

INTERNATIONAL THEOLOGICAL SEMINARY

A STUDY OF THE RELATIONSHIP BETWEEN THE COMMITMENT
TO MISSIONS AND THE GROWTH OF THE CHURCH
OF CHURCHES IN BANGKOK, THAILAND
FROM 1998-2002

by

Narin Sritandon

Abstract of a Dissertation
Submitted to the Faculty of
International Theological Seminary
In Partial Fulfilment of the Requirements

For the Degree of

DOCTOR OF MINISTRY

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ABSTRACT

This research intended to examine the relationship between commitment to missions and the growth of the church in the Thai context. The hypothesis of the author is "Commitment to missions leads to the growth of the church."

In review of available literature, and the consideration of the theological context, the historical context, the contemporary context and the Thai context, all clearly support the hypothesis.

In order to obtain the necessary information, a survey using questionnaires was sent to collect data from the churches in Bangkok, Thailand. Mr. Jesada Kittikul a retired statistician from Ramathibodi Hospital was my adviser for setting up the questionnaires and processing them according to statistical standard. Mr. Kriangsak Choemngam the statistician from Srithanya Hospital analyzed the data. Both professional statisticians are non-Christian. This is helpful since they have no reason to be biased in the result of this research.

The findings from the research of the 36 churches in Bangkok, reveals that the growth of the church that has high commitment to missions is significantly more than the growth of the church that has low commitment to missions.

It is suggested that the result of the research has supported the hypothesis of the author "Commitment to missions leads to the growth of the church".

From the conviction that "Commitment to missions leads to the growth of the church", subsequent action is taken by promoting local churches to be committed to missions. Any local church can follow these guidelines in order to become a sending church.

The author believes that when churches in Thailand start to take action in their commitment to missions by sending out missionaries, the number of Christians in Thailand will soon break above 1 %.

285 words

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TO MY DEAR WIFE

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CHAPTER ONE

INTRODUCTION

The Background of the Study

Even though the Thai church has been established a long time ago, more than 150 years, the Thai church has been quite slow in her commitment to world missions. Even in Thailand, which is a free country for proclaiming the Gospel the growth of the church is quite slow. The Evangelical Christian population in Thailand is only 0.7%¹. Commitment to missions seems to relate to the growth of the church, in keeping with Proverbs 11:24 "One man gives freely, yet gains even more; another withholds unduly, but comes to poverty." So, it is a challenge to study the relationship between the commitment to missions and the growth of the church in the Thai context.

The Significance of the Study

The Thai church longs to see the growth of the church through out Thailand. We long to see that break through in Thailand so the Evangelical Christian population rises above 1 %.

¹ Patrick Johnstone and Jason Mandryk, Operation World (Waynesboro: Paternoster Lifestyle, 2001), p. 619.

The author intends to utilize this study to encourage the Thai church to think outside its borders for the growth of the church. The author believes that commitment to missions is the important key to lead to the growth of the church. The hypothesis of the author is "Commitment to missions leads to the growth of the church." If the result of this study shows that the growth of the church is related to the commitment to missions, it will stimulate the Thai church to be more committed and involved in missions. Hopefully the Thai church will grow more and more. The intent of the author is that this research, and the concept resulting from it, will not only challenge the churches in Bangkok but will also challenge the churches in Thailand and beyond.

The Purpose of the Study

In the study will seek to examine the relationship between the commitment to missions and the growth of the church.

It is intended to find out the comparison between the growth of the church that is highly committed to missions and the growth of the church that has a low commitment to missions.

Statement of the Hypothesis

Commitment to missions leads to the growth of the church.

The Scope and Limits Of the Research

The study (field research) was done within the limits of the Bangkok area. There are three main groups of churches involved in the study as follows: The Thailand Baptist Churches Association; the Church of Christ in Thailand; and the Evangelical Fellowship of Thailand.

The scope of the study (field research) is focused within a short period, from 1998-2002.

Definition of Terms

Missions

Missions in this study means the cross cultural ministry both within the country and overseas.

Missions means the sending forth of authorized persons or missionaries to do cross cultural ministry both within the country and overseas. Missionaries proclaim the gospel of Jesus Christ to lead non-believers to faith in Jesus Christ, and to establish functioning, multiplying local congregations who will bear the fruit of Christianity in that community and to that country and beyond.

Commitment to Missions

Commitment to missions in this study is measured by:

I. Preaching the Great Commission

Before the ascension Jesus gave the Great Commission to his disciples. He commanded them to go and make disciples of all nations (Matthew 28:19), to go

God's heart is a heart for missions. ...Therefore, the first thing that the sender does is to plant in the hearts of His people a yearning for spiritual awakening in the church. ...The very desire for praying is from Him. ...When God asks us to pray, we may rest assured He intends to answer that prayer.³

Apostle Paul who was a missionary asked the church of the Thessalonians to pray for him "Finally, brothers pray for us that the message of the Lord may spread rapidly and be honoured, just as it was with you." (2 Thessalonians 3:1). The church that has a commitment to missions always prays for missionaries. Griffiths wrote about the importance of prayer for missionaries like this:

...the role of being a 'sender' is not restricted to sending others to the forefront of the battle. It is a call to all of us to participate in the spiritual battle through our praying. It is not a matter of finding worthy persons to go as substitutes instead of us, but of our joining in the spiritual battle through

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|| our prayer, alongside those whom we have sent.

I. Listening to Missionaries

The church at Antioch that was committed to missions sent Barnabas and Paul to be missionaries. After Paul and Barnabas came back, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles (Acts 14:27). The church that has a commitment to missions is happy to listen to missionaries and loves to be challenged about world missions.

³ John Richard, Missions and Prayer (Seoul: A Compendium of the Asia Missions Congress'90, 1990), p. 232.

⁴ Michael Griffiths, A Task Unfinished (Crowborough: MARC Monarch Publications, 1996), p. 121.

Inviting experienced missionaries to come to speak or to preach in the church is one of the best ways to educate the church in missions. Gold Hill Baptist Church in UK has an overseas policy statement about the education of the church in mission like this: "Experienced missionaries...will be invited, from

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time to time, to speak to the church."

IV. Visiting Missionaries

The local church which has a commitment to missions visits missionaries on the Field. The church at Philippi sent Epaphroditus (Philippians 4:18). Nowadays visiting missionaries is good, not only for the missionaries themselves but also for the visitors. Many times God arouses those who go to visit missionaries on mission trips, to one day go to be missionaries too.

V. Supporting - Finance for Missionaries

The local church which has a commitment to missions gives finance to support her missionaries. At first the church often supports missionaries who have been sent out by other churches. Later when the church grows, the church will support the missionaries who are sent out by that church herself. The church at Philippi gave financial support to Paul (Philippians 1:5, 4:15).

Griffiths reported on financial support for missionaries from some churches in Singapore in 1996 like this:

⁵ Ibid., p. 178.

...describing the missionary giving of a group of Christian Brethren congregations. Of fourteen churches surveyed only one congregation was giving less than 20% of its total budget to missions, eight were giving between 20-29% three were giving 30-39% and two were giving above 40% of their total income.⁶

VI. Sending Missionaries

The local church which has a true commitment to missions will not keep back her prospective member missionaries but send them out. The Church at Antioch sent Barnabas and Saul to be missionaries (Acts 13:3).

The Growth of the Church

The growth of the church in this study is measured by both quantitative growth and qualitative growth as follows:

I. Quantitative Growth Measurement

i. The growth of Sunday service attendance.

The increase in Sunday service attendants is an indicator of the quantitative growth of the church.

God wants many people to be saved. He does not want anyone to perish, but everyone to come to repentance (2 Peter 3:9). Luke was interested in reporting the growth in the number of believers (Acts 6:7, 9:31, 16:5). So we know that God also wants the quantitative growth of the church. McGavran wrote

⁶ Ibid., p. 47.

about this as follows, "God Himself desires that multitudes be reconciled to Himself in the Church of Christ"⁷

ii. The growth of number of people who were baptized.

The increase in the number of people who were baptized is an indicator of the quantitative growth of the church.

Luke who reported about the growth of the church, did report the actual numbers of people who were baptized on the day of Pentecost (Acts 2:41).

iii. The growth of number of small groups or cell groups.

The increase of small groups or cell groups is an indicator of the quantitative growth of the church.

Floyd Bartel (1979) states one of his twelve church growth principles "A growing church multiplies the number of meaningful groups in the congregation".⁸

iv. The growth of number of daughter churches.

The increase of daughter churches is an indicator of the quantitative growth of the church.

Floyd Bartel (1979) states another of his twelve church growth principles "A growing congregation ... plants new churches."⁹

⁷ Donald A. McGavran, Understanding Church Growth (Grand Rapids: William B. Eerdmans Publishing Company, 1970), p. 46.

⁸ Daniel Reeves & Ronald Jensen, Always Advancing: Modern Strategies for Church Growth (San Bernardino: Here's Life Publishers, Inc., 1984), p. 159.

⁹ Ibid., p. 159.

v. The growth of the church offering for planting daughter churches.

The increase in the church offering towards planting daughter churches is an indicator of the growth of the church. Rev. Ken Parker wrote about one in seven characteristics of a growing church like this, "A growing church is characterized by...freely giving...so that Christ might be honoured and His ministry advanced."¹⁰

vi. The growth of the number of people being sent to plant daughter churches.

The increase in the number of people being sent to plant daughter churches is an indicator of the growth of the church.

Rick Warren wrote about the sign of the growth of the church as follows:

The health of the church is not measured by the number of the people that are in the church but measured by the number of the people that the church sends to serve in other places.¹¹

vii. The growth of offering for missions.

The increase of offering for missions is an indicator of church growth. Rev. Malcom Widcomb reported the growth of the church of Saint Philip and Saint Jacob Church in Bristol concerning offering for missions, as follows "During 20

¹⁰ Win Am (Editor), The Pastor's Church Growth Hand Book (Pasadena: Church Growth Press, 1979), p. 67.

¹¹ Rick Warren, The Purpose-Driven Church (Thai Edition) (Bangkok: Baptist Christian Education, 2000), p. 32.

years the member of the church grew 4 times. The offering for missions in 1962 = £ 10 but in 1982 = £ 62,000"¹²

viii. The growth of number of missionaries being sent.

The increase in number of missionaries being sent is an indicator of the growth of the church. Dr. Oswald J. Smith spoke about the people's Church in Toronto where he served as follows:

First, we sent 5-10 missionaries, then 10 to 20, then 20 to 40, then 40 to 100, later 100 to 200, still later 200 to 350. Now we have an army of people who evangelize instead of us in 40 countries in 35 agencies.¹³

ix. The growth of the total offering in the church.

The increase in the total offering of the church is an indicator of the growth of the church.

When the number of members of the church grows, the total offering in the church grows accordingly.

x. The growth of number of leaders in the church.

An increase in the number of leaders in the church is an indicator of the growth of the church. Pastor Cesar Castellanos began the ministry in 1983 with eight people; today the International Charismatic Mission (MCI) has more than 120,000 members and is one of the largest congregations in the world. He sets

¹² Oswald J. Smith, The Challenge of Missions (Thai Edition) (Bangkok: GP Publishers, 2001), p. 5.

¹³ *Ibid.*, p. 36.

the goal for the church where he serves like this "To make every believer a leader."¹⁴

II. Qualitative Growth Measurement

i. A definite purpose.

A growing church has a definite purpose. Wendell Belew (1971) gave the first point of his church growth principles "A definite purpose."¹⁵ Charles Chancy and Ron Lewis (1977) wrote "Growing churches know where they are going"¹⁶

Floyd Bartel (1979) also pointed out "A growing congregation knows clearly why it exists."¹⁷ And Rick Warren also wrote "The purpose driven church."¹⁸

ii. Training members.

A growing church trains her members. Floyd Bartel (1979) wrote "A growing church trains its members for the tasks to which they are called."¹⁹ McGavran and Hunter (1980) gave the third point in their church growth principles "Training the laity for church growth."²⁰ Ron Jenson and Jim Stevens (1981) gave the

¹⁴ Cesar Castellanos, The Ladder of Success (London: Dovewell Publications, 2002), p. 22.

¹⁵ Reeves & Jensen, Always Advancing: Modern Strategies for Church Growth, p. 155.

¹⁶ Ibid., p. 157.

¹⁷ Ibid., p. 159.

¹⁸ Warren, the Purpose- Driven Church (Thai Edition), cover page.

¹⁹ Reeves & Jensen, Always Advancing: Modern Strategies for Church Growth, p. 159.

²⁰ Ibid., p. 160.

fourteenth point in their church growth principles "Training: equip with knowledge, skills, and character."²¹

iii. Using gifts.

A growing church uses the gifts of the Spirit. Floyd Bartel (1979) wrote "A growing church uses the many gifts of the Spirit for worship, fellowship, and outreach".²² Christian A. Schwarz gave the second point of natural church development "Serving according to the gifts of the Holy Spirit".²³

iv. Zeal in the Lord.

A growing church is zealous in the Lord. Christian A. Schwarz gave the third point of natural church development "Zeal in the Spirit."²⁴

v. Effective structure.

A growing church has an effective structure. Donald McGavran and Winfield Arn (1977) gave the eighth point in their church growth principles "Churches grow as they structure for growth."²⁵ Christian A. Schwarz gave the fourth point of natural church development "The effective structure of a church is essential."²⁶

²¹ Ibid., p. 160.

²² Ibid., p. 159.

²³ Christian A. Schwarz, Natural Church Development (Thai Edition) (Barcelona: M. C. E. Horeb, 2002), p. 24.

²⁴ Ibid., p. 26.

²⁵ Reeves & Jensen, Always Advancing: Modern Strategies for Church Growth, p. 11.

²⁶ Schwarz, Natural Church Development (Thai Edition), p. 28.

vi. Inspired worship services.

A growing church has inspiring worship. Christian A. Schwarz gave the fifth point of natural church development "People in a growing church are inspired in the worship service."²⁷ Ron Jenson and Jim Stevens (1981) gave the second point of their church growth principles "Worship: experience meaningful corporate celebration".²⁸

vii. Effective small groups.

A growing church has effective cell groups or effective small groups. Christian A. Schwarz gave the sixth point of natural church development "A growing church has effective small groups, small groups that can multiply."²⁹ Charles Chaney and Ron Lewis (1977) gave the fifth point in their church growth principles "Growing churches utilize small group dynamics."³⁰

viii. Effective evangelism.

A growing church presents the gospel effectively. Donald McGauran and Winfield Arm (1977) gave the fourth point of their church growth principles "Churches grow as priorities are given to effective evangelism."³¹ Paul Oral (1978) gave the third point of his church growth principles "Growing churches

²⁷ Ibid., p. 30.

²⁸ Reeves & Jensen, Always Advancing: Modern Strategies for Church Growth, p. 160.

²⁹ Schwarz, Natural Church Development (Thai Edition), p. 32.

³⁰ Reeves & Jensen, Always Advancing: Modern Strategies for Church Growth, p. 158.

