

Chapter 3

FIVE THINGS EACH CHURCH MUST DO TO GROW

Once believers have been part of a growing church, they never are the same. They may not know why their church is growing but they know they experience excitement and joy in being a part of it. For them, their church is the place to be.

Others experience the **opposite**.

They are members of a **church** that has **plateaued** or is **declining**.

They feel the **spiritual deadness** in their church.

They may not even know that their church **should** or could **grow**.

Those church members may have **resigned** themselves to their **situation**.

They may believe that, for a variety of reasons, such as a changing **neighborhood**, an **aging** congregation, or the lack of **desire**, **growth** is not **possible** for their church.

OUR LORD WANTS YOUR CHURCH TO GROW

The contrast between a growing church and one that is not growing is **dramatic**.

The **experience** of being in a growing church is **thrilling**; the experience of being in a **plateaued** or **declining** church is **depressing**.

Plateaued or declining churches are **unnecessarily** tragic.

Our Lord is **eager** for every church to grow, and **He** provides the **spiritual power** and **means** to make it happen.

FIVE FUNCTIONS: THE GATEWAY TO GROWTH

The New Testament outlines **five functions** every church **can** and **must** do in **order** to fulfill the Great Commission.

These **five functions** may not be new to you; **neither** will they seem **profound**.

These functions are: **evangelism, discipleship, ministry, fellowship, and worship**.

They must become **active**, living **principles** in our lives **before** we can experience their **God-given power** in church growth.

GOD'S WAY OF BUILDING HIS KINGDOM

The **Great Commission** is God's **plan** of **action** for every **believer** and **church**.

We are to follow **Christ's** mandate in the **Commission** until we no longer can work.

Its **truths** will guide our **journey** in Christ's service until we **reach eternity**.

The Commission's truths may seem rather **simple** and **commonplace**.

The Lord **deliberately** made **spiritual truths simple** to help us **know** and **obey** His will (1 Cor. 1:19-21).

Jesus came to earth in **response** to the Father's **will** to **redeem** a people for **Himself** out of this world.

Christ's coming and His **death** and **resurrection** are the **fulfillment** of God's **redemptive** plan in history.

Nothing else can be, needs to be, or **will** be done to save people from sin.

The **Great Commission** is God's will **expressed to** His people **in His Word** and **through** His people to the **world**.

God's people are to **carry** out the **Commission** as they **live** and **worship** Him.

The New Testament contains **five functions** every **church** must do **corporately** to be **obedient** to the Lord.

Each **believer** must do the same **five functions** to fulfill **his** or **her** calling in the world.

As we look at each function, keep in mind that this is **God's** way of **growing**; and **building** His **kingdom** in this world.

1. EVANGELISM (ACTS 2:38-41)

No church can **grow without evangelism**.

How can a **Minster, believer, or church** say they believe that salvation can be received only through Jesus Christ in an act of supernatural grace and not share that news with other?

To say we believe in something as incredible as God's love and then be reluctant to share this good news with others with **enthusiasm** and **joy**, is beyond belief.

Further, sharing God's good news without the accompanying demands of the **gospel** is **unbelievable**.

To take the **cross** of **Christ** seriously is **part** and **parcel** of **evangelism**.

To eliminate the **cross** is to eliminate the **gospel**.

EVANGELISM'S CENTER: GOOD NEWS OF THE KINGDOM

The **good news** of the kingdom of god is the **heart** of **evangelism**.

Evangelism is what God **intended** from the beginning (Rev.13:8).

His purpose in the **Old Testament** was **evangelism**.

He called out **Israel**.

His **chosen** people, and **redeemed** them from **Egyptian** slavery and from **Babylonian** exile.

Certainly, evangelism is God's **purpose** in the **New Testament**.

That is what He **accomplished** in **Jesus Christ**.

Paul reported to the church in **Galatia** that:

But when the completion of the time came God sent His Son born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons" (Gal. 4:4-5)

The writer of **Hebrews** declared:

"Long ago God spoke to the fathers by the prophets at different times and in different ways. In these last days, He has spoken to us by His Son, whom He has appointed heir of all things and through whom He made the universe" (Heb. 1:1-2)

NEW TESTAMENT EVANGELISM DEFINED

Christian evangelism is the **process** of sharing the gospel with **lost persons** and **winning people** to Christ **enabling** them to **enter** the **kingdom** of **God**.

It is asking them to **repent** of their **sins**, to put their **faith** in **Christ** for the **forgiveness** of **sins** and the **free gift** of **eternal** life, and to **follow** Him **forever** as Lord.

Evangelism is the **good news** spoken by **believers** and **lived** out in their **lives**.

The **leaders** and **members** of the **early** Jerusalem church rejoiced that:

"They were counted worthy to be dishonored behalf of the name. Every day in the temple complex, and in various homes, they continued teaching and proclaiming the good news that the Messiah is Jesus" (Acts 5:41-42)

The early **believers** considered it their **responsibility** and **privilege** to **share** the **message** of salvation.

Persecution and **fear** did not **silence** them.

Neither was **God's** power **lessened**.

These **devoted** followers of Christ became **models** for **modern-day** evangelism.

The evangelistic **efforts** of early Christians **spread** the **gospel** throughout the regions of **Judea** and **Samaria**, to the surrounding territories, and eventually to the known **world**.

To his very hour, **evangelism** is a **God-given function** for **church** and **kingdom** growth.

MESSAGE MORE IMPORTANT THAN METHODS

Evangelistic methods are **important**, but not as important as the **gospel**.

How we **present** the gospel is **important**, but not as important as the **need** to **share** the gospel with **others**.

We may prefer to build a **relationship** with **persons** to whom **we** want to **witness**, or we may be **comfortable** sharing our **witness** with total **strangers**.

In any case, the gospel **must** be **shared** with every **person possible** as soon as **possible**.

In fact, our **comfort zone** is of little **consequence** compared to the **need** to share the gospel with **lost persons**.

Unfortunately, we **discuss** and **argue** over **methods** while **persons** around us **perish**.

The **how** never can take the place of the **why** in witnessing.

SAVED TO EVANGELIZE OTHERS

We are saved to **evangelize** the **lost**.

Evangelism is not just a **belief**; it is **spiritual** interaction between **saved** persons and **lost** persons.

