

LIBERTY BAPTIST THEOLOGICAL SEMINARY

BIBLICAL STRATEGY AND SHIFT TO SPIRITUAL DRIVEN
CHURCH GROWTH

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ABSTRACT

BIBLICAL STRATEGY AND SHIFT TO SPIRITUAL DRIVEN CHURCH GROWTH

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Liberty Baptist Theological Seminary, 2010

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The purpose of this project is to present the biblical standards, principles, components, and methods of spiritual discipline for 21st century churches' conversion from human efforts and programs oriented church growth to spiritual driven church growth like an early church. The early church is a best model as a spiritual driven church. Modern churches are trying to build like the early church. The biblical study of the early churches in Bible and the results of survey of growing churches in Washington area will give biblical concepts and methods to make the spiritual driven church.

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CHAPTER 1

INTRODUCTION

The history of the church growth started from the moment of the first church foundation at the Pentecost. Although “the assembly in the desert” was mentioned in Acts 7:38, it was different from the church of the New Testament. The church of the New Testament was born after Jesus’ statement about founding the church in Matthew 16:18. The birth of the church at Pentecost in Jerusalem and the explosive growth from that moment was the beginning of the church planting and growing.

The Acts of the Apostles in the New Testament describes the history of the church growth from the first Jerusalem church to the Roman church. In addition to the history, various kinds of the Epistles to the churches record the words regarding the church growth. Rick Warren asserts that the New Testament itself is the most profound book written for the church growth.¹

The contemporary history of church growth has been relatively new and underdeveloped. Pursuing the growth of the church, many scholars and celebrated pastors criticize the growth of the church as follows:

1. In his writing of the foreword to Gene A. Getz’ *The Walk*, Chuck Swindoll criticizes that although modern evangelical churches have grown rapidly, and mega churches now exist, when compared to the church of Jesus Christ in the New Testament, the contemporary churches do not even reach close to the

¹ Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 18.

biblical standard.²

2. In the preface of his book, *Church growth Mind*, Sunghoon Myeong points out that as the church has focused on growth in terms of the numerical aspect, the church planters misunderstand what it means to grow a church.³
3. The problem of the contemporary churches lies in “their tendency to rely on human approaches rather than on the method of God,” states Christian A. Schwarz. He also states that the contemporary churches put their value either on the “Technocratic Paradigm,” concentrating too much on the methods, or on the “Spiritualistic Paradigm,” disregarding programs and methods. He insists on “Biotic Paradigm,” based on biblically and naturally oriented church growth.⁴
4. Pastor Rick Warren asserts, “The issue of the church in the 21st century is not the growth of the church, but the health of the church.”⁵
5. Elmer Towns states that focusing on healthy and fruitful church growth is the goal to reach in the 21st century.⁶ One of the questions is whether or not the church can shift from program-centered agendas back to our roots of spiritually-driven ministry.⁷

Stating the above statements in brief summary, in order for the church to grow, the church in the 21st century should learn and practice the biblical principles which

² Chuck Swindoll, “Foreword,” in *The Walk: The Measure of Spiritual Maturity*, ed. Gene A. Getz (Nashville, Tennessee: Broadman & Holman Publishers, 1994), vii.

³ Sunghoon Myeong, *Church Growth Mind* (Seoul, Korea: Institute for Church Growth, 2001), 6.

⁴ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (St. Charles, IL: C & P Publishing, 2000), 14.

⁵ Rick Warren, *The Purpose Driven Church*, 17.

⁶ Elmer Towns and Warren Bird, *Into the Future* (Grand Rapids, MI: Fleming H. Revell, 2000), 15.

⁷ *Ibid.*, 16.

the Bible teaches. With the teachings from the Bible, the principles and standards of the church growth movement, and the shift from program-centered methods to spiritually-led biblical methods applied to the church, then the church should become healthy and fruitful.

What should the contemporary churches do to solve the above issue? On this matter, the scholars of the church growth movement and pastors present the following views. Elmer Towns says that a healthy church should ask for the leadership and the authority of the Holy Spirit in its daily life and work. He stresses that the church is the body of Jesus Christ, so the church should be assembled and express regularly the worship of God with all the heart, all the mind, all the soul, and all the spirit. He also states that it is necessary to support all ranges of age groups with discipline, model, and resources for the developed spiritual discipline in Christ.⁸

Dallas Willard presents that we need spiritual discipline in order that we would constantly live our lives with the goal of spiritually mature lives, collaborating with spiritual discipline coming out from the Godhead, represented with reciprocal interacting between God's spiritual discipline and our spiritual lives.⁹ This spiritual discipline transforms the ordinary churches into extra-ordinary churches.

Christian Schwarz also underlines that in order to become a healthy church, it should first be grown qualitatively with eight principles: empowering leadership, gift-orientated ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-orientated evangelism, and loving relationships.¹⁰

Gene Getz asks how well faith, hope, and love, which are the indicators of

⁸ Ibid., 26.

⁹ Dallas Willard, *The Spirit of the Disciplines* (New York, NY: Harper & Row Publishers, 1988), 67-68.

¹⁰ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, 5.

maturity in a healthy local church, are expressed and how close faith, hope, and love reach to the maturity of Jesus Christ. He adds that these are the indicators of how mature the churches are, and this spiritual maturity indicates the maturity of the church.¹¹

George Barna states that the lack of evangelism causes immature churches.¹² Graham says that the power and the love of Jesus Christ should be the light and the salt in the world.¹³

Peter Wagner strongly believes that today's new apostolic churches which accurately apply the principles in the book of Acts generally understand and apply the rules of surprisingly technical forms regarding the growth of the church and spiritual factors.¹⁴

Pulling from all these pastors and church growth experts, it is evident that in order to become a Spiritually-driven church, the following principles should be present.

The congregation should be equipped with spiritually maturity. The congregation should become spiritually demanding and filled with the Holy Spirit. In order to accomplish the goal, necessary spiritual disciplines, assemblies, and methods should be followed.

Spiritually filled effective inner activities should be necessary. The leadership and functional organizations which the Holy Spirit can use should be prepared, and there should be worship within which the Holy Spirit can fully work.

There should be fruitful outreach. The spiritually filled effective inner

¹¹ Gene A Getz, *The Walk: The Measure of Spiritual Maturity*, 38-39.

¹² Elmer Towns and Warren Bird, *Into the Future*, 28.

¹³ *Ibid.*, 28.

¹⁴ C. Peter Wagner, *Church Quake* (Ventura, CA: Regal Books, 1999), 15.

activities among the mature congregation should be expressed in their outreach of preaching gospel and practicing love.

Now, it is necessary to find out the best solutions in order to apply such an integrated conclusion biblically. If the early model of church growth in the Bible is appropriate for this demand, then the early model is the most complete expression of spiritually driven strategies and methods. Furthermore, as the early principles of church growth are unveiled, spiritually driven biblical strategies and methods could be discovered and applied. On top of that, this careful investigation and research of the contemporary new apostolic reformed churches will be beneficial to church growth.

The situation of the early church growth is as follows. The church in Jerusalem was completely filled with the Holy Spirit; there was completely dedicated worship in both the temple and the houses, and there were continuous spiritual discipline and maturity. Based on highly developed spiritual maturity, there were practices and endeavors of love. Qualitative growth caused quantitative growth, and as witnesses of the church, they manifested their agenda through evangelization and transformation of the world. The church in Antioch also grew into full maturity qualitatively and became firmly grounded in their faith. The early churches had consistently grown regardless of the Roman Empire's persecutions. Those churches were not grown through being tradition-oriented, being dependent on financial resources, being program-centered, because of their buildings, and using event-driven methods. The early churches already knew and followed the role model to which the contemporary churches aspire. In other words, the Bible clearly teaches the examples, principles, standards, courses, and practical methods in order to foster healthy churches. The early churches in the New Testament suggest the solutions which are crucial for the 21st century churches to grow, so it is strongly recommended to explore

and to practice the biblical way of church growth.

Statement of Purpose

This paper, by carefully analyzing biblical standards, principles, and goals of spiritual discipline, hopes to motivate churches away from insisting on growth by programs toward spiritual-oriented healthy growth. The standards of spiritual discipline are to be clarified, and then the principles are to be suggested to reach the standards. The components which are necessary for growth will be examined closely, followed by teachings on the components of the growth in Bible knowledge, so the churches could successfully accomplish spiritual maturity in the membership. With the assistance of research and experiments on appropriate examples, the affirmative effects suggested with spiritual discipline of the principles of the growth will be demonstrated. Thus, the transformation to grow spiritual maturity will be exhorted. In addition to that, to understand what is happening in churches today, questionnaires have been constructed and given based on the standards, principles, components, and methods of growth. Then from the evaluation of these questionnaires, the importance of spiritually oriented growth will be focused rather than growth propelled by methods from human efforts and programs. This thesis project, therefore, has the purpose of presenting plausible exhortations for 21st century churches' conversion to pursuing spiritual discipline demanded by the Scripture.

Limitations

First, this paper will focus especially on the teachings about the early churches recorded in the Bible to discover the standards, principles, components, and methods of spiritual discipline. The two aspects of church growth are spiritual works

and the responsibilities of the church; however, the former will be discussed in detail. Second, considering the methods of a spiritually driven church, the methods and the related materials in the Bible will be treated. In spite of the fact that methodology and the model of spiritually driven contemporary churches are to be suggested, the methods and the models will not be insisted on for all churches. Instead, on the one hand, the models of the early churches will be the primary focus; on the other hand, the methodology of general scholastic aspects will not be covered. Third, this paper does not ignore program-oriented growth or insists on the abolition of it. On the contrary, this paper promotes utilizing and developing essential programs for spiritual discipline. Fourth, methods of this paper have not been tried yet in any particular church; instead, they are the suggested methods based on the results of the study of the early churches. Fifth, the range of this dissertation is limited to local churches which pursue spiritually driven growth. Sixth, the scope of conducting the survey is restricted to American churches and Korean churches in America.

Review of the Literature

Books used in this thesis project primarily relate to models of spiritually driven growth of the church from the New Testament.

Peter Wagner deals with practical methodology for global evangelization in his book, *Strategies for Church Growth*. Through Wagner's research and experience, he suggests approved principles and methods which are effective for evangelization and missions to obey the Great Commission. Although this book values world evangelization, it also deals with crucial principles related to growth of churches. He distinguishes between divine aspects and human aspects when he establishes the strategies for church growth. The divine aspects are functions of the triune God, and

the human aspects are the roles of individuals and churches. He stresses that there is a necessity of the church's conduct of spiritual discipline and effective functions corresponding to assistance of God for church growth.

Another book of Wagner's, *Church Quake*, deals with nine expressed characteristics from the principles of Acts which new apostolic reformed churches have embodied resulting in revival. This book opens a perspective on issues which should be dealt with in order to establish spiritually led biblical growth of the church; actually, it shows the possibility of church growth based on the Book of Acts. Unfortunately, because this book focuses on the resulted outcomes of apparent phenomena, there is no holistic inner development of humans in the book.

Richard J. Foster's book, *Celebration of Disciple*, deals with nurturing the spiritual life based on the Bible and classic devotional books with the author's insight and startling originality. For the maturity of spiritual life, Foster mentions the inward disciplines, the outward disciplines and the corporate disciplines. The book points out Christians' lack of classical knowledge on spiritual discipline. It explains that it is necessary for Christians to put spiritual discipline into practice in order to receive grace from God. The book also emphasizes that inner transformation should occur first through spiritual discipline. In order to become a spiritually led church, the book suggests that the church should focus on spiritual discipline based on the Bible and prioritize inner transformation.

A book of Dallas Willard, *The Spirit of the Disciplines*, emphasizes spiritual discipline. Willard points out that life-giving power and capacity have been deprived because of a lack of active interaction within the kingdom of God, Christian life, and Christ since churches and theologies do not clarify how Christians should correspond

to creative and redemptive works of God.¹⁵ As a result, it causes separation of faith and conduct. As the author explains the favorable conditions of existence at the time of the creation, Christians can be restored and transformed to capable humans by knowing and practicing consistent spiritual discipline. Willard reveals that the life of Jesus was the perfect example of a powerful life and the early church Christians' lives were not perfect but still good examples. He encourages the readers to practice spiritual discipline at that time. This book is a guidebook suggesting solutions for the spiritual weakness. It is a book of exhortation, providing essential means of leading churches spiritually and methods of how contemporary churches should apply the spiritual developments of Jesus and the early Christians for internal and external transformations today.

Howard G. Hendricks' book, *Teaching to Change Lives*, explains seven principles which are strategic concepts for teachers to be transformed and developed. These principles of education can be applied in real life, and they can change and transform the lives of the congregations by enabling the teachers to use the principles freely. In the book, Hendricks underscores that the change and the transformation of life should necessarily be holistic concepts of development. He stresses intellectual, physical, social, and emotional domains must be developed. Although this book deals with the principles of education, it fundamentally focuses on the goal of holistic development.

Elmer Towns' book, *Spiritual Foundations of Church Growth*, deals with principles of spiritual growth, trends of contemporary churches, spiritual human beings, and spiritual elements. His opinion about growth of the church is that the church grows in accordance with harmony between "organism" and "organization."

¹⁵ Dallas Willard, *The Spirit of the Disciplines*, 25.

Thus, for inner-development there are spiritual aspects and qualitative aspects, and for outer-development there are structural aspects and numerical aspects. He states that if these two inner and outer developments grow in harmony, the church grows.¹⁶

Furthermore, he asserts that the church grows through behavioral science, discipline, evangelism, and church planting. This book biblically explains spiritual components, and also suggests practical methods by discipline and development of spiritual elements suggested in the Bible.

A book of Christian Schwarz, *Natural Church Development*, gives eight factors through which churches grow. These eight factors are stated in terms of external growth mainly expressed by churches. Beneficial aspects of these eight factors are that they guide how churches should be described in order to grow. However, one exposed regretful fact of the book is that since the eight factors are derived from statistic data, developments of the each factor are not dealt with in detail. One of the distinctive characteristics in the book is that the book suggests regarding problems caused by both spirit-oriented churches and organization-oriented churches, and then it provides a fusion of the different church system as a solution for church growth. The author demonstrates that the growth is harmonized growth of poly-faceted domains, prioritized growth of weak elements, and persistent growth of robust elements in a church. This book plays an important role as a guide to proper assessments of church growth.

In *The Walk*, Gin Getz examines the health of churches in terms of the churches' spirituality and spiritual life. He explains how to measure the maturity of churches. He underlines that whether or not a church is healthy can be determined in terms of spiritual maturity and spiritual life of the church rather than program and

¹⁶ Elmer Towns, *Spiritual Foundations of Church Growth* (Virginia Beach, VA: Academx Publishing Service, Inc., 2005), 1.

organization of the church, and if those indications of health agree with the demands of the Scripture, the church is healthy. This emphasizes mutual relationship between spiritual maturity and spiritual life. His book deals with elements and the indications of spiritual maturity; however, there are no specific methods for biblical fostering of each elements described in the book.

Biblical/Theological Basis

Now, it should be considered first that the demands from the Bible are for growth in spiritually driven churches. Especially, the relationship between the three commissions to the church and the growth of spiritually driven churches should be investigated closely. Next, it should be important to find out the direction for the growth about which the Bible teaches. Furthermore, according to the related passages in the Scripture, it is important to find biblical strategies or methods for growth of spiritually driven churches. Then, what the early churches played an active part in growth of a spiritually driven church is also necessary to be considered; namely, they are all kinds of spiritual maturities on which the early churches focused and methods, disciplines, spiritual life, and works for spiritual maturities. Finally, the teachings of the early churches should be regarded as a model or a guide for growth of a spiritually driven church. This part focuses on researching the biblical relationship between spiritually led churches and the early biblical churches. Practical setting of standards, deducing principles, clarifying the components for the growth, and finding the methods for the growth will be dealt with in the next chapter.

Biblical Demands

Right before Jesus was to be crucified, predicting newly formed churches, he

mentioned what the Holy Spirit would do and how the disciples should live. Jesus disclosed that when the counselor, the Holy Spirit, comes, the Spirit would be with the disciples (John 14:16), teach, remind them of His teachings (John 14:26), enable them to testify about Him (John 15:27), convict the world of guilt in regard to sin and righteousness and judgment (John 16:8), and guide them into all truth and tell them what is yet to come (John 16:13). After Jesus rose from the dead, He said receive the Holy Spirit (John 20:22), be baptized with the Holy Spirit (Acts 1:5), and receive power (Acts 1:8). Holy Spirit came on the day of Pentecost (Acts 2:1), gave birth to the church and then the church being led by the Spirit is enabled to perform all the works of the church right into the future. And Jesus emphasized that Christians are to love one another (John 13:35), have faith (John 14:12), pray in His name (John 14:14), obey His commandments (John 14:15), and testify (John 15:27). This means the spirituality and the kind of lifestyle that our church should encourage should show the fullness of the Holy Spirit and its authority. The church receives fullness and authority under the guidance of the Holy Spirit.

Acts chapter two, and all the history of the Apostle's performances therein, eloquently witness that every aspect of the church is led by the Holy Spirit. We discover that the Holy Spirit establishes and leads the church, and the church born of the Pentecostal Spirit shows nothing but the history of salvation by the Holy Spirit in all its fullness. The empowerment of 120 believers and the history of salvation for 3,000 were the works of the Holy Spirit and all of the disciples were filled with the Holy Spirit and began to speak in other tongues (Acts 2:4), declared the wonders of God (Acts 2:11), urged repentance and baptism (Acts 2:38), produced wonders and miraculous signs (Acts 2:43), and spoke in other tongues (Acts 2:4). The crowds who were saved associated with each other according to the teachings of the Apostles,

prayed together, shared things with each other, got together and ate together and praised the Lord and became involved in evangelization (Acts 2:42-47). The birth of the church and the characteristics of the church of that time were entirely the work of the Holy Spirit. The church leaders were moved by the instruction of the Holy Spirit, and the believers were obedient to the teachings of their leaders. They were growing spiritually as they practiced love for each other, bursting with enthusiasm, and actively engaged in the evangelization of others.

In this way they showed the genuine recovery of man who was created by God in the beginning and now recreated into a new life. This demonstrates the recovery of the image of God and a new character and a new life style all together. Now, this is the church led by the Holy Spirit, obedient to the leadership of the Holy Spirit, actively participating in the works of the Holy Spirit, and exhibiting the harmony of working together with the Holy Spirit with competence.

This is not like the modern church, which is a cumbersome institution and geared to a variety of programs. In consideration of those characteristics of the modern church, there is strong evidence that the Jerusalem church was much superior in that she was led by the Holy Spirit. It seems that today's church should be based on the model of the Jerusalem church.

