open the way for the gospel preaching.<sup>165</sup> Intercessory prayer will bring the lost people to Christ. One thing prayer does not change is the nature of God, but prayer does change things.<sup>166</sup>

i. Prayer and fasting released the first missionaries for world evangelism (13:1-4). Prayer and missions are related to each other. They were fasting to worship God and to send the missionaries. The purpose of Paul's fast was to allow God's "light to break forth like the morning" (9:9; Isa. 58:8), bringing clear perspective and insight as Christians

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<sup>164</sup>Dale E. Galloway, 20/20 Vision: How to Create A Successful Church (Portland: Scott, 1986), p. 71. He said that New Hope Community Church makes prayer a top priority in the life of the church. Once a week his church has a prayer meeting night from 8:00 p.m. to 12 midnight. In their messages and publications they emphasize this as being central to all or their ministries., p. 62.

<sup>165</sup>David G. Peterson, "Prayer in Paul's Writing," in Teach Us to Pray, ed. D. A. Carson (Grand Rapids: Baker, 1990), p. 100.

<sup>166</sup>C. Peter Wagner, Lighting the World: Acts 9-15 (Ventura: Regal, 1995), p. 123.



made crucial decisions.<sup>167</sup> Some sicknesses, disease, spiritual problems, revival, oppression, depression, habits and obsession can only be removed through prayer and fasting.<sup>168</sup>

j. Prayer shook the hearts of sinners and led to conversions (16:25-34).<sup>169</sup> When Christians pray about an opportunity to meet someone who needs Jesus Christ, God leads them to someone who is prepared to listen to the gospel (Col. 4:1-3). Paul had to encounter evil powers. The slave girl in Philippi was captured with a spirit of divination. A man of prayer only defeated Satan's power. Paul and Silas engaged in prayer and singing to God even at midnight in a Philippian jail. Their prayers were powerful enough to shake the prison and the gates of Hell.

In the Book of Acts, a striking consideration is that at almost every important turning point in the narrative of God's redemptive action, the writer finds a mention of prayer. Prayer is essential to all Christian life and ministry. Prayer is one of the strongest

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<sup>167</sup>Elmer Towns, Fasting for Spiritual Break Through (Ventura: Regal, 1996), p. 111. Dr. Elmer Towns tells about nine biblical fasts: (1) The disciple's fast for freedom from addiction (Matt. 17:20,21), (2) The Ezra fast for solving problems (Ezra 8:21-23), (3) The Samuel fast for winning people to Christ (1 Sam. 7:1-8), (4) The Elijah fast for breaking crippling and other mental problems (1 Kings 19:2-18), (5) The widow's fast for providing for the needy (1 Kings 17:12), (6) The Saint Paul fast for insight and decision making (Acts 9:9-19), (7) The Daniel fast for health and physical healing, (8) The John the Baptist fast for an influential testimony (Matt. 3:4; Luke. 1:15), and (9) The Esther fast for protection from the evil one (Est. 4:16).

<sup>168</sup>The writer had experienced of partial fasting prayer, one meal a day, no coffee and no Coke, but water and natural tea, from March 31, 1997 to May 9, 1997 for 40 days. The purpose was to have experiencing God, to breakthrough some bad eating habits, and to be filled with the Spirit. After his 40 days' experience, multiple benefits came into his life from this fasting prayer.

<sup>169</sup> It is interesting to note that when Paul arrived at new territory after Macedonian's vision and God's calling, he went out of the city to the riverside, where prayer was customarily made. He was there not just to share the gospel but also to pray.

strategies for mission and church growth. Through this brief observations, the writer finds ten biblical prayer principles in Acts.

2. *Ten biblical prayer principles in the Book of Acts*

- a. When the church prays, church growth really begins to happen (Acts 1).
- b. Corporate prayer is more effective than solitary prayer (Acts 1; 4; 12).
- c. Prayer is part of Christian fellowship and edification (Acts 2).
- d. Prayer makes the church be filled with the Holy Spirit (Acts 4).
- e. Prayer is a top priority of the Christian life and ministry (Acts 6).
- f. Prayer is two-way communication (Acts 9; 8; 16).
- g. Prayer brings life to the dead in sin (Acts 9).
- h. Intercessory prayer is the most powerful weapon for warfare (Acts 12).
- i. Fasting prayer makes spiritual breakthrough (Acts 9; 13).
- j. Prayer shakes the gate of Hell and the hearts of sinners (Acts 16).

## B. Worship

Rick Warren mentions that most of people who attend an evangelical worship service regularly could not articulate the purpose of the service they attended if asked.<sup>170</sup> This might be happening to church leaders too. To the writer, it seems that many pastors today are wandering along popular worship paradigms. Every worship paradigm looks so right because it has some eternal value, but the pastors cannot make up their mind. God has set forth in His Word many biblical principles of worship. These principles should be the churches' worship paradigm.

1. *What are the recent trends in worship?* Dr. Elmer Towns reports several recent trends of worship in his new book, Putting An End to Worship Wars.<sup>171</sup> He says that first,

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<sup>170</sup>Warren, Purpose Driven Church, p. 239.

<sup>171</sup>Elmer Towns, Putting An End to Worship Wars (Nashville: Broadman & Holman, 1997), pp. 140-143. (hereafter cited as Worship Wars) The purpose of this book is for understanding: why people disagree over worship, the six basic worship styles, and how to find balance and make peace.

Christians are experiencing a growing thirst for worship. More than the Renewal church or Liturgical church, God's people crave a real divine encounter. Second, Christians are allowing increasing spontaneity in worship. Some of this spontaneity is being driven by culture. Another reason is new expectations in worship. Pastors expected people to become more involved than ever before. The term "user-friendly" means bringing the person into the market and the market into the person—the key phrase for both Bible teaching and worship.<sup>172</sup> The worship service is no longer a well-designed sequence of events that is controlled by the pastor. More often, the audience is given opportunity to respond, read, lift hand, share, or actively pray. Third, the Holy Spirit is inspiring and releasing wholehearted worship in people of all expressions. There is a growing emphasis on the work of the Holy Spirit and the atmospheric presence of God is increasingly felt in worship. Fourth, worship is becoming more a celebration than a program. Fifth, worship is becoming more demonstrative. Growing interest in worship renewal is also attested by the numerous seminars and workshops around the country designed to bring a new vibrancy in worship to both pastors, Christians and even schools.<sup>173</sup>

In addition, the writer spent some time observing the generation of "Baby Boomers" who were born between 1946-1964. They are entering mid-life today and are doing it with a boom. Impacting both churches and society, boomers are changing the

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<sup>172</sup>A prominent church researcher George Barna did an extensive study of what he calls first "user friendly churches"—churches that are attracting and keeping newcomers on a sustained basis. See, his book, User Friendly Churches (Ventura: Regal, 1991), p. 116.

<sup>173</sup>Liberty Baptist Theological Seminary recently announced that school designed a worship leader course in master program and will be opened in October 1998.

religious and social picture in Korea. The boomers are changing church life in profound ways today. A 1989 Gallup Poll indicated seventy-six percent of all new American church members are between the ages of eighteen and thirty-six.<sup>174</sup> These boomers are looking for experienced-based worship. They want to love, laugh, talk, pray together, share with someone, and care about others.<sup>175</sup> That is the reason that many churches are trying to offer a seeker sensitive service or give more opportunities to experience God in many innovative ways.

2. *What is worship?* Dr. Elmer Towns raises three basic questions concerning worship: (1) Is this a question of *how* we worship or *who* we worship? (2) Is this a question of *preference* or *principles*? (3) Is this a question of *cultural* or *Christian essence*?<sup>176</sup> The present writer's position is that if he knows who he worships first, then he can determine how to worship. The biblical principles never change but methods should change.<sup>177</sup> Indeed, there is no correct style of worship. Jesus only gave two requirements for legitimate worship: "God is spirit, and his worshipers must worship in

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<sup>174</sup>Elmer Towns, *Encyclopedia*, p. 39. It means they are now at the age of 40's.

<sup>175</sup>Louis B. Hanks, *Teaching Today's Adult Generation: Vision, Variety, & Vitality* (Nashville: Convention, 1996), p. 71.

<sup>176</sup>Elmer Towns, *Worship Wars*, p. 61. Dr. Elmer Towns defines six worship paradigms: (1) the Evangelistic Church, which focuses on winning the lost; (2) the Bible Expositional Church, which emphasizes teaching the Word of God; (3) the Renewal Church, which focuses on excitement revival and touching God; (4) the Body Life Church, which focuses on fellowship, relationship, and small groups; (5) the Liturgical Church, which centers on serving and glorifying God through worship; and (6) the Congregational Church, which has a balanced approach to worship, expressed by the lay people., p. 13.

<sup>177</sup>*Ibid.*, p. 53.

spirit and in truth" (John 4:24).<sup>178</sup>

How does the Old Testament describe worship? There are many worship terms in the Old Testament, relating to the priesthood, the sacrificial system and the temple service ordained by God for Israel. Scholar Richard Leonard comments on the meaning of the word in the following way:

The Hebrew word usually translated "worship" in English means, literally, to bow down. Worship is an expression of loyalty to the God of the covenant. The phrase "give thanks" commonly applied to worship means to "make confession" of Yahweh as Lord and King. The worshiper, "knows" the Lord, that he is God (Ps. 46:10; 100:3; Hos. 6:3), and trusts (Ps. 13:5; 31:6; 56:3a; 115:9-11) in him and in his covenant love. The awesome Lord is to be feared (Ps. 34:9; 67:7; 96:5), and those who worship him are called fearers of the Lord (Ps. 135:20). Israel is bidden to be in dread or awe of him (Ps. 22:23); the land is summoned to be agitated or tremble (Ps. 99:1) before him. Israelite worship frequently envisions all peoples coming under the covenant, as the nations are summoned to serve the Lord (Ps. 100:2; 102:22) in worship.

The worshiper seeks the Lord and his presence (Ps. 24:6; 27:8; Ps. 34:4), or seeks him early or eagerly (Ps. 63:1). He or she calls on the Lord or on his name (Ps. 18:3; 105:1). Thus the worshiper "appears" before the Lord (Ex. 23:17; Ps. 42:2; Isa. 1:12), to confront him or come before his presence (Ps. 95:2; Micah 6:6). In the sanctuary may Yahweh "make his face shine" or give light (Ps. 67:1; 80:3); worshipers behold (Ps. 17:15; 63:2) the Lord's presence, lift up to him their eyes (Ps. 123:1) or soul (Ps. 25:1). Thus they set the Lord (Ps. 16:8) before them. In the holy place the worshiper "waits" for the Lord (Ps. 27:14; 37:34; Is. 40:31; Ps. 33:20). The worshiper sojourns (Ps. 15:1) in the Lord's tent, or dwells (Ps. 23:6; 84:4; 91:1) in his house or in the shelter of the Most High. The Lord brings him or her near to dwell (Ps. 65:4) in his courts. In the presence of the ark of the covenant, with its winged guardian cherubim, the worshiper of the Lord takes refuge in the shadow of his wings (Ps. 36:7; 57:1; 91:4). In prayer, he or she implores the Lord's favor (1 Kings 8:33; Ps. 30:8; related nouns "supplication," 1 Kings 8:38; Ps. 55:1; Ps. 143:1). The worshiper intercedes with the Lord (1 Sam 2:1; 1 Kings 8:42), offering prayer or intercession (1 Kings 8:42), offering prayer or intercession (1 Kings 8:38; 2 Chr. 6:19; Ps. 80:4; Is. 1:15). The first half of the book of Psalms is called the "prayers of David" (Ps. 72:20). On

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<sup>178</sup>Rick Warren states that God is not offended or even bothered by different styles of worship as long as it is done "in spirit" and "in truth." God enjoys the variety. Debates over worship style are almost always sociological and personality debates couched in theological terms. The definition of Saddleback Church is "Worship is experiencing our love to God for who he is, what he's said and what he's doing." Purpose Driven Church, pp. 240-41.

penitential occasions, the worshipers might "make confession" (Neh. 9:2-3).<sup>179</sup>

Now the writer comes to understand a little more about principles of worship through certain words in the Old Testament. What is worship?

- a. Worship means to bow down.
- b. Worship means to give thanks.
- c. Worship means to know that the Lord is God.
- d. Worship means to trust in God's covenant.
- e. Worship means to fear the Lord.<sup>180</sup>
- f. Worship means to seek the presence of the Lord.
- g. Worship means to wait upon the Lord.
- h. Worship means to intercede.

In the New Testament, there are four principle Greek terms used to describe various aspects of the worship experience which the writers of the New Testament use to point to a new way of thinking about worship:

(1) *Proskuneo*. The Greek word *proskuneo* is a compound composed of *pros*, meaning "toward," and *kuneo*, meaning "to kiss." The word means "to make obeisance" or "do reverence to" and is most often simply translated "worship" in the New Testament. J. N. Darby used the expression "do homage" when translating this term in his English translation of the Bible. *The Use of Proskuneo in the New Testament Reverence to God* (Matt. 4:10; John 4:21-24; 1 Cor. 14:25; Rev. 4:10; 5:14; 7:11; 11:16; 19:10; 22:9. *Reverence to Christ*: Matt. 2:2, 8, 11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17; John 9:38; Heb. 1:6 ).

(2) *Sebomai/Sembazomai*. The words *sebomai* and *sembazomai* are related terms and convey the idea of revering with an emphasis on a feeling of awe or devotion often associated with worship. This sense of awe or devotion is so strongly implied in these words that four times in the New Testament the word *sebomai* is

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<sup>179</sup>Richard Leonard, "Old Testament Vocabulary of Worship" in the Biblical Foundations of Christian Worship, vol. 1, Complete Library of Christian Worship (Nashville: Star Song Publishing, 1993), pp. 3-4.

<sup>180</sup>One of the great tragedies of BBF churches in Korea is the weakness of the sense of mystery, awe, and wonder. According to Andrew Hill, while the fear of the Lord is an attitude that includes the emotion of reverence and awe for a unique, holy, all-powerful, and all-knowing God, it is primarily "a way of life based on a sober estimate of God's presence and care." Andrew E. Hill, Enter his Court with Praise (Grand Rapids: Baker, 1993), p. 13.

translated "devout" (Acts 13:43, 50; 17:4, 17). The Use of *Sebomai* in the New Testament: *Devotion to God*: Matt. 15:9; Mark 7:7; Acts 16:14; 18:7,13 The Use of *Sembazomai* in the New Testament: *Devotion to a Creature*( Rom. 1:25).

(3) *Latreuo*. The word *latreuo* means to "serve" or "render religious service or homage." Although this word is often translated "worship" in the New Testament, it is most often translated "serve" and is related to *latris*, which means "a hired servant." This word tends to emphasize worship as a service to God on the part of the worshiper. The Use of *Latreuo* in the New Testament: *Serving God*( Matt. 4:10; Luke 1:74; 2:37; 4:8; Acts 7:7; 24:14; 26:7; ~7:23; Rom. 1:9; Phil. 3:3; 2Tim. 1:3; Heb. 9:14; 12:28; Rev. 7:15; 22:3).

(4) *Euseheo*. The fourth verb used in the New Testament to describe worship is *eusebea*, meaning "to act piously toward." The apostle Paul claimed that Athenians worshipped the "Unknown God" in this way when addressing them on Mars Hill (Acts 17:23). The same Greek word is also used by Paul to identify the obligation of children and grandchildren toward their widowed mother or grandmother (1 Tim. 5:4). The root idea of this word in both places where it is used seems to be that of showing honor toward one who should be honored. The Use of *Eusebeo* in the New Testament: *Pious in Faith*: Acts 17:23<sup>181</sup>

Then, what is worship in the New Testament?

- i. Worship means to be obedient.
- j. Worship means to be devout.
- k. Worship means to serve.
- l. Worship means to act piously toward.

The writer now finds twelve "worship principles" throughout the Old and New Testaments. These principles must be applied to worship and, and one must understand how to express these principles toward God.<sup>182</sup> In addition, David Peterson says that Jesus set the example for his disciples as a worshiper of the Father:

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<sup>181</sup>Elmer Towns, *Worship Wars*, pp. 162-63.

<sup>182</sup>Here are some picture words of the worship of the early church in Acts: (1) They met in private homes (2:46). (2) They met on the first day of the week (20:7). (3) They prayed together (2:42; 1 Cor. 11:4-5). (4) They sang hymns (Eph. 5:19). (5) They heard instruction (2:42; Col. 3:16). (6) They practiced the Lord's Supper (2: 42; 1 Cor. 10:16-17; 11:20-29).

In his decisive encounter with Satan in the wilderness, Jesus affirmed the teaching of the Old Testament that the essential response demanded by God is submission and service to him alone (Matt. 4:8-10). This narrative highlights the notion that Jesus' life is to be the expression of perfect worship. He will offer consistent loyalty and devotion to the Father. Jesus sacrificed himself to God. In fact, Jesus' whole life was a ministry to others, designed to serve their needs. But ultimately his service to them meant offering himself in death. In perfect obedience to the will of his Father, as a payment for their sins.<sup>183</sup>

Dr. Elmer Towns gives some theological definitions of worship: (1) Worship is emotional, intellectual, volitional and moral response to God.<sup>184</sup> Worship is a face-to-face involvement with a living God, based on a regeneration experience, prompted by the Holy Spirit and resulting in the exaltation of God's glory.<sup>185</sup> (2) Because of this, worship is a growing thing and a dynamic entity. Worship is personal. True worship cannot be divorced from the worshiper. (3) Worship is not just an intellectual process. It involves more than knowledge and fact. Worship must stir the emotions and result in activity. It begins with a knowledge of the word of God.

Robert Webber, in his book Worship Old and New, defines worship in the broadest sense as "a meeting between God and His people."

In this meeting God becomes present to His people, who respond with praise and thanksgiving. Thus the worshiper is brought into personal contact with the one who gives meaning and purpose to life; from this

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<sup>183</sup>David Peterson, "Worship in the New Testament," in Worship: Adoration and Action, ed. D. A. Carson (Grand Rapids: Baker, 1993), pp.54-57.

<sup>184</sup>Elmer Towns, "Worship: The Touch of God that Revives," in Rivers of Revival, ed. Neil T. Anderson and Elmer L. Towns (Ventura: Regal, 1997), pp. 168-169. (hereafter cited as Rivers of Revival)

<sup>185</sup>Only believers can truly worship God. God wants the worshipers to recover that sense of awe and wonder, that experience of his own sinfulness, and that abandonment to worship the holy. The writer does not want his worship to be a matter of mere words or rituals. He wants it to be an experience of the holy—an experience of the living God.



encounter, the worshiper receives strength and encourage to live with hope in a fallen world.<sup>186</sup>

3. *What is the worship service?* In the worship service, Christians first serve God through their worship and praise to Him. Worship also meets the needs of those who worship by inviting the very presence of God in the midst of the worshipping body, allowing God Himself to meet their needs.<sup>187</sup> Jack Hayford suggests three reasons in his book Worship His Majesty:<sup>188</sup>

(1) God has provided worship as a means of entry to our rejoicing in the presence of the Ultimate Reality. (2) Worship introduces dimensions of possibility in every life that transcend our sin and our self-imposed limitations as we welcome the Transcendent One. (3) Worshipping God brings the highest sense of dignity humanity can know, for the regal nature of hid majesty begins to flow downward and inward.<sup>189</sup>

Worship service is so important because God dwells where His people worship and life happens where God dwells. Worshipers must expect that God will release His divine power to convict, heal, and restore His own people in the Holy Spirit.

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<sup>186</sup>Robert E. Webber, Worship Old and New (Grand Rapids: Zondervan, 1982), pp. 11-12.

<sup>187</sup>Elmer Towns, Rivers of Revival, p. 171. Early Christians were inspired compassion toward the poor in worship (Acts 2:44-45). Worshipers were filled with awe and joy (Acts 2:43).

<sup>188</sup>Jack Hayford, Worship His Majesty (Dallas: Word, 1987), p. 45.

<sup>189</sup>The writer, with some Korean pastors together, had experienced worship at *The Church On the Way*, Van Nuys, California, May 1997. The worship of God is their primary ministry, pursued with biblically zeal and offered in reverence with humility, childlikeness, and joyfulness. When the writer participated at worship, he felt that the Holy Spirit was lifting him up during celebration (service). Even though he knew a little the gospel hymns, he felt a lump in his throat before God's presence. The Church On the Way does not use a traditional choir to lead in worship. But a choir leads people to worship. The song leader does not use a hymn book. They believe song is not power of itself, it is releasing of God's power. They used clapping of hands for a short time as an instrument of praise. They believe that worship services do not just happen. It exacts from their prayer, thought, planning, and heart to bring about a worship service of beauty and order.

4. *What are the negative trends affecting the worship service?* Terry Wardle observes several things.<sup>190</sup> First of all, preaching is an integral part of worship, especially in an evangelistic church. However, when preaching dominates and overshadows all other parts of the service, it leads to serious problems.<sup>191</sup> Terry Wardle goes to further explanation of this: “A congregation easily becomes attracted to the proclaimer instead of the Proclaimed One. Moreover, when the sermon is the centerpiece, the evaluation of the service can be based on how good or bad the sermon was.” Second, pastors do too much in the worship. Worship must go beyond pastor-centered ministry to body ministry. Lay involvement in worship can open the door to new power and excitement. Third, attending a worship service is similar to attending the theater or a concert—it is a spectator event. Fourth, worship services have become overly predictable. When the order of worship is too predictable, worshipers can quickly lose interest. Good worship balances order and a sense of the unexpected. Fifth, what happens in worship is not always relevant to daily living. A worship leader must raise a question, “Does faith work in real life? Is what Christians express and confess on Sunday relevant to life on Monday?” Sixth, people often do not encounter God in worship. Worship leaders must design services and prepare people for true worship—worship that leads everyone present into the presence of Almighty God. A worship leader must pursue renewing worship with biblical principles.

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<sup>190</sup>Terry Waedle. *Exalt Him! : Designing Dynamic Worship Services* (Camp Hill: Christian Publications, 1992), pp. 12-21.

<sup>191</sup>Pastor Choo-Bong Yoon researched 100 churches which is growing number of 500 more in Cities of Seoul, Soowon, Incheon, Korea. In this survey 99% of pastors answered that their worship is preaching-centered and it caused to rise of undesirable phenomenon. Choo-Bong Yoon, “Korean Church Growth Diagnosis and Its Prescription,” in *Diagnosis of Korean Church & Its Prescription*, ed. Jong-Yoon Lee (Seoul: Jordan Press, 1996), pp. 83-84.

He suggests four guiding questions for renewing the worship service: (1) Will this worship service glorify God? (2) Will this worship service be Christ-centered? (3) Will this worship service edify believers? (4) Will this worship service appeal to visitors?<sup>192</sup>

Furthermore, there are signs of worship in need of renewal. Robert E. Webber suggests some signs that are listed below as symptomatic of an apathetic worship and a passive congregation:

- a. The congregation is passive and lacking in enthusiasm and the spirit of joy.
- b. Visitors do not feel welcome or drawn into the community and its worship.
- c. Worship is cerebral and oriented almost exclusively toward teaching.
- d. Worship is evangelistic and oriented almost exclusively toward conversion.
- e. Communication skills in preaching and leading worship are weak.
- f. Sermons tend to be long, didactic, and lacking in application.
- g. Communion is celebrated infrequently, and when celebrated seems to be tacked on to the end of the service, often bearing the characteristics of a funeral.
- h. People sit in a typical classroom formation with the back of another person's head as a major object of sight.
- i. Singing lacks life, and the range of music is limited.
- j. There is no sense in which the order of worship moves the congregation in a pattern that rehearses their faith and thus establishes, maintains, or repairs a relationship with God.
- k. The people are not involved in responses, antiphons, prayer, ministry to each other, or the passing of the peace.
- l. The senses are not adequately engaged in touch, smell, sight, or hearing.<sup>193</sup>

If a pastor finds these signs in his congregation, he must pursue the biblical principles of worship.

5. *What is the significance of music in worship concerning church growth?*

Congregational singing, church choirs and orchestras are an integral part of a worship

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<sup>192</sup>Terry Wardle, p. 22.

<sup>193</sup>Robert Webber, "Signs of A Worship In Need of Renewal," in The Renewal of Sunday Worship, vol. 3, The Complete Library of Christian Worship, ed. Robert Webber (Nashville: Star Song Publishing, 1993), p. 101.

experience for many Christians. There are numerous scriptural references to the power of music in the Old Testament (1 Sam. 10:5-6; 16:23; 2Kings 3:15). Worship in song in the New Testament was associated with the fullness of the Holy Spirit (Eph. 5:18), the dwelling of the word of Christ (Col. 3:16), and a spirit of prayer (1 Cor. 14:15).

According to Elmer Towns' classification, the worship song differs from the testimonial and devotional song in that it usually expresses a person's adoration and praise to God, especially to God the Father.<sup>194</sup> Jack Hayford sees the worship song as releasing life and restoring worth. He goes to further state that it also releases God's power.<sup>195</sup> God calls His children to sing with their understanding (1 Cor. 14:15). In at least forty-one of the Psalms, Christians are told to sing praise to God and to sing with the Spirit.<sup>196</sup> Rick Warren says that a song can often touch people in a way that a sermon cannot.<sup>197</sup>

6. *What is the seeker sensitive worship?* Rick Warren says that worship can be a powerful witness to unbelievers if God's presence is felt and if the message is understandable.<sup>198</sup> There is an intimate connection between worship and evangelism. It is the goal of evangelism to produce worshipers of God. The writer thinks that the seeker's service is a form of evangelism more than a form of actual believer's worship. Perhaps the greatest potential danger in moving toward seeker sensitive services is that worship

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<sup>194</sup>Elmer Towns, Rivers of Revival, p. 175.

<sup>195</sup>Jack W. Hayford, "Encyclopedia of Worship" (Van Nuys: Privately printed for Worship Seminar, 1991), p.54.

<sup>196</sup>Ibid., pp. 55-56.

<sup>197</sup>Warren, Purpose Driven Church, p. 279.

<sup>198</sup>Ibid., p. 241.

services could cease to be authentic Christian worship. If the desire is to have a worship service for unbelievers, another service should be geared for Christians.

7. *What are the keys to an effective worship leader?* First, personal preparation before God is essential for a worship leader. Jack Hayford, for instance, makes prayer a priority because it dissolves the distraction of worship. Almost every Saturday night about 7:00 or 8:00, Jack Hayford goes to the church, walks through the sanctuary, lays hands on each chair in the room and prays.<sup>199</sup> It makes a profound difference in the next day's service. He says, "I become open to God's power and allow the Spirit to lead. And I impart a blessing to people."<sup>200</sup> Maintaining a strong relationship with the Lord is the first step of being an effective worship leader. Second, personal characteristics must be developed, maintaining a humble or servant attitude, keeping a Levitical heart.<sup>201</sup> The main purpose of the Levites in the Old Testament was to be given wholly unto God (Num. 8:14-16). A leader must live a life of worship and be thankful to God.

Ron Kenoly lists ten things that bother a pastor about a worship leader:

- a. Not starting on time.
- b. Not stopping on time.
- c. Talking too much before, during and after the worship time.
- d. Singing songs that are not appropriate for worship.
- e. Inappropriate apparel.
- f. Moving too far ahead of the people, and drifting off into your own world.
- g. Verbal abuse of the congregation when their response is not what you want.
- i. Singing at a pitch which is too high or too low for the congregation.

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<sup>199</sup>Jack Hayford, John Killinger, and Howard Stevenson, Mastering Worship (Portland: Multnomah, 1990), p. 40.

<sup>200</sup>*Ibid.*, pp. 41-42.

<sup>201</sup>Jay R. Weener, "Being a Worship Leader," in The Renewal of Sunday Worship, ed. Robert Webber, vol. 3, The Complete Library of Christian Worship (Nashville: Star Song Publishing, 1993), p. 363.

- j. Having your own agenda.<sup>202</sup>

And ten things bother a worship leader about a pastor:

- a. Lack of support from the pulpit.
- b. Cutting the flow of worship.
- c. A pastor who does not enter into worship.
- d. Hearing all the problems with no praise for the good things.
- e. Being asked to do a number on the spot.
- f. When the pastor's wife wants to run the department.
- g. Not sending the worship leader to seminars and conferences that would truly help the church.
- h. When money will not be spent for good musical equipment.
- i. Pastors who do not spend quality time with worship leaders to pray and counsel with them, especially in tough times.
- j. Pastors who do not trust the worship leader's judgment in building a first-rate team.

In summary, the writer sees that God is worthy to be worshipped. God the Father wants to be worshipped. God loves to be worshipped. For in worship, Christians tell the truth to God about God—they praise God and offer God their thankful voices and hearts not only because of the deed of salvation, but also because of the very character of the God who would seek them out to restore them to Himself.