³¹ Ibid., p. 158.

train people for evangelism."³² Ron Jenson and Jim Stevens (1981) gave the fifteenth point of their church growth principles "Evangelism: present the gospel effectively."³³ Rev. Parker gave the second characteristic of a growing church "A strong commitment to outreach, this does not simply mean presenting the gospel within the confines of the church building; it involves community penetration."³⁴

ix. Loving fellowship.

A growing church loves each other. Christian A. Schwarz gave the eight point of natural church development "A potential growing church is able to express love. ...people don't want to listen to the topic of love but they want to touch our love."³⁵

x. Laughter and Joy in the church.

Church growth is related with to an expression of laughter and joy in the church. Christian A. Schwarz wrote "We found a significant relation between the growth of the church and the sounds of laughter in the church."³⁶

xi. A holy church.

A healthy church is holy in all she does (1 Peter 1:15). A healthy church disciplines the member who commits sin (Matthew 18:15-20).

³² Ibid., p. 158.

³³ Ibid., p. 160.

³⁴ Arn (Editor), The Pastor's Church Growth Hand Book, p. 62.

³⁵ Schwarz, Natural Church Development (Thai Edition), p. 36.

³⁶ Ibid., p. 36.

xii. Biblically based.

A growing church is Biblically based. Harold Fickett (1972) gave the second point of his church growth principles "Biblically based".³⁷

xiii. Happy family.

Members in a healthy church have happy families. Wives, submit to their husbands as to the Lord. Husbands love their wives. Children obey their parents. Parents bring children up in the training and instruction of the Lord (Ephesians 5:22, 25; 6:1, 4).

xiv. A community church.

A healthy church is concerned with her community (1 Timothy 2:1-4).

Outline of the Rest of the Study

The next chapter, chapter two is a review of literature.

Chapter three is an explanation of the methodology and the procedure of obtaining data and information by using questionnaires, and a presentation of results and findings.

Chapter four is the application of the results and findings towards promoting commitment to missions.

The last chapter, chapter five is the summary of the proceeding chapters.

³⁷ Reeves & Jensen, Always Advancing: Modern Strategies for Church Growth, p. 155.

CHAPTER TWO

REVIEW OF LITERATURE

Theological Context

Commitment to Missions Leads To the Growth of the Church

Because of God's heart for the world and missions, the church has come into being. Anderson said "To say that all ministry is God's ministry is to suggest that ministry precedes and determines the church...In this way it can be said that ministry precedes and creates the church".³⁸

Commitment to missions leads to the growth of the church. The church which has a commitment to missions will always be an expanding growing church. Ro said "the church which takes Christ's Great commission as her top priority always experiences rapid church growth."³⁹

Commitment to Missions Demands Obedience and Obedience Relates to Growth

Commitment to missions is the clearly expressed in Jesus last command (Great Commission) (Matthew 28:18-20 Mark 16:14-18 Luke 24:44-49)

³⁸ Ray S. Anderson (Editor), Theological Foundations for Ministry (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979), pp. 7, 8, 20.

³⁹ Bong - Rin Ro, Historical Analysis of Missions in Asia (Soul: A Compendium of the Asia Missions Congress'90, 1990), p. 45.

"God had an only Son and He was a missionary."⁴⁰ The church at Philippi had commitment to missions demonstrated by the giving of financial support and material gifts to Paul (Philippians 4:15). Giving more, gains more, or in other words giving more, causes more growth. "One man gives freely, yet gains even more; another withholds unduly, but comes to poverty (proverbs 11:24). We can imply that "more commitment to missions will result in more growth of the church" "little commitment to missions will result in little growth of the church." Peters wrote about little commitment to missions means little growth of the church as follows:

'Neglect of missions results in self-impoverishment' a church that does not recognize the primary of missions deprives herself of the most intimate relationship with her Lord; fails to identify herself with the primary purpose of God, 'and denies the world the greatest blessings the Lord in grace has provided.'⁴¹

Commitment to Missions Makes the Church Reach Her Full Potential

God has given full potential to the church to reach out to the ends of the earth (Matthew 28:19-20). Any church that has true commitment to missions and reaches her full potential will subsequently grow. But on the other hand, any church that lacks commitment to missions and does not reach her full potential will have a tendency to decline.

⁴⁰ J. H. Worcester, Jr., David Livingstone First to Cross Africa with the Gospel (Chicago: Moody Press, 1987), p. 51.

⁴¹ George W. Peters , A Biblical Theology of Missions (Chicago: Moody Press, 1972), pp. 349, 350.

Motivation in Commitment to Missions

The aim of this dissertation is to use the research to encourage the church, particularly the Thai church, to become more committed to missions. So in this study the author also researches ways to motivate the church.

Green has suggested that three main motives that were operative in motivating missions in the New Testament Church "a sense of gratitude, a sense of responsibility and a sense of concern."⁴² Bosch has quoted from Green but in reverse order.⁴³

A Sense of Gratitude

The early church was committed to missions because of the overwhelming experience of the love of God which they had received through Jesus Christ. Christ's love compelled them, inspired them, motivated them to do missions (Romans 5:5; 12:1-2; 2 Corinthians 5:14; Galatians 2:20; 1 John 4:10, 19).

Green Said:

This gratitude, devotion, dedication to the Lord who had rescued them and given them a new life, this sense of being commissioned by him and empowered by his Spirit to do the work of heralds, messengers and ambassadors, was the main motive in ..the early church.⁴⁴

⁴² Michael Green, Evanglism in the Early Church (London: Hodder and Stoughton Limited, 1970), pp. 236-255.

⁴³ David J. Bosch, Transforming Mission Paradigm Shifts in Theology of Mission (New York: Orbis Books, 1991), pp. 133-139.

⁴⁴ Green, Evanglism in the Early Church, pp. 242, 243.

Because of this huge sense of gratitude Paul gave his life to Jesus Christ to serve Him as a missionary. Missionaries subsequently have been drawn into missions work because of a sense of deep gratitude and indebtedness to Christ too. Peters wrote about C .T. Studd's commitment to be a missionary like this, "If Jesus Christ is God and died for me, then no sacrifice can be too great for me to make for Him."⁴⁵

A sense of Responsibility

Paul had a sense that he was indebted to Christ, and this is transformed into a debt to reach out to those whom God desires to bring to salvation (Romans 1:14-15). This sense of indebtedness motivated Paul to be committed to missions and so preach the Gospel to others. He had a sense of responsibility to proclaim the Gospel to the Gentiles. "Woe to me if I do not preach the Gospel!" (1 Corinthians 9:16) A sense of responsibility to do missions is also related to the reward from God (Matthew 25:14-30, Luke 19:11-27, 2 Corinthians 5:9-10, Ephesians 2:8-10, 2 Timothy 4:7-8, 17; Revelation 2:26-28; 3:11). Green said:

God does indeed reward the faithful servant, but the reward is a closer conformity to the character of Christ, which is itself the height of happiness...the reward for faithfulness is increased responsibility, increased intimacy with God and capacity to enjoy him.⁴⁶

⁴⁵ Peters, A Biblical Theology of Missions, p. 283.

⁴⁶ Green, Evangelism in the Early Church, p. 246.

A sense of Concern

The early church had a sense of concern that outside of Christ there is no hope. Without Christ people are perishing and going to hell. Jesus is the only hope for them and the only way for their salvation (John 3:16; 14:6 Romans 3:23; 6:23 Ephesians 2:1, 12 Revelations 21:8). This sense of concern motivated the early church in her commitment to missions in preaching the Gospel to the Gentiles. Dr. Charles A. Haoser Jr. wrote about hell and judgment as a motivation for missions in this way:

The doctrine of hell has had a positive effect in the missionary endeavor of the church...since there is such a judgment the church needs to get busy and carry out the missionary task that her Lord has entrusted to her. ⁴⁷

Stagnation in Commitment to Missions

Let us consider the reasons why missions involvement can stagnate. When we understand the reasons, we can work hard at trying to overcome them.

The Bible talks of at least two reasons for stagnation in commitment to missions: The wrong response to God's mercy and "partiality".

The Wrong Response to God's mercy

Jonah the prophet disobeyed the Lord. He ran away from the calling of God. In other words his commitment to missions had cooled off (stagnate). He knew that God is a gracious and compassionate God; slow to anger and abounding in

⁴⁷ Edward W. Glenny and William H. Smallman (General Editors), Missions in A New Millennium (Grand Rapids: Kregel Publications, 2000), p. 152.

love, a God who relents from sending calamity (Jonah 4:2). But Jonah wanted God to send a calamity to the great city of Nineveh because of the wickedness of the people in Nineveh. They did bad things to Israel. He knew that if the people in Nineveh city repented God wouldn't send the calamity on them. So he didn't want to go to preach according to God's calling. Instead he ran away. He responded wrongly to the mercy of God and in that way exemplified loss of vision and lack of commitment to missions.

The church in one particular country which has conflict with another country, and refuses to send missionaries to that country, is already responding wrongly to the mercy of God.

In the twentieth century and later many churches theological thinking has been extreme and false especially concerning God's mercy to all mankind. The Universalism theology is the theological doctrine that all souls will eventually find salvation in the grace of God.⁴⁸ From this theology, there is no need to send out missionaries. This is a wrong concept of the mercy of God, a wrong understanding and a correspondingly wrong response, once again resulting in missions stagnation.

Partiality

The apostle Peter was partial. He didn't want to proclaim the gospel of Christ to the Gentiles. He showed stagnation and lack of commitment to missions. God gave him the same vision three times to rebuke and change his

⁴⁸ Peters, A Biblical Theology of Missions, p. 19.

partiality. Only after that vision did Peter want to meet with Cornelius according to the invitation. He realized that God does not show favoritism (partiality) but accepts men from every nation who fear him and do what is right. (Deuteronomy 10:17 Acts 10:34 Romans 2:11 Galatians 2:6 Ephesians 6:9 Colossians 3:25). This partiality caused the church in Jerusalem to cool off in her commitment to missions. But God allowed persecution to come on the church which in turn revived her passion and involvement in reaching out in missions once again (Acts 8:1; 11:20). Partiality (favoritism) tends to make the church become self-centered. The church wants to proclaim the gospel of Christ only to her own nation (Acts 11:19). But as we see in Acts 1:8 the Great Commission is an important antidote to this cause of stagnation in missions. The church must proclaim the Gospel not only to her own nation but to other nations and to the ends of the earth.

Awakening God's people to become Committed to Missions

Missions is the will of God. He has the authority and power to let missions move forward until it is finished according to His will. God awakens His people to be committed to missions in three main ways: through God Himself; through situations; and through leaders.

Awakening by God Himself

God has awakened His church to be committed to missions by empowering them with his Holy Spirit. The evidence of the Holy Spirit's work has been

demonstrated by signs, wonders, speaking in tongues prophecy, visions and dreams (Acts 1:8; 2:1-21). Teng spoke about a sign related with missions like this:

I realized that the speaking in tongues was a divinely appointed prophetic assurance to indicate that under the power of the Holy Spirit, the gospel of Christ was going to be preached among all the peoples where different tongues are spoken. That sign was given to the apostles and the disciples before it would be accomplished. It was a prophetic indication and assurance that, through the power of the Holy Spirit, the gospel of Christ would be preached to all the world to all the people where different tongues are spoken.⁴⁹

Awakening through Situations

God has awakened His people to be committed to missions through different circumstance and situations. Jonah refused to go to Nineveh and fled in the opposite direction to Tarshish. God used a violent storm and a great fish to redirect Jonah's heart for missions and to send him to Nineveh (Jonah 1:4-17). God allowed persecution to come upon the church in Jerusalem in order to scatter the believers throughout Judea, Samaria and abroad to proclaim the Gospel (Acts 8:1; 11:19).

Awakening through Leaders

In the Old Testament when Israel kept disobeying the Lord and His command, Israel lost any vision for missions it may have had. God used the Israel's leaders, those who were fully committed to Him, to warn the Israelites of their folly and urge them to repent, turn back to Jehovah. Many times the

⁴⁹ Philip Teng, Missions as the Universal Blessings (Seoul: A Compendium of the Asia Missions Congress'90, 1990), p. 129.

Israelites did not listen to these repeated warnings and so they were destroyed by their enemies. But during the reign of King Hezekiah and King Josiah for example, through these leaders, God turned the heart of the Israelites to repentance and obedience (2Chronicles 29:1-31; 2 Kings 23:1-25; 2 Chronicles 34:1-35:19).

In the New Testament we can see that God used the leaders of the church, particularly the church at Antioch in Syria, to awaken the church to become committed to missions.

The leaders in the beginning of the church at Antioch were the model of commitment to missions. They proclaimed the gospel of Christ to both Jews and Greeks (Acts 11:20).

Barnabas a leader in the church at Antioch was the model of a mentoring missionary. He was sent out by the Jerusalem church to the church at Antioch (Acts 11:22). He was the mentor of two great men, Paul the great missionary and Mark who wrote the book of Mark (Acts 9:27-28; 11:25-26; 12:25; 15:37-39). Barnabas was also a model for giving (Acts 4:34-37). That is why the church at Antioch decided to provide help for the brothers living in Judea at the time of a severe famine over the entire Roman world (Acts 11:27-30) and to be a sending church (Acts 13:3).

Paul another leader of the church at Antioch was a model of the local missionary. Paul's church concept is "the reproductive local church that has global vision" (Ephesians 3:1-13; 4:1-16; 2Timothy 2:2).

The leaders of the church at Antioch were a model of people of prayer (Acts 12:2,3). They were very sensitive to the guidance of the Holy Spirit. They were willing to send Barnabas and Paul to be missionaries just as the Holy Spirit told them (Acts 13:2-3).

God used the leaders in the church at Antioch to awaken the church to be committed to missions. The church grew and developed from being simply a receiving church, to becoming a sending church also.(Acts 11:22-26; 13:2-3). Dr. Douglas R. McLachlan praises the church at Antioch in his article Antioch a Missions Model like this, "The church at Antioch was a mission giant...It was from Antioch that the first real-world, formal missionary out-reach 'to the end of the earth' (NKJV) was launched (Acts 1:8),"⁵⁰

Summary of the Theological Context Part

Missions is the will of God. The church which takes Christ's Great Commission as her priority or is committed to missions always experiences church growth. This therefore supports my hypothesis "Commitment to missions leads to the growth of the church."

⁵⁰ Glenny and Smallman (General Editors), Missions in a New Millennium, p. 273.

Historical Context

Early Period

High Commitment to Missions Led to the Growth of the Church

The church in the early period was highly committed to missions and experienced vibrant growth and expansion.

The church in the early period, particularly in the first century exhibited this strong commitment to missions as they sent off missionaries. Jerusalem sent Barnabas, Mark and Silas. Antioch sent Baranabas and Paul. Philippi sent Epaphroditus, Luke and perhaps Titus. Thessalonica sent Aristarchus and Secundus. Berea sent Sopater. Lystra sent Timothy. Derbe sent Gaius and so on. Griffiths wrote about the first century church's commitment to missions, "it is an interesting exercise to produce a list showing that nearly every New Testament congregation sent out missionaries."⁵¹

Because of high commitment to missions the church grew rapidly. Despite persecution in the first century by Jews and Romans, churches were established in 3 continents within seventy years only. Tucker said, "by the end of the first century the church was established to some extent in Europe, Africa and Asia."⁵²

⁵¹ Michael Griffiths, The Church & World Missions (Grand Rapids: Zondervan Publishing House, 1982), p. 28.

