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Church growth theology

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Abstract

Jesus established the church in whom there is the hope of cross-growth. Church growth involves bringing people to Jesus who do not have a personal relationship with God. Church growth has to do with bringing souls to Jesus. So by its nature church growth includes the study of expansion, planting and multiplication, function and health of the church. There are generally two views on who is responsible for and expands church growth. One side of the responsibility is in the hands of the servants of God but on the other hand it is the responsibility of the people of God together. These two opinions need a correct understanding of the theology of church growth. So, whose responsibility is church growth? Is it only the servants of God, or does the entire church community also participate? Based on the formulation of the problem, the research title emerged, namely Theology of Church Growth. In this research, only the philosophy of church growth itself is discussed. The purpose of the research is to look at the principles of church growth and its philosophy. The object of research is church growth and the principles of church growth theologically. The research method is done by review literature that has existed before. The results of the research are: the basis of church growth is the Bible, there are two types of church growth in quality and quantity. The factors of church growth are caused by, having a burden in service, the work of the Holy Spirit, praying people who obey God in evangelism. This means that church growth itself is the work of the triune God. A growing church is God's desire, therefore people are responsible for the growth of the church.

Keywords: Theology; Church Growth

INTRODUCTION

In the midst of church society, there are two views about evangelism. The first view says that evangelism is not the responsibility of church members (in this case the ordinary congregation) but only the responsibility of people who have the title of servants of God (for example pastors and evangelists). The second view says that evangelism is the responsibility of every believer (without exception) in this case it means that evangelism is the responsibility of all congregations, pastors, evangelists and also the church.

The researcher promoted the post-graduate program in theology to a theology major who is also the president of a theology college, and his response showed that he was a believer of the first view. The question he asked the researcher at that time was why the missiology program was opened and why not another major such as the pastoral program. The researcher explained to him by saying that the most urgent responsibility and task of the church today is evangelization because people without the gospel will go to hell, and the task must be carried out by believers without exception. So the missiology program aims to equip people to engage in worldwide evangelism. The man spontaneously refuted the researcher's statement by saying that preaching is not the most urgent task today. The researcher was surprised to hear his rebuttal. What amazed the researcher was why such a response from a pastor and theologian.

In contrast, churches that follow the second view, many of them have mobilized their congregation members to engage in evangelism. For example, they hold trainings in the field of evangelism. They motivate their members to engage in prayer and fundraising to support evangelism. The two opinions mentioned above raise new questions and must be answered immediately. Which one is correct? Evangelism as the responsibility of every Christian or only the responsibility of pastors? The reality now is that many pastors are busy evangelizing but the congregation is only a spectator or maybe they are just critics in the church.

METHOD

The object in this research is about the Theology of Church Growth. The type of research used is descriptive and qualitative. The method is by means of systematic literature review where the research uses references in the form of existing findings, articles or theories sourced from previous researchers to become the basic framework in the available research. The literature review was conducted by collecting secondary empirical evidence from pre-existing articles by critiquing their validity through a descriptive surfacing approach. In this case, existing theories are compiled and reviewed so that a theory of Church Growth Theology is found. The purpose of the research is to look at the principles of church growth and its philosophy. It is hoped that the results of this research can be applied in local churches, Theological Colleges and evangelistic agencies. By understanding the principles of Church Growth Theology, the ministry will be more developed, meaning that there will be church growth in quality and quantity.

RESULT AND DISCUSSION

In order to have a clearer understanding of the church, below is given the terminology of the church: First, the English word church which is translated from the Greek word *Kyriaken* which means belonging to God. It is used twice in the New Testament, namely in I Corinthians 11:20 (in connection with the Lord's Supper). Secondly, the Hebrew word "Qahal" which means meeting and is used in the Septuagint with the word *Ekklesia*. However, it does not refer to a religious gathering (Gen 28:3; 49:6; Ps 26:5) or a Jewish or Israelite congregation. Thirdly, the Greek word *Ekklesia* means a religious gathering. This word does not refer to a people but to a meeting, in other words, if people are not in a meeting (congregation) they are not an *Ekklesia*. *Ekklesia* comes from the word "Ekaleo" out. Ek-out, kaleo-call (Marantika, 1992). Calling The Lord Jesus said to Peter, "And I also say to you that you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18).

