

LIBERTY BAPTIST THEOLOGICAL SEMINARY

PRACTICAL STRATEGIES FOR 21ST CENTURY HEALTHY CHURCH GROWTH
AS A MODEL OF A SUNG JIN PRESBYTERIAN CHURCH

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DOCTOR OF MINISTRY

By

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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ABSTRACT

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Liberty Baptist Theological Seminary, 2011

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The purpose of this dissertation is to help Korean pastors to build their churches healthily. This dissertation will attempt to clarify the biblical definition and purpose of the church, and describe the characteristics of healthy church growth suggested by specialists. This dissertation will also provide a brief history, vision, ministry of Sung Jin Presbyterian Church as a model for healthy growing church, and analyze and evaluate the current situation of the SJPC based on Natural Church Development written by Dr. Christian A. Schwarz, who suggests eight quality characteristics of growing healthy Churches. Finally, this dissertation will suggest the twelve strategies of SJPC for the Korean churches which desire transition into healthy churches.

Abstract length: 112 words.

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D. S. J

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CHAPTER ONE

INTRODUCTION

The churches in Korea have become the object of worldwide attention. The explosive growth of the Korean churches has brought about numerous compliments. Many words of encouragement have been written about South Korea being the nation with some of the world's largest churches and the most fervent believers. A former missionary to Japan has referred to the revival in the Korean churches as a great drama unfolding in today's mission phenomenon.¹

Horace Allen and Horace Underwood, who were missionaries from America, started their mission endeavors in Korea in 1884 and finally saw their first convert two years later in 1886. From a small beginning Christianity grew. A century later, approximately six hundred thousand believers were added in 1983 alone. According to one survey, the churches in Korea have seen a 13-15% growth in membership every year. This is 600-700% higher than the national annual population growth rate, which only 2%.

Since the mid 1970s, South Korea has seen an amazing proliferation of churches. Nearly four thousand new churches are planted every year, nearly 10 new churches every day.² One hundred years of mission efforts in Korea has seen such marvelous achievements that today it can boast that one out of every four in South Korea's population of 40 million is a Christian. For this reason, the centennial year of the mission in Korea, which took place in 1984, was cause for a great celebration.

¹ Neil Brown, *Laity Mobilization* (Grand Rapids, MI: Eerdmans, 1971), 78.

² "Monthly Econo-Political Culture," *Kyung Hyang Daily Newspaper*, (Korean), (February, 1984), 198.

Korean churches have grown hand in hand with the modernization, over the past 30 years. They, however, have been sensing some alarming symptoms which cause concern for the long term health of the Korean church. The real problem is that it is a combination of several factors, including spiritual, organizational evangelistic, and pastoral leadership factors. It is a very serious matter.³

The growth of Korean churches in several denominations is a tremendous miracle. Christians across the world have marveled at this unusual spiritual movement. In 1900, there were 216 churches and 21,136 church members in Korea. In 1939, the population of Korea was about 20,000,000 with 300,000 Protestant Christians (1.5% of the population). In 1990, there were 10,321,813 Christians (24% of the population and 35,869 churches).⁴

Unfortunately the majority of churches in South Korea are stagnant and gradually decreasing year by year in several areas. This is due, in part, to our good economy. Dr. Timothy Hyun-Seo Choi, in his doctoral research, says that between 1982 and 1992, the number of Korean churches was reduced by three hundred and fifty eight churches and also there were four hundred fewer pastors. The main Protestant denominations in Korea seem to have plateaued or decreased.⁵ This is terribly sad news.

The Bible calls the Church the “body of Christ.” However, why are some churches sick? Why are some churches dying? Why have they stopped growing? What spiritual factors have been abandoned? What spiritual disease exists that has caused this

³ John H. Oak, *Healthy Christians make a Healthy Church* (Scotland: Christian Focus, 2003), 31-41.

⁴ Timothy Hyun Seo Choi, “An Analysis and Prospect of Korean Church Growth based on Functions of the Church” (Lynchburg VA: Liberty Baptist Theological Seminary, 1996), 4.

⁵ *Ibid.*, 4.

recent decline? The natural declines of some churches are because of unhealthiness. If the church is in good health, then it can be protected from decline. Therefore, if a church is healthy, then this church can truly grow.

The Statement of Problem and Purpose

One of the hottest issues throughout the world is health. The author of this thesis goes to a gym while working as a full time minister at a church in Corpus Christ, TX. He weighed about 180 lbs when he first came to America four years ago. Now, he weighs about 150 Lbs. When he worked as a full time minister at a church in Korea, he did not have time to work out due to busy schedule. His day began by attending early morning services each day, and in order to do so, he needed to wake up at 4:30 in the morning. His busy day ended at nine to ten in the evening. Since he did not have enough time to sleep, he spent his free time sleeping, not exercising. Not only was he unable to work out, but also he was unable to follow a balanced diet. As a result, he became over weight, got tired quickly, and had to see a doctor after a little bit of extra work. Now, however, after losing 30 lbs., he does not need to see a doctor nor does he easily get tired even after many hours of working. For example, when he needed to drive 1500 miles, from Lynchburg, VA to Texas, without staying at a hotel, he did not feel tired and remained healthy.

When one goes to a gym, he encounters many people who work out to stay fit. The exercises include swimming, aerobics, racket ball, basketball, and weight training. Korea is no exception. In the 1980s, Koreans were busy providing food for their families since the whole country was poor. People aimed at eating well and living well, not staying fit. Thus, at that time the slogan of the country was “Let’s live well”. However,

Korea a developed country and Koreans no longer are satisfied with eating well and living well; they also desire to live healthy. Recently, South Korea has gone through a remarkable change. Parks have been built within the city limits including Seoul, so that people can take a walk more often. There is fitness equipment in the park, as well. The government also built roads only for bikes, so that people can ride bikes as they commute. Food culture also has gone through a remarkable change. People are taught to avoid eating meats that are high in calories. Instead, they are encouraged to consume vegetables and fruits. As a result, healthy dishes at restaurants are popular today.

As the author runs on the treadmill, he watches cable TV. There are many stations that broadcast programs on health.⁶ A host on one of the programs asks a question: “Which one is healthier, the fat one or the thin one?” None of them are healthy. Although it is often said that thin people suffer less adult diseases than the fat ones, what is important is to keeping a well balanced body. Not only losing weight, but also staying fit, eating a well balanced diet that includes vitamins and minerals and other nutritive components, and taking a plenty of rest should be considered and kept.

When the human body is out of balance we call that disease, which indicates disease of the body. Likewise, when the body of Christ becomes unbalanced, disease occurs. Many of these diseases are illustrated and identified in the seven churches of Revelation. Health will occur only when everything is brought back into balance.⁷

Rick Warren insists that “the key issue for churches in the twenty-first century

⁶ Cable TV 9, 12, 19.

⁷ Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 16.

should be church health, not church growth.”⁸ When congregations are healthy, they grow the way God intends. Healthy churches don’t need gimmicks to grow—they grow naturally.

Paul explained it like this “It is from him that all the parts of the body are cared for and held together. So it grows in the way God wants it to grow” (Col. 2:19 NCV). Notice that God wants his church to grow. If one’s church is genuinely healthy, he will not have to worry about it growing.

The purpose of this thesis project is to suggest some principles for healthy church growth based on the Sung-Jin Presbyterian Church in Seoul Korea. This model church has grown continuously year by year in all areas, maintaining a balance as a healthy church. According to research between 1991 and 2009, Sung-Jin Presbyterian Church has increased in attendance from 250 to 1700. Their annual budget has increased from \$300,000 to \$2,000,000, and they have supported many missionaries and local churches. In addition, Rev. Ill-Dong Hoang, the senior pastor, has a good personality and is full of love. As a result, many church members respect him. The author was challenged by this church growth when he worked as an assistant pastor for four years at the church.

Although the church is not perfect, it is proved to be healthy according to the eight quality characteristics of the healthy growing churches by Christian A. Schwarz. This project will help pastors who read it and desire to grow healthy church. It will analyze several spiritual factors required for healthy growth and discuss certain obstacles to growth that affected Sung-Jin Presbyterian Church in Seoul, Korea. The primary purpose is to suggest some strategies for continued growth for the 21st century church and to help other churches to be challenged by this model church.

⁸ Rick Warren, *The Purpose Driven Church*, 17.

The Statement of Limitations

As is evident in the title of this dissertation, this work admittedly has some limitations. First, this dissertation will trace the history SJPC in Korea. This brief history will sketch the basic elements of its past, such as beginning, development, structure, changes and current status. Although the author will present the vision, objective, strategy, and ministry of the SJPC, detailed programs of each part of the church will not be provided in this project.

Second, this thesis is to understand the nature, functions, and a brief history of healthy church growth. It will research the characteristics of church growth that are recommended by famous pastors and professional leaders in this field. However, this thesis will not analyze detailed views and arguments, obstacles of the church growth, and spiritual, leadership, and organizational factors of church growth.

Third, furthermore, this project will do a detailed study of the eight kinds of Natural Church Development Principles given by Christian A. Schwarz. In order to accomplish this, questionnaires will be distributed to the members of the SJPC and the data will be analyzed and evaluated. Also, a brief history of this church will be included in the paper, and the result of the evaluation based on Natural Church Development will help insure future growth.

Lastly, the reader of this project will be given a principle and method on how the SJPC has unceasingly and healthily grown annually. However, this principle only will be applied to the churches that are under similar circumstances as SJPC and Korean churches.

Biblical and Theological Basis

The author has two sons. The first one is a second grader and the second one is three. A few days ago, the younger son was sick. He was given some medicine and went to see a doctor. As a father of the child, the author was so worried and sad. He could not but pray sincerely for the healing power of God for the child. Likewise, Jesus Christ, the head of the church wants the Church, his body, to grow healthy. There is no single key to church health and church growth; there are many keys. The church is not called to do one thing; it is called to do many things. That's why balance is so important.⁹

The Bible calls the church the "body of Christ." Both Ephesians 1:22, 23 and Colossians 1:18 say that Jesus is the head of the church, which is His body. As Paul also points out so vividly in 1 Corinthians 12, the body of Christ has many parts to it. It is not just a hand or a mouth or an eye; it is a system of interworking parts and organs. Actually, the human body is made up of different systems: respiratory, circulatory, nervous, digestive, skeletal, and so forth. When all of these systems are in balance with each other, it is called "health." Imbalance is illness. Likewise balancing the biblical purposes brings health to the body of Christ, the church.¹⁰

Then what makes a church healthy? There are nine principles that make a church healthy. First of all, the Holy Spirit makes a church healthy. The Holy Spirit is the only one who can add new converts to the church and lead the church to grow healthily.¹¹

⁹ Rick Warren, *The Purpose Driven Church*, 127-128.

¹⁰ Ibid., 128-129.

¹¹ The words "The Holy Spirit" are present forty-nine times in the book of Acts.

Jesus said that the Holy Spirit would come and fuel God's strategic plan: first, Jerusalem, then Judea and Samaria, and then the world (Acts 1:8). It was the Holy Spirit who caused the church to explode in one day from an upper room prayer meeting of one hundred and twenty (Acts 1:5) to a throng of three thousand (Acts 2:41). In response to Peter and John's preaching, it was God who caused the church to grow to five thousand believers (Acts 4:4). It was the Holy Spirit who emboldened the entire church to witness in the face of death threats (Acts 4:8, 18, 29), and the church continued to grow.

Unless the Spirit of God moves, healthy church growth is impossible. Even though churches have hard work, creative strategies, and investment of money, and gigantic church buildings, the genuine growth of true believers is not possible. Church growth depends on the guidance and power of the Holy Spirit. Therefore, today's churches must recognize the work of the Spirit for the most effective healthy growth.¹²

Second, prayer makes church healthy. Furthermore, the Holy Spirit empowers biblical church growth through effective prayer.¹³ Dr. Jerry Falwell says that "nothing of eternal consequence happens apart from prayer."¹⁴ Paul Yonggi Cho also says that "Prayers open the door for the Holy Spirit. You must get to know and work with the Holy Spirit."¹⁵ Again, according to W. Bingham Hunter, "Prayer is a means that God uses to

¹² John F. Walvoord, *The Holy Spirit* (Grand Rapids, MI: Zondervan, 1976), 193-195. Luck employs in Acts several vivid and significant terms describing the Holy Spirit such as "filled with the Holy Spirit" and "full of the Spirit." Acts 1:8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be My witness."

¹³ Prayer is mentioned in the Book of Acts a total of thirty-two times, a statistic which should strongly emphasize its significance.

¹⁴ Elmer L. Towns, *Spiritual Factors of Church Growth Workbook*, (2009), 107. The writer took the class.

¹⁵ Paul Yonggi Cho, *Prayer: Key to Revival* (Waco, TX: Word Books, 1984), 13-20.

give us what He wants,” not just a “way to get from God what we want.”¹⁶

Churches can grow healthy when they pray effectively to get people saved, receive resources, remove barriers,¹⁷ and enrich the service of Christ. Also, prayer was certainly important to the leaders of the church in Acts, who pledged to give their attention “to prayer, and to the ministry of the Word.”¹⁸

Third, the Word makes church healthy. McIntosh says, “Biblical church growth begins with the Word of God. Life- giving churches have a strong commitment to the authority of God’s Word.”¹⁹ When Peter proclaimed who Jesus was, our Lord responded, “Blessed are you, Simon son of John, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build *my* church, and the gates of Hades will not overcome it” (Matt. 16:17-18). Therefore, churches that do not accept the Bible as authoritative cannot experience biblical church growth. The churches that are committed to the authority of God’s Word can experience healthy church growth.

Forth, worship makes church healthy. Authentic worship takes place when believers worship God in spirit and in truth (John 4:23). We must first know who God is and worship Him properly (Ps. 29:2; Rev. 4:8). Worship must be founded on what God has done for the church in creation and redemption. The elders surrounding God’s throne

¹⁶ Bingham W. Hunter, *The God Who Hears* (Downer Grove, IL: InterVarsity Press, 1986), 12. The one hundred and twenty disciples in the Upper Room were constantly before God in prayer and they also prayed for guidance in the selection of the replacement for Judas (Acts 1:24, 25). After Pentecost, the church maintained a daily practice of prayer in relationship to other activities which produced daily additions to the church (Acts 2:24-47).

¹⁷ Acts 4: 24.

¹⁸ Acts 6: 4.

¹⁹ Gary L. McIntosh, *Biblical Church Growth* (Grand Rapids, MI: Baker Books, 2003), 44.

give glory, honor, and power to God for His work in creation (Rev. 4:11). The angels worship the lamb that was slain (Rev.5:12). The redeeming grace that has saved us from eternal death is the basis of worship. God is looking for individuals who will voluntarily love Him and worship Him with their heart, soul, mind and strength.

In his book *Effective Counseling*, Gary Collins says that “Worship is more than a divine command; however, it is an experience which encourages good mental health.”²⁰ Worship can be a coming together of believers who are united in acknowledging and celebrating the nature of God and His centrality in all of life. Together we acknowledge that God is still powerful and ultimately in control, and we find strength and comfort as the Holy Spirit brings comfort and reassurance in the midst of other believers. We know that people who worship together often find strength, support, and healing as they turn their attention to God in the presence of other Christians.

Fifth, small groups make church healthy. The church can grow healthy through small group multiplication. What is the biblical basis behind the power of groups? It is very basic. Jesus said that wherever two or three gather in His name, He is there in the midst (Matt. 8: 20, NKJV). Church growth occurs when Christians come together in the name of the Lord Jesus and when new converts or new seekers come into that setting.

Small group ministry is very important in a church. Especially, the importance of small group ministry is more embossed in the modern church. In an interview with *Ministry and Theology*,²¹ Bill Donahue said, “considering how the early church practiced the more than 25 ‘each other’ commands like love each other, serve each other, take care

²⁰ Gary R. Collins, *Effective Counseling* (Carol Stream, IL: Creation House, 1976), 173.

²¹ *Ministry and Theology* is a monthly magazine of South Korea dealing with acute issues related to the field of ministry. It has had great effects on Korean Church since it started to be published in 1988.

of each other, respect each other, etc., I want to ask how we can form a community in which the each other commands are performed without small groups.”²² As Donahue has said, the small group ministry is absolutely necessary in all churches.

Sixth, loving and caring for neighbor make church healthy. A healthy church should have love toward men as well as God. “Love is the active care for others, manifested in Jesus’ own life.”²³ Jesus knew that they were “harassed and helpless, like sheep without a shepherd” (Matt. 9:36). The greatest commandment is to love God with all one’s being. The second commandment is an extension of the first—to love one’s neighbor as he loves himself. David Seamands says that “Jesus plainly made a proper self-love the basis of a proper love for neighbor. The term self-love has a wrong connotation for some people. Whether we call it self-esteem or self-worth, it is plainly the foundation of Christian love for others. And this is the opposite of what many Christians believe.”²⁴ To truly love neighbors as ourselves requires that we love ourselves first. To love ourselves we must know ourselves—the nature of our own heart, soul, and mind. In other words, to truly love our neighbors as ourselves requires that we understand that world of feelings, thoughts, desires, and hopes with all its richness and complexity.

Seventh, evangelism makes church healthy. The church is the gathering of believers who have been called by God and sent out into the world as the witness of Christ. Spreading the gospel to the ends of the earth is the most important responsibility

²² Bill Donahue, “It Has To Be a Ministry Which Builds up a Community: An Interview with Ministry and Theology,” *Ministry and Theology*, (Feb, 2003), 62.

²³ M. Eugene Boring, *Revelation: Interpretation a Bible Commentary for Preaching and Teaching* (Louisville, KY: John Knox 1989), 96.

²⁴ David A. Seamands, *Healing for Damaged Emotions* (Colorado Springs, CO: David C. Cook, 1981), 70.

of the church. Rick Warren says, “Evangelism is more than our responsibility; it is our great privilege. We are invited to be a part of bringing people into God’s eternal family.”²⁵ Evangelism is not a task entrusted to a few in the Church but given to all believers who are called a royal priesthood (1 Pet. 2:9).

Jesus loved lost people and spending time with them. From the Bible it is obvious that Jesus enjoyed being with seekers far more than being with religious leaders. He went to their parties and was called the “friend of sinners” (Luke 7:34). Whenever Jesus met a person, he began with their hurt, their needs, and their interests. When he sent his disciples out he told them to do the same: “Heal the sick, raise the dead, clean those who have leprosy, drive out demons. Freely you have received, freely give” (Matt. 10:8).

Eighth, discipleship makes church healthy. The Apostle Paul emphasized the importance of a particular gift when he was discussing the qualifications of the overseer. That gift was the ability to teach (1 Tim. 3:2). This signifies that a leader must be able to teach the Word in order to nurture believers. According to the epistles, there are three things that Jesus, as the head of the church, gave for the ministry of making disciples of believers. He gave pastors as the teachers of the Word (Eph. 4:11), the Bible as the teaching content (2 Tim. 3:16-17), and an excellent model as a teaching method (Col. 1:28-29). As the church we are called not only to reach people, but also to teach them.

For example, Sa-Rang Community Church in Seoul is one of the outstanding mega-churches and still growing through the discipleship training. John H. Oak, senior pastor of this Church, started the church in 1978 with a handful of people and it is now one of the largest Presbyterian churches in the world with 30,000 members. He introduces, that there is an amazing data that supports the opinion that discipleship

²⁵ Rick Warren, *The Purpose Driven Church*, 104.

training will indeed be the basis of the twenty-first century church ministry; recently, 5,000 pastors in America were subjects of a survey. The content of the questionnaire was on what they thought was the most needed element to strengthen, equip, and revive the church of the twenty-first century. The result was stunning. Almost 100 percent of the pastors replied that it was first or second in their priorities to unearth the laity and train them to become partners in ministry.²⁶

Lastly, leadership makes church healthy. John C. Maxwell insists, “Everything rises or falls on leadership.”²⁷ George Barna also has spent the fifteen years researching all phases of American Christian churches. He concludes, “American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.”²⁸

There is nothing more important than spiritual leadership in the church. In addition, Criswell says, “great pastors build great churches, average pastors build average churches, and weak pastors lead weak churches.”²⁹ These facts instructs pastors to become faithful and effective spiritual leaders to serve Jesus Christ as the Head of the Church and all church members as the body of Christ. They must become a model of biblical leadership to believers. Then, church pastors must develop faithful and effective spiritual leaders like themselves for making healthy church.

²⁶ Frank R. Tillapaugh, *Unleashing the Church* (Ventura, CA: Regal Books, 1982), 20; quoted in Oak, *Healthy Christians Make a Healthy Church*, 317.

²⁷ John C. Maxwell, *Developing the Leader within You* (Nashville, TN: Thomas Nelson, 1993), 2.

²⁸ George Barna, ed., *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), 18.

²⁹ Quoted in Elmer L. Towns, *10 of Today's Most Innovative Churches* (Ventura, CA: Regal Books, 1991), 211-212.

The Statement of Methodology

This dissertation will be accomplished through the following. First, chapter two will attempt to clarify the biblical definition and purpose of the church.

Second, chapter three will describe the characteristics of healthy church growth suggested by specialists. It will provide a brief history of the modern church growth movement, eight kinds of principles of Natural Church Development by Christian Schwarz.

Third, chapter four will describe SJPC in detail. It will provide a brief history, the vision, mission, ministry, and training system of SJPC as a model for a healthy growing church.

Fourth, chapter five will analyze and evaluate the current situation of the SJPC based on surveys. There are two main sections in the survey. The first section will ask general questions to the church members. The second section will allow them to evaluate the condition of their spiritual health according to the characteristics of a healthy church.

Fifth, chapter six will present the strategies of SJPC for healthy church growth and recommendations for the Korean churches which desire transition into healthy churches.

The Review of the Literature

Numerous books, articles, and dissertations have been reviewed to prepare this project. In addition, many related books will be discussed and the author will use some

information he took from his various practical courses in the Doctor of Ministry program at Liberty Baptist Theological Seminary. The following are some of the main sources of the thesis.

The Purpose Driven Church is a book written by Rick Warren. This is the best book on church growth I have yet seen. It is biblical, practical, and Christ-centered. This book specifically focuses on church health. I believe that it is probably the best practical application of genuine church growth principles in local church and scriptural model for ministry. The author of this book stresses the issue is church *health*, not church *growth*. He writes, “If your church is healthy, growth will occur naturally. Healthy, consistent growth is the result of balancing the five biblical purposes of the church.”³⁰

Natural Church Development is a book written by Christian A. Schwarz. This book has tremendous potential for helping church pastors and leaders assess and revitalize their congregations. It is available in about forty different language versions and in fifty countries. In this book, he presents the practical conclusions drawn from the most comprehensive study ever conducted the causes of church growth—more than 1000 churches in thirty two countries on all six continents took part in this project. The research results confirm what many leaders have known intuitively—that healthy churches are growing churches, making more and better disciples in loving obedience to God. This book does not focus on numerical growth, concentrate on qualitative growth.³¹ It also provides a greater understanding of how God wants his church to becoming a healthy, growing, and reproducing church.

³⁰ Rick Warren, *The Purpose Driven Church*, 17.

³¹ Christian A. Schwarz, *Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 2003), 16-17.

John H. Oak wrote *Healthy Christians Make a Healthy Church*. John Oak was one of the outstanding leaders in church today. He was a senior pastor of SaRang Community Church in Seoul, South Korea. He started this church in 1978 with a handful of people and it is now one of the largest Presbyterian Churches in the world with 80,000 members. This book focuses on discipleship. Discipleship is a fundamental biblical strategy, which is a key element in building up self-esteem for a lay person. This book deals with the practical principles and methods of discipleship training for the development of the laity. It also shows a ministry field where discipleship training is taking place to develop leaders in the local church.³²

10 Practical Strategies for the 21st Century Growth of Baptist Bible Fellowship Korea is Taek Soo Kim's dissertation. He presents some strategies for his denomination. His suggestions are very effective biblical principles for all churches in South Korea.³³

Effective Strategies for Healthy Church Growth in the Hap Dong Jung Tong Presbyterian Denomination In Korea is Man Oh Han's dissertation. This dissertation investigates biblical church growth principals in the Bible and general principles from many church growth writers, pastors, and church growth institutes. It focuses on the strategies for growth that are necessary for leading today's Hap-Jung Presbyterian Denomination Churches into healthy and sustainable growth in the future. This dissertation provides effective strategies for Hap-Jung Presbyterian Denomination Churches in Korea and helps to instruct and develop both the Korean pastors and seminary students who desire to work with the Spirit of the Lord to initiate church

³² John H. Oak, 14-15.

³³ Taek Soo Kim, "10 Practical Strategies for the 21st Century Growth of Baptist Bible Fellowship Korea," D.Min. Diss. (Lynchburg: Liberty Baptist Theological Seminary, 1998), 5.

growth.³⁴

Where Do We Go From Here? is a book written by Ralph W. Neighbour Jr. This book is foundational and classic book of the cell church. Only within ten years this book has given hope and vision to over 100,000 searching readers. The writer wrote this book through what he had seen and learned in over 25 years of ministry. He emphasizes that “the primary assignment in a cell group church is to develop Basic Christian Community.”³⁵ In addition, this book provides many ideas and insights as well as the biblical principle and direction for the cell church.

The Purpose Driven life is a book written by Rick Warren. This book is a priceless gift for everyone who wants to know their purpose and fulfill their destiny. This book enables people to discover the answer to life’s most important question: “What on earth am I here for? The readers will get to know God’s purpose for their lives and will understand the big picture—how all the pieces of their lives fit together.”³⁶ It helped millions of people free to live the lives God intended.

C. Peter Wagner wrote *Healthy Church*. Why is it that some churches have survived hundreds of years while others are struck down in the "prime of the lives"? He answers this question by examining nine spiritual "diseases" that can attack any church.³⁷ In this book, he provides nine of the most common “diseases” that afflict churches. These diseases hamper church growth and will cause the death of churches. It also diagnoses the

³⁴ Man Oh Han, “Effective Strategies for Healthy Church Growth in the Hap Dong Jung Tong Presbyterian Denomination In Korea,” D.Min. Diss. (Lynchburg: Liberty Baptist Theological Seminary, 2006), 5-6.

³⁵ Ralph W. Neighbour, Jr., *Where Do We Go From Here?: A Guidebook for the Cell Group Church* (Houston, TX: Touch, 1990), 94.

³⁶ Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2002), 9.

³⁷ C. Peter Wagner, *The Healthy Church* (Ventura, CA: Regal Books, 1996), 11-33.

health of church, and applies the proper treatment to restore congregations to health.

What is A Healthy Church? is a book written by Mark Dever. What is an ideal church, and how can you tell? How does it look different from other churches? More importantly, how does it act differently, especially in society? Many of us aren't sure how to answer those questions, even though we probably have some preconceived idea. This book helps believers to recognize the key characteristics of a healthy church: expositional preaching, biblical theology, and a right understanding of the gospel. Dever then calls us to develop those characteristics in our own churches. By following the example of New Testament authors and addressing church members from pastors to pew sitters, he challenges all believers to do their part in maintain the local church.

CHAPTER TWO

THE BIBLICAL DEFINITION AND PURPOSE OF THE CHURCH

Biblical Definition of the Church

Many people today understand the church as a building. This is not a biblical understanding of the church. The basic definition of church is the people who are called by God in Christ (Col. 1: 1, 2; Eph.2: 19). This becomes clearer if the meaning of the word “church” is examined more closely. The church, which is God’s people called out of the world, can be described as the living, systematic, and public expression of God’s sovereignty initiated by Christ’s incarnation.¹

The New Testament contains more than 100 instances of words, parables, and symbols indicating the church. The word *church* is derived from the Greek word *kuriakos*, “belonging to the Lord.”² But, this is to be understood in light of the New Testament Greek term *eklesia* which is defined as “an assembly” or “called-out ones.” It is derived from the verb *ekkaleo*, a compound of *ek*, “out,” and *kaleo*, “to call or summon.”³ More specifically, this word contains the meaning of the process of the congregation coming together and the community of people already gathered in one place.⁴ Therefore, the church is a chosen generation and a holy nation (1 Pet. 2:9).

God gave birth to His people (John 1:12-13). He made, called, preserved, and saved them. This church of God’s people began after the resurrection of Jesus with those who confessed that He is Christ and God’s own Son. They are new creatures

¹ John H. Oak, 73.

² Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker, 1985), 1030.

³ Robert L. Saucy, *The Church in God’s Program* (Chicago: Moody Press, 1972), 11.

⁴ Hans Kung, *The Church* (New York: Image Books, 1967), 120.

who have been removed from the power of darkness and brought into the kingdom of the Son of God (Col. 1:13). The church in a period of transition, however, should earnestly and humbly wait for the kingdom of God so that it will be perfected in the future when the Lord returns. The church has not yet arrived at its final destination but is on its pilgrimage toward the eternal city. The present church, therefore, is a signpost that announces the end, and a billboard that reveals what is to come. When the king comes, the church will inherit the kingdom and this kingdom will be realized throughout the whole universe.⁵

The Theological Definition of a Church

The Church is New Testament doctrine and the word “church” never appears in the Old Testament.⁶ In the Old Testament, the people are only the Jews, while in the New Testament, the people of God are gathered from every ethnic background into a new community which are Jews and Gentiles. Charles Ryrie asserts that it is built upon Jesus’ resurrection, for the Lord was made head of the church after God “raised him from the dead, and set him at his own right hand in the heavenly places” (Eph. 1:20).⁷

The writer of the first gospel used the Greek word *ekklesia* to describe Christ’s “church” (Matt. 16:18).⁸ Church was introduced and initiated by Jesus Christ.

⁵ Peter Kuzmic, “The Church and Kingdom of God,” A Thesis from Wheaton International Evangelical Conference 83, 22-49.

⁶ In Matthew 16: 18 “I will build My church.” In using the future tense, Jesus was not saying, as some contend, that He had not build His church in the past.

⁷ Charles C. Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), 133-140.

⁸ Lothar Coenen, *Church in The New Theological Dictionary of New Testament Theology*, v. 1 ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975), 291-307; D. Douglas Bannerman, *The Scripture Doctrine of the Church* (Grand Rapids, MI: Eerdmans, 1955). 571-76; Thomas Lindsay, *The Church and the Ministry in the Early Centuries* (London: Hodder and Stoughton, 1907), 4-5, 10-11. All

According to John MacArthur,⁹ church has some features and characteristics. “In Matthew 18-20 Jesus points up at least seven features and characteristics of the church that He builds. He speaks of its foundation, its certainty, its intimacy, its identity and continuity, its invincibility, its authority, and its spirituality.”¹⁰

First, Jesus set forth the foundation of the Church: *And I also say to you that you are Peter, and upon this rock I will build My Church.* For more than fifteen hundred years the Roman Catholic Church has maintained that this passage teaches the church was built on the person of Peter who became the first pope and bishop of Rome and from whom the Catholic papacy has since descended. Because of this supposed divinely ordained apostolic succession, the pope is considered to be the supreme and authoritative representative of Christ on earth. Such an interpretation, however, is presumptuous and unbiblical, because the rest of the New Testament makes abundantly clear that Christ alone is the foundation and only head of His church (1 Cor. 3:11).¹¹

Second, Jesus pointed up the certainty of the church, declaring, *“I will build My church.”*¹² It will be built. It is the divine promise of the divine Savior. No matter how liberal, fanatical, ritualistic, apathetic, or apostate its outward adherents may be, and no matter how decadent the rest of the world may become, Christ will build His

Scriptures quoted will be from the New International Version unless otherwise noted.

⁹ He is pastor-teacher of Grace Community Church in Sun Valley, California, author, conference speaker, president of The Master’s College and Seminary, and featured teacher with Grace to You, an international radio broadcast. His more than six dozen books have sold millions of copies worldwide and include The MacArthur New Testament Commentary series and The MacArthur Study Bible.