We are not evangelistic **simply** because we **believe** the gospel for have a **burden** for those who are lost in sin.

We are not evangelistic even when we **study** the gospel or **receive training** in **sharing** our **testimonies** and in making a gospel **presentation**.

We are **evangelistic** only **when** we share the gospel and our **faith** in Jesus Christ with **others** who do **not** know Him as Lord and Savior.

Paul reminds us that **God** has saved us and **given** us the **ministry** of **reconciliation**:

“Now everything is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: that is, in Christ, God was reconciling the world to Himself, not counting their trespasses against them, and He has committed the message of reconciliation to us” (2 For.5:18-19).

WE MUST JOIN OUR LORD IN EVANGELIZING EVERY PERSON

We are **saved** from our sin and **separation** from God, in **part** at least, to **become** involved in His work of **reconciling** lost persons to **Himself**.

God's **mission** is to **redeem people** from sin.

His **method** is for **believers** to **share** the **redemptive Word** and to **do** the **ministry** of **redemption** in this **world**.

Because God has **chosen** to **redeem** people from sin, we **must** join Him by **seeking** to **evangelize** every person in the **world**.

If we fail to evangelize **persons** separated from God, we fail to **obey** Him, and we fail to **join** Him in what He wants **believers** and **churches** to do.

RECORDS REVEAL FAILURE TO EVANGELIZE

Statistics in **denominational** handbooks, **state convention** and **associational** reports, and **church** records sadden caring persons when they see the low number of **baptisms** recorded by many churches.

EVANGELISM ESSENTIAL FUNCTION FOR CHURCH GROWTH

We must never **replace** evangelism with anything else.

Everything we do **individually** and **corporately** in the church ultimately should be a **witness** to lost people and **work** toward making them **disciple**.

When this is not the case, no **legitimate church growth** can occur, **no matter** how **busy** we are and **how much** we seem to accomplish.

Paul reminded us of the **importance** of evangelism when he declared:

"For if I preach the gospel, I have no reason to boast, because an obligation is placed on me. And woe to me if I do not preach the gospel!" (1Cor. 9:16).

Every Christian is **responsible** for **declaring** the good news of Christ's **coming** and His **death, burial, resurrection** and **return**.

If we do not, we will **give** an **account** to the **Father**.

The **manner** of delivering the **message** is not the **crucial** point.

The **responsibility** for **delivering** the message is the **decisive issue**.

Evangelism under the **lordship** of **Christ** is the only way to make **disciples**.

Whatever else churches do, they **must** make **disciples**.

Evangelism is **unique** in the the need for the **gospel** is universal and the **message** is **universal** and **effective** in all **cultures**.

Evangelism is a **believer sharing** the **gospel** with a **lost** person in **ways** both understand.

BELIEVERS ARE RESPONSIBLE FOR SHARING SALVATION'S MESSAGE

“So faith comes from what is heard, and what is heard comes through the message about Christ” (Rom. 10:17).

Our **responsibility** is to share the **Word** with those who have **not** heard it or who have not **responded** to it.

The **Word** has inherent power to bring people to Christ for salvation (Isa. 55:11).

Only the **redeemed** understand **separation** and **salvation**.

We know what it is like to be **lost** and to be **saved**.

We know that it is like to be **softened** through the **convicting power** of the Holy Spirit to receive the **gospel**.

We know what it is like to **hear** the gospel from another person, and we know what it is like to **respond** to the gospel.

We know what it is like to **repent** of sins and to **trust** Christ.

We know what it **means** to become a **disciple** and to be **baptized** into a local church.

Even **angels** have not had those **experiences** and are not **equipped** to witness to lost persons.

EVANGELISM: A KINGDOM PRINCIPLE FOR GROWTH

We are God's **method** for evangelizing the **world**.

He has **no** other.

We are His **plan**, and our **obedience** means **growth** in the kingdom and in the **churches** where we **worship** and **serve**.

God **saves** us to **send** us into the world to **speak**, live, and **show** His good **news** of salvation to persons **separated** from Him.

That is **evangelism**: the **first** kingdom principle of church growth.

2. DISCIPLESHIP (ACTS 2:42-43)

The **second** church **function** for growth is as **familiar** and **important** as the first.

This second kingdom principle — **discipleship** — is much talked about but probably is **practiced** the **least** of all **church** functions.

Discipleship is a **lifelong journey** of **obedience** to Christ that **transforms** a person's **values** and **behavior** and **results** in ministry in one's **home, church,** and the **world**.

Discipling is the **process** of **teaching** the **new** citizen in the kingdom of God **to love, trust,** and **obey God** the **King** and how to **win** and **train** others to do the same.

Churches and **individual** believers seem to show great interest in **discipleship**.

That interest is **evidenced** by the increasing number of **books,** articles, and **conferences** that **promote** and teach discipleship.

Unfortunately, we have more **talk** than **action** about **discipleship**.

The reason may be that to **practice** discipleship calls for our **undivided** attention and **total** commitment to **follow** the commands of our Lord.

DISCIPLESHIP IS NOT AN OPTION

Discipleship is not an option for any **church** or **believer**.

Christ mandated it in the **Great Commission**.

The Father's will and a **requirement** for growing the **kingdom** is for **believers** to **disciple one another**.

To **disciple** others is to **obey** our Lord's **command**; to do otherwise is to **disobey Him**.

Jesus did everything possible to **reach** and to **show** us in **word** and in **deed** how costly the kingdom would be for us.

DISCIPLESHIP IS A KINGDOM PRINCIPLE

Discipleship is to be **undertaken** with a **seriousness** and an **intensity** rarely **understood** and **practiced** in the modern **church** or in the **lives** of **believers**.

To practice discipleship is to **discover** a **kingdom** principle of church growth as well as **personal** giftedness and **spiritual** growth.

To understand that discipleship is not an **option** for **believers** and that it **involves** taking up one's **cross daily** to **follow** Christ is to begin to **understand** the work of **each believer** and **church**.