⁵² Ruth A. Tucker, From Jerusalem to Irian Java (Grand Rapids: Zondervan Publishing House, 1983), p. 21.

High commitment to missions continued in the early church during the following centuries and led to a tremendous growth of the church. Ro wrote:

This passion for missions continued in the early church during the following centuries. In Egypt the apostle...Clement (C.155-c.220) and Origen (c.185-c.254) of Alexandria...from the third century onwards there was a tremendous growth of the church in North Africa...⁵³

The church in the early period was highly committed to missions which led to wonderful growth. Even though the church was persecuted by the Roman Empire, the church continued to grow until the church could win the Roman Empire. The Emperor Constantine accepted Christianity in 313 AD. Kuiper wrote, "This victory of the church is one of the most marvelous things in all history."⁵⁴

Summary

The church in the early period does support the hypothesis "Commitment to missions leads to the growth of the church."

Medieval Period

Low Commitment to Missions Led to the decline of the church

The church in the medieval period had little commitment to missions. The result was the decline of the church both spiritually and geographically. Hence this period is often termed "The dark ages".

⁵³ Ro, Historical Analysis of Missions in Asia, p. 45.

⁵⁴ B. K. Kuiper, The Church in History (Grand Rapids: WM. B Eerdmans Publishing Co., 2002), p. 25.

Bosch said that the church in the medieval period had little commitment to missions compared with the early period:

It was...a...conclusion that...the missionary fervor of primitive Christianity...subside...The church had organized itself into an institution for salvation.
...mission is thus centripetal rather than centrifugal.⁵⁵

The church in the Roman Empire during the medieval period had the opportunity to do missions to the Celts, the Goths and the Vikings because of her wealth and power, but the church didn't do it. This led to the decline of the church. Almost as a penalty the Celts, the Goths and the Vikings invaded the Roman Empire. Winter wrote in his article "The kingdom Strikes Back" like this:

...In period I, Rome was won but did not reach out with the Gospel to the barbaric Celts and Goths. ...the Goths invaded Rome...
In period II, the Goths were added in, and they...briefly achieved a new "Holy" Roman Empire. But this new sphere did not effectively reach further north with the gospel.

In period III,...the Vikings invaded those Christianized...⁵⁶

The church in North Africa in the medieval period had little commitment to missions compared with the early period. Subsequently the church experienced decline. "This in its turn led to the rising of Muslims in the year 622 AD."⁵⁷

North Africa used to be the center of the Christian world but since the medieval period North Africa has become the center of Islam instead. Ro gives

⁵⁵ Bosch, Transforming Mission Paradigm Shifts in Theology of Mission, pp. 201, 207.

⁵⁶ Ralph D. Winter and Steven C. Hawthorne (Editors), Perspective on the World Christian Movement (USA: William Carey Library, 1981), p. 199.

⁵⁷ Susan Lynn Peterson, Time Line Charts of The Western Church (Grand Rapids: Zondervan Publishing House, 1999), p. 60.

the reason for the decline of the church in the North Africa like this, "...the final reason is very vital...they lost their missionary vision. "⁵⁸

Because of the low commitment to missions of the church in the medieval period, spiritual decline occurred. When the church did not make disciples in the world, the world made disciples in the church instead. Wrong doctrines and wrong practices crept into the church. Unbelievable preaching such as idol worship (idols of Mary and dead saints), payment of money for releasing from punishment of sins. Reading the Bible was forbidden, and traditional teachings took precedence over Bible Teaching in the church.

Simson gives a chronological list of the steps down into spiritual darkness of the church in the medieval period as follows:

- 431 Proclaiming the worship of Mary as the mother of God.
- 607 Starting the title "Pope"
- 709 Kissing the Pope's foot introduced.
- 786 Worship of images and relics develops.
- 995 Canonization of dead saints.
- 1190 The sale of indulgences-relief from punishment of sins in exchange for the payment of money-instituted.
- 1229 Bible declared to be too holy for ordinary people to read and was forbidden to laymen.
- 1545 The traditional teachings of the Roman Catholic Church granted equal authority with the Bible at the Council of Trent.⁵⁹

⁵⁸ Ro, Historical Analysis of Missions in Asia, p. 47.

⁵⁹ Wolfgang Simson, Houses that Change the World (Waynesboro: OM Publishing, 2001), pp. 60, 61.

Kuiper quoted an eloquent Dominican Friar's words in the medieval period like this "The moment you hear your money drop in the box, the soul of your mother will jump out of purgatory."⁶⁰

Schaeffer wrote about the spiritual decline...of the church in the medieval period like this:

...A humanistic element was added. ...the authority of the church took precedence over the teaching of the Bible. ...This opened the way for people to think of themselves as autonomous and the center of all things.⁶¹

When the church in the medieval period had low commitment to missions, it led not only to the spiritual decline but also the territorial loss. "The church lost Middle East, North Africa, Eastern Europe and India to Islam."⁶²

Awakening the Church to be Committed to Missions in the Medieval Period

Among the low commitment to missions and the decline of the overall churches in a thousand years of the dark ages, God awakened some churches to have high commitment to missions passing on the Great Commission further to the other periods. When those churches responded to the arousing of God, they had high commitment to missions and they experienced growth.

It is an interesting thing that God used monasticism to awaken the declining church to be committed to missions. Although monasticism was hardly a healthy

⁶⁰ Kuiper, The Church in History, p. 160.

⁶¹ Francis A. Schaeffer, How Should We Then Live? The Rise and Decline of Western Thought and Culture (Wheaton: Crossway Books, 1983), pp. 32, 56.

⁶² Kuiper, The Church in History, p. 67.

way of revival against the low missionary commitment and the decline of the church, God used this movement for His purposes.

A monastic community started from people who thirsted for God. They searched to obey the Lord. Even though they did this in strange way by separating themselves from other people, God used them and involved them in missions. When they did missions they experienced growth of their monastic communities, which then became the monastic movement. When they sent many missionaries it became the monastic missions movement.

A famous monastic missions movement which sent missionaries among nations in Europe was Celtic missions. "it was during 5th - 8th century."⁶³ Clifton Warner wrote about the famous Celtic missions as follows "Most Christians in the English-speaking world have recently encountered some bit of artistic or liturgical legacy left by the Celtic Christians. "⁶⁴

Another famous missions movement which sent out missionaries among the nations in Asia was The Nestorian missions. "It was during 5th-11th century."⁶⁵ Paula Harris wrote about commitment to missions and the growth of the Nestorian church like this:

⁶³ Bryant C. Myers, The New Context of World Mission (Monrovia: MARC World Vision International, 1996), p. 10.

⁶⁴ William D. Taylor (Editor), Global Missiology for the 21st Century (Grand Rapids: Baker Academic, 2000), p. 491.

⁶⁵ Myers, The New Context of World Mission, p. 10.

The Nestorian church spread down the Persian Gulf and...into central Asia. ...In the 8th century, Nestorian...held...authority...from central Asia to South India...from...Syrian border to the Eastern Chinese/Korean border.⁶⁶

Some other missionaries in the medieval period were Franciscan and Dominican missionaries.

Ro wrote about them like this "In the 13th and 14th centuries, several Franciscan and Dominican missionaries...reached China to witness to the Mongolian royal families. "⁶⁷

Summary

The church in the medieval period does support the hypothesis "Low commitment to missions leads to the decline of the church."

Reformation and Modern Periods

Overall the churches in the medieval period had low commitment to missions. It led to the spiritual darkness of the church. God revived the church by the great reformation during the Reformation period. The reformers were called Protestants. Opposing them were the Catholics. The Reformation spread through Europe. The Catholics lost many areas to the Protestants. The Catholics gained new areas by doing the missions task in other parts of the world. The Protestants did a little missionary work in the reformation period but they sent many thousands of missionaries in the modern period.

⁶⁶ Taylor (Editor), Global Missiology for the 21st Century, p. 499.

⁶⁷ Ro, Historical Analysis of Missions in Asia, p. 45.

The Catholics

- i. High commitment to missions led to the growth of the church.

In the Reformation period the Catholics lost many areas in Europe to the Protestants. At the same time that period was the age of discovery of new lands. Later it was the colonialism era. The Catholics were enthusiastic for winning the people in the colonies of their states for the Catholic Church. They used colonialism for missions. They sent many missionaries such as Bartolome de Las Casas (1474-1566), Francis Xavier (1506-1552), Matteo Ricci (1552-1610), Robert de Nobili (1577-1656), Alexander de Rhodes (b. 1591). Jesuits (Society of Jesus) was the main sending enterprise. Myers called this missions zeal "Catholic Missions Era"⁶⁸ Kuiper wrote about the Catholic's missions commitment like this "The Catholics were stirred with zeal for winning the heathen in the newly discovered lands for the Church."⁶⁹

The result of high commitment to missions of the Catholics in the Reformation and the early Modern periods, led to the growth of the Catholic Church. The Catholics did self-reform. It's often called the Counter Reformation. The Catholics stopped losing ground in Europe and gained ground in the newly discovered lands.

⁶⁸ Myers, The New Context of World Mission, p. 10.

⁶⁹ Kuiper, The Church in History, p. 319.

Summary

The Catholics in the Reformation period do support the hypothesis "Commitment to missions leads to the growth of the church."

ii. Low commitment to missions led to the decline of the church.

After World War II the era of colonialism faded away. Colonial countries became independent. The Catholics wanted the Catholic churches in the independent countries governed by them. The Catholics didn't think much about the pioneering missions task into the unreached areas either. And after the second Vatican council (1962-1965), the Catholics were influenced by Liberal theology which incorporated Universalism. House wrote about the change in theology of the Catholics after the second Vatican council changed as follows:

Before the second Vatican council: the meaning of salvation was receiving grace from God through the Church. After the second Vatican council: the meaning of salvation was receiving grace either through nature or the church.⁷⁰

This change in theology for Catholics meant a decrease in sending missionaries. The Catholics therefore had low commitment to missions. It led to the decline of the church. The Catholics lost to secularism in Europe and the Protestants in Latin America. Johnstone mentioned about the Catholics decrease in sending missionaries "there has been an overall decline in missionary workers."⁷¹ Johnstone also gave statistics about the decline of the Catholics

⁷⁰ Wayne H. House, Charts of Christian Theology & Doctrine. (Grand Rapids: Zondervan, 1992), p. 54.

⁷¹ Patrick Johnstone, Operation World (Carlisle: OM Publishing, 1993), p. 24.

"the Catholics are declining as a percentage of the world's population in 1960, 18% of the world population, in 1990, 16% and in 2000, 15%."⁷²

Summary

In the late modern period the Catholics do support "Low commitment to missions leads to the decline of the church."

The Protestants

i. Low commitment to missions led to a slow growth of the church.

In the Reformation period the Protestants had little commitment to missions. That in turn led to a slow growth of the church.

In the Reformation period the Protestants gained members from the Catholics. But they were not interested in sending missionaries to other parts of the world. They didn't send missionaries because they believed that the Great Commission had been fulfilled by the apostles. Bosch wrote:

Like most theologians of Lutherans orthodoxy Nicolai believed that the "Great Commission" had been fulfilled by the apostles and was no longer binding in the church.⁷³

The other reason that the Protestants were not interested in sending missionaries during the Reformation period was because they believed in double predestination or hyper-Calvinism (God predestines individuals to salvation and others to perdition). If God predestines individuals then Christians should leave it

⁷² Johnstone and Mandryk, Operation World, pp. 2, 3.

⁷³ Bosch, Transforming Mission Paradigm Shifts in Theology of Mission, p. 249.

to Him to save whom he wishes to save, according to his own pleasure. It's not necessary for Christians to send missionaries. Bosch wrote:

A fundamental trait of Calvinism is the doctrine of predestination. This doctrine has frequently been understood in extremely rigid terms... "double predestination". ...Belief in predestination can, thus, paralyze the will to mission.⁷⁴

The Protestants had little missions commitment during the Reformation period when compared to the Catholics. They did missions a little through colonization such as Dutch Colonies in Java, English Colonies in India, America, Sierra Leone, and Danish Colonies in India. But they were interested in business more than evangelization. Thiessen wrote:

...several European governments took the initiative of evangelizing native peoples in their far-flung colonies. ...In the main however, missionary interests were always subordinate to colonial interests.⁷⁵

Because of low commitment to missions, the growth of the church was slow. In observation, the Protestant Church during the Reformation period did not grow well. The Church did gain members from the Catholics, but it was filled with fighting, fighting with the Catholics and fighting among the Protestants themselves. Later the Church lost her members in war, famine and plague. Peterson wrote, "the thirty years war (1615-1648)...war, famine, and plague have halved the population of Germany since 1618." ⁷⁶ If the Protestants had little

⁷⁴ Ibid., p. 258.

⁷⁵ John Caldwell Thiessen, A survey of World Missions (Chicago: Inter - Varsity Press, 1955), p. 18.

⁷⁶ Peterson, Time Line Charts of The Western Church, p. 153.

on-going missions commitment, it would have led to the same spiritual darkness of the church as during the thousand years in the medieval period. Give thanks to God that He awakened the Church to be committed to missions again.

Summary

In the Reformation period the Protestants do support the hypothesis "Low commitment to missions leads to slow growth of the church."

ii. Awakening the Protestant Church to be committed to missions in the late Reformation period.

God awakened some people in their commitment to missions in the late Reformation period such as: Justinian Von Welz (1621-1666) who went to be a missionary in Dutch Guiana. Hans Engede (1686-1758) who went to be a missionary in Greenland. Count Nicolas Von Zinzendorf (1700-1760) who gave the Moravian Church her missionary vision. The Moravian Missions Movement continued for 150 years. Because of the high commitment to missions of the Moravian Church, the Moravian church itself and other Protestant churches grew. The Moravian missionaries had influence on John Wesley (1703-1791) who was a key person of the first great revival in Europe and America. Tiplady wrote about the high commitment to missions of the Moravian Church that led to the growth of the Church like this:

The Moravian churches date their commitment to world mission from 21 August, 1732. Over the next 150 years, this movement, ...sent out a total of 2,158 missionaries. ...The root of Moravian community is to be found in Pietism, which was a late 17th century renewal movement within the

Lutherans church in Germany...the Pietists preceded the Evangelical Revival in Great Britain and North America by some 50 years or more.⁷⁷

iii. High commitment to missions led to the growth of the church in the modern period.

In the modern period the Protestants were highly committed to missions which led to a wonderful growth of the Church.

William Carey went to be a missionary in India in 1793. He was called the father of modern missions. After him the Protestants in Europe and North America sent many thousands of missionaries in the modern period. Some famous missionaries were such as: Robert Morrison who went to China. Hudson Taylor who established the China Inland Mission in 1865. Adoniram Judson who went to Burma in 1813. David Livingstone who went to Africa in 1841.