Despite the persecution, the church and the apostles filled with the Holy Spirit spoke to government officials (Acts 4:8). The apostles and believers prayed against the persecution and received the fullness of the Holy Spirit and spoke the Word of God boldly (Acts 4:31). They were able to resolve the matter of Ananias within the church by the power of the Holy Spirit (Acts 5:3). They were able to choose those known to be filled with the Spirit in order to resolve the relief issues in the church (Acts 6:3). Stephan defended himself by speaking in the Spirit (Acts 6:10)

and saw the Son of Man (Acts 7:55). Phillip was led by the Holy Spirit (Acts 8:29, 39) and the churches in Judah, Gallia, and Samaria were sustained by the comfort of the Holy Spirit. Peter was instructed by the Spirit (Acts 10:19), Cornelius' family and his friends were saved by the Holy Spirit (Acts 11:14-18). The church in Antioch received admonitions from Barnabas driven by the Spirit (Acts 11:24), and by the direction of the Holy Spirit Barnabas and Paul were sent as missionaries (Acts 13:2, 4) and were able to fulfill their missions by being filled with the Spirit (Acts 13:9, 52). These servants, led by the Holy Spirit brought numerous new churches into being. That is to say, all the early churches were born by the work of the Holy Spirit, and we see them filled with the Spirit and the Word of God, with earnest prayers, evangelization and love, a high level of spirituality and a strong discipline of faith.

Three Great Commandments

The three Great Commandments outlined in the Bible are the Great Commandment (Mark 12:30, 31), the Great Commission (Acts 1:8), and the New Commandment (John 13:34). The Great Commission given in Acts 1:8 means that churches are born of the Spirit and are to function as churches by the authority of the Holy Spirit. The Great Commandment and the New Commandment refer to the importance of having a church consisting of people filled with the Holy Spirit and who are conscious of the presence of love among believers and doers of the Word of God and are able to love the world and spread the Word of God. Thus, the three great commandments represent that the church may grow in Spirit.

The characteristics and goals with regard to church growth

The Bible mentions in numerous places words that have to do with the

ultimate character and goals of the church. Such principles of the Bible are phrased like this. Be holy (Eph. 1:4), be perfect (Matt. 5:48), love God and love our neighbor (Mark 12:30, 31), make disciples (Matt. 28:19, 20), love one another (John 13:34), be imitators of God (Eph. 5:1), be His witnesses to the end of the earth, and do good works (Eph. 2:10). We learn that the goals and characteristics mentioned above culminate in church growth.

The Biblical strategy and methodology

Acts 2:4: The Jerusalem church was filled with the Holy Spirit and the church moved according to the directives given by the Holy Spirit. It is evident that the church was more dependent upon the absolute sources that came from the Holy Spirit rather than any methodology. Looking at the Jerusalem church, it is obvious that the church was filled with the Holy Spirit and was led by the Spirit. The 120 believers were in the upper room earnestly waiting for the outpouring of the Spirit, and immediately prior to Pentecost we learn that they were yearning to be filled with and to be guided by the Holy Spirit.

Acts 1:8: They proved that the power behind church growth is the Holy Spirit. At the same time they came to realize that church growth occurs when the church takes the role of testifying about the word of God to the ends of the world from the regional church. At first the Jerusalem church was not interested in saving foreigners, and only when the incident that happened to Cornelius and the Antioch church came into being with the resulting crumbling of the barrier against foreigners, did they march to the ends of the earth.

Acts 2:36: The foundation of church is Christ Jesus. Peter testified that Jesus was Christ. Thus, churches were built in and around the believers. The foundation of

growth is Christ Jesus. Paul spread the Gospel. Thus, churches were planted in the midst of believers.

Acts 2:42: The role of leaders was that of teaching. The very teaching of the Gospel contributed to church growth. Believers devoted themselves to learning. The Word of God is the soil of growth. The leaders of churches that were growing devoted themselves to prayers and evangelizing (Acts 6:4).

Matthew 28:17-20: These verses are the words that explain the source of power and the processes of church growth. Speaking about the processes of church growth, it is inevitable to consider the different phases to go through from spreading the word of God and re-production. It would mean that church growth is guaranteed as long as the Lord is with believers. We come to inevitably learn that the source of all growth is our Lord who has authority over earth and heaven. The absolute power for growth comes from above. Thus, the growth is to be constantly supplied with power so that inevitably there come different phases of maturity for more growth.

Eph 4:12, 13: In the book of Ephesians, it is stated that pastors and teachers are absolutely necessary for the body of church to grow in order that believers become wholesome and they remain good church workers. It would mean that for the purpose of keeping believers spiritually whole, there has to be a formation of leadership in the church. The book also refers to the need for facilities and activities for team ministry and education. The apostles became the central leaders for education and discipline at the Jerusalem church. At the Antioch church Barnabas and Paul became central leaders. In many churches that Paul established, he appointed elders to play an important role in the field of education and administration. It is imperative that leaders and the learners be in well-organized group for effective results.

Acts 2:41-47: The thoughts conveyed in these verses have a lot of substance.

Among them there was a common training both external and internal. First of all the leaders were devoted to the teachings of the apostles resulting in internal training, renewing their spirit whereas being obedient to their teachings and externally engaging themselves in expressing their love for others. They diligently got together to worship God, practicing communion and showing willingness to learn and engage themselves in communal training activities. In this way the church achieved a unification of internal, external and communal life, showing that internal maturity brings about external maturity and that what they learn must show in their real life. One might take that as a strategy for growth.

On the other hand, such persistent changes and maturity achieved through both internal and external activities along with communal life contributed to church growth. It is such a powerful proof that growth in quality and growth in numbers go hand in hand.

The text explains that, in terms of form, they gathered together everyday both in the temple and homes. This is a good case whereby the small gatherings and large gatherings achieved balance while growing internally and externally in the best sense of the word. The exemplary gatherings fitting the time and place carried out effective work for the church. It is indicative of effective strategy that suited the time and circumstances then with their proper gathering and organization.

Acts 6:1-7: These verses prove that effective organization including sharing work with others is essential for growth. Commissioning work and undertaking responsibilities by others have an important supporting role.

Acts 6:1-10: These verses show the church growing in a spiritually led congregation. The verses show a congregation full of wisdom and faith. The congregation is being praised for who they were and for being a congregation full of

grace of authority. The congregation achieved the balance of growth both intellectually and spiritually. The text shows a wholesome congregation, full grown in all aspects, showing us how congregations ought to mature in good balance.

The spirituality of the early church, the spirituality training and its works

Observing the spirituality, spiritual life and the works of spiritual life plays an important part in understanding the growth of the church led spiritually. The early church emphasized spirituality in the following ways. Every time Paul wrote letters to a church, he emphasized faith, hope and love to start with as spirituality. He was curious how mature each church was. Paul listed nine fruits of the Holy Spirit. Peter listed nine fruits as believer's virtues.

The early church learned the Word of God as spirituality and meditated on the word of God along with praying and socializing among believers. Peter prayed three times a day and the leaders of Antioch church fasted and prayed (Acts 13:3). Paul lived a life in which he read the words of God and wrote even when in prison.

The leaders of the spiritually rich early church were able to deliver competent, life transforming sermons, urging the congregation to repent of their sins and there came about signs and miracles while engaging themselves in powerful witnessing and evangelization. At the same time they were eager to plant new churches and do mission work. Also as spiritual work, they prophesized, helped the poor and admonished the believers. The maturity of their profound spirituality, their spiritual life and their active work do concretely show the growth of church to us.

Summary

All in all, the early church became the model of a spiritually led church.

It is also evident that such maturity reflects the lessons they adhered to and their spiritually based life style. The words that portray the growth of the church in the Bible were all aiming at encouraging the churches to be spiritually strong. We learn through the early church that for churches to grow spiritually they must be actively involved in the following.

1. The consistent Spirit filled works.
2. The works proved to be as the result of witnessing
3. Christ Jesus centered faith.
4. Different phases of growth plans and the carrying out of them for the maturity of believers.
5. The organization of ready and able lay leaders with competent performances.
6. The integrated training for the believers (Internal and external and communal training).
7. The development of the proper gathering format for the effective growth.
8. The proper setting of groups and division of works among believers for the continual growth.
9. Development of complete mature groups.
10. Varied spiritual development and providing training for the sake of development.
11. The use of spiritual gifts

Description of Methodology

This thesis deals with the development of New Testament mega churches led by spirituality based training and applies that to modern churches through practical research based on surveys. The thesis proposes suggestions upon the conclusions

drawn from research on actual experimentation centering on spirituality training.

1. Chapter one calls for the need for the church growth based upon spirituality and explores its connections with the Bible.
2. Chapter two attempts to determine what standards of church growth the church should have and explores what growth principles the church should adopt in order to achieve the standards.
3. Chapter three supplies a list of factors needed by spiritually led churches.
4. Chapter four gives the strategy and methodology used by the early churches for growth and submits strategy and methodology that can be used by the contemporary churches.
5. Chapter five applies the strategy and methodology proposed in chapter four. It considers the survey of churches using the strategy and methodology and written materials.
6. Chapter six proposes that modern churches can experience transformation as spiritually led churches by making the best use of the results of chapter five.
7. Chapter seven draws conclusions.

CHAPTER 2

THE BIBLICAL STANDARD AND PRINCIPLE

Biblical Standard of Spiritual Driven Church Growth

We can figure out the standards and directions for church growth led by the Holy Spirit, while we're searching the ultimate goals of church members and internal & external community ministries mentioned in the Bible. Each church has his own standards and responsibility to pursue his calling from God (Eph. 4:1).

Standard of church member

God chose us to be holy and blameless (Eph. 1:4). Jesus wants us to be perfect as our heavenly Father is perfect (Matt. 5:48). This verse demonstrates to us God's righteous standard.¹ The Bible teaches that the greatest commandment is to love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength, and to love your neighbor as yourself (Mark 12:30-31). To love the Lord and neighbor with all you have is the sum and substance of all the Law and the prophets.² Jesus commands us to love one another as I have loved you (John 13:34).

Paul emphasizes that we are created to do good works (Eph. 2:10). He wants all of us to reach unity in the faith and in the knowledge of the Son of God

¹ Louis A. Barbieri, Jr., "Matthew," in *The Bible Knowledge Commentary*, ed. John F. Walvoord & Roy B. Zuck (Wheaton, IL: Victor Books, 1983), 32.

² John D. Grassmick, "Mark," in *The Bible Knowledge Commentary*, ed. John F. Walvoord & Roy B. Zuck (Wheaton, IL: Victor Books, 1983), 164.

and become mature, attaining to the whole measure of the fullness of Christ (Eph. 4:13). He commends us to be imitators of God (Eph. 5:1), and be filled with the Spirit. (Eph. 5:18).

The standards of church members for spiritual driven church are to be holy and harmless, to be united in the faith and knowledge, to be filled with the Spirit and the fullness of Christ, to love the Lord and neighbors with everything you have, and to do good things. These are very similar to Wagner's opinion on individual preparation.

Peter Wagner insists on how important it is to consider the necessity of prepared individuals, such as: people who know God, people filled with the Holy Spirit, people of prayer, people committed to the body of Christ, people obedient to the Lord, and people who are energetic and creative.³

Standard of the internal growth

The internal ministries at church must focus on equipping the body of Christ led by Holy Spirit. In early church century, apostles and pastors not did only teach, but also appoint elders to build the body of Christ. Paul mentions that we should prepare God's people for works of service (Eph. 4:12).

Churches must manifest various gifts given by the Holy Spirit abundantly through internal ministries. The manifestation of the Spirit is common and good to each one (Eph12:7), so we should try to excel in gifts that build up the church.

Each church as a worship community has her own standard. Disciples in early church met together at the temple or their houses to praise the Lord (Acts 2:46, 47). At the first day of every week, they met together and collected offering (1 Cor.16:2). Church is called by God for the praise of his glorious grace (Eph. 1:6) and church is filled with the spiritual song which bring your heart to the Lord (Eph.

³ C. Peter Wagner, *Strategies for Church Growth* (Ventura, CA: Regal Books, 1989), 20-24.

5:19). Millard J. Erickson says that worship concentrates upon the Lord.⁴

The church as a community of love, faith, and hope has her own standard. Paul commanded Corinthian churches to always have love, faith, and hope (1 Cor.13:13). Gene Getz insists the standard at church is to grow up together in Christ and to show faith, hope, and love.⁵ Millard J. Erickson focuses the edification of believers logically prior than evangelism in respect of church function.⁶

Standard of the external growth

This standard is to keep the church filled with Spirit and declare the Words to bring continuous grow quantitatively. The apostles put their heart and soul into preaching and teaching, on the other hand, elders, deacons, and all church members tried their best to evangelize. Holy Spirit gives His power to be witnesses to the ends of the earth (Acts 1:8). After Jerusalem church prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly (Acts 4:13). Jesus who has all mighty power promises that He is with His witnesses always, to the very end of the age (Matt. 28:19-20). Millard J. Erickson mentioned the church should evangelize all persons definitely.⁷

Early church members loved their neighbors as themselves. They distributed food daily for widows (Acts 6:1), sold their possessions and goods to give to anyone as he had need (Acts 2:45), shared everything they had (Acts 4:32),

⁴ Millard J. Erickson, *Introducing Christian Doctrine* (Grand Rapids, MI: Baker Book House, 1995), 338.

⁵ Gene A Getz, *The Walk: The Measure of Spiritual Maturity*, 81.

⁶ Millard J. Erickson, *Introducing Christian Doctrine*, 337.

⁷ *Ibid.*, 337.

and did good and helped the poor (Acts 9:36). Millard J. Erickson insisted that the church should take care of the needy and the suffering, if the church is to carry on Lord's ministry.⁸

In a word, three standards for church growth led by Holy Spirit as the following: (1) Disciple all members filled with Holy Spirit, (2) Praise and worship God, build up the body of Christ through teaching and using their own gifts, and build the community with love, faith, and hope, (3) Be witness of Jesus and do all kinds of good things.

Biblical Principles of Spiritual Driven Church Growth

Elmer Towns says that leaders should expect to continually discover new principles that will help them grow and mature churches.⁹ To find biblical principles for spiritual driven church growth is very important to lead and guide your church. Some major biblical principles are as follow.

God, the subject of church growth

The church growth is God's will and its subject is God. Louis A. Barbieri Jr. in his explication on heaven in Matt. 13:31-32 explains that the beginning territory of Christian is small but it's increasing rapidly into a large entity.¹⁰ God wants to build His huge kingdom through the church. God draw His people to Himself (John 6:44), God works in you to will and to act according to His good

⁸ Ibid., 339.

⁹ Elmer Towns, "Effective Evangelism View," in *Evaluating the Church Growth Movement: 5views*, ed. Paul E. Engle & Gary L. McIntosh (Grand Rapids, MI: Zondervan, 2004), 53.

¹⁰ Louis A. Barbieri, Jr., "Matthew," in *The Bible Knowledge Commentary*, ed. John F. Walvoord & Roy B. Zuck (Wheaton, IL: Victor Books, 1983), 51.

purpose (Phil. 2:14), and God made churches grow (1Cor. 3:6).

Christ is head of church and supports the growth of church (2Col. 2:18-19). Christ is power of God (2Cor. 1:24), in wisdom, righteousness, holiness, and redemption (1Cor. 1:30, 6:11). He bears much fruit (John 15:5). Jesus who has all authority in heaven and on earth works for church growth (Matt. 28:17-20). From Jesus the whole body, joined and held together by every supporting ligament, grows (Eph. 4:16) and fills everything in every way (Eph. 1:23).

The church growth definitely needs the help of Holy Spirit. He works with His mighty strength (Eph. 1:19) is the gift of God's grace (Eph. 3:7), strengthens you with power in your inner being (Eph. 3:16), and gives hope (Rom. 15:3), love (Rom. 5:5), and passion for evangelism (Acts 1:8). The Holy Spirit will guide you into all truth (John 16:13), teach and make you know grace, and spiritual discerning (1Cor. 2:12-14). All of them in the Jerusalem church were filled with the Holy Spirit, declared the wonders of God (Acts 2:4, 11) and bore fruit of spirit (Gal. 5:22-23). The Trinity is the foundation of church growth, in other words, church is supported continually, lead required mature lives, and carry out required orders.

Man's function for church growth

God can achieve church growth by Himself, but He decided to perform such a great things through human beings.¹¹ Jesus gave us a mission for evangelism and church growth (Acts 1:8, Matt. 28:19-20), also emphasizes that we should put our energy into evangelism (Matt. 13:44-46). Jesus praised the faithful servant in the parable of the talents (Matt. 25:14-30), so we should use our talents faithfully for His glory.

¹¹ C. Peter Wagner, *Strategies for Church Growth*, 15.

Training for the growth of wholeness

Men who were led by Holy Spirit were trained and matured (Acts 2:42). The saved were taught by apostles, took time for devotion and prayer with their all hearts and souls, and these continuous trainings made them grow up. The Jerusalem church devoted to not only internal ministries but external ministries. The internal ministries: all the believers were together and had everything in common, selling their possessions and goods, they gave to anyone as he had need, ate together with glad and sincere hearts, praising God (Acts 2:44-47). The external ministries: They were witness of Jesus (Acts 3:15, 8:4), Jesus' name faith came through them (Acts 3:16), many wonders and miraculous signs were done by them (Acts 2:43), and they relived the poor (Acts 4:37). The church growth is observed through internal ministries including individual training, change, and mature and external ministries, so the church training program should keep the balance with internal and external ministries.

On the other hand, the individual maturity should take precedence over the others. When individual is changed and matured, the community will be changed, and the external ministries will be activated. When Paul prayed for the Colossian church, he asked that the believers be filled with the knowledge of his will through all spiritual wisdom and understanding, then he prayed they would live a life worthy of the Lord, please Him in every way, and bear fruit in every good work (Col. 1:9-10). Gene Getz insisted that no church can reach maturity without the experience of learning God's Words.¹² Dallas Willard said the living power of growing and developing came from participation.¹³ The believers in Jerusalem

¹² Gene Getz, *The Walk: The Measure of Spiritual Maturity*, 200.

¹³ Dallas Willard, *The Spirit of the Disciplines*, 202.

reached practical and dynamic maturity while doing both internal and external ministries.

Eph. 4:16 describes individuals are in need of connection at community. Gene Getz explained the verse: although the Christianity is personal, for its origin of Christianity is the relationship between Jesus Christ and individual, for the function of the body of Christ, individuals are built up in love, when each member participates in the body of Christ.¹⁴ When individual grows up within a community, his growth is secure. There was disunion against church growth at Corinthian church, they were ordered to unite perfectly in mind and thought (1Cor. 1:10).

The principles of growth process

The Jerusalem church showed us church growth both in quality and in quantity followed the procedure: evangelism, teaching, prayer, ministry or service, and reproduction.

The Great Commission, Matthew 28:19-20, is one command, but it has three aspects: (1) evangelism, (2) baptism, and (3) teaching.¹⁵ It shows the process from the evangelism to reproduction. Evangelism implies the action of winning unbelievers to Jesus Christ.¹⁶ Just as baptism marks our being placed in Jesus Christ, so baptism marks our being placed in the body of Christ, the local church.¹⁷ Teaching them to obey everything Jesus has commanded shows us the process of

¹⁴ Gene Getz, *The Walk: The Measure of Spiritual Maturity*, 335.

¹⁵ Lee Vukich & Steve Vandegriff, *Timeless Youth Ministry: A Handbook for Successfully Reaching Today's Youth* (Chicago, IL: Moody Press, 2002), 206.

¹⁶ Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids, MI: Baker Books, 2003), 68.

¹⁷ Lee Vukich & Steve Vandegriff, *Timeless Youth Ministry: A Handbook for Successfully Reaching Today's Youth*, 213.

fostering and reproduction. Implied in the word *disciple* in the verse is reaching the lost, communicating the Gospel to them, and leading them to Jesus Christ.¹⁸ The order of process from evangelism to baptism to teaching shows a process of discipleship.