DISCIPLESHIP'S FAMOUS PASSAGE

Paul, in the most famous **passage** on ever written, stated:

“And He personally gave some to be apostles, some prophets, some evangelists, some pastors and teachers, for the training of the saints the work of ministry, to build up the body of Christ, until we all reach unity in the faith and in the knowledge of God’s Son, growing into a mature man with a stature measure by Christ’s fullness. Then we will no longer be little children, tossed by the waves and blown around by every wind of teaching, by human cunning with cleverness in the techniques of deceit. But speaking in love, let us grown in every way into Him who is the Head — Christ” (Eph. 4:11-15).

This passage **perfectly** expresses **God's** will for **every** believer as He **builds His kingdom**.

He **calls** and **appoints persons** with **special** gifts to **equip** the saints for their **work** in **building** up the **body** of Christ.

Sadly, many **churches** do little to **disciple** believers when our Lord is ready and willing to guide and empower us to accomplish the task.

Mature discipleship means that **believers** are **living** for the **Lord** in **all** areas of life.

They take the **Bible** seriously and without **question** or **compromise**.

The life of Christ is the **center** and **focus** of their lives.

HOLINESS IS A REALITY FOR BELIEVERS

Holiness is not just a topic for **debate** or **discussion**.

It is the **center** of **Christlikeness**.

It is a **reality** in believers’ lives.

They have been **set apart** by God for **kingdom** service and are to live **separated** lives as Christ’s disciples.

Such **discipleship** often is **neglected** in **churches** because of Christ’s **high demands** and the **difficulty** of the **discipling** process.

Discipleship **produces** something in believers’ lives that **causes** them to **think** and **behave** like Christ.

Can you imagine Christ living a **compromised** life?

Can you imagine Him **doubting** the truth of the Father’s **commands** or failing to **count** the **cost** of being in the **kingdom** of God?

As believers become more like Christ, the **uncompromised** life becomes a **way** of life.

Paul **reminded** us of such a life:

“More than that, I also consider everything to be a loss in view of the surpassing value of knowing Christ Jesus my Lord. Because of Him, I have suffered the loss of all things and consider them filth, so that I may gain Christ” (Phil. 3:8).

Peter provides us more **insight** into such a life and its **effect** on our daily living:

“Therefore, since Christ suffered in the flesh, arm yourselves also with the same resolve — because the One who suffered in the flesh has finished with sin — in order to live the remaining time in the flesh, no longer for human desires, but for God’s will” (1 Pet. 4:1-2).

Salvation leads to a life of **discipleship** filled with **struggles, dangers, inconvenience,** and **sufferings**; but it is accompanied by God’s **presence** and **brings** us everlasting **joy** and **fulfillment**.

THE DIFFERENT KINGDOM PRINCIPLE

The **kingdom** principle of **discipleship** is very **different** from the **message** we often hear today: a message that **extols** the **benefits** of **selfish pursuits** in life, regardless of what the **Scriptures** say or mean.

Jesus does not call us to a life of **ease** and **comfort**.

He calls us to seek the kingdom of God **first**, with the understanding that the Father will **provide** whatever we need.

Nothing about the **Christian** life is **natural** or **easy**.

We must be **taught** to **understand** and **practice** the ways of **Christ**.

We must see **kingdom** living **displayed** in **believers** who are more **spiritually mature** than we.

Then we must **model** kingdom **living** for those who are **younger** in their **faith** in Christ than we.

The **influence** of more mature believers on **younger** Christians in the **discipling** process is **immeasurably** important.

GOD’S PLAN FOR MATURITY

Discipleship is God’s plan for **maturing** His children.

We are **saved** by **God** through His grace and **given** to the **church** for **care** and **nurture**.

Discipling **believers** requires **commitment, patience,** and **obedience**, because growing and maturing believers **requires** time.

It is the **hardest** task the church **accomplishes**.

PERSONAL RESPONSIBILITY FOR DISCIPLING OUR FAMILIES

Discipleship has a **personal** dimension that often is **neglected**.

Believers have a **responsibility** for **discipling** others in their **church**.

Believers have an **additional** personal responsibility for **discipling** those to **whom** they are closely **related**.

From the days of **Israel's** exodus from **Egypt** to the **present**, God's people have had a **personal** responsibility to **disciple** their **family** members.

Moses said to the fathers in Israel:

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all the soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt walk of them when thou fittest in thine house, and when thou walkest by the way, and thou lest down, and when thou rises up" (Deut. 6:4-7).

For me, **discipleship** begins with **myself**.

Then it **moves** to my **family** and on to my **extended** sphere of Christian **influence**.

As I support discipleship in my church, I **cannot neglect** it in my **own life**, my **family**, and with **other** believers with whom I have **influence**.

I must **obey** Christ and **learn** of Him in my life.

If I **omit** discipleship from my life, my **needs** for **spiritual growth** and **maturity** are not **met** and I **forfeit** my **right** to **disciple** others.

I cannot **mature** as a Christian **by myself**.

I need the **sure instruction** of God's word **taught** by **patient, gifted, teachers** in the **church**.

I also need the **nurture** of the **church's fellowship** and **ministry**.

I cannot turn over the **discipling** of my **family** to **someone** else.

If my **church** does or does not **disciple** my family, I have a **responsibility** to **model** Christian living before my **children** and other **family** members.

I have a **duty** to **teach** them the **things** of Christ.

Parents are to bring up their **children** in the **nurture** and **admonition** of the Lord so that they may **receive** Christ and **grow** in faith and in **obedience** to Him.

Parents need the **help, support,** and **resources** of their **local church**, but **churches** cannot **relieve** parents of their **responsibility** for **discipling** their children.

KINGDOM PRINCIPLE WITH THE STRONGEST DEMANDS

Discipleship is the **kingdom** principle of **church** growth that makes the **strongest** demands on **believers** and **churches**.

Jesus commanded us in the **Great Commission** to **make** disciples of **unbelievers** throughout the **world**, to **baptize** the new converts, and to **disciple** them in the **Christian** faith.

We are to **give** our lives to **world evangelism** and to **discipling believers**.

We have no greater **commitment** to God than to be **willing** to go **anywhere** to fulfill His **mission** of world **redemption** through **evangelism** and **discipleship**.

3. FELLOWSHIP (ACTS 2:42, 46-47)

The kingdom principle of **fellowship** is a **companion** to **evangelism**, **discipleship**, and **ministry**.

Fellowship does not **happen** by accident.

It does not **happen** without the **power** of God working in **individual** believers and in the **church** body.