In the Indonesian context, the term *ekklesia* is often used with the terms *sidang*, *jemaat* and *church*. In the Bible, the term *congregation* is often found, which means a large group of people. *Congregation* means a group, group or meetings. Meanwhile, *church* means people who are called out. John F. Walvoord (1984) said: The word *church* means: people who are called out and united as members of the body of Christ. Building or place of service (worship) from the Greek *Kurakion* which means the house of God or *Kerk* in Dutch.

Denomination (a stream of a church consisting of several congregations). What is meant by the term church is people who are called out because they believe in the Lord Jesus and are gathered into the body of Christ (Ephesians 2:13; 19, 4:15-16). David Ariono (2000) says: The church is a covenant community, with a vision and each person in the community is committed to that vision; there is fellowship, leadership and discipline or discipleship. The Bible uses several descriptions of the church. For example: Family of God, Bride of Christ, House of God, Body of Christ, building, sheep, branch, Royal Priesthood and family of God.

The terminology of the term church comes from the Portuguese word church which means called or flock. Thus what is meant by church is a flock of God's sheep who are called to fellowship with God (Warseto Freddy Sihombing, 2022).

The church is also referred to as ekklesia which is taken from the two words ek and kaleo. Ek means out while kaleo means called. Simply put, ekklesia means people who are called out. Called out from the slave market of sin to a new place where they are no longer enslaved to sin but belong to God. Thus it can be said that ekklesia is an assembly of people who are called out from the world of darkness. They are believers who have been sanctified by the blood of Jesus to become God's people (Warseto Freddy Sihombing, 2022; Sugiharto & Sirait, 2022, p. 232).

Speaking of the church, in the New Testament, ekklesia usually refers to the congregation or people of God. Where God Himself calls His people to leave a life of darkness and fellowship with God together with other believers (Sihombing et al., 2023). From the Greek the term church as Kyriake or Kurios which means God. Kyriake means belonging to God. So the church is the saints who recognize as belonging to the Lord Jesus Christ. Here it means that everything that is analyzed in the church is its property, its wealth, its assets are God's own property, not private property. From the above terms, it can be concluded that the church is as follows: People who are called from the world of darkness full of sin and death, the church must realize itself as belonging to God, the starting point of the church's existence is the fellowship of the called people and the essence of the call is to become holy, leaving sin and evil. This happens because He calls us into holy fellowship.

Furthermore, George Peters said that there are nine characteristics of the church: First, it must directly recognize and experience the presence of the Holy Spirit. Second, it must be united by a common faith. Third, it must submit itself to the leadership established by God. Fourth, it must be formed into a complete and functioning fellowship. Fifth, it must educate its members in discipleship school or training. Sixth, it must preach a relevant and clearly defined message. Seventh, it must pray continually. Eighth. Must live by miracles Ninth, must be willing to suffer and sacrifice joyfully (Peters, 2002, p. 171). Of the many duties of the church, it can be summarized into three things, namely: Koinonia (fellowship), Diakonia (service) and Marturia (witness).