### C. The Holy Spirit

The writer will make use of all the principles adopted by the early church, but unless the writer has the power of the Holy Spirit he shall achieve nothing at all. The whole New Testament unites to teach that church growth is the work of the Holy Spirit in and through Christians. God's Spirit is the prime agent of mission in God's people to

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<sup>202</sup>Ron Kenoly and Dick Bernal. *Lifting Him Up* (Orlando: Creation House, 1995), pp. 47-48. He is an internationally recognized worship leader and a popular Integrity Music recording artist. When

God's world. The BBF pastor's trouble is that they lack the power of God. Hot churches become lukewarm. Churches were once named as soul winning churches, but no one names them this now because the churches have lost the power of God. The churches need to recover the power of God for today: "Our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction," (1 Thes. 1:5). The word Paul uses for 'conviction' is an interesting one. According to Michael Green's explanation, it means a cup so full to the brim that it flows over. It suggests Christians so full of the Holy Spirit that when they were bumped into, it was not their own reactions of frustration or irritation that spilled out, but the gracious, life-giving Spirit of God.<sup>203</sup>

1. *What does the Holy Spirit do for all Christians?* He is the Comforter (John 14:16, 17), Christian's Guide, Teacher and Reminder (John 16:12-14). He is the Christian's prayer-helper (Rom. 8:26, 27), and works in the Christian the fruit of the Spirit (Gal. 5:22, 23). The fruit of the Spirit is intended by God to be produced in any Christian in whom the Spirit has full sway.<sup>204</sup> The work of the Spirit in filling the believer fulfills the special commandment to every Christian to be filled with the Spirit. According to Ephesians 5:18, all Christians are commanded to be filled with the Spirit. As such, the ministry of the Holy Spirit stands in sharp contrast to other ministries, and this filling of the Spirit is a

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he had lead a praise worship service in Vine Center at Liberty University, September 1997, the writer was touched by his leading worship. A number of young Christians rededicated themselves at that night.

<sup>203</sup>Michael Green, Evangelism Now & Then (Downers Grove: InterVarsity, 1979), p. 29.

<sup>204</sup> John Walvoord, The Holy Spirit, pp. 219-223, 191.

repeated experience.<sup>205</sup>

2. *Jesus was filled with the Holy Spirit.* Acts 10:37-38 states: “God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Jesus did all his ministry, all his healing, all his teaching and preaching in the power of the Holy Spirit. Many Scriptures clearly teach that Jesus was filled with the Spirit and did all his ministry in the power of the Spirit (Isa. 42:1-4; 61:1-2; Luke 4:21). Hebrews 9:14 demonstrates how the Savior unflinchingly faced the cross. Jesus through the eternal Spirit offered Himself without spot to God. It was the ministry of the Holy Spirit to sustain and strengthen Jesus to bear His sufferings (Isa. 53:3).<sup>206</sup> If indeed the Lord Jesus needed to be filled with the Holy Spirit, how much more do His servants! Jesus promised that the disciples would be empowered to be witnesses (Acts 1:8).

3. *In the Book of Acts, wherever Christians were filled with the Holy Spirit, they won the souls to Christ and experienced church growth.*<sup>207</sup> At Pentecost disciples were filled with the Spirit and began to witness for Christ (2:4). The result was wonderful. The Spirit added three thousand new Christians to the church (2:41).

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<sup>205</sup>Ibid., p. 194. The verb *plerousthe* is found in the present imperative. The present tense indicates a durative idea, and could be translated, “keep being filled.” Instead of being constantly in a state of being drunk with wine, the entire faculties of the body being subject to its power and influence, the Christian should be constantly filled with the Spirit. John Walvoord says that the use of the present tense in the command to be filled with the Spirit makes it evident that this work of the Spirit is a continuous reality in those who are yield to God, P. 195.

<sup>206</sup>Ibid., p. 99.

<sup>207</sup>John R. Rice, The Power of Pentecost (Murfreesboro: Sword of the Lord, 1968), p. 59.



When His disciples were filled with the Spirit, then they had great boldness to speak of Jesus Christ (4:31).<sup>208</sup> The writer sees the connection of fervent prayer and the Holy Spirit. The disciples were frustrated by persecution, but they experienced refilling of the power of God. They did not want to stop witnessing because of the persecution. They asked and God answered. The writer has heard that many pastors have lost their boldness for witnessing. Pastors need the God given-boldness which dares enough to preach the truth that has been despised, boldness that rebukes the sins of high officers (4:11, 5:30), and boldness that declares only Christians the whole counsel of God (20:27). The secret of this boldness is not of man but of the Holy Spirit. When the disciples had power to witness for Jesus Christ, then believers was added to the Lord again. Dr. Elmer Towns states that this power of God is the power to preach the word of God effectively, to change the lives, and to meet the needs of Christians. Pastors need anointed ministry.<sup>209</sup>

Stephen, filled with the Spirit, witnessed in mighty power (Acts 6:5-8, 7:55). Paul the apostle, too, filled with the Spirit, began his powerful ministry (9:17). Barnabas won many souls to Christ through the power of the Spirit (11:24-26). There is a simple and brief statement: Barnabas was “full of the Holy Spirit,” and “many people were added unto the Lord.” All Christians will win souls to the church when they are anointed with the power of God. The church needs power from on high!

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<sup>208</sup>Acts 16:21, “and they teach customs which are not lawful for us, being Romans, to receive or observe.” See also Acts 22:21, 22 and 26:24.

<sup>209</sup>Elmer Towns. Spiritual Factors of Church Growth, p. 126.

4. *What is the result of being filled with the Holy Spirit?* Dr. Elmer Towns says that power in preaching brings some results. People convicted of sin seek forgiveness (Acts 2:37-39). People are converted, revival breaks out, young people respond to Christian service, money is gathered for ministry and people feel the presence of the Lord.<sup>210</sup>

5. *How to be filled with the Holy Spirit?* Do pastors really want to be Spirit-filled? “And we are his witnesses of these things; and so is also the Holy Spirit, whom God has given to them that obey him” (Acts 5:32). This passage clearly says that wholehearted obedience to Jesus Christ is certainly one requirement of the fullness of the Spirit. This obedience would involve commitment to the Spirit’s soul-winning plan.<sup>211</sup>

There are negative conditions in the New Testament. First, “Quench not the Spirit” (1 Thes. 5:19). Quenching the Spirit means being unyielded to Him, or saying, “No.”<sup>212</sup> Every Christian faces the obvious fact that no man can serve two masters (Matt. 6:24). Willingness to do His will is the key element of being filled with the Holy Spirit. Second, “Grieve not the Spirit” (Eph. 4:30). It is clear that the one cause of grieving the Holy Spirit is sin. The remedy is confession of sin (1 John 1:9).<sup>213</sup>

There is also some positive conditions. “Walk by the Spirit” (Gal. 5:16). Christians are commanded to walk by the Person and power of the Holy Spirit if they desire to have the lusts of the flesh unfulfilled. It is clear that walking by the Spirit is a

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<sup>210</sup>Ibid., p. 126.

<sup>211</sup>John Rice, p. 294.

<sup>212</sup>John Walvoord, p. 197.

<sup>213</sup>Ibid., p. 203.

continual experience. Therefore, this commandment means, "Keep walking by the Spirit."<sup>214</sup> Prayer is a condition of Holy Spirit fullness. John Rice states that many Bible Christians were filled with the Spirit because they prayed. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13). Here is a plain statement that God gives the Spirit to them who ask Him.<sup>215</sup> Here is the promise of Jesus, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14). As a consequence, the conditions of being filled with the Spirit are:

- a. Repentance and cleansing of sins (1 John 1:9).
- b. Obedience to the will of the Holy Spirit (Acts 5:32).
- c. Quench and grieve not the Spirit (1 Thes. 5:19; Eph. 4:30).
- d. Ask in faith (James 1:6).
- e. Receive in faith (Mark 9:23).

In brief, not only is the Holy Spirit a person, but He is the power of God that Christians must have in their lives. There is no substitute for the power of God. It is something we have got to have. Christians must learn the work with the Spirit (Acts 5:28). Anointed ministry by the Spirit is the answer for getting people to Christ and church growth.

#### D. Preaching

1. *What is biblical understanding of preaching?* In the twentieth century, an emphasis is placed on home Bible studies. Evangelistic preaching has been de-

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<sup>214</sup>Ibid., p. 205.

<sup>215</sup>John Rice, p. 318. See, Acts 4:31; 9:5, 6, 17; 13:3-4; Eph. 1:15-19; 3:16-19.

emphasized.<sup>216</sup> The early church, however, believed in preaching in the open as well as house-to-house (Acts 2:14-38; 3:12-26; 5:42; 20:20). "It is not right that we should forsake the Word of God to serve tables . . . but we will give ourselves continually to prayer and to the ministry of the Word" (Acts 6:2, 4). The apostles placed preaching and prayer first in their ministries. "I long to see you, that I might impart to you some spiritual gift to strengthen you, that is, that we may be mutually encouraged by each other's faith, both yours and mine" (Rom. 1:11, 12). Paul realized that some ministries simply cannot take place apart from face-to-face contact (Rom. 1:11,12). "I am eager to preach the gospel to you...who are in Rome" (Rom. 1:15 RSV). According to Haddon Robinson's explanation of this passage, a power comes through the word preached that even the inerrant written word cannot replace.<sup>217</sup> The New Testament writers' preaching stands as the event through which God works (1 Pet. 1:23, 25). Preaching in Paul's mind did not consist of a man discussing religion. Instead God Himself spoke through the personality and message of a preacher to confront men and women and bring them to Himself.<sup>218</sup> There are important imperatives directed to a preacher in 2 Timothy 4:1-2. "I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction."

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<sup>216</sup>Elmer Towns, Encyclopedia. p. 86.

<sup>217</sup>Haddon W. Robinson. Biblical Preaching (Grand Rapids: Baker, 1980), p. 17.

<sup>218</sup>Ibid., p. 18.

2. *What are theological foundations for preaching?* If the writer gets to know what the unique message was of the apostles in their preaching and teaching ministry, he will determine its theological foundations. George Peters summarizes several prominent emphases:

- a. In Christianity, God is the great and merciful Initiator.
- b. God is the great and gracious Actor; history is the theater of His actions and salvation is the purpose of His actions.
- c. The supreme act of God in Christ Jesus was in fulfillment of the Old Testament.
- d. In Christ Jesus God offers to humanity a free gift of salvation.
- e. Neglecting or rejecting the gracious gift of salvation of God in Christ Jesus draws awful consequences for time and eternity.<sup>219</sup>

John Stott discusses some convictions.<sup>220</sup> The first conviction is of God. The conception of God a pastor has determines the kinds of sermons the pastor preaches. Second conviction is of Scripture (2 Tim. 3:16). Scripture is God's Word written and God still speaks through what He has spoken. Furthermore, God's Word is powerful enough to save all sinners (Heb. 4:12; Is. 55:11). These convictions make powerful preachers and preaching. John Piper has four basic convictions about preaching.<sup>221</sup> First, the goal of preaching must be the glory of God. Second, the ground of preaching must be the cross of Christ. Third, the gift of preaching must be the power of the Holy Spirit. Fourth, the gladness of preaching must be the privilege of preacher. God saves people

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<sup>219</sup>George Peters, p. 97.

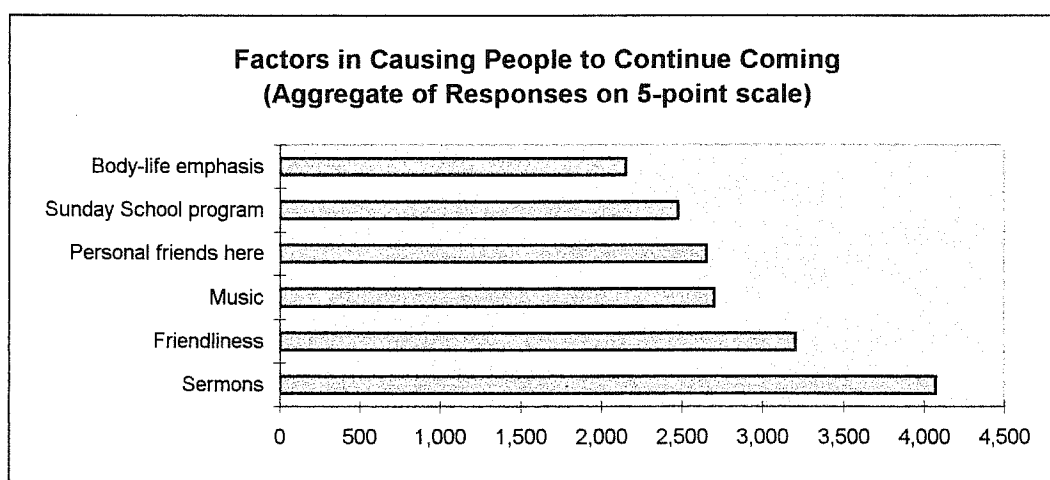
<sup>220</sup>John R. W. Stott, The Art of Preaching in the Twentieth Century (Grand Rapids: Eerdmann, 1982), pp. 92-133.

<sup>221</sup>John Piper, The Supremacy of God in Preaching (Grand Rapids: Baker, 1990), pp. 17-47. These ideas came from his study of preaching ministry of Jonathan Edwards.

from everlasting ruin through preaching (2 Cor. 2:15-16). This is essential if a preacher would love men and glorify God—and these are the two great ends of preaching.

3. *What is it that equips a man to be qualified for a preaching responsibility?* John MacArthur suggests following elements: reverence for God, respect for the dignity of pastoral duty, good sense, sound judgment, clear and deep thinking, love of reading, commitment to diligent study, and meditation.<sup>222</sup> He goes farther to state that the preacher must, above all, become like Ezra, who had “set his heart to study the law of the Lord, and to preach it, and to teach His statutes and ordinances...” (Ezra 7:10) or Apollos, who was “mighty in the Scriptures” (Acts 18:24).<sup>223</sup>

4. *What is the significance of preaching in church growth?*



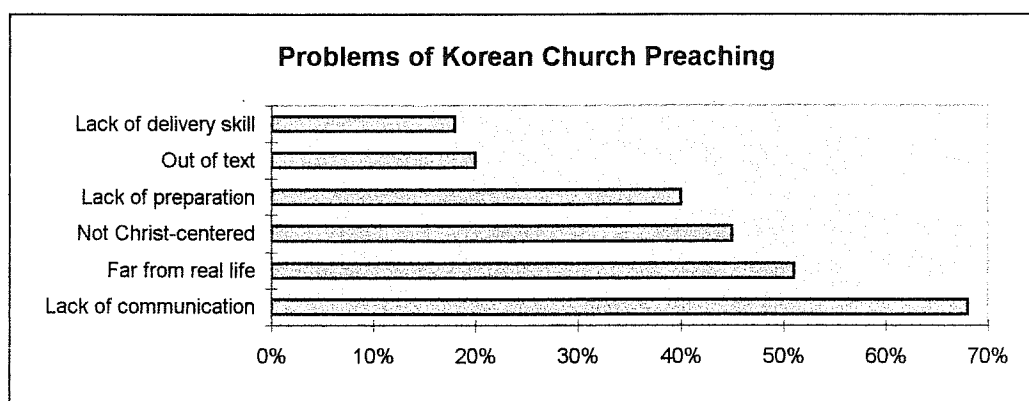
**Figure 4**

<sup>222</sup>John MacArthur, Jr., ed., *Rediscovering Expository Preaching* (Dallas, Word, 1992), p. 13. John MacArthur is pastor of Grace Community Church, Sun Valley, CA and is identified with sound, exegetical, expository preaching. When the writer observed Grace Community Church for a while last summer 1997 he assured that the Word of God is powerful enough to change lives. The writer felt that John MacArthur was so skilled and faithful to proclaim the Word of God.

<sup>223</sup>Ibid., p. 14.

Earl Comfort gives interesting statistics on how important these factors are in causing people to continue coming.<sup>224</sup> (see figure 3) This survey shows that preaching is a definite factor in church growth. Preaching can draw people to Christ.

Four hundred Presbyterian church pastors in Korea think that one of the decisive reasons for stagnation of church growth is the sermon. (see figure 4) Ineffective preaching ministries should be one of the growth barriers. It seems that many Korean pastors are troubled with what to preach rather than how to preach.<sup>225</sup> One of Korean preaching expert says that sermons, which mean out of text, are overflowing everywhere.<sup>226</sup> (see figure 5)



**Figure 5**

4. *What is effective preaching?* Rick Warren once related that he threw away all his sermons he had written in the previous ten years, except two. Because he discovered that

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<sup>224</sup>Earl V. Comfort, "Is the Pulpit a Factor in Church Growth?" *Bibliotheca Sacra* (1983): 68.

<sup>225</sup>Chong Hee Kim, p. 13.

his congregation was complaining of his “boring, irrelevant” sermons.<sup>227</sup> He had to develop a whole new set of preaching skills. An effective preacher must realize what the people need. Beginning a message with people’s felt needs is more than a marketing tool. Rick Warren’s preaching principle is based on the theological fact that God chooses to reveal Himself to man according to man’s needs. For instance, the names of God are revelations of how God meets people’s felt needs. When people asked God, “What is your name?” God’s response has been to reveal Himself according to what they needed at that time:

Jehovah Jireh (I am your provider) to those who needed a miracle.  
 Jehovah Shalom (I am your peace) to those who needed comfort.  
 Jehovah Tsidkenu (I am your righteousness) to those who needed salvation.<sup>228</sup>

Leith Anderson also argues that preachers who will communicate well to the 21<sup>st</sup> century church will be those who not only speak well, but also who have suffered and struggled in their sins and found hope in Jesus Christ, whom they delight to share with others who are hurting.<sup>229</sup> Sermons born out of this reality communicate to hearers: “This preacher has been there and knows what I am going through, and has personally encountered God the way I want to encounter God.” Earl Comfort gives some guidelines in order to improve preaching ministry:

- a. Preaching/teaching must be biblical.<sup>230</sup>

<sup>226</sup>Jhi-Young Khe, “Korean Church Preaching Diagnosis and Its Prescription,” in Diagnosis of Korean Church & Its Prescription, ed. Jong-Yoon Lee (Seoul: Jordan Press, 1996), p. 153.

<sup>227</sup>Warren, Purpose Driven Church, pp. 293-294.

<sup>228</sup>Ibid., p. 295.

<sup>229</sup>Leith Anderson, p. 203.

<sup>230</sup>The authority and centrality of the Bible cannot be compromised.



- b. It must be understandable. Every effort should be taken to communicate the word of God effectively. Transparencies, outlines, charts, and other media can be used to bring home Bible truth.
- c. It must be warm. Most unbelievers are looking for relief, not truth. One reason sermon study is so difficult for many pastors is because they ask the wrong question. Instead of asking, "What shall I preach on this Sunday?" they should be asking, "To whom will I be preaching?"
- d. It must be positive and encouraging. People should leave a church service with a positive attitude toward God.
- e. It must be practical. Preaching should provide meaningful answers to life and its problems. Jesus always related truth to life. His teaching was clear, relevant, and applicable. He aimed for application because his goal was to transform people, not merely to inform them.
- f. It must be exemplary. Pastors and group leaders must live out what they preach and teach. Jesus attracted crowds by loving unbelievers. We need to love unbelievers like Jesus did. Love draws people in like a powerful magnet. A lack of love drives people away.
- g. It must be exciting. Jesus spoke to the crowd with an interesting style. The crowd loved to listen to Jesus (Mk. 12:37 "listened with delight.").<sup>231</sup>

In addition, if the preacher is to deliver God's message with power, prayer must permeate his life and furnish a lifelong environment for the fruit of the Spirit (Gal. 5:22, 23). James Rosscup, who is a preaching professor at Master's Seminary, observed Paul's prayer ministry concerning preaching:

- a. Paul prayed that God would help new converts grow (Acts 14:23).
- b. Paul and his associates prayed when they preached God's Word in Europe (Acts 16:13).
- c. Paul's dependence on prayer in preaching is synonymous with his dependence on God rather than human ability. "I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power that your faith should not be in the wisdom of men but in the power of God (1 Cor. 2:3-5).
- d. Paul's dependence on God also surfaces in his appeals for others to pray for him (Eph. 6:18-20; Rom. 15:30).<sup>232</sup>

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<sup>231</sup>Earl Comfort, p. 67.

<sup>232</sup>James E. Rosscup, "The Priority of Prayer and Expository Preaching," in Rediscovering Expository preaching, ed. John MacArthur, Jr. (Dallas: Word, 1992), pp. 71-72.

In short, preaching is a significant factor of church growth. Preachers must be a men of prayer and depend on God's power only. "Light praying will make light preaching. Prayer makes preaching strong . . . and makes it stick."<sup>233</sup> Rick Warren says that nothing else can take the place of Spirit-anointed preaching.<sup>234</sup> The preacher today, as always, needs a wise balance between different aspects of sermon preparation that depend on human skill and the facts that call on God for His almighty power. Preachers also need the prayers of other Christians. Put the saints everywhere to pray for the pastor (Rom. 15:30; 2 Cor. 1:11; Eph. 6:19; Col. 4:3).

#### **E. Outreach**

The Great Commission is found in Matthew 28:18-20, Mark 16:15, Luke 24:46-47, and Acts 1:8. A careful analysis of these passages reveals three components that make up the Commission: seeking lost people, evangelism, and discipleship. This writer will allow more space for evangelism and will suggest a brief strategy for evangelizing Baby Boomers in relation to target evangelism.

1. *Churches grow when they go to seek lost people.* The first component of the Great Commission consists of the intentional pursuit of lost people. This is reflected in the word "go" found at the beginning of the Commission as it is recorded in both Matthew

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<sup>233</sup>E. M. Bounds, Power Through Prayer (Grand Rapids: Baker, n.d. 1992), p. 31.

<sup>234</sup>Warren, p. 306.

28:19 and Mark 16:15. Aubrey Malphurs, in his book Planting Growing Churches for the 21<sup>st</sup> Century, describes it:

The Savior clarifies what He means by this word in such passages as Luke 5:27-32, 15:1-10, and 19:1-10, where He develops the concept of seeking lost people such as Levi the tax-gatherer and his friends, tax-gatherers and sinners in general, and Zacchaeus. Far too many churches at the end of the twentieth century are waiting for lost people to come to them. This tactic may have worked in the 1940s and 1950s when the culture was churches, but it does not work in the 1990s with a culture that is predominantly unchurched. The twenty-first century church will have to take the initiative and pursue these lost people.<sup>235</sup>

Why should churches seek lost people? There is a tremendous need for more aggressive seeking of lost people. The church in Korea is not in good shape. Many church growth experts realize that the growth of Korean churches declined in the early 1990s and the stagnation of church growth became a significant issue in 1995.<sup>236</sup> The BBF churches have done quite well in “soul-winning,” but it is an old story now in Korea. Why? The churches lost their enthusiasm for evangelism. A large number of churches in America are also dying. According to Win Arn, 3,500 to 4,000 churches die every year.<sup>237</sup> How does one overcome this crisis? Evangelism is the answer! James Combs argues biblical reasons why Christians ought to win souls now:

- a. Sinners are perishing (Ps. 9:17)

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<sup>235</sup>Aubrey Malphurs, Planting Growing Churches for the 21<sup>st</sup> Century (Grand Rapids: Baker, 1992), p. 41.

<sup>236</sup>Sung-Choon Oh, “The Growth of Korean Church & Direction of Spirituality Movement,” in The Stagnation of Korean Church Growth and Solution (Seoul: Solomon Press, 1996), p. 83. Sung-Choon Oh holds Ph.D., from Chicago Theological Seminary and professor of Presbyterian Theological Seminary in Seoul, Korea. The Korean society has changed a lot by industrialization, urbanization, diversification of culture, generations gap, aging, pluralism, consumerism, and secularization.

<sup>237</sup>Win Arn, The Pastor’s Manual for Effective Ministry (Monrovia: Church Growth, 1988), p.16.

- b. Love is constraining Christians (2 Cor. 5:14).
- c. God is commanding us (Matt. 4:19).
- d. Our position is urging us (2 Cor. 5:20).
- e. Responsibility is pressing us (Rom. 1:14).
- f. The field is calling us (John 4:35).
- g. Jesus has chosen us (John 15:16).
- h. Our salvation experience is compelling us (2 Cor. 5:17).
- i. The power of the gospel is requiring us (Rom. 1:16).
- j. Hell is requesting us (Luke 16:19-25).
- k. Heaven is encouraging us (Luke 15:10).
- l. Joy is awaiting us (Ps. 126:6; James 5:20).
- m. The Holy Spirit is ready to empower us (Acts 1:8).
- n. Time is challenging us (Rom. 13:11).<sup>238</sup>

2. *Churches grow when they place a high priority on evangelism.* In Mark 16:15, Christ says, "Go into all the world and preach the good news to all creation." In fact, a church that is not reaching lost people has lost its purpose.

a. What is evangelism? According to Michael Green's definition, "Evangelism is proclaiming the good news of salvation to men and women with a view to their conversion to Christ and incorporation in his church."<sup>239</sup> It is a matter of the Christian sharing good news of a Savior with those who do not know Jesus Christ. Evangelism is not a system.<sup>240</sup> Evangelism is not individualistic. Although it can happen between two people, it always brings people into a fellowship of those who have also found the living God through Christ.<sup>241</sup> Evangelism involves more than presenting the gospel to the unsaved or sharing

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<sup>238</sup>James O. Combs, "Fifteen Reasons Why We Ought to Win Souls Now," Baptist Preacher, July/August 1993, pp. 4-5.

<sup>239</sup>Michael Green, Evangelism In the Early Church (London: Hodder & Stoughton, 1970), p. 7.

<sup>240</sup>Michael Green, Evangelism Now & Then, p. 14. It means that there are plenty of encapsulated messages for instance, four spiritual laws, bridge diagrams and so on.

<sup>241</sup>Ibid.

salvation with them.<sup>242</sup> Evangelism is not the task of the ordained ministry alone.

Evangelism is neither Christian proclamation alone nor Christian presence alone. It is both.<sup>243</sup> Donald McGavran and Winfield Arn define evangelism as “to proclaim Jesus Christ as God and Savior, to persuade people to become his disciples and responsible members of his church.”<sup>244</sup> Both definitions emphasize the proclamation of Jesus Christ as Savior.

b. What is the basic principle of New Testament evangelism? McGavran gives two kinds of effective evangelism: *attraction and proclamation*.<sup>245</sup> The first is attraction. The quality of believer’s lives is such that people are drawn to the church. Christians are told to be salt and light in the world. But while this as an unintentional evangelism is good, it is also limited because the only people Christians influence are those few with whom they are in close contact.<sup>246</sup> The second kind of evangelism is proclamation. Proclamation is telling people by word and deed of Jesus the Savior. This is an important type of biblical evangelism.

c. Effective evangelism results from an *organized strategy*. The disciples filled

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<sup>242</sup>Elmer Towns, Encyclopedia, p. 85.

<sup>243</sup>Green, Evangelism Now & Then, p. 15.

<sup>244</sup>Donald McGavran and Winfield Arn, Ten Steps for Church Growth (New York: Harper & Row, 1977), p. 51.

<sup>245</sup>Ibid., p. 55.

<sup>246</sup>Bill Hybels states that his church members have put all their eggs into the basket of relational evangelism. Through their Becoming a Contagious Christian training course, as well as through other teaching and modeling. They instruct and encourage their believers to proactively build relationships with irreligious people for the ultimate purpose of leading them to Christ. See his book, Rediscovering Church, p. 170.

Jerusalem with Christian doctrine and every house received the gospel (Acts 5:28, 42).

Notice their methodology. They reached “every house” and pursued people to receive

Jesus Christ as their Savior. This was the result of a systematic, comprehensive,

cooperate coverage of the city. Dr. Elmer Towns suggests that the church should have a

master program of outreach because:

- 1) The church is an organization with a specific goal to reach.
- 2) The evidence of a program in churches in the book of Acts.
- 3) The average Christian does not win souls unless motivated, and the goals, requirements, examples and programs will motivate him.
- 4) The Lord is a God of order and rationality.<sup>247</sup>

Enthusiasm for souls plus organized strategy will produce much fruit. The

churches, specially BBF churches, have to work in close cooperative evangelism.

d. Effective evangelism sets *primary target people*. Knowing who the church is trying to reach makes evangelism easier. Jesus Christ and His disciples won the adults first and eventually households (John 4:53; Luke 19:9; Acts 10:1, 44; 16:33, 34; 1 Cor. 1:16).<sup>248</sup> When this writer looks at 1 Corinthians 9:20-22, Paul used a kind of target evangelism: “To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law . . . To those not having the law I became like one not having the law . . . To the weak I became weak, to win the weak.” To sum up this evangelism strategy, he wrote, “I have become all things to all men so that by all possible means I might save some” (1 Cor. 9:22). To Paul, the target groups were Jews, Gentiles

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<sup>247</sup>Elmer Towns, Encyclopedia, pp. 85-86.