This high missions commitment, led to the growth of the church in Europe and North America particularly in the 18th, 19th and the early 20th centuries. There were many revivals in Europe and North America. Many thousands of people came to accept Jesus Christ. The first great awakening was in the early 18th century. The second great awakening was in the early 19th century. The revival in Wales in 1904 and the revival of Pentecostal Movement started in 1907 in USA. Ro wrote about commitment to missions and the growth of the church in the modern period like this:

The modern period of Christian missions began in Europe...the 18th century. ...All missionaries...had a great compassion and burning zeal to

⁷⁷ Taylor (Editor), Global Missiology for the 21st Century, pp. 503-504.

take the gospel of Christ to the ends of the earth. No wonder the churches in England, Germany and North America were being revived because of this tremendous thrust in world missions. ...Church growth in Europe and North America: ...was closely linked with the missionary movement.⁷⁸

The churches in the Pacific Islands in the modern period also had high commitment to missions. The people in the Pacific Islands received the gospel in the early 19th century. After they accepted the Lord they sent their own missionaries to other tribal people in other islands straight away. It was a missions movement. This high commitment to missions led to the growth of the church in the Pacific Islands. Later the Christian population in most of the countries in the Pacific Islands was more than 50%. Kane wrote about the commitment to missions of the churches in the Pacific Islands like this:

The Gospel was first introduced to Tahiti in 1797 and to Tonga in 1822 by Western missionaries. But the first missionaries to Samoa were not Europeans but Polynesian teachers from Tahiti and Tonga. ...the same thing took place in the Fiji Island. ...The same procedure was repeated in New Hebrides in 1839.⁷⁹

Johnstone gave the statistics of the Protestant Christian population of the countries in the Pacific Islands in 1990, "Cook Islands 78.1%, Fiji 42.6%, Samoa 53.3%, Solomon Islands 73% and Tonga 51 %"⁸⁰

⁷⁸ Ro, Historical Analysis of Missions in Asia, pp. 45, 46.

⁷⁹ Herbert J. Kane, Understanding Christian Missions (Grand Rapids: Baker Book House, 1986), p. 360.

⁸⁰ Johnstone, Operation World, 1993, pp. 180, 220, 474, 490, 536.

Summary

The Protestants in the modern period do support the hypothesis

"Commitment to missions leads to the growth of the church."

iv. Low commitment to missions of the mainline churches in Europe and North America led to the decline of the mainline churches in the late modern period.

After World War II the mainline denominations in Europe and North America had little commitment to missions which led to the decline of the mainline denominations. The mainline denominations such as Lutheran, Presbyterian, Episcopal, Methodist, American Baptist and so on decreased in their sending of missionaries. The reason for a decrease in the sending of missionaries was liberalism or modernism.

Liberalism or modernism believes in universalism (all humanity will eventually be saved). When the churches believe that all humanity will eventually be saved without repentance and believing in Jesus Christ, there is no need to send missionaries to proclaim the gospel of Christ. So the churches in the mainline denominations which take on liberalism decrease in their sending of missionaries. They still sent some missionaries to proclaim the social gospel (salvation from social problems rather than salvation from hell). Kuiper wrote about modernism as a cause of decrease in sending missionaries like this:

Modernism is one of the great obstacles to the work of evangelization. ...It destroys...Christian missions. ...As a result of modernism in the church the supply of money and men for missions began to drop at an alarming rate.⁸¹

Kane gave the statistics of a marked decline in sending missionaries from the mainline denominations in U.S.A. like this:

	1971	1985
American Baptist Convention	290	186
United Presbyterian, US	810	266
Presbyterian Church, US	391	179
United Methodist Church		
(including EUB)	1,175	516
Protestant Episcopal Church	138	118
United Church of Christ	<u>356</u>	<u>229</u>
	3,160	1,494 ⁸²

Johnstone gave the statistics of decline in sending missionaries from the church in Denmark, "there has been a steady decline in the number of overseas missionaries."⁸³ He also gave the report of missions stagnation of the Church in Germany like this:

Missionary vision has long been limited, with proportionately one of the lowest missionary sending figures for any country with such a large Protestant community. The total number of missionaries has remained constant for some years,⁸⁴

⁸¹ Kuiper, The Church in History, p. 380.

⁸² Kane, Understanding Christian Missions, p. 165.

⁸³ Johnstone and Mandryk, Operation World, p. 224.

⁸⁴ Patrick Johnstone, Operation World (Waynesboro & Bucks: STL & WEC International, 1987) p. 189.

After World War II the mainline denominations in Europe and North America declined. This decline related to the decline of their sending of missionaries. They declined both spiritually and numerically. Hamilton and McKinney give statistics of the decline of the mainline denominations in U.S.A in Christianity Today like this:

In 1960, total mainline church membership topped over 29 million. By 2000 this number had fallen to 22 million. This represents a 21 percent drop in mainline membership...Some...have suffered even grater membership losses: the Disciples of Christ 55 percent, the United Church of Christ 39 percent and the Episcopal Church 33 percent.⁸⁵

Ro described the decline of the Church in Europe as follows:

...materialism, secularism, and humanism have crept into the Church and weakened the spiritual life of many Christians. ...church attendance has dropped to ...9%.⁸⁶

Johnstone also reported the decline of the Church in Europe, "The rate of decline of Christians is accelerating."⁸⁷ "The annual growth rate of the Protestants in Denmark in 2000 was minus 5%"⁸⁸ "The annual growth rate of the Protestants in Germany was minus 1.4%."⁸⁹

⁸⁵ James I. Packer, Timothy F. George, Thomas C. Oden (Executive Editors), Christianity Today August 2003 (Boone: Christianity Today, 2003), p.37.

⁸⁶ Ro, Historical Analysis of Missions in Asia, p. 48.

⁸⁷ Johstone and Mandryk, Operation World, p. 52.

⁸⁸ Ibid., p. 223.

⁸⁹ Ibid., p. 270.

Summary

The main line churches in Europe and North America in the late modern period do support the hypothesis "Low commitment to missions leads to the decline of the church."

v. High commitment to missions of the Evangelical Church in Europe and North America led to the growth of the Evangelical Church in the late modern period.

In the late modern period the Evangelical Church still had high commitment to missions. It led to the continued growth of the Evangelical Church.

The Evangelical Church in Europe and North America still continues sending missionaries. Johnstone gave the statistics of sending missionaries from Europe and North America like this:

In the year 2000, missionaries from Europe, Protestant, Independent, Anglican, 22,897 from 413 agencies with 16,077 serving outside their own countries.⁹⁰ Missionaries from North America, Protestant, Independent, Anglican, 71,088 in 672 missions agencies of which 50,720 are in other countries.⁹¹

Johnstone also gave the statistics of the annual growth rate of the Evangelical Church compared with the total Protestant Church in 2000 "In Europe, the Evangelicals were 1.8%, the total Protestants were minus 0.9%"⁹²

⁹⁰ Ibid., p. 52.

⁹¹ Ibid., p. 32.

⁹² Ibid., p. 52.

"In North America, the Evangelicals were 2%, the total Protestants were minus 0.1%." ⁹³

Rev. Malcom Widdecombe reported the commitment to missions and the growth of St. Philip and St Jacob Church in UK. like this:

Missions Commitment: The Church supports...twelve full-time missionaries and a good number of short-term personnel, ...The church has increased in missionary support, in 1964, £ 79...in 1974, £ 12,496...in 1983, and £ 67,976. ...

The growth of the Church: In 1964 saw an average of 60 attending the evening service. In 1983 it was roughly 250. Where as the congregation increased by 416% the giving has increased by thousands percent. ⁹⁴

Rev. Jim Graham gave report of the commitment to missions and the growth of the Gold Hill Baptist Church in UK. Like this:

Missions Commitment: The church supports sixteen missionaries...
The Growth of the Church:...membership...over 200 from 1966, and over 300 from 1973. Now the membership is ...over 500. ...⁹⁵

Summary

In the late modern period the Evangelical church in Europe and North America do support the hypothesis "Commitment to missions leads to the growth of the church."

⁹³ Ibid., p. 32.

⁹⁴ Michael Griffiths, Ten Sending Churches (Kent: STL, 1986), pp. 21, 31.

⁹⁵ Ibid., pp. 48, 49.

Contemporary Context

High Commitment to Missions Leads To the Growth of the Church

In the contemporary period the Protestant (including Independent and Anglican) Church in the non - Western world has high commitment to missions, which leads to the growth of the Protestant church in the non - Western world.

In the late modern period or the contemporary period there are many churches among the Protestant Church in the West particularly the main line churches which have a low commitment to missions. This leads to the decline of the church in the West. But there is the rise of commitment to missions of the Protestant Church in the non - Western world. Churches in developing countries catch a vision for missions to send their own cross-cultural missionaries to other tribes within their own countries and also to other countries. Ro wrote about the rise of commitment to missions of the church in the non - Western world like this:

Another important phenomenon in the history of the Christian church is the rapid development of the missionary movement in Asia, Africa and Central and South America. Since the 1960's, churches in the Two - Thirds World have caught the missionary vision to send their own cross-cultural missionaries to other tribes within their own countries, as well as to other countries.⁹⁶

Larry Keyes also gives statistics that make comparisons between the missionaries from the West and the non-West like this:

⁹⁶ Ro, Historical Analysis of Missions in Asia, p. 48.

During the last three decades, two-thirds world missionary growth has increased almost five times faster than the missionary gain in the West. In fact, the projection is that by AD 2000 there will be '64,000 non-Western or two-thirds world missionaries working cross-culturally around the world compared to an estimated 132,000 Western workers.⁹⁷

High commitment to missions leads to the growth of the Protestant Church in the non - Western world. Before 1975 the Protestants' population in the West was more than the non - West but after 1975 it was reversed. Johnstone gave statistics of comparison between the Protestants' population in the West and the non - West like this:

The Protestants (main line) in 1960 in the West was 80.9%, in the non - West was 19.1% but in 2000 in the West was 42.7%, in the non - West was 57.3%. The Protestants (Independent) in 1960 in the West was 96.5%, in the non - West was 3.5% but in 2000 in the West was 26%, in the non - West was 74%. The Anglican in 1960 in the West was 90.4%, in the non - West was 9.6% but in 2000 in the West was 51.2%, in the non - West was 48.8%⁹⁸

High Commitment to Missions and the Growth Of the Church in the Non - West

i. Asia

In the contemporary period the Protestant church in Asia is highly committed to missions and, she sends a lot of missionaries. The Asian church has become a major component of world missions. At first the Asian church sent cross - cultural missionaries to ethnic groups in their own countries especially India, Philippines, Myanmar and Indonesia but later the Asian church sent cross - cultural missionaries overseas, particularly the church in Japan, South Korea,

⁹⁷ Winter and Hawthorne (Editors), Perspective on the World Christian Movement, p. 745.

⁹⁸ Johnstone and Mandryk, Operation World, p. 5.

Singapore, Hong Kong and Taiwan. Ro wrote about the high commitment to missions of the Protestant church in Asia like this:

The Asian church has caught the vision for evangelizing the world with the gospel of Christ. In 1972 there were over 1,000 Asian missionaries; in 1980 these increased to 5,000, a 398 % jump. In 1990 there were almost 21,000 missionaries, and by AD.2000 there is a possibility of having 67,000 Asian missionaries. The average annual growth rate in the number of Asian missionaries is 15.4 %; God has been working mightily in Asia.⁹⁹

The high commitment to missions led to a tremendous growth of Protestant Christians in Asia. Johnstone gave the statistics of the growth of Protestant Christians in Asia like this, "In 1980, Protestant Christians were 96.2 million'¹⁰⁰, "in 2000, 194.1 million."¹⁰¹

Examples of high commitment to missions and the growth of the church in Asia

1. The church in South Korea

During this contemporary period the church in South Korea has been highly committed to missions and because of its increasing vision, the Korean church has sent out an increasing number of cross - cultural missionaries all over the world. South Korea now has the second highest number of serving missionaries and is only exceeded by the USA. The Korean Church started sending her own missionaries after receiving the gospel for only a short time. Some local churches started giving an offering for missions after the church had

⁹⁹ Ro, Historical Analysis of Missions in Asia, p. 48.

¹⁰⁰ Johnstone, Operation World, 1987, p. 50.

¹⁰¹ Johnstone and Mandryk, Operation World, p. 41.

been established only a few months. Ro and Nelson reported the Korean Church's commitment to missions as follows:

The first Presbyterian missionary actually ...arrived Korea in 1884. ...The Korean church started her first cross-cultural missions in 1912. ...to the Shantung peninsula in China. ...Even when Korea was divided in two countries, South Korea church still sent her missionaries to Thailand in 1956 and to Taiwan in 1958. Though the war had cost the lives of 300,000 believers and the arrest and abduction of more than 1,000 church leaders together with the destruction of more than 2,000 church buildings, the missionary zeal continued on in the hearts of thousands left homeless.¹⁰²

Sritandon also wrote about commitment to missions of a local church in South Korea like this:

Namso Church, after the church had been established for only two months, it started giving an offering to a missionary who was sent by another local church. One year later, the church sent a missionary couple to Thailand. In 1989, the church gave an offering of 36 million Baht to 40 missionary families.¹⁰³

Johnstone also reported the statistics of commitment to missions of the church in South Korea like this:

The Churches in South Korea have sent missionaries in 1980, 360 missionaries from 17 sending agencies working in 37 countries. Just over half are cross-cultural missionaries.¹⁰⁴ In 1992, 2,956 missionaries overseas.¹⁰⁵ In 2000, 10,646 in 166 agencies are serving in 156 countries.¹⁰⁶

¹⁰² Bong - Rin Ro and Marlin L. Nelson, Korean Church Growth Explosion (Seoul : Word of Life Press, 1983) pp. 183, 184, 110, 112.

¹⁰³ Narin Sritandon, Satchatham, (Bangkok: Satchatham Church, 1993), p. 66.

¹⁰⁴ Johnstone, Operation World, 1987, p. 269.

¹⁰⁵ Johnstone, Operation World 1993, p. 336.

¹⁰⁶ Johnstone and Mandryk, Operation World, p. 387.

The high commitment to missions led to a tremendous growth of the church in South Korea. "From 1940 until 1970 the South Korean church had doubled her members in every 10 years." (Sritandon: 1993)¹⁰⁷ In 1980, Protestant Christians were 24 % 10.2 million.¹⁰⁸ In 1990 were 27.1 % 11.8 million.¹⁰⁹ In 2000 were 17.5 million.¹¹⁰ Johnstone wrote about the growth of the Korean Church like this:

The first Protestant church was planted in 1884. By 1984 there were over 30,000 churches, and by 2000 over 60,000.

Of the 11 largest mega - congregations in the world, 10 are in the one city of Seoul. Here also are the largest Pentecostal, Presbyterian and Methodist congregations in the world and the second - largest Baptist.¹¹¹

Sritandon also wrote about the growth of a local church in South Korea like this:

Mogpho Church, during 1976 - 1985 the church set its goal for planting one daughter church per year. Until 1985, the church did plant 10 daughter churches. During 1986 - 1995 the church set a goal for planting one daughter church per month.¹¹²

2. The Church in Philippines

In the contemporary period the church in the Philippines which is highly committed to missions has seen tremendous growth.

