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IMPLEMENTING A MINISTRY-BASED CHURCH GROWTH  
STRATEGY AT THE LAUREL KOREAN BAPTIST CHURCH  
LAUREL, MARYLAND

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A Project  
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the Faculty of  
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by  
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## TABLE OF CONTENTS

	Page
PREFACE .....	viii
Chapter	
1. INTRODUCTION .....	1
Purpose of the Project .....	4
Goals .....	4
Context .....	5
Rationale .....	11
Definition .....	12
Research Methodology .....	13
Limitations .....	13
2. BIBLICAL FOUNDATIONS OF CHURCH GROWTH .....	15
The Old Testament Foundation .....	15
God's Calling of Abraham into a Covenant Relationship to Make a Great Nation .....	18
God's Call to Israel to Be a Light to the Nations .....	21
The New Testament Foundation .....	24
The Life and Ministry of Christ Jesus .....	25
The Great Commission: Four commands from Christ .....	26
Matthew's Version .....	26
Mark's Version .....	28
Luke's Version .....	29
John's Version .....	29

Chapter	Page
Evangelism as Hospitality .....	31
Evangelism as Offering Abundant Life .....	33
The Parable of the Sower .....	34
The Acts of the Apostles .....	35
Biblical Images That Speak of Church Growth .....	39
The Body of Christ .....	39
The Building of God .....	40
The Bride of Christ .....	41
The Family of God .....	41
The Flock of God .....	41
The Garden of God .....	42
Conclusion .....	43
<b>3. THE EXAMINATION OF CHURCH GROWTH PRINCIPLES FROM THE CHRISTIAN VIEW .....</b>	<b>44</b>
The History of the Church Growth Movement .....	45
Principles of Church Growth .....	47
Elmer Towns' Principles .....	48
George Barna's Principles .....	48
Peter Wagner's Principles .....	49
Thom Rainer's Principles .....	49
Types of Evangelism .....	50
Personal Evangelism .....	50
Crusade Evangelism .....	51
Mass Media Evangelism .....	52
Saturation Evangelism .....	52
Super-Aggressive Evangelism .....	52

Chapter	Page
Life-Style Evangelism .....	53
Busing Evangelism .....	53
Front Door Evangelism .....	54
Side Door Evangelism .....	54
Oikos Evangelism .....	54
The Church Growth in the Gook of Acts .....	55
Selected Principles for the Harvest Day .....	58
Pastoral Leadership .....	58
Prayer .....	60
Preaching and Teaching .....	61
Worship .....	63
Small Group Team Ministry .....	66
Evangelism/Outreach .....	68
Hospitality/Fellowship .....	68
Conclusion .....	69
<b>4. THE IMPLEMENTATION OF THE MINISTRY PROJECT .....</b>	<b>71</b>
Preparing .....	71
Church Authorization .....	72
Presentation and Building up Team .....	72
Recruiting Prayer Support Committee and Outreach Team of Five ....	73
A Primary Survey to Know Trainees .....	74
Prayer Support Committee .....	74
Outreach Team .....	75
Find the Prospective Outreach People and Make the List .....	76
The Harvest Day, Implementation .....	78
Lesson 1: What is a Prospect .....	79

Chapter	Page
Lesson 2: Life-Style Evangelism .....	80
Lesson 3: Saturation Evangelism .....	81
Lesson 4: Friendship is Love in Action .....	82
Lesson 5: What is a Christian Neighbor .....	83
Lesson 6: How to Invite Your Friends to Church .....	84
Lesson 7: Effective Stair-Stepping Methods .....	85
The Harvest Day .....	88
Conclusion .....	88
5. EVALUATION AND FUTURE IMPLICATIONS .....	90
Analysis of the Pre-Survey and Post-Survey .....	91
Analysis of Student's Self-Evaluation .....	95
Personal Evaluation .....	99
Implications for Further Study .....	102
Conclusion .....	103
 Appendix	
1. APPENDIX 1: RESEARCH INSTRUMENTS .....	106
2. APPENDIX 2: RESEARCH INSTRUMENTS .....	112
3. SERMON 1: JESUS' BLUE PRINT ON CHURCH .....	114
4. SERMON 2: WE ARE THE FRAGRANCE OF CHRIST .....	115
5. SERMON 3: WHO JESUS IS .....	116
6. LESSON 1: WHAT IS A PROSPECT? .....	117
7. LESSON 2: LIFE-STYLE EVANGELISM .....	119
8. LESSON 3: SATURATION EVANGELISM .....	121
9. LESSON 4: FRIENDSHIP IS LOVE IN ACTION .....	123
10. LESSON 5: WHAT IS A CHRISTIAN NEIGHBOR? .....	125

Appendix	Page
11. LESSON 6: HOW TO INVITE YOUR FRIENDS TO CHURCH .....	127
12. LESSON 7: EFFECTIVE STAIR-STEPPING .....	128
13. PASTOR'S LETTER TO ALL VISITORS .....	129
BIBLIOGRAPHY .....	130

## PREFACE

First of all, I would like to give thanks and glory to our Lord for the opportunity to do this project. I want to acknowledge and share my deep appreciation to my mentor, Dr. Sang-Hee Ahn. His instruction in the classroom and counsel on this project proved to be invaluable and this work would not have been possible without him. I also would like to acknowledge the faculty members who were instrumental in bringing this project to its completion.

I also wish to thank Dr. Leslie Pang for spending sleepless nights to proofread my paper to make the writing better. I would like to express my sincere thanks to Deacon Cho. He supported me financially. Without giving thanks to the congregation of the Laurel Korean Baptist Church, my appreciation would be empty. They have always supported me with prayer and encouraged me during difficult times.

I owe a debt of gratitude and a debt of love to my family in South Korea for their encouragement and support in numerous ways. This project would not have been possible without the prayer, patience, encouragement, and support of Chungbin, my wife. She has been a great source of motivation and encouragement. She is the one who God used to speak to me to go to seminary. She is the one who challenged me to study on the Doctor of Ministry degree. And she is the one who helped me to quicken the project when my emotion and spirit were drained. These few lines of appreciation will never match my deeper heart of thanks. But since there is no word to express my heart for her, I just say, "Chungbin, thank you and I love you." I also want to acknowledge our children, Andrew and Peter, who endured the rigors involved in completing the project. They had to give up number of things they would like to do because their father is a



pastor.

I am forever indebted to the love and glory of the Lord.

Chuno Chi

Laurel, Maryland

December 2012

## CHAPTER 1

### INTRODUCTION

The steady growth of churches in the twentieth century has recently been showing a decreasing number of believers. However, as opposed to the declining numbers of church attendance, some churches have been experiencing steady and rapid growth. What has made the difference?

Without exception, evangelical pastors do not want to see their churches dwindle or even plateau. Their passion is for believers to reach the lost and build the body of Christ. In ministerial associations and ministry conversations, however, pastors of small to medium size churches are frustrated and clueless about outreach and evangelism methods that are effective. And yet pastors want to have outreach and evangelism that are effective. This writer has pastored in two such churches as senior pastor and three churches as an associate pastor and had many acquaintances in similar ministries. This project will help. Based on enthusiastic response and interest shown in conversations and correspondence, it appears that pastors are looking for the kind of answers this project will provide.

It will not be the purpose of this project to delve deeply into the theological debates surrounding evangelism. Theological topics such as irresistible grace, election, and Lordship salvation will not be addressed. This project does not purport to be encyclopedic in its scope. It must be understood that many of the outreach and evangelism methods at the time of the writing of this project may be considered

outmoded and obsolete within few years. What it will assess however, in addition to the outreach and evangelism means and methods currently in uses, are the resources available to a church through its pastors, its people, and its systems. These resources are timeless in their usefulness.

Chapter 1 is an introduction to the Laurel Korean Baptist Church and its background. It also includes a general description of the community, in which the church is located. This research is focused more on the Korean community of the area than that of the surrounding American community which is mostly made up of the mid-class of various races. This chapter also describes the history of the church and the composition of its members. The research provides the rationale for this project of implementing a ministry-based church growth strategy for the Laurel Korean Baptist Church, Laurel, Maryland. It also offers necessary definitions and explains the limitations of the project as well as expectations.

Chapter 2 addressed the biblical foundations of church growth. Because a basis for redemptive action in response to human need is found in the Old Testament and a premise for ministry-based church growth is present in the New Testament, the research explored the answer from the Bible that is the only source of infallible principles for Church Growth. In the Old Testament, God called Abraham into a covenant relationship to make a great nation. It is clearly stated in the Bible that God called and appointed Israel to be His people. The major task of Israel was to glorify God and deliver presence of God to all people. The same is true in the New Testament. Jesus Christ, savior of the world, clearly gave command to His disciples to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and

teaching them to obey everything I have commanded you” (Matt 28: 19-20a). He also clearly stated that the mission of the church upon Peter’s confession (Matt 16: 18-19). Not only that we see again His command to His disciple to be witness to the world (Acts 1:8). It is also found God’s desire of church growth in the New Testament (1 Cor 3:6). Chapter 2, therefore, outlines the identity of the church growth.

Chapter 3 gives a brief discussion of the modern history of Church Growth movement that started at 1955 by Donald McGavran, a missionary to India. McGavran’s understanding of church mission was twofold: “conversion of the lost” and “a church-centered strategy for discipleship,”<sup>1</sup> which are all related to church growth. Following the discussion on the church growth history, this chapter is also concerned with the principles of church growth. In that regard, this research would be largely indebted to Thom Rainer’s principles. Also the research provides an overview of the four representative principles of church growth. The representative church growth principles to be considered are: (1) Elmer Towns’ principles, (2) George Barna’s principles, (3) Peter Wagner’s principles, and (4) Thom Rainer’s principles. Following the discussion on the church growth principles, this chapter also covers various types of evangelism and church growth as reported in Acts, the growth of Jerusalem church and the growth of Antioch church.

Chapter 4 deals with the administering of the project and it is divided into two parts: the first portion is about the presentation and preparation of the project. Church members were either voluntarily or actively involved in this ministry-based church

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<sup>1</sup>Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 1999), 28.

growth project, and at this time a committee would formed. The functions of this committee are as support team, planning team, and overseer team. The five outreach teams, a team of four members, were also formed at the time. The second portion of this chapter covers the implementing of the project which included the outlines of the seven-week workshop. The contents of the workshop are prepared according to the guidelines derived from the conclusions of chapter three. In this phase, three sermons delivered on the topic of church growth.

The final chapter of the project, chapter 5, discussed an evaluation of the ministry project as well as an interpretation of the results. The researcher's suggestions for improvement are also provided. As a senior pastor of Laurel Korean Baptist Church, it is researcher's intention that the project would remain in effect as one of its ongoing church growth programs for the church.

### **Purpose**

The purpose of this project was to implement a ministry-based church growth strategy for reaching non-church goers, and those who had come to church but did not return. The program would assist each church member to gain a great acceptance of evangelism and help them to be committed to the Great Commission.

### **Goals**

The first goal of this project was that church members be aware of the biblical foundation of evangelism. This would lead their calling as a disciple of Jesus Christ through interpreting and gaining detailed knowledge of the Great Commission.

The second goal of this project was that church members gain confidence in performing outreach ministry. The confidence would be attained by (a) knowing the

heart of the Lord through the study of the Word, (b) learning gain through the program and practicing skills from the project, and (c) actually sharing the gospel.

The third goal of this project was that church members who are not actively following the Great Commission join the outreach ministry of their church so that they also have the joyful heart in receiving and sharing the love of God.

The fourth goal of this project was that church members be aware of its mission and church growth possibilities. It is anticipated that knowledge of biblical directives and community needs would facilitate this. The long-term commitment to the church would be attained by making the congregations aware, through Bible study and devotions, that sharing the Gospel is God's specific calling for them. In essence, His call requires a life-long dedication of those who are called and it will lead them to feel the rewarding value of being faithful servants of God.

The fifth goal of this project was to increase my knowledge of the church growth principle. By studying the theology of the Word and principles of other scholars, this project may help address future challenges may be faced in the current church.

### **Context**

Laurel Korean Baptist Church is located in Howard County in the central part of Maryland. The church is in the Maryland Piedmont region, with rolling hills making up most of the landscape, and is between Baltimore and Washington, D.C. The northern portion of Howard County is in the outskirts of Baltimore, while the southern portion closer to Washington, D.C. Due to the proximity of Howard County's population center to Baltimore, the county has traditionally been considered a part of the Baltimore Metropolitan Area. However, recent development in the south side of the county has led

to growth towards the Washington, D.C., employment markets. This county includes Ellicott City, Fulton, Highland, Elkridge, Clarksville, North Laurel, Dayton, Cooksville, West Friendship, Glenwood, Woodstock, Lisbon, Hanover, and Marriottsville.

Howard County is also home to Columbia, a major planned community of 100,000, founded by developer James Rouse in 1967.

In October 1963, the Rouse Company announced to the citizens of Howard County, Maryland, that it had acquired more than 21 square miles, one tenth of the county's total land area, for the purpose of building a new city. In disclosing his company's plans to a rural Howard County citizenry, James W. Rouse, Chairman of The Rouse Company Board of Directors, described his vision for the new city. The new city, he said, would provide jobs and recreation, shopping and health care, commercial and industrial development, along with a broad range of housing choices. Long before construction began in Columbia, the city's first planners met with a group of 18 educators and sociologists, all experts in their fields, to help determine what the city's social objectives should be and how they might be reflected in the physical plan. Columbia was also thought of as a group of neighborhoods within villages, almost like a system of small towns, a city that is open to everyone-people of all ethnic and socio-economic backgrounds. Columbia was chosen because it already appeared on roadmaps in the form of "Columbia Pike." In addition, James Rouse said, "it embraced both Maryland and Washington, D.C. and, Columbia had kind of a hallelujah sound."<sup>2</sup>

During 1964, the Rouse Company created a general plan for the city which detailed land uses, densities, development pace, and economic growth. The Columbia plan was presented to the people and government of Howard County in November 1964, along with a request for special zoning which would permit higher residential densities and greater flexibility in mixing land uses. According to the plan, "there will be approximately 100,000 people living in a series of villages around the city's downtown."<sup>3</sup> In August 1965, the County adopted a "New Town District" zoning ordinance and granted zoning for Columbia's development. In January 1966, construction began on

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<sup>2</sup>Administration, *Columbia*, County History [on-line]; accessed 28 July 2011, available from [http://www.howardcountymd.gov/PortalServices/HCG\\_potal\\_Communities\\_Columbia.htm](http://www.howardcountymd.gov/PortalServices/HCG_potal_Communities_Columbia.htm); Internet.

<sup>3</sup>Ibid.

Columbia's first village, Wilde Lake. The first residents moved to Columbia in the year after, 1967. Columbia, a bold vision during ground-breaking in 1966, is now a city forming shape and true to its original physical, social and economic goals. Columbia residents have responded to the new environment with initiative and vitality, supporting a broad range of education, recreation, entertainment, civic and political activities.

In this city one will find wealthy families as well as the families under the poverty line. Columbia city is also populated with a diversity of races. People who called the city of Columbia home are happy and proud with their environment.

Howard County is known for its affluence, quality of life, and excellent schools. In 2006-2008, it was ranked as the third wealthiest county in the United States by the U.S. Census Bureau based on median household income. According to Money Magazine's 2010 survey (retrieved August 4, 2010), the main population center of Columbia/Ellicott City was named second among "America's Best Places to Live."<sup>4</sup> According to the U. S. Census Bureau, the median household income in Howard County was \$101,033 and the median monthly housing costs for mortgaged owners was \$2,340 and renters \$1,302.<sup>5</sup> The occupations of Howard County residents are as follows:

Management, professional, and related occupations, 58 percent; Sales and office occupations, 23 percent; Service occupations, 11 percent; Production, transportation, and material moving occupations, 5 percent; and Construction, extraction, maintenance, and repair occupations, 5 percent. Seventy-two percent of the people employed were Private wage and salary workers; 22 percent was Federal,

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<sup>4</sup>Staff, Money Manager, *Columbia/Ellicott City, MD*, Best Places to Live, [on-line], accessed 31 July 2011; available from <http://money.cnn.com/magazines/moneymag/bplive/2010/snapshots/PL2419125.html>; Internet.

<sup>5</sup>Administration, *Facts on Howard County*, Profile of General Population and Housing Characteristics: 2010, 2010 Demographic Profile Data, [on-line], accessed 31 July 2011; available from <http://www.factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml1?src=bkml>; Internet.



state, or local government workers; and 5 percent was Self-employed, in own not incorporated businesses.<sup>6</sup>

Howard County schools frequently rank first in Maryland as measured by standardized test scores and graduation rates.<sup>7</sup> According to the Howard County Public School System website, the Howard County Public School System manages seventy-one schools and serves approximately 49,000 students.<sup>8</sup> The graduation rate from this school district is an above-average ninety-two percent.<sup>9</sup>

As of 2010, there were 287,085 residents, 104,749 households, and the average household size was 2.72 people in the county.<sup>10</sup> The population of Howard County jumped significantly from 1970 to 1980 due to the development of the well planned community of Columbia at 1967. Since then the county continued to grow rapidly until 2000.

Among the population of the Howard County, 41,221(14.4 percent) are Asian American, and 12,333(4.3 percent of total population) are Koreans.<sup>11</sup> The Korean-American community is the fastest growing community among ethnic groups in Howard County due to its attractive education system.

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<sup>6</sup>Administration, *Facts on Howard County*, Profile of General Population and Housing Characteristics: 2010, 2010 Demographic Profile Data.

<sup>7</sup>Jennifer Broadwater, *Howard County Public Schools Earned an International Reputation as an Education Powerhouse*, (Howard County Magazine, 2010) [on-line], accessed 31 July 2011, [http://www.hcpss.org/news/howardmag\\_08210.pdf](http://www.hcpss.org/news/howardmag_08210.pdf); Internet.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

<sup>10</sup>Administration, *Facts on Howard County*, Profile of General Population and Housing Characteristics: 2010, 2010 Demographic Profile Data.

<sup>11</sup>Administration, *Facts on Howard County*, Profile of General Population and Housing Characteristics: 2010, 2010 Demographic Profile Data.

The Korean-American community in Howard County began to form around 1960. At that time, the Korean population of Howard County consisted of barely four hundred fifty people. Since then, the Korean population has grown steadily and presently is about 14,500 according to the Korean Association of Howard County. This figure is not precise and is a slightly higher than the figure of the census formally done in 2010.

Although the Laurel Korean Baptist Church is located in the southeast corner of Howard County, its ministry is not limited to Howard County alone. The church is also surrounded by some other less Korean-populated counties such as Prince George's County, Anne Arundel County, Baltimore County and Montgomery County. All these counties are within the driving range of the church.

Laurel Korean Baptist Church was formed in August 1981 with a Bible study program, and six months later it formed a formal church and started gathering at First Baptist Church of Laurel. It was supported by the Baptist Convention of Maryland/Delaware and the Mid-Maryland Baptist Association (formally known as the Howard County Association). The First Baptist Church of Laurel took a significant role in starting Laurel Korean Baptist Church, by taking them in as a mission church and allowing them to use their facilities. The Laurel Korean Baptist Church has steadily grown reaching a membership high of one hundred forty in 1998. The Laurel Korean Baptist Church soon needed to have its own place to worship. The First Baptist Church of Laurel allowed the Laurel Korean Baptist Church to build a facility on their land. This land was purchased by the First Baptist Church for their education purpose. Eventually they sold this land at less than market values. Since then, the Laurel Korean Baptist Church has been in place for more than thirteen years.

The next ten years were turbulent times for the church. Numerous pastors had come and gone and the church split about four times. Each split was traumatic for the church and a portion of the congregation left the church each time. By the time this researcher became the pastor of this church, there were only four households left, with a total membership of eleven, which includes the pastor's four family members. However, the greatest impact was loss of vision. The church relinquished its heart of the evangelism, the desire of reaching out to the world, the taste of heaven's growth, God's calling to be His disciples, and the confidence of that God is working. Considering all of these factors, the church most importantly lost the heart of the Great Commission.

When I arrived as the pastor in December of 2005, it was clear that there were no long-range or short-term strategies to reach un-church goers in this growing county. The church had become passive in order to avoid another conflict related to a new pastor. But God has a different plan. He woke us by bringing people into His church. Its membership now reached up to seventy-five members and average of fifty in Sunday school and sixty-five in worship. Among all the families, fifty-three (71 percent) are in Howard County, and the remaining twenty-two (29 percent) are spread throughout the region.

I have served as the senior pastor of the Laurel Korean Baptist Church for six years. During the first year, I had a vision of opening the ministry opportunity to interracial families, and now we have five families that are interracial. They are typically led by a Korean wife and an American husband. Our church has a bilingual service with English and Korean. It was enabled by God. God has sent one of his lay-servants who speaks both languages perfectly. He serves as interpreter, from Korean to English, of the

worship service. God is also working on another mission in that He brings young couples into the church. The newcomer data shows that in the past six months we had four new families with the ages of middle to late thirties.

### **Rationale**

The resident membership of Laurel Korean Baptist Church has risen a few times, yet it has never been surpassed the two hundred member level. C. Peter Wagner said in his book *Leading Your Church to Growth*, “The years of research I have done into the growth dynamics of churches has uncovered the figure of 200 as a numerical ceiling on growth.”<sup>12</sup> The phrase “200 barrier” generally implies a range between one hundred fifty and two hundred fifty active members. Peter Wagner also explains a working definition of the term “active members” which provides clarity for a discussion of the two hundred barrier.

Active members are those whose names belong on the church roll. They may not be there every Sunday, but they attend at least occasionally, they make some financial contribution to the church, they regard the church as ‘my church,’ they expect that their young children will also become members, and they look to the church for rites of passage such as weddings and funerals. In other words they expect that the church and its personnel will minister to them in a somewhat regular way.<sup>13</sup>

However the claim of Peter Wagner’s barrier of two hundred is still a dream for the most Korean churches in United States of America. The study by David Jackson from Baptist Convention of Maryland Delaware shows 80 percent (350,000) of North American churches belong to under its membership of 100-125, and Korean Churches

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<sup>12</sup>C. Peter Wagner, *Leading Your Church to Growth: The Secret of Pastor/People Partnership in Dynamic Church Growth* (Ventura, CA: Regal Books, 1984), 55.