<sup>248</sup>Gene Getz, Sharpening the Focus of the Church (Chicago: Moody, 1974), p. 43.

and the weak. To each of these groups, Paul adapts himself and his message (Acts 17:16-34). Ed Dobson, senior pastor of Calvary Church in Grand Rapids, Michigan and contributing editor to *Leadership* magazine, observed the Apostle Paul's evangelism strategy and lists three key principles from Paul's evangelism strategy:

- 1) Adjust to each target group.
- 2) Build relationships with different people groups.
- 3) Realize that methods will often seem in conflict.<sup>249</sup>

Paul's strategy for evangelism was to target the particular needs and interests of a specific group. Paul also recognized cultural diversity and adapted his style to each unique cultural situation. However, the difficulty was with Paul's strategy. When Paul used a different approach to different groups, he was accused of being inconsistent; however, he was trying to reach those people and wanted to share the gospel effectively with each group he sought.

If a church is going to start target evangelism, what does the church first do? Ed Dobson gives some crucial steps to get started with target evangelism.

- 1) *Establish a core group*: A core group consists of up to twelve people with a passion for evangelism. They need to accomplish two primary objectives: identify the potential target groups and evaluate which target groups could be reached most effectively through the church's resources.
- 2) *Seek board approval*: The core group presents its findings to the board and seeks their approval.
- 3) *Present the plan to the congregation*: The core group, with board endorsement, then informs the congregation of the prospective target groups and establish a time to meet with people interested in being involved.
- 4) *Train the leadership*: It is wise to choose leaders who have personal experience that directly relates to the target group. After training, the group can begin its outreach.

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<sup>249</sup>Edward Dobson, "Evangelizing Target Groups," in *Leadership Handbook of Outreach and Care* (Grand Rapids: Baker, 1994), p. 56.

- 5) *Evaluate progress*: After several months, the core group that began the process should evaluate the progress. Important questions include: what kind of people are attending? What problems have arisen? Have people made a commitment to Christ? Do people continue to attend after a first visit? What changes need to be made?<sup>250</sup>

This is excellent advice. Rick Warren, one of target evangelism experts, believes that every church to be most effective in evangelism must decide on a target. Here are his guidelines to define target:

- 1) Define your target geographically.
- 2) Define your target demographically.
- 3) Define your target culturally.
- 4) Define your target spiritually.
- 5) Personalize your target.<sup>251</sup>

Following above guidelines, this writer began to question if he is trying to reach the Baby Boom generation. So what does he do? He must know who they are and what they need. Dr. Elmer Towns listed seven things that Boomers are looking for in the church. When these seven things are present, they will commit themselves to its ministry both financially and to some degree through involvement in some aspect of ministry or service in the church. This writer, as a member of the Boomer generation, likes to adopt Dr. Elmer Towns' seven things that are important to the Boomers.

- 1) Functional church to faith
- 2) Excellency
- 3) Team ministry
- 4) Innovative and conservative
- 5) Businesslike
- 6) Relationship

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<sup>250</sup>Dobson, p. 61.

<sup>251</sup>Warren, Purpose Driven Church, pp. 160-169.



7) Experience<sup>252</sup>*Know What Boomers are Looking for*

*Functional Church to Faith:* Dr. Elmer Towns states that the most attractive church to boomers is functional in its approach to their faith. They will commit themselves to things that will help them function in life. They differ from their parents in that they will not attend church meetings because of tradition, guilt, or because someone expects them to attend. They want their Christianity to work in the marketplace. They are looking for functional or practical sermons that will help them cope with the problems of life and living. The Boomers want to hear something on Sunday that they can apply on Monday. A baby boomer pastor must determine to learn how to communicate God's Word in a practical, interesting way.<sup>253</sup>

*Excellency in form:* The Boomers are concerned with excellence in form. They want things to be as perfect as they see on television. They want their church to use the latest tools to do a job such as: an OHP, video projector, power point presentation by computer, and auto screen. To meet this request, many growing churches in Korea changed their church mechanical system. They believe they cannot use yesterday's tools in today's ministry to meet the challenge of tomorrow. The boomers know that using the right tools is more efficient and they don't want their churches to waste their time. They will serve in the churches, but they want their churches to use them for their strengths.

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<sup>252</sup>Elmer Towns. Encyclopedia, p. 37.

<sup>253</sup>Warren, p. 191.

Rick Warren is often asked what he would do differently if he could start Saddleback over. His answer is this: "From the first day of the new church I'd put more energy and money into a first-class music ministry that matched our target. In the first years of Saddleback, I made the mistake of underestimating the power of music so I minimized the use of music in our services. I regret that now."<sup>254</sup> The Boomers are looking for their appearance of quality in everything. They expect preschool and children's ministries to be effective and high quality.<sup>255</sup> They always require a high level of personal choices in learning methods, topics of study, and materials.<sup>256</sup>

*Team Ministry:* The Boomers will commit to churches that are characterized by "team ministry." The Boomers respond to a new style of leadership. They want a church that provides opportunities such as shared goal setting, shared problem solving and shared decision making. The business model for boomers is "cooperative management," which is also identified by such terms as "the management team" or "shared leadership." Hans Finzel says that one of the top mistakes leaders make is dictatorship in decision-making.<sup>257</sup> The churches must train lay leaders for leading their own boomers class.

*Innovative and Conservative Church:* Boomers are looking for churches that are both innovative and conservative. Boomers are anti-traditional, but they are also

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<sup>254</sup>Ibid., p. 279.

<sup>255</sup>Richard E. Dodge, Leading Adults in the Sunday School (Nashville: Convention, 1995), p. 21.

<sup>256</sup>Louis B. Hanks, p. 71.

<sup>257</sup>Hans Finzel, The Top Ten Mistakes Leaders Make (Wheaton: Victor, 1994), p. 184.

conservative and institutional.<sup>258</sup> Boomers are generally perceived as being anti-institutional because they are involved in the protests of the 1960s. This conclusion is based on a misunderstanding of what boomers were attempting to do during those years of unrest. They were not against their hypocrisy and abuses. Boomers are in favor of the five basic institutions of society including the family, the church, good government, schools and business. This tendency in boomers means the church that reaches boomers runs the risk of having valued traditions of the church challenged if they are not perceived to have value in themselves nor have a functional purpose.

*Businesslike:* The church that reaches the boomers is the church that is businesslike without becoming a business. Boomers want to be part of a successful church that meets their needs with quality ministry. They want to accomplish goals. According to Dr. Elmer Towns, they want form (dress, tools, job descriptions [what must I do?]) and job objectives [what must I accomplish?]).<sup>259</sup> Again, this is one of the areas in which boomers differ from their parents. The motto of their parents was, "Do the best you can with what you have." In contrast, boomers believe, "A job worth doing is worth doing right." To be businesslike means that the church must commit itself unreservedly to the pursuit of excellence in every aspect of its ministry.

*Relationships and Friendships:* Churches that reach boomers are relational in their outreach strategy.<sup>260</sup> Boomers consider relationship to be important. Their music

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<sup>258</sup>Elmer Towns, Encyclopedia, p. 39.

<sup>259</sup>Ibid., p. 37.

<sup>260</sup>Ibid., p. 38.

reflects the intimacies of relationships. Relationship is an imperative factor in seeking a marriage partner. Churches can respond to this boomer attitude by offering Bible study along with fellowship. Boomers will respond to learning biblical principles in settings that foster group relationships and will apply the principles in other relationships. George Barna says that the first, and most successful, principle is for churched people to build honest, caring relationships with non-churched people and eventually invite them to attend the church.<sup>261</sup> Relationship-oriented evangelism or friendship evangelism will be a good tool for the boomers.

*Experience:* Boomers are looking for experienced-based churches to attend. Every church must remain an island in that it remains different from the world. But the church should adopt a philosophy of being experiential in that it encourages its people to experience their Christianity and apply the principles of biblical doctrine to their lifestyles. The Boomers want to experience their Christianity. They want to love, laugh, talk, pray together, share, and care about others. Today many churches offer a "seeker sensitive" Sunday worship service, hoping to remove the cultural barrier and give more opportunities to experience God in many innovative ways such as Willow Creek Church and Saddleback Community Church.<sup>262</sup>

How does the Church respond? Dr. Elmer Towns gave some suggestions to these expectations of boomers.<sup>263</sup> First, it should not seek to indiscriminately copy their world.

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<sup>261</sup>George Barna, Evangelism That Works (Ventura: Regal, 1995), p. 64.

<sup>262</sup>George Hunter III, How to Reach Secular People (Nashville: Abingdon, 1992), p. 167.

<sup>263</sup>Elmer Towns, Encyclopedia, pp. 38-39.

The ministry must be based on the eternal principle of the word of God. Even though boomers reject absolute authority, the church has to teach them how to live within the Word of God. The church can respond to boomer expectations by applying cross-cultural principles in developing a strategy to reach the boomer for Christ. Knowing the difference is one key to ministering to boomers. Churches that want to be effective in reaching the boomer for Christ need to create a ministry based on biblical objectives. The church can do other things to help the boomer--things that reflect this balance of remaining strongly committed to the unchanging eternal principles and adapting them to their culture.

### *The Best Way for the Church to Evangelize Boomers*

An effective ministry to boomers will adopt a specific strategy to reach this group. This writer wants to use three strategies for reaching the boomers.

*Small Groups:* Small groups might be the key in reaching segments of this generation. There are some good reasons why a church leads a small group. Willow Creek Community Church and Bill Hybels believe that life change happens best in small groups because they provide the optimal environment for incubating the maturing process.<sup>264</sup> Affinity groups can provide the personal care and attention every member deserves, no matter how big the church becomes.<sup>265</sup> Small groups can be grouped into disciple-making groups, task-oriented groups, study groups, fellowship groups and social concern groups. This writer gathered the following benefits of small groups. This list

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<sup>264</sup>Bill Hybels, p. 191.

<sup>265</sup>Warren, p.326.

mostly came from Rick Warren's pamphlet, "Why Join A Small Group?" and Dr. Elmer Towns' A Practical Encyclopedia : Evangelism and Church Growth.<sup>266</sup>

- 1) *Small affinity groups are perfect for creating a sense of intimacy and close fellowship.* It's there that everybody knows member's name. When members are absent, people notice.
- 2) *People will understand the Bible better in a small group.*
- 3) *People will begin to really feel like part of God's family.* The greatest benefits are the close relationships and friendships that develop in small groups.
- 4) *Prayer will become more meaningful to them.* Many people are hesitant to pray in front of others especially in a large church. In a small group of six to twelve, people will learn to participate in prayer by having a conversation together with God.
- 5) *People will be able to handle stress and pressure better in a small group.* Small groups provide excellent support in times of crisis, change, and stress. Boomers will have a sense of stability and security knowing there are people who really care for them and are committed to standing with them.
- 6) *Boomers will have a natural way to share Christ with unbelieving friends, relatives, and work associates.* When a boomer's friend sees the love and warmth and honesty of a small group, it will make him more receptive to the Good News.
- 7) *Boomers will develop lay leadership skills they never knew they had.* Baby Boomers want shared leadership. Boomers will find their gifts and talents by sharing and participating in a relaxed small group setting and will discover their confidence and self-esteem rising.
- 8) *Boomers will deepen their understanding of worship.* Many believers mistakenly believe that worship can only happen on Sunday morning in a large group with a sermon, a choir, and an offering plate. Worship happens anytime we focus on God. Sometimes that happens best in a small group in praying or singing together. In the case of Saddleback Church, the members are authorizing the Lay Pastor of each group to serve the Lord's Supper whenever the group wants to have a communion service.

*Practical Teaching and Preaching:* Boomers focus on personal concerns and go where these concerns are being met. Jesus is the model of teaching and preaching. He

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<sup>266</sup>Rick Warren. "Why Join A Small Group?" (Saddleback Community Church: Privately printed for visitors). See also Elmer Towns' Encyclopedia. p. 38.

attracted crowds by teaching in a practical, interesting way. Jesus began with people's needs, hurts, and interests. Jesus usually taught in response to a question or a pressing problem from someone in the crowd.<sup>267</sup>

*Quality Ministries:* Baby Boomers are conditioned to expect ministries to be convenient, reflecting quality and relevancy. Everything is done in a professional, competent manner that shows a commitment to excellence. Here are some ideas. Offer multiple service times. This gives people more than one opportunity to attend. Offer surplus parking. Offer children's Sunday School simultaneously with the children, and offer impressive music.

In summary, no church can reach every potential target group. Therefore, a church must develop a careful strategy that will accomplish the goal of evangelism with carefully selected target groups. Through evangelism, the church can reach the lost and experience growth.

e. *Church planting* will complement the Great Commission. Peter Wagner calls church planting “the single most effective evangelistic methodology under heaven.”<sup>268</sup>

Wagner explains how church planting affects the growth of the church.

It is not by accident that the Southern Baptists have become the largest Protestant denomination in America. One of their secrets is that they constantly invest substantial resources of personnel and finances in church planting on all levels from local congregations to associations to state conventions to their Home Mission Board in Atlanta. Although they will be the first to admit they don't do it enough, every year they strive to start more churches or church-type missions than the previous year. Much of

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<sup>267</sup>Warren, *Purpose Driven Church*, pp. 223-224.

<sup>268</sup>C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura: Regal, 1990), p. 11.

what I have learned about church planting I have learned from Southern Baptists.<sup>269</sup>

Southern Baptists have made church planting a major emphasis in their challenging and exciting program called Baptist Bold Mission Thrust. According to Aubrey Malphurs, as part of its strategy, in 1976 the Southern Baptist Convention set a goal of reaching 50,000 churches by the year 2000! In the early 1990s, they were around 6,000 churches short of their goal. The Assemblies of God, which is one of the fastest growing denominations in the United States, has a vision, which is “to plant 5,000 new churches, recruit 20,000 new ministers, win five million people to Christ, and enlist one million people to pray regularly for revival—all by the year 2000.”<sup>270</sup> Many experts of church growth see church planting as the key to reaching the next generation.

Aubrey Malphurs gives several advantages of church planting:

- (1) New churches grow faster than established churches.
- (2) New Churches evangelize better than established churches.
- (3) Leaders gain credibility faster in new churches.<sup>271</sup>

Consequently, church planting is not an option to the BBF churches in Korea. Examine the rapid growth of the early church in the Book of Acts; the role of church planting is critical. The BBF churches today need more volunteers and pastors who are willing to leave the comfort of their local churches to do something great for God. Church planting is the “single most effective evangelistic method under heaven” specially for the BBF.

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<sup>269</sup>Ibid., p. 15.

<sup>270</sup>Aubrey Malphurs, Planting Growing Churches for the 21<sup>st</sup> Century, p.40.

<sup>271</sup>Ibid., pp. 42-43.



3. *Churches grow when they carry the discipleship.* The third component of the Great Commission is discipleship. Disciple-making involves winning others to Christ and teaching the commands of Christ. Dr. Elmer Towns, in his book *Towns' Sunday School Encyclopedia*, characterized five factors of discipleship concerning church growth.

- a. Growing churches are characterized by people who love God. Even though this is an intangible factor, an individual's love will cause him to endure hardships, visit on a bus eight hours on a Saturday, stay up and pray all night, or endure any other hardship for the cross of Christ.
- b. Growing churches are characterized by people with commitment and yieldedness. To be a disciple of Christ, a person must yield himself to do God's will. This involves (a) a total commitment of one's conscious endeavors and (b) daily yielding of one's self to God.
- c. Growing churches are characterized by people who pray. The effective disciple spends time (a) worshipping God (John 9:31), (b) in fellowship with God, (c) asking for power (Luke 11:13), and (d) praising.
- d. Growing churches are characterized by people who know and live by the Word of God. A disciple must continue in the Word of God (John 8:31).
- e. Growing churches are characterized by biblical fellowship among their members. Disciples must want to fellowship with other disciples. They spend time together in order to grow through fellowship.<sup>272</sup>

The characteristics which Dr. Elmer Towns mentioned above is not an instantaneous event but a process that begins with believers taking the initiative in presenting the gospel to the unsaved in order to bring them to salvation. This is followed by water baptism and by a continued process of teaching the disciple's life because a disciple is not one who has already learned, but one who is always learning. Consequently, the local church will experience continual growth where a new believer is discipled and mobilized for Christian service.

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<sup>272</sup>Elmer Towns, *Towns' Sunday School Encyclopedia* (Wheaton: Tyndale, 1993), p. 172.

In brief, the BBF churches in Korea are very weak in this field of evangelism and discipleship. Early periods of churches had emphasized evangelism; they were called "Soul Winners." As a result of diligent soul-winning, the churches have had numbers of converts, but many Christians have transferred to other denominations in an unnoticed movement. Christians, who were saved through the ministry of BBF, loved the Bible Baptist Churches because of its purity of doctrine, longing for souls, congregational polity, and so on. But that's all! The churches did not have quality discipleship; therefore, people were seeking for other churches where their needs would be met. People, who have a consumer mentality, are looking for a Shopping-Center church. Therefore, this is the principle--when new converts do not become disciples, the church will not grow.

#### IV. Leadership Factors Concerning Church Growth

Who is going to cast a vision of the future for a biblically functioning community? Who is going to insist that teaching and fellowship transform lives? Who is going to uphold the value of prayer and the leading of the Holy Spirit? Who will coordinate ministries, lifting high the importance of worship and inspiring the church to reach out to spiritually lost people? Leaders do! Dr. Elmer Towns says that growing churches have effective pastoral and lay leadership because the leadership is the length and shadow of the work he or she builds for God. New Testament growth began with the leader who was called of God.<sup>273</sup> Jesus called His disciples, trained them and later appointed seventy others too (Luke 10:1). In the Book of Acts, twelve Apostles were the center of

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<sup>273</sup>Elmer Towns, Encyclopedia, pp. 90-91.

leadership. They equipped new Christians (Acts 2:42), appointed lay leaders (Acts 6), entrusted to the elders the ministry of the local churches (Acts 20:17, 28). Leadership is the important factor of church growth.

#### A. Definitions of Leadership

According to Dr. Elmer Towns, leadership is influence and plural.

Almost everything a pastor does influences his people, so almost everything he is relates to his leadership in the church. To say that leadership is plural means that leadership is not what you do to people; it is what you do with people.<sup>274</sup>

John Maxwell also believes that leadership is influence and further explains,

“Leadership is the ability to obtain followers.”<sup>275</sup> Everyone influences someone and this influence is a skill that can be developed and improved. Dr. Frank Schmitt, professor at Liberty Baptist Seminary, taught that leadership requires learning and uses certain principles which are available to all.<sup>276</sup> He suggests that leadership can be developed by taking courses or seminars on leadership, reading books on leadership, by observing successful leaders, and by discussing the concept of leadership with others.<sup>277</sup> To become a great man/woman of God, Dr. Elmer Towns challenged his students that they must get

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<sup>274</sup>Elmer L. Towns, An Inside Look At 10 of Today's Most Innovative Churches (Ventura: Regal, 1990), pp.214-17.

<sup>275</sup>John C. Maxwell, Developing The Leader Within You (Nashville: Thomas Nelson, 1993), p. 16.

<sup>276</sup>Frank Schmitt, “Christian Leadership” (Lynchburg: Privately printed for Liberty Baptist Theological Seminary class, 1993), p. 7. He says that leadership can be developed by taking courses or seminars on leadership, reading books on leadership, by observing successful leaders, and by discussing the concept of leadership with others.

<sup>277</sup>Ibid., pp. 7-8.

close to a great person of God. Just as a poker gets hot when put into the fire, learning leaders will get greatness from great people of God.

Read great books.  
Talk with great man.  
Visit great places.  
Attend great meetings.<sup>278</sup>

Rick Warren tries to read a book a day. Once when he was discouraged with his early ministry, he was encouraged by reading Dr. Jerry Falwell's book.<sup>279</sup> W. A. Criswell called Rick Warren a crazy college student because he drove 350 miles to attend a great meeting, but through the message at the Convention, God called Rick Warren to be a man of God. Dr. Criswell said, "I am honored beyond words to be called his father in the ministry."<sup>280</sup> Dr. Elmer Towns tells his students to write a page a day like he does every day. Leaders are influenced by others and learn from other leaders: "The source of influence comes from wide and varied writers, but one thing is obviously clear. They are all greatly influenced by the books and authors they read."<sup>281</sup>

## B. What Makes A Leader A Leader?

Church growth experts noticed certain behavior patterns and attitudes that leaders hold in common. First of all, this writer would like to enumerate some ideas from the

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<sup>278</sup>Elmer Towns, Spiritual Factors of Church Growth, p.127.

<sup>279</sup>Rick Warren, "Authentic Leadership" (Saddleback Community Church: Audiotape leature presented for seminar, 1997).

<sup>280</sup>Warren, Purpose Driven Church, p. 11.

<sup>281</sup>Harold Westing, p. 60.

experts, highlighting some characteristics of leadership. Bill Hybels emphasizes eight characteristics of strong leaders:

- (1) have the ability to cast a vision. (2) have the ability to coalesce people.
- (3) have the ability to inspire and motivate people. (4) able to identify the need for positive change. (5) establish core values. (6) allocate resources effectively. (7) have the ability to identify entropy. (8) love to create a leadership culture.<sup>282</sup>

Dr. Elmer Towns states eight laws, making extraordinary leaders out of ordinary believers:

- (1) Law of dreams (2) Law of rewards (3) Law of credibility (4) Law of communication (5) Law of accountability (6) Law of motivation (7) Law of problem-solving (8) Law of decision-making<sup>283</sup>

Dale Galloway stresses the dynamic leadership principles:

- (1) Strong leadership is essential. (2) Be a balanced leader. (3) Lead with love. (4) Know who you are. (5) Set meaningful and measurable goals. (6) Make the decisions. (7) See and solve growth-restrictive. (8) Be a communicator. (9) Release lay people for ministry. (10) Use positive motivation. (11) Make other people successful. (12) Cultivate and maintain good relationship with your people. (13) Serve the Lord with enthusiasm.<sup>284</sup>

Rick Warren discusses about authentic leadership as the type of leader God uses. He says that God uses the person: (1) who has vision, (2) takes risks, (3) expects the church to grow and (4) never gives up.<sup>285</sup>

What has the writer learned from the above experts so far? It seems that there is no contrary idea among the experts. First, these experts all emphasized *vision* because

<sup>282</sup>Lynne & Bill Hybels, pp. 148-54.

<sup>283</sup>Elmer Towns, The 8 Laws of Leadership, p. 18.

<sup>284</sup>Dale Galloway, pp. 87-99.

<sup>285</sup>Rick Warren, "The Purpose Driven Church Conference," pp. 77-80.

nothing happens until someone has vision. Vision is the first characteristic of leadership for church growth. Vision is the ability to see those things which are not as becoming a reality (Heb. 11:1). Vision is important because “a vision tends to drive a pastoral philosophy, and a philosophy tends to carry a vision to fruition.”<sup>286</sup> Aubrey Malphurs, professor and chairman of the Department of Field Education at Dallas Theological Seminary, defines what a good vision is: “It is clear, is challenging, is a mental picture, is the future of the ministry, can be and must be.”<sup>287</sup> In sum, leaders must realize the importance of having a vision for their ministry. Without a dream the church will not grow. Thus, the experts encouraged the leaders to have a clear definition of church growth vision so that they know precisely what it is they are about and to do.

Second, these church growth experts emphasized *positive change* because their concepts of leadership imply direction and movement. Church growth means change, and the leader must be a change agent. The writer believes that changes in methods of church growth do not mean that one has to go “liberal” in his theology. The BBF churches in Korea must keep their Baptist heritage and biblical principles. However, they must pursue positive change in methodology for 21<sup>st</sup> century ministry. It seems that response to change is very slow to the BBF pastors. John Maxwell says, “When people lack ownership of an idea, they usually resist it, even when it is in their best interest!”<sup>288</sup> The writer agrees with him. Once some of BBF pastors in Korea hesitated to start an early

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<sup>286</sup>Harold Westing, p. 25.

<sup>287</sup>Aubrey Malphurs, Developing Vision for Ministry in the 21<sup>ST</sup> Century (Grand Rapids: Baker, 1992), pp.31-39.

morning prayer meeting and cell group. Why? They really wanted to have a prayer ministry, but they worried of accusations such as, “They did like the Presbyterians or Full Gospel Church.” But the critics began to realize that prayer and cell group ministries are not from the Presbyterians but from the Scriptures. Dr. Elmer Towns gives two keys to innovative change--timing and courage.

When it comes to making a change, remember: people resist change they do not expect. The second factor is having the courage to make innovative changes. When is a courageous decision related to making an innovative change? When a leader knows where he is going, how to get there and how to involve followers in the change process. When a leader knows the change is right, the timing is right and the motives are right, then the leader can be bold and courageous.<sup>289</sup>

This is the time the BBF leaders dare to change! It is never too late to change. And this is the time the BBF pastors have the courage to make decisions related to making an innovative change. Dr. Elmer Towns wrote a book, An Inside Look at 10 of Today's Most Innovative Churches. In this book he emphasized that these ten churches have created innovative methods based on research and exercise, creating an effective style of pastoral leadership that is different from traditional leadership.<sup>290</sup> This book shows that change is possible.

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<sup>288</sup>John Maxwell, Developing The Leader Within You, p. 56.

<sup>289</sup>Elmer L. Towns, “The Role of Innovation in Leadership,” in Leaders On Leadership, ed. George Barna (Ventura: Regal, 1997), pp. 197-198.

<sup>290</sup>Elmer Towns, An Inside Look At 10 of Today's Most Innovative Churches, p. 11.

### C. What Kind of Leadership Styles Will Increase Church Growth?

In his lay ministry seminar, John Maxwell used the “*Five Scenes of a Football Team*” in order to describe today’s church ministry.

- Scene # 1: The coach plays alone.
- Scene # 2: The players run out in the field but they never get out of the huddle.
- Scene # 3: They break the huddle but they just argue.
- Scene # 4: The team is not equipped.
- Scene # 5: Team turn around.<sup>291</sup>

The traditional leadership style of BBF pastors in Korea can be described by the quote: “The coach plays alone and team is not equipped.” Carl George raises a question, “Are you a Shepherd or a Rancher?” The typical response to widespread need is what he calls sheep-herding.<sup>292</sup> This style of caring makes the pastor available as the primary care giver to everyone who will respond. Carl George’s question can be replaced with “Are you one care giver? Or a maker of care givers?” John Maxwell and Carl George both have same idea which is called *TEAM* leadership. According to Carl George, if the pastor works as only the shepherd role or as a coach type in his ministry, attendance probably will level off at an average of less than one hundred.<sup>293</sup> Therefore, a pastor must build an effective team or change his role of pastoral leadership. Every local church consists of many specific roles that not even a multi-gifted pastor can fill single-handedly, but John

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<sup>291</sup>John Maxwell, “Lay Ministry Training Seminar” (Lynchburg: Privately printed for seminar, 1997), p. 2.

<sup>292</sup>Carl George, How to Break Growth Barriers, p. 19.

<sup>293</sup>Ibid., p. 21.



Maxwell says that a great leader must develop a team of people who increase production. The result? He insists that the leader's influence and effectiveness begin to multiply (working through others) instead of adding (working by oneself).<sup>294</sup> The BBF pastors must identify potential leaders and develop lay leadership in the church today. Here is John Maxwell's four different players in a team:

- (1) Abraham = Pray
- (2) Barnabas = Visit
- (3) Andrew = Share Christ
- (4) Timothy = Disciple<sup>295</sup>

This team should have more trained players such as a worship team, music team, welcome team, etc. Effective leadership team will produce continual movement and bring about consistent growth. Without effective lay leadership, the local church will not be able to adopt to the changing needs of the people that it is trying to reach.

#### **D. How to Find Potential Lay Leaders?**

One of the primary responsibilities of a successful leader is to identify potential leaders. Professional sports organizations recognize the importance of selecting the right players. It's no different in business and in church ministry. If the church selects potential leaders well, the benefits will be multiplied and seem nearly endless, but finding a potential leader is as difficult as developing them. It is critical. According to John Maxwell, every leader needs to understand the *Pareto Principle* or the *20/80 principle* in

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<sup>294</sup>John C. Maxwell, Developing The Leader Within You, p. 180.

<sup>295</sup>John Maxwell, "Lay Ministry Training Seminar," p. 9.

the area of selecting and developing potential leaders.

For example, 20 percent of the leader's priorities will give me 80 percent of his production. He will spend his time, energy, money, and personnel on the top 20 percent of his priorities. He will ask the top 20 percent to do on-the-job training for the next 20 percent. He will use this Pareto-Principle to identify the people who want to be lay leaders in order to concentrate on the 20 percent of people.<sup>296</sup>

Identifying potential leaders is the key for making an effective team. Here are biblical precedents. Jethro, Moses' father-in-law, offers a wise alternative to Moses' one-man court system (Num. 18:13-23). Israel was so sizable that judicial needs were bottlenecking. People "stood around him from morning till evening" (v. 13), waiting for Moses' care. Jethro observed that the work was too heavy for Moses. He could not handle it alone (v. 18). Possibly from military practice of the day (Num. 31:4), he suggested a decentralized appellate system.<sup>297</sup> It would enable Moses to stand strong and the people to go home satisfied. In Numbers 11:16-17, God gave Moses a guideline for finding potential lay leaders: "Gather to me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you" (v. 16). So they would bore the burden of the people with Moses, that he might not bear it himself alone. In the New Testament, the pastor must identify some qualifications of a potential leader in the local church (1 Tim. 3:8-13). This includes general, moral, mental, personality, and domestic qualifications. It means to have nothing in one's conduct on which someone could ground

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<sup>296</sup>John C. Maxwell, Developing The Leader Within You, p. 22.