Johnstone wrote about the churches in Philippines like this:

¹⁰⁷ Sritandon, Satchatham, p. 66.

¹⁰⁸ Johnstone, Operation World, 1987, p. 269.

¹⁰⁹ Johnstone, Operation World, 1993, p. 336.

¹¹⁰ Johnstone and Mandryk, Operation World, p. 387.

¹¹¹ Ibid., p. 388.

¹¹² Sritandon, Satchatham, p. 67.

Praise the Lord for the missionary burden of Filipino Christians! ¹¹³In 1980 there were over 180 missionaries serving in other lands. ¹¹⁴In 2000 there were 856 missionaries serving in other countries. ¹¹⁵In 1980 there were 6 million Protestant Christians, ¹¹⁶in 2000 there were 16.8 million Protestant Christians (Protestant, Independent and Anglican) ¹¹⁷

ii. Africa

In the contemporary period the Protestant Church in Africa has been highly committed to missions and this has led to tremendous growth in the church.

Johnstone wrote about these things like this:

...the number of African missionaries and agencies is steadily increasing. Notable in this respect is the maturity and variety of South African and Nigerian missions, many of the latter with a strong emphasis on Muslim and unreached people outreach. Also praise worthy are missionary training initiatives all over Africa (AEM), South Africa (with a multiplicity of options), West Africa (Calvary Ministries and others) and East Africa (Africa Inland Church). ¹¹⁸

Missionaries from within Africa in 1980, 2,715 ¹¹⁹in 2000, 12,442 in 620 agencies with 3,126 in other lands. ¹²⁰Protestant Christians in 1980, 74.4 million ¹²¹, in 2000, 209.4 million. ¹²²

Falk wrote about the growth of the church in Africa like this:

¹¹³ Johnstone, Operation World, 1993, p. 450.

¹¹⁴ Johnstone, Operation World, 1987, p. 346.

¹¹⁵ Johnstone and Mandryk, Operation World, p. 749.

¹¹⁶ Johnstone, Operation World, 1987, p. 345.

¹¹⁷ Johnstone and Mandryk, Operation World, p. 521.

¹¹⁸ *Ibid.*, p. 22.

¹¹⁹ Johnstone, Operation World, 1987, p. 45.

¹²⁰ Johnstone and Mandryk, Operation World, p. 21.

¹²¹ Johnstone, Operation World, 1987, p. 45.

¹²² Johnston and Mandryk, Operation World, p. 21.

The growth of the Christian community in Africa during the past one hundred years has been phenomenal. The Christian faith has been accepted, and an indigenous Christianity has taken its place in the world-wide Christian fellowship. In the next phase of growth and ministry, it is confronted with the challenge to assume responsibility in world mission.¹²³

Examples of high commitment to missions and the growth of the church in Africa

1. The Church in Nigeria

In the contemporary period the church in Nigeria has seen good commitment to missions which has led to a subsequent growth of the church in Nigeria.

Johnstone wrote about commitment to missions and church growth in Nigeria like this:

Mission vision. Nigeria has become one of the major missionary-sending countries of the developing world. ...The growth and dynamic of the church, in spite of the negative economic and political stresses, is cause for praise. This growth has accelerated over the past 15 years.¹²⁴ In 1980 there were 60 missionaries from Nigeria to other countries.¹²⁵ In 2000 there were 448 missionaries from Nigeria to other lands.¹²⁶ In 1980 there were Protestant Christian in Nigeria 17.5 million.¹²⁷ In 2000 there were Protestant Christian (Protestant, Independent and Anglican) 49.2 million in Nigeria.¹²⁸

¹²³ Peter Falk, The Growth of the Church in Africa (Grand Rapids: The Zondervan Corporation, 1979), p. 475.

¹²⁴ Johnstone, Operation World, 1993, pp. 422, 423.

¹²⁵ Johnstone, Operation World, 1987, p. 323.

¹²⁶ Johnstone and Mandryk, Operation World, p. 748.

¹²⁷ Johnstone, Operation World, 1987, p. 323.

¹²⁸ Johnstone and Mandryk, Operation World, p. 488.

Ian M. Hay wrote about commitment to missions in the church in Nigeria like this:

Growth of the Evangelical Missionary Society of Evangelical Christian of West Africa, in 1950, 27 missionaries, in 1960, 60 missionaries and in 1970, 97 missionaries.¹²⁹

2. The Church in Ghana

In the contemporary period the church in Ghana has been highly committed to missions and has seen a corresponding increase in growth.

Johnstone wrote about commitment to missions and the growth of the Protestant Church in Ghana like this:

The missions vision of the Ghananian church has grown, with agencies and workers increasing in numbers. ...There are a number of significant movements worthy of prayer.¹³⁰

Missionaries from within Ghana in 1980, 1978¹³¹, in 2000, 126.¹³² Protestant Christians in 1980, 2.09 million¹³³, in 2000, 6.7 million (PIA).¹³⁴

iii. Latin America

In the contemporary period the Protestant Church in Latin America has been highly committed to missions which led to tremendous growth.

Norberto Saracco, born in Argentina wrote about missionaries from Latin America like this:

¹²⁹ Peter C. Wagner (Editor), Church/Mission Tensions Today (Chicago: Moody Press, 1972), p. 202.

¹³⁰ Johnstone and Mandryk, Operation World, p. 276.

¹³¹ Johnstone, Operation World, 1987, p. 190.

¹³² Johnstone and Mandryk, Operation World, p. 748.

¹³³ Johnstone, Operation World, 1987, p. 190.

¹³⁴ Johnstone and Mandryk, Operation World, p. 274.

The number of missionaries sent from Latin America increases day by day. Even small congregations strive to send a missionary. Comparing the relationship between income level and contribution for missions of Latin American churches with those of the US and Europe, we might find that the former are giving, proportionally, more than the latter.¹³⁵

Larry Keyes also wrote about commitment to missions of the church in Latin America like this:

According to research just completed in Latin America, 1997 saw at least 3,921 cross-cultural missionaries on the field working through 284 mission agencies in 86 nations of the world.¹³⁶

Johnstone wrote about the growth of the Protestant Christians in Latin America like this "The Protestant Christians in 1980, 38.3 million"¹³⁷, "in 2000, 61.5 million (PIA)." ¹³⁸

Examples of high commitment to missions and the growth of the church in Latin America

1. The Church in Argentina

In the contemporary period there has been high commitment to missions in the Protestant Church in Argentina which has led to her growth.

Johnstone wrote about commitment to missions and the growth of the Protestant Church in Argentina like this:

The missionary vision of the Argentine Church is growing and maturing with a significant interest in Spain and North Africa.¹³⁹ Missionaries from

¹³⁵ Taylor (Editor), Global Missiology for the 21st Century, p. 365.

¹³⁶ Winter and Hawthorne, Perspective on the World Christian Movement, p. 745.

¹³⁷ Johnstone, Operation World, 1987, p. 65.

¹³⁸ Johnstone and Mandryk, Operation World, p. 33.

¹³⁹ Ibid., p. 78.

Argentina est. 50 in 1980.¹⁴⁰ In 2000 there were 338 missionaries from Argentina to other countries.¹⁴¹ In 1980 there were Protestant Christian in Argentina 1.68 million.¹⁴² In 2000 there were Protestant Christian (PIA) 3.8 million.¹⁴³

2. The Church in Mexico

In the contemporary period there has been high commitment to missions in the Protestant Church in Mexico which has led to the growth of the church.

Johnstone wrote about this as follows:

Sending of missionaries by the Mexican Church has developed rapidly. An increasing number of congregations are sending and supporting missionaries. ...Significant international agencies have been birthed in Mexico - such as PMI, with its involvement in the Muslim world. There are now over 500 Mexican evangelical missionaries in 70 agencies, 250 of which are serving abroad in 50 other lands.¹⁴⁴

Missionaries from Mexico approx. 98 in 1980,¹⁴⁵ 215 in 2000.¹⁴⁶ Protestant Christians in 1980, 3.2 million,¹⁴⁷ in 2000, 7.9 million (PIA).¹⁴⁸

¹⁴⁰ Johnstone, Operation World, 1987, p. 91.

¹⁴¹ Johnstone and Mandryk, Operation World, p. 751.

¹⁴² Johnstone, Operation World, 1987, p. 91.

¹⁴³ Johnstone and Mandryk, Operation World, p. 77.

¹⁴⁴ *Ibid.*, p. 441.

¹⁴⁵ Johnstone, Operation World, 1987, p. 297.

¹⁴⁶ Johnstone and Mandryk, Operation World, p. 751.

¹⁴⁷ Johnstone, Operation World, 1987, p. 297.

¹⁴⁸ Johnstone and Mandryk, Operation World, p. 439.

Summary

From the statistics, the commitment to missions and the growth of the Protestant Church in the non - Western world during the contemporary period does support that "commitment to missions leads to the growth of the church."

Thai Church Context

Low commitment to Missions Led to a slow growth in the Thai Church

Historical Period

i. Roman Catholic Church in Thailand

Roman Catholics first entered Thailand (Siam) in 1511,¹⁴⁹ in the Ayuthaya period (1350-1767).¹⁵⁰

The Roman Catholic Church in Thailand did not emphasize sending out Thai missionaries. The Catholics in Thailand had low commitment to missions which led to a slow growth of the Catholic Church in Thailand. Smith quoted from the Catholic Directory of Thailand that indicated a slow growth:

...in 1785 the Roman Catholic Church in Siam totaled 1,372 only, ...in 1978...totaled 189,609 or 0.4 percent of Thailand's population. ...This was the result of almost 470 years of Roman Catholic labor in Thailand.¹⁵¹

¹⁴⁹ Alex G. Smith, Siamese Gold (Bangkok: OMF Publishers, 1985), p. 9.

¹⁵⁰ *Ibid.*, p. 8.

¹⁵¹ *Ibid.*, pp. 9, 270.

ii. The Protestant Church in Thailand

The first Protestant resident missionaries, Dr. Carl F.A.Gutzlaff and Jacob Tomlin came to Thailand in 1828.¹⁵²

It was very hard to plant the church in Thailand. In 1860, after 32 years, four mission agencies, more than 30 missionaries, Mr. Chuen, the first Thai national accepted the Lord Jesus Christ.¹⁵³

Probably because of the hardship of planting the church in Thailand, missionaries forgot or didn't dare to challenge the Thai church about its commitment to missions or challenge the Thai to send their own missionaries to other tribes or abroad. In the historical period the Thai church didn't send any missionaries. The Thai church lacked commitment to missions which led to the slow growth of the Protestant church in Thailand.

In 1878, King Chulalongkorn issued an edict of religious toleration, and after that the Protestant church grew rapidly. There were 7,750 members in 1914.¹⁵⁴ Even in the midst of a growing church, the church did not think about sending Thai missionaries. The church lacked commitment to missions, which led to stagnation. The church no longer continued to grow- in fact it declined. In 1942, there were only 6,000 members left.¹⁵⁵ As for the Protestants their work over 150

¹⁵² Ibid., p. 14.

¹⁵³ Sritandon, Satchatham, p. 53.

¹⁵⁴ Ibid., p. 55.

¹⁵⁵ Ibid., p. 57.

years saw the emergence of an adult baptized membership of 58,953 a tiny 0.13 percent of the population.¹⁵⁶

Summary

In the historical period the Thai church lacked commitment to missions. It led to the slow growth of the church. This also supports the hypothesis "low commitment to missions leads to the decline of the church."

Commitment to Missions Leading to the Growth of the Church

Contemporary Period

During the contemporary period the Protestant Church in Thailand started to become committed and involved in missions. This led to the growth of the church.

Several missions were initiated. The C&MA Maranatha Church in Khonkaen sent a missionary to Laos in 1956 - 1958. The Church of Christ in Thailand 12th District started to plant Chinese churches from 1957. The Thailand Overseas Missionary Society started sending Thai missionaries to Sarawak in 1963. The Emmanuel Baptist Bangkok Church started reaching out to Khmer people along the Eastern Thai boarder in 1978. Smith wrote in *Siamese Gold* "In Thailand several small indigenous missions were initiated in the last decade or so."¹⁵⁷

¹⁵⁶ Smith, *Siamese Gold*, p. 270.

¹⁵⁷ Smith, *Siamese Gold*, pp. 286, 287.

In 1988, Supporting Missions Committee started supporting a missionary to work with Wycliffe Bible Translators in Indonesia.¹⁵⁸ In 1990 the Thai church leaders who came back from Lausanne II conference in Manila Philippines set a goal to send 60 Thai missionaries by 2000. In 1993, the missions committee of Huamark church sent a missionary to Macau.¹⁵⁹ In 1994, OMF Thailand Home Council sent a couple to be missionaries in Cambodia.¹⁶⁰ Later OMF TH HC also sent some other missionaries to Cambodia and China. Even though the Thai church could not send enough cross - cultural Thai missionaries to reach the goal, the church sent 9 cross - cultural Thai missionaries overseas in 2000.¹⁶¹

Developing interest in mission and commitment to missions leads to the growth of the Thai church. In 1990 the leaders of the Thai church wanted to see the growth of the church from 100,000 people to 600,000 people by 2000. It's wonderful that in 2000 the affiliated people of the Protestant church in Thailand were 556,000.¹⁶²

¹⁵⁸ Sritandon, Satchatham, p. 73.

¹⁵⁹ *Ibid.*, p. 73.

¹⁶⁰ *Ibid.*, p. 73.

¹⁶¹ Mandryk, Operation World, pp. 619, 749.

¹⁶² *Ibid.*, p. 619.

Summary

In the contemporary period the Protestant Church in Thailand began to be interested and committed to missions which has led to the growth of the church. This does support that "commitment to missions leads to the growth of the church."

Conclusion

It has been shown from the theological context, the historical context, the contemporary context, and the Thai context, that these all support "Commitment to missions leads to the growth of the church."

CHAPTER THREE

RESEARCH AND RESULTS

Research

Methodology

The study will seek to examine the relationship between commitment to missions and the growth of the church.

The Scope and Limits of the Study

The study was done in Bangkok Thailand. There are three main-groups of churches involved in this study as follows: The Thailand Baptist Churches Association, the Church of Christ in Thailand and the Evangelical Fellowship of Thailand.

The limitation of the study is that it focused only on a period from 1998-2002.

Definition of Terms

i. Missions

Missions in this study, means the sending forth of authorized persons or missionaries to do cross cultural ministry both within the country and overseas. Missionaries proclaim the gospel of Jesus Christ to lead non-believers to Jesus Christ, and to establish functioning, multiplying local congregations who will bear the fruit of Christianity in that community and to that country and beyond

ii. Commitment to Missions

Commitment to missions in this study follows commitment to missions described in chapter one, measured by the following indications:

1. Preaching the Great Commission.
2. Praying for the missions task.
3. Listening to missionaries.
4. Visiting missionaries.
5. Supporting - financial for missionaries.
6. Sending missionaries.

iii. The Growth of the Church

The growth of the church in this study follows the growth of the church described in chapter one, measured by both quantitative growth and qualitative growth as follows:

1. Quantitative Growth Measurement

- A. The growth of Sunday service attendance.
- B. The growth of number of people who were baptized.
- C. The growth of number of small groups or cell groups.
- D. The growth of number of daughter churches.
- E. The increase in offering for planting daughter churches.
- F. The growth of number of people being sent to plant daughter churches.
- G. The increase in offering for missions.