As **believers** share with others their **salvation** experiences, **practice** living **Christlike** lives, and **demonstrate** their **faith** by **servicing** others, fellowship **flourishes** as surely as **summer** follows spring.

Fellowship is more than just a **feeling** of **goodwill** in a **congregation**.

Fellowship is the **intimate spiritual relationship** that Christians share with **God** and **other** believers **through** their **relationship** with Jesus Christ.

GOD'S COVENANT WITH HIS PEOPLE

In the Old Testament, the essential **religious** unit was the **spiritual** community of **Israel**, the people of God, **Moses** announced at Mount Sinai: "The **Lord** our **God** made a **covenant** with us" (Deut. 5:2) as he **presented** the Ten Commandments to Israel.

As a **group** and as **individuals**, God's people **shared** this **covenant** because they were the **redeemed** community.

Jeremiah spoke of God's **covenant** with the house of Israel.

Ezekiel identified Israel as a **new** community of the **Spirit**.

Daniel wrote about the **saints** of the Most High.

God was **present** in the **lives** of these **people**, and they were **keenly** aware of it.

The **ark** of the covenant and the **temple** were **symbols** of God's presence with **Israel** and were **reminders** of His **covenant** with them.

GOD'S NEW COVENANT IN JESUS

Jesus came announcing the **New Covenant**.

Those who received Him were "**in Christ**."

After the coming of the **Holy Spirit** at Pentecost, a **unique** fellowship come **together** and the **followers** of our Lord "**devoted** themselves to the **apostles**" **teaching**, to **fellowship**, to the **breaking** of bread, and to **prayers** (Acts 2:42).

That wonderful New Testament term for **fellowship** (*koinonia*) appears in this passage.

The **Greek** word **koinonia** is one of the **familiar concepts** in the New Testament.

The word means "**to share in**," "**to come** into **communion**," "**to come into fellowship**."

It appears in our words **communion** and **community**.

FELLOWSHIP AND THE LORD'S SUPPER

This **Memorial Supper** symbolizes the **sacrifice** Christ made for us on the cross (1 Cor. 11:26) and serves as a striking **reminder** of His **eternal** presence with the **fellowship** of **believers** until He returns.

Paul warned the church at **Corinth**, whose **fellowship** was **broken** through **divisions**, **disputes**, and **selfishness**, that they were **endangering** the **welfare** of the **church** by their **abuses** of the Lord's Supper.

Paul declared that a **church** in the condition could **not** partake **properly** of the Lord's Supper (1 Cor. 11:17-20).

He urged those early believers to take the **observance** of the Lord's Supper seriously and **warned** them that such crude fellowship **violations** at the Lord's Supper could result in **disaster** for the church (1 Cor. 11:27-30).

He **instructed** them that if they ate and drank of the Supper in such an **unworthy** manner, they were **guilty** of **sinning** against the **body** and **blood** of the Lord.

The **apostle** urged:

"So a man should examine himself; in this way he should eat of the bread and drink of the cup. For whoever eats and drinks without recognizing the body, eats and drinks judgement on himself. This is why many are sick and ill among you, and many have fallen asleep." (1 Cor. 11:28-30).

FELLOWSHIP: A KEY TO CHURCH GROWTH

The kingdom principle of **fellowship** is **vital** to church growth.

Without **warm, loving fellowship** churches will **not grow**.

People will **not** come where **bickering, selfishness, coldness**, and **tensions** prevail.

People want to be where peace, **joy**, love and **family** relationships **prevail**.

The **fellowship** principle goes hand in hand with the other **1.5.4** principles.

First comes **evangelism**; then comes **discipleship** and **ministry**.

Emerging out of these **essential** functions comes **fellowship**, which is a vital part of worship.

The reason for **broken** church fellowship usually is **not** hard to find .

A church whose fellowship is **broken** usually is a church that has **lost sight** of its other main **functions** — **evangelism, discipleship, ministry, and worship** — and is out of **fellowship** with the Lord.

Churches **cannot** have the **kind** of fellowship we want and our Lord expects **unless** they **focus** on **evangelism, discipleship, ministry** and **worship**.

A **church** whose fellowship is **broken** needs only to **return** to these **functions** to **restore** fellowship **among** its members.

First John **1:6-7** points out that:

“If we say, ‘We have fellowship with Him,’ and walk in darkness, we are lying and are not practicing the truth. But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

Is it any wonder that, for many churches, **growth** is more a **dream** than a **reality**?

What church **leader** could not **testify** to what happens when the **church’s fellowship** is **broken**?

When the **church’s** fellowship is in **tatters**, you can be **sure** the **other** kingdom principles are being **neglected**.

Just as evangelism is a **prerequisite** to **discipleship** and **ministry**, **fellowship** follows **naturally** when a **church** heeds God’s call to **practice** the other **four** kingdom principles.

FELLOWSHIP BEGINS WITH SALVATION

We are to remember that God has called us out of our **sin** and our **separation** from Him **to** become His children.

We have **received grace** and **mercy** from a **holy**, loving Father, who placed the **pain** and **punishment** of our sin **on** Jesus Christ, His son.

MEMBERS OF GOD'S FAMILY

When we receive Christ we become part of a **living fellowship** of **others** who, like us, have been **called** out.

The Father places us in His family and gives us **new** brothers and **sisters** in Christ for **eternity**.

When we receive Christ, we become members of **one another** and part of a great family of believers across the world, across time, and for eternity.

Believers share a **bond** in Christ that is **unique** and **distinguishes** our **relationships** from any **other** group in the world.

The early church experienced **fellowship** and **witnessed** what could happen when this kingdom principle is **practiced**.

The **Scripture** reports:

“So those who accepted his message were baptized, and the day about three thousand people were added to them. And they devoted themselves to the apostles’ teaching, to fellowship, to the breaking of bread, and to prayers” (Acts 2:41-42).

BECOME ONE WITH CHRIST

Jesus described His **relationship** with the **Father** in terms of **oneness** (John 10:30) and **offered** us that same kind of **relationship** with Him and with **one another**.

He **prayed** just before His **crucifixion**:

“May they all be one, just as You, Father, are in Me and I am in You. May they also be one in Us, so that the world may believe You sent Me” (John 17:21).

Christ's **unity** with the Father is a **pattern** for us to **display** and **enjoy** in the **church**.