<sup>297</sup>Carl F. George, Prepare Your Church For the Future, p. 121.

a charge or accusation.<sup>298</sup> Potential leaders must first be tested before being selected as a lay leader. Persons who have been under observation by the church for an adequate length of time can then be termed “unaccused” if no disqualifying trait has appeared. When John Maxwell asked how he approaches a potential leader, he said:

I have always asked them to become my prayer partner for at least a year. That enables us to get to know each other’s hearts. In addition, our board members at Skyline were asked to mentor a potential leader, their replacement, during the last of their three years in office. On the front end of these relationships, we ask, “Are you willing to reproduce other leaders if I invest in developing you?” This perpetuates the culture of leadership development and weeds out people who probably wouldn’t have developed anyway.<sup>299</sup>

This is a wise approach in finding a potential leader. Here are several traits to help identify whether someone is capable of learning to lead. This writer observed *10 ways to identify potential lay leaders*.

1. *Leadership in the Past*. John Maxwell describes leadership in the past as a “proven track record.”<sup>300</sup> The best predictor of the future is the past. The Bible says that the candidates of the office of deacon must be tested and have a good testimony among those who are outside (1 Tim. 3:7).

2. *The Capacity to Create or Catch Vision*. When the pastor talks to people about the future, the pastor wants their eyes to light up. Because a leader should carry a vision.

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<sup>298</sup>Homer A. Kent, Jr., The Pastoral Epistles (Indiana: BMH, 1995), p. 131.

<sup>299</sup>John Maxwell, “Developing Lay Leadership,” interview by Kevin Miller, editor of Leadership Magazine, Fall 1996, p. 21.

<sup>300</sup>John C. Maxwell, Developing the Leaders Around You. (Nashville: Thomas Nelson, 1995), p. 53. (hereafter cited as Leaders Around You)

He casts a vision. He draws people into the vision, and he'll die trying to see it fulfilled. This potential leader has a crystal-clear picture in his mind of what he wants to happen.<sup>301</sup> He does not start out with the question, "What do I want?" He starts out asking, "What needs to be done?" A person who doesn't feel the thrill of challenge is not a potential leader.

3. *A Constructive Spirit of Discontent.* John Maxwell calls this spirit as being "discontent with the status quo."<sup>302</sup> Some people would call this criticism, but there's a big difference in being constructively discontent and being critical. Dissatisfaction with the status quo does not mean a negative attitude. It has to do with willingness to be different and take risks. A person who refuses to risk change fails to grow. A leader who loves the status quo soon becomes a follower.

4. *A Willingness to Take Responsibility.* John Maxwell describes this attitude as character. He says that he has found nothing more important than this quality. Serious character flaws cannot be ignored. They will eventually make a leader ineffective every time.<sup>303</sup> It is not enough for people to have leadership potential; they must have character and the right setting in which to grow. Some of the qualities that make up good character include: honesty, integrity, self-discipline, teachability, dependability, perseverance, conscientiousness, and a strong work ethic.<sup>304</sup> Failure is part of accepting leadership. A

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<sup>301</sup>Bill Hybels, "Finding Your Leadership Style," *Leadership*, Winter 1998, p. 85.

<sup>302</sup>John Maxwell, *Leaders Around You*, p. 59.

<sup>303</sup>*Ibid.*, p. 48.

<sup>304</sup>*Ibid.*

potential leader does not want to have "If only..." excuses.

5. *A Completion Factor.* The writer can test somebody's commitment by putting he or she on a task force. This does not mean being goal-oriented but a passionate leader. This quality is critical in leaders, for there will be times when nothing but one's iron will say, "Keep going." When the work comes in, potential leaders complete it. The half-cooked meal isn't good enough.

6. *Mental Toughness.* This can be seen as confidence. No one can lead without being criticized or without facing discouragement. A potential leader needs a mental toughness. In fact, people are naturally attracted to people who convey confidence. According to Maxwell, confidence is characteristic of a positive attitude. The greatest achievers and leaders remain confident regardless of circumstances.<sup>305</sup> Confidence empowers.

7. *Respect.* One must earn respect from peers and family. Peer respect doesn't reveal ability, but it can show character and personality. A potential leader must have a good reputation with those outside and inside, so that he will not fall into disgrace and into the devil's trap (1 Tim. 3:1, 7). The writer likes to quote from Fred Smith's expression of respect:

"It is not important that people like him. It is important that they respect him. They may like him but not follow him. If they respect someone, they'll follow him, even if perhaps they don't like him."<sup>306</sup>

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<sup>305</sup>Ibid., p. 55.

<sup>306</sup>Fred Smith, "Spotting A New Leader," Leadership, Fall 1996, p. 30. He is a board member of Christianity Today, and a contributing editor of Leadership magazine.

A potential leader also gains the respect of his/her family. The family's feelings toward someone reveal much about his or her potential to lead. Respect is earned through honesty.<sup>307</sup> Respect is earned through humility.<sup>308</sup> Respect is earned through dependability.<sup>309</sup> The potential leader will be remembered as a blessing (Prov.10:7). What will people remember about him or her?

8. *A Quality that Makes People Listen to Them.* John Maxwell calls this quality “effective communication skills.” He says, “Without the ability to communicate, a leader cannot effectively cast his vision and call his people to act on that vision.”<sup>310</sup> Liking people is the beginning of the ability to communicate.

9. *Spiritual Maturity.* This term can be called “self-discipline.” A self-disciplined leader is more important than simply gifted leader. What does the pastor do with the people who have great influence but little spiritual maturity? They cannot be put immediately into leadership in the church. The church never compromises the spiritual integrity of the congregation. There are two areas of self-discipline in potential leaders. The first is in the emotions. The Bible says, “Be temperate, be self-controlled, and be orderly. The potential leader must have a quality of mind which is serious, earnest, and

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<sup>307</sup>“Respected people do not tell lies” (Prov. 17:7). “It is a wonderful heritage to have an honest father” (Prov. 20:7, Living Bible).

<sup>308</sup>Prov. 16:18 “Arrogance will bring your downfall, but if you are humble, you will be respected.” “Anyone who listens to correction is respected” (Prov.13:18).

<sup>309</sup>Prov. 25:15 “Like clouds and wind without rain is a man who boast of gifts he does not give.” Prov.15:4-5 “He who keeps his oath even when it hurts... will never be shaken.”

<sup>310</sup>John Maxwell, *Leaders Around You*, p. 57.

sound (1 Tim.3:2-3). The second area concerns time. Disciplined people are always growing, always striving for improvement, and they maximize the use of their time.

10. *Spiritual Gifts*. Every person has God-given gifts. A gift is the capacity for learning a skill; it is not a perfected skill. Some have the right gifts for the particular job but lack of skills. A potential leader will be prepared by providing on-the-job training. If people have the character, qualification and gifts, they just need to learn how to maximize their efforts. "People need to feel qualified and prepared for whatever job they accepted. On-the-job training can provide a positive environment for training new or potential leaders."<sup>311</sup> The pastor must recognize how God uses different gifts to build a whole body.

In short, the writer observed ten ways to identify a potential leader. There will be more ways to look for including the abilities, skills, experience, interests, and education. Another approach for identifying a leader is for a leader to enlist persons who will report to that leader. The pastor must spend his time, money, and personnel on the top twenty percent of his priorities that is identify, recruit, and develop the potential leaders.

#### **E. Women's Ministry**

Here in this section, the writer will not argue about a troublesome issue regarding a woman's role or leadership in the local church because most of BBF pastors do not trouble with this matter. The writer's concern is for ministry to women in the church.

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<sup>311</sup>Nancy Burgess. "Enlisting and Training Adult Leaders," in Leading Adults in Sunday School, ed. Richard E. Dodge (Nashville: Convention Press, 1995), p. 38.

Can women minister in the church? Yes, they can be servants, witnesses, and also can minister to the body of Christ with their spiritual gifts. To the writer, the ministry of women means serving the needs of others with their spiritual gifts in the power of the Holy Spirit for the glory of God. Dr. James Borland, professor at Liberty Baptist Theological Seminary, observed how Jesus valued women's fellowship, prayers, service, financial support, testimony, and witness:

Women were chosen for illustrations in Jesus' teaching (Matt. 12:42; 13:33; Luke 17:34-37; 18:1-5). Women were taught by Jesus (Luke 10:38-42; John 11:20-27). Women participated in Jesus' ministry by bearing witness to His birth and calling, serving during His ministry years, and announcing His resurrection (Luke 2:36-38; Matt. 27:56; Mark 15:40; John 19:25-27).<sup>312</sup>

Not only were these women the first witnesses to Jesus' resurrection, but they stand perpetually as examples for all believers. They can lead the way in sharing the gospel today too. In the epistle of Romans there are seven women mentioned—Priscilla, Mary, Phoebe, Tryphena, Tryphosa, Persis, and Julia. They were recognized as helpers. So, Paul instructed the church in Rome to accept, affirm, and appreciate the ministry of women (Rom. 16:1-2). God poured out his Spirit upon both men and women (Acts 2:17-18). Ministering in New Testament is determined by spiritual gifts not by sex. Older women are to have a ministry to younger women (Titus 2:3-5) and to have prayer ministry (1 Tim. 5:5). Pastors must not forget that women are the majority in the local church. The

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<sup>312</sup>James A. Borland, Women in the Life and Teaching of Jesus (Wheaton: Council on Biblical Manhood and Womanhood, 1991), pp. 18-24.



church must develop a women's ministry and make enough room for their potential abilities.

### V. Organization Factors

Generally most pastors who want to build a growing church give attention to the spiritual growth factors in the Scriptures, but neglect somewhat of the important factors of good organization and techniques of leadership. Hollis Green, in his book Why Churches Die, argued that the church is strangled in vital areas:

Spiritual disease often precipitates the strangulation of vital areas within the church structure. (1) The principal weakness of a sick church manifests itself first in its leadership. When a leader loses this gift, his reputation vanishes and men no longer follow his direction. The lack of spiritual fervor within the congregation breaks down the ability for a cooperative program and reflects directly upon the leadership of the church. This complicates the orderly administration and sound planning necessary to motivate a congregation toward renewal and growth. (2) Churches are strangled because the congregations are not willing to emancipate the minister from mundane and routine duties so he may give himself to "prayer and study of the Word." (3) The church is strangled in the area of program because it is normally too complicated to be understood. Inadequate programming brings about a constriction in vital functions of the church. The greatest problem precipitated by poor programming is the complications in eliminating wasted motion, unnecessary action.<sup>313</sup>

With these kinds of strangulation in an organization, how can a church fight a good fight?

How can a church reach the many lost people? This is not a healthy sign of the body.

Hollis Green's strangled signs remind this writer of the little efforts to organize team

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<sup>313</sup>Hollis L. Green, Why Church Die (Minneapolis: Bethany Fellowship, 1972), p. 112.

work or to identify with the goals of the congregation in his former ministry. He was lacking in a clear sense of direction and firmness of decision, as were the other pastors in Baptist Bible Fellowship. The result was always poor and the pastors were getting discouraged. What a waste! How should one overcome this strangulation of organization? Green states, "Adequate leadership produces intellectual action not random activity. Leadership must have a realistic and attainable goal or a plan that spells out."<sup>314</sup> Here is more sufficient answers by Dr. Elmer Towns. He recognizes ten characteristics of growing churches regarding organization:

Growing churches: (1) allow the pastor to exercise leadership (2) have workers who assist the pastor through service, prayer, and encouragement (3) are organized to meet the needs of the congregation (4) employ qualified people to carry the work forward (5) can pinpoint their needs to best solve problems (6) get more people involved in the organization and administration of the Sunday School than the average church (7) build loyalty to the organization (8) are measured by attendance, financial support and member involvement (9) construct buildings and educational space to reflect the purpose of the Sunday School (10) use their building as a major means of publicity<sup>315</sup>

These ten characteristics of Dr. Elmer Towns are good answers for the strangulation of vital areas within the church organization. An effective leader programs to give individual freedom and initiative to subordinates and tailors or gears a program to the people involved. The Organization factor includes effective planning, and goal setting for church growth. Peter Wagner gives at least six advantages to planning:

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<sup>314</sup>Ibid., p. 113.

<sup>315</sup>Elmer Towns, Encyclopedia, pp. 88-89.

(1) It increases efficiency. (2) It permits midcourse corrections. (3) It unites the team with a singular plan and vision. (4) It helps measure effectiveness. (5) It makes accountability natural. (6) It can become a model to help others.<sup>316</sup>

Pastors should never ignore these benefits of planning and must consider how they plan effectively. Good planning will have several elements such as vision, goals, and strategies. This strategy must be communicated and owned by the whole church, calling it “our plan” instead of the pastor’s or the group’s. Finally, the plan must be evaluated and readjusted on a regular basis. Here is a principle for planning—failing to plan is planning to fail.

### Summary

Most biblical factors concerning church growth come from the Scriptures. Prayer was at the very heart of the early church growth as it must be now. Prayer ministry connects directly to the power of the Holy Spirit. The Holy Spirit leads the church to grow. While worship is primarily the response of believers who give glory and worth to God, it is increasingly becoming the entry point for the unchurched into churches. Outreach is seeking and saving the lost. If there really is a heaven and hell, then Christians must do something for the lost people. The BBF churches in Korea must seriously consider church planting and develop a clear vision, goal, and strategy. Leadership is the key element of church growth. A pastor cannot build a great church alone. He has to find, develop, nurture and entrust lay leaders. Effective team ministry will enhance the pastoral leadership in the local church.

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<sup>316</sup>C. Peter Wagner, Strategies for Church Growth (Ventura: Regal, 1987), pp. 32-34.

## CHAPTER FOUR

### EVALUATION OF THE DATA OF CHURCH GROWTH SURVEY: BBFK AND BRIEF STUDY OF CHURCH GROWTH PARADIGM

#### I. Brief History of Baptist Bible Fellowship

This brief history will sketch the basic elements of the BBF's past, such as the background circumstances, beginnings, development, structure, changes and current status.

##### A. Background Circumstances Leading to the BBFI

The attack on historic Christianity by German rationalism and theological liberalism in the late nineteenth century was met by Christian scholars of many denominations. In 1909 this response was documented in five volumes called, The Fundamentals.<sup>317</sup> As theological liberalism, also called modernism, made inroads in the Baptist conventions, concerned fundamentalists such as W. B. Riley, J. Frank Norris, T. T.

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<sup>317</sup>Fourteen fundamentals, considered essential to Christianity, were presented. They are: the inspiration of the Bible, the depravity of man, redemption through Christ's blood, the true church made up only of believers, the coming of the Lord bodily to set up His reign, the trinity, the fall of Adam, the need of the new birth, full deliverance from guilt at salvation, the assurance of salvation, the centrality of Christ in the Bible, the walk after the Spirit, the resurrection of both believers and unbelievers, and the ripening of the present age for judgment. L. Evans and Irwin M. Berent, Fundamentalism: Hazards and Heartbreaks (Illinois: Open Court, 1988), p. 1. See also Leon McBeth, p. 570.

Shields and others stood against the compromise. In 1921, they organized the Baptist Bible Union to voice their united stand for the fundamentals in opposition to modernism. Because the leaders could not agree on the thrust and structure, this organization disintegrated and the leaders pursued fundamentalism in different ways. In 1928 the World Fundamental Baptist Missionary Fellowship, (later the name was shortened to World Baptist Fellowship in 1950) was established under the leadership of Norris as a reaction against modernist inroads in the Southern Baptist Convention.<sup>318</sup> A training center, the Bible Baptist Seminary, a missionary organization and a publication, The Fundamentalist, were established.

#### **B. The Founding of the Baptist Bible Fellowship International**

For many years J. Frank Norris, the dominant leader of the World Fundamental Baptist Missionary Fellowship, had a dual pastorate in Fort Worth, Texas, and Detroit, Michigan. From 1935 onward, his associate G. B. Vick was the resident leader of the Michigan church, leading it to dynamic growth. In 1948, Vick reluctantly agreed to become president of the Bible Baptist Seminary of Fort Worth, Texas, the Fellowship school. He recognized the potential for disagreement with Norris, but agreed upon assurances of no interference. The seminary made dramatic strides in enrollment and construction of a dormitory and finances.<sup>319</sup>

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<sup>318</sup>Leon McBeth, p. 763.

<sup>319</sup>James O. Combs, "Baptist Bible Fellowship: A Look at Its History and Growth," Fundamentalist 3 (1984): 14-16.

In May 1950, Norris opposed Vick's leadership of the school. Before Vick arrived in Fort Worth and the Fellowship could convene, Norris ousted him, and installed another president. When the Fellowship met, there was vigorous debate, Norris' actions were challenged, an impasse was reached, Vick resigned, met with 120 pastors and sympathizers in the Texas Hotel to consider a new organization, and the Baptist Bible Fellowship International was born. James O. Combs, a young pastor and later editor of the Baptist Bible Tribune, suggested the name Baptist Bible Fellowship. With it the Baptist Bible College, Mission Office, and Baptist Bible Tribune were founded. W. E. Dowell, Sr. became the first president of the BBFI, Vick was named to lead the new school, Fred Donnelson became mission director and Noel Smith was the founding editor of the Tribune.<sup>320</sup> The purpose of the BBFI is "to preserve the sanctify and sovereignty of local churches and provide an opportunity for local churches to labor in supporting missionaries and establishing churches."<sup>321</sup>

### C. Growth and Work

Mike Randal, editor of Baptist Bible Tribune, wrote about the growth of the BBFI in his short article, A Brief History of BBFI:

During the 1960s, continued growth characterized the BBFI. The total number of pastors and churches listed in the Fellowship Directory in 1969 was 1,594. The 1970s were years of transition for the BBFI. Many of the founding leaders passed from the scene, transferring the torch to others. During the decade of the 1980s, a new generation of leaders grappled with

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<sup>320</sup>McBeth, p. 765.

<sup>321</sup>Granville LaForge, "Has the BBFI Become Another Convention?" Baptist Bible Tribune, December 1986, p. 2.

significant trends and new problems that affected the BBFI. Many of the founding patriarchs were moving off the scene, and the newer, younger leaders lacked the common experiences and purposes that welded their earlier counterparts into a unified movement. Divided loyalties became apparent among regions of the country, the various schools and personal philosophies of ministry. With continued decline in BBC enrollment, the plateau or decline in church attendance around the country, the increased cost of ministry, etc., questions, criticism and self-examination became common. Through the first half of the 1990s, the work of the BBFI continues much the same as earlier.<sup>322</sup>

The work of the BBFI is soul winning, church planting, world missions, church building, touching and discipling lives. By 1993, it reported 4,352 churches<sup>323</sup> and there were 3,289 pastors in 1996. Currently 806 BBFI missionaries are serving on ninety-five fields of the world. Contributions processed by the Mission Office for the fiscal year ended on June 30, 1995, totaling \$24,468,716.<sup>324</sup>

#### **D. Baptist Bible Fellowship Korea**

The BBF Korea was begun in 1954 with the arrival of missionary Isaac Foster, who came to Korea in response to the urging of men who had been in Korea with the U.S. army.<sup>325</sup> He planted Hangdang Bible Baptist Church with pastor In-kyu Kang in 1955 which is the second largest church in BBFK now. In 1959 missionary Jack Baskin

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<sup>322</sup>Mike Randall, "A Brief History of the BBFI," Baptist Bible Tribune, January 1996, pp. 2-3.

<sup>323</sup>James O. Combs, ed., "Here Are Reports From Every State in the Union," Baptist Bible Tribune, September/October 1993, p. 16.

<sup>324</sup>Mike Randall, p. 4.

<sup>325</sup>The writer was born again in 1972 and baptized by missionary Michael L. Peper who is now the senior pastor of First Baptist Church, Aston, PA. Missionary Mike Peper worked for over 10 years in Pusan-Kyungnam area and planted over 10 churches during his ministry in Korea.

planted Bullkwang Bible Baptist Church with young leader Daniel Woosang Kim and this church became the largest church in the Fellowship. Pastor Daniel Woosang Kim received his honorary Doctorate degree from Liberty University because of his contribution to the BBF Korea. Ten American missionaries still work in several areas as church planters. There are now 199 churches in the Fellowship Directory and one Bible College with a seminary which began in 1965. There are area Fellowship Meetings monthly and a national Fellowship twice a year. Currently seven Korean missionaries are serving on six fields in Asia.

## II. Analysis of Data

The survey was sent to 199 BBF pastors and seventy-five of them answered. The writer selected fifty-two of them because they answered explicitly. This survey requested data which are actual figures of church ministry, style and personality of the worship service, and hindrances of church growth and suggestions to solve these problems. In this way, the research reflected many of the opinions of Korean pastors in their views of church growth.

### CRITERIA

#### A. Statistical Survey

1. Date of church birth
2. Average attendance on Sunday morning worship

#### B. Ministry Survey

1. Evangelism

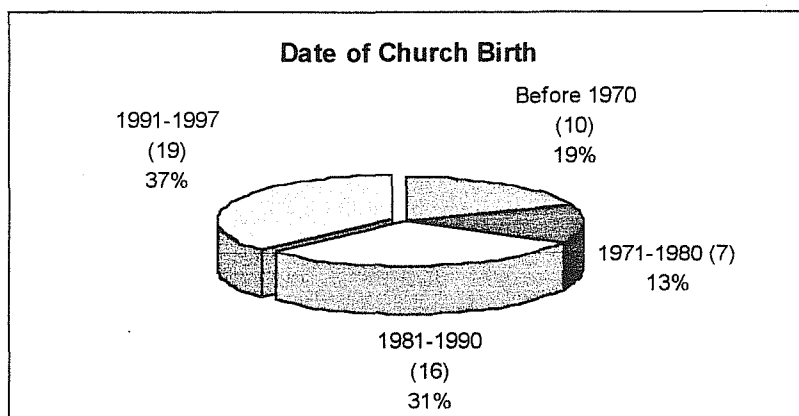
What kinds of evangelism do you believe are the most effective methods for evangelism?



2. Lay leadership
  - a. Are at least 75% of adult members involved as workers?
  - b. Does the senior pastor average spending at least two hours each week specifically in training lay leaders to serve?
  - c. What kind of lay leadership training program do you have?
  - d. Do you have long term and specific training programs for the deacons?
  - e. Do you consider that local churches in the BBF need to combine or cooperate for developing a lay leadership training program?
3. Worship
  - a. What kinds of worship style do you have for Sunday morning?
  - b. What is the desirable environment of worship?
  - c. What is a feature of Sunday evening service?
  - d. Do you believe that preaching is given much weight in church growth?
4. Pastoral leadership
  - a. Do you believe that the pastoral leadership is essential for church growth?
  - b. What do you do for developing pastoral leadership?
5. Prayer Ministry
  - a. Do you have the prayer ministry for church growth?
6. Church growth
  - a. What are common hindrances of church growth of the BBF in Korea?
  - b. What are your suggestions to solve these obstacles?
7. Church administration
  - a. Do your church administration organize effectively?
  - b. Do you keep all information of church members?
  - c. Does your church have job description for all the volunteer and paid positions?
  - d. Does every worker and their supervisor have a copy of the job description?
  - e. Are new members asked to fill out a spiritual gift & talent survey form?
  - f. Is an orientation session given each year for new workers?
  - g. Is there an annual evaluation of all leadership position including volunteer?
  - h. Is there an annual recognition service for volunteer workers?

## A. Analysis of Statistical Answers

### 1. Date of Church Birth



**Figure 6**

Ten churches of fifty-two are established before 1970. Seven churches between 1971-80, sixteen churches between 1981-90, and nineteen churches of fifty-two between 1991-1997 are established. Church growth experts say that planting new churches is the most effective evangelistic method under heaven.<sup>326</sup> Without exception, the growing denominations have been those that stress church planting. The BBF churches need to be aware of the effectiveness of planting new churches and must cooperate with this task. (see figure 6)

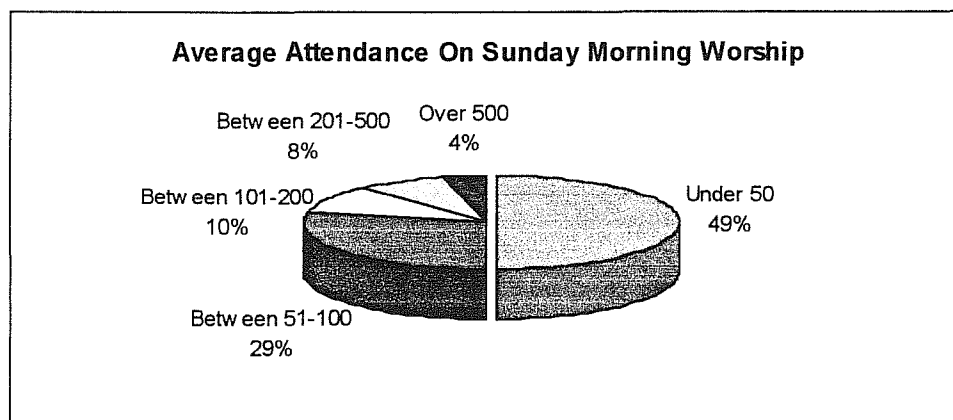
### 2. Average Attendance on Sunday Morning Worship

The "average" Fellowship church is that its Sunday worship has less than fifty in attendance, i.e. twenty-six churches of fifty-two churches. Small church pastors are hindered in ministry because they do not have sufficient money and say that they are either

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<sup>326</sup>C. Peter Wagner, Church Planting for a Greater Harvest (Ventura: Regal, 1990), pp. 12-13.

very or somewhat unsatisfied with the unproductive ministry of their church. To a few pastors, money is a central obstacle. (see figure 7)



**Figure 7**

## B. Analysis of Ministry Survey

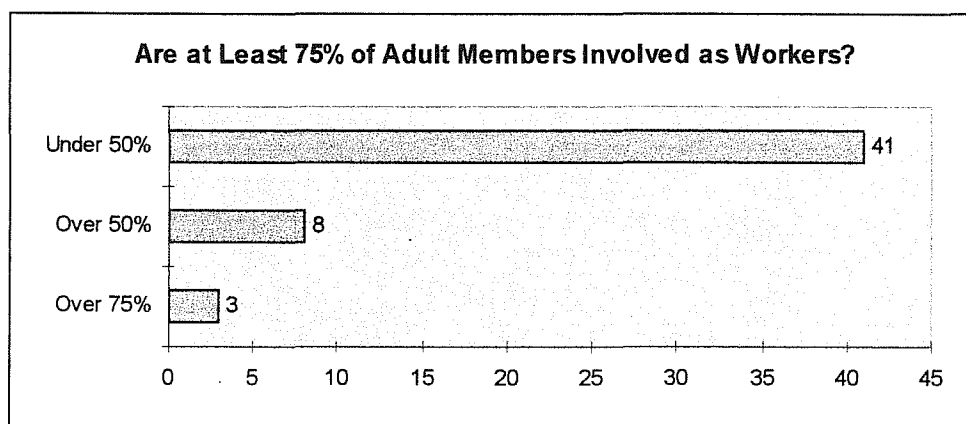
### 1. *Evangelism*

It is worth noting that two churches over 500 in attendance are those who retain a higher degree of commitment to evangelism and to lay development. Most of all pastors answer that *relationship evangelism* is the most effective method for evangelism. So as a local church, Christians must build an authentic relationship with non-believers. The writer believes in a Christian's separation from a sinful life and false doctrine, but it does not mean he never goes to sinners in order to share the gospel with love. It is a lot more comfortable to pal around with brothers and sisters in Christ because they speak the same Christian language, say the same prayers, read the same Bible. It is clean, easy, and safe. But "in our current culture, the cause of world redemption is going to be won or lost

depending on whether Christian leaders build relationships with unchurched people and then—by teaching and example—encourage those in their church to do the same.”<sup>327</sup>

## 2. *Lay leadership*

Only three churches of fifty-two answered that at least seventy-five percent of adult members were involved as workers. Forty-one churches have *under* fifty percent of adult members as worker. (see figure 8) Church growth expert Carl George suggests a changed paradigm for church leadership. He says, “A pastor must shift from doing the caring, which usually means you do it yourself, to seeing to it that people get cared for, which means you develop and manage a system of care giving that will include as many



**Figure 8**

of your church’s lay leaders as possible.”<sup>328</sup> In his book Survival Tactics in the Parish, Lyle Schaller says that the churches that continue to increase in size year after year tend to

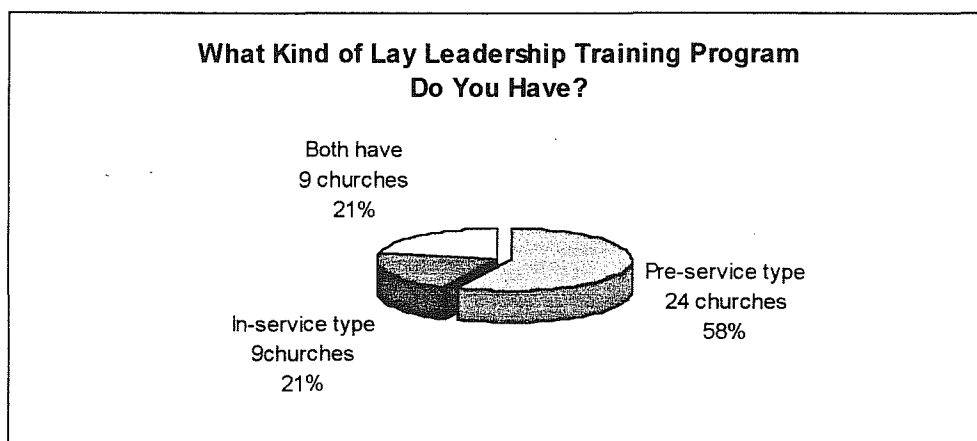
<sup>327</sup>Bill Hybels, Rediscovering Church, p. 170.