<sup>13</sup>*Ibid.*, 56.

membership in North America is even less than this. His study shows that 80 percent of minority immigrant church's memberships are about forty.

The Laurel Korean Baptist Church is over this barrier of forty, but this fact does not mean our mission has been fulfilled. Church growth is biblically normative. Many evangelical church leaders discourage pastors from seeking church growth as a goal, insisting instead upon the pursuit of church health. This project maintains that pursuing the twin goals, equally essential, of church health, and church growth. The project also focuses upon developing a sense of personal renewal with the Great Commission.

### **Definition**

The term "church growth" used in this project is such a common expression that it may confuse readers on the precise meaning of the phrase. The following is the definition of church growth that the North American Society for Church Growth provides, and that will be used in this project:

Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God's commission to "make disciples of all peoples"(Matt. 28:18-20). Students of church growth strive to integrate the eternal theological principles of God's Word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as the initial framework of reference the foundational work done by Donald McGavran.<sup>14</sup>

Chapter 3 contains the term "the church growth movement" and it means "all the resources of people, institutions, and publications dedicated to expounding the

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<sup>14</sup>Rainer, *The Book of Church Growth*, 20.

concepts and practicing the principles of church growth, beginning with the foundational work of Donald McGavran in 1955.”<sup>15</sup>

### **Research Methodology**

The goals of this project would be achieved through fifteen weeks of workshops, training, sermon, and the procedure. The evaluation of the project would be done through two different questionnaires: (1) Pre- and Post-survey to measure the focus group’s understanding of evangelism, and (2) Participant’s Self-Evaluation of the workshop. The first survey measured the achievement of the specified goals aforementioned for this program. This survey would be administered in both pre-test and post-test format. The second survey would be a self evaluation for all of the participants. The questions were designed to determine whether the participants achieved the goals of this project and will solicit their opinions as to ways that the program can be further improved.

### **Limitation**

The intention of this project was not to provide a handbook on strategies for growing churches. The dynamics of church growth are complex and this project has a mere duration of fifteen weeks so that this project can not address every issue influencing the growth at the Laurel Korean Baptist Church. The purpose of this project was to implement a ministry-based, church growth strategy for reaching un-churched persons and those who had come to church but did not return. While its situation may be different from other ethnic churches, the Laurel Korean Baptist Church is a typical Korean church

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<sup>15</sup>Rainer, *The Book of Church Growth*, 21

in the United States. Even though a ministry-based church growth strategy is a necessity of Korean and all other ethnic churches, some aspects of this program may not be well suited for all other ethnic churches in the United States. Therefore, this project would limit its scope to the Laurel Korean Baptist Church. Although the ministry-based church growth program of this project was limited to Laurel Korean Baptist Church, it is this researcher's intention to make this same program available and applicable to other churches.

## CHAPTER 2

### BIBLICAL FOUNDATIONS OF CHURCH GROWTH

This chapter is concerned with the question “what does the Bible say about church growth?” If the members of Laurel Korean Baptist Church are going to accept the vision and invest their time, energy, and resources in fulfilling growth of church, it is necessary to know a biblical foundation from which to operate. The Bible should be the only source of infallible principles for church growth, therefore, the answers to questions about church growth should be sought in the Bible. The authority behind biblical theology must drive human motivations. Thom Rainer said in his book *The Book of Church Growth*, “History, Sociology, and other behavioral sciences must be viewed as tools rather than sources of authority for church growth. The Bible is the movement’s sources of authority.”<sup>1</sup> For this reason, this chapter will investigate biblical principles of church growth as depicted in both the Old and New Testaments.

#### **The Old Testament Foundation**

Some say that there is no concept of church growth in the Old Testament. This is not true. The Scripture actually begins with the theme of church growth through missions in the first book of Scripture, Genesis, and the theme of mission continues

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<sup>1</sup>Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 1993), 89.



throughout the entire Scriptures of Old Testament and on into the Scriptures of New Testament.

In Genesis 12:3, the missionary vision of God to establish a people who belong to Him is rooted in the promise of God to Abraham, “All the peoples of the earth will be blessed through you.”<sup>2</sup>

It is a fact that it will be God’s purpose and plan to see that the message of his grace and blessing reach every person on Earth. However, one may say that God’s plan in the Old Testament of his message of salvation is only to the Jewish people. The one may continue to say that God became frustrated on His people after several millennia. Therefore God chose the apostle Paul to broad His redemptive plan to embrace the Gentiles.

Paul concluded that God wants Gentiles to be included in His plan according to Acts 13:

Then Paul and Barnabas answered them boldly: “We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. For this is what the Lord had commanded us, ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.’” (Acts 13:46-47)

Earlier at the time of Paul’s conversion on the way to Damascus, the Lord appears before Ananias and told him, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel” (Acts 9:15). The chapter 22 of Acts describes Paul’s confirmation of this commission which is to go to the Gentiles at the time of his conversion when he gave his ‘Speech on the stairs to the crowd’ (Acts 22), he also repeated it to Agrippa (Acts 26:15-17). Back then, God had

said, “Go, I will send you far away to the Gentiles,” which Paul describes as a foundational strategy (Acts 26:18).

Therefore, one cannot argue that this was a late shift in the apostolic plans and that the message of salvation would not be extended to the non-Jewish world. In fact, Paul cites as his authority the Old Testament message from Isaiah: “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth” (Isa 49:6). “Paul’s own missionary vision was guided by meditating not only on the promises to Abraham but also on the wider Old Testament hope that salvation would come to all the nations.”<sup>3</sup> So Paul himself maintained that his own call to be an apostle to the Gentiles paralleled similar calls of Jeremiah and Isaiah in the Old Testament.

This fact remains that the goal of the Old Testament was to let both Jews and Gentiles to learn of the Messiah who was to come later. Anything less than this, it was an attenuation of the plan of God. His eternal plan was to provide salvation to all nations; it was never intended to be reserved for one special group, such as the Jews, even at the beginning.

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<sup>2</sup>All the quotations of the Bible in this project are from the New International Version, unless otherwise specified.

<sup>3</sup>John Piper, *Let the Nations be Glad! The Supremacy of GOD in Missions*, (Grand Rapids: Baker Academic, 2003), 177.

## **God's Calling of Abraham into a Covenant Relationship to Make a Great Nation**

God's choice, how and why, of Abraham is not directly discussed in the Scripture, but it is mentioned. This son of Terah was commanded by God to leave his city, Ur of the Babylonians, and journey with his family and flocks to a land God only later disclosed to him. Abraham picked up all that he possessed and left, going by faith and trusting in the fact that God would tell him where to go what he was to do next. It was at the time that God gave Abraham a covenant at that time. It announced,

The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you. So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran." (Gen 12:1-4)

God called Abraham into a covenant relationship so that he out to establish a new stream of people; a people who would live in covenant with God Himself. Thus, Abraham became the father of a people who would be channel of God's redemptive work in the world.<sup>4</sup> The call of Abraham is reminiscent of God's original promise to Adam to bless "all mankind."<sup>5</sup> To Abraham, as with Adam and Noah before him, God commands His people to be fruitful and multiply (Gen 1:28). Kenneth Matthews observed, "Genesis 12:1-3 establishes that by the Abrahamic lineage the nations (all humanity) will enter into

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<sup>4</sup>Sherrill G. Stevens, *Genesis*, Layman's Bible Book Commentary, vol. 1 (Nashville: Broadman, 1978), 54.

<sup>5</sup>John H. Sailhamer, *Genesis*, in vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 1990), 111.

the blessing envisioned for all peoples created in the ‘image of God’ (Gen 1:26-27; 51b-2).”<sup>6</sup>

Abraham was promised by God with three blessings: (1) that his name would be great among all people, (2) that he would be a great nation in earth, and (3) that God would personally bless him so that all people would be blessed through him. But why would God seek to do this for one individual? The answer is in the Bible itself, which it says “in order that you [Abraham] may be a blessing.”<sup>7</sup> Therefore, Abraham was not to be singled out as one of God’s favorites whom he would spoil with gifts beyond what he should. All that he received was a gift to be shared for the enrichment of others, so “all peoples on earth will be blessed through” him (Gen 12:3b).

This promise of a universal blessing to the people in earth is repeated in Genesis 18:18; 26:4; and 28:14. In Genesis 12:3 and 28:14 the Hebrew phrase used for “all the peoples” is *kôlmišpěnhôt*, a phrase that is rendered in the Greek translation of the Old Testament as *pasai hai phulai*, meaning “all the tribes” in most contexts, but it could also stand for households as in Joshua 7:14. Therefore, the blessing of God given to Abraham was intended to reach smaller people groups as well as the political groupings of nations. The latter point is made clear in the fact that in Genesis 18:18; 22:18; and 26:4 the Hebrew phrase in this identical expression is *kôl gôyê*, “all the nations,” which the Greek translated as *panta ta ethnē*, “all the nations.” Acts 3:25 used the Greek phrase, *pasai hai patriai*, “all the families.” A *patria* is a people group, which is a subgroup of a tribe or a clan. (It can also be congruent with the tribe or clan in its entirety.) But the sweep of all the evidence makes it abundantly clear that God’s gift of a blessing through the instrumentality of Abraham was to be experienced by nations, clans, tribes, people groups, and individuals. It would be for every size group, from the smallest people group to the greatest nation.<sup>8</sup>

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<sup>6</sup>Kenneth A. Matthews, *Genesis 1-11:26*, New American Commentary, vol. 1a (Nashville: Broadman & Holman, 1996), 55.

<sup>7</sup>Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids: Baker, 2000), 18.

<sup>8</sup>*Ibid.*, 19.

As Walter Kaiser explained, the word for nations (*gôyîm*) was also the word for the “Gentiles.” Therefore, it could not be claimed, as is so often the case, that the gospel message in the Old Testament times was exclusively for the Jewish people and the nation of Israel. The “nations” and “Gentiles” were envisioned as equal recipients of that same Good News from the very beginning of time along with Israel Herself.

Charles Kelley also notes, “God called Abraham out of Ur, not just to make him a blessed man, but to make him, the nation, and the Messiah who would proceed from him a blessing to all the people of the earth (Gen 12:1-3).<sup>9</sup> God’s blessing would potentially be just as universal. Through faith in the divine promise, Abraham served the Lord. His obedience glorified God and became a source of blessing to multitudes. Abraham prefigures all future exiles who, in faith, wait for the return to the promised land.<sup>10</sup>

The apostle Paul had named Abraham as “heir of the world” (Rom 4:13) and later in Galatians as the father of all who believe in Christ (Gal 3:29). In fact, the word given in Genesis 12:3 that in Abraham’s seed all the nations of the earth would be blessed is equated with the sum and substance of the gospel in Galatians 3:8, which says, “The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: ‘all nations will be blessed through you.’” Therefore, without a doubt calling of Abraham was the center of what is at the core of the gospel and mission in both Testaments.

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<sup>9</sup>Charles S. Kelley, Jr., *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight, 1993), 124.

<sup>10</sup>Sailhamer, *Genesis*, 110.

E. A. Speiser observed, “Abraham’s journey into the Promised Land was the start of an epic voyage in search of spiritual truths, a quest that was to constitute the central theme of all biblical history.”<sup>11</sup> The Lord still commands His people to be fruitful, to multiply, and subdue the earth. He wants us to walk in the promise given to Abraham (Gal 3:8, 9, 14, 29). Christians are commanded to increase in number by fulfilling the Great Commission until the whole earth is filled with His glory.

### **God’s call to Israel to Be a Light to the Nations**

It was common at the beginning of the twentieth century for scholars to argue that Isaiah’s message of 42:1, 6 and 49:6 were God’s calling of Israel to be a “Light to the Nations.”

Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. (Isa 42:1) I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles. (Isa 42:6) He says it is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring may salvation to the ends of the earth. (Isa 49:6)

They interpreted the prophet as affirming that Yahweh was the only God and that all nations must come to know him. But even more affirming was the fact that they argue that “it was Israel’s duty to make God’s name known to the ends of the earth.”<sup>12</sup> The case for worldwide missions could be found throughout the entire Book of Isaiah. The Servant of the Lord with the Messiah, whom he believed Isaiah taught, will bring the

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<sup>11</sup>E. A. Speiser, *Genesis*, Anchor Bible, vol. 1 (Garden City, NY: Doubleday & Company, 1964), 88.

<sup>12</sup>Kaiser, *Mission in the Old Testament*, 55.

Law and teaching of Yahweh to the ends of the earth through the witness of his people Israel.

In the polytheistic way of thinking, one's god was linked to the people and their homeland, but Scripture refused to put Yahweh in such a limited role. Yahweh was always the only one, true God who ruled over all creation and all nations and all peoples.

Accordingly, Isaiah depicts a court scene right in the beginning of that famous section of Isaiah 40-55. In Isaiah 41:21-29 the messenger of God speaks on God's behalf and demands that the idol-gods of the Gentile nations to present their case and set forth their arguments. Three tests are posed: (1) Can any of these idol-gods interpret past history in such a way as to bring to light on history's underlying purpose? (2) Can they forecast the future and thereby demonstrate that they are real gods? (3) Can they do anything, good or bad, in the course of events so people can know they are alive and real?<sup>13</sup>

All of these challenges were calls for the idol-gods, men made fakes, made out of by a material, to give some proof that they were real and that they could effects changes in the course of human history. There was, however, not a word heard from these impostors. All through this section of Isaiah 40-48 the prophet taunts these gods for how worthless they are in comparison to the Living God. Isaiah proclaims that God of Israel is not a national God, but the Lord of all the earth so that the Gentiles would come to their senses and realize it. He alone is God of all the nations.

Now it is Yahweh who is the only true God and all the idol-gods are nothing. Isaiah first heap scathing scorn and sarcasm on the idol-gods. In chapter 46 he depicted these Babylonian images being carted around like baggage that needed to be cared for. Yet Yahweh was not carried by anyone; instead, he carried his people rather than burdening them with the job of carrying him around. Indeed, Israel herself was a

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<sup>13</sup>Walter C. Kaiser Jr., *Back toward the Future: Hints for Interpreting Biblical Prophecy* (Grand Rapids: Baker, 1989), 17-27.

standing witness to the power and reality of who Yahweh was and what he had done in their history. “You are my witnesses,” Yahweh affirmed in that classic passage that contrasted the nonexistent idol-god witness and summons for the nation of Israel to rise the occasion (Isa 43:10-13).

This phrase “the light for the Gentiles” occurs twice, in Isaiah 42:6 and 49:6, and is important in supporting the case for church growth through missions in the Old Testament. It represents a specific mission for the Servant. If we are correct that the Servant is a corporate term here, then it is clear that Israel is being addressed and encouraged by God to be that witness to the all nations. God will take hold of that remnant of Israel by the hand to guide them in this work of witnessing, let all people know who God is, just as certainly as he called them in righteousness.

The apostle Paul took this same words and declared himself as a “light to the Gentiles” when he spoke at the synagogue in Pisidian Antioch on the Sabbath. “For this is what the Lord has commanded us: I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth” (Acts 13:47). Later in his life, Paul stood in trial for his life before King Agrippa in Acts 26:22 and affirmed, “I am saying nothing beyond what the prophets and Moses said would happen.” He did not see himself the one who introduced meanings that were not already in the text. Therefore, it is hard to see his application of the words of Isaiah 42:6 and 49:6 to himself and to Barnabas as being out of line with the direct assertion of the original Old Testament meaning. These New Testament believers saw Isaiah 49:6 to be an authorization addressed directly to them, just as surely as the audience of Isaiah’s day understood it.



One can conclude, therefore, that salvation was to come to the all nations through the mediation of God's Servant Messiah and Israel. The Yahweh's servant Isaiah surely called Israel to function actively as a missionary to the Gentiles and nations at large. What really makes this argument convincing is that the task of being "the light to the Gentiles" is assigned to the Servant. In this role, Yahweh will take the hand of the remnant of Israel and guide them in the work of witnessing. If any doubts still remain, then notice how the apostle Paul takes this identical word given to this Servant and declares in Acts 13:47 that this is the same words that explain why he, too, went to the Gentiles.

When Christ gave his promise of the Holy Spirit, and his plan in Acts 1:8 that the early Christian believers were to be his "witnesses in Jerusalem, and in Judea and Samaria, and to the ends of the earth," he authoritatively gave the meaning of what he had intended for the listeners of Isaiah's day to understand from Isaiah 49:6. Therefore, it has led to the fulfillment of this role of Israel in this day. The command, "the light to the Gentles" was not limited it to Israel only, but it is also meant to embrace the contemporary believers.

### **The New Testament Foundation**

Is it God's will that His church should grow? The church grows as men and women come to faith in Jesus Christ and are added to the church. Throughout the Scriptures God is portrayed as a "missionary God" who seeks and saves those that are lost. God is god of love and justice. As a God of justice, He demands payment for crimes committed against His Holy Law. The penalty is death or spiritual separation from God. As a God of love he has provided the payment Himself in the person of our

Lord and Savior Christ Jesus. He demonstrates His love for mankind in His offer of eternal life and His active seeking of those who are separated from Him.

When the biblical basis of church growth is mentioned, actually the biblical basis of missions is addressed. The purpose of missions is to carry on the mandate of Christ Jesus to go and make disciples of all nations (Matt 28:18-20). God has ordained the local church as His instrument for the equipping of disciples.

Mission is rooted in the heart of God. It is part of His nature. He demonstrates this throughout Scripture. In the New Testament the heart of God is revealed in the person of Christ Jesus who came to seek and save those who were lost. The Acts of the Apostles reveal God in the person of the Holy Spirit building His church. Finally, God revealed His missionary heart in the images or pictures that are presented in the New Testament. All of these will demonstrate that missions or church growth is in the redemptive plan of God.

### **The Life and Ministry of Christ Jesus**

God demonstrated His missionary heart in the person of Christ Jesus. He sent Him for the purpose of seeking and saving there who were lost (Matt 18:11). He came to be a servant and give His life as a ransom for many (Mark 10:45). He demonstrated His concern and love by His ministry of hearing and preaching the Kingdom of God. Even His miracles were performed to give Him an opportunity to preach the message of eternal life. He also revealed the heart of the Father in the teaching of his parables. Those that are contained in Luke 15 speak of the Father's desire for those that are lost. God seeks "prodigal sons."

The Lord's purpose can also be seen in His final commandment to His disciples before His death and resurrection. The Great Commission was to go into all the world and make disciples (Matt 28:18-20; cf. Mark 16:15; Luke 24:46-47, John 20:19-23). This commission was given at four different times in separate locations.<sup>14</sup> Each was built upon one another.

**The Great Commission: Four commands from Christ.** The Scriptures are the most logical starting point for understanding the nature of evangelism, a method of church growth. More specifically, the words of Jesus Christ give the clearest call for disciples to be involved in the work of sharing faith, the biblical basis of missions. While Matthew's record of Jesus' commission in chapter 28 is the most familiar and most frequently cited call to evangelism, each of the gospel writers includes a form of a Great Commission. Each of these will be briefly examined to discern some of the aspects that are involved in sharing faith and the good news.

The familiar words of Matthew 28:16-20 offer a version of the Great Commission:

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. Then they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.

Matthew's version seems to stress the importance of making disciples. At first glance, this might be taken as equating making disciples with getting converts. In reality,

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<sup>14</sup>Elmer Towns, *Getting a Church Started* (Lynchburg, VA: Church Growth Institute, 1985), 11.

however, making disciples goes beyond simply gathering converts to faith. It is the process of forming Christians. Thus, all that is done in the life of the church to form Christians as disciples is part of evangelism. Mortimer Arias stresses this important point when he writes,

Christian education is already evangelism and should be done evangelistically! It is no less than the evangelization of each generation, learning together the way of the kingdom, in a community of disciples, at each stage in the life and throughout all of the experiences of life, and in each particular context. Disciples are not born, they are made, and it takes a whole lifetime, with no graduation in sight! At the same time, this discipling mandate is a warning and a judgment on those churches that are falling behind in this task, producing Christians who are Bible illiterates, relying on “sermonettes” without any serious exegesis. Of course, much of contemporary “evangelism,” through professional and transnational organizations or through “televangelism,” which exists without involvements in the support of the community of disciples, may be found wanting on the same score, despite their millions of consumers. For consumers of religion are a far cry from disciples in the kingdom. Evangelism without discipleship is not evangelism in the New Testament sense, according to the “Great Commission.”<sup>15</sup>

According to Matthew, evangelism extends beyond simply recruiting converts to the cause to actually cultivating disciples. In Matthew’s Great Commission, Jesus goes on to note the content of what should be taught to those who would become disciples. Jesus calls Christian evangelists to teach the disciples “to obey everything I have commanded you.” Not only is evangelism more than recruiting; it is teaching prospective disciples about the kingdom of God as it was proclaimed by Jesus Christ. Justice, righteousness, love, forgiveness, compassion, and all of the other teachings of Jesus are at the core of true evangelism that follows the Great Commission.

Matthew’s Great Commission also sets the parameters for doing this work of evangelism. Jesus calls his disciples to go into all parts of the world. This good news is

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<sup>15</sup>Mortimer Arias and Alan Johnson, *The Great Commission* (Nashville: Abingdon, 1992), 20.

for all. It is to be shared not only in Jerusalem or Israel but in all the world. It is important to note that Jesus did not say, “Therefore go and make disciples of your hometown or of your friends and family.” Instead, Jesus said to “go to make disciples of all nations,” including not only one’s own hometown but also of nations that are not familiar or afraid to go to. It is not an easy charge, but it is a real one, one that the disciples took seriously.

Finally, Jesus assures that as his followers go about this task of evangelism, they are not alone. He goes with them as they go into the world to make disciples.

Mark’s versions of the Great Commission can be found in Mark 16:15-18:

He said to them, “Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.”