Eph. 4:13-14 demands us not be shaken by world's teaching but attain to the whole measure of the fullness of Christ. Heb. 5:12-14 orders us to grow to distinguish good from evil. There is a process of growth from an infant to the mature.

The principle of balanced growth

The minimum barrel provides a principle of making a concentrated attack on the minimum factor.¹⁹ It means develop the factor which has the lowest growth rate among all kinds of growth factors, that is, it emphasizes diverse and balanced church growth. There was no growth in evangelism for pagans at early Jerusalem church, but it grew through persecution. Gene Getz insisted church would get mature when it keeps balanced structure including teaching, relationship, and evangelism.²⁰

The relationship between fullness of Holy Spirit and spiritual training

Being filled with Holy Spirit is the foundational power in church growth. Everyone is filled with Holy Spirit and bears spiritual fruit through words and

¹⁸ Ibid., 207.

¹⁹ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*, 53.

²⁰ Gene Getz, *The Walk: The Measure of Spiritual Maturity*, 181.

prayers. The spiritual training is good to be filled with Holy Spirit and bear fruit. Dallas Willard said that believers should practice proper training for the life of kingdom and worship of vital communication with Christ.²¹ The believers at early church strived for keeping spiritual fullness. They had regular devotion and training and emphasized devotion. They controlled their mind and action to get dynamic achievement in all ministries through such fullness of Holy Spirit and spiritual training.

The relationship between spiritual training and community ministries

Individual can do spiritual training not only at a private place or circumstance but at community through ministries. The Bible says that faith is made complete by what he did (James 2:22). When individuals are in spiritual training in the field of ministries, their spirituality and ministries grow up. The growth leads to keep the balance with spiritual factor and technical factor that Wagner mentioned and the two issues of organism and organization referred to by Towns.

The principle of leadership for church growth

The Bible teaches us the need of the teacher's leadership and the teaching system for church growth (Eph. 4:12-13). Paul as a leader actually preached, taught and brought a lot of changes for two years in Ephesus (Acts 19:20). The leaders of Jerusalem church didn't stop teaching and proclaiming the good news that Jesus is the Christ (Acts 5:42), and strived for prayer and the ministry of the word (Acts 6:4). Barnabas and Saul as the leaders of Antioch church were devoted to

²¹ Dallas Willard, *The Spirit of the Disciplines*, 36.

encourage, teach, pray, and ask for the Holy Spirit's guidance. It is clear that the church, through the leaders, bears a lot of fruit of ministries led by Holy Spirit in the book of Acts. The leadership led by Holy Spirit is one of the most important factors at a church.

Elmer Towns mentioned the efficient key to church growth is leadership, that is, team leadership for mission statement, settlement, and decision-making, when he wrote about the leadership of ten innovative churches.²² He also said that we would see a different kind of leadership at church in the future. The pastors are no more dictators, and they will disciple staffs then put them in proper position, and evaluate their efficiency.²³

The principles of organization and commitment

The Bible shows us there were two kinds of meetings at Jerusalem church: daily assembly and family-oriented cell group meeting (Acts 2:46). At that time, the organization with small and big meeting was effective.

The selection of seven deacons showed the ministry's commitment and effectiveness. The church should be managed and let leaders strive for evangelism, prayer, and teaching with a good organization and effective commitment.

The principle of accomplishment of great commission

The early churches were growing while accomplishing the great commission. Under persecution, the believers in Jerusalem scattered to evangelize, as a result, many churches were planted (Acts 8:1, 4). The churches in Samaria

²² Elmer L. Towns, *10 of Today's Most Innovative Churches* (Ventura, CA: Regal Books, 1990), 15.

²³ *Ibid.*, 14.

kept growing through Peter's mission tour, visit, and the ministries of other missionaries (Acts 9:31-42). Paul and Barnabas planted many churches through their mission trip. The great commission is accomplished with evangelism, mission and church planting.

CHAPTER 3

THE BIBLICAL COMPONENTS

The biblical components should be fixed up to the standard for spiritual driven church growth. Biblical church growth will always include spiritual factors that lead to spiritual life and growth, such as prayer, fasting, revival, and the power of God.¹ The church members, and internal and external ministries should be considered when we discuss the biblical components.

The Growth Components for Church Member

The Bible mentions the growth components for perfect Christians. Jesus commanded us to love God and neighbor and help the poor in spirit, those who mourn, the meek, those that hunger and thirst for righteousness, the merciful, the pure in heart, and those persecuted because of righteousness through the Beatitudes.

As a biblical woman, faith, love and holiness with propriety are required by Paul (2 Tim. 2:15). He commanded Timothy, a church leader, to set an example for the believers in speech, in life, in love, in faith and in purity (1 Tim. 4:12). Godly men should pursue righteousness, godliness, faith, love, endurance and gentleness (1 Tim. 6:11). Overseers must be pure, the husband of but one wife, temperate, self-controlled, able to love neighbors, able to teach, not violent but gentle, and not a lover of money (1 Tim. 3:1-4). Deacons must be worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, and keep hold of the deep truths of the faith with a clear conscience (1 Tim. 3:8-10). Believers should be full of love, peace, endurance,

¹ Elmer Towns, "Effective Evangelism View," in *Evaluating the Church Growth Movement: 5views*, ed. Paul E. Engle & Gary L. McIntosh (Grand Rapids MI: Zondervan, 2004), 53.

good, joy, prayer, and thanks (1Thes. 5:13-18).

Peter asks for godly men who have faith, are edifying, have knowledge, self-control, endurance, righteousness, brotherly love, and love (2 Peter 2:4-7). Also he mentions believers with sincere heart in full assurance of faith, and spurring one another on toward love, good deeds, and keep unity (Heb. 10:22-25). Hebrew chapter 13 teaches us holiness, faith, suffering, good deeds, praise, obedience, and prayers.

The Apostles and believers at Jerusalem church devoted themselves to the apostles' teaching and to prayer (Acts 2:42). Deacons were filled with Holy Spirit, wisdom, faith, grace, and power.

We can figure out some praiseworthy factors at seven churches in Asia Minor: holiness and hard work (Rev. 2:2), perseverance (Rev. 2:2, 19, 3:10), faithfulness (Rev. 2:10), faith (Rev. 2:13, 19), and love & service (Rev. 2:19). When a church has the above mentioned factors, the Lord considers the church as a growing church.

When we are thinking about the above mentioned factors, the factors are divided into characteristics and deeds. The characteristics include love, faith, knowledge, wisdom, holiness, and joy, on the other hand, deeds include the life engaging in God's Word, prayer, thanksgiving, worship, obedience, human relations, and consistency of speech and action. Gene A. Getz divided personal maturity into two terms: spirituality and spiritual life. For spirituality there are maturity of holiness, faith, hope, and love. For spiritual life there are maturity of God's Word, prayer, fellowship, worship, generosity, evangelism, family life, and personal life.²

The growing factors of character

² Gene A. Getz, *The Walk: The Measure of Spiritual Maturity*, v-vi.

Love

The love for the believers is considered a sign of church growth (Eph. 1:15, 3:17-18). Gene A. Getz said that although faith and hope are the foundation of becoming mature attaining to the whole measure of the fullness of Christ, the ultimate factor is love.³ Love is fulfillment of law and the first commandment. Paul mentions that love includes general moral commandments (Rom. 13:8-10). Believers should be rooted and established in love (Eph. 3:17). Love covers over a multitude of sins (1 Pet. 4:8). God has poured out his love into our hearts by the Holy Spirit (Rom. 5:5) and the love is the foundation for the growth of characters and good deeds.

Faith

When Paul heard the faith of Thessalonians, he didn't need to say anything about it (1 Thess. 1:8). Their faith in abundance was an evidence of church growth. God has chosen us to be rich in faith (James 2:5). Gene A. Getz believes that the biblical source of faith is God, His abundance, and incomparable power.⁴ The faith is connected with deeds (James 2:14, 2:21; Heb. 11:17) and deeds evaluate the level of faith. Faith is made complete by the actions (James 2:22) and faith without deeds is dead (Jam. 2:26). Gene A. Getz insists true sign of faith is willing to share one's material blessing to someone who needs physical and material needs.⁵ Christ dwells in believers' heart through faith (Eph. 3:17) and believers please God (Heb. 11:6) through the Christ centered life. Also the faith is based on Christ's death and resurrection (Rom. 3:22).

³ Ibid., 84.

⁴ Gene A. Getz, *The Walk: The Measure of Spiritual Maturity*, 47.

⁵ Ibid., 47.

Hope

Paul prayed to know the hope to which God has called each church (Eph. 1:18), and this makes believers rejoice in the hope of the glory of God (Rom. 5:2) and see the riches of His glorious inheritance (Eph. 1:18). Finally hope is convinced of the eternal salvation of believers in God⁶ and the power of overcoming all kinds of sufferings (Rom. 5:3-5).

Wisdom

God's 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. 3:10). Paul kept asking that God might give churches the spirit of wisdom and revelation (Eph. 1:17) because churches might reach unity in faith and in the knowledge of the Son of God and become mature through God's wisdom (Eph. 4:13). Therefore there is no church growth without knowing God.

Holiness

Holiness is the one of the absolute attributes of God.⁷ God chose us in him to be holy and blameless in His sight (Eph. 1:4). Holy people can see the Lord (Heb. 12:14) and be used by God, because God is holy (1 Pet. 1:16). Holiness rejects impiety and lives in righteousness to eternal life (Rom. 6:22)

Perseverance

Perseverance allows believers to receive God's promise after they have done

⁶ John A. Witmer, "Romans," in *The Bible Knowledge Commentary*, ed. John F. Walvoord & Roy B. Zuck (Wheaton, IL: Victor Books, 1983), 473.

⁷ Elmer Towns, *Theology for Today* (Dubuque, Iowa: Kendall/Hunt Publishing Company, 1989), 108.

God's will (Heb.10:36) and let them run the race marked out for them (Heb. 12:1), so that believers may be mature and complete, not lacking anything (Jam. 1:4). The Ephesus church, Thyatira church, and Philadelphia church in Asia Minor are highly praised by God for their perseverance.

Joy

The joyful church is filled with the Holy Spirit, for Jesus brought us good news of great joy (Luke 2:10) and wanted our joy to be complete (John 15:11). Joy is the fruit of the Spirit (Gal. 5:22), an outcome of spiritual life, and the motivation of spiritual life (271).⁸ The joyful church in suffering is the mark of matured church.

The growing factors of deeds

God's Word

God's Word is useful for teaching, rebuking, correcting and training in righteousness (2 Tim. 3:16) and the foundation of human development. To crave pure spiritual milk makes you grow up in your salvation (1 Pet. 2:2) and the churches which hear the word of God and obey it are blessed (Luke 11:28, Rev. 1:3).

Prayer

Prayer is the important tool used by God to change us.⁹ God wants fellowship with us through prayer and leads us according to His way. God led Peter to Cornelius' family when he was praying (Acts 10:2). Prayer has dynamic power of

⁸ Richard J. Foster, *Celebration of Discipline* (San Francisco, CA: Harper & Row, 1978), 192.

⁹ Ibid., 33.

keeping continuous church growth and overcoming suffering and persecution.

Believers at Jerusalem church experienced that they were all filled with the Holy Spirit, spoke the word of God boldly, and practiced love after they prayed (Acts 4:31-32). Paul prayed for church growth (Eph. 1:15-19, 3:14-21) and asked to pray in the Spirit on all occasions all kinds of prayers and requests and be alert and always keep on praying for all the saints (Eph. 6:18).

Worship

Worship in Greek means kiss, kiss hands, deep bow, and lie flat on the ground.

Worship is the praise of God with fear and respect and the purpose of creating human being is to worship to God. Our worship with fear and respect pleases God and Holy Spirit works through the worship.

Word and deed

If anyone is never at fault in what he says, he is a perfect man (James 3:2).

Therefore each of us must put off falsehood and speak truthfully to our neighbor, for we are all members of one body (Eph. 4:25). Holy Spirit is grieved by unwholesome talk (Eph. 4:29-30) and the life in word and deed pleases Holy Spirit and unifies all members.

Thanks

God asks us to give thanks in all circumstances. Those filled with the Holy Spirit always give thanks to God the Father for everything in the name of our Lord Jesus Christ (Eph. 5:20). The reason why we give thanks to God is that we become slaves to righteousness by God's grace (Rom. 6:17-18). The Bible teaches us not

filthiness, nor foolish talking, or jesting, which are not befitting, but rather giving of thanks (Eph. 5:4). When you pray, do not be anxious about anything, but pray about everything with thanksgiving and receive the answer in peace (Phil. 4:6-7). Those who give thanks to God for everything experience Holy Spirit's work.

Human relations

Church is the body of Christ and the union of all members. The unity and corporation brings church growth and it needs members effort to make peace, forgive and love each other. Making close relationship with non-Christian is connected with their salvation, life changing, and church growth after all. The kindness and good deeds at early church played a decisive role of adding to their number daily those who were being saved (Act 2:47).

Obedience

The life of Christian is obedience (Rom. 6:16). Believers are purified by obeying the truth so that they have sincere love and righteousness (1 Pet. 1:22). The righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit (Rom. 8:4) and those obey the truth please Holy Spirit (Rom. 8:8).

The Growth Components for Internal Ministries

There are some internal ministries led by Holy Spirit at early church, such as apostles' teaching, fellowship, Lord's supper, prayer, sharing, daily meeting, praise, miraculous signs and wonders (Acts 2:42-47), apostles' regular prayer (Acts 3:1), united praying (Acts 4:24), teaching and evangelism (Acts 5:42), organization and

commitment (Acts 6:3), making disciples (Acts 6:7), baptism, repentance, and fasting (Acts 13:2). Elmer Towns mentions the necessary factors in internal ministries as the following: leadership, transition, using faith, worship, fasting, prayer, signs and wonders, union and communion, building character.¹⁰

Community worship

Community worship pleases the Holy Spirit. We ourselves are God's temple (1 Cor. 3:16) and Christ was sacrificed for us and we should glorify God for His mercy (Rom. 15:8-9). The Bible teaches us all Gentiles praise the lord, and all people sing praises to him (Rom. 15:11). God is pleased with community worship (Rev. 8:9-10) and the early church did so (Acts 2:46-47).

Baptism

Baptism is a symbol of salvation. Christ gave His life as a ransom for sinners (Mt. 20:28). All of us who were baptized into Christ Jesus were baptized into his death (Rom. 6:3). You also were united with Him in His resurrection (Rom. 6:4). Baptism at church proves Christ's death and resurrection, His salvation.

Baptism manifests the identification with the saved members. Church is His body (Eph. 1:23). You fulfill a symbol by being placed into a local church as a His body.

Baptism is an important growing factor at church, for it is done by Holy Spirit. Jesus commended us to baptize them in the name of the Father and of the Son and the Holy Spirit (Matt. 28:19). You represent our faith and obedience through baptism.

¹⁰ Elmer Towns, *Spiritual Foundations of Church Growth*, iii-iv.

Lord's supper

Do this in remembrance of Lord (1 Cor. 11:24) and proclaim the Lord's death until he comes (1 Cor. 11:26). Millard Erickson insists Lord's supper is the sign of Jesus Christ's death, a symbol of the fellowship between the Lord and the believers, and the proclaiming of the second advent of Christ in future.¹¹ Also it contributes to salvation, spiritual growth¹² and the work of Holy Spirit as an important factor of church growth.

Teaching

The apostles considered teaching as the work of the Lord (Acts 2:42, 4:2), but the Sanhedrin commanded them not to teach at all in the name of Jesus (Acts 4:18). The Lord commanded the disciples to teach believers to obey everything (Matt. 28:20). Whatever we have learned or received or heard from Jesus, or seen in Jesus put it into practice, and the God of peace will be with us (Phil. 4:9). We will escape from the trap of the devil and becoming captive to do his will and follow truth as a necessary consequence (2Tim. 2:25-26).

Fellowship and union

The union in Christ is to build together to become a dwelling in which God lives by his Spirit (Eph. 2:22). We could not build habitation of God, if there is no the union in Christ. The believers at early church were filled with Holy Spirit and became one body (Acts 2:42), gave each other the right hand of fellowship (Gal. 2:9), and made their joy complete (1 John 1:4, Phil. 2:4). God considered it is not good for the man to be alone (Gen. 2:18) and prayed us to be one as Trinity (John 17:22).

¹¹ Millard J. Erickson, *Introducing Christian Doctrine*, 351.

¹² *Ibid.*, 357.

Prayer in community

Gene A. Getz mentions the devotion to word and prayer has priority over any factors to help church to become mature attaining to the whole measure of the fullness of Christ.¹³ It's common to pray in community in the book of Acts and other New Testament books and it has the power of following Holy Spirit's lead. The believers at Jerusalem church were all filled with the Holy Spirit and spoke the word of God boldly after they prayed, shared their possessions, and had great power (Acts 4:31-33).

Confession in community

The Bible teaches us confess our sins, have good relationship with others, and pray for each other so that we may be healed and receive the answer of prayer (James 5:16). God commands us to be patient with each other, making allowance for each other's faults because of His love for becoming one body in Christ (Eph. 4:2). The Bible teaches us there is one body and one Spirit (Eph. 4:4), and there is the work of the Holy Spirit when believers forgive other's sins and become one body in Christ. God needs the community with no judgment on one another, stumbling block or obstacle in his brother's way (Rom. 14:13). We will experience the God's presence when we confess our sins and confession makes us unaffected¹⁴ and brings real restoration and transformation.¹⁵

Service

Holy Spirit needs the servants of Christ and their faithfulness (1 Cor. 4:1-2). The servants of Christ should use whatever gift he has received to serve others,

¹³ Gene A. Getz, *The Walk: The Measure of Spiritual Maturity*, 117.

¹⁴ Richard J. Foster, *Celebration of Discipline*, 148.

¹⁵ *Ibid.*, 153.

faithfully administering God's grace in its various forms (1 Pet. 4:10). Holy Spirit chose seven deacons through apostles and believers (Acts 6:3) and their faithful service and apostles' devotion made the church healthy and growing (Acts 6:47). Holy Spirit makes church grow through faithful servants' own ministries and gift.

Gift

There are different kinds of gifts (1 Cor. 12:4) which are given for caring for each other equally (1 Cor. 12:25), and they are given by Holy Spirit to each one, just as he determines (1 Cor. 12:7, 11, 18; Eph. 4:7). We are the body of Christ, each one of us is a part of it (1 Cor. 12:27), and all are working together (1 Cor. 12:26). Everyone should disclose his own gifts and make them useful. To bring one's gifts into full play is an important factor for church growth.

Team leadership

Team leadership at church is very important for church growth. The Jerusalem church was led by apostles and elders (Acts 15:2, 6). The leaders brought peaceful settlement to both internal (Acts 5:1-11, 6:1-6) and external problems at their own church and other churches (Acts 9:32). They sent Barnabas to Antioch where they needed a leader (Acts 11:22) and Barnabas did his ministry with Paul. Antioch church became growing and the disciples were called Christians. Paul and Barnabas trained the leaders at church and made leader's group. Holy Spirit separated Paul and Barnabas from the group for the work (Acts 13:2). Holy Spirit has done his great work through the leaders at the church.