<sup>328</sup>Carl George, How to Break Growth Barriers, p.19.

have rancher-style ministers as their pastors.<sup>329</sup>

Thirty pastors have spend an average of at least two hours each week specifically in training lay leaders to serve, and twenty-two pastors of fifty-two do not. Growing churches teach the biblical basis for every-member ministry.<sup>330</sup> A pastor needs to teach four basic truths for lay ministry: (1) every believer is a minister, (2) every ministry is important, (3) believers are dependent on one another, and (4) ministry is the expression of his/her belief. A local pastor needs to invest time in teaching his members the biblical basis for lay ministry or team ministry.

Pastors identify that almost half of the fifty-two churches have only pre-service type training program, that is from six weeks to six months. Pre-service programs are designed for those are involved before they begin to serve.<sup>331</sup> (see figure 9)



**Figure 9**

<sup>329</sup>Lyle E. Schaller, *Survival Tactics in the Parish* (Nashville: Abingdon, 1977), p. 52.

<sup>330</sup>Warren, *Purpose Driven Church*, p. 367.

<sup>331</sup>It includes such subjects as the following: Bible, Assurance of salvation, Church history, Missions, Teaching, Visitation and evangelism, Leadership, Christian family life.

Dr. Frank Schmitt says, "Pre-service program is probably the weakest link in the chain of church leadership training."<sup>332</sup> He suggests that the developing of lay leadership must begin with new member training.<sup>333</sup> This is called discipleship by many today. Therefore, in-service training is necessary: (1) for coordinating so that a worker will know what is going on in the other program, (2) for learning to use the resources effectively, and (3) for providing a quality product.<sup>334</sup> To develop this in-service, consider a Bible Institute, Regular Worker Training Meetings, Conferences, Seminars and Workshops, etc.

Only two churches say that they have long term and specific training programs for the deacons and most of them consider that local churches in the BBF need to combine or cooperate for developing a lay leadership training program because many pastors say that they do not know how to develop this kind of training program. They wish to have a kind of Church Growth Institute for BBF churches for developing a growth strategy for the local church.

### 3. *Worship*

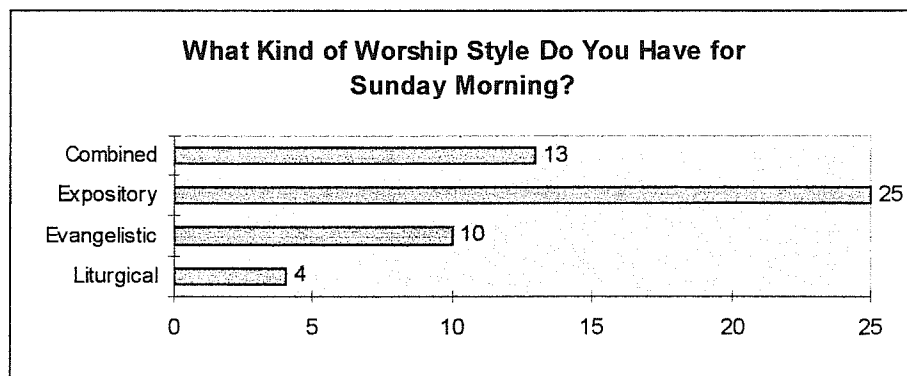
Of these pastors, twenty-five identify that they have a Bible Expository church which emphasizes teaching the Word of God; thirteen identified themselves as a Combined style; ten say the Evangelistic Church which focuses on winning the lost. There is a growing sign of the Combined worship style in Fellowship churches as a reaction to only one purpose. (see figure 10)

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<sup>332</sup>Frank Schmitt, p. 63.

<sup>333</sup>Ibid., p. 64.

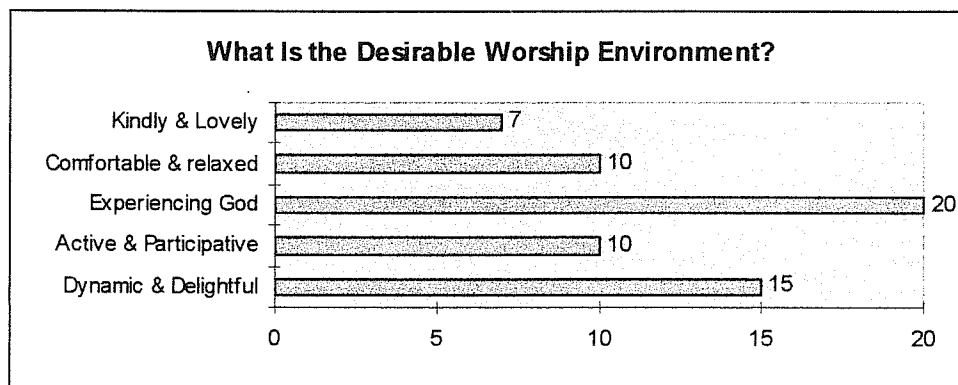
<sup>334</sup>Ibid., pp. 72-73.



**Figure 10**

Many pastors wish to imitate Saddleback Community Church's worship style, which emphasizes the balance all of soul winning, experiencing God, family reunion, Bible exposition, and social conscience. Most of them do not offer at least two services as a tool for reaching people.

Research points out that pastors recognize the need for worship renewal, and they are in agony of preparing a worship environment. Pastors see that Christians are longing to experience God through their worship service in recent trends. (see figure 11)



**Figure 11**

How does a church create an attractive worship atmosphere? Six words describe Saddleback Church's atmosphere: *expectation, celebration, inspiration, incorporation,*

*restoration and liberation*.<sup>335</sup> What helps sensitize Christians to true worship? Dr. Elmer Towns says that the Holy Spirit is the key person to inspire and to release wholehearted worship in people of all expressions.<sup>336</sup> Whether the BBF churches provide a liturgical or evangelistic worship, the Holy Spirit creates dynamic and powerful worship services. John Killinger, distinguished professor of religion and culture at Samford University, notes that prayer sensitizes Christians and pastors to the true meaning of worship.<sup>337</sup> Churches must remember the leaders who spend much time on Saturday night before God for their worship time on Sunday. Music also sensitizes to worship.

Thirty-seven pastors admit that preaching in worship is *absolute* and fifteen say that it is *important*. Sermons vary from church to church in quality and brevity. The average length of a sermon is *thirty* minutes.<sup>338</sup> Many thought that the length was not of major importance but quality was the primary matter. Preaching that changes lives brings the truth of God's word and the real needs of people together through application.

Almost all of the pastors relate that their evening service emphasizes *Praise worship* and sermon series. Praise and worship choruses are not the only new sounds incorporated into today's services. Rick Warren says, "I would put more energy and

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<sup>335</sup>Rick Warren, "The Purpose-Driven Church Conference," pp. 35-36.

<sup>336</sup>Elmer Towns, Putting An End to Worship Wars, p. 141.

<sup>337</sup>John Killinger, "The Intangible Side of Worship," in Mastering Worship, eds. Jack Hayford, John Killinger, & Howard Stevenson (Portland: Multnomah, 1990), p. 20.

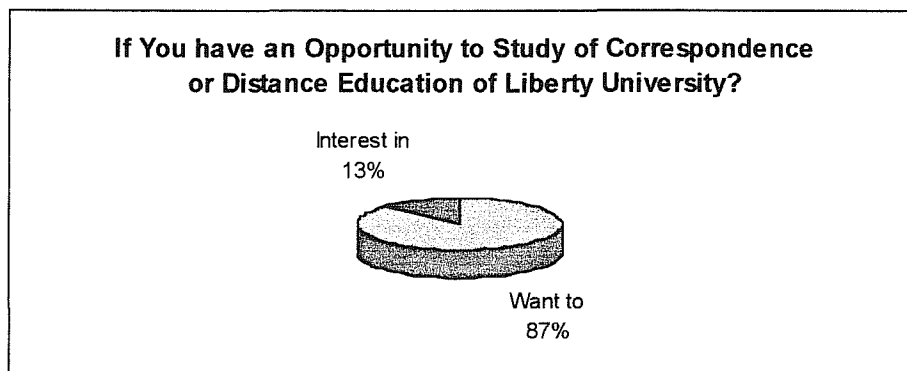
<sup>338</sup>According to George Barna's data, fifteen percent of America's pastors claim that their average sermon is 20 minutes or less. Twenty-two percent admit that their sermons last at least 40 minutes. His survey discovered that those who preach shorter sermons are no less likely to feel that they are doing a satisfactory job. George Barna, Today's Pastors, p. 93.



money into a first-class music ministry that matched our target.”<sup>339</sup> Music has become an increasingly important portion of the worship experience for people. Make Church music count.

#### 4. *Pastoral leadership*

All pastors indicate that pastoral leadership is essential for church growth. As a result, they are trying to attend leadership/church growth seminars, to read books concerning church growth, to seek opportunities for continuing education. (see figure 12) A typical pastor wants to have a continuing education for improvement in the ministry. Many older pastors finished a three-year Bible College course and they feel the lack of theological education.



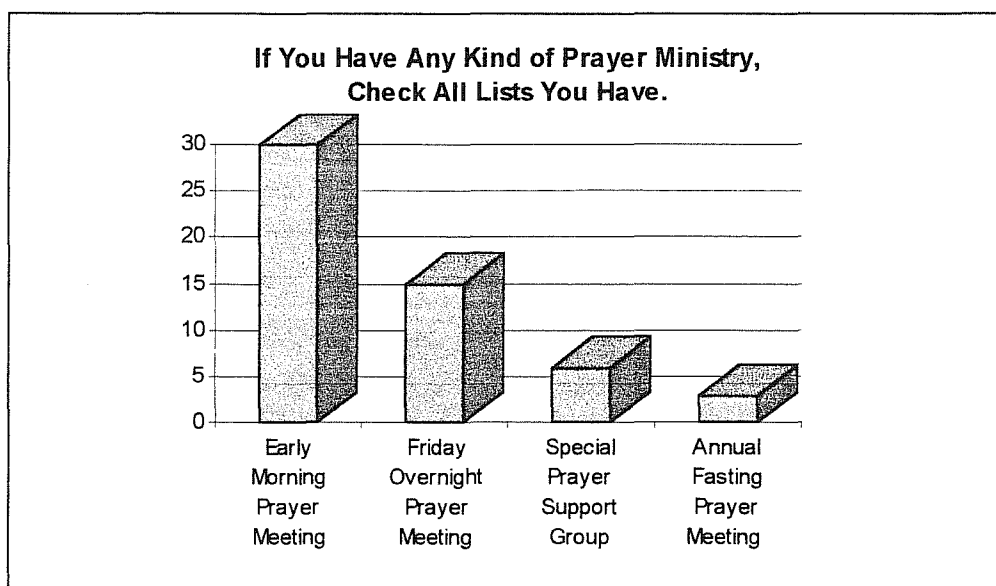
**Figure 12**

Only a small number of pastors have completed a four-year Bible College and Seminary education equivalent to Master of Divinity. The BBF or Baptist Bible College needs to provide an opportunity of continuing education programs.

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<sup>339</sup>Warren, *Purpose Driven Church*, p. 279.

### 5. Prayer Ministry



**Figure 13**

Of the fifty-two churches, thirty have early morning prayer meetings, fifteen have Friday overnight prayer meetings, six have a special prayer support groups, and three have an annual fasting prayer meetings. (see figure 13) The data show that many BBF churches emphasize little on prayer ministry in contrast to the other growing denominations. Thom Rainer, dean of the Billy Graham School of Missions, Evangelism and Church Growth at the Southern Baptist Theological Seminary, gathered data from 576 churches for his book *Effective Evangelistic Churches*. In the survey, he discovered that the churches that were growing were basically doing three things—preaching, praying, and teaching evangelistically.<sup>340</sup> The study demonstrates that growing churches

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<sup>340</sup>Thom Rainer, *Effective Evangelistic Churches* (Nashville: Broadman and Holman, 1996), pp. 11-17.

take seriously the importance of linking prayer with their efforts in proclamation evangelism. The pastors and congregations have not prepared until they have prayed, and cannot represent God if they have not stood before God. Remember that the Apostles made prayer their first response because they knew that little prayer meant little power.

#### 6. *Church growth*

Pastors are asked what the common hindrances of church growth are. Their responses can be categorized in three hindrances: (1) **Character**, (2) **Leadership**, and (3) **Spiritual**. It is interesting to note how pastors view themselves. (see figure 14) The first hindrance of church growth they think is a *character problem* or *attitude* problem. Of the fifty-two pastors, eleven point out that the BBF pastors are wrongly perceived by the public. The reason is very clear. Many describe themselves as hyper-individualistic, self-centered, exclusive, narrow-minded, and uncooperative not only toward the other denominations but also toward the Fellowship pastors. Certain pastors believe that offense is the best defense, so in the pulpit they do not spare much time in preaching the Scripture, often resulting in being offensive to outsiders, bringing about unnecessary hostility. Even in recent days, the BBF churches in Korea are viewed as heretical. This is not the true image of the BBF. Baptist Bible Fellowship Churches must *redefine their biblical images and reproduce their public images*. Pastors also need to enhance their *biblical character* as the servants of God (Mark 10:35-45). Without gaining respect no one can lead his church to grow. Pastors in the Fellowship are supposed to serve one another, love one another, and share good things with one another. Many young pastors feel sorry for they have received a low degree of encouragement from the older pastors. "Consider one another in order to stir up love and good works" (Heb. 10:24).

<b>What Are Common Hindrances of Church Growth of the BBF Churches in Korea?</b>	<b>Number of Pastor</b>
Negative Image to Public	11
Exclusive Attitude	14
Hyper-Individualism	23
<b>Self-Centered/Uncooperative/Narrow-minded</b>	<b>27</b>
<b>Lack of Leadership &amp; Spirituality</b>	<b>32</b>
Weak Vision	12
Lack of Formal Education	9
Lack of Management Skills	5
Little Faith	4
Pastor Still Living in 1980s	6
Weak Lay Ministry	6
No Place for Women	7
<b>Lack of Power of the Holy Spirit</b>	<b>20</b>
Worship Becomes Dry	12
<b>Prayer Ministry in Name Only</b>	<b>24</b>
Hot Churches Become Lukewarm	3
Lost Enthusiasm for Evangelism	6
No Church Growth Model	7
BBF School Needs Accreditation	6
Lack of Money	12

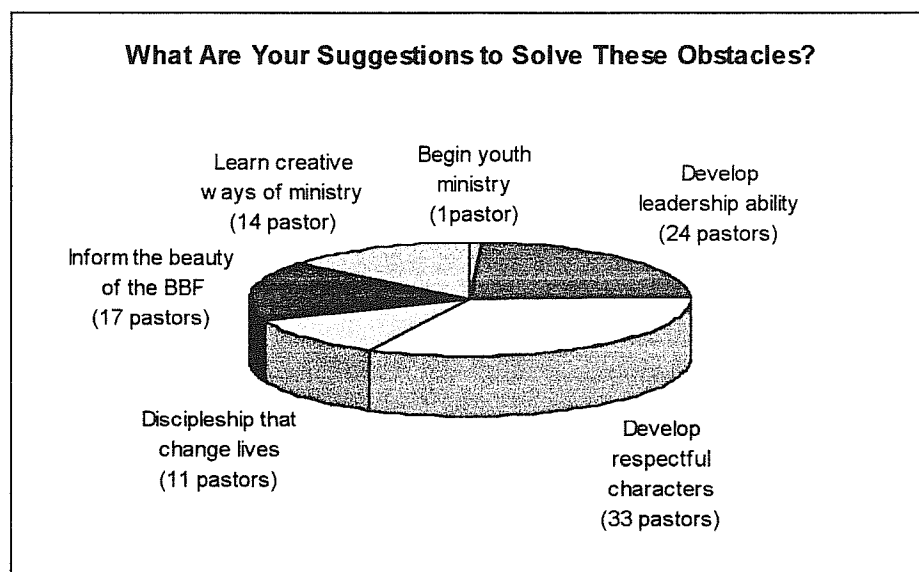
**Figure 14**

The data shows that many pastors feel overwhelmed by the demands of leadership and have become discouraged because they do not meet the needs of pastoral leadership. Pastors believe that the second hindrance of church growth is *lack of leadership*, and they think that they are not qualified to lead the local church to grow. Consequently, the pastors might suffer and feel lonely with their weak vision, insufficient education, and lack

of organizational and administrative skills. From a few responses, the facts point that some are limited leaders because they have little or no exposure to influencing leaders and leadership training, but many are potential leaders for they have desire to become a qualified leader by looking for leadership models, attending great places, knocking on doors of continuing education and so on. Leadership can be taught and developed.

The third hindrance of church growth is *spiritual factors*. Why do hot churches become lukewarm? Why do churches lose an enthusiasm for soul-winning? Why does worship become dry? The answer is that the churches have neglected the *power of prayer*. Twenty-four pastors indicate that their prayer ministry is in name only. For they do not ask for God's presence; there is no manifestation of Him in their ministries. This is a sign of "*You have left your first love*" (Rev. 2:4). Listen to His voice, "Remember therefore from where you have fallen; *repent and do the first works*, or else I will come to you quickly and remove your lamp-stand from its place—unless you repent" (Rev. 2:5. NKJV). Of the fifty-two pastors, twenty confirm that the churches are lacking in the power of the Holy Spirit. It is worth noting that prayer is related to the power of the Holy Spirit, to the bold witnessing, and to gain lost people in the Book of Acts. The starting point in ministry always must be prayer. Let them rebuild a personal prayer altar and recommit themselves to a dynamic prayer ministry.

Then, *what are the solutions for these hindrances?* Many pastors say that the opposite side of hindrances will be actual answers. That is right; however, the writer notes two noticeable responses from them: developing leadership and learning creative ways of ministry. (see figure 15)



**Figure 15**

*Developing leadership ability and respectful character* can be summarized in one answer to break through the hindrances of church growth (1 Tim. 4:12-16). A leader must be *a man of character* and must know *leadership skills*. The Bible teaches how leaders can gain the respect of others. Respect is earned through integrity (Prov. 17:7), humility (Prov. 29:23), dependability (Prov. 25:15), priority (Prov. 11:27), generosity (Ps. 112:9), and spirituality (Prov. 3:4-6). (See also 2 Timothy 3:1-7; Acts 20:19-21; Titus 1:7-9) Essential leadership skills that pastors must develop are the abilities to communicate vision, to motivate people, to equip laity, and raise money.

*Learning creative ways of ministry* can be a good answer to break through the hindrances of church growth. Dr. Elmer Towns wrote a book, 10 Sunday Schools That Dared to Change. This book describes in detail ten possible models for progressive, soul-winning churches, which have a new perception and a different expectation if they are to be turned around in America. These churches show that change is possible without doctrinal compromise. For example, in the late 1960s Jack Hyles gained people by *door*

*to door visitation* and *Sunday School busing*. Each year he broke new attendance records. In the early 1970s, Jerry Falwell's Thomas Road Baptist Church became one of the largest churches in America by *saturation evangelism*, i.e. using every available means to reach every available person at every available time. In the 1980s, Bill Hybels' church adopted a *door-to-door survey* in order to determine how to reach unchurched people. He emphasizes removing barriers and creating an environment where doubters would be comfortable and seekers could pursue the truth of the gospel. These pastors of growing churches dare to change and use creative ways of ministry. For instance, the writer notes one suggestion from a survey, "*Begin youth ministry and train young leaders.*" (see figure 15) This suggestion comes from a pastor of a church with a membership of 350, established in 1976 in Pusan, Korea. From the very beginning, he focused his ministry on a youth group composed of youth who were not from the other denominations but from his own efforts. He found that older Christians who came from the other denominations cannot usually adapt themselves to the Bible Baptist Church environment. So he has kept reaching young people and training them continually for twenty years. His church purchased a camp mountain and has a multipurpose hall for youth ministry. As a result, he is successful with his strategy. Year by year many young married Christians are leaving for the largest city of Korea to get a better job; however, his church membership is still increasing. Reaching youth is a matter of heart, especially to the BBF churches today. His suggestion is considerable.

#### 7. *Church administration*

Only four out of ten pastors claim that their church organizes effectively in keeping all information of church members and newcomers. Two out of ten pastors recognize that

their church has a job description for all the volunteers and paid positions, and every worker and their supervisor have a copy of the job description. Only five churches of fifty-two ask new members to fill out a spiritual gift & talent survey form. One out of two pastors claims that an orientation session is given each year for new workers. Four out of five pastors indicate that there is an annual evaluation of all leadership positions including volunteer workers. Only ten churches of fifty-two have an annual recognition service for volunteer workers.

The survey points out that many pastors do not recognize the importance of administration. Dr. Frank Schmitt says that it is important because administration is the process of determining objectives, goals, policies, and procedures, and accomplishing them through planning, organizing, guiding, staffing, and controlling.<sup>341</sup> Every church needs to integrate pastoral philosophy and purpose of the church through administration.

A summary of characteristics of the average Fellowship church is that its Sunday worship has less than fifty in attendance, but a few are growing. A composite of BBF pastors feel a lack of theological education, lack of mature character, struggle with pastoral leadership, sufferings for pastorates, desire to pay the price for church growth, proud of being a BBF pastor, and has only hope in Jesus Christ. Mission giving and support for missionaries and the BBF College is growing in individual churches in spite of financial difficulty. The faith promise method is the most popular among churches. BBF pastors strongly agree that a local church must participate in church planting movements

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<sup>341</sup>Frank Schmitt, A Practical Introduction to Church Administration (Lynchburg: Liberty Baptist Theological Seminary: Privately printed note for the class, 1991), p. 7.



and their churches would be the primary sponsor of a new church in the near future. The writer is fully convinced that God is working with the BBF today because this Fellowship is proud to die for soul winning, church planting, world missions, and discipling lives in the power of the Holy Spirit.

### III. Brief Study of Church Growth Paradigm

Growing large churches does not just happen. They have a number of church growth paradigms and these will be some persuasive arguments for the BBF churches today. The writer does not say everything that might be said about the following churches. His focus has just been on one or two remarkable figures which can be recommended to the BBF churches in Korea.

#### A. The Falwell-Towns Paradigm

Jerry Falwell's Thomas Road Baptist Church became one of the largest churches in 1971. But this church is still growing with *saturation evangelism*, under the leadership of Jerry Falwell and Elmer Towns.<sup>342</sup> Dr. Falwell is a man of *faith* and *action*. Many pastors pastor by faith, but not all have the same amount of faith. Faith takes many forms, but perhaps, Dr. Elmer Towns indicates, "the greatest kind is evidenced by a confidence in God so deep that one not only knows he will get the thing for which he trusts, but he

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<sup>342</sup>Saturation evangelism takes many forms at the Thomas Road Baptist Church: (1) telephone evangelism; (2) Sunday School Bus evangelism; (3) Cassette, Radio, Television evangelism; (4) printing, promotion evangelism; (5) camping evangelism; (6) deaf evangelism; (7) educational evangelism; and (8) alcoholic, prison evangelism, etc.

publicly tells others what he expects God to do.”<sup>343</sup> Dr. Falwell has this kind of faith. He says, “I believe faith moves mountains and glorifies God. Faith is not only an instrument; it enables us to intervene in problems and overcome obstacles.”<sup>344</sup> He is still moving some mountains with faith today. Another reason for the continuous growth of Thomas Road Baptist Church is by Dr. Elmer Towns, who is renowned as an educator, scholar, and specialist in church growth. The writer sees Dr. Elmer Towns teaching and writing about prayer, fasting, and revival, then Thomas Road Baptist Church and Jerry Falwell practice these biblical principles. Dr. Elmer Towns *moves* Dr. Falwell with his biblical teaching, and Dr. Falwell moves mountains with his great faith in God. Pastors must consider that faith is one of the key elements for church growth.

### B. The Warren Paradigm

Rick Warren and Saddleback Valley Community Church is well known to Korean pastors through his best seller book, The Purpose Driven Church, and he emphasizes a healthy church in his book. He says, “What is needed today are churches that are *driven by purpose* instead of by other forces.”<sup>345</sup> Rick Warren, who calls his church a life development church, reflects a strong biblical impact upon his philosophy of ministry.

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<sup>343</sup>Elmer Towns, Understanding The Deeper Life (Old Tappan: Revell, 1988), p. 193.

<sup>344</sup>Jerry Falwell, “Faith to Move Mountains” in Stepping Out On Faith, ed. Jerry Falwell & Elmer Towns (Wheaton: Tyndale, 1984), p.18.

<sup>345</sup>Warren, Purpose Driven Church, p. 80. He emphasizes ten ways to be purpose-driven church: (1) assimilate new members on purpose; (2) program around your purposes; (3) educate your people on purpose; (4) start small groups on purpose; (5) add staff on purpose; (6) structure on purpose; (7) preach on purpose; (8) budget on purpose; (9) calendar on purpose; and (10) evaluate on purpose, p. 138-151.

These four purpose-driven guidelines guide them in their healthy ministry: (1) we believe that every believer is a member of Christ's body (Rom. 12:5); (2) we believe that every believer needs maturing (Eph. 4:13); (3) we believe that every believer is a minister; and (4) we believe that every believer is a missionary (Acts 1:8).<sup>346</sup> Rick Warren *assessed his environment* by door to door interviews before he starts his church. Those interviews were not just questions to people about who they were but about what they would want if they were to attend a church. Based on these interviews, he composes a Saddleback "Sam," and begins *seeker sensitive worship* as an evangelistic tool for reaching unchurched Sam in Sunday morning service.<sup>347</sup> He is leading his congregation in a very systematic growth process in what he calls the Family of Faith Church.

### C. The Young Paradigm

H. Edwin Young leads the huge Second Baptist Church of Houston. Since 1978 the church has grown from about 4,000 members and 1,500 in attendance to 19,000 member and 9,500 in the worship services. Young believes one reason for the explosive growth of this church is *prayer*. Peter Wagner looks back at the year 1982 when Second Baptist Church established a formal prayer ministry, and some of the nation's most

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<sup>346</sup>Ibid., p. 107.

<sup>347</sup>Just starting a seeker service will not guarantee an influx of unsaved people into the church. The seeker service must be a part of an overall philosophy of ministering to the unchurched. Ed. Dobson suggests three things: (1) do not mix traditional and seeker services; (2) the seeker service has become a church within a church; (2) a seeker service takes more work than the traditional services. Ed Dobson, Starting a Seeker Sensitive Service (Grand Rapids: Zondervan, 1993), pp. 95-98.

explosive church growth began at that time.<sup>348</sup> Dr. Elmer Towns also reports, “Second Baptist Church today is growing because of prayer.”<sup>349</sup> To demonstrate the extent of their commitment, someone is praying at the church 24 hours a day, seven days a week, 365 days a year. Each year Second Baptist Church sponsors two church-wide Schools of prayer. These schools help to develop the personal and corporate prayer life of the church by encouraging and motivating people to pray.<sup>350</sup>

Reverend Sam-Hwan Kim’s Myung Sung Presbyterian Church in Seoul Korea has grown 30,000 members in Sunday morning worship services. This church was established in 1980, and the basis of church growth is the *Early Morning Prayer Services* and the preaching of Sam-Hwan Kim. His church participates four times in Early Morning Prayer Services *every day* and average 15,000 church members who attend these four services. His preaching is very easy to understand and gives encouragement and strength to the congregations.<sup>351</sup>

#### D. The Galloway Paradigm

In 1972, Dale Galloway, then thirty-three, had no funds and no core group. But he launched a new church, the New Hope Community Church, in a rainy drive-in theater

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<sup>348</sup>C. Peter Wagner, Churches that Pray (Ventura: Regal, 1993), p. 96.

<sup>349</sup>Elmer Towns, Today’s Most Innovative Churches, p. 146.