Here Jesus calls his followers to “go into all the world and preach the good news to all creation.” Arias writes,

This is a very powerful and suggestive statement about mission that comes as a mandate from the living Lord to his disciples. It is centered “in good news” as the content of the message and mission. It extends universally “to the whole world,” (“to all creation”) and it concentrates on proclamation as the instruments of mission and evangelism. So in a single verse we have motivation, subject, content, object, and methodology for mission!<sup>16</sup>

In Mark’s gospel, Jesus calls his followers to enter into the world proclaiming a message of the good news. The focus here is not so much on generating converts or even developing disciples. The focus is on making an announcement that the good news

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<sup>16</sup>Arias and Johnson, *The Great Commission*, 36.

for the world is here. Sometimes, evangelism is simply announcing or proclaiming what God has done in Jesus Christ.

Luke's version of the Great Commission is recorded in Luke 24:44-49:

He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

Luke's version of the Great Commission has a specific theological content. Jesus' followers are to go out proclaiming a message that is not simply a good news; it is the good news of repentance and forgiveness of sins. This is the work that Christ has done. This is the offer God provides to the world. Forgiveness is available. Jubilee has come. Disciples are to make this announcement to all of the world.

Luke also includes an assurance of the Holy Spirit: Evangelists do not do their work alone. They are supported and empowered by the Holy Spirit.

The fourth gospel gives an entirely different model for evangelism. Instead of focusing on making disciples or verbally proclaiming a message of the good news and forgiveness, John introduces a model that can be labeled "incarnational evangelism." The Great Commission in John calls on disciples to incarnate, or make real, the acts of Jesus Christ. John's Great Commission is recorded in John 20:19-23:

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

This call to incarnational evangelism is found in Jesus words, “as the Father has sent me, I am sending you.” The Father has sent Jesus into the world to make the Father’s love and grace real to the world. Jesus incarnated the Father and showed what God is like as he healed, reached out to sinners and outcasts, offered forgiveness, and spoke out against injustice. Now, Jesus is transferring that ministry to his disciples. As Jesus incarnated and made real the will and ways of God, now Jesus’ followers are called to continue this work. Through the evangelistic efforts of the disciples, Jesus will be incarnated to more people and generations.

John also indicated the centrality of the Holy Spirit in this work of evangelism. As Jesus commissions his disciples for this challenging work, he endows them with the presence and power of the Spirit so that they can carry it out.

An intriguing aspect of this version of the Great Commission is found in Jesus’ words, “If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” While this statement seems to grant the power of forgiveness to the evangelist-disciple, this is not really the case. This statement by Jesus is basically a statement of fact. Jesus seems to be indicating that where there is true incarnational evangelism that offers forgiveness and life, people will experience forgiveness and life. If incarnational evangelism is not done, and forgiveness is not offered and made real, people will not experience the forgiveness that Christ offers. Arias writes,

When we forgive or announce forgiveness, something happens: people are forgiven, and the experience of forgiveness is real. This is a fact: God’s grace is mediated through people, in this case by those who are sent into the world, as Jesus was sent. But when people are not forgiven or not accepted or don’t know about the availability of forgiveness, they remain unforgiven. It is also a fact that people feel judged, rejected, condemned, and unaccepted by God through human actions, omissions, and attitudes. (Just ask those who have had the experience of being unloved, unaccepted, rejected children!) Thus the sent community, by its

proclamation or by its neglect of proclamation; by its love or lack of love; by its accepting or rejecting attitude; by its judgmental or by its pastoral approach, is already conveying forgiveness or unforgiveness! Whatever we do in our mission in the world has one or the other effect. This is inevitable in incarnational mission.<sup>17</sup>

Each of the four gospels provides a unique perspective on the Great Commission. Matthew calls disciples to make disciples, Mark calls the followers to proclaim good news, Luke specifies that the good news consists of preaching repentance and forgiveness, while John calls on Christians to incarnate Jesus Christ and make his love real. This overview of the four Great Commissions seems to indicate that evangelism is broader in scope than is often thought. While a narrow definition of evangelism might consist of making Christian converts, the gospels point to an evangelism that proclaims, teaches, and lives out the Kingdom principle that was introduced by Jesus Christ. This broader understanding of evangelism is a key part of the foundation of church growth in the local church.

In addition to the Great Commission, there are numerous other scriptural teaching and images that can help us understand evangelism in its fuller sense. They will be examined in the following.

**Hebrews 13:12: Evangelism as hospitality.** When one looks at the scriptures, one theme that keeps appearing is the theme of hospitality. The writer of Hebrews says, “keep on loving each other as brothers. Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it” (Heb 13:1-2). Jesus, in Luke 14, tells his host at a great banquet to make a place for the poor, the downtrodden, the crippled, and those who are less fortunate. He is talking about

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<sup>17</sup>Arias and Johnson, *The Great Commission*, 43.



hospitality. His vision is at one of a banquet where all are made to be welcome, a place where all are accepted.

A well-known story of the woman at the well is another hospitality story. Jesus meets the woman where she is. He does not judge her, but acknowledges her troubled, unhappy life and then offers her living water to drink (John 4:7-26). He is the host offering refreshment for the parched soul.

The concept of hospitality is an important foundation for any discussion of evangelism and faith sharing. The gospel is about a God who offers hospitality. The response of the disciple certainly should be no less. Evangelism is the offer of God's hospitality to the stranger, the outcast, the lost, and the broken.

Unfortunately, this concept has been lost in much contemporary understanding and practice of evangelism. Many Christians shy away from study and practice of evangelism because they believe that evangelism is confrontational, intrusive, and overbearing. Much of the evangelism we have experienced, and maybe even practiced, has been just that way. Evangelism can be much more powerful and effective if it is viewed as an act of hospitality instead of an act of confrontation. Instead of viewing evangelistic efforts as intrusive invasions of others' privacy, it can be helpful to look at them as means of showing hospitality. That evangelist is to offer others a bit of grace. The evangelist is to extend a hand of love. The evangelist is to give words of life. Christians should offer God's best with hospitality and warmth and grace. Hospitality is an important, essential element of evangelism. Hospitality undergirds this project in evangelism.

**John 10:10: Evangelism as offering abundant life.** In addition to Scriptures about the Great Commission and hospitality, a key Scripture for one's understanding of evangelism can be found in John 10:10. Here Jesus says, "I have come that they may have life, and have it to the full." In a sense, these words are at the very center of evangelism. To evangelize is to bring life to those persons and places which are dead, and to bring it in abundance. The source of this life is the good news that God has acted to redeem this broken world. That redemption has been effected in Jesus Christ and will be completed at the time of this return.

Such a view of evangelism frees much of the negatively preconceived notions about evangelism. Evangelism cannot be reduced to a four-step process leading to salvation. Evangelism cannot be reduced to the process of making Christians, as though it were something up to men. It is only God who can make Christians. Evangelism cannot be judged as successful or unsuccessful by counting up the number of faith commitments. It cannot be defined simply as church growth (although growing churches, one hopes, should be evangelizing). It cannot be defined simply as the moment when one makes a statement of faith and commits one's life to Jesus Christ. Evangelism is an ongoing process that takes place both outside the walls of the church as well as within the church itself. Evangelism happens each time the good news of Jesus Christ is shared through word and action with the intent of bringing life with abundance. The church is in the business of bringing the Word of Life to those places where life is being diminished. Thus, the words of Jesus in John 10:10, "I have come that they may have life, and have it to the full" become a central theme for evangelism.

**Matthew 13:3-9: The Parable of the Sower.** Matthew 13:3-9 records this

parable as follows:

Then he told them many things in parables, saying: “A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. He who has ears, let him hear.”

The parable of the sower proved to be foundational for this project because it gave participants in the project permission to spread the good news and evangelize without worrying about results. Certainly results are important. The sower hoped that all of his seed would grow and that he would have an abundant crop. Likewise, evangelists hope that the good news they spread will take root in many lives and they will become followers of Jesus Christ.

However, the reality is that some of the seed will not grow, and some of the good news will not take root in lives. The sower can still sow, even though he knows that it will not grow. This is not for him to worry about. He simply needs to be a faithful sower. The same is true for the evangelist. The evangelist can talk about Jesus, live out the gospel, and broadcast the good news without getting wrapped up in the results. The evangelist can trust God who will bring about the harvest if the evangelist faithfully sows the gospel seed.

This concept is foundational for this project because persons may shy away from evangelism out of fear that they will see no results. The Study guide and sessions attempt to promote the idea that there is value in the process, regardless of the results.

Thus the good news can be spread freely and evangelists can be relieved from being pressured to produce results.

A brief look at Scriptures gives insight into the nature of evangelism. These teachings were integrated into the material that was developed to presented to a study group at Laurel Korean Baptist Church. The four versions of the Great Commission, the concept of evangelism as hospitality, the idea of evangelism as offering abundant life, and the liberating parable of the sower combined to provide a basic understanding of evangelism for those who took part in the course.

### **The Acts of the Apostles**

The Book of Acts could be called the book of acts of the Holy Spirit. It is the Spirit who is the Divine Director of God's missionary enterprise. It is He who carries on Christ's mission to seek and to save that which was lost. Acts 1:8 presents the leitmotif of this historical account written by Luke. Christ promised His disciples, "but you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." The Gospel did indeed penetrate the city, the adjoining regions, and the whole world.

The Holy Spirit is God's representative to fulfill the promise of the Lord to build church. In Acts we see Him giving direction to the church as He appoints workers and indicates where they were to preach the message of the Kingdom (Acts 13:1-4). He sometimes used persecution to move the church out into unreached areas. He also fills the church as He enables those whom He has called to do His will. He gives power and wisdom. The Holy Spirit accompanied the preaching of the Apostles as He did His work of conviction of sin, righteousness, and judgement (John 16:8-11). The Holy Spirit used

the preaching of Peter to prick the hearts of the Jews (Acts 2:19-40). As a result, a great number of people believed. The Holy Spirit also kept the church pure to preserve its testimony (Acts 5:1-11).

In the book of Acts we see the Holy Spirit developing the church into a quality community which penetrated its society with the Gospel of the Kingdom. The Spirit enabled the church to grow in numbers as it used the message to bring people to Christ and thus add people to the church. Throughout the book Luke regularly mentions how God added to the church those who were saved (2:41; 2:47; 5:14; 11:24). These two elements of qualitative and quantitative growth are both essential for the well-being of the church. Both of these aspects must be considered. Elmer Towns states,

Christians make two false assumptions regarding church growth. First, some believe that if the church is growing in spiritual character, an automatic expansion in numbers will result; that quality will lead to quantity. This is not necessarily so. The second false assumption, a reversal of the first, is that churches which are growing in numbers automatically are growing in Biblical maturity. It is possible for a stagnant congregation to have individuals growing in grace and truth. Both congregations are growing, but neither has the full blessing of God.<sup>18</sup>

The Holy Spirit developed the church into a holy, service-oriented structure. God desires His people to be holy. It is important because the church reflects the character of God. A holy body of believers is a powerful testimony to the world.

If even one Christian fails to develop spiritually, the church as a whole is not as strong as it ought to be. By growing spiritually as we ought, the unity of the body is preserved, the witness of the church in the world is maintained, and the growth of the church as a whole is accomplished.<sup>19</sup>

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<sup>18</sup>Elmer Towns, *The Complete Book of Church Growth* (Wheaton: Tyndale, 1985), 276.

<sup>19</sup>Towns, *The Complete Book of Church Growth*, 250.

The Holy Spirit provided for the spiritual growth of the community through the establishment of the means of growing in grace. These means are the basic functions of the church and are mentioned in Acts 2:42. It reads, “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.”

Teaching becomes the basis for all that they believe. It is the food that nourishes their spiritual lives. Prayer is that access to God that releases His power and grace.

Fellowship is necessary for encouragement, admonition, and role modeling. The Lord’s table was an ordinance established as a reminder of the Lord’s death, resurrection, and second coming. Believers need to be regularly reminded of what God did for them and what He will do for them in the future. As they put into practice these basic principles, God caused them to increase (Act 2:47). The Lord, through the work of the Holy Spirit, purified the church from any sin that would hinder Him working through it. In the case of Ananias and Sapphira judgement caused the church and the looking world to fear God.

The church also developed a service-based structure for its proper functioning. When there was a problem in the church because the widows of the Greek-speaking Jews were being overlooked in the daily distribution of food, the Holy Spirit quickly intervened. He established a structure whereby the apostles could commit themselves to their main task of prayer and teaching the Word and other appointed men could take care of this material need (Acts 6:1-6).

The church not only grew qualitatively but also quantitatively. The apostles were filled with the Holy Spirit and preached boldly the message of eternal life. It is in believing in such a message that men are saved and added to the church. The New Testament church was one that was aggressively evangelistic. Elmer Towns notes,

A survey of the book of Acts shows the natural commitment New Testament Christians had to evangelism. The Jerusalem church evangelized in the market place, in homes, in the synagogues, in jail, before rulers and kings, everywhere throughout the city. The high priest proved the extent of their witness when he said, “You have filled Jerusalem with your teaching” (Acts 5:28b).<sup>20</sup>

The local church in Jerusalem saturated their city with the Gospel and God added to their numbers (Acts 2:41; 2:47; 5:14; 11:24). There were at first 120 believers (Acts 1:15). To this were added 3,000 (Acts 2:41). This group became 5,000 men. Subsequently great numbers were added even to this group (Acts 5:14).

The church in Jerusalem expanded and then it extended its influence into its adjoining regions. After going out in Jerusalem (Chaps. 1-7), the Gospel message spread to Judea and Samaria (Chaps. 8-12). It spread as God used persecution to push the church out. These two regions had much in common with the community surrounding Jerusalem.

In Acts 13, the Holy Spirit moves the church into the world. The church at Antioch becomes the base for extending the church into the world. The Gospel now goes out to groups of people who are culturally and linguistically different from the group that formed the first church in Jerusalem.

As the church went out into the world it sought not just to go to every person and evangelize them. It also was directed by the Holy Spirit to plant churches among all peoples. The Great Commission given in Matthew 28 includes the command to make disciples of all people. This became the ministry of the local church. The participles “baptizing” and “teaching” speak of the accompanying activities of discipleship. Baptism became an ordinance of the local church. It was a symbolic act which identified

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<sup>20</sup>Towns, *The Complete Book of Church Growth*, 249.

a person with Christ and a local church. Teaching became an essential function of the local Church (Acts 2:42). The local church in God's plan was to be the pillar and support of the truth (1 Tim 3:15).

Virgil Gerber agrees when he states that "the ultimate evangelistic goal in the New Testament, therefore, is twofold: (1) to make responsible, reproducing Christians, [and] (2) responsible, reproducing congregations."<sup>21</sup> The New Testament church was moved out into the world to evangelize and plant churches. In fact "new congregations were planted in every pagan center of the then-known world in less than four decades."<sup>22</sup> Based on the evidence of what the Holy Spirit did through the Apostles as they faithfully obeyed the Lord's command to make disciples (which includes the planting of churches) we may conclude that it is God's plan for His church to grow.

### **Biblical Images That Speak of Church Growth**

#### **The Body of Christ**

The Apostle Paul teaches in 1 Corinthians 12:12-31 that the church is like a human body. Christ is the head of the body (Eph 1:22). Each believer is a part of that body. When a person receives Christ he is baptized into the body of Christ (1 Cor 12:13). Each member has a different function to perform in the body. All Christians are given different gifts to use. These gifts are described in 1 Corinthians 12:7-10, Romans 12:6-8, Ephesians 4:11, 1 Peter 4:10-11. For the human body to grow, each organ must function

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<sup>21</sup>Virgil Gerber, *God's Way to Keep a Church Going and Growing* (Glendale, CA: Regal, 1973), 18.

<sup>22</sup>Gerber, *God's Way to Keep a Church Going and Growing*, 17.



properly. The same is true for the body of Christ. Each member must receive their directions from Christ and must use their gifts for the edification of the body.

A healthy body will grow. In Ephesians 4:11-16 one sees the essentials for the development of a healthy body. God equips the church with men. These men include apostles, prophets, evangelists and pastor-teachers. The ministry of these men is to equip the saints for the work of service. The result of the functioning of their gifts is the preparation of the saints for the building up of the body. It is built for the purpose of the unity of the faith (which could be doctrine), an experiential knowledge of Christ, and a greater maturity. The result is a stable Christian, both in doctrine and life. This Christian is then able to speak the truth in love. As each one grows in his relationship to the Head, both in knowledge and experience, the whole body builds itself up in love. This is true qualitative growth which becomes an attractive force for the Gospel.

### **The Building of God**

The New Testament pictures the church as a building in the form of a holy temple (Eph 2:21). It is comprised of living stones which are the believers and the cornerstone which is Christ Himself (1 Pet 2:5, 7). It is a structure which is well organized and joined together. Paul speaks of his ministry as laying a foundation for the building (1 Cor 3:10). The apostles and prophets indeed laid a foundation for the early church (Eph 2:20). It is a holy temple which is growing in that more living stones are added and the existing living stones are being made more beautiful. Saucy adds this though:

The building of the church is conceived by the apostle as yet in the process of its completion (Eph. 2:21). Paradoxical even as the “living stones” out of which it is

built, the edifice is said to be “growing.” As new members are constantly added, it is “being built up,” as Peter says, into “a spiritual house” (1 Pet. 2:5).<sup>23</sup>

### **The Bride of Christ**

The believer is in a loving relationship with His Lord and Saviour Christ Jesus. The Bible tells that Christ is the bridegroom of the church and that the church is the bride of Christ (Eph 5:23-32; 2 Cor 11:2, Rev 21:9). As the church grows in its loving relationship to Christ, it becomes a beautiful trophy of the grace of God. It is that love which motivates a believer to serve His Lord. Bride love because He first loved us (1 John 4:19). Paul prayed that the Ephesian believers would grow and experience the love of God in a profound way (Eph 3:14-21). He prayed that the Thessalonians would grow in their love for each other (1 Thess 3:12).

### **Family of God**

The church is a family with a father and sons and daughters. It is described as the household of God (1 Tim 3:15). Jews and Gentiles alike make up the spiritual household (Eph 2:19). We become a child of God by receiving Christ (John 1:12). God wants to develop the family into a unified body that attracts other people to the family.

### **Flock of God**

In John 10, Christ is pictured as Shepherd and disciples as His sheep. Christ came as the Great Shepherd to gather a flock to provide for them and protect them from harm (1 Pet 5:4). The sheep must be cared for with the proper spiritual diet so as to be healthy and attractive.

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<sup>23</sup>Robert Saucy, *The Church in God's Program* (Chicago: Moody, 1972), 36.

Of course, before providing for His Sheep, the Lord must find sheep.

McGavran remarks,

God wants countable lost persons found. The Shepherd with ninety-nine lost sheep who finds one and stays at home feeding and caring for it should not expect commendation. God will not be pleased by the excuse that His servant is doing something “more spiritual” than searching for strayed sheep. Nothing is more spiritual than the actual reconciliation of the lost to God.<sup>24</sup>

McGavran sees the Great Commission as finding (making disciples), folding (baptizing), and feeding (teaching).<sup>25</sup>

### **Garden of God**

The Bible uses a number of images from nature and agriculture to describe the growth of the church. A. R. Tippitt says, “The teaching of the New Testament was charged with the expectation of growth.”<sup>26</sup> This is seen as the Lord described the world as ripe for harvest (John 4:35) and the Kingdom of God as being like a mustard seed (Matt 13:31-32). In particular, the mustard seed parable speaks about the growth of the Kingdom. John Kessler remarks, “the parables of the mustard seed, and of the leaven (Matt 13:31-35) give an implied warning of the dangers attending numerical growth, but at the same time they confirm that such growth is characteristic of the Kingdom.”<sup>27</sup> The growth of Kingdom of God should both be qualitative and quantitative. It is qualitative

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<sup>24</sup>Donald McGavran, *Understanding Church Growth*, cited in Elmer Towns, *The Complete Book of Church Growth* (Wheaton: Tyndale, 1985), 234.

<sup>25</sup>Towns, *The Complete Book of Church Growth*, 234.

<sup>26</sup>A. R. Tippitt, *Church Growth and the Word of God* (Grand Rapids: Eerdmans, 1970), 13.

<sup>27</sup>John Kessler, *International Review of Missions*, cited in Eddie Gibbs, *I Believe in Church Growth* (Pasadena: Fuller Seminary Press, 1993), 77.

because the Kingdom is in each believer in a spiritual sense (Luke 17:21). It is quantitative in that people are brought into the Kingdom from darkness (Col 1:13) and are added to the church.

The Bible also speaks of the church as the vine with Christ is the vine dresser (John 15). God prunes the vine so it will bear more fruit. This fruit can be seen as the fruit of the Spirit (Gal. 5:22-23) or the winning of souls to Christ.

### **Conclusion**

Upon looking at the biblical foundations of church growth, the following conclusions could be drawn:

1. We should strive for church growth, not only so that more people can have eternal life, but in order to establish the kingdom of God on earth, transform all dimensions of society, and ultimately to bring glory to God.
2. True church growth includes not only the numerical aspect, but also that of spiritual.
3. Church growth is important because it glorifies God. It is the praise of God that we seek above all.

In Matthew 16:18 Jesus said, "I will build my church." It has been marvelous to see how God has done this through the faithful intercession of His servants. Based on the evidence of the Biblical foundations of church growth, therefore, it can be concluded that it is God's plan for His church to grow. And God is at work today.

## CHAPTER 3

### THE EXAMINATION OF CHURCH GROWTH PRINCIPLES FROM THE CHRISTIAN VIEW

This chapter will discuss the growing principles of the perspective of church growth. The purpose of this discussion is not to develop any new principles, but to discern the distinctiveness of church growth in light of the perspectives of the current growing principles. The results of this study will be used as vital references in implementing church growth strategy for this project.

This chapter consists of five sections. The first section will review the history of the church growth movement. The second section will provide an overview of the current discussions of church growth. The third section contains types of evangelism. “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 movements in the Book of Acts directly influenced the movement, as evidenced by frequent references to Acts in church growth literature.”<sup>1</sup> The fourth section, therefore, continues to show an example of church growth in the book of Acts. The fifth section will finally address the selected principles that will be employed for this project.