Koinonia comes from the Greek word Koin which means communion. fellowship. In Indonesian, it can be translated as fellowship, friendship or brotherhood. Fellowship here can be described as a nation entering into a covenant with another nation (Gen 14:3) or a person having a relationship with another person (Warseto Freddy Sihombing, 2022). Coin can be interpreted in three ways: First, sharing something with others (sharing), second: the

willingness to share feelings with others and the third is the willingness to have a sense of friendship with others. Rudolf Pasaribu said: This coin in the New Testament, and concluded that the most important use of the word *koinonia* is more indicative of the willingness to participate in one thing more than just gathering and various with others (Team, 2006). JL Abineno further formulated the meaning of fellowship: What is meant here by fellowship is the fellowship between Christ and the members of the church, and between members of one church and members of another church. In this communion they share in God's saving work. Or more explicitly: The salvation (*shalom*) that God grants them in His Son Jesus Christ. This salvation (*shalom*) is not just for them, but for all humanity. Therefore, as a community, they are sent out into the world to pass on the salvation (*shalom*) to others by word and deed. This mission makes the church not static, but dynamic, not closed, but open (Abineno, 1975).

Diakonia or service in the Old Testament is used with the term *meshareth*. Taken from the root word *shareth* which means minister or serve or in other words do service with obedience. In the septuagint it is said as *leittourgen* which leads to the understanding of forms of religious service carried out by certain individuals or by the congregation. In the New Testament, for example, we find the term official or minister in the Gospel of Luke 4:20. Officials or ministers in this case are people who work to help teachers or rabbis to carry scrolls of scripture to and from the pulpit. The same can also be found in Acts 13:5 that John, Mark was a minister to Paul and Barnabas. The most famous Greek word in the New Testament in relation to ministers is *diakonos*. In English it is called servant. It is characteristic of the New Testament that serving God is done by serving fellow human beings. That is why Jesus said that whoever wants to be greater among you should be your servant (*humon diakonos*). William H. Gentz said: So the term *diakonia* is a very well-known term in the New Testament, for example in Luke 10:40: Matthew 23:23 and John 11:2. Onesimus was a *diakonia* (minister or servant) to Paul. This shows that service or *diakonia* includes service done both physically and spiritually or morally (Gentz, 1988).

The church must be called to serve in all activities (Ristiono et al., 2022, p. 3). Spiritual activities as well as cultural activities. From the descriptions above, it can be concluded that *diakonia* as: the work of service, carried out in various fields of life: society, state, politics and serving God. Furthermore, service can be done in groups or individually. *Marturia* is referred to as witnessing or preaching. In the New Testament, the word *martyreos* is used which means witness or giving testimony. In Mt. 28:19-20 is known as the Great Commission. The sending of the Great Commission is Jesus' command to his disciples as a final message. This command is an order to go as a witness to proclaim Jesus Christ. Henry C. Thiesen (2015) says that the purpose or mission of the church is to glorify God, build itself up, educate its members, evangelize the world.

Being a witness requires sacrifice in every way. As an example of the early church they were ready to sacrifice even to the point of sacrificing their souls. So the Christian church today bears the responsibility of being witnesses to the truth. Bill Lawrence argues about the purpose of the church: Jesus Christ has told us the purpose of the church. God calls the church to fulfill the Great Commission. This is the core of what Christ wants His church to do (Lawrence, 2007). The task of Christians now as in other times is to communicate

God's truth to everyone (Barclay, 1981). Since church and mission are intertwined from the beginning, a church without mission or a mission without a church are both contradictions (Bosch, 1997). Warren W. Wiersbe says that the goal of good church government in a congregation of believers is to implement (Ephesians 4:11-13.12) (Wiersbe, 1982).

And it is he who gives both apostles and prophets, both evangelists and pastors and teachers, for the equipping of the saints for works of service, for the building up of the body of Christ, until we all reach the unity of the faith and the true knowledge of the Son of God, full maturity, and stature appropriate to the fullness of Christ (Eph 4: 11-13). From the above description, several things can be concluded: the task of the church is to witness to preach the gospel, preach sermons, sacramental services, diaconal services and obedience to the government and also obedience to all the rules and discipline of the church. The meaning of martyrdom is to witness to all truth.