¹⁰ John MacArthur, *The MacArthur New Testament Commentary: Matthew 16-23* (Chicago: Moody Press, 1988), 28-34.

¹¹ *Ibid.*, 28.

¹² John Nolland, *The New International Greek Testament Commentary: The Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 2005), 670. The use of “I will build” confirms the foundation imagery intended in “on this rock” and indicates that “my church” is being viewed under the image of a building.

Church. Therefore, no matter how oppressive and hopeless their outward circumstances may appear from a human, perspective God's people belong to a cause that cannot fail.

Third, Jesus alluded to the intimacy of the fellowship. "It is *My church*," His followers that they are His personal possession and eternally have His divine love and care. They are His body, "purchased with His own blood" (Acts 20:28).

Forth, Jesus emphasized the identity and continuity of His people. They are His *Church*. The word *ekklesia* literally means "the called out ones" and was used as a general and nontechnical term for any officially assembled group of people.

Fifth, Jesus spoke of the invincibility of the church, which *the gate of Hades shall not overpower*. Its gates are not strong enough to overpower and keep imprisoned the church of God, whose Lord has conquered sin and death on her behalf (Rom. 8:2; Acts 2:24). Because "death no longer is master over Him" (Rom. 6:9), it is no longer master over those who belong to Him. "Because I live," Jesus said, "you shall live also" (John 14:19).

Sixth, Jesus spoke about the authority of the church. "*I will give you the keys of the kingdom of heaven*," He said; "*and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven.*"

Finally, Jesus reminds the disciples that His church is a spiritual reality, as *He warned them that they should tell no one that He was the Christ.*¹³

Another important aspect of this word "church" is the theological definition, which Elmer Towns defines in the following terms:

1. Church is an assembly of professing believers
2. The unique presence of Jesus Christ dwells in a church
3. A church is under the discipline of the Word of God
4. A church is organized to carry out the Great Commission

¹³ John Nolland, 34.

5. A church administers the ordinances
6. A church reflects the spiritual gifts.¹⁴

The first characteristic of a New Testament church is that it is an *assembly* of those who have their faith in Jesus Christ (Rom 10:9) Regeneration is the prime requisite for church membership in the church.¹⁵ On the day of Pentecost, those who believed were immediately baptized and added to the church (Acts 2:41).

Second, Jesus Christ *dwells* in the midst of His people. “For where two or three are gathered together in My name, I am there in the midst of them” (Matt. 18:20). Yet Christ does more than indwell a church; He *is* The Church. It is His body and He is its Head.

Third, *doctrinal commitment* is essential for a New Testament church. One of the first religious exercises of the New Testament church after the day of Pentecost was that “they continued steadfastly in the apostles’ doctrine” (Acts 2:42). There is a unique union between Christ and the Bible for both are the Word of God.

Fourth, the early Church “did not cease teaching and preaching Jesus as the Christ” (Acts. 5:42). Because the Church is an organized body existing to fulfill the Great Commission and everyone outside of Christ is lost, a church must have an effectively organized program for *evangelism and discipleship* to edify or build up those who are a part of it.¹⁶

Fifth, a church exercises the two ordinances, *baptism* (Rom. 6:4-6) and the *Lord’s Supper* (1 Cor. 11:23-26). These are to be celebrated by the church when it assembles together. Baptism signifies both the response of faith on the part of the one

¹⁴ Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth* (Ventura, CA: Regal books, 1995), 60-61.

¹⁵ Robert L. Saucy, 7.

¹⁶ Robert P. Lightner, *Evangelical Theology* (Grand Rapids, MI: Baker, 1986), 235.

baptized and the salvation act of God performed in response to faith.¹⁷ The Lord's Supper is important because it does remembrance of Jesus Christ (Luke 22:19; 1 Cor. 11:24-25), and is a present fellowship with Christ.¹⁸

Sixth, every Christian receives *the spiritual gifts* from the Holy Spirit (1 Cor. 12:11). The Spirit is the agent who gives gift, and the believer may have a part in the development of his gifts.¹⁹ It is also the Spirit who works all these things. Therefore, the Spirit is the messenger of the Head of the church, giving and energizing the spiritual gifts as deity has designed.²⁰

The Description of the Church in the Scripture

The New Testament presents the church both in literal terms and in rich metaphorical descriptions. This richness of descriptions precludes a narrow concept of the church and warns against magnification of one aspect to disregard of others.²¹

The Church as the Body of Christ (1 Cor. 12:12-27)

Perhaps the most extended image of the church is its representation as the body of Christ.²² Paul develops the extended metaphor of the church as the body of Christ which makes the church equal to Christ as an extension of His incarnation.²³

¹⁷ Robert Saucy, 192-193.

¹⁸ Ibid., 220.

¹⁹ Charles C. Ryrie, *The Holy Spirit* (Chicago: Moody, 1965), 84.

²⁰ John MacArthur, *The MacArthur New Testament Commentary: 1 Corinthians* (Chicago: Moody Press, 1984), 306.

²¹ Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 19.

²² Erickson, 1047.

²³ Craig L. Blomberg, *The NIV Application Commentary: 1 Corinthians* (Grand Rapids, MI:

Through verse 27 of chapter 12 Paul uses the term *body* some 16 times, and he uses the metaphor many other places in his writings (Rom. 12:5; Eph. 1:23; 2:16; 4:4, 12, 16; Col. 1:18; etc.).

The human body is by far the most amazing organic creation of God. It is marvelously complex yet unified, with unparalleled harmony and interrelatedness. It is a unit; it cannot be subdivided into several bodies. If it is divided, the part that is cut off ceases to function and dies, and the rest of the body loses some of its functions and effectiveness. The body is immeasurably more than the sum of its parts.²⁴ The church as an organism is the complex structure of the body of Christ which carries on living activities by means of the individual believers who are distinct in function but knit together and governed by their relation to Christ the Head.²⁵

Christ's Body is also one. There are many Christian organizations, denominations, agencies, clubs, and groups of every sort. But there is only one church, of which every true believer in Christ is a member. While He was on earth Christ was incarnated in a single body. Now He is incarnated in another body, the great, diverse, and precious Body that is His church. There is no true church life without Christ life. Paul did not say, "For to me, to live is being a Christian," but "For to me, to live is Christ" (Phil. 1:21). He could say, in fact, "It is no longer I who live, but Christ lives in me" (Gal. 2:20). This same Christ life is possessed by every believer, and every believer therefore is a part of Christ, a part of His Body, the church.²⁶ Therefore, the part cannot separate themselves from the body, so that as long as there is a body of

Zondervan, 1994), 243. Verses 12-26 develop in more detail the metaphor of the body of Christ, while verses 27-31 bring the chapter to a close with a second representative list of gifts which stresses that not one of them is given to all Christians.

²⁴ John MacArthur, *The MacArthur New Testament Commentary: 1 Corinthians*, 310-311.

²⁵ Michael J. Taylor, *A Companion to Paul* (New York: Alba House, 1975), 218.

²⁶ John MacArthur, *The MacArthur New Testament Commentary: 1 Corinthians*, 310-311.

Christ it must be one (Eph. 4: 11-13).

The Church as the People of God

Even when we know better, we tend to think of the church as either a physical structure or a denominational entity, both of which exist to programs.²⁷ The church, however, is an assembly of people that are the elect of God. According to Saucy, the church as God's assembly is founded upon the "counsel" and "good pleasure of His will" (Eph. 1:5, 11), and "chosen (elected) in Him (Christ) before the foundation of the world" (Eph. 1:4). As such, the members of the church are "God's elect" (Rom. 8:33; Col.3:12) or simply "the elect" (1 Pet. 1:2; 2 Tim. 2:10), "an elect race" (1 Pet. 2:9), "the called" of the God (Rom. 1:6; 8:28; 1 Cor. 1:24; Rev. 17:14), "a people for God's own."²⁸

Saucy also states that the church is the member of Christ and that the eternal purpose of God becomes clear in the historical person of Christ. The roots of the new community were planted in His command: "follow me." From a band of disciples, His followers became the nucleus of the church which acknowledged Him as Lord and Savior, for the church owed its very existence to His person and work.²⁹

If we remember the church is the people, several implications follow. First, Church is no longer perceived as a program that some people put on for others to watch. The people are participants, joining together to worship and have fellowship with God, who is present with them as a group. Second, Ministry is for everyone, not merely the clergy. The people are the temple in which God dwells. Third, Value is

²⁷ Klyne Snodgrass, *The NIV Application Commentary: Ephesians* (Grand Rapids, MI: Zondervan, 1996), 156.

²⁸ Robert Saucy, 19-20.

²⁹ *Ibid.*, 21

placed on people. Sometimes the impression is given that people are dispensable, as long as the building is maintained and the programs keep going. The average church in Korea devotes the majority of its funds to its building and internal operations. What if they invested in people as much as in our buildings and systems?³⁰

The Church as the Temple of the Holy Spirit

This metaphor describes two things. First, in 1 Corinthians 6:19 Paul says, “Your body is the temple of the Holy Spirit, who is in you.” As Christians our bodies are not our own. Paul puts sting into this verse by framing it as a sarcastic question. They are the Lord’s, members of Christ, and temples of the Holy Spirit, who has been given by God to indwell us. So he calls for sexual purity not only because of the way sexual sin affects the body, but because the body it affects is not even the believer’s own. Understanding the reality of the phrase *the Holy Spirit who is in you, whom you have from God* should give us as much commitment to purity as any knowledge of divine truth could. Every act of fornication, every act of adultery by Christians, is committed in God’s sanctuary: their own bodies “for we are the temple of the living God” (2 Cor. 6:16). The fact that Christians are the dwelling place of the Holy Spirit is indicated in passages such as John 7:38-39; 20:22; Acts 1:8; Romans 8:9; and 1 Corinthians 12:3. The fact that God sent the Holy Spirit is clear from John 14:16-17; 15:26; and Acts 2:17, 33, 38.³¹

We no longer belong to ourselves because we *have been bought with a price*. We were not “redeemed with perishable things like silver or gold from our futile way of life inherited from our forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ” (1 Pet. 1:18-19). Christians’ bodies are

³⁰ Klyne Snodgrass, 156.

³¹ *Ibid.*, 152.

God's temple, and a temple is for worship. Our bodies, therefore, have one supreme purpose: to *glorify God*. This is a call to live so as to bring honor to the person of God, who alone is worthy of our obedience and adoration.³²

Second, in Corinthians 3: 11 Paul used the metaphor of a building as he wrote of the church. The foundation Paul laid as a wise builder was that Christ Himself and His teaching.³³ Some builders have tried to make the foundation of Christianity to be church tradition, others the moral teachings of the human Jesus, others ethical humanism, and still others some form of pseudo-scientism or simply sentimental love and good works. But the only foundation of the church and of Christian living is Jesus Christ. Without this foundation no spiritual building will be God's or will stand.³⁴

The figure of the building or temple of God bears similarities to that of the body, such as the spiritual gifts are given to edify or build up the body, and the building grows (Eph. 2:21). Not only is the building built on Christ Jesus the cornerstone, the whole building exists in Him as well.³⁵ In Him the building is bound together and grows into a temple in Him; in Him the Gentiles are built together with the Jews to be a dwelling of God in the Spirit. The joining together of the elements that make up the total structure of this new divine community is an ongoing activity. The new community of God is growing and progressing to its ultimate goal because the character of the new building is derived from God who inhabit.³⁶

³² Klyne Snodgrass, 152.

³³ Robert P. Lightner, 229.

³⁴ *Ibid.*, 81.

³⁵ C. F. D. Moule, *An Idiom-Book of New Testament Greek* (Cambridge: Cambridge Univ. Press, 1963), 94-95.

³⁶ Peter T. O'Brien, *The Pillar New Testament Commentary: The Letter to The Ephesians* (Grand Rapids, MI: Eerdmans, 1999), 219.

The Church as the Bride of Christ

One of the most beautiful images of the church is that of the bride of Christ. For example, Revelation 21:19 says, “Come here, I shall show you the bride, the wife of the Lamb”; “For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin” (2 Cor. 11:2). Also, in Ephesians 5:22-23, Paul uses the union of Christ and His church to illustrate the relation of husband and wife.³⁷ As human marriage involves the intimacy of oneness, the members of the church are united to Christ as “members of His body, of His flesh, and of His bones” (Eph. 5:30). Dr. Towns says that the major teaching of the picture of the bride and groom is its demonstration of Christ’s limitless love.³⁸ The evidence of love from a husband to his wife is his concern for her welfare. A loving husband nourishes and cherishes his wife as he does his own body. This idea means Christ as the bridegroom nourishes and cherishes His bride, supplying her with every necessity for health and welfare (Eph. 5:29).³⁹

Then, what should be the response of the bride? The church as the bride must subject unto Christ, even as the wife is to the husband in the marriage relationship. The wife’s supreme motive for submitting to her husband is the fact that he is her functional head in the family, just as *Christ also is the head of the church* (1 Cor. 11:3; Col. 1: 18; Eph. 1:22-23).⁴⁰ The head gives direction and the body responds. A physical body that does not respond to the direction of the head is crippled, paralyzed, or spastic. Likewise, a wife who does not properly respond to the direction of her

³⁷ Robert Saucy, 19-20.

³⁸ Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 67.

³⁹ Robert Saucy, 6.

⁴⁰ John MacArthur, *The MacArthur New Testament Commentary: Ephesians* (Chicago: Moody Press, 1986), 288.

husband manifests a serious spiritual dysfunction.

The Church as the Flock of God

The metaphor of the shepherd and His flock is used in the Old Testament and New Testament. In the Old Testament, Israel is called “the Lord’s flock” (Jer. 13:17; cf. Zech. 10:13). God is the Shepherd who loves and tenderly cares for His sheep. “The Lord is my shepherd” (Ps. 23:1). “Please listen, O Shepherd of Israel, you who lead Joseph’s descendants like a flock” (Ps. 80:1; cf. Isa. 40:11; Ex. 19:3-8; Ps. 100:3).

The flock of the New Testament church is composed of sheep from both Israel and the Gentiles. Jesus referred to His small circle of disciples as the “little flock” (Luke 12:32). Again the term is used of the church on several occasions (cf. Acts 20:38; 1 Pet. 5:3). In addition to these, there are the repeated references to the sheep that compose the flock (John 10:2-16; 1 Pet. 2:25; 5:4; and Heb.13:20). The prominent concept involved in the metaphor of the flock of God is the ownership of the flock.⁴¹ Jesus declared, “My sheep hear My voice” (John 10:27). Jesus purchased His ownership with His own blood (Acts 20:28). Christ the Shepherd has not only purchased the church, but He also provides for its every need. He guards the sheep from danger, tends the sick, searches for the lost and, above all, leads them to good pasture.⁴² A primary task of the Shepherd is, however, the provision of nourishment—metaphorically His spiritual nourishment of His sheep which is accomplished through the ministry of the Word (2 Tim. 4:2; 3:16-17; Acts 20:27).

⁴¹ Robert Saucy, 49.

⁴² Ibid., 50-51.

The Purpose of the Church

The following are some different views of the purpose of the church. Craig Van Gelder says that the purposes of the church are (1) “People of God”: the church is to live in reconciled relationship with God and one another as a new. (2) “The body of Christ”: the church is to live as a unified community in sacrificial love and fellowship. (3) “Communion of saints”: we now experience God and each other in reconciled relationships based on what we share in common in Christ. (4) “Creation of the Spirit”: the church is always in process and will exhibit characteristics of organizational and institutional life.⁴³

George Peters suggests three missions of the church: (1) The upward purpose is based on the fact of who God is and the church of Jesus Christ. This includes worship, adoration, praise, and intercession. (2) The inward purpose includes fellowship, education, edification, and discipline. (3) The outward purpose to the world includes evangelism, service, instruction, and reproof.⁴⁴ Though he states many lists in his “*three missions*” of the church, they can be summarized into: worship, discipleship, and evangelism.

Millard Erickson presents four purposes with which the church is charged to carry out: (1) Evangelism: if the church is to be faithful to its Lord and bring joy to His heart, it must be engaged in bringing the gospel to all people, (2) Edification: although Jesus laid greater emphasis upon evangelism, Erickson says, the edification of believers is logically prior, (3) Worship: it concentrates upon the Lord, and (4) Social concern: Christians have responsibility to perform acts of Christian love and

⁴³ Craig Van Gelder, *The Essence of the Church* (Grand Rapids, MI: Baker Books, 2000), 108-113.

⁴⁴ George W. Peter, *A Theology of Church Growth* (Grand Rapids, MI: Zondervan, 1981), 186-187.

compassion for both believers and non-Christians.⁴⁵ Ericson strongly stresses the social concern. He believes that Christianity must be practical to the needy and suffering people (James 1:27).

Robert Lightner lists three missions of the church in the world: (1) The exaltation of the Savior and the Scriptures. He says, “When Christ, the incarnate Word, edification of the people of God. The church exists as a gathered community of believers to edify or build up those who are a part of it. (3) The evangelization of the lost. The church’s mission is to make Christ known to the whole world.⁴⁶

Zuck emphasizes three purposes of church: (1) Worship: the churches are to be committed first to Christ, (2) Community: to one another in Christ, and (3) Testify: to the world.”⁴⁷

Personally, Warren states the best explanation of the purposes of the church. He mentions five tasks for the church after observing two statements by Jesus: the Great Commandments (Matt. 23:37-40) and the Great Commission (Matt. 28:19-20): (1) Love the Lord with all your heart: worship (intimacy). (2) Love your neighbor as yourself: ministry (service). (3) Go and make disciples: evangelism (mission). (4) Baptize them: fellowship. (5) Teach them to obey: discipleship.⁴⁸

Summary

A church is the only hope of the world and is the community of salvation. It is not a building but a gathering of God’s people. God wants to accomplish His will

⁴⁵ Erickson, 1052-1059.

⁴⁶ Robert P. Lightner, 235-236.

⁴⁷ Roy B. Zuck, *Vital Church Issues: Examining Principles and Practices in Church Leadership* (Grand Rapids, MI: Kregel Resources, 1998), 47.

⁴⁸ Rick Warren, *Purpose Driven Church*, 103-106.

through the church. Jesus taught us to pray, “Your will be done on earth as it is in heaven” (Mat 6:9). God wants His will be done on earth through the church. That is why He built His church on earth. Thus, the church should realize the five purposes of its existence on earth, so that God’s will be done on earth. It also needs to do its best to fulfill its God-given calling.

First, the church exists to worship God. The Bible says, “Worship the Lord your God, and serve him only” (Matt. 4:10).⁴⁹ Worshiping God is church’s number one purpose. Through Scripture we are commanded to celebrate God’s presence by magnifying the Lord and exalting his name. “O magnify the Lord with me and let us exalt his name together” (Psalm 34:3). We should not worship out of duty; we should worship because we want to. We should enjoy expressing our love to God.

Second, the church exists to minister to people. Ministry is demonstrating God’s love to others by meeting their needs and healing their hurts in the name of Jesus. The church is to minister to all kinds of needs: spiritual, emotional, relational, and physical. Jesus said that even a cup of cold water given in his name was considered as ministry and would not go unrewarded. The church is to “equip the saints for the work of ministry” (Eph. 4: 12 NRSV).

Third, the church exists to communicate God’s Word. We are ambassadors for church, and our mission is to evangelize the world. Evangelism is more than our responsibility; it is our great privilege.

Fourth, the church exists to provide fellowship for believers. As Christians, we are called to belong, not just to believe. We are not meant to live lone-ranger lives; instead, we are to belong to Christ’s family and be members of his body. We are not alone. We have each other for support.

⁴⁹ Notice that worship comes before services.

Lastly, the church exists to deify, or educate, God's people. Discipleship is the process of helping people become more like Christ in their thoughts, feelings, and actions. This process begins when a person is born again and continues throughout the rest of his life. Colossians 1: 28 (NCV) says, "We continue to preach Christ to each person, using all wisdom to warn and to teach everyone, in order to bring each one into God's presence as a mature person in Christ"⁵⁰

⁵⁰ Rick Warren, *Purpose Driven Church*, 103-107.

CHAPTER THREE
THE CHARACTERISTICS OF HEALTHY CHURCH GROWTH SUGGESTED BY
SPECIALISTS

A Brief History of the Modern Church Growth Movement

A Movement is Born, 1955- 1970¹

Donald A. McGavran (1897-1990) was Dean Emeritus and former Senior Professor of Mission, church growth, South Asian Studies at the School of World Mission, Fuller Theological Seminary in Pasadena, California. Being a child of missionaries in India, and later a missionary himself, McGavran spent much of his life trying to overcome social barriers to Christian conversion. His work, which includes the seminal church growth text, *Understanding Church Growth*, is influential because of essays and lectures at missionaries' social position as major barriers to the spread of Christianity. His work substantially changed the methods by which missionaries identify and prioritize groups of persons for missionary work and stimulated the Church Growth Movement.²

In time, church growth has evolved into three definitions. First, many people see church growth as growth in numbers. Church growth is an increase in attendance, offerings, baptisms and membership. Hence, the very nature of the church growth movement was concerned with those observable, countable, repeatable phenomena

¹ Although 1955 is the accepted birth date of the Church Growth Movement, many factors precipitated and influenced the movement years before its official inception. Historical movement, however, in the Book of Acts directly influenced the movement, as evidenced by frequent references to Acts in church growth literature.

² Donald A. McGavran, "My Pilgrimage in Mission," *International Bulletin of Missionary Research* 10, no. 2 (April 1986), 54.

that could be measured.³

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

The third aspect of church growth is seen in its scientific base of research. In this third definition, McGavran would point us to a “Bible-based ministry that was data driven in strategy.” By this, he wanted us to discover those principles that were most successful and effective in evangelizing new people groups. This third aspect of church growth applied the scientific method of research that was used by all disciplines to determine principles and methods of evangelism.⁴

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

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

The five episodes include: (1) establishing the Institute of Church Growth on the campus of Northwest Christian College (Eugene, Oregon) to develop students knowledgeable in growth concepts in 1961; (2) publication of Church Growth Bulletin in 1964; (3) relocating the Institute of Church Growth from the campus in Eugene (1961) to Fuller Seminary at Pasadena

³ Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 76-77.

⁴ *Ibid.*, 77.

⁵ *Ibid.*

(1965); (4) establishing the William Carey Library (1969) for mass publication and circulation of church growth books; and (5) creation of the Institute for American Church Growth in 1973 by Dr. McGavran and Dr. Win Arn.⁶

A Movement Struggles and Grows, 1970-1981

From its very beginning, church growth ideas have been placed under a microscope. The decade of the 1970s was a time of discover, teaching, debate, adaptation, and clarification of church growth.⁷ This paradoxical situation resulted from some church growth advocates promoting their mission unapologetically while others used their works to defend church growth concepts which were being harshly criticized.⁸

Delos Miles notes seven factors that were shaping the Church Growth Movement.⁹ The first such development was evangelical ecumenicity. This brand of ecumenism was exemplified best in the International Congress on World Evangelization in 1974 in Lausanne, Switzerland, and its predecessor, the World Congress on Evangelism held in Berlin in 1966. These meeting gave birth to numerous national congresses on evangelism and brought many evangelical leaders together for the first time.

Second, the relationship between super-churches—large, aggressive, and growing churches—and church growth was also an influence in the movement. The super-churches and their vigorous evangelism and outreach became models of church growth.

⁶ Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 77.

⁷ McIntosh, 16.

⁸ Thom S. Rainer, *The Book of Church Growth* (Nashville, TN: Broadman & Holman, 1993), 41.

⁹ Delos Miles, *Church Growth: A Mighty Rever* (Nashville, TN: Broadman & Holman, 1981), especially chapter 2.

Third, the era of the 1970s coincided with the era of lay-witness training. Models for sharing the gospel emanated from such organizations as Evangelism Explosion III, the Billy Graham Evangelistic Association, and Campus Crusade for Christ.

Fourth, church growth emphasized the role of equipping all believers to do the work of ministry. The lay renewal movement found an ally in the Church Growth Movement.

Fifth, the Neo-Pentecostal impact on church growth can be traced to this era. Not only was church growth touched positively by the charismatic movement in mainline denominations, the impact also came from such para-church groups as the Full Gospel Business Men's Fellowship International, Women Aglow, PTL, and the 700 Club.

Sixth, Miles also makes a case for the influence of the Sunday School movement on church growth. Southern Baptists were especially noted for church growth through the Sunday School.

The final and seventh influence that affected church growth in the 1970s, said Miles, was the Keswick Movement. Keswick originated in England in the 1870s and its primary focus is on internal and spiritual growth.¹⁰

The Wagner Era, 1981-1988

While the Church Growth Movement was struggling for identity and acceptance in the 1970s, one man was steadily rising to the top as the chief spokesperson for American church growth. C. Peter Wagner was the Donald McGavran professor of church growth at Fuller Theological Seminary. Whereas

¹⁰ Thom S. Rainer, *The Book of Church Growth*, 41-43.

Fuller Seminary gave the movement its institutional staying power, Wagner provides the personal leadership to keep church growth at the forefront of evangelical Christianity.

In the mid 1970s, C. Peter Wagner, in “*Church Growth: More Than a Man, a Magazine, a School, a Book*” (*Christianity Today*), listed what he believes are six irreducible presuppositions on which church growth was founded. He noted that those who disagreed with the church growth movement invariably disagreed with one of these six principles. These principles are: (1) non-growth displeases God; (2) numerical growth of a church is a priority with God and focuses on new disciples rather than decisions; (3) disciples are tangible, identifiable, countable people who increase the Church numerically; (4) limited time, money and resources demand that the Church develop a strategy based on results; (5) social and behavioral sciences are valuable tools in measuring and encouraging church growth; and (6) research is essential for maximum growth. In *Christianity Today*, Wagner repeated the premise that non-growth is a disease and it is abnormal in the Church and is displeasing to God.¹¹

The almost immediate acceptance of church growth by the majority of American churches came from the ministry and writings of C. Peter Wagner from his influential platform as professor at Fuller Theological Seminary. After communicating his findings to the students at Fuller, many became leaders of denominations, mission boards, or were nationals who returned to their homes around the world to influence their churches with church growth principles.¹²

The Twenty-First Century, 1988 to Present

By the late 1980s church growth had become a dirty word for many people, having been hi-jacked by the Christian marketing industry. That is why churches turned back to the principles and the foundation of the Bible from the artificial methods and skills. When church is equipped with all the qualitative characteristics, healthy growth naturally occurs.

¹¹ Elmer Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 77.

¹² *Ibid.*, 78.

Schwarz states that “Natural church development means bidding farewell to superficial pragmatism, to simplistic cause-and-effect logic, to a fixation with quantity, to manipulative marketing methods, and to questionable “can-do” attitudes. It means leaving behind human made prescriptions for success and moving on to growth principles which are given by God Himself to all of His creation.”¹³

Rick Warren believed that the key issue for churches in the twenty-first century will be church health, not church growth. If one’s church is genuinely healthy, one won’t have to worry about it growing.¹⁴

Elmer Towns says that Church Growth research and principles are not addenda to theological methods and principles but are at the heart of theology and methods. Biblical principles will lead to church growth strategy, offering a total approach or tool for carrying out the Great Commission.¹⁵

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

1. Bill Hybels: Evangelistic for the seeker. (Intentional outreach),
2. John MacArthur: Bible expositional. (Teaching),
3. Jack Hayford: Renewal. (To touch God and be touched by God),
4. Paul Yonggi Cho: Body life/Small group. (Kononia Fellowship),
5. James Kennedy: Liturgical. (Worship),
6. John Maxwell: Congregational. (Member driven).¹⁶

The Characteristics of the Healthy Church Growth

Some experts on healthy church growth have published their own books.

¹³ Christian A Schwarz, 8.

¹⁴ Rick Warren, *The Purpose Driven Church*, 17.

¹⁵ Elmer L Towns, “The Relationship of Church Growth and Systematic Theology”, *Journal of the Evangelical Theological Society*, (1986), 63-70.

¹⁶ Elmer L. Towns, *Spiritual Foundations* (Lynchburg: Liberty University, 2000), 8.

They have served as full-time pastors, seminary professors, and special researchers on the subject of church growth. Over time, they have gained experience in many areas affecting church growth. These characteristics came out of their various personal struggles and experiences. For this reason, their suggestions are reliable. The author studied their books and from his research had drawn specific principles for application to the Sung-Jin Presbyterian Church as well as similar churches. Below are listed some of the current leaders in healthy church growth.

Rick Warren¹⁷

Warren, in his book *The Purpose Driven Church*, highlights regarding church health. Every church is driven by something. Tradition, finances, programs, personalities, events, seekers, and even buildings can each be the controlling force in a church. But Rick Warren believes that in order for a church to be healthy it must become a *Purpose-driven church*, built around the five New Testament purposes given to the church by Jesus.¹⁸

This is the best book on how to do church in today's world. This book is comprised of five parts as follows:

Part One: Seeing the Big Picture

1. The Saddleback Story,
2. Myths About Growing Churches,

Part Two: Becoming a Purpose-Driven Church

3. What Drives Your Church?,
4. The Foundation for a Healthy Church,
5. Defining Your Purposes,
6. Communicating Your Purposes,
7. Organizing Around Your Purposes,

¹⁷ Rick Warren is a master at communicating God's truth and understanding culture. In 1980, He graduated from the Southwestern Baptist Theological Seminary in Fort Worth, Texas, moved with his wife to Southern California to begin Saddleback Church in the living room of their home. He began with just one family. Now, twenty years later, Saddleback Valley Community Church is recognized as the fastest-growing healthy Baptist Church in the history of America.

¹⁸ Rick Warren, *The Purpose Driven Church*, 75-83.

8. Applying Your Purposes,
- Part Three: Reaching Out to Your Community
 9. Who Is Your Target?,
 10. Knowing Whom You Can Best Reach,
 11. Developing Your Strategy,
- Part Four: Bringing In a Crowd
 12. How Jesus Attracted Crowds,
 13. Worship Can Be a Witness,
 14. Designing a Seeker-Sensitive Service,
 15. Selecting Your Music,
 16. Preaching to the Un-churched,
- Part Five: Building Up the Church
 17. Turning Attenders into Members (*Congregations*),
 18. Developing Mature Members (*Committed*),
 19. Turning Members into Ministers (*Core*),
 20. God's Purpose for Your Church,

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

- I. Love the Lord with all your heart.
2. Love your neighbor as yourself.
3. Go and make disciples.
4. Baptizing them.
5. Teaching them to obey¹⁹

Gary McIntosh²⁰

McIntosh, in his book, *Biblical Church Growth*, speaks nine biblical church growth principles for healthy church. These are as follows:

1. The authority of God's Word. The church that does not accept the Bible authoritative cannot experience biblical church growth. He continues by saying that

¹⁹ Rick Warren, *The Purpose Driven Church*, 102-107.

²⁰ As a professor of pastoral ministry, Dr. McIntosh is keenly interested in assisting the pastor to refine his skills. He is a church growth expert who has examined the issue from a variety of perspectives, and edits the *Church Growth Network* newsletter and the *Journal of the American Society for Church Growth*. Dr. McIntosh conducts seminars in local churches on the subject of church growth and pastoral leadership. He has published over 100 articles and reviews in Christian magazines and theological journals. He is the author of 13 books.

“biblical church growth is founded on the realization that the Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart” (Heb. 4:12).²¹

2. Glorifying God. There are a great number of goals that a church should seek to accomplish, but there is only one “ultimate goal of a church:”²² bringing glory to the life-giving God.

3. Making Disciples. Churches make disciples by finding and winning the lost, folding them into the body, and building them up in the faith, and developing leaders. McIntosh emphasized that churches balance their disciple-making process around the three elements of evangelism, assimilation, and maturation.²³

4. The Holy Spirit. Church growth leaders have always affirmed that there is no biblical church growth apart from the work of the Holy Spirit. This point cannot be emphasized enough in our modern, enlightened, relativistic, and empirical world.