<sup>350</sup>*Ibid.*

<sup>351</sup>More information of Myung Sung Church will get through the address of church: 330-5 Myung-II dong, Kang-dong Ku, Seoul, Korea 134-070; Fax: 011-82-2-3427-3777; E-mail: msvoice@elim.net.

in Portland, Oregon. By 1990, Sunday worship attendance averaged 6,000. In addition, more than 450 home-based small fellowship groups met weekly, each shepherded by a trained lay pastor. These small-group shepherds, 60-70 percent of whom are women, make about 15,000 contacts in their weekly ministries.<sup>352</sup> His church has the most effective *Cell Ministry* in America. It is fascinating to see the type of church growth New Hope Church has experienced. Approximately eighty percent of the people now at New Hope Church have never before been in church.<sup>353</sup> Most of them were lost. Small groups have made this church one of the most evangelistic churches in the United States. Pastor Galloway and his church thrive on believing God for the impossible. As pioneers and pacesetters in developing need-meeting ministries led by lay people, their goal is to have 100,000 members by the year 2000.<sup>354</sup> Cells are not another ministry of their church; cells are the church. They are called TLC Cells, "Tender Loving Care." The purposes of TLC groups are discipling, evangelizing, and shepherding. The activities of TLC groups are praying together, studying the Bible to apply it to their lives, and sharing with one another.<sup>355</sup>

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<sup>352</sup>Carl George, Prepare Your Church for the Future, p. 214.

<sup>353</sup>Thom Rainer, The Book of Church Growth (Nashville: Broadman, 1993), p. 295.

<sup>354</sup>Rev. Paul Y. Cho, pastor of the large Full Gospel Church in Seoul, Korea, is the pioneer of small groups. Dale Galloway visited Seoul to study the small-group movement there and he returned to the United States and used what he learned to improve his own small groups. Elmer Towns, Today's Most Innovative Churches, p. 76.

Reverend Paul Cho and the Yoido Full Gospel Church, in Seoul, Korea, had more than 650,000 participants at the end of the 1980s, up from 100,000 a decades earlier. Yet as the size increased, the care delivery system became smaller and more personalized. These are called *Home Cells* and are led by some 55,000 home-group leaders. This system enables each of 650,000 individuals to receive individual spiritual attention. See, Carl George's Prepare Your Church for the Future, p. 22.

<sup>355</sup>Daly Galloway, 20/20 Vision, pp. 111-112.

### E. The Hayford Paradigm

The key to growth at The Church On the Way is *the Spirit-filled worship*, not traditional evangelistic methods or outreach programs. Worship is usually for believers, and evangelism is for the unsaved. But Jack Hayford realized that the Bible commands the unsaved to worship God (Ps. 100:1, KJV).<sup>356</sup> Hayford believes that churches will grow where God's people will worship. He says, "When we worship, God will come and dwell there, if we will move into this dimension of worship, His kingdom will become established where we are, and several things will happen. As a consequence, *life* happens where God dwells: (1) the Word will become life, (2) people will simply get healed, and (3) people will come to know the Lord."<sup>357</sup> He emphasizes the natural progress of the worship service and prayer helps this natural flow of worship. He suggests three things for preparing for worship: (1) seek a smooth service; (2) pursue excellence; and (3) long for an effective service.<sup>358</sup>

Reverend Yong-Jo Ha and Onnuri Presbyterian Church is the pioneer of the *Praise and Worship service* in Korea.<sup>359</sup> This church began with twelve families in 1984, and is now over 8,000 members in attendance. They deeply recognized the importance of praise and worship as much as Jack Hayford. Thursday night Praise and Worship services

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<sup>356</sup>Elmer Towns, *Today's Most Innovative Churches*, p. 61.

<sup>357</sup>Jack Hayford, "Encyclopedia of Worship," p. 19.

<sup>358</sup>Jack Hayford, "Preparing Myself," in *Mastering Worship*, eds. Jack Hayford, John Killinger, & Howard Stevenson (Portland: Multnomah, 1990), pp. 37-38.

<sup>359</sup>The Korean word "Onnuri" means *global*. More information of Onnuri Church will get through: Tel: 011-82-2-793-9686; Fax: 011-82-2-796-0747; and E-mail: [faith@onnuri.or.kr](mailto:faith@onnuri.or.kr). Reverend Yong Ha holds an honorary doctorate from Biola University, in May 25, 1998.

are renowned to all young people in Korea, and they have become one of the attractive tools for reaching young people. They have systematic discipleship programs. Many, including BBF pastors, see that this church has a well balanced ministry and is an innovative church.

#### F. The Woo Kim Paradigm

Dr. Daniel Woo Kim and the Bible Baptist Church in Seoul, Korea is a representative pastor and church of the BBF in Korea. He launched a new church with missionary Jack Baskin in 1961, and it has grown 1,450 in attendance including children.<sup>360</sup> The key to growth at Bible Baptist Church is *balanced* ministry in its pastoral leadership, evangelistic outreach, Bible teaching, strong discipleship with small groups, Sunday School and building of Christian families, so that Christians are enlisted to become active in the local church. Dr. Kim says, "Although biblical principles and the essential message must be constant, methods must be changed to reach various cultures and eras in ministry."<sup>361</sup> He dares to innovate his church in a changing culture and society. Many Fellowship pastors see that Dr. Kim's persuasive expository preaching is one of the keys to church growth. He emphasizes both individual salvation and a Christians' social responsibility. Dr. Kim has served as the dean of the Baptist Bible College for a long time and has been elected several times as the president of BBF. During his presidency of BBF, he raised funds for the Bible College, foreign missions, and new churches.

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<sup>360</sup>Dr. Jack Baskin is now the senior pastor of Western Hills Baptist Church in Kennesaw, GA.

<sup>361</sup>This is the summary of telephone interview with Dr. Daniel Kim, 28 May 1998.

## CHAPTER FIVE

### **A PRACTICAL STRATEGY FOR THE 21<sup>ST</sup> CENTURY CHURCH GROWTH OF BAPTIST BIBLE FELLOWSHIP CHURCHES IN KOREA**

The writer now proposes ten practical strategies for the 21<sup>st</sup> Century Church Growth. Each strategy reflects on the biblical studies concerning Church Growth, the analysis and evaluation of the data, the paradigms of the growing churches today, and the view of Church Growth experts.

#### **I. Build An Effective Prayer Ministry**

In the analysis of the data many BBF pastors indicated that they have a prayer ministry in name only seen on page 148, figure 14. The writer already has proved throughout the previous chapters that the first key to church growth is a prayer ministry in the local church. The Scripture teaches that seeking God first is a commended objective (Matt. 6:33). Church leaders must call the church to prayer in order to teach members how to pray and seek God. Prayer relates to the power of the Holy Spirit, it sensitizes Christians to true worship, and it brings boldness to witness. Without an atmosphere of prayer, the church can go no where. So, the writer suggests some practical steps for how to build an effective prayer ministry.



### A. The Pastor Must Touch Off the Prayer Ministry

If the pastor is reluctant or simply indifferent, he cannot develop a dynamic prayer ministry in the local church. The vital role of the pastor is to set a model for his congregation because only a praying pastor can build a praying church. Paul said, "Follow my example, as I follow the example of Christ" (1 Cor. 11:1).

1. *Pastors must be a model for effective, fervent prayer life* (Col. 4:12; Jas. 5:16). A pastor's vision for a praying ministry can only work on the basis of trust. Credibility must be built day by day. It calls for consistency. Modeling and doing what the pastor teaches are, by far, the best teachers. Jesus Christ challenges His servants today, "What, could you men not keep watch with me for one hour?" (Matt. 26: 40). If a pastor's prayer life is not great, not satisfying, not effective, not fulfilling, and not productive, he must make a decision, a renewal and a commitment to be a dynamic man of prayer now.

2. *Pastors must identify people who have the abilities of prayer leadership.* Identify a group of praying people who have (1) strong personal prayer lives; (2) spiritual maturity; (3) gifts to organize, encourage, and give leadership in prayer; (4) good reputations in the congregation and the confidence of the church leaders.<sup>362</sup>

3. *Pastors must equip potential prayer leaders in order to increase their awareness of the need to pray, provide practical tools for how to pray, and encourage people to pray.* This purpose can be accomplished by prayer conferences, colleges of prayer, prayer

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<sup>362</sup>When John Maxwell was a pastor of Skyline Wesleyan Church in San Diego, he has one hundred prayer partners. No one is invited to the board who has not previously served as a prayer partner for at least a year. Not only do the prayer partners pray daily for Maxwell, but each month on their birthday date they pray all day. Peter Wagner, Churches That Pray, p.86.

seminars, prayer sermon series, and prayer training. Modeling by the pastor is always the key to training leaders.

## **B. Building An Effective Prayer Ministry**

1. *Appoint a prayer ministry director* or coordinator in the church. Although the senior pastor has the ultimate responsibility of the prayer ministry, the management of the ministry should ordinarily be delegated to a prayer leader who will plan, program, maintain, and manage times of prayer. The main task of a prayer director is to keep the vision of prayer in front of the congregation. A growing number of churches are opening full-time staff positions for a pastors of prayer.

2. *Revitalize the prayer programs which exist already in the church.* Many BBF churches have early-morning prayer meetings. Evaluate why this meeting is not attractive to most people in the church, and develop it again. Five o'clock prayer meetings might be too early for young Christians to participate; if so, then pastors can change the time schedule or have scheduled prayer twice a day. Myung Sung Presbyterian Church in Seoul, Korea has prayer meeting four times a day led by the senior pastor. Preaching during the prayer meeting must be brief and recapitulate. A large proportion of time should be spent on actually praying, including praise and worship in song. Publish and distribute a prayer list.

3. *Operate specialized prayer ministries* according to ages, agencies, tasks, and needs. For example: (1) twenty-four-hour prayer network; (2) prayer chains which are the alarm system for the needs of the congregation; (3) prayer retreats; and (4) annual fasting prayer weeks. Have specialized intercessory prayer teams for the pastor's Spirit-

filled preaching, healing of sick, sensitizing worship service, powerful evangelism, breaking through barriers of church growth, missionaries, and revival of the church.

Teach and encourage the children and youth to participate a prayer ministry. Remember always that prayer is still the primary church growth principle for the BBF churches.

4. *Ask God to give wisdom and strength to build an effective prayer ministry.* Power of prayer must be taken seriously at every church. Fasting and prayer will break old barriers when prayer becomes the priority of the church. Remember again that a prayer ministry will be effective only when the pastor and other church leaders themselves are prayer warriors.

## **II. Pursue A Spirit-Filled Ministry**

One of the hindrances of Church Growth is neglecting the Holy Spirit. Of the fifty-two pastors, twenty confirms that the churches are lack of the power of the Holy Spirit. (see page 148) All spiritual power for the ministry comes through the Holy Spirit, so it stands to reason that the more filled the pastor and team are with the Holy Spirit, the better. The writer already pointed out that church growth is the work of the Holy Spirit in Christians (1 Thes. 1:5).

### **A. Recognize The Key Person to Church Growth**

Worship services, preaching, teaching, discipleship, missions, and all other ministries need the blessing of the Holy Spirit. There is no substitute for the power of God. Anointed ministry by the Spirit is the answer for getting people to Christ and church growth. In the Spirit's power and strength, Barnabas, Stephen, Paul, and Peter, along

with ordinary Christians, did what was, humanly speaking, impossible. Through history, ordinary men and women, empowered by the Holy Spirit, did extraordinary things. This is the same strategy for the BBF churches today.

## **B. Meet the Conditions for Being Filled.**

1. *Repent and be clean of known sins* (1 John 1:9; 2 Chron. 7:14). In order for filling of the Spirit to take place, the church must be brought to the point of repentance. True repentance demands *behavioral evidence of a changed mind*; Luke 3:8). The absence of repentance should be viewed as a hindrance to the filling of the Spirit. If the church and the pastor are ceasing to pray, this is sin against the Lord (1 Sam. 12:23); if the church is not making disciples, they are not following the program of the Lord (Matt. 28:18-20). If the church asks God to reveal their sin, then God will show them.

2. *Dedicate to the Lord* (Rom. 12:1, 2). Dedication involves an once-for-all presentation to God as a living sacrifice, separation from the wicked world, continual transformation, and continual obedience. Peter said, "Who was I that I could withstand God?" (Acts 11:17, NKJV). He learned that "Yes, Lord, yes," and dedicated himself to the will of God. If the Holy Spirit is leading the church today, then, the pastor and Christians' response must be "speak, Lord, for your servant hears." For He is the Lord of the church (Sam. 3:9; Acts 5:32; 11:17). The Apostles have learned working harmoniously with the Holy Spirit. "For it seemed good to the Holy Spirit and to us" (Acts 15:28). Acts 16:10 is a good example of obedience to the will of God. "Now after he had seen the vision, *immediately* we *sought* to go to Macedonia, concluding that the Lord had called us to preach the gospel to them" (emphasis mine). When Paul and his

fellow workers realized the call of the Holy Spirit, they immediately endeavored to go to Macedonia where God showed them. Obedience is the key to a relationship with the Spirit. As the church and pastor continue to obey to the Holy Spirit, the God-given visions to the church will be unfolded and become a reality. Pastors and church leaders, rededicate yourselves to God today.

3. *Desire intensely and pray earnestly.* Without an intense desire and thirst there will be no filling of the Spirit: "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. 44:3). Receive in faith (Jas. 1:6; Mark 9:23). Everything that Christians receive comes in response to faith.

### III. Develop Pastoral Leadership

The data in Chapter Four shows that many pastors feel overwhelmed by the demands of the leadership. They have become discouraged because they do not meet the need of pastoral leadership. Peter Wagner boldly proclaimed a central church growth principle: "The primary factor for growth in a local church is the pastor. In every growing dynamic church I have studied, I have found a key person whom God is using to make it happen."<sup>363</sup> Nothing is more important than effective leadership. Needless to say, leadership can be taught and developed. Then, what makes a leader a leader?

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<sup>363</sup>C. Peter Wagner, Your Church Can Grow, p. 60.

### **A. By Having A Confidence of God's Call**

Struggles, discouragement, dissatisfaction, and impatience are commonplace in the lives of many BBF pastors. However, pastors who have confidence in God have no sense that they should be in another ministry situation. Bigger churches and higher salaries are not their reasons for their call. They know that no greater peace is available than being in God's will. Strength and encouragement come from one's confidence of God's call. The apostle Paul said three times, "We do not lose heart" (2 Cor. 4:1, 8, 16) because he had a right motivation to serve God (2 Cor. 4:1-6); he knew that the excellence of the power is of God (2 Cor. 4:7-15); and he had an eternal perspective (2 Cor. 4:16-18). Calling to serve His church is a pastor's great privilege.

### **B. By Earning the Right to Lead the Church to Grow**

By developing Christ-like character and functional abilities, the pastor will earn the right to lead other Christians. Possession of godly character alone, assures true fruit, lasting influence and durable leadership. Gene Getz, former professor at Dallas Theological Seminary and currently the senior pastor of Fellowship Bible Church, lists thirteen leadership principles. A leader should:

1. Be living an exemplary life that is obvious to both Christians and non-Christians.
2. Be morally pure, maintaining God's standard of righteousness.
3. Walk by faith, demonstrate hope and manifest true biblical love in all relationships.
4. Be wise, discerning and experienced; the kind of Christian who reflects true humility and is disciplined by God's grace to live a godly life and to be a person of prayer.
5. Live a well-ordered life that makes the gospel attractive to unbelievers.
6. Be unselfish and generous, willing to open his home for ministry and to share his earthly blessings with both Christians and non-Christians.

7. Be able to communicate in a non-argumentative, non-defensive, and non-threatening way—demonstrating gentleness, patience, and teachability without compromising the message of the Word of God.
8. Not be in bondage to any sinful cravings of the flesh; furthermore, that person should carefully consider the way his or her freedoms in Christ might lead others to sin.
9. Be able to control angry feelings, never expressing these feelings in hurtful ways nor allowing them to linger indefinitely.
10. Be able to demonstrate strong convictions and directness in taking a stand for righteousness, but to also balance these attitudes and actions with a loving spirit.
11. Relate to others by using a style of communication that does not make them feel controlled, manipulated and defensive.
12. Be a generous Christian, giving regularly, systematically, proportionally and joyfully to the Lord's work.
13. Have a good relationship with his children, giving proper direction to the family unit.<sup>364</sup>

### C. By Shifting the Leadership Style

Recent church growth experts emphasize a rancher or a coaching-style of leadership, and the churches that continue to increase in size year after year tend to have rancher-style ministries as their pastors. Church growth cannot be sustained unless the laity are mobilized to fulfill their distinctive ministries both in the church and in the world. So a pastor must organize his time and vision around a system of lay leadership development in order that greater ministry can be accomplished in ever-widening circles of influence. Some might raise the question: what about a church that is small--less than fifty? Should the leaders wait to develop pastoral ranching skills until the church members show some growth? No. For any size church growth, the leader must shift his leadership style from a one-man-show to an equipper, a trainer, an organizer, and a rancher. Peter

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<sup>364</sup>Gene Getz, "Becoming A Spiritually Mature Leader," in Leaders On Leadership, ed. George Barna (Ventura: Regal, 1997), pp. 84-102.

Wagner says that if the first vital sign of a growing church is a pastor who is using God-given gifts to lead the church into growth, the second is a well-mobilized laity.<sup>365</sup> Pastors of growing churches, whether they be large or small, know how to motivate their lay people, how to create structures which permit them to be active and productive, and how to guide them into meaningful avenues of Christian service. By shifting leadership styles, pastors can care for twice as many people as they are ministering to at present.

#### **D. By Desiring for Church Growth**

Pastors of growing churches are hungry for growth and obedient to the Great Commission. The writer is convinced that God blesses churches where their leaders believe in growth and are willing to pay the price for growth. Pastors need to pay the price for growth by taking responsibility, by hard working, and by a willingness to share his ministries with lay leaders. A pastor's desire for church growth will make a commitment to stay long enough to see a church to grow. Longevity at a church will not, by itself, engender growth. However, it is very difficult for lasting growth to take place when the church has a series of short-term pastorates. Thom Rainer indicates that the commitment to stay at a traditional church is a vital component of church growth.<sup>366</sup>

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<sup>365</sup>Peter Wagner, Your Church Can Grow, p. 69.

<sup>366</sup>Thom Rainer, Bite-Sized Steps To Achieve Long-Term Growth In Your Church: Eating the Elephant (Nashville: Broadman & Holman, 1994), p. 139. (hereafter cited as Eating the Elephant)



### E. By Having Openness to Change

Dr. Elmer Towns says, "A leader takes followers from where they are located to where they should be. This implies change. The ideas of change imply innovation, alteration, replacement, or transfer."<sup>367</sup> This change usually should begin with the leader. Pastors cannot lead the church to grow unless they change first. The most common obstacle is, "We have never done it before." Principles for change are to: (1) begin with prayer; (2) love the people; (3) make personal changes before asking others to change; (4) build on success or trust in the church; (6) place influencing people in leadership positions; (7) allow for open discussion; (7) demonstrate wisdom in timing; (8) keep the focus; (9) allow for a trial period; (10) expect opposition; and (11) evaluate changes.

### F. By Goal-Setting Through Faith

Dr. Falwell and Elmer Towns, in their book Stepping Out On Faith, demonstrate that faith is the key to building a church.<sup>368</sup> Faith is what a pastor is expecting God to do in his ministry. Without faith it is impossible to please God (Heb. 11:6). Likewise without faith it is impossible for churches to grow. Peter Wagner says that faith involves setting goals in terms of things hoped for and things unseen.<sup>369</sup> For instance, Dr. Falwell and his fellow workers felt that God burdened them to set a goal of 500 people for their

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<sup>367</sup>Elmer Towns, "The Role of Innovation In Leadership," p. 183.

<sup>368</sup>Jerry Falwell and Elmer Towns, Steppingh Out On Faith, p. 7.

<sup>369</sup>Peter Wagner, Your Church Can Grow, p. 47.

first anniversary. Because Dr. Falwell believed that faith moves mountains and glorifies God. The Thomas Road Baptist Church had 864 on its first anniversary and records broke continually.<sup>370</sup> Since goal setting is so important in church growth strategy, good goals must be relevant, measurable, significant, manageable, and personal. Faith must go by works. "Faith without works is dead" (James 2:20). Church growth costs time, money, prayer, sacrifice, and so on. Taking a risk is part and parcel of exercising faith. The writer loves Rick Warren's expression, "Today's impossible problem is tomorrow's miracle."<sup>371</sup>

#### **G. By Continuing Education of A Pastor**

Perhaps the beginning of authentic continuing education is the humble acknowledgment of pastors' limitations and of how complex and fearful their world really is. Continuing education for pastors is not limited only to formal opportunities. The writer already has proven that pastors are more inspired and encouraged after attending church growth seminars to break their particular growth barrier. So pastors must plan and commit themselves to their own programs of continuing education. The writer suggests some specific things:

1. The pastor should set up a planned schedule of reading.
2. The pastor should attend conferences and seminars.
3. The pastor should set up and participate in his own support group in the Fellowship.
4. The pastor should take a distance or correspondence course from available schools.

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<sup>370</sup>Jerry Falwell and Elmer Towns, p. 18.

<sup>371</sup>Rick Warren, "The Purpose Driven Church Conference," p. 79.

#### IV. Preach to Change Lives

Although preaching is a significant factor of Church Growth, ineffective preaching is one of growth barriers. Pastors including the other denominations are troubled with what to preach rather than how to preach today. (see page 95-98 and 144) Effective preaching must be biblical, understandable, warm, positive, encouraging, and practical. The pastors of the 21<sup>st</sup> century must be dealing with a generation that is discouraged, depressed, tired, lonely, and feeling guilty. People are getting more interested in learning what to do about their sins and struggles than being told that they sinners and strugglers. Leith Anderson suggests following insightful principles for 21<sup>st</sup> century preaching.

##### A. New Principles for 21<sup>st</sup> Century Preaching by Leith Anderson

1. Starting point. Understand the people's struggles and needs.
2. Content.
  - a. Be appropriate.
  - b. Relate God's truth to all areas of a person's life.
  - c. Be credible. Integrity of the content of sermon is vital.
3. Evaluation.
  - a. Did the listeners experience God?
  - b. Was God's Word learned and better understood?
  - c. Is the content clearly connected to the listener's life?
4. Preparation. The longer the same preacher talks to the same audience, the greater the need for adequate preparation and credible content.
5. Confidence. The great twenty-first-century churches cannot be built without good preaching.
6. Goal. The primary goal is to change lives to be like Jesus Christ.
7. Style. Different people have different preferences.
  - a. Yesterday's style was oratorical, formal, loud, polished, intense, used significant historical illustrations, and told people what to do.
  - b. Today's style is much more conversational, much like the monologue of Johnny Carson or Jay Leno on the Tonight Show. The new style explains the issues, presents the alternatives, and then seeks to persuade—but clearly leaves the decision up to the listener.

- c. Yesterday's style was deductive; today's style is inductive. Stories are especially important to the twenty-first-century preaching style. Simplicity is another element of style.
- 8. Audience. The communicator must know the audience, and the sermon must be customized to fit that audience. Connecting to hearts begins with the preacher's heart. In prayer and preparation for the sermon, is there a stirring of emotions? Is there a personal laugh, a private fear, an individual tear?
- 9. Atmosphere.
  - a. Sixty-six-degree temperatures keep people comfortable and alert.
  - b. The length of services and sermons is a significant part of atmosphere. One hour is acceptable to most people.
- 10. Personality. Boring sermons are definitely out. The way to preach interesting sermons is to be an interesting person.<sup>372</sup>

## B. Be An Anointed Preacher

Jesus covered His territory like a flame, preaching God's word in the Spirit's power (Luke 4:14). He said, "The Spirit of the Lord is upon Me..., because He anointed Me to preach the gospel..." (Luke 4:18). If Jesus, the man, depended on divine power, how much more do other preachers need to do the same! Paul also relied on the Spirit (Rom. 5:19). God was his sufficiency (2 Cor. 3:5, 6). Charles Haddon Spurgeon declared, "Let the preacher always confess before he preaches that he relies upon the Holy Spirit. Let him burn his manuscript and depend upon the Holy Spirit. If the Spirit does not come to help him, let him be still and let the people go home and pray that the Spirit will help him next Sunday."<sup>373</sup> Dr. Elmer Towns suggests some practical steps to anointed preaching.

1. Have group prayer with the pastor before the sermon.
2. Develop a small effective group of people who will pray daily for the pastor.

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<sup>372</sup>Leith Anderson, pp. 201-219.

<sup>373</sup>Charles Haddon Spurgeon, Twelve Sermons on the Holy Spirit (Grand Rapids: Baker, 1973), p. 51.

3. Go pray in the place where you minister. Pray at each pew, and at the altar like Jack Hayford or Jack Hyles does every Saturday night.
4. Go to a place the pastor can see his Jerusalem to pray and wait for God.
5. Go to a great person and have them dedicate the pastor.<sup>374</sup>

## V. Build A Great Team

According to the previous Chapter, pages 120-127, the traditional leadership style of the BBF pastors can be described by “The coach plays alone and team is not equipped to win the game.” Most of the Church Growth experts emphasize the *TEAM* leadership. Without effective team, the local church will not be able to adopt to the changing needs of the people that it is trying to reach. The body of Christ functions as a team ministry (Rom. 12:4-5; 2 Cor. 12:14-27). A team can accomplish much more effectively than one leader’s effort (Eccl. 4:9-12; Neh. 4:13, 16-18). Effective leadership teams will produce continual movement and bring about consistent growth in the local church. A team is two or more people with a common vision, goal, and communication. Tom Phillips, formerly a pastor and for many years the International Director of Counseling and Follow-Up for the Billy Graham Evangelistic Association, gives several team-building principles.

### A. Principles of Building a Team by Tom Phillips

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 Sam. 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.

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<sup>374</sup>Elmer Towns, Spiritual Factors of Church Growth, p. 113.

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.<sup>375</sup>

### **B. Principles of Developing and Maintaining A Team**

Effective team development and maintenance require more than vision; a called leader and a committed group of people who share a passion and a good plan of action are necessary. A great pastor will not only build but also develop and maintain his great team. There are practical steps for developing and maintaining a great team.

1. Trust team members. It develops and maintains a team spirit (Phil. 2:19-20).
2. Have a weekly staff meeting (Heb. 10:25).
3. Give the members open communication. Freedom to speak is a good sign of a team.
4. Let members experience a completing task within an ongoing function or goal.
5. Starting too big of a ministry often collapses.
6. Affirm and appreciate a team's efforts, loyalty, differences, and ideas (Phil. 1:3-5).
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 (Prov. 29:18).
11. Love the team members; weep when the team weeps; and share tough love whenever necessary.

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<sup>375</sup>Tom Phillips, "Building A Team To Get the Job Done" in Leaders On Leadership, ed. George Barna (Ventura: Regal: 1997), pp. 220-231.

## VI. Build An Effective Small Groups Ministry

From the studies of biblical factors concerning Church Growth on pages 109-110, the writer comes to a conclusion that small groups ministry have explosive *evangelistic potential* as side-door evangelism and have many strengths in the growing churches. Paul Yonggi Cho says, "Not everyone can be an elder or deacon in a large church; not everyone can teach Sunday School or provide counseling, but with home cell groups there is an opportunity for everybody to become involved."<sup>376</sup> Neal McBride, Ed.D., Ph.D., president of Grace University in Omaha, Nebraska, has had experience for many years in small groups ministries, and he suggests the following practical steps for building an effective small groups ministry in the local church.<sup>377</sup>

### A. Select Small Group Types Based On Generic Needs and Goals.

1. Relationship-Oriented groups for assimilation, spiritual growth.
2. Content-Oriented groups for Bible studies, discussion, etc.
3. Task-Oriented Groups for leadership teams, service teams, advocacy teams.
4. Need-Oriented Groups for recovery, support, self-help, group counseling.<sup>378</sup>

### B. Nailing Down Organizational Specifics.

1. Group size. The ideal size is three to twelve.
2. Group membership. It should be homogeneous groups having the same ages, interests, etc.

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<sup>376</sup>Paul Yonggi Cho and Harold Hostetler, Successful Home Cell Groups (South Plainfield: Bridge Publishing, 1981), p.50.

<sup>377</sup>Neal F. McBride, How to Build A Small Groups Ministry (Colorado Springs: Navpress, 1995), pp. 59-173.

<sup>378</sup>For example, Saddleback Valley Community Church has four types of small group ministry: (1) Seeker groups for evangelism; (2) Support groups for care and fellowship; (3) Service groups built around specific ministries; and (4) Growth groups for nurture and in-depth discipleship.