Basis for Church Growth

Church growth is closely related to evangelism. In fact, church growth is actually caused by evangelism. Let us now look at the foundations of church growth. The nature of church growth can be seen from the following verse: Those who received his word were baptized, and on that day their number increased by about three thousand souls. They continued in the apostles' teaching and in fellowship. And were always gathered together to break bread and pray. And they were all afraid, and the apostles did many miracles and signs (Tarigan, 2022). And all those who had believed were united, and all their possessions were common. And there were always some of them who sold their possessions and distributed them to all according to their needs. Jesus manifests the Father's full and perfect presence in his ministry as long on earth (Tarigan, 2022). Persevering and with one accord they assembled daily in the temple. They broke bread in their homes by turns and ate together with gladness and sincerity of heart. Praising God. And the Lord added to their number daily those who were being saved (Acts 2: 41-47).

From the above verse, it can be seen that there was an addition of 3,000 new souls. This means that there were new believers outside of the existing church members so that more and more people had fellowship with God. On the other hand, the above verse provides information that they are growing into maturity of faith. Where all members of the church are actively involved in studying the Word of God, following prayer, worshiping prayer groups, fellowship and concern for others. Then the early church members experienced God's miracles and they were liked by everyone. These are all characteristics of growth. Or let's say as growth towards a spiritual maturity. Church growth is the work of the triune God. Chris Marantika says that: Church growth is the work of the Triune God. God the Father planned and formed the church in the past, God the Son redeemed and sanctified the church in His death and resurrection, while God the Holy Spirit sealed and strengthened the church (Eph 1:4-13). The roles of God and the Son have been completed. Now there is only the role of the Spirit in completing God's program in the present toward the era of a just and prosperous world (Marantika, 1988).

It is clear that church growth is God's will. Church growth is not the work of man even though man is involved in it but man's involvement is only as a tool. The Holy Spirit is instrumental in church growth, where He equips, anoints and uses God's people in spreading the gospel. So it can be concluded that church growth is caused by the dynamics of the Holy Spirit. This is evidenced by the Holy Spirit filling the believers (Acts 1:8:2:4). The Holy Spirit prepared people to hear the gospel (Acts 2:5) and the Holy Spirit guided evangelism so that they responded positively (Acts 2:6-12).

Another basis for the growth of the church is because of a great command from the Lord Jesus. This can be seen from Mt. 28:19-20, Mark. 16:15-18, Lk. 24: 44-49, Jn. 20:21 and Acts. 1:8. Thus, we can conclude that these verses are the Great Commandment and the foundation for the growth of the church, which is focused on bringing prosperity to sinful mankind (Marantika, 1988, p. 38).

The book of Acts has been used by the church as a primary source in the growth of the church. It convinces us as the most accurate and fitting source. The book of Acts is the showcase of a new religion. The new religion emerged in Jerusalem (Peters, 2002).

According to George Peters, there are five basic truths revealed from the main themes of the text that dominate the book of Acts. First, the Holy Spirit is God's messenger to introduce, supervise or control, provide abilities, and realize God's purpose in the program to establish a church or congregation. Secondly, the Apostles of Jesus Christ are the messengers of the church of Jesus Christ and the early messengers of the Holy Spirit to whom God's purpose is introduced and addressed. Thirdly, witnessing or oral communication is the primary means of carrying out God's purpose as outlined in Acts 1:8. Fourthly, Jesus Christ himself is the content of the Christian message. Fifth, the whole world inhabited by human beings is the arena for God's action and the proclamation of the gospel (Peters, 2002). Chris Marantika in the paper *Theology of Church Growth* says that: When observed carefully, both from the point of view of the Bible and from the point of history, it is clear that the main factors that have caused this wave of rapid growth are factors: first, central dynamics, second, servants of God, third, implementation containers (divine institutions). Fourth, the gospel message. If the fourth growth will be dynamic and fruitful, there is no doubt that the growth will be dynamic and healthy (Marantika, 1988).

