

LIBERTY BAPTIST THEOLOGICAL SEMINARY

STRATEGIES FOR TWENTY FIRST CENTURY HEALTHY CHURCH GROWTH
: WITH SPECIAL REFERENCE TO THE JANG CHOONG PRESBYTERIAN CHURCH
IN SOUTH KOREA

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ABSTRACT

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Liberty Baptist Theological Seminary, 2012

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The purpose of this study is to find strategies of healthy church growth and apply them to local churches in the United State and South Korea. The model of church used was Jang Choong Presbyterian church (JCPC). This paper utilized surveys; this project also analyzed the current conditions of JCPC, exploring growth factors such as: Worship, Fellowship, Training, Ministry, and Evangelism. The factors of healthy church was investigated and delineated based on literature reviews, on the personal studies and questionnaire surveys submitted to members of JCPC. This project suggested eight principles to build healthy churches including JCPC and local churches in Korea for the decade years. Finally, this paper recommends missions for the healthy church by using acrostic **C.H.U.R.C.H.**

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CHAPTER ONE

INTRODUCTION

Christianity in Korea has a short history of 120 years. Nevertheless, Korean Christianity has been growing surprisingly fast. In 1998, two American missionaries visited Korea, and they were Horace G. Underwood and Henry G. Appenzeller. Underwood was a missionary from the Presbyterian denomination, and Appenzeller was from the Methodist denomination. Today, 127 years after their arrival, more than 25 percent of Koreans are Christians, and Korea is now the second largest missionary sending nation, after the United States.¹

Alvin R. Sneller, who presently serves as an American missionary in Korea, explains diverse factors in four specific areas (political, social, welfare, traditional belief) that enabled the Korean church to grow

First are political factors. Korea historically experienced two incidents: “the invasion of Japan and the Korean War.” At the beginning of the 1900s, Japan invaded Korea and Korea became a colony of Japan. At that time many pastors and church leaders died as martyrs to keep their faith. As far as the Korean War that occurred in the 1950s, it was a battle between democracy and communism. Christianity opposed communism because communism compelled idolatry. As during the Japanese colonial period, many Christians who opposed communism were martyred by the daggers and guns of the communists. For over a century, Korean Christianity endured countless persecutions and sufferings. On the firm foundation of unyielding faith, the Korean church grew.²

¹ Martin L. Nelson, *Principle of Church Growth* (Seoul: Seoul Bible College Press, 1991), 187.

² Alvin Sneller, *The Secrets of Korean Church Growth* (Seoul: Reformed Press, 1992), 78-91.

Secondly, Korea developed faster than any other developing country during the last six decades, as culture, education, transportation systems, and cities experienced swift and simultaneous advancement. As the transportation systems developed and as the education level increased, the gospel became more accessible to Koreans, and their understanding of the gospel increased. And when they were exposed to foreign culture, their understanding of Christian values also grew.³

Thirdly, as far social welfare activities in Korea, about 80 percent of all welfare activities were initiated and led by Christians. As Jesus emphasized helping and serving the poor and the needy, many churches and Christian groups established orphanages and welfare institutions to serve and care for these in need, causing Korea churches to grow naturally.⁴

Fourthly, the traditional beliefs in Korea prepared the right soil for planting the gospel into Korea. Existing religions like Shamanism, Buddhism, and Confucianism did not accept new cultures and thoughts, persisting only in the forms of the past, but as the nation passed through waves of political, social, and economic change, Koreans were ready to explore Christianity.⁵ Therefore, these four factors became a foundation of church growth in Korea, and the Korean church will grow continuously by applying and developing political, economic, and social welfare activity and traditional religions. Through these diverse factors, churches in Korea rapidly grew during the last half of the twentieth century.

However, Christianity in Korea is in gradual decline. In 2008, the Ministry of Culture, Sports, and Tourism published an analysis report about analyzing the state of religious

³ Ibid., 92-102.

⁴ Ibid., 103-105.

⁵ Ibid., 107-115.

affiliations in Korea. From this report, current issues and the level of social awareness regarding Christianity became evident.

Religion	2008	2008	2008	Devotee(number)		
	Party Number	Building Number	Minister Number	Population (’05.11.1)		Population (’85.11.1)
Buddhism	103	21,935	49,408	10,726,463	10,321,012	8,059,624
Protestantism	125	58,612	95,596	8,616,438	8,760,336	6,489,282
Catholicism	1	1,511	14,597	5,146,147	2,950,730	1,865,397
Confucianism	1	1,049	300	104,575	210,927	483,366
Ch’ondoism	1	108	1,500	45,835	28,184	26,818
Won Buddhism	1	561	1,886	129,907	86,823	92,302
Tangun	1	22	22	3,766	7,603	11,030
Others	38	6,710	201,488	197,635	232,209	175,477
Total	271	90,508	364,797	24,970,766	22,597,824	17,203,296

<Figure 1> The Present States of Religious Affiliation in Korea⁶

⁶ Byung Cheol Ko, *The Present State by Religion in Korea* (Seoul: Ministry of Culture, Sports, and Tourism, 2008), 9.

Division	Party Number			Building Number			Minister Number		
	2002	2008	Variation (%)	2002	2008	Variation (%)	2002	2008	Variation (%)
Buddhism	105	103	▼ 2	22,072	21,935	▼ 1	41,362	49,408	△ 19
Protestantism	170	125	▼ 26	60,785	58,612	▼ 4	124,310	95,596	▼ 23
Catholicism	1	1	0	1,258	1,511	△ 20	12,536	14,597	△ 16
Confucianism	1	1	0	730	1,049	△ 44	31,833	300	▼ 99
Ch'ondoism	1	1	0	283	108	▼ 62	5,670	1,500	▼ 74
Won Buddhism	1	1	0	520	561	△ 8	2,455	1,886	▼ 23
Tangun	1	1	0	109	22	▼ 80	358	22	▼ 94
Others	44	38	▼ 14	4,992	6,710	△ 34	280,685	201,488	▼ 28
Total	324	271		90,749	90,508		499,209	364,797	

<Figure 2> The Present State of Religious Variation in Korea⁷

According to the data above, the population of Korea in 1995 was 44,553,710. Ten years later in 2005, it was calculated to be 47,041,434. Although the population increased by 2,500,000,

⁷ Ibid., 10.

the number of people professing Christianity dramatically decreased. A Korean sociologist predicted that decline in the growth will continue or remain in the same condition.⁸

Il Wong Jung, the president and a professor of Practical Theology at Chong Shin University, states that the reasons for the decline of the church are as follows. First is the neglect of social responsibility by the Christians. Second is the dualism of believers. They live different lives in the church and in the world. Third is a wrong ministry philosophy, which is to pursue numerical church growth. Fourth, Korean Churches are seen by unbelievers as struggling and competing, rather than cooperating. Fifth, problems of leadership style have affected the church and the community.⁹ Additionally, there are two more reasons for the decline of the church. One is the low birth rate in Korea. The other is that the church tends to be indifferent to the next generation. In most Korean churches, ministries are orientated towards the needs of elders.

Therefore, many churches practice old customs. Young adults are leaving churches because of these reasons; and as a result, adults of traditional churches do not influence them with lessons of good faith. Another reason why churches cannot lead young adults is because they do not know how to read and take advantage of the modern culture for the next generation. If Korean churches are not renewed or reformed, there will be no hope for the church. The only hope is to become a healthy church.

Rick Warren, a senior pastor of Saddleback Community Church, insists that the key issue for churches in the twenty-first century should be church health, not church growth. When

⁸ The Korea Bank 2010 People Account. <http://blog.naver.com/economyplay/140126801450> {accessed April 2, 2010}.

⁹ Il Wong Jung, “*The proposal and Diagnosis of the Minus Growth in the View of Theology*” Ministry and Theology (February, 2007), 137-139.

congregations are healthy, they will grow in ways that God intends. Healthy churches do not need gimmicks to grow. They grow naturally.¹⁰

Health will occur only when everything is brought back into balance. When the human body is out of balance, diverse diseases develop and the body becomes sick. Likewise, diseases form within the body of Christ when the body loses its balance.

As an associate pastor, the author served at Jang Choong Presbyterian Church (henceforth, JCPC) from 2006 to 2008. JCPC has about sixty years of history and is a typical, traditional church. The current senior pastor at JCPC worked hard and brought great results in numbers and quality of the church. At that time, the author's three years of experience serving JCPC brought a lot of questions: What is a church? What are the reasons for the decline in growth? What is a sign of a healthy church? Rick Warren's conclusion led the author to the same conclusion. If the church is healthy, then it grows naturally.

The Statement of Problems

The Korean church has grown a lot during the past decades, but it is now in a steady decline. Although the church is a divine organism of Jesus Christ's body, it is no longer growing in Korea. As a pastor called to ministry, this issue led the author to write about this matter, and this dissertation aims to find the causes and the answers to this question.

Purpose of Paper

The first purpose of this dissertation is to clarify the fact that revival and growth is God's will for His church. The second purpose is to help out local churches and pastors who desire to

¹⁰ Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995). 17.

grow. Thirdly, this paper desires to suggest a role model of a healthy church that will expand the kingdom of God and fulfill its mission. The fourth purpose is to propose strategies for growing a healthy church in the twenty-first century. It will include worship and expositional preaching, discipline systems, small groups, Sunday school, pastoral leadership, and laity ministry according to spiritual gifts, prayer, and evangelism. Fifth, the purpose of this dissertation is to analyze the growth of JCPC and to investigate how the growth continues by maintaining its health.

The Statement of Limitation

This dissertation will be limited in the following ways. Firstly, this dissertation will only be on the growth of JCPC. The history of the church, structure, vision, philosophy and the current situation will be discussed, especially the effective strategies of church growth.

Secondly, the author will continue to discuss the principle of five elements of the church by Rick Warren's purpose driven church: Worship, Fellowship, Discipleship, Ministry, and Evangelism. These five elements will be a core mission which the church has to fulfill. Therefore, the author will treat these five missions to address growth principles and the procedure of JCPC.

Thirdly, the research of this dissertation will be limited by JCPC in Korea, and the author will use the questionnaire, Unchurched-Reaching Readiness Inventory.¹¹ We cannot study the whole church in the world, and the church growth principles of JCPC in Korea do not always apply to other countries such as America, South America, and Europe that is different condition and background.

¹¹ See, Appendix III.

The Biblical and Theoretical Basis

Ministers who want to plant and grow a healthy church must first know the features of a healthy church. A healthy church has to have a biblical ecclesiology and a clear understanding of the root and the mission of the church.¹² The following are the important passages of the ecclesiology in the New Testament for a healthy church.

Ecclesiology according to Jesus Christ

The ecclesiology of the gospel is the ecclesiology of Jesus. In Matt. 16:13-20, Jesus asked his disciples, “Who do people say that the Son of Man is?” Peter answered, “You are the Christ, the Son of the living God.” And Jesus said, “Blessed are you Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. ‘I also say you that you are Peter, and upon this rock I will build My church.’” Peter made his great confession of the faith, and Jesus responded, “*I will build my Church.*” (NASB) The secret of church is in these verses.

People who confess, “*Jesus is the Lord*” are the church. The church is an assembly of people who have been saved by the grace of God.¹³ The church is not a building or an organization. The church is the gathering. The health of a church is not measured by people who have attended the church for a long time or those who have a lot of money to give. A church becomes healthy by the people who truly confess and believe in Jesus Christ as their Lord and Savior.¹⁴

¹² Han Hum Oak, *Called to Awaken the Laymen* (Seoul: Duranno, 1984), 66.

¹³ John MacArthur, *Matthew 16-23, The MacArthur New Testament Commentary* (Chicago: Moody Press, 1988), 28.

The church's master is Jesus Christ. Many Christians today have forgotten this and denominations, elders, and pastors often become the head of the Lord's house. The obvious fact is that such is not a biblical church. Only the Lord is the head of His church.¹⁵

The power of Hades cannot rule the church because only the Lord is the head of his church and He makes his church powerful.¹⁶ The Bible clearly says that the power of Hades cannot overpower it. No system or power of this world can overpower his church because the church of the Lord has the power of the Word, the Holy Spirit, prayer, and the power of evangelism.¹⁷

The church is a community of witness. Jesus gave Peter the keys of heaven. The keys of heaven essentially mean evangelism. Jesus speaks to us equally: "Whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." Therefore, evangelism is the keys of heaven to fulfill the vision and mission of the church.¹⁸

Ecclesiology in the Book of Acts

The church of Jerusalem and Antioch are described in the book of Acts, and the churches became a model of early churches. Acts 1 describes the condition before the church of Jerusalem

¹⁴ Yong Jo Ha, *We Dream the Church of the Acts*, (Seoul: Duranno, 2007), 87.

¹⁵ *Ibid.*, 89.

¹⁶ John Nolland, *The Gospel of Matthew: The New International Greek Testament Commentary* (Grand Rapids: Eerdmans, 2005), 670.

¹⁷ Yong Jo Ha, 91.

¹⁸ *Ibid.*, 92.

began, which is the first church to be planted on earth. Those who appear in Acts 1 are described as follows: “1) They had obvious experience of faith, 2) They held command and promise of Jesus Christ. In Acts 1:4-5,¹⁹ Jesus gave us one command and one promise, 3) They transcended race, social status, and sex, (Acts 1:13-14)²⁰ 4) They had the same mind, and 5) They continually were devoted to prayer.”²¹

Jerusalem Church in Acts 2:42-47

Acts 2:42-47 states the following:

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

¹⁹ Acts 1:4-5 states, “Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, Which, He said, you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now” (NASB).

²⁰ “When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers” (NASB).

²¹ Sung Wook Hong, *Living Church* (Seoul: Duranno, 2007), 27-35.

The church in Jerusalem is the first church of Acts. In Acts 1, Jerusalem church began with about 120 people. It quickly grew larger, and they became a model for today's church. The Jerusalem church may not be the perfect model for today's church, but there are good features that believers must learn and follow. The following principles of church growth are a model from the Jerusalem church.

Firstly, the Jerusalem church had the "authority of the Word of God."²² In Acts 2:14, Peter received the call of God to become one of His disciples to preach His Word. And in Acts 2:37, people heard Peter's sermon, and they were pierced to the heart. They knelt down in front of a fisherman, and asked what they should do. They were continually devoting themselves to the apostles' teaching. (Acts 2:42) The people of the Jerusalem church received the teaching of disciples who were humble compared to the world. Because it is the authority of God's word. Only the word of God can be the priority in the church. People who attend church a long time, who contribute much money as offerings, elders or pastors do not have power in the church. If the church wants to be a hope for the world, the authority of God's word must rule the church.

Secondly, the Jerusalem church "added people" who were saved by the Lord every day, and Acts 2:41, 47 explains the situation of that time.²³ Words that call our attention in the passage are "that day" and "day by day." Three thousand people were baptized on "that day," and the Lord was adding to their numbers "day by day." The gospel of God should be continuously carried. If the church wants to be a hope of the world, the church must add people who are saved through Jesus' gospel. When the church misses these facts, it cannot be a healthy

²² Ibid., 59.

²³ Ibid., 61.

church any more. A church can be a hope to the world when the church shares with the dead spiritually.²⁴ The essence of the church is to rescue dying souls. Therefore, the church is not a pleasure boat, but a rescue boat. The church has the responsibility to rescue people who are drowning in water. The priority of the church is to preach the cross of Jesus Christ to people who do not know the cross of Jesus Christ.

Thirdly, the church in Jerusalem had “strong fellowship” in the Word of God.²⁵ In Acts 2:42, the saints of the Jerusalem church received the preaching of disciples and then they had fellowship. In other words, the bible emphasizes fellowship in the Word of God. Also, their fellowship was holistic fellowship, jumping over the economic part. The whole fellowship in the church must advance in the Word of God, for fellowship in the church and in the world is different.

Fourthly, the church in Jerusalem had “favor” with all the people.²⁶ In Acts 2:47, the Jerusalem church was a community having “favors” with both Christians and non-Christians. The reason why modern churches are not in power is because they have no influence with non-Christians. The Jerusalem church gained the favor of people and society through the salvation of the soul. Therefore, modern churches must serve the world and community with all their hearts.

Antioch Church in Acts 11 & 13

According to the Book of Acts, the Antioch church was also a very important and influential church, along with the church in Jerusalem. The Jerusalem church was the first

²⁴ Robert P. Lightner, *Evangelical Theology* (Schaumburg, IL: Regular Baptist Press, 1978), 235.

²⁵ Sung Wook Hong, 62.

²⁶ *Ibid.*, 63.

Christian church, and the Antioch church began after the persecution of the Jerusalem church.²⁷

In Acts 7, after Stephen's martyrdom, the Jerusalem church suffered from great persecution. The apostle Paul was the leader of this act. Many people left Jerusalem and scattered to begin preaching the word of God on their own. In Acts 11:19-20, the word of God within Jerusalem went to the Antioch church, and from that result the Antioch church began. The Antioch church is as follows:

First, the Antioch church was where the leaders and saints have one vision. In Acts 13:1-3, leaders and congregations became one to send out Barnabas and Saul as their missionaries. It was possible because the church was led by the Holy Spirit. The church which is not led by the Holy Spirit does not have one vision but different ones. The Antioch church was where people listened to each other and sought for one vision, and they believed it was God's will. They aimed for the same direction.²⁸

Second, the Antioch church was where they sought for lost souls. Though Antioch church had been established in a very short period of time, and they acted immediately to send missionaries for the salvation of lost souls. They did not call in lost souls but sought them out. At that time, unbelievers turned to the Lord (Acts 11:21). The greatest and most representative act of the Antioch church was in sending out the key missionaries, Paul and Barnabas. They did not wait for people to call in for the salvation of lost souls but, sent out the best missionaries to the world. Churches today must change from practical ministry to mission ministry.²⁹ The church itself should be conducted Like the Antioch church.

²⁷ Jung Gil Hong, *The Church That We hope: The Book of Acts* (Seoul: Christian Books, 1994), 214.

²⁸ Sung Wook Hong, 72-74.

²⁹ Hyun Su Shin, *Missional Ecclesiology* (Seoul: CLC, 2011), 201.

Third, the Antioch church was led by changed individuals. This is a distinctive characteristic of the Antioch church. The Jerusalem church was established by disciples of Christ, but the Antioch church was not. The Apostle Paul and Barnabas is the main person who established the Antioch church. Paul is a representative person who was changed from a persecutor to a witness. The Antioch church was established by the transformation of one person.³⁰ Contrary to this, modern churches are different from the Antioch church. They tend to separate based on background, such as birth, scholastic ability, and denomination. Also they do not think that people have the spiritual capacity to minister effectively. The problem of modern churches is that they insist upon establishing deacons, elders, and other titles for their distinct leaders, which often results in church confusion. Churches driving like this cannot be like the early church.

Fourth, the Antioch church experienced great wonders and miracles. Paul and Barnabas in Cyprus experienced a surprising event. When they preached the gospel to a proconsul at Cyprus, a false prophet named Bar-Jesus interrupted the proconsul believing in Jesus Christ. At that time, Paul rebuked him so that he became blind. (Acts 13:11) This event is a general trait appearing in people who are ruled by the Holy Spirit. Like this, the Antioch church experienced and performed great wonders and miracles.³¹

Fifth, the Antioch church is a community of forgiveness and toleration. Paul's behavior about the early church before Paul met Jesus did not laminate the community of the early church. When Paul told to them that he will preach Jesus Christ, all Christians did not believe him because they could not trust his change. However, the Antioch church forgave and accepted his

³⁰ Jung Gil Hong., 220.

³¹ Yong Jo Ha, 126.

change, and the Antioch church not only accepted him as a church's member, but also blessed and sent him as a missionary.³²

Ecclesiology according to the Apostle Paul

As an apostle, missionary, and pastor, Paul, after his conversion, became a person who planted the church and trained its saints. He is also the author of thirteen books of the New Testament. Almost all of the scriptures by Paul are written in letter form. In other words, he wrote letters to the churches he built, and this instruction, encouragement, and doctrinal formation became the books of the New Testament. Therefore, his heart for the church is contained precisely in his epistles. The letters Paul wrote treat each region's predicament and situation, but his philosophy for the church is consistent and does not change.³³ Here, Paul's ecclesiology, which is emphasized in the New Testament, will be presented with 1 Corinthians as its focus.

First, the church is the people of God. In 1 Cor. 1:1-2, the church as "God's people" is the earliest and most comprehensive model. This is a description used in the first half of the New Testament, and P.C. Hodson explains that it displays a continuity of Christianity with Israel.³⁴ In his epistles, Paul calls the church "The church of the Thessalonians in God the Father and the Lord Jesus Christ" (1 Thess. 1:1), "the church of God in Jesus Christ," and simply "the churches of God."³⁵ Of these titles, the most simple and common is "the churches of God in Jesus Christ."

³² Sung Wook Hong, 80.

³³ Jung Gil Hong, 214.

³⁴ P. C. Hodgson, *Revisioning the Church: Ecclesial Freedom in the New Paradigm* (USA: Fortress Press, 1988), 38.

But in 1 Corinthians, the people are described as “holy,” “sanctified,” and “all those everywhere who call on the name of our Lord Jesus Christ.” Paul considers the Corinthian community to be a church. Therefore, Paul wrote to the church of God in Corinth (1 Cor. 1:2). Paul emphasizes that even without the conditions of becoming God’s people through the regional relation and blood line of Israel, all those who become a new creation (2 Cor. 5:17) in Christ can become the people of God.³⁶

Second, the church is the temple and believers. Another metaphor Paul uses for the church is the temple. Jesus spoke of building the church as building a structure (Matt. 16:18). But Paul saw the Christian community, which replaces the temple, as the eschatological temple of God where God resides and is worshiped. In other words, because the spirit of God resides within the believer, the believer becomes the temple of God: “*Or* do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?” (1 Cor. 6:19).

Local congregations, not just believers, are the temple of God because the Spirit resides within them. Therefore, God will destroy those who “destroy” and collapse the unity of the local church, the temple of God (1 Cor. 3:17). According to Eph. 2:19-22, Gentile believers are not people who are alienated from the people of God anymore. They are a true household of God. They are a temple that was truly built upon Christ, the apostles, and the prophets, and they are continuing to become a holy temple in God. Paul used the image of the local church as a metaphor for the temple to emphasize the unity of the church that exists within diversity.³⁷ The

³⁵ 1 Thess. 2:14; 1 Cor. 10:32, 11:16, 22; 2 Cor. 1:1; Gal. 1:13.

³⁶ Ik Won Kim, *Biblical Church and Institutional Church* (Seoul: SungKwang Publishing Company, 1992), 110.

temple of God does not speak of the material building, but of the relationship with God. Therefore, the individual or community that has a deep, trusting relationship with God will Become holy, as God is holy.³⁸

A saint is a person who is in Jesus Christ. Like what God called Paul, Paul calls the Christians in Corinth “saints” (1 Cor. 1:2). A believer in Greek is “*hagios*,” which means “set apart, set aside.”³⁹ Just as God called the Israelites, who were leaving Egypt, a holy nation (Ex. 19:5, 6), the Apostle Paul speaks of saints who believe in Christ as a people set apart in the same covenant as the Israelites. Those who become a people of the covenant now carry a responsibility of obedience that comes with it and likewise, those who have been called saints by God are called to live a holy life.⁴⁰

Third, the church is a field and a building of God. Paul uniquely records the church as an image of God’s field in 1 Corinthians. In other words, he used the image of farming. Paul is depicted as one who planted the seed, Apollos as the one who watered, and God as the one who causes the growth, while Corinthian Christians appear as God’s field (1 Cor. 6:6-9).

The Apostle Paul also speaks of the church in the image of a builder (1 Cor. 3:10-15). Here Paul is not trying to display his superiority as the one who “laid a foundation,” but he is showing that he laid down the base of the church on the foundation of Christ, and other people can build carefully upon that base. As Paul develops the story of the building, he presents

³⁷ George E. Ladd, *A Theology of The New Testament* (Grand Rapids: Eerdmans, 1993), 586.

³⁸ Ik Soo Park, *Who is a Real Christian? – 1 Corinthians Commentary* (Seoul: The Christian Literature Society of Korea, 2002), 141.

³⁹ W.E. Vine, *An Expository Dictionary of New Testament Words* (USA: Thomas Nelson Publishers, 1985), 544.

⁴⁰ Soo Am Park, *1 and 2 Corinthians Commentary* (Seoul: The Christian Literature Society of Korea, 2007), 46.

materials such as stone, brick, and straw that represents materials for building. And when building with these construction materials, Paul clearly states that the church, the faith community, cannot be built on a foundation other than Jesus Christ.⁴¹ Through the forms of the church as “God’s field” and “God’s building,” Paul is clearly stating that each believers are unique and a component of the church, and that the base of the church is Jesus Christ.⁴²

Fourth, the church is body of Christ. Of Paul’s descriptions of the church, the most unique and typical is the term “body of Christ.” To call the church the body of Christ is to refer to the special close union between Christ and his church.⁴³ When Paul describes the church as the body of Christ, it is not simply a metaphor, but a truth.⁴⁴ Thus, if one believes in Jesus and is baptized, then that person is one “in Christ.” It means that as each person believes in Christ and receives baptism, they eventually comprise the great body of Christ. As a result, one can claim that Paul’s ecclesiology is an ecclesiology centered on Christ. In Paul’s epistles, the description, “the body of Christ,” appears four times. It appears first, in the passage referring to a new life in Christ in relation to the law (Rom 7:4), second in the exhortation for the faith community’s life of spiritual gifts (Rom 12:4-5), third, in the context of the communion, and fourth, in the passage concerning the various gifts of the spirit.

When observing 1 Corinthians as the central passage, Paul employs two methods for emphasizing unity within diversity. Firstly, Christians have become one body through baptism.

⁴¹ Ik Soo Park, 137-139.

⁴² Ik Won Kim, 121.

⁴³ Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1997), 362.

⁴⁴ Craig L. Blomberg, *1 Corinthians, The NIV Application Commentary* (Grand Rapids: Zondervan, 1994), 243.

1 Cor. 12:13 states, “for by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.” Baptism is an important metaphor that displays union with Christ. Baptism first means being one with Christ. Secondly, it is through communion. Paul said, “We were made to drink of one Spirit” (1 Cor. 12:13). Therefore, since all who participate in the cup and bread of the communion shared from the one body of Christ, all participants have become one (1 Cor. 10:16-17). Morris argues that Paul’s intent was to emphasize unity with a loaf of bread used for the fellowship of the communion.⁴⁵

The Statement of Methodology

This dissertation will be written according to the following methodology. The first chapter, as the introduction, will discuss problems, the purpose, the biblical and theoretical basis, methodology, resources, and limitations of this dissertation. With regards to the biblical and theoretical basis, this section will deal particularly with the Ecclesiology of Jesus Christ, the book of Acts, and the Apostle Paul, as they appear in the New Testament.

Chapter two will introduce and analyze the theory and features of a healthy church growth according to scholars and pastors of church growth. Through this research, the principles for the growth and health of today’s church will be revealed.

Chapter three will discuss the current situation of Jang Choong Presbyterian Church in Korea and will include the church’s history, vision, pastoral philosophy, and organization for the church. This chapter will also strategically compare the principle of healthy church growth with the elements of JCPC’s beginning and growth in ministry. The author will especially utilize the

⁴⁵ Leon Morris, *The First Epistle of Paul to the Corinthians: An Introduction and Commentary* (Michigan: Inter-Varsity Press, 1985), 182.

church's five missions: worship, fellowship, discipleship, ministry, and evangelism to describe the ministry of JCPC and will be surveying Unchurched-Reaching Readiness of the church through questionnaire.

Chapter four will suggest eight strategies for twenty-first century healthy church growth and use these results to analyze the strengths and weaknesses of JCPC. Therefore, the strategies will be used to continuously grow JCPC and also help pastors who have a situation similar to JCPC and who hope to lead a biblically healthy church.

Chapter five will conclude the dissertation and make six useful recommendations for the essence of church for Korean churches.

The Review of Literature

This dissertation will refer to many dissertations, articles, and books written on church growth. The author will also refer to lecture notes taken from the Doctor of Ministry Program at Liberty Theological Seminary.

Barna, George. *The Frog in the Kettle*. Ventura, CA: Regal Books, 1990.

George Barna is a director of Barna Group. It is a research firm specializing in researching and marketing of the church and pastors. Barna emphasizes the importance of change for the future for the church and pastors in America. If the church and pastors do not pursue change, then he warns that the church and pastors will be in the same situation as the frog in a kettle that met its death as the water slowly heated up. After the publishing of this book, many pastors, who were expecting revival and growth in the church, began to insist on change and reform. It is a book that brought a significant paradigm shift into the American church.

Getz, Gene A. *The Measure of a Healthy Church: How God Defines Greatness in a church.*

Glendale, CA: Regal Books, 2002.

The author is one of the most famous experts on church planting in America. He is the senior pastor at Fellowship Bible Church in Dallas and is also a professor at Moody Bible Institute and Dallas Theological Seminary. A unique point about Getz is that he separated and planted a few hundred brother churches in the U.S. and all over the world. His insight for raising leaders is evident in his *Measure* book series. The book begins with the words, “The New Testament is fundamentally the story of the Church.” He writes the book based upon the word of God. It is impossible to see the church upgrade and grow without the insight and realization of the stories of the churches in the New Testament. The answer to the question, “What is God’s standard by which we evaluate the church and ourselves?” is the core of this book. The author states, “The standard with which to evaluate the church is the letters of New Testament written to people like Timothy and Titus who wanted to make a church healthy.”

McGavran, Donald A. *Understanding Church Growth.* Grand Rapids: Eerdmans, 1970.

McGavran is well known as an evangelism and church growth scholar. He is also called “The father of church growth.” When he was a missionary in India, he began his research with the question of why some churches grow and others do not. At that time, he integrated the words for missions and evangelism into the words “church growth,” and thus the phrase began to be used. He presents four biblical theories that were required for church growth. First, this is a time when a theology of harvest is needed. Second, the parables of the lost sheep, the lost coin, and the king’s wedding banquet emphasize the salvation of lost souls. Third, Jesus came to earth

to save people. Fourth, the early church was obedient to the command of being witnesses to the ends of the earth and went out to evangelize to the Gentiles also. Ultimately, the church that obeys this biblical command is a church that grows.

Myung, Sung Hun. *Church Growth School*. Seoul: Church Growth Institute, 1998.

The author is called the Peter Wagner of Korea. He is a disciple of global church growth scholar Peter Wagner, was a pastor at the world's biggest church, Yoido Full Gospel Church, and is currently carrying out the principles of church growth as the senior pastor of a local church. In his book, he states that for church growth, the notion of an increase in the number of churches and the number of church members must be included. He states that this number is people, and counting numbers is not important because numbers are important, but because people are important. The point that for church growth, quantity and quality should not be a choice, but a requirement, was emphasized. Church growth is God's specific command and Jesus' mission.

Oak, Han Hum. *Called to Awaken the Layman*. Seoul: Duranno, 1984.

Pastor Han Hum Oak is the founding pastor at Sarang Community Church in Korea and is a living witness to the principles and practices of discipleship training in the Korean church. He devoted his entire life to discipleship training and presented a model for raising lay members to ministers on the basis of the discipleship training ministry at his founding church, Sarang Community Church, and his church grew to one of the biggest mega-churches in Korea. Realizing that one of the mistakes pastors make is thinking of lay members as tools and means, instead of the subject, in relation to the health of a church, he focused his life's ministry on raising lay members as the subject. He came to know that pastoral theology and the ecclesiology

of “what is the church?” are the most important principles in pastoral ministry and discipleship training. Discipleship training as the essence of pastoral ministry and the core principle of ministry was emphasized. His hard work and dedication to discipleship training helped raise the question of “what is the essence of pastoral ministry in the Korean church?” and he became the forerunner to many pastors who hope for the growth of healthy churches.

Rainer, Thom S. & Daniel L. Akin *Vibrant Church: Becoming a Healthy Church in the 21st Century*. Nashville: LifeWay, 2008.

This book developed after the contemplation upon whether today’s church can still lead the world in the twenty-first century. The author emphasizes that Jesus and Paul thought the church to be important, so he should also think the church is important and study the church today. In this book, the authors recorded in detail the principles of the church that are found in the Bible. Therefore, the main purpose of this book is that as the early church flipped the world upside down, the church today should also stand as a church that leads the world, as a healthy church. If the church carries out this book’s proposals, then the principles for biblical church growth will definitely be discovered.

Rainer, Thom S. & Eric Geiger. *Simple Church: Returning to God’s Process for Making Disciples*. Nashville: Broadman, 2006.

As seen in the subtitle, this book focuses on what the church must do to achieve Jesus’ Great Commission as recorded in Mt. 28:19-20. Their interests are that while the mission of the church is clear, the structure of the church is too complex to accomplish that work. Through their research, the two authors emphasize that in order for the church to grow and to accomplish

Jesus' Great Commission, the church needs a simplistic structure. As a result, they exhort that the church structure must be in four stages: Clarity, Movement, Alignment, and Focus.

Schwarz, Christian A. *Natural Church Development*. St. Charles, IL: ChurchSmart Resources, 2000.

Schwarz is a German, church growth scholar. With results from researching churches of the world, he states that church growth occurs naturally. Natural church growth refers to learning from nature, and learning from nature means learning from the principles of God's creation. Also, learning from the principles of God's creation means learning from the principles of God's word. Therefore, he emphasizes that the church should not base its growth on the grounds and principles of social or philosophical methods, but in God's word. As a net result, he expresses that for the church to achieve natural growth, there must be eight key elements.

Towns, Elmer L. *Evangelism and Church Growth*. Ventura, CA: Regal Books, 1995.

The author is the chair of the Department of Religion at Liberty Theological Seminary and is well known as a global, church growth scholar. He has also authored over one hundred books. This book is like an encyclopedia that alphabetically records practical guidelines to evangelism and church growth. It records methods on how to accept the Lord Jesus Christ as Savior and how to evangelize adults. In terms of church growth, it also describes the obstacles to growth, erroneous faith, local census, and results of church growth scholars. The author provides valuable material for ministers who contemplate the growth and maturation of the church.

Towns, Elmer L. & Ed Stetzer and Warren Bird. *11 Innovations in the Local Church*. Ventura, CA: Regal Books, 2007.

This book is the work of a joint effort by a church growth scholar, a church planting expert, and a research and marketing expert. Through their experience and research, they present a blueprint for the twenty-first century church. The future church will change into various forms according to the culture and environment. The authors state that the church should not fall behind, but be in step with this change and bear the form of the early church, which changed society. Also, as a method to newly innovate the original church, they provide various forms of the church. The uniqueness of the church which the authors present is that instead of the form of institutional laws in a denomination or community, they pursue various forms that depart from the institution. Eleven innovative churches that the authors present are already in operation globally, and are also the stories of churches that are being planted.

Wagner, C. Peter. *Your Church Can Grow*. Glendale, CA: Regal Books, 1976.

The author was known as the most famous church growth scholar and succeeded Professor McGavran at Fuller Theological Seminary, and he also has experience as a missionary to Bolivia. The author's complete profile for church growth can be obtained in this book. The intent of the book is clear. Seeking the answer to the question of "why some churches continue to grow?" and "why can't some churches grow?" is the book's ultimate goal.

Wagner, C. Peter. *The Healthy Church*. Ventura, CA: Regal, 1996.

The author states that a healthy church carries an immune system that blocks elements that sicken the church. That immune system works better in preventing the sickness of the

church than treating the sickness of the church. The nine principles he lists are the elements that sicken the church. But if the church can prevent and accurately diagnose those nine sicknesses of the church, then the author states that that church can grow to become a healthy church.

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

This book presented a new paradigm and biblical picture of church growth at a time when many churches and pastors were pursuing the spiritual growth of the church. This book's author, Rick Warren, is the senior pastor of Saddleback Church, and he clarifies that for true church growth and maturity, churches need to pursue quality over quantity. Thus, if the church grows in quality, growth in quantity will follow, and the truth that the church needs to pursue health, not growth, was emphasized. The basis for this principle is found in Acts 2, where the church can become healthy if it is dedicated to the five missions: worship, fellowship, discipleship, ministry, and mission. The five principles that he emphasizes have become the fertile soil for the revival and growth of Saddleback Church, which he founded, and as a result, Saddleback Church has grown into a mega-church in the United States.

Biblical Reference

Mt. 16:13-20

Jesus Christ questioned his disciples, "who do people say the Son of Man is?"(v 13) and Peter answered, "you are the Christ, the Son of living God." Jesus, after listening to his confession, said to him, "on this rock I will build my church." These words are the first saying mentioning of the 'church' in the Bible and they teach us the foundation and the essence of the

church. The church's master and founder is Jesus Christ, and Jesus said, "I will build the church on confession of faith of people." (v 18. NIV)

Mt. 28:19-20

Many people refer this passage as the Great Commission or the last command of Jesus because Jesus gave this command to his disciples at this last moment on earth. Churches on earth exist to fulfill this command. The core of this command is to make disciples of all nations. People call this command 'the mission of discipleship training.' Pastor Rick Warren and Bill Hybels made discipleship their core ministries according to this passage.

Acts 1:8

This passage is also recognized as a part of the Great Commission in Mt. 28:19-20. Jesus gave this command to his disciples before he ascended to heaven. Mt. 28:19-20 is the mission of discipleship training and Acts 1:8 is the mission of evangelism. Jesus commanded his disciples to "be my witnesses" and he emphasized two key aspects of being a witness. First is to receive the power of the Holy Spirit because the witnesses cannot preach the Word without the power of the Holy Spirit. Second is to go to the ends of the earth. If there are people who have not heard the gospel, disciples of Jesus must preach it to the ends of the earth. Churches that obey this command will grow healthily.