5. A Faithful Pastor. Biblical church growth requires pastors who will shepherd the flock of God with character (integrity of heart) and competence (skillful hands).

6. Effective Ministers. The church growth is obviously dependent on people who are willing to serve each other with their gifts.²⁴

7. Cultural Relevance. Biblical church growth emphasizes Christ, not culture.

²¹ McIntosh, 47.

²² The writer explained in chapter two that worship is very important. Not because is only to “feel better” nor even to be “more spiritual,” but because to worship to God is His command and invitation, His due. How does a church bring glory to God? We glorify God by worshiping him. See Bible Phil. 3:3 “for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh.”

²³ McIntosh, 62.

²⁴ See Eph. 4:12 The church leaders are not to do all the work but are to equip “the saints for the work of service, to the building up of the body of Christ”

God is not bound to any one culture but is trans-cultural.

8. Target Focused. Life-giving churches focus their ministries on clearly defined groups of responsive people.

9. Simple Structure. Biblical church growth follows the *right procedure*: simple structure. Simply stated, life-giving churches employ simple organizational systems.

George Barna²⁵

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

1) The presence of the Holy Spirit and an openness to His working, 2) Pastoral love of people; the pastor establishes a bond of trust with the congregation; pastor radically loves his people, 3) A new pastor must be brought in to lead a revolution. 4) Release the past. 5) Intentionally define types of outreach the church will emphasize. 6) Equip the laity for effective, targeted ministry. 7) Pastor must be a strong leader. 8) Pastor must be hardworking. 9) Widespread and heartfelt prayer. 10) Sermons were a cut or two better than what the congregation had received in the past. 11) Gaining an objective staff members, 12) Having great staff members, 13) Having a core of supportive zealots in the congregation, 14) Long-term pastor.²⁶

John MacArthur²⁷

According to MacArthur in *Marks of Healthy Church*, there are twelve marks of an effective church:

²⁵ George Barna has filled executive roles in politics, marketing, advertising, media, research and ministry. He founded the Barna Research Group (now The Barna Group) in 1984 and helped it become the nation's leading marketing research firm focused on the intersection of faith and culture. To date, Barna has written 41 books, mostly addressing leadership, trends, church health and spiritual development.

²⁶ George Barna, *Turn-Around Churches* (Ventura, CA: Regal books, 1993), 42.

²⁷ MacArthur is a United States evangelical writer and minister noted for his radio program entitled *Grace to You*. MacArthur is a popular author and conference speaker and has served as the pastor-teacher of Grace Community Church In Sun Valley, California since 1969, and as the president of The Mater's College. He has authored or edited more than 150 books, most notably the *MacArthur Study Bible*, which has sold more than 1 million copies and received a Gold Medallion Book Award.

1) Godly leaders, 2) Functional goals and objectives, 3) Discipleship, 4) Penetrating the community, 5) Active church members, 6) Concern for one another, 7) Devotion to the family, 8) Bible teaching and preaching, 9) A willingness to change, 10) Great faith, 11) Sacrifice, 12) Worshiping God.²⁸

Bob Moorhead²⁹

Bob Moorhead states that God created and planned church to grow. He designed it to grow, and empowered it with supernatural power so that it would grow.³⁰ He, in his book, *The Church Growth Factor*, outlines 10 principles for the healthy church. These are as follows:

1. The Vision Factor: Moorhead asks the question: what exactly is a visionary church? What are the marks of a visionary body of believers? A visionary church is a power-conscious church. A visionary church is a witnessing church. A visionary church is a giving church. A visionary church will be a growing church.³¹

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

a. God intends His church to grow. b. The work of evangelism is for the whole church, not just a few "professionals". c. In Moorhead's words, "Evangelism is meant to take place 'out there' rather than 'in here'." d. People are lost, doomed, and damned apart from Jesus Christ. It is God who initiates salvation and draws people to Him. e. God wills our salvation. g. Effective evangelism is done in the power of God. h. There is inherent power in the gospel i. The church is charged with the responsibility of equipping the saints in evangelism.³²

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

²⁸ John MacArthur, *Marks of a Healthy Church* (Chicago: Moody, 1990), 23.

²⁹ Bob Moorehead has ministered with the Overlake Christian Church in the Seattle area since 1970. Under his leadership, the church has seen its attendance skyrocket to over 6,000.

³⁰ Bob Moorehead, *The Church Growth Factor* (Manila: Christ for Greater Manila, 1988), 13-22.

³¹ *Ibid.*, 11.

³² *Ibid.*, 24-36.

- a. What do we believe about the Bible?
- b. What do we believe about the plan of salvation?
- c. What do we believe about assurance of salvation and Christian growth?
- d. What do we believe about the church?
- e. What do we believe about spiritual gifts?
- f. What do we believe about Christian stewardship?
- g. What do we believe about the greatest doctrines of the Bible?³³

4. The Worship Factor. Moorhead says that God is worthy to be praised for Who He is. He is incomparable in His position, His person, and His passion. His characteristics are bound up in His names, given in scriptures. He is Elohim, the One Who speaks. He is EI-Shaddai, the God of power. He is Adonai, the God Who owns. He is lehoveh-Nissi, our Standard Bearer. He is lehoveh-M'kaddesh, our Purifier. He is lehoveh-Shalom, our Peace. He is lehoveh-Rohi, our Shepherd. He is lehoveh-Tsidkenu, our Righteousness. He is lehoveh-Shammah, the God who comforts. He is to be praised not only for who He is, but what He has done and does.³⁴

5. The Preaching Factor: Moorhead was challenged by a certain church visitor to be Bible-centered in his preaching. According to Moorhead, when preaching is restored to its proper place in the church again, we'll begin to see tremendous growth. The preaching factor cannot be ignored in the local church if growth is to come.³⁵

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

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

³³ Bob Moorehead, 41-42.

³⁴ Ibid., 52.

³⁵ Ibid., 70.

- f. A spiritual leader must have decisiveness and assume authority.
- g. A spiritual leader must have a willingness to risk.
- h. A spiritual leader stays transparent.
- i. A spiritual leader stays steadfast to the end.
- j. A spiritual leader will always communicate well with His followers.³⁶

7. The Giving Factor: Moorhead notes several Laws of Stewardship.

- a. The law of ownership and management,
- b. The law of accountability,
- c. The law of sacrifice,
- d. The law of true success,
- e. The law of Godly focus,
- f. The law of commitment following giving,
- g. The law of regularity and consistency,
- h. The law of sowing and reaping.³⁷

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

- a. Make a great commission commitment.
- b. Define clearly your meaning of missions.
- c. Establish a mission council.
- d. Stage an annual faith-promise mission conference.
- e. Make missions visible to your people.
- f. Raise up missionaries out of your church.
- g. Sponsor mission trips,
- h. Special mission offerings,
- i. Develop a world mission strategy.³⁸

9. The Birthing Factor. Moorhead notes that sheep give birth to lambs; cows give birth to calves, and like produces like. For that reason, churches ought to give birth to churches.³⁹

10. The Action Factor: According to Moorhead, the vision is a Spirit-filled, Spirit-led Spirit-motivated, Spirit-empowered church, militant in its march, healing in

³⁶ Bob Moorehead, 71-89.

³⁷ Ibid., 91-101.

³⁸ Ibid., 103-113.

³⁹ Ibid., 115.

its ministry, uncompromising in its message, and faith-filled in its planning.⁴⁰

Robert E. Logan⁴¹

Logan, in his book *Beyond Church Growth* suggests ten principles regarding healthy church growth. These are as follows:

1. Visionizing Faith and Prayer,
2. Effective Pastoral Leadership,
3. Culturally Relevant Philosophy of Ministry,
4. Celebrative and Reflective Worship,
5. Holistic Disciple Making,
6. Expanding and Network of Cell Groups,
7. Developing and Resourcing Leaders,
8. Mobilizing Believers According to Spiritual Gifts,
9. Appropriate and Productive Programming,
10. Starting Churches That Reproduce.⁴²

Mark Dever⁴³

What is A Healthy Church? is a book written by Mark Dever. This book offers timeless truths and practical principles to help each of believers fulfill their God-given roles in the body of Christ. Here is a brief overview of the nine marks he identifies:

1. **Expositional Preaching:** Expositional preaching is the kind of reaching that, quite simply, *exposes* God's Word. It takes a particular passage of Scripture, explains that passage, and then applies the meaning of the passage to the life congregation. It is the kind of preaching most geared to what God says to his people, as well as to those

⁴⁰ Bob Moorehead, 125.

⁴¹ In the realm of church planning in general and North American church planning in particular, no name stands above the name Bob Logan. Despite Logan's popularity, virtually no publications exist describing his person or his missiology.

⁴² Robert E. Logan, *Beyond Church Growth* (Grand Rapids, MI: Baker, 1989), 19.

⁴³ Mark Daver, author of several books and articles, serves as the senior pastor of Capitol Hill Baptist Church in Washington DC. Along with his pastoral responsibilities, Dr. Daver also ministers as the executive director of 9Marks.

who are not his people. A commitment to expositional preaching is commitment to hear God's Word.⁴⁴

2. Biblical Theology: This emphasizes not only how we are taught but also we are taught. *Soundness* is an old-fashioned word. Yet we should cherish soundness—soundness in our understanding of the God of the Bible and his ways with us. Paul uses the word “sound” a number of times in his pastoral writings to Timothy and Titus. It means “reliable,” “accurate,” or “faithful.” At root, it is an image from the medical world meaning whole or healthy. Biblical sound theology, then, is theology that is faithful to the teaching of the entire Bible. It reliably and accurately interprets the parts in terms of the whole.⁴⁵

3. A Biblical Understanding of the Good News: It is particularly important for believers to understand the good news of Jesus Christ because the gospel is the heart of Christianity. A biblical understanding of the good news should inform every sermon, every act of baptism and communion, every song, every prayer, every conversation. More than anything else in the church's life, the members of a healthy church pray and long to know this gospel more deeply.⁴⁶

4. A Biblical Understanding of Conversion: The statement begins with the biblical call to repentance and faith. As Jesus commanded at the beginning of his ministry, “Repent and believe the good news! (Mark 1:15). In the simplest terms, conversion equals repentance and faith. True conversion may or may not involve an emotionally heated experience. However, it *will* evidence itself in its fruit.⁴⁷

5. A Biblical Understanding of Evangelism: Evangelism is sharing news. It is

⁴⁴ Mark E. Dever, *What Is a Healthy Church?* (Wheaton, IL: Crossway Books, 2005), 63-64.

⁴⁵ *Ibid.*, 70.

⁴⁶ *Ibid.*, 75.

⁴⁷ *Ibid.*, 85-87.

being faithful to God by presenting the good news that we discussed Christ, by his death and resurrection, has secured a way for a holy God sinful people to be reconciled. God will produce true conversions when we present this good news (John 1:13; Acts 18:9-10). In short, evangelism is presenting the good news freely and trusting God to convert people (Acts 16:14). “Salvation comes from the Lord” (Jonah 2:9; John 1:12-13).⁴⁸

6. A Biblical Understanding of Membership: Church membership begins when Christ saves believers and makes them member of his body. The practice of church membership among Christians also occurs when Christians grasp hold of each other in responsibility and love. A recovered practice of careful church membership will have many benefits. It will make the witness of our churches to non-Christians more clear. It will make it harder for weaker sheep to stray from the fold and still call themselves sheep. It will help shape and focus the discipleship of more mature Christians.⁴⁹

7. Biblical Church Discipline: Discipline helps the church to reflect God’s glorious character faithfully, it helps the church to remain holy. It is an attempt to polish the mirror and remove any specks.⁵⁰

8. Biblical Discipleship and Growth: Paul hoped the Corinthians would grow in their faith (2 Cor. 10: 15), and that the Ephesians would “grow up into him who is the Head, that is, Christ” (Eph. 4:15). As God’s people are built up and grow together in holiness and self-giving love, they should improve their ability to administer

⁴⁸ Mark E. Dever, 91.

⁴⁹ *Ibid.*, 93-99.

⁵⁰ *Ibid.*, 101-102.

discipline and to encourage discipleship.⁵¹

9. Biblical Church Leadership: Until recent times, almost all Protestants agreed that in church government there should be a plurality of elders which means that there should be an office of elder and not merely one or more pastors in positions of leadership. Publicly affirming certain individuals as exemplary, then, helps to present a model for other Christians, especially Christian men. Indeed, the practice of recognizing godly, discerning, trusted laymen as elders is another mark of a healthy church.⁵²

Gene Mims⁵³

Gene Mims, in his book, *Kingdom Principles for Church Growth*, tells of the 1. 5. 4 Principle.

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

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

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

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

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

⁵¹ Mark E. Dever, 107-109.

⁵² Ibid., 119.

⁵³ Dr. Gene Mims currently serves as Senior Pastor of Judson Baptist Church in Nashville, Tennessee. Dr. Mims previously served thirteen years as Vice-President of Lifeway Christian Resources in Nashville, Tennessee and as President of International Baptist Network for two years.

- 3) Ministry Expansion (Acts 6:1-3; 13: 1-3),
 4) Kingdom Advance (Acts 1:8; Matthew 6:33).⁵⁴

Elmer Towns⁵⁵

Elmer Towns highlights seven facets of healthy church growth:

1. External growth or quantitative growth deals with attendance, memberships, offerings, baptisms, enrollment, numerical growth and so on. This involves organization, which means structure, rational growth, outer to inner leadership management of people and marketing.⁵⁶

2. Internal growth or qualitative growth brings average Christians to active commitment to God. This is a spiritual factor of growth in grace, the Word, conformity to Christ, attitude, etc. This could be called Organism, which means life, feeling growth from inner to outer Spirit-directed sensitive ministry.⁵⁷

3. Biological growth occurs as church members have babies, the children swelling the attendance figures of the church.⁵⁸

4. Conversion growth is the only kind of growth by which the good news of salvation can spread to all the segments of world, society and to the earth's remotest bounds.⁵⁹

⁵⁴ Gene Mims, *Kingdom Principles for Church Growth* (Nashville, TN: Life Way Press, 2000), 5-10.

⁵⁵ Elmer Towns is cofounder with Jerry Falwell of Liberty University, where he currently serves as vice president and dean of the school of religion. He is an author and editor of popular and scholarly works, a seminar lecturer, and the creator of over twenty resource packets for leadership education. Dr. Towns has published over fifty books, including four CBA bestsellers and the 1995 Gold Medallion Book of the Year, *The Names of the Holy Spirit*. A visiting professor at five seminaries, he has received four honorary doctoral degrees.

⁵⁶ Elmer L. Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 80-81.

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Elmer L. Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 80-81.

5. Transfer growth is an important factor of today's church. You could call it sheep stealing. It is estimated that approximately 20% of all Americans move every year.⁶⁰

6. Expansion growth occurs when a church gains non-Christian converts and takes more of them, as well as transfer members. This growth begins another church like themselves.⁶¹

7. Extension growth. This means a church begins a new ministry. It is called a "daughter church" or "sister church" within the same general homogeneous group.⁶²

Dr. Towns also suggests the Nine Strategies for Revival for the healthy church growth.

(1) Ed Silvano, *That None Should*, Organized prayer for blessing and conversion. The goodness of God leads to revival.

(2) Henry Blackaby, *Experiencing God*. People must come to a crisis of belief whereby God leads them to a deeper life, bringing revival.

(3) Neil Anderson, *Helping Others Find Freedom in Christ, The Christ-Centered Marriage and Setting Your Church Free*. These books challenge us to establish Christ at the center of their lives, marriages and ministries through repentance.

(4) J. Edwin Orr, Charles Finney, *The Flaming Tongue*. The call here is to preach against sin so as to provide conviction, call for repentance, restoring God's people to a godly walk so that prayer can lead to sweeping revival.

(5) Jack Hayford, *Worship His Majesty*. People must worship by bringing a sacrifice to God so that God's presence is manifested to them and His power is available to them.

(6) RA Torrey, *The Holy Spirit*. Torrey seeks here to lead believers to experience the fullness of the Holy Spirit so they can release God's revival through the church into the world.

(7) Billy Graham, *World Aflame*. Christians are challenged to gather the unsaved under the preaching of the gospel and motivate them to make salvation decisions. It is Evangelism through Crusade, Mass Media, etc.

(8) John Dawson, *Healing America's Wounds*. Dawson calls for identification repentance and restoration to dependent group store move curses and unlock God's blessing.

(9) C. Peter Wagner, George Otis, *Breaking Strongholds in Your City* Spiritual mapping will identify demons that control an area, then spiritual

⁶⁰ Elmer L. Towns, *A Practical Encyclopedia: Evangelism and Church Growth*, 81.

⁶¹ Ibid.

⁶² Ibid.

warfare can cast them out so that revival follows.⁶³

Thorn S. Rainer

Rainer identifies Thirteen Principles of Church Growth in his book as follows:

1. Prayer,
2. Leadership,
3. Laity and ministry,
4. Church planting,
5. Evangelism,
6. Worship,
7. Finding the people,
8. Receptivity,
9. Planning and goal setting,
10. Physical facilities,
11. Assimilation and reclamation,
12. Small groups,
13. Signs and wonders, evident spiritual power.⁶⁴

He also outlines Nine Surprising Trends as follows:

1. The great prayer movement,
2. The rediscovery of the Bible and theology,
3. The renewal of the Sunday school,
4. The new understanding of culture,
5. The new traditional church layperson,
6. The new traditional pastor,
7. Evangelistic renewal of the traditional church,
8. The explosion of church planting,
9. The acceptance of multiple worship styles.⁶⁵

⁶³ Neil T. Anderson & Elmer L. Towns, *Rivers of Revival* (Ventura, CA: Regal books, 1997), 24-25.

⁶⁴ Thorn S. Rainer, *The Book of Church Growth*, 171-316.

⁶⁵ Thorn S. Rainer, *Nine Surprising Trends* (Nashville, TN: Broadman & Holman), 24.

Christian A. Schwarz⁶⁶

Schwarz's *Natural Church Development* (NCD) primarily targets the globe's pastors, church leaders, and church planters. The reference to "global" is used here because Schwarz believes that the principles he sets forth are universal, transcending culture. With a backdrop of dozens of new church planting and church growth books written in the past decade, from Peter Wagner's *Church Quake* to Rick Warren's *Purpose Driven Church* (1995), Schwarz purposes to offer not another "how-to" manual, but what he sees as timeless truths rooted in the Scriptures. Schwarz intends to free those in ministry from debilitating mythologies while helping these leaders revitalize their congregations. Schwarz would ultimately say, however, that *Natural Church Development* is for every church member since church growth is a subject every believer must take seriously.⁶⁷ Sung-Jin Presbyterian Church also measures its health by the NCD every year.

In part one of *Natural Church Development*, Schwarz identifies distinctive quality characteristics which are seemingly more developed in growing churches than in those he sees as experiencing zero or negative growth. Because of the breadth of his research, he believes that these characteristics are "keys to success" which will produce a soil suitable for viable church growth. The following represents a summary

⁶⁶ The author of *Natural Church Development* is Christian Schwarz, a 39 year-old German church growth consultant who has been working among Germany's churches for a number of years. His books on the theory and practice of church growth have been published in 34 countries. In recent years, from 1994-1996, Schwarz has turned his attention toward the international church and subsequently initiated and supervised what may be the most comprehensive research on church growth ever conducted. More than 1000 churches in 32 countries on all six continents took part in his study. In the end, nearly 4.2 million responses were analyzed. Mr. Schwarz is currently the head of the Institute of Natural Church Development located in Germany and has published several other materials such as the *Implementation Guide to Natural Church Development*, *The ABC's of Natural Church Development*, *Paradigm Shift in the Church*, and the *Natural Church Development Survey*. Schwarz studied theology in Bochum, Bethel, Wuppertal and Mainz, Germany, and in Pasadena, California. He presently lives with his wife and three children in Northern Germany.

⁶⁷ http://www.ourvineyard.org/files/A_Review_of_Christian_Schwarz1.htm

of each of the eight principles, which for Schwarz, characterizes, universally, all growing churches.⁶⁸

1. Empowering Leadership. Leaders of healthy, growing congregations concentrate their energy on the empowerment of other Christians for ministry. In this they purpose to help Christians attain the spiritual potential God has for them. These pastors, church, and lay leaders equip, support, motivate, and mentor individual members, enabling them to be all God wants them to be. The study shows that pastors of growing churches need not be spiritual “superstars” and, in fact, the superstar pastor typically becomes a hindrance to what God is wanting to do in a church. Schwarz notes that pastors of growing churches are not only those who purpose to equip and release others into ministry but are those who regularly seek counsel from people outside their own congregations.⁶⁹

2. Gift-Oriented Ministry. The role of church leadership is to assist its members in the identification of their gifts and to integrate them into appropriate ministries. This is vital since over 80% of over 1600 believers questioned could not identify their spiritual gifts. Of all the variables extracted from this part of his study, Schwarz sees that the most effective churches are those who provide lay-training for their staff—helping them to minister within the realm of their engiftedment. What undergirds this principle is Schwarz’s conviction that God has already determined the engiftedment of each church member and has a place for each member in the body of Christ. Thus, the pastor seeks to place the appropriately gifted person in the proper ministry position.⁷⁰

⁶⁸ http://www.ourvineyard.org/files/A_Review_of_Christian_Schwarz1.htm

⁶⁹ Christian A. Schwarz, 22-23.

⁷⁰ Ibid., 24-25.

3. **Passionate Spirituality.** Healthy churches are passionate about their walk with Jesus—living committed lives and practicing their faith with joy and enthusiasm. Passionate spirituality comes from every believer realizing his/her place in Christ and the Body—accepting responsibility to pray and reach the lost with the compassion of the Lord. Interestingly, Schwarz confirms the notion that individuals walking in spiritual passion also demonstrated great enthusiasm for their particular congregations. He also notes that congregates from healthy, growing churches experience prayer as an inspiring experience.⁷¹

4. **Functional Structures.** The false paradigms, which consciously or unconsciously influence many Christians, must be understood. Traditionalism stands as a polar opposite to functional church structures. While only one in ten qualitatively above-average church struggles with traditionalism, every other declining church of lower quality is plagued by it. But “Functional Structures” goes beyond this, asking leaders to consider whether their leadership style is demeaning, whether church services are conducted at inconvenient times, or whether church programming is really reaching their intended audience.⁷²

5. **Inspiring Worship Services.** Inevitably, members of growing churches describe the worship services at their churches as and ‘inspiring experience’. People attending truly ‘inspired’ worship services indicate that church attendance is fun! Thus, when worship inspires, it draws people to the serves all by itself. Schwarz warns churches, however, against seeking to reproduce a particular worship model at

⁷¹ Christian A. Schwarz, 26-27.

⁷² *Ibid.*, 28-29.

a growing congregation with the hopes it is causing growth in your own church. Here, the idea of church model and principle is being confused.⁷³

6. Holistic Small Groups. Schwarz states, “If we were to identify any one principle as the most important, then without doubt it would be the multiplication of small groups. They must be holistic small groups which go beyond just discussing Bible passages to applying its message to daily life.”⁷⁴ The vision to see these small groups reproduce, characterizes the healthiest of churches surveyed. Indeed, 78% of growing churches consciously promotes the multiplication of small groups through cell division.⁷⁵ The great majority of growing churches also indicated that it was more important for members to be involved in a small group than attend church.

7. Need-Oriented Evangelism. While fulfilling the Great Commission is the responsibility of all believers, Peter Wagner estimates that no more than ten percent of all Christians have the gift of evangelism.⁷⁶ However, all believers must use his or her gifts to serve non-Christians with whom one has a personal relationship. Churches with the highest growth rates, according to Schwarz, appear to have a clear understanding of which members of their church has the gift of evangelism.⁷⁷

8. Loving Relationships. Growing churches possess, on the average, a measurably higher ‘love quotient’ than stagnant, declining ones. They practice hospitality as believers regularly invite the unchurched as well as other church members into their homes. People do not want to hear us talk about the Gospel—they want to see authentic Christianity expressed through the love of Christ. Schwarz’s

⁷³ Christian A. Schwarz, 30-31.

⁷⁴ *Ibid.*, 32.

⁷⁵ *Ibid.*, 33.

⁷⁶ *Ibid.*, 34.

⁷⁷ *Ibid.*, 34-35.

research also demonstrates a very strong link between churches characterized by a ‘light-heartedness’ where there is laughter and joy, with churches that are growing.⁷⁸

Summery

It has been over 50 years since Donald McGavran, the father of modern missions, began the church growth movement. Although many churches have gone through eye-opening growth with the birth of the church growth movement, there also have been many confusions and negative effects.

Today, when it comes to church growth, churches tend to focus on health rather than growth, having gone through arguments and pains due to the latter. This trend centers on quality rather than quantity and, according to this notion, the church can grow healthily when it is healthy. According to most full-time pastors, seminary professors, and special researchers on the subject of church growth, the church can grow when it reveals the following elements: Prayer, Worship, The Holy Spirit, Preaching, Outreach, Small group, Sunday school, Using spiritual gift, Revisiting church growth, Using faith to build Ministry, Leadership, Good organization, Spiritual revival, Laity and ministry, Church planting, Evangelism, Planning and goal setting, Physical facilities, Signs and wonders, evident spiritual power, Assimilation and reclamation, Faith, Team work with co-workers, Education, Spirituality, and, Loving relationships.

Elmer Towns continually and repeatedly accentuates in his teaching at Liberty University that “Methods are many, principles are few. Methods may change, but principles never do.”⁷⁹ Thus, anyone who desires God’s church to grow healthily

⁷⁸ Christian A. Schwarz, 36-37.

⁷⁹ His lecture text book, *Spiritual Foundations of Church Growth*.

first needs to turn back to the biblical principles, then use scientific principles and the most effective strategies.

CHAPTER FOUR
THE HISTORY, VISION, AND MINISTRY OF SUNG-JIN PRESBYTERIAN
CHURCH

A Brief Summary of Sung-Jin Presbyterian Church History

The author ministered at Sung-Jin Presbyterian Church for four years (2004-2007). SJPC has been growing healthy for forty years, exercising its great influence to the community. This section of the paper is to summarize the essential history and important events of the church.

1. The church began with minister Sung-Min Kang on the second floor of 325-5 Sa Dang Dong, Seoul, South Korea (about 711 ft²) on July 15, 1971.
2. The church bought an estate (about 2846 ft²) at 386-11 Ho, Sa Dang Dong, built the first church building, and moved into the place on August 9, 1976.
3. The church began running Sung Jin Nursery on September 8, 1980.
4. Pastor Il-Dong Hwang started his post as the second senior pastor of the church on July 10, 1991.
5. Pastor Sung Min Kang had an installation as a pastor emeritus on July 17, 1991.
6. The church bought the first Education building on December 1, 1992 (fourth floor, about 1707 ft²).
7. 3000 people joined as members of the church on a Mobilization Evangelism Sunday on June 20, 1993.
8. The church moved into the second new church building that can hold up to 450 people at the same time on August 16, 1998. 8. 16.

9. The church began S.B.S Disciple training level one¹ on March 14, 1999.
10. The church dispatched Pastor Sung Young Kim as a missionary in the Philippines on March 1, 1999.
11. The church dispatched missionaries Young Il Kang and Hee Ku Yang to Mongolia on March 14, 1999.
12. The church celebrated its thirtieth year, and there was a church building dedication service. The church also installed three elders, fourteen deacons, and six deaconesses on July 17, 2001.
13. The church built a church in the Philippines on December 16, 2001 (Missionaries Sung Young Kim and Jun Hee Kim).
14. The church began NLTC on August 27, 2003.
15. The church dispatched Pastor Ho Sam Lee as he planted a new church on November 30, 2003.
16. The church established Sung Jin Happy Home School on July 7, 2005.
17. The church established Sung Jin After School (also known as Vision School) on September 1, 2005.
18. The church bought the second Education building on September 12, 2006.
19. The church bought a retreat center in Yang Pyung on November 30, 2006.
20. Today (2011), Sung Jin Church is building its third church building where 4500 people can worship at the same time. Fifteen pastors, five church staff members, 24 elders, about 40 deacons, and 100 deaconesses are ministering at the church.²

¹ S.B.S is the abbreviation of Sung-Jin Bible Study and is the representative text book of disciple training at the church.

² www.sungjin.org.

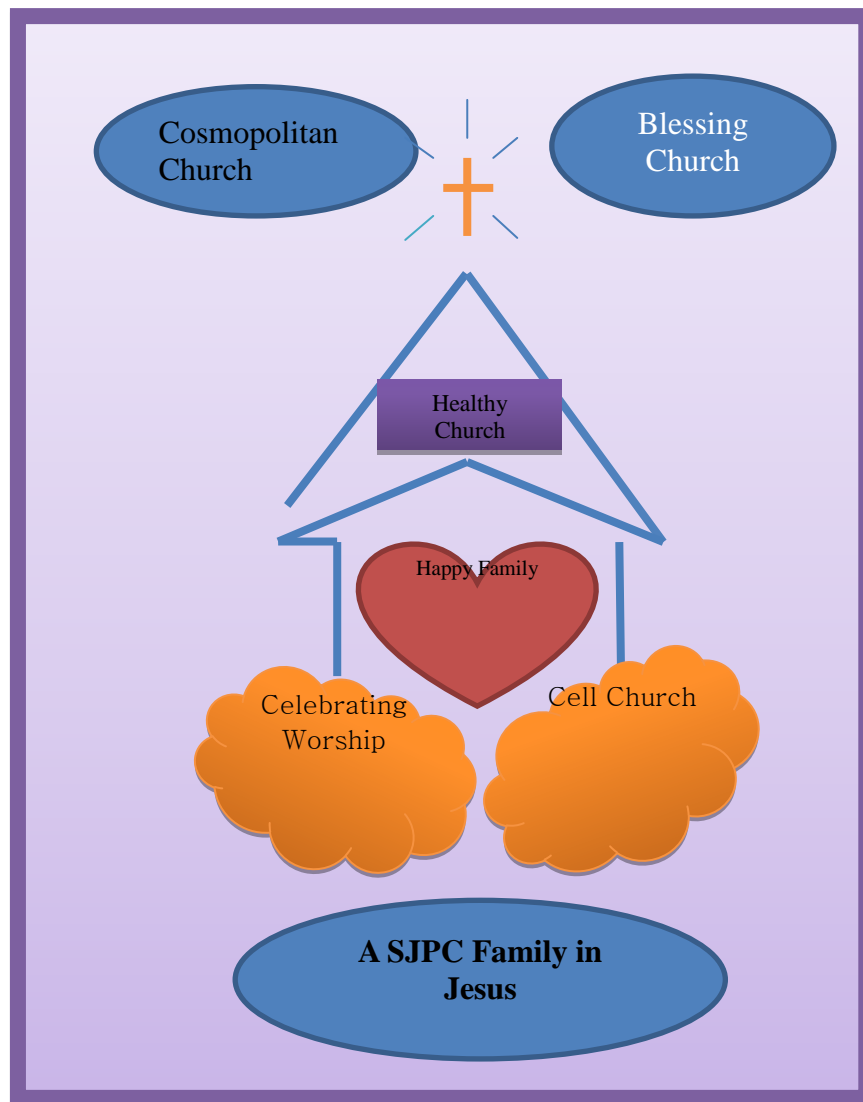
Introduction of Vision and Mission of SJPC

SJPC Vision 2015

Vision statement:

“All peoples on earth will be blessed through SJPC members, who are a family in Jesus Christ, building a healthy church and happy families through celebrating services and Cell church.”