The author strongly agrees that the above factors are very dominant to bring about church growth. If there is a church that does not experience growth then it can be said that the above opinions have received less attention from the servants of God in a local church. Christian A. Schwarz commented on the growing church; Our research proves that no church that wants to grow can ignore any of these quality characteristics: empowering leadership, gift-oriented ministry, spirituality that must be and is full of enthusiasm, appropriate ministry structure, inspiring worship, small groups that answer overall needs, need-oriented evangelism and loving relationships (Schwarz, 2007).

Types of Church Growth

How many types of church growth are there? There seems to be no agreement among theologians about the types of church growth. According to George Peters, church growth

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consists of only two types (Peters, 2002, p. 20). Namely quantitative growth and qualitative growth. Yakob Tomatala argues that the dimensions of church growth are internal growth and external growth (Tomatala, 2003, p. 31). Sutarman believes that church growth must be seen from three aspects (Sutarman, 1988). The quantity aspect, the quality aspect and the spread aspect. Sularso Sopater argues that growth is extensive and intensive: extensive and intensive (Sopater, 1988). Joel Comiskey says that our church needs both quality and quantity. The book of Acts teaches us to fulfill both (Comiskey, 2002).

Church Growth in Acts

Growth In Numbers In The Book Of The Apostles	Spiritual Growth In The Book Of The Apostles
1:15-120-People gathered 2:41-3,000-people added 4:4-5.000-laki-laki ditambahkan 6:1-The number of disciples increases 6:7-Disciples increase rapidly 8:5-24 Revival in Samaria 9:32-42- Those in the houses of Lydda and Sharon were converted 11:21-26-Many were converted in Antioch 13:43-33-Many followed Paul 14:20-21-Many disciples 16:5-Galatians-the church is multiplying every day 17:4-Many people 17:12-Many believers	1:14-They were all gathered together 2:1-4-They were filled with the Holy Spirit 2:42-They persevered in the apostles' teaching 2:46-They were always gathered together in the temple 4:24-They counseled 4:32-All believers were of one heart and mind 12:24-The word of God is spreading 13:49-The word of God is greatest throughout all regions 13:52-The disciples were filled with the joy of the Holy Spirit 16:5-The church was strengthened in faith 17:11-Every day, they persevered in the teaching of the scriptures 19:20-The word of God became more widespread and powerful.

From some of the views above, the author concludes that in essence the growth of the church is in quality and quantity. Chris Marantika said that a prominent feature in the first century church was the growth of the church both in quantity and quality (Marantika, 1988, p. 40). The author also strongly agrees with what Chris Marantika has said.

Then what is meant by church growth in quality and church growth in quantity? Church growth in quality is an increase in the quality of faith of church members. While what is meant by church growth in quantity is the addition of people who believe in Jesus so that the number of church members increases.

Factors of Church Growth

Many people ask about how our church can grow. This question is certainly not wrong. However, it must also be asked about what factors make the church not grow. In church growth, there are factors that are empirical causes for the growth of a congregation. These empirical factors relate to socio-cultural elements and strategic actions that bring about actual church growth (Tomatala, 2003). Furthermore, Tomatala argues that: actual church

growth occurs due to several factors. The factors in question are among others biological, social and cultural factors then: biological growth, displacement growth, conversion growth (Tomatala, 2003). What is meant by biological growth is: growth caused by the increase in the birth rate in the church. Based on research, it has been proven that biological growth can occur in a congregation 10% to 25% of the number of members (Tomatala, 2003).

Displacement growth is defined as: the movement of members of a local church from far and near. It could also be that they move from one denomination to another. Tomatala says that this kind of growth is false growth because there are no new Christians (Tomatala, 2003). What is meant by conversion growth is that because of evangelism, they commit themselves to Jesus. This kind of conversion results in the addition of new souls. Furthermore Yakob Tomatala said, Evangelism that produces new converts is the basis for real growth. which shows growth in terms of quality (spiritual). quantity and function of the evangelized person where he / she can eventually become a growing and responsible member of the church (Tomatala, 2003).