Organization

There was an organization at early church. Each church chose elders (Acts 14:23) and set up some rules for the community. They chose Mathias instead of Judah by lot. There were prophets and teachers at Antioch church (Acts 13:1) and overseers and deacons at Philippi church (Phil. 1:1). On the first of every week, there were regular meeting and collections (1Cor. 16:2). There were standards of selection for each duty (1 Tim. 3:1-13), and counsel and dismissal (1 Cor. 5:13). The church used by Holy Spirit needs proper organization for His will.

Meeting

The Jerusalem church held both public meeting at temple and small group meeting for the continuous church growth. The form of meeting was changed according to time and circumstances. We can learn the form of meeting including public meeting and small group meeting for fellowship from the apostles. Small groups are the only model that works in a harvest and revival setting.¹⁶ The church growth and fellowship need proper meetings and Holy Spirit pleases these meetings.

Transformation

Elmer Towns mentions that we can't bring growth and better outcome without transformation.¹⁷ Unlike Jesus, the Apostles accepted the transformation from the beginning of the church and fulfilled their missions. When they met new transformation and scattered under persecution, they foresaw the mission for Gentiles to the end of earth. They tried new transformation due to vertical growth and internal

¹⁶ Rodney W. Dempsey, *A Strategy to transition a Traditional Church Educational System to a Small Group System* (D.Min. diss., Liberty Baptist Theological Seminary, 2004), 67.

¹⁷ Elmer Towns, *Spiritual Foundations of Church Growth*, 13.

conflict. Although truth is eternal, the church needs transformation during growth while dealing with demands of the times.

Fasting

They prayed with fasting on special occasion at the early church. The church leaders at Antioch heard the voice of Holy Spirit when they were worshipping and fasting (Acts 13:2). Paul and Barnabas prayed with fasting when they chose elders for each church (Acts 14:23) and used fasting when they made decisions for church.¹⁸ Prayer with fasting is spiritual life to ask for Holy Spirit's lead, wisdom and care.

The Growth Components for External Ministries

There are some external ministries led by Holy Spirit at early church, such as relieving poor (Acts 4:37), healing and casting out demons (Acts 5:16), witnessing (Acts 5:32), rejoicing to suffer dishonor for the name of Jesus (Acts 5:41), visiting local churches (Acts 9:32), missions (Acts 13:3), church planting and training church leaders, powerful messages (Ephesus church), and the work of confession. Elmer Towns insists evangelism and revival, signs and wonders as the external factors for church growth.¹⁹

Witness

Apostles considered the teaching and proclaim of Jesus Christ as the work of Lord (Acts 2:42, 4:2), but the Sanhedrin commanded them not to teach at all in the name of Jesus (Acts 4:18). The Apostles and believers were all filled with the Holy Spirit and spoke the word of God boldly after they prayed (Acts 4:31-33). The

¹⁸ Ibid., 62.

¹⁹ Ibid., iii-iv.

prominent characteristic of work of Holy Spirit is to become witnesses of Jesus Christ. When apostles were put into the inner prison, messenger of Lord opened the prison doors and pulled them out of the prison then commanded them to teach word at temple and they did so (Acts 16:22-40). They didn't stop teaching and proclaiming the good news under suffering so that the word of God spread and the number of disciples increased rapidly (Acts 6:7). Being a witness of Jesus Christ is the work of Holy Spirit and the short cut to vertical growth.

The power of healing

Many wonders and miraculous signs done by the apostles contribute to church growth (Acts 2:43, 5:12). The wonders and signs demonstrate Jesus Christ is truth, solidify believer's faith, and make non-believers have faith in God. Today there are some disputes about wonders and signs, but many believers still want to experience the supernatural work through prayer. George W. Peters mentions as the following:

Miracles are a possibility whenever and wherever the power of the Gospel breaks through in new ways and places. The New Testament does not explicitly close the door on such possibilities. We have no right to deny they happen today, nor to expect and demand them. The Bible remains silent and open in this matter. It should not surprise us, however, if miracles do accompany the introduction of the Gospel in new areas and among people held in bondage by occultism, spiritualism, and demonism.²⁰

Sharing and relieving

The dominant characteristic of external transformation is sharing and relieving after planting the early church. They had all things in common; selling their possession and goods and gave to anyone as he had need (Acts 2:44-45, 4:32-37).

²⁰ Ibid., 133.

Dorcas was full of good works and almsdeeds (Acts 9:36) and the believers at Antioch church send relief to the brothers and sisters in Judea (Acts 11:29). God has poured out his love into our hearts by the Holy Spirit (Rom. 5:5) and the sharing and relieving is the sign of the overflowing love. Holy Spirit is doing his works through the ministries of practicing love.

Mission and church planting

The external growth at early church is based on church planting. The growing depends on evangelism and planting church, not on horizontal movement. Churches were increased rapidly: Philip planted church at Samaria, believers scattered from Jerusalem church planted churches in different place, and Paul planted churches through his mission trips. Peter Wagner insists that church planting is a tool based on New Testament to evangelize people²¹ and the most effective way to church growth.

Church visiting

Visiting new church revitalizes external church growth. Peter visited to help local churches at Samaria (Acts 9:35, 42). Paul visited churches planted by him and strengthened them (Acts 15:36-41). Church visiting helps to strengthen churches and provide continuous church growth.

Mission and training leaders

Barnabas and Paul trained church leaders in their mission trips and the local churches were growing rapidly due to their encouragement and training (Acts 14:21-23, 16:5). There is close connection between leader's training and development and

²¹ C. Peter Wagner, *Church Planting for a Greater Harvest : A Comprehensive Guide* (Venture, CA: Regal Books, 1990), 21.

church growth. Peter Wagner insists the most variable factor for church growth and expansion is leadership.²² Holy Spirit wants well-intentioned leaders and brings out church growth through them.

Spiritual warfare

Jerusalem church grew up under persecution and Paul preached God's kingdom in mission field while struggling against enemies. Paul commanded us to put on the full armor of God, keep on praying in the Spirit for the saints and evangelism (Eph. 6:11-20). Peter Wagner insists that the clearer spiritual warfare is, the deeper I grind the inside principle of church growth, so the decisive victory depends on spiritual warfare.²³

²² Ibid., 20.

²³ Ibid., 45.

CHAPTER 4

THE BIBLICAL TRAINING AND METHODS

The modern church should figure out the early churches' strategy & methods, and biblical training for driving church growth including holistic, internal, and external factors. We should make good use of popular programs and growing methods at church. Peter Wagner points out that one of the obstacles for growth of the church is paralysis of spiritual discipline. Dallas Willard says that full participation in the life of God's Kingdom and in the vivid companionship of Christ comes to us only through appropriate exercise in the disciplines for life in the spirit.¹

Holistic Discipline and Method

To train members to be unimpaired and led by Holy Spirit, they should keep balance in intellect, emotion, intention, spirituality, physical strength, relationship, and ministering and be under holistic discipline. There are seven required all dimensional components for growth found in the Bible.

The Bible commands us to love the Lord with all our heart and with all our soul and with all our strength (Deut. 6:5); to love the Lord our God with all our heart and with all our soul and with all our mind and with all our strength (Mark 12:30); and to love your neighbor as yourself (Mark 12:31). It demands love with heart, soul, mind, strength, and body. It also mentions five dimensional components for growth.

According to the Baker Exegetical Commentary, the heart means the center of

¹ Dallas Willard. *The Spirit of the Disciplines*, 26.

one's thinking and affections, the soul means the source of one's desires and feelings, the mind involves thinking and understanding, and the strength serves as a reference to one's energy or strength and is almost a synonym for power.² Also we can consider heart as will, soul as emotion, mind as intellect, strength as spiritual power, body as physical power, and love as relationship and ministering. Robert E. Slocum considers the five dimensions related with the heart: emotional, volitional, ethical, intellectual and spiritual dimensions.³

The child of Jesus grew, became strong, was filled with wisdom and the grace of God was upon Him (Luke 2:40). And Jesus grew in wisdom and stature, and in favor with God and men (Luke 2:52). Jesus grew in body, wisdom, spirituality, grace, relationship with God and men in His development.

The seven deacons were holistically disciplined. They possessed wisdom, faith, physical strength, admirable relationship and were filled with Holy Spirit (Acts 6:3-5). Stephen was full of grace and power.

Peter was filled with the Holy Spirit (Acts 4:8), had knowledge and wisdom for teaching (Acts 2:42), was filled with faith (Acts 2:16), had boldness (Acts 4:19-20), ministered with power and grace (Acts 4:33), rejoiced during persecution (Acts 5:41), and was a man of the physical strength to travel about the country.

Barnabas had the power of consoling others with words (Acts 4:36), love as well as he sold a field he owned and brought the money to the apostle (Acts 4:37). He was a good man, was full of the Holy Spirit and faith, and had the knowledge to teach great numbers of people (Acts 11:24, 26).

Paul had boldness (Acts 9:27), was full of the Holy Spirit and rejoiced (Acts

² Robert H. Stein, *Mark: Baker Exegetical Commentary on the New Testament* (Grand Rapid, MI: Baker Academic 2008), 561.

³ Robert E. Slocum, *Maximize Your Ministry* (Colorado Spring, Colorado: Navpress, 1990). 90-91.

13:52), preached the Word (Acts 14:3), prayed and sang hymns to God in prison (Acts 16:25), had a deep relationship with others, and ministered (Acts 20:31).

We can find that Holy Spirit used people who had grown in all dimensional components for God's work in the Bible. Christian A. Schwarz pointed that all dimensional growth of the growing factors should make up for the weak points while fostering consistent growing of strong points.⁴

Howard Hendricks stresses, "If intellectual, physical, social, and emotional domains do not develop simultaneously, one cannot mature holistically."⁵ He explains that these domains are interrelated to each other. In other words, to become a spiritually developing church, development of other parts should be considered as well. Thus, the main point is that poly-faceted or holistic concepts of church growth should be achieved through practical methods and trainings.

As mentioned above, we figured out the definition of seven growing factors and related characters. Intellect means the capacity is filled with God's knowing and wise thinking system. This capacity can distinguish right from wrong, live by words, and build up holy characters. Emotion means to control one's mind to lead deep relation with God. This capacity is related to love, rejoice, worship, thanks, and prayer. Will means that be obedient to God with one's mind and it helps perseverance and obedience. Spirituality is full of the Holy Spirit and manifest wonders and signs. With great power the apostles continued to testify to the resurrection of the Lord (Acts 4:33) and performed many miraculous signs and wonders among the people (Acts 5:12). Physical strength is the capacity to be sacred to God's temple and hold the relationship with God (1Cor. 3:17, 1Tim. 4:8). This makes the accomplishment of

⁴ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches*. 53.

⁵ Howard Hendricks, *Teaching to Change Lives* (Colorado Springs, CO: Multnomah Books, 1987), 25.

God's work possible. Relationship means one loves your brothers and love your neighbors as yourselves (Mark 12:31, John 13:34). This is related to consistency of speech and action and brotherly love. Ministering is to complete the task the Lord has given to His children (Acts 20:24) and it is related to passion, loyalty, union, organizing ability, and leadership.

All Dimensional Growing Methods

Although we have recognized the needs of seven different components for growth, we should figure out the methods for growth of the seven components. We should attain the seven maturities through internal and external change, or in other words, it is being filled with the Holy Spirit so that changes of the soul and body can occur.

Believers at the early church devoted themselves to dimensional growth. At the time of Pentecost, there were 3,000 people that repented and became devoted to the apostles' teaching and prayer (Acts 2:42). The apostles committed themselves to make disciples and teach them to obey everything Jesus had commanded them and knew that it is important to fear God and keep His decrees and commands (Deut. 6:2). The apostles might imitate Jesus' teaching and His methods and follow the Jewish traditional teaching methods mentioned in Deut. 6:6-9. The apostles preached every day (Acts 19:8), taught them to memorize the words in their mind, and wrote down the words to be seen in any place. They were devoted to words and prayer according to their customs. The apostles asked for repentance (Acts 2:3, 3:19, 8:22, 13:38, 17:30, 19:18) and it brought both inner and external changes and developed new lives (Acts 2:43-47).

The believers at Antioch church were taught by Paul and Barnabas and one

year later they were called Christians (Acts 11:26). Paul took his disciples with him and had discussions daily in the lecture hall of Tyrannus for two years (Acts 19:10). Many believers openly confessed their evil deeds and brought their scrolls together and burned them publicly (Acts 19:18-19). Paul asked for believers' inner changes and offering himself as a living sacrifice (Rom. 12:1-2).

There are some orders when inner and external changes happen in the personal life as the early church did. 1) Learning the truth, learning the words by teaching or reading the words by yourself. 2) Shaping up the ideas, sharing the words with others. 3) The principle of meditation, meditation helps the eyes of your heart to be enlightened (Eph. 1:18), wisdom is given (James 1:4), and you will find your weak points which need some changes. 4) Devotions, devotional prayer focus on thoughts and action which need some changes. 5) The principle of maintenance, repeat the principles daily (Psalm 119:97, Jos. 1:8), and these are for inner changes so far. 6) The principle of application, apply to real life. Whatever you have learned or received or heard from Jesus, or seen in Jesus put it into practice (Phil. 4:9).

The above process helps to build up a spiritual thinking system. Crave pure spiritual milk so that you may grow up in knowledge (1 Peter 2:2, 2 Peter 3:18) and renew in knowledge (Col. 3:10, Rom. 12:2). The new spiritual thinking system will block the thinking system of physical desire which eliminates the grace from above and receive the grace (James 4:3). Spiritual thinking system will distinguish right from wrong, have more insight than all your teachers, have more understanding than the elders, have kept your feet from every evil path (Psalms 119:99-111), put off your old self (Eph. 4:22), set your minds on things above, not on earthly things (Col. 3:2), put to death whatever belongs to your earthly nature (Col. 3:5), think about whatever is right (Phil. 4:8), have trained ourselves to distinguish good from evil (Heb. 5:14),

and be prosperous and successful (Jos. 1:8). The wisdom that comes from heaven is first of all pure, then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere (James 3:17). Paul Yonggi Cho wrote about what will happen by God's creative miracles when we change our thinking according to God's words, and speak with faith.⁶

The process helps to grow spiritual characteristics such as faith, hope, and love. Faith comes from hearing the message (Rom. 10:17), and living hope comes from hearing the gospel (Col 1:23). Everyone who has this hope in him purifies himself, just as he is pure (1 John 3:3), and the purifying by obeying the truth will develop sincere love for your brothers, love for one another deeply and from the heart (1 Pet. 1:22), and to love one another as He commanded us (1 John 3:23, 1 Cor. 13:6). The transformed person loves God (1 John 5:3), loves his neighbors and no one claims that any of his possessions is his own (Acts 4:32).

The process helps a function of spirit to be filled by Holy Spirit. Tom Marshall states that knowledge, conscience, and communication are the spiritual functions of the indwelling of the Holy Spirit. Knowledge is received by knowing God, not from human's reason directly.⁷ It's related to knowing truth and training of meditation. The Holy Spirit uses conscience to awaken the human's spirit and human beings confess their sins when Holy Spirit shows God's holiness and love to their conscience. Therefore, we should keep God's law in mind, be sensitive to graceful law, and purify our motivation and action (Heb. 10:19-22).⁸ It is related to fulfilling the function of meditation and devotion. Fellowship means the spiritual fellowship with

⁶ Paul Yonggi Cho and R. Whitney Manzano, *The Fourth Dimension, Volume Two: More Secrets for a Successful Faith Life* (South Plainfield, NJ: Bridge Publishing, Inc., 1983), 140.

⁷ Tom Marshall, *Free Indeed*, (Kent, England: Sovereign World Ltd, 1983). 145.

⁸ *Ibid.*, 149.

God and humans. God is spirit and his worshipers must worship in spirit and in truth (John 4:24). Also we fellowship with others and share spiritual needs. Prayer and application will help fellowship with God and your neighbor.

In conclusion, being filled with spirit has the power over the soul to give worship, thanks, praise and relationship to God, and bear spiritual fruit (Gal. 5:22-23). The training of transforming inner and external changes is the method of developing personal character and holistic discipline. Churches should develop programs for this training.

Intellectual Training

Training of faith

Faith connects physical thinking with spiritual. Jesus mentions that the message they heard was of no value to them, because those who heard did not combine it with faith (Heb. 4:2). Our thinking will follow spirit when we believe in words from spirit and get used to get spiritual power.⁹ As a result, thinking is renewed and you will get life, peace (Rom. 8:6), and faith through confession. The confessing of faith will fulfill creative works (Mark 11:23), become reality and the power of the Holy Spirit comes into our bodies.¹⁰

Our faith should grow more and more (2 Thess. 1:3) and faith grows through words. Jesus points out that the truths of the faith (1 Tim. 4:6) and the root of faith is words. It is Jesus' name and the faith that comes through Him that has given this complete healing (Acts 3:16). Faith and actions were working together, and faith was

⁹ Ibid., 159.

¹⁰ Ibid., 188.

made complete by actions (James 2:22). Those who have served well gain an excellent standing and great assurance in their faith (1 Tim. 3:13) and the righteous will live by faith (Rom. 1:17). Today we need the transformation into practice. Peter cast the nets according to words and walked on the water by faith.

Bible study

Bible study is training for growing in faith. Willard introduced Bible study as spiritual discipline and quoted a passage from David Watson, God's Word spoken by his Spirit through the Bible is the very ingredient that feeds our faith.¹¹ Bereans received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true (Acts 17:11). The believers in the early church believed God's Words through apostles and positive reactions. Although Paul received God's revelation at the Arabian Desert, he devoted himself to reading scrolls, meditation and self training. Today many Christians listen to God's Words through many channels, but are lacking in studying the Bible systematically. Christians should learn the methods of studying the Bible or join the Bible-study groups at church.

Training of Recitation and Telling

When Peter and John spoke to the men of Israel, using God's Word, they were cut to the heart (Acts 2:13-14). Jesus opposed Satan with God's Word. To study God's Word and memorize it is the training and preparation for the moment when Holy Spirit uses us as a sword. Paul Yonggi Cho mentioned that recitation is good for our fourth dimensional world.¹² We should try to memorize God's Words by using

¹¹ Dallas Willard, *The Spirit of the Disciplines*, 176.

¹² Paul Yonggi Cho, *The Fourth Dimension* (Seoul Korea: Institute for Church Growth, 2006). 45.

memory cards, joining recitation contest, or group meeting.

The Training of Listening to the Voice and Being Silent

Charles Stanley points out that there are four ways to listen to God's voice: through meditation, Holy Spirit touching our soul and thoughts to know God's will, other's advice, and environment. Being silent is good for listening for God's Words, and it can block all other voices and devote one to prayer and pursuit.¹³

Intentional Training

Training of Obedience

When conscience appeals to will, it needs voluntary obedience of will. Tom Marshall pointed that only when we obey, the power of Holy Spirit works in the field of our will.¹⁴ When we obey in spiritual thinking, we fulfill the righteousness of the law (Romans 8:4), and act according to His good purpose (Phil. 2:13). As an example, Jesus didn't seek to please Himself, but who sent Him (John 5:30). Although good thinking is necessary, conscience over will is more important in real action. Dallas Willard insists that obedience is the highest level of fellowship.¹⁵ The ultimate of obedience is to prove God's authority, because Holy Spirit heals us, saves us, sets us free, and changes our environment and circumstance when we obey God.¹⁶

Peter became a strong witness according to God's Word and considered it was correct to obey God rather than men (Acts 4:19-20, Acts 5:29). He could not oppose

¹³ Dallas Willard, *The Spirit of the Disciplines*, 164.