(Figure 3-1 “SJPC Vision Picture”)



Meaning:

Light: The light stands for SJPC, where Jesus indwells, will give out its light to the world by completing its vision.

Church: The blue represents its health.

House: The house symbolizes a happy family in Jesus. Its arrow shape also embodies “jumping over”.

Wing: The wing is a symbol of the foundation of the church vision and making a flight.

Oval: This shape characterizes the earth (the world) and the cell church.

SJPC Mission

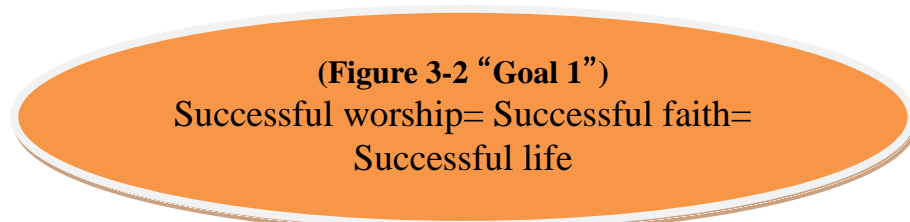
Purpose statement:

“SJPC, the church of God, first, exalts God and glorify Him (Ps 95:6).
Second, admonishes and teaches the members, so that they can serve (Col 1:28).
Third, evangelizes to light the world (Mat28:18; 5:16).”

Goal

1. SJPC is a community of faith that serves and worships God.

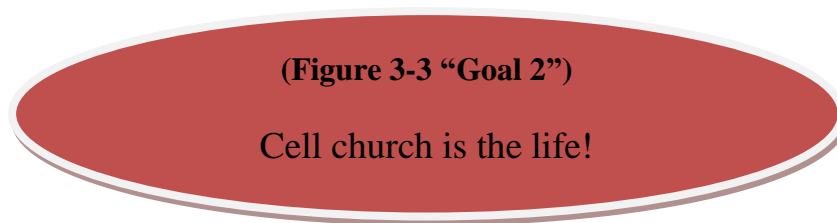
It aims at worship in Spirit and truth by planning, diversifying and celebrating.



2. SJPC is a community of love.

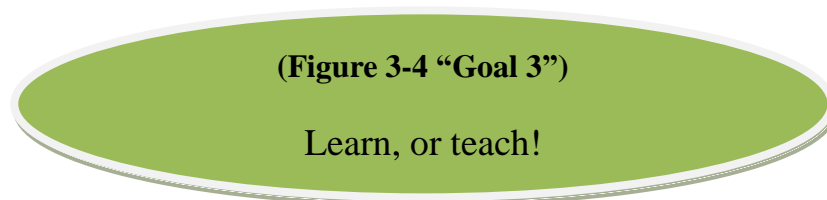
It strives for unity of the members and cares for them, solidifying this by

active cell church meetings.



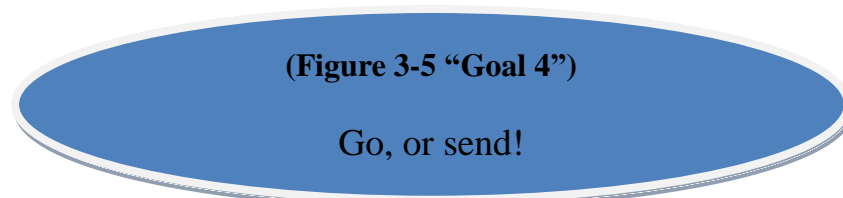
3. SJPC is a discipline community.

It has devoted itself to learning and teaching for the maturity of faith and dedication.



4. SJPC members are witnesses of the gospel.

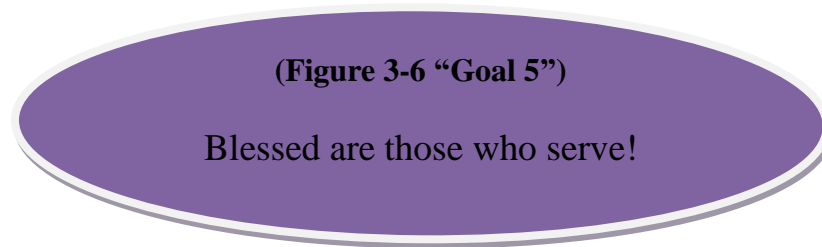
Every member is expected to participate in evangelism training, church planting, and foreign missions to witness the good news to the ends of the earth (Acts 1:8).



5. SJPC is a ministry community that serves.

Each member serves, abandoning self-centered egoism in order to serve Jesus,

His church, and the world.



Vision of SJPC

Vision

1. To see God's glory in a gracious worship community.
2. Each member to become leaders, using his or her God-given talents in cell church.
3. To grow as a cosmopolitan church, acquiring the eight elements of a healthy church.
4. To foster cosmopolitan people who are capable in every area of the society, and who will also evangelize the Five Oceans and the six continents through education and discipline.
5. That all peoples on earth will be blessed through SJPC by establishing happy families through cell church and family ministry.
6. That SJPC, the church of God, will be able to lead the Christian culture by serving community with enough space and ability.
7. That the "Ten Million/ A Hundred Million Movement"³ would be further established and bear fruit.

Four Strategies

³ Ten Million/ A Hundred Million Movement: The church challenges its members to spend ten to a hundred million won as a family or a cell to foster people and build the church. As a result, 1000 churches and a hundred million people will hear the good news.

1. SJPC marches forward by carrying each other’s burdens (Gal 6:2).

It accomplishes the law of Christ (Loving God and His people).

2. SJPC makes a flight with the two wings (Acts 2:46).

Celebrating the main service + Cell church

3. SJPC pursues a healthy church (Eph 4:12).

4. All peoples will be blessed through SJPC (Gen12:1-4).

Evangelizing family/healthy family

Introduction and Service Schedule of SJPC

Introduction:

SJPC is affiliated to Korean Presbyterian Church. It strives to accomplish its mission as a church that shines its light in evangelizing the community and expanding world missions. It is also devoted to preserving conservative theology, which is God-centered, Word-Centered, and church-centered. SJPC is thankful that it is a blessed and happy church where spirit-filled services are offered to God and all members serve each other as a family according to God-given gifts. A pastor emeritus Sung Min Gang, who planted the church about forty years ago, Il Dong Hwang Senior pastor, staff, and elders are beautifully serving each member of the Sung Jin family.

(Figure 3-7 “Service Schedule”)

Worship Schedule				
Sunday	First	7:30 AM	Infant	11:30 AM
	Second	10:00 AM	kindergarten	10:00 AM
	Third	11:30 AM		11:30 AM
	Fourth (Focused on Young Adult)	2:00 PM	Elementary	10:00 AM

Sunday Nights	7:00 PM		11:30 AM
Wednesday Nights	7:00 PM	English Worship	1:30 PM
Early Morning Services	AM 5:00	Youths	11:00 AM
	AM 6:30	Young Adults	2:00 PM
Late Night Services	Fridays 9:00 PM	Senior School	Thursdays 10:30 AM

10 Life Mottos of Sung Jin Family

(For happy family and peaceful church)

1. We treat each other with joy and gladness (1Thess 5:16).
2. We serve each other with love (John 13:14).
3. We encourage each other and strive to edify (Eph 4:29).
4. We carry each other's burdens and serve (Gal 6:2).
5. We pray for each other and build up each other (Jam 5:16).
6. We do not criticize nor judge each other (Rom14:13).
7. We do not grumble against each other nor condemn (Jam 5: 9).
8. We forgive each other (Eph 4:32).
9. We teach and learn from each other (Gol 3:16).
10. We, in humility, value others above ourselves (Phil 2:3).

Ministries for Healthy Church Growth

The Ministry Strategy and Direction of SJPC

The Eight Direction of the Ministry (Acts 2:42; 9:31)

1. Worship Renewal (Graceful Church)

Choir, praise team (a quartet)/ band, multimedia team

2. Prayer (Living Church)

Early morning, evening, all night, Monday intercessory prayer meeting

3. Disciple Training (Powerful Church)

New comers' class SBS level 1.2.3, Evangelism Explosion, Spiritual discipline, New life training level 1.2.3

4. Active Sub-group (Healthy Church)

Cell-centered, sub-parish, aiming at cell church

5. Education (Church with an Internal Stability)

Sunday school, Nursery, Senior School, Lifelong education center, English Sunday School

6. Young Adults (Hopeful Ministry)

Discipline young adults, young adults worship

7. Community (Loving Church)

Council organization, programs for active fellowship

8. Growth (Growing Church)

Evangelism training, participating foreign missions, Ten Million/ One Billion Movement

Worship & Event Plan

(Figure 3-8 “2010 Worship & Event plan of SJPC”)

Month		Sunday	Special Sundays	Main Event
January	The month of vision and repentance	7	New year's Thanksgiving Sunday	Church Officers' meeting, Mission Resolution Sunday
		14		Congregational Meeting
		21		Teachers' Seminar
		28		

February	The month of prayer	4		
		11		Revival
		18	New Year's Day	
		25		
March	The month of godliness	4		Evangelism Sunday Preparation Meeting
		11		
		18		Pastors' Retreat
		25		Young Adults' Dong Sa Na Sa
April	The month of revival	1	Palm Sunday	Special Prayer Meeting / Preparation for Baptism
		8	Easter Sunday	Communion
		15		
		22		The Third Couples' Seminar
		29		
May	The month of family	6	Children's Sunday	Countdown for Evangelism Sunday
		13	Parents' Sunday	
		20	Teachers' Appreciation Sunday	
		27	Couples' Sunday	
June	The month of evangelism	3	Pentecost	
		10		Mobilization Evangelism Sunday
		17		
		24		

Worship/ Church Event Plan				
Month		Sunday	Special Sundays	SJPC Main Events
June	The month of evangelism	1	Thanksgiving's Day Sunday	Young Adults' Bazaar(7)
		8		
		15		
		22		Education Ministry's Summer Event Period
		29		Young Adults' Retreat
July	The month of discipline	5		Young Adults' Mission Period
		12		
		19		
		26		
September	The month of	2		

	worship and prayer	9		Cell Leaders' Retreat
		16		
		23	Korean Thanksgiving Day	
		30		
October	The month of evangelism	7		The Fourth Couples' Seminar (2~3)
		14		Athletic Meet
		21		
		28	Reformation Sunday	Young Adults' Revival
November	The month of Thanksgiving and Celebration	4		
		11	Member Sunday	
		18	Thanksgiving Sunday	Healing Retreat(24)
		25		
December	The month of Administration and Closing Accounts	2		
		9		
		16		
		23		Christmas(25)
		30		New Year's Eve Service (31)

Division

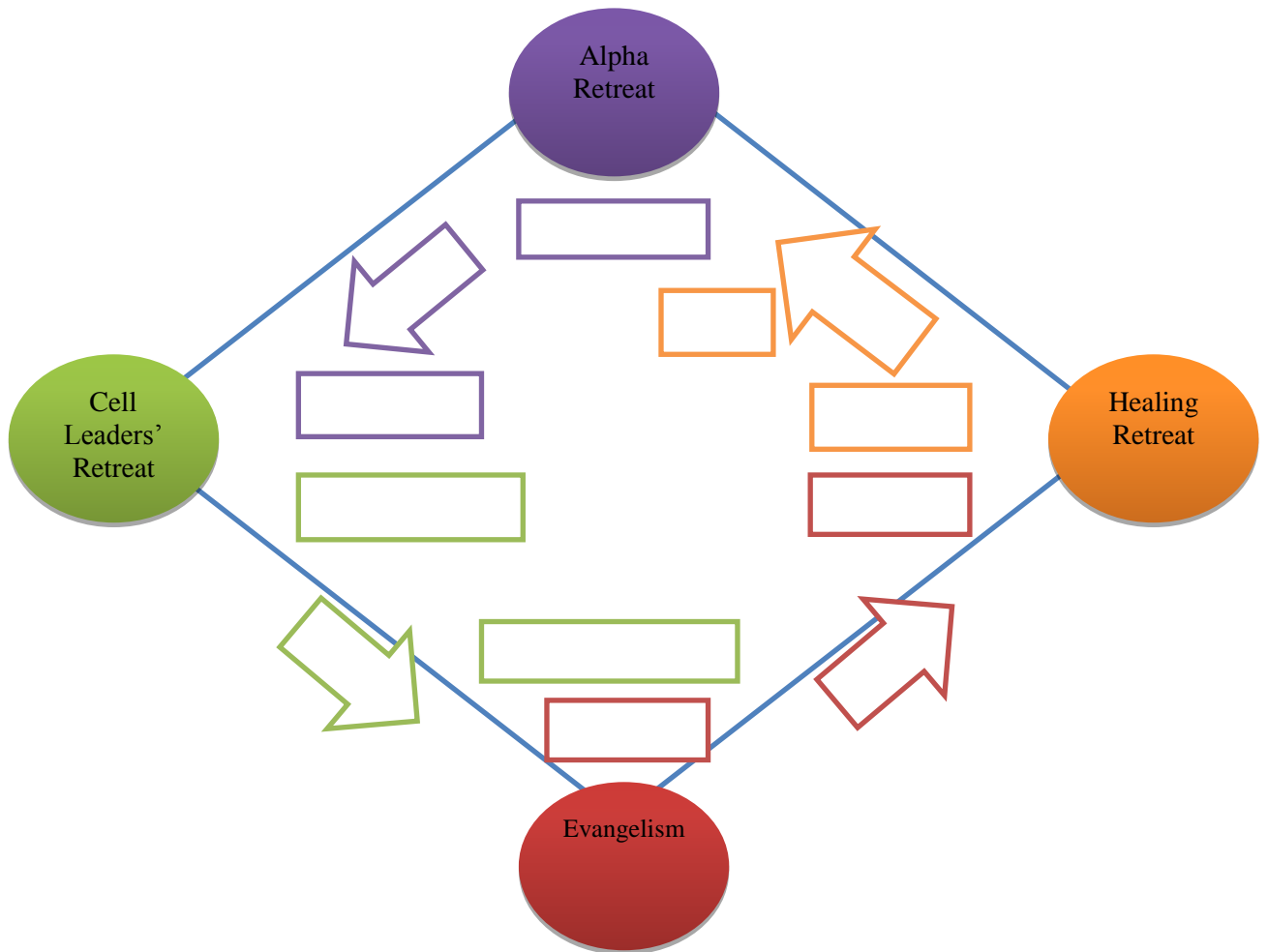
1. Worship Division
2. Internet Broadcasting Division
3. The Sacrament Division
4. Usher Division
5. Music Division
6. Prayer Division
7. Evangelism Division
8. Missions Division

9. Military Missions Division
10. Education Division
11. Scholarship Division
12. Maintenance Division
13. Vehicle Division
14. Parking Division
15. Planning Division
16. Building Division
17. Publicity Division
18. Document, bulletin Division
19. Culture Division
20. Congratulations and Condolences Division
21. Service Division
22. Social welfare Division
23. Kitchen Division
24. Decoration Division
25. New comer's Division
26. Reception Division
27. Visitation Division
28. Praise/ Retreat Division
29. Family Ministry Division
30. Finance Division
31. General affairs Division
32. Auditing Division

Training Procedure at SJPC

1. Training System for Healthy Church

(Figure 3-9 “Training System for Healthy Church”)



SJPC Member Trainings and Disciplines

- (1) New members' Class / Five Weeks (Registered New Members)
- (2) Conviction Class/ Five Weeks
- (3) S.B.S Step 1 / Twelve Weeks (Basic Course)
- (4) N.L.T.C Evangelism Training

(5) Step 2 Ministry Training Course, Growth class / Twelve Weeks

(6) Cell Leader Training Course/ Twelve weeks

(7) Counseling and Books of the Bible study

3 Progressive Retreats

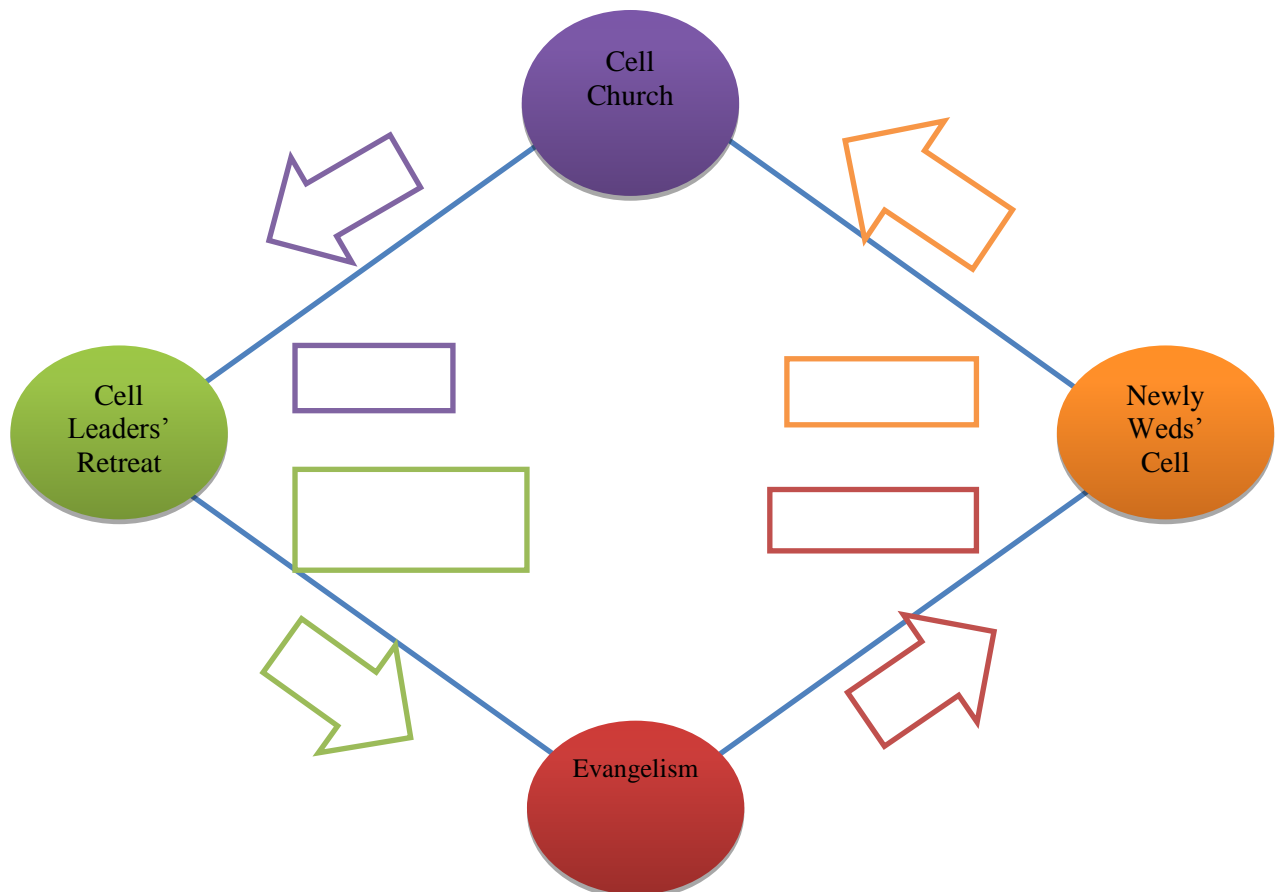
(1) Healing Retreat

(2) Evangelism Retreat

(3) Cell Leaders' Retreat

2. Family Ministry System for Happy Family

(Figure 3-10 “Family Ministry System for Happy Family”)



Family Ministry Progressive Program

- (1) Premarital School/ Three Weeks
- (2) Couples' Growth School/ Twelve Weeks
- (3) Parents' School / Six Weeks
- (4) Healing, Restoration Family Life Seminar (intermediate/ Twelve Weeks)
- (5) Senior School (Attended more than two years)

Family Ministry Progressive Training

- (1) Newly Weds' Cell
- (2) Cell Church
- (3) Retreat

Summary

The author ministered at Sung-Jin Presbyterian Church, a healthy and happy church, for four years (2004-2007). He resigned the church until the day before he came to study at Liberty Baptist Theological Seminary. Altogether, he ministered at four different churches both in Korea and America, and among these all, SJPC is the most healthy and biblical church. Rev. Ill Dong Hwoang, who has been the senior pastor for twenty years, taught him many life lessons in ministry.

SJPC, with a slogan of "Healthy Church, Healthy Family," has been providing a number of things for its members, so that they can grow healthy and well-

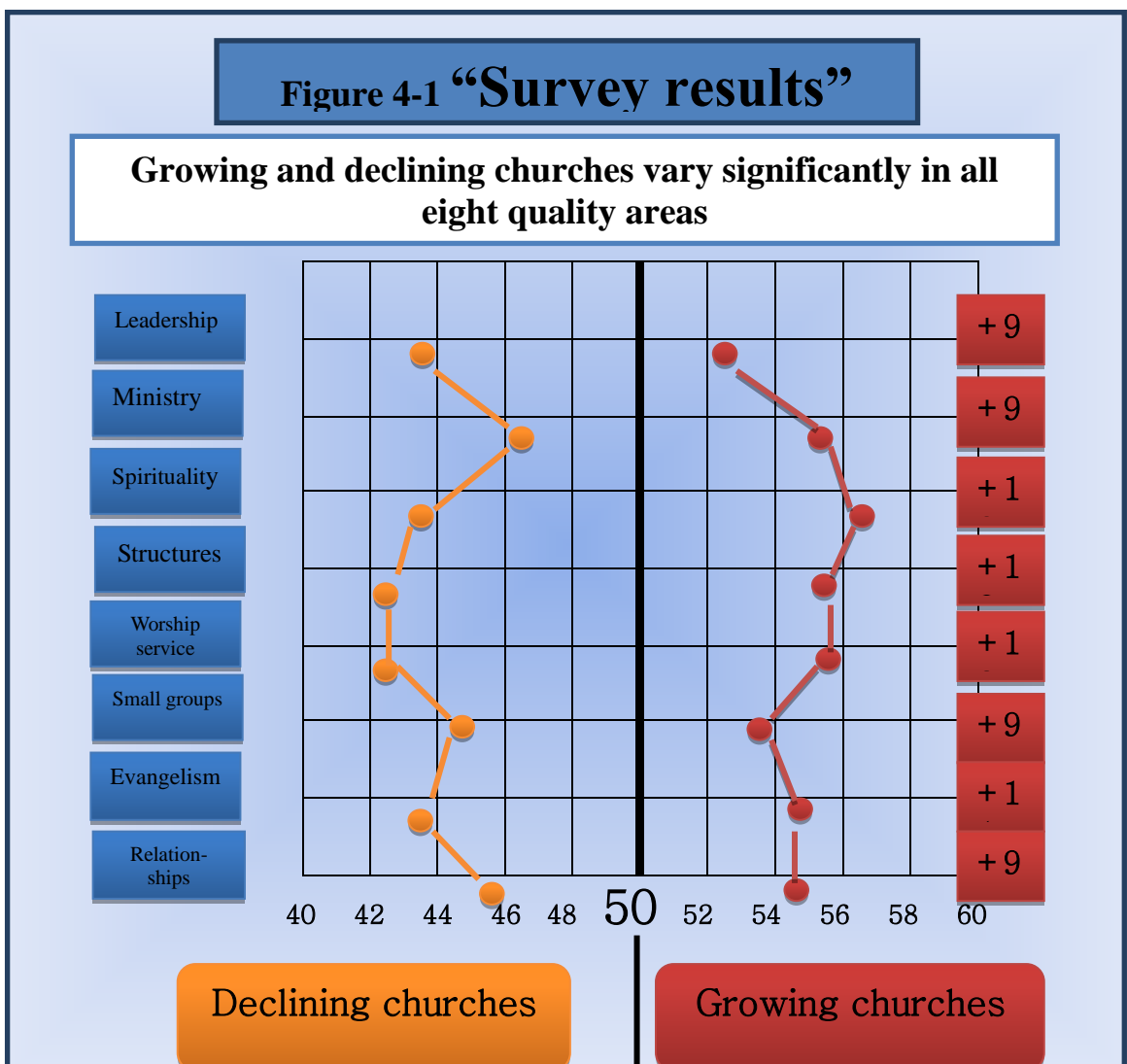
balanced in Jesus Christ. As a result, the church keeps growing both in quality and quantity. It is also peaceful and sturdy. Today, the church is still growing healthy, 1600 members building a building that can hold up to 4500 people at a time.

SJPC also has been exercising its great influence to the community. When the community goes through a difficult time, the church does not ignore it. Instead, the church always helps, and works with the community. The church takes the head to make the community a better place to live. As a result, the neighbors praise the church, and it is easier to share the gospel with these people.

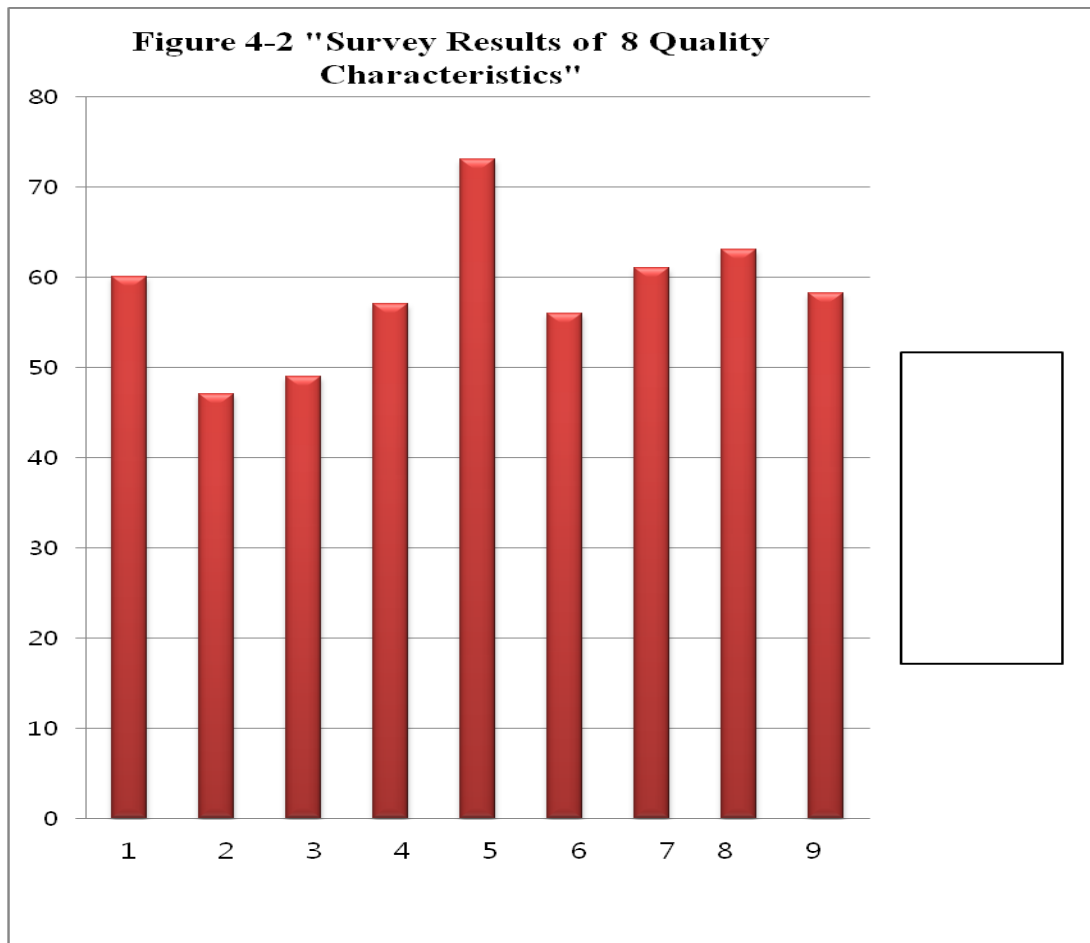
CHAPTER FIVE

ANALYTIC EVALUATIONS OF SUNG-JIN PRESBYTERIAN CHURCH BASED
ON THE EIGHT QUALITY CHARACTERISTICS AND RESEARCH OF
HEALTHY GROWING CHURCH

Christian Schwarz notes that if a church scores over 50% of the Normalization, that church is healthy. Sung-Jin church's Normalization was 58.25% in 2010. Therefore, through the following survey results, Sung-Jin church is a quite healthy church.



Analytic Evaluations of 8 Quality Characteristics



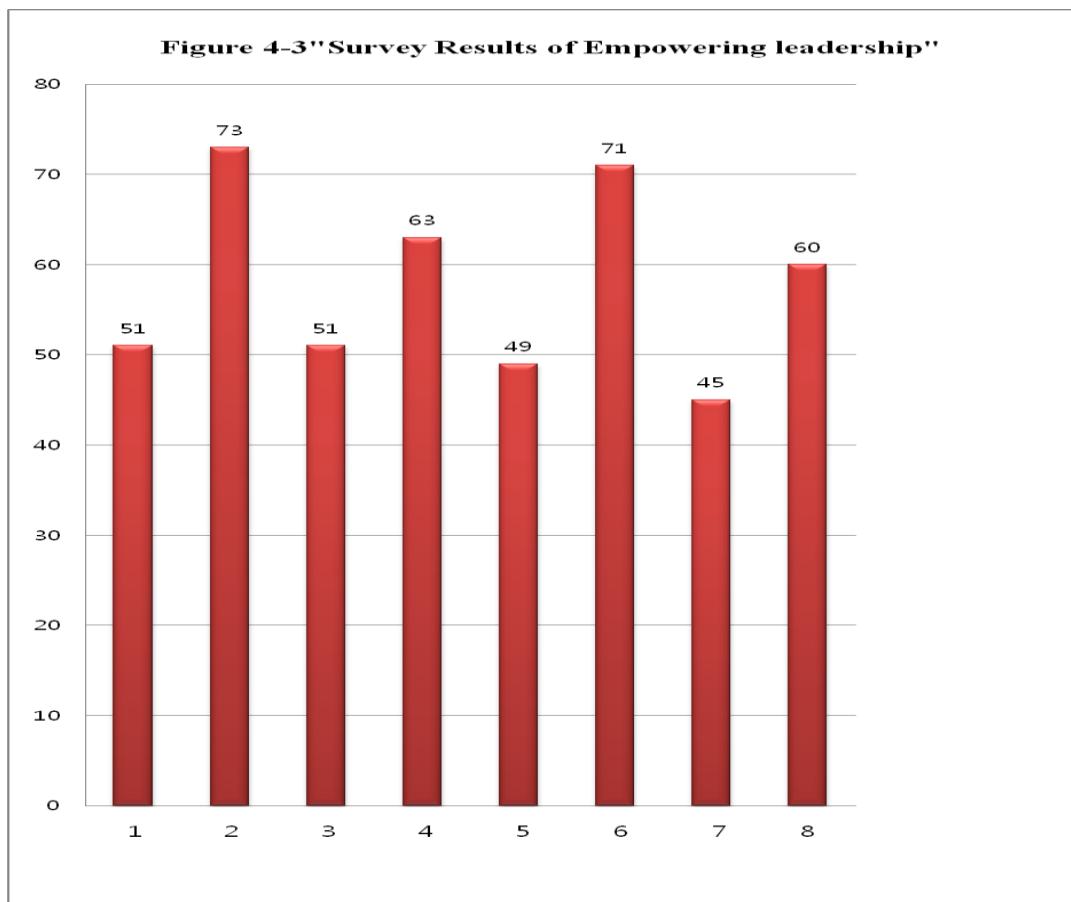
The numbers on the bottom of the graph refer to the results of the survey listed below.