From the above opinion, it can be emphasized that the decisive and most ideal factor in bringing about church growth is due to evangelism carried out by Christians themselves. So actually the main target of evangelism is people whose hearts do not yet have Jesus. In this case the author argues that this includes nominal Christians. Church growth is indeed the work of the Triune God, but humans are the tools. But not all servants of God are used by God in bringing about church growth. Only those who are pleasing to God are used to bring about church growth (Baskoro, 2022, pp. 3–4). Chris Marantika quoted what George Peters said in his book *A Theology of Church Growth*, the main characteristics of a servant of God to bring church growth: First, he has accepted the call of the Lord Jesus Christ and remains believing to follow the Lord in any situation (John 6:68) (Sihombing, 2022, pp. 1–15). Second, He is a servant who voluntarily enters the ministry without ambition to seek material wealth and personal interests (Matthew 14: 25-33). Thirdly, He is a servant who experiences ever-deepening fellowship with the Lord (1 Peter 2:9). Fourth, he is a servant of God who lives and walks in the Spirit of God (Gal 5:25). Fifth, he is a servant of God who sets his priorities in both personal life and ministry (Mt 6:33). Sixth, He is a servant who accepts and practices shared ministry as a team (Acts 3:1,4:23-31). Seventh, He is a servant who has the gospel message of salvation burning in his life (Acts 4:19-20). Eighth, he was a servant who was willing to sacrifice and suffer and even die for Jesus (Acts 4:12-31). Ninth, He is a servant whose preaching comes from the Word of God (1 Timothy 4:2a) (Peters, 2002). Walter A. Henrichsen proposes nine requirements for servants used by God in Church Growth: First, he has taken the same purpose in life as God has set forth in the scriptures. Second, he is willing to sacrifice anything as long as God's will prevails in his life. Third, he loves the word of God. Fourth, he has a servant's heart. Fifth, he has no confidence in himself. Sixth, he had no independent spirit. Seventh, he loved his neighbor. Eighth, he did not allow himself to be trapped in the device of bitterness. 31 Ninth, he has learned to discipline his life (Henrichsen, 1974).

From the quote above, the author concludes that the loyalty of a servant of God is very necessary. Because only loyal servants of Tubant are used by God in service. Then in

serving, you must not serve for your own benefit and also not with compulsion. Personal relationships also need to be improved because that is the source of strength for a servant whose life is continuously renewed and controlled by the Holy Spirit. Furthermore, in serving, one must prioritize God or service. And the preaching. The Word of God as the main source of Liu Ngam Fa in a church growth seminar that was conducted in Medan quoted Peter Wagner's opinion about the person used by God for church growth. He listed six individuals used by God to bring about growth: First, having the right motivation and purpose in ministry. Second, filled with the Holy Spirit. Third, a person who prays, Fourth, obeying God so that the person becomes a blessing. Fifth, a person who can cooperate. Sixth, a person who can lead (Fa, 1996).

Furthermore, Liu Ngam Fa in his paper on church growth seminars noted four factors of church growth: First, effective pulpit service. Second. A lively atmosphere of worship and praise. Third, effective maintenance. Fourth, good leadership (Fa, 1996).

From the above opinion, talking about effective pulpit service includes; the sermon must be in accordance with the Word of God. the sermon must be clear what is conveyed, the sermon must be interesting and the sermon must be relevant to the lives of the listeners. So a preacher to fulfill the above points must be a person of prayer and fasting.

Regarding the atmosphere of worship and praise, it should not be monotonous or rigid. The Holy Spirit must be given free rein to work. Therefore, the liturgy must be arranged in such a way that praise and worship are so alive. The congregation praises God and worships Him and God is pleased so that the congregation itself can meet God in worship. In essence, worship in the church is not serving the liturgy but serving God. So shape the liturgy from beginning to end so that God can be present there. Effective nurturing means that the congregation as a whole must be nurtured. Do not let the faith of the congregation become sick. Nurturing can be done by means of: discipleship, fellowship and lay training. A pastor must be sensitive to the needs and problems of the congregation.