¹⁴ Tom Marshall, *Free Indeed*, 165.

¹⁵ Dallas Willard, *The Spirit of the Disciplines*, 189.

¹⁶ Tom Marshall, *Free Indeed*, 194.

that God gave the Holy Spirit to Gentiles (Acts 11:17), and Paul preached the gospel according to God's calling when he saw the Macedonia vision (Acts 16:10).

Training of Solitude

Solitude is separation from people because it takes time to unite the heart belonging to this world to God's orderly world.¹⁷ It's good for you to find the Lord, depend on Him, and control yourself.¹⁸ Jesus lived by Himself at a desert place to overcome the lust of flesh, lust of eyes, and the boasting and was trained to depend on God only.

Training of Fasting

Fasting helps us to realize the source of life is God, not foods, and depend on Him only.¹⁹ Fasting can develop abilities of self-denial, temperance, self-control, and learn some skills of enjoying our lives while suffering.²⁰ Jesus experienced physical hunger in the desert and was trained to depend on God only. Towns introduced some kinds of fasting, such as normal fast, absolute fast, partial fast, Wesley fast, Rotation fast, and supernatural fast.²¹ Many will fast for one meal, one day, one week, or for more extended periods of time.²²

¹⁷ Dallas Willard, *The Spirit of the Disciplines*, 160.

¹⁸ *Ibid.*, 162.

¹⁹ *Ibid.*, 166.

²⁰ *Ibid.*, 167.

²¹ Elmer Towns, *Spiritual Foundations of Church Growth*, 48.

²² Stephen A. Macchia, *Becoming a Healthy Church: Ten Traits of a Vital Ministry* (Grand Rapids, MI: Bakers Books, 2006), 71.

Training of Enduring Hardship

Paul asked Timothy endure hardship like a good soldier of Christ Jesus (2 Tim. 2:3) and Jesus learned obedience from what He suffered and was made perfect (Heb. 5:8-9), leaving us an example, so that we should follow in his steps (2 Pet. 2:21). In spite of suffering, the church of the Thessalonians welcomed the message with the joy given by the Holy Spirit, so they became a model to all the believers in Macedonia and Achaia (1 Thess. 1:6-8). After suffering, God will Himself restore us and make us strong, firm and steadfast (1 Pet. 5:10) and we have learned the secret of being content in any and every situation (Phil. 4:11-12).

The testing of our faith develops perseverance and perseverance must finish its work so that we may be mature and complete, not lacking anything (James 1:3-4). When we develop perseverance, we will run with perseverance the race marked out for us (Heb. 12:1).

Developing Confidence

God's perfect love drives out fear, and gives confidence on the day of judgment (1 John 4:17-18) and we have confidence in approaching God: that if we ask anything according to His will, He hear us (1 John 5:14). Therefore being filled with God's love is the way to have confidence. If we put on coat of armor like Jesus, as though something strange were happening to you, we will do according to God's will, not earthly human desire (1 Pet. 4:1-2) and we will have confidence before God (1 John 3:21).

Emotional Training

Training for Hope

Who has hope has opened the mind to God, others, and he who lives with hope is confident, secure, and expectant.²³ These opened attitudes should invite the Holy Spirit to touch our feelings so that we are healed and our fear and inferiority complex are removed.²⁴ Also it's good for us to bear spiritual fruit and worship and fellowship with God. We should put our hope in God, for we will yet praise Him, our Savior and our God (Psalm 42:5). The fruit of hope is rejoicing and rejoicing is the personal experience when meeting the living God.²⁵ Those filled with rejoicing will live as evangelists and the feeling of being filled with hope will control our actions.

Training for Love

God has poured out His love into our hearts by the Holy Spirit (Romans 5:5) and speaking the truth in love, we will in all things grow up into Him who is the Head, Christ (Eph. 4:15). If anyone obeys His Word, God's love is made complete in him (1 John 2:5), and if we love one another, God lives in us and His love is made complete in us (1 John 4:12). God's love may abound more and more in knowledge and depth of insight, so that we may be able to discern what is best and may be pure and blameless until the day of Christ (Phil. 1:9-11).

Training for Rejoicing

Obedience and suffering produces the good result of rejoicing. Peter and apostles replied before the Sanhedrin to obey God rather than men (Acts 5:29). They

²³ Tom Marshall, *Free Indeed*, 173.

²⁴ *Ibid.*, 177.

²⁵ *Ibid.*, 196

left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name (Acts 5:41). Rejoicing comes out when we trust God with thanksgiving and present our requests to God and the peace of God, which transcends all understanding, will guard our hearts and minds (Phil. 4:6-7). Jesus says “Ask and you shall receive, that your joy may be full (Jn. 16:24).” Jesus is the source of joy. If you abide in Him, you will have Christ’s own joy, abiding joy, and fullness of joy.²⁶

Spiritual Training

Training for Worship

Dallas Willard pointed that God presents his greatness and goodness to us and we will experience and feel them through worshipping God. This is the direct and dramatic factor of transforming.²⁷ Jesus says that God is Spirit, and those who worship Him must worship in spirit and truth (John 4:24). According to Elmer Towns’ exegesis on this passage: “The two aspects, spirit and truth, must always go together. You cannot truly worship God if you separate the two. Spirit is the way in which you worship; your heart’s attitude towards God. Truth is the right content; being grounded in correct biblical doctrine.”²⁸

Practical worship should be holistic and continuous. We should offer our bodies as living sacrifice, holy and pleasing to God and this is our spiritual act of worship (Rom. 12:1). We must be transformed by the renewing of our mind continuously (Rom12:2). To offer our body and mind continuously is a holistic and true worship.

²⁶ Andrew Murray, *Abide in Christ* (Fort Washington, PA: Christian Literature Crusade, 1997), 161.

²⁷ Dallas Willard, *The Spirit of the Disciplines*, 178.

²⁸ Elmer Towns, *Spiritual Foundations of Church Growth*, 40-41.

Training for Praise

Dallas Willard insists that praise reduces our sorrow and pain, for we regain strength and experience God's goodness in praise.²⁹ God is the praise of Israel (Psalms 22:3). We continually must offer to God sacrifice of praise, the fruit of lips that confesses His name (Heb. 13:15). The sacrifice of praise makes the name of Lord high, pleases God, and fills us with Holy Spirit. Those who are filled with Holy Spirit speak to one another with psalms, hymns and spiritual songs, and sing and make music in their hearts to the Lord (Eph. 5:19).

Training for Prayer

Prayer is related with various spiritual trainings. But, Dallas Willard insists that learning to pray continually is powerful in leading a spiritual life (1 Thess. 5:17, Phil. 4:6). We could be trained to dwell in God's presence whatever we have done.³⁰ Therefore, we need appointed prayer time everyday to be filled with the Holy Spirit, just like Peter and John prayed three times a day (Acts 3:1). Also David prayed in the morning and evening and he wished his prayer to be set before God like incense, may the lifting up of my hands be like the evening sacrifice (Psalms 141:2). Jesus set an example of praying for us and asked for praying for one hour (Mark 14:37).

Further we should be trained in the method and contents of prayer. We should apply the prayer contents and order of the Lord, and believers at early church, or Paul into our prayer.

Training for Frugal Life

²⁹ Dallas Willard, *The Spirit of the Disciplines*, 181.

³⁰ *Ibid.*, 185.

Training for a frugal life is to control human desire and dwell in the category of competence to God's leading according to general judgment for good.³¹ Godliness with contentment is great gain (1 Tim. 6:6). If we have food and clothing, we should be content with that (1Tim. 6:8). The Lord ordered disciples to go on a trip and not take along any gold or silver or copper in their belts (Luke 10:9). In fact, Peter and John kept the commands and fulfilled God's works when they saw a man crippled at temple gate called Beautiful. They said to him "Silver or gold I do not have," (Acts 3:6). Paul learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want (Phil. 4:12). Today we need such training in our real lives.

Training for Keeping Secrets

Although covering one's good deed is considered as misunderstanding, it leads us to reach peace, joy and intended purpose.³² This proves God's sincere support and reward for depending only on God. Jesus asked for relief, prayer and fasting in secret (Matt. 6:1-18).

Training for Sacrifice

This is training in giving up right to satisfy one's own desire by using what he has. It requires us to walk in a deep and dark swamp in the hope and belief that God will help us.³³ Abraham didn't kill Isaac on the intervention of God, but it is considered as living sacrifice by God. He went to Moriah, giving up his own desire for his only beloved son Isaac and trusted God's preparation. Jesus prayed at

³¹ Ibid., 168.

³² Ibid., 172.

³³ Ibid., 175.

Gethsemane facing the crucifixion, for He made the decision to follow God's will, not his own. Jesus and Abraham have experienced God's protection and blessing through sacrifice.

Training for Holiness

A way to holiness is to receive Jesus as your Lord in your mind (1 Pet. 3:15). All authorities that decide to belong to Jesus and follow the decision, and Christ will be exalted in the body, whether by life or by death (Phil. 1:20). "I have been crucified with Christ and I no longer live, but Christ lives in me" (Gal. 2:20). Other ways to holiness are to live in God's Word, for His Word is truth (John 17:17). God's Word is pure, flawless, and righteousness so that sins may not rule over us (Psalms 19:9-13). God's discipline also is the way to be holy for our good (Heb. 12:10). No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it (Heb. 12:11). For example, great fear seized the Jerusalem church when they heard the death of Ananias and Sapphira (Acts 5:11), for perfecting holiness in fear of God (2 Cor. 7:1).

Physical Training

The Bible says that physical training is of some value (1 Tim. 4:8). In fact, the weak body may be an obstacle to spiritual life. The body is the tent of soul and we need physical training to keep the tent strong. Also we should keep the food clean. Daniel had assigned food and drink, but did not defile himself with it. We should keep our bodies holy and pure and sometimes we need medical treatment when we suffer from disease. Timothy drank some wine according to Paul's advice. We should pray for each other so that we may be healed (James 5:16).

Relationship Training

Training for Language and Attitude

Language and attitude are very important to make perfect relationships with others. If anyone is never at fault in what he says, he has perfect ways (James 3:2, Col. 4:6), so we should be trained for using graceful language.

The Bible mentions many relationships in family and work place. Husband should love his own wife and wife should be obedient to her husband (Eph. 5:22-33). Parents should love their children and children should be obedient to parents (Eph. 6:1-4). Slaves should be obedient to masters with respect and master should treat slaves right (Eph. 6:5-9). Believers should consider their pastors worthy of full respect at church (1 Tim. 6:1-2). People are created in God's image, needing intimacy, commitment and forgiveness. We meet these needs through communication with God and with people.³⁴

Training for Forgiveness

Forgiveness is required in the Bible: do not resist an evil person (Matt. 5:39), love your enemies and pray for those who persecute you (Matt. 5:44), do not judge (Matt. 7:1), forgive your brothers seventy-seven times (Matt. 18:22), God will not forgive your sins, if you do not forgive men their sins (Matt 6:15), Father will turn us over to the jailers to be tortured unless we forgive our brother from our heart (Matt. 18:34-35).

Michael Green mentioned the way of forgiveness, when we are not dissatisfied with others and try to forgive others like God, our heart will catch up with

³⁴ Everett L. Worthington, Jr. *Marriage Counseling: A Christian Approach to Counseling Couples* (Downers Grove, IL: Inter Varsity Press, 1989). 46.

thinking and repeated forgiveness will set deep any wounded feeling, at that moment we can say “It’s done.”³⁵

We should pray for forgiveness before forgiving others. Stephen looked up to God, fell on his knees, and prayed for forgiveness while people were stoning him (Acts 7:54-60). We should be trained to pray for forgiveness and surrender to God who gives us innumerable forgiveness.

Training for Fellowship

The parts of body should be united to be one. Dallas Willard mentions that beings need regular close union with others and people may be daunted in the lack of the union.³⁶ We should share gifts and grace, for the spiritual gifts are given for the common good (1 Cor. 12:7) and parts of body should have equal concern for each other (1 Cor. 12:25).

Believers should meet together, leaving isolated religious life, selling their possessions and goods to support other’s needs, breaking bread in their homes and eating together with glad and sincere hearts, praising God and enjoying the favor of all the people (Acts 2:45-46). Small group is the best unit for fellowship. Small group meeting should be a community beyond individualism and selfishness which has experienced God’s presentation, power, and purpose.³⁷

Training for Confession

Confessing sins happens with training. Confession will remove special

³⁵ Michael Green, *The Message of Matthew: The Kingdom of Heaven* (Leicester England, IVP 2000), 287.

³⁶ Dallas Willard, *The Spirit of the Disciplines*, 186.

³⁷ Randy Frazee, *The Connecting Church: Beyond Small Groups to Authentic Community* (Grand Rapids, MI: Zondervan, 2001), 15-16.

burdens and obstacles to our real lives and mental state.³⁸ You should be careful with confession, for abusing confess is a matter of concern. Confession helps to control their anger and not break their promise.³⁹

Ministerial Training

Time Management

As a member of church, ministers should be trained in time management for the inner and external works at church. First, we should make time for church and be trained in time management. The Bible warns us to make the most of every opportunity (Eph. 5:16, Col. 4:5). Second, we should make a goal to use definite time. We are created to do good works (Eph. 2:10, 1Tim. 6:18, Phil. 1:20). Third, we should make vision statement and plan for getting along well (3 John 1:2). The plan may be divided into three parts: long-term, medium-range, and short-term. The plan should include plan from infant to teacher (Heb. 5:12-13), plan of living by faith (Heb 10: 38), and plan for blameless lives (1 Thess. 5:23). Finally, the plan should develop our gifts and check out our daily prayer, devotion, thanks and joy. We should be trained according to the master plan and sometimes the master plan needs adjustment according to Holy Spirit's leading. Rick Warren says, "Take the time to learn the skills you need in ministry. You will save time in the long run and be far more successful."⁴⁰

Training for Developing Gifts and Financial Management

Ministers need academic and technical training which belongs to field of

³⁸ Dallas Willard, *The Spirit of the Disciplines*, 188.

³⁹ *Ibid.*, 18.

⁴⁰ Rick Warren, *The Purpose Driven Church*, 57.

human being. Apostles at early church were devoted to teaching and prayer. Paul dedicated to mission work to Gentiles and Philip sacrificed for Samaria's evangelism while doing relief works, Dorcas did good and helped the poor, and Priscilla and Aquila devoted to supporting Paul's work and church by using their expert knowledge. They all determined the course of their lives in Christ, managed their time, and devoted their lives to serving Lord.

Training for Serving

Dallas Willard says that serving others is to take off our mask and be humble. We will become persons we deserve to be by serving others.⁴¹

Holistic Training

The training integrates all seven training areas mentioned above. The passage of Mark 12:30-31 means loving God totally with all one's energy and being.⁴² Many kinds of growing factors are showed up as an integrated form at church ministries including both inner and external works. This holistic and integrated training make our love complete (Mark 12:30-31).

Strategy and Method of Inner Ministry for Spiritual Driven

There are many factors that influence the growth of inner ministry for the spiritual driven, such as worship of congregation, baptism, Lord's Supper, fellowship, prayer, confession of congregation, praise, service, wonder, signs, experience, leadership, and transformation.

⁴¹ Dallas Willard, *The Spirit of the Disciplines*, 182.

⁴² Robert H. Stein, *Mark: Baker Exegetical Commentary on the New Testament*, 561.

Building Community in Words

When Jesus talked to his disciples on the Passover He said, “I have much more to say to you, more than you can now bear. But when he, the Spirit of truth comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come (John 16:12-13).” After His resurrection, Jesus showed Himself to His disciples and spoke to them about the kingdom of God for forty days (Acts 1:3). On Pentecost, the apostles declared the wonders of God (Acts 2:11) and taught many people (Acts 2:42) through the Holy Spirit. Also Paul with Barnabas taught great numbers of people at Antioch church (Acts 11:26), and at Ephesus, he devoted to teach the elders the kingdom of God for three months (Acts 19:8). The early church proclaimed the words about the kingdom of God to build solid foundation of church. The congregation was getting stronger by proclaiming and teaching the powerful words.

There should be powerful preachers at church. Elmer Towns states that this power of God is the power to preach the Word of God effectively, to change the lives, and to meet the needs of Christians.⁴³ There are many styles of preaching, but the most important thing is the sermon should be filled with Holy Spirit. Peter preached as the Spirit enabled him (Acts 2:4) and Stephen spoke with wisdom and the Spirit (Acts 6:10). Rick Warren says that nothing else can take the place of spirit-anointed preaching.⁴⁴ For the spirit-anointed preaching and teaching, preachers must depend on God’s power only. Paul says that my message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power (1 Cor. 2:4). Preacher must pray in order to be filled with the power of Holy Spirit. All the saints

⁴³ Elmer Towns, *Spiritual Foundations of Church Growth*, 126.

⁴⁴ Rick Warren, *The Purpose Driven Church*, 306.

pray also for preacher (Eph. 6:19).

The most spirit-anointed preaching is expository sermon. It can communicate main composition of the passages to the congregation through correct interpretation and effective methods so that appeal to their intelligence and heart for pursuing devotional lives.⁴⁵ In other words, preacher should be subject to the passages from Bible and preach the passages themselves in order to be led by the Holy Spirit.

To pursue one's transformation through proclaiming and teaching about the kingdom of God, we should learn the kingdom of God systematically. The kingdom of God means God's ruling and it includes two spheres: present and future. In present sense, it means the kingly power of God is to attack the dominion of Satan and deliver people from the power of evil.⁴⁶ In future sense, it means to destroy Satan at the end of the age.⁴⁷ Therefore preachers should preach Christ's accomplishment in present and in future systematically. Also church should be built by God's Word strongly, develop continuous programs, and practice. Church growth is founded on God's Word.⁴⁸

Building Community in God's vision

Jesus said "when the Holy Spirit comes, he will testify about me (John15:26)." He gave His disciples the Great Commission. The Holy Spirit descended on Pentecost day and led the early church to accomplish the Great Commission. The early church had a vision for the Great Commission and the Holy

⁴⁵ Ramesh Richard, *Scripture Sculpture* (Grand Rapids, MI: Baker Books, 1995), 22.

⁴⁶ George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993), 63.

⁴⁷ *Ibid.*, 64.

⁴⁸ Thom S. Rainer, *The Book of Church Growth: History, Theology and Principles* (Nashville, Tennessee: Broadman Press, 1993), 20.

Spirit was with them. In order to accomplish the Great Commission, the early church trained their disciples and they were filled with Holy Spirit and spoke the Word of God boldly (Acts 4:31). The apostles never stopped teaching and proclaiming the Word (Acts 5:42) and those who had been scattered preached the word wherever they went during the persecution (Acts 8:4). The disciples shared their vision and proceeded their ways to the end of the earth. Antioch church was one of the churches that accomplished God's Great Commission and was moved by the leading of Holy Spirit (Acts 13:12-13). A vision gives purpose, hope, energy and happiness.⁴⁹ It's easy to find that the vision of congregation is related to the Great Commission.