1. The survey results of empowering leadership
2. The survey results of gift-oriented ministry
3. The survey results of passionate spirituality
4. The survey results of functional structures
5. The survey results of inspiring worship service
6. The survey results of holistic small groups
7. The survey results of need-oriented evangelism
8. The survey results of loving relationship

9. Average marks

Analytic Evaluations of Empowering Leadership

The key distinction is probably best expressed by the word “empowerment.” Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as “helpers” in attaining their own goals and fulfilling their own visions. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate, and mentor individuals, enabling them to become all that God wants them to be.¹



¹ Christian A. Schwarz, 22.

The questions in the survey on the Analytic Evaluations of Empowering Leadership are as follow:

Q1. The leaders of our church have an inspiring optimism.

Q2. The leaders of our church prefer to do the work themselves rather than delegate it.

Q3. The leaders of our church concentrate on the tasks for which they are gifted.

Q4. Our pastor looks for help from lay people to complement those areas in which he is not gifted.

Q5. The leaders of our church prefer to evade conflicts.

Q6. Our pastor has too much work to do.

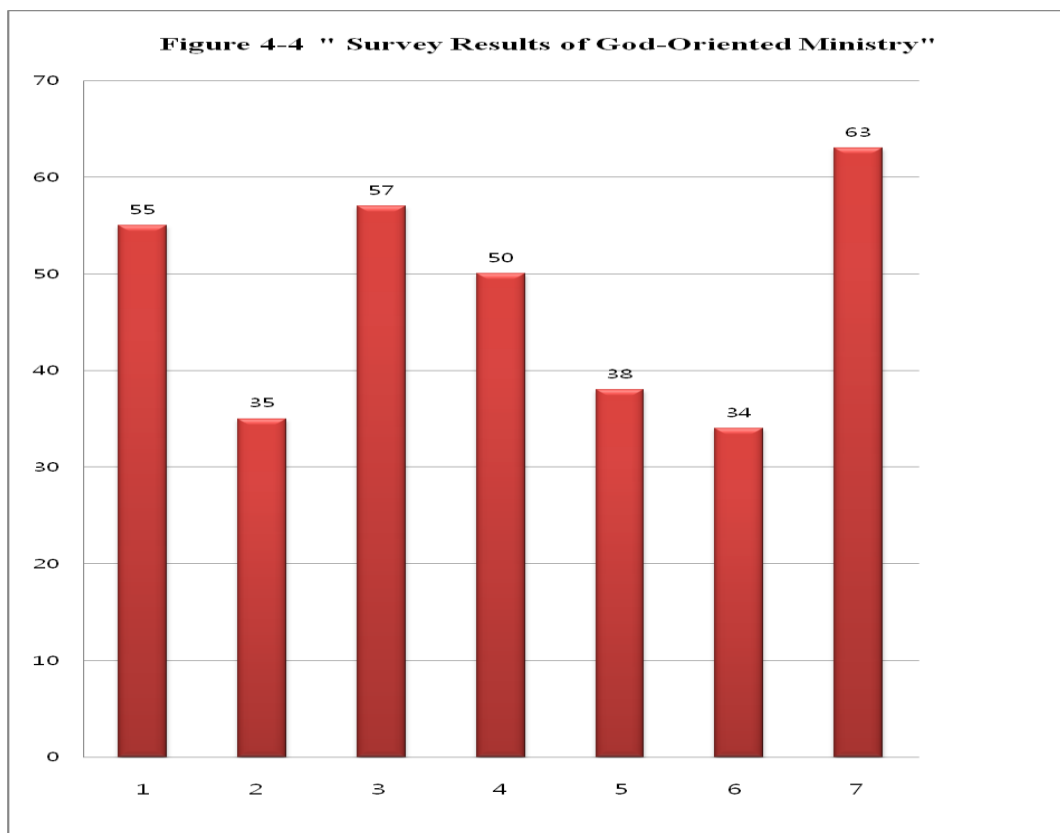
Q7. Our pastor gives a lot of church members the opportunity to help in organizing the church service.

Q8. Our pastor seems to feel at home in our church.

Analytic Evaluations of Gift-Oriented Ministry

The quality characteristic “gift-oriented ministry” demonstrated particularly well mean by “divine growth” automatism.” The gift-oriented approach reflects the conviction that God sovereignly determines which Christians should best assume which ministries. The role of church leadership is to help its members to identify their gifts and to integrate them into appropriate ministries. When Christians serve in their area of giftedness, they generally function less in their own strength and more in the power of the Holy Spirit. Thus ordinary people can accomplish the extraordinary! None of the eight quality characteristics showed nearly as much influence on both

personal and church life as “gift-oriented ministry.”²



The questions in the survey on the Analytic Evaluations of Gift-Oriented Ministry are as follow:

Q1. I know my spiritual gifts.

Q2. I enjoy the tasks I do in the church fellowship.

Q3. I feel that my church supports me in my ministry.

Q4. It is my experience that God obviously uses my work for building the church.

Q5. The tasks I perform in my church are in accordance with my gifts.

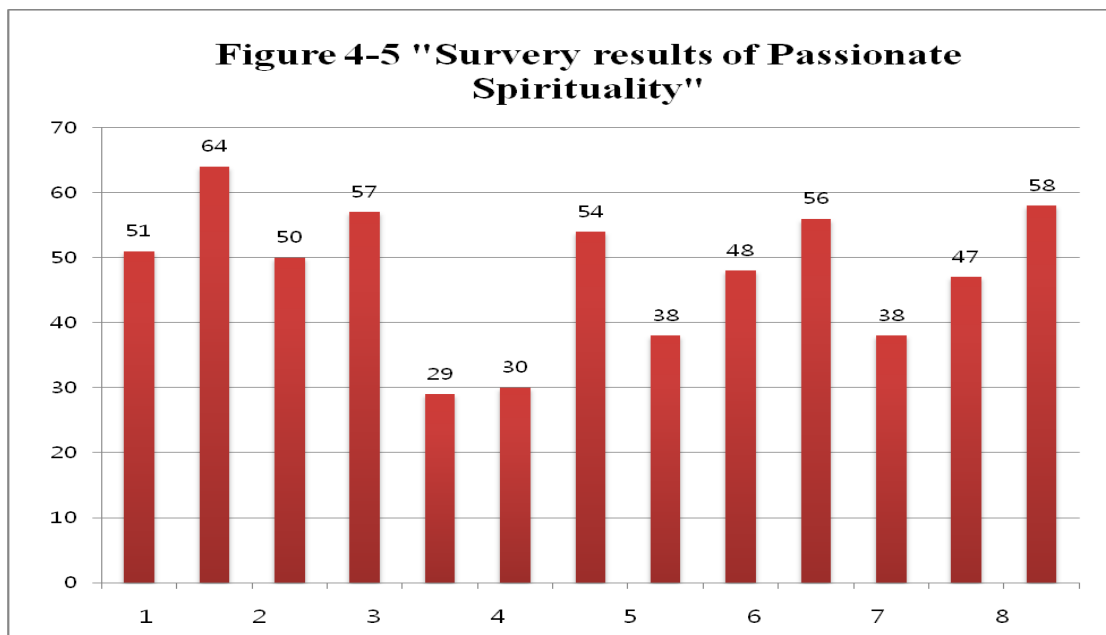
Q6. I feel my task in the church is an enjoyable challenge.

Q7. I know what value my work has in the total work of the church.

² Christian A. Schwarz, 24.

Analytic Evaluations of Passionate Spirituality

The point separating growing and non-growing churches, those which are qualitatively above or below average, is a different one, namely: “Are the Christians in this church on fire? Do they live committed lives and practice their faith with joy and enthusiasm?” A church, regardless of how orthodox its dogma and view of Scripture, can hardly expect to experience growth, as long as its members do not learn to live their faith with contagious enthusiasm and to share it with others.³



The questions in the survey on the Analytic Evaluations of Passionate Spirituality are as follow:

Q1. Approximately what percentage of your gross income do you give in tithes and offerings for church support, missions, etc.?

³ Christian A. Schwarz, 26-27.

Q2. I know that other church members pray for me regularly.

Q3. I enjoy reading the Bible on my own.

Q4. I experience the transforming influences faith has in the different areas of my life.

Q5. I am enthusiastic about my church.

Q6. The word of God is the most important authority in the decisions of my everyday life.

Q7. Very often, I have reason to thank God for His work in my life.

Q8. Our pastor is a spiritual example.

Q9. I firmly believe that God will act even more powerfully in our church in the coming years.

Q10. I often tell other Christians when I have experienced something from God.

Q11. I enjoy my life

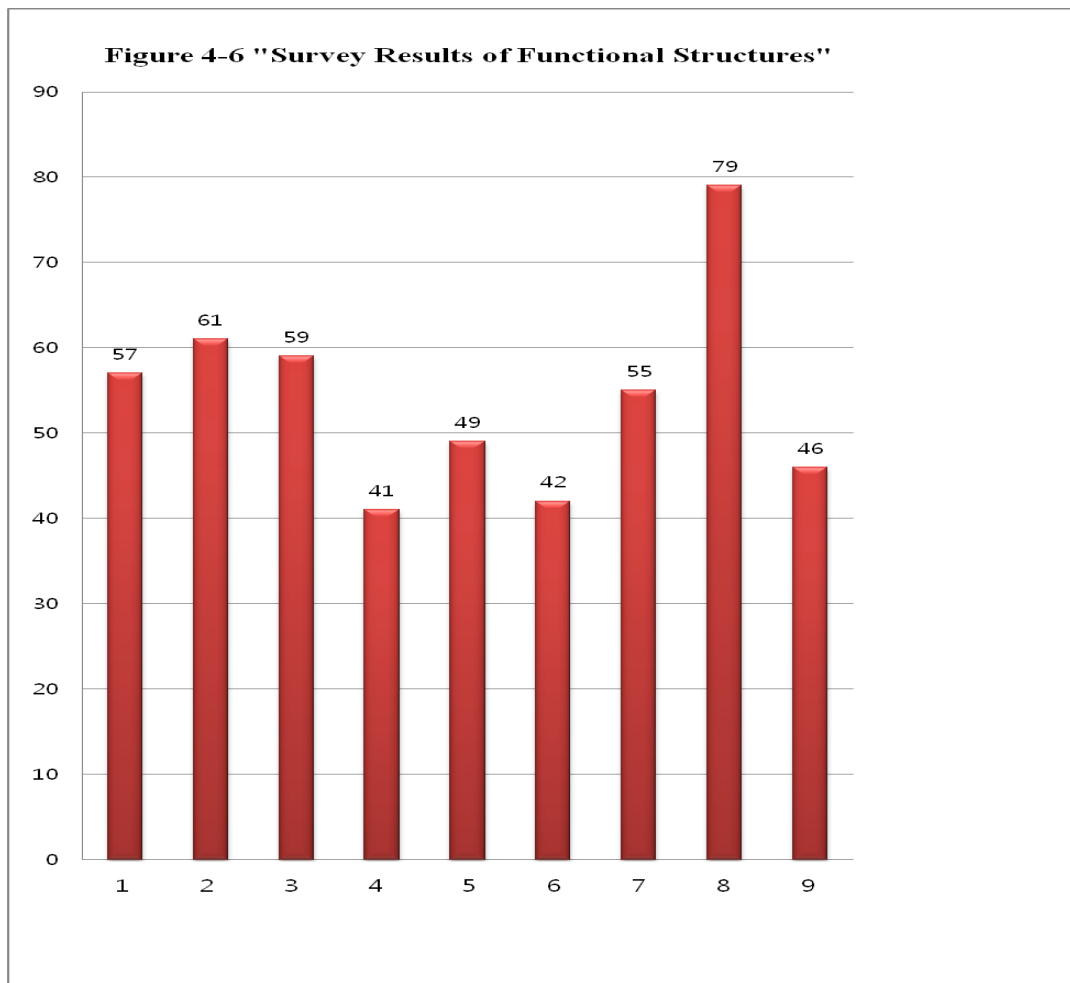
Q12. People in our church are highly motivated to do church work.

Q13. Times of prayer are an inspiring experience for me.

Analytic Evaluations of Functional Structures

Leaders are not simply to lead, but also to develop other leaders. Anyone who accepts this perspective will continually evaluate to what extent church structures improve the self-organization of the church. Elements not meeting this standard (such as discouraging leadership structures, inconvenient worship service times, demotivating financial concepts) will be changed or eliminated. Through this process of continual structural self-renewal, traditionalistic ruts can, to a large extent, be

avoided.⁴



The questions in the survey on the Analytic Evaluations of Functional Structures are as follow:

Q1. I am fully informed about church plan for church growth.

Q2. I know which goals our church will pursue in the coming years.

Q3. It is my impression that the organizational structure of our church hinders church life rather than promotes it.

Q4. The activities of our church are characterized by successful planning and organization.

⁴ Christian A. Schwarz, 28-29.

- Q5. In our church we often try new things.
- Q6. I could write down the organizational structure in my church.
- Q7. The lay people of our church are trained frequently.
- Q8. I consider our church to be too traditional.
- Q9. In our church there is a leader for each ministry.

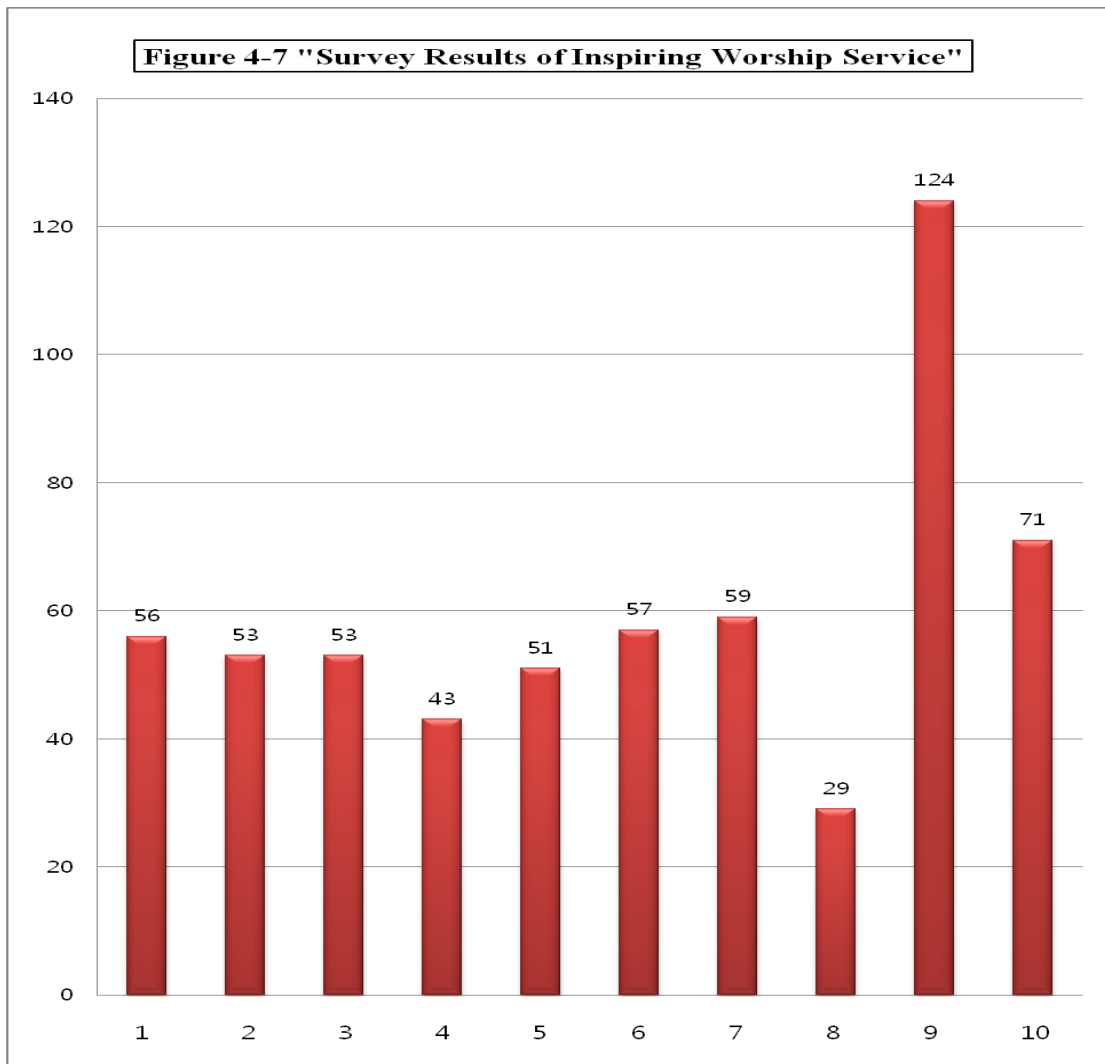
Analytic Evaluations of Inspiring Worship Service

The word “inspiring” deserves clarification. It is to be understood in the literal sense of *inspiration* and means an inspiredness which comes from the Spirit of God. Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), He will have a concrete effect upon the way a worship service is conducted including the entire atmosphere of a gathering. People attending truly “inspired” services typically indicate that “going to church is fun.”⁵

Knowing this, the likely source of opposition to this quality characteristic becomes evident: Christians who go to church to fulfill their Christian duty. These people do not attend church because it is a joyous and inspiring experience, but to do the pastor or God a favor. Some even believe that their “faithfulness” in enduring such boring and unpleasant services will be blessed by God. Those who think this way will always tend to pressure other Christians to attend church. They have failed to comprehend the divine growth automatisms which are particularly evident in worship services. When worship is inspiring, it draws people to the services “all by itself.”⁶

⁵ Christian A. Schwarz, 31.

⁶ Ibid.



The questions in the survey on the Analytic Evaluations of Inspiring Worship Service are as follow:

Q1. Attending the worship service is an inspiring experience for me.

Q2. I enjoy listening to the sermons in the worship service.

Q3. I feel that the church service has a positive influence on me.

Q4. I feel that sermon in the worship service speaks to my needs.

Q5. The music in the church services helps me worship me God.

Q6. Optimal care is given to our children during church service.

Q7. I am often bored in the worship service.

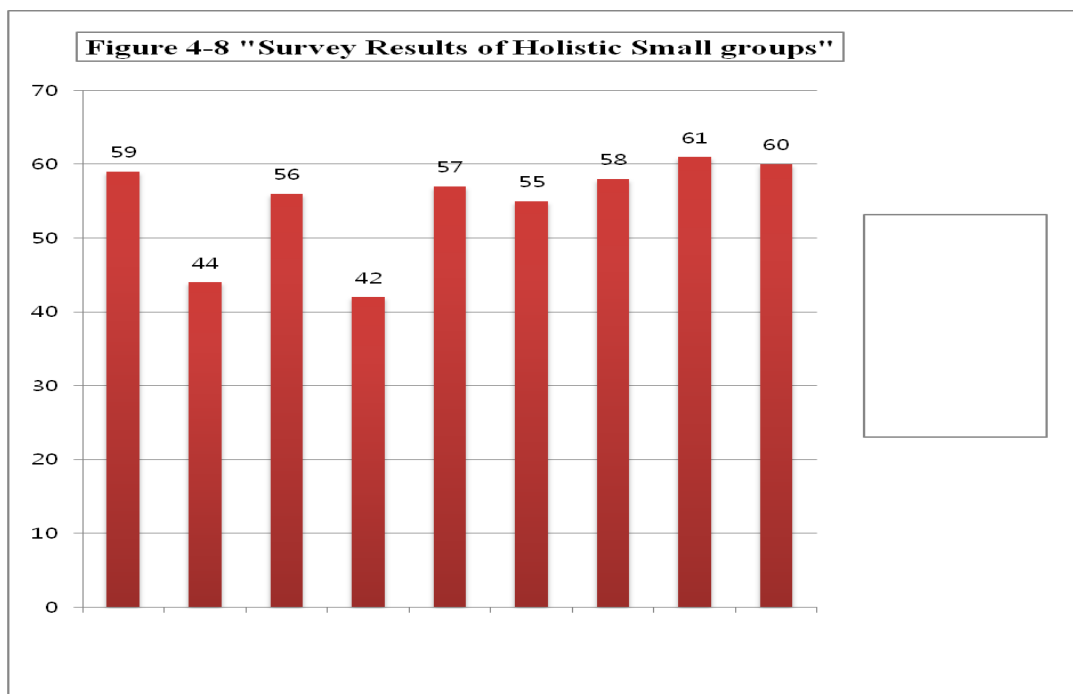
Q8. My most important motive for attending the church service is a sense of duty.

Q9. I enjoy bring visitors to our church services.

Q10. In our worship services new faces are a rarity.

Analytic Evaluations of Holistic Small Groups

If small groups are to have a positive effect on both quality and numerical growth within a church, they must be *holistic* groups which go beyond just discussing Bible passages to applying its message to daily life. In these groups, members are able to bring up those issues and questions that are immediate personal concerns. They are not a supplement, like a nice but dispensable hobby. No, much of the essence of true church life is worked out in small groups.⁷



⁷ Christian A. Schwarz, 32-33.

The questions in the survey on the Analytic Evaluations of Holistic Small Groups as follow:

Q1. I am a member of a group in my church where it is possible to talk about personal problems.

Q2. I am a member of a group in my church in which others will pray with me and for me if needed.

Q3. I am a member of a group in our church in which we talk about spiritual issues.

Q4. I am a member of a small group in which I feel at home.

Q5. In my small group we spend lots of time with things which are irrelevant to me.

Q6. In my small group we show trust towards one another.

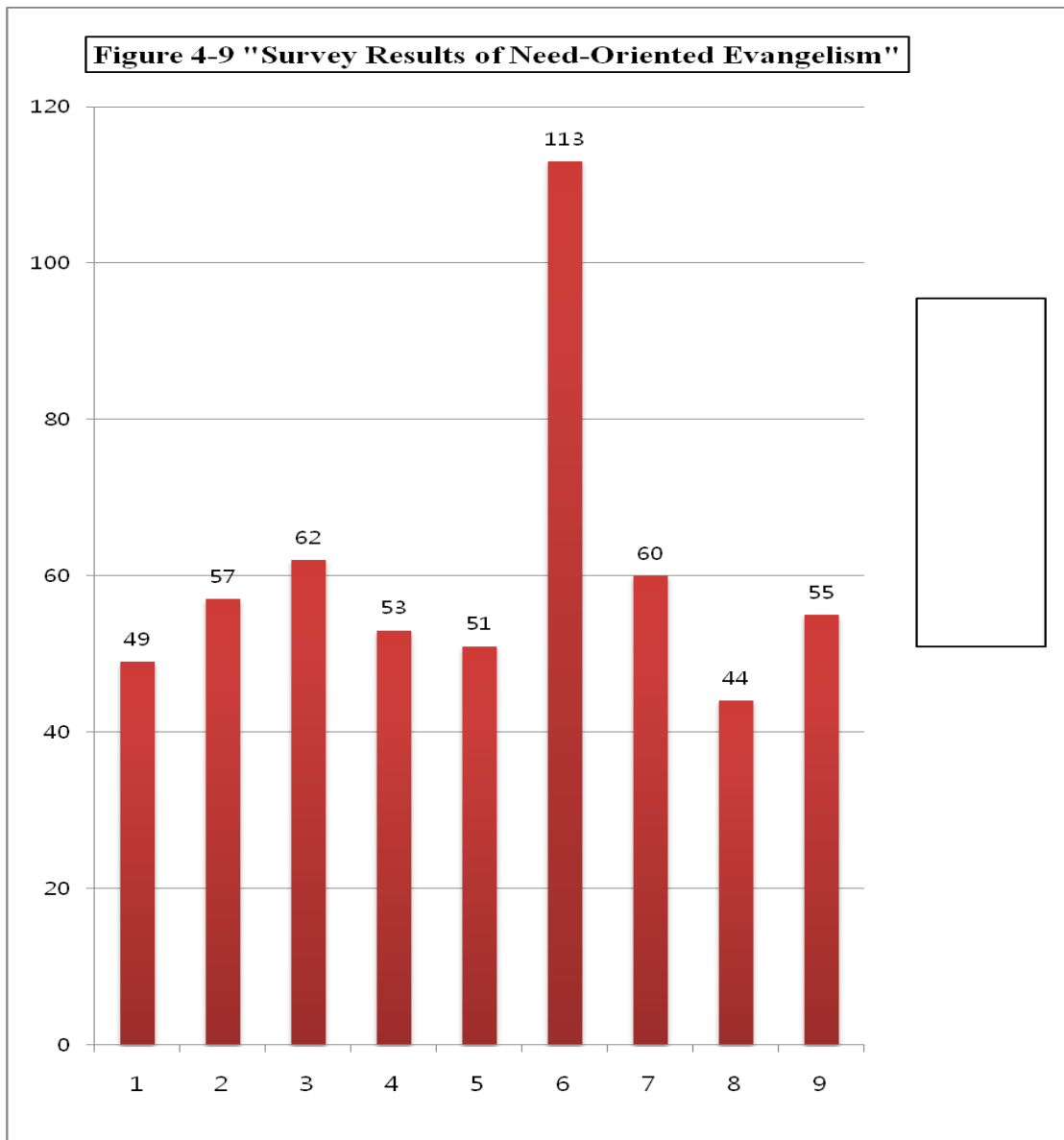
Q7. I can be as active as I like in my small group.

Q8. In the groups I belong to it is easy for newcomers to be integrated.

Q9. It is the declared goal of our small groups to start new groups by dividing themselves.

Analytic Evaluations of Need-Oriented Evangelism

It is the task of each Christian to use his or her gifts to serve non-Christians with whom one has a personal relationship, to see to it that they hear the gospel, and to encourage contact with the local church. The key to church growth is for the local congregation to focus its evangelistic efforts on the questions and needs of non-Christians. This “need-oriented” approach is different from “manipulative programs” where pressure on non-Christians must compensate for the lack of need-orientation.



The questions in the survey on the Analytic Evaluations of Need-Oriented Evangelism are as follow:

Q1. I know that programs exist in our churches which are particularly applicable to non-Christians.

Q2. New Christians find friends in our church quickly.

Q3. It is my impression that the evangelistic activities in our church lack imagination.

Q4. When new people come to church events, we approach them openly and

lovingly.

Q5. In our church the subject of evangelism is discussed at all possible opportunity.

Q6. I enjoy bringing my friends, colleagues, and relatives to church.

Q7. I pray for my friends, colleagues, and relatives, who do not yet have faith in Jesus Christ, so that they will come to Jesus.

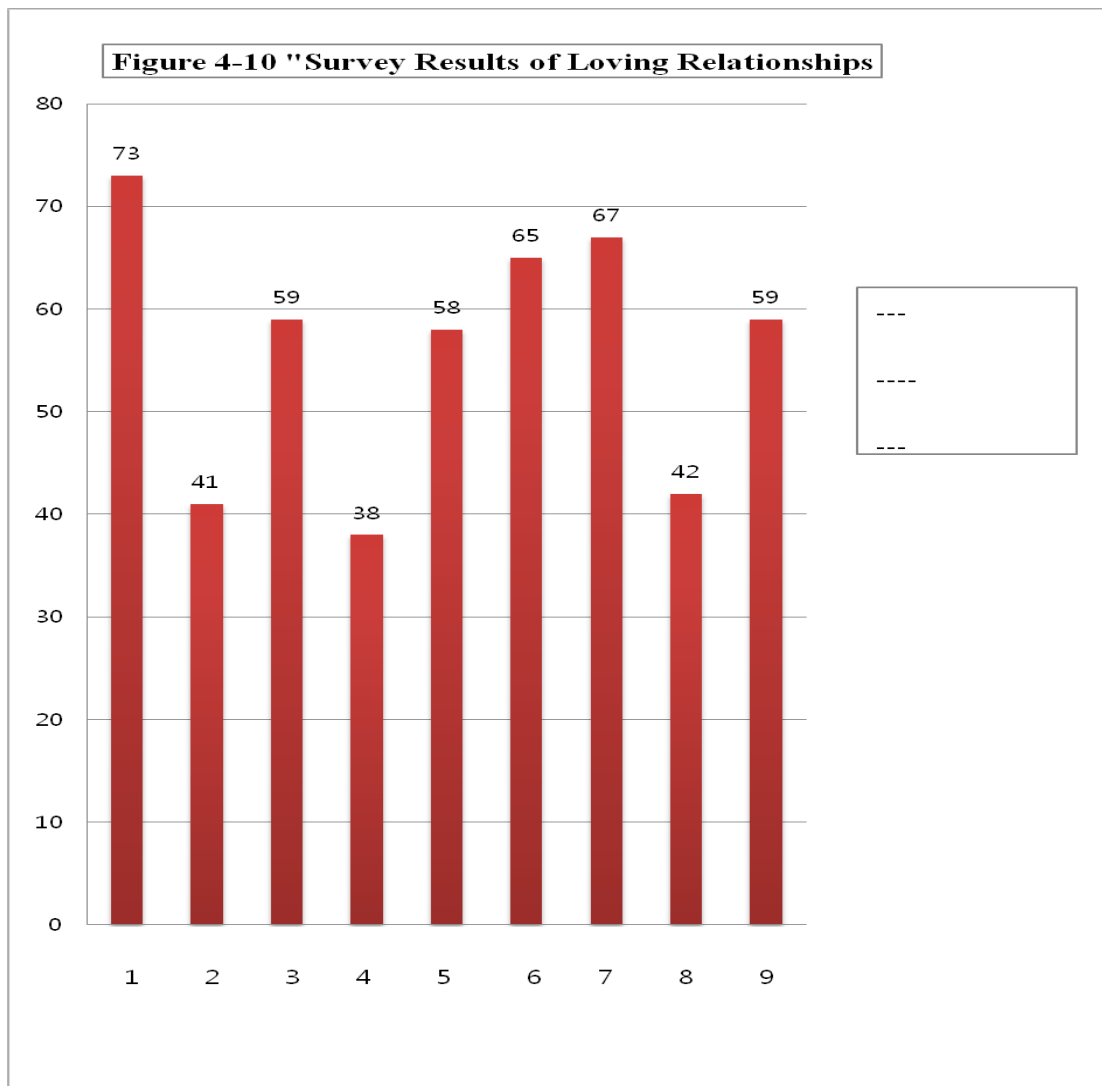
Q8. It is for me to sum up in a few phrases what faith means for me.

Q9. I try to deepen my relationships with people who do not yet have faith in Jesus Christ.

Analytic Evaluation of Loving Relationship

Growing churches possess on the average a measurably higher “love quotient” than stagnant or declining ones. For example, how often do they invite one another over for meals or a cup of coffee? How generous is the church in giving compliments? To what extent is the pastor aware of the personal problems of the lay workers in the congregation? How much laughter is there in the church?

Unfeigned, practical love has a divinely generated magnetic power far more effective than evangelistic programs which depend almost entirely on verbal communication. People do not want to hear us talk about love. However, they want to experience how Christian love really works.



The questions in the survey on the area of Analytic Evaluation of Loving Relationship are as follow.

Q1. How much time do you spend per week with friends from church?

Q2. How often have you been invited by church members (not relatives) for dinner or coffee during the past two months?

Q3. How often have you invited church members (not relatives) for dinner or coffee during the past two months?

Q4. I find it easy to tell other Christian about my feelings.

Q5. In our church it is possible to talk with other people about feeling and

problems.