Acts 2:42-47

The early church in Acts, like the Jerusalem church in Acts 2 is the biblical model for all the churches. This passage shows the core acts of the early church -teaching, fellowship,

breaking of bread, prayer, wonders, sharing needs, and evangelism- and pastors who want to establish the healthy church need to learn and study the Jerusalem church in Acts 2:42-47.

Acts 11:19-30, 13:1-3

The Antioch church, along with the Jerusalem church is one of the early church models. When the great persecution broke out against the Jerusalem church, many people dispersed to other districts and villages. At that time, some of them preached the gospel to Antioch people, who listened to the gospel, and became the Antioch church. The Antioch church is the first Gentile church and the church was started by laity, not the apostles. A perfect church does not exist on the earth but biblical and healthy churches do exist, like the Jerusalem and Antioch church.

Mt. 22:34-40

This passage is the Great Commandment given by Jesus, in his response to the question asked by experts in law. It is to love God and to love others. Pastor Rick Warren defined 'Loving God' as worship and 'loving others' as ministry. Therefore, the church will grow healthy when it correctly practices worship and ministry.

Rev 2:1-3:22

Apostle John, who is a disciple of Jesus, was shown a vision of heaven at Patmos Island and he wrote the book of Revelation according to the vision. This passage introduces seven churches around Asia Minor and these seven churches are the standards of measuring a church's health.

1 Cor. 1:2

Paul is a man who received a calling as an Apostle for Gentiles (Acts 9:15). He preached the gospel to Europe through three different outreaches and he planted a church in every cities and towns he visited. Apostle Paul states two important concepts about the church. First, Paul mentions the church as a local church that serves the community. Second, Paul mentions the people who call the name of Jesus Christ as the church. Paul called the church a meeting of people who believe in Jesus Christ. Not the church as a building but the universal church.

1 Cor. 12:1-31

Many theologians mention that this passage is a chapter of spiritual gifts. God gave spiritual gifts to all people and these gifts need to be used for the benefit of the church. Therefore, healthy churches use the spiritual gifts of saints. A local church gathers people who have diverse backgrounds so the church has diversity. However, they believe in Jesus Christ so that they became one body in Christ. The church must create the unity in the diversity. Actually, healthy churches use the diverse spiritual gifts of saints so that the church will produce the synergy effect for church growth.

Eph. 4:11-12

The book of Ephesians deals with ecclesiology. Paul emphasizes the role and position in the church. As a leader of church, this passage indicates the role of the pastor. The mission of the pastor is to equip saints, and the saints must do the work of service. In other words, healthy

churches divide the work of pastor and saints, and they achieve their role and duty. As a result, the body of Christ will be built up healthily.

Col 1:28-29

Paul, as a pastor of a local church, explains what his ministry is. It is to admonish everyone, teach everyone, and present everyone perfect in Christ. Pastors who want to establish a healthy church must follow the mission of this passage because pastoral duties are to revive and build up people. As a result, saints are trained to lead the ministries of the church, serve the community, and complete the kingdom of God.

1 Tim. 3:1-13, Titus 2:1-10

The Epistles of the Apostle Paul were sent to local churches, but the book of 1 and 2 Timothy and the book of Titus were sent to one person. Therefore, people call these the pastoral epistles. Paul presents the standards and principles to elect ministers of the church to Timothy and Titus, who are spiritual sons of Paul. Healthy churches select the ministers of the church, according to the principle of these passages, but unhealthy churches do not have the principle to select the ministers of the church. The problem is that ministers elected without these principles create church problems and do not live healthy lives as leaders.

Gen 1:28

Many theologians call Gen.1:28 a cultural command. God created the world by the Word, and God blessed people. God commanded them to overcome, rule, and fill the world. But the world missed the mission because of the sin. God wants to accomplish this command through the

church and saints who believe in Jesus Christ. Therefore, healthy churches do their best to fulfill this command with the Great Commission.

Acts 2:1-4

Before Jesus ascended to heaven, he commanded the disciples, “Do not leave Jerusalem, but wait for the gift my father promised.” The gift means the Holy Spirit. This passage promises the coming of the Holy Spirit. The reason why this event is important is because the church started with the Holy Spirit. Therefore, healthy churches display the power and fruits of the Holy Spirit and are led by the prayers of people who received the Holy Spirit, not the power and knowledge of people.

Mk. 3:13-19

Jesus chose twelve people as his disciples. This passage introduces Jesus’ method of discipleship training, and these principles are applied identically when a local church trains saints. First is to be with him. Second is for preaching the gospel. The ultimate purpose of disciples is to preach the gospel around the world. Jesus came to the earth to save and look for the lost (Lk. 19:10); likewise, the disciples of Jesus must preach the gospel to the ends of the world like Jesus. Third is for obtaining the power. Actually, if the disciples of Jesus did not possess the power, it is not easy to preach the gospel. However, Jesus gave authority to the disciples to drive out evil spirits and to heal every disease and sickness (Mt. 10:1).

James 5:13-18

One of the most representative principles of healthy churches is prayer ministry. Healthy churches have an intercession team and pray constantly for saints and community. James, a brother of Jesus, is a person of prayer. According to historians, people called James “camel knees” because after he believed in Jesus, he prayed constantly. As a result, his knees became calloused like a camel’s. Sometimes, local churches have a lot of problems to solve, but when the saints pray, the problems in the church will be answered, and the church will grow healthily.

Mk 2:1-12

Evangelism is one of the three main ministries of Jesus, and this passage teaches a method of evangelism to us. Many people make an excuse about evangelism: “Evangelism is too difficult and is only for the people who have the gift of evangelism.” However, if someone has the heart to love the lost, God will teach the method of evangelism to people and churches. Therefore, a local church should not stop preaching the gospel. God surely will grow churches that preach the gospel and make them healthy.

Jn. 4:23-24, Rom. 12:1-2

God looks for worshipers who worship God in spirit and truth. (Jn. 4:24) Many churches on the earth emphasize the importance of worship, but they do not prepare for the Sunday worship and train worshipers. Therefore, the churches worship, sing hymns, and contribute to God perfunctorily. On the contrary, healthy churches prepare Sunday worship thoroughly and earnestly and offer their bodies as living sacrifices (Rom. 12:1). True worship is made by true worshipers, not by methods and skills.

Summary

Within the short history of Korean Christianity, the Korean Church experienced tremendous growth in numbers and quantity. Everything will be the result of God's grace for the growth of the church and God's kingdom. But the love and passion of evangelism by early Korean Christians cannot be left out. Rapid changes in society and culture have prevented the church's preparation of new wineskins (Mk. 2:22). Eventually, the Korean church began to decrease and decline rapidly in the latter half of the twentieth century. The author will analyze the cause, and using Jang Choong Presbyterian Church as a model, clearly illuminate that church growth is God's will, and the mission of a pastor is to build a biblically healthy church. For this effort, in chapter 1, the ecclesiology of the New Testament, which deals with the essence of the church, was treated in three parts. Through the ecclesiology of Jesus, the ecclesiology of Acts, and the ecclesiology of Paul, the church's beginning, essence, and mission was found. Many pastors in Korea and the U.S. are working hard for the growth of the church and the expansion of God's kingdom. This dissertation will be of help to pastors longing for a healthy church and will share a methodological principle for healthy growth in the local church.

CHAPTER TWO

THE CHARACTERISTICS OF HEALTHY CHURCH GROWTH SUGGESTED BY SPECIALISTS

Many pastors and scholars have studied healthy churches and have produced good results. The complete result could not be applied at the local church level. But the principles and methods of a healthy church are helpful for many pastors who want to build a healthy church, and those principles can be summarized by two key characteristics. Firstly, principles implemented by healthy, growing churches all have a firm biblical basis. Secondly, those principles derive from many proven results in local churches around the world.

In this chapter, selected books and principles that experts and pastors of church growth have studied to raise healthy churches will be introduced, with the aim of clearly identifying effective principles and their key characteristics that will serve as the standard lens for precisely examining the causes of both growth and decline of any given local church.

Professors of Seminary

Dr. Donald McGavran's Principles

Dr. Donald McGavran was born as a son of missionaries to India in 1923. He became a missionary like his parents and served as a missionary for thirty two years in India. He came to believe in Jesus Christ through SVM (Student Volunteer Movement) and was sent as a missionary through the Disciples of Christ Denomination. He received a Doctorate of Philosophy in Education from Columbia University in 1933 and was influenced by Wascom Pickett and Roland Allen. He published a book, *The Bridge of God*, in 1955. In his book, he emphasized

ministry-centered evangelism, program approach, human-centered movement and discipline, which derived from his experiences and the methods he implemented in his mission in India.¹

He summarized all his insights related to church growth in his book, *Understanding Church Growth*, and people called him the Father of Church Growth. Dr. McGavran defined church growth as follows: “Church Growth 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.”²

Dr. McGavran pointed out following four biblical principles of church growth:

Homogenous Unit Principles.

This principle states that people gather with people of a similar language, culture, and ethnicity. This principle was discovered while McGavran was trying to overcome the barriers of language, culture, and ethnicity in his evangelism outreach to different groups of people in India. Therefore, if a pastor of a local church organizes a church system according to the Homogenous Unit Principle, people can take part in church easily.³ Willow Creek Church is the second biggest church in America, consisting mainly of a white, middle-class group, with ages ranging from the twenties to the fifties. Bill Hybels, the senior pastor of Willow Creek Church, stated that the target of evangelism is limited, and the evangelism target of Willow Creek Church is baby-boomers who are busy with work and are not satisfied with the traditional church.⁴

¹ Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: B&H, 1993), 34.

² C. Peter Wagner, *Your Church Can Grow* (Ventura: Regal Books, 1984), 14.

³ Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1970), 85-87.

⁴ Mark Mittelberg, *Building a Contagious Church* (Grand Rapids: Zondervan, 2000), 54.

People Movement.

When somebody continuously proclaims the Word of God, people who are within the same place or group such as an orphanage, a home for the aged, the army, or school will return to God more willingly. Il Sun Na, author of *Principle of Church Growth*, noted that the military chaplain ministry in the South Korean Army initiated by President Sueng Man Lee in 1950 is one of the best systems of accomplishing the principle of People Movement.⁵ Dr. McGavran understands the term “all nations” in Matt 28:19 as people groups of the same identity, and he points to the simultaneous repentance of three or five thousand people recorded in the book of Acts as the key to the People Movement.⁶

Receptivity.

This term refers to preaching the Word of God to people who accept it easily. Dr. McGavran emphasized the examples, such as a place where people move in, a tense place rush hour traffic jam, a people who have been conquered by another country, a country having strong nationalism, or a society undergoing a strong transformation of culture with high receptivity. If a local church preaches the Word of God continuously in the community and sends an evangelism letter to the unchurched every week, the church raises the receptivity of the Gospel. Also God will turn and open the heart of the unchurched that have rejected the Gospel. As a result, Christians will experience that the unchurched will repent easily.⁷

Indigenous Theology.

⁵ Il Sun Na, *Principle of Church Growth* (Seoul: Seoul Bible Publishing, 1990), 43-44.

⁶ Donald A. McGavran, *Understanding Church Growth*, 235-259.

⁷ *Ibid.*, 216-227.

This means not only to adapt to circumstance and local culture, but also to persist in principles of independence, autonomy, and self. The principle of church growth puts tremendous, specific gravity between Christianity and Culture. The ecumenical mission of the WCC (World Council of Churches) usually focuses on societal issues, such as human rights, oppression, poverty, and environmental pollution, and is based on liberation theology, but the church growth movement of Fuller Theological Seminary is based on a “Theology of Culture.” The mission principle of Dr. McGavran is Indigenous Theology harmonizing with the local culture. He has an optimistic opinion about non-Western cultures because the conflict between Christianity and other human cultures is only 5 percent. The idea of Dr. McGavran that Christianity is completely neutral about cultural factors developed from Ethno Theology. Ethno Theology also developed as Local Theology, which unites Theology and Culture. In other words, Ethno Theology, or Indigenous Theology, can be defined to unite Theology and Cultural Anthropology.⁸ Dr. Charles Craft, who theoretically developed the principles of Dr. McGavran, indicated that Dr. McGavran depended on theology and cultural anthropology to develop his theory of church growth. He mentioned that western theology has to be applied by Indigenous Theology, which seriously evaluates humanity, culture, and God because western theology is speculative theology come from Greek philosophy.⁹

Dr. C. Peter Wagner’s Principles

Dr. C. Peter Wagner graduated with a Master of Divinity from Fuller Theological Seminary and served as a missionary for sixteen years in Bolivia. He taught church growth

⁸ Ibid., 335-353.

⁹ Charles Craft, *Christianity in Culture* (Maryknoll, NY: Orbis Books, 1981), 10-11.

theory with Dr. McGavran from 1971 as a professor at Fuller Theological Seminary. He had a very negative opinion about Dr. McGavran's theory in earlier times. He received a Doctor of Philosophy in Social Ethics from the University of Southern California in 1977 and published a book, *Our Kind of People*,¹⁰ after studying the principle of Homogeneity. From this time, he applied the theories of Dr. McGavran and established the *Fuller Institute of Evangelism and Church Growth* and *American Society for Church Growth*.¹¹ Wagner states the seven vital signs of the positive aspect for health and growing.¹² The seven vital signs of the positive aspect are the following:

A positive pastor.

The first vital sign of a healthy church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth. That is, he emphasizes the pastoral leadership as the first vital sign of a healthy church.¹³

A well-mobilized laity.

He identifies a well-mobilized laity that has discovered, developed, and is using all the spiritual gifts for growth as the second vital sign of a healthy church. He asserts that mobilizing spiritual gifts certainly is a factor of first-line priority.¹⁴

¹⁰ C. Peter Wagner, *Our Kind of People: The Ethical Dimensions of Church Growth in America* (Atlanta: J. Knox Press, 1979), 65.

¹¹ Thom S. Rainer, *The Book of Church Growth*, 57.

¹² C. Peter Wagner, *The Healthy Church* (Ventura: Regal Books, 1996), 15.

¹³ *Ibid.*, 16.

¹⁴ *Ibid.*

Meeting members' needs.

The third vital sign is a church big enough to provide the range of services that meet the needs and expectations of its members. That is, to be attractive to newcomers, he proposes to serve its members well.¹⁵

The celebration, congregation and cell.

He divides a church into three structures: celebration, congregation and cell. The largest is the membership group, which can be almost any size; the middle one is the fellowship group, which should be somewhere around thirty five to eighty; and the smallest is the kinship group, which is limited to eight to twelve persons. As the fourth vital sign of a healthy church, he emphasizes the balance of the dynamic relationship between celebration, congregation and cell.¹⁶

A common homogeneous denominator.

Growing churches ordinarily find that their members come basically from one kind of people, or a so-called homogeneous unit. Thus, he presents a common homogeneous denominator for church growth.¹⁷

Effective evangelistic methods.

As the sixth vital sign of a healthy church, he mentions an evangelistic method that has proven effective in making disciples. He says that the churches which have methods that will bring people to Christ and also unite them in fellowship with other Christians grow.¹⁸

Biblical priorities.

¹⁵ Ibid., 16-17.

¹⁶ Ibid., 18.

¹⁷ Ibid.

¹⁸ Ibid., 19.

Priorities properly arranged in biblical order constitute the seventh vital sign of a healthy church. This often is strongly influenced by “national institutional factors.”¹⁹

Dr. Gary L. McIntosh’s Principles

As a professor of pastoral ministry, Dr. McIntosh teaches many students at Talbot Theological Seminary. He is a church growth expert who has examined the issue from a variety of perspectives and edits the Church Growth Network newsletter and the Journal of the American Society for Church Growth. McIntosh conducts seminars in local churches on the subject of church growth and pastoral leadership. In his book, *Biblical Church Growth*, he introduces nine principles of church growth as follows:

The right premise: The authority of God’s Word.

The church that does not accept the Bible authoritatively cannot experience biblical church growth. He addresses that biblical church growth begins with the right premise the Word of God. Life-giving churches have a strong commitment to the authority of God’s Word. He continuously states biblical church growth is founded on the realization that the Word of God is “living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart” (Heb. 4:12).²⁰

The right priority: Glorifying God.

He emphasizes that life-giving churches see their ultimate goal as bringing glory to the life-giving God. He questions, how can church glorify God? And he answers that we can glorify

¹⁹ Ibid.

²⁰ Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids: Baker, 2003), 36-47.

God by worshiping Him and bearing fruits of life.²¹

The right process: Making Disciples.

Churches make disciples by finding and winning the lost, folding them into the body, building them up in the faith, and developing leaders. Biblical church growth is based on the belief that God wants his church to grow, and that growth should come primarily through evangelizing the lost. He emphasized that churches balance their disciple-making process around the three elements of evangelism, assimilation, and maturation.²²

The right power: The Holy Spirit.

Church growth leaders have always affirmed that there is no biblical church growth apart from the work of the Holy Spirit. Jesus was empowered by the Holy Spirit from the beginning of his earthly life, and the Holy Spirit inaugurated the church (Acts 1:5, 2:4) and empowers its witness. Therefore Dr. McIntosh addresses churches that follow biblical church growth principles to know that God authoritatively promised the growth of His church (Matt 16:18) and that such growth comes through the life-giving work of the Holy Spirit.²³

The right pastor: A Faithful Pastor.

Biblical church growth requires pastors who will shepherd the flock of God with character (integrity of heart) and competence (skillful hands). Leadership has always been a major factor in the growth of God's kingdom.²⁴ Gene Gets and Joe Wall mention leadership is an essential consideration in church planting and growth. When we have the right people in the right

²¹ Ibid., 49-59.

²² Ibid., 61-77.

²³ Ibid., 78-91.

²⁴ Ibid., 93-94.

position people who are qualified in character and who have a biblical philosophy of ministry churches will grow not only numerically but also spiritually.²⁵

The right people: Effective Ministers.

Church growth is obviously dependent on people who are willing to serve each other with their gifts because growing people grow churches. Growing people demonstrates a ministry mind-set, which is seen in the light of the Great Commission. Dr. McIntosh stated growing churches believe the following: 1) All gifts are needed in the body of Christ (1 Cor. 12:14-26), 2) Every member of a local church has a unique function that is important to the well-being of the whole body (v.17), 3) Spiritual gifts are diverse (v.4) and 4) Each church must determine its own understanding of which spiritual gifts are proper for their use (Rom. 12:3).²⁶

The right philosophy: Cultural Relevance.

Biblical church growth takes place in churches that are indigenous to their mission field. People customize their worship, teaching, outreach, and ministries to their specific cultural and demographic settings by following the *right philosophy*. It means life-giving churches relate to their communities in culturally relevant ways.²⁷

The right plan: Target Focused.

Life-giving churches focus their ministries on clearly defined groups of responsive people. George G. Hunter III explains the concept most effectively: “Despite our timeliness and good intention, if the method of evangelism we use does not fit the particular harvest, we will be

²⁵ Gene Gets and Joe Wall, *Effective Church Growth Strategies* (Nashville: Word, 2000), 83.

²⁶ Gary McIntosh, 116.

²⁷ *Ibid.*, 121-123.

ineffective.”²⁸

The right procedure: Simple Structure.

Biblical church growth follows the *right procedure*, which means life-giving churches should employ simple organizational systems. The early church has at least four principles. First, it is evident that as a church grows, certain persons need to be placed in charge of specific ministries. Second, every believer is responsible for and capable of relating directly to God. Third, each believer is gifted to serve the entire body. Fourth, order is vital to the continued health of a church.²⁹

Dr. Rod Dempsey’s Principles

Dr. Dempsey is a professor of Leadership and Small Group at Liberty University and a discipleship pastor at Thomas Road Baptist Church. Dr. Dempsey is a very influential pastor in small group ministry for the church. He stated seven principles for church growth according to his study for a healthy church model, and he addressed his seven models in his Doctor of Ministry Class. The seven models of a healthy church are being applied and taking effect in the church system of TRBC. These models are as follows:³⁰ “1) Weekend Service, 2) Evangelism System, 3) Assimilation System, 4) Discipleship System, 5) Financial System, 6) Mobilization System, and 7) Leadership Missions System.”³¹

²⁸ George G. Hunter III, “Grow,” *A Journal of Church Growth, Evangelism and Discipleship* 5 (1994): 13.

²⁹ Gary McIntosh, 151-154.

³⁰ Rodney W. Dempsey, “Lecture Notes, DSMN 997-Small Group Ministries” (lecture given at Liberty Baptist Theological Seminary, Lynchburg, VA., **Spring 2010**).

³¹ See. APPENDIX I: A Healthy Church Model of Dr. Rod Dempsey.

Pastors of a Local Church

Rick Warren's Principles

Pastor Rick Warren launched a local church in April, 1980 in Saddleback Valley, CA. At that time he wanted to start a new church that is different from the existing church. He was concerned about unchurched people, so he decided to start a church for them. That church is today's Saddleback Church. Pastor Rick Warren is recognized as a pastor influencing the most people presently, and his church is one of the biggest mega churches in America.³² In his books, *The Purpose Driven Church* and *The Purpose Driven Life*, he gives five mission statements for the church by using the Great Commandment (Matt. 22:37-40) and the Great Commission (Matt. 28:19-20). He defined them as the following: "A Great Commitment to the Great Commandment and the Great Commission will grow a Great Church."³³ These five missions are the same principles of church growth of Saddleback church, which are as follows:

Worship.

We were planned for God's pleasure.³⁴ This is based on the bible verse "*Love the Lord your God*" (Matt. 22:37). Worshiping God is the most important purpose of the church and believers. Pastor Rick Warren created the worship for seekers and worship centered seekers.³⁵ A Seeker means a provisional, reserve believer who does not believe in Jesus Christ at present, but who will believe in Jesus Christ in the future, so he prepares worship to accommodate seekers

³² Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 36-46.

³³ *Ibid.*, 102.

³⁴ Rick Warren, *The Purpose Driven Life* (Grand Rapids: Zondervan, 2002), 63.

³⁵ Rick Warren, *The Purpose Driven Church*, 253.

easily and to control the flow, order, and speed of worship.³⁶ Most of all, pastor Rick Warren emphasizes sermon and music in worship. The reason is because the sermon is the strongest tool which preaches Jesus Christ directly. Therefore, he preaches a sermon to apply the Word of God in the hearer's life, and he makes hearing the sermon easy by presenting sermon notes.³⁷ Music is one of the strongest tools that makes all nations one. The world can be united through music, although people have different languages and cultures. Saddleback Church formed a music band, and everybody learns and sings the music to serve seekers.³⁸ This is a principle of Saddleback Church.

Fellowship.

We were formed for God's family:³⁹ "*Baptize them in the name of the Father, the Son and the Holy Spirit*" (Matt. 28:19). The unity of the church has to transfer from the pastor to the saints. The small group is called to another church in a local church. Therefore, if a church has healthy small groups, it will have healthy fellowship and have a synergistic effect of growth and maturity on the church. Saddleback Church forms tremendous small group networks according to a similar purpose, matter of concern, age, and residential area. Saddleback Church has a lot of advantage in that new comers can participate in small groups easily. The small groups of Saddleback usually gather at home. The reason is that people become steady church members easily and rapidly.⁴⁰ Experts of church growth usually state that unless new comers have a

³⁶ Ibid., 255.

³⁷ Ibid., 294-306.

³⁸ Ibid., 280-292.

³⁹ Rick Warren, *The Purpose Driven Life*, 117.

special relationship with at least six persons within six months, they will leave the church.⁴¹

Therefore, through the small groups of a church, existing and new believers must connect with each other to build a healthy church.

Discipleship.

People were created to become like Christ:⁴² “*Teach them to observe all that I commanded you*” (Matt. 28:20). Pastor Rick Warren created strategies that develop a seeker to become a church attendee, a church attendee to become a church member, and church member to minister as long as he serves Saddleback Church. He called it the diamond strategy and made four classes, such as the 101, 201, 301, and 401 classes. He called it “*Purpose Driven Training*”⁴³ and published manuals and teaching materials for the world. His concerns and questions are as follows: How can we make church members to live a purpose driven life? How can we train church members? He thinks that if making disciples is God’s command, we cannot equip ministers without training. Saddleback Church has a required curriculum to attend as a training course. It is the “*new comer class*” (101 Class),⁴⁴ in which church members and new comers learn the church’s vision. When a new comer finishes the 101 Class, they have to submit a membership covenant for church members.⁴⁵ This covenant is to announce officially the duty as a church member and to confess one’s faith in front of church members. People think of

⁴⁰ Rick Warren, *The Purpose Driven Church*, 325-327.

⁴¹ Sung Hun Myung, *New-Comer School* (Seoul: Institute for Church Growth, 1999), 29.

⁴² Rick Warren, *The Purpose Driven Life*, 171.

⁴³ Rick Warren, *The Purpose Driven Curriculum* (USA: PurposeDriven Inc, 2002).

⁴⁴ Rick Warren, *The Purpose Driven Church*, 315.

⁴⁵ *Ibid.*, 319.

signing a document as important, thus new comers have a sense of belonging and self-confidence as a member of Saddleback Church.

Ministry.

People were put on earth to make a contribution:⁴⁶ “*Love your neighbors like yourself*” (Matt. 22:39). Ministry is another method of expressing the love of God. Pastor Rick Warren questions, how can we serve the community? This question raised a variety of ministries and ministers for Saddleback Church. Saddleback Church teaches church members to influence the community and company because they believe another method of evangelism is good work and service as a Christian. Saddleback Church is interested in community ministry rather than a ministry centered church.⁴⁷ Also, they researched community and people through a survey. The result is that the church is boring, unkind and does not take care of children well. If a local church does not serve community, church cannot become the light and salt of the world (Matt. 5:13-16).

Evangelism.

The church was made for a mission:⁴⁸ “*Go and make disciples*” (Matt. 28:19). The biggest difference between Saddleback Church and other churches is evangelism. Saddleback Church has been emphasizing evangelism since the time when it was launched. Church members of Saddleback believe that the most important mission is to rescue the lost. The evangelism ministry of Saddleback starts to fix the extent and object of evangelism. Pastor Rick Warren states that the salvation that God desires has to follow God’s method, which is the Word of God.

⁴⁶ Rick Warren, *The Purpose Driven Life*, 227.

⁴⁷ Rick Warren, *The Purpose Driven Church*, 368-392.

⁴⁸ Rick Warren, *The Purpose Driven Life*, 281.

Saddleback Church divided the areas of evangelism by analyzing community thoroughly, such as circumstance, age, salary, education, and religion.⁴⁹ As a result, Saddleback Church shared the ten most receptive groups as follows: 1) Second-time visitors to the church, 2) Close friends and relatives of new converts, 3) People going through a divorce, 4) Those who feel their need for a recovery program (alcohol, drugs, sexual, and so forth), 5) First-time parents, 6) The terminally ill and their families, 7) Couples with major marriage problems, 8) Parents with problem children, 9) Recently unemployed or those with major financial problems, and 10) New residents in the community.⁵⁰

Mark Dever's Principles

Mark Dever is a professor of church history and theology and pastor of Capital Hill Baptist Church. He questions in his book, *Nine Marks of a Healthy Church*, the following: Is a church that looks healthy externally a healthy church? He asserts that church growth is the complete grace and love of God. However, the church declines and people depart from the church because church members who are not trained will cause many problems. Therefore, Mark Dever explains the principles of healthy church growth in the Bible. Those are as follows:

Expositional Preaching.

He emphasizes the sermon of the pastor for the healthy church.⁵¹ When people choose a church, they consider the pastor's preaching first of all. So it is very important to proclaim the Word of God rightly. As such, he presents the necessity and justice of expositional preaching to

⁴⁹ Rick Warren, *The Purpose Driven Church*, 163.

⁵⁰ *Ibid.*, 183.

⁵¹ Mark Dever, *Nine Marks of a Healthy Church* (Wheaton: Crossway Books, 2004), 39

illuminate the authority of the Word of God.⁵² The reason that expositional preaching is important is because preaching is not the story of the preacher, but God's story to the hearers. The right proclamation of the Word of God as a people of God is an important assignment for modern churches to pursue today. Therefore, Mark Dever emphasizes that expositional preaching, proclaiming the Word of God rightly, can be a factor for church growth.

Biblical Theology.

Biblical Theology means that the doctrine and revelation of the God of the Bible is to be understood.⁵³ A vital contributor to growth as children of God is to learn the right and sound doctrine of the Bible. Believers have to take care to learn proper doctrine in the church, learning the whole Bible. Discussing the Word of God by having only one side or part of the story is incorrect and makes unhealthy saints. When people know who God is, they can know their own identity. At that time, believers can know to accomplish the mission for the will and glory of God as creatures of God.

The Gospel.

All the churches in the world convey that they themselves are based on the Gospel. However, some churches have different patterns of faith than what is found in the Gospel. The most important thing in a life of faith is to understand the Gospel of Jesus Christ rightly. The Gospel is the core of Christianity, so the Gospel should be centered in the faith and life of believers and the church. Therefore, people that have passion for the Truth and the Gospel make a healthy church.⁵⁴

⁵² Ibid., 41.

⁵³ Ibid., 60.

⁵⁴ Ibid., 80-90.

Biblical Understanding of Conversion.

Conversion basically means repentance, diversion, and transformation. However, biblical conversion is a work of repentance and faith when a born again Christian turns his or her heart to God. Therefore, Christians repent of their sins before God by reflecting on their past life and living a life of faith as a result of repentance.⁵⁵ When people bear fruits of repentance, the church will grow healthy. As a result, the unchurched will see the changed life of saints and come to the church by taking down their prejudice against the church.

A Biblical Understanding of Evangelism.

Unless church growth is based on Evangelism, it is dangerous and misleading growth. This part has a bigger importance for church leaders. Leaders have to concentrate on the fact that church members know and preach the Gospel themselves, rather than depending upon methods and strategies of delivering the Gospel. Mark Dever mentions that the only method to grow a church healthy is God's, and this method is to grow a church that is based on the Gospel.⁵⁶

A Biblical Understanding of Church Membership.

It is difficult for people to worship God and to register as a church member. Also, it is not right to visit a church like shopping or like a tourist. If somebody becomes a church member, it is to announce officially that he or she has the intention to commit to attending worship, giving offerings, praying, and serving the pastor and church members. To have a membership of a church as a believer includes responsibility.⁵⁷ A biblical viewpoint about church membership is that church members serve each other in love, and they encourage and live life as a disciple of

⁵⁵ Ibid., 102.

⁵⁶ Ibid., 121.

⁵⁷ Ibid., 161-162.

Jesus Christ. This is the very concept that the Apostle Paul spoke of the church, which came from the parable of the body of Jesus Christ (Eph. 1:23).

Biblical Church Discipline.

God fulfills his work through people. God gives people spiritual gifts and jobs in the church. For a church to grow healthily, the church needs devoted deacons and elders who serve the church and faithful pastors who preach the Word of God.⁵⁸ What we have to notice is that the position of the elder at a Presbyterian Church is not a reign of power in the church, but it is God's gift for the system and training of the church. Therefore, being an elder accompanies spiritual responsibility according to the position. The Apostle Paul sent letters to Timothy (1 Tim. 3:1-7) and Titus (Titus 1:5-9) about the important responsibilities and roles of an elder. An elder has piety and discretion, and a church which has elders giving strong guidance, teaching, and shepherding to saints will grow healthy.

A Concern for Discipleship and Growth.

This growth is not necessarily indicated by the religious enthusiasm of church members, but by internal growth that has a healthy commitment for the Kingdom of God. The Bible continuously emphasizes spiritual growth. Paul (Eph. 4:15) and Peter (1 Pet. 2:2) mentioned how to discern the truth when saints grow spiritually.⁵⁹ The reason why a church does not grow healthy is because pastors do not train saints rightly. Also, leaders of the church concentrate external ministry and they do not invest their time, ability, and money for the discipline, education, and training of saints. Accordingly, the church will then be ill. A healthy church trains

⁵⁸ Ibid., 188.

⁵⁹ Ibid., 202-204.

lay leaders and helps them serve the ministries inside and outside of the church.⁶⁰ People will turn to the church and glorify God when the ministries are shown in the community. When this occurs, the words of Matthew 5:16 will be accomplished: “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

Biblical Church Leadership.

When the church recovers order and holiness through biblical direction, it grows healthy. A disciplinary punishment of church always is related to holiness. When a church does not rightly direct saint who commit a sin, the church will have many problems.⁶¹ Therefore, when the church practices biblical, disciplinary punishment, leaders have to carefully make processes and procedures. And those are not the general law, but the biblical method and procedure. As a result, when a church shows God’s holiness through right direction, the church will grow healthy. Through this, the church will present the name of God and not the name of humans.⁶²

John MacArthur’s Principles

John MacArthur is a United States evangelical writer and minister noted for his internationally known broadcast radio program titled, *Grace to You*. MacArthur is a popular author and conference speaker and has served as the pastor-teacher of Grace Community Church in Sun Valley, California since 1969 and as the president of The Master’s College (and the related The Master’s Seminary) in Santa Clarita California. He identifies the twelve marks of a

⁶⁰ Ibid., 217.

⁶¹ Ibid., 229.

⁶² Ibid., 240.

healthy church by using the Bible in his book, *Marks of a Healthy Church*.⁶³

Godly Leaders.

He states that the first mark of a healthy church is “Godly leaders.” Jesus Christ wants to rule His church through holy people. So, a local church should not ignore the necessity of having godly leadership.

Functional Goals and Objectives.

The second mark of a healthy church is “functional goals and objectives.” A local church must have functional goals and objectives that can present direction. He points out that a church that lacks direction will have no sense of accomplishment.

Discipleship.

A church must make a concerted effort to teach people the Word of God to bring them to faith, maturity, and growth. He states that everyone is to be involved in that process: the teaching pastor is to perfect the saints and the saints are to do the work of the ministry so that the body of Christ may be built up. Therefore, a church should emphasize discipleship.

Penetrating the Community.

A church should have a strong emphasis on penetrating the community. He emphasizes that the Bible makes clear that we are to reach people for Christ. The church will make the effective and successful evangelism.

Active Church Members.

He writes that all the saints must be involved in ministering the gifts God has given them as the fifth mark of a healthy church.

Concern for One Another.

⁶³ John MacArthur, *Marks of a Healthy Church* (Chicago: Moody, 1990), 9-42.

He describes that the New Testament has much to say about how believers respond to one another. Concern toward others is an important theme in Scripture.⁶⁴

Devotion to the Family.

The seventh mark of a healthy church is devotion to family. Christians have an obligation to their families. A strong Christian family should be a high priority. And, there is a high price to pay if the church and believers do not make that a priority.

Bible Teaching and Preaching.

The heartbeat of the church is a dynamic presentation of the truth of God. At the heart of a dynamic church is solid Bible teaching and preaching.

A Willingness to Change.

The ninth mark of a healthy church is a willingness to change. A church can become so comfortable with unchanging forms that its members lose sight of what they are there for.

Great Faith.

He mentions great faith as the mark of a healthy church and “great churches live on the precipice of faith where they can do nothing but trust God.” People are accustomed to the tension of trusting God and accepting the risk that is inseparable from faith.

Sacrifice.

He states that the leadership of an effective church does not have to plead for its people to be involved or to give because the congregation’s faith should enable them to stretch themselves sacrificially.

Worshipping God.

The final mark of a healthy church is to worship God. He points out that what especially

⁶⁴ Rom. 14:19; 15:14; Gal. 6:2; Col. 3:13; 1 Thess. 4:18; Titus 1:13; Heb. 10:25; James 5:16.

makes a church great is its emphasis on worship.

Experts or Consultants of Church Growth

Christian A. Schwarz's Principles

Christian Schwarz researched one thousand, growing churches in thirty two countries in six continents by using a scientific method. According to his research, he reached the conclusion that church growth first occurs naturally when a church has healthy, quality characters. His research is called "*Natural Church Development*," and it became his book title.⁶⁵ His study began from the principle of farming in 1 Cor. 3:6-7: "6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth." (NASB) The Apostle Paul planted seeds, Apollos watered, and God grew the seed. He states that this is the principle of church growth. If one follows the method of the natural farming principle, God will surely grow the church healthily. He indicated eight principles of a healthy church as follows:

Empowering Leadership.

Many books related to church growth emphasize the importance of the leader. They state that leaders who focus on the work rather than the person, the goal rather than relationship, and the authority rather than teamwork created church growth. However, Schwarz's study result was different. He stated that the church leaders growing healthfully are more person-centered, relationship-centered, and teamwork-centered than the leaders of declining churches.⁶⁶ Therefore, leaders of growing churches observe the lay believers carefully and discover their spiritual

⁶⁵ Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2000), 18.

⁶⁶ *Ibid.*, 22.

potential. Also they show the church's vision and empower suitable authority to the lay believers. At that time, they raise other leaders as a spiritual "natural growth system."⁶⁷ As a result, the first principle of a healthy church is not that of a pastor who works alone as a self-satisfied person, but a leader empowering leadership and equipping ministers in the church's members.

Gift-Oriented Ministry.