Without **Christian unity**, the world will have little **respect** for our **witness**.

UNITY OF FELLOWSHIP IS PRODUCED BY GOD'S LOVE

The church is **bound** together not with **creeds** or **confessions**, not with **programs** and **ministries**, but with a **unity** produced by the **Holy Spirit** and **driven** by God's **love for us** and our **love for Him** and **one another**.

The **fulfillment** of the Great Commission hinges on our **fellowship** as well as on our **evangelistic** efforts, our **discipleship commitment**, and our **ministries**.

Paul **urged** his Ephesian readers:

“With all humility and gentleness, with patience, accepting one another in love, diligently keeping the unity of the Spirit with the peace that binds us” (Eph. 4:2-3).

WHEN UNITY IS ABSENT, GOD IS NOT IN CHARGE

The **church** is blessed with the **ministry** of the Holy Spirit.

He **gifts** us to do **ministry**.

He **produces spiritual** fruit to **build** our lives together.

He thus creates a church that is **supernatural**.

If **unity** is **absent** from a local church, the **Holy Spirit** is **not in charge**.

FELLOWSHIP AS “FAMILYSHIP”

The war of **Christ** and the **Spirit** in our lives gives us **love for one another** and a **unity** of **purpose** and **vision**.

This results in **fellowship**.

Fellowship in the **Spirit** allows us to be **part** of God's family.

In fact, **fellowship** might be called “**familyship**.”

The church is a **family** of **believers**.

We **belong** to one another and to the Father.

WHY IS FELLOWSHIP FORGOTTEN

With all the concern shown to churches, believers, and their ministries today, **why** do we have such an **absence** of concern for **fellowship**?

How many **believers** truly **understand** the **nature** of the church as a **fellowship** or a “**familyship**”?

Do we **assume** fellowship occurs **automatically without** our **working** at **building** it?

Have we gotten in such a headlong **rush** trying to **do** church and **to** fulfill our **own** agendas that we have lost our **vision** of the need to build a **strong fellowship**?

FELLOWSHIP BONDS BELIEVERS IN LOVE AND UNITY

We spend far too **little** time building fellowship compared to doing the **other** functions of the church.

Some even suggest **fellowship** is a **by-product** of the other **functions**.

While evangelism, discipleship, ministry, and worship are **extremely** important, they **cannot** be done **effectively** without a **strong** loving Christian fellowship.

The time **Jesus** spent **modeling** love, unity, and **sharing** with **His** disciples underscores the **importance** of fellowship.

If anyone **chooses** to **believe** evangelism, discipleship, ministry, and worship are the essential functions of the **church**, that person **must** believe that **fellowship** is the **incubator** for their **success**.

Think of the times **Jesus** and His **disciples** and **Paul** and the **early** churches met to **share** meals, to **spend** time **together**, and to **display** their love and commitment to one another.

Fellowship is far more than eating a meal together or going on a trip with other believers

Fellowship may **occur** at these events, **but** fellowship is an **essential** function of the church.

Fellowship is the way members of a **church** express the “**oneness**” they share in Christ.

Is is **generated** by the **Holy Spirit**, by God’s **love for us**, and by **our love for Him** and **one another**.

Fellowship bonds the **family** of God together in **love** and **unity**.

CHRISTIAN FELLOWSHIP IS UNIQUE IN THE WORLD

Much is **lost** when **fellowship** is **not** built, and much more is **gained** than can be imagined when it is **built**.

The **bond** of Christ in God’s family is there to **enrich**, **strengthen**, **heal**, **uplift** and to give us a **vision** of what the **Christian** family can be at its best.

When one **Christian** meets another **anywhere** in the world, **regardless** of **language**, **color**, or **culture**, they have an **immediate** bond with each other because they share the same saving **grace** of Jesus Christ and their **faith** in the Lord.

Believers share such common experiences with one another as conviction, salvation, **God's leadership**, **receiving gifts** for **ministry**, the **presence** of the Spirit, and **bearing** spiritual fruit.

CHRISTIAN FELLOWSHIP: A DIVINE GIFT TO CHURCHES

Fellowship needs to be **appreciated** for its **incredible value** and needs to be **developed** to make churches we serve **better** and **more** effective.

God's kingdom is built as much on **scriptural fellowship** as anything else.

Jesus Christ prayed for our **unity** in **John 17**.

John declared that his **purpose** for writing his First Epistle was to bring people into **fellowship** with the **Father** and **Son** and with **believers** in the **church**.

GROWTH FLOURISHES AS FELLOWSHIP INCREASES

How much more **evangelism** would we do **if** we **longed** to have **fellowship** with **lost** humanity?

Fellowship allows **believers** to experience the **richness** of human and divine **relationships** in **time** and **points** them to **eternity** when we will live together with Jesus forever.

Fellowship enables us to **experience** God's family **now** and gives us a taste of what the family will be like in **heaven**.

The **desire** for fellowship is the **mark** of a **mature believer** and a **mature congregation**.

FELLOWSHIP: A KINGDOM PRINCIPLE OF CHURCH GROWTH

Fellowship is an **essential** function of the church and a **key** the church **aggressively** fulfilling the **Great Commission**.

Our **fellowship** with the Lord, our **life** in the Spirit, and our **relationships** with one another **motivate** us to **reach, teach,** and **win** others to Christ.

The **fellowship** of the **church** provides an **atmosphere** in which believers can **mature** and be **nourished**.

Without the **fellowship** and our **accountability** to the **Lord** and **other** believers, we might be **tempted** to live out lives **away** from Him and **apart** from other believers.

A **church** which practices New Testament fellowship **cares** for its **members** and **watches** to see if they are **drifting** away from their **commitments** to Christ.

The love of Christ **moves** us to those in our number who **struggle** and have **needs**.

A good **church** fellowship **watches** over its **members** and **ministers** to them when **needs** arise.

Building relationships of **interdependence**, evangelizing the lost, and **caring** for one another are the **hallmarks** of the kingdom principle of **fellowship**.

In **Paul's** first and second letter to the **church** at Corinth, he wrote:

“They begged us insistently for the privilege of sharing in the ministry to the saints, and not just as we had hoped. Instead, they gave themselves especially to the Lord, then to us by God’s will” (2 Cor. 8:4-5)

Without the **principle** of **fellowship** in **operations**, churches find it **difficult** if not **impossible** to practice the **fifth** essential function of the church: **worship**.