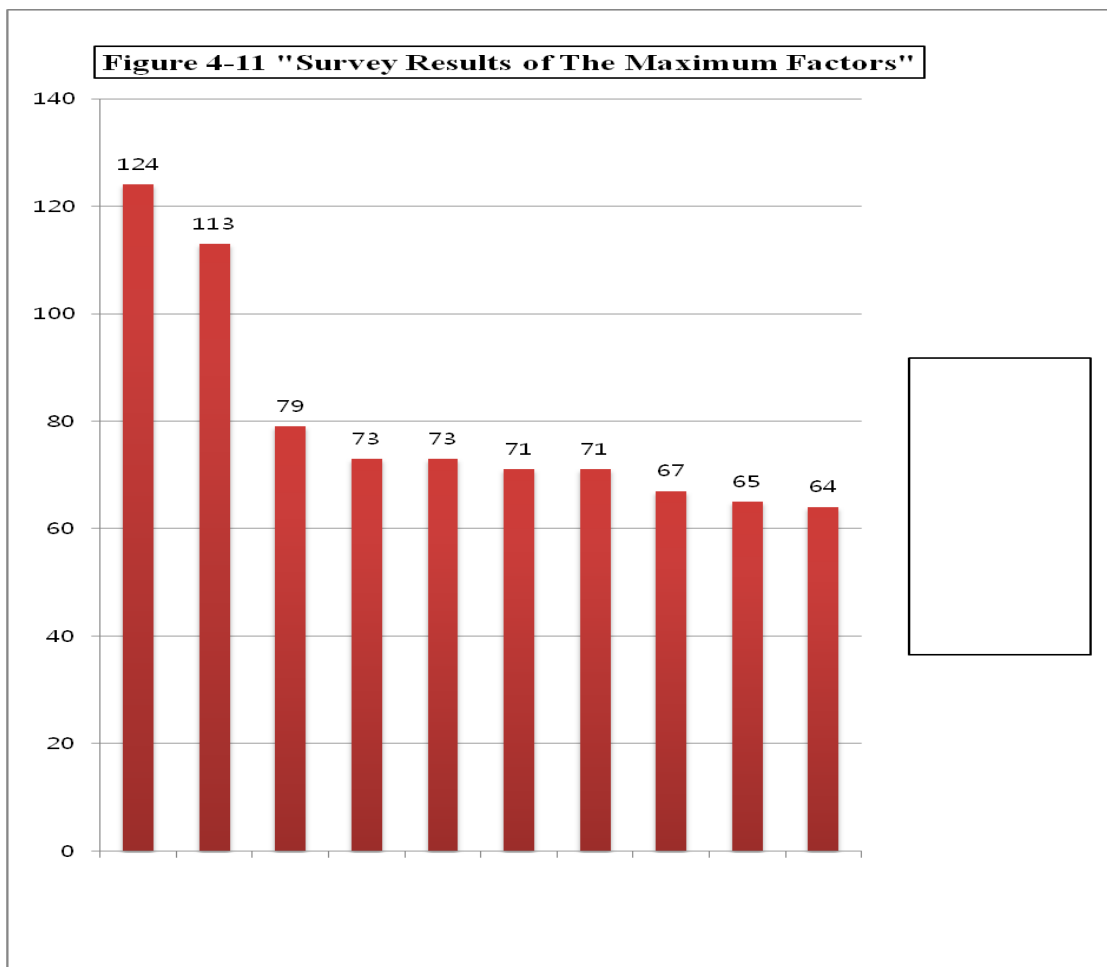
Q6. There is a lot of joy and laughter in our church.

Q7. The atmosphere of our church is strongly influenced by praise and compliments.

Q8. When someone in our church does a good job I tell them.

Q9. When someone in our church has a different opinion from me, I prefer to be silent rather than to endanger peace.

Analytic Evaluations of the SJPC's current Ten Maximum Factors



The survey from the SJPC members reveals the following Maximum Factors of the church today.

Q1. I enjoy bringing visitors to our church services (Inspiring worship service characteristic).

Q2. I enjoy bringing my friends, colleagues, relatives to church (Need-oriented evangelism characteristic).

Q3. I consider our church to be too traditional (Functional structures characteristic).

Q4. How much time do you spend per week with friends from church (Loving relationships characteristic)?

Q5. The leaders of our church prefer to do the work themselves rather than delegate it (Empowering leadership characteristic).

Q6. In our worship services new faces are a rarity (Inspiring worship service characteristic).

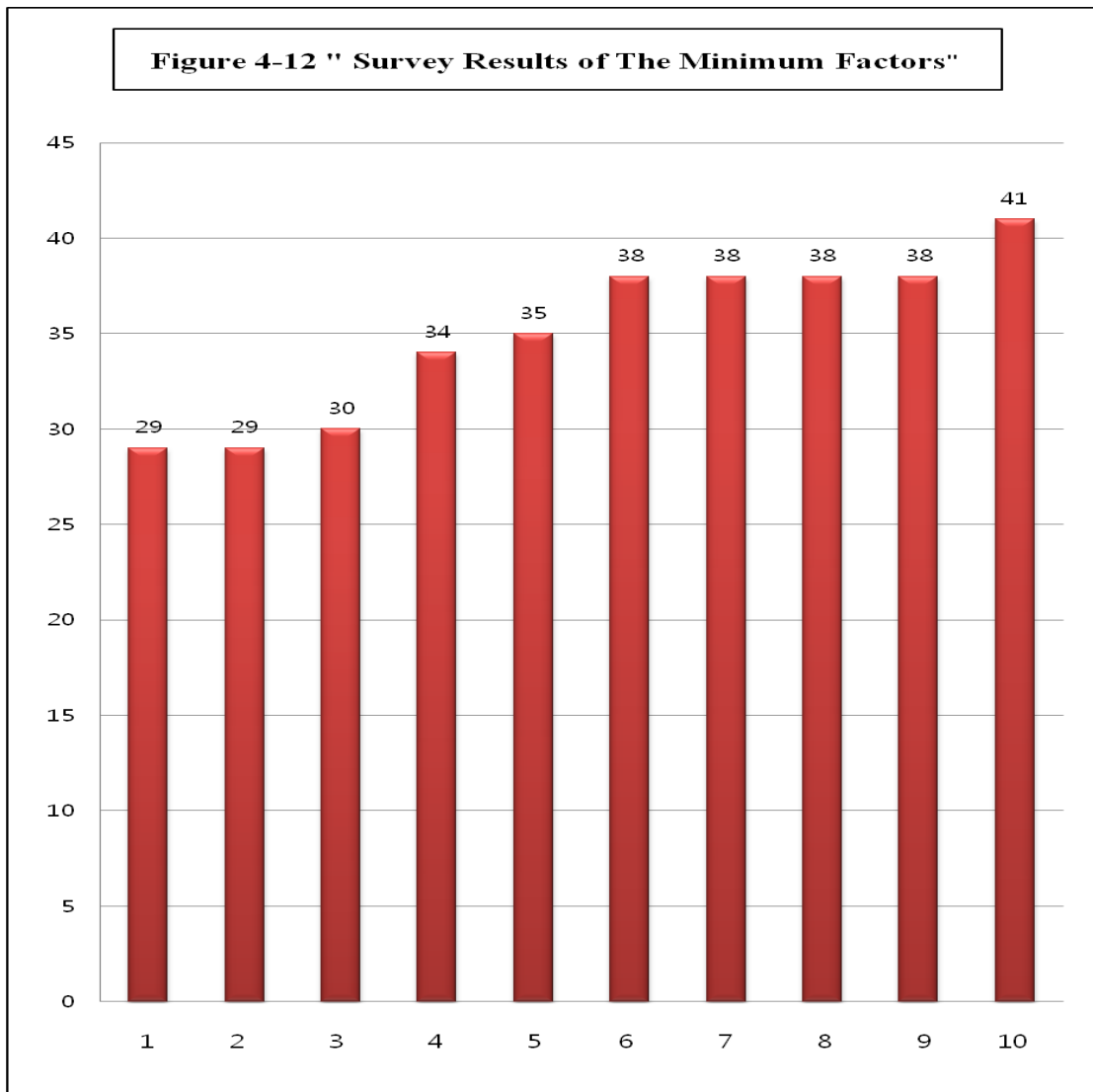
Q7. Our pastor has too much work to do (Empowering leadership characteristic).

Q8. The atmosphere of our church is strongly influenced by praise and compliments (Loving relationships characteristic).

Q9. There is a lot of joy and laughter in our church (Loving relationships characteristic).

Q10. I know that other church members pray for me regularly (Passionate spirituality characteristic).

Analytic Evaluations of the SJPC's current Ten Minimum Factors



The survey from the SJPC members reveals SJPC's 10 Minimum Factors.

Q1. I am enthusiastic about my church (Passionate spirituality characteristic).

Q2. My most important motive for attending the church service is a sense of duty (Inspiring worship service characteristic).

Q3. The word of God is the most important authority in the decisions of my everyday life (Passionate spirituality characteristic).

Q4. I feel my task in the church is an enjoyable challenge (Gift-oriented ministry characteristic).

Q5. I enjoy the tasks I do in the church fellowship (Gift-oriented ministry characteristic).

Q6. I find it easy to tell other Christians about my feelings (Loving relationships characteristic).

Q7. The tasks I perform in my church are in accordance with my gifts (Gift-oriented ministry characteristic).

Q8. Very often, I have reason to thank God for His work in my life (Passionate spirituality characteristic).

Q9. People in our church are highly motivated to do church work (Passionate spirituality characteristic).

Q10. The activities of our church are characterized by successful planning and organization (Functional structures characteristic).

Summary

As shown in figure 5-1, SJPC is a healthy church with an average score of 58.25%, according to an analysis and evaluation based on eight quality characteristics and NCD survey questionnaire. The SJPC members were asked seventy-four questions on the eight analytic evaluations for the analysis and evaluation.

The church's strong points and weaknesses were also assessed. As a result, the members outstandingly and the most frequently marked, "I enjoy bringing visitors to our church services" (Inspiring worship service characteristic, 124%). The next most frequently checked comment was, "I enjoy bringing my friends, colleagues, relatives to church" (Need-oriented evangelism characteristic, 113%).

The minimum factors were, Passionate spirituality characteristic (“I am enthusiastic about my church”) and Inspiring worship service characteristic (“My most important motive for attending the church service is a sense of duty”), both scoring 29%. The second lowest area was again, Passionate spirituality characteristic (“The word of God is the most important authority in the decisions of my everyday life”, 30%).

The survey concludes that although SJPC is a healthy church, the members should devote themselves to Jesus’ work not because it is their duty, but because of joy and passion. Their lively and faithful life will help the church grow healthier and impact the world.

CHAPTER SIX

TWELVE EFFECTIVE STRATEGIES FOR HEALTHY CHURCHGROWTH IN THE SUNG-JIN PRESBYTERIAN CHURCH IN KOREA

As discussed and concluded in the previous chapter, Christian Schwarz notes that a healthy church scores over 50% in the eight qualities of the Normalization. Thus, SJPC is a healthy church, scoring 58.25% of normalization in 2010 according to the result of NCD questionnaire targeted to its pastors and members. Although SJPC scored 47% in Gift-oriented ministry characteristic, and 49% in Passionate spirituality characteristic, it scored high in the other characteristics. It is certain that SJPC has a potential to become an exemplary Korean church once it supplements these two areas.

All in all, there is no doubt about the health of SJPC according to the NCD analysis and evaluation. SJPC possesses the following twelve healthy and effective strategies that promoted its health.

Establish a Team Ministry Involving Lay Leaders

According to the survey mentioned in the previous chapter, SJPC has 60% of a high leadership that establishes its leaders. Its leaders are very positive and take good care of members. They are people of responsibility and hard working. At the same time, they are ready to ask for help from followers. Ministers are placed according to their gifts and committed to designated works.

All champions have good team work. Team ministry is the best instrument that God has given us for spiritual ministry and a required subject. Without an effective team, the Sung-Jin church will not be able to adapt to the changing needs of

the people that it is trying to reach. The body of Christ functions as a team ministry (Rom. 12:4-5; Cor. 12:14-27).

Larry Gilbert, President of Church Growth Institute in Lynchburg, Virginia, an organization dedicated to promoting church growth and lay involvement, states that TEAM Ministry explains the relationship of spiritual gifts to the church, the ministry, the other gifted individuals, and to the individual believers. By understanding how God has gifted His children and how those gifts influence the personal ministry of His children, the believer finds his niche in the work of God.¹

Team ministry is the biblical model. Jesus Christ traveled with His disciples doing evangelism and mission works throughout His public ministry. Jesus did not do ministry alone. The key to effective ministry in the early church was team ministry. Paul ministered as part of an apostolic band, or ministry team. When he established new churches, it was clear that God intended them to act as an effective ministry team. Paul realized that some things should be delegated to others in order for him to focus on those things he could do best. Effective leadership teams will also produce continual movement and bring about consistent growth in the local church. Tom Phillips gives several team-building principles.²

Effective Suggestions for Building A Ministry Team by the Tom Phillips:

1. A team must have a gifted and committed leader.
2. A team must bring together a holy “band of men and women whose hearts God has touched” (1 Sam. 10:26).
3. A team is a group of people who are united under the Lordship of Jesus

¹ Larry Gilbert, *Team Ministry* (Lynchburg: Church Growth Institute, 1987), 9.

² Tom Phillips was formerly a pastor and for many years the International Director of Counseling and Follow-Up for the Billy Graham Evangelistic Association.

Christ.

4. Gifted people on the team are chosen to get specific jobs done.
5. A gifted team strategically trains its people, but more of the time, these capable and godly people are trained on the job.
6. Service is more important than position.
7. Team members must show respect for the leader and for other team members.
8. A team is only as strong as it is disciplined.
9. Effective teams realize that failure may be a step toward success.
10. Communication is crucial.
11. Great teams respond to change by remaining flexible.
12. Team leaders delegate; they do not abdicate.
13. Unity drives impacts.
14. Each person within the team is a coach and/or player/coach for those around and below.
15. Non-participatory team members could and should be removed.
16. Stay focused on the goal; accept nothing less.³

Nine Effective Suggestions for Building A Ministry Team for Healthy Church Growth by the Writer:

A great pastor will not only build but also develop and maintain his great team. There are practical steps for developing and maintaining a great team.

1. Trust team members. This develops and maintains a team spirit (Phil. 2:19-20).

³ George Barna, *Leaders On Leadership*, 220-221.

2. Give the members open communication. Freedom to speak is a good sign of a team.
3. Let members experience a completing task within an ongoing function or goal.
4. Affirm and appreciate a team's efforts, loyalty, differences, and ideas (Phi. 1:3-5).
5. Encourage the team members to grow in knowledge, experience, and skill.
6. Spend much time in prayer together.
7. Continue to restate the mission of the team so that everyone can clearly view the final goal from the pastor's perception (Prov. 29:18).
8. Love the team members; weep when the team weeps; and share tough love whenever necessary.
9. Build a leadership team with co-pastors and lay- leaders.

Build Gift-Oriented Ministry

Every Christian has received a special gift (spiritual gift), a divine enablement for ministry to the body. Paul wrote, "To each one is given the manifestation of the Spirit for the common good . . . One and the same Spirit works all these things, distributing to each one individually just as He wills" (1 Cor. 12:7, 11). As each part of the human body has a particular function, so does each member of the body of Christ (cf. 12:14).⁴

If members do not discover and use their spiritual gifts, a church cannot

⁴ John MacArthur, *The MacArthur New Testament Commentary: 1 Peter* (Chicago: Moody Press, 2004), 242.

expect great progress in any area of church development. Moreover, there is no area where you can better study the difference between technocratic growth programs that have been invented by humans, and church development according to God's plan, than in this area.⁵

The lowest characteristic SJPC demonstrated is gift-oriented ministry (47%). The survey result reveals that SJPC members know what their gifts are and the fact that what they do matters and is valuable to the church. However, they do not work according to their gifts. As a result, they do not enjoy what they do. Below are seven practical methods for the members to serve Jesus' body, God's church, according to their gifts.

Seven Practical Steps for Building Gift-Oriented Ministry for Healthy Church Growth by Christian A. Schwarz and Christoph Schalk:

1. Through sermons, Bible studies, seminars, etc., create understanding for the subject of "gift-oriented ministry."

If the principle of "gift-oriented ministry" is to significantly shape the everyday life of the church, it is important to inform people about it at different levels in different ways.

2. Help all Christians to discover their gifts.

There are several resources which have been developed that can help all Christians discover their gifts. They recommend the workbook "The Three Colors of Ministry" that contains "The Gift Test." The person who works through this workbook is led to a clear understanding of those areas he or she has been gifted for by God.

⁵ Christian A. Schwarz and Christoph Schalk, *Implementation Guide to Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 1998), 55.

3. Collect and assess the results of the gift test.

Church leadership must receive the result of the gifts to enable them to align future ministry with the rightly gifted people God has already given to the church. Leaders should insist on being informed about the results of everyone who has completed the gift test. Then ones should record the results in a master list and assess the strength of the different gifts in ones church. Such a summary perspective will give you special insights into the specific calling of one's church.

4. Train Gift Counselors.

During this conversation, the results of the gift test can be evaluated while addressing other factors that go beyond the question of giftedness. This conversation should be conducted by workers that have been prepared and trained specifically for this ministry. One will discover that this task is not very complicated.

5. Offer continuous gift counseling.

Gift counseling must go beyond just a single event, becoming a "fixed institution" in the church. Every new Christian and each new worker should be able to profit from this ministry. During the meetings, one will see that some Christians are quite clearly at the place where God has called them to be, while others are not. It is important that leaders help these persons to find a place in the church that corresponds to their gifts and thus their calling. During the gift counseling session, a written ministry description is developed for every Christian.

6. Cut those tasks that do not contribute to the growth of the church.

In natural church development, the goal is not to increase the number of activities are as much possible, but rather to concentrate on key activities. If many of your workers in the church are already overwhelmed with responsibilities, they recommend cutting as many activities as possible from the total church program.

7. Monitor the effectiveness of your steps.

In other to monitor how effective your steps have been, you should conduct a new church profile after about six months. In this way you can examine your need to continue your efforts in the area of this quality factor “gifted-oriented ministry,” or discover that your efforts have been so successful that you can move on to the next quality characteristic (your new minimum factor).⁶

Recover Passionate Spirituality

Extroverted people like to meet people and prefer learning while working at a real field to studying while sitting in a chair. They cannot sit still and steadily study for a long time. However, if an extroverted person has an interest in sermon, he will spend four to eight straight hours sitting in a chair preparing the sermon. He will feel as if the time goes faster while he prepares the sermon and will not feel exhausted at all. What makes this difference? His passion on the sermon might be the reason.

The result of a questionnaire reveals that SJPC members scored 49 % on Passionate spirituality. It is second lowest after the Gift-oriented ministry characteristic. A closer look at the result demonstrates that the Passionate spirituality is related to Gift-oriented ministry. Although the members certainly know what their gifts are, they do not serve the church according to their gifts. As a result, their services do not show passion, joy, and commitment: they merely do what they are requested to do because of their position. This fact leads them to be easily burnout. Most churches today plan ministries first, and then look for people to serve in that areas. Again, they search for people with zeal rather than considering professionalism

⁶ Christian A. Schwarz and Christoph Schalk, 56-59.

or gifts. Churches cannot thrive by this method. If churches keep hiring volunteers through this way, their ministry will be very limited, and only a few people will be able to serve the church. The most effective approach is to let members develop areas of ministries where they love and are interested. A variety of ministries will be established and people who have interest in each area will be able to join the ministry. In turn, members will devote themselves to ministries in churches with joy and happiness, and their service will be indefatigable and capable.

Christian A. Schwarz and Christoph Schalk also suggest several practical steps in order to build Passionate Spirituality.

Eight Practical Steps for Building Passionate Spirituality for Healthy Church Growth by Christian A. Schwarz and Christoph Schalk:

1. Be aware of the imitation modeling function of leaders.

The unquestionable prerequisite of passionate spirituality in the church is the passion that characterizes the life of its leaders. Are you yourself curious to learn something new from God? Do you have a strong expectancy that God will “show up” in your church and do a miracle? Or has much of what you do become sheer humdrum? As Christians with leadership responsibility in the church, we should block out at least two consecutive days devoted to prayer and fasting. Ask God for a new vision for the church. Ask Him to show you those top priorities that are crucial for the healthy church growth.

2. Make sure that your members are involved based on their spiritual gifts.

The concept of “gift-oriented ministry” greatly affects passion in the spiritual life. According to a survey of the users of The Gift Test, 51 percent said that as a result of utilizing the gift, they are “happier than before.” This comes as no surprise:

A Christian who serves God in the area of his responsibilities will have much more enthusiasm than somebody who is just doing his duty. This is why one of a church leader's top priorities must be to ensure that all Christians discover their spiritual gifts and get involved in a ministry that fits their giftedness.

3. Identify those Christians to whom God has given the gift of praying.

A beautiful "side effect" of the process of identifying the gifts in your church is the discovery of members to whom God has given the gift of prayer. People with this gift must have enough time to actually exercise this gift. Make sure they regularly receive prayer requests from other church members. Finally, increase the opportunities where they can share about their prayer ministry during church programs such as the worship service.

4. Train Christians with the gift of counseling for their ministry.

The gift of counseling is another spiritual gift that can significantly impact the level of passion in the spiritual life of the church. Pastoral care is not a ministry that church can be left solely to the pastor or to full-time staff people. Instead you must create an infra structure that makes it more feasible for Christians to care for one another.

5. Recruit the small groups in your church for a multi-week training course in praying. The purpose of the program is not to duplicate specific forms of praying, but to practice the kind of personal relationship with God that fits the personality of each individual Christian. This prayer training course also incorporates additional principles of a passionate yet down-to-earth spirituality which is often overlooked in Christian circles.

6. Avoid appeals to guilty conscience.

One of the most dangerous traps for leaders who want to enhance the growth

of their church is the temptation to get the right things accomplished in the wrong ways: They attempt to motivate Christians by causing feelings of guilt. While some people can be motivated by guilt in the short run for certain projects, in the long run, the consequences of this approach are mostly counterproductive.

7. Monitor all events and programs in your church in view of their positive atmosphere.

In your situation, external factors (such as . . . condition of the room, the way people greet one another, atmosphere, etc.) deserve specific attention. It is important that this passion becomes tangible for all five senses.

8. Monitor the effectiveness of your steps.

In order to monitor how effective your steps have been, you should conduct a new church profile after about six months.⁷

Change Functional Structures

According to the result of a questionnaire on Functional Structures, SJPC is a healthy church, scoring 57%. The result of a closer look at the questionnaire revealed that although SJPC is a very traditional church, its functional structures characteristic is high. This church is systematic but flexible at the same time, conveniently changing its administration and system any time according to different people or situation.

Christian A. Schwarz and Christoph Schalk suggest several practical steps in order to change Functional Structures.

Ten Practical Steps for Building Passionate Spirituality for Healthy Church

⁷ Christian A. Schwarz and Christoph Schalk, 63-70.

Growth by Christian A. Schwarz and Christoph Schalk:

1. Develop a stronger awareness in your church that the question of structures has spiritual relevance.

The goal is to increasingly develop structures in the church that can undergird the process of church development as strongly as possible.

2. Take full responsibility for the structures that currently can be found in your church.

3. Define your church mission statement in writing.

Each church has a certain calling, a God-given individuality. To have a standard you can use to evaluate existing structures, it is important to concretize this individuality by writing a church mission statement. If you have already developed such a mission statement some time ago, you should ask yourself now again: What makes us distinct? What three adjectives best describe the character of our church? What kind of persons feel especially at home in our church?

4. Identify enhancing and hindering structures.

5. Develop a set of measurable goal for the handling of church structures.

In the light of your church mission statement, you should aim at extending those structures which serve overall goals, while changing or even dismantling those structures that only seem to be a barrier to realizing overall goals. Each church must set its own goals in this process. As you formulate goals, make sure they can be evaluated.

6. Evaluate all structures according to their potential for multiplication.

There is no one suitable infrastructure for church growth which is generally valid everywhere. What may be right in one situation can be wrong in another. There are, however, generally valid criteria with which any kind of structure can be

evaluated. These criteria are described by the six biotic principles. In view of the question of church structures, the principle of “multiplication” has a key function.

7. Apply the existing gifts of your members more consistently to the less developed quality characteristics of your church.

All active church members should identify their gifts. When Christians think about which tasks would best fit their giftedness, they should remember to devote the greatest number of gifts possible to those areas of the ministry of the church.

8. Cut as many programs and activities as possible which do not contribute to the development of the church.

In natural church development the goal is not to increase your energy investment, rather the concentration of energy. This means focusing your existing energies on the most important point. Existing activities and programs have to be evaluated in view of their effective use of the energy which is invested in them.

Just as most cells of the human body are renewed over a period of time, so must it happen in the church: old things must die so that new ones can take shape. This is a law that God Himself has embedded in His creation.

9. Develop an organizational chart.

If you are embarking on the task of developing an organizational chart from scratch, you might consider conceptualizing the different areas of ministry in your church, each led by a different leader, by using the eight quality characteristics as your organizing principle. While there is usually someone who is responsible for youth ministry, or public relations, or finances, there is something to be said for having a responsible person for each of the areas of work that are linked to the eight quality characteristics.

10. Monitor the effectiveness of your steps.

In order to monitor how effective your steps have been you should conduct a new church profile after about six months. This allows you to examine your need to continue your efforts in the area of “functional structures”.⁸

Upgrade Excitement, Grace, and God-Exalting Worship

“All of creation was created to bring glory to God, but only man was created to do it out of loving relationship with God as our Father,” says Tom Sparing, Vision New England’s director of worship renewal and former pastor of worship at Immanuel Baptist Church in Chelmsford, Massachusetts.⁹ That insight results in a significant new approach to worship.

Living lives that worship God should be the first priority of lives of God’s people who have been saved by God’s grace.¹⁰ Elmer Towns raises three basic questions concerning worship: (1) Is this a question of *how* we worship or *who* we worship? (2) Is this a question of *preference* or *principles*? (3) Is this a question of *cultural* or *Christian essence*?¹¹ In addition, Elmer Towns defines that “worship is a face-to-face encounter with the living God, based on a generation experience, prompted by the Holy Spirit, and resulting in the exhortation of God’s glory. Simply speaking, worship is giving the worth to God that He deserved because He is the Supreme Deity. Since worship is giving all of our praise to God with all of our hearts,

⁸ Christian A. Schwarz and Christoph Schalk, 75-83.

⁹ Stephen A. Macchia, *Becoming A Healthy Church: Ten Traits of a Vital Ministry* (Grand Rapids, MI: Baker Books, 1999), 41.

¹⁰ Andrew E. Hill, *Enter His Court with Praise* (Grand Rapids, MI: Baker, 1993), 13.

¹¹ Elmer Towns, *Putting An End to Worship Wars* (Nashville, TN: Broadman & Holman, 1997), 61.

worship is an intense emotional, intellectual, and volitional response to the majesty of God.”¹²

The result of NCD questionnaire reveals that SJPC scored highest in Inspiring worship service characteristic (73%) among the eight quality characteristics. There are altogether four worship services on Sundays, and each one of them has its own unique worship style. SJPC aims at providing various kinds of worship services, so that worshipers can choose the best worship for them, so that they can praise God, experience His grace, and sense His presence. Below are eighteen practical steps to upgrade God-Exalting worship experiences in SJPC.

Eighteen Effective suggestions for God-exalting Worship for Healthy Church Growth by the Writer:

1. Build an effective worship team. Upgrading worship experience need more than a pastor’s efforts. The pastor must build an effective worship team, and prepare with them. Do the rehearsals during the weekend ministry. Many things should be considered in rehearsals: Worship, prayer, introducing new songs, revising old songs, evaluations of previous services, discussion, practicing special music, etc.

2. Develop worship styles appropriate for each targeted group. There is no correct style of worship. Jesus only gave two requirements for legitimate worship: “God is spirit, and his worshipers must worship in spirit and in truth” (John 4:24).¹³ Pastor must know their congregation, member’s ages, cultures, and situations, so that

¹² Elmer Towns, and Stetzer ed, *Perimeters of Light: Biblical Boundaries for the Emerging Church* (Chicago: Moody Press, 2004), 75

¹³ Rick Warren, *Purpose Driven Church*, 240-241. He states that God is not offended or even bothered by different styles of worship as long as it is done “in spirit” and “in truth.” God enjoys the variety. Debates over worship style are almost always sociological and personality debates couched in theological terms. The definition of Saddleback Church is “Worship is experiencing our love to God for who he is, what he’s said and what he’s doing.”

they should one or combined worship style.

3. Use the “Incarnations Principle” as a Measuring Stick.¹⁴

4. Develop personal qualities of the effective worship leaders. Effective worship leading requires much more than just nailing down its technical aspects. As important as or more important than technical skills are the worship leader’s relationship with God and with others, his spiritual walk, knowledge of Scripture, attitudes, life style, self-discipline, and understanding of music.

5. Prepare worship leaders before God with prayer. Prayer sensitizes the worship team, congregation and worship service in the Holy Spirit. The Holy Spirit is the key person to inspire the service and to release His power to worshippers.

6. Teaching the purpose/essence of worship to all church members. Worship is not an event: it is to become a lifestyle.

7. Start a new worship service style.

8. Remember that most Christians register strong emotions and definite opinions about worship.

9. Build an intercessory prayer team for worship and pastor’s preaching and ministry.

10. Prepare powerful preaching, because preaching is an essential element of worship. Not only preaching essential for the preacher, but also for the people who come to church.

11. Use the power of music. An effective music leader needs to begin to find through personal experience and the experiences of others how to use music to its fullest potential.

¹⁴ Elmer Towns & Warren Bird, *Into the Future* (Grand Rapids, MI: Fleming H. Revell, 2000), 131-159. They say that worship styles in the future will be more diverse, with broader acceptance of the idea that one worship style doesn’t have to fit all congregations and Christians increasingly want to participate in worship as an experience. Many appreciate feeling connected to the two-thousand-year stream of church history by the use of liturgical worship elements.

12. Pursue excellence of the choir, congregational songs, the preaching, or the special music, but always depend upon His grace and presence in worship.

13. Provide an attractive atmosphere: Expectation, celebration, incorporation, warm, friendliness, and relaxation. Life is tough.

14. Improve the pace and flow of service by wasting on time. Speed it up. Look for ways to save time. If musicians or singers are trained to be in place at the appropriate moment, time is not lost.

15. Make a positive experience for outsiders by providing special events and services.

16. Give the congregation the freedom to express their emotions while they are singing, for example, raising hands, clapping of hands, and shouting Amen.

17. Buy the best sound system the church can afford.

18. Conduct a feedback session after each church service.

Recover Holistic Small Groups Using a Cell Church Model

In modern society, many people feel alone so that the small group concept is one of the most discussed topics and is spreading rapidly in Korea. Joel Comiskey states, “Cell ministry is not another program; it is the very heart of the church.”¹⁵

The result of NCD questionnaire reveals that SJPC is a healthy church scoring 56% in Holistic Small Groups characteristic among the eight quality characteristics. A closer look at the survey demonstrates that members look forward to attending the cell church, open themselves in cell meetings, and have no difficulty

¹⁵ Joel Comiskey, *Home Cell Group Explosion: How Your Small Group Can Grow and Multiply* (Houston, TX: Touch, 1998), 17.

in sharing their trouble, worries, and private prayer requests. New comers also can come to the meeting and can get along well with the existing members. As a result, the church can evangelize people through the cell church and these new comers eventually will be trained to be leaders.

Joel Comiskey explains the mission of the cell church, “The church must make disciples who are willing to lead others and willing to influence others for the sake of Christ.”¹⁶ One of the most important factors in a small group is a well-trained leader. Below are qualities and roles of small group leaders by Dr. Dave Earley (Liberty Theological Baptist Seminary) and effective methods to restore holistic small groups.

Eight Habits of Effective Small Group Leaders Transforming Your Ministry
Outside The Meeting:

1. Dream of leading a healthy, growing, multiplying group.

Having a dream helps small group leaders begin to realize his awesome potential to make a difference for God.¹⁷

2. Pray for group members daily.

Prayer is the most important activity of the small group leader. If a small group leader could do only one thing to make the group more effective, that one thing would be to pray.¹⁸

3. Invite new people to visit the group weekly.

Modern missions leader Donald McGavern said, “Relationships are the

¹⁶ Joel Comiskey, *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest* (Houston, TX: Touch, 2000), 16.