Each church has a lot of work to do and needs various people. The lay believers feel happy and joyful and bear fruit in ministry when they serve the ministry by using their gifts. As Schwarz references Luther's "priesthood of all believers," all believers have responsibilities in helping non-Christians and serving the world. All believers have a different field of serving because they received different spiritual gifts from God.⁶⁸ Today, the problem is that many church members do not know what their spiritual gift is. As a result, churches do not use their potential power, which leads to a dull state, and thus will weaken the condition of the church's health. Therefore, church leaders must help to discover and develop the members' spiritual gifts and also entrust the ministry according to these gifts.

Passionate Spirituality.

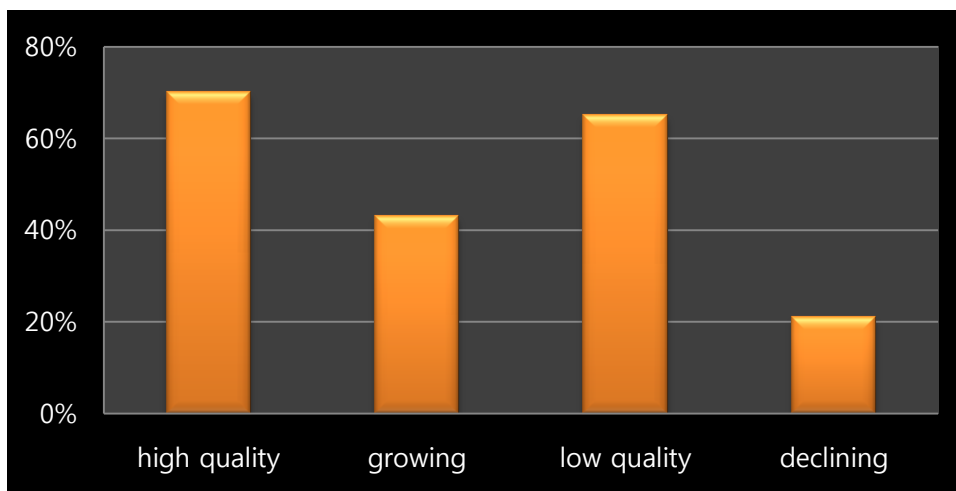
Schwarz states that the two standards for measuring spirituality are prayer and Bible reading. Growing churches pray enthusiastically and have prayer times and meetings.⁶⁹ Churches which are weak in praying have a weak spirituality. On the contrary, leaders and church members of a healthy church enjoy a time of praying and attending prayer meetings. They receive spiritual gifts through prayer and have many testimonies of prayer responses. Consequently, a prayer

⁶⁷ Ibid., 23.

⁶⁸ Ibid., 24.

⁶⁹ Ibid., 26.

movement in church not only expands the church by praying people and a growing faith, but also grows the church healthily.



<Figure 3> Prayer Life of Growing Church⁷⁰

Functional Structure.

On the other hand, spiritualists only emphasize prayer and ignore the system, while methodologists claim that a church will grow when it has a fixed system. However, Schwarz emphasizes both spirituality and a church system, and he also notes assessment of the fundamental system of the church.⁷¹ The church systems that do not accomplish the function have to be abolished or improved, so church leaders continuously have to develop church systems that accomplish necessary functions in church. When church systems constitute to

⁷⁰ Ibid., 26.

⁷¹ Ibid., 28.

accomplish functions effectively, the lay leaders who have spiritual gifts needed in the system can develop, and leadership empowering is also possible.

Inspiring Worship.

Schwarz states that Bill Hybel's Willow Creek Church was grown by seeker services, and it is a mistake to think that all churches should start a seeker service. His point is that the growing church worship is interesting and inspiring without necessarily being related to the seeker or traditional service.⁷² Boring worship encourages the soul of saints to be weak and the church ill. The time of the sermon, whether short or long, is not important; instead, the important thing is that the sermon is interesting, graceful and not boring. The church music, traditional or modern, is not important; rather, it is important for church members to attend with a happy and joyful heart.

Holistic Small Groups.

Healthy, growing churches utilize small groups appropriately. In other words, churches with small groups that move harmoniously grow healthily. Small groups are not just a Bible study meeting, but a meeting in which church members with a variety of spiritual gifts share their lives and faith. Because people who have other gifts gather, they help each other and strengthen the sense of belongingness. Even though a local church gathers a tremendous number of people, if each of them attend and share in a small group, they will have a love for the local church. Therefore, healthy, growing churches try to multiply small groups intentionally.⁷³

Need-Oriented Evangelism.

Schwarz indicates a very important point here. The logic behind the statement, "all

⁷² Ibid., 30.

⁷³ Ibid., 32-33.

Christians are evangelists,” has many weaknesses. He confirmed the opinion of Dr. Peter Wagner that people who have the gift of evangelism in the church are no more than 10 percent.⁷⁴

Schwarz absolutely agrees with his opinion. When all church members stress evangelism, the church will experience the negative effects on two sides. Firstly, 90 percent of the people who do not have the gift of evangelism will leave and not attend the church that emphasizes evangelism because evangelism becomes too tough of a demand.⁷⁵ Secondly, 10 percent of the people who have the gift of evangelism will not have a special challenge and encouragement because the evangelism demand of the church is too simple and easy. Consequently, a growing church discovers members with the gift of evangelism and entrusts professionally the evangelism ministry to them.⁷⁶



⁷⁴ Ibid., 34

⁷⁵ Ibid.

⁷⁶ Ibid., 35.

<Figure 4> The Gift of Evangelism⁷⁷

Loving Relationship.

An obvious character of growing churches is a high occurrence of loving one another. They often invite others to eating gatherings or to drink coffee to encourage and pray for one another's problems. They laugh often while in church and smile during worship and small groups. Schwarz notes the churches that have much love must grow, and on the other hand the lack of love is an obstacle of church growth.⁷⁸

Kennon L. Callahan's Principles

Kennon Callahan is a researcher, professor, and pastor, and is one of today's most sought-after church consultants and speakers. Author of many books, he is best known for his groundbreaking *Twelve Keys to an Effective Church*, which has formed the basis for the widely acclaimed Mission Growth Movement. His principles are the following:

One Mission Outreach.

One key for a strong, healthy congregation is mission outreach. Many congregations have one, major, mission outreach. One major mission outreach is sufficient in the hearts and minds of a community. God gives us many possibilities for mission.⁷⁹ Kennon states that we

⁷⁷ Ibid., 35.

⁷⁸ Ibid., 36.

⁷⁹ Kennon L. Callahan, *Twelve Keys to an Effective Church: Strong, Healthy Congregations Living in the Grace of God* (San Francisco: Jossey-Bass, 2010), 53-55.

share the gift of mission outreach with the hurts and hope of a human, life stage, common interest, and community concern.⁸⁰

Shepherding Visitation.

Shepherding is an art that a healthy church can take forward: “1) A healthy congregation shares immediate, generous shepherding visits with persons in hospitals, homebound, in independent living, assisted living, and nursing homes, 2) A healthy congregation shares generous shepherding visits with the congregation: members, constituents, and friends of the congregation who live elsewhere, 3) A healthy congregation shares generous shepherding visits with the community: unchurched, newcomers, friends in the community, and 4) A healthy congregation’s shepherding visits have a sacramental quality that benefits and blesses people’s lives.”⁸¹

Stirring, Helpful Worship.

Through worship, people discover the grace of God in their lives. People discover their own strengths, gifts, competencies for life, or their mission/ calling. People hear God inviting them to be helpful with some specific concrete mission. People learn some possibility for renewing or restoring the whole of their life, or people find some emerging sense of hope, as follows: “1) A healthy congregation shares worship that is warm, winsome, and welcoming, 2) A healthy congregation shares music that is inspiring and dynamic, 3) A healthy congregation shares preaching that is helpful and hopeful, and 4) A healthy congregation shares worship that is stirring, with balance, power, and movement.”⁸²

⁸⁰ Ibid., 56.

⁸¹ Ibid., 69-82.

⁸² Ibid., 84-85.

Significant Relational Groupings.

To make a healthy church, small groups in which people meet and recover their pain are surely needed: “1) A healthy congregation has groupings that are open, inclusive, warm, and welcoming, 2) A healthy congregation has a healthy balance of one-time, seasonal, short-term, long-term, and weekly, monthly, year-round groupings, 3) A healthy congregation encourages many new groupings, and 4) A healthy congregation has groupings through which people discover a depth of sharing and caring.”⁸³

Strong Leadership Team.

All the church growth experts stress strong leadership and teamwork to make a healthy church. Dr. Kennon gives four signs of a church with strong leadership and teamwork: “1) A healthy congregation achieves the key objectives, 2) A healthy congregation lives the four steps of leadership: loving, listening, learning, and leading, 3) A healthy congregation encourages the leadership qualities of competency, continuity, and mutual leadership, and 4) A healthy congregation helps people fulfill their searches.”⁸⁴

Solid Decision Process.

The purpose of process is decisions. Dr. Kennon identifies the importance of the decision-making process: “1) A healthy congregation makes wise, thoughtful decisions in relation to our key objectives, 2) A healthy congregation has a strong sense of openness and ownership in our decision process, 3) A healthy congregation shares a spirit of integrity, mutual respect, and trust with one another, and 4) A healthy congregation has a simple structure based

⁸³ Ibid., 105-121.

⁸⁴ Ibid., 123-137.

on our key objectives.”⁸⁵

One Major Program.

A program venture begins primarily to serve persons in the congregation: “1) A healthy congregation has one major program that is among the best in the community, 2) A healthy congregation serves many persons and families in the church with this one program, 3) A healthy congregation has leaders who are both person centered and program centered, and 4) A healthy congregation has one major program that has some connection with our one major mission outreach.”⁸⁶

Open Accessibility.

Through open accessibility, people discover a congregation that shares the grace of God in their lives. Open accessibility is a gift of grace. People discover the accessibility of God’s grace in their lives. People grow lives of grace: “1) A healthy congregation has one excellent location, matching with the traffic direction patterns and average trip time horizon of our community, 2) A healthy congregation has generous site accessibility with adequate points of ingress and egress to this site, 3) A healthy congregation offers open, spacious entrances and exits to the building and helpful visible and hidden signs of welcome, and 4) A healthy congregation shares a “people accessibility” of compassion with members, constituents, people serving in mission, and the people of the community.”⁸⁷

High Visibility.

High visibility allows us an opportunity to invite people to share God’s grace.

⁸⁵ Ibid., 139-146.

⁸⁶ Ibid., 148-159.

⁸⁷ Ibid., 161-172.

Community persons are more likely to share in God's grace when the church is positively visible to them: "1) A healthy congregation has excellent site visibility of its church location, 2) A healthy congregation has helpful signs and seasonal points of interest, which give it high visibility, 3) A healthy congregation has excellent communications visibility with the congregation and the community, and 4) A healthy congregation has excellent people visibility in a worthwhile community project."⁸⁸

Land, Landscaping, and Parking.

Adequate land, landscaping, and parking lot allow the church/believers an opportunity to invite people to God's grace. Community persons are more likely to share in God's grace when the church positively welcomes them: "1) A healthy congregation owns sufficient, usable land for this present life and future mission, 2) A healthy congregation has landscaping that contributes to a first impression of an open and spacious, warm and welcoming, inviting and gracious spirit, 3) A healthy congregation has adequate parking for the ten major Sundays of the year, and 4) A healthy congregation has adequate parking for normal Sundays and weekday use."⁸⁹

Adequate Space and Facilities.

For many leaders and pastors, the space and facilities stir fond memories of special events in the lives of the congregation: -weddings, baptisms, special children and youth events, music, worship, Bible study, good fun and good time: "1) A healthy congregation has adequate space and facilities for our present and future mission, shepherding, worship services, groupings, and programs, 2) A healthy congregation has a balance between our land, landscaping, parking,

⁸⁸ Ibid., 174-182.

⁸⁹ Ibid., 184-203.

and our space and facilities, 3) A healthy congregation has space and facilities that are well maintained on a regular basis, and 4) A healthy congregation has space and facilities that create a warm first impression of welcome, being attractive, and helping persons feel at home.”⁹⁰

Generous Giving.

For many grassroots persons, leaders, and pastors, generous giving is a way of life. They experience the generosity of God’s grace in their lives. They experience mentors, family, and friends who help them to live lives of generous grace: “1) A healthy congregation is a congregation of generous people, 2) A healthy congregation makes available all six sources of giving, 3) A healthy congregation lives the principles of giving, and 4) A healthy congregation builds on the best practices, the three resources, these contribute to generous giving - giving pattern, assets, and giving family.”⁹¹

Thom S. Rainer’s Principles

Thom Rainer was known as a new professional of church growth partly through his book, *The Book of Church Growth*. He wrote this book by analyzing and studying churches and books in the USA through method research and consulting. Dr. C. Peter Wagner wrote an endorsement for this book as follows: “Perhaps more than any other event to date, the publication of *The Book of Church Growth* signals the coming of age of the Church Growth Movement. Thom Rainer has accomplished what many of the veterans of church growth have been desiring for years—a true textbook for teaching church growth.”⁹²

⁹⁰ Ibid., 205-221.

⁹¹ Ibid., 223-237.

Thom Rainer states thirteen principles about church growth in his book.

Prayer: the power behind the principles.

Thom Rainer tells readers the most important factor of church growth is prayer. Early churches in the book of Acts grew through the prayers of saints. George Barna, a consultant and expert of church growth, wrote about prayer in his book *User Friendly Churches*. According to his study, some rapidly growing churches in America emphasized prayer as the most important ministry in the church:⁹³ “1) Church members were exposed to biblical teachings about prayer in the Christian life, 2) The church leaders, beginning with the pastor, modeled dynamic prayer lives, 3) The rapidly growing churches learned that praises for answered prayer were an integral part of prayer itself, and 4) Growing churches engendered accountability for prayer.”⁹⁴

Leadership.

Dr. Peter Wagner proclaimed a central church growth principle: “In America, the primary catalytic factor for growth in a local church is the pastor.”⁹⁵ The pastor is a main key in church growth. Indeed, the responsibility for growth in a church ultimately falls on the senior pastor of a congregation. Though such non-leadership factors as demographics, the history of the church, and the age of the church will affect growth potential, pastoral leadership may prove decisive in moving a church from non-growth to growth. Hadaway notes how new leadership can dramatically change the face of a church: “The majority of breakout churches in the survey

⁹² Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman Press, 1993), 7.

⁹³ George Barna, *User Friendly Churches* (Ventura: Regal, 1991), 10.

⁹⁴ Rainer., 175-184.

⁹⁵ C. Peter Wagner, *Your Church Can Grow* (Glendale: Regal Books, 1976), 60.

(59%) called a new pastor in the same year or in the year before they began to grow off the plateau.”⁹⁶ Thom Rainer listed leadership factors as the following: vision, initiating, sharing the ministry, ranchers, good stewards, confident, decisive, and optimistic.⁹⁷

Laity, Ministry.

C. Peter Wagner stated the following: “As far as church growth is concerned, lay liberation has opened up fantastic new possibilities. If laypeople become excited about what they can do for God and for their church, the sky is the limit.”⁹⁸ Greg Ogden identifies six major paradigm shifts about laity. “First, there is a renewed understanding of the role of the Holy Spirit. Second, Christianity is now more than an institutional faith for many believers. Third, the church is becoming people-focused rather than pastor-focused. Fourth, a new awareness that all God’s people are ministers has caused increased emphasis on discovery and using spiritual gifts. Fifth, a new ecumenical movement has emerged, a movement transcending denominational loyalties. Sixth, the direction of worship has undergone such change that the worship event is, in the minds of some, a new Reformation itself.”⁹⁹

Church Planting.

Thom Rainer notes church planting has an impact on church growth.¹⁰⁰ Nevertheless

⁹⁶ C. Kirk Hadaway, *Church Growth Principles: Separating Fact from Fiction* (Nashville: Broadman, 1991), 91.

⁹⁷ Rainer., 186-189.

⁹⁸ Wagner, *Your Church Can Grow*, 80.

⁹⁹ Greg Ogden, *The New Reformation: Returning the Ministry to the People of God* (Grand Rapids: Zondervan, 1990), 13-25.

¹⁰⁰ Rainer., 205.

church planting has obstacles such as giving up members, loss of funds, start-up cost, hurting other churches, and harder work.¹⁰¹ Therefore Thom Rainer suggests church planting strategies by a modern style: “1) Traditional. In the traditional model of church planting, a sponsoring church sends a nucleus of members to start a new church in a geographical area, 2) Colonization. This is identical to the traditional model with one major exception, 3) Adoption. This model is to help a weak church by supporting funds and people, 4) Church splits, and 5) Satellite. For many the satellite model is the most exciting development in church planting. John Vaughan describes this method in his book, *The Large Church*: “Large churches with satellite groups combine the best of two growth strategies... Although many of these churches are committed to building a large central church, most are just as committed to penetrating and reaching the city through the use of small groups coordinated fully, in most instances, by the parent congregation.”¹⁰²

6) Multi-congregational. The multi-congregational model of church planting allows planting a new church in the facility of an existing church. This method works best in a multi-ethnic area, 7) Multi-campus. This model is slightly different from the satellite approach. Multi-campus refers to one church in more than one location, and 8) Sodality models. In the sodality model of church planting, some agency other than a local church starts the new church. That agency can be a denominational agency, a parachurch organization, or it could refer to the starting of churches by individuals.”¹⁰³

Evangelism.

Since the heart of church growth is disciple-making, evangelism that produces no

¹⁰¹ Ibid., 207-209.

¹⁰² N. Vaughan, *The Large Church* (Grand Rapids: Baker, 1985), 23.

¹⁰³ Rainer., 209-213.

disciples is certainly not the type of evangelism that Christ had in mind when He gave the Great Commission. Thom Rainer suggests several things for effective evangelism: “small groups, your schedule or mine, relevant, ministry that is meaningful, and a new look at evangelism training.”¹⁰⁴

Worship.

James Emery White, the author of *Opening the Front Door: Worship and Church Growth*, indicates reasons for why people do not attend church as follows: First, churches are always asking for money. Second, church services are boring and lifeless. Third, church services are predictable and repetitive. Fourth, sermons are irrelevant to daily life as it is lived in the real world. Fifth, the pastor makes the listener feel guilty and ignorant, and the person leaves church feeling worse than when they entered the doors. In other words, the unchurched said that worship services were the biggest barrier to their attending church. As a result, many churches began to change, so that their “front door” might really be open to the unbelievers and unchurched. Thom Rainer suggests several things in his book, *The Book of Church Growth* about worship: “1) Quality, 2) Atmosphere, 3) Welcoming guests, 4) Music, 5) Variety and scheduling, and 6) Sermons.”¹⁰⁵

Finding the People.

Churches that obey the Great Commission are “going” churches; they seek to find prospects rather than waiting for prospects to come to them. Thom Rainer gives seven ways to help find the unchurched: “1) Community presence, 2) Special events, 3) Marketing, 4) New residents, 5) Surveys, 6) Life style evangelism, and 5) Small groups.”¹⁰⁶

¹⁰⁴ Ibid., 215-223.

¹⁰⁵ Ibid., 228-234.

Receptivity.

Focusing on receptive people has been viewed as a great contributor to church growth. George G. Hunter III called church growth's awareness and evangelization of receptive peoples the "Church Growth Movement's greatest contribution to this generation's world evangelization."¹⁰⁷ The pragmatism of the Church Growth Movement is evident in the principle of receptivity. Ralph H. Elliot is a representative critic of this philosophy. He essentially finds two broad problems with the principle. Firstly, because church growth strategists use sociological and anthropological tools to determine receptivity, Elliot finds little emphasis on the sovereignty of God and the role of the Holy Spirit. Secondly, he believes that the application of the principle would lead to the neglect of the neediest, simply because they are not receptivity enough. He is particularly concerned about the neglect of the city and the church growth preference of the suburbs.¹⁰⁸

Planning, Goal Setting.

C. Peter Wagner cites at least six advantages to planning: "1) It increases efficiency. God's resource of time, energy, and money are best used for good stewardship, 2) It permits midcourse corrections, 3) It unites the team with a singular plan and vision. Each member of the team understands his or her role in the vision, 4) It helps measure effectiveness. Progress is measured according to the plans, 5) It makes accountability natural, and 6) It can become a model to help others."¹⁰⁹ Related to church growth's method of strategy planning is its emphasis

¹⁰⁶ Ibid., 239-246.

¹⁰⁷ George G. Hunter, III, *The Contagious Congregation: Frontiers in Evangelism and Church Growth* (Nashville: Abingdon, 1979), 104.

¹⁰⁸ Ralph H. Elliot, *Church Growth That Counts* (Valley Forge, PA: Judson, 1982), 73-77.

on goal setting. Peter Wagner notes “good goals” include five characteristics: “1) Goals must be relevant, 2) Goals must be measurable, 3) The goal should be significant, 4) The goal must also be manageable, and 5) Goals must be related to both the pastor and the people in a local church.”¹¹⁰

Physical Facilities.

The physical facilities usually represent the largest dollar investment of the church. A mistake in this area could lead to financial disaster. There is a positive correlation, albeit a slight one, between guest-friendly facilities and church growth. Ascending or declining churches may blame poor facilities, but it is unlikely that improving those facilities will lead a declining church toward growth.¹¹¹

Assimilation, Reclamation.

Friendship with other church members is the first step toward a new member’s assimilating into the church. Church members obviously need to develop relationships with new members. Therefore the deeper the level of discipleship, the more likely assimilation is to take place. Church leaders must seek innovative and challenging ways for all members to have opportunities to grow in Christ.¹¹² Reclamation begins with a systematic effort to visit every inactive member. And the best opportunity for reclamation will be reclaiming those who express indifference toward the church. The inactive person simply does not believe that church is that

¹⁰⁹ C. Peter Wagner, *Strategies for Church Growth* (Ventura, CA: Regal, 1987), 32-34.

¹¹⁰ C. Peter Wagner, *Leading Your Church to Growth* (Ventura, CA: Regal, 1984), 187-190.

¹¹¹ Rainer., 277.

¹¹² *Ibid.*, 282-283.

important. Other areas of life have higher priorities.¹¹³

Small Groups.

The small group concept is one of the most discussed topics in American and Korean church growth today. Many pastors and church growth leaders consider small groups a return to the basics of the early church. Carl F. George, director of the Charles E. Fuller Institute of Evangelism and Church Growth, is one of America's most outspoken proponents of small group. In his book, *Prepare Your Church for the Future*, he states the following: "the church of the future may return to a structure very similar to that first church at Jerusalem, large enough to win thousands but small enough to have a personal touch."¹¹⁴ The small group has several advantages: "1) Small groups can solve a lack of space restriction, 2) Small groups can help develop deeper levels of trust that help participants share, 3) Small groups make pastoral care like that of a "rancher or shepherd," 4) Small groups have explosive evangelistic potential, and 5) Small groups can make strong leadership, organization, and accountability."¹¹⁵

Signs and Wonders.

C. Peter Wagner states that explosive church growth must appear with signs and wonders.¹¹⁶ The samples are Latin American phenomena, and most of the growth has come from the Pentecostals. The rapid growth of Pentecostalism in Latin America is cited because of the manner in which the movement is growing. With few exceptions, the great numbers are coming

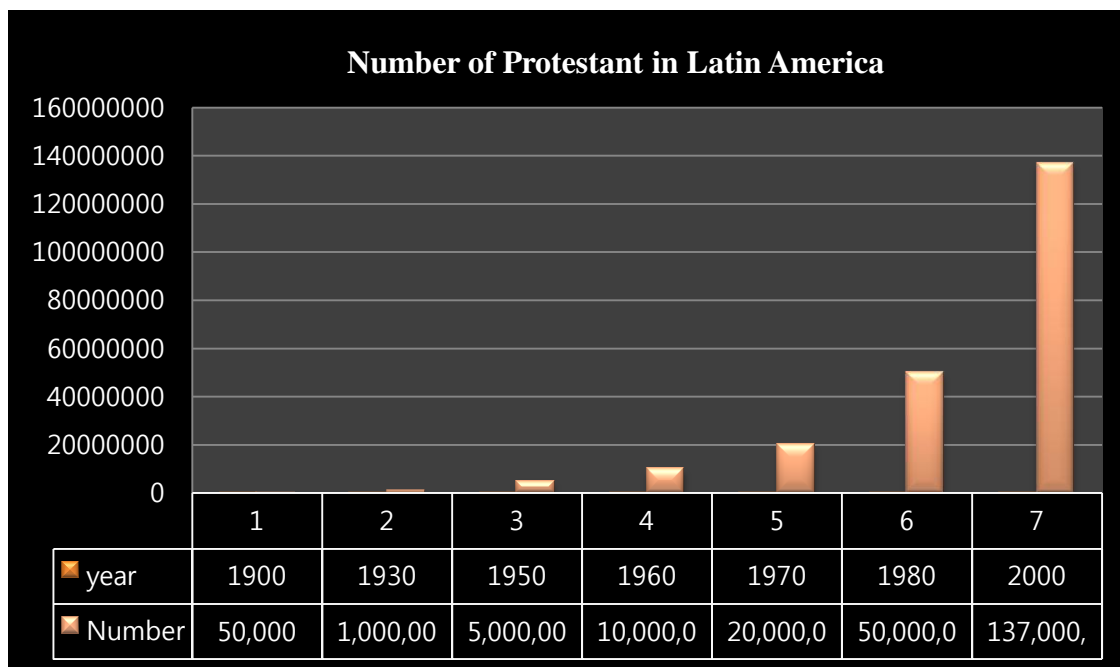
¹¹³ Ibid., 284-285.

¹¹⁴ Carl F. George, *Prepare Your Church for the Future* (Tarrytown, NY: Fleming H. Revell, 1991), 23.

¹¹⁵ Rainer., 293-296.

¹¹⁶ C. Peter Wagner, *Spiritual Power and Church Growth* (Altamonte Springs, FL: Creation House, 1986), 119.

to Christ because of power evangelism. Testimonies of healings, exorcism, and miracles abound. As a result, many have accepted Christ.



<Figure 5> ¹¹⁷

Summary

Many professors, pastors, and experts of healthy church growth have over the decade clarified the historical trend of the church growth movement around the world, extracting its fundamental principles that either caused or inhibited the healthy growth of local churches. They clearly revealed, through tested and proven results from healthy growing churches around the world, that every principle underneath healthy church growth unexceptionally has a strong

¹¹⁷ Rainer, 303.

biblical basis.

The key characteristic of any proven principle for healthy church growth is a firm biblical basis. Over the decades, many pastors nurtured a healthy church growth by using principles that are firmly based on sound biblical basis. This definition is the biblical starting point for a healthy church growth. The church that Jesus establishes must have Jesus as its matter (Matt. 16:18).

With this understanding of biblical principles that are proven over history, the next chapter will examine Jang Choong Presbyterian Church (JCPC), which maintained church growth until 2005, but it has experienced decline or stagnation since 2006, as a sample of growth and stagnation in a local church.

CHAPTER THREE

A CASE STUDY OF JANG CHOONG PRESBYTERIAN CHURCH

The fundamental principles of healthy church growth found in the Bible are timeless and universal. It is applicable to all cultures and geographical contexts. JCPC continuously grew until 2005, but since 2006 the church has been experiencing decline or stagnation. Therefore, the author will study why JCPC grew and declined in this chapter. This chapter will discuss the history, current condition, pastoral philosophy, vision, and the strengths and weaknesses of JCPC through the practical ministries of church.

Current Condition of the Church

The History of the Church

Jang Choong Presbyterian Church (henceforth, JCPC) started with thirty-eight persons who took refuge from North Korea in February, 1954. At that time, the church was called “Dong-Shin Church,” not JCPC because many people who came down from North Korea during the Korean War gathered into Youngrak Church, and some church members who lived in the east area from Youngrak church started this church. This is why this church had the name of "Dong-shin church."¹ After that in May 1955, the church name was changed to Jang Choong Presbyterian Church because JCPC was located at Jang Choong Dong in Seoul.²

Ung Wha Lee (1954-1956), the first senior pastor of JCPC, was born at Jung Ju PyungYang. He graduated from Pyung Yang Theological Seminary and began ministry in Bong

¹ Dong-Shin: Dong means east side and Shin means believers.

² 30 Anniversary Institution, *The History of 30 years Jang Choong Presbyterian Church* (Seoul: Yeson Company, 1984), 216.

Cheon, ManJu as a pastor. After that, he took refuge from North Korea, and he became a senior pastor of JCPC in 1954.³

Kwang Hun Kim (1957-1960), the second senior pastor of JCPC, served the youth group of JCPC from 1956 before he became a senior pastor at JCPC. At that time, JCPC grew as a church, with two-hundred attendees and twelve cell groups.⁴

Kyu Il Lee (1960-1993), the third senior pastor of JCPC, was trained under pastor Il Sun Jung who was a martyr. He graduated from Dae Gu Theological Seminary and was ordained as a pastor. Pastor Ku Il Lee was a symbol of honesty and integrity in the Presbyterian denomination. As a result, people liked and respected his faith and life, and JCPC also grew as a church with nine-hundred people attending in the center of Seoul.⁵

Chang Woo Nam who is the present senior pastor of JCPC started ministry in 1996. At that time, JCPC did not choose the senior pastor for two years. Predecessor pastor Ku Il Lee retired after he served the church for thirty-five years. Becoming a senior pastor in such a situation is not easy. As the author knows, when Chang Woo Nam went to JCPC as a senior pastor, many people who knew him well opposed his going to JCPC. JCPC was a traditional church, and at that time, the church had many inner problems, including choosing a senior pastor. Pastor Chang Woo Nam is very intelligent and a singer who majored in music and is especially interested in church music and culture. He studied abroad and was one of the most suitable pastors for JCPC. In addition, before he came as a senior pastor to JCPC, he gained experience

³ Ibid., 224.

⁴ Ibid., 226.

⁵ Ibid., 228.

serving as an associate pastor in Chung Hyun Presbyterian Church and Sarang Community Church, which were the largest growing churches in the Presbyterian denomination.

Location of the Church

JCPC is located at 115ho Jang Choong Dong 1Ga, Jung Gu, Seoul and Jung Gu district is located to the central among twenty-five district offices in Seoul. In the vicinity of JCPC are Nandaemun, Dongdaemun, Nansan Tower, and Cheongkye, which are all famous places of Korea, and Dongdaemun store, which is a center of shopping. Jung Gu as a center of Seoul has several traits: First, it concentrated on the function of economy, culture, speech, and currency. Second, it is an area which has the most population of day and night. Third, it mixed both the past dwelling and the modern building. Fourth, the facilities of the city are old, so continuous repair is needed. Fifth, an apartment complex is constructed nearby Shindang Dong and JungRim Dong. In addition, in front of JCPC is located the Shilla Hotel and Jang Choong gymnasium. In the southwest, there are Dongguk University, which is a Mecca of Buddhism and the National Theater, which is a Mecca of the culture and art of Korea. Behind JCPC, there are many palatial mansions. As a result, church members moved out to other areas, and JCPC buildings and facilities fell behind.

But JCPC started new church construction work in 2006 to overcome regional limitations and to prepare the coming of a new time, new work, and new vision. The previous building of JCPC was as excellent construction, as it received the Korea architecture award. However, above all, church space was too small and parking difficulties grew more and more. Finally, in 2007 Hope Hall (Education facility) was completed, and Grace Hall (Main Sanctuary) was completed in February, 2011.

Pastoral Ministry Philosophy of the Church

The growth of JCPC is related to a pastoral philosophy of the church. The pastoral philosophy of JCPC is the same pastoral philosophy of Chang Woo Nam, senior pastor. His pastoral philosophy is “to make Jesus Christ’s disciples by training one person at a time.” From starting the ministry to now, he is concentrating on “Discipleship and Ministry Training.” The purpose of discipleship training is not just teaching the Bible, but changing lives. He introduced in his dissertation that Discipleship Training is the core and essence of pastoral ministry as follows: “First is life of whole trust to entrust his life to God completely. Second is life of witness about God and God’s kingdom. Third is life of servant serving our neighbor and the world.”⁶

His pastoral philosophy appears on the bulletin of JCPC. It can be summarized by three words, “*God, Church, and Neighbor*.” He explains it in his dissertation as follows: “It means the answer about ‘what is the church and what is the reason church exist?’. In other words, church exists for glory of God, for church itself, and for the world.”⁷

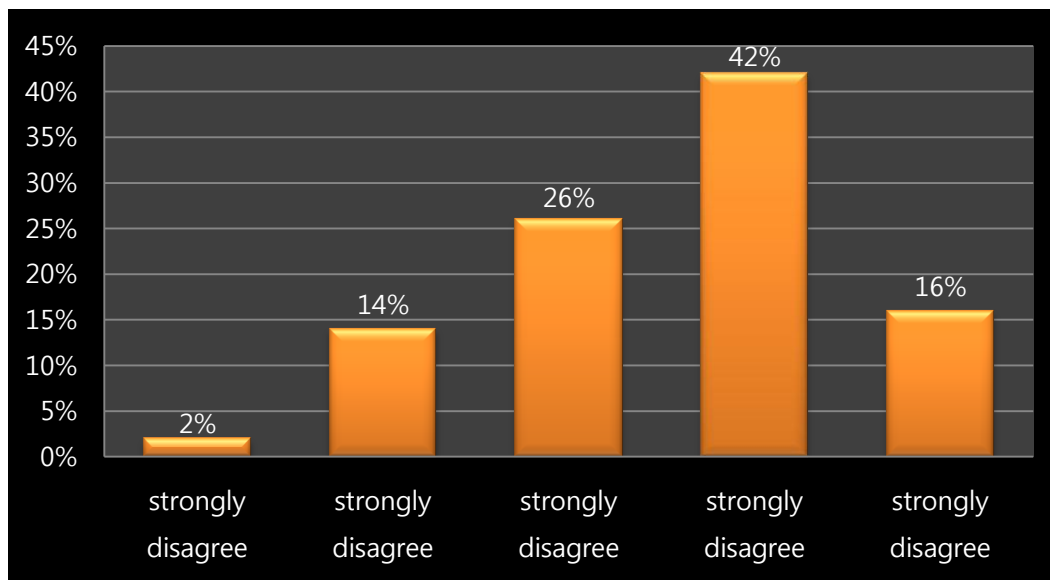
This is his pastoral ministry philosophy and the essence of the church. JCPC has visions of church based on discipleship training. It is as follows:⁸ 1) JCPC equips lay people as a partner. JCPC equips church members who wake up spiritually and succeed in Jesus’ ministry through discipleship training, 2) JCPC has influence on the community. JCPC becomes a sample of Jesus

⁶ Chang Woo Nam, “*A Strategy for Effective Inner Urban Ministry in the Twenty-First Century: With a Special Reference to the Jang Choong Church*” (D.Min. diss., Fuller Theological Seminary, 2010), 62.

⁷ Ibid., 82.

⁸ See., http://www.jangchoong.org/01_jangchoong/vision/vision.php.

Christ by filling the needs of community, 3) JCPC prepares the next generation. JCPC takes care of and trains the next generations as the Word of God and will send them to the church and world as heroes of the future, and 4) JCPC renews incessantly. JCPC recovers the essence of church and completes the mission of church through renewal incessantly.



<Figure 6> The people in our church know clearly what the major purpose of the church are

To accomplish the church vision, he continuously teaches “our self-portrait” to church members:⁹ 1) JCPC is a worship community existing for God. The church exists for the glory of God. Therefore, JCPC members not only worship by gathering officially, but also live holy lives for God at home and work unofficially, 2) JCPC is a training community growing like Jesus Christ. The body of Jesus Christ at JCPC helps other church members by standing on faith, and

⁹ See., http://www.jangchoong.org/01_jangchoong/vision/vision.php.

moreover, training to practice the role of being the light and the salt in the world, and 3) JCPC is a community of witnesses who preach God's love to the world. JCPC members are disciples who preach the gospel of Jesus Christ to the end of the earth.

Pastoral Ministry Structure of Church

JCPC serves church with eighteen pastors and ten staff members. One senior pastor, eight full time pastors, and nine part time pastors serve the church.¹⁰ Also ten staff members serve the church in the office, studio, computer room, café, and vehicles, etc.¹¹

In 2009, the number of church member of JCPC was 2,446 people, and among them, there were 1128 adults and 352 children and youth. When JCPC and other similar churches are compared, there are more pastors and staff in the JCPC. The reason for this is because of the vision and pastoral ministry philosophy of the senior pastor. Chang Woo Nam, a senior pastor of JCPC, is not a dominating figure over the ministers. He thoroughly divides church ministry between pastors and staff; consequently, pastors can serve his ministry independently.

The author served JCPC as an associate pastor for three years from 2006 to 2008. At that time, the author was asked to serve in Evangelism Ministry and a New Comer Class by senior pastor Nam. The author made a church evangelism system with lay ministers and in the New Comer Class planned a training program and a welcome party, which connected new comers in the small group.