Churches where the fellowship is **fractured** and **tensions** run high or **spiritual depressions** set in will do **little** in evangelism, discipleship, ministry, or worship.

4. MINISTRY (ACTS 2:44-45)

This kingdom principle of church growth is rooted in the **compassion** and concern the Lord builds into our hearts when we enter His kingdom.

Ministry is a kingdom principle and a **God-given function** of the church.

Ministry **naturally** follows **evangelism** and **discipleship** in the Christian **developmental** process.

Of course, evangelism, discipleship, and ministry **probably** will be occurring **simultaneously** in the church.

Churches usually do not do **evangelism**, then **discipleship**, and then ministry. But **ministry** grows out of a **transformed** and **service** life.

Ministry is **meeting** another person’s **need** in the name of Jesus, **expressed** as **missions** to persons **outside** the church.

Jesus **reminded** us:

“Whoever wants to become great among you must be your servant, and whoever wants to be first among you must be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life — a ransom for many” (Matt. 20:26-28)

Paul explained to the church at **Ephesus** that they were to **equip** or **disciple** the **saints** to do the **work** of ministry.

Ministry or **service** cannot be **separated** from evangelism and discipleship.

All ministry that is Christian ultimately is **evangelistic**, and **ministering** aids in **maturing believers**.

Jesus did not separate **doing good** and **doing God's will**.

Early believers got involved in helping **ministries** because **Jesus** had changed their lives.

Whatever good the early church did was done in the **name of Jesus** and for **God's glory**.

Persons who do good things **without** relating **them** to Jesus Christ are **not** doing Christian ministry.

PREREQUISITES TO MINISTRY

Evangelism and **discipleship** are **prerequisites** to ministry in the sequence God uses to build His kingdom.

Believers and **churches** often have tried to achieve **balance** between evangelism and ministry.

Only when we do not recognize the **logical progression** of these **functions** in the **Great Commission** do we put them in **opposition** to one another or **invert** their **biblical** order.

Ministry and **evangelism** are linked to one another as firmly as **discipleship** and **evangelism**.

This logical priority leads us to conclude that a **person's spiritual** needs are more important than his or her physical needs.

Person's physical needs are vitally important, but their **relationship** with the Lord is **paramount**.

Moses declared:

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8:3)

At times, god allowed the Israelites to go without food and water on their **journey** from **Egypt** to the **promised** land.

This tested their **loyalty** to Him and **taught** the valuable lesson that people's **relationship** with the Lord takes **precedence** over even food and water.

Persons are **separated** from God until they are **redeemed** by His grace in Christ.

Ministry to the individuals needs to be **accompanied** by a Christian witness and needs to focus on their **salvation** as the **ultimate** goal of Christian ministry.

CALLED TO MINISTRY

Ministry cannot replace evangelism in importance, but **ministry** is an **essential** function of a **growing** church.

What is the proper place of **ministry** in the **church** and in the **Christian life**!

Christian compassion and the principle of God's kingdom demand that we minister to all persons without regard to their **race, religious affiliation, abilities, or circumstances**.

If we fail to minister, we fail to obey the Lord's command.

In **eternity**, we will find we have ministered to Jesus as we have ministered to needy, hurting person, He said:

"I assure you: Whatever you did for one of the least of these brothers of Mine, you did for Me" (Matt. 25:40).

Ministry is an important **function** of the church.

It probably is the best **understood** and most **practiced** of the five **functions** considered in this book.

God, who is sovereign and controls all things in His creation, has not chosen to remove poverty, disease, war, and other sin-produced scourges from this earth until world redemption is complete (Rom. **8:18-23**).

Jesus reminded His disciples:

"You always have the poor with you, and you can do good for them whenever you want, but you do not always have Me" (Mark 14:7).

The **Savior** was not giving us an **excuse** for failing to minister to **poor, needy, hurting people**.

On the contrary, He was pointing out the **constant** need to minister to them with the **resources** God provides.

GOD PROVIDES MEANS AND POWER TO MINISTER

Human need is so **staggering** in our world today that all available human **resources** are not enough to meet them.

We **desperately** need God's help and blessing in this huge task.

Christian ministry is a part of our **stewardship** as we live for the Lord and **serve** Him.

Helpless, hurting persons are our **responsibility**.

We are to **help** and **love** them in the name of Christ with the **resources** He **provides**.

BELIEVERS ARE GIFTED TO MINISTER

Ministry has another **dimension**.

It **focuses** on the work of **believers** in **building** up the church.

We cannot exclude meeting **believers'** needs from our **definition** of ministry.

The goal of **discipleship** is the **equipping** of **believers** as **ministers**.

Believers are **gifted** by the **Holy Spirit** to minister according to the **will** of God.

The Holy Spirit is **sovereign** in **dispensing** gifts for ministry for the common good of the **church** (1 Cor. 12:7).

Each believer is **gifted** by the Holy Spirit to fulfill a **function** in the **church**.

Ministry is not just the **responsibility** of **professionally trained** persons called **ministers**.

Ministry is the **normal** function of **every** believer.

A church is a **fellowship** of believers **redeemed** by God out of sin and **called** by God out of the **world** to proclaim the gospel of Christ, to **influence** corrupt societies, and to build the kingdom of God.

The **responsibility** each of us has is **great** and **important**.

Our **tasks** and **gifts** will differ, but our working **together** to accomplish the **Great Commissions** the most important work in the world.

MINISTRY: A KINGDOM PRINCIPLE FOR CHURCH GROWTH

We cannot minister in **isolation** from others.

When people speak of "**my ministry**," they reveal a **dangerous** misunderstanding of the **nature** of ministry.

We cannot minister **effectively** without the **power** and **giftedness** of the Holy Spirit.

Neither can we serve the Lord in the **flesh**.

The needs of the **churches** and **believers** are **constant** and **challenging**.

I cannot meet every need in my church by myself; but **together** with **other** believers and with the **power** of the Holy Spirit, we can meet the needs.

We make a **mistake** when we try to **minister** apart from the Holy Spirit's power and gifts.

The kingdom principle of **ministry** focuses on the **church** at **work** to meet the needs of those **inside** and **outside** its walls.