Local churches should make vision statement by themselves. George Barna gave some advice for the vision statement as the following:

What principles, then, do you need to grasp in order to acquire His vision for your ministry? First, you must know yourself. Second, you must know the ministry environment in which you reside. Third, you must know God intimately. Fourth, you must gain objective wisdom related to your search.⁵⁰

When you make vision statement and ministry statement, you should consider the strength and environment you have and be led by Holy Spirit through prayer and fasting. The importance of the vision is that people need to be able to see the church's future for it to happen.⁵¹ The churches holding the vision from Holy Spirit will not be shaken in any circumstance. To accomplish the vision, it needs strategy and the strategy is not timeless but timely. It should not only be open for change, it must never stop changing.⁵²

⁴⁹ Elmer Towns, *His Sermon: Developing a Biblical Dream/Vision*, January 4, 2006.

⁵⁰ George Barna, *The Power of Vision* (Ventura, CA: Regal Books 2003), 70-71.

⁵¹ Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 2003), 53.

⁵² *Ibid.*, 54.

Making Disciples

The Bible mentions all growing stages from a spiritual child to adult. Not only the church at Jerusalem but Antioch church taught their disciples continuously. At every missionary field, Paul taught and trained leaders at churches and he repeated these visits. The early church is remarkable for making each member matured in Christ. Paul asked Timothy to train reliable men who will also be qualified to teach others (2 Tim. 2:2). Congregations should have strategies and leadership for all members maturity (Eph. 4:11-12) and time management to become mature (Eph. 5:16). The heart of church growth is to see those new Christians develop into fruit-bearing disciples of Jesus Christ.⁵³

As a model church for making disciples, Willow Creek Community Church has five Gs (grace, growth, group, gifts, and good stewardship), Saddleback Valley Community Church has baseball diamond (knowing Christ, growing in Christ, serving Christ, and sharing Christ). Northwood Community has the three Cs (Conversion to Christ, Commitment to Christ, and Contribution to Christ).⁵⁴ D. Michael Henderson recommends Wesley's System which has combined several interlocking groups (the class meeting, the band, the select band, the penitent band, and the society) to construct a ladder of personal spiritual improvement.⁵⁵

To make a perfect disciples (Col. 1:28) in Christ, disciples should receive instruction about baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment, go on to maturity (Heb. 6:2) and reach unity in the faith and in the knowledge of the Son of God (Eph. 4:13). On the other hand, making disciples is not

⁵³ Thom S. Rainer, *The Book of Church Growth: History, Theology and Principles*, 20.

⁵⁴ *Ibid.*, 162-163.

⁵⁵ D. Michael Henderson, *A Model for Making Disciples: John Wesley's Class Meeting* (Nappanee, Indiana: Francis Asbury Press, 1997), 11.

the program at church, but a task of lifelong study through human relationship, obedience, devotion, and surrender and this training should be continued at the community.

Spiritualizing Community

It means a community of being sensitive to Holy Spirit, listening to His voice, and giving obedience to Him. 120 disciples were filled with the Holy spirit and began to speak in other tongues as the Spirit enabled them (Acts 2:4), Peter was filled with the Holy Spirit and testified before the rulers of people (Acts 4:8), the believers at Jerusalem church were filled with Holy Spirit and spoke the word of God boldly (Acts 4:31), Peter exposed the sin of Ananias and Sapphira by the Holy Spirit (Acts 5:3, 9), Stephen spoke by Holy Spirit (Acts 6:10) and saw Jesus (Acts 7:55), Philip obeyed Holy Spirit's commandment (Acts 8:29), and the Holy Spirit took Philip away (Acts 8:39). Peter visited the areas of Samaria and the church throughout Judea, Galilee and Samaria strengthened and encouraged by the Holy Spirit and the churches grew in numbers (Acts 9:31). Barnabas was filled with Holy Spirit (Acts 11:24), and the leaders at Antioch church set apart Barnabas and Paul for the mission work (Acts 13:2-3). The history of the church is the history of Holy Spirit, so church should be sensitive to the leading of Holy Spirit and the community should be trained to be filled with Holy Spirit as following.

First, it should include the holistic training methods that are mentioned above in a strategy for community growth and for balanced growth.

Second, it needs congregational confession. 120 disciples joined together constantly in prayer (Acts 1:14). They might confess the disbelief for Lord and their sins among people. There were about three thousand new believers added to their

number at Pentecost after their repentance (Acts 2:40). Many believers at Ephesus came and openly confessed their evil deeds and in this way the Word of the Lord spread widely and grew in power (Acts 19:20). People should meet together and confess their sins and experience transformation and anointing from Holy Spirit as needed. Richard J. Foster understood the benefit of confessing and introduced “the diary of confessing.”⁵⁶ Some churches are taking time for congregational confession at Sunday service.

Third, it needs congregational prayer. 120 disciples received Holy Spirit while they were praying and all of them were filled with the Holy Spirit then began to speak in other tongues (Acts 2:4) and declare the wonders of God in their own tongues (Acts 2:11). When the Apostles were set free after being seized and examined, the believers were filled with Holy Spirit and spoke the word of God boldly (Acts 4:31). No matter of persecution from high priests and elders, the disciples gathered together to pray, were filled with the Holy Spirit and devoted to evangelism (Acts 5:24, 31, 32). The Bible orders congregational prayer, so the community should never stop praying (Col. 4:23, 1 Thess. 5:25, 2 Thess. 1:11) for spiritual warfare and believers (Eph. 6:18), witness and evangelism (Eph. 6:19, Col. 4:3, Acts 5:29), the work of Holy Spirit (Acts 2:14), disciple’s devotion and the glory of God (Acts 4:24). The prayer of one person alone is certainly not wasted, but the prayer of two in agreement is better, and presumably the prayer of 120 in agreement is better yet.⁵⁷

Fourth, it needs congregational fasting. Jesus didn’t forbid the disciples to do fasting, on the other hand, he did fasting and taught about fasting. There were some records about the fasting in Old Testament, for example, Esther and her people did

⁵⁶ Richard J. Foster, *Celebration of Disciple: The Path to Spiritual Growth*, 216.

⁵⁷ C. Peter Wagner, *Spreading the Fire: A New Look at Acts – God’s Training Manual for Every Christian* (Ventura, CA: Regal Books, 1994), 76.

fasting and brought good result (Esther 4:16-17). The congregational prayer is good to focus on God. The leaders' fasting at Antioch church made them focus on God and prepare the sacrifice, as a result, they set apart Barnabas and Paul by Holy Spirit (Acts 13:2).

Fifth, it needs the congregational practice of love. The early church shared their possession as needed. They had all things in common; selling their possessions and goods and giving to anyone as he had need. There were no needy persons among them (Acts 4:34). The practice of love is the motivation in community, so the church should meet the need not only personally but systematically.

Congregational Worship

The foundation of the worship is the blood of Jesus Christ (Heb. 10:19). Believers must worship in spirit and in truth (John 4:24) and should be filled with Holy Spirit. Believers should worship with all the heart, with all understanding, and with all strength (Mark 12:33). You should put all your heart, body, soul, and feelings on the altar.⁵⁸ Elmer Towns insists worship is emotional, intellectual, volitional and moral response to God.⁵⁹ Worship must be holistic worship.

The center of worship is God and the praise, prayer, words, offering should be from the attitude of worshiper. The believers of the early church gathered at temple, synagogue, house, or other place and worshiped God. Gathering and worship takes precedence over the place. Whenever they gathered, they praised God, glorified God, asked for being filled with Holy Spirit, were thirsty for God's words, and collected true contributions. Paul asked us to pray with mind, sing with spirit, and sing with

⁵⁸ Millard J. Erickson, *Introducing Christian Doctrine*, 243.

⁵⁹ Elmer Towns, *Spiritual Foundations of Church Growth*, 40-41.

mind (1 Cor. 14:15). Speak to one another with psalms, hymns and spiritual songs (Eph. 5:18-19) for it's the expression of being filled with Holy Spirit. It also recommend for using instruments. Corporate worship is the ongoing reminder of: the lordship Christ, the power of the Holy Spirit, the redemptive work of God the Father among us, the truths of God's Word, our need to share the gospel, and our mandate to serve others in need.⁶⁰

The congregational worship should be the worship of salvation. God said the Gentiles would praise the Lord, and all peoples would sing praises to him (Rom. 15:11). As a minister of Christ, Paul thought the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit (Rom. 15:16). Congregational worship would invite one's soul to reach to salvation then sacrifice so that they glorify God (Rom. 15:6). You may consider seeker-centered worship service and multiple-track worship service at church.⁶¹

Various styles of worship are accepted by Holy Spirit. Elmer Towns divides the style of worship as the following: evangelistic, bible-expositional, renewal, body-life/cell groups, liturgical, and congregational.⁶² He emphasized the style of worship is related to pastor's gift and his own strength. The Holy Spirit forms and develops the style of worship by using pastor's gift and strength.⁶³

Believers at Jerusalem continued to meet together and worship everyday (Acts 2:46), but today believers can't gather together every day, taking the place of this, church can consider everyday dawn service, every quite time, and three times

⁶⁰ Stephen A. Macchia, *Becoming a Healthy Church: Ten Traits of a Vital Ministry*, 56.

⁶¹ Elmer Towns, *Spiritual Foundations of Church Growth*, 45.

⁶² *Ibid.*, 44-45.

⁶³ Elmer Towns, *10 of Today's Most Innovative Churches*, 209.

meeting a week (Wednesday evening meeting, Friday evening meeting, and Sunday service). Some churches open every evening prayer meeting, special meeting, or female meeting in the morning.

Baptism

The early church proclaimed Christ death and resurrection through baptism.⁶⁴ Ministers should teach the biblical meaning of baptism while baptizing in public so that testimony of Jesus Christ and the work of Holy Spirit.

Baptism is not required for salvation, but is the first step of spiritual growth. On Pentecost day, 3000 disciples repented of their sins according to Peter's sermon, were baptized in the name of Christ, were forgiven and received the gift of the Holy Spirit (Acts 2:38). They demonstrated their faith and obedience by the public act of baptism. Baptism is helpful to reflect their faith and obedience to God. They has done God's requirement (Mt. 28: 19). They devoted themselves to the Christian life (Acts 2:42).

The time of baptism is determined by each local church, but they were baptized as soon as possible at early church. There is no reason to delay the time of baptism, because it's good for believer's devotion and life of faith.

Baptism needs correct instruction. The people who received John's baptism were baptized in the name of Jesus when Paul taught in Ephesus and the Holy Spirit came on them (Acts 19:4-6). Churches should help baptism-receiver to have correct repentance and faith and unite with Jesus Christ through baptism.

⁶⁴ Millard J. Erickson, *Introducing Christian Doctrine*, 362.

Lord's Supper

Lord's Supper can improve the fellowship between Lord and each believer and community spirit. When you take the bread and vine, you remember Christ's sacrifice on the cross (1 Cor. 11:23-25), and express thankfulness for salvation, and devote ourselves. Therefore, Lord's Supper is to renew and grow the fellowship with Christ. Lord's Supper is the worship instituted by the Lord to offer our bodies as living sacrifices, holy and pleasing to God (Rom. 12:1).

The person who takes the Lord's Supper obeys Christ's command, and proclaims the Lord's death until He comes (1 Cor. 11:26). The act of obedience and proclamation will help him to produce spirituality.

Lord's Supper expresses fellowship with other believers (1 Cor. 11:20; Acts 2:42). The Christian should praise the grace of God, and confess their sins before God (1 Cor. 11:18, 21, 29), and hope the Second Coming of Christ (1 Cor. 11:26). The Christian recognize that God's Spirit dwells in them through the Lord's Supper (1 Cor. 3:16, 17). Church should teach the purpose and meaning of the Lord's Supper.

Fellowship and Union

To keep the unity of the Spirit through the bond of peace, believers should be humble, gentle, patient, bear with one another in love (Eph. 4:2-3), and submit to one another out of reverence for Christ (Eph 5:21). Do nothing out of being selfish ambition or vain conceit, but in humility consider others better than yourselves (Phil. 2:1-4, 1 Pet. 3:8-9). As God's chosen people, believers should be holy, dearly loved, clothed with compassion, kindness, humility, gentleness and patience (Col. 3:12-14). The fellowship of community is partnership in the gospel (Phil. 1:5), the fellowship with the Father and with His son, Jesus (1 John 1:3), and the fellowship in the light (1

John 1:6-7). The manners of fellowship are to confess your sins to each other (James 5:16), expose deeds of darkness (Eph. 5:11, 1 Tim. 5:20), forgive and comfort each other (2 Cor. 2:6-8, Eph. 4:32, Col. 3:13), carry each other's burden (Gal. 6:2), restore other gently (Gal. 6:1), bear with the failings of the weak (Rom. 14:13, 15:1), encourage each other (1 Thess. 4:18, 5:11), pray for each other (James 5:16), spur one another on toward love and good deeds (Rom. 14:19, Heb. 10:24), and become competent to instruct one another (Rom. 15:14, Col. 3:16). The church should rebuke and correct the sins for mature fellowship and union at church (Matt. 18:15-17, 1 Cor. 5:1-2) through teaching, sermon, and all kinds of gifts from Holy Spirit.⁶⁵

Work and Relieving

Working together means never be lacking in zeal, but keep your spiritual fervor, serving the Lord (Rom. 12:11). The Jerusalem church threw their effort to help the believers in difficulty and the seven appointees of the church solved the widows' problems (Acts 6:1-6).

Leadership

Church needs well-intentioned leaders. The leaders in blessed churches are filled with faith, hope, and love; they follow God with holiness and obedience; they are progressive and active.⁶⁶ Barnabas, a leader of early church was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord because of him (Acts 11:23-26). The leader should be full of the Holy Spirit and a

⁶⁵ Ibid., 349.

⁶⁶ Elmer Towns, *Spiritual Foundations of Church Growth*, 4.

man of talents. Biblical church growth requires pastors who will shepherd the flock of God with character (integrity of heart) and competence (skillful hands).⁶⁷ The biblical leadership needs the working group with followers,⁶⁸ power of teaching, power of proclaiming, teamwork, power of wonder and sign, management, evangelism, and devotion.

Pastors should demonstrate good leadership, but many pastors misunderstood the leadership for the church growth. The leadership is an influence not control. The church belongs to Jesus Christ, not to a pastor.⁶⁹ To control is to reject the volunteers mind of serving and the believers' creativeness is suffocated.⁷⁰ The leadership comes from governing diligently (Rom. 12:8). The model of good leadership is leadership of servant and the leader should balance power with punishment. The good leadership should be developed and meet the demands of the times.⁷¹ The leaders should be filled with Holy Spirit. They should be devoted to prayer and fasting (Acts 3:1, 13:2) and give example to others (Phil. 3:17). The leaders should work night and day in order not to be a burden to anyone while preaching the gospel of God (1 Thess. 2:9), and gain in the pains of childbirth until Christ is formed in you (Gal. 4:19). The pastor must want the church to grow and be willing to pay the price.⁷²

How can you reproduce leaders? Paul's ministry gives us an example of reproduction. He says to Timothy and others. "Follow me as I follow Christ." He desired to reproduce not only his doctrine, but also his lifestyle. The best way of

⁶⁷ Gary L. McIntosh, *Biblical Church Growth*, 99.

⁶⁸ Elmer Towns, *10 of Today's Most Innovative Churches*, 213-214.

⁶⁹ *Ibid.*, 214.

⁷⁰ *Ibid.*, 216-217.

⁷¹ Elmer Towns, *Spiritual Foundations of Church Growth*, 15.

⁷² Wagner. *The Health Church* (Ventura, CA: Regal, 1996), 19-24.

reproduction is to live and think like Jesus Christ.⁷³ Jesus Christ is the source for every leader.

How do you make the best leader? Character is first place for leadership. The new character you received in Christ was only a seed planted in the old you.⁷⁴ The new character must be exercised in the fires of pain, conflict, temptation, difficult decisions, loneliness, and fear with God's three processes: test, refine, and build.⁷⁵

How can you develop leadership in others? You must build credibility through modeling, trust through ministering, confidence through mentoring, and hope through motivating.⁷⁶

Spiritual Gifts

Everyone has at least one gift from Holy Spirit (1 Cor. 12:7, 11, 18). To discover one's gift is very important to hold healthy self-respect and find one's part at church to glorify God. Each one should use whatever gift he has received to serve others faithfully and administer God's grace in its various forms (1 Pet. 4:10). The church, using the various forms of gifts, like one body will grow up into Jesus (Eph. 4:19) and church should be dynamic not dictatorial or democratic.⁷⁷

Pastors need to prepare God's people for works of service, so that the body of Christ may be built up (Eph. 4:12) when members discover and use their gifts. Paul

⁷³ Frank Damazio, *The Making of a Leader* (Portland, Oregon: City Bible Publishing, 1988), 203.

⁷⁴ Neil Cole, *Organic Leadership: Leading Naturally Right Where You Are* (Grand Rapids MI: Baker Books, 2009), 144.

⁷⁵ *Ibid.*, 145.

⁷⁶ H. Joseph Miller, *Building the Church: A Comprehensive Manual for Church Administration Volume II*. (Greenville, South Carolina: BJU Press 2003), 672.

⁷⁷ C. Peter Wagner, *Discover Your Spiritual Gifts* (Ventura, CA: Regal Books, 2002), 17.

reminded Timothy to fan into flame of the gift of God (2 Tim. 1:6), keep his head in all situations, endure hardship, do the work of an evangelist, and discharge all the duties of your ministry (2 Tim. 4:5). The gift should be used continuously and training for using gift properly should be provided. Gifts are for perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ.⁷⁸ Also it needs the fruit of Holy Spirit. Peter Wagner insists the fruit of the Holy Spirit is the indispensable foundation for demonstrating spiritual gifts effectively.⁷⁹

Peter Wagner indicates five stages for discovering one's gift: 1) Observe possibility. It equips you with learning the knowledge of spiritual gift. 2) Try various gifts to test whether you have the gifts or not. The questionnaire is useful at this stage. 3) Examine one's feelings. One can't contain his joy when he works with gift. 4) Evaluate one's outcome. At this stage, you check whether you have outstanding achievement. 5) Confirm whether the gift is approved at church.⁸⁰

Organization and function

The early church grew up having big groups and small groups. The early church gave us an example of organizations such as family, cell group, middle-size group, big group. Jethro, Moses' father-in-law, selected capable men to appoint as officials over thousands, hundreds, fifties and tens (Exod. 18:21).

It's important to form different size group at church. Small group is the organization to accomplish the Great Commission, that is, small group is the suitable unit to preach gospel, keep intimate fellowship with others in Christ, make disciples

⁷⁸ Leslie B. Flynn, *19 Gifts of the Spirit* (Colorado Springs: Victor, 1994), 26.

⁷⁹ C. Peter Wagner, *Discover Your Spiritual Gifts*, 54-55.

⁸⁰ *Ibid.*, 64-83.

and practice love with others.