There is one more reason why JCPC has more pastors than other churches. It is because of the vision of the senior pastor for the next generation. There are nine education departments in

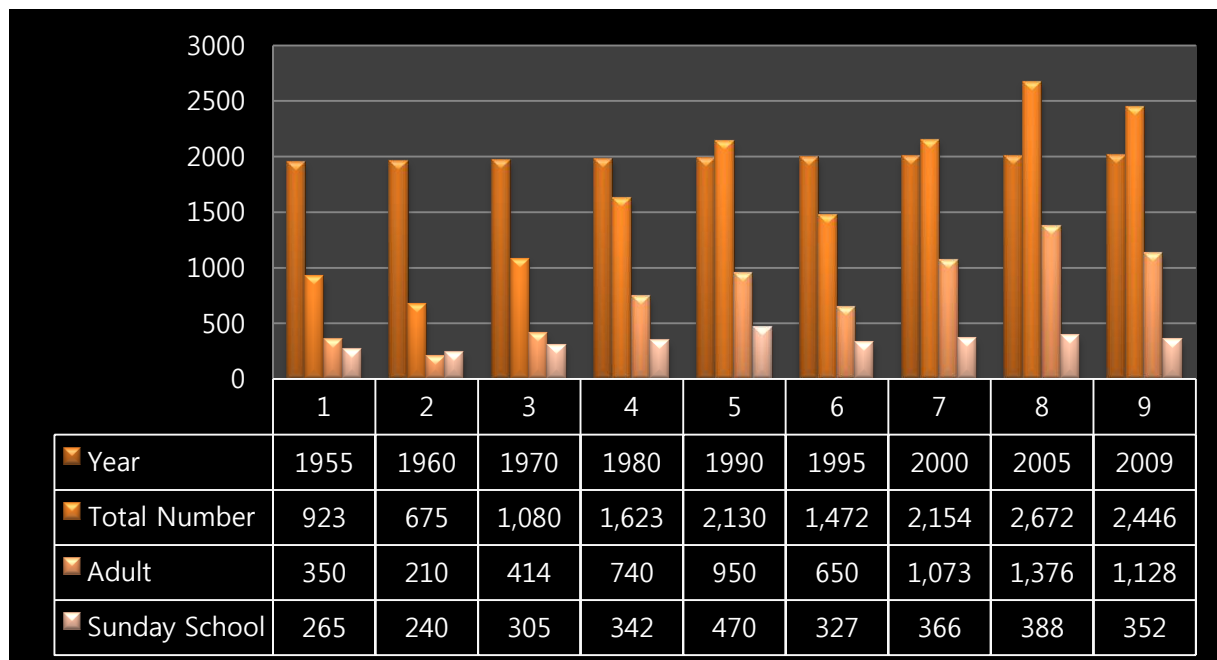
¹⁰ See., http://www.jangchoong.org/01_jangchoong/member/member2.php.

¹¹ See., http://www.jangchoong.org/01_jangchoong/member/member4.php.

JCPC, which are infant (ages 1-4), kindergarten (ages 5-7), first elementary (grades 1-3), second elementary (grades 4-6), middle school (grades 7-9), high school (grades 10-12), a college, young adult, and married couples group. JCPC separated these in to three areas: an education committee, an adolescent committee, and a young adult committee. The education committee takes charge of the infant to elementary group, the adolescent committee teaches from seventh to the twelfth grade grades, and the young adult committee serves from the college group to a newly married couple group. JCPC appointed a full-time pastor in each of the three committees. This is the passion and vision of the senior pastor: to be a church preparing the next generation. In the near future, JCPC will see the fruits.

Structure Analysis of Church according to Statistics

Number of Church Members



<Figure 7> Church Members Change Progress¹²

JCPC, like other churches, grew bigger in the 1970s and 1980s during the time church growth in Korea increased. But in the mid-1990s, JCPC also experienced a decrease in church growth because not only was there a senior pastor vacancy, but also Christianity in Korea was scolded by society because many Christians did not show the influence of faith. In the above figure, the number of church members (1,472) in 1995 and the adult numbers decreased rapidly by 650 people. However after that, JCPC appointed Chang Woo Nam as a senior pastor and his discipleship training ministry created revival and growth of the church. Therefore, from 1996, the time he became a senior pastor, to 2000, 1,073 adults attended, among the total number of 2,154, and from 2001 to 2005, 1,376 adults attended among 2,672 people. After that, from 2006 to the present, the church experienced a decrease. The reason why JCPC decreased was because the space of worship and facilities was too narrow and saints felt the burden of offering for a new church building.

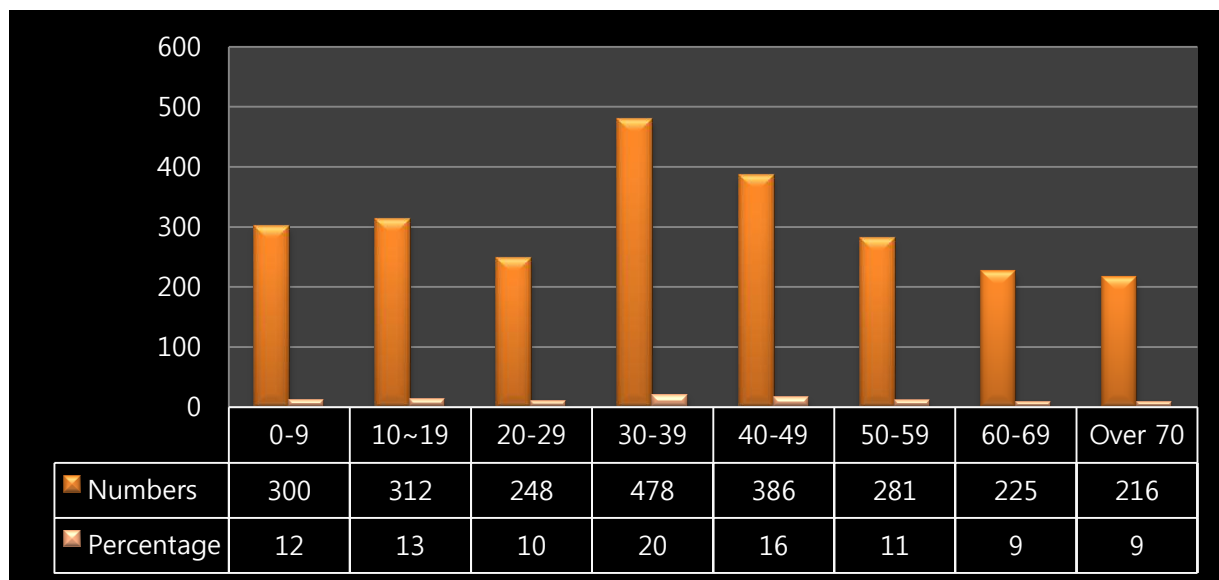
Presently, Korean churches have serious problems. It is the decline of the percentage of attendance and the decrease of Sunday school attendance. JCPC applies exact principles about the number of enrollment in church. At least, the church removes the name of church members who do not attend Sunday worship once a year from the register at the end of the year. Then in 2009, the number of adults in Sunday worship was 1,400 people and 1,046 people were absent. It is a direct example of the decline of the percentage in attendance. Birthrate decline also is the reason for the decrease of Sunday school. Presently in 2011, the percentage of JCPC's attendance is similar to statistics in 2009. Through the new church building, the church

¹² Chang Woo Nam, 38.

atmosphere is changing and church facilities are formed, but the percentage of attendance still is falling. The purpose and task of this dissertation is to create a strategy of church growth and supplement the percentage of attendance for JCPC and the next generation.

Church Member Number by Age

Investigation of the age of members at JCPC is a very important to plan the future ministry of church.



<Figure 8> By Age (The basic date – July, 2009)¹³

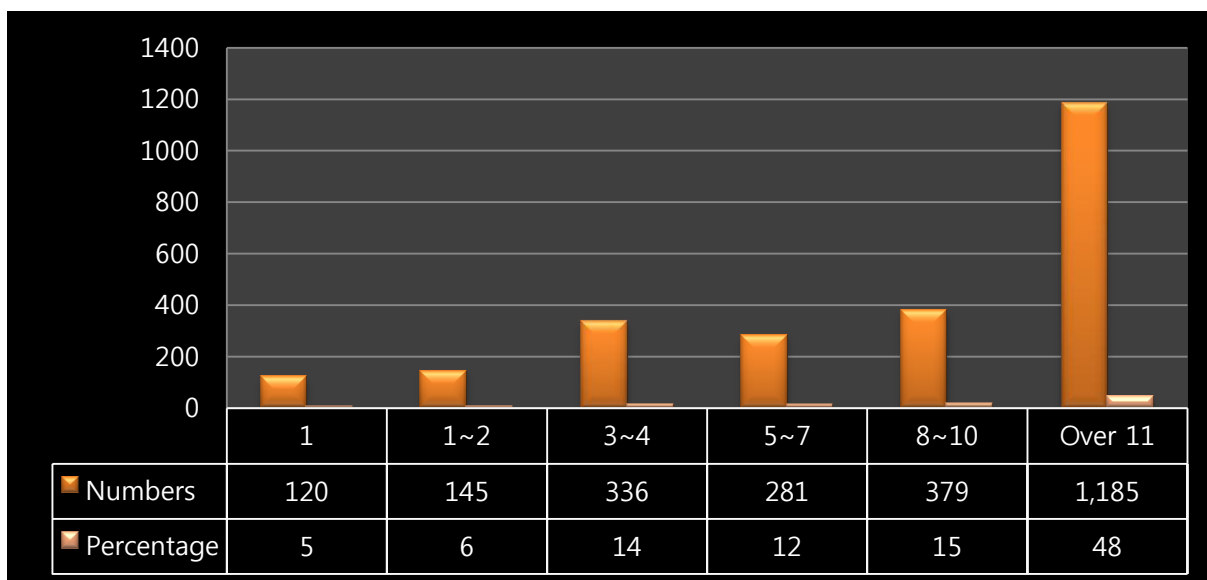
When Chang Woo Nam started his ministry as the fourth senior pastor of JCPC, 60 percent of church members were over the age of fifty. Essentially, people aged sixty to seventy

¹³ Ibid., 40.

were the backbone of the church. Before he came to JCPC in 1995, about six-hundred adults attended and about four-hundred people among them were over age sixty. JCPC had a typical pattern of traditional church, and groups that hated renewal and change worked in the main ministry of church; consequently, JCPC had a big obstacle toward church growth and revival. But the passionate discipleship training ministry of Pastor Chang Woo Nam changed the church culture and mindset. Like the above figure, presently, people from ages twenty to forty form 46 percent of the church.

Distribution of Attendee by Years

The church always should bring in new comers who believe in Jesus Christ, which is an indication of a healthy church. Therefore, to investigate the distribution of attendees by years is important work that confirms the quantity and quality of a healthy church for future ministry.



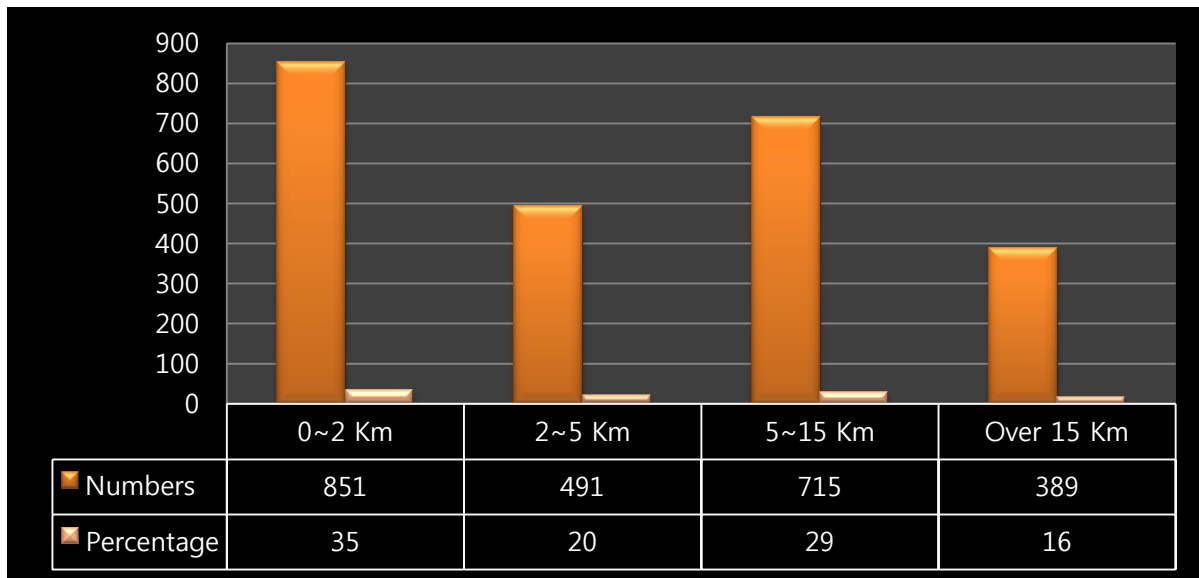
<Figure 9> Distribution of Attendee by Years (The basic date – July, 2009)¹⁴

These statistics have a special point. Fifty-two percent of the people who attend JCPC now are people who were trained and settled during the time that Pastor Chang Woo Nam served the church. All of them are not new comers, but they agreed with the pastoral ministry philosophy of the senior pastor and accepted the new leadership change. Nevertheless, like the above statistics, traditional and modern exist at JCPC. Fifty percent of the church members went to JCPC for over eleven years, and many of them were trained from the previous senior pastor (Kyu Il Lee) and were an important group in the church. Sometimes this situation brings tension and trouble without pause between established saints and new-comers. Through these troubles, new comers leave the church and do not settle into a church. The second revival of JCPC will start by solving these problems.

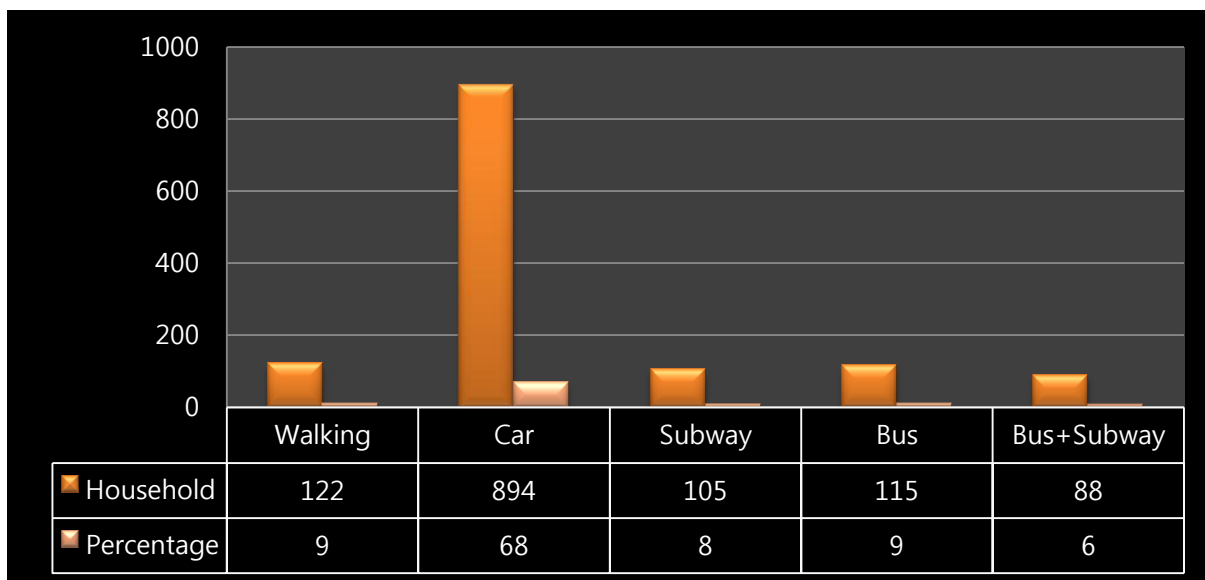
Distribution of Residential District by Spatial Distance

JCPC exists as a local church. But the Jung Gu area and the vicinity around the church, according to urbanization, are concentrated on buildings and offices. As a result, residential areas are decreasing gradually. Also church members of JCPC moved out to other regions.

¹⁴ Ibid., 41.



<Figure 10> Distribution of residential district by spatial distance (The basic date – July, 2009)¹⁵



<Figure 11> Transportation by household (The basic date – July, 2009)¹⁶

¹⁵ Ibid., 42.

¹⁶ Ibid., 43.

Walking over 2 km in Seoul is impossible, considering that the serious pollution in Seoul has forced people to stop walking. Although 35 percent of church members come walking to church, the remaining 65 percent of people have to use transportation. As shown in the above figure, only 9 percent can walk to the church and 91 percent have to use transportation to come to JCPC. If JCPC have to use a means of transportation, JCPC is not a local church anymore. The most serious problem of JCPC is parking. It is not easy to arrange for a parking lot because JCPC is located in the center of Seoul, and the church cannot buy buildings or land because of expensive land prices. Actually, JCPC had bigger potential for growth, but the lack of a parking lot, lack of education facilities, and moving of saints and local people prevented the continuous growth of the church.

Ministry of the Church

To summarize the ministries of JCPC in a lump, this paper will divide these ministries into five fields: worship, fellowship, discipline, ministry, and evangelism. Through these ministries, the author will introduce JCPC's growth factors that have been proven as healthy so far, despite being a traditional church. Also the author can offer firsthand experience as a JCPC minister, so this dissertation has practical application and is not just a theoretical treatise.

Worship

Sunday Worship

Webster Dictionary defines worship as follows: "Worship is to show religious devotion or reverence for; adore or venerate as a deity and to have intense love or admiration for; adore or

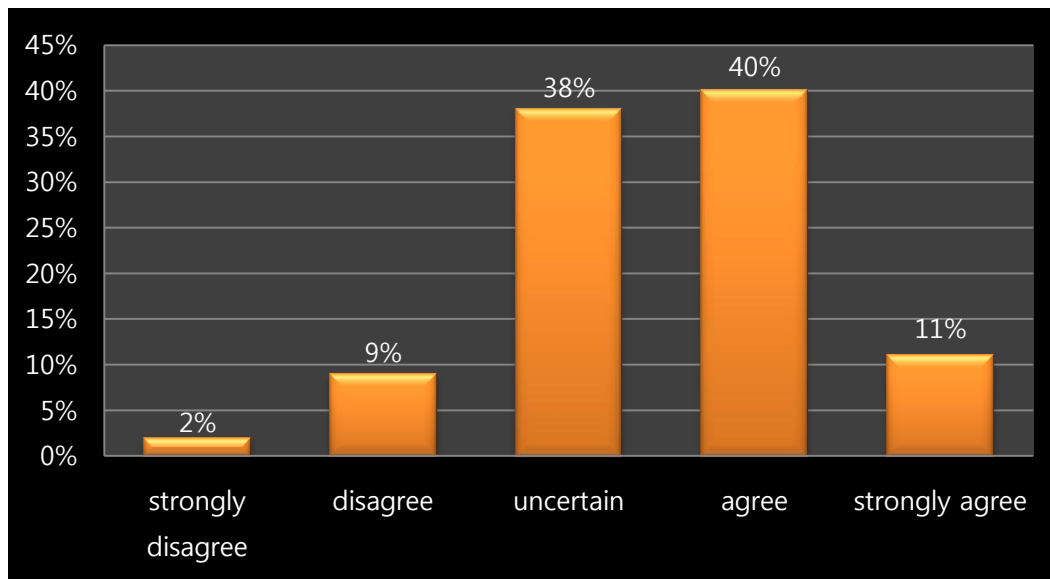
idolize.”¹⁷ Therefore worship’s key is God, not man. JCPC emphasizes that when worship recovers, church members and the church will recover. Through God’s presence in worship, church members will be recovered and be healed of their life and pains, and the church will grow powerfully. JCPC is located in the center of Seoul, so it is difficult to come to church on weekdays. JCPC’s saints emphasize Sunday worship more than actions on weekdays. Pastors who plan and serve Sunday worship prepare worship thoroughly.

JCPC’s worship has distinction. Presently, JCPC worships six times a week, such as Sunday first service, second service, third service, Sunday afternoon service, Wednesday service, and an early morning service every day. However, Sunday worship differs as follows: First, the first service starts Sunday morning at eight. The Sunday first service is traditional worship in which the chairman of worship hits the bell and the preacher wears a gown. This worship has tradition and gravitas of worship. Therefore saints who attend the first service not only do so because of jobs and other obligations, but they also like the tradition and gravitas of worship. The first Sunday service has only piano and organ and sings only hymns.

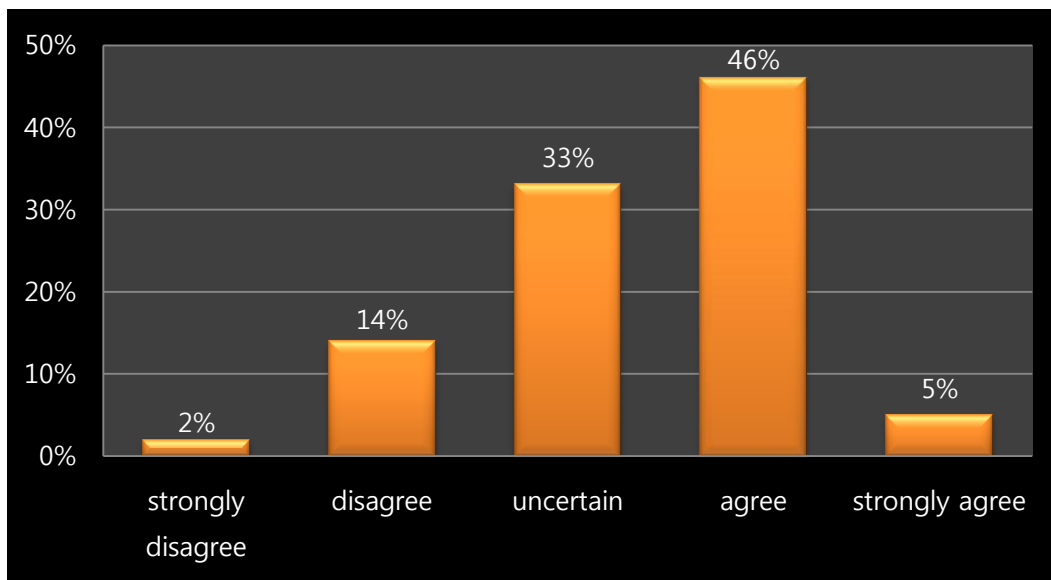
The second Sunday service starts at ten. This worship is more modern than the first service. The preacher does not wear the gown and a synthesizer is used. The third service starts at noon and is called young adult worship because this time usually has a young adult group, and people who like praise songs attend. Worship music is contemporary, and the worship order also is very simple, with praise songs, prayer, and a sermon. The distinction of this service is there is not a chairman of worship. All order connects spontaneously. The author served Sunday’s second service and Wednesday as a worship leader in JCPC from 2006 to 2009. JCPC prepares extensively and thoroughly for the spiritual worship. The reason why JCPC makes worship a

¹⁷ Victoria Neufeldt & David B. Guralnik, eds., *Webster’s New World Dictionary of American English: Third College Edition* (New York: Simon & Schuster, Inc, 1988), 1540.

distinction is because of, above all the importance of worship. The senior pastor mentioned that when a saint fails in Sunday worship, the whole field of life also fails. Consequently, JCPC made all saints participate in and concentrate on worship. The saints of JCPC can choose between different styles of Sunday worship. For example, saints who hate modern electronic music attend the Sunday first service, and saints who like clapping and modern music attend Sunday's third service. Nevertheless, the saints in JCPC like their worship style, as indicated by the following figures:



<Figure 12> Our worship services are exciting and joyous



<Figure 13> Our music in the worship would be attractive to an unchurched person

Wednesday Worship

Generally, the Wednesday worship pattern of many churches in Korea is similar to Sunday worship. But JCPC's Wednesday worship is different. The order of worship consists of simplified praise songs, a sermon, and prayer time. That is, Wednesday worship changed to a prayer meeting. The order is as follows; saints sing about thirty minutes, and the preacher preaches God's Word about thirty minutes. After finishing the sermon, the preacher leads a prayer meeting for about thirty minutes, and after that, all the saints have personal prayer time.

The Korean church is strong in the spirituality of prayer. Some church growth experts claim that the spirituality of prayer is what brought church growth in Korea.¹⁸ Recently, in Korean churches, the prayer meeting is vanishing because saints' lives are busy from the

¹⁸ Elmer Towns, "EVAN 851- 21st Century Methods for the Revitalization of the Church," (Lecture given at Liberty Baptist Theological Seminary, Lynchburg, VA., **Winter 2011**). He states, "The reason why the Korean Church grew in the short Christian history is because Korean saints prayed for the church and country to God in the day and night and God blessed the Korean church and people."

development of culture and society in Korea. To supplement a weakness like this, JCPC changed Wednesday worship to a prayer meeting.

Special Morning Prayer Meeting on Saturday

When the Korean church and western church are compared, the biggest distinction of the Korean church is decidedly the “daybreak prayer meeting.” It is a foundation of church growth in Korea and a source of power for the society. The reason why daybreak prayer meetings in Korea began is because of the strategy of missionaries who came to Korea. When western missionaries came to Korea, they could not meet at Korean peoples’ homes. Because Korean people work from dawn, the missionaries invited Korean people to church before starting work and after finishing work. As a result, the daybreak and night worship in Korea’s churches were established.

JCPC also has a daybreak worship every day except Sunday. Monday to Friday worship starts at 5:30 A.M, and Saturday worship starts at 6:00 A.M. The reason why Saturday differs on weekdays is because the church considered Saturday daybreak worship a special prayer meeting. On Saturday, all family members attend and sometimes special guests, for example, experts of family ministry and children’s education, preach the gospel and lecture. Korea adopted a five-day workweek like the United States, so children go to school for five days from Monday to Friday. Therefore, the Saturday worship of JCPC was started by an alternative of the church and Sunday school for a five day workweek. Also, after Saturday worship, two big activities were prepared. The first is the climbing meeting. About forty people go to a famous mountain in Korea after Saturday worship once a month. The second is a sports meeting. Table tennis and tennis lessons were started after Saturday worship. Therefore, the Saturday worship of JCPC became an important time to confirm and practice the unity of church.

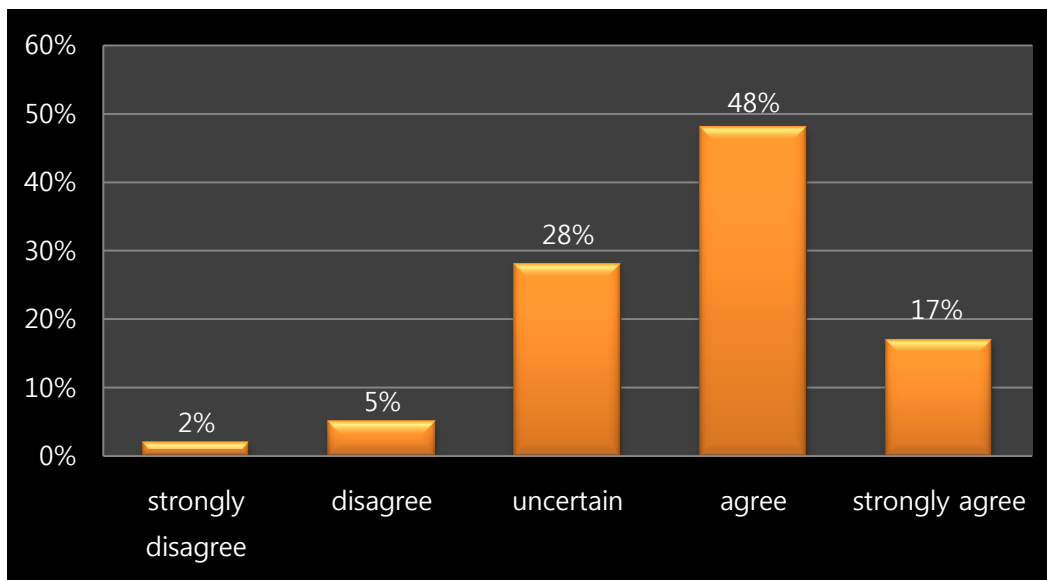
Preaching of the Senior Pastor

The life and revival of a person depends on a local church; the life and revival of a local church depend on worship; the life and revival of worship depend on the Word of God.

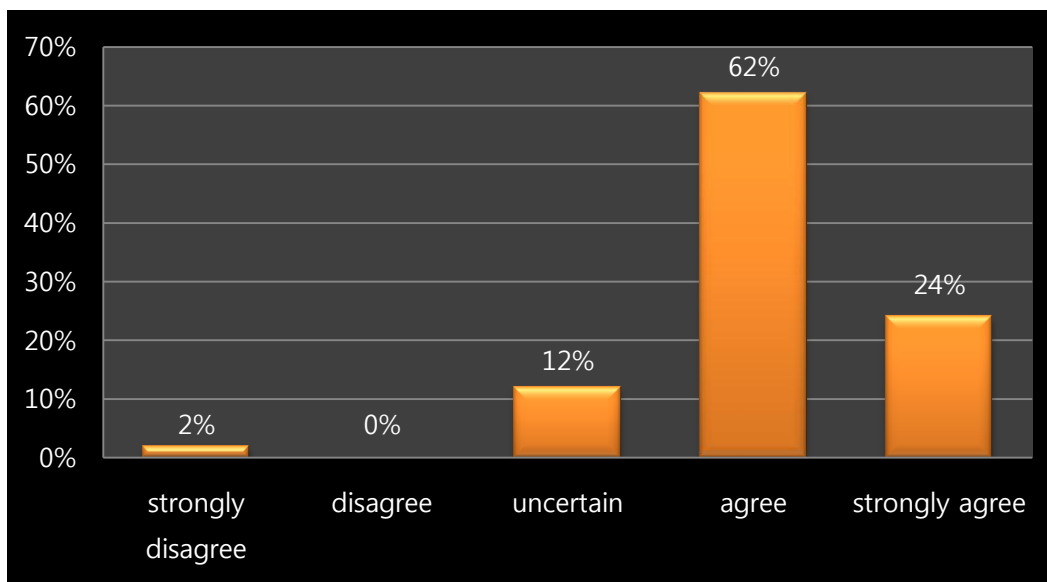
Therefore, a person, a church, and worship are utterly dependent upon the Word of God. Chang Woo Nam, as the senior pastor of JCPC, is a preacher who prepares, prays and studies the message of Sunday worship. As a pastor who serves 2,500 saints, he is busy, but he is not negligent to prepare the sermon. His main concern is twofold: one is the sermon and the other is discipleship training. The author did not see him take an interest in things other than serving the church for three years with him as an associate pastor. The author was challenged by seeing him read a book for the sermon, meditating on the Word of God every day, and especially annotating and studying the sermon text. The author evaluates his sermon as follows: first, he uses language that fit the level of church members, so people sometimes call him a preacher with a sensitive touch. Many people who know Pastor Chang Woo Nam call him a gentle man because of his character and kind consideration. Before he became a pastor, he worked at a Korean Airline Company as a steward. The experience of serving passengers made him gentleness. Church members sometimes weep listening to his message. Therefore his sermon touches church members' hearts and heads.

Second, he is a preacher who delivers a strong application point. His sermon is not theoretical, but practical because he is a person who does his best sermon preparation and endeavors to live according to the Word of God that he preached. Therefore, his sermon does not end in the pulpit, but starts under the pulpit.

Third, his strength is the encouragement in his message. In the case of when he has to rebuke somebody in church, he chooses love and comfort instead of discipline. The reason why he chooses an encouraging message is because of the following circumstances: 1) JCPC is a typical city center. About 90 percent of church members just attend Sunday worship because they live far from the church and are too busy at work and home. As a result, for such saints, he chose encouragement through the gospel. 2) Seventy percent of church members are white color groups. Most of them graduated a college or graduate school. This means that they are people who communicate through a reasonable understanding and approach. 3) He himself has a gentle character. For example, getting angry and shouting loudly is natural behavior, but he is the exception here. He is a person who becomes a model of humanity because he washes the feet of trainees in discipleship training. Consequently, his preaching made the worship of JCPC new and created real change in his church members' lives, families, and workplaces. As the following figure indicates, 86 percent of saints stated that his preaching is relevant to their needs, hurts, and desires.



<Figure 14> Our pastor's sermon teaches us much about the bible



<Figure 15> Our pastor's sermons are relevant to our needs, hurts, and desires

Fellowship

The method to grow and equip people, which are the pastor's object is to have very small groups. Today, the small group is one of the most important factors in church growth. That is, the churches that have strong small groups make a church healthy. The most important issue in the movement of modern church growth is a balance between worship of the big group and the fellowship of small groups.¹⁹ Carl George is a one of the most excellent experts in the field of small groups. He suggests that "when a church is smaller through small groups in the church, the church can be a mega-church and ultra mega-church."²⁰ Scharpff emphasizes the dynamics about small groups as follows: "The one and only way to genuine fellowship is the creation of truly Christian cell-groups in the midst of the aridity of modern life; it is indirect way to mutual reconstruction, to united witness, and united service."²¹ Therefore, a pattern of small groups in church means the health of the church. Every year, if a church can produce new small group leaders, the church can continuously grow through small church in church.

The small groups of JCPC had a traditional cell system before pastor Chang Woo Nam came to the church. The traditional cell system in the Korean church began at the Yoido Full Gospel Church of Pastor Yonggi Cho.²² The traditional cell system in Korean churches prolonged Sunday worship, and the cell gathered on Fridays. And also members of cell meetings were almost all women. In other words, men were excluded from cell meetings. The reason why men were excluded from cell meetings is because men do not have time as they work and have business on weekdays. However, since post-modern times came, the attending number of women

¹⁹ Sung Gon Kim, *Two Wings Vision I* (Busan: Tow Wings Publishing, 2009), 7.

²⁰ Carl George, *Prepare Your Church for the Future* (Tarrytown, NY: Revell, 1991), 70-81.

²¹ Paulos Scharpff, *History of Evangelism* (Grand Rapids: Eermans, 1966), 339.

²² Young Gi Jo, *Small Group Miracle* (Seoul: Institute for Church Growth, 2004), 73-76.

in the morning has been reduced because women do not just care for children. They started working in the same positions as their husbands.

Church members of JCPC live far from church due to the development of culture and traffic. Like the comment above, church members had difficulty finding time and space in weekly meetings because 70 percent of the church members live on the outskirts of the city. Also, modern city dwellers, who think personal life is important, had difficulty with small groups about opening up their houses and lives to others. The concern about small groups reduced rapidly because many people enjoy art, public performance, and many events of society more than church meetings. In the past from 1970 to 1980, Korea's economic condition was too poor, so they could not enjoy culture and a leisurely life. But now Korea has become an economically strong country, so they have started enjoying travel and leisure activity.

Pastor Chang Woo Nam started to change the paradigm for small groups in JCPC. Above all, church members of JCPC as a church center of the city had a problem of loneliness and estrangement, so the alternative to solve this problem was to activate small groups. To activate small groups is to follow the biblical principle. Jesus also used the small group principle to train and to choose 12 disciples, and also Jerusalem's church in Acts gathered as small groups in homes (Acts 2:42, 46). The Corinthian church was not a building but was composed of home churches of twenty or thirty small groups.²³ Lawrence O. Richards indicated that the modern church needs home churches like the New Testament church, and believers today still need such small groups.²⁴ Pastor Chang Woo Nam attempted to activate small groups in JCPC with the following strategies.

²³ Chang Soo Moon, *Church Leader Theology* (Seoul: Jung Kyung Publisher, 1983), 329.

²⁴ Lawrence O. Richards, *A New Face for the Church* (Grand Rapids: Zondervan, 1981), 157.

Training for Small Group Leaders

Discipleship training is one of the best methods to experience small groups practically. Discipleship training is a process to train to be a disciple of Jesus Christ and to share the Word of God and life, gathering twelve people for one year. Pastor Chang Woo Nam served in Sarang Community Church, which was the mother of discipleship training in Korea, and under pastor Han Hum Oak, who was the father of discipleship training ministry, as an executive pastor for five years before he came to JCPC as a senior pastor. He experienced discipleship training, ministry training, and the dynamic of small groups that are the main ministry at Sarang Community Church. Therefore he concluded that discipleship training is one of the best circumstances to experience small groups; therefore, he made trainees experience small groups through discipleship training. After that, trainees who finished discipleship training became leaders of small groups in church. Also, Pastor Chang Woo Nam discovered his pastoral philosophy and church essence through discipleship and ministry training. He emphasized small groups as the essence of church. The life of a small group depends on the small group leader, not just external content. Therefore, he continuously mentioned that a healthy small group leader can make a healthy small group.²⁵

SOON Meeting

JCPC had a traditional cell system before Pastor Chang Woo Nam came to church. He changed the cell system to a SOON Meeting²⁶ and designated people who trained through

²⁵ Chang Woo Nam, 92.

²⁶ SOON is the name of small groups in JCPC, like a cell meeting.

discipleship training as a leader of a SOON meeting. When attendees saw the external shape of the SOON Meeting, it looked like the cell system had just changed the title. But these meetings are completely different in content. The cell system thoroughly is made by a district and there is nothing limiting sex or age. Also there is no regular training with the leaders. The past cell meetings were a repetition of Sunday worship, and the meetings were conducted in a deductive style, whereas the modern cell meetings prefer the inductive style.

But the SOON meeting is different than a cell system completely. A SOON meeting does not gather according to district because all of them attend and experience small groups except for one person. Accordingly, a SOON meeting occurs with people who fit the time and situation. Nevertheless, there are people who have a difficult time and situation in church. For those people, JCPC made MokYang SOON, which is for simple caring. JCPC appointed a leader to serve them. The SOON meeting of JCPC limits the mixing of sex and age as much as possible, because when mixing sexes, frank conversation cannot be made. Unless frank conversation is made in a small group, healing and recovering the Word of God is impossible. Also, when a small group's ages are not limited, the problems of communicating with the next generation can happen. The leader of a SOON meeting is appointed through training. The reason JCPC makes this process is because the senior pastor and small group leaders must have the same vision and philosophy. SOON means a branch that bears a seed and the stem of all plants. The reason why JCPC's small group name is SOON is because the reproduction and growth of life happens in a SOON meeting. A SOON meeting is not to just to care and sympathize, but to accomplish life change and encourage the training of life, commitment and serving in small groups. Therefore, Pastor Chang Woo Nam tells small group leaders, "When the leaders lead SOON meeting, they always prepare an extra and empty chair and cushion." The reason is so that new comers can

attend the SOON meeting because the foundation of a SOON meeting is to rescue lives. The style of a SOON meeting is the inductive method, so that all members are not estranged in a small group because they practice their faith and life in a SOON meeting.