H. The increase in number of missionaries being sent.

I. The increase in the total offering in the church.

J. The growth of number of leaders in the church.

2. Qualitative Growth Measurement

A. A definite purpose.

B. Training members.

C. Using gifts.

D. Zeal in the Lord.

E. Effective structure.

F. Inspired worship.

G. Effective small groups

H. Effective evangelism.

I. Loving fellowship.

J. Sound of laughter in the church.

K. A holy church.

L. Biblically based.

M. Happy families.

N. A community church.

Procedure

Meeting the Adviser

This research intended to examine the relationship between commitment to missions and the growth of the church in the Thai context. The hypothesis of the author is "Commitment to missions leads to the growth of the church."

I met the adviser, told him about the purpose of the research. He suggested that I read some books as a tool for the research, to find a professional statistician, and to formulate the questionnaire.

I read the following books: The Ethnographic Interview¹⁶³, How can I Get Them to Listen¹⁶⁴, Research of Bangkok Churches¹⁶⁵, and Bangkok All Media penetration Research¹⁶⁶

Meeting the Statistician

I met the professional statistician. He advised me on how to formulate questionnaires according to the aim of my research.

Formulation of Questionnaires

I formulated two kinds of questionnaires, one for the pastor and the other one for the members of the church.

I did a pre-test in a church then I adjusted the questionnaires. The questionnaires in English are in Appendix One and the questionnaires in Thai are in Appendix Two.

¹⁶³ James P. Spradley, The Ethnographic Interview (New York: Holt, Rinehart and Winston Inc., 1979)

¹⁶⁴ James F. Engel, How can I Get Them to Listen (Grand Rapids: The Zondervan Corporation, 1980)

¹⁶⁵ Phairoch Naphawan, Research of Bangkok Churches (Bangkok: C. C. B. E. and WVI, 1986)

¹⁶⁶ Viggo Sogaard, Bangkok All Media Penetration Research (Bangkok: Southern Baptist Mission, 1976)

Sampling of Churches in Bangkok

There are three main-groups of churches in Bangkok involved in this study. The Evangelical Fellowship of Thailand has 70% of the total churches among the three blocks, the Church of Christ in Thailand has 18% and the Thailand Baptist Churches Association has 12%.

The prospect samplings are 28 churches from the Evangelical Fellowship of Thailand, 7 churches from the church of Christ in Thailand and 5 churches from the Thailand Baptist Churches Association.

Collecting the Data

I sent 40 questionnaires for pastors and 1,600 questionnaires for members. I received completed questionnaires, 36 from pastors and 757 from members.

Analyzing the Data

The professional statistician used SPSS program to analyze the data.

i. Questionnaires from pastors

1. Giving value or mark to each item of the questionnaires.
2. Finding the average value of commitment to missions of each questionnaire. Commitment to missions (cross cultural ministry commitment) indications are on the questionnaire item number 15-22 There are 8 items that indicate commitment to missions (cross-cultural ministry Commitment). The average value of commitment to missions is obtained by the sum of these 12 items divide by 12.

3. Separating the group of low commitment to missions from the group of high commitment to missions. The low commitment to missions has the average

value of commitment to missions between 0.00-2.49. The high commitment to missions has the average value of commitment to missions between 2.50-5.00.

4. Finding the average value of the quantitative growth of the church, the average value of the qualitative growth of the church and the average value of the sum of the quantitative growth of the church and the qualitative growth of the church from each questionnaire. The quantitative growth indications are on the questionnaire item number 23-39. The qualitative growth indications are on the questionnaire item number 40-53.

5. Finding the average value of the quantitative growth, the qualitative growth and the sum of the quantitative and qualitative growth of the group of low commitment to missions.

6. Finding the average value of the quantitative growth, the qualitative growth and the sum of the quantitative and qualitative growth of the group of high commitment to missions.

7. Comparing the average value of the growth of the church between the group of low commitment to missions and the group of high commitment to missions.

ii. Questionnaires from members

1. Separating questionnaires according to the church.

2. Giving value or mark to each item of the questionnaires.

3. Finding the average value of commitment to missions (cross-cultural ministry) of each questionnaire. Indication of the commitment to missions of the members are on the questionnaire of members item number 12-19.

4. Finding the average value of commitment to missions of each member with his or her pastor.

5. Separating the group of low commitment to missions from the group of high commitment to missions.

6. Finding the average value of the growth. There is only the qualitative growth from the questionnaire of the member. The qualitative growth indications are on the questionnaire item number 20-33.

7. Finding the average value of the qualitative growth of each member with his or her pastor.

8. Finding the average value of the qualitative growth of the group of low commitment to missions.

9. Finding the average value of the qualitative growth of the group of high commitment to missions.

10. Comparing the average value of the qualitative growth of the church between the group of low commitment to missions and the group of high commitment to missions.

Results

Statistics Results

The statistics table is translated from the statistics table of the research in the appendix six.

Table 1 Means Table (From Pastors)

Relationship between commitment to missions and the growth of the church

Level of commitment to missions		Average of the total growth	Average of quantitative growth	Average of qualitative growth
Low	Mean	2.2789	1.2971	3.2607
	N	20	20	20
	Std. Deviation	0.4590	0.6746	0.6267
High	Mean	3.0829	2.7059	3.4598
	N	16	16	16
	Std. Deviation	0.6793	1.2331	0.5268
Total	Mean	2.6362	1.9232	3.3492
	N	36	36	36
	Std. Deviation	0.6901	1.1844	0.5850

Table 2 ANOVA Table (From Pastors)

Relationship between commitment to missions and the growth of the church

Level of commitment to missions and growth		Sum of Squares	df	Mean Square	F	Sig.
Average of The total Growth	Between Groups(Combined)	5.745	1	5.745	17.881	.000
	Within Groups	10.924	34	0.321		
	Total	16.670	35			
Average of Quantitative Growth	Between Groups(Combined)	17.643	1	17.643	19.069	.000
	Within Groups	31.457	34	0.925		
	Total	49.099	35			
Average of Qualitative Growth	Between Groups(Combined)	0.352	1	0.352	1.031	0.317
	Within Groups	11.625	34	0.342		
	Total	11.977	35			

Table 3 T - Test Table (From Pastors)

Relationship between commitment to missions and the growth of the church

Level of commitment to missions	Numbers of churches	\bar{X}	S.D.	T	P-value
Quantitative Growth					
Low	20	1.30	0.6746	19.069	0.000
High	16	3.08	1.2331		
Qualitative Growth					
Low	20	3.26	0.6267	1.031	0.317
High	16	3.46	0.5268		
Total Growth					
Low	20	2.28	0.4590	17.881	0.000
High	16	3.08	0.6793		

Table 4 Means Table (From Members Related To Pastors)

Relationship between commitment to missions and the growth of the church

Level of commitment to missions	Mean Qualitative Growth	N	Std. Deviation
Low	2.5692	603	0.5295
High	2.7364	154	0.5509
Total	2.6032	757	0.5378

Table 5 ANOVA Table (From Members Related To Pastors)

Relationship between commitment to missions and the growth of the church

Level of commitment to missions and growth		Sum Of Squares	df	Mean Square	F	Sig.
Average of Qualitative Growth	Between Groups (Combined)	3.429	1	3.429	12.027	.001
	Within Groups	215.227	755	0.285		
	Total	218.656	756			

Table 6 T - Test (From Members Related To Pastors)

Relationship between commitment to missions and the growth of the church

Level of commitment to missions	Numbers of members	\bar{X}	S.D.	T	P-value
Qualitative Growth					
Low	603	2.57	0.5295	12.027	0.001
High	154	2.74	0.5509		

Table 7 Means Table Quantitative Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Commitment	N	\bar{X}	S.D.
1. Low commitment to local ministries and low commitment to cross-cultural ministries.	14	1.18	0.7564
2. Low commitment to local ministries but high commitment to cross-cultural ministries.	2	2.79	1.4558
3. High commitment to local ministries but low commitment to cross-cultural ministries.	6	1.65	0.1784
4. High commitment to local ministries and high commitment to cross-cultural ministries.	14	2.69	1.2610

Table 8 ANOVA Table Quantitative Growth From Pastors

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Group	Sum of Square	df	Mean Square	F	Sig.
Between	18.710	3	6.237	6.567	.001**
Within	30.389	32	.950		
Total	49.099	35			

Table 9 Scheffe Table Quantitative Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

		Commitment		
Mean	Commitment	2	3	4
1.18	1	.194	.776	.003*
2.79	2		.563	.999
1.65	3			.206
2.69	4			

Table 10 Means Table Qualitative Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Commitment	N	\bar{X}	S.D.
1. Low commitment to local ministries and low commitment to cross-cultural ministries.	14	3.38	0.6790
2. Low commitment to local ministries but high commitment to cross-cultural ministries.	2	3.43	1.2122
3. High commitment to local ministries but low commitment to cross-cultural ministries.	6	2.99	0.4076
4. High commitment to local ministries and high commitment to cross-cultural ministries.	14	3.46	0.4550

Table 11 ANOVA Table Qualitative Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Group	Sum of Square	df	Mean Square	F	Sig.
Between	.992	3	.331	.963	.422
Within	10.986	32	.343		
Total	11.977	35			

Table 12 Scheffe Table Qualitative Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

		Commitment		
Mean	Commitment	2	3	4
3.38	1	1.000	.608	.984
3.43	2		.838	1.000
2.99	3			.440
3.46	4			

Table 13 Means Table Total Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Commitment	N	\bar{X}	S.D.
1. Low commitment to local ministries and low commitment to cross-cultural ministries.	14	2.26	0.5457
2. Low commitment to local ministries but high commitment to cross-cultural ministries.	2	3.11	1.3340
3. High commitment to local ministries but low commitment to cross-cultural ministries.	6	2.32	0.1545
4. High commitment to local ministries and high commitment to cross-cultural ministries.	14	3.08	0.6288

Table 14 ANOVA Table Total Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Group	Sum of Square	df	Mean Square	F	Sig.
Between	5.760	3	1.920	5.632	.003*
Within	10.910	32	.341		
Total	16.670	35			

Table 15 Scheffe Table Total Growth (From Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

		Commitment		
Mean	Commitment	2	3	4
2.26	1	.314	.998	.009*
3.11	2		.440	1.000
2.32	3			.088
3.08	4			

Table 16 Means Table Qualitative Growth (From Members Related To Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Commitment	N	\bar{X}	S.D.
1. Low commitment to local ministries and low commitment to cross-cultural ministries.	510	2.58	.5612
2. Low commitment to local ministries but high commitment to cross-cultural ministries.	46	2.89	.5495
3. High commitment to local ministries but low commitment to cross-cultural ministries.	93	2.51	.2953
4. High commitment to local ministries and high commitment to cross-cultural ministries.	108	2.67	.5418

Table 17 ANOVA Table Qualitative Growth (From Members Related To Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

Group	Sum of Square	df	Mean Square	F	Sig.
Between	5.323	3	1.774	6.263	.000***
Within	213.333	753	.283		
Total	218.656	756			

Table 18 Scheffe Table Qualitative Growth (From Members Related To Pastors)

Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministries

		Commitment		
Mean	Commitment	2	3	4
2.58	1	.003*	.661	.444
2.89	2		.001*	.166
2.51	3			.174
2.67	4			

Findings

I. Comparing the growth of the church between the group with low commitment to missions and the group with high commitment to missions, it is shown that the church which is highly committed to missions has significantly greater quantitative growth than the church which has low commitment to missions (P-value is less than 0.01).

II. Comparing the growth of the church between the group with low commitment to missions and the group with high commitment to missions, it is shown that the church which is highly committed to missions has greater qualitative growth than the church which has low commitment to missions. The result from the questionnaires of the pastors is not significant because P-value is more than 0.01 but the result from the members related to their pastors is significant because P-value is less than 0.01.

III. Comparing the growth of the church between the group with low commitment to missions and the group with high commitment to missions, it is shown that the church which is highly committed to missions has significantly greater total growth (the sum of quantitative growth and qualitative growth) than the church which has low commitment to missions. (P-value is less than 0.01).

IV. Comparing the growth of the church in the group of churches which have a different commitment to local ministries from commitment to cross-cultural ministry, It has shown that the church which is highly committed to missions

(cross-cultural ministry) has greater growth quantitatively, qualitatively and totally than the church which has low commitment to missions. This is also true even when the church which is highly committed to missions also is highly committed in local ministries or even when the church is highly committed to missions but has little commitment to its own local ministry.

Summary

The results of this research supports the hypothesis of the author that "Commitment to missions leads to the growth of the church."

CHAPTER FOUR
PROMOTING COMMITMENT TO MISSIONS
IN THE CHURCH IN THAILAND
AND BEYOND

Introduction

The result of the research both from library research (review of literature) and field (empirical) research supports the hypothesis that "Commitment to missions leads to the growth of the church". A church that has a high degree of commitment to missions, will grow. A church that has little commitment to missions will have a tendency to decline.

The author wants to use the result of this research to promote commitment to missions in the church in Thailand and beyond. The author designs the presentation of commitment to missions promotion so that any local church can use it. The author has modified his presentation from the book The Effective Sending Church.¹⁶⁷

¹⁶⁷Ian E. Benson (Editor), The Effective Sending Church (Pasig City: The Missionary Training Service, 1998)

SWOT Analysis for the Thai Church to Accomplish the Missions Task

Strong Points

I. Some churches have started demonstrating commitment to missions during the last decade.

II. Thai people dedicate themselves to their religion. Kim wrote about the dedication of Thai people like this "Thai are more religious than any other Asians. They...donate and spend at least 25 percent of their annual income for their religion."¹⁶⁸

III. Thai people have several values that help when working cross culturally.

Thai people have some values that help when being missionaries: flexibility and adjustment orientation and friend-pleasure orientation.

Kane wrote about psychological qualifications of missionaries like this:

Psychological qualifications. ...Adaptability. ...Obviously if he is going to be a success he must adapt to. ...the host country. ... Sense of humor. ...above all he ought to be able to laugh at himself. Many a sensitive and potentially explosive situations can be avoided if he sees the humorous side of the picture.¹⁶⁹

Dr. Nantachai Mejudhon wrote in his dissertation about Thai values like this:

...the Thai are flexible and situation-oriented (Komin 1991:161) ...Most Thai social interactions are indeed pleasant, light, possibly superficial, fun and humorous in nature.¹⁷⁰

¹⁶⁸ Samuel I. Kim, The Unfinished Mission in Thailand, (Seoul: East-West Center for Missions Research & Development, 1980), p. 14.

¹⁶⁹ Kane, Understanding Christian Missions, pp. 76, 77.

¹⁷⁰ Nantachai Mejudhon, Meekness: A new Approach to Christian Witness to the Thai People (Ann Arbor: OMI Dissertation Services, 1998), pp. 59, 65.