3. Group availability.
  - a. Closed groups are better for developing long-term, intimate relationship.
  - b. Open groups for Content-Oriented groups.  
At the end of the agreed-to time, the group reopens, some members leave, new added.
4. Group formation. Allowing people to participate in a group of their choice.
5. Group life cycle. There is no required length of time.
6. Group meeting frequency. Meet on a weekly basis.
7. Group meeting location. The ideal location is in homes.
8. Group meeting length. No less than one and a half but no more than two hours.
9. Group format and agenda. A format should consist of love (pastoral care), learning (Bible knowledge), decisions (internal group administration), and deeds (duties that serve those outside the group).<sup>379</sup>
10. Group meeting leadership. Groups should have the alternatives for leading groups.
  - a. Designated leader who has responsible to plan and run all meetings.
  - b. Rotated among group members.
  - c. Shared leadership—working as a team, two or more members accept the responsibility to plan and run specific group meetings.
  - d. Host/hostess—The group leader is the person in whose home the group meets that week or month.
  - e. Combination
11. Child care
  - a. Have the children attend a church-sponsored program.
  - b. Trade off with other groups (or individuals). For example, group A watches group B's kids on Tuesday night while B attends their group, then B watches A's kids on Wednesday evening while A meets.
12. Group's covenant. A small group covenant is a written compact or agreement that sets forth specific details, principles, and practices that the group members commit themselves to uphold for the specified period of time they meet together as a group.

### C. Decide On Leadership.

1. Leadership leaders. These leaders lead leaders to encourage, motivate, and assist.
2. Small group leaders. They are usually lay persons trained for the job.
3. Small group leaders may come together and form the groups-ministry team.
4. Qualifications. FAT people make the best leaders: Faithful, Available, and Teachable.
5. Provide job descriptions for each level of leaders.

### D. Enlist and Train Leaders.

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<sup>379</sup>For example, each group of The New Hope Community Church is given the goal of bringing a new family to Christ every six months. The senior pastor Dale Galloway regularly motivates them to give priority to evangelism.



- E. **Promote Small Groups.**
- F. **Manage Small Groups by Administration, Coordination, and Supervision.**
- G. **Evaluate Small Groups.**

## VII. Implement A Balanced Evangelism Strategy

According to the data, most of the BBF churches do not have a program of evangelism. (see page 139) Some believe that evangelism happens in the course of the weekly ministry of the church. Usually the church's annual revival or annual soul winning meeting is the closest thing to a planned program of evangelism. It is important to remember that some methods that churches used in the past to win people to Christ are just not as effective today. A church that wishes to balance its evangelism program cannot focus evangelistic services or events exclusively around three standard worship times a week. It may have to go into the community on Tuesday or Friday or Saturday evening with an event or ministry that will reach those who may not invest in the congregational life of the church on Sunday. Balanced evangelism for 21<sup>st</sup> century church must not be viewed using only one model. A balanced evangelism needs the involvement of people throughout the church such as program leaders, lay people, new Christians, experienced Christians, and youth. Twenty-first century evangelism will cost the church plenty. It will require creativity and excellence. It will require constant changes in program. The writer suggests some effective principles for a balanced evangelism.

### A. Pastor Is the Key Person to A Balanced Evangelism

1. *Be a model.* Pastors who lead their churches into evangelism do it primarily by example, by intentionally modeling what they want to see developing in others. If pastors do not live it, they cannot preach it with conviction. “Do the work of an evangelist, fulfill your ministry”(2 Tim. 4:5).

2. *Have purposeful prayers alone or with congregation.* Pastors, along with modeling, need to pray for an increase of harvesters (Matt. 9:37, 38). Pastors can pray that evangelism will happen through the people of the church. They also do well to pray for more passion for the lost, for opportunities, and for courage and faith to grab the opportunities as they come.

3. *Excite the congregation with the vision.* Pastors can use a variety of means to encourage people to fulfill the vision God has given them.

4. *Identify and recruit members with the gift of evangelism.* People who have evangelism-gifts will become leaders and delegate to them power to lead the evangelism task. Look for convinced Christians who are in touch with Christian reality (Acts 4:12), and who believe in the importance of evangelistic outreach (Rom. 10:14, 15).

5. *Train the gifted leaders* so that they can lead the congregation. It is essential to teach and model this progression: how to find out where the hearer is spiritually, how to present the gospel message itself, and how to bring the person to a commitment to Christ at the conclusion of the presentation. Dr. James Kennedy says, “To be an effective training program, trainees need to go out with experienced trainers and listen as these trained people endeavor to lead others to Christ. Evangelism is more caught than

taught.”<sup>380</sup> There are many excellent training programs available in Korea. One of the excellent programs is “Evangelism Explosion,” developed by D. James Kennedy. It remains a viable and biblical method, used by many churches.

## B. Effective Methods for A Balanced Evangelism

The church must have *entry points* other than just traditional worship. Since traditional worship is often not the first contact a person has with the church, where else can people enter into the church’s inner life? Use every reasonable entry points: friendship, front door, back door, side door, tract, letter, visitation, and life style evangelism. The important thing is results. The writer suggests primary evangelism methods as entry points.

1. *Small groups.* The small groups are *the most effective evangelistic tool* of the twenty-first century. Baby boomers and busters, especially, need this primary group that will become like an extended family. Build an effective small groups ministry first!

2. *Seeker service.* The traditional church may be able to move slowly into an additional worship service to reach lost people. Thom Rainer claims that worship services that are flexible in day, time, and format can be a *tremendous evangelistic tool*.<sup>381</sup> Charles Arn, a widely respected authority in the field of congregational growth strategy, indicates the importance of starting a new service:

- a. A new service will reach the unchurched.

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<sup>380</sup>D. James Kennedy, “Evangelistic Calling by Lay People” in Leadership Handbook of Outreach and Care, ed. James Berkley (Grand Rapids: Baker, 1994), p. 21.

<sup>381</sup>Thom Rainer, Eating the Elephant, p. 79.

- b. A new service will minister to more people.
- c. A new service will reach new kind of people.
- d. A new service will help break the normal life cycle.
- e. A new service allows for change while retaining the familiar.
- f. A new service will activate inactive members.
- g. A new service will help your denominational service.<sup>382</sup>

3. *Target group evangelism* (1 Cro. 9:20-22). One church must identify several groups that they are most likely to reach. Every believer has a target group close at hand. This can be called friendship evangelism. Such groups include neighbors, work associates, friends, and extended family. Church growth experts significantly report that in most rapidly growing congregations, two-thirds to seven-eighths of the recent adult new members first attended at the invitations of a friend or relative.<sup>383</sup> Christians can identify the felt needs of people and build target groups around them. For example, Christians might develop groups around people who are having to cope with stress, hurt, and crises.

4. *Develop systematic follow-up programs* for new visitors or new Christians. Once the church gains new attendees, the pastor must begin the important task of forming them into a congregation of members. Create opportunities to build relationships and encourage every member to join a small group. The larger the church grows, the more important small groups become for handling the pastoral care functions. Small groups provide the personal touch that everyone needs, especially in a crisis.

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<sup>382</sup>Charles Arn, How to Start a New Service (Grand Rapids: Baker, 1997), pp. 23-39.

<sup>383</sup>Donald McGavran & George Hunter III., Church Growth Strategies That Work (Nashville: Abingdon, 1980), p. 34.

## VIII. Upgrade Worship Experience

The research and data on pages 74-96 and 147 indicate that the worship has been become dry and it must be renewed. Today's pastors are in agony of preparing worship environment. Pastors must discern that Christians are longing for experiencing God through their worship service in recent trends. Pastors also need to awake that God wants to be worshipped. God loves to be worshipped. While worship is the response of believers who give glory and worth to God, it has been linked with church growth primarily because worship services are increasingly becoming the entry points for the unchurched into churches. The writer suggests some practical steps in order to upgrade worship experiences in the BBF churches.

### A. Pastor's Role of Upgrading Worship Experience

1. *Build an effective worship team.* Upgrading worship experience needs more than a pastor's efforts. The pastor must build an effective worship team, and prepare with them. The first step for choosing team members is to pray. It is necessary to pray that the Lord will either raise up the right people within a congregation or send the right person to the congregation. Then, develop unity with the same vision, goal, purpose, and quality. Do the rehearsals during the weekend ministry. Many things should be considered in rehearsals: worship, prayer, introducing new songs, revising old songs, evaluations of previous services, discussion, practicing special music, etc. The writer often has experienced boring public prayers in worship. Because they are not prepared to lead that gracious time. The people who lead the opening, offering, and closing prayers must

prepare their prayers by writing the content and praying for God's blessing before worship services.

2. *Determine what kind of worship styles, times and days are needed for their congregation and the worship team.* Some BBF pastors in survey asked the writer to determine the BBF worship model, but he cannot choose one model for them. They know their congregation, members' ages, cultures, and situations, so that they should choose one or a combined worship style.

3. *Develop personal qualities of the effective worship leaders.* Effective worship leading requires much more than just nailing down its technical aspects. As important as or more important than technical skills are the worship leader's relationship with God and with others, his spiritual walk, knowledge of Scripture, attitudes, life style, self-discipline, and understanding of music.

4. *Prepare worship leaders before God with prayer.* Prayer sensitizes the worship team, congregation and worship service in the Holy Spirit. The Holy Spirit is the key person to inspire the service and to release His power to worshippers.

5. *Educate whole congregation about worship and worship services.*

## **B. Worship Experience In the Church**

1. *Use the power of music.* Good music sensitizes worship and prepares people to worship God. An effective music leader needs to begin to find through personal experience and the experiences of others how to use music to its fullest potential. A music leader can be a volunteer and trained to grow into paid position.

2. *Pursue excellence* of the choir, congregational songs, the preaching, or the special music, but always depend upon His grace and presence in worship.

3. *Provide an attractive atmosphere*: expectation, celebration, incorporation, warm, friendliness, and relaxation. Life is tough!

4. *Improve the pace and flow of service* by wasting no time. Speed it up. Look for ways to save time. Eliminate ninety-five percent of verbal announcements. They are in the bulletin or Church news letter. That is enough. Eliminate introductions of musical groups. If musicians or singers are trained to be in place at the appropriate moment, time is not lost. Increase the number of offering plates and ushers. This can minimize minutes from the time it takes to collect the offering.

5. *Make a positive experience for outsiders* by providing special events and services.

6. *Give the congregation the freedom to express their emotions* while they are singing. For example, raising of hands, clapping of hands, and shouting Amen.

7. *Buy the best sound system* the church can afford.

8. *Pass out pastor's sermon outline* with a simple order of service.

### **C. Worship Experience in Homes Where Christians Live**

Worship teams and leaders must live a life of worship, and then encourage the members to live a life of worship in their homes. The Sunday morning experience of worship should be the by-product of an entire week of worship unto the Lord (Ps. 34:1).

## IX. Develop Women's Ministry

In case of the BBF churches, there are not many places for women's ministry. (see page 147) They are often neglected. Women, however, have been created and equipped to be *helpers* to lovingly protect, support, shield, sustain, deliver, comfort, give hope and bless (Gen. 2:8). The Bible Says, "The wise woman *builds* her house" (Prov. 14:1). So the *helper-builders* can maximize their powerful, positive influence in families, the church and world through women's ministry. In case of New Hope Church, sixty-seventy percent of women are leading the small groups as shepherds. A healthy women's ministry will be not only a vehicle to help women help one another, but also a vehicle to support church growth. The writer suggests some practical strategies for developing a Helper-Builder Ministry.

### A. Mobilize Women to Minister in the Church.

1. *Pastors need to recruit and train the helper-builders* who are gifted women.

Practicing spiritual gifts is God's plan for His church. Every gift is needed and every gift is valuable in building a healthy church. The abilities of potential women leaders are primarily those that enable others to contribute their best talents and energies.

2. To fulfill this mobilizing work, the church must *have sufficient follow-up programs* for women leadership. Women need to be trained with leadership skills. Leaders must learn how to coach others, how to develop others, and how to support others. Women's leadership is more closely akin to nurturing than to ruling; more like guiding than demanding; and more like serving than being served.



**B. Appoint Trained Women to Lead Church ministry Under the Leadership of the Senior Pastor.**

1. *They can participate* on the worship team, service team, support team, and evangelism team. They can help design worship services that often warmth and diversity. Women who are often more feeling-oriented than men make ideal designers.

2. *Women can serve as coordinators* of educational programs. They can also lead the small groups ministry. Professional women have other skills that many churches need desperately. Skills in planning, motivating, and training are surely useful in the church.

**C. Express Appreciation, Both Privately and Publicly, for All Women.**

1. *All women are important* and each can contribute in her own way. Take time to tell each one that she brings special value to the church.

2. *Encourage everyone to have a ministry*—one thing they can do, regardless of how many things they cannot do—and to pursue it faithfully. Offer several ministry outlets.

**D. Determine the Women Who Are Not Involved and Target Them for Ministry.**

1. Do not ask them to do something for the church; *ask what the church can do for them*. Many women are not self-starters, but they would be willing to serve if they were approached in an encouraging way.

2. *Provide the supportive relationship*. This goal can be fulfilled with the small supportive, nurturing groups. In the small groups ministry, women can experience the

close relationships, prayer partners, support, encouragement, healing, different perspectives in various seasons and circumstances of life.

## X. Organize the Ministry Around the Purpose of the Church

From the previous studies of organizational factors concerning Church Growth on pages 129-131, the writer observes that many pastors often neglect somewhat of the important principles of good organization and skills of pastoral leadership. The church ministry needs to be organized well and administered properly. Effective organization enables a church to do a better job in carrying out the tasks of the Great Commission. The writer suggests some practical steps to a well organized ministry.

### A. Develop a Direction.

The church ministry administration becomes increasingly more effective when clear statements of mission, vision, and action are developed. "This will build morale; allows concentration; attracts cooperation; reduces frustration; and assists evaluation."<sup>384</sup>

1. *A mission statement* describes the reason the organization exists. It is a response to a *why* question. Tim Holcomb says, "The Great Commission, Matthew 28:18-20, is a biblical mission statement for the church and is the *driving force* behind a growing church" (emphasis mine).<sup>385</sup> It defines why the church exists.

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<sup>384</sup>Rick Warren, "The Purpose Driven Church Conference," p. 6. See his book Purpose Driven Church, pp. 85-109. There are helpful illustrations for developing mission, vision, action statements.

<sup>385</sup>Tim J. Holcomb, "Becoming a Team" in Leading Sunday School, ed. Ronald Brown (Nashville: Baptist Convention, 1995), p. 25:

2. *A vision statement* describes the preferred future. It is a response to a *what* question. A church's vision is an expression of what the church wants to look like in a year or more. A vision statement is an intentional, directional statement designed to move a church from what it is to what it can be.

3. *An action statement* describes what is going to be done to fulfill the vision. It is a response to a *how* question. Write out and develop clear statements of mission, vision, and action.

#### **B. Organize the Ministry Around the Purpose of Mission, Vision, and Action.**

There must be a structure to nurture and support all the purposes of mission, vision and action of the church. If a pastor fails to organize the structure, he is organizing to fail.

1. *Put the first things first.* If the church's purpose is to make disciples, then that is Small Groups Ministry or Sunday School.

2. *Organize the ministry only to meet the needs of the church.* The organization that is set in place should be what is needed to fulfill the reason for existence. Dr. Elmer Towns says, "Never organize a committee or agency before it is needed. When the organization is no longer serving the needs of its members, disband it."<sup>386</sup> Or the structure should be changed.

3. *Organize and develop a great ministry team.* Work with a team. A team ministry is an alternative organizational structure, with emphasis placed on ministry teams based on

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<sup>386</sup>Elmer Towns, *Encyclopedia*, pp. 88-89.

spiritual gifts. The writer believes that strong pastoral leadership is the key to church growth but if the pastor works with his team, he will be a more effective leader.

### **C. Apply the Purpose of Mission, Vision, and Action of the Church.**

It is not enough to just define and organize the mission, vision, and action of the church. The church must apply all the purposes to *every area of a church's life*. The key application is balance.

#### Summary

These ten strategies are primary tools for the growing churches of today. These strategies are powerful because all these come from biblical principles, growing churches, studies of church growth, and church growth experts. A strategy does not work itself effectively without effective, fervent prayer of the church, and the power of the Holy Spirit. All prayer ministry is not the same. Mobilize Christians for prayer ministry. The fervent prayer fires the power of the Holy Spirit. He is the key person enabling the church to grow. Totally depend upon His sovereign power. Change the pastoral leadership style and earn the respect to lead the church to grow. If a pastor does not want to grow, his church will not grow. Building a great team will make the ministry multiple and joyful. Congregations will be satisfied with the small groups ministry. Make disciples and nurture them through the small groups. Upgrade worship experience, so people will experience God and the church will grow. Train women and place them in appropriate jobs. Develop the church's direction and organize these strategies around the purpose of the church.

## CHAPTER SIX

### CONCLUSION

Church growth is directly related to God's will. God wants His church to grow. Any church not concerned with growth is really not pleasing to God. The BBF churches facing the twenty-first century will grow continually if they discover church growth principles and practice them properly. The writer observed and allowed many spaces for the biblical factors concerning Church Growth. Because the biblical principles of church growth will be constant. The BBF churches must adopt, develop and apply the biblical principles today. After having evaluated the data of the church growth surveys, the writer felt the suffering of the Fellowship pastors, so he knelt in prayer, asking God over and over again to provide strategies based on the biblical principles for them. The writer suggests the ten most important strategies. The writer is so convinced that these are powerful and practical strategies not only for the BBF but also for the other denominational churches. They will be the primary tools for successful Church Growth. All the BBF churches have to do is sincerely apply these strategies to their ministries. Because it comes from the biblical principles, the studies of Church Growth, the paradigms of the growing churches, and the Church Growth experts. May God receive the glory and may the glorious Gospel of Jesus Christ continue to go forth into all the world with the BBF churches in Korea. Amen!

## APPENDIX A

### Church Growth Survey Content

#### A. Statistical Survey

1. Date of church birth
2. Average attendance on Sunday morning worship

#### B. Ministry Survey

##### 1. Evangelism

What kinds of evangelism do you believe are the most effective methods for evangelism?

##### 2. Lay leadership

- a. Are at least 75% of adult members involved as workers?
- b. Does the senior pastor average spending at least two hours each week specifically in training lay leaders to serve?
- c. What kind of lay leadership training programs do you have?
- d. Do you have long term and specific training programs for the deacons?
- e. Do you consider that local churches in the BBF need to combine or cooperate for developing a lay leadership training program?

##### 3. Worship

- a. What kinds of worship styles do you have for Sunday morning?
- b. What is the desirable environment of worship?
- c. What is a feature of Sunday evening service?
- d. Do you believe that preaching is given much weight in church growth?

## 4. Pastoral leadership

- a. Do you believe that the pastoral leadership is essential for church growth?
- b. What do you do for developing pastoral leadership?

## 5. Prayer Ministry

- a. Do you have the prayer ministry for church growth?

## 6. Church growth

- a. What are common hindrances of church growth in the BBF in Korea?
- b. What are your suggestions to solve these obstacles?

## 7. Church administration

- a. Does your church administration organize effectively?
- b. Do you keep all information of church members?
- c. Does your church have a job description for all the volunteer and paid positions?
- d. Does every worker and their supervisor have a copy of the job description?
- e. Are new members asked to fill out a spiritual gift & talent survey form?
- f. Is an orientation session given each year for new workers?
- g. Is there an annual evaluation of all leadership positions including volunteer?
- h. Is there an annual recognition service for volunteer workers?

## **APPENDIX B**

### **Church Growth Seminar Notes for the BBF Churches in Korea**

#### **10 PRACTICAL STRATEGIES FOR THE 21<sup>ST</sup> CENTURY CHURCH GROWTH OF BAPTIST BIBLE FELLOWSHIP KOREA**

The writer is so excited because he is preparing a “Church Growth Seminar” for the BBF churches in Korea. When looking at the BBF in Korea, there are only about 199 churches today. Most of these are small churches under 50-150 in attendance. Why are many churches not growing? What is happening? The writer believes that it is a combination of several factors. These factors ought to be discussed and the writer will suggest ten practical strategies to build growing churches.

This will be a participating seminar. Rather than simply listening to some lectures, the writer wants to involve BBF pastors in thinking through and discussing their own ministry situations. The writer will encourage pastors through the seminar as well because the ministry is often difficult and thankless. He wants to affirm and support them.

#### **SEMINAR GOALS**

- \* To Discuss What the 21<sup>st</sup> Century Church Will Look Like,
- \* To Evaluate the Problems Hindering Church Growth of the BBF in Korea,
- \* To Encourage Pastors Personally,
- \* To Sharpen Pastors’ Skills, and
- \* To Share 10 Practical Strategies for 21<sup>st</sup> Century Church Growth



*Seminar Notes for the BBF Churches in Korea*

21세기

성서침례교회성장을 위한

10가지 전략 세미나

10 Practical Strategies  
for the 21st Century Church Growth  
of Baptist Bible Fellowship Korea

김택수 목사

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사역 팀을 세우라	
효과적인 작은 모임을 시작하라	
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## 머리 글

미국에 있는 성서침례교회는 오늘날 미국에서 가장 큰 독립침례교회로 성장했지만 90년대 들어 성장이 정체되고 있고, 한국의 성서침례교회 역시 40년 역사에 비해 그 성장이 극히 미미하여 그 원인에 대한 분석과 교회성장에 대한 다양한 노력이 여러 사람에게 의해 시도되어 왔다. 왜 소수의 성서침례교회만이 성장하고 있는가? 원인이 무엇인가? 본 저자는 이 교회성장 세미나를 통해 교회성장의 성경적인 원리들을 먼저 살펴보고, 성서침례교회 목회자들 스스로 진단한 성장의 문제점들을 분석한 뒤에 마지막으로 21세기 교회성장 전략을 나누고자 한다.

1998. 7

김택수 목사

## I. 21세기 목회의 전망 (Perspective of 21st Century Ministry)

성서침례교회 목회자들에게 교회성장이란 성서침례교회의 오랜 전통을 버리거나 타협하는 것을 의미하지 않는다. 성경적인 원리는 항상 지켜나가야 하지만 원리를 실천하는 방법은 시대와 문화에 따라 변화해야 한다. 변화를 거부하면 도태될 뿐이다. 21세기를 사는 사람들에게 19세기 전도 방식이나 교육은 더 이상 효과를 거두지 못한다. 목회자는 시대를 읽을줄 알아야 하고, 그 시대에 적절한 방법들을 찾아서 복음을 증거해야 한다. 21세기 목회의 전망은?

- A. 사람들의 교회를 선택하는 기준이 변하고 있다(Consumer Mentality).
- B. 목회자들은 복합적인 문제들을 다루어야 한다(Complexity).
- C. 다양한 요구들을 채워줄 수 있어야 한다(Varied Expectations).
- D. 지도력의 변화를 요구받는다(Leadership Style).

## II. 교회성장의 성경적인 원리 (Biblical Factors of Church Growth)

무엇이 교회성장인가? 교회성장은 먼저 내적, 양적 성장과 관계 있다. 숫적 성장이란 출석과 구원받는 성도, 침례받는 성도와 헌금의 증가로 나타나고, 내적성장은 성도 개개인과 교회의 영적인 성장, 말씀의 확장, 믿음, 소망, 사랑의 성장 등으로 나타난다. 전도와 선교는 교회성장의 결과이자 또한 원인이기도 하다.

- A. 교회성장의 성격(Characteristics of Church growth)
  1. 하나님은 교회가 성장하기를 원하신다(마28:18-20; 행1:8).
  2. 교회성장은 질적이며 양적이다(행2:47; 6:7; 9:31; 12:24; 16:5; 19:20).
  3. 교회성장은 복합적이다.
  4. 성장하는 교회엔 매우 중요한 표식이 있다(Peter Wagner).
  5. 성장하는 교회는 분명한 목적, 비전, 행동 진술을 가지고 있다.
  6. 교회가 성장하려면 대가를 치루어야 한다.
  7. 교회를 성장시키려면 기술이 요구된다.
- B. 교회성장의 장애(Barriers of Church Growth)
  1. 외적 성장 장애(Elmer Towns)
  2. 내적 성장 장애(Peter Wagner)
- C. 교회성장의 영적 요인들(Spiritual Factors Concerning Church Growth)
  1. 기도와 교회성장(Prayer)
  2. 예배와 교회성장(Worship)
  3. 성령과 교회성장(The Holy Spirit)
  4. 설교와 교회성장(Preaching)
  5. 전도와 교회성장(Outreach)

#### D. 교회성장과 지도력(Leadership Factors Concerning Church Growth)

1. 지도력의 정의(Definition of leadership by Elmer Towns)
2. 무엇이 지도자로하여금 지도자가 되게 하는가?(What makes a leader a leader?)
3. 바람직한 지도력 스타일은?(What is the desirable leadership style?)
4. 어떻게 잠재력있는 평신도 지도자들을 발견하고 훈련시킬 것인가?

#### E. 여성사역(Woman's Ministry)

1. 부정적인 생각들(Negative ideas)
2. 긍정적인 생각들(Positive ideas)

#### F. 교회 조직과 교회성장(Organization Factors)

1. 빈약한 교회 조직(행정, 관리)의 특징
2. 빈약한 조직의 결과
3. 효과적인 교회조직을 위한 몇가지 제안들

### III. 교회성장의 문제점에 대한 분석 (Analysis of Church Growth Hindrances)

많은 목회자들이 자료 조사에 친절히 응답하였다. 미국에서 만난 성서침례교회 목회자들도 자료 조사에 기꺼이 응해 주었고, 많은 조언을 아끼지 않았다. 목회자들이 응답한 자료 중에서 몇가지를 선별하여 분석해 본다.

#### A. 통계에 나타난 사역의 분석

조사에 응한 성서침례교회 평균 출석률은 어린이 포함 50명 미만이 49%로 가장 많고, 50-100명 사이가 29%, 100-200명 출석 교회가 10% 미만이며, 200-500명 교회가 8%, 500명 이상은 4%로 나타난다. 한 교회에서 10년 넘게 사역한 목회자가 있는 교회들이 꾸준히 성장해 온 것으로 나타난다.

전도 사역에서는 『관계중심전도』가 가장 효과가 있다고 100% 보고 했다. 문제는 어떻게 불신 이웃들과 관계를 맺어가고 확장해 가느냐?는 것이다. 좋은 간증을 가진 성도들의 삶이 가장 훌륭한 전도의 도구이다. 죄로 부터는 분리되어야 하지만 사람들로 부터 분리되는 것은 스스로 전도의 길을 막는 것이 되기 때문이다.

오직 세교회 만이 청장년 성도 중에 75% 이상이 사역에 참여하고 있다고 보고했다. 목회자 혼자 모든 사역을 도맡아 하는 교회의 가장 큰 장애가 누구인가? 혼자 일하는 목회자라고 교회 성장 학자들은 말한다. 『전 성도의 사역자화』라는 목표아래 매 주 두시간 이상을 평신도 지도자 훈련에 할애하는 목회자가 32명이라고 보고했지만, 실제로는 교회에서 지도자 양성에 적합한 훈련 프로그램을 가진 교회는 전체의 21%에 불과했다. 대다수 목회자들이 친교회가 초협력적으로 평신도 지도자 훈련 과정을 운용하는게 좋다고 보고하였다. 예배에 관한 설문에서 목회자들은 다른 교단과 차이나는 예배 스타일이 교회 성장의 한 장애 원인이라고 답했다. 예배의 형식은 예배를 드리는 회중의 연령, 문화, 신앙정도에 따라 얼마든지 창조적으로 만들어 갈 수 있다. "성서침례교회적인 예배"라는 표현은 성경적인 내용과 한국적인 정서와 문화, 예배의 목표 등이 적절히 조화를 이룬 예배로 인식되어야 한다. 대부분의 교회들이 주일 저녁 예배는 『찬양과 경배』의 형태를 띄고 있다고 보고했다. 음악은 예배에서 아주 중요한 위치를 차지한다. 문제는 적절하지 못한 찬양 예배와 인도자에게 있다. 탁월성을 추구하지 않으면 음악은 회중에게 큰 감동을 주지 못한다.

많은 목회자들이 지도력의 부족, 영적 깊이가 없고, 교회 사역을 이끌고 나가는 기술적인 측면이 부족하다고 토로하고 있다. 훌륭한 인격이 있어도 지도력이 없으면 효과적인 사역을 이룰 수 없다. 인격과 지도력은 함께 발휘되어야 한다. 많은 목회자들이 훈련 받을 수 있는 기회가 없었거나, 본이 될 지도자를 경험하지 못한 것을 대부분 아쉬워하고 있다. 하지만 지도력은 때

32명	指導力과 靈性의 不足
12명	貧弱한 비전
9명	公式教育의 不足
5명	管理(행정, 조직) 技術의  부족
4명	적은  믿음
6명	80年代 思考方式

## 2. 목회자의 지도력(Pastoral Leadership)

성서침례교회 목회자들이 들려다 본 자신들의 이미지는 대단히 부정적이고 극단적인 모습이다. 이러한 모습은 다른 교단이나 비신자들만이 아니라 일반 성도들에게도 상당의 좋지 않은 인상을 심어주었고, 성서침례교회 목회자들 사이에서도 부정적으로 작용하였다. 젊은 목회자들은 선배 목회자들에게서 격려와 지지를 거의 받지 못한다고 하소연하고 있다. 조사에 나타난 이러한 인상은 성서침례교회 목회자들이 추구하는 모습이 아니다. 성경적인 목회자상, 지도자상과는 동떨어진 모습이기 때문이다. 존경받지 못하는 목회자는 회중을 이끌 수 없다. 예수 그리스도를 밝은 인격과 성품이 없이는 누구도 성공적인 목회를 할 수 없다.