Couple SOON Meeting

A Couple's SOON meeting was the choice of JCPC according to the change of generations and circumstances. Actually the principle of SOON meetings in JCPC is to gather as same sexes, but the situation of JCPC changed rapidly. For example, before Pastor Chang Woo Nam came to church, 60 percent of church members were aged sixty to seventy, but the generation reduced by 20 percent, as those aged thirty to forty became more than 50 percent of church. This generation of lower ages thinks of family as important, and they cannot attend SOON meetings during the week because couples work together. As an alternative to overcome this problem, a Couple's SOON Meeting gathering on the weekend was created. A trait of this meeting is to gather at least once a week or every week at most, and the whole family attends. The Couple's SOON meeting is a little different from the SOON meeting gathering during the week. The author led many Couple's SOON meetings while serving JCPC. At that time, the author evaluated the Couple's SOON meetings as follows: First, too many people attended in the small group. This structure was difficult to experience the dynamic of a small group. Second, it was too noisy, and there was low concentration in the small group. However, there are some strengths of the Couple's SOON meeting. One of the biggest strengths was that husbands could attend easily. Actually, people have difficulty coming to church, but they can easily come to Couple's SOON meetings, gathering at a house or restaurant; and as a result, they can listen to the gospel and believe in Jesus Christ. Nevertheless, the obvious fact is that Couple's SOON meetings in JCPC are the best alternative plan, not the best plan.

SOON Leader Meeting (Small Group Leader Class)

The life of a small group depends on the leader. The standards, character, and direction of a small group are decided based on who the leader is and what the leader does. A leader can keep alive ten people or one hundred people, but likewise, a leader can kill ten people or one hundred people. Therefore, the success and failure of a small group depends on finding and training leaders. All leaders, as partners of the pastoral staff at JCPC, understand the pastoral direction of the senior pastor, find preliminary leaders, and are trained continuously as a leader. The very field of training is the SOON leader meeting. It is a meeting in which a SOON leader as a small group leader is trained on Tuesday morning, and the pastor and SOON leaders check the condition of members in the SOON meeting. The SOON leader meeting advances the order as follows: First, everybody sings praise songs for twenty minutes. The songs are chosen by theme for unity of SOON leaders. Four SOON leaders, except the praise leader, serve as singers of the praise team.

Second, the senior pastor leads Bible study for sixty to seventy minutes. The contents of the Bible study enable SOON leaders to learn in advance the content of leading the SOON meeting. The SOON leader meeting in JCPC is the most important ministry that a senior pastor concentrates on with discipleship training and ministry training. Consequently, he himself leads the SOON leader meeting, excluding the emergency work of a senior pastor.

Third, after the Bible study finishes, the church's news is announced. At that time, the senior pastor introduces church events in advance for one week or one month. Therefore, the SOON meeting is a place where SOON leaders listen to the news about the events of church. This time is very important because SOON leaders are partners of a senior pastor. Accordingly,

when a senior pastor announces the news and events of church, SOON leaders can realize the pastoral direction of a senior pastor.

Fourth, SOON leaders have meetings by each parish after the announcements. JCPC made five parishes by dividing five regions as church centers. One pastor, one elder, and one female deacon take care of each parish. One parish is composed of about twenty to twenty-five SOON meetings (including MokYang SOON), and one leader manages one SOON meeting.

Finally, all SOON leaders have lunch together and in that time have time to encourage and bless each other. SOON leaders especially celebrate birthdays and encourage and pray on occasions for sorrow.

JCPC holds a one-day retreat twice a year. The first half of the year uses a retreat house or other place, and the second half of the year does the retreat in the church. A professional speaker about small groups gives a lecture during the retreat, and church pastors lead recreation and a give a quiz. A senior pastor preaches the Word of God and leads a prayer meeting for evening worship. In that time, pastors pray for SOON leaders and pray for unity and growth of the church through the prayer meeting. For the last time, pastors show an example of serving by washing the feet of SOON leaders, like Jesus himself washed the feet of the disciples. Likewise, SOON leaders who receive this service from the pastors commit to serve SOON members in the same way.

Small Groups According to Tastes

JCPC has small groups according to tastes. This meeting in JCPC is called a *mission meeting*. JCPC has two representative meetings. One is a table tennis meeting; another is a hiking meeting. The table tennis meeting was made in 2007 and had the meeting on Thursday

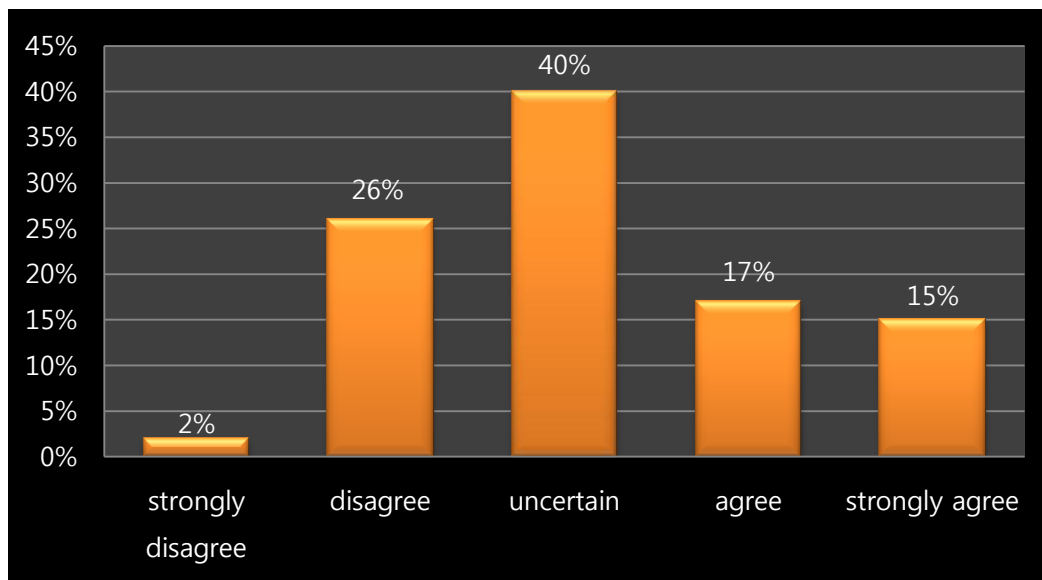
and Saturday mornings. Two coaches, who were professional players, teach the lesson. About forty people attend this meeting. Thursday is a women's class and Saturday is a men's class. This meeting had a match with another church or club team once every two months.

Another meeting in JCPC consists of hiking. This meeting is once a month. People who attend this meeting especially like mountains, and they climb a mountain in Korea after Saturday daybreak worship. The hiking meeting became a popular meeting, and at least forty, and up to sixty people at most, attend this meeting. Outside of these two meetings, there are photo meetings and praise song meetings that youth and young adults in JCPC like.

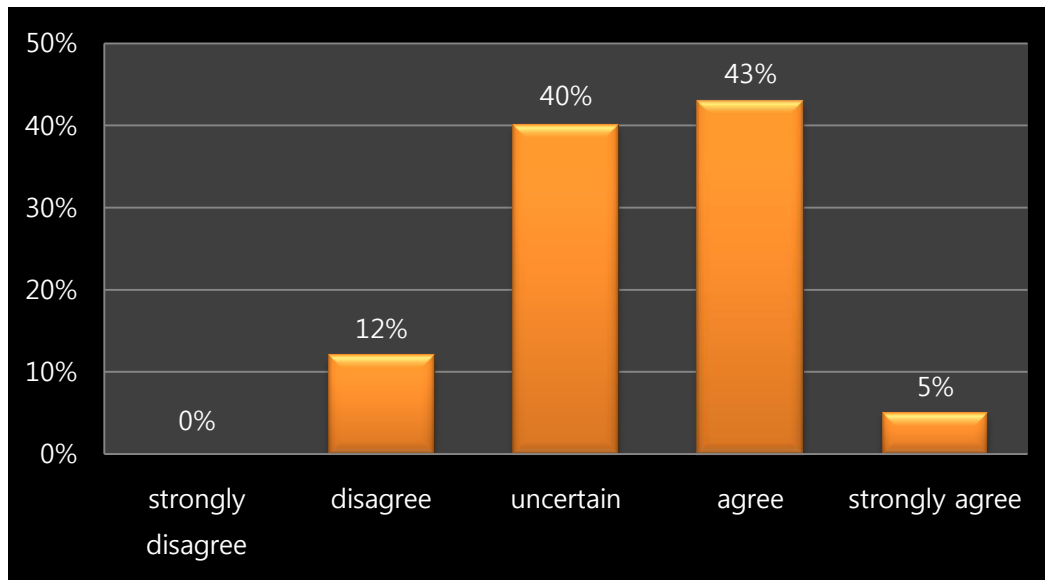
Happy Meeting

The Happy Meeting in JCPC means a fellowship meeting of the aged who are more than sixty-five-years-old. A Happy Meeting advances on Wednesday every week by order, such as praise songs, a sermon, a small group meeting, and lunch. The Happy Meeting has a curriculum of sixteen weeks dividing the spring and fall season in the year, and about seventy people attend, including non-Christians. This meeting was started as an alternative to small groups for the elderly in the church. The love and respect of senior pastor, Chang Woo Nam, for the elderly motivated the establishment of this meeting. JCPC was a traditional church before he came to church. At that time, about 70 percent of church members were between the ages fifty to seventy. After the senior pastor change, the young group started to come to church, while the older age group started to be estranged from church. The alternative is the Happy Meeting. The title of *Happy Meeting* is to reflect an awareness about the elderly in church. When the old and young in church keep their position and role, the church can be a happy community. The Happy Meeting has a retreat for three days in spring, and members go on a picnic in the suburbs in the fall.

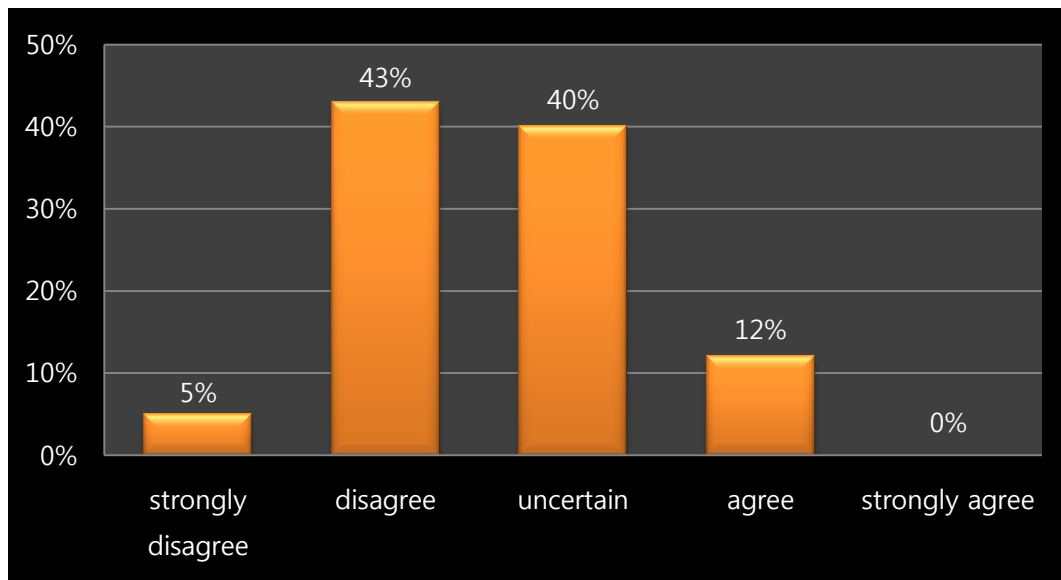
JCPC appointed ministers to serve Happy Meetings, such as a praise leader, drivers, and kitchen workers. The world is now becoming an aging society, and Korea also appears to be in the same situation. Accordingly, church should be prepared for the problem and offer an alternative for the aged of society in order to grow a healthy church in the twenty-first century.



<Figure 16> Over one-half our regular attendees are in a small group or Sunday school class



<Figure 17> An unchurched person would feel comfortable in a small group or Sunday school class in our church



<Figure 18> New members, including new Christians can get involved in our church immediately

According to the above figures, JCPC now is experiencing problems with small-group ministries. The discipleship and ministry training of JCPC had made the small group in the church strong, but a lack of preparation for small-group ministry and new circumstances has made the fellowship of the church weak. As a result, JCPC is now experiencing a decline and stagnation of church growth.

Discipline

The discipline of JCPC can be directed in two ways: training for maturity of faith and training for Sunday school ministry for the next generation. These areas of JCPC have become factors of church growth. People sometimes think that JCPC is a training church or that JCPC has a strong discipleship training system. JCPC is also known as a church that invests power and money for the next generation.

Training for Maturity of Faith

New Comer Class (NCC)

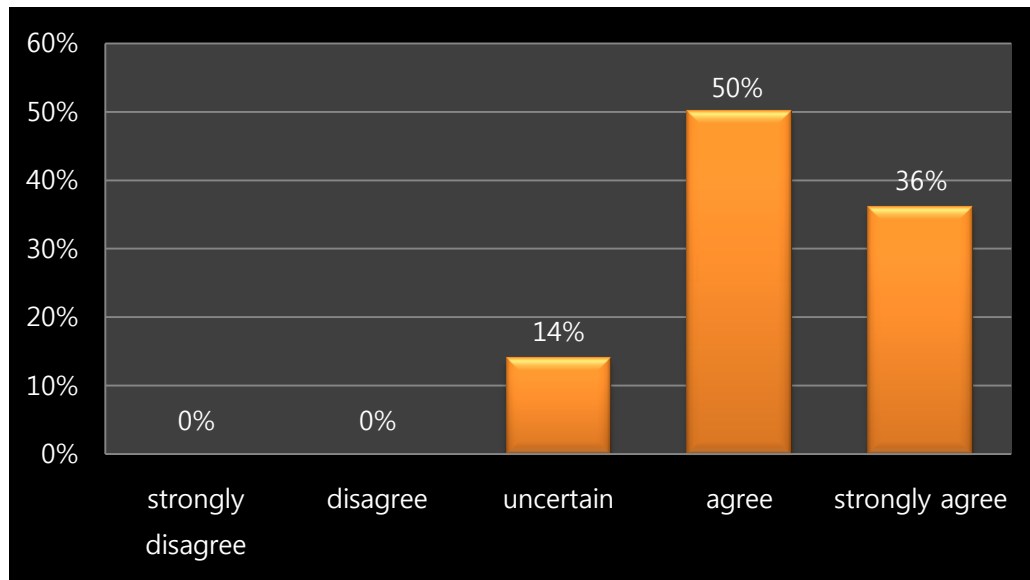
If someone wants to have a membership in JCPC, he or she must finish the NCC without exception, whether an existing or new believer. This requirement is based on the pastoral ministry philosophy of the senior pastor. The author served as an associate pastor, managing NCC for three years. Therefore, the author knows more about the purpose and effects of the NCC than anyone. The NCC in JCPC introduces the church, the church vision, and basic truths of Christianity. And, as indicated by the figure, the NCC of JCPC became one of the most effective ministries.

The NCC is a takes place for five weeks. The pastor in charge leads basic education. The textbook of the NCC in JCPC is the same that is used at Sarang Community Church, which is a model of discipleship ministry training. The textbook title is *The Only Savior, Jesus Christ*, and the textbook is composed of five sections. Through experience in JCPC for three years, about 90% of people who finish NCC for 5 weeks settle as members in church. People who finish NCC become members of a SOON meeting in church according to region, circumstance, and age.

The author held a new comer welcome party once a year for new comers. In that time, the church prepares dinner, presents, recreation, an introduction of ministers and the church vision, and new comers introduce themselves and share their first impressions. Through this time, the church can know the new comer's faith level and their problems. As a result, pastors and ministers know what to do and what to prepare in church more and more because sometimes what new comers see and tell is one of the most precise methods that can diagnose the church.

In church growth theory, growing churches open the front door of church and close the back door.²⁷ The front door means new comers who come to church. Therefore, at all times the front door of church is open and anyone can enter into church through the front door. But also many churches open the back door like they open the front door, and new comers who came to the front door go out the back door. Because of this situation, the church maintained the status quo and a situation of minus growth. Today, the church's task is to open the front door through evangelism and to close the back door through NCC so that the church will become a healthy church.

²⁷ Sung Hun Myung, *Close The Back Door* (Seoul: Credo Publisher, 1995), 4.



<Figure 19> We have an effective new members' or inquirers' class in our church

Confidence Class of Faith (CCF)

The Confidence Class of Faith (CCF) in JCPC is the repetition of many trials and errors. When the author came to JCPC, the CCF had not carried through, but a proposal by the author began CCF again. The CCF advanced six weeks, and the object was limited to those who had finished the NCC and wanted to receive baptism. The biggest difference between the NCC and the CCF is as follows: the NCC offers a lecture every week, so anyone can attend the NCC easily. In other words, the NCC in JCPC is composed so that any new comer who registers in JCPC can attend. However, the CCF is only offered six times a year because the CCF became a process of training and discipline in church. In the case of the NCC, if someone is absent one class, he can finish adding the missing part. But when someone misses the CCF, he cannot complete the process, and the church encourages him to attend next course. The author edited the textbook of

the CCF. The textbook treated the essence of the relationship of man and God. JCPC does not carry out baptism education any more.

Discipleship and Ministry Training

Discipleship Training and Ministry Training are the flower and core of ministry in JCPC. Chang Woo Nam, the senior pastor, carries out Discipleship Training and Ministry Training to recover the essence of church and change the constitution of church.²⁸ There are not a lot of successful cases of discipleship training in traditional churches in Korea. Likewise, when Pastor Chang Woo Nam came to church and spoke to people to carry out discipleship training, his seniors held him back. Before he came to JCPC, the church did not find a senior pastor for two years. Elders of JCPC asked Chang Woo Nam to be a senior pastor of JCPC, who was an associate pastor of Sarang Community Church, but before he allowed the suggestion of the elders, he first asked the elders to receive discipleship and ministry training in JCPC. As a result, JCPC, in spite of being a traditional church, began the first discipleship training for elders and women deacons in 1996.²⁹ Now, in 2011, JCPC is offering the fifteenth discipleship training, and about three hundred have finished discipleship training program.

The trait of discipleship training has a goal that twelve people share the Word of God, and their lives for one year and are trained as Jesus' disciples. It advances as a small group for thirty-two weeks, sixteen weeks in both the spring and the fall. Also, during vacation, they leave and practice the life of discipleship to a farming and fishing village and abroad. They have one retreat during vacation and gather in their houses for discipleship training. Like this, person in

²⁸ Chang Woo Nam, 48.

²⁹ Ibid., 50.

discipleship training can experience not only personal training but also reach their family and community.

JCPC holds a meeting called “a night of devotion as a disciple” before discipleship training and ministry training starts in February. At this time, all people who have finished discipleship training and ministry training gather, and they decide to live as disciples of Jesus Christ once again. At this time, new trainees have expectations through transformation and the testimony of previous trainees.

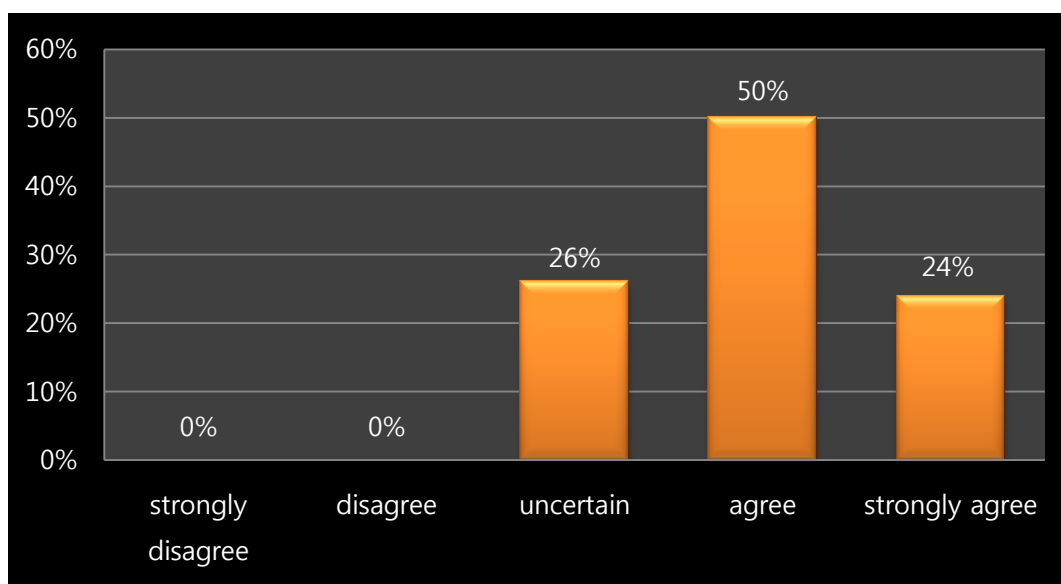
After discipleship training finishes, JCPC advances ministry training by uniting two discipleship training classes. Almost 90 percent of trainees attend ministry training and about 10 percent do not attend ministry training because they have an oppressive feeling of discipline and difficulty with home and work. Ministry training is a complete process to equip church ministers and small group leaders under the direction of a senior pastor. Also during the ministry training, trainees learn and experience a small group style and how to lead small groups and how to prepare the Word of God. Ministry training also continues for one year, and after ministry training, one has to serve as a minister, such as a small group leader, a teacher of Sunday school, or a choir member.

Jang Choong Academy (JCA)

The purpose of Jang Choong Academy (JCA) is as follows: “JCA is a the bible study institute in which all the church members in JCPC know God and His will, and equip professional leaders to serve this world through the Word of God.”³⁰

³⁰ See., www.jangchoong.org/01_jangchoong/nurture/nurture5/nurture5.php

The trait of JCA is that saints in JCPC can choose courses that they want to learn. But a dropout can happen in the middle of a course because of school affairs and attendance management. People who earned points through JCA are given many benefits. For example, when someone applies to be a teacher of a Sunday school, he can be appointed a regular teacher. When the church equips a small group leader, they become an object of priority, and they can have a church duty like being an elder or deacon first of all. In addition, saints solve problems of faith and help to make a healthy home by applying courses within their field of concern. In 2011, the spring semester opened two courses that were themes related to “Home and Mentoring,” and fall semester opened each book of the Bible. When the author served at JCPC, he taught two parts: the book of Philippians and a basic discipleship training class. At that time, the author experienced and was challenged about sharing the Word of God with saints who are trained by discipleship training and ministry training. As the following figure shows, all the saints in JCPC are satisfied with the training programs of the church.



<Figure 20> Our church provides great opportunities to learn the Bible

Family Ministry Training

JCPC with discipleship training emphasizes family ministry. The senior pastor, Chang Woo Nam, usually mentions and teaches that when a family lives healthfully, the church lives, and when church lives, the country lives. Whenever he starts discipleship training, he emphasizes the field of the family intentionally. Because trainees do not finish discipline without the help of their mates, the help and sacrifice of the mates are absolutely needed. If after they finish discipline, they do not play an important role as a father or mother, the discipline does not accomplish the purpose of training.

The family ministry of JCPC has a variety of discipline courses. First is the “marriage preparation school.” This is for singles of marriageable age and preparation for couples. This school holds on Saturday night for six weeks from March to April. Second is the “happy couple school.” This course is a process to make a happier home than currently for couples, from a newly-married couple to a couple married ten years. This continues for twelve weeks on Saturdays from April to June. Third is the “happy wife school,” which is obviously for wives and married women. Above all, this meeting is recommended to wives who live with unbelieving husbands, and they have the opportunity of evangelism through loving and serving the husband. This meeting begins on Thursday morning for six weeks from September to October. The fourth is “father school” for men and husbands. The main trait of father school is that any married man can attend, but single men are excluded. Today the role of a father is too important at home. In the past, the role of the mother was vital, but now the role of father is absolute. The standard of

culture and life of Korea is similar to the standard of the father at home in Korea. Father school encouraged men to come to church because of the lack ministry for men, and it raised the quantitative and qualitative standard of the family. This school opens on Saturdays for six weeks from October to November. Attendees learn about the mission of a father, role of a father, influence of a father, and communication skills. For the last meeting, fathers invite their family members, and they celebrate, pray, and encourage each other, and at that time, fathers wash the feet of their wives, and they ask their wives to pardon the fact that they have not fulfilled the role as the father of the family.

Training for Sunday School Ministry

Team Ministry

The author has already indicated JCPC has more pastors than other churches that are similar in church size in the “Pastoral System of JCPC.” Chang Woo Nam has a special pastoral philosophy about Sunday school. It is a team ministry. JCPC, which gathers about 2,500 people, including Children and youth, has a variety of a social stratum and faith years. The leadership of the senior pastor cannot sufficiently take care of all ministries and people of JCPC. Pastor Chang Woo Nam found out the answer of this problem from the “Team Ministry.”³¹ He appointed professional pastors in the field that he himself could take care of and supported pastors who could serve their ministry in church freely. And the fruits of team ministry are appearing in Sunday school. Sung Hee Lee, who is the senior pastor of Yeon Dong Church in Seoul, noted that team ministry is to understand ministry as a horizontal structure. The horizontal structure in

³¹ Chang Woo Nam, 81.

ministry is to understand the duty of ministry functionally.³² Actually, team ministry in Korea is difficult because Koreans lack a team concept. But Pastor Chang Woo Nam decided to use team ministry as an alternative of modern pastoral ministry, and he explained the main points about team ministry to ministers and saints. The main points that he spoke were as follows: First is the Word of God. People should agree on a basic understanding and interpretation method about the Word of God. Second, people should agree about a pastoral philosophy, pastoral strategies, and pastoral skills that emerge from the Word of God. Third, it is a problem about “what do I entrust, how far do I entrust, and how far do I have responsibility and goals about the ministry.”³³

Sunday School

The Sunday school in JCPC is well known from the neighborhood area and near churches. One of the church visions in JCPC is preparing the church for the next generation. To accomplish this vision, JCPC reinforced the Sunday school system and education and also made Sunday school an institution that a professional pastor instructs. Many churches in Korea appoint a seminary student as a pastor of Sunday school. However, JCPC entrusted Sunday school to a full-time pastor and a seminary student helped each department. A full-time pastor, who devotedly prays for Sunday school every day, has professional knowledge of Sunday school ministry and can prepare for this ministry more effectively. JCPC was entrusted with an expert who studied counseling and Christian education from college and graduate school, pre-school and kindergarten. The first elementary (grades 1-3) and the second elementary (grades 4-6) was entrusted with a full-time pastor and two seminary students, and the youth group also had the

³² Sung Hee Lee, *Future Society and Future Church* (Seoul: The Christian Literature Society of Korea, 2006), 277.

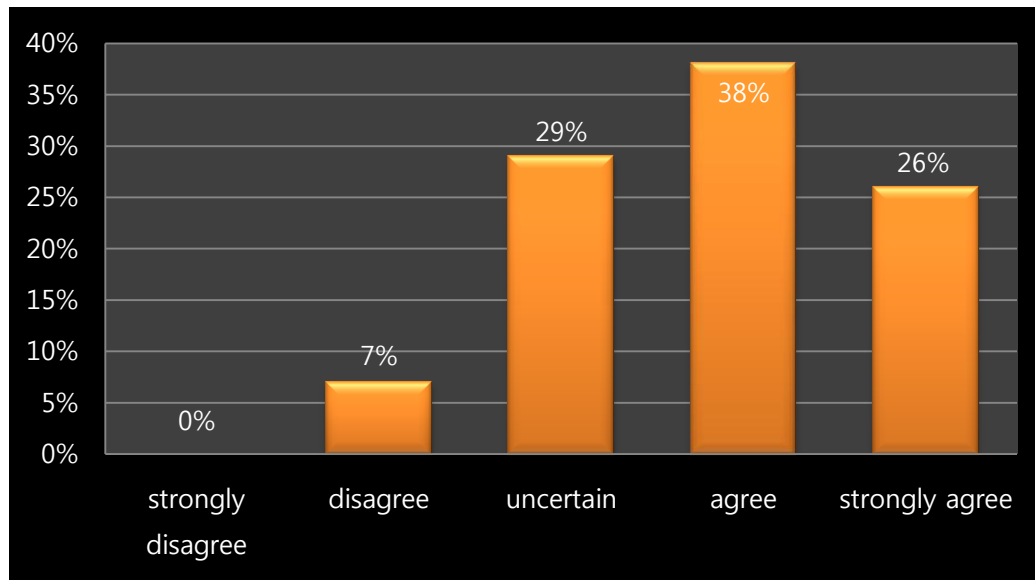
³³ Chang Woo Nam, 82.

same structure. The college and young adult group each appointed a full-time pastor. At one time, the college and young adult group in JCPC were more famous than other churches in Seoul. But many young people left church because of a new building construction and the unforeseen behavior of a college pastor in 2005. In 2011, the ceaseless support and devotion of the senior pastor towards young people are bearing fruits. The college and young-adult group are each gathering seventy people. All of these are fruits of team ministry according to the support of the senior pastor Chang Woo Nam.

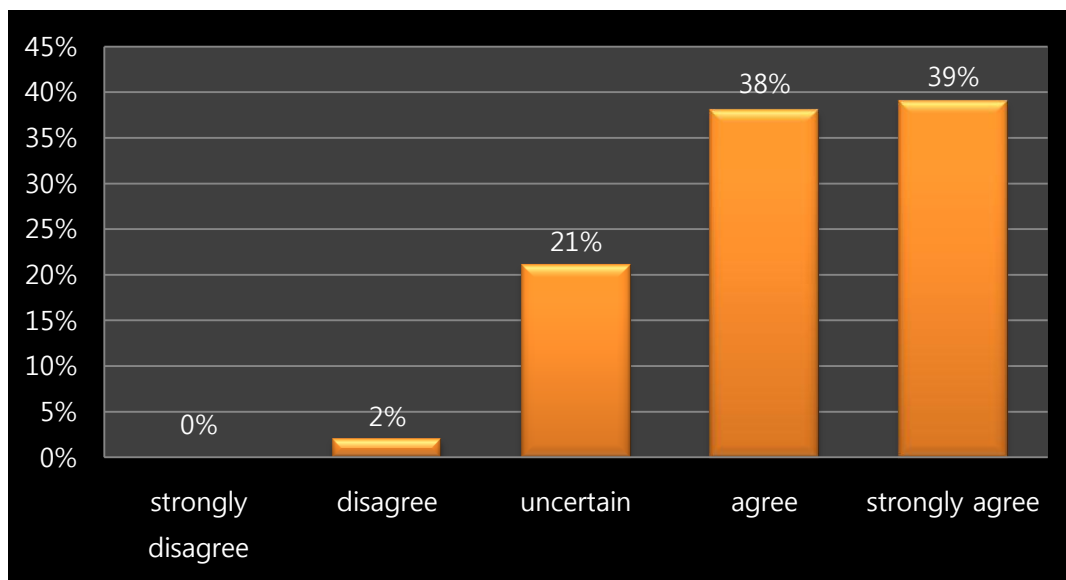
JCPC experienced a synergy effect according to the growth of Sunday school ministry. Many new comers who registered in JCPC chose JCPC because of children and their education. New comers and saints in JCPC can worship apart from children because the adult service and Sunday school service start at the same time in another place. Also teachers of Sunday school devotedly serve children.

A seminar for teachers in JCPC is one of the most important education programs. The teacher seminar occurs once a year to equip professionalism and the qualitative elevation of teachers. For this seminar, JCPC invites speakers who are experts of Sunday school education, and the speakers teach about a teacher's attitude, Bible study methods, mentoring, teaching styles, the practice of children counseling, etc. When the author served the church, the seminar was offered on weekday evenings, but now it has changed to weekends.

A night for teachers that was started to encourage Sunday school teachers in 2006 has happened six times through 2011. This event invites all of a teacher's family and goes on for one day, and pastors who serve Sunday school departments serve teachers and their families as a volunteer during the event.



<Figure 21> Our pre-school and children's area is neat, clean, modern-looking with relatively new equipment, toys, and furniture



<Figure 22> We have a very good Sunday school

Baby School

JCPC runs baby school on Thursdays by extension of Sunday school education. But JCPC opens this meeting not only to church members, but also to be the community to help serve parents who have infants. The high education standard of this meeting was evaluated by the Jung Gu district office. A pastor who is entrusted with the pre-school department in JCPC serves baby school and volunteers to support the baby school devotedly. To educate with good quality, the church receives \$100 as an entrance fee. In baby school, teachers direct faith and character education to students and parents. Some churches and local groups visit church to watch baby school. This situation showed what JCPC should prepare in the future. Modern people focus more on family than in the past, so that they think family members are important. Korea is currently experiencing the age of the nuclear family. Many couples bear and raise one or two children, so parents have a higher concern about the education of children than ever before. Therefore, baby school is a program piercing the current time exactly.

AWANA Program

AWANA became a popular program of local churches through the world, including the United States and Korea. A local church that has a concern about Sunday school carries out an AWANA program. JCPC started AWANA in the spring of 2007. JCPC started AWANA for two reasons: First is for the reinforcement of Sunday school. Second is an alternative of church about a weekend program of Sunday school. Presently, Korea has accepted a five-day week based on the United States. It provides a lot of time for Korean families on the weekend. Therefore, if the church in Korea does not prepare weekend programs and activity, people, including church members, will leave for the mountains and rivers on weekends and the church will miss the

opportunities to train them by mature Christians. An alternative for this situation is the AWANA program. JCPC made an adult Bible study program on Saturday afternoon because it is a method to activate the AWANA program. On Saturday afternoons, children go to AWANA, and parents go to Bible class.

4J Kid's Choir

4J Kid's Choir is a children's praise worship team for JCPC Sunday school. 4J means four words, which are JangChoong, Join, Joyful, and Jesus. In other words, it is a team to praise Jesus joyfully. The teacher who leads this team is a professional minister of Paidion Mission Group, which is one of the professional Sunday school ministry groups. Whenever it is a new year, the team selects and trains children through auditions. One of the biggest strengths of this team is worship discipline. The teacher entrusted with this team trains them, having a thought that unless children are trained about the attitude and posture of worship, their worship will be weak. Children learn through this team as follows: the method or attitude of praising God, worshipping God through dance, the method of prayer, and the attitude of offering. The biggest reason why this team is popular in JCPC is because the teacher produces a praise and dance CD of Paidion Mission Group with selected children from the audition. Two of the author's children served as team members from 2006 to 2008 for three years. Through this team, they were trained as real worshipers, and they participated in the praise and dance CD of Paidion Mission Group for two years. As a result, through 4J Kid's Choir, Sunday school in JCPC grew and changed in quantity and quality. Children belonging to 4J Kid's Choir serve as the worship and praise team in the first and second elementary department, and Sunday school in JCPC continuously grows and appears to revive worship.

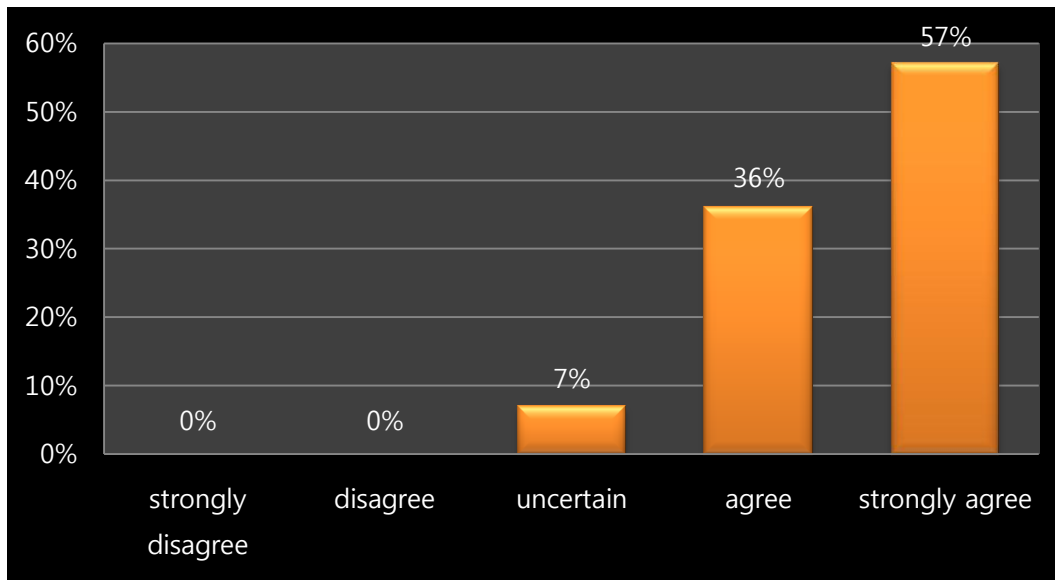
Expansion of Education Facilities

JCPC is located in the center of Seoul and is a mega-church with 2,500 people attending. JCPC has had many areas which can grow bigger, but JCPC has had problems of old facilities and narrow spaces that made new comers and saints uncomfortable. The biggest problem among them was education space for Sunday school and a parking lot. Dr. Sung Hun Myung mentioned growing churches have four “P”s, which are Pastor, People (Saints), Prayer (Power), and Parking lot.³⁴ Many pastors in Korea did not agree with his opinion about the parking lot, but they agreed on Pastor and Prayer. However, in an urban area like JCPC, a parking lot is an important factor, absolutely.