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<sup>1</sup>Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: Broadman & Holman, 1999), 27.

## **The History of the Church Growth Movement**

The academic discipline of church growth came through observing churches, and the expectation that churches were supposed to grow. Jesus Christ is the beginning and foundation of the Christian church. Christ intended that His church should grow.<sup>2</sup> “And the Lord added to their number daily those who were being saved” (Acts 2:47).

God beset to build the church through Jesus Christ, and bless it with continued growth. The Lord made every provision for its success, despite any opposition that would be in its way. Its ultimate triumph was a part of God’s plan. Nothing was ever to prevent the ultimate triumph of Christ’s church, and any barrier of the enemy was to assure an even more glorious victory in the end. Clearly then, it is the will of God that His church should grow, and that He might be glorified through it.<sup>3</sup>

To agree on an exact date when the church growth movement had its beginning is not easy, but to understand the status under which it developed is most advantageous. The reasons for its existence are more important. Schaller, a well known authority on the church growth issue, says “the most influential development of the 1970s was the emergence of the church growth movement. The ‘father’ of that movement is Donald McGavran.”<sup>4</sup> God’s work through the church had turned the corner towards a more fruitful ministry. However, McGavran was not seeking personal prominence. He says, “while God has granted me a part in the process; I neither invented church growth nor am

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<sup>2</sup>See 1 Cor 3:11.

<sup>3</sup>Peter C. Wagner, *Church Growth and the Whole Gospel* (San Francisco: Harper and Row, 1981), 14.

<sup>4</sup>Lyle E. Schaller, *Growing Plans* (Nashville: Abingdon, 1983), 37.

solely responsible for it.”<sup>5</sup> Instead McGavran credited its inspiration to the great Methodist bishop, Jarrell Waskom Pickett in 1934.<sup>6</sup>

McGavran was Executive of the India Mission of the Disciples of Christ in the 1930s when the idea came to him that better methods were likely to produce better results.<sup>7</sup> While many continued the work of God through the church, he recounts “I came to believe that non-growth is a disease, but a curable disease.”<sup>8</sup> He served in India for seventeen years as a frontline missionary. Then in 1954 He studied various churches and their operations in seven nations of Africa.<sup>9</sup> So McGavran recalled, “I gathered together and published in *The Bridges of God*, which in 1955 and 1956, created a phenomenal interest all around the world”<sup>10</sup>

Wagner, who continued the work of McGavran, dates the work of McGavran at the beginning of the movement to 1955. He stated, “In 1980 the church growth movement celebrated its twenty-fifth anniversary. The historical event now regarded as the beginning of the movement was Donald McGavran’s publication of *The Bridges of God* in 1955.”<sup>11</sup>

Church growth mindset developed and continued to grow with McGavran out of his practical experience, and convictions which gradually formed between 1936 and 1954

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<sup>5</sup>Donald A. McGavran and George C. Hunter III, *Church Growth Strategies That Work* (Nashville: Abingdon, 1980), 7.

<sup>6</sup>Ibid., 14.

<sup>7</sup>Ibid., 15.

<sup>8</sup>Ibid., 16.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid., 17.

<sup>11</sup>Wagner, *Church Growth and The Whole Gospel*, 21.

becoming the basis for the present church growth movement. Church growth had been an issue of concern, with the decline in member in a large number of major denomination churches.<sup>12</sup> While others declined, Southern Baptists Churches compose almost the only major denominational body with sustained growth.<sup>13</sup>

Miles offers another perspective of church growth in an interesting and important way, listing the present essential factors of church growth as suggested by Peter Wagner and Donald McGavran. He agrees that “McGavran did not self-consciously seek to start a movement”<sup>14</sup> although he is called by ‘father of the church growth movement.’ All these happened on common ground, looking for better ways to do Christ’s work on earth—harvesting and extending the kingdom of God.

### **Principles of Church Growth**

Elmer Towns stressed that “methods are many, principles are few. Methods may change, but principles never do.”<sup>15</sup> This statement means principles express the way God relates to His world or the laws by which He operates His plan and purpose in the world. Methods change, though principles remain. To understand the distinction between methods and principles, note the following statement: the difference in worship

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<sup>12</sup>Jitsu Morikawa, *Biblical Dimension of Church Growth* (Valley Forge, PA: Judson, 1979), 3.

<sup>13</sup>David A. Hoge and Dean R. Roozen, *Understanding Church Growth and Decline* (New York: The Pilgrim, 1979), 14.

<sup>14</sup>Delos Miles, *Church Growth A Mighty River* (Nashville: Broadman, 1981), 9-13.

<sup>15</sup>Elmer Towns, *Spiritual Foundations of Church Growth* (Lynchburg, VA: Textbook, 2005), 23.



deal with method, not principle.<sup>16</sup> In other words, this distinction requires of focusing principles rather than methodologies. Thus, in this project the focus has been on “principles of church growth” with “biblical foundations.” “Some of the principles, however, do not come from the Bible, yet they are not unbiblical.”<sup>17</sup> What is the source of biblical church growth? Not surprisingly, the principle of biblical church growth is God. Ebbie Smith stated that, “social networks and relational lines are the bridges of God, along with a balanced approach, effective evangelism, the unlimited multiplication of churches, and reliance on the Holy Spirit. Church growth thinking begins with and must center on these basic concepts.”<sup>18</sup> This is of foundational importance in this study.

Elmer Towns clarifies four important church growth principles: (1) Outreach, (2) Discipleship, (3) Organization, and (4) Leadership.<sup>19</sup>

Barna’s principles are all required; the church is to desire to be “a highly effective church.” What is the “a highly effective church”? Barna explained “a highly effective church” is a group of believers who are truly worshiping God on a regular basis; they are people who are consistently introducing non-Christians to Christ; they are learning and applying principles and truths of the Christian faith to their lives; they are developing significant relationships with other believers, befriending, encouraging and holding each other accountable; they joyfully contribute their material possessions to

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<sup>16</sup>Elmer Towns, *Putting an End to Worship Wars* (Nashville: Broadman, 1997), 53.

<sup>17</sup>Rainer, *The Book of Church Growth*, 171.

<sup>18</sup>Ebbie Smith, *Balanced Church Growth* (Nashville: Broadman, 1984), 29-31.

<sup>19</sup>Elmer Towns, *Evangelism and Church Growth* (Ventura, CA: Regal, 1974), 83.

ministries and individuals in need, for the glory of God; and they devote their time and energy to helping disadvantaged people.<sup>20</sup> George Barna thus, found nine church growth principles: (1) rely upon strategic leadership, (2) organize or facilitate highly effective ministry, (3) emphasize developing significant relationships within the congregation, (4) congregations invest themselves in genuine worship, (5) engage in strategic evangelism, (6) get people involved in systematic theological growth, (7) utilize holistic stewardship practices, (8) serve the needy people in the community, and (9) equip families to minister to themselves.<sup>21</sup>

Peter Wagner on the other hand, provided eight church growth principles: (1) Philosophy of ministry, (2) pastoral leadership, (3) strong Biblical conviction, (4) personal piety and spiritual formation, (5) spiritual gifts, (6) fellowship structures, (7) the beliefs of worship, and (8) vision for the world.<sup>22</sup> Wagner's church growth principles differ from other afore-mentioned scholars' in that he insists on the need for personal piety and the discovery and exercise of the spiritual gifts of the members for the strengthening of the Body.

Thom Rainer painted "the big picture of church growth"<sup>23</sup> in his influential book, the *Book of Church Growth*. He wrote thirteen church growth principles: (1) intercessory prayer, (2) pastoral leadership, (3) laity ministry, (4) church planting, (5)

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<sup>20</sup>George Barna, *The Habit of Highly Effective Church* (Ventura, CA: Regal, 1999), 24.

<sup>21</sup>Ibid., 18.

<sup>22</sup>Ibid., 123-32.

<sup>23</sup>Rainer, *The Book of Church Growth*, Introduction.

evangelism, (6) seeker-friendly but heart touching worship, (7) seeking prospects, in other words outreach, (8) more focus on receptivity, (9) planning and goal setting for growth, (10) appropriate facilities, (11) assimilation of new members, (12) sincerely caring small groups, (13) works of the Holy Spirit.

Rainer's church growth principles are derived from "some of the major church growth principles that have emerged in the past four decades."<sup>24</sup> Only four scholars are surveyed although there might be more principles. As Rainer states in his book, "with the Church Growth Movement ever seeking new ways to make disciples for Christ, the number of principles will grow as others fade away."<sup>25</sup> Among these scholar's principles, only seven principles were selected for this project; these are reiterated briefly in fifth section.

### **Types of Evangelism**

This section looks at the types of evangelism as Elmer Towns has delineated it in his book, *Church Growth: State of the Art*. These types of evangelism are also analyzed to discern which of the principles of evangelism are employed in this project. Elmer Townes recognizes ten different types of evangelism:

1. Personal evangelism is "presenting the gospel to one person and motivating him or her to respond."<sup>26</sup> Towns further explains this personal evangelism that the fifth of the seven touches of follow-up should be a visitation of the prospect at home by the pastor or

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<sup>24</sup>Rainer, *The Book of Church Growth*, 171.

<sup>25</sup>Ibid.

<sup>26</sup>Elmer Towns, Peter Wagner and Win Arn, *Church Growth: State of the Art* (Wheaton: Tyndale House, 1986), 55.

a trained soul-winner, with the intent of presenting the plan of salvation.<sup>27</sup> The Bible demonstrates personal evangelism in the example of Jesus with the woman at the well, Nicodemus, and Zacchaeus. Each time one person leads another to Christ is a clear example of personal evangelism. Evangelism Explosion, developed by James Kennedy, is one of the examples of personal evangelism. Teams of three are sent out to present the gospel. Their approach begins with an assumption that the person knows he or she will die and appear before God. The next step is to ask why God should allow the person to enter heaven. The lost person is then faced with the fact that he or she has not made preparation to enter into the presence of God. The Laurel Korean Baptist Church uses this program to train church members for evangelism.

2. Crusade evangelism is “a planned evangelistic meeting to present the gospel to the lost.”<sup>28</sup> Churches conduct this method of evangelism by inviting an evangelist to come and conduct a series of meetings. These have sometimes been confidently labeled “revival” meeting. The meetings usually include special music, an attempt to get the unsaved to attend, and organized prayer support. Historically, crusade evangelism in a church has attracted many unchurched people and has resulted in some of them coming to Church. It is the sort of evangelism carried on in local churches by traveling evangelists, or on a city-wide level by such men as Billy Graham. This means will not used in this project.

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<sup>27</sup>Elmer Towns, *Winning the Winnable: Friendship Evangelism* (Lynchburg, VA: Church Growth Institute, 1986), 59.

<sup>28</sup>Towns, Wagner, and Arn, *Church Growth*, 55.

3. Mass media evangelism is “using various media to present the gospel.”<sup>29</sup> This method includes busing, campaigns, advertising, cassette tapes, newspapers, newsletters, radio announcements, television, flyers, and billboards. This evangelism is not the main stream of this project, this is primarily for use in promoting “Harvest Day”, the name for this project, among the members of the congregation and for advertising the event to the prospective, but not to the general public.
4. Saturation evangelism is “using every available means to reach every available person at every available time.”<sup>30</sup> This outreaching method is the use of “multiple agencies for maximum evangelistic outreach, such as Christian Schools, homes for unwed mothers, deaf ministries, camps, bookstores, and other local ministries to reach the church’s Jerusalem’ by ministering to the various needs of individuals in the community.”<sup>31</sup> The biblical basis of saturation evangelism is described where the early church had saturated Jerusalem with the Gospel as a lawn is saturated with water. The early church Christians had gone house to house and preached publicly in the temple(Acts 5:42). As a result the opposition said, “Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.”(Acts 5:28b) This type of evangelism is not employed in this project.
5. Super-aggressive evangelism is “an aggressive outreach by faith to create the situation where the lost will be saved.”<sup>32</sup> This evangelism is not a method, it is an

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<sup>29</sup>Towns, Wagner, and Arn, *Church Growth*, 55.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., 51.

<sup>32</sup>Ibid., 55.

attitude that the Christian should have in being energetic and innovative in giving the Gospel to every person. If everyone is lost and needs Christ as Savior, and if the Great Commission demands that the Gospel be given to everyone, then the church should be aggressive in obedience, aggressive in faith, and aggressive in evangelism. This is certainly the kind of evangelistic attitude that Harvest Day embodies. The hospitality attitude of the church will create the situation where the lost will be bonded to the church and bridged to Christ Jesus.

6. Life-style evangelism is “living a good testimony before the lost so that an opportunity is gained to present the gospel.”<sup>33</sup> The evident reality of Christ in the believer’s life is the basis for the appeal to an unsaved friend to come to church and learn how he, too, might share in that experience. The basic premise of Life-style evangelism is that the unsaved must know more than the words of the Gospel, because Gospel orthodoxy never saved anyone. The believer’s life style will win them to Christ. Through the believer’s life style they will see its message, the role-model, and they desire to have the same kind of life. And finally, they will see Christ in the believer, then identify with Him and accept Him into their lives. This evangelism is built on a valid premise that the life-style of every Christian should be a witness for Christ Jesus (Acts 1:8). This life-style evangelism is foundational for Harvest Day.

7. Busing evangelism is “canvassing the neighborhood to motivate people to ride a bus to Sunday school where they will hear the gospel.”<sup>34</sup> It is more than convenience

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<sup>33</sup>Towns, Wagner, and Arn, *Church Growth*, 55.

<sup>34</sup>Ibid.

busing, it is intentional evangelism, using a bus as a tool to reach people. It may be used in conjunction with this project, but it is not mandated.

8. Front door evangelism, “ingathering techniques and programs that motivate people to come into the church to hear the gospel,”<sup>35</sup> is, indeed, the approach of this project. Front door evangelism encourages Christians to invite their unsaved friends to attend the church service, where they will hear the gospel, rather than to seek to personally present the way of salvation to those friends individually. It is also called “Inviting Evangelism”<sup>36</sup> because it centers around inviting people to enter through the front door of the church where they can hear the Gospel in an event and be saved. The event can be a special Sunday morning preaching service or an evangelistic service where evangelism happens.

9. Side door evangelism is “bringing people into various church activities through natural relationships with members where their felt needs are met, then presenting the gospel.”<sup>37</sup> It is a networking method. More people come into the church through contacts with members of the church than any other method. Statistically, far more people attend a church as the result of an invitation of a friend or relative than any other means by which people are attracted to the church. This method is used in this project.

10. Oikos evangelism, “motivating church members to use their various family and social relationships to present the gospel to their friends and relatives,”<sup>38</sup> is, of course, the

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<sup>35</sup>Towns, Wagner, and Arn, *Church Growth*, 55.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

<sup>38</sup>Ibid.

spirit of Harvest Day. This is one of the most exciting trends in evangelistic outreach today. Believers are motivated, not to approach strangers, but those with whom they already have relationships and influence, and to invite them to come to their church for the event. It is new, it is exciting, and it is getting results. This strategy of evangelism is biblical, and is as old as Andrew bringing his brother Peter to Jesus Christ. Now, it is being rediscovered and applied by an army of lay evangelists across the World. This evangelism is a tool by which church members reach the unchurched by reaching those in their circles of concern or spheres of influence.

Evangelism is the incredible good news of what God had done by his mightiest of all acts in Jesus Christ. Evangelism is that message verbalized by human lips and fleshed out in human lives. “The ‘ism’ ending on the word itself indicates action and life.”<sup>39</sup> It is not a static message. It is not a message saved up. It is the message preached, whispered, shouted, spoken, and printed. It is news that is too good to keep. Each of these ten types of evangelism is legitimate. Each type has been used of God to draw people to himself. Sometimes one of the types is more profitable in a given situation than the others.

### **The Church Growth in the Book of Acts**

The book of Acts is a record of the growth of the early church. Much can be learned from the model in Acts. There are three kinds of church growth; numerical, geographical and spiritual. In Acts, the growth was primarily conversion growth rather

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<sup>39</sup>John F. Havlik, *The Evangelistic Church* (Nashville: Convention, 1976), 12.



than biological growth or transfer growth. The early church's growth was not simply quantitative; it was also qualitative.

Wherever the gospel was preached, there was an increase in conversions because of the application of the Holy Spirit and the Word of God. The Spirit is the only one who can add the new converts to the church (Acts 2:47, “The Lord added to the church.” cf 11:21) and can lead the church to growth. Therefore, biblical church growth must recognize the work of the Holy Spirit. He is the cause of spiritual growth and has empowered the ministers to be able to bear the Great Commission today: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses” (Acts 1:8a). Jesus Christ clearly states the effect and purpose of the empowerment by the Spirit. It is power-power to be His witnesses. Therefore, biblical church growth recognizes the work of God’s Spirit in the growth of churches. Luke employs in Acts several vivid and significant terms describing the Holy Spirit’s activity such as “filled with the Holy Spirit” and “full of the Spirit.”<sup>40</sup> In the book of Acts, wherever people were filled with the Holy Spirit, they witnessed with power. Peter Wagner says that missionary strategy is never intended to be a substitute for the Holy Spirit. Proper strategy is Spirit-inspired and Spirit-governed. Rather than competing with the Holy Spirit, strategy is to be coordinated with the ministry of the Holy Spirit.<sup>41</sup>

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

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<sup>40</sup>John F. Walvoord, *The Holy Spirit* (Grand Rapids: Zondervan, 1976), 193-195.

<sup>41</sup>Peter C. Wagner, *Frontiers of Missionary Strategy* (Chicago: 1972), 15-16.

Christians prayed for bold witnessing (Acts 4:23-31). They also prayed for the disciples that God would open to them a door for the Word, and to speak the mystery of Christ (Col 4:3). With prayer and work, there is unlimited potential in the service of Christ.

Churches can grow when churches pray effectively to get people saved, receive resources, remove barriers (Acts 4:24), and enrich the service of Christ. Every lay Christian ought to belong to a prayer group of those who really wish to witness to Jesus with boldness. Also, prayer was certainly important to the leaders of the church in Acts, who pledged to give their attention “to prayer, and to the ministry of the Word” (Acts 6:4). The more in tune believers are with the heart of God through prayer, the more likely that church growth will follow.

The first Christians shared their faith with others. Just before Christ left His apostles, He challenged them to be His witnesses (Acts 1:8). Under persecution, the apostles filled Jerusalem with Christian doctrines (Acts 5:28). The early Christians had a compulsive desire to bear witness of Christ. “We are witnesses of these things,” declared the apostles, “and so is the Holy Spirit, whom God has given to those who obey Him” (Acts 5:32; cf. V. 42). While the apostles had a unique role as the original eyewitnesses of Christ (Acts 1:21-22), every believer without exception was expected to share his or her faith in Christ with others. These ordinary church members were active partners in the Christian mission (Acts 12:12; 16:14; 19:29; 20:4). Evangelism is motivated with the good news of the gospel because all are lost and are under God’s condemnation for their sins. There is no opportunity for salvation after death.

When the Bob Overton, professor of Pastoral Ministry at Southwestern Baptist Theological Seminary, was asked, “What do you think is the most significant need for

church growth in twenty first century? Please give me just one simple phrase!” He replied with “a great teamwork!”<sup>42</sup> A pastor alone cannot build a great church but a biblically strengthened team can. A pastor, therefore, should consider lay leadership in the Jerusalem (Acts 6-8) and the Antioch churches (“In the church at Antioch there were prophets and teachers ...,” Acts 13:1). Effective lay leadership produces a movement and brings about changes (“So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith” Acts 6:7). Without lay leadership, the local church will not be able to adapt to the changing needs of the people, to whom it is trying to reach. Barnabas was an example of a lay minister who raised up potential leaders by exercising his influence in the local church (Acts 9:26-30; 15:37-41). The first century church built a great team and the team influenced greatly to church growth.

### **Selected Principles for the Harvest Day**

In this section, this writer will briefly examine selected seven principles for this project, the Harvest Day, which is the modified version of “Friend Day.”

**Pastoral leadership.** “There is little doubt that leadership in general and pastoral leadership in particular is a major factor in the church growth process.”<sup>43</sup> It is easy for the Monday morning quarterback to say what the coach should have done, after the game is over. In January 1953, President Harry S Truman addressed farewell to the

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<sup>42</sup>This conversation happened in the class of “Leadership in Christian Ministry” led by professor Bob Overton, Spring 2001. His class gave me a significant impression of lay leadership in the local church.

<sup>43</sup>Rainer, *The Book of Church Growth*, 185.

American people. In his farewell he said, “The President – whoever he is – has to decide. He can’t pass the buck to anybody. No one else can do the deciding for him. That’s his job.”<sup>44</sup> If the pastor wants his church to have a contagious spirit of outreach and evangelism, he himself must display a contagious spirit of outreach and evangelism. John Maxwell describes a great leader as someone who knows where they are going, and they are able to persuade others to follow.<sup>45</sup> He goes on to say, “leadership is influence. That’s it. Nothing more; nothing less.”<sup>46</sup> Peter Wagner also boldly proclaimed that a central church growth principle is on the pastor. He said, “In American, the primary catalytic factor for growth in a local church is the pastor. In every growing, dynamic church I have studied, I have found a key person whom God is using to make it happen.”<sup>47</sup> A pastor who longs for change must begin fueling his mind and soul with resources related to outreach and evangelism. A pastor needs to provision his soul for outreach. He will be aided by fervent prayer, purposeful study of Scripture, reading books and articles on the spiritual foundations of outreach and evangelism, networking with colleagues, seeking a mentor, building a skill set, and making changes in his own time use and priorities so as to allow for his own outreach and evangelism. David Sills, a professor of the Southern Baptist Theological Seminary, said this in his summer seminar

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<sup>44</sup>Mitford M. Mathews, *Americanisms: A Dictionary of Selected Americanisms on Historical Principles* (Chicago: University of Chicago Press, 1966), 198-99.