Weak Points

I. Even though some churches are committed to missions already, many are not yet committed. It is often said that there are still many Thai people in Thailand who have not heard the gospel yet, so why do we need to send Thai missionaries to make disciples in other countries? This is one of the reasons why the author writes this dissertation, because he wants to change this wrong attitude of some Thai churches.

II. Loss of dedication.

Missionaries who come to serve in Thailand realize that Thais dedicate themselves to their religion in terms of continual merit making. So the missionaries try to emphasize Ephesians 2:8-9 to the Thai Christians "Saved by grace through faith not by merit making". Somehow Thai Christians forget Ephesians 2:10 "God saves us to do good works". Many Thai Christians stop giving generously to the church so that Thai churches are hardly self supportive.

To solve this weak point, the leaders of the church must be brave enough to challenge the Thai Christians to memorize Ephesians 2:8-9 and Ephesians 2:10.

Opportunities

I. The return of an excellent economy in Thailand.

In 1997 an economic crisis occurred in Thailand. Thailand asked IMF for help. This debt with IMF was paid off by Thai government in August 2003. The Thai economy continues to grow; and the Thai Baht currency has become strong. This situation offers good opportunity for the Thai churches to send missionaries.

II. Thailand sets the goal for Thai people to become bilingual.

The Thai government wants Thai people to catch up with globalization, so a goal is set for Thai people to become bilingual. This is also a good opportunity for Thai people to be familiar with other languages, - an important criterion for any missionary!

Threats

Thai churches are sending missionaries without the strong base of local churches. Most Thai missionaries have been sent through missions agencies. A missionary is supported by many local churches through a missions agency. Many local churches that support missionaries are small churches, These are also few in number.

Because of this, it is very hard to continue sending missionaries.

To overcome these threats:

I. Mobilize more local churches to support missionaries.

II. Encourage local churches to be local community churches, really involved within their local community.

Missions Must Be Defined

Thai churches have understood missions to mean receiving missionaries. When talking about missions Thai Christians usually think of mission as "Phanthakit". They have tendency to think that missions is any kind of evangelization e.g. to do church planting among Thai people overseas is

missions. This kind of thinking can impede the accomplishment of the missions task "Making disciples of all nations".

So the author defines "missions", meaning world missions "Phanthakit Loke" or cross-cultural ministry.

The Incomplete Concept Must Be Resolved

There are some incomplete concepts that can impede the missions task such as:

"There are many Thai people in Thailand and around the world that haven't yet heard the gospel. We should finish the task with Thai people first then we will do missions or cross-cultural ministry."

It is good to have the concept of reaching out to Thai people. But it is an incomplete concept to think of finishing the task with Thai people first.

The complete concept is to reach out to Thai people and the other nations in the same time (Acts 1:8).

Dr. Oswald J. Smith resolved this incomplete concept by asking the questions like this:

First, why didn't David Livingstone wait until all Scottish people came to be Christians before he went to Africa?

Second, why didn't William Carey wait until all English people believed before he went to India?

Third, Why didn't Adoniram Judson wait until all American people knew Christ before he went to Burma?

Finally, why didn't Paul wait until all people in Palestine heard the gospel before he went to Europe?

Dear friends, there is only one answer for these questions. ... "The field is the world". ...You should have never heard that the farmer does the farming in only one corner of the farm.¹⁷¹

The complete concept is that the Thai church should reach out to Thai people and also do missions.

Thai Generous Heart Must Be Encouraged

According to Dr. Samuel I Kim observation, "Thai people are very generous in the practice of their religion. They donate and spend at least 25 percent of their annual income on their religion."¹⁷² Thai churches should encourage Thai Christians to memorize Ephesians 2:8-9 "Saved by grace through faith not by merit making" and also to memorize Ephesians 2:10 "God saves us to do good works". To do good works in doing or supporting the missions task.

Presentation

A Missions Minded Church

God's heart is for missions. Local churches have an important role in carrying out our Lord's command to make disciples of all nations:

- I. Preaching and Teaching on Missions
- II. Praying for Missions
- III. Making Plans and Giving Missions' Information to Members

¹⁷¹ Smith, The Challenge of Missions (Thai Edition), p. 39.

¹⁷² Kim, The Unfinished Mission in Thailand, p. 14.

IV. Calling Members to Missions

V. Helping to Train Members about Missions

VI. Supporting Missions

VII. Sending Missionaries and Caring for Them

VIII. Cooperating with Missionaries Agencies and Other Churches to Fulfil these Roles

A missions minded church will be active in serving God in missions and also serving God locally, in worshipping the Lord, evangelizing and serving her own community. To be effective, a local church needs to be strong in all areas of her life for God.

Practical Work:

Every local church can start doing something towards its missions commitment. It is not necessary to wait until there is a big congregation or a rich congregation before starting to do missions.

The author is a Thai missionary that serves in Cambodia. He planted a Khmer church in Phnom Penh in 1995. He taught the church there to be committed to missions right from the start. In 1996 the church gave an offering to missions of 1,000 Baht. They gave to the ministry of Khmu people in Thailand. In 2001 the church set up a missions month in September. That year they gave an offering to missions 16,000 Baht. Note: Khmer people are very poor. Income/person...1% of USA (Income/person of Thai people...9% of USA).¹⁷³

¹⁷³ Johnstone and Mandryk, Operation World, pp. 137, 619.

Leaders of a Missions Minded Church

Leaders have a key role in mobilizing a church to become committed to missions. With their vision and support, the church can have a large influence in extending God's Kingdom. Leaders who have commitment to missions will do the following:

- I. Preach and teach on missions regularly.
- II. Pray in private and in church for missions.
- III. Give personally to missions task.
- IV. Seek God's will about becoming missionaries themselves.
- V. Visit the missionaries on the missions field.
- VI. Read missions books and biographies.
- VII. Encourage church members to be missionaries or to support missionaries.
- VIII. Organize a Missions Committee to support missions task (see Missions Committee pp. 103- 125).

Practical Work:

Leaders are the key player in moving the towards local church missions commitment. Michael Griffiths wrote like this:

...Ten Sending Churches¹⁷⁴ ...one of the most striking things about those churches was that in nearly every case the church only fully awoke to world missionary concern after their minister's own interest had been aroused. This is understandable in any church. In anticlerical churches like the Christian Brethren who discourage one man ministry, if the elders are

¹⁷⁴ Michael Griffiths (Editor), Ten Sending Churches.

sympathetic, or enthusiastic about mission this will have an influence on the congregation, as a whole.¹⁷⁵

When the author is invited to preach in a church in Thailand, he often takes missions books such as The Challenge of Missions¹⁷⁶, Mission is for Every Church¹⁷⁷ and gives to the pastor hoping the pastor's own interest on missions will be stimulated.

Steps involved in Mobilizing a Church to be Committed to Missions

Some churches are highly committed to missions already. Others need to develop this. All churches need to pray and work to keep this active.

Step I. Prayer

First of all is the need to pray that God will arouse the hearts of church members to be concerned for the lost people of all nations. Give prayer items about missions when praying in the prayer meetings of the church. In a cell church, share prayer items about missions in the cell of leaders. If possible, join with others to pray that God will move the church as a whole to have greater missions commitment.

When the author studied in Bangkok Bible College and Seminary, he started praying for missions with his wife and other 2 students at 12:30-13:00 on Wednesday. Later many students joined in to pray. There the World Missions

¹⁷⁵ Michael Griffiths, A Task Unfinished (Crowborough: MARC, 1996), p. 57.

¹⁷⁶ Smith, The Challenge of Missions (Thai Edition).

¹⁷⁷ Jojo Manzano (Editor), Mission is for Every church (Thai Edition) (Bangkok: OMF Publishers, 2002).

Group was formed in 1990. Now the World Missions Group of Bangkok Bible College and Seminary is still active.

Step II. Assess the level of interest in the church in missions and its resources in terms of:

- i. Those who pray.
- ii. The missions vision of key church members: leaders and those active in serving God in different ways.
- iii. The financial state of the church and its ability to support missions.
- iv. The level of preparation of all members of the church: their ability to evangelize, follow up new believers, lead a small group or a cell group, etc.
- v. The level of trust that the church has to those who seek to mobilize the church in missions. To gain this, we must lovingly serve people; helping them progress in what God has called them to do (not forcing 'missions' on them).

Step III. Obtain appropriate resources to help communicate the missions vision to your church e.g.

OMF Thailand Home Council

PO Box 1100 Donmuang Bangkok 10211 Thailand

Phone 02 928-5061/2/3/4/5

Fax 02 928-4505

Step IV. Help the church catch a vision for missions.

Enthuse people with what God is doing around the world.

Suggestions:

- i. Put a big colorful world map in the church.

ii. Put extracts with encouraging news about missions on the church bulletin board. Obtain these from missionary organizations.

iii. Set up a missions bulletin board.

Use good up-to-date maps, charts, flags, photographs of peoples' faces from other nations to stir church members' minds and hearts. Make Thai missionaries' prayer letters available for church members to read.

iv. Periodically have a book display table of missions materials: missions books, missionary biographies etc.

v. Host missionary speakers who will enthuse the congregation about what God is doing in the world. These speakers should be part of the normal church service, so that everyone is exposed to the teaching.

vi. In your teaching, constantly refer to God's heart for all peoples, looking beyond ourselves.

vii. Feed existing prayer groups with praise and prayer items from around the world. Prayer points from Thai missionaries.

viii. Plan short visits by the main church leaders to a missions field e.g. Cambodia. Ask them to take many photos, and possible, videos.

ix. Encourage the leaders to go to missions conference. Get the information about missions conferences from missions agency. For example OMF Thailand Home Council holds a missions conference every year.

x. After about six months or one year of carefully helping the church to catch the vision of what God is doing around the world, plan a special event for a

missions' Day. Your aim is to enable the whole congregation to decide to build on the vision that they have caught.

Step V. Build a solid biblical foundation for missions task.

i. Preach on missions, suggested topics and outlines.

1. God's heart is missions (John 3:16).

A. God loves the world.

People are perishing. God loves people from every nation. He doesn't want anyone from any nation to perish.

B. God sent His Son to be a missionary.

C. God's model of missions.

Father is the sender. The Son is the sent one.

2. The Great Commission (Matthew 28:19 Mark 16:15 Luke 24:47 John 20:21 Acts 1:8).

A. Go and make disciples of all nations (Matthew 28:19).

Go into the entire world (not only in Thailand) Mark 16:15. Preach to all nations (not only Thai people) Luke 24:47. Jesus sends us to all over the world as the Father sent Jesus for the whole world (John 20:21).

B. To be witnesses in Thailand and to the ends of the earth (Acts 1:8).

3. Commitment to missions leads to the growth of the church.

A. God did missions and the church was established (John 3:16).

B. Commitment to missions demands obedience, and obedience leads to growth.

Missions is the Great Commission (Matthew 28:19 Mark 16:15

Luke 24:47 John 20:21 Acts 1:8). Obedience leads to growth (Leviticus 26:3-13 Deuteronomy 7:12-24; 28:1-14). Disobedience leads to decline (Leviticus 26:14-46 Deuteronomy 28:15-68).

C. The greater the commitment to missions the greater the growth of the church.

One man gives freely, yet gains even more; another withholds unduly, but comes to poverty (Proverbs 11:24).

D. Commitment to missions makes the church reach her full potential.

God has given the church full potential to reach out to the end of the earth (Matthew 28:19 Acts 1:8).

4. World Missions: God's Plan for His World¹⁷⁸

A. God's plan and program (Genesis 3:15).

The missions task originates from the outgoing personality of God. World missions began in the heart and mind of God. He planned, purposed, and prepared it with love and power to bring it to fruition. World missions is the divine plan to bring back men and women, who originally were beautiful created beings to their original state of fellowship with the Creator. World missions is an urgent task because of the ugliness of sin that mars the beauty of humanity and the world, and because of the severe judgment now and forever that befalls man.

¹⁷⁸ Chris Marantika, World Missions: The Asian Challenge (Seoul: A Compendium of The Asia Missions Congress'90, 1990), pp. 23-30.

B. God's people: their roles and responsibilities (Genesis 12:3).

World missions is the hope of the world because of the glorious gift of redemption provided by God in eternity past to save the lost world. God grant that the church of Jesus Christ in Thailand will stand up to the challenge of being a partner with God in His plan for world missions

5. God of the Nations¹⁷⁹

A. God and the nation (Genesis 12:1-3).

B. God and the nations (Genesis 10:1).

C. God's church and the nations (Matthew 16:18)

D. God and His united nations (Revelation 20:1-7).

6. Seven reasons for the Thai churches to send missionaries¹⁸⁰.

A. The great commission (Matthew 28:19 Mark 16:15 Luke 24:47 John 20:21 Acts 1:8).

B. Love your neighbors (Mark 12:31 Romans 10:14-15).

C. Obedience (James 2:14).

D. Obligation (Romans 1:14, 1 Corinthians 9:16).

E. This is the time (Ecclesiastics 3:1).

Dr. Octavinus said,

First God sent missionaries from Middle East then He sent missionaries from Europe and UK. Later He crossed the Atlantic Ocean to send missionaries from USA. Now He is crossing the Pacific Ocean to send missionaries from Asia."¹⁸¹

¹⁷⁹ Met Castillo and Katie Sisco (Editors), Into the 21st Century Asian Churches in Missions (Pattaya: Evangelical Fellowship of Asia, 1998), pp. 15-19.

¹⁸⁰ Sritandon (Editor), Satchatham (Bangkok: Satchatham Church, 1993), pp. 71-74.

¹⁸¹ Ibid., p. 73.

F. Blessings (Philippians 4:19).

G. It is possible. (Mark 9:23 John 11:40).

7. Reason for missions stagnation

A. The wrong response to God's mercy. (Jonah 4:2).

Contemporary: The country which has conflict with other countries,
Universalism.

B. Partiality (Acts 11:19).

Partiality makes the church become self-centered. The church wants to
proclaim the gospel of Christ only to her own nation.

8. Awakening God's people to be committed to missions.

A. Awakening by God Himself (Acts 1:8; 2:1-21).

B. Awakening by situations (Jonah 1:4-17 Acts 8:1; 11:19).

C. Awakening by leaders (Acts 11:22-26; 13:2-3).

9. Disobedience leads to punishment. (Leviticus 26:14-46 Deuteronomy 28:15-68).

A. Israel

When the Israelites disobeyed the Lord and did not enter the land of
Canaan (Numbers 14:1-4), the consequence was a decline in their numbers. In
40 years the growth rate was minus. The numbers of all the men in Israel 20
years old or more declined from 603,550 to 601,730 (Numbers 2:32; 26:51).

When Israel did not obey God, they did not bring the blessing of the
Lord to other nations; Jerusalem fell in 586 BC.

B. The church¹⁸²

At the end of the period 1-400 AD Rome received Christianity but did not obey the Great Commission. The church in Rome did not reach out with the gospel to the barbaric Celts and Goths. As a penalty the Goths invaded Rome.