JCPC started construction on a new building from 2005, and now, in 2011, JCPC finished all construction.³⁵ As a result, all education departments have their space, in which there is a sound a system, and a large screen and beam project for a multi-education set up. JCPC had a new vision after the new building was finished. The vision became a slogan of the church: “New Time, New History, and New Vision.” According to this slogan, JCPC prepares the next generation leaders through Sunday school and accomplishes the Great Commission of Jesus Christ.

³⁴ Sung Hun Myung, *New-Comer School Leader Guide* (Seoul: Institute For Church Growth, 1997), 105.

³⁵ See, Appendix II. Bird’s-eye View of a New Church.



<Figure 23> Our facilities are neat, attractive, and clean

Ministry

JCPC is a local church belonging to the Jung Gu district in Seoul. Therefore, JCPC serves the community passionately. This can confirm the church vision, that is, “The church serves the community.” First of all, JCPC serves Jung Gu district and the community around the church. The author will introduce the ministry fields of JCPC and those that made JCPC a healthy church.

Free Meals Ministry

JCPC advances a free meals ministry from January to June for six months. On every Thursday afternoon, about fifteen church members go to JangChoongDan Park that is located in front of the church, serving noodles, rice cakes, and drinks. About sixty to seventy people wait for church members, standing in a line before church members arrive at the place. They can

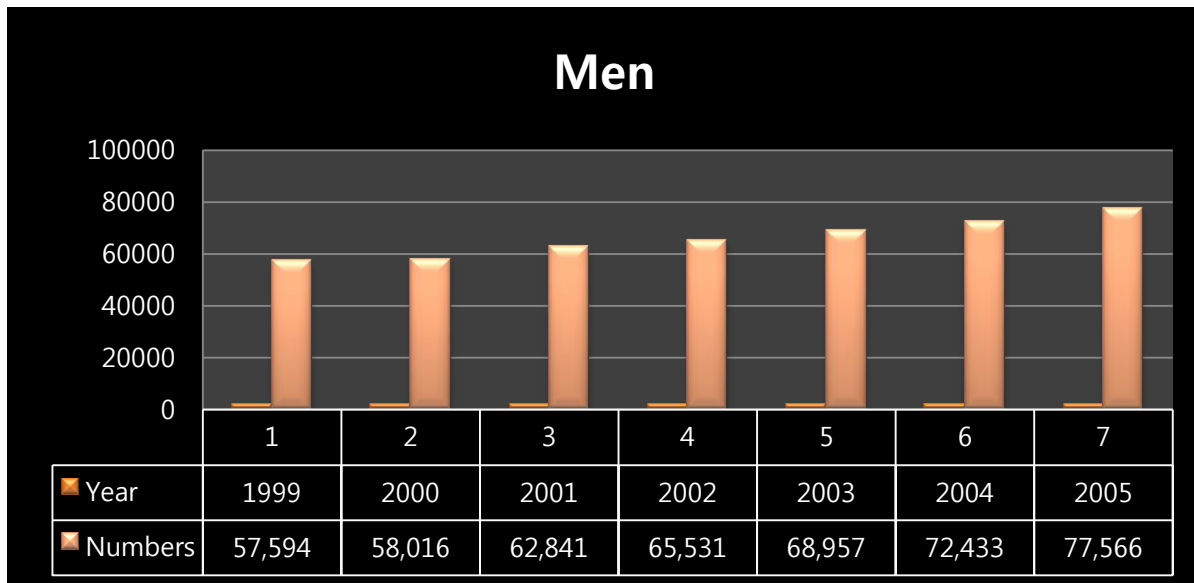
divide into two groups. Some of them are the homeless who do not have a meal, and other are old persons. They spend a lot of time at parks or cultural facilities because they are retired from their jobs, and most old persons in Korea cannot look for a job. The free meal ministry in JCPC became known to people so they come to eat lunch on Thursday afternoon.

When the church has a feast event, the evangelism team and women mission groups attend and provide not only lunch, but also gifts. The reason why JCPC started the free meal ministry is because the community asked for this ministry, and the church wants to expand the field of society by serving. The old people who met for the free meal ministry may attend church, so the church experiences both the joy of serving and the fruits of evangelism.

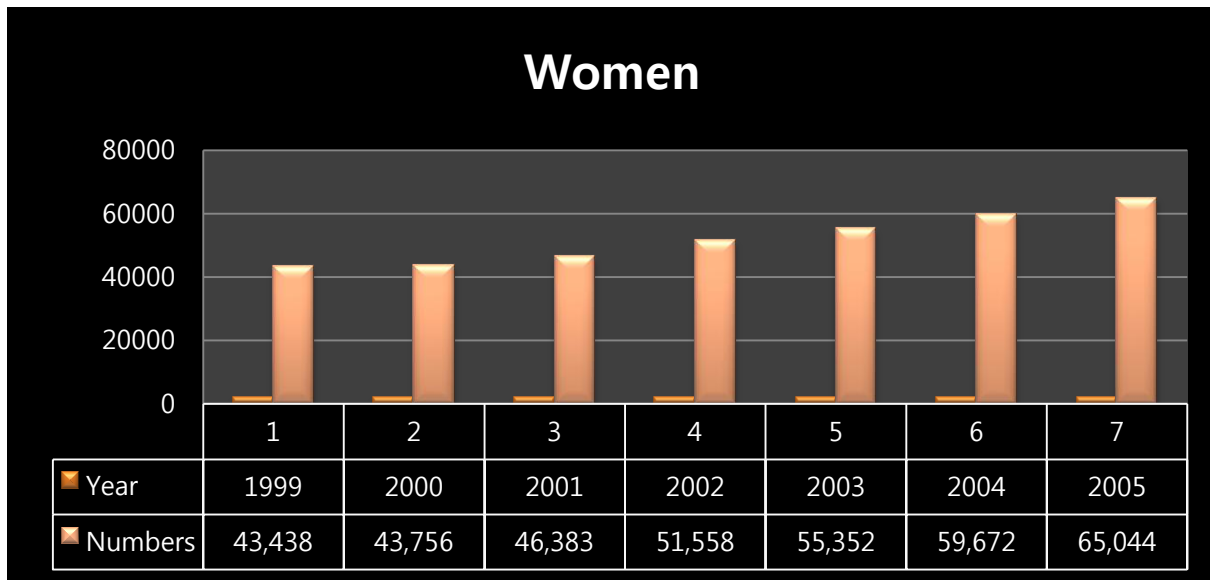
Hospice Ministry

Hospice ministry is a ministry that helps a terminally ill patient. This ministry is to help and serve patients visiting a hospital once a week by worshipping with them and to serve the patients. Ministers have to finish a general education course. The ministry can be summarized simply: First, it is a spiritual ministry that preaches the gospel to the patients and their families. Second, it is a physical ministry that includes bath, massage, and conversation by visiting the patients. Third, it is a worship ministry that worships God with the patients who wait for death every week. Sometimes, Hospice ministers complain of their physical difficulty because they bathe and clothe patients who weigh more than the ministers. But the ministers always are overwhelmed with gratitude and gladness. Whenever they worship with patients, they confess gratitude that ministers would stand and prepare for their death. The Hospice ministry team received an award from the Hospice Association and a plaque of thanks from the hospital in 2008. According to a society development, the attack rate of cancer appears to have a high

tendency in modern people. Modern medicine has not revealed a cause of cancer yet. The church continuously will meet cancer patients; therefore, hospice ministry is a crucial ministry that the church should emphasize and train for.



<Figure 24> Attack Rate of Cancer of Men According to 2008 Statistics by the National Cancer Center



<Figure 25> Attack Rate of Cancer of Women According to 2008 Statistics by the National Cancer Center

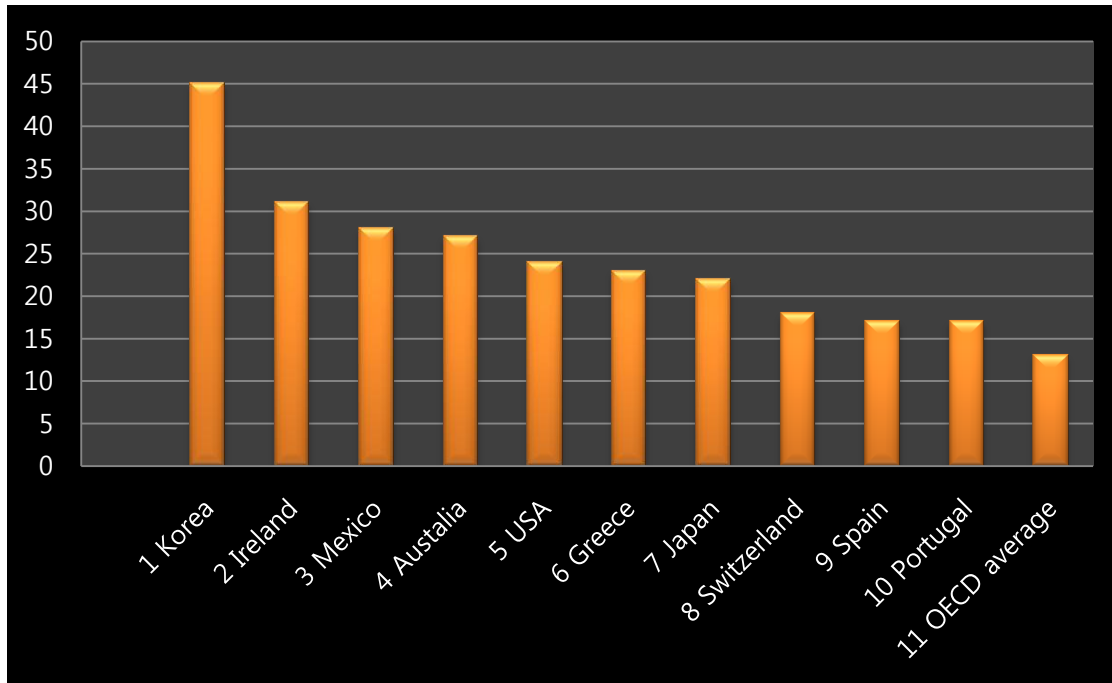
Nam San Won Ministry

Nam San Won is a social welfare organization that takes care of children of a parentless family, and many varieties of people from infants to young adults live in the place. JCPC had the first meeting with Nam San Won in 2008. Church ministers visit Nam San Won once a week in the spring and fall, except during summer vacation, and they clean the house and cook and distribute foods. Ministers must have a special concern and love for these children because the children live away from their parents. Therefore, the church should share continuous love and support, not just one-time. Children living in Nam San Won need clothes to wear; therefore, the church has an event for the purpose of gathering clothes of church members twice a year. As a result, the church developed a sisterhood relationship with Nam San Won.

Ye Hyang Meeting Ministry (Care Ministry for Elders Who Live Alone)

A solitary, elderly couple lives alone and is not in the care of family. Solitary elders in Korea increased more than 48 percent, from 494,695 people in 1998 to 735,000 people in 2004, and most of them belong to the poor class. According to figure below, 350,000 elders (of 4,380,000 total people) over sixty-five years old receive help from society, and 206,000 people are solitary elders.³⁶ Many solitary elders live in the Jung Gu district, which includes JCPC. The problem is that the house and area in which they live are a blind spot that cannot connect to other people. Sometimes, Korean broadcasting companies used to introduce the actual circumstances of solitary elders who died at home alone, not able to endure the cold and hot weather. The Bible teaches to help the poor and weak (Js. 1:27). Likewise, JCPC serves solitary elders with the same heart. JCPC seeks for solitary elders that live in the Jung Gu district once every two weeks and provides short subsistence goods and pickled side dishes every two weeks. Above all, ministers become a companion to talk with them, and as a result, ministers are preaching the fragrance of Jesus Christ like the name called, “Ye Hyang Meeting”.

³⁶ Chosun Newspaper of “Blind Spot of Welfare, Solitary Elder”, Aug 14, 2005.

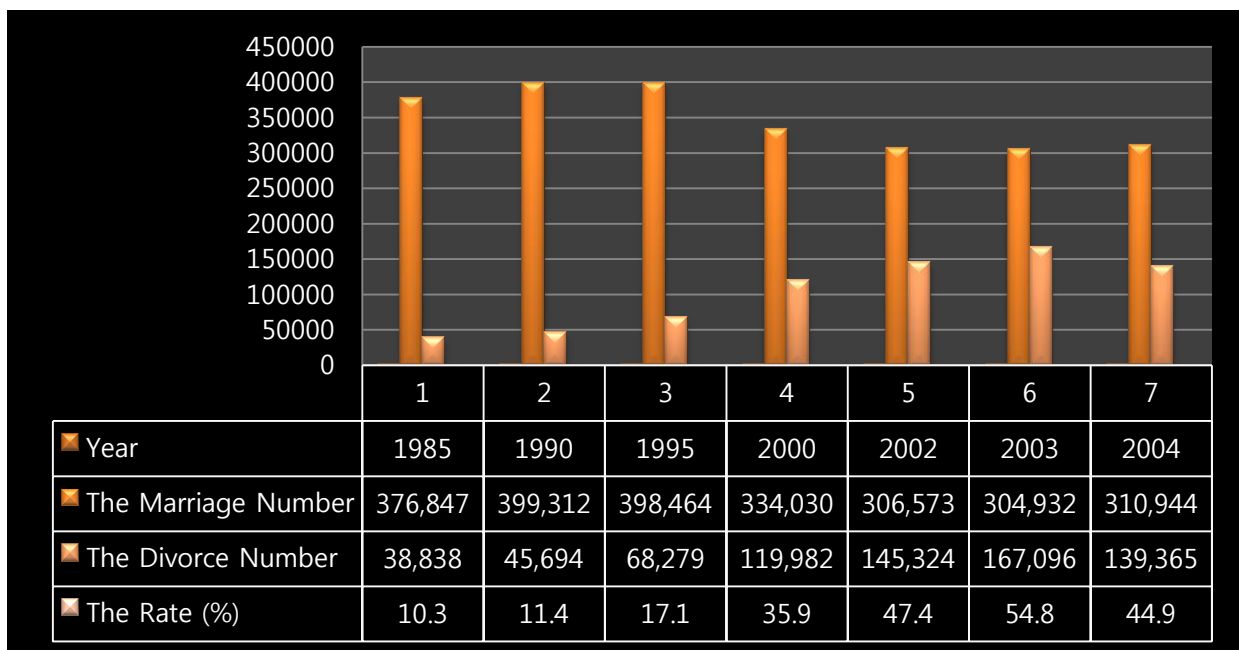


<Figure 26> The poverty rank of Solitary Elders in OECD Member Nations (2005)

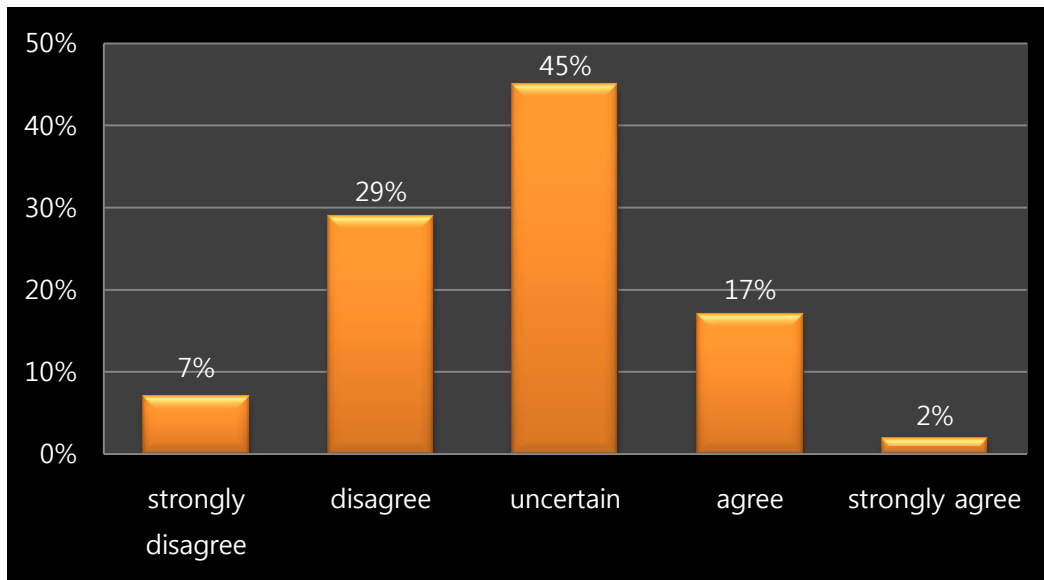
Child Head of Household Support Ministry

The object that appears to society as a problem with solitary elders is children as the head of a household. The reasons why they became the heads of a household are either because their parents died abruptly or because their parents have divorced. Like the following figure shows, the divorce rate in Korea was 44.9 percent in 2004. By these statistics, one can conclude that when one-hundred couples are married, forty five of these marriages end in divorce. After parents divorce, they do not want to bring up their children. As a result, children are often handed over to an orphanage or the child becomes the head of the household. The problem is that children only get hurt and live with the injuries of being abandoned for their whole lives. To help and serve them, JCPC secured a list of child head of households through a town village office. JCPC started to solve the most important two problems for them. First is to support them

through a scholarship to study. Second is to support meal money for school lunch. Because of financial difficulties, many child head of households cannot eat lunch meals. Accordingly, JCPC prepares an opportunity for child head of households to eat lunch meals freely by providing meal money. JCPC has a principle about meal money, and it is a secret to provide meal money because children head of household feel an inferiority complex or can be easily hurt emotionally.



<Figure 27> The Divorce Rate in Korea by Statistic in 2004



<Figure 28> The people in our church seek to be involved in ministry

Evangelism

Bill Hybels, the senior pastor of Willow Creek Church, emphasizes that the church is the only hope of the world.³⁷ All organizations have an original purpose. For example, a school is to teach wisdom and knowledge to students, a hospital is to heal pain in patients, and a company is to make profits through work. But the community that has established the purpose of evangelism to rescue the lost from the beginning to the end is only the church. The Bible introduces the purpose that Jesus comes to the world as follows: “The Son of Man came to seek and to save what was lost” (Lk. 19:10). Also, “The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mk. 10:45). As a result, Jesus came to the world to rescue the whole the world by consecrating his life. This is to save and rescue life and is called “Evangelism Ministry.” Therefore, a church that exists on the earth has to have evangelism as a

³⁷ Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 15.

priority. Evangelism is not for simple church growth but for the expansion of the kingdom of God.

Internal Evangelism

Jang Choong Evangelism Team

The *Jang Choong* evangelism team is the core axis of evangelism ministry. The evangelism team is separated into a men's and women's team. Firstly, the women's evangelism team gathers about twenty people together on Tuesday at 1:00 P.M. Evangelism ministers have a preparation meeting for about twenty minutes and then they go out to the subway station, park, and school to preach the gospel. The men's evangelism team gathers about fifteen people together after Tuesday daybreak worship, and then they go out to the subway station with evangelism books and pocket tissue to preach the gospel to people who go to work taking the subway. The reason why evangelism team goes out to the subway station is above all to remove fear about evangelism and to make a chance for evangelism. Many experts of church growth state that the number of people who have an evangelism gift in church is about 10 percent.³⁸ Therefore, the church needs evangelism training according to a variety of methods and spiritual gifts. The evangelism team in JCPC is a response among diverse methods for evangelism. The evangelism team at JCPC is called PET. PET is an acronym for Prayer, Evangelism, and Trio. That is, Jang Choong PET means to pray and preach the gospel with three persons. Jesus sent disciples two by two into the world (Lk. 10:1) because when two or three persons preach the gospel, they have courage and can use each spiritual gift for evangelism. A person who has the gift of evangelism preaches the message of good news, and a person who writes a letter well

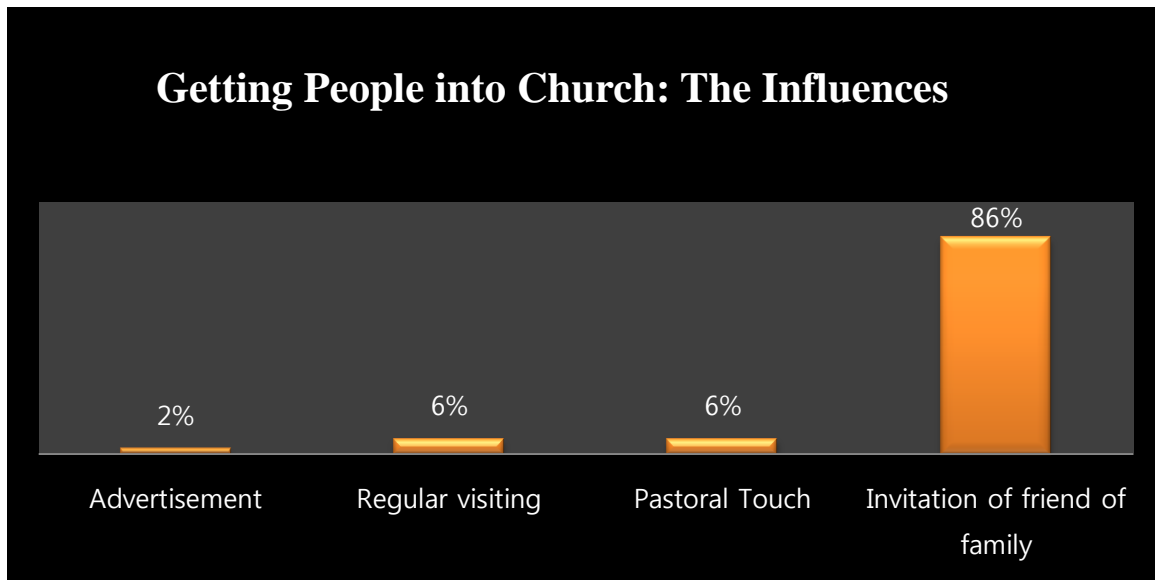
³⁸ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal Books, 2005), 177.

sends text messages and e-mails, and a person praying and supporting with money serves people according to their gifts and abilities.

Another trait of the *Jang Choong* evangelism team is to do relationship evangelism that reflects modern society. George G. Hunter III states that “faith is not to spread among people who Jesus does not know, but spread among people who know and trust each other.”³⁹ Actually, Larry Gillbert mentions that the reason why people come to church is because of the invitation of a friend or family member and the rate of invitation was 86 percent, as the following figure indicates.⁴⁰ As a result, modern evangelism should advance relationship evangelism. The author served as an evangelism pastor in JCPC for three years, realizing an important fact. This fact is that people who attend evangelism meetings have more concern about evangelism and the gospel than people who do not attend the meeting, and about 60 percent of people who are registered at JCPC came to church through the Jang Choong evangelism team.

³⁹ C. Peter Wagner & Win Arn, and Elmer Towns, *Church Growth: State of the Art* (Wheaton: Tyndale House Publishers, 1986), 71.

⁴⁰ Larry Gillbert, *Team Evangelism: Giving New Meaning to Lay Evangelism* (Lynchburg, VA: Church Growth Institute, 1991), 87.



<Figure 29>

JCPC with the evangelism team had a practical ministry experience through relationship evangelism. An area around Shin Dang 3 Dong moved about five-thousand families to a new apartment complex that is called “*Nam San Town*.” JCPC carried out “water tank evangelism” which serves people who move in to apartments, to make an opportunity for evangelism, and also to attempt differentiation from other churches. This is not aggressive evangelism but is a method to make good relationships with residents. JCPC received applicants who want this water tank opportunity. JCPC had a retreat center at Pocheon city Gyeonggi Province, and Pocheon city is famous for good water and fresh air in Korea, so many alcohol and water factories were located in the area. At the retreat center of JCPC in Pocheon, church members prepared fresh water in the water tank and then delivered the water tank to residents with about one-thousand tanks every week. As a result of the evangelism, JCPC led about seventy families into Nam San

Town apartments and new believers continuously were preaching the gospel of life to their neighbors.

New Life Festival

JCPC holds a new life festival once a year in the fall season that harvests farm produce. JCPC has carried out this meeting for the last fifteen years. So far, several thousand people have heard the gospel through this meeting and about 40 percent of people believed in Jesus. This meeting started from Sarang Community Church, which is a mother church of discipleship training ministry. Many churches in Korea are holding a new-life festival once a year according to the same method that Sarang church advances. JCPC started a new-life festival for two reasons. First, church members are to have a lasting concern and to bear the fruits of evangelism about the Great Commission that Jesus committed to the disciples and future generations, and church's mission is to preach the gospel to people. Second is to preach the gospel to non-Christians and family members who have saints that are praying for their salvation. JCPC never preached the gospel to establish statistics for evangelism until now because of the negative association with ambitious pastors and churches and because it also can be a burden for church members. Instead, at the start of a new year, church members write the name of a person that they want to preach the gospel to on paper and pray for them and invite them to the new life festival; consequently, church members experience the joy of soul harvest, and the church can emphasize the mission of evangelism to all the church members.

The new life festival of JCPC is planned four months before the event starts. First of all, the church creates a ministry team and assigns each role within the ministry team. Before three months of the event, church members choose people to invite to the event, and at that time, the

church members watch an evangelism motivation video that the church prepares, and a senior pastor also preaches the Word of God related to evangelism and is asked to participate in the new life festival. The biggest supporters in the new life festival are SOON leaders that commit to small groups in church. Before the event starts, leaders have a small group meeting for the new life festival, having special, small group materials to encourage participation in the event for all small group members.

The new life festival in JCPC usually opens the last Sunday of October or the first Sunday of November, because firstly, this time is a harvest season in which farmers harvest the crops. Secondly, this time is the midterm in which high school finishes and is a time of preparing for college tests. Thirdly, this time is a season of preparing full-scale for the winter, and people have new minds about new starts.

The term of new life festival is planned for two or three days, not one day. The reason why the event is three days, morning and night time, is to give potential believers many opportunities to believe in Jesus Christ, and they can choose a convenient time to attend in the morning or evening. For example, for workers, the evening time will be easy to attend, and for women and house wives, the morning will be an easy time to attend.

The author served as a director of a new life festival three times for three years. The author did not have difficulty in preparing the event because trained ministers who finished discipleship training and ministry training helped the event as partners. At that time, the most inconvenient thing was a narrow space and stage. Moreover, the church is constructing a new building so that a narrower parking lot and lack of space made the event a bigger difficulty. The narrow stage for the event limited many spectacles for the attendees. However, despite such difficulty, feedback of the event is always positive. Despite the limit of space, potential believers

believe in Jesus by faith and attend church services. Therefore, the new life festival is an important ministry that the church cannot give up.

Open SOON Meeting

The New Life Festival is an evangelism festival for all church members in the fall season, while the Open SOON Meeting is an event inviting potential believers or friends to the SOON Meeting in the spring season. Everything for the event is prepared during the SOON Meeting, and the church supports the preparation of items to promote the event. Therefore, the Open SOON Meeting can be called a small New Life Festival.

The number of people who are invited to the Open SOON Meeting varies. Sometimes only three people are invited, and for others, fifteen people are invited. The SOON that invited fifteen people cannot gather at home, so they use the facilities of the church and prepare decorations and lunch. Some SOONs gather at the restaurant with potential believers, and some SOONs go on a picnic. However, the core object of all the SOON Meetings is not the members but friends and potential believers who are invited.

The author thought that evangelism methods like Open SOON Meeting are one of the best evangelism methods of the future. An effective evangelism is not only to preach the gospel, but firstly to serve and fill their spiritual and physical needs. The Vineyard Community Church that is located in Cincinnati, Ohio is known as *Servant Evangelism*. Servant Evangelism is to share Jesus' love by serving potential believers and community. Members of the Vineyard Church do not speak about Jesus and their name when serving the community. They just use one sentence, "We exist to serve you. We are the Vineyard Community Church." The important point is that many people who do not know Jesus are to believe in Jesus Christ through their

servicing.⁴¹ A slogan of The Vineyard Community Church is “the small things that were made by great love change the world.”⁴² In Korea, *Net Evangelism* of Campus Crusade for Christ’s Mission,⁴³ the *Matthew Party* of Soo Young Ro Church College,⁴⁴ and the *Evangelistic Small Group* of the Natural Church Development⁴⁵ are similar to Servant Evangelism of The Vineyard Community Church.

Internal Church Support

JCPC now helps and supports eleven churches of farming and fishing villages and sixteen Christianity groups inside of the country.⁴⁶ JCPC as a local church wants to serve not only the Jung Gu district, but every district in Korea because the universal church must grow and be healthy together. Therefore, to grow only JCPC is not correct in the viewpoint of the universal church. JCPC supports farming and fishing village churches financially and spiritually every month. The churches that JCPC supports are increasing, and church ministers visit the churches once a year and encourage pastors and saints.

⁴¹ Eun Il Jang, *Cell Evangelism Strategy* (Seoul: Christianity Publishing Press, 2001), 123-125.

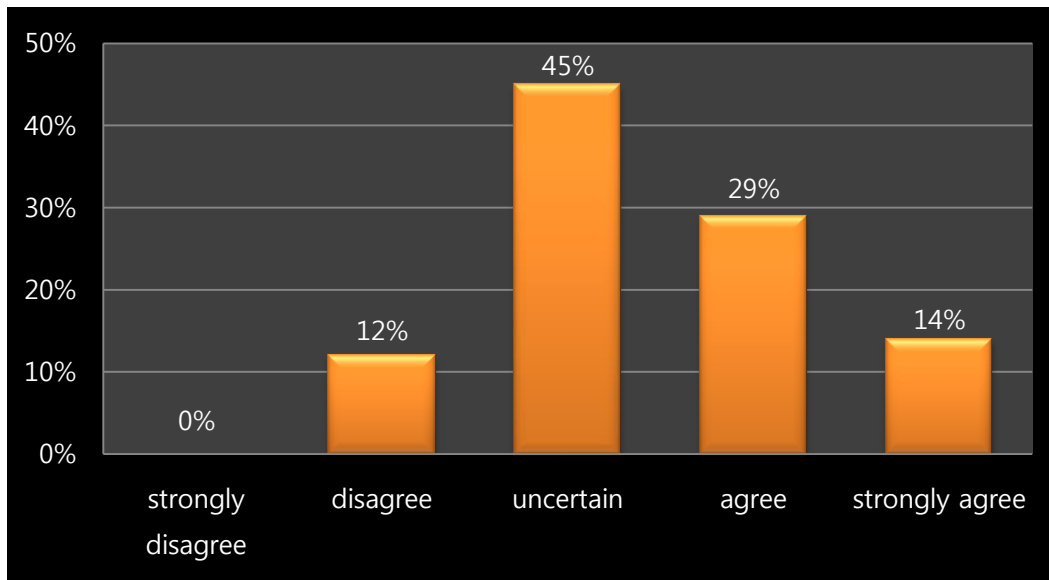
⁴² *Ibid.*, 126.

⁴³ Seung Han Shin, *Group Evangelism in Home* (Seoul: SOON Publisher, 2003), 14-146.

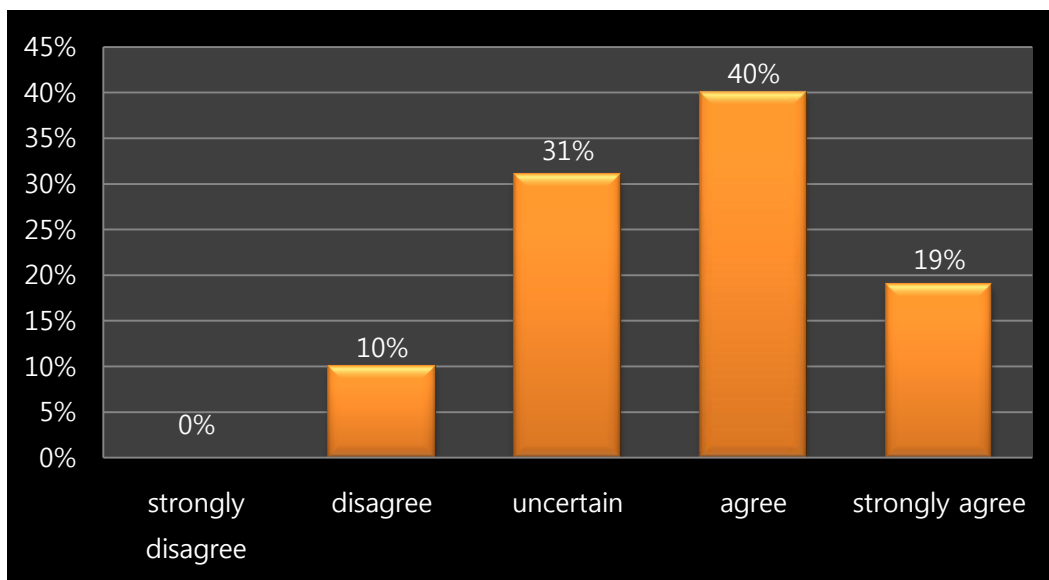
⁴⁴ Eun Il Jang, 102-122.

⁴⁵ Jin Woo Jung, *Evangelistic Small Group* (Seoul: Natural Church Development Publishers, 2002), 7-9.

⁴⁶ See, the bulletin of JCPC. www.jangchoong.org/bbs/board.php?bo_table=menu2_sub3.



<Figure 30> Personal evangelism is a priority in our church



<Figure 31> A significant portion of our church's growth comes from reaching the unchurched

According to the above figures, many saints in JCPC think evangelism is a significant portion for church growth, but most of them do not do personal evangelism as a priority of life. One of the reasons why JCPC is declining is because saints do not preach the gospel continuously and do not put evangelism as a priority of their lives.

External Evangelism

Sending and Supporting Missionary

JCPC sent four missionaries to Thailand, China, Mongolia, and Kyrgyzstan. All of them were pastors and ministers in JCPC. JCPC was emphasizing external evangelism and mission since starting the church, and fourteen missionaries are supported by having partnerships. JCPC uses 10 percent of the church budget for external evangelism. The external evangelism areas that JCPC supports and prays for are very wide, such as Asia, Europe, Africa, and South America. The reason why JCPC expands mission areas is because the whole world is a serving field.

Outreach

JCPC advances outreach for summer vacation intensively and for outreach; about one-hundred people, including adults, young adults, and the youth group, leave to the mission area. Above all, summer outreach concentrates on Asian countries because Africa and South America are too far. People who participate in outreach take a vacation for one or three weeks. Mission ministries are Children's ministry (vacation Bible school), medical or building repair works, and a home visit of alien workers, which manages the foreign worship team.

Firstly, the most important ministry in the mission field is children's ministry. Children's ministry in the mission field is very important because it is easy for children to preach the gospel.

When children's ministry settles in the mission field, missionaries have an opportunity to preach the gospel to their parents. Other Asian countries have lower economic situations, culture or leisure life, and quality of life than Korea. Many presents and school supplies that people prepare from Korea provide a way to preach the gospel to them, and through the presents, children in the mission field can experience a new world and challenge.

Secondly, there is the medical and building repair works ministry. The fields that missionaries serve most contain poor medical facilities and doctors. People in the mission field cannot receive treatment and take medicine even though they hurt and have pain in the body. Therefore, the church should make and send medical mission teams that have doctors and nurses for effective mission. A mission team can preach the gospel to them as they wait to receive treatment. Those who are doctors and nurses confess after coming back to church, "We felt like it was Jesus who healed the pain and the weak." Like the children's ministry, building repair work is a very important ministry in the mission field because the poorer the country, the more construction costs and higher personnel costs. Therefore, many missionaries await the help of a mission team to repair buildings or facilities of the mission field.

The strength of outreach is that the church can make concern and commitment about missions for church members. Two months before people leave for the mission field and after people come back to church are the strongest periods for missions in church. Young adults who have been to outreach especially commit as a long time missionary. Among the four missionaries whom JCPC sent to the mission field, two people (Thailand and Mongolia) committed as a long-term missionary.

Mission bazaar for outreach is one of the very important events. A young group and foreign worship team manage, sell food and life goods, and advertise information and prayer lists

about the mission field. Fund raising money for the mission bazaar uses the finances for outreach and all the money expended for the mission bazaar are an offering or donation money.

Mission Festival

JCPC held a mission festival for the first time in May 2011 and prepared this event a long time ago. But this event was not held during the new, church-building construction. After the new building was finished, this event started. The event is happening as follows: Each mission field's booths are prepared and ministers prepare a flag, information, traditional food, clothes, and simple language and receive a mission application. As a result, over 80 percent of church members participated in this event and committed to go to outreach and to pray for a missionary and the mission field.

Foreign Worship

JCPC serves foreign students and alien workers who came to Korea a long time ago. JCPC carries out worship for Mongolian and Filipinos in church every Sunday at 2:30 P.M. Two pastors serve worship and ministry and for foreign worship, and each native minister serves and helps the team, and the Mission Committee of the church supports finance. Mongolian worship has about forty people attend who can be divided into students and workers, and the Filipino worship has about twenty people attend, who are mostly workers. Foreign ministry in JCPC became an important foundation for external mission.