¹⁷ Dave Earley, *8 Habits of Effective Small Group Leaders* (Houston, TX: Cell Group Resources, 2001), 20.

¹⁸ *Ibid.*, 27.

bridges of God.” People get connected with God by first making a connection with God’s people. If your group has no guests, it will experience no growth.¹⁹

4. Contact group members regularly.

5. Prepare for the group meeting.

When a leader is well prepared, God has greater opportunity to work in the group. The group flows more smoothly, allowing God to be the focus of the group.²⁰

6. Mentor an apprentice leader.

The problem with doing ministry by yourself is that it does not develop other ministers. Effective small group leaders make the choice to make mentoring a priority even in the midst of everything else they are doing.²¹

7. Plan group fellowship activities.

Research shows that if new people at a church or group do not make seven friends within the first seven weeks of attendance, they will not stay. Small groups’ social gatherings are the natural solution to this situation. Use social gatherings as an opportunity to help new people make friends with the others in your group. Have some type of social gathering at least every seven weeks, and focus on getting new people there.²²

8. Be committed to personal growth.

God expects us to grow. He expects us to be constantly developing our character and our skills to minister effectively for Christ. As you grow, your goals will grow. As you develop, you will find new areas to add to your plan. You are

¹⁹ Dave Earley, 36.

²⁰ Ibid., 54.

²¹ Ibid., 64-65.

²² Ibid., 78.

continually growing and continually being used by God.²³

Eight Effective suggestions for recovering Holistic Small Groups for Healthy Church Growth by Christian A. Schwarz and Christoph Schalk:

1. Make sure small group leaders are trained for their work.

Each church should have a well organized system to prepare potential cell group leaders for their work. Some subjects might be: How do I lead a group discussion? How do I prepare a Bible study? How do I work for the multiplication of the group? How do I train an apprentice? Many churches offer this training themselves, others send their leaders to outside seminars.

2. Pay attention to the consistent application of the apprentice leader principle.

The best method for continually raising up leaders for future groups is to first appoint possible candidates as apprentice leaders

3. Encourage a planned process of multiplication.
4. Have courage to let some groups die.

If you speak about reproduction and multiplication, you must also speak about dying.

This is the endpoint of a very normal growth process.

5. Provide appropriate resources for the content development of the groups.

Group leaders do not have to come up with all the ideas for their group meetings themselves. Even the pastor does not have to be the solo idea generator” for all groups.

6. Make sure you have different types of groups

One of the weaknesses of many churches is their insistence on one single type

²³ Dave Earley, 89-91.

of groups. They value the fact that all their groups follow the same outline. But people and their needs vary and this fact should be reflected in the way we design our group ministries. The more varied the choices, the more types of people you will be able to reach through your group ministries.

7. Make the coaching of your group leaders your priority.

The training of small group leaders is an ongoing process. A well functioning system of groups depends on the constant guidance and resourcing of group leaders and the coordination of the work of the groups.

8. Monitor the effectiveness of your actions.²⁴

Prepare Need-Oriented Evangelism Strategy

The English word *evangelism* comes from the Greek word, *euaggelidzo*, which is often translated in English Bibles as “preach the gospel.” *Euaggelidzo* also comes from the word *euaggelion*, which means “gospel.” Thus “evangelize” literally means “to gospelize.” These two Greek words occur in the New Testament 127 times. Paul spoke of his ministry as *evangelizing* twenty-three times.²⁵

According to Michael Green’s definition, “Evangelism is proclaiming the good news of salvation to men and women with a view to their conversion to Christ and incorporation in his church.”²⁶ George E. Sweazey defined that “evangelism was every possible way of reaching outside the church to bring people to faith in Christ

²⁴ Christian A. Schwarz and Christoph Schalk, 97-102.

²⁵ John Mark Terry, *Church Evangelism* (Nashville, TN: Broadman & Holman, 1997), 2.

²⁶ Michael Green, *Evangelism In the Early Church* (London: Hodder & Stoughton, 1970), 7.

and membership in His church.”²⁷ Packer says, “To present Jesus Christ to sinful men, in order that they may come to put their trust in God, through Him to receive Him as their Savior and serve Him as their King in the fellowship of His church.”²⁸ Lewis Drummond defines evangelism as “a concerted effort to confront the unbeliever with the claims of Jesus Christ and to challenge him with the view of leading him into repentance toward God and faith in our Lord Jesus Christ and, thus into the fellowship of the church.”²⁹ Donald McGavan and Winfield Arn define evangelism as “to proclaim Jesus Christ as God and Savior, to persuade people to become his disciples and responsible members of his church.”³⁰

The result of a questionnaire reveals that SJPC scored 61% in need-oriented evangelism Characteristic meaning it is healthy. A closer look at the result demonstrates that 113% of members marked, “I enjoy bringing my friends, colleagues, relatives to church.” Considering the fact that 65% is a high percentage, this is remarkably high. SJPC is very eager in evangelism. There are about ten evangelism teams who evangelize every day, and they try various kinds of evangelism methods. When SJPC evangelizes, it determines specific targets and shares the gospel according to each person’s special needs. As a result, there are averages of four to five hundreds of new comers register a year. Below are effective time proven methods of evangelism.

Eleven Effective suggestions for Need-Oriented Evangelism for Healthy

²⁷ George E. Sweazey, *Effective Evangelism: The Greatest Work in the World* (New York: Harper & Brothers, 1953), 19.

²⁸ Ernest C. Reisinger, *Today’s Evangelism* (Phillipsburg, NJ: Craig Press, 1982), 1.

²⁹ Lewis A. Drummond, *Leading Your Church in Evangelism* (Nashville, TN: Broadman Press, 1975), 21.

³⁰ Donald MaGavran and Winfield Arn, *Ten Steps for Church Growth* (New York: Haper & Row, 1977), 51.

Church Growth by the Writer and some pastors:

1. Have a clear sense of purpose
2. State clearly what your church does best.³¹
3. Have a passion for action³²
4. Adjust to each target group. Knowing who the church is trying to reach makes evangelism easier.³³
5. Evangelize to follow Christ's example.
6. Build a warm and loving fellowship.
7. Find out who in your church has the gift of evangelism.
8. Conduct special evangelistic events.
9. Set higher standards for membership.
10. Praise and affirm those who serve in the outreach program.
11. Budget for training. Training and retraining your workers should be a high Priority.

Commit Loving and Caring Relationships

What is the importance of people's relationships in church? Stephen Macchia stresses, "The healthy church is intentional in its effects to build loving, caring relationships within families, between members, and within the community they serve."³⁴ George Barna says, "What makes a church secure and stable is not mere

³¹ Elmer Towns & Warren Bird, 81-82.

³² Paul Powell, *Building an Evangelistic Church* (Dallas, TX: Annuity Board, 1991), 12.

³³ Gene Gets, *Sharpening the Focus of the Church* (Chicago: Moody, 1974), 43.

³⁴ Stephen A. Macchia, *Becoming A Healthy Church: 10 Characteristics* (Grand Rapids, MI:

friendliness but true concern, compassion and caring for others.”³⁵ He emphasizes deeper relationships of community. He further says that “highly effective churches usually identify spiritual renewal as the ultimate goal of the relationships developed within the church network.”³⁶

The result of a questionnaire reveals that SJPC scored 63% in Loving Relationship Characteristic, which is very high. A closer look at each question on the questionnaire reveals that members spend a lot of time together apart from regular church worship or meetings, and there are joys and laughter when they meet together. They also encourage and compliment one another. They even invite each other to their homes and entertain them with meals and teas.

SJPC is famous for its members’ loving attitudes. One of the reasons for this is Senior Pastor Hwang’s love toward SJPC members. He has been serving the church for 20 years, and he has never contended with members. Rather, he sincerely loves and prays for them, yields to them, and is very kind to them.

Christian A. Schwarz and Stephen A. Macchia suggest several practical principles in order to commit Loving and Caring Relationships.

Nine Effective suggestions for committing Loving and Caring Relationships for Healthy Church Growth by Christian A. Schwarz and Stephen A. Macchia:

1. Express Unconditional Love and Acceptance.

Since we have been unconditionally loved and accepted by God, forgiven, restored, and ushered into a new relationship with him, the church is to exhibit those

Baker Books, 1999), 95.

³⁵ George Barna, *The Habits of Highly Effective Churches* (Ventura, CA: Regal Books, 1999), 86.

³⁶ *Ibid.*, 75.

same Christ-honoring graces to the world he has called us to reach.³⁷

2. Encourage authenticity (real), transparency (open), honesty (truthful), and integrity (trustworthy).³⁸

3. Exhibit grace, mercy, and forgiveness.³⁹

4. Communicate and resolve conflicts.⁴⁰

5. Establish means for bearing other's burdens.⁴¹

6. Welcome diversity into your fellowship.⁴²

7. Equip families through intentional ministries.⁴³

The family unit is the fundamental place of learning about loving and caring relationship. And the local church is the family's greatest ally and partner in raising up new generations of Christ-followers. The family and the church need each other in order to properly and effectively function, for both learn from the other about relate in this hurting world.⁴⁴

8. Include as many groups as possible in the process of learning to love.⁴⁵

9. Provide opportunities to exercise love in practical ways.⁴⁶

³⁷ Stephen A. Macchia, *Becoming A Healthy Church: 10 Characteristics*, 101.

³⁸ *Ibid.*, 101-102.

³⁹ *Ibid.*, 102-105.

⁴⁰ *Ibid.*, 105-107.

⁴¹ *Ibid.*, 107-108.

⁴² *Ibid.*, 108-110.

⁴³ *Ibid.*, 110-111.

⁴⁴ *Ibid.*, 110.

⁴⁵ Christian A. Schwarz and Christoph Schalk, 97-117.

⁴⁶ *Ibid.*, 118.

Concentrate on Powerful Prayer Meetings

The power of the prayer is one of the greatest factors of healthy church growth. Every attribute of God is implied in the fact that he hears and answers prayer.⁴⁷

The writer is involved in a full time ministry and spends an average of two hours with God early in the morning. Being in a full time position and writing this thesis requires sleeping from one to three in the morning. However, it is crucial to attend each early morning service and pray to God, because it is his belief that when one approaches God in prayer, he needs to realize that God has invited him into His presence.⁴⁸ Although the writer has studied theology all together for twelve years, he finds his insufficiency and needs God's help each new day.

When the writer observed and studied the prayers in Acts, he discovered that the church tried to keep an atmosphere of prayer from the very beginning. Prayer was a hallmark of the church in its early days.⁴⁹ The church in Acts is a church of prayer. The prayer of one person alone is certainly not wasted, but prayer of two in agreement is better, and presumably the prayer of 120 in agreement is better yet.⁵⁰ The first fellowship was consistently engaged in the vital duty of prayer.⁵¹ They turned to a

⁴⁷ John R. Rice, *Prayer: Asking and Receiving* (Murfreesboro, TN: Sword of the Lord, 1970), 22-23.

⁴⁸ Elmer L. Towns, *How to Pray: When You Don't Know to Say* (Ventura, CA: Regal Books, 2006), 15.

⁴⁹ John B. Polhill, *The New American Commentary: Acts* (Nashville, TN: Broadman, 1992), 90.

⁵⁰ C. Peter Wagner, *Spreading the Fire: A New Look at Acts—God's Training Manual for Every Christian* (Ventura, CA: Regal Books, 1994), 76.

⁵¹ Stanley D. Toussaint, *Acts in The Bible Knowledge Commentary* (Wheaton, IL: Victor, 1983), 360.

power that was not their own.⁵² They felt a mighty move of God and were felled with the Holy Spirit as a new endowment, a new filling.⁵³ Prayer is not regarded merely as important, but as an apostolic priority; the seven are chosen so that the apostles will not be distracted from their prayer and their service of the word.⁵⁴ They determined to be busily engaged in, devoted to the word of God and prayer.⁵⁵ The apostles tried to keep on praying not only in the time of persecution but also in the time of prosperity. The prayer of the local church will rise or fall on the leadership role of the pastor.⁵⁶

SJPC is a church of prayer. Its regular prayer meeting includes two early morning services everyday (at five and at six thirty), intercessory prayer meeting on each Monday mornings, Friday midnight/ overnight prayer meetings on each Fridays, and intercessory prayer meeting for the pastors who preach in the first, second, third, and fourth worship services on Sundays. SJPC members also gather for special prayer meetings. These include fasting and praying twice a year (members are required to skip a meal and pray at least once a day for forty days) and relay prayer twice a year (members pray to God for twenty four hours taking turns). There are also members whose gifts are prayer. One of them is a deaconess, and she prays for eight hours every day. When she comes to the church, she brings her lunch box, so that she can pray for four hours, have a meal, then pray for another four hours.

Prayer is the locomotive that releases the power of the Holy Spirit to move

⁵² William Barclay, *The Acts of the Apostles* (Philadelphia: Westminster, 1977), 42.

⁵³ G. Campbell Morgan, *The Acts of the Apostle* (New York: Revell, 1924), 134.

⁵⁴ M. M. B. Turner and D. A. Carson, *Prayer In the Gospels and Acts in Teach Us to Pray* (Grand Rapids, MI: Baker, 1990) 72.

⁵⁵ William J. Larkin, *The IVP New Testament Commentary Series: Acts* (Downers Grove, IL: InterVarsity Press, 1995), 78.

⁵⁶ C. Peter Wagner, *Churches That Pray* (Ventura, CA: Regal Books, 1993), 101.

the train. It is an essential factor for healthy church growth. Without an atmosphere of prayer, the church can go nowhere, the train stand still. So, the writer suggests some practical steps for how to concentrate on powerful prayer meetings.

Eight Effective Suggestions for Concentrating on Powerful Prayer Meetings
for Healthy Church Growth by some pastors and the Writer:

1. Pastors must be a model for effective and fervent prayer life.

The vital role of the pastor of the pastor is to set a model for his congregating because only a praying pastor can build a praying church. Paul said, “Follow my example, as I follow the example of Christ” (1 Cor. 11:1).

Pray always, in and for, a relationship with God. A spiritual leader must put talking to God, and establishing a close and growing relationship with Him. The people of God in the Bible relied heavily on their prayer lives. Men and Women like Moses, Joshua, Samuel, David, Ezra, Nehemiah, Esther, Job, Jeremiah, Ezekiel, and Daniel in the Old Testament were all people of prayer. If a pastor’s prayer life is not great, not satisfying, not effective, not fulfilling, and not productive, he must make a decision, a renewal and commitment to be a dynamic man of prayer now.

2. Pastors must equip potential prayer leaders in order to increase their awareness of the need to pray, provide practical tools for how to pray, and encourage people to pray.

E. M. Bounds said that the most important lesson we can learn is how to pray.⁵⁷ This purpose can be accomplished by prayer conferences, colleges of prayer, prayer seminars, prayer sermon series, and prayer training. Modeling by the pastor is always the key to train leaders.

⁵⁷ E. M. Bounds, *E.M. Bounds on Prayer* (New Kensington, PA: Whitaker House, 1997), 11.

3. Appoint a prayer ministry director or coordinator in the church.

Prayer director will plan, program, maintain, and manage times of prayer.

The main task of a prayer director is to keep the vision of prayer in front of the congregation.

4. Open various prayer groups:⁵⁸

The forms of prayers can vary such as, personal prayer through quiet time, early morning prayer meetings, Wednesday prayer meetings, Friday midnight or overnight prayer meetings, relay prayer, intercessory prayer, prayer walking, silent prayer, spoken prayer, corporate prayer, single and two persons prayer, fasting prayer, prayer network among church members through phones and homepages, special prayer during the crisis of nations, church, family, and personal problems.

5. Strive to listen to God's voice.

Prayer must be based on relationship and the relationship must be two-way, not just one-way. "Listening to God speak through His Holy Spirit is not only normal; it is essential."⁵⁹

6. Make an effort to intercessory prayers.

Intercessory prayer is the most powerful weapon for warfare.⁶⁰ According to Dale Galloway's definition, the prayer of intercession is the prayer which stands between God and an urgent need and pleads to God for that need.⁶¹ Intercessory prayer will bring the lost people to Christ. One thing prayer does not change is the

⁵⁸ C. Thomans Wright, *Pray Timer* (Alpharetta, GA: North American Mission Board, 2001), 67.

⁵⁹ Bill Hybels, *Too Busy Not to Pray* (Downers Grove, IL: InterVarsity, 1988), 109-110.

⁶⁰ Acts 12.

⁶¹ Dale E. Galloway, *20/20 Vision: How to Create A Successful Church* (Portland: Scott, 1986), 71.

nature of God, but prayer does change things.⁶²

7. Pray according to the patterns of the Lord's Prayer

When we pray the Lord's Prayer, we don't leave anything out. It is the most complete and comprehensive prayer that was ever given to us. The Lord's Prayer contains seven petitions.⁶³

8. Fast and pray.

Fasting brings clear perspective and insight as Christians made crucial decisions.⁶⁴ Dr Jerry Falwell also fasted and prayed a lot, so that he could do more things for the Kingdom of God.⁶⁵

Pursue A Spirit-Filled Ministry.

All spiritual power for the ministry comes through Holy Spirit. He is the Comforter (John 14:16-17), Christian's Guide, Teacher, and Reminder (John 16: 12-14). He is the Christian's prayer-helper (Rom. 8:26-27), and works in the Christian the fruit of the Spirit (Car. 5:22-23). The fruit of the Spirit is intended by God to be produced in any Christian in whom the Spirit has full sway.⁶⁶

In the Book of Acts, wherever Christian were filled with the Holy Spirit, they

⁶² C. Peter Wagner, *Lighting the World: Acts 9-15* (Ventura, CA: Regal Books, 1995), 123.

⁶³ Elmer L. Towns, *Praying the Lord's Prayer for Spiritual Breakthrough* (Ventura, CA: Regal Books, 1997), 18.

⁶⁴ Elmer L. Towns, *Fasting for Spiritual Break Through* (Ventura, CA: Regal Books, 1996), 111. In this book, he tells about nine biblical fasts.

⁶⁵ Jerry Falwell and Elmer Towns, *Fasting Can Change your Life* (Ventura, CA: Regal Books, 1998), 11-13. The greatness of Falwell is seen in his love for Christ as evidenced in two 40 day fasts within 105 days, which brought more than \$52 million and renewed accreditation to Liberty University.

⁶⁶ John Walvoord, 219-223.

won the souls to Christ and experienced church growth.⁶⁷ Jesus said that the Holy Spirit would come and fuel God's strategic plan: first, Jerusalem, then Judea and Samaria, and then the world (Acts 1:8). It was the Holy Spirit who caused the church to explode in one day from an upper room prayer meeting of one hundred and twenty (Acts 1:5). At Pentecost disciples were filled with the Holy Spirit and began to witness for Christ (2:4).⁶⁸ The result was wonderful. The Spirit added three thousand new Christian to the church through Peter's effective speech.⁶⁹ When His disciples were filled with the Spirit, then they had great boldness to speak of Jesus Christ (4:31).⁷⁰ The Stephen, full of the Holy Spirit, witnessed in mighty power and saw the glory of God, and Jesus standing at the right hand of God.⁷¹ Paul the apostle, too, filled with the Spirit, began his powerful ministry (9:17). The Spirit uses his time and talents as a profoundly gifted thinker and speaker.⁷² Barnabas won many souls to Christ through the power of the Spirit (11:24-26).⁷³ There is a simple and brief statement: Barnabas was "full of the Holy Spirit," and "many people were added unto the Lord." All Christians will win souls to the church when they are anointed with the power of God.

SJPC members are filled with Holy Spirit and this fact is demonstrated in their lives and ministries. They eagerly love each other, long for listening to God's

⁶⁷ John R. Rice, *The Power of Pentecost* (Murfreesboro, TN: Sword of the Lord, 1968), 59.

⁶⁸ Ajith Fernando, *The NIV Application Commentary: Acts* (Grand Rapids, MI: Zondervan, 1988), 88.

⁶⁹ C. K. Barrett, *A Shorter Commentary: Acts* (New York: T&T Clark, 2002), 32.

⁷⁰ Darrell L. Bock, *ECNT: Acts* (Grand Rapids, MI: Baker Academic, 2007), 209-210.

⁷¹ John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: New Testament* (Colorado Springs, CO: David C Cook, 1983), 371.

⁷² John MacArthur, *The MacArthur New Testament Commentary: Acts 1-12* (Chicago: Moody, 1994), 274.

⁷³ John B. Polhill, *The New American Commentary: Acts* (Nashville, TN: Broadman & Holman, 1992), 272-274.

Word, sincerely pray, share gospel with others because of their love toward each soul, work hard to share, take delight in offering to God, are kind to everyone, and serve others sacrificially. As a result, more and more men and women believe in the Lord and are added to SJPC's number, and its community praises the church.

How to be filled with the Holy Spirit?⁷⁴ The writer suggests some practical ways for pursuing a Spirit-filled ministry.

Eight Effective Suggestions for pursuing a Spirit-filled ministry for Healthy Church Growth by some pastors and the Writer:

1. Walk by the Spirit (Gal. 5: 16).

To walk in the Spirit or be led by the Spirit means to go where the Spirit is going, to listen to his voice, to discern his will, to follow his guidance.⁷⁵

2. Ask God (Luke 11: 13).

Many Bible Christians were filled with the Spirit because they prayed. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11: 13). Here is a plain statement that God gives the Spirit to them who ask Him. Here is the promise of Jesus, "Whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you shall ask anything in my name, I will do it" (John 14: 13-14).

3. Repentance and cleansing of sins (1 John 1: 9).

In order to for filling of the Spirit to take place, the church must be brought to the point of repentance. True repentance demands behavioral evidence of a changed

⁷⁴ Michael Green, *Evangelism Now & Then* (Downers Grove, IL: InterVarsity, 1979), 29. The work of the Spirit in filling means a cup so full to the brim at it flows over.

⁷⁵ Timothy George, *The New American Commentary: Galatians* (Nashville, TN, TN: Broadman & Holman, 1994), 386.

mind.⁷⁶

4. Obedience to the will of the Holy Spirit (Acts 5: 32).

5. Receive in faith (Mark 9: 23).

Everything that Christians receive comes in response to faith. Faith and prayer make a powerful combination.⁷⁷

6. Quench and grieve not the Spirit (1 Th. 5: 19; Eph. 4: 30).

That Jesus promised to send all believers the Holy Spirit—as a Helper to assist them in ministry and progressively sanctify them—is crucial reason not to quench Him.⁷⁸

7. Dedicate to the Lord (Rom. 12: 1-2).

Dedication involves an once-for-all presentation to God as a living sacrifice, separation from the wicked world, continual transformation, and continual obedience.⁷⁹

8. Desire intensely and pray earnestly.

Without an intense desire and thirst there will be no filling of the Spirit: “I will pour water upon him that is thirsty, and floods upon the dry ground” (Isa. 44: 3).⁸⁰

⁷⁶ Daniel L. Akin, *The New American Commentary: 1, 2, 3 John* (Nashville, TN: Broadman & Holman, 2001), 74-75.

⁷⁷ David E. Garland, *The NIV Application Commentary: Mark* (Grand Rapids, MI: Zondervan, 1996), 353-363.

⁷⁸ John MacArthur, *The MacArthur New Testament Commentary: 1 & 2 Thessalonians* (Chicago: Moody, 2002), 194.

⁷⁹ John MacArthur, *The MacArthur New Testament Commentary: Romans* (Chicago: Moody, 1994), 137-152.

⁸⁰ John N. Oswalt, *The NIV Application Commentary: Isaiah* (Grand Rapids, MI: Zondervan, 2003), 493.

Reinforce Pastors' Character and Leadership

Carl George states, "Church growth is like planted grass. If you stand on the seeded bed, the new green shoots do not have a chance. Give them water and light, and they will grow naturally. I believe that it describes what God wants to do for His church."⁸¹ The problem is that pastors know their barriers, but they do not have any will to overcome their barriers. Pastors have to grow before their churches grow.

Today, the Korean church goes through a hard time due to pastors' ethical issues. Recently, even within a few months, four pastors from four mega churches with 2000 to 20000 members (adults only) had to leave the church due to sexual problems between the pastors and members and financial issues. C. Peter Wagner proclaimed that "the primary catalytic factor for church growth is a pastor."⁸² Indeed, when a pastor exercises healthy and right leadership, the church will naturally grow. Why, then, do these awful things keep happening within the church? It is partly because of nonexistence of leadership. What is leadership?

Thom Rainer states that leadership is "the art and science of influencing people."⁸³ John Maxwell declares that "leadership is *influence* - nothing more, nothing less."⁸⁴ John Haggai states, "Leadership is the discipline of deliberately exerting special *influence* within a group to move it toward goals of beneficial permanence that fulfill the group's real needs."⁸⁵

⁸¹ Carl F. George & Warren, Bird, *How to Break Growth Barriers* (Grand Rapids, MI: Revell, 1992), 18.

⁸² C. Peter Wagner, *Your Church Can Grow* (Ventura, CA: Regal Books, 1984), 60.

⁸³ Thom S. Rainer, *Surprising Insights from the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 175.

⁸⁴ John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 1998), 17.

⁸⁵ John E. Haggai, *Lead On!* (Waco, TX: Word Incorporated, 1986), 4.

Several definitions of leadership have the following in common. First, more than any other components, “*influence*” seems to be the key to being a leader. Obviously, he or she who has no influence is not a leader. The second common element in the definition is “*followers*.” The third and most common element of the leadership definitions is “*vision*.” George Barna emphasizes that vision is important and that vision is “preferred future.”⁸⁶

Pastor Hwang, senior pastor of SJPC, has been exercising a good influence on the community and the church members. He is a faithful vision catcher and a sincere vision caster who solely follows Jesus Christ. He has excellent ethics and has nothing to be blamed for when it comes to women relationship or fiscal stewardship. He strives to be more like Jesus each day. In turn, many leaders from various churches and SJPC members trust what he says and follow and respect him.

Below are eight practical principles for reinforcing leaders’ character for healthy church growth.

Eight Effective Suggestions for Reinforcing Pastors’ Characters for Healthy Church Growth by some pastors and the Writer:

1. Have a confidence of God’s call⁸⁷

Strength and encouragement come from one’s confidence of God’s call.

Calling to serve His church is a pastor’s great privilege.

2. Have as a first priority that he himself is saved and knows the Lord.⁸⁸
3. Earn the right to lead the church to grow.

⁸⁶ George Barna, *The Power of Vision* (Ventura, CA: Regal books, 2003), 23.

⁸⁷ Os Guinness, *The Call* (Nashville, TN: Word, 1998), 29; quoted in E. Glenn Wagner, *Escape from Church, Inc.* (Grand Rapids, MI: Zondervan, 1999), 162.

⁸⁸ C. H. Spurgeon, *Lectures to My Students* (Grand Rapids, MI: Zondervan, 1972), 7-41.

Dewayne Davenport said, “If called upon to name the key to church growth, it would be leadership.”⁸⁹ The writer agrees with him, because most of church growth starts from pastor’s leadership.

4. Depend on the Holy Spirit and work from God’s agenda.⁹⁰

5. Consider leadership as act of service.⁹¹

6. Equip Good Character.

John Maxwell quoted Dwight Moody, “If I take care of my character, my reputation will take care of itself.” what Moody suggested that to become a good leader, equip good character.⁹² Samuel Smiles assisted that character is property and a genius draws out admiration, but character provokes respect.⁹³

7. Have openness to change.

Elmer Towns says, “A leader takes followers from where they are located to where they should be. This implies change. The ideas of change imply innovation, alteration, replacement, or transfer.”⁹⁴ This change usually should begin with the leader. Pastors cannot lead the church to grow unless they change first.

8. Build a leadership team with co-pastors and lay- leaders

If a pastor can add other leaders who have complementary gifts, skills, and abilities to his leadership team, with mutual respect and love, there will be minimal divisions, and the church will be able to grow rapidly.

⁸⁹ D. Dewayne Davenport, *The Bible Says Grow: Church Growth Guidelines for Church of Christ* (Williamstown, MA: Evangelism Seminar, 1978), 30.

⁹⁰ Henry T. Blackaby & Richard Blackaby, *Spiritual Leadership* (Nashville, TN: Broadman & Holman, 2001), 20-23.

⁹¹ Gene Wood, *Leading Turnaround Churches* (St. Charles, IL: Church Smart Resources, 2001), 87-150.

⁹² Maxwell, *The Right To Lead*, (Nashville, TN: Countryman, 2001), 98-99.

⁹³ Samuel Smiles, *Character* (Seoul: Book21, 2005), 10-14.

⁹⁴ Elmer L. Towns, *The 8 Law of Leadership* (Lynchburg: Church Growth Institute, 1992), 183.

Preach to Change Lives Thoroughly

Although preaching is a significant factor of healthy church growth, effective preaching is one of growth barriers. Effective preaching must be biblical, understandable, warm, positive, encouraging, and practical.

One of many factors of SJPC's healthy growth is Rev. Hwang's sermon. His sermon consoles, moves, and encourages SJPC members. His sermon also includes relevant humor and allegories and practical application. He also fervently prays to God that He would use his sermon to thoroughly change SJPC members' lives, depending solely on the Holy Spirit.

The writer also has many interests in sermon. One of important ministries in his life is preaching God's Word. In order to communicate messages that God wills, he spends many hours to study the Bible, to read books, and to pray.

Haddon Robinson says, expository preaching is "the communication of a biblical concept derived from and transmitted through a historical, grammatical, and literacy study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers."⁹⁵

The writer prefers expository sermons above any other forms of sermons. He tries hard to correctly observe and interpret the Bible and to apply to members' lives rightly. To accomplish this goal, he read the Bible over one hundred times and has meditated on the Word of God for more than ten years with *Living Life* and *Daily Bible*. He also does his best to be attentive to members' prayers and lives to know them better and to meet their concerns and needs.

⁹⁵ Haddon Robinson, *Biblical Preaching*, 2d ed. (Grand Rapids, MI: Baker, 2001), 21.

Ten Effective Suggestions for Preaching to Change Lives Thoroughly for Healthy Church Growth by some pastors and the Writer:

1. Preach biblical preaching.

The Lord's first sermon is an example of the topical method.⁹⁶ However, there is now a variety of approaches to preaching, such as biographical preaching, doctrinal preaching, and expository preaching. Although there are many methods of preaching, the most important method is biblical preaching, which is rooted in the Bible. Therefore, "when its content is biblical and it proclaims what the Bible teaches"⁹⁷ it is called biblical preaching. Jerry Vines and Jim Shaddix emphasize that "biblical preaching is the oral communication of biblical truth by the Holy Spirit through a human personality to a given audience with the intent of enabling a positive response."⁹⁸

2. Don't preach unbiblical preaching, or out-of- the context of Bible.

3. Devote at least twenty or more hours of preparation per sermon and read the Bible 40 times per sermon.

4. Study and attempt to discover the target audience of preaching; knowing the target is essential to know how to shoot.

5. Listen to other preachers, the best and most experienced, and also read their sermons.

6. Preach the gospel through an expository preaching.

Expository preaching is a representative preaching concept because it has

⁹⁶ F. B. Meyer, *Expository Preaching Plans and Methods* (New York: Hodder & Stoughton, George H. Doran company, 1912), 25.

⁹⁷ Neil B. Wiseman, *Biblical Preaching for Contemporary Man* (Grand Rapids, MI: Baker, 1977), 11.