11명	성서침례교회와 목회자에 대한 否定的인 認識
14명	極端的인  자세
23명	個人主義
27명	自己中心, 非協調的,  폭이 좁은 姿勢

## 1. 목회자의 인격(Pastor's Character)

B. 교회성장의 장애(Common Hindrances of Church Growth)

전국교회 목회자들에게 성서침례교회 성장의 공동되는 장애가 무엇이냐고 물었을 때 수많은 대답이 나왔는데 이것을 네가지로--(1)목회자의 인격, (2)목회자의 지도력, (3)영적인 요인, (4)기타로 묶어서 분석해 보자.

지도력에 관한 설문에서 목회자들은 목회자의 지도력이 교회 성장의 가장 중요한 요인이라고 보았으나 대다수의 목회자가 지도력의 부재로 고통을 느낀다고 답했다. 지도력을 향상 시킬 문 장 교육이나 동신을 통한 신학교육, 사역 경험을 넓히길 희망한다고 답했다. 기도사역에 관한 설문에서 목회자들은 60% 가량이 새벽기도회를 인도한다고 하였다. 거의 대 다수가 기도의 부족, 기도사역의 미비한 점을 지적하였다. 목회자를 위한 증보기도 그룹이나 특별한 증보 기도 사역을 가지고 있다고 답한 교회는 10% 미만이었다. 성장하고 있는 교회들이 대부분 강력한 기도 사역을 가지고 있는 것과 대조를 이룬다.

목회자의 人格 계발	33명
목회자의 能力 계발	24명
성서침례교회의 長點을 계발하고 알리라	17명
삶을  변화시키는  제자 훈련	11명
創造的으로 사역하기를 배우라	14명
靑少年 사역으로 出發하라	1명

것 서너가지를 뽑아 보았다.

C. 목회자들이 제안하는 해결책(Suggestions to solve these obstacles)  
 대다수 목회자들이 지적했던 문제점들을 뒤집어 보면 해답이 나온다. 그중에서 주목할 만한

많은 목회자들이 재정 부족으로 고통을 당하고 있다. 신학교 인가와 목회자의 연장교육은 우리 진교회가 안고 있는 숙제이다. 여러 목회자들이 성서침례교회성장 모델이 없다고 대답한 반면에 몇몇 교회들의 명단이 성장 모델로 꾸준히 제시되었다.

貧弱한 平信徒 使役	6명
여성들을 위한 사역이 없다	7명
教會成長 모델이 없다	7명
神學校 認可 獲得해야 한다	6명
財源이 부족하다	12명

#### 4. 기타(Others)

왜 뜨거운 교회가 미지근 해지고, 전도의 열정을 상실했는가? 왜 예배가 무미건조해졌는가? 목회자들의 대답에 이미 해답이 나와 있다. 명목뿐인 기도사역이 그 첫 번째 原因이라면, 성령의 역사가 약하게 나타나는 것이 그 結果이다. 성령은 교회성장의 動因이다. 성령을 떠나서 목회자의 열정 만으로는 교회는 성장할 수 없다. 기도에 전념하는 교회는 성령이 역사하실 분 위기를 조성하는 교회이다. 사도들은 성령과 함께 조화롭게 일하기를 배웠다(행15:28).

聖靈의 能力의 부족	20명
無味乾燥한 예배	12명
名目뿐인 祈禱使役	24명
뜨거운 교회가 미지근 해졌다	3명
傳道 熱情을 喪失하였다	6명

#### 3. 영적인 요인들(Spiritual Factors)

아나는 것이 아니라 만들어 지는 것이다. 목회자들 스스로 성장에 대한 열망을 갖고 성장 계획을 세워서 차근차근히 개발해 나가면 效果的인 指導者가 될 수 있다. 모든 목회자는 잠재력을 가진 지도자이다.

대부분의 대답은 이미 충분히 고민들 해왔고, 기대했던 것들이다. 그렇다고 소홀히 할 수 없는 중요한 지침들이다. 한 목회자가 "청소년 사역으로 출발하라"고 대답했는데 이 대답은 주목할만한 가치가 있다. 이 제안을 한 교회는 약 20년된 교회로서 어린이 포함하여 현재 350명 가량이 출석하는 꾸준히 성장하는 교회이다. 이 교회는 개척 초기 부터 청소년층 전도와 양육에 주력했고, 그들이 자라서 교회의 중요한 역할을 감당하고 있다. 다른 교단 교회에서 전입해오는 장년 성도들 대부분이 성서침례교회의 독특한 문화에 적용하지 못하고 떠나는 사례가 많기 때문에 기성 교인들을 바라기 보다는 아예 처음부터 "새 포도주를 새 부대에 담는" 자세가 필요한 것이다.

#### IV. 교회성장 패러다임 (Brief Study of Church Growth Paradigm)

성장하는 교회들은 저절로 성장하는 것이 아니다. 그들은 하나 혹은 둘 이상의 교회성장 패러다임(模範)을 가지고 있다. 이러한 패러다임은 성장하고 있는 성서침례교회들 가운데도 발견되는 것이고, 이미 가지고 있는 교회들은 더욱 확신을 갖고 발전시켜볼 만한 것들이다.

A. The Falwell-Towns Paradigm	集中傳道
B. The Warren Paradigm	目的이 이끄는 健康한 교회
C. The Young Paradigm	仲保祈禱
D. The Galloway Paradigm	셀 그룹(TLC)
E. The Hayford Paradigm	禮拜
F. The Daniel Woo Kim Paradigm	均衡잡힌 사역

#### V. 21세기 교회를 위한 10가지 성장 전략 (10 Practical Strategies)

이 10가지 전략들을 적절히 사용하는 교회들은 큰 효과를 경험할 것이다. 왜냐하면 모든 전략들이 성경에 기초하고, 성장한 교회들을 통해 증명되었으며, 교회성장 전문가들이 異口同聲으로 지지 하고 있기 때문이다.

##### 1. 효과적인 기도사역을 세우라 (Build An Effective Prayer Ministry)

A. 목회자는 반드시 기도의 도화선이 되어야 한다.

만약 목사가 기도 사역에 무관심하거나 주저한다면 그는 자신이 섬기는 교회에서 역동적인 기도 사역을 이끌어 갈 수 없다.

1. 목사는 반드시 효과적이고, 열정적인 기도생활의 본을 보이라.
2. 목사는 기도 은사를 가진 잠재력있는 지도자를 발굴해야 한다.
3. 잠재력있는 지도자들을 훈련시켜서 기도사역을 이끌게 하라.



- B. 기도사역 책임자를 임명하라.  
궁극적인 사역 책임자는 담임 목회자이지 만 평신도로 하여금 이끌게 하라.
- C. 기존의 기도 사역(예를 들면 새벽기도회)을 활력을 불어 넣으라.
1. 모이는 시간대를 다양화해서 선택할 수 있게 한다.
  2. 새벽기도회에 모이는 것이 즐거운 것이 될 수 있도록 배려하라.
  3. 설교에 너무 많은 시간을 사용하지 말라. 기도와 찬양이 주 목적이다.
- D. 연령, 사역 목표, 단체, 혹은 필요에 맞게 특별한 기도사역을 시작하라.
1. 24시간 중보기도 사역
  2. 기도의 체인
  3. 기도 수련회
  4. 연례 금식 기도회

## 2. 성령충만한 사역을 추구하라

(Pursue A Spirit Filled Ministry)

사역에서 요구되는 모든 영적인 능력은 오로지 성령으로부터 오는고로, 목사와 사역 팀이 성령으로 충만하면 할수록 더 효과적인 사역을 할 수 있다. 성령께서 교회를 성장케 하신다(살전1:5).

- A. 항상 성령의 인도와 주권을 사모하라. 성령보다 목사가 혹은 어떤 성도가 지배적인 교회는 그 주권을 성령께 양도해야 한다.
- B. 성령으로 충만한 사역과 교회가 되기 위한 조건을 충족시키라.
1. 모든 알려진 안 밖 의 죄를 회개하고 버리라(요일1:9; 대하7:14).
  2. 주님께 헌신하라(롬12:1,2).
  3. 기도 가운데 간절히 사모하고 바라라(사44:3; 약1:6; 막9:23).
- C. 모든 회중들에게 성령에 대해 구체적으로 가르치고 사모하게 하라.
- D. 연례 금식기도회와 함께 성령충만 집회를 가지라.

## 3. 목회 지도력을 개발시키라

(Develop Pastoral Leadership)

피터 왜그너는 교회성장의 중요 원리를 이렇게 말한다. "개교회 안에서 우선적인 교회성장 요인은 다름아닌 목사다" (Your Church Can Grow, p. 60). 어떻게 목회자로서의 지도력을 확

립해 나갈 것인가?

- A. 하나님의 부르심을 재확인하고 확신하라.
- B. 교회성장을 이끌수 있는 인격적이며 영적인 자질을 획득하라. 다음은 Gene Getz 목사가 제시한 효과적인 지도자의 자질에 관한 리스트이다 ("Becoming A Spiritually Mature Leader," in Leaders On Leadership, ed. George Barna, pp. 84-102).
1. 믿는자들과 믿지않는 자들에게 본이 될 삶을 살라.
  2. 도덕적으로 정결하며, 의에 대한 하나님의 기준을 유지하라.
  3. 모든 일에 믿음으로 행하고, 소망을 품으며, 신적 사랑을 나타내라.
  4. 하나님 앞에서 겸손하고 경건한 삶으로 이끌라.
  5. 믿지 않는 자들에게 매력적인 삶, 조화된 삶을 살라.
  6. 비이기적이 되며, 관대하고, 사역을 위해 가정을 개방하고, 하나님이 주신 귀한 것들을 그리스도인들과 혹은 비신자들과 나누라.
  7. 의사소통은 진리를 타협하지 않으면서 다투거나 방어적이지 않고, 위협 적이 아니어야 한다. 친절함, 인내, 배우는 자세를 갖고 의사소통 하라.
  8. 하나님이 은혜 안에서 주신 자유를 방종의 기회로 삼지말라.
  9. 분노를 잘 조절하고, 상처를 입힐 수 있는 방식으로 표현하지 말라.
  10. 의에 대한 강력한 확신과 방향으로 회중을 이끌되 사랑의 영으로 행동하고 끝까지 그런 자세를 견지하라.
  11. 사람들로 하여금 자신들이 목회자에 의해 조절, 조종받거나, 방어적인 느낌이 들지 않게 성도들과 의사소통하라.
  12. 드리는 일, 주는 일에 관대하라.
  13. 가정을 잘 이끌라.
- C. 지도력 스타일을 양치기에서 목장 경영자 스타일로 바꾸라.
- D. 교회성장을 사모하라.
- E. 변화의 요구, 변화의 필요를 기꺼이 수용하라.
- F. 믿음으로 목표를 세우고 일하라. 목표는:
1. 적절해야 한다.
  2. 측정할 수 있어야 한다.
  3. 중요해야 한다.
  4. 관리할 수 있어야 한다.
  5. 직접적이어야 한다.
- G. 계속 성장하기 위한 중장기 계획을 세우고 실행하라.

#### 4. 삶을 변화시키는 설교 사역 (Preach to Change Lives)

설교는 교회성장에서 중요한 역할을 한다. 아무리 내용이 좋아도 전달하는 방식이 부적절하면 감동은 줄어들다. 성경적인 설교라해도 삶과 직접 연관되지 않으면 청중은 외면할 것이다. 설교자는 성령으로 충만해야 한다. 목회자를 위한 중보기도 모임을 정기적으로 가지라. 무엇보다 설교자 자신이 설교를 기도로 흠뻑 적시는 것이 중요하다. 21세기 설교에 대한 10가지의 홀

를한 지침을 Leith Anderson 에게 들어 보자 (A Church for the 21st Century, pp. 201-219).

#### A. 21세기 설교에서 요구되는 것(by Leith Anderson)

1. 설교의 출발점: 청중의 갈등과 필요를 이해하라.
2. 내용은 적절해야하고, 하나님의 진리를 모든 삶에 관계시켜 주어야 하며, 신뢰를 주어야 한다.
3. 평가: 청중이 설교를 통해 하나님을 경험했는가? 청중이 하나님의 말씀을 배웠고, 전보다 더 잘 이해하게 되었는가? 설교 내용이 삶과 직접 연관 지어졌는가?
4. 준비: 동일 청중에게 오래 설교할수록 더 많은 준비와 신뢰가 요구된다.
5. 확신: 훌륭한 설교가 없이는 21세기 교회는 세워질 수 없다는 확신.
6. 목표: 우선적인 설교의 목표는 삶을 변화시켜서 주를 닮아가게 하는 것.
7. 방식: 각각의 사람들은 선호하는게 각각이다.
8. 청중을 알고 청중에 맞춰서 설교하라. 청중의 가슴에 전달되는 메시지는 설교자의 마음에서부터 출발한다. 감정의 고조가 있는가? 설교에 대한 반응으로 탄성, 기쁨, 웃음, 한숨, 눈물이 있는가?
9. 분위기: 실내 온도, 예배 당, 스피커 등
10. 특성: 지루한 설교에서 무엇을 기대하겠는가! 흥미롭게 설교하는 것이 사람들에게 관심을 끄는 존재가 되는 길이다.

#### B. 기름부음받은 설교자가 되라(Be An Anointed Preacher).

1. 설교 전에 목사, 예배 팀, 회중과 함께 성령충만을 위해 기도하라.
2. 설교자를 위한 중보기도팀을 활용하라.
3. 강단과 회중석을 만지며 그 자리에 앉는 성도들을 위해 기도하라.
4. 때때로 사역하는 도시가 내려다 보이는 곳에 가서 기도하며 성령의 역사를 기다리라.
5. 신실한 성도들을 만나 그들로 사역과 목회자를 위해 기도로 헌신케 하라.

## 5. 사역 팀을 세우라

(Build A Great Team)

몸으로 비유된 교회는 다양한 은사를 가진 성도들의 협력과 연합을 통해서 건강한 몸으로 성장할 수 있다. 효과적인 사역팀은 목회자 한사람이 하는 것보다 더 많은 일을, 더 잘 이루어 갈 수 있다. 사역팀이란 목회자와 동일한 비전을 소유하고, 동일한 목표를 이루어 가는 일에 헌신한 사람들이다.

#### A. 사역팀을 세우는 원리들(by Tom Phillips, "Building A Team to Get the Job Done," in Leaders On Leadership, pp. 220-231.)

1. 팀 멤버는 반드시 각 분야의 은사가 뛰어나고 헌신해야 한다.
2. 팀 멤버는 반드시 하나님께 감동된 남녀로 구성되어야 한다.
3. 팀은 예수 그리스도의 주권아래 연합된 무리여야 한다.
4. 각 분야의 일을 완수하기 위한 은사를따라서 선택한다.
5. 팀은 근본적으로 다른 사람들을 훈련시키고 이끌기 위한 것이지만 무엇보다 먼저 본인들이 많은 양의 훈련을 소화해 내야 한다.

6. 직책보다 더 중요한 것이 봉사(하나님께, 사람들에게)이다.
7. 팀 멤버는 반드시 팀 리더와 동료들에게 존경을 표해야 한다.
8. 훈련된 팀 만이 강한 팀 사역을 할 수 있다.
9. 효과적인 팀은 실패란 성공을 향한 하나의 과정으로 인정한다.
10. 의사소통은 필수이다.
11. 팀멤버는 유연성있게 변화에 반응한다.
12. 팀 리더는 사역을 위임한다.
13. 연합은 강력한 효과를 주도할 수 있다.
14. 팀의 각 멤버는 주변의 사람들을 위한 코치, 혹은 플레이 코치 역할을 감당한다.
15. 비협조적인 멤버는 팀에서 당분간 제외시킨다.
16. 오직 목표에 초점을 맞추어서 일하라.

## B. 사역 팀을 발전시키고 유지하는 원리들

팀을 계속 성장시키고 유지하는 일은 팀을 구성하는 것 보다 더 어렵고 중요하다. 다음은 실제적인 제안들이다.

1. 팀 멤버를 신뢰하라(빌2:19-20). 신뢰는 팀을 결속시키고 유지시킨다.
2. 팀 사역 모임을 매 주 가지라.
3. 열린 대화를 가지라. 자유로운 의사소통은 좋은 팀의 특징이다.
4. 팀멤버로 하여금 사역의 성취감을 맛보게 하라.
5. 처음부터 너무 큰 일을 시작하면 실패하기 쉽다.
6. 팀 멤버의 수고와 노력, 차이점, 아이디어를 인정해 주고 감사하라.
7. 팀멤버들이 지식과, 경험, 전문성을 키워 가도록 격려하라.
8. 전문화된 자원봉사자들로 시작해서 풀타임 사역자가 되게 하라.
9. 기도가운데 많은 시간을 함께 보내라.
10. 팀 멤버에게 시역의 비전을 늘 새롭게 하라.
11. 팀 멤버들을 사랑하라. 함께 울고 함께 기뻐하라.

## 6. 효과적인 작은 모임을 시작하라 (Build An Effective Small Groups Ministry)

Small Group 사역은 전도와 양육, 친교를 위한 최적의 여건을 조성해 준다. 교회가 커질수록 사역은 좀더 작게 나누어져야 한다. Small Group 혹은 Cell 모임은 여러 가지로 나눌수 있다. 연령, 사회 관심, 문화, 목적 등에 따라 나눌수 있다. 오랜 세월 Small group 사역을 연구하고 실천해 온 Neal McBride는 우리에게 적절한 지침을 준다(How to Build A Small Groups Ministry, pp. 59-173).

### A. 일반적인 필요와 목적에 맞게 Small group을 선정하라.

1. 관계 중심: 친화, 영적성장, 친교 등을 목적으로 한 그룹
2. 내용 중심: 성경공부, 토론, 양육
3. 사역 중심: 지도자 팀, 사역 팀, 중간 지도자 팀 등
4. 필요 중심: 회복, 공급, 격려, 그룹 상담 등

B. 조직적인 특성을 확정하라.

1. 모임의 크기: 3-12
2. 회원자격: 위의 1번을 참고하면서, 연령, 문화 등을 고려
3. 그룹의 특성을 정하라: 열린 그룹, 제한된 그룹
4. 선택의 자유: 사람들로 스스로 자신이 원하는 모임에 참여케 하라.
5. 모임 기간: 따로 정해져 있지 않다. 1년에서 평생
6. 모임 횟수: 주 1회 정도
7. 모임 시간: 1:30-2시간
8. 모임의 내용: 돌봄, 학습, 친교, 결단, 실천
9. 그룹 리더의 훈련이 성패를 좌우한다.
10. 어린 자녀들을 부모 대신 돌봐 주어야 모임이 산다.
11. 그룹 멤버들로 서약하게 하라.

C. 모임을 이끄는 지도자 훈련

1. 지도자를 훈련시키는 지도자가 필요하다.
2. 각 그룹마다 리더를 세운다.
3. 각 그룹 지도자들이 정기적으로 모여서 함께 훈련받는다.
4. 각 그룹 지도자들의 책임을 서술한 Hand book을 활용하라.

D. 지도자를 선발하고 훈련시키라.

E. 작은 그룹들을 진흥시키라.

F. Small group 사역을 관리할 수 있는 사람들에게 사역을 위임하라.

G. 정기적으로 사역을 평가하고 발전시켜 나가라.

## 7. 균형잡힌 전도

(Implement A Balanced Evangelism Strategy)

대부분의 교회들은 특별한 전도 프로그램이나 전략이 없다. 전도 사역이 구체적이고 조직적으로 운용되지 않으면 효과는 상대적으로 적다. 예배 설교 후의 초청 시간을 영혼을 낚는 유일한 시간으로만 생각해서 안된다. 초청하는 방법도 다양해져야 하고, 지혜로워야 한다. 한가지 전도 방법 만을 고집해서도 안된다. 많은 교회들이 관계 중심 전도가 가장 효과적으로 보고 있다면 관계를 개발하기 위한 구체적인 노력이 있어야 한다.

A. 전도 사역에서의 목사의 역할

1. 목사는 전도의 본이 되어야 한다(딤후4:5).
2. 추수할 일꾼이 되며, 일꾼을 일으켜 주시도록 기도하라(마9:37,38).
3. 전도 비전으로 회중을 일깨우고 흥분시키라.
4. 전도 은사가 있는 사람들을 찾아내서 훈련시키라.
5. Mentoring/Modeling을 통해 전도 사역을 확장하라.

B. 균형잡힌 전도를 위한 효과적인 방법들

1. Small Group을 통한 전도
2. 열린 예배
3. Target Group
4. 조직적이고 체계적인 양육 프로그램을 먼저 가지라!

## 8. 예배 경험을 향상 시키라 (Upgrade Worship Experience)

하나님은 경배받으시기 원하신다. 예배가 근본적으로 믿는자들의 하나님께 대한 응답이지만, 근래에는 예배가 믿지않는 자들에게도 복음과 하나님을 경험할 수 있는 통로로 변화되고 있는 추세이다.

### A. 예배에서의 목사의 역할

1. 효과적인 예배 팀을 세우라.
2. 어떤 종류의 예배, 시간, 날짜, 목표를 가질 것인지 미리 결정하라.
3. 목사를 포함하여 예배 인도자들의 자질을 계발시키라.
  - a. 예배 인도자로서의 목사의 문제점들
  - b. 사회자, 찬양인도자의 문제점들
4. 예배팀들을 하나님 앞에서 준비시키라.
5. 전체 교인들에게 예배 교육을 시키라.

### B. 공적 예배

1. 찬양의 능력을 최대한 활용하라.
2. 예배 순서, 참여자들의 탁월함을 추구하고 하나님의 은혜를 사모하라.
  - a. 회중 찬양, 성가대, 특별 찬양
  - b. 설교자와 설교
  - c. 기타 순서를 맡은 사람들
3. 매력적인 예배 분위기를 조성해 나가라.  
기대감, 축제 혹은 기쁨, 성도들의 참여, 따뜻함 혹은 애정, 친절, 안정.
4. 예배의 흐름과 빠르기를 향상시키라.
  - a. 시간을 절략할 수 있는 여지를 찾아 보라
  - b. 말로하는 광고를 최대한 줄이라.
  - c. 헌금 접시/바구니 등을 두배로 늘리라.
5. 믿지않는 사람들에게 긍정적인 경험을 갖게하라.
6. 예배 중의 찬양, 말씀에 대한 표현을 좀더 자유스럽게 하게 하라.
7. 최선의 음향 시스템을 구축하라.
8. 당일 설교 아웃라인을 나누어 주라. 듣고, 보고, 쓰게 하라. 할수 있으면 Video projector 나 OHP를 이용해서 설교 아웃라인을 보게하라.

### C. 가정 예배를 드리도록 가르치고, 본을 보이고, 격려하라.

## 9. 여성 사역을 발전시키라 (Develop Women's Ministry)

여성들은 돕는 자(Helper, 창2:8)와 세우는 자(Builder, 잠14:1)로서 가정에서 교회에서, 사회에서 중요한 역할을 감당할 수 있다. New Hope Community Church의 경우 소그룹을 이끄는 60-70%가 여성들이다. 여성들에게 질문지를 돌려서 여성들을 위해 교회에서 무엇을 해주어야 하는지, 어떤 사역이 필요한지, 그들의 고민이 무엇인지, 그들의 느낌이 무엇인지, 그들이 생각하는 해답이 무엇인지 익명으로 대답하게 하라. 이 설문지는 여성 사역을 위한 훌륭한 정보, 여성들의 필요를 알고 이해하는 데 큰 도움이 될 것이다.

- A. 여성들을 최대한 교회 사역에 동원하라.
1. 여성 사역자로서의 자질을 가진 사람들을 선발하고 훈련시키라.
  2. 여성 사역자들을 위한 잘 준비된 양육, 훈련 프로그램을 가지라.
- B. 훈련되고 영적 자질과 은사가 있는 여성들을 사역에 참여시키라.
1. 그들은 예배 팀, 계획 팀, 봉사 팀 등에서 중요한 역할을 담임 목사의 지도력 아래 감당할 수 있다. 예배 순서의 계획 등에서 여성들은 좀더 섬세하고 정서적인 요소들을 첨가할 수 있을 것이다.
  2. 여성들은 중간 조정자, 입안자, 리더 들로 사역할 수 있다. 그들이 가진 은사를 주님을 위해 사용케 하라.
- C. 모든 여성과 사역자들에게 개인적으로나 공적으로 인정하고 감사하라.
1. 모든 여성은 돕는 자, 세우는 자로서 중요하다.
  2. 모든 여성이 최소한 한가지 이상의 사역에 참여하도록 격려하라.
- D. 사역에 참여하고 있지 않은 여성들에 대한 배려와 그들을 위한 사역
1. 그들에게 교회를 위해 무엇을 해 주도록 요구하지 말고, 교회가 그들을 위해 무엇을 해 줄 수 있을지를 찾아 보고, 조심스럽게 물어 보라. 많은 여성들은 자발적으로 사역에 참여하지 않는다. 적절한 동기부여가 필요하다.
  2. 그들을 위해 Support group을 활용하라.

## 10. 교회의 목적을 따라서 사역을 조직하라 (Organize the Ministry Around the Purpose of the Church)

교회 사역은 목적에 따라 잘 조직되어야 하고 잘 운용되어야 힘의 손실과 낭비, 실망을 막고 계속 성장을 경험할 수 있다. 한달이 멀다하고 교회 사역이나 정책을 바꾸는 것은 목사나 교회가 무엇을 해야 할 지 아직 모르기 때문이며, 어디로 회중을 이끌고 나아갈지 모르기 때문에 생기는 일이다. 아무리 좋은 일이라도 어떤 계획을 충분한 절차나 비전을 나누는 과정 없이 강단에서 선포한다고 해서 그 일이 이루어는가? 목회자와 성도 간에 갈등만 증폭될 뿐이다.

- A. 교회가 나아갈 방향을 발전시키라(MVA).

1. Mission statement
2. Vision statement
3. Action statement

B. 교회 사역을 MVA 중심으로 조직하라.

1. 우선적으로 중요한 것을 우선 순위에 두라.
2. 중요한 사역부터 조직해 나가고 당장에 필요없는 것은 만들지 말라.
3. 이끌만한 사람도 없는데 사역을 만들지 말라.

C. 교회 사역 전반에 MVA을 적용하라.

## 결론

교회성장은 단번에 이루어지지 않는다. 시간이 걸리며, 희생이 따른다. 아무리 좋은 원리가 있어도 그것을 실행하지 않으면 무용지물이다. 목사는 일에 중독되어선 안되지만 일을 많이 해야 한다. 릭 워렌은 18시간씩 일한 적도 있다. 실망은 목회자들의 평생 동지이다. 실패를 두려워 해선 아무것도 이룰 수 없다. 아무것도 시도하지 않는 것이 실패이다. 고난이 면제된 삶은 더 이상 그리스도의 종들에게 적합치 않다. 우리는 그리스도의 복음과 함께 고난 받아야 한다. 우리는 복음증거와 새로운 교회들을 개척하고, 성장시키기 위해 이전보다 더 많이 힘을 모으고 서로 협력해야 한다. 할 일이 많다. 추수할 곡식이 많다. 그리스도의 재림이 가깝다. 하나님은 성서침례교회들이 성장하는 것을 보고 싶어하신다. 하나님은 성서침례교회들을 통하여 영광 받기를 바라신다. 우리는 우리를 강건케 하시는 예수 그리스도와 능력을 입혀 주시는 성령과 함께 이 큰 역사를 이루어 갈 수 있다. 우리로 수다한 영혼들이 계속 구원받으며, 그리스도의 이름으로 양육받고, 교회들이 성장하는 것을 이 21세기에 보게 하소서! 아멘 아멘.



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## VITA

Taek Soo Kim

## PERSONAL

Born in South Korea: July 26, 1957.

Married: Jin Kyung Kim, February 11, 1991.

Child: Joo Young Kim, born March 29, 1995.

## EDUCATIONAL

Th.B., Equivalence, Kyung Sung University (formerly Pusan Union Theological Seminary), Pusan Korea, 1986.

Diploma, EF International Language School at Evergreen State College, Olympia, WA, 1991.

M.Div., Liberty Baptist Theological Seminary, 1995.

Th.M., Liberty Baptist Theological Seminary, 1996.

## MINISTRIAL

Youth Pastor of Bansomg Bible Baptist Church, Pusan Korea, 1992-83.

Senior Pastor of Same Above, 1984-91.

Pastor of the Reserved forces for Army, Pusan Korea, 1986-91.

Worship Leader of Korean Students in Thomas Road Baptist Church, 1994-95.

Associate Pastor of Korean Baptist Church of Roanoke, 1996-97.

## MILITARIAL

Enlist and discharged from the service and placed in the reserve list, 1978-80.