Family is the foundation of all organizations. The leader of a family is a couple. The couple will discharge their duties at church, put spurs to each other, become parents who bring up their children to be mature Christian, love others, and preach gospel to others. The family is the church in miniature and has a greater opportunity to model Jesus Christ to the world than the church family at large.⁸¹ In fact, the family of early church played such roles (Acts 2:46-47).

The master of the organization is Jesus Christ, so the organization should be Christ-centered, dynamic and effective. The organization is to equip God's people to do his work, build up the body of Christ (Eph. 4:12), bring one's gift into full play, and meet other's needs (1 Cor. 12:25).

The leader sets the election standard and the members of organization were decided by lot at early church. The most important thing is to elect capable men, and those who are filled with Holy Spirit are better than those who have administrative ability.

Elmer Towns indicates modern church prefers organization with good job description, clear goal, budget, and criticism on merits and demerits.⁸² Seven deacons at early church were clear to their own business and commitment.

Strategy and Method of Outer Ministry for Spiritual Driven

Local Church Evangelism

The evangelism at early church is distinctive as the following. First, both

⁸¹ Gene Getz, *The Walk: The Measure of Spiritual Maturity*, 195.

⁸² Elmer Towns, *10 of Today's Most Innovative Churches*, 225.

apostles and believers as witness of Christ spoke the words of God boldly (Acts 3:15; 4:13, 31, 33; 5:42; 8:4). The Lord added to their number daily those who were being saved through the ministry of evangelism (Acts 2:47). Church should train laymen to be evangelists.

Second, evangelism should keep pace with practice of love. The door of evangelism was opened by sharing one's possessions (Acts 4:32, 35). Moody understood people would be attracted to a people-loving ministry that introduced people to a people-loving God.⁸³ Elmer Towns focused on redemptive relationship. As you consistently express God's love for people through random acts of kindness, you will be giving credibility to your witness and providing your friends with a frame of reference of understanding the unconditional love of God.⁸⁴

Third, the early church used various styles of evangelism. They opened houses to invite people (Acts 2:46), taught the Word of God at temple or house (Acts 5:42), declared at synagogue (Acts 6:9), scattered and preached the Word (Acts 8:4), saved people by all possible means (1 Cor. 9:22). The church in Jerusalem practiced what has been called "saturation evangelism." Saturation evangelism involves preaching the gospel to every available person, at every available time, by every available means.⁸⁵

Fourth, they prayed in community for evangelism and were filled with Holy Spirit (Acts 4:31). Fifth, the leaders were devoted to evangelism (Acts 5:42; 6:4; 8:5). Sixth, the main message is about the death and resurrection of Jesus Christ. Paul didn't preach gospel by his own wisdom but testify Jesus and his crucifixion on the

⁸³ Elmer Towns & Douglas Porter, *Church That Multiply: A Bible Study on Church Planting* (Kansas City, Missouri: Beacon Hill Press of Kansas City, 2003), 107-108.

⁸⁴ *Ibid.*, 111.

⁸⁵ *Ibid.*, 48.

cross (1 Cor. 1:1-2). Seventh, the number of teams are different: one person, teams of two person, family, and whole church members. Eighth, the house of believers is used as a base of evangelism.

Church Planting and Evangelism

Paul and Barnabas were chosen and sent by God for church planting and missionary work (Acts 19:10-20). Both Paul and Barnabas were men of character and mastery of language. Also they had experience in preaching, making disciples, and ministering. The team for church planting and mission needs more than two members, so Peter Wagner recommend a senior pastor and two assistant pastors when they plant a church. The target of missions is same ethnic group first or those who have potential for receiving gospel. Considering the ripple effect, they planted churches at the metropolis and it's a strategy for evangelizing the surrounding area. They visited one place as short-term travel to train disciples intensively to become church leaders. Peter Wagner emphasized the necessity of prayer for the success in church planting. The method of evangelism should meet the demands of the times.

Traveling and Visiting

Peter visited local churches around Samaria area to comfort and heal believers and the result of these effort, the churches were built strong. Paul visited the new planted churches and retrained believers.

Spiritual Warfare and Evangelism

The spiritual warfare is following the church planting and missions. The influence of Satan is attack, sect and cult, earthly philosophy, and group provocation

for politics and concessions. We need the power to overcome and protect. Paul confronted Satan by God's power and evangelized by manifesting the wonders and signs of God. Regarding of cult and earthly philosophy, he demonstrated in wisdom and the Word of God. Also he dealt with group provocation wisely following God's lead. He praised God, prayed and evangelized even in prison. Peter Wagner indicates the best weapon is prayer for spiritual warfare,⁸⁶ so he emphasizes spiritual warfare during personal prayer, group prayer and intercessory prayer.⁸⁷ Elmer Towns introduced two dozen ways to cope with problems from Satan.⁸⁸

Corporate Evangelism

The global mission can not be achieved by itself. Although personal effort is very important, the corporation with church leaders and sharing information are inevitable. The Lord entrusted eleven apostles with full powers for the global mission. Peter and Paul were set apart for the ministry: Peter for Jews and Paul for Gentiles. Paul evangelized the gentiles as team ministry and shared partnership with the leaders in Asia and Macedonia area (Acts 20:4).

Small Groups and Reproduction

The believers at Jerusalem church opened their house to others, shared their possessions, and fellowshiped with others. The family-centered group grew up in double numbers while inviting and evangelizing others. Paul met Lydia in Europe and stayed at her house and evangelized people. Finally the family became the foundation

⁸⁶ C. Peter Wagner, *Church Planting for a Greater Harvest*, 46.

⁸⁷ *Ibid.*, 47-50.

⁸⁸ Elmer L. Towns & Douglas Porter, *Churches that Multiply: A Bible Study on Church Planting*, 86-88.

of Philippi church and believers grew up in double numbers. When small groups can be grouped into disciple-making groups, task-oriented groups, study groups, fellowship groups and social concern groups, the great reproduction will come.

Helping Poor People

The methods of helping poor people at early church were the following: personal activity by sharing one's possession with others as they needed (Acts 2:45) and community activity when all believers were together and had everything in common (Acts 2:44). They helped poor people as team work. There was a disciple named Dorcas who was always doing good and helping the poor. (Acts 9:36) and this became known all over Joppa, and many people believed in the Lord (Acts 9:42). Churches helped other poor churches. Antioch church sent their gift to brothers in Jerusalem by Barnabas and Saul (Acts 11:28-30).

Vision Casting and Planning

The vision is from God. Jesus gave apostles the vision through the earthly commandment. As apostles, their vision was to preach the gospel to the end of earth (Acts 1:8, Matt. 28:19-20). God showed vision to Peter in order to let Peter know that Gentiles are the target of salvation too and Peter obeyed God. Paul saw God's vision in Damascus and God called Paul as apostle to Gentiles to preach gospel to the end of the earth (Acts 26:17-18).

Today the Holy Spirit is still fulfilling the Great Commission, so our vision is also to preach gospel to the end of earth, differing from responsibility and role. We should make a plan to accomplish the Great Commission led by Holy Spirit. We

should keep advancing while modifying the plan under Holy Spirit's guidance⁸⁹ no matter if it is from vision (Acts 16:9) or obstructs our way (Acts 16:7).

Paul planned to visit Rome and Spain (Rom. 15:23) and asked for God's guidance for his plan (Rom. 15:30) although he had passion and heart for the end of earth. We should desire and pray for Holy Spirit's guidance to make best plan for the Great Commission even if it corrected by Holy Spirit.

Strategy and Time Management

We need daily plan in order to preach gospel. Day after day, in the temple courts and from house to house, apostles never stopped teaching and proclaiming the good news that Jesus is the Christ (Acts 5:42). They gave their attention to prayer and the ministry of the word (Acts 6:4). We should be in the habit of preaching gospel.

The mission needs strategy and time management. Paul and Barnabas felt the needs of revisiting planted churches with second mission trip, that is, they mapped out strategy to build church strongly and trained and developed the church leaders. As a result, Paul devoted to have discussions daily in the lecture hall of Tyrannus. Developing new leaders was an integral part of Paul's evangelistic strategy to reach the whole world for Christ.⁹⁰ Paul was good at time management when he left for Jerusalem. He invited the Ephesians' elders in Miletus and made his farewell.

How do you plan for missions? Bible says that everything should be done in a fitting and orderly way (1Cor. 14:40), R. Henry Migliore gives the six steps of the strategic planning process: 1) defining an organization or mission. 2) analyzing the environment, assessing its strengths, and weakness, and making assumptions. 3)

⁸⁹ Tom Marshall, *Free Indeed*, 168.

⁹⁰ Elmer L. Towns & Douglas Porter, *Churches that Multiply: A Bible Study on Church Planting*, 154.

prescribing written specific, and measurable objectives.. 4) developing strategies on how to use available resources. 5) develop operational plans to meet objectives. 6) setting up control and evaluation procedures.⁹¹

⁹¹ R, Henry Migliore, Robert E. Stevens and Daivd L. Loudon, *Church and Ministry Strategic Planning: Form Concept to Success* (Binghamton, NY: The Haworth Press, Inc.), 22.

CHAPTER 5

EVALUATION OF SURVEY

The subject of survey includes 32 churches in the United States (see appendix A). Twenty eight out of thirty two churches are in Northern Virginia and the other four churches are in different areas in the United States. Twenty one churches are American churches and eleven churches are Korean American churches in the United States.

The purpose of this survey is to evaluate whether the churches applying the growing principles and methods in the Bible grow as spiritual driven churches in actuality.

Criteria

A. Situation of Church

1. Church age
2. Adult numbers
3. Growing in membership for the past five years. (Yes or No)
4. Selection of the three major causes of the growth: Small groups or cell groups, Sunday school, worship services, youth program, children's program, ladies fellowship program, dawn prayer meetings, pastoral visitation, unity of church leadership, personal witnessing by the members, lives of members, following the directions of the Holy Spirit, prayer in general, fasting, and other.

B. Survey of an effective program of education teaching

- 1) Bible content
- 2) Bible memorization
- 3) Prayer in general
- 4) Public prayer
- 5) Intercessory prayer
- 6) Spiritual gifts
- 7) Personal evangelism
- 8) Christian family living
- 9) Forgiveness
- 10) Developing Christian relationship
- 11) Living through suffering and persecution
- 12) Family worship
- 13) Personal devotions
- 14) Leadership development
- 15) Spirit filled life
- 16) Missions
- 17) Faith, hope, love and joy

C. Survey of church members growing steadily in:

- 1) Bible knowledge
- 2) Prayer life
- 3) Stewardship
- 4) Worship attendance
- 5) Fellowship with other Christians

- 6) Personal witnessing
- 7) Personal devotional life
- 8) Faith, hope, love and joy
- 9) Thankfulness
- 10) Accepting suffering and persecution for Christ
- 11) Willingness to forgive
- 12) Praying about decisions

D. Survey of the church practices

- 1) A clearly written vision statement
- 2) The vision statement being communicated often
- 3) Invitation after worship service
- 4) Clear teaching on baptism
- 5) Prayer and fasting
- 6) Development of members for service
- 7) Providing assistance to needy people
- 8) Helping to discover and develop spiritual gifts
- 9) Strong Biblical preaching with life application
- 10) Emphasis on intercessory prayer
- 11) Communion emphasizes the death and return of Christ
- 12) Leadership team working with unity
- 13) Much prayer about important decisions
- 14) Job descriptions for all workers
- 15) Seeks to be involved in church planting

E. Rating

1: Not at all

2: Little bit

3: Average

4: Mostly

5: Very much

Analysis of survey

Church growth and church age

The churches age in this survey are between seven years and two hundred twenty years. Targeting for the churches whose church age was more than twenty years, twenty six churches were growing and five churches were not growing in membership for the past five years. The church age is helpful to produce church growth, but is not the absolute factor for church growth. A pastor pointed out church renovation meeting the demand of the times during the interview.

Church growth and adult membership

The adult membership of growing church are no small number. It displays that the adult numbers are helpful to the church growth and the growth in number has an influence on evaluating church growth. On the other hand, some churches aren't growing although they have many adult members. It figures that other factors play more import roles than adult numbers in church growth.

Major factors in church growth

The result of survey for major factors in church growth is as the following (see figure 1).

Causes of church growth	Number of church
Worship service	24
Small groups or cell groups	11
Youth program	9
Children's program	9
Unity of church leadership	7
Personal witnessing by the members	6
Following the direction of the Holy Spirit	5
Sunday school	4
Lives of members	4
Pastoral visitation	3
Prayer in general	2
Fasting	1

Figure 1. Causes of Church Growth

It shows that the main factors for church growth are worship, small group ministry, youth and children ministry, the role of leadership, and evangelism. The more worship and small group ministry keep balance and corporation, the more important roles are filled in church growth. Children and youth ministry as education for next generation is important cause for church growth. Also united leadership and high level of leadership are required for church growth. For the quantitative growth, it needs personal evangelism and the work of Holy Spirit according to the survey. The ministry of Sunday School has less weight than the ministry of small groups. It's predicted that spiritual growth and training program, church planting, and missions are weak at growing churches.

Analysis of effective program of education

Bible content and memorization

In general, growing churches' education level of Bible content is higher than churches not growing. It shows that they have high knowledge of Bible content, but Bible memorization is under average (see figure 2). The Bible education focuses on spreading knowledge, and hasn't reached the level of applying Bible verses to real life.

	Growing church	Not growing church
Bible content	4.2	3.8
Bible memorization	1.8	2.8

Figure 2. Comparison of Growing Churches and Not Growing Churches and Bible

Prayer

Education for personal prayer, public prayer, and intercessory prayer at growing church is higher than churches of not growing (see figure 3). Both sides have general level and churches don't take much time to educate prayer.

	Growing church	Not growing church
Prayer in general	3.7	3.3
Public prayer	3.3	3.3
Intercessory	3.7	2.6

Figure 3. Comparison of Growing Churches and Not Growing Churches and Prayer

Spiritual gifts

Both sides show average level and churches educate spiritual gifts generally (see figure 4).

	Growing church	Not growing church
Spiritual gifts	3.2	3.0

Figure 4. Comparison of Growing Churches and Not Growing Churches and Spiritual Gifts

Personal evangelism

Growing churches take more time to evangelize and it's helpful to church growth, but both sides are under average level (see figure 5).

	Growing church	Not growing church
Personal evangelism	2.8	2.1

Figure 5. Comparison of Growing Churches and Not Growing Churches and Personal Evangelism

Christian family living and family worship

The growing churches show higher level of education on Christian family living (see figure 6). The churches not growing have not taken much time to educate about Christian family living yet. It's related to children's education at growing church.

	Growing church	Not growing church
Family Life	3.7	2.6
Family Worship	3.0	2.1

Figure 6. Comparison of Growing Churches and Not Growing Churches and Christian Living and Family Worship

Forgiveness and developing Christian relationship

The growing churches take more time to develop relationship between believers and forgiveness (see figure 7). The education of striving for union of believers is helpful to church growth.

	Growing church	Not growing church
Forgiveness	3.6	2.5
Developing Christian relationships	3.8	3.1

Figure 7. Comparison of Growing Churches and Not Growing Churches and Forgiveness and Developing Christian Relationships

Living through suffering and persecution

Although the growing churches have higher points than the churches not growing, both sides are under the average level (see figure 8). It seems like there is no need for education of overcoming suffering and persecution. It's a typical living pattern in the United States.

	Growing church	Not growing church
Living through suffering and persecution	2.8	2.1

Figure 8. Comparison of Growing Churches and Not Growing Churches and Suffering and Persecution

Personal devotions and spirit filled life

The growing churches have a higher education level of personal devotions, but the education level of spirit filled life is similar and both sides are average level. The data of personal devotions and spirit filled life are similar and it seems that they have influence to each other (see figure 9). Members need personal devotions for spirit filled life.

	Growing church	Not growing church
Personal devotions	3.5	3.0
Spirit filled life	3.4	3.5

Figure 9. Comparison of Growing Churches and Not Growing Churches and Personal Devotions and Spirit filled life

Leadership development

The growing churches have higher education level of leadership development, and it can be considered as a factor of church growth.

	Growing church	Not growing church
Leadership development	3.6	3.1

Figure 10. Comparison of Growing Churches and Not Growing Churches and Leadership Development

Missions

The growing churches have higher education level for missions and it seems that the passion and education for missions make church active. (see figure 11)

	Growing church	Not growing church
Missions	4.4	3.1

Figure 11. Comparison of Growing Churches and Not Growing Churches and Missions

Faith, hope, love and joy

The growing churches are string to develop personal characters and it seems that developing believer's characters are related to church growth (see figure 12).

	Growing church	Not growing church
Faith, hope, love and joy	4.0	3.6

Figure 12. Comparison of Growing Churches and Not Growing Churches and Faith, Hope, Love and Joy

Analysis of the growth of church members

Bible knowledge

The growing churches have high levels of Bible knowledge. The more churches

grow, the more believers have knowledge of the Bible. It indicates the growing churches take more time to educate believers in Bible content.

	Growing church	Not growing church
Bible knowledge	3.8	2.6

Figure 13. Comparison of Growing Churches and Not Growing Churches and Bible Knowledge

Prayer life

The growing churches have little higher levels of prayer life, but both sides only reach to average level (see figure 14).

	Growing church	Not growing church
Prayer life	3.5	3.1

Figure 14. Comparison of Growing Churches and Not Growing Churches and Prayer Life

Stewardship

Both sides have same level and it is similar to personal devotions (see figure 15).

	Growing church	Not growing church
Stewardship	3.2	3.2

Figure 15. Comparison of Growing Churches and Not Growing Churches and Stewardship

Worship attendance

The level of worship attendance at the growing churches is high (see figure 16). There is a connection between the worship attendance and church growth, for worship attendance has greater gravity than other factors in church growth. The churches not growing also have above average and believers should be encouraged to

attend worship.

	Growing church	Not growing church
Worship attendance	3.6	2.8

Figure 16. Comparison of Growing Churches and Not Growing Churches and Worship Attendance

Fellowship with other Christians

The more churches are growing fast, the more fellowship with believers is active and creates a pleasant atmosphere (see figure 17). This is one factor of church growth and churches are growing as much as they put energy on educating the fellowship at church.

	Growing church	Not growing church
Fellowship with other Christians	3.7	2.8

Figure 17. Comparison of Growing Churches and Not Growing Churches and Fellowship

Personal witness

Both sides are under the average and it is related to education of personal evangelism at church (see figure 18). Even growing churches take more time for big ministry programs than personal growth. The small group ministry is not the only activity as a reproduction.

	Growing church	Not growing church
Personal witnessing	2.6	2.6

Figure 18. Comparison of Growing Churches and Not Growing Churches and Personal Witnessing

Faith, hope, love, and joy

Both sides are above average and it is the fruit of education at church (see

figure 19).

	Growing church	Not growing church
Faith, hope, love and joy	3.6	3.3

Figure 19. Comparison of Growing Churches and Not Growing Churches and Faith, Hope, Love, and Joy

Personal devotional life

Both sides are very similar and around the average, for it proportions to education investment (see figure 20).

	Growing church	Not growing church
Personal devotional life	2.8	3.1

Figure 20. Comparison of Growing Churches and Not Growing Churches and Personal Devotional Life

Thankfulness

Both sides are above the average (see figure 21). It is good to express thankfulness to God and other people. It has same level of character such as faith, hope, love, and joy, so it means that thankfulness is related to believer's character.