No church can grow unless it **commits** to minister as the Lord provides need and opportunities.

5. WORSHIP (ACTS 2:46-47)

Worship is one of the most **vital**, if not the most vital, functions of the church.

Worship that **transforms** is the **response** of believers to the **presence, holiness**, and **revelation** of Almighty God.

Adoration of God and **showing reverence** for Him should be our **first** priority.

We receive **power, guidance**, and **spiritual** strength when we **genuinely** worship.

Sometimes worship, as the Lord intended, gets lost in the **glitz** and **glamour** of churches trying to **outdo** one another by **experimenting** with different worship **styles**.

One approach will not meet all people's **needs** all the time.

However, we must be **constantly** alert to the **importance** in church growth of the **essential** elements of the kingdom principle of worship.

REDISCOVERY OF WORSHIP

This century marks the **rediscovery** and **redefinition** of worship in many churches.

WORSHIP IS AN ENCOUNTER WITH GOD

True worship is not form, whether traditional, liturgical, contemporary, or any **combination** of the three.

Form very well may help people worship, but worship is any **activity** in which **believers** experience God in a meaningful, **spiritually transforming** way.

True worship **should** lead worshipers of His ways, and to a **deeper commitment** to Him.

GOD IS THE OBJECT AND SUBJECT OF WORSHIP

God does not intend for worship to be an **activity** in which only believers' **needs** are **met**.

Neither can worship be an **event** designed only for the **needs** of **both**.

Worship arises from the commands of God in **Scripture** and the **grateful** hearts of the redeemed, who long to come before the Lord to **praise** Him and to **acknowledge** His **presence** in their lives.

GOD BEGINS AND CONTROLS WORSHIP

Worship begins with **God**, and not with **people**; but it is for **humanity's** benefit, not God's.

Worship is not something people do because they want to **influence** God.

Worship is not something people do just to get out of **gratitude, love, and fear**.

Emotions do not control worship; **God** controls worship.

God **instructs** us how to worship and how **not** to worship.

The Books of Exodus, Leviticus, Numbers, and Deuteronomy gave Israel **specific** instructions about worship.

God did not leave worship to the **Israelites' imagination**.

He instructed them down to the smallest detail about how the **tabernacle** and **ark** of the covenant were to be built and **handled** and about their **meaning**.

God is **sovereign** and **holy**.

Worship must **not** be done according to our **small** notions of Him, our **limited** conceptions of what he wants, or what might **please** us.

God is **above** all, and we are to worship Him in the manner **He desires**.

God is in charge of worship.

He gave **forms** of worship in the Old Testament to direct Israel's worship and has given His **Holy Spirit** in the New Testament to give us **liberty** and **guidance** in how to worship Him for who He **is** and **what** He has done.

LEADERS MATTER

For worship that **transforms** to occur, it must be **guided** by **worship leaders** who are **believers**, who have a **kingdom focus**, who understand the **culture** and **context** of the **worshippers**, who are themselves being transformed by the experience of worship, and who believe that God seeks the who worship Him in spirit and truth.

WORSHIPERS FIRST LISTEN TO GOD

Worship begins with **God**.

We first **listen** to Him and what He says to do when we come into His **presence**.

OLD TESTAMENT WORSHIP

These experiences allowed Israel to reverence God and to **rejoice** in His **provision** as they remembered His **everlasting** covenant with them.

Atonement for sins and **recognition** of a Holy God, who **creates** and **redeems**, were part of **worship** at the tabernacle and temple.

Music was a prominent part of Israelite worship when Solomon built the temple.

Every part of **Old Testament** worship ritual was filled with **meaning** for those who **participated**.

NEW TESTAMENT WORSHIP

The **Spirit** brings **liberty** and **freedom** to **worship** that were not present in the Old Testament worshipers' experience (**John 4:19-24**).

EIGHT ELEMENTS OF NEW TESTAMENT WORSHIP

The New Testament lists at least **eight** elements of worship the early church practiced.

These elements serve as a **pattern** for us today. They are:

1. Prayer is communication with God that tells the congregation to an awareness of God's presence. —

Jesus urged His followers **not** to pray like the hypocrites.

He told His disciples to pray in **secret** to pray without **vain repetition**, and to pray for god's **kingdom** to **come**.

He also instructed them to pray for **daily bread**, for **deliverance** from **temptation**, for **forgiveness**, and for deliverance from **evil**, and to **reverence** God in all His power and glory as they prayed (**Matt. 6:5-13**).

Jesus reminded His many listeners during the Sermon on the **Mount**:

“But seek ye first the kingdom of God and His righteousness, and all the things will be provided for you” (Matt. 6:33).

Prayer was **central** in the early churches' **worship**.

Paul. Urged the churches to pray for those in **need**, those having **problems**, the **spread** of the **gospel**, and for **individuals** who had sinned.

The apostle encouraged the **Thessalonians** to:

“Pray constantly. Give thanks in everything, for this is God’s will for you in Christ Jesus”
(i Thess.5:17-18).

He urged the **churches** to pray for his **missionary** efforts and **ministry**.

2. Praise expresses to God our adoration and thanks for His character, being, and work, and assists the congregation in understanding the reality of God’s kingdom and His reign over the world and their lives. —

Praise was a major **element** in the early **churches’ worship** (Acts 2:46-47).

Paul and Silas conducted a worship service when they were imprisoned in Philippi for **preaching** the **gospel**.

God’s people often expressed His praise in **songs** and **hymns**.

Throughout the Old Testament, the Israelites praised God in **songs** for their **deliverance**, for his **miracles**, for His **intervention** in their lives.

Early believers praised **Jesus** in **songs** for what He had done for them (Eph. 5:19; Col 3:16).

Paul charged the believers in Rome:

“And so that Gentiles may glorify God for His mercy. As it is written: ‘Therefore I will praise You among the Gentiles, and I will sing psalms to Your name’. Again it says: ‘Rejoice, you Gentiles, with His people!’ And again: ‘Praise the Lord, all you Gentiles: all the peoples should praise Him!’” (Rom. 15:9-11).

Praise must be a **major** element in our **churches** today.

We praise the Lord for **creating** us and for **redeeming** us in Christ.

God’s praise is not just an **emotional** outburst from our hearts.