<sup>45</sup>John C. Maxwell, *Developing the Leader within You* (Nashville: Thomas Nelson, 1993), 140.

<sup>46</sup>*Ibid.*, 1.

<sup>47</sup>C. Peter Wagner, *Your Church Can Grow*, rev. ed. (Ventura, CA: Regal, 1984), 60.

of 2009 for the Doctor of Ministry for Korean Church Leadership, “Sheep can only see what a shepherd sees.”<sup>48</sup> Pastoral leadership is a large contributor to the growth of a church and particularly pastoral vision is a major factor.

**Prayer.** Thom Rainer said, “if visionary leadership is one of the key components to church growth, we then must determine how a leader develops a vision.”<sup>49</sup>

The answer is prayer. Bill Cornelius, Pastor of Bay Area Fellowship, Corpus Christi, Texas, says,

One night, I asked our church, Bay Area, to commit to praying for our church growth 10 hours a month. Then I told them that while they were praying that month, I would commit to praying 100 hours. Hundreds of people signed up to pray. And our church exploded once again. We cannot ignore the prayer principle: When we pray diligently, we get big results.<sup>50</sup>

Prayer should be made for the lost, for the evangelistic fervor of the people, and for individual and corporate evangelistic efforts. Scripture enjoins, “You do not have, because you do not ask God” (Jas 4:2). This principle aptly applies to an infusing of outreach and evangelism throughout the body. Jesus said with respect to reaching the lost, “With man this is impossible, but with God all things are possible” (Matt 19:26). Therefore evangelists must give their dependence on Jesus and the work of the Holy Spirit. Jesus said, “Apart from me you can do nothing” (John 15:5), and that “No one can

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<sup>48</sup>I attended David Sills’ seminar of “Practical Theology and the Practice of Ministry,” Summer 2009. His seminar gave this writer a significant impression of pastoral leadership vision. He also said, “Sheep hear what the shepherd says, and they follow as shepherd leads.”

<sup>49</sup>Rainer, *The Book of Church Growth*, 178.

<sup>50</sup>Bill Cornelius and Bill Easum, “Five Keys to Explosive Growth,” *Outreach Magazine*, November/December, 2006

come to me unless the Father who sent me draws him” (John 6:44). Only God can kindly the fire of evangelism and only God can save the lost. Our prayers, therefore, must be not only for the lost, but for ourselves to be dispensers of the life-giving message of salvation. Thom Rainer concluded this way in “Prayer: The Power Behind the Principles” chapter of his book, the *Book of Church Growth*;

Prayer is the power behind the principles. There simply is no more important principle in church growth than prayer. The prayers of the early church unleashed the power of God to add thousands to the church. It happened then. It is happening in some churches today. And it can happen in your church.<sup>51</sup>

**Preaching and teaching.** Preaching plays the crucial role in allowing people to hear the gospel, settle as members of the church, and grow as workers of healthy revivals. Although preaching is not a tool for church growth, preaching does lead to church growth as can be seen from the word ministry and church growth in the Acts of the Apostles. Christians need to learn how from the beginning, God had been reaching out to His lost creation. Preaching can explain the Adamic mission, Israel’s mission, and the Church’s mission explained by the Great Commission, and epitomized by Christ Himself and the apostles. Preaching can explore the historic foundations of evangelism and outreach in the early church, both corporately and individually. Theological foundations can include God’s attributes, especially love, grace, mercy, and justice. The theme of redemption flows like a crimson stream through the scriptures, culminating in the example of Jesus who came to reach the lost.

Preaching seems to be the most important determining factor in selecting a church for prospective believers whether they have just begun to attend a church or they

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<sup>51</sup>Rainer, *The Book of Church Growth*, 184.

have to switch to a new church. While various factors such as worship, Bible studies, geographical location, various events and the pastor's leadership style is to compositely affect church growth, new-comers have few opportunities to get to know the pastor's leadership style or various church programs before they become registered members of a church. One of the important reasons why American people today select a certain church is by attending Sunday worship services, and among the contents of Sunday worship services, preaching is a critical element in their selection. According to Elmer Towns, people who, in the past, selected a church based on its doctrines, popularity, or denominations, now seem to be selecting churches based on overall tendencies in society, particularly consumer-oriented trend.<sup>52</sup> Towns said that if we would regard worshippers in churches as consumers, we could regard church programs as menus and worship forms as main dishes in restaurants.<sup>53</sup> In brief, he said that the primary factor for contemporary people in selecting a church is Sunday worship service. Which Towns' view considered, preaching plays a much more important role in church growth, because in the worship services of Protestant Churches, preaching takes the longest time and leads the direction and atmosphere of worship services.

Teaching opportunities abound for turning the mind, soul, and spirit of church members toward outreach and evangelism. Practical classes can be offered such as, on being an effective witness. Teacher can teach on friendship evangelism and how to turn a

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<sup>52</sup>Elmer Towns, *Ten of Today's Most Innovative Church* (Ventura, CA: Regal, 1990), 193-95

<sup>53</sup>*Ibid.*, 196.

casual conversation to spiritual things. Every Christian should be taught and able to articulate a presentation of the gospel.

People outside of Jesus Christ do not need a morals upgrade, a cleaning up of their act, or a turning over of a new leaf. They need more than renovation, resolutions, or even resuscitation. They need a re-creation, wrought by the Holy Spirit alone, whereby they realize they are helpless, hopeless sinners in need of a Savior, and are, led by God, to repent and confess their sins, and turn in faith to receive Jesus Christ as their Savior and Lord. They need to be spiritually born again into a new life in Christ, into a new family, with a new purpose for living and a new future in heaven.

Believers in Christ know this to be true, but what about the contemporary culture in general? Thom Rainer, in *Shattering myths about the Unchurched*, asserts, “America is clearly becoming less Christian, less evangelized, and less churched. Yet too many of those in our churches seem oblivious to this reality.”<sup>54</sup> How the Gospel can be revived? How can the fires of evangelism and outreach be rekindled? By preaching and teaching the Word of God.

**Worship.** It is impossible to overestimate the importance of the corporate worship of congregation. Rainer recognizes that linking worship and church growth may seem appropriate:

While worship is the response of believers who give glory and worth to God, the biblical testimony indicates that nonbelievers are often in worship services as well. In his First Letter to the Corinthians, Paul instructed the believers to conduct their worship services in such a manner that the non-believers would be affected positively. Paul obviously believed that the worship service had a dual purpose for

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<sup>54</sup>Thom S. Rainer, “Shattering Myths about the Unchurched,” *Southern Baptist Journal of Theology* 5 (Spring 2001): 47.



believers and the non-Christians (1 Cor. 14:23-25). Yet worship has been linked with church growth primarily because worship services are increasingly becoming the entry point for the unchurched into churches.<sup>55</sup>

He also quoted James White's comments from his book *Opening the Front Door: Worship and Church Growth*, "if a nonchurched person does decide to investigate involvement in a local church, what is the 'front door' by which he or she will enter? An examination of the statistics of the Southern Baptist Convention, the largest Protestant denomination in the United States, suggests that the front door of the church is no longer a small group network such as the Sunday school but has changed to the worship service."<sup>56</sup>

Church-shoppers who once might have been inclined to ask which church had the best preacher in town might be more likely now to ask which church had the best worship in town. Virtually all the church growth authors emphasize the importance of having powerful and meaningful gathering for worship each Sunday. One statistic indicates that eighty two percent of the people who join a church do so on the basis of being attracted by the worship service of the church.<sup>57</sup> With many others, C. B. Hogue emphasizes the need for solid Bible preaching as a must for growing churches. "Growing churches have pastors who go to the pulpit with eloquent, positive Bible-preaching sermons."<sup>58</sup> The pulpit ministry is still viewed by many church members as the climax of

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<sup>55</sup>Rainer, *The Book of Church Growth*, 225.

<sup>56</sup>Rainer, *The Book of Church Growth*, 225-26.

<sup>57</sup>Robert L. Bast, *Attracting New Members* (Monrovia, CA: Church Growth, 1988), 46.

<sup>58</sup>C. B. Hogue, *I Want My Church to Grow* (Nashville: Broadman, 1977), 44.

the worship service, so it must be biblical, and it must be conducted well. Here again, the research implications are clear, “sermons that do not catch the attention of the listeners will be useless, despite their rich content. Ours is a generation of television, movies, and entertainment. Dull and lifeless sermons will send all the guests and many members in different directions.”<sup>59</sup>

Much comment and debate is being expressed today amongst church growth scholars on the subject of the style of music to use for worship. Many have concluded that a “blended,” or “something for everyone” approach is best in this regard for each service.<sup>60</sup> Some have opted to have multiple morning services in which each service uses a different style of worship and music to attract a different audience.<sup>61</sup> Since no consensus is likely to be reached in this area of church growth theory, it would seem best to turn more attention to the quality of worship, rather than the style of music chosen for worship.

In this regard, Schaller recommends that churches hasten the pace of their worship service, eliminating long and boring announcement periods, long periods of inactivity, etc., while promoting more participation and more lively singing and praise. A large number of churches attribute their growth to such changes in their worship formats which seem to enhance the atmosphere of the entire church program.

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<sup>59</sup>Rainer, *The Book of Church Growth*, 233.

<sup>60</sup>Lyle E. Schaller, *Forty-Four Steps Up Off the Plateau* (Nashville: Abingdon, 1993), 44-45.

<sup>61</sup>*Ibid.*, 53-55.

One of the most important factors in church growth is worship. Even where there are effective programs, well maintained facilities, and hospitality manners to receive new comers, these have no meaning without the inspirational worship in which people's souls are renewed by spiritual Words. It is in the worship service where people are built up firmly in the hope of the heavenly kingdom, and where they are established with the faith that springs from a living fountain (Acts 6:4). Sheep will come to the pasture that abounds with much grass, and Christians will come to the church with powerful and spiritual messages that refresh their souls. They will not try to go out of the fence because there is much forage there. In this kind of atmosphere of church, the church grows.

**Small group team ministry.** Great interest in small group team ministry has been generated amongst church growth theorists. Thom Rainer says this in his book, *The Book of Church Growth*:

The small group concept is one of the most discussed topics in American church growth today. For years it was seen as a strategy best suited for churches in other lands, but the small group concept is spreading rapidly in the United States. It is no longer viewed as the successful aberration of Paul Yonggi Cho's church in South Korea. Many pastors and church growth leaders consider small groups a return to the basics of the early church.<sup>62</sup>

The Southern Baptist denomination is well known for their huge emphasis on, and great successes in, the small group philosophy of the Sunday school program. Regardless of what shape small groups may take on, many students of church growth theory are persuaded that dynamic small group team ministries are a top priority for church growth.

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<sup>62</sup>Rainer, *The Book of Church Growth*, 289.

The importance of the small group for the edification of individuals and a congregation is clearly established. Bill Sullivan refers to the small group as “the only organizational unit in most churches and the principal means of incorporating people socially into the life of the church.”<sup>63</sup> It is in the small group that personal matters are discussed, questions are entertained, lay shepherding is undertaken and discipling relationships are formed and fostered. These things are rare if ever occur in gatherings of the whole congregation, and yet they are very much a part of Christian assembly. The small group, therefore, is the only viable outlet for this sort of ministry and must be done well. Thom Rainer puts the advantages of small groups as this; “the freedom expressed by many participants of being away from the church campus. The very presence of the church edifice can be uncomfortable, especially to the unchurched.”<sup>64</sup> Small groups meet in homes, restaurants, offices, coffee shops, schools, or anywhere people gather. It develops deeper levels of trust that help participants share.

The explosive growth of Dale Galloway’s New Hope Community Church in Portland, Oregon has attracted a great deal of attention. The five hundred or so “TLC, tender loving care”, groups hosted by New Hope has been the impetus for much of the growth this church has experienced. From 1982 to 1990, the church membership increased by four thousand members.<sup>65</sup> The key to the growth is the small group team ministry.

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<sup>63</sup>Bill M. Sullivan, *Ten Steps to Breaking the 200 Barrier* (Kansas City, MO: Beacon Hill, 1988), 80.

<sup>64</sup>Rainer, *The Book of Church Growth*, 293.

<sup>65</sup>*Ibid.*, 294.

**Evangelism/outreach.** Once again, without exception, church growth experts point out that a powerful outreach program is an absolutely essential ingredient for church growth. Donald McGavran warned that churches tend to place too much of their ministry effort into tending their existing flocks rather than reaching out to the lost.<sup>66</sup> And that warning, however, seems to have gone largely unheeded. The small church which has no effective evangelistic thrust should never expect to grow. Some statistics indicate that fifty-seven percent of the people who visit a church do so because they are specifically invited to come by someone in the congregation.<sup>67</sup> The feeling of most church growth researchers seems to be that effective evangelism, almost without exception, takes place over time, as a result of existing relationships. Leading strangers to Christ on the spot is so rare these days. Note the evangelism tasks for this project are mentioned early section, evangelism, of this chapter.

**Hospitality/fellowship.** Fellowship in the church is an essential tool for effective outreach and external church growth. The idea of fellowship is the church being “in one heart and one mind” (Acts 4:32). Thom Rainer quoted Lyle Schaller’s comment from his book, *Assimilating New Member*; “there is considerable evidence which suggests that at least one-third, and perhaps as many as one-half, of all Protestant church members do not feel a sense of belonging to the congregation of which they are members. They have been received into membership, but have never felt they have been

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<sup>66</sup>Donald McGavran, *The Bridges of God* (New York: Friendship, 1955), 33.

<sup>67</sup>Robert L. Bast, *Attracting New Members* (Monrovia, CA: Church Growth, 1988), 46.

accepted into the fellowship circle.”<sup>68</sup> Church members, thus, obviously need to develop relationships with new members. “An even more successful approach is for the relationship with the new member to begin before the new member comes into the church.”<sup>69</sup> Rainer suggested that “if we as leaders are successful in motivating church members to invite and bring their friends to church, evangelism and assimilation can become one victorious step.”<sup>70</sup> The beauty of small group is creating a sense of belonging. Harvest day is all about developing relationship with new member before the new member comes into the church. A further explanation of this hospitality is noted in the chapter 2, “hospitality section.”

### **Summary**

From the beginning of time, God has always wanted a redeemed people whom He could love and who would love Him in return for the glory of God. The Church, the Bride of Christ is the final iteration in His unfolding plan of redemption. The delivery system of the message of reconciliation and the creation of a people belonging to God is now the church. The growth of the church is closely related to the purposes of the church. The church has tried to fulfill its role by emphasizing the basic purposes of the church which make the church healthy and reproductive. In addition, it is important that the essential purpose of the church purpose should be fulfilling of the Great Commission. Everything the church does should contribute to God’s global mission in some way, and

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<sup>68</sup>Rainer, *The Book of Church Growth*, 282.

<sup>69</sup>Ibid.

<sup>70</sup>Ibid.

the church should have an insightful awakening of the God's power through the Holy Spirit.

All of these church growth principles are interwoven in the Harvest Day resource. In some cases, the principles are explicitly taught; in most, they are simply understood and followed. Explicit or implicit, they function together to create a program that has been remarkably successful for evangelism and church growth.

## CHAPTER 4

### THE IMPLEMENTATION OF THE MINISTRY PROJECT

This chapter describes the process of the implementation of the ministry research project, the Harvest Day, at Laurel Korean Baptist Church in Laurel, Maryland. The purpose of the campaign was to help churches carry out the Great Commission given in the Bible. This purpose was achieved by involving members in reaching out to their unchurched friends, neighbors, and those who have not returned back to church in an organized manner. The church as a team can then lead these to Christ.

The schedule of activities was based upon a fifteen-week campaign. However, only nine weeks of the campaign were in the public eye. The first six weeks required the involvement of the church members and those who were participants of this project. This chapter can be divided into three sections—(1) preparation, (2) presentation and building up teams and (3) the description of the actual implementation of the ministry-based church growth program. The implementation of this project took place from February 5, 2012, to May 13, 2012.

#### **Preparation**

A desire to involve the entire congregation in the planning process prompted efforts to secure formal approval before initiating the project. It seemed wise to begin with a proposal to the church board.



## **Church Authorization**

On January 8, 2012, a special meeting of the church board was called to hold at 2:00 p.m. after the Sunday worship and fellowship. The board member consisted of five men and two women. Ages ranged from late-thirty to the mid-sixties and they represent ministry responsibilities of all age groups within the church. The purpose of the meeting was to formally request that the church board recommend to the church that the pastor be authorized to do the project, a ministry-based church growth program, the Harvest Day. When the church board assembled at the appointed time, the pastor briefly shared the fifteen weeks of the church growth program, the Harvest Day. They all gladly approved the project and they volunteered to be the part of the project. The meeting was called off with prayer at 3:15pm.

## **Presentation and Building up Teams**

The promotion for the program began at the first week of the project, February 5, 2012. Pastor considered the most effective way to recruit volunteers in a short period and decided that an appeal to the whole congregation from the pulpit via a sermon would be most effective. God always prepares servants for His church, giving each of His servants the spiritual gift—or gifts necessary for service. Therefore, there are always enough number of gifted individuals who are waiting for someone to initiate and inspire them to work to meet a church's needs. If a person has received the gift of outreaching by the Holy Spirit, he or she is subject to respond to the calling of God and meet the need for outreach ministry to serve in the church. For this reason, I preached on this matter. The title was "Jesus' Blue Print on Church" (Appendix 3), from the text was Matthew 16:18-19. In a brief moment during the sermon, I gave a sincere invitation to those who

may have the gift of outreaching to join the fifteen weeks of ministry based church growth program to test and prove their gift and/or to understand more clearly God's calling for them. In order to alleviate fears and maximize the number of members willing to participate in the program, the congregation was assured that I would give out an instruction that they were to follow.

The main points of the message emphasized that Jesus is the master of a church and the master gave the keys of the heaven to a church to open the salvation gate to the lost people. After the service, I sensed strongly that the message influenced the congregation.

In addition to the sermon, the promotion also included short announcements in the weekly bulletin and pulpit reminders by pastor Chi during several Sunday morning services. Church members were informed that anyone interested in joining the outreaching program should notify the church office or any of church board members.

As a result of these promotions, about 32 persons including the church board members and cell group leaders expressed their interest in the ministry-based church growth project.

### **Recruiting Prayer Support Committee and Outreach Team of Five**

This process took from project week 2 to 4. Most of the Church Growth experts emphasize the team leadership. Without effective team, the local 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; 2 Cor 12:12-27). A team can accomplish much more effectively than one leader's solo effort (Eccl 4:9-12; Neh 4:13,

16-18). Effective leadership teams will produce continual movement and bring about consistent growth in the local church. A team is two or more people with a common vision, goal, and communication.

As soon as I received the names of those interested in the outreaching program, I contacted them individually, either in person or by phone to confirm their willingness and to find out their preference for the outreach training schedule. Upon contact, 27 individuals joined the program. These 27 candidates agree to meet Sunday afternoons from 2:00 p.m. to 3:30 p.m. for outreach training.

**A primary survey to know trainees.** A primary survey (Appendix 1) was administered to the 27 participants in order to understand better who they were. This questionnaire was given to them during the first session. Before they answered the questions, they were assigned numbers that would replace their names so that the surveys could remain anonymous; thus, the participants were encouraged to freely express their feelings. The numbers were also applied to the other preceding surveys.

From the my knowledge on my congregation, 5 participants were current members of outreach ministry department and had outreach training; the remaining 22 had not. However, 12 of the 22 did have prior experience in outreach ministry. In addition, the majority of the participants were unable to understand English sufficiently. The outcome of the my knowledge led to lead the training program mainly in Korean.

**Prayer support committee.** In Matthew 9:37-38, Jesus said to His disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” On the one hand, outreach and evangelism prayer should permeate the congregation. It begins in the heart of the pastor and church

leaders. Prayer for outreach and evangelism takes place in small group and in corporate church-wide prayer meetings. On the other hand, however, beyond corporate prayer and prayerful church atmosphere, there must be specific, targeted, concentrated prayer effort to identify and cultivate a corps of Outreach Team members. This is exemplified by the Lord Jesus. Jesus offered prayer constantly and his prayer was specific. Prior to selecting his disciples, Jesus spent the night before in prayer, seeking the Father's will, His provision of laborers, and His guidance in the selection of twelve disciples. Pastor also should be pouring out prayer for Outreach Team members. They should enlist the prayers of their leadership board, and offer specific prayers in the church body, asking God to raise up harvest workers. People need to understand that they can be a part of God's answer to prayer for workers in outreach and evangelism. Therefore, out of 27, 7 participants, the church board members, formed to be a prayer support committee for the project. Twice a week, Sunday and Wednesday, they met for intercessory prayer. They also became planning and support committee.

**Outreach team.** John Maxwell lists 10 qualities to look for in a leader: character, influence, positive attitude, excellent people skills, evident gifts, proven track record, confidence, self-discipline, effective communication skills, and discontent with the status quo.<sup>1</sup> Potential outreach leaders may also be identified by observing people who give testimonies of God's working in their lives. These are people who are already living the outreach/evangelism life and are not only in touch with God, but conduits of His Spirit's work. Another factor to observe is the fervency of prayer among those who

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<sup>1</sup>John Maxwell, *Developing the Leaders around You* (Nashville: Thomas Nelson, 1995), 47-59.

pray for the lost. When they are talking to God about others who need the Lord, they have hearts open to talk to those people about Christ Jesus.

When it comes to recruiting volunteers, Bill Hybels makes a point that the best recruiters of volunteers are volunteers. “Despite our efforts to publicly communicate needs and ask people to serve, by far the most effective ask is the personal one- and the more personal, the better. In fact, volunteers make the best volunteer recruiters.”<sup>2</sup> Paul Yonggi Cho also says, “Not everyone can be an elder or deacon in a large church; not everyone can teach Sunday School or provide counseling, but with home cell groups there is an opportunity for everybody to become involved.”<sup>3</sup>

For this project, I took Hybels’ and Cho’s point and the 5 outreach teams were formed with volunteers, the remaining 20 participants. Each team had four team members.