On the leadership of the pastor. This is very necessary and very decisive in the pace of growth itself. However, a pastor will not be able to grow his church if he does not know how to lead. That is why a pastor needs to learn about Christian leadership management. The leadership of a pastor will affect all elements of service in the local church. Then Fridolin Ukur in the Church Growth Seminar revealed how the factors of church growth in Indonesia. Fridolin argues that the increase in believers in Indonesia is caused by factors: 1. Socio-economic factors. Second, the medical service factor. Third, socio-political factors. Fourth, educational progress factors. Fifth, factors of justice and peace. Sixth, spiritual factors (Ukur, 1988).

What is meant by the socio-economic factor is that as the economic situation of the congregation improves, so does the faith. There is a trend like this. The medical service factor is an action taken by the church where by providing medical assistance then this is one of the manifestations of love. Socio-political factors are related to the state or movement in a country. The government system in a country can hinder church growth while in other countries, for example, the government system even provides great opportunities for church growth.

What is meant by the factor of educational advancement is that as the educational level of a society becomes more advanced, the isolation will disappear. So that Christian schools can emerge as a means of evangelization. Meanwhile, what is meant by spiritual factors is that evangelization activities are increasingly being improved (Sukanto, 2006). John L. Nevius was a missionary in China and came to Korea to fulfill the invitation of seven Presbyterian missionaries. According to Nevius, there are 10 frameworks that need to be done on the mission field: First, how to start a mission work. Second, how to handle new converts. Third, how to handle financial responsibilities. Fourth, Bible study. Fifth, discipline. Sixth, church organization and ecumenics. Seventh, Education and health care. Eighth, foreign missionaries. Ninth, trials in the mission field. Tenth, attitude towards other beliefs. The method offered by Nevius above should also be of great concern to churches in Indonesia. As a messenger of the gospel, you must be an expert. As a believer, you must leave the world but be the best person in the midst of the world. This needs to be taught to new converts. Finances must be well organized. This should be adjusted according to needs and available funds. Bible study should be regularly given to the congregation. Then discipline must be maintained. So that the members of the congregation do not live according to their own will but according to the will of God.

In his book Sukanto cites the factors of church growth in Korea. According to senior pastors of the Choong Hyun Presbyterian Church church. The factors are as follows: 1. Session pastor leadership. Second, Prayer. Third, preaching. Fourth, Lay training. Fifth, Christian education. Sixth, Small groups. Seventh, Worship. Eighth, Missions. Ninth, Administration. Tenth, Attention to social issues (Sukanto, 2006). Based on the above opinion, the author strongly agrees if it is practiced in Indonesia and if it is practiced it will certainly bring extraordinary church growth. Because actually the factors above are the core secret of church growth. It must be recognized that there are still other factors but those ten are already the key to success.

RECOMMENDATIONS ON RESEARCH AND DEVELOPMENT

Research on "Church growth theology" can still be developed by implementing it at the locus or looking at the side of influence. The researcher hopes that future research can use this as reference material.

CONCLUSION

The conclusions are as follows: Church growth is the work of the Holy Spirit, God wants the church to grow, church growth has two kinds of quality and quantity. Church growth is influenced by: the spirit of evangelism, being filled by the Holy Spirit, the prayer life of the people, Bible study for the congregation, church growth is the responsibility of all believers.

BIODATA



Sampitmo Habeahan is a lecturer at Universitas Negeri Medan. He also teaches at the Theological College. In 2011 he received a D.Th degree at Sekolah Tinggi Teologi Injili Indonesia, Yogyakarta. His writings touched a lot about the Church. Hopefully, each of his writings will be a major contribution to the growth of science in Indonesia.

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