	Growing church	Not growing church
Thankfulness	3.6	3.6

Figure 21. Comparison of Growing Churches and Not Growing Churches and Thankfulness

Accepting suffering and persecution for Christ

Both sides are below the average, and it proportions to education on suffering and persecution at church (see figure 22). Churches have not felt the need of educating suffering and persecution and spiritual training for these.

	Growing church	Not growing church
Accepting suffering and persecution for Christ	2.7	2.5

Figure 22. Comparison of Growing Churches and Not Growing Churches and Suffering and Persecution

Willingness to forgive

The growing churches have higher level of willingness to forgive, for it is related to the education at church (see figure 23). The power of forgiveness promotes the union at church and is one factor of church growth.

	Growing church	Not growing church
Willingness to forgive	3.5	2.5

Figure 23. Comparison of Growing Churches and Not Growing Churches and Forgiveness

Praying about decisions

Both sides are above the average, but the growing churches have higher level of praying about decisions (see figure 24). It is related to education at church and people take more time to pray when they make decisions after prayer than ordinary ways.

	Growing church	Not growing church
Praying about decisions	3.9	3.3

Figure 24. Comparison of Growing Churches and Not Growing Churches and Praying about Decisions

Church practices

Vision statement

The more churches are growing continuously, the more they share a clear

church vision, for it is an important factor in church growth (see figure 25).

	Growing church	Not growing church
A clearly written vision statement	4.5	3.0
The vision statement being communicated often	4.2	2.8

Figure 25. Comparison of Growing Churches and Not Growing Churches and Vision

Invitation after worship service

Although both sides have the time of invitation after worship service, the growing churches take more time for this. It is an expression of lack of passion for soul, and it is related to the education in devotion at church (see figure 26).

	Growing church	Not growing church
Invitation after worship service	3.3	2.0

Figure 26. Comparison of Growing Churches and Not Growing Churches and Invitations

Baptism and communion

The more churches are growing continuously, the more churches are teaching well in baptism and communion (see figure 27). Baptism makes people unite to God and strengthen Christian life, for it is a public proclamation of membership. Believers fellowship with God, build one body, and hope to spread gospel and the second advent of Christ through communion at church. Also it is helpful to church growth.

	Growing church	Not growing church
Clear teaching on baptism	4.0	2.5
Communion emphasizes the death and return of Christ	4.0	3.5

Figure 27. Comparison of Growing Churches and Not Growing Churches and Baptism and Lord's Supper

Prayer and fasting

It's helpful to church growth and related to education at church. People take more time to prayer when they make decisions (see figure 28).

	Growing church	Not growing church
Prayer and fasting	3.2	3.1
Intercessory prayer	3.6	3.3
Much prayer about important decisions	3.6	3.5

Figure 28. Comparison of Growing Churches and Not Growing Churches and Fasting and Prayer

Development of members for service

Both sides are above the average and active and it proportions to personal devotion (see figure 29).

	Growing church	Not growing church
Development of members for service	3.9	3.5

Figure 29. Comparison of Growing Churches and Not Growing Churches and Development for Service

Providing assistance to needy people

Both sides are little bit high level of providing assistance to needy people, and it is related to personal character (see figure 30).

	Growing church	Not growing church
Providing assistance to needy people	3.9	3.8

Figure 30. Comparison of Growing Churches and Not Growing Churches and Providing Assistance

Helping to discover and develop spiritual gifts

It's related to church program of discovering and developing spiritual gifts. Both sides have low level of this and it is related to low development of serving at church (see figure 31).

	Growing church	Not growing church
Helping to discover and develop spiritual gifts	3.1	3.3

Figure 31. Comparison of Growing Churches and Not Growing Churches and Spiritual Gifts

Strong biblical preaching with life application

Both sides attach much importance to biblical preaching (see figure 32). Pastors concentrate on preaching, one part of worship, for worship is the most important in church growth. Also people are trying to change their lives through sermon and life application.

	Growing church	Not growing church
Strong biblical preaching with life application	4.5	4.5

Figure 32. Comparison of Growing Churches and Not Growing Churches and Preaching

Leadership team working with unity

The more churches are growing continuously, the more pastors have good leadership (see figure 33). Leadership has influence on church growth and the union of leaders is good for church growth.

	Growing church	Not growing church
Leadership team working with unity	4.0	3.0

Figure 33. Comparison of Growing Churches and Not Growing Churches and Leadership

Job description for all workers

Both sides have similar level of this and are above the average (see figure 34).

It's related to the role of leaders and it is affected by leader's activity.

	Growing church	Not growing church
Job description for all workers	3.7	3.6

Figure 34. Comparison of Growing Churches and Not Growing Churches and Job Descriptions

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Seeks to be involved in church planting

Both sides have not taken much time to plant church (see figure 35). They are still focusing on their own church ministry and they should be awakened to final goal of church.

	Growing church	Not growing church
Seeks to be involved in church planting	2.7	3.1

Figure 35. Comparison of Growing Churches and Not Growing Churches and Church Planting

CHAPTER 6

PROPOSITIONS FOR TODAY'S CHURCH

Based on the survey a number of propositions for today's church can be drawn.

1. Churches should apply biblical principles, training, and methods to grow continuously. The churches that are growing continuously have a high level of applying biblical principles, training, and methods. For pursuing church growth, we should focus on biblical principles, training, and methods rather than horizontal movement and nameplate of long years. Also the culture of church should face this generation's culture and transition.

2. Churches need well-balanced growing. Although worship, small group ministry, and children ministry are important to church growth, other factors should be grown together. The development of personal spirituality and the expansion of God's kingdom still leave much to be desired. Churches should make up for the weak points in church growth.

3. Churches should strive for effective and holistic education development. We have examined how the education at church influences church's maturity and growth. The programs should be managed effectively, not be operated in name only. The programs should be prevented from biased view, managed systematically, and proceed step by step for the holistic education. Also the programs should support training, modeling and resources in different age groups.

4. Small group ministry should be changed for reproduction. Although people are well educated, fellowship, and share at church, little time is devoted for evangelism and reproduction. In many small group ministries, the ministry of Bible study, fellowship, and serving at small group is active, but it needs to extend the ministry to evangelism, discipling, training leadership, and systematic training program.

5. Churches need united leadership at church. The more the leaders are in one union, the more the churches grow continuously. The united leadership is more effective than single leadership at church. Senior pastors should assign work to each leader and manage the work effectively at churches. Also it needs the united ministry between lay leaders and professional staff at church.

6. Churches should be transformed as a vision driven church. The growing churches have clear vision statements. Church should have a clear vision statement and share it often with members.

7. The worship should be the time of saving one's soul and devotion. The modern church focuses on preaching biblical words and good worship, but sometimes it lacks devotion and reaching to salvation at worship. Believers should develop into a real worshiper who worships God with their body, soul, and strength. It needs time of invitation and personal devotion at worship.

8. Churches should be developed as a praying church. The more churches take more time to pray, the faster churches grow. The survey shows us prayer and fasting are the weak points. Church should train and practice prayer and take time and space to prayer including personal, public and intercessory.

9. Church should develop personal spiritual gifts. People attended service actively, but they did not fully use their spiritual gifts, it means their gifts have not

been found or developed well at church. Church should help them find their spiritual gifts and develop them.

10. Churches need education and training programs for personal spiritual maturity. The level of devotion is average, but the power of overcoming suffering and persecution is low level. The level of attending service is average, the level of serving is not high, the power of forgiving is average, and the level of fasting is very low. It needs holistic training for personal spiritual maturity and church should develop these training programs.

11. Churches should try to develop personal character at church. The ministry of fellowship and sharing are related to personal character and they are helpful to church growth. Also the ministry of developing personal faith, joy, love, and hope continuously supports other ministries.

12. Churches should provide spirit filled ministries to believers. The survey shows us the level of character and service at church is high, but the level of prayer, fasting, suffering, persecution, devotion is low. In view of the results, the answers about being filled with spirit are not good. There is a tendency that people take part in the church ministry according to system and commanding of church, not by volunteering and being filled with Holy Spirit. Churches should lead people to attain spiritual maturity.

13. Churches should grow into a community filled with spirit. Although personal spiritual maturity, fellowship, and sharing are important, the united prayer, encouragement for suffering, spiritual warfare, the role of witness, sharing spiritual gifts are important too and church needs these transitions.

14. Churches should expand the kingdom of God. Although the work of sharing and mission are active, church planting is weak point so far. Churches should

plant and support new churches and become free from clinging to their own churches.

CHAPTER 7

CONCLUSION

This thesis presents the strategy to develop the spiritual driven church. Chapter one clarifies that the early church is a best model as a spiritual driven church. Chapter two determines standards and principles the church should have in order to build a spiritual driven church. Chapter three arranges a list of factors needed by spiritually led churches. Chapter four gives the strategy and methodology on how to develop the spiritual factors. Chapter five proves whether the churches are applying the strategy and methodology grow as spiritual driven churches. Chapter six proposes that today's churches should apply the standards, principles, training and methods in order to grow continuously.

Generally, the writer discovers that spiritual growth is important more than program and system, and the Bible is the ultimate source for church growth. He also discovers that today's churches can grow like the early church.

Today's churches need strategy and transition for well-balanced, effective, continuous, and holistic growing by applying biblical principles, goals, methods, and training for spirit driven church like the early church. As the result of survey show, these churches can reach spiritual maturity.

The church should maintain the ministry focusing on worship, small groups, and children, and also try to keep balance with the ministry of holistic training program, discipleship training program, reproduction, family recovery and spiritual training, the role of witnessing, and planting new churches, for theses are required

ministries in the Bible.

God wants to build His huge kingdom through the church. The Holy Spirit is looking for churches that obey and accomplish their required missions. The Holy Spirit blesses and leads them.

APPENDIX A

LIST OF CHURCHES RESPONDING TO SURVEY

A. LIST OF AMERICAN CHURCHES

Fairfax Circle Baptist Church, Fairfax, Virginia
Old Dominion Baptist church, Bristow, Virginia
Centreville UMC, Centreville, Virginia
Grace Covenant Church, Herndon, Virginia
Ox Hill Baptist Church, Chantilly, Virginia
St. Stephen's United Methodist, Burke, Virginia
King of Kings Lutheran, Fairfax, Virginia
Columbia Baptist Church, Falls Church, Virginia
Fairfax Community Church, Fairfax, Virginia
Centreville Baptist Church, Centreville, Virginia
Church of the Good Shepherd Church, Burke, Virginia
Sudley United Methodist Church, Manassas, Virginia
Centreville Presbyterian Church, Centreville, Virginia
St. Andrew Church Lutheran Church, Centreville, Virginia
Fairfax Baptist Church, Fairfax, Virginia
Christ Crossman United Methodist Church, Falls Church, Virginia
Gainesville United Methodist Church, Gainesville, Virginia
Fairfax Presbyterian Church, Fairfax, Virginia
Pender United Methodist Church, Chantilly, Virginia
Knox Presbyterian Church, Falls Church, Virginia
Truro Church, Fairfax, Virginia

B. LIST OF KOREAN CHURCHES

Charity Korean-American Baptist Church, Hopewell, Virginia

On Ma Eul Presbyterian Church, Centreville, Virginia

Saesoon Presbyterian Church, Virginia Beach, Virginia

Bethel Korean Presbyterian Church, Annandale, Virginia

The Korean Baptist Church of Roanoke, Roanoke, Virginia

Boise Korean Baptist Church, Boise, Idaho

First Korean Baptist Church, Raleigh, North Carolina

Washington Chodae Presbyterian, Fairfax, Virginia

Eternal Baptist Church, Centreville, Virginia

Seoul Presbyterian Church, Fairfax Station, Virginia

The Church for All Nations, Springfield, Virginia

APPENDIX B
SURVEY AND COVER LETTER USED

A. SURVEY

***** Common questions about your church *****

1. What is your church's name? (Name: _____)
2. When was your church founded? (Approx: _____ years ago)
3. How many adults are there in your church? (Approx: _____)
4. Our church has been growing in membership for the past five years.
 yes or no
5. The major cause of the growth of our church is (number the three most important factors with number one being the most important)
 - Small groups or cell groups
 - Sunday School
 - Worship services
 - Youth program
 - Children's program
 - Ladies Fellowship Program
 - Dawn prayer meetings
 - Pastoral visitation
 - Unity of church leadership
 - Personal witnessing by the members
 - Lives of members
 - Following the directions of the Holy Spirit
 - Prayer in general
 - Fasting
 - Other. _____

Please answer each question by putting an X in the box for the rating that most applies.

Our church has an effective program of education teaching:	Not at all	Little bit	Average	Mostly	Very much
1) Bible content	1	2	3	4	5
2) Bible memorization	1	2	3	4	5
3) Prayer in general	1	2	3	4	5
4) Public prayer	1	2	3	4	5
5) Intercessory prayer	1	2	3	4	5
6) Spiritual gifts	1	2	3	4	5
7) Personal evangelism	1	2	3	4	5
8) Christian family living	1	2	3	4	5
9) Forgiveness	1	2	3	4	5
10) Developing Christian relationships	1	2	3	4	5
11) Living through suffering and persecution	1	2	3	4	5
12) Family worship	1	2	3	4	5
13) Personal devotions	1	2	3	4	5
14) Leadership development	1	2	3	4	5
15) Spirit filled life	1	2	3	4	5
16) Missions	1	2	3	4	5
17) Faith, hope, love, and joy	1	2	3	4	5

Please answer each question by putting an X in the box for the rating that most applies.

Our church members are growing steadily in:	Not at all	Little bit	Average	Mostly	Very much
1) Bible knowledge	1	2	3	4	5
2) Prayer life	1	2	3	4	5
3) Stewardship	1	2	3	4	5
4) Worship attendance	1	2	3	4	5
5) Fellowship with other Christians	1	2	3	4	5
6) Personal witnessing	1	2	3	4	5
7) Personal devotional life	1	2	3	4	5
8) Faith, hope, love, and joy	1	2	3	4	5
9) Thankfulness	1	2	3	4	5
10) Accepting suffering and persecution for Christ	1	2	3	4	5
11) Willingness to forgive	1	2	3	4	5
12) Praying about decisions	1	2	3	4	5

Please answer each question by putting an X in the box for the rating that most applies.

Our church practices would include:	Not at all	Little bit	Average	Mostly	Very much
1) A clearly written vision statement	1	2	3	4	5
2) The vision statement being communicated often	1	2	3	4	5
3) Invitation after worship service	1	2	3	4	5
4) Clear teaching on baptism	1	2	3	4	5
5) Prayer and fasting	1	2	3	4	5
6) Development of members for service	1	2	3	4	5
7) Providing assistance to needy people	1	2	3	4	5
8) Helping to discover and develop spiritual gifts	1	2	3	4	5
9) Strong Biblical preaching with life application	1	2	3	4	5
10) Emphasis on intercessory prayer	1	2	3	4	5
11) Communion emphasizes the death and return of Christ	1	2	3	4	5
12) Leadership team working with unity	1	2	3	4	5
13) Much prayer about important decisions	1	2	3	4	5
14) Job descriptions for all workers	1	2	3	4	5
15) Seeks to be involved in church planting	1	2	3	4	5

PLACE FOR PASTOR TO MAKE ANY ADDITIONAL COMMENTS ABOUT THE GROWTH OR LACK OF GROWTH OF THE CHURCH.

B. LETTER

Dear Pastor

I am completing my studies for the Doctor of Ministry degree at Liberty Baptist Theological Seminary. The final step is writing my thesis project. The title of it is, **BIBLICAL STRATEGY AND SHIFT TO SPIRITUAL DRIVEN CHURCH GROWTH**".

To assist me in writing this, I have prepared a survey which I hope you will be willing to complete. It should only take about five minutes of your time. The survey will help me present what churches are doing to produce growth, and how effective they are in changing the lives of the members. The names of the churches and pastors will not be given in the thesis project.

If you have questions, please call me on my cell phone at 510-402-3681

When you have completed the survey, please send back in the enclosed self-addressed and stamped envelope to 5671 Gosling Drive, Clifton, VA 20124.

Thank you for your valuable and important assistance. I plan to graduate in May 2010, and shortly after that the thesis project will be available for you to read at Liberty library. This is the site for all LBTS Doctor of Ministry thesis projects, and you might want to look at others. Many of these are by Koreans.

Sincerely,

Chang Kyu Kim
Liberty Baptist Theological Seminary
D.min Student

APPENDIX C

SURVEY WITH RESULTS FROM THE SURVEY OF CHRUCHES

A. Major factors in church growth

Causes of church growth	Number of church
Worship service	24
Small groups or cell groups	11
Youth program	9
Children's program	9
Unity of church leadership	7
Personal witnessing by the members	6
Following the direction of the Holy Spirit	5
Sunday school	4
Lives of members	4
Pastoral visitation	3
Prayer in general	2
Fasting	1

B. Analysis of effective program of education

Our church has an effective program of education teaching:	Growing church	Not growing church
1) Bible content	4.2	3.8
2) Bible memorization	1.8	2.8
3) Prayer in general	3.7	3.3
4) Public prayer	3.3	3.3
5) Intercessory prayer	3.7	2.6
6) Spiritual gifts	3.2	3.0
7) Personal evangelism	2.8	2.1
8) Christian family living	3.7	2.6
9) Forgiveness	3.6	2.5
10) Developing Christian relationships	3.8	3.1
11) Living through suffering and persecution	2.8	2.1
12) Family worship	3.0	2.1
13) Personal devotions	3.5	3.0
14) Leadership development	3.6	3.1
15) Spirit filled life	3.4	3.5
16) Missions	4.4	3.1
17) Faith, hope, love, and joy	4.0	3.6

C. Analysis of the growth of church members

Our church members are growing steadily in:	Growing church	Not Growing church
1) Bible knowledge	3.8	2.6
2) Prayer life	3.5	3.1
3) Stewardship	3.2	3.2
4) Worship attendance	3.6	2.8
5) Fellowship with other Christians	3.7	2.8
6) Personal witnessing	2.6	2.6
7) Personal devotional life	2.8	3.1
8) Faith, hope, love, and joy	3.6	3.3
9) Thankfulness	3.6	3.6
10) Accepting suffering and persecution for Christ	2.7	2.5
11) Willingness to forgive	3.5	2.5
12) Praying about decisions	3.9	3.3

d. Church practices

Our church practices would include:	Growing church	Not Growing church
1) A clearly written vision statement	4.5	3.0
2) The vision statement being communicated often	4.2	2.8
3) Invitation after worship service	3.3	2.0
4) Clear teaching on baptism	4.0	2.5
5) Prayer and fasting	3.2	3.1
6) Development of members for service	3.9	3.5
7) Providing assistance to needy people	3.9	3.8
8) Helping to discover and develop spiritual gifts	3.1	3.3
9) Strong Biblical preaching with life application	4.5	4.5
10) Emphasis on intercessory prayer	3.6	3.3
11) Communion emphasizes the death and return of Christ	4.0	3.5
12) Leadership team working with unity	4.0	3.0
13) Much prayer about important decisions	3.6	3.5
14) Job descriptions for all workers	3.7	3.6
15) Seeks to be involved in church planting	2.7	3.1

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