We come before the **Lord** to praise Him because He has **directed** us in His **Word** to do so.

Moses declared:

“He is they praise, and he is they God, that hath done for thee these great and terrible things, which thine eyes have seen” (Deut. 10:21).

We do not praise God simply because He has **blessed** us and has **done** good things for us.

We praise Him because He **wants** us to praise Him and because He **commands** us to do so.

Praise is not driven so much by our **feelings** as by our **obedience**.

Worship can be **boring** only when we are the **center** of it and do not **focus** on God.

3. Confession and Repentance. — **God restores fellowship when the congregation confesses (agrees with God regarding the reality of their sin) and repents (turns from their sin to God).**

Confession is at the **heart** of worship, which pleases our Lord.

Worship is a time to allow the Lord to **change** our **minds, hearts,** and **lives,** and a time to **dedicate** ourselves to Him.

We are **not** to listen **passively** to music, **prayers,** and **sermons** in worship services and **not** be **affected** and changed by the worship experience.

After we experience the **presence** of the **Lord** in worship, we **cannot** be the same.

We are apt to see our own **sinfulness** and **shortcomings** in the presence of a holy God and **cry** out in **confession** of our **sins** and our **weaknesses.**

Worship is a time to **hear** from the Lord and be **changed** by His **presence, power,** and **Word.**

4. Confession of faith in God the Father, Son, and Holy Spirit. **Profession provides the opportunity for the congregation to acknowledge and respond to God's Word and His activity.** — Paul wrote the believers in Rome:

"If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved. With your heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation" (Rom. 10:9-10).

When we **confess** our **faith** in the Father, Son, and Holy Spirit, we declare that God alone is **Creator, Redeemer,** and **Sustainer.**

5. Scripture reading and study. **Since God transforms the congregation through His Word, worship includes substantial portions of Scripture.** — **Hearing, reading,** and **studying Scripture** are **essential** to a healthy Christian Life.

The **Holy Spirit** uses **reading, hearing,** and **studying** Scripture to draw our **attention** to God and to our **fellowship** with Him.

Scripture was important to **Jesus** (Luke 4:16-21).

After His **resurrection,** He appeared to two of His **disciples** on the road to Emmaus.

"Then beginning with Moses and all the Prophets, He interrupted for them in all the Scriptures the things concerning Himself" (Luke 24:27).

After these **disciples** recognized Jesus, He **vanished** and **appears** later to His disciples in Jerusalem (Luke 24:31, 36-43).

These two disciples were amazed at what they had witnessed and said to each other:

Weren't our hearts ablaze within us while He was talking with us on the road and explaining the Scriptures to us? (Luke 24:32).

"Then He told them, 'These are My words that I spoke to you while I was still with you, that everything written about Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.' Then He opened their minds to understand the Scriptures" (Luke 24:44-45).

6. Preaching. God uses the preaching of His Word to instruct, teach, challenge, confront, convict, and exhort the congregation to obey His word. —

Paul wrote believers in Rome:

"Therefore, brothers, by the mercies of God, I urge you to present your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual worship. Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what is the good, pleasing, and perfect will of God" (Rom. 12:1-2).

7. Lord's Supper and Baptism. Jesus established the ordinances as dramatic symbols to make the congregation aware of His work on their behalf. —

The **Lord's Supper** and **Baptism** are **two** beautiful, moving 2727 of worship Jesus gave us to honor Him by.

"After Jesus was baptized, He went up immediately from the water. The heavens suddenly opened for Him, and He saw the Spirit of God descending like a dove and coming down on Him. And there came a voice from heaven: This is My beloved Son. I take delight in Him!" (Matt. 3:16-17).

"So those who accepted his message were baptized, and that day about three thousand people were added to them" (Acts 2:41).

Paul emphasized the importance of baptism:

"There is one body and one Spirit, just as you were called to one hope at your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:4-6).

8. Offerings. Giving of self, abilities, and tithes and offerings to God are responses of obedient stewardship, gratitude, and trust. — Worship requires the **giving of ourselves** in **obedience** to God.

Paul mentioned giving **ourselves** in Romans 12:1-2.

We also are to give of our **means**.

Giving is an act of **worship**, of recognition of what our Lord has done for us.

Paul gave thanks for their generosity:

“And you, Phillips, now that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving except you alone. For even in Thessalonica you sent gifts for my need several times. Not that I seek the gift: but I seek the fruit the tis increasing to your account. . . . And my God will supply all your needs according to His riches in glory in Christ Jesus” (Phil. 4:15-17,19).

ELEMENTS ARE MORE IMPORTANT THAN METHODS

Believers and **churches** have the freedom to **worship** the Father as they are **led** by the **Holy Spirit**.

The forms of **worship** are as many as the **cultures** which the Lord is worshipped, but the **elements** of worship are **consistent** throughout the New Testament.

The **subject** and **object** of worship is **God: Father, Son,** and **Holy Spirit**.

THE PURPOSE OF OUR WORSHIP

The purpose of our worship is to **come** before the Lord in **obedience to praise Him**, to hear **from Him, to confess to him**, and **to commit** our lives to Him.

Every worship service is to be an **encounter** with the Lord, **transcending** our feelings, **desires**, and even our **abilities** to perform.

Worship calls for **individuals** to respond.

Whether this response is share with **others** present or is. a **private** response of the heart, it leads to **lifestyle** change.

PERSONAL AND FAMILY WORSHIP ARE VITAL

In addition to **corporate** worship, every church needs to teach its **members** the value of **personal** and **family** worship.

A **church** family is a **fellowship** bound together for more than **one** day a **week**.

In reality, the church is a fellowship **scattered** throughout the **community** until it **gathers** in a place for worship and **Bible** study.

Worship is to be marked by **prayer, praise, Scripture reading,** and **instruction**.

While we need to gather in our places of worship the Lord’s day and on other days, we have the **Holy Spirit** to **guide** and to **lead** us in worship **any place, any time**.

We are to **obey** the biblical admonition to **worship** the Lord **corporately**, in our **families**, and in our personal **walk** with the Lord.

To summarize, we have:

1 driving force of church growth:
The Great Commission

5 essential church functions for church growth:
Evangelism
Discipleship
Fellowship
Ministry
Worship

And now, the 4 results.....