### **Find the Prospective Outreach People and Make the List**

This process took place during weeks of 2 to 5. A church must identify specific groups that they are most likely to reach. Every believer has a target group close at hand. Such groups include neighbors, work associates, friends, and extended family members. Church growth experts significantly report that in most rapidly growing congregations, two-thirds to seven-eighths of the recent adult new members first attended

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<sup>2</sup>Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Grand Rapids: Zondervan, 2004), 106.

<sup>3</sup>Paul Yonggi Cho and Harold Hostetler, *Successful Home Cell Group* (South Plainfield, NJ: Bridge, 1981), 50.

at the invitations of a friend or relative.<sup>4</sup> Christians can identify the felt needs of people and build target groups around them. For example, Christians might develop groups around people who have to cope with stress, hurt, and crises.

For this project, I selected a specific group. The group contains these criteria; friend of a church member and attended a church previously but did not return back to church. I used the weekly bulletin and pulpit reminders to encourage every church member to be involved in selecting outreach prospects. I asked church members for the names of friends, relatives, associates, and neighbors who could be reached for the Harvest Day. As a result of these promotions, 53 names were recommended by church members.

Following Monday, March 5, 2012, of week 5, the planning, support, and prayer committee, which they were church board members, got together at the church at 7:00 p.m. to sort out the prospect list that were suggested by church members. Among the 53 names, 10 names were selected by the following criteria:

1. Names recommended by the outreach team member. Church growth experts significantly report that far more people attend a church as the result of an invitation of a friend or relative than any other means by which people are attracted to the church. This is the reason that, therefore, the selected names are the friends of the outreach team member.
2. The level of recommendation, higher lever had the first choice. A prospect is usually identified as an unchurched family. But just because they are not identified with a church does not mean they are receptive to or can be reached with the Gospel. So the pastor asked recommender to put the receptivity scale. Scale from 1 thru 10, 10 is the most receptive.

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<sup>4</sup>Donald McGavran and George Hunter III, *Church Growth Strategies That Work* (Nashville: Abingdon, 1980), 34.

The following Friday, March 9, 2012, of the week five, the planning committed got together once again at the church at 7:00 p.m. to make of the final prospective of 5 and made other 5 to be the second choice.

### **The Harvest Day, Implementation**

This process took weeks from 6 to 15, and the Harvest Day was scheduled intentionally on Mother's day. During these weeks, outreach team members and support committee had special training for the Harvest Day. These lessons are attached with appendices.

#### **Week 6, March 11, 2012**

During Sunday worship, I delivered sermon on 2 Corinthians 2:14-17, with the title of "We are the Fragrance of Christ" (Appendix 4).

After the service, I hold special meeting with all church members. At the time the pastor explained an outline of the entire program, stressed the importance of their involvement for the success of the entire thrust, and asked for their complete support. At the same time, I also announced the respective date of the Harvest Day to the congregation. I stressed the fact that this was not an attendance campaign but rather an evangelistic thrust.

I invited one lay leader from the board members to the front and had him read out the list of prospects. He wrote a name on each sheet of paper. He also called out each outreach team, team of 4, to the front and handed out a printed name from the prospect list. Each outreach team, all 5, stood at the front of the whole congregation with the name printed paper. This name was friend of one of the outreach team member.

Each team had one of their friends. The whole church had special prayer for the prospect and for the outreach team.

After the meeting was over, the 5 outreach teams and the support committee had the first training for the Harvest Day. The title was “What is a Prospect” (Appendix 6)? These seven lessons are from Elmer Towns’ Frantastic Days lesson with some modification. Towns gave his permission to readers of the Frantastic Days.<sup>5</sup> During the training, I asked each outreach team leader to call the prospect person. On this phone call, the leader should have told the persons that Jesus loves the person and our church is praying for him.

The prayer committee met on Wednesday, March 14, 2012, before the midweek service for intercessory prayer for the upcoming Harvest Days evangelistic thrust. At the same time, outreach teams were also joined for the prayer. Prayer is one of the most essential components to a successful campaign. Jesus said to pray to “the Lord of the harvest” (Luke 10:2), and in another place He said, “If you remain in me and my words in you, ask whatever you wish, and it will be given you. This is to my Father’s glory, that you bear much fruit” (John 15:7-8a).

During the week 6 after the midweek service, I called each outreach team leader to remind the phone call to the prospect. I also reminded them of what they have to say.

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<sup>5</sup>Elmer Towns states, “Permission to make photocopies or to reproduce by any other mechanical or electronic means is whole or in part of any designated page, illustration or activity is granted and it intended for noncommercial use only by your church organization and must not be sold or reproduced for any commercial promotion of advertising for any reason.”



On the Saturday, March 17, the support committee specially created the bulletin board on a wall of a hallway at the church for the Harvest Day. They also posted the Harvest Day prospect names and the matched outreach teams on the bulletin board so all church members can see and become excited about the project.

### **Week 7, March 18, 2012**

During the Sunday service, I announced the purpose of the special bulletin board and asked the whole congregation to put their hands on the list and pray for it every time they pass by the bulletin board. At the end of the service, outreach teams came to the front of the church with the assigned prospected name and the whole congregation prayed for the upcoming Harvest Days evangelistic thrust.

The Sunday afternoon, the Harvest Day project teams got together for the second training. The title was “Life-Style Evangelism” (Appendix 7). During this training, I checked each outreach team of their assignment, calling of the assigned prospect. After the training is done, I gave new assignments to each outreach team: (1) two of each team members other than leader calls the assigned prospect during the week, (2) the fourth person of the team send a postcard on the following Monday. The contents of the postcard should include a brief greeting and a note that our church is praying for the person.

The prayer committee and the five outreach teams met on Wednesday, March 21, 2012, before the midweek service for intercessory prayer for the upcoming Harvest Days evangelistic thrust. This prayer meeting became regular until the project is done. During the week, the outreach teams had their own first meeting and had prayer for the prospect. The purpose of this weekday meeting was to encourage each other and to

ensure of the assignment conducted in a correct and timely manner. This meeting continued until the project was completed.

### **Week 8, March 25, 2012**

During the Sunday service, I invited one of the outreach team leaders to come to the front of the church auditorium and had the person to report the progress of the outreach project. At the end of the service, all outreach teams come to the front with the assigned prospected name and the whole congregation prayed for the upcoming Harvest Days evangelistic thrust. At the time I also encouraged the whole church to be involved in prayer.

The Sunday afternoon, the Harvest Day project teams met for the third training. The title was “Saturation Evangelism” (Appendix 8). Before the training began, I checked each outreach team of their assignments, calling of the assigned prospect and sending a postcard. At the end of the training, I gave new assignments to each outreach team: (1) to two of each team member other than previous two, who have contacted the prospect last week, to calls the assigned prospect during the week, (2) to invite the prospect for a dinner.

On Wednesday, March 28, 2012, the prayer committee and the 5 outreach teams had their weekly prayer meeting before the midweek service. During the week, the each outreach team had a dinner with the assigned prospect. In order to alleviate fears and maximize the amount of prospects’ willingness to come to the dinner, they met in a Korean restaurant rather than a person’s home.

### **Week 9, April 1, 2012**

At the Sunday service, I invited one of the outreach team leaders to come to the front and had the person to report the progress of the outreach project. At the end of the service, all outreach teams come to front of the church with the assigned prospected name and the whole congregation prayed for the upcoming Harvest Days evangelistic thrust. This was to encourage the outreach teams as well as informed the whole church. I reminded the congregation about the Harvest Day bulletin board and encouraged them to be continually involved in prayer.

The Sunday afternoon, the Harvest Day project teams met for the fourth training. The title was “Friendship is love in action” (Appendix 9). During the training, I checked each outreach team of their assignments, calling of the assigned prospect and for the dinner invitation. After the training is done, I gave new assignments to each outreach team: (1) two of each team members to call the assigned prospect during the week, (2) to send a thank you letter to the prospect, (3) to prepare an Easter basket for the prospect family.

On Wednesday, April 4, 2012, at the prayer meeting I reminded them of East basket. This prayer meeting turned out to be longer than the usual meeting. I called out the meeting at the middle of it for the midweek service. At this time, I sensed that the outreach team members were getting excited of the progress of the project. The following Friday and Saturday, April 6-7, myself and support committee had two days of fasting prayer for the Harvest Days evangelistic event.

### **Week 10, April 8, 2012**

During the Easter service, I invited one of the outreach team leaders to report the progress of the outreach project. At the end of the service, all outreach teams come to

the front with the assigned prospected name and the whole congregation prayed for the upcoming Harvest Days event.

The fifth training was conducted at the Sunday afternoon. The title was “What is a Christian Neighbor?” (Appendix 10). During the training, I checked each outreach team of their assignments, calling of the assigned prospect, sending a thank you letter, and preparing of Easter basket. At the time of checking their assignment, one of the outreach team members gave “thanks” to me for giving them a step by step progression. After the training is done, I gave new assignments to each outreach team: (1) whole outreach team to deliver the prepared Easter basket to the prospect right after the training, (2) sending invitation letter to their cell group gathering. Notice, I told outreach teams to not to stay any longer than 20minutes if the prospect invited team into the house.

On Wednesday, April 11, 2012, the prayer committee and the outreach teams got together before the midweek service for intercessory prayer. From this point beyond I did not attend this prayer meeting. I appointed one of support committee member to lead the meeting. The following Saturday evening, April 14, I invited all outreach teams and prayer committee to my house for a dinner, and have them to share the experience of delivering the Easter basket. The pastor asked one of them to share the experience at the Sunday service.

### **Week 11, April 15, 2012**

This Sunday service, the appointed outreach team leader to come to the front and reported the experience of delivering the Easter basket to the prospect family. At the end of the service, all outreach teams came to the front of the church with the assigned prospected name and the whole congregation prayed for the Harvest Days evangelistic

thrust. I reminded the congregation to be continually involved in prayer. This Sunday, two new families visited from out of town and they cheered what the church was doing. It provided such an encouragement to the church.

The Sunday afternoon, the Harvest Day project teams met for the sixth training. The title was “How to invite your friends to church” (Appendix 11). During the training, of course, I checked each outreach team of their assignments, sending invitation letter to their cell gathering. Checking their assignment is a crucial process for this project. After the training is over, I also gave new assignments to each outreach team: (1) two of each team members to call the assigned prospect during the week and remind the person about the cell gathering.

On Wednesday, April 18, 2012, the prayer committee and the outreach teams met before the midweek service for intercessory prayer. After the midweek service, I and the support committee got together to check for the progression of the Harvest Day project. During the week, the outreach teams joined their own cell group gathering with the invited prospect. The result of the invitation, three out of five came to the cell gathering.

### **Week 12, April 22, 2012**

After the Sunday service, I invited all outreach team leaders to the front of the church auditorium. One by one, the pastor had them to lead a special prayer with calling out their assigned prospect name. I could hear the boldness and confidence of their prayer. This Sunday was a very memorable day for the church, because 2 of the 5 prospects came to church and confessed their faith in Jesus Christ. This unexpected

attendance of 2 prospects cheered up the church. At the end of the service, I reminded the congregation to be continually involved in prayer.

The Sunday afternoon, the Harvest Day project teams got together for the seventh training. The title was “Effective stair-stepping methods” (Appendix 12). During the training, I checked each outreach team of their assignments, reminder calls. At the time, I had hard time to control the training because they were so excited about the new comers of their work. After the training is done, I proudly gave new assignments to each outreach team: (1) two of each team members to call the assigned prospect during the week, (2) to invite for a dinner, at this time I told them to invite them into one of the team member’s home.

The Sunday evening I gave phone call every visitor who attended the morning service. He reminded them of his availability for friendship and spiritual help. My call had a fourfold purpose.

1. To determine whether they are receptive people. Some will give the reason why they attended and inform the pastor that a follow-up visitation is unnecessary.
2. To offer them his personal services and the services of the church.
3. To express his desire to be a friend with them.
4. To tell them the outreach team leader will phone and set up an appointment for the pastor to visit at home. The pastor did not ask if the team leader could phone, but rather tell them the leader will phone. This did not give the people an opportunity to say no.

The following Monday, April 23, I sent a letter to everyone who visited in the Sunday morning service (Appendix 13). During the day, outreach team leader called the visited person and set up an appointment for me and the leader to visit. At the appointed time, I and the leader made a friendly visit to the business of the prospected visitor. The

outreach team leader shared his personal testimony of before and after the Lord of Jesus Christ.

On Wednesday, April 25, 2012, the intercessory prayer conducted at the time. At this time the spouse of project team members were also joined.

### **Week 13, April 29, 2012**

During the Sunday service, I invited one of the outreach team leaders to report the progress of the project. At the end of the service, the whole congregation prayed for the upcoming Harvest Days evangelistic thrust. I noticed that the boldness of prayer increased as the week goes by. This escalation can be interpreted as the confidence of their heart is building up. I reminded congregation to be continually involved in prayer for the Harvest Days. I also announced that the mid-week intercessory prayer meeting for the Harvest Days is open for anybody.

The Sunday afternoon, the Harvest Day project teams met for the process of next steps. The training session is over by last week. During the meeting, I checked each outreach team of their assignments for the last time, calling of the assigned prospect and a dinner invitation. After that I gave new assignments to each outreach team: (1) two of each team member to call the assigned prospect during the week, (2) to visit prospect's home or business office. On Wednesday, May 2, 2012, the intercessory prayer member met before the mid-week service.

### **Week 14, May 6, 2012**

This Sunday was another memorable day for the whole church, because the other three prospects came to church and joined for membership. I announced that the next Sunday would have the celebration of Harvest Day. This celebration was a joined

event with the Mother's Day. I also announced church member to bring their extended family members, neighbors, work associates, and friends. This Sunday service ended with boldness of prayer that God's will be done in His manner and He will be glorified in the celebration and the praise.

The Sunday afternoon, the Harvest Day project teams got together for the process of the next steps. During this time, I congratulated all outreach teams and gave glory to God. This meeting went very short. I held another meeting with the church board member, the chair-man of brotherhood, and the leader of single adult group for the Harvest Day program. Previously laid out assignments were (1) food prepared by brotherhood, (2) games led by single adult group, and (3) the church board member would rent the party trailer from Mid-Maryland Baptist Association.

The Sunday evening I phoned every visitor who attended the morning service. I offered them my friendship and spiritual help. The following Monday, April 23, pastor's letter was mailed to everyone who visited in the Sunday morning service (Appendix 13). During the day, outreach team leader called the visited person and set up an appointment for me and the leader to visit. At the appointed time, I and the leader made a friendly visit to the business of the prospected visitor. The outreach team leader shared his personal testimony of before and after the Lord of Jesus Christ.

On Wednesday, May 9, 2012, I and the church board member got together after the midweek service for intercessory prayer for the upcoming Mother's Day plus Harvest Days evangelistic thrust. Following Saturday, May 12, I gave a reminder call to the church board members, outreach team leader, and to those who were involved in the Harvest Days evangelist thrust.



## **Week 15, May 6, 2012**

The Sunday morning, my wife and my-self ushered in the foyer to greet visitors. The associate pastor, the board chairman, and both their wives also stood with us in ushering. The children's ministers also stood in the welcome line with teachers. Having a children's minister in the sight was quite important progress.

During the service, each outreach team leader introduced their friends. I delivered a sermon entitled "Who Jesus is" (Appendix 5). After the service, the church held a back-yard picnic. Because it was also the Mother's Day, the brotherhood prepared foods. They made kalbi, Korean BBQ and single adult group hosted games; such as a tug of war, hulla hoops, pair running with their feet tied, etc. This back-yard picnic lasted until 5pm and ended with a thanks-giving prayer.

On Wednesday, May 16, 2012, the Harvest Day project teams met after the mid-week service. At that time, the Post-survey to Measure Participant's Achievement was taken. This survey was identical to the Pre-survey in order that the two surveys could be compared at a later time in the evaluation of the project. To obtain more direct evaluation, another survey was also given to ask the participants to give a self-evaluation (Appendix 2).

### **Conclusion**

Although through this project, the Harvest Day, 17 new members joined church membership, the aim was not so much about giving a church a high record of attendance on one day but about an evangelistic thrust. All 5 prospects brought their family. 10 adults, 2 of them were 60s, 4 of them were 50s, and 4 of them were 40s, and 7 children, mixed of middle school and high school students. The purpose of the campaign

was to help church members carry out the Great Commission. This purpose was achieved by involving members in reaching out to their unchurched friends in an organized manner. The church as a team then can lead the friends to Christ Jesus.

It was a outreach-training program designed for church members. However, knowledge and skills cannot be mastered in a few months, but if a person realizes first the sense of God's calling and dedicates his or her life to carry out the Great Commission, knowledge and skills can be learned as the person continues to live out his or her life calling. Of the 27 who joined the program, they all successfully completed the program.

## CHAPTER 5

### EVALUATION AND FURTHER IMPLICATIONS

The purpose of this project was to implement a ministry-based church growth strategy for reaching unchurched people, and those who had come to church but did not return. This project is designed to assist church members to gain a great acceptance of evangelism and help them to be committed to the Great Commission.

This chapter contains the evaluation of the project and offers implications for future study. The evaluation concentrates on how efficiently the fifteen weeks of outreach training and evangelistic thrust process achieved the project goals originally stated in the proposal. There were five initial goals for this project: (1) to help church members be aware of the biblical foundation of evangelism, (2) to help church members gain confidence in performing outreach ministry, (3) to encourage church members who were not actively following the Great Commission join the outreach ministry, (4) to help church members be aware of its mission and church growth possibilities, and (5) to increase the knowledge of the church growth principle on the part of the writer.

Three instruments were used to measure the accomplishment of the stated goals: (1) a Pre- and Post-Survey were administered to outreach team members (Appendix 1); (2) the team members were also asked to answer questions on a Students' Self-evaluation (Appendix 2); and (3) I completed a Personal Evaluation. The future implications of this training program are also based on the results of evaluations.

## **Analysis of the Pre- and Post-Survey**

The Pre- and Post-Surveys are made up of twenty questions to measure trainee's achievements. These surveys were given to trainees before and after the fifteen weeks of outreach process which include seven weeks of class room sessions. At the end, the results of the two administrations of the survey were compared (See Appendix 1, Section 2).

The questions on the survey are related to the four-goals of the project. However, these questions can be divided and tied to specific goal. Questions 1 through 6 are related to the first goal, understanding biblical foundation of evangelism, questions 7 and 8 are related to the second goal, confidence of witnessing, questions 10 through 18, and 20 can be bundled up and tied to third goal, commitment of witnessing, and questions 9 and 19 are tied to the fourth goal, church growth is God's will and it will be accomplished.

Since this was an opinion survey, and not a test, the trainees were told to answer the questions as objectively and transparently as possible. Prior to taking the survey, trainees were asked to choose a number from a basket that would be used in place of their names in the hopes that the trainees might feel more free and honest in expressing their opinions.

The survey asked the trainees to respond to twenty statements in one of the following ways: (1) Strongly Disagree, (2) Disagree, (3) Slightly Disagree, (4) Unsure (or Undecided), (5) Slightly Agree, (6) Agree, and (7) Strongly Agree. Depending on the wording of the question, the desirable answers are "Strongly Disagree" to the left or "Strongly Agree" to the right. Extra care and attention to detail was taken when writing

the questions for the survey in order to ensure that trainees could easily understand the questions and which response best fit their reactions to the statements.

The questions on the survey asked trainees questions that meant to analyze how well they understood the biblical foundations of outreaching ministries. It was hoped that by the end of the training program trainees would know the following foundational truths: evangelism is God's will, witnessing is the command of Christ, God calls all believers to proclaim the gospel, the Bible is the source of infallible principles for evangelism, God gives the gift of outreaching, all Christians should be concerned primarily with the salvation of their friends. Another expected outcome was that trainees would become convinced that evangelism is one of the most important ministries of the church and that they would feel that outreaching is the most rewarding calling.

Interestingly, the analysis of these questions indicates that this project made little difference in trainees' understanding of the first goal. The lack of improvement in this first goal was not because the project was ineffective, but rather because the students were already well aware of the biblical truths that are foundational to outreaching ministries. Two hypotheses that could explain why the participants in the training program were already knowledgeable of the biblical foundations of outreaching ministry are that: (1) the participants had more authentic and disciplined faith than the faith demonstrated by the average members of Laurel Korean Baptist Church, and (2) they also had Evangelism Explosion training previously.

Although they had outreach training previously, they had doubtful mind on the result. It led them to hesitate to perform the trained outreach ministry. The analysis of their response to the training, however, indicated that this project made significantly

difference in trainees' confidence in performing outreach ministry. Therefore, with this outcome in review, the second and third goals, "to help church members gain confidence in performing outreach ministry and to encourage church members who were not actively following the Great Commission join the outreach ministry," seem to have been significantly achieved.

Question 1 asked trainees to indicate their level of agreement with the following statement: "A Christ-believer must be a regenerated Christian with a zeal to serve God." The responses to this question indicated a strong agreement with the belief that outreaching should be done by regenerated believers, and there was very little discernable difference between the responses on the pre- and the post-survey (Appendix 5). One probable reason for the similar responses is that most of the participants were themselves regenerated Christians and the statement was for them far too obviously truthful. Similar results were observed in questions 2, 3, 4, 5, and 6.

Question 7 asked respondents to indicate their level of agreement with the following statement: "I sense that I have received the call of witnessing to Christ." On the pre-survey 5 trainees "Strongly Agree(d)," 6 "Agree(d)," and the rest of 16 trainees were "unsure." However, on the post-survey, 10 out of 16 who initially responded that they were "Unsure," changed their response to "Agree," 2 out of 16 changed their answer to "Strongly Agree," and 4 participants remained "unsure." Those 3 who answered "Agree" on the pre-survey also changed their answer to "Strongly Agree" (Appendix 1). The writer's hypothesis is that the trainees experienced very positive result as the seventeen people came to church by the response of the trainees' evangelical effort.

In order to analyze the achievement of the third goal of the project, 10 questions, statements 10 through 18, and 20 were given. The third goal was “to encourage church members who were not actively following the Great Commission join the outreach ministry.” More questions were devoted to ascertaining growth in this area because this particular goal was actually the major focus of the training program. It was hoped that the participants would gain confidence by learning some principles of outreaching methods and witnessing skills by understanding the characteristics of the various evangelism methods.