Church members and foreign ministers leave for outreach to Mongolia and the Philippines primarily during summer vacation. A ministry of this mission team is to visit the homes of students and workers who attend foreign worship in JCPC, so the mission team

encourages their parents and families and preaches the gospel to them. The mission team to Mongolia and the Philippines cannot have many people participate because to visit the family, the mission team has to move a long distance and prepare a lot of equipment. Before the mission team leaves for the mission field, ministers take a picture and video their life in Korea, and when the mission team visits their home in Mongolia and the Philippines, ministers show the picture and video to their parents and families. Conversely, when the mission team comes back to Korea, they take pictures and videos of the families and they show it to students and workers in Korea. This strategy is very effective to foreign people and occupies a position as an important mission method for outreach.

There is the New Year's and Korean Thanksgiving Day in Korea. All the people leave to spend the feast at home, but foreign people have no home to go to. The foreign worship team prepares a retreat during the feast, New Year's or Korean Thanksgiving Day. Ministers must give up their feast vacation to serve foreign people and to attend the retreat, but they participate in the retreat with pleasure because they are preaching the gospel to foreign students, workers, and their friends. During this retreat, all of them make rice cake soup on New Year's Day and half-moon cake on Korea's Thanksgiving Day. While making these foods, they experience both the love of church and the feast of Korea. Now, foreign people who use the same language are increasing and the church is preparing a Chinese worship service.

One-to-One Connection

As the author introduced, the pastoral philosophy of JCPC is to make Jesus Christ's disciples through discipleship training. JCPC has advanced a discipleship training class for fifteen years until 2011. Whenever JCPC advances the training class, the church connects the

discipleship training class and a missionary one-to-one. The reason is that all the missionaries who JCPC supports cannot be taken care of in detail and the trainees are not only to have continuous concern about mission, but also to not stop learning.

When a missionary's letter arrives at church, the church delivers it to a person in charge of a discipleship training class, and trainees pray for him and support the mission field by collecting spontaneous contributions. As a missionary comes to Korea, trainees solve transportation, provide housing for him, and aid his schedule together. When the church goes to the mission field which trainees support, they participate in outreach. As a result, the one-to-one connection in JCPC can say that an effective and successful strategy for mission and church is an increasing concern, supporting mission more and more.

Summary

A clear pastoral philosophy and vision is a motive power that leads to a healthy church.⁴⁷ JCPC was changed with a new senior pastor, Chang Woo Nam, by church growth constitution through discipleship training and ministry training that started from elders to accomplish the mission of the church. As a result, JCPC became a model that a traditional church can grow and become a mega church with an attendance of about 2,500 people. Through the discipleship training ministry, JCPC had several church growth factors, such as small group circumstances and Sunday school. Despite the factors, JCPC has experienced a stagnation of church growth since 2006. The year 2006 was the time when JCPC started a new building construction, the tenth year of senior pastor, Chang Woo Nam. Therefore, church members expected new change from a senior pastor, and the church had to prepare new soft ware fitting the new building and

⁴⁷ Han Hun Oak, *Called to Awaken the Laymen* (Seoul: Duranno, 1998), 66.

ministry. The author will suggest eight strategies in chapter five to make a healthy church and to maintain church growth continuously, and this suggestion will be used as an alternative for JCPC and Korean churches experiencing a stagnation and decline of church growth.

CHAPTER FOUR

STRATEGIES FOR A TWENTY-FIRST CENTURY HEALTHY CHURCH GROWTH

JCPC became a growing church in quantity and quality for nine consecutive years after Chang Woo Nan came to JCPC as its senior pastor. For the last six years, however, JCPC, along with many other Korean churches are experiencing stagnation and decline quantitatively and in quality. It experienced divisions among its congregation over different issues and it repeated many mistakes that other stagnant churches have made.

One must clearly note that both the growth and stagnation were not coincidental or accidental. JCPC grew in quantity and quality because the leader chose to lead the whole church according to fundamental and unchanging biblical principles that promote growth. In the same manner, JCPC experienced painful stagnation and decline because it failed to abide by the same principles that God has designed for healthy perpetual growth of His church. Every God appointed leader must clearly identify these fundamental principles from Scripture and constantly put them into practice in his or her ministry.

In this chapter, eight fundamental factors for JCPC's healthy restoration and growth will be presented. But these factors are not limited to JCPC. Instead, they are biblical and universally applicable factors that every local church can implement to promote healthy restoration and growth of their churches. These factors are timeless factors that coincide with God's desire and plan to raise His churches in a healthy vibrant manner.

Strengthening of Worship or Expository Preaching

Dr. Elmer Towns introduced six styles of worship in his book, *Perimeters of Light*. First is the evangelistic church, which focuses on winning the lost by emphasizing evangelistic

activity and preaching in some cases and through a seeker-focused service in other cases. Second is the Bible-expositional church, which emphasizes teaching the Word of God. Third is the renewal church, which focuses on expressing worship in contemporary worship choruses. Fourth is the body life church (sometimes called the new life church), which focuses on fellowship relationships and small groups. Fifth is the liturgical church, which focuses on the reverential worship of God. Sixth is the congregational church of the common people, that is, the church of the people, by the people, and for the people.¹

No matter what worship style believers choose, it does not really matter because cultures and lifestyle are different. These six styles of worship are patterns of advancing churches in the United States. The point is not what worship style a church chooses, but the factors making worship and the worshiper prepared for worship. Jesus said to the people in Jn. 4:23-24, "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."

Unless the church experiences God, church members will miss power in their field of life, as a growing church emphasizes and strengthens worship. The Westminster Shorter Catechism asks, what is the chief end of man? The answer is that man's chief end is to glorify God, and to enjoy him forever.² Worship is a method to glorify God in life and to enjoy God forever. Therefore, the anointing of worship is absolutely needed for all the church members. Worship is one of the most important factors in the principles of church growth.

¹ Elmer Towns and Ed Stetzer, *Perimeters of Light* (Chicago, IL: Moody Publisher, 2004), 84.

² Thomas Watson, *The Westminster Shorter Catechism Electronic Book* (Grand Rapids: Christian Classic Ethereal Library, 2004), Q1.

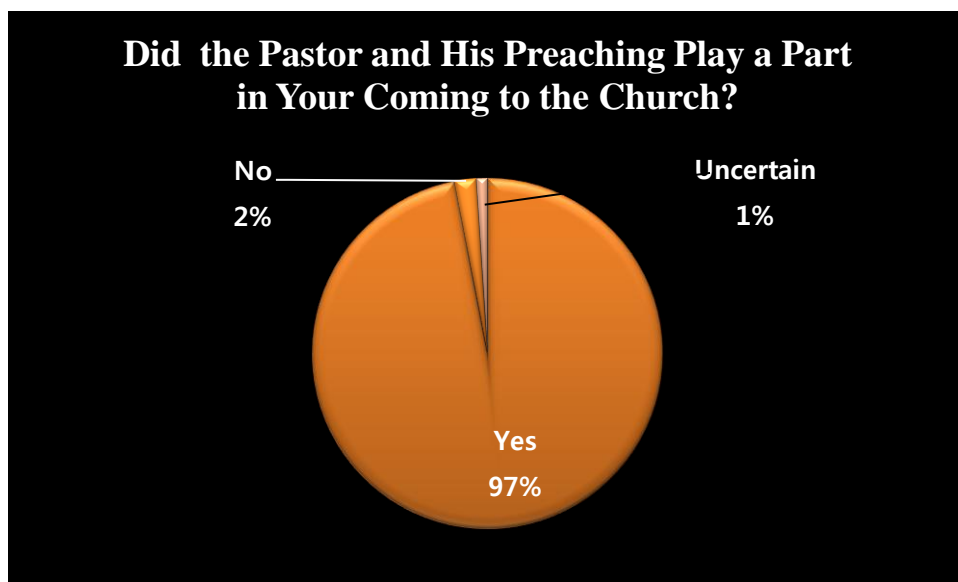
JCPC has strength in worship. Sunday worship comprises three worship services that each has differentiation for concentration and facilities of worship. But the author suggests preparation, intercession, and expositional preaching for strengthening worship.

First is the preparation of worship. Church members serve in worship according to their role and position every Sunday, but most churches do not have a preparation meeting for the worship. To worship God “in spirit and the truth,” the church has to include training and education for worship (Jn. 4:24). Worshipping in this way indicates that a church emphasizes worship and thinks of it as the most important thing. As a result, if a senior pastor emphasizes the importance of worship, church members will also think that worship is important and prepare it by doing their best. And from that time, the church will appear to glorify God and the spirit and body of the saints will be alive.

Secondly, there is an intercession team for worship. Growing churches have an intercession team for the preacher and worship during worship. Their ministry is to pray only for Sunday worship, not personal or family prayer, and they pray for the preacher, the choir, the ushers and attendees. Sarang Community Church and Global Mission Church, who have grown healthily in Korea, have intercession teams, and before a senior pastor stands before the pulpit, he receives prayer from them. Dong Won Lee, who is an emeritus pastor at the Global Mission Church, mentioned that the difference of a church having an intercession team or not can be compared with oiling on wheel of a car or not.³ The author recommends making an intercession team and worship preparation team to be a growing church like JCPC.

³ Dong Won Lee, “Lecture Notes, PLED 997-Pastoral Leadership Seminar” (lecture given at Liberty Baptist Theological Seminary, Lynchburg, VA., **Spring 2011**)

Next is expositional preaching. Thom Rainer stated that the decisive factor of church registration of new comers is the pastor and preaching.⁴ He questioned two important things about senior pastors in an interview with new believers. The first of the questions was a straightforward query directly about pastors that could be answered with a simple yes or no: “Did the pastor and his preaching play a part in your coming to the church?” The second question required a more subjective response: “What factors led you to choose this church?”⁵

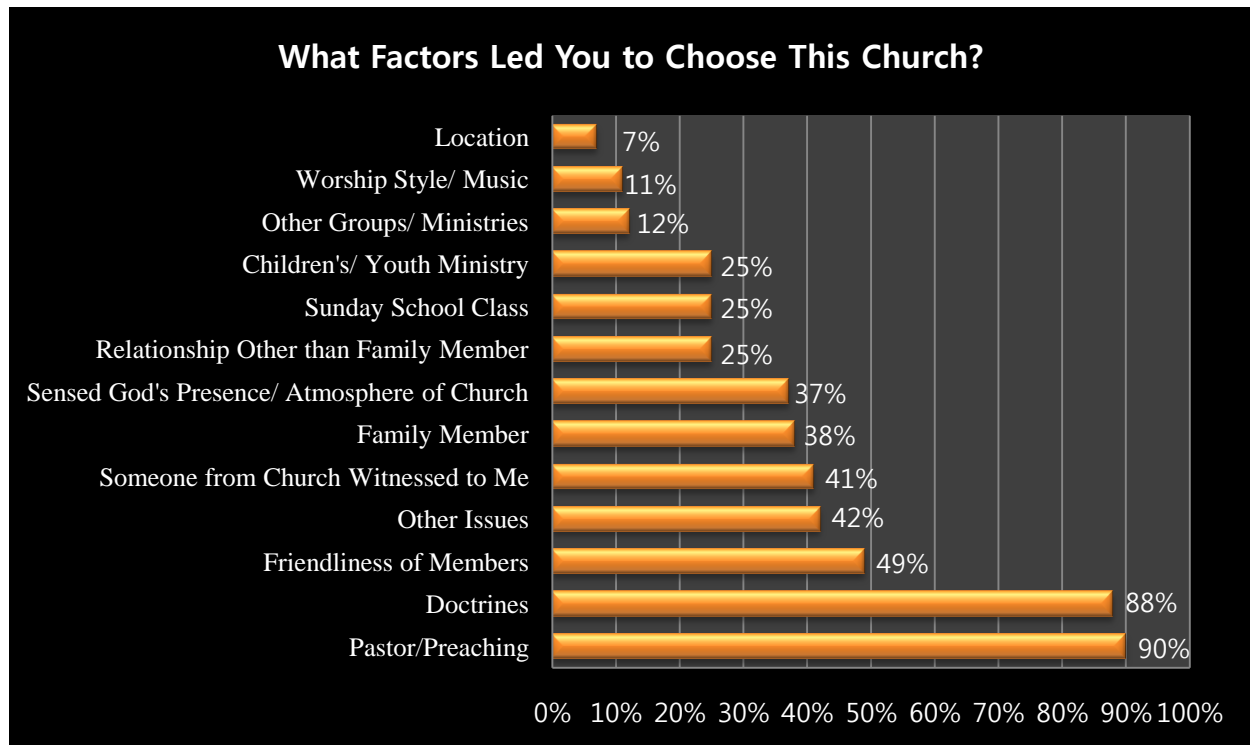


<Figure 32>⁶

⁴ Thom S. Rainer, *Surprising Insights from the Unchurched & Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001), 53.

⁵ *Ibid.*, 55.

⁶ *Ibid.*



<Figure 33>⁷

As indicated by the figure above, 97 percent of respondents answered that the reason for registering at a church is because of the pastor and his preaching. Church members stated that the most important job is preaching the Word of God. Therefore, preaching the Word of God in Sunday worship absolutely influenced the people who visit the church, and the pastor's sermon occupies the most time in worship.

In chapter two, the author introduced principles of church growth as diverse viewpoints. Mark Dever and John MacArthur, senior pastors in local churches, especially emphasize the pastor's sermon, preaching the Word of God, for healthy church growth. Their idea of preaching the Word of God is expositional preaching. This method insists that the Word of God has to lead

⁷ Ibid., 56.

the pastor and the church members; a pastor himself does not select the passage in God's Word. The church must preach expositionally about God's word.

A futurologist, Alvin Toffler, stated in his book that post-modern times have entered into a "time of being information-oriented" and the core of it is "speed."⁸ In other words, success and failure in post-modern times depend on how much information can be acquired and used faster than others. This culture had also influenced the church. Expositionally preaching needs a lot of time because it chooses a volume or series of the Bible. Accordingly, church members feel bored by expository preaching. Moreover, they do not listen to preaching any more.

Recently, an alternative to expository preaching was introduced in the church in Korea. The author also suggests a pattern of preaching in the Korean church, which is "subject or theme expository preaching." The preacher chooses a theme that approaches life and is a matter of concern for modern people and preaches the Word of God three to eight weeks. But exposition and exegesis of the text must be done completely because subject preaching is not to introduce an interesting theme to church members; rather, it is to introduce the Word of God accurately and to explain the theme. The pastors of growing churches in the United States and Korea preach God's Word as subject expository preaching. The author is convinced that subject expository preaching is surely a preaching alternative and will bring revival to the church.

Strengthening of the Discipline System for the Laity

Walter A. Henrichsen emphasizes that "disciples are made by discipline, not born."⁹ The author completely agrees with this opinion because nobody is born as a disciple or comes to

⁸ Alvin Toffler, *The Third Wave* (New York: Morrow, 1980), 388.

⁹ Walter A. Henrichsen, *Disciple Are Made Not Born* (Wheaton: Victor Books, 1974), 5.

church to become one. The quality of a church is changed by disciples who are made by discipline, like Jesus, and Jesus knew this fact. Jesus concentrated on making twelve disciples for his official ministry period, and as a result, church ministry and growth is organic, not a method or skill.¹⁰ Dr. Elmer Towns introduced the importance of people and principles: “Methods are many, Principles are few, Methods may change, but principles never do.”¹¹ The church has a discipline system to train church members, and the church has to develop suitable training methods, considering the circumstance of the church, not easily relying on other churches or mission institutes. The author suggests four steps for a discipline system in the local church.

Settlement Step

Actually, the most important point of church growth is whether new-comers will stay at the church or not. Growing churches have a strong point in the care and management for new-comers. However, many churches do not have a suitable care system for new-comers. Therefore, the author suggests five strategies for new-comer settlement.

Firstly, the new-comer team in church should create a warm atmosphere. Churches which hope for growth have a team that welcomes people who come to the church first, which is called the “New Comer Team or New Comer Department.” The ministries of the new-comer team are the first impression of the church, and new-comers receive the biggest influence by these ministers of the new-comer department to join the church. Therefore, in church, people who make a good impression and speak positively should be appointed as ministers of the new-comer team. To create an atmosphere of a new-comer team is a first for settlement steps.

¹⁰ Robert Coleman, *The Master Plan of Discipleship* (Grand Rapids: F. H. Revell Co., 1998), 9-10.

¹¹ Elmer Towns, “Lecture Notes, EVAN 851- 21st Century Techniques for the Revitalization of the Church” (lecture given at Liberty Baptist Theological Seminary, Lynchburg, VA., **Winter 2011**), 3.

Secondly, the church needs a manual to care for new-comers. For example, if a person comes to a church, the church should care for him or her according to the manual, in which is written each role, such as a call to a new-comer on Monday, to send a welcome card from the senior pastor on Wednesday, to visit the house of a new-comer with a present from the church on Friday, and to send a text message giving information about worship services of the church so that the new-comer can visit the church again on Saturday.

Thirdly, a new-comer and a Barnabas minister are to connect. Barnabas ministry was started by Myung Nam Kim, who is the senior pastor of Chicago Full Gospel Church.¹² This ministry is a program for the settlement of new-comers and is a ministry of becoming a friend with a new-comer by connecting them and a person who is in a similar situation as him or her. The Barnabas ministry meets for four weeks, and during this period, Barnabas ministers introduce new-comers to church members and guide them through the facilities and life of the church. A careful point is that Barnabas ministry is not a discipline ministry, but a settlement ministry through serving. Many churches that grow healthily used the Barnabas ministry.

Fourthly, new-comers connect to the New Comer Class (NCC). After new-comers settle into the church through the Barnabas ministry for four weeks, the church has to connect them to the NCC. The NCC introduces the vision and philosophy of the church to them and teaches basic faith education and the doctrine of salvation. The reason why the NCC is important is because whether people finish the NCC or not provides an evident standard of whether they will be a potential leader or not.

Finally, new-comers connect to a small group, such as the SOON meeting. After new-comers finish the NCC, the church has to connect them to a small group. However, the author

¹² Myung Nam Kim, *Barnabas Ministry Textbook: Settling-In Newcomers* (Korea: Barnabas Ministry Center, 1995), 7.

also suggests that before they minutely know about the church, the church should not connect them to a small group too early because the small group in church gathers together people who are different age, income, level of education, and family background, so they may receive hurts in the relationship and meeting and leave the church.

Growth Step

After new-comers join the church, finish meeting with a Barnabas minister, receive basic training through the NCC, and connect with a small group, the next step is discipline for the growth of faith. Concretely, the church has a concept of discipline or training from this step. In other words, it is not simple education but training. Seon Hee Kim emphasized the difference between training and education as follows:

Training is a process that develops skill, provides information, and mature attitude to fulfill their duty efficiently and effectively. Education is general activity designed to improve capacity and ability and can be promoted by diverse people of organization formally and informally. However, training always is planned for maximizing learning. Two concepts between education and training have something in common relating to learning and transformation of humans and because these have a relation of mutual supplementation, it is more desirable to use a complex concept than to use separating definitely.¹³

The author suggests growth programs for a church as follows: First is a training of meditation. Jesus said in Matt. 5:18, "I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." Only the Word of God is eternal and to live depending on the everlasting Word of God is the method of growth in faith, and the training which applies and

¹³ Seon Hee Kim, *Principles of Human Resource Development* (Seoul: Seo Hyun Press, 2007), 66.

practices the Words is the meditation training. This started from some students in Cambridge University in England who spent time reading the Bible and in prayer in apportion of a day to maintain their faith.¹⁴ Modern people call this meditation *Quiet Time* (QT) and many churches teach a method and life of QT. Jesus also said to His disciples in Mark 1:35, “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.” Therefore, the beginning of meditation comes from Jesus. Meditation is the basis and root of holistic training in the church because unless this is trained in the mind, other training on meditation will fail and vanish easily.

Second is an outline education of the Old Testament and New Testament. When the author worked at a local church, the author realized church members do not know the Bible well. They did not summarize the Bible as a whole and tended to understand it fragmentarily. Therefore, the church needs a process of surveying the Bible as the next process in meditating on the Bible. When church members understand the Bible through a survey, they can understand the Bible in unity and accomplish faith growth through knowledge of the Bible.

Pastors in the local church prepare and study the Word of God so that they can make a training program of the Bible. The author recommends the training programs like the New and Old Testament Panorama in the World Teach Institute and Cross Way Bible Study because these have already been verified universally, and now many countries are using these training programs.

The Bible Panorama in World Teach Institute¹⁵ was established by Dr. Bruce Wilkens who is known as the author of *Prayer of Jabez*.¹⁶ He studied survey training programs of the Old

¹⁴ Jin So Yu, *With the Word, With God* (Seoul: Duranno, 2010), 68.

¹⁵ See, www.walkthru.org.

and New Testament as his dissertation at Dallas Theological Seminary, and it has become this very Bible panorama program. The author finished this training and taught church members in the local church, and the effect and expectation of members is very high. The other is a Crossways Bible Study that was developed by Dr. Harry Wendt of Crossways International. Many Korean pastors like this program because this group provides a text or a leader guide, pictures, and follow up programs, and about five-hundred pastors attend this training seminar every year.¹⁷

Third is Basic Discipleship Training. This training is a preparation process for the next step, which is a mature step. The author suggests twelve weeks to finish this training. Leaders teach and check the meaning and content of salvation for two weeks and train the factors of faith for ten weeks. The contents include the character of God, worship, prayer, fellowship, ministry, evangelism, obedience, the ministry of the Holy Spirit, social service and mission parts. New believers lose a pattern of faith when they do not engrave into the body.

The author suggests a one-to-one style in this process. New believers usually do not want to show themselves and their lives before many people because they do not know each other well, and they have fears about standing and opening their life and family. But in this process, if they cannot open themselves in front of people, it is difficult to move to the maturity step, which is the process of making leaders. Accordingly, the best circumstance for sharing their lives is one-to-one. The best example is an encounter between Jesus and the Samaritan woman, appearing in John 4. Jesus met the woman one-to-one and presented the challenge, and she

¹⁶ Bruce Wilkinson, *Prayer of Jabez* (Sisters, OR: Multnomah, 2000). This book made him famous around the world, and like this prayer, he left to South Africa to serve poor children and AIDS patients.

¹⁷ See, www.Crossways.org

confessed her life and situation before Jesus, resulting in her meeting Jesus Christ, the Messiah. Therefore, the author suggests that a leader will meet a trainee one-to-one for twelve weeks.

Maturity Step

The maturity step is a process of equipping leaders completely. This is a preparation step to equip church ministers. The author emphasizes three steps. First is the step of Discipleship Training. Robert E. Coleman mentions that Jesus chose twelve disciples to preach the gospel and to change the world, and the method for training them is “Discipleship Training,” by which Jesus spent his time in training them. In Mk. 3:14-15, Jesus’ training method appears: “He appointed twelve designating them apostles- that they might be with him and that he might send them out to preach .and to have authority to drive out demons.”

Jesus firstly lived with His disciples for three years, and this is called a “principle of dwelling.” Secondly, Jesus sent them to proclaim the gospel, and Jesus dwelt with them and taught the gospel of the Kingdom of God because the disciples had to preach the gospel. And Jesus sent them to the villages. Thirdly, when Jesus sent them, He gave them the power that expels demons. Disciples cannot commit their ministry without this power; therefore, discipleship training includes these three things, such as dwelling, the contents of the gospel, and practicing or sending.

Discipleship training uses a text-book the *Called to Awaken the Laity Discipleship Training Text Book I, II, III*, which is published by Disciple Making Ministries International.¹⁸ At this level, the church can train church members about a basic training pattern to practice every day, the relationship of the gospel and life, and lives as God’s children.

¹⁸ Han Hum Oak, *Discipleship Training*, vol.1, *Foundations of Discipleship Training*; vol.2, *My Unshakable Salvation*; vol.3, *Become like Jesus* (Seoul: Disciple Making Ministries International, 2007).

Second is the step of Ministry Training. This process starts after finishing discipleship training, and it repeats training and practice because this training is a process of equipping leaders. In other words, if a person finishes discipleship and ministry training, he has to be a leader or minister, and if he finishes training regarding small groups, the church assigns him a role as a small group leader. Ministry training uses the *Called to Awaken the Laity Ministry Training Text Book I, II, III, and IV*.¹⁹ At this level, trainees learn the biblical

Third is the step of spiritual gift-networking. If a church appoints people who can be leaders in the church through discipleship and ministry training, then the leaders must develop their spiritual gifts. Many churches in Korea are weak in this ministry, so leaders should develop the abilities of the laity accordingly after finishing ministry training. Pastors look for their gifts and should prepare opportunities and places of ministry according to their gifts. For example, Willow Creek Community Church holds a gift networking ministry twice a year, and according to the result, the church sends them to a place of ministry inside or outside of the church.²⁰ The reason why the church needs a gift-networking ministry is because even when someone finishes discipleship and ministry training, that person cannot be a small group leader. Therefore, the church has to maximize ministry through gift networking according to the passions, matters of concern, characters, and temperaments of the members.

Sending and Reproduction Step

The ultimate purpose of training is for sending and reproduction. The Apostle Paul emphasized this principle to his spiritual son, Timothy: “The things which you have heard from

¹⁹ Han Hum Oak, *Ministry Training Vol.1: Key to New Life: The Holy Spirit; Vol.2: Church and Laity ; Vol.3: Small Group and Leadership; Vol.4: Panorama of The Old and New Testament* (Seoul: Disciple Making Ministries International, 2007)

²⁰ Bruce Bugbee, Don Cousins, and Bill Hybels, *Network* (Grand Rapids: Zondervan, 1994), 131.

me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2 Tim. 2:2, NASB). The result of training is that faithful men are to train and equip others, and people call it “Reproduction or Reproduction’s Principle.” To reproduce people, the author suggests training as follows:

First is evangelism and mission discipline. Many saints in Korea were trained in diverse training in the church. Nevertheless, they do not proclaim the gospel and have fear about evangelism. Discipleship and ministry training in the church are for making Jesus’ disciples. Then, what did the disciples do? In Mk. 3:14-15, Jesus called disciples to preach the gospel. Therefore, the mission of the disciples is to proclaim the gospel of the kingdom of God. Also, this mission is what Jesus committed to the disciples as the Great Commission before he ascended to heaven. (Mt. 28:19-20, Acts 1:8)²¹

The last mission in the church is evangelism and mission. To fulfill these missions, Jesus established the church, stated that the gates of Hades will not overcome the earth, and he bought the church by sacrificing His life. If the church concentrates on just the growth and maturity step and ignores evangelism and mission, the church cannot be healthy anymore. Therefore, churches have to prepare training for evangelism and missions.

Korean churches have used many evangelism training programs, such as “*Evangelism Explosion, Four Spiritual Principles, Bridge Evangelism,*” etc. Among them, the author recommends Evangelism Explosion (EE), which was the thought of Dr. James Kennedy and is one of the strongest evangelism training tools used from the whole world. When the author

²¹ “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” (Matt. 28:19-20, NASB), “but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” (Acts 1:8, NASB)

worked a local church as an evangelism pastor, the author used EE in the church. As an experienced person, EE is the best evangelism program compared to other institute training. Above all, EE simply explains the salvation plan of God in the whole Bible and can change the evangelism methods according to the person. The program has five levels by stages, so trainees are not finishing one level but gradually can be trained and equipped as evangelists whom God wants through higher-level training.

This dissertation suggested mission training with evangelism training, but it is not easy for a local church alone to hold mission training by themselves. Therefore, the church would rather connect with other mission institutes for training because each mission institute has strengths and weaknesses, and there are diverse training programs to train missionaries. However, the point is for the church to go to the mission field after training and on continuous missions, not just once a year, which will then make the church healthy by becoming an evangelistic and missional church. An example is the Antioch church in Acts, which was a missional church so that it became a healthy church.

Another program is Compassion Ministry. A local church surely has to run CM for the community in the sending or reproduction step because CM is needed for change and serving in the community. The best method of CM is to connect local groups. It is not a support of simple money and time, but the church should concentrate on what to do for training. The author studied JCPC as a case, and JCPC carried out many compassion ministries to serve the community. As a result, JCPC was spoken of highly by the community, and the local leading figures testified to the CM of JCPC.

Strengthening of Small Groups through Cell Meetings

Modern experts of church growth emphasize two factors to make a healthy church or for church growth. The factors are the worship of the big group and the cell meetings of small groups. And when these two wings of worship and small groups in the church have balance, the church will grow healthily and biblically.²² Cell Ministry (CEM) is very important for the quantity and quality growth of the church. The author took a small-groups class with Dr. Rod Dempsey at Liberty Baptist Theological Seminary, and Dr Dempsey introduced the importance of cell groups as follows: 1) Small Groups are challenging, 2) Small Groups are rewarding, 3) Small Groups have unbelievable potential, 4) Small Groups are the perfect compliment for our celebration services, 5) Small Groups are Biblical, 6) Small Groups are a proven-worldwide model, and 7) Small Groups are “Leader Factories.”²³

The Korean churches had a pattern of traditional cells from long ago, and the cell repeated a worship pattern like the Sunday worship. The problem is that a traditional cell does not have the dynamic of a small group, with discovery, healing, and/or evangelism in the system. Consequently, the modern cell group is heading toward the open cell. The traits in a healthy cell play the role of evangelism and experiences healing of the sufferings and pains of church members through small groups, so that they will experience maturity of the faith. Many churches want to create strong cells, but they do not know how to make and establish cell groups, so they give up the cell group ministry. The author suggests how to make a cell group and its process as follows.

Firstly, the church must appoint a small group leader who is trained. Sometimes, churches used to appoint a person who was not trained as a cell leader because churches still did

²² Sung Gon Kim, *Two Wings Vision I* (Busan: Tow Wings Publishing, 2009), 7.

²³ Rodney W. Dempsey, “Lecture Notes, DSMN 997-Small Group Ministries” (lecture given at Liberty Baptist Theological Seminary, Lynchburg, VA., **Spring 2010**), 6.

not prepare for a small group atmosphere and train people accordingly. When such a person commits to a small group, it will soon break up because the cell leader does not know what to do or how to do it. Therefore, pastors who want to create a healthy cell group have to appoint people who are trained and agree with the small group ministry as leaders, although it takes a long time.

Secondly, the church must appoint people who know the inductive Bible study and cell leading methods. It is very important because the dynamics in a small group are created from inductive circumstances. The inductive method is to find a conclusion and answer through process, while the deductive method is to confirm the process after first talking about the conclusion and answer. The inductive Bible study or leading method needs much practice and training; therefore, the pastor has to show inductive cell leading and a bible study method in discipleship and ministry training, and trainees have to practice in a small group sufficiently as the trainer has shown.

Thirdly, churches should encourage their potential leaders to interact with the small groups of other churches, which have the dynamic of small groups. If churches want to start a cell ministry, the author recommends participating in a small group that experiences dynamism, discovery, and healing. Such methods give church members a challenge of wanting to be a cell leader and create a healthy cell group. Actually, when churches that have had a traditional cell attempt the conversion to the open cell, they received the biggest challenge and make the change by participating in the small groups in other church.

Fourthly, churches should choose a person who has good character rather than a person who has a lot of knowledge. Cell leaders sometimes think teaching the Bible in small groups is the most important job, but the opinion is not correct. It is important for leaders to teach the

Bible well, but it is more important to make good relationships with cell members. In other words, leaders who have good character can enhance a small group and reproduce good leaders.

Fifthly, churches should create a new cell group at the end of the year. A small group loses power because the cell does not divide and make a new cell because cell members prefer gathering in the known group. The life of a small group is to plant a new group and leader.

Sixthly, churches should provide rest time for cell leaders who are experiencing spiritual stagnation. If a cell leader has a difficult time in faith and life, the church should give them a rest period and it will be more efficient for the future. When the leader who has burdens commits to a small group, their struggles will appear to cell members, and as a result, the cell group might dissolve or break up.

Seventhly, churches should prepare a reserve leader in the small group. The most excellent cell leader surely prepares a reserve leader during cell ministry. If a leader finishes a small group ministry as a cell leader without establishing a new leader, it is not a healthy small group ministry because cell leaders have to practice the reproduction principle. And if a reserve leader is prepared in a small group, pastors and leaders must manage them apart. New leaders will be a leader and lead like their cell leaders.

Eighthly, churches should make training programs for cell leaders. A method for a church to reinforce in small groups is to provide church members with a continuous training program. First of all, the senior pastor takes part in and continues the programs. A church should begin a cell leader meeting once a week for existing cell leaders, and a senior pastor should train in Bible study, intercession, and reporting to the cell group. Also for new cell leaders, the church should begin caring training twice a year, in the Spring and Fall, and when this training is finished, the church should send them to a new small group as a cell leader.

Finally, churches should make a web café for cell leaders. This is a space for cell leaders where they share prayer lists, meditation, and the stories from cell groups, and they can ask for counseling and special visits through the website. All the contents are private, and the website can only be used by cell leaders. A senior pastor should present his vision and dream to cell leaders in the website and attach teaching materials for cell groups.

Strengthening of Training for the Next Generation and Sunday School

Korea has now become focused on the nuclear family and presently, the birth rate is 0.94 persons per family. People do not bear many children, and as a result, the attendance rate at Sunday school in the Korean church has been decreasing. Students spend a lot of time studying, but their passion for evangelism and the education of Sunday school has become cold. On the contrary, parents choose a church that conducts Sunday school or has good facilities because they want the church to take good care of the children. An investment and preparation by the church for children is a cause of church growth, and the children will become adults in the near future. The author visited North Point Community Church in Atlanta in 2010. Andy Stanley is the senior pastor and is a son of Dr. Charles Stanley, and the church is invested in its Sunday school. Kindergarten and elementary department facilities are like a small city, and the teachers always smiled at the children. The preparation and commitment of the church for the next generation made NPCC healthy, and now NPCC has become one of the biggest churches in the United States.

Many Korean churches are a ministry focused on adults, so children and the youth group become the outskirts of the church. The ministry of this pattern will increase adult members, but that cannot lead to healthy church growth because such churches cannot guarantee the future.

At one time, there were more students than adults in the Korean church. At that time, Korea's economic and cultural standard was low, and the church was progressing ahead of the culture of society, but now the situation has changed. The church does not follow the change or speed of society any longer, and church programs and activities also do not captivate children. Accordingly, the church is robbed of children due to the Internet and games, etc. Therefore, the church needs to prepare a diverse program for children and youth groups. The following are the important points of church for the next generation.

Firstly, there is a vision trip and outreach. Many children of the church have no time or money and fear travelling to foreign countries. Also they have no opportunity to go overseas, even though they have time. Therefore, the church should plan outreach and vision trips for the winter and summer vacations. For outreach, the church would rather send children to the mission field, where they can receive big challenges. For a vision trip, the church should send them to an advanced nation like the United States, England, or Germany. When they see and experience another world, they will have dreams and visions, and the church can make them balanced Christians.

Secondly, there are activities about worship. The Korean church divides worship and activities. In other words, section I is worship, section II is group Bible study, and section III is activity. The problem with these sections is that they have many weaknesses, such as worship time being prolonged, it is too noisy, and some go back home before worship finishes. To solve the problems and revive worship, the church should integrate these sections into one.

The Wing-Wing program²⁴ and Mebic program²⁵ have integrated worship, and the basic concept of these programs is to have fun. In other words, the reason why children leave the

²⁴ See, www.wingwings.com .

church is because worship is not fun. If worship is fun, children enjoy coming to church and grow in faith. These programs do not divide worship into worship, group Bible study, and activity. Instead, everything is included in the worship order. These programs start worship with a game and activity and preach the Word by playing a game. After preaching, a leader reviews the preaching content through a quiz or game. This can be defined as a worship integration program. Churches which have started the programs report that concentration upon the worship was high and that children liked coming to church.

As a result, pastors who want to create a healthy church have to prepare and advance alternative programs like a vision trip and worship integration activities to equip the next generations to be healthy.

Strengthening of Strong Pastoral Leadership

Healthy church growth needs a senior pastor who has strong leadership. Though an associate pastor who has strong leadership serves a church, a church does not grow because of him. Strong pastoral leadership is needed for healthy church growth. Strong pastoral leadership does not mean to reign over people but that the pastoral philosophy and vision of a senior pastor appears to the church entirely. This dissertation suggests two leadership patterns for strong pastoral leadership and healthy church growth.

First is empowering leadership. Leadership is not to be used in the church only. Leadership is needed throughout society, such as in a company, an army, and a school. Jack Welch, who was the president of General Electric Company and had a big influence in economics in the United States, emphasized the *4Es* of modern leadership. They are *Energy*,

²⁵ See, www.mebickorea.or.kr.

Energize, Edge, and Execute. Energy is like activity and action. Energize is to motivate that if someone removes a mountain, people can do the work. Edge is to decide “Yes” or “No.” Execute is to create an ability.²⁶ And if someone has the 4Es, he or she has to check their passion about life and work as the last factor. Also, Welch said that there are two questions to check before people confirm that one has the 4Es or passion. One is to see if he has *Integrity*²⁷ and the other is if he is an *Intelligent*²⁸ man, having a wide knowledge on how to manage people.

Concerning leadership in the church, people can apply Welch’s leadership principles, but they are far from church leadership and biblical leadership. Christian Schwarz conveys this through his survey and research of this topic. The leadership of a growing church is a leadership focused on people, relationships, and a team ministry. As a result, when a leader empowered his leadership to the laity who has a potential of leadership, the ability of the leader was demonstrated to the church.²⁹ A senior pastor of a local church cannot lead the church ministry alone, so he equips the saints to do the ministry in their society, culture, and world. Therefore, a leader of a growing church empowers his authority suitably, and the church will grow continuously.