⁹⁸ Jerry Vines, *Power in the Pulpit* (Chicago: Moody, 1999), 27.

several benefits: deriving a theme explicitly contained in the text, logical inference and analogical deduction from the text, rhetorical suggestion by the text, and illumination of what the Bible says to believers.⁹⁹

7. Rely upon only the Holy Spirit.

Charles Haddon Spurgeon declared, “Let the preacher always confess before he preaches that he preaches that he relies upon the Holy Spirit. Let him burn his manuscript and depend upon the Holy Spirit. If the Spirit does not come to help him, let him be still and let the people go home and pray that the Spirit will help him next Sunday.”¹⁰⁰

8. Strive to pray

Preaching must be a man of prayer and depend on God’s power only. “Light praying will make light preaching. Praying makes preaching strong... and makes it stick.”¹⁰¹

9. Live a holy life

10. Set specific goals of preaching

John Piper states that the goal of preaching is the glory of God, which is reflected in the glad submission of his creation. The glory of God is illuminated by God’s concern toward humans in saving them with His Love.¹⁰²

⁹⁹ Jeff D. Ray, *Expository Preaching* (Grand Rapids, MI: Zondervan, 1940), 102.

¹⁰⁰ Charles Haddon Spurgeon, *Twelve Sermons on the Holy Spirit* (Grand Rapids, MI: Baker, 1973), 51.

¹⁰¹ E. M. Bounds, *Power Through Prayer* (Grand Rapid, MI: Baker, 1992), 31.

¹⁰² John Piper, *The Supremacy of God in Preaching* (Grand Rapids, MI: Baker, 1990), 26.

Summary

This chapter recommends and suggests twelve effective strategies of Sung-Jin Presbyterian Church and the writer. These twelve strategies are primary tools for the healthy growing churches of today. These strategies are powerful, useful, and practical because all these come from biblical principles, healthily growing churches, studies of church growth, and church growth experts. These effective strategies are as follows:

1. Establish a Team Ministry Involving Lay Leaders.
2. Build Gift-Oriented Ministry.
3. Build Passionate Spirituality.
4. Change Functional Structures.
5. Upgrade Excitement, Grace, and God-Exalting Worship.
6. Build Holistic Small Groups using a Cell Church Model.
7. Prepare Need-Oriented Evangelism Strategy.
8. Commit Loving and Caring Relationships.
9. Concentrate on Powerful Prayer Meetings.
10. Pursue A Spirit-Filled Ministry.
11. Reinforce Pastors' Character and Leadership.
12. Preach to Change Lives Thoroughly.

CHAPTER SEVEN

CONCLUSION

God wants His church to grow healthy. He will be delighted to see His church growing healthy. In order for a church to grow healthy, its growth should be biblical and well balanced. Then, the church growth will occur naturally.

What areas of a church should be balanced? As a conclusion, five realms that a church needs to keep balances are suggested. Above all, the church should maintain balance in twelve strategies that are proposed in chapter six.

Next, the balance in church growth should conform to its objective. A church grows when it is well balanced, abiding by the purpose set by Jesus. In Acts 2: 42-47, these five facets of growth are described in the first church at Jerusalem. The first Christians fellowshiped, edified each other, worshiped, ministered, and evangelized. As a result, verse 47 says, “And the Lord added to their number daily those who were being saved.” Church leaders should note a couple of things about this verse. First, God added the growth (his part) when the church did its part (fulfill the five purposes). Second, the growth was daily, which means, at a minimum, this healthy church had 365 conversions a year.

Third, the church should balance quality and quantity of the church growth. Healthy church growth requires growth both in quality and quantity. So what is quality and quantity in church growth? *Quality* refers to the *kind* of disciples a church is producing. Are people being genuinely transformed into the likeness of Christ? Are believers grounded in the Word? Are they maturing in Christ? Are they using their talents in service and ministry? Are they sharing their faith regularly with others? These are just a few ways to measure the quality of a church. *Quantity* refers to the

number of disciples a church is producing. How many people are being brought to Christ, developed to maturity, and mobilized for ministry and missions?

Once the terms are defined, it is obvious that quality and quantity are not in opposition to each other. They are not mutually exclusive. A church does not have to choose between the two. Every church should want both. In fact, an exclusive focus on either quality or quantity will produce an unhealthy church. One should remember the fact that quality produces quantity and vice versa. Corpus Christ, Texas, has several famous spots for fishing. When someone goes fishing, he seeks for both the quality and quantity of the fish. He wants to catch the biggest fish he can, and he also wants to catch as many as he can. Likewise, every church should desire to reach as many people for Christ as possible as well as to help those people become spiritually mature.¹

Fourth, the healthy church growth requires balance between dedication and skill. Both dedication and skills are present in healthy church growth. Hundreds of dedicated pastors have churches, which are not growing. They are faithful to God's Word, they pray earnestly and consistently, preach solid messages, and their dedication is unquestionable—but still their churches just do not grow. What are the reasons behind these stagnancies in spite of these good and godly pastors who serve God wholeheartedly?

It takes more than dedication to lead a church to grow; it takes *skill*. Ecclesiastes 10: 10 says, "If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success." Notice that God says *skill*, not just dedication, will bring success. If someone has wood to chop, he will do a better job by sharpening his ax first. The point is, work smarter, not harder. Pastors who desire to grow their

¹ Rick Warren, *The Purpose Driven Church*, 50-51.

church must take the time to learn skills in their ministry. They have to sharpen their ministry ax by reading books, attending conferences, listening to tapes, and by observing working models for bringing success.

The Bible also compares ministry to farming, another profession that requires skill. Although a farmer can be a dedicated hard worker, he must also be skilled in using the right equipment. If he tries to harvest a corn field with a wheat harvester, he is bound to fail. If he tries to harvest tomatoes with a cotton picker, he will end up with a mess. Successful ministry, like farming, requires more than dedication and hard work; it takes skill, timing, and the right tools.²

Fifth, the roles of God and His people should be in balance. A church grows healthy when the roles of God and His people are harmoniously played. The Bible clearly teaches that God has given us a critical role to play in accomplishing his will on earth. Church growth is a partnership between God and man. Churches grow by the power of God through the skilled effort of His workers. We cannot do it *without* God, but he has decided not to do it *without us!* God uses people to accomplish his purposes.

Paul illustrated this partnership between God and man when he said, “I planted the seed, Apollos watered it, but God made it grow . . . we are God’s *fellow workers* . . .” (1 Cor. 3: 6, 9 LB). God did his part after Paul and Apollos did their part. While we wait *for* God to work for us, God is waiting to work *through* us.³

The Bible calls the church the “body of Christ.” Both Ephesians 1:22, 23 and Colossians 1:18 say that Jesus is the head of the church, which is His body. As Paul also points out so vividly in 1 Corinthians 12, the body of Christ has many parts to it. It is not just a hand or a mouth or an eye; it is a system of interworking parts and organs.

² Rick Warren, *The Purpose Driven Church*, 56-58.

³ *Ibid.*, 60.

Actually, the human body is made up of different systems: respiratory, circulatory, nervous, digestive, skeletal, and so forth. When all of these systems are in balance with each other, it is called “health.” Imbalance is illness. Likewise, balancing the biblical purposes brings health to the body of Christ, the church.⁴

⁴ Rick Warren, *The Purpose Driven Church*, 128-129.

APPENDIX A

QUESTIONNAIRE

HEALTHY CHURCH CHECKLIST

This questionnaire was prepared for the dissertation entitled, “Practical strategies for 21st century healthy church growth as a model of a Sung-Jin Presbyterian church” Please read the following questions and make sure to answer it, and please write your opinion in the space. The important thing is that you frankly respond to the questions. Thank you.

Personal Information

1. What is your gender?
2. What is your age?
3. How long have you been a Christian?
4. Where did you believe in Jesus Christ?
5. How long have you been a member of SJPC ?
6. How much time do you spend in daily devotions? (e.g., prayer, QT, Bible reading)
7. How much do you understand the vision and core values of SJPC ?

Empowering Leadership

1. The leaders of our church will meet at least once a quarter with a church consultant/trainer/coach to focus on goals and plans for church development.

With whom?

2. Pastor and church leaders have discovered their spiritual gifts and know which tasks fit their giftness.

Examples?

3. The members of the church leadership team have passed on to others those tasks that do not fit their own gifts.

Which ones?

4. The church leadership team has a plan to help every Christian find a place in the ministry of the church that fits his or her gifts.

What does it look like?

5. Church leadership has developed short-, medium-, and long- term objectives for church development.

Examples?

6. The leaders of the church have formulated a personal growth plan for themselves that describes how they want to grow in faith.

What does this plan look like?

7. The pastor spends much time in prayer to receive a vision from God for his personal life and for the church.

How much?

8. We regularly, critically evaluate activities and programs in our church.

When was the last time?

9. We have identified some barriers that seem to block the successful implementation of needed practical steps, and we have met them in appropriate ways.

Examples?

10. The results of our measures for improvement are monitored regularly.

When was this done last?

Gift-Oriented Ministry

1. Our church continuously teaches about spiritual gifts and their use in our church.

How?

2. We encourage people to get out of responsibilities that do not correspond with their gifts.

When was the last time?

3. Every person who joins the church receives help in discovering his gifts and using them to the glory of God.

Who cares for this ministry?

4. Those who have received the gift of evangelism by God are cared for by one of our workers continuously.

By whom?

5. The pastor of the church is concentrating on responsibilities for which God has indeed gifted them.

For instance?

6. There are possibilities for experimenting in ministry in each area of giftedness in our church.

Examples?

7. Our church offers training and leadership opportunities for different areas of giftedness.

Which?

8. Each volunteer worker in the church has a supervisor that provides continuous coaching.

Names of these supervisors?

9. In our church, there is a climate open to experimentation.

How is it encouraged?

10. The results of our measures for improvement are monitored regularly.

When was this done last?

Passionate Spirituality

1. The pastor and those involved in ministry in our church have developed a plan how to intensify their personal prayer life.

What does it look like?

2. At least two times a year the pastor spends a whole day to seek God in prayer and listen to His guidance.

When was this done last?

3. The meaning of prayer is often illustrated by practical examples during the sermons.

When was this done last?

4. Our leadership team meets regularly for prayer.

When was the last time?

5. A regular prayer ministry has been started in our church.

What does it look like?

6. We have started a prayer team which is praying for the pastor and the church.

When and where?

7. Together with the leadership team of the church the pastor has formulated faith goals for our church.

What do they look like?

8. In Sermons and in the small groups the significance of the Bible for our daily life is often discussed.

Examples?

9. Our small groups offer concrete help for applying principles of God's Word in everyday living.

Examples?

10. All the programs, ministries and activities of our church have been evaluated in view of their positive atmosphere and corrective steps have been taken where appropriate.

Which corrective steps?

Functional Structures

1. Our church has critically evaluated all church structures from the perspective of functionality.

When?

2. Ineffective structures have been discarded or changed.

Which ones?

3. Our church mission statement is communicated to the church regularly.

When was the last time?,

4. All the leaders of the church have an apprentice leader?

Name?

5. For each of the different areas of ministry in the church, we have a responsible department leader.

Name?

6. We have trained gift counselors.

How?

7. The spiritual meaning of structural questions is communicated regularly in our church.

In what way?

8. The workers in our church are regularly trained.

Examples?

9. The training program deals with contents that have been derived from the actual needs of workers.

Which needs?

10. The results of our measures for improvement are monitored regularly.

When was this done last?

Inspiring Worship Service

1. We have examined how well our worship style fits our church model, the number of visitors we have, the style of spirituality, and our ministry focus group. We have initiated changes where necessary.

Which changes?

2. We have identified those members who have gifts that could be used for preparing our worship services.

Name?

3. We have built up a worship team that regularly develops and evaluates our worship services.

Who belongs to it?

4. We have developed a plan to regularly involve more volunteers in the worship service.

What does the plan look like?

5. We offer training to all regular worship team members (public readings, music, sermons, worship leadership, etc.)

Who is leading this training?

6. Each part of the service has been evaluated (song, sermon, seating order, announcements, etc.) to see if they are designed creatively and spread a positive atmosphere.

The results of this evaluation?

7. The sermons are regularly evaluated using the sermon checklist.

When was the last time?

8. We have a designated time during the worship service for personal testimonies that illustrate how the Christian faith transforms everyday life.

What was the content of last testimony?

9. Each church service is evaluated critically by the worship team on the basis of a special checklist we developed, and each week we have suggestions for improvements.

What kind of checklist?

10. During the church service, we offer a high quality children's program.

The names of the leaders?

11. The children's ministry leaders are being trained and receive support from the church leadership.

What kind of training?

12. We have developed several opportunities for social interaction before and after the church service.

What kind?

13. We have checked the time of the worship service to make sure it fits the needs of the majority of the visitors.

Result?

14. We have found out how existing strengths in our church could be used to develop our church services.

Which strengths?

15. The results of our measures for improvement are monitored regularly.

When was this done last?

Holistic Small Groups

1. In our church the significance of small groups is regularly preached about.

When was the last time?

2. The small group leaders receive appropriate training.

What kind of training?

3. At least once a month there is a meeting for all group leaders for training and exchange of experiences.

Who leads out?

4. Each group leader has recruited an apprentice.

Names?

5. Group leaders are taught how to lead their groups towards multiplication.

In what ways?

6. Group leaders have a supervisor/coach who meets with them at least once a quarter to evaluate the ministry and plan next steps.

Names?

7. Today there are more groups than six months ago.

Which groups?

8. The group leaders are regularly informed about growth and leadership resources.

Examples?

9. We have checked that each group leader has the right gifts for his or her ministry.

How?

10. The church leaders have an overall view of the size of all the groups: groups with 12 or more participants prepared for multiplication.

When did it happen last?

11. Small group leaders are supported purposefully by the church leadership.

How?

12. We have investigated the needs of non-members which are not yet met by existing groups.

Examples?

13. We have created groups that will try to meet these needs specifically.

Examples?

14. We have found ways to apply the existing strengths of our church to develop the small groups.

Which strengths?

15. The results of our measures for improvement are monitored regularly.

When was this done last?

Need-Oriented Evangelism

1. Our church has a departmental leader for evangelism.

Name?

2. At least 60 percent of our small groups have conducted gift-oriented training for evangelism.

Which course?

3. At least once a year, our church organizes public evangelistic events.

Which events?

4. We know who the ten percent are who have the gift of evangelism in our church.

Names?

5. The “evangelists” in our church have found ministries where they can use their gifts.

Examples?

6. We provide guidance for our “evangelists.”

Who does that?

7. Our “evangelists” are supported regularly by prayer partners.

By whom?

8. We know the names of our “potential congregation.”

List of names?

9. Our church has created event that are tailored to the needs of our potential congregation.

For instance?

10. There are Christians in our church who constantly think of new and unusual forms of evangelism.

Examples?

11. We have a plan to help integrate each new person who has come to faith in Christ.

What does it look like?

12. At least 30 percent of all church groups have been organized less than 12 months ago.

Which groups?

13. New converts receive guidance in finding an evangelistic ministry that fits their spiritual giftedness.

How is this accomplished?

14. We have found ways to apply the existing strengths of our church to intensify the evangelistic outreach of our church.

Which strengths?

15. We have identified some barriers that seem to block the successful implementation of needed practical steps and we have met them in appropriate ways.

Examples?

Loving Relationships

1. In our church, there are regular sermons focusing on the significance of love in the life of the church.

When was the last time?

2. We give concrete guidance of how love can be learned in our church.

Examples?

3. We have appointed a department director for the area "loving relationships."

Name?

4. We have created room during the worship service so that people can share how they have experienced love from others.

When was the last time?

5. In our church we have created opportunities to deepen personal relationships.

How?

6. We carefully watch not to overburden staff members and volunteers to that there is no more time to take care of relationships.

How?

7. We have developed strategies to extend our expressions of practical love also to those who are not part of our church.

What kind of strategies?

8. The leaders of our church are known to always praise others and encourage people.

Who?

9. We encourage Christians consciously to also get involved outside of the church context.

In what ways?

10. We are training those who work in the church to handle conflicts constructively.

How?

11. We have found out how the existing strengths in our church could be used to develop loving relationships.

Which strengths?

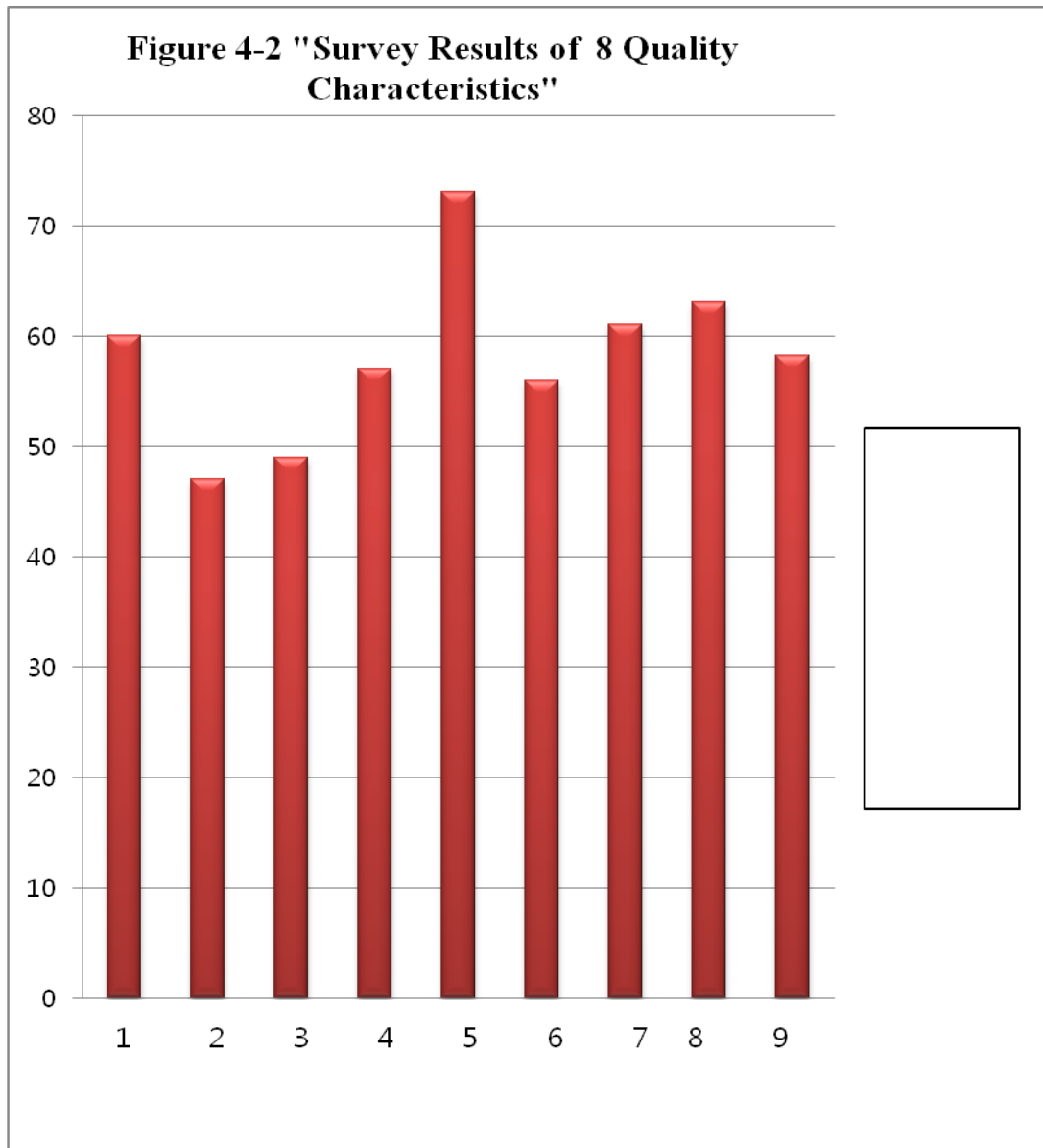
12. We have identified obstacles to implementation of the practical steps and have met them in appropriate ways.

Examples?

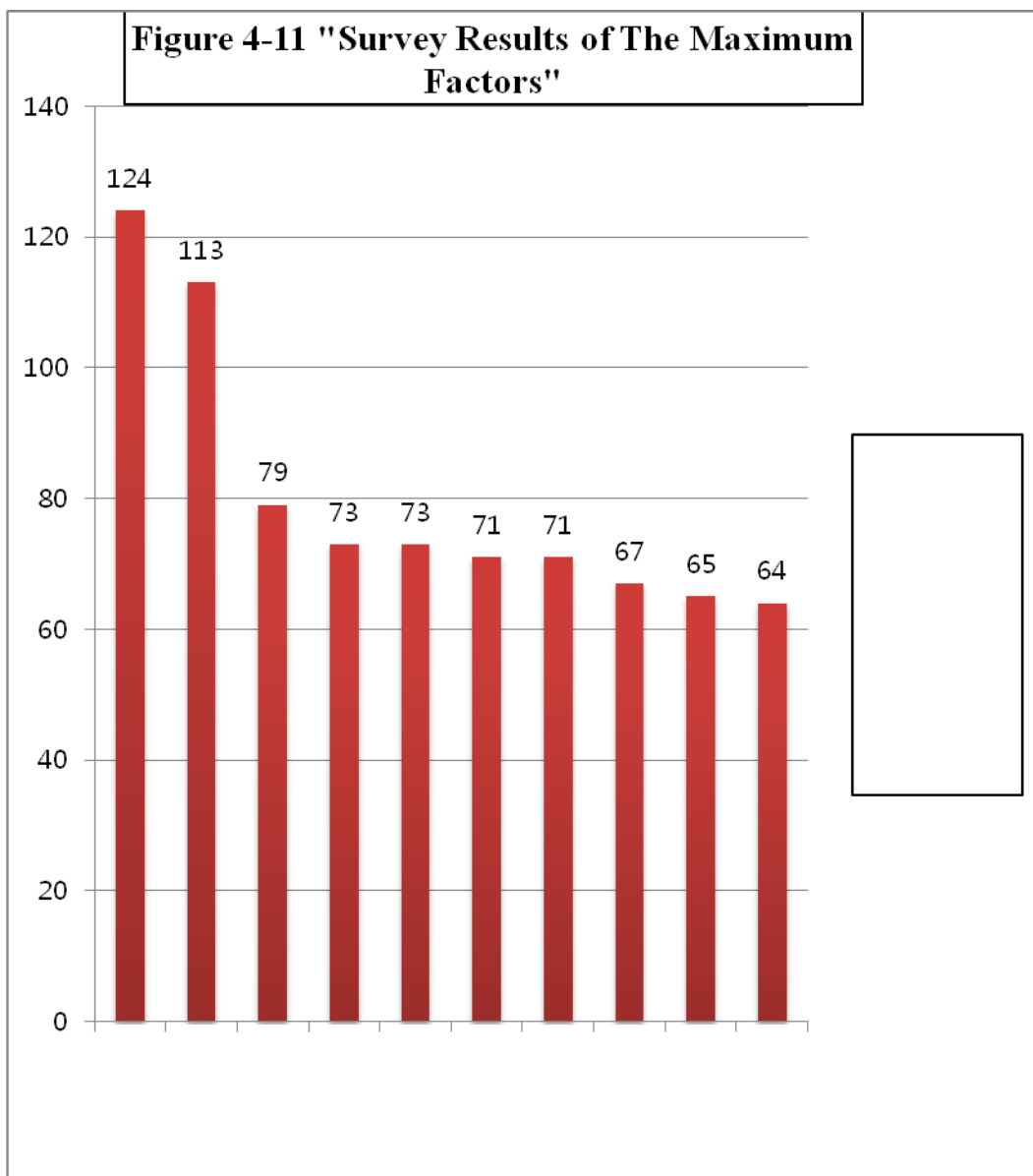
13. The results of our measures for improvement are monitored regularly.

When was this done last?

APPENDIX B



1. The survey results of empowering leadership
2. The survey results of gift-oriented ministry
3. The survey results of passionate spirituality
4. The survey results of functional structures
5. The survey results of inspiring worship service
6. The survey results of holistic small groups
7. The survey results of need-oriented evangelism
8. The survey results of loving relationship
9. Average marks



Q1. I enjoy bringing visitors to our church services. (Inspiring worship service characteristic)

Q2. I enjoy bringing my friends, colleagues, relatives to church. (Need-oriented evangelism characteristic)

Q3. I consider our church to be too traditional. (Functional structures characteristic)

Q4. How much time do you spend per week with friends from church? (Loving relationships characteristic)

Q5. The leaders of our church prefer to do the work themselves rather than delegate it. (Empowering leadership characteristic)

Q6. In our worship services new faces are a rarity. (Inspiring worship service characteristic)

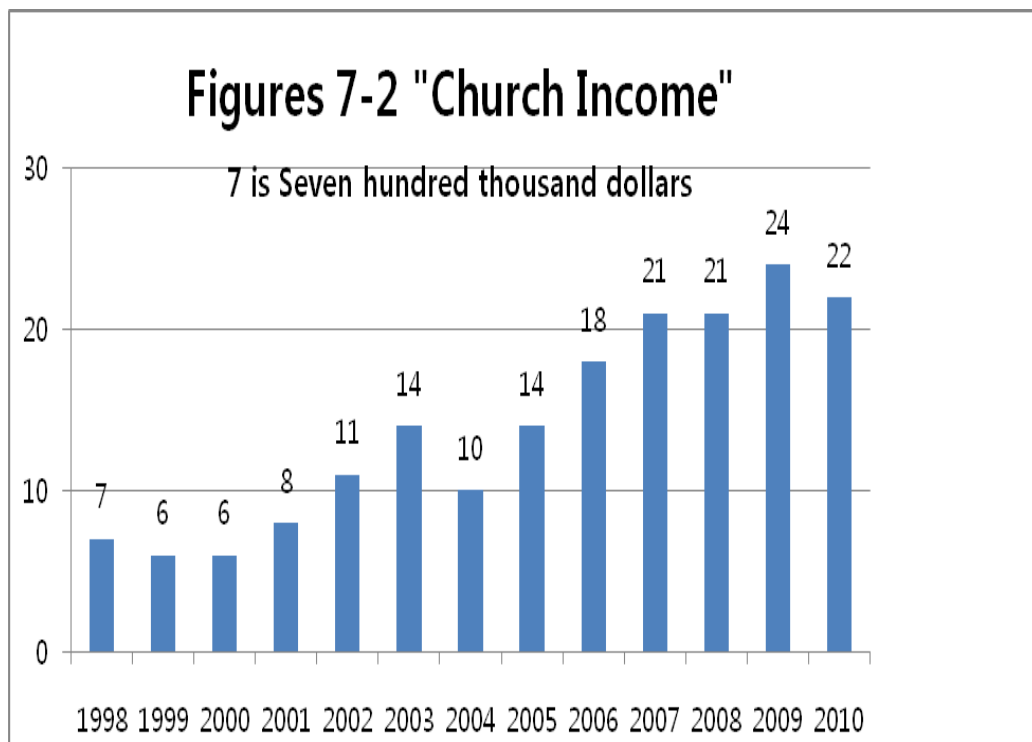
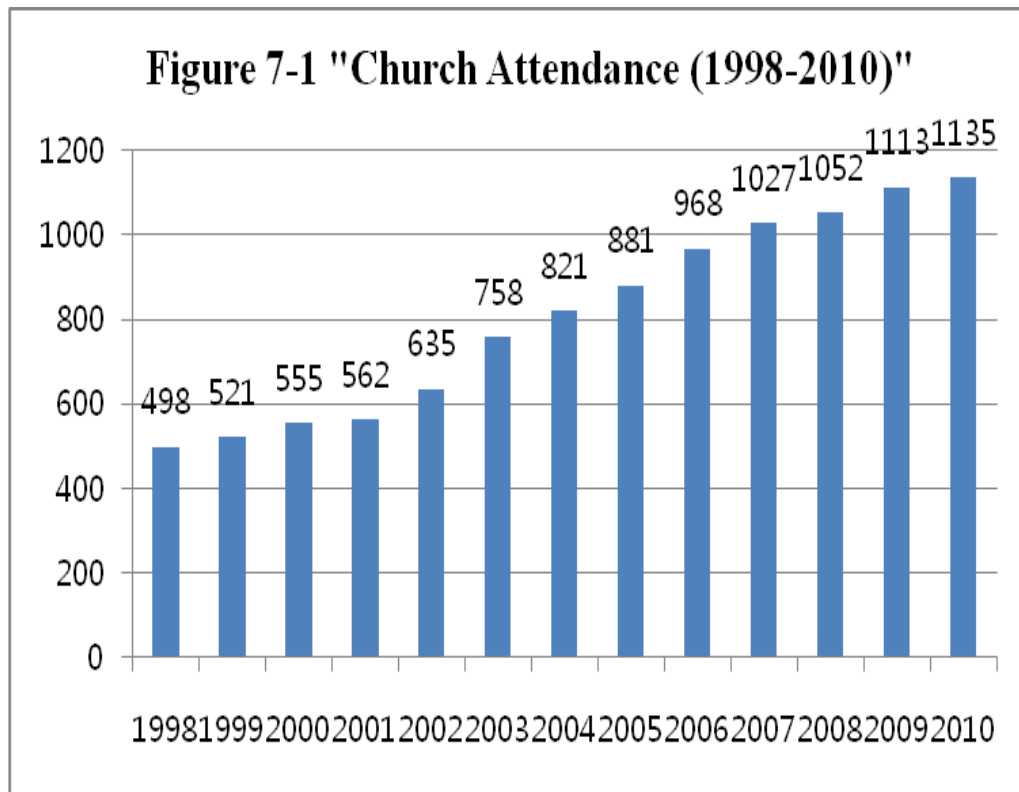
Q7. Our pastor has too much work to do. (Empowering leadership characteristic)

Q8. The atmosphere of our church is strongly influenced by praise and

compliments. (Loving relationships characteristic)

Q9. There is a lot of joy and laughter in our church. (Loving relationships characteristic)

Q10. I know that other church members pray for me regularly (Passionate spirituality characteristic)



(Figure 3-8 “2010 Worship & Event plan of SJPC”)

Month		Sunday	Special Sundays	Main Event
January	The month of vision and repentance	7	New year's Thanksgiving Sunday	Church Officers' meeting, Mission Resolution Sunday
		14		Congregational Meeting
		21		Teachers' Seminar
		28		
		-		
February	The month of prayer	4		
		11		Revival
		18	New Year's Day	
		25		
March	The month of godliness	4		Evangelism Sunday Preparation Meeting
		11		
		18		Pastors' Retreat
		25		Young Adults' Dong Sa Na Sa
April	The month of revival	1	Palm Sunday	Special Prayer Meeting / Preparation for Baptism
		8	Easter Sunday	Communion
		15		
		22		The Third Couples' Seminar
		29		
May	The month of family	6	Children's Sunday	Countdown for Evangelism Sunday
		13	Parents' Sunday	
		20	Teachers' Appreciation Sunday	
		27	Couples' Sunday	
June	The month of evangelism	3	Pentecost	
		10		Mobilization Evangelism Sunday
		17		
		24		

Worship/ Church Event Plan				
Month		Sunday	Special Sundays	SJPC Main Events
June	The month of evangelism	1	Thanksgiving's Day Sunday	Young Adults' Bazaar(7)
		8		
		15		
		22		Education Ministry's Summer Event Period
		29		Young Adults' Retreat
July	The month of discipline	5		Young Adults' Mission Period
		12		
		19		
		26		
September	The month of worship and prayer	2		
		9		Cell Leaders' Retreat
		16		
		23	Korean Thanksgiving Day	
		30		
October	The month of evangelism	7		The Fourth Couples' Seminar (2~3)
		14		Athletic Meet
		21		
		28	Reformation Sunday	Young Adults' Revival
November	The month of Thanksgiving and Celebration	4		
		11	Member Sunday	
		18	Thanksgiving Sunday	Healing Retreat(24)
		25		
December	The month of Administration and Closing Accounts	2		
		9		
		16		
		23		Christmas(25)
		30		New Year's Eve Service (31)

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