Question 15 and 18 directly asked whether the participants desired to make a life time commitment to serving outreach ministry team. Their responses were: (15) “I am willing to do or change in order to grow” and (18) “It is my desire to make the church growth.” In hindsight, it may have been too sudden to ask the participants to make a lifetime commitment (or at least to state their desire to make such a long term commitment.) Fortunately, however, 11 participants responded positively on the pre-survey and 15 responded positively on the post-survey, while 12 were initially uncertain or negative in their responses (Appendix 1). On the post-survey, however, the “Slightly Disagree” and “Disagree” of negative responses decreased to 2. Although, the difference between the responses on the pre-survey and the post-survey has noticeably increased, the pastor’s expectation that participation in one outreach training program could elicit a lifetime commitment to outreaching appears to be too high a hope.

The last question was a statement about the sense of the divine calling: “I believe that God called me to expand His Kingdom.” When God calls a person, He is calling him or her to a lifetime commitment. Therefore, when a person senses the calling

of God, he or she should naturally make a lifetime commitment. The uncertain or negative responses to question 20 are, therefore, not surprisingly identical to those on question 15 and 18 which are about making a lifetime commitment. 16 students gave uncertain or negative responses on the pre-survey and 14 students gave uncertain or negative responses on the post-survey (Appendix 1). The pastor sensed that making the commitment of life-time outreaching takes continuation of encouragement and evangelistic training.

In order to measure the degree of achievement of the fourth goal of the project, “to help church members be aware of its mission and church growth possibilities”, two questions, 9 and 19, were asked. Question 9 stated that “I am convinced that church growth is founded upon God’s Word.” Question 19 asked to response on “I believe that church growth is God’s vision.” There was no difference between the responses on the pre-survey and the post-survey. The trainees on this project all knew that God wants His kingdom to grow and outreaching is one of the ways of achieving His desire.

### **Analysis of Students’ Self-Evaluation**

The second method used to evaluate the achievement of the four goals of this project was the Students’ Self-Evaluations of the Workshop (Appendix 2). Like the Pre- and Post-Surveys, it was also an opinion survey. However, it was much simpler and more direct than the Pre-Survey and Post-Survey.

Six questions were asked—list one for each goal of this project and one more question regarding the necessity of this type of training program in the future. The survey requested students to check the answer that best expressed their opinion. Four choices were given: Very much, Much, Not Much, and Not at all. Like the other surveys,



the participants were asked to use their chosen numbers instead of their own names so that they would feel free to evaluate the course honestly and objectively.

The first question was concerned with the first goal of the project—helping participants become aware of the biblical foundations of the outreaching ministry: “How much do you think this workshop contributed to your awareness of biblical foundation of evangelism and the sense of God’s calling on your life to be a church growth builder?”

The responses to this question were quite positive, but the majority of the students did choose “Much” rather than “Very much” (Appendix 2). These responses indicate that the first goal of this project was only moderately successful. However, it must be acknowledged that the pastor cannot give students the sense of God’s calling for them; God Himself is the One who calls His servants.

One of the most impressive exhortations left by the Apostle Paul reads as follows: “As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received” (Eph 4:1). In every age, the call of God has been a governing factor in the life of every saint. It is to be so today for Christians, and therefore, it is believer’s solemn responsibility to learn from the apostolic writings what is the nature of God’s calling. The first occasion when God’s call appears is in Genesis 12:1, where one reads that, “The LORD had said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you.’” The New Testament comment on this: “By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going” (Heb 11:8). Here at once one finds a leading feature, which marks the call of God right through Scripture, whatever the nature of the call may be. It involves for those who are called a separation

from the mass of mankind. Nevertheless, God's call is a worthwhile subject that every outreach training program should address, whether students have already sensed God's call or not.

Questions 2 and 5 focused on the second goal of the project— helping participants gain confidence in outreaching ministry: (2) “How much do you think this workshop has contributed to your confidence needed to be a witness of the Gospel?” (5) “Have you experienced any improvement in your confidence through this workshop?”

Although, it is not likely that after only nine training sessions all the participants would dare to say that they have great confidence to reach unchurched people; there will always likely be some trepidation in evangelist's hearts, and the term “confidence” is relative and subjective, the result was significantly different in trainees' confidence in performing outreach ministry. The majority expressed that they have great confidence in reaching out. Eighteen out of Twenty-seven expressed their response with “Very Much” and 5 answered with “Much.” The probable reason for these responses is that the team-work.

There is no universally accepted definition of “teamwork” in the academic literature. However, my definition of teamwork reads as “a group of two or more individuals who perform some work related task, interact with one another dynamically, have a foreseeable shared future, and share a common fate.” Teamwork can lead to better decisions, products, or service. Therefore, individual performance of outreaching may yield to fear and doubting, but with a team fear can be overcome easily and doubting also can be managed easily within team members. The Old Testament comment on this is,

Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken. (Eccl 4:9-12)

The third question directly asked the participants about the third goal of this project—helping participants join the evangelism ministry of their church by making long-term commitments: “How much do you think this workshop has contributed to your desire to make a long-term commitment to serve God as a church growth builder?”

Commitment can be defined as the decision to do what needs to be done, whatever the cost. An adequate example of one’s commitment can be found in Joshua 24:15. It reads, “But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD.”

The responses to this question are somewhat similar to the responses to the first question but are slightly more positive. Practically speaking, asking participants to make a long-term commitment is not the kind of question to put on a survey where participants must make a quick decision. Even if a person had a desire to make a lifetime commitment to be an evangelist, it would be very hard for him or her to indicate such an important commitment on an anonymous survey completed in several minutes. To start as an outreach worker is one thing; to make a lifetime commitment is another. Two trainees honestly revealed that this workshop did not contribute to their desire to make a long-term commitment. The pastor fully understood and admitted that he did not devote enough time during the program to motivate for a long-term commitment.

The fourth question on the student's self-evaluation was concerning the need for this type of outreach training program in the church: "Do you think our church needs to maintain this workshop every year for newly enlisted participant for the evangelism?" The responses to this question were more positive than the responses to the other four questions. All of the 27 respondents marked "Very much," thereby acknowledging that all felt that this type of outreach training should be offered every year. Therefore, even though not all of the goals of the project were fully realized, the participants did feel that the program was helpful, and the writer hopes to continue to improve the training in the years to come.

### **Personal Evaluation**

This evaluation is based on my reflection of the entire process and my observations of the outreach team members during the processing sessions. As this is a self-evaluation, it could be inherently somewhat biased, although great care was taken to remain as objective as possible.

A number of conclusions can be drawn from this analysis of implementing a team ministry-based church growth strategy, the Harvest Day. First, the Harvest Day, team outreach ministry to unchurched friends, associates, and family members is a biblically-grounded program. The underlying concept of using existing relationships to bridge people to God is seen in both the Old and New Testaments.

Second, evangelistic thrust, the Harvest Day understands that sin has both alienated man from God and from his fellow man. Fallen man may be more keenly aware of his need for relationship with other men than with God, so the Harvest Day

appeals to the felt need, encouraging the utilization of friendship with the lost as opportunities to bring them to God.

Third, team outreach ministry evangelism, the Harvest Day is not simply an event. The lost friend is brought under multiple hearings of the gospel and has multiple, meaningful contacts with the church member. Each of these hearings of the gospel can be used by the Holy Spirit (the agent of regeneration) to bring under conviction of the need for salvation. Each of these meaningful contacts with the church members can be used by the Holy Spirit to create in the lost a greater degree of receptivity toward the message of salvation.

Fourth, ministry based evangelism is a corporate responsibility of the church. Spiritual gifts lie at the heart of this “Team” approach to evangelism. While every member uses his or her friendship with the unchurched as means of stair-stepping them toward Christ, not every member is gifted to present the gospel to the lost and bring them to salvation. However, as all the members exercise their gifts toward one another, the body of Christ is edified as a whole, and their corporate evangelistic fruitfulness is increased.

Fifth, ministry-based evangelism, the Harvest Day succeeds because it offers a step-by-step, organized plan for success. Sixth, this program, the Harvest Day can be fruitfully integrated with any type of church-related evangelistic effort. While it is itself a combination of front-door, side-door, and life-style approaches, it can be used successfully to build upon, or as the foundation for, other types of evangelism.

Seventh, while the Harvest Day works acceptable as church attendance emphasis, the greatest success with it is realized in a Sunday school. In the long run, the

increase in average Sunday school attendance is roughly equal to the increase in worship service. Therefore, the Harvest Day is equally as great as a Sunday school campaign rather than as only a church attendance emphasis.

This study has shown team ministry based evangelism, the Harvest Day, to be biblically grounded, theologically sound, and extremely effective as an instrument for church growth and evangelism. Churches that use it will be employing sound principles of church growth, and should expect to realize significant increases in attendance and professions of faith in Christ. It is an exceptional tool for reaching out to receptive prospects, bringing them under the gospel, bonding them to the church, and winning them to Christ Jesus.

There are two weaknesses of the project, however. The first one is in recruiting the prospects. The chosen prospects had somewhat experienced as a Christian, whether they confessed faith in Christ or not. They used to attend a church previously. In order to encourage outreach team members and to have successful result, I purposely chose a targeted group, the highly receptivity group. If it were not the group that I mentioned in chapter 4, friends of church member and attended a church previously, the result may have differed.

A second shortcoming is in recruiting the trainees. The recruited team members were already royal to church and their willingness to follow the training was outstanding. They contributed time, material, and money. Therefore, a weak point that can be pointed out is that, if the trainees were different people the result may have differed. I also realized that asking them the lifetime commitment was a burden for them. If I would do this project all over again, at this time, I would recruit other targeted people

whom never had any relationship with a church. I also build a team, lest one, with newly joined church member for training and education purpose.

Another aspect that will hopefully be added to the program in the future is a public recognition ceremony at the end of the program. Unfortunately, the recognition ceremony for the participants was held only briefly at the end of session, with each participant being given a certificate from me. Usually, on the completion of other church training courses, participants are celebrated at designated services with each of them sharing a personal testimony about the positive experiences during the program. In this way, participants motivate others to join programs offered the next time.

### **Implications for Further Study**

Even though this team ministry based outreach training program, the Harvest Day, has been accepted as an ongoing evangelistic training program at Laurel Korean Baptist Church, it needs to improve year after year. The curriculum needs improvement, but the program also needs to secure leaders who will lead the program. To be effective, others need to take ownership of the program so that it will not be considered a pastor's program, and this needs to occur as soon as possible. I have suggested that the church organize a committee to oversee this program. In addition, I will willingly transfer my role to future instructors in such a way that a new instructor or team of instructors may build upon my experience in leading the program.

The second area for further study is in developing short-term training programs in specific methods and skills. The fifteen weeks of implementing church growth program was helpful, but there are other areas of training needed for gospel proclaimer who desire to develop further in the field of outreaching. Therefore, the church needs to

continually study on evangelism and adopt and edify the existing program to the church in addition to the Harvest Days evangelistic trust.

Lastly, I recommend that the church develop separate programs for children, youth, and young adult. Since the second generation has their own agenda the outreaching program for them also need to be different from Korean speaking trainees. With the full implementation of both a team ministry based outreaching training program and a second generation training program, Laurel Korean Baptist Church will surely be a church that faithfully observes the Great Commission of Our Lord Jesus Christ.

### **Conclusion**

A ministry that embraces outreach and evangelism must be built on a firm spiritual foundation, and guided by clear biblical blueprints. What follows is an examination of the biblical foundations and the theological foundations upon which this project is built upon for the glory of God. Biblical foundations for the project from the Old Testaments are the Abrahamic mission and Israel's mission. Abraham and the Old Testament Israel were called by God and blessed by God to be His means of dispensing salvation to the world. This biblical foundation also includes the New Testament. There were; four versions of Great Commission, Hospitality, Offering Abundant Life, the Parable of the Sower, and Biblical images that speak of Church growth.

This project was born in order to break the barrier of 100 in Laurel Korean Baptist Church. It is probable that the majority of Korean churches in the United States also struggle with a similar problem. This project started with an assumption that the chronic problem could be solved through the implementation of the ministry based team reaching out program, the Harvest Day, which was designed to motivate participants



spiritually, to increase their confidence in the principles of witnessing, and to thereby motivate them to make long-term commitments to the evangelistic ministry of church. Although, the initial assumption was much too optimistic, however, upon concluding and evaluating the project, it appears the five goals of the project were achieved to some degree. Through implementing of this project, seventeen new members joined the church. All of them may not confess faith on Christ Jesus, but they are convicted that they need savior Christ Jesus.

The opportunities for outreach and evangelism are abundant and available. The outreach team will use their insights to seek and select a good assortment and variety of outreach and evangelism efforts and to put them on the calendar and into operation.

To summarize, a pastor and church may experience renewal and revitalization by committing to and engaging in outreach and evangelism methods that are effective and economical. To do so they must commit to pursuing four areas of endeavor.

1. Consult the constructs. Start by recognizing the outreach heart of God, as seen in Biblical foundations and theological foundations.
2. Create a church-wide culture of outreach and evangelism. It begins with personal pastoral renewal. It includes prayer, preaching and teaching, overcoming resistance to change, assessing the church's first impression, equipping believers with outreach tools and resources, and inculcating outreach and evangelism into the fabric of corporate worship.
3. Cultivate an Outreach Team. Begin with specific prayer, then identify and recruit potential outreach leaders. Train them in an outreach leadership small group, and work together to form a unique ministry. This involves developing a outreach vision, ministry description, compiling ideas, implementing outreach and providing for ongoing outreach training and leadership succession.
4. Collect a wide assortment of outreach and evangelism ideas. Catalogue them as Friendship Outreach and Evangelism, On-site Outreach and Evangelism, and Off-site Outreach and Evangelism. Then, through the instrumentality of the Outreach Team, select appropriate outreach and evangelism methods and begin implementing them to reach the unchurched for the glory of God. Girded by prayer, guided by preparation,

and empowered by the Holy Spirit, the pastor and his church can experience outreach and evangelism flowing in their fellowship, and pouring out into their community.

In this regard, I can confidently conclude that this project, the Harvest Day, was successful in solving a part of the problem facing Laurel Korean Baptist Church, overcoming the barrier of one hundred and training church member to involve in outreach ministry. One definite result of this project is that this program is now accepted by the church as one of its ongoing outreaching training program.

By the grace of God and the empowering of the Holy Spirit, such a church that practice the outreach and evangelism will pulsate with a passion for the lost, and see numbers of souls who are brought into the kingdom and are disciple to follow Christ and multiply His Church. I, therefore, can boldly proclaim, “Church can grow!”

APPENDIX 1  
RESEARCH INSTRUMENTS

**1) Pre and Post Survey to Measure Participant's Achievement**

Your number: \_\_\_\_\_

Using the following scale, please circle the number that corresponds to your feeling in response to the question.

- 1= Strongly Disagree
- 2= Disagree
- 3= Slightly Disagree
- 4= Unsure (or Undecided)
- 5= Slightly Agree
- 6= Agree
- 7= Strongly Agree

1) A Christ believer must be a regenerated Christian with a zeal to serve God.

1      2      3      4      5      6      7

2) I am convinced that the most important ministry of our church is evangelism.

1      2      3      4      5      6      7

3) The ultimate objectives of evangelism are self-realization and service to society.

1      2      3      4      5      6      7

4) The Bible is the source of infallible principles for evangelism.

1      2      3      4      5      6      7

5) The examples of evangelism of the New Testament churches are applicable to modern churches.

1      2      3      4      5      6      7

6) I am convinced that God calls all believers to be witnesses to the Gospel.

1      2      3      4      5      6      7

7) I sense that I have received the call of witnessing to Christ.

1      2      3      4      5      6      7

8) I believe that church growth is a discipline, and not a talent.

1      2      3      4      5      6      7

9) I am convinced that church growth is founded upon God's Word.

1      2      3      4      5      6      7

10) I believe that church growth is not only pastor's mission but of all Christians.

1      2      3      4      5      6      7

11) I believe that growth of church requires a team work.

1      2      3      4      5      6      7

12) I want the church to grow.

1      2      3      4      5      6      7

13) I am praying for the church to grow.

1      2      3      4      5      6      7

14) I understand the obstacles to church growth.

1      2      3      4      5      6      7

15) I am willing to do or to change in order to grow.

1      2      3      4      5      6      7

16) I am prepared to handle growth.

1      2      3      4      5      6      7

17) I can list ten reasons why the church needs to grow.

1      2      3      4      5      6      7

18) It is my desire to make the church grow.

1      2      3      4      5      6      7

19) I believe that church growth is God's vision.

1      2      3      4      5      6      7

20) I believe that God called me to expand His Kingdom.

1      2      3      4      5      6      7

## 2) Pre and Post Survey to Measure Participant's Achievement

- **Pre** = Pre Survey Result
- **Post** = Post Survey Results  
The number in the parenthesis is actual respondents' numbers.

Number of respondents for pre survey = 27

Number of respondents for post survey = 27

1) A Christ believer must be a regenerated Christian with a zeal to serve God.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( 2 )	( 20 )	( 5 )
<b>Post</b>	( )	( )	( )	( )	( )	( 21 )	( 6 )

2) I am convinced that the most important ministry of our church is evangelism.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( 5 )	( 18 )	( 4 )
<b>Post</b>	( )	( )	( )	( )	( 3 )	( 20 )	( 4 )

3) The ultimate objectives of evangelism are self-realization and service to society.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( 1 )	( 9 )	( 17 )
<b>Post</b>	( )	( )	( )	( )	( )	( 9 )	( 18 )

4) The Bible is the source of infallible principles for evangelism.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( )	( 7 )	( 20 )
<b>Post</b>	( )	( )	( )	( )	( )	( 6 )	( 21 )

5) The examples of evangelism of the New Testament churches are applicable to modern churches.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( 2 )	( 7 )	( 18 )
<b>Post</b>	( )	( )	( )	( )	( 1 )	( 6 )	( 20 )

6) I am convinced that God calls all believers to be witnesses to the Gospel.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( )	( 4 )	( 23 )
<b>Post</b>	( )	( )	( )	( )	( )	( 3 )	( 24 )

7) I sense that I have received the call of witnessing to Christ.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( 16 )	( )	( 6 )	( 5 )
<b>Post</b>	( )	( )	( )	( )	( 4 )	( 13 )	( 10 )

8) I believe that church growth is a discipline, and not a talent.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( 13 )	( 4 )	( 5 )	( 5 )
<b>Post</b>	( )	( )	( )	( )	( 4 )	( 13 )	( 10 )

9) I am convinced that church growth is founded upon God's Word.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( )	( 12 )	( 15 )
<b>Post</b>	( )	( )	( )	( )	( )	( 10 )	( 17 )

10) I believe that church growth is not only pastor's mission but of all Christians.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( 7 )	( 9 )	( 6 )	( 5 )
<b>Post</b>	( )	( )	( )	( )	( 5 )	( 13 )	( 9 )

11) I believe that growth of church requires a team work.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( 8 )	( 8 )	( 6 )	( 5 )
<b>Post</b>	( )	( )	( )	( )	( 2 )	( 10 )	( 15 )

12) I want the church to grow.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( )	( 9 )	( 18 )
<b>Post</b>	( )	( )	( )	( )	( )	( )	( 27 )

13) I am praying for the church to grow.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( 7 )	( 12 )	( 8 )
<b>Post</b>	( )	( )	( )	( )	( )	( )	( 27 )

14) I understand the obstacles to church growth.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( 16 )	( 9 )	( 2 )	( )
<b>Post</b>	( )	( )	( )	( 5 )	( 6 )	( 16 )	( )

15) I am willing to do or to change in order to grow.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( 2 )	( 5 )	( 9 )	( 6 )	( 5 )	( )
<b>Post</b>	( )	( 1 )	( 1 )	( 10 )	( 7 )	( 7 )	( 1 )

16) I am prepared to handle growth.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( 5 )	( 10 )	( 6 )	( 6 )	( )
<b>Post</b>	( )	( )	( 2 )	( 7 )	( 9 )	( 7 )	( 2 )

17) I can list ten reasons why the church needs to grow.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( 4 )	( 6 )	( 7 )	( 4 )	( 5 )	( 1 )
<b>Post</b>	( )	( )	( )	( 1 )	( 7 )	( 10 )	( 9 )

18) It is my desire to make the church grow.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( 2 )	( 5 )	( 10 )	( 5 )	( 5 )	( )
<b>Post</b>	( )	( 1 )	( 1 )	( 10 )	( 7 )	( 7 )	( 1 )

19) I believe that church growth is God's vision.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( )	( )	( )	( 2 )	( 7 )	( 18 )
<b>Post</b>	( )	( )	( )	( )	( )	( 8 )	( 19 )

20) I believe that God called me to expand His Kingdom.

	1	2	3	<u>4</u>	5	6	7
<b>Pre</b>	( )	( 2 )	( 5 )	( 9 )	( 6 )	( 5 )	( )
<b>Post</b>	( )	( 1 )	( 3 )	( 10 )	( 8 )	( 5 )	( )



APPENDIX 2  
RESEARCH INSTRUMENTS

**1) Student's Self-Evaluation of the Workshop**

Your number: \_\_\_\_\_

- 1) How much do you think this workshop has contributed to your awareness on the sense of God's calling on your life to be a church growth builder? (Check one)  
 Very Much       Much       Not much       Not at all
  
- 2) How much do you think this workshop has contributed to your confidence needed to be a witness of the Gospel?  
 Very Much       Much       Not much       Not at all
  
- 3) How much do you think this workshop has contributed to your desire to make a long-term commitment to serve God as a church growth builder?  
 Very Much       Much       Not much       Not at all
  
- 4) Do you think our church needs to maintain this workshop every year for newly enlisted participant for the evangelism?  
 Very Much       Much       Not much       Not at all
  
- 5) Have you experienced any improvement in your confidence through this workshop?  
 Very Much       Much       Not much       Not at all
  
- 6) Describe below your opinions on ways to improve this workshop.