Second is a leadership of 360 degrees. John Maxwell, who is a pastor and leadership expert, is known as a great master in the leadership field. He wrote many books relating to leadership, and his principles about leadership have been applied. Recently, he emphasized new

²⁶ Jeffrey A. Krames, *Jack Welch and the 4E’s of Leadership* (New York: McGrawHill Companies, 2005), 3-4.

²⁷ *Ibid.*, 4.

²⁸ *Ibid.*, 8.

²⁹ Christian Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2000), 23.

leadership principles, which are called “360 degree leadership.” Until now, traditional leadership meant management and responsibility regarding people of low position, but modern leadership is 360 degrees: that is, vertical and horizontal leadership. John Maxwell divides leader groups into the “Top leader” and “Middle leader,” and all the laity should display upper, under, and horizontal leadership as middle leaders.³⁰ A senior pastor of a local church has an important responsibility and role, but his leadership is not absolute authority because the real master of the church is God. Therefore, a senior pastor also has to display 360 degree leadership as a middle leader, not a leader of the highest position. As a result, when all the people including the senior pastor display their leadership as middle leaders, their leadership is magnified and the church grows healthily.

Strengthening of the Laity Ministry according to Spiritual Gifts

The word, *laity*, does not appear in the Bible, so according to the viewpoint from which a senior pastor of a church sees the laity, they could be a partner of ministry or a simple pastoral object. Han Hum Oak, a living witness of discipleship training in the Korean church mentioned at the “Called to Awaken the Laity Seminar” that “the first Reformation returned the laity to the Bible, but the second Reformation is to return them to the ministry.”³¹ Many Korean churches did not train the laity because pastors thought that when they become strong through the discipline, the power of the pastor decreases, and they will be an obstacle, not a pastoral partner. But the churches which have viewed the laity as an obstacle now experience stagnation or have already closed the church doors. Healthy churches think the laity is a partner and is the subject of

³⁰ John Maxwell, *The 360° Leader* (Nashville: Nelson Business, 2005), 2.

³¹ Han Hum Oak, “An Insane Theory Called to Awaken the Laity Ministry Training Leader Seminar” (lecture given at Disciple Making Ministries International, Seoul, Korea, **Spring 2003**).

ministry, not the object, which the Bible has also already made clear. The Apostle Paul said in Eph 4:11-12, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ.” The Bible separates the job of pastor and the laity, and a pastor’s job is “to equip saints.” The original language of the word, “equip” is ‘καταρτισμός’, which means “perfect equipment or foundation.” This word is used when something is broken and too weak to use; it is to equip and repair, to use according to the inherent purpose. In biblical times, it was used as a word to repair a roof and patch a net.³²

The laity who is trained by a pastor is capable of “the work of service,” mentioned in Eph. 4:12. Strictly speaking, all the ministries of a church are not the job of a pastor, but the saints. Therefore, a healthy church knows that fact and should prepare the laity for the work of service. A church has to find the laity members’ spiritual gifts, abilities, and passions. The Bible says in 1 Cor. 12:7 that God gave every person gifts: “But to each one is given the manifestation of the Spirit for the common good.” Likewise, Eph. 4:7 states, “But to each one of us grace was given according to the measure of Christ’s gift.” Everybody has spiritual gifts from the Holy Spirit, but many people do not know, so to find their gifts, pastors have to help saints find their gifts and develop it/them to serve in ministry. Wayne Cordeiro mentions, “All Christians have the ability more than one that God gives.”³³ The characteristic of growing churches is to be capable of the work of service according to their spiritual gifts and passion. The important point is to have people work, not to emphasize the ministry itself.

³² Gerhard Kittel, *Theological Dictionary of the New Testament*, vol. 1, (Grand Rapids: Eerdmans, 1985), 476.

³³ Wayne Cordeiro, *Doing Church as a Team* (Honolulu, HI: New Hope Publishers, 2000), 55.

A lot of churches in Korea have limited the field of ministry to just church, but the laity has served as Sunday school teachers, in choir, restaurant serving, parking management, and flower arrangement. However, the field of ministry must magnify the community, society, and country, that is, a church should serve the community. The following are suggestions for serving the community.

First is kindergarten ministry. It is a gap strategy to serve the community and to publicize a church. Korea is based around the nuclear family, and many parents are both working together for a living, so they need people who can take care of their children. Therefore, if a church serves the parents, cares for their children, and prepares a kindergarten or facilities, the church can share the responsibility of the community and carry out the role of being the light and the salt.

Second is after school learning. It is a ministry for more than elementary students. After children finish school, the church provides them studying, such as music, English, math, and history. Sometimes a church has many people who majored in such discipline, but then the church did not provide the field of ministry, and so their abilities and gifts were buried in the earth. Therefore, if a church provides learning after school, they can live out their major and serve children and the community, and church has a synergy effect.

Third is a ministry of social welfare. In other words, social welfare, such as a Hospice ministry, free meal ministry, and child head of household ministry is the ministry field. Bill Hybels, senior pastor of Willow Creek Community Church, emphasizes repeatedly, “A local church is the hope of the world.”³⁴ If a church wants to be a hope of the world, the church

³⁴ Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 15.

absolutely has to invest a lot of money and energy to serve the community, and the ministry starts to develop the gifts of the laity and to reinforce the ministry of being the gift center.

Strengthening of Prayer Training

The Bible is a book of prayer, and many people in the Bible were also people of prayer. The reason why prayer is important is because God invites people into His presence through prayer.³⁵ Likewise, one of the biggest traits of healthy churches is prayer, and the churches pray for God strongly, and the prayer makes a church powerful. The Jerusalem church, the Antioch church, and churches that were established by the Apostle Paul in the book of Acts emphasized powerful prayer as a core of faith. The motto of the Jerusalem church, especially, is to “pray when sitting down and preach the gospel when standing up.” (Acts 2:42, 5:42)³⁶ Jerry Falwell emphasized prayer as follows: “Nothing of eternal consequence happens apart from prayer. Churches grow when people pray effectively to get people saved, receive resources, remove barriers and enrich the service of Christ.”³⁷

The biggest initial fertilizer for the church growth in Korea is also prayer, and the Korean church has special prayer meetings, which are “daybreak worship and Friday prayer meeting.” When the Korean church had problems or when the church decided important matters, all the saints prayed to God. Dr. Elmer Towns emphasizes that prayer is a main factor of church

³⁵ Elmer L. Towns, *How to Pray: When You Don't Know What to Say* (Ventura, CA: Regal Books, 2006), 15.

³⁶ John B. Polhill, *The New American Commentary Acts* (Nashville: Broadman, 1992), 90.

³⁷ Elmer Towns, “Lecture Notes, EVAN 910 - Church Growth I” (lecture given at Liberty Baptist Theological Seminary, Lynchburg, VA., **Summer 2010**), 98.

growth.³⁸ A praying pastor can lead a growing church through prayer. The following are suggestions for the strengthening of prayer ministry.

First is intercession. A climax of prayer is not for oneself, but prayer for another person. The church should make an intercession team and train and practice to pray for the church, society, and the nation. It is also a motivating power of growth and change of the church. If one person who prays for the church, home, and cell group has prayed, the change in the life of the church will appear from him. For example, the Jerusalem church prayed for the apostles when they were locked up in prison, and at that moment, they experienced a miracle that the door of heaven and the prison opened (Acts 12).

Therefore, intercession is a core factor to maintain the growth and health of the church, and in order to advance intercession at church, the church needs preparation. Dong Won Lee explained the eight processes in his book, *An Intercession Party to Draw the World*.

- 1) A senior pastor or leader should preach the Word about intercession. This is to speak the importance and reason of intercession.
- 2) It is to train and learn about intercession. He recommends gathering once a week or for a one day retreat.
- 3) It is to make an intercession ministry team. After intercession training, the church must surely run a practical team.
- 4) It needs a room for intercession. And the place must enter intercession ministers because sometimes a prayer list is flowed out of other people.
- 5) A regular meeting of intercession ministers is needed. A Pastor Lee suggested one standard of gathering for 4 months.
- 6) The church holds a party for ministers after 4 months has passed. It is to encourage ministers and to motivate them again through ceremony.
- 7) Their ceremony should advertise to the entire church. This is to participate in intercession ministry.
- 8) The church has to make an intercession prayer box in several places and have their prayer requests put in the box. This is for the activation of prayer movement of the church.³⁹

³⁸ Ibid., 101-102.

³⁹ Dong Won Lee, *An Intercession Party to Draw the World* (Seoul: Duranno, 2005), 130-132.

The author absolutely agrees with Lee's opinion because intercession makes change and growth of the church.

Second is healing prayer. James 5:15 reads, "and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him." The prayer of faith can heal the pain. Jesus summarized his ministry of public life as three things in Matt. 9:35, "Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness." Teaching, Proclaiming and Healing are the triple ministries of Jesus. The healing ministry of Jesus is to cure the disease and sickness of people, and the healing started from prayer. In other words, if someone prays to God for healing, the disease and sickness can be healed as an answer to prayer. Therefore, a church has to reinforce the ministry of -healing prayer- because pain, disease, and spiritual problems can be discovered through prayer. A healthy church maintains a healthy life of faith by solving problems and pain through prayer.

Third is a prayer for spiritual warfare. One of the secrets of faith is related to the spiritual world, and it cannot be experienced before believing in Jesus Christ. People call it "spiritual warfare." The moment when we confess Jesus as Savior, this war starts. Therefore, Christians have to be armed to win the victory, and the Apostle Paul introduced warfare in detail in Eph. 6:10-20:

Finally, be strong in the Lord and in the strength of His might. Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, so that you will be able to

resist in the evil day, and having done everything, to stand firm. Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints, and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak (NASB).

The Bible says that this war is against the “spiritual forces of evil,” so the saints must take up the full armor of God. Paul introduced six armors in verses 14 through 17, and they are the belt, breastplate, shoes, shield, helmet, and sword. But Paul was finished and added as the last armor, “prayer and petition.” Actually, the spiritual armor without prayer and petition is like a wheel that is not greased. Jesus also won spiritual victory through prayer, as he prayed on the Gethsemane hill. Dr. Peter Wagner emphasizes as follows: “We need only observe what God is doing in the world today to realize that the effectiveness of our evangelistic efforts depends to a great degree on the outcome of the spiritual battles in the heavenly places. The Scriptures indicate that our chief weapon for engaging the enemy in this battle is warfare prayer.”⁴⁰

Fourth is fasting prayer. The last level of prayer is a fasting prayer. Jesus said to the disciples who did not expel a demon in Mark 9:29, “This kind cannot come out by anything but prayer.” Then Matt. 17:21 is the same event and fasting is included with prayer: “But this kind does not go out except by prayer and fasting.” The prophet Isaiah mentions in Is. 58:6, “Is not this the kind of fasting I have chosen: to loosen the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?” The Bible introduced fasting to many people, so when someone experiences suffering and hard times, he or she can fast, as the Bible

⁴⁰ C. Peter Wagner, *Warfare Prayer* (Ventura, CA: Regal Books, 1992), 48.

introduced forty days fasting, and the greatest, example is Jesus (Matt. 4:1-11). But people usually fast for three days. Before the crisis of a nation, Esther fasted for three days to God. Dr. Elmer Towns recommends a method to start fasting: “1) Ask God to lead you in your fast, 2) Write out your purpose, plan and length, 3) Begin with a one day fast, 4) Eat a light snack before sundown (English high tea), 5) Dedicate time for meals to prayer, and 6) Bring Bible, books, notes.”⁴¹ He continuously emphasized that fasting prayer will grow the church, and the church that is growing with spiritual growth has a foundation for outreach, attendance growth, and numerical growth.⁴²

Strengthening of Evangelism through Cultural Contact

Modern evangelism is to fill the needs of people. Modern times are changing rapidly, and consequently, the evangelism style of the church is changing. Door to door and bus evangelism disappeared and has weakened. Christian Schwarz presented eight characteristics of a healthy church, the seventh of which is a “Need-Oriented Evangelism.”⁴³ Schwarz insisted that one of the most important principles related to evangelism is to distinguish between people having the evangelism gift or not.

Schwarz confirmed the opinion of Dr. Peter Wagner that just 10 percent of people among church members had the gift of evangelism.⁴⁴ Therefore, people who do not have the gift of evangelism should serve and help in the service field, and encouraging people is their main

⁴¹ Elmer Towns, *Fasting for Spiritual Break-through* (Ventura, CA: Regal Books, 1996), 30.

⁴² Elmer Towns, “Lecture Notes, EVAN 910 - Church Growth I,” 70.

⁴³ Christian Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2000), 34-35.

⁴⁴ *Ibid.*, 35.

job in evangelism. A key to church growth is that a church is to fill the needs and problems of non-Christians. It is called “Need-Oriented Evangelism,” and it requires the use of “culture contact.” When an effective evangelism reads the flow of society and connects it to modern culture, it can bear many fruits. Michael C. Mack emphasizes team evangelism as follows: “When the church preaches the gospel with small group, the multiplier effect appears. Therefore, the evangelism is better as a team than an individual.”⁴⁵

The following are suggestions for effective evangelism. First is a Culture Contact Evangelism Event (henceforth CCEE). This program is designed based on the situation of non-Christians and several churches in Korea that have already started CCEE, particularly, All Nation Church who started CCEE first. This event first divides evangelism targets in detail. For example, the ages are divided into the 20s, 30s, 40s, 50s, 60s, and men and women advanced separately. CCEE is not an event of coming by oneself. Instead, church members invite family or friends. Programs of CCEE use a different form of worship pattern, such as a concert and dinner show, because modern people think a church is strict and boring. The place where CCEE meets is a church, but it feels like a hotel or concert hall so that the people who are invited do not feel the burden of traditional church. When CCEE advances, the church invites popular Christian entertainers and artists, and they perform or share their lives of faith.

CCEE through jobs is very effective. People who have the same job have many common denominators, and the church invites them and advances need-oriented evangelism by sharing similar agonies and thoughts. For example, All Nation Church has had CCEE for doctors, teachers, insurers, CEOs of companies, and athletes. The biggest strength of CCEE is that the contact point is simple because the target is clear. But CCEE has some weaknesses: a lot of

⁴⁵ Michael C. Mack, *The Synergy Church* (Grand Rapids: Baker Book House, 1996), 53.

money is expended and the decoration of the church is changed. Nevertheless, CCEE shows higher repentance than other evangelism events and non-Christians show a lot of interest because CCEE uses culture contact point.

Second is a Small Group Evangelism Event (SGEE). SGEE is a good evangelism method to apply regardless of a church's size or number. The intention is to convert a large group event into a small group. Too many people attend a large evangelism event, so effective caring is impossible. Therefore, if it is reduced to a small event, the church can care and serve people in detail. Most non-Christians are afraid to come to church, so in SGEE, church members invite them to their homes or restaurants. The program also has some small differences from a large event, and some examples of these differences are as follows: 1) an ice breaker or game, 2) a ceremony of faith, 3) calling of faith, and 4) eating. This event never finishes after just one meeting. The cell group should continuously contact the unchurched.

Last is Life Evangelism. The most important thing in evangelism training is a life as the Apostle Paul indicated in 1 Thess. 1:5, "for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake." When someone preaches the gospel, the word, power, Holy Spirit, and full conviction are very important. But Paul emphasized one more thing: "just as you know what kind of men we proved to be among you for your sake." Paul's statement refers to the change of life, and to preach the gospel emphasizing the change of life is "life evangelism." Christians should share their life according to circumstances, time, jobs, etc. Though they do not have the gift of evangelism, if they live rightly and serve people according to their gifts to save the lost, they are now practicing life evangelism. George Barna mentions, "A glaring weakness

within today's Church is the lack of widespread relationship within, and the divisions between churches, denominations and parachurch ministries."⁴⁶

Bill Hybels of Willow Creek Community Church, with Mark Mittelberg, who is an evangelism director of WCCC, state that WCCC emphasized life evangelism to church members.⁴⁷ Evangelism is life, and life should become evangelism. As a result, a church will be an evangelism center, and all the church members will concentrate on a mission that saves the lost. The church will be a healthy church.

Summary

The above eight principles for raising a healthy growing church in the twenty-first century are timeless and biblically sound. They are deeply rooted in the biblical description of God's church, and they are fundamental principles that always bring forth healthy growth in a local church.

Strengthening of Worship or Expository Preaching will ensure that every believer within a church experiences God and grows strong in the truth of the Word as they give sacrifices that are acceptable and pleasing to God. And by a Strengthening of Discipline System for the laity every single believer will become a disciple of Jesus Christ who is fully mature in the knowledge of God, as they learn what it means to be a follower of Christ.

The Strengthening of Small Groups through Cell Meetings will ensure that every disciple of Jesus Christ is healed and restored to health, as they share their lives and become a mutual support and encouragement for one another. Furthermore, new leaders are continuously

⁴⁶ George Barna, *The Frog in the Kettle* (Ventura, CA: Regal Books, 1990), 227.

⁴⁷ Bill Hybels and Mark Mittelberg, *Becoming a Contagious Christian* (Grand Rapids: Zondervan, 1994), 53.

developed as dedicated leaders model Christ to his or her members through dedicated service and sacrifice.

As for perpetual growth of the church and for the development of socially influential Christian leaders, the strengthening of Training for the Next Generation and Sunday School will play a vital role. Through effective financial investment, development of contextual programs, and by positioning professionals who are trained in Sunday-School ministry, a local change can erupt into the uninterrupted growth of the church.

Leadership is pivotal to the growth of a local church, and the strengthening of Strong Pastoral Leadership is vital for the continuous, healthy growth of any church. In this present age, 360 degrees leadership with the ability to design dynamic community networks for synergetic development and growth of its people is essential for pastoral leadership. Such leadership will assure continuous and powerful leadership development of potential leaders within the community, which in turn will magnetically pull into the community those who desire to grow as leaders.

Along with leadership development, the strengthening of the Laity Ministry according to Spiritual Gifts is vital for effectual growth of every individual in the whole body of Christ. When God's disciples discover their spiritual gifts and use them effectively for the edification of His body, the whole body grows in health, as every single part of the body becomes strong and mature.

The Strengthening of Prayer Training through the development of intercessory prayers, fasting prayers, and the prayers of spiritual warfare is the propelling fuel to strong, healthy spiritual growth of the whole church. As people pray for others and for God's ministry, people

experience God's grace, answers, and presence in their daily lives, which in turn becomes a firm unshakeable foundation for the individual and corporate growth of the local church.

Last but not the least, the strengthening of Evangelism through Cultural Contact through diverse evangelism training that is relevant and relationally authentic to the present generation is the key to ensuring the continuous, healthy growth of a local church. Evangelism is and must be the focal point of every ministry and every local church. God's church was founded and exists for bringing the lost soul back to God. Church is not an ark that simply protects the believers from the world but a body of Christ on mission for God. Among many other important factors for healthy church growth, evangelism is the very purpose and mission for which everything else in the church exists. If a local church loses its mission, it loses the very essence of its existence.

CHAPTER FIVE

CONCLUSION

In this dissertation, the author introduced strategies for twenty-first century healthy church growth and studied a case of Jang Choong Presbyterian Church in South Korea. Yong Jo Ha who was a senior pastor of All Nation Church, states, “The ideal and perfect church does not exist on the earth, but a biblical and healthy church exists and the model is churches of Acts like Jerusalem and Antioch church” (Acts 2:42-47).¹ Likewise, the purpose of this dissertation also is to discuss the struggle of the author to establish a healthy and biblical church.

As the conclusion of this dissertation, the author emphasizes 6 recommendations for a healthy church, following the acrostic **C H U R C H**:

1. **C**: The church’s master is **Christ**.
2. **H**: The church experiences the **Holy Spirit** through Worship.
3. **U**: The church forms a **Universal Meeting** through Fellowship.
4. **R**: The church helps the saints mature in their **Relationship** with God and through Discipline.
5. **C**: The church **Connects** between church members and community through Ministry.
6. **H**: The church builds the **Kingdom of Heaven** through Evangelism.

The Church’s Master is **Christ**.

The designer of the church is Jesus Christ. He said, “On this rock I will build My church” (Matt 16:18). Likewise, the Apostle Paul exhorted the Ephesus elders “to shepherd the church of God which He purchased with His own blood” (Acts 20:28). Simply speaking, it means that the

¹ Yong Jo Ha, *We Dream the Church of the Acts*, (Seoul: Duranno, 2007), 8-10.

master of the church is Jesus Christ. Rick Warren claims that a local church has a power that drives the church, including tradition, people, money, and culture.² But he stated that a church must be driven by a biblical purpose, and this purpose is accomplished when Jesus Christ becomes the master of the church.

The Church Experiences the **Holy Spirit** through **Worship**.

An example of a biblical church is the Jerusalem church (Acts 2), and it was started by the Holy Spirit who came on the day of Pentecost. In other words, the Jerusalem church was started by people who received the Holy Spirit on Pentecost, so a church has to stay in the Holy Spirit, and people can experience the Holy Spirit through worship. Therefore, worship is a way to invite the Holy Spirit. Jesus said in John 4:24, “God is spirit, and those who worship Him must worship in spirit and truth.” Therefore, worship is one of the best methods by which church can meet God, who is spirit and the object of worship, and to experience the Holy Spirit.

The Church Forms a **Universal Meeting** through **Fellowship**.

A church has to transcend religion, relation, school ties, blood ties, and social positions of people. A church should not discriminate. The Apostle Paul explained the church in 1 Cor. 1:2, “To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.” In other words, a church is not a building, but a meeting of people who believe in Jesus Christ. This statement of Paul is not only a concept of a local church but also the universal church. To establish the universal church, a church should make a universal meeting

² Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 77-79.

without distinction. As a result, the church must accept anybody. At the moment, the fellowship of the church now can complete the purpose of true fellowship as stated in Heb. 10:24-25, “And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another and all the more as you see the Day approaching.”

The Church Helps the Saints Mature in **Their Relationship** with God through **Discipline**.

The ultimate goal of faith is to attain the whole measure of the fullness of Christ (Eph. 4:13), and the goal can only be accomplished through discipline. The result of discipline, then, is to discover and grow in intimate relationship with God and other people. People who are trained or not trained are different in their standard of faith. The former experiences the “width, length, height, and depth of the love of God” (Eph. 4:19), and the latter are like a spiritual infants, so they are often in jealousy and quarreling. The Bible calls them worldly Christians. As a result, a church has to always train and equip saints for the maturity of faith and a relationship with God.

The Church **Connects** between Church Members and Community through **Ministry**.

God has a dream, and it is to establish a church on the earth, which people call a local church. Local church means the church is located in a region and is included in the community. As a result, a local church cannot be defined without the community. A local church should connect with and serve the community, and to serve the community, the local church has to have strategies, which is to find the PLACE of church members. Saddleback Community Church and Willow Creek Community Church are running the PLACE programs, and it means finding church members’ place in life and ministry. PLACE is as follows:

P: Personality Discovery

L: Learning Spiritual Gifts

A: Abilities Awareness

C: Connecting Passion with Ministry

E: Experience of Life³

All church members check their PLACE and go to a field of ministry and continuously develop their PLACE. If a local church wants to serve and connect with the community, it needs to prepare a network ministry team to find and develop the PLACE of saints.

The Church Builds the **Kingdom of Heaven** through **Evangelism**.

God sent Jesus to save sinners, and Jesus died on the cross to accomplish this goal. After the resurrection, Jesus ascended to heaven, entrusting one mission to the disciples. People call this mission The Great Commission, and it was written in Matt. 28:19-20. The main theme is to make disciples of all nations, and it is to preach the gospel to people, which is evangelism. Evangelism is not a choice, but a mandate; therefore, all the churches on the earth must preach the Word of God to save the lost, and it is the most important job for local churches to accomplish. When someone preaches the gospel and people believe in Jesus as savior, the place becomes a kingdom of heaven because the kingdom of heaven is only represented by saints who believe Jesus.

Jesus said in Acts 1:11, “I will come back in the same way you have seen him go into heaven.” Likewise, in Matt. 24:14 He states, “And this gospel of the kingdom will be preached in

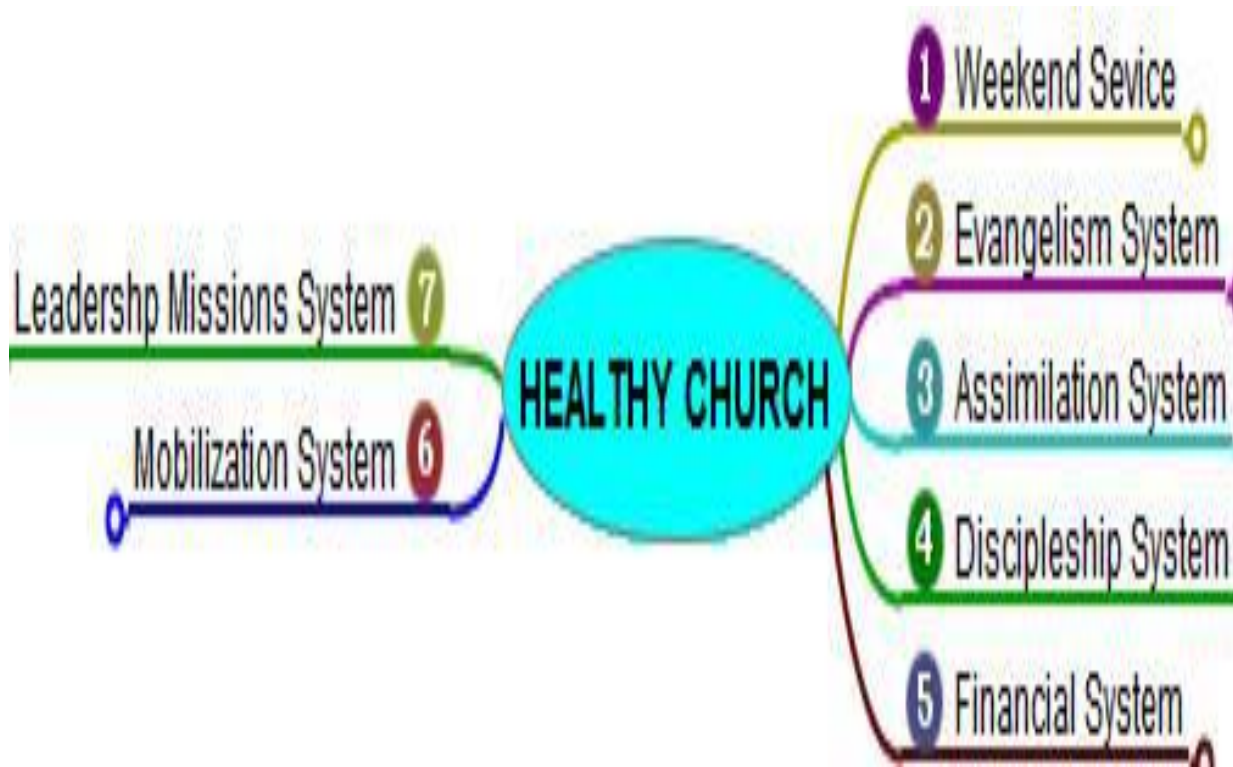
³ Jay McSwain, *Why on Earth Am I Here?: Student Discussion Guide* (Alpharetta, GA: PLACE Ministries, 2002), 4-9.

the whole world as a testimony to all nations, and then the end will come.” As a result, evangelism is to bring the Second Advent of Christ and to make the kingdom of heaven on the earth. The following is an appropriate concluding thought:

“And to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. His intent was that now, *through the church*, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms” (Eph. 3:9-10, NIV).

APPENDIX A

Dr. Dempsey's Healthy Church Model

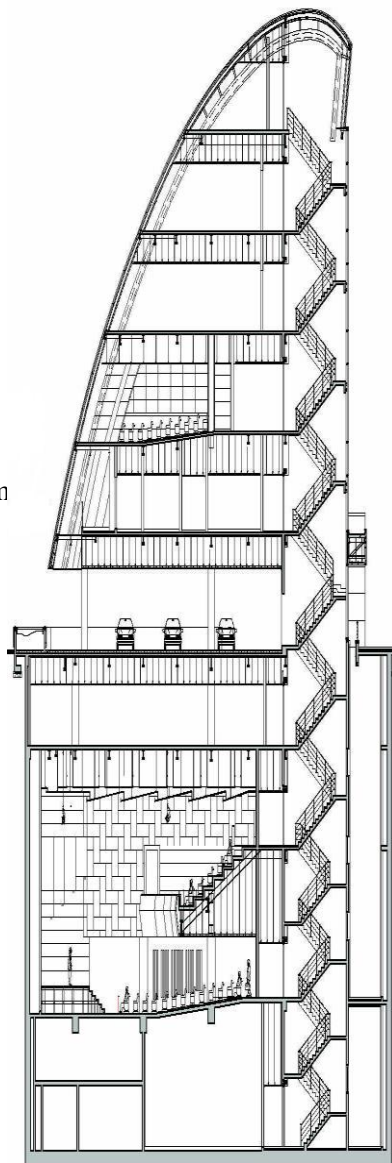


APPENDIX II
Bird's-eyes View of a new church



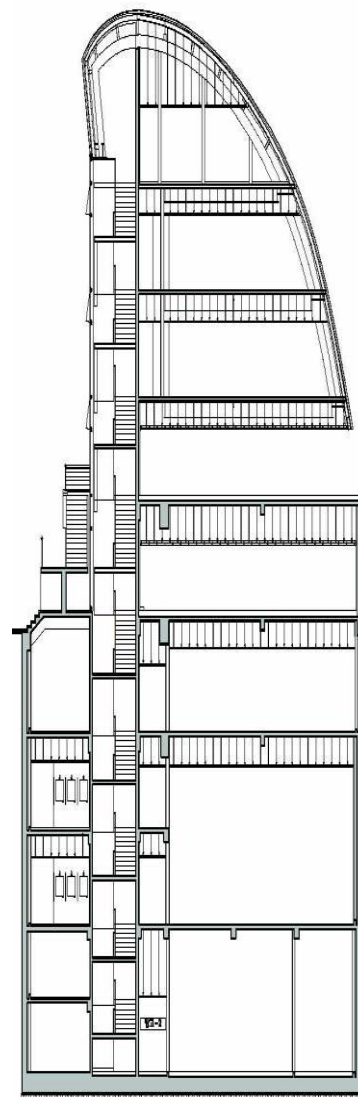
Grace Hall Cross Section

- ▶ **7F** Senior Pastor Room
- ▶ **6F** Pastor Room
- ▶ **5F** Second Elementary Room
- ▶ **4F** First Elementary Room
- ▶ **3F** Small Chapel
New Comer Class
- ▶ **2F** Infant / Kindergarten Room
- ▶ **1F** Parking
- ▶ **B1** Fellowship Room
- ▶ **B2** Main Sanctuary
- ▶ **B3** Main Sanctuary
- ▶ **B4** First Choir Room
Machine Room



Hope Hall Cross Section

- ◀ **4F** Design Room
Reference Room
- ◀ **3F** Seminar Room
Second Choir Room
- ◀ **2F** First Education Room
- ◀ **1F** Parking
- ◀ **B1** Parking
- ◀ **B2** Second
Education Room
- ◀ **B3** Shower Room
- ◀ **B4** Gymnasium
- ◀ **B5** Machine Room



APPENDIX C

Unchurched-reaching Readiness Inventory

	1-strongly disagree	2-disagree	3-uncertain	4-agree	5-strongly agree
1. Our church has a strong desire to reach lost and unchurched people.	1 0%	2 12%	3 36%	4 29%	5 23%
2. Our church is not stuck on unnecessary traditions.	1 0%	2 7%	3 31%	4 45%	5 17%
3. Many people in our church share their faith regularly.	1 0%	2 0%	3 48%	4 36%	5 14%
4. Many people in our church develop relationships with unchurched people.	1 0%	2 17%	3 55%	4 17%	5 11%
5. The people in our church are friendly to outsiders.	1 0%	2 26%	3 35%	4 24%	5 15%
6. Our pastor has a passion to reach lost and unchurched people.	1 2%	2 10%	3 28%	4 38%	5 22%
7. People in our church are very unified; they do not tend to argue over minor issues.	1 2%	2 23%	3 48%	4 24%	5 3%
8. An unchurched person would feel comfortable in our worship services.	1 5%	2 12%	3 38%	4 33%	5 12%
9. We have a very effective greeters' ministry that makes visitors feel welcome.	1 2%	2 7%	3 17%	4 57%	5 7%
10. Our pastor communicates very well publicly.	1 2%	2 5%	3 40%	4 35%	5 8%
11. There are a lot of joy and laughter in our church.	1 2%	2 12%	3 33%	4 45%	5 8%
12. Very few, if any, people get upset when the order of worship is changed.	1 7%	2 28%	3 38%	4 22%	5 5%

13. People in our church do not argue over music and worship styles. We simply desire to reach people.	1	2	3	4	5
	5%	28%	40%	14%	13%
14. Our worship services are exciting and joyous.	1	2	3	4	5
	2%	9%	38%	40%	11%
15. Our pastor's sermons teach us much about the bible.	1	2	3	4	5
	2%	5%	28%	48%	17%
16. Our pastor's sermons are relevant to our needs, hurts, and desires.	1	2	3	4	5
	2%	0%	12%	62%	24%
17. Personal evangelism is a priority in our church.	1	2	3	4	5
	0%	12%	45%	29%	14%
18. An unchurched person would feel comfortable in our worship services.	1	2	3	4	5
	5%	7%	36%	43%	9%
19. New members, including new Christians can get involved in our church immediately.	1	2	3	4	5
	5%	43%	40%	12%	0%
20. We pray for lost and unchurched people by name.	1	2	3	4	5
	2%	8%	38%	38%	4%
21. The people in our church know clearly what the major purposes of the church are.	1	2	3	4	5
	2%	14%	26%	42%	16%
22. Our facilities are neat, attractive, and clean.	1	2	3	4	5
	0%	0%	7%	36%	57%
23. Our rest rooms are always clean and well-supplied.	1	2	3	4	5
	2%	2%	10%	43%	43%
24. Our grounds and landscaping are very neat.	1	2	3	4	5
	2%	2%	7%	45%	44%
25. We keep our facilities in good repair.	1	2	3	4	5
	2%	2%	10%	45%	41%
26. Our preschool and children's area is neat, clean, modern-looking, with relatively new equipment, toys, and furniture.	1	2	3	4	5
	0%	7%	29%	38%	26%

27. Our sanctuary/worship center would be very attractive to an unchurched person.	1	2	3	4	5
	2%	7%	36%	26%	29%
28. Our music in the worship services would be attractive to an unchurched person.	1	2	3	4	5
	2%	14%	33%	46%	5%
29. We have a very good Sunday school/ or small groups organization.	1	2	3	4	5
	0%	2%	21%	38%	39%
30. Over one-half of our regular attendees are in a small groups or Sunday school class.	1	2	3	4	5
	2%	26%	40%	17%	15%
31. We create new small groups or Sunday school classes to reach new people.	1	2	3	4	5
	2%	7%	26%	41%	24%
32. An unchurched person would feel comfortable in a small group or Sunday school class in our church.	1	2	3	4	5
	0%	12%	40%	43%	5%
33. Our church's doctrine is clear to anyone who visits our church.	1	2	3	4	5
	0%	5%	22%	48%	25%
34. The leaders and the people in our church have a high view of the bible.	1	2	3	4	5
	0%	14%	25%	45%	16%
35. You can easily tell by our pastor's preaching that he has conviction about his beliefs.	1	2	3	4	5
	0%	5%	7%	45%	43%
36. We have attempted many things to reach the unchurched.	1	2	3	4	5
	0%	10%	33%	41%	16%
37. Our pastor is a visionary.	1	2	3	4	5
	2%	0%	5%	45%	48%
38. The people in our church accept change readily	1	2	3	4	5
	0%	26%	38%	34%	2%
39. Our church is uncompromising on biblical issues.	1	2	3	4	5
	0%	2%	34%	43%	21%
40. We have an effective new members'/ inquirers' class in our church.	1	2	3	4	5
	0%	0%	14%	50%	36%

41. The leadership expects much of our members and the members expect much of themselves.	1	2	3	4	5
	0%	7%	31%	50%	12%
42. Our members are willing to get uncomfortable to reach the unchurched.	1	2	3	4	5
	0%	14%	36%	36%	14%
43. Our small groups or Sunday school classes provide great opportunities to learn the Bible.	1	2	3	4	5
	0%	0%	26%	50%	24%
44. Our pastor relates well to people.	1	2	3	4	5
	0%	2%	14%	43%	41%
45. We do not have any significant “sacred cows” in our church.	1	2	3	4	5
	2%	2%	14%	34%	48%
46. We see many unchurched reached for Christ in our church.	1	2	3	4	5
	2%	21%	45%	24%	8%
47. New Christians in our church are given immediate opportunities to be trained in evangelism.	1	2	3	4	5
	8%	38%	30%	12%	12%
48. The people in our church seek to be involved in ministry.	1	2	3	4	5
	7%	29%	45%	17%	2%
49. I would describe our church as a place where a person could come to be in a healing atmosphere.	1	2	3	4	5
	2%	36%	38%	19%	5%
50. A significant portion of our church’s growth comes from reaching the unchurched.	1	2	3	4	5
	0%	10%	31%	40%	19%

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