## 2) The Results of Student's Self-Evaluation of the Workshop

Your number: \_\_\_\_\_

- 1) How much do you think this workshop has contributed to your awareness on the sense of God's calling on your life to be a church growth builder? (Check one)  
 ( 5 ) Very Much       ( 20 ) Much       ( 2 ) Not much       ( ) Not at all
- 2) How much do you think this workshop has contributed to your confidence needed to be a witness of the Gospel?  
 ( 18 ) Very Much       ( 5 ) Much       ( 4 ) Not much       ( ) Not at all
- 3) How much do you think this workshop has contributed to your desire to make a long-term commitment to serve God as a church growth builder?  
 ( 6 ) Very Much       ( 21 ) Much       ( ) Not much       ( ) Not at all
- 4) Do you think our church needs to maintain this workshop every year for newly enlisted participant for the evangelism?  
 ( 27 ) Very Much       ( ) Much       ( ) Not much       ( ) Not at all
- 5) Have you experienced any improvement in your confidence through this workshop?  
 ( 20 ) Very Much       ( 6 ) Much       ( 1 ) Not much       ( ) Not at all
- 6) Describe below your opinions on ways to improve this workshop.

## APPENDIX 3

### SERMON 1: JESUS' BLUE PRINT ON CHURCH

#### Introduction:

Jesus said, "I will build my church." It makes crystal clear that the church belongs to Jesus Christ. It is His church. The church is born primarily of Jesus' total self-giving for our salvation. It was the Son's task to accomplish the Father's plan of salvation in the fullness of time. Its accomplishment was the reason for His being sent. Jesus Christ inaugurated His church by preaching the Good News, that is, Jesus is the Lord of salvation whoever believes in Him will save from his sin. To fulfill the Father's will, Christ Jesus ushered in the kingdom of heaven on earth. The church, therefore, is the Reign of Christ. And Christ Jesus endowed His community with a structure that will remain until the kingdom is fully realized. In other words, Christ Jesus has a clear thought and blue print on His church. So if our church were to be the true church, we also need to know Jesus' blue print of the church.

- I. Biblical images of the church.
  - A. Body of Christ.
  - B. The people of God.
  - C. Temple of the Holy Spirit.
  
- II. The purpose of the church.
  - A. To worship God.
  - B. Study His Word.
  - C. Love one another.
  - D. Help each other.
  - E. Partake of baptism and the Lord's supper.
  - F. To learn how to live as godly people.
  - G. To be equipped to evangelize the world.
  
- III. What should we do as a true church?
  - A. Uphold a strong confession of faith.
  - B. Follow His command.
  - C. Use the keys of the kingdom of heaven.

#### Conclusion:

Jesus' blue print on church is clear. As a church of Christ, we are to share the Good News with the world.

## APPENDIX 4

### SERMON 2: WE ARE THE FRAGRANCE OF CHRIST

#### Introduction:

We all want friends, and we expect them to help us. We can aid in this process by observing the Golden Rule and being a helping friends ourselves as a fragrance of Christ. We will examine several ways we can help our friends.

- I. Teach your friends what you know, reproduce what you are by modeling.
  - A. The Christian life, especially in your attitude toward circumstances and others. Paul was a role model to young Timothy and to those in the new churches that Paul planted. He told them, “Follow my example, as I follow the example of Christ.” (1 Cor. 11:1) Paul’s life exemplified:
    1. Commitment to the cause of Christ despite persecution.
    2. Refusal to become entangled with the attractions of this present world.
    3. Holiness—abstaining from evil and fleeing from even the appearance of evil.
  - B. Considerateness—Take into consideration their needs, desires and feelings.
  - C. Commitment/Loyalty
    1. Stand by them in good times and bad.
    2. Do not gossip about them.
    3. Warn them of harm.
  - D. Unselfishness—Give them of your time, talent, or treasure.
    1. Jonathan gave David his royal robes, sword, bow and belt.
    2. The Good Samaritan gave of his time to help the wounded traveler and of his treasure to provide for him at the inn.
    3. Peter said to the begger, “Silver and gold I do not have, but what I have I give you.”
- II. By encouraging and motivating them.
- III. By listening and keeping confidences.
- IV. By giving wise counsel.
- V. By being a genuine Christian.

#### Conclusion:

We are a fragrance of Christ. With our Christian deeds, we have to set good examples of being a genuine Christian.

## APPENDIX 5

### SERMON 3: WHO JESUS IS

#### Introduction:

The greatest friend to a Christian is Jesus Christ. Because Jesus can do more for the Christian than anyone else on earth. When the Bible says, “there is a friend that sticketh closer than a brother” (Proverbs 18:24b), it is describing the friendship of Jesus Christ.

- I. Jesus is a friend who helps us overcome sin.
  - A. Sin—We commit intentional and unintentional sins.
  - B. Grief—Emotional brokennesses as a result of our sins.
  - C. Provide—Jesus’ death renders us relationship to God through forgiveness.
  - D. Peace—We have peace with God. We have the peace of God.
  
- II. Jesus is a friend who helps us overcome failures.
  - A. Trial—God given experiences to determine or increase our strength.
  - B. Temptation—Attempts by Satan to pull us down and destroy us.
  - C. Sorrow—The hurts and regrets that come from failing and giving in to temptation.
  - D. Weakness—Weak points that Satan touches to hurts us. God Strengthens them to use us.
  
- III. Jesus is a friend who helps us overcome problems.
  - A. Weak—When we have come to the end of our own strength, we think of giving up, but we need to turn to the Lord.
  - B. Heavy Laden—When we try to carry our cares by ourselves, we find that they are too heavy and drain us.
  - C. Refuge—The Lord is our hiding place.
  - D. Friends forsake you—When we face a problem without a friend, we despair. When we face a problem with a friend, we are confident.
  - E. In His arms—Jesus’ arms denote security and give us the strength to face our problems.

#### Conclusion:

Jesus is true friend. You should rest upon Him.

## APPENDIX 6

### LESSON 1: WHAT IS A PROSPECT?

#### Objectives:

1. To Clearly define a prospect.
2. To Show that all people are not equally receptive to your church.
3. To give some pointers on locating prospects.

#### Memory Verse:

“Others, like seed sown on good soil, hear the word, accept it, and produce a crop-thirty, sixty or even a hundred times what was sown.” (Mark 4:20)

#### Introduction:

Some churches think that every unchurched person is a prospect, and there is a sense in which that is true. However, everyone is not necessarily a good prospect for your church at any time. Every individual is not a good prospect because everyone is not equally receptive to the gospel or to your church. The key to effective evangelism is reaching the reachable while they are reachable. The Bible teaches “harvest fruit when it is ripe” or “win the winnable when they are winnable.”

- I. Who is a prospect?
- II. The importance of receptivity
  - A. It is possible to reject either the messenger or the message.
  - B. Some receive the messenger but reject the message.
  - C. Other miss the message because they reject the messenger.
- III. Response is necessary
  - A. Not all people will respond positively.
    1. The soil by the side.
    2. The stony soil.
    3. The thorny soil.
  - B. Some will respond positively.
  - C. People must be receptive before they can become responsive.
  - D. Why give quality time to evangelizing receptive-responsive people?
- IV. Locating responsive people

#### Application:

1. All unsaved people are not equally receptive to you and the gospel. There are some that you cannot reach effectively because they will reject you, the messenger. They have no confidence in the messenger.
2. There are also those whom you can reach perhaps more effectively than anyone else because you already have some established relationship with them and they know and trust you. You should take inventory of your friends, relatives, associates and neighbors, and give them priority in your evangelistic efforts.
3. All unsaved people are not equally receptive to the message of the gospel. Some will almost automatically reject a message that places such far reaching demands upon their lives. The key to evangelistic efforts among such people is to discover their felt needs and attempt to show them how the gospel message relates to those needs.
4. Just because an unsaved person is receptive to you and to the message of the gospel, it does not mean he or she will respond positively to an invitation to trust Christ. You must remind yourself that there are some that will not respond positively. In the parable of the sower only 25 percent of the soil types proved to be responsive.
5. Do not give quality time reaching poor prospects. However, no one should be ignored because Christ died for all. Search out the good soil and sow the seed where it is most likely to be productive.
6. Harvest Day could be the most fruitful evangelistic endeavor ever conducted in your church because quality time will be spent to reach receptive people to Christ.

Discussion Questions:

1. Who are the best prospects to receive the gospel in your community?
2. What can a Christian do to make a “hard hearted” person more responsive to the gospel?
3. How does God break up the hard soil so it will be receptive to the gospel?
4. What does the phrase “Win the winnable while they are winnable,” mean?

## APPENDIX 7

### LESSON 2: LIFE-STYLE EVANGELISM

#### Objectives:

1. To show that evangelism is based on a life-style and not just an event.
2. To show the limitations of proclamation evangelism.
3. To show how life-style evangelism answers the problems of the secular and materialistic nature of modern society.

#### Memory verse:

“Because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.” (1 Thess. 1:5)

#### Introduction:

Many have said that God is more concerned about what you become than about what you do. That is probably an overstatement, but it does have some truth. Before you can do anything for God you must be something for God. Nowhere is this more evident than in the area of personal evangelism. Christians are not commanded merely to do witnessing; they are told to be witnesses. Therefore, biblical evangelism is more than an activity; it grows out of an active life-style. The verbal witness can be no more effective than the life-style witness can. Some said, "The way you walk makes so much noise that I can not hear what you say." Obviously, a godly life will not always guarantee a fair hearing for verbal testimony, but anything less than a godly life is sure to drown out even the best verbal testimony. Because the Harvest Day is based on the life of the Christians in your church reaching their friends, this lesson deals with the phrase Life-Style evangelism.

- I. What is life-style evangelism?
  - A. Life-style evangelism is more than reaping.
  - B. Life-style evangelism is a process.
- II. Why is life-style evangelism needed?
  - A. Evangelism has too often been limited to proclamation.
  - B. Orthodox Christianity does not save.
  - C. Proclamation alone has not accomplished the task.
  - D. A more holistic approach to evangelism is needed.



Application:

Proclamation is always needful because some-one has usually been prepared by God to hear the gospel and receive Christ. Those who proclaim the gospel may rest assured that God's word will not return void (Isaiah 55:11). "They that sow in tears shall reap in joy" (Psalm 126:5). God continues to open the hearts of some who hear (Acts 16:14). At the same time, some are not ready to hear and receive the gospel. They need a living demonstration of peace and joy that will make them receptive/responsive people.

## APPENDIX 8

### LESSON 3: SATURATION EVANGELISM

#### Objectives:

1. To define saturation evangelism.
2. To teach the principles of saturation evangelism.
3. To teach the pupil his responsibility in the program of saturation evangelism.
4. To stress the importance of follow-up in saturation evangelism.

#### Memory verse:

“We gave you strict orders not to teach in this name,” he said. “Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man’s blood.” (Acts 5:28)

#### Introduction:

The National Weather Service issues updated weather statements for every area of the country. The relative humidity is included to give the amount of moisture contained or suspended in the air. It is "relative" because it reflects the relationship of the amount of moisture that is possible for the air to hold at a given temperature. When the relative humidity reaches 100% the air is saturated with water because it can hold no more moisture. Saturation Evangelism teaches that the evangelistic humidity should be kept as high as the church climate will allow. Sadly, the evangelistic humidity of the modern church is far below 100%. In a metaphorical sense, we saturate our lawns with water so they will grow. The church saturates its community (Jerusalem) with the gospel so the seed will grow in men's hearts.

- I. Saturating our community.
  - A. What is saturation evangelism?
  - B. Where was saturation evangelism found in Scripture?
  - C. How can saturation evangelism be carried out?
- II. How does saturation evangelism work?
  - A. Saturation evangelism begins with an attitude.
  - B. Our task of saturating our community
    1. The increasing magnitude of the task.
    2. The 20<sup>th</sup> Century methods.
- III. Making disciples.

- A. The local church is responsible.
  - B. Every believer is responsible.
- IV. Follow-up—how can the results be conserved?
- A. Get the new convert into the Word of God.
  - B. Get the new convert praying as soon as possible.
  - C. Get the new convert involved in the life and ministry of the local church.

Application:

1. Review the definition of Saturation Evangelism, "Preaching the gospel to every available person at every available time by every available means." Saturation Evangelism is biblical in principle and it was practiced extensively by the early church.
2. It was relatively easy for the early church to saturate Jerusalem with the gospel. A little handful of believers went from house to house, preaching the gospel until the entire city had heard the message.
3. Today the task is far greater. The population has multiplied many times over. There are more obstacles standing in the way of the proclamation of the gospel.
4. Every church should survey its own effectiveness. Is the church reaching out to every available person? Is every available time being used in the effort of evangelism? Is every available means being utilized?
5. The most important figure in saturation evangelism is the individual believer. The vast majority (75 to 90 percent) of all new people who are reached for Christ and brought into the church are reached by friends or relatives of existing church members. Ask yourself some important questions. Are you proclaiming the gospel to every person available to you? Are you making use of every opportunity? Are you using every means at your disposal to get the gospel out?
6. The Harvest Day employs Saturation Evangelism, plus the other types of evangelism (Life-style, proclamation, Follow-up, etc.). This lesson lays the foundation for all we are doing in the Harvest Day.

Exercise:

Divide the class into groups and have each group make three lists.

1. They should list all the kinds of people that they feel they can reach for Christ (close friends, casual acquaintances, close relatives, distant relatives, associates at school or work, neighbors, newcomers, etc.).
2. They should list all the opportunities they might have in a given week to share the gospel.
3. Have them list the means available to them (word of mouth, tracts, personal letters, phone calls, home bible study, invitations to church activities or other Christian events, etc.).

## APPENDIX 9

### LESSON 4: FRIENDSHIP IS LOVE IN ACTION

#### Objectives:

1. To teach the biblical meaning of friendship.
2. To show the pupil how to gain and keep friends.
3. To introduce the pupil to the greatest friend – Jesus Christ.

#### Memory Verse:

"A friend loveth at all times." (Proverbs 17:17a.)

#### Introduction:

In this modern life, formal education and writing skills are so highly stressed, we tend to think of those who cannot write as being ignorant. Nothing could be farther from the truth. When the white man arrived in North America, the Indians had no written alphabet, but their language was far from primitive. Their eloquence is graphically illustrated by the expression they used for a friend. They referred to a friend as "one-who-carries-my-sorrows-on-his-back." How could friendship be expressed more beautifully?

- I. What is friendship?
  - A. Have them define friendship in one short sentence.
  - B. Give formal definition of friendship.
  - C. Old Testament view of friendship.
  - D. New Testament view of friendship.
- II. Who is a friend?
  - A. A friend is one with whom you are comfortable.
  - B. True friends love in times of blessing and trial.
  - C. A friend is one whom you can trust.
  - D. A friend will protect you even at the risk of danger to himself.
  - E. A friend encourages you.
  - F. A friend will sacrifice for you.
- III. How to gain and keep friends.
  - A. You make friends by accepting other unconditionally.
  - B. Be the kind of person others can trust in every circumstance and situation.
  - C. Stand by your friends even when it is not convenient or popular to do so.

- D. Protect your friends from the attacks of others.
- E. Practice the difficult art of encouraging your friends.
- F. Be willing and ready to make personal sacrifices to help others.

IV. The greatest friend.

- A. He loves us with a greater love (John 15:13).
- B. He made the greatest sacrifice (1 Pet. 1:18-19).
- C. He is more faithful (Heb. 15:13).

Application:

1. The key to finding friends is to be a friend.
2. The only true and never failing friend is Jesus Christ. .

## APPENDIX 10

### LESSON 5: WHAT IS A CHRISTIAN NEIGHBOR

#### Objectives:

1. To show the contrast between the contemporary definition of a neighbor and the definition given in the Word of God.
2. To teach the biblical characteristics of a good neighbor.
3. To expose some elements that destroys good neighbor relations.
4. To motivate the students to become good Christian neighbors.

#### Memory Verse:

“And the second is like unto it, thou shalt love thy neighbor as thyself” (Matt. 22:39).

#### Introduction:

The dictionary defines a neighbor as, "One who lives near another; one in close proximity; one's fellow-man." This definition implies that neighbors may live near one another, but not know one another. The practical accuracy of that statement is mirrored in American life. People live in the same apartment complex, on the same block or even next door and never know each other's names. The Word of God presents neighbors in a different light. Contemporary practice makes the word "neighbor" to be geography. Scripture presents the word as a relationship. Everyone who walks onto a football field is not a football player, only those who play the game. It is equally true that everyone who lives in close proximity is not necessarily a neighbor. Jesus indicated that a neighbor is one who loves another and demonstrates that love in actions.

- I. Who is a good neighbor?
  - A. A good neighbor is one who loves.
  - B. A good neighbor is one who looks for opportunity to serve others.
  - C. A good neighbor is motivated by compassion.
  - D. A good neighbor is one who goes out of his way to help.
  - E. A good neighbor is willing to provide for the needs of others.
  - F. A good neighbor is acts in love without counting the cost.
- II. Danger to guard against.
  - A. Ill will toward neighbors.
  - B. Speaking evil of neighbors.
  - C. Wicked deeds against neighbors.

Application:

Being a good neighbor requires commitment and effort. You do not become a good neighbor just by moving into the neighborhood.

1. You must be willing to love not in word only, but in deed as well.
2. Your concern for others must not stop at pity or sympathy but in reaching out a helping hand in true expression of compassion.
3. You must seek out opportunities to serve others. Too many Christians ask how little they can do, when they should be asking how much they could do.
4. You must be willing to go out of your way to help others. It is not always convenient to be a good neighbor.
5. You must be willing to provide for the needs of others. That means giving of yourself in terms of time and talents as well as your treasure or money.

## APPENDIX 11

### LESSON 6: HOW TO INVITE YOUR FRIENDS TO CHURCH

#### Objective:

1. To assure students about the biblical rightness of stair stepping.
2. To teach students how to invite friends to church using the example of Cornelius.

#### Memory Verse:

"The fruit of the righteous is a tree of life; and he that winneth souls is wise"  
(Proverbs 11:30).

#### Introduction:

One does not just walk up to a friend and invite him to church without having laid some groundwork. You will receive a positive response to your invitation if you (1) are convinced of your strategy; (2) are sure of your relationship; (3) explain your motives; (4) raise and answer problems before they do; and (5) build up their anticipation.

- I. What is a stair stepping.
  - A. A stair stepping is helping tool.
  - B. A stair stepping is being there.
  - C. A stair stepping is non-judgemental.
- II. How to invite your friends to church.
  - A. Jesus gave the command to preach the good news to all creation.
  - B. It is to be convinced of your strategy.
  - C. Build strong relationship first.
  - D. Cornelius gathered his family and friends to hear Peter preach.

#### Application:

1. Generally, every Christian has a responsibility to share the gospel with whole world. The fact that everyone is related to everyone else by friendship.
2. What are you doing to reach your friends? The Harvest Day can be your opportunity to reach your friends.



## APPENDIX 12

### LESSON 7: EFFECTIVE STAIR STEPPING

#### Objective:

1. To teach some effective methods for stair stepping friends to Christ.

#### Memory Verse:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

#### Introduction:

Stair stepping is effective for many reasons. On the surface it seems simple, one friend talking to another about his faith. But beneath the surface, many powerful forces are at work. Recognizing and harnessing these forces is one way of ensuring successful stair stepping. For instance, in a friendship, a natural relationship already exists that can be used as a bridge over which to share one's Christian experience. Also, because of the friendship, the Christian is privy to the events in his friend's life and therefore will know when the friend is going through struggles that might make him more receptive to the Gospel. Taking advantage of these and other naturally occurring events makes stair stepping part of the natural process of living.

- I. Effective methods.
  - A. Your friends are most reachable through their relationship with you.
  - B. Christians cannot isolate themselves in this world; they are to be ambassadors for Jesus Christ.
  - C. The three steps of winning a heart are (a) winning your friends to yourself (b) winning them to the fellowship of the church, and (c) winning them to Christ.
  - D. Communicate means "to have in comment."
  - E. Watch for seasons of the soul in your friends.
  - F. Receptivity extends to both the messenger and the message.
  - G. The first step in overcoming a barrier is to identify it. Then one should take steps to remove it.

#### Application:

1. Your friends cannot get saved apart from the gospel.
2. The Harvest Day is your opportunity to reach your friends.

## APPENDIX 13

### PASTOR'S LETTERS TO ALL VISITORS

Dear \_\_\_\_ (Person's Name) \_\_\_\_\_,

I enjoyed having you and your family visited our church in the morning services and talking with you. I trust the services were an inspiration to you. Thank you for giving of your time to be a part of our worship. I want to be your friend and help you spiritually.

If I or the church staff and family can assist you in any way, please do not hesitate to call upon us. We are here to serve you, and it will be our delight to do so.

Again, thank you for visiting and worshipping with us in the morning. We wanted to make this a special day for you, and you have made it a special day for us.

Sincerely in Christ,

Chuno Chi, Pastor

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## ABSTRACT

### IMPLEMENTING A MINISTRY-BASED CHURCH GROWTH STRATEGY AT THE LAUREL KOREAN BAPTIST CHURCH LAUREL, MARYLAND

Chuno Chi, D.Min.  
The Southern Baptist Theological Seminary, 2012  
Faculty Supervisor: Dr. Sang-Hee Ahn

The purpose of this project was to implement a ministry-based church growth strategy for reaching unchurched people at Laurel Korean Baptist Church, in Laurel, Maryland.

Chapter 1 provides the goals, context, rationale and definitions for this ministry project. It also describes the research methodology and discusses some limitations of the study.

Chapter 2 focuses on laying the biblical foundations and the theological foundations for church growth.

Chapter 3 is a discussion of the history of church growth movement, principles, World evangelism, and church growth reported in Acts.

Chapter 4 describes the process of the implementation of the ministry-based church growth strategy at Laurel Korean Baptist Church in Laurel, Maryland.

Chapter 5 evaluates the project and offers implications for future study.



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