In the period 400-800 AD. The barbaric Celts and Goths briefly achieved the Roman Empire and received Christianity. Again the church did not obey the Great Commission. They did not reach out to the Vikings. As a punishment the Vikings invaded these Christianized Celtic and Gothic barbarians during the period 800-1200 AD. The Vikings too became Christians.

During the period 1200-1600 AD, Europe became united for the first time by the Christian faith. Again the church did not obey the great commission. Instead they led crusade wars against the Saracens, which led to bereavement.

10. Obedience leads to growth (Acts 6:7; 9:31; 12:24; 16:5; 19:20; 28:31).

A. The churches in the Bible.

At first the church in Jerusalem wanted to reach out to Jews only (Acts 11:19). Later the church was willing to reach out to other nations (Acts 11:20). Antioch sent out Paul and Barnabas, Jerusalem sent Mark and Silas, Philippi sent Epaphroditus probably Luke and perhaps Titus, Thessalonica sent Aristarchus and Secundus, Berea sent Sopater, Lystra sent Timothy and Derbe sent Gaius and so on. As the churches obeyed the great commission, they were blessed by growth. Luke reported the growth of the church in Acts 6:7; 9:31; 12:24; 16:5; 19:20; 28:31. In just 70 years the churches spread to 3 continents.

¹⁸² Winter and Hawthorne (Editors), Perspective on the World Christian Movement, p. 199.

B. The churches in history and in the contemporary period.

The churches in the Western world did obey the Great Commission during 1800-2000 AD. They sent missionaries to Asia, Africa, Latin America and Pacific Islands. It led to the growth of the churches in the West during that period.

The churches in the Pacific Islands after they received missionaries in the early nineteenth century immediately sent their own missionaries to other tribes in other islands. This led to the growth of the church in the Pacific Islands. Later the Christian population in most of the countries in the Pacific Islands was more than 50%.

The churches in South Korea have obeyed the Great Commission. They started formally sending Korean missionaries to other countries after they had received Western missionaries for less than thirty years. They continue sending missionaries until today. In the year 2000 they sent more than 10,000 missionaries. It led to the growth of the church in South Korea. In the year 2000 the Christian population in South Korea was more than 25%.

11. Antioch the effective sending church (Acts 11:19-30; 12:25; 13:1-4:14:27)

The church at Antioch city was the effective sending church because of her glocal (global and local) church.

A. Global vision (Acts 11:20;27-30).

Christians in the church at Antioch city were world missions minded. They proclaimed the gospel not only to Jews but also to Greeks (Acts 11:20).

They were concerned not only for to the people in Antioch city but also the people in Judea (Acts 11:27-30).

B. Local vision (Acts 11:22-26; 12:25; 13:1-2).

The leaders of the Antioch Church looked after the church very well. They nurtured well (Acts 11:23). They reached out well (Acts 11:24). Barnabas was a good trainer. He trained Paul, Mark and others (Acts 11:23, 25-26; 12:25; 15:37-39). They used their gifts (Acts 13:1). They had inspired worship (Acts 13:2). They emphasized prayer (Acts 13:2-3).

The Antioch Church had both global vision and local vision so the church was an effective sending church. The church could accomplish the missions task by sending Barnabas and Paul to be missionaries (Acts 13:3-4).

12. The more we give the more we grow (proverbs 11:24).

It is more blessed to give than to receive (Acts 20:35).

A. Give according to what we have (2 Corinthians 8:12).

B. Give according to our ability (2 Corinthians 8:39).

C. Give according to our faith beyond our ability (2 Corinthians 8:36).

When we give beyond our ability God will meet all our needs according to his glorious riches in Christ Jesus (Philippians 4:19).

Applications:

a. Metreypheap Pochentong Church in Cambodia gives an offering to missions according to what she has. The church has given 10% of its total offering to missions since 1996. Even though Cambodia is a poor country

Metreypheap Pochentong Church gave 40 US\$ in 1996 towards missions and 400 US\$ in 2001.

b. North Point Alliance church in Hong Kong has given her offering to missions according to her ability. At first the church gave to missions 10% of its total offering. God increased the church's ability to give. This church has continued giving to missions more and more from 10% to 20 %...then 70% of total offering.

c. People's Church in Toronto, Canada has given offerings to missions according to her faith (beyond her ability). Dr. Oswald J. Smith the pastor of the church encouraged the members of the church to give a promise offering for missions according to their faith. The church gave an offering for missions of 3,500 \$ at first, but in 1972 the church gave 597,000 \$ to missions. The church supported 5 missionaries at first then 10 then 20 then 40 then 100 then 200 then 350 in 40 countries under 35 missions agencies.¹⁸³

ii. Teach on missions.

This could be for three months in groups. Train other people to lead the groups, if possible. Suggested courses; Use 12 topics from the author's topics or use the booklet Missions is for Every Church¹⁸⁴, or you can use the booklet God's Great Commission to the church (Thai Edition)¹⁸⁵. These books can be obtained by contacting OMF Thailand Home Council.

¹⁸³ Smith, pp. 30, 36, 70-75.

¹⁸⁴ Manzano (Editor), Mission is for Every Church (Thai Edition)

¹⁸⁵ Theodore William, God's Great Commission to the Church (Thai Edition) (Bangkok: OMF Publishers, 1990).

Step VI. Let the prayer meeting in the church be active in praying for missions.

In a small church, encourage attendance at the prayer meeting. In a big church, try to form a missions prayer group.

Step VII. Adopt a Thai missionary or a Thai missionary couple.

In the prayer meeting still encourage the church members to pray for the world and for many Thai missionaries. By adopting a Thai missionary or a Thai missionary couple, interest, understanding and prayers are focused. It is a good way of preparing the church to be involved in missions actively and continually. Encourage the church committee to consider supporting a Thai missionary or a Thai missionary couple.

Step VIII. Form a Missions Committee to coordinate missions work in your church.

(A church that cannot yet form a Missions Committee should have at least one person who is committed to missions in order to coordinate missions work.)

i. Area of work of Missions Committee.

1. Coordination of the committee.
2. Prayer mobilization.
3. Vision and planning.
4. Education in missions.
5. Recruitment and training.
6. Financial support.
7. Sending, care and communication.
8. Cooperation with others.

ii. How to form a Missions Committee.

Suggestions:

1. Pray that God will call people to pray and work for missions, and that He will give the church a missions vision.

2. The church leaders authorize the establishment of a Missions Committee. To have authority and be effective, the Missions Committee needs to be formed by the church leadership and supported by the members. Arrange accountability to the church leadership. In some churches the members of the Missions Committee continue in their position for three years, and a third step down each year, but can be renamed. The church leadership establishes how people are appointed. Decide:

- A. The responsibilities and authority of the committee.
- B. How will members of the committee be appointed?
- C. Who will lead the committee?
- D. How decisions will be made in the committee?
- E. How the committee will carry out its work?
- F. How the work will be financed?

iii. Recruit members for the committee.

Between three and eight people are suggested. A committee does not usually function well with less than three or more than eight. Seek people mature in the faith with a missions vision who will commit themselves to pray, give, work and take responsibility for missionaries who are adopted by the church or who go forth from the church. They also need administrative ability. These people should not do all the work themselves, but coordinate the effort of many others who will

help in the task. The committee, preferably part of the church leadership, should possess initiative, the ability to lead, and be a good communicator. If possible, the work in the Missions Committee will be his primary responsibility in the church.

iv. Committee members will take responsibility for an area of work according to their gifts: coordination of the committee, prayer mobilization, vision and planning, education in missions, recruitment and training, financial support, sending-care-communication and cooperation with others.

v. Introduce the committee members to their responsibilities.

vi. Meet monthly (The work itself is done in between meetings: the meetings themselves are for prayer, making plans, and reports on work done). Each member should know what his work is for the next month. The coordinator helps every committee member to fulfill his responsibility. Make a calendar of the meetings for the whole twelve months.

vii. Work of the Missions Committee.

1. The Missions Committee helps the church to fulfill her responsibilities in harmony with the others in order to maximize the church's missions commitment. One person is directly responsible to the church leadership for implementing the church's missions plan. (Formulating this plan is part of "Vision and planning.")

2. Prayer mobilization.

Prayer is essential for missions.

Suggestions for organizing prayer:

- A. Include prayer for missionary work in church services.
- B. Include prayer for missionary work in the prayer meeting of the church.
- C. If the church has a missions prayer group already, give missions prayer items to them. If the church does not have a missions prayer group yet, try to form a missions prayer group.
- D. If your church is a cell church, give missions prayer items to all the leaders meetings.
- E. Help every family to pray for missions in their family prayers.
- F. Encourage each member to pray daily for a Thai missionary or Thai missionary couple. Provide them with a list of prayer requests.
- G. Make a prayer card with a photograph of the missionary or request appropriate missions agency or request from the missionary himself, perhaps attached to a magnet for the refrigerator, etc. to remind people to pray.
- H. Organize a team of intercessors who will dedicate at least two or three hours to intercession a week for specific requests for missions.
- I. Organize 24 hours prayer chains for specific requests for missions.
- J. Organize prayer with fasting for important requests for missions.
- K. Help people to use the scriptures to guide them in prayer.
- L. Suggested Missionary Prayer Topics
 - Day 1: Pray for the missionary's spiritual intimacy with God.
 - Day 2: Pray for the missionaries' physical and emotional health.
 - Day 3: Pray for the missionaries' family.

Day 4: Pray for the missionaries' financial support.

Day 5: Pray for the missionaries' ministry.

Day 6: Pray for good relationships with other missionaries and national workers.

Day 7: Pray for the country in which the missionaries are working.

M. Prayer meetings

Prepare well in prayer: the meeting should be anointed by God and interesting to encourage the participants.

Example of a program

- a. Opening prayer.
- b. Short Bible reading.
- c. Worship
- d. Urgent prayer requests
- e. Prepared requests on particular themes:

Focus on a country, summaries of requests from prayer letters.

N. Train a substitute to take on these tasks whenever necessary.

3. Vision and planning.

A. Missions vision

Psalm 67 says "God...bless us that your ways may be known on earth, your salvation among all nations (V.1-2)" We seek God's blessing on our church so that through us, other ethnic groups or other nations will be blessed.

B. Planning

Some churches find it useful to write a "missions policy". This could contain the following:

- a. Missions definition (cross-cultural ministry)
- b. Which missionaries will be adopted?
- c. How missionary candidate will be selected?
- d. How they are trained?
- e. How members of the Missions Committee

are selected, and how

long they serve on the committee?

- f. How missionaries are cared for?
- g. How missionary work will be financed?

What percentage of missionaries' support will you aim to contribute as a church (for example, some churches give 25%, 10% or 5% of total support figure to adopted missionaries sent by other churches, and 100%, 80% or 50% of total support figure to missionaries sent by the church). Contribute to missionaries insurance and retirement funds.

h. What reports does the church require of the missionary? (For example, a list of goals for the term, yearly reports, reports to the Missions Committee and church leaders when returning).

- i. In which ethnic groups or in which countries will you concentrate?
- j. Which type of missions agency will you work with?

Help all the church leaders to participate in seeking God for the missions policy. The written statement so they will feel part of it.

Help the church leadership to make a list of her aims and goals.

Missions agencies can help. The goals should be measurable so that it can be determined whether they are being reached. For example:

"Adopt a Thai missionary couple, raise funds to support them 10% of their total support figure and will be able to start supporting them by the mid of 2004."

"Send off a missionary or a missionary couple from our association of churches to serve in Cambodia, raise funds to support them 80% of their total support figures by 2006".

4. Education in missions.

The missions Committee works with church leaders in charge of teaching to educate the whole congregation in making disciples of all nations (Matthew 28:18-20). The younger people are when we start teaching, the better informed they will be.

A. Capturing a missions vision.

The first task is to help members capture a missions vision. The way to do this:

a. Follow step IV in the steps to mobilizing a church in missions but this time the leaders of the church pass on the missions vision to the members.

b. Include some other activities such as: Sharing testimonies of advances in missions work in different parts of the world in the general church services and in prayer meetings, in missions prayer groups, in different groups of the church or in cell groups. Present dramas in the church service depicting

different missionary situations. Present interesting missionary stories. Hold a lunch after church service with the typical food of the country in which those missionaries are serving and which the church is supporting. Hold missions exhibitions with photographs, maps etc.

B. Building on the vision

a. Continue building a solid biblical foundation for missions work from the suggestions in step 5 of steps to mobilizing a church in missions. There are some other missions booklets in Thai that can be used for teaching or giving members to read such as: One Passionate purpose¹⁸⁶, The Role of Church Members in Missions¹⁸⁷, God's Powerful Weapon¹⁸⁸, Who, Me a Missionary,¹⁸⁹ OMF Thailand Home Council can help in obtaining these booklets

b. The Missions Committee works with the church's leaders to put missions at the heart of church life and teaching.

Suggestions:

1) Help worship leaders to include hymns and choruses which speak of missions.

2) A member of the Missions Committee could meet monthly with a representative of every department, class or group in the church to help them teach and mobilize their people to pray for and support missions work. In this

¹⁸⁶ Howard Peskett, One Passionate Purpose (Thai Edition) (Bangkok: OMF Publishers, 1990)

¹⁸⁷ Michael Griffiths, The Role of Church Member in Missions (Thai Edition) (Bangkok: OMF Publishers, 1990)

¹⁸⁸ Denis Lane, God's Powerful Weapon (Thai Edition) (Bangkok: OMF Publishers, 1990).

¹⁸⁹ Daniel Bacon, Who, Me a Missionary (Thai Edition) (Bangkok: OMF Publishers, 1990).

way, the entire church is involved in missions. Help each teacher to communicate at the age level and maturity of their people. Provide maps, flags, and posters for the meeting room of each group to help remind them. Provide materials: courses videos, transparencies, VCD for them.

3) Practice writing to missionaries as a group.

4) Arrange visits by church members to people of other cultures.

5) Organize visits of missionaries to the church. Let them tell what missionary life is really like.

6) Help every family to participate in missions. For example, adopt a Thai missionary family: pray daily for them, write to them, remembering them at Christmas and birthdays.

7) Involve young people through: having young people's leaders speak about missions at the main worship services. Include young people in planning and running missions events.

8) Hold simulation games on missions. People of all ages can better understand situations when they act out what it is like to be in them.

9) Form a church library on missions.

10) Organize a missions noticed board with maps, photographs etc.

c. Help pastors and teachers to communicate the missions vision to all members. Every member has missions responsibilities, even though they may not go personally to the missions field. Members participate in the following ways:

- 1) Prayer

- 2) Giving

- 3) Writing letters

- 4) Doing research about the people on the missions field (their religion, history, culture and geography, percentage of Christians etc.).

- 5) Finding out what businesses are suitable for tent making missionaries.

- 6) Forming friendships with people of other ethnic groups.

d. The Missions Committee can also form a missions information center.

- 1) Information on the different countries of the world.

- 2) Maps

- 3) Training materials.

- (1) Books on missions work.

- (2) Missions videos, VCD.

- (3) Information on missions conferences.

You can get missions information from missions agencies and missions websites.

e. Hold a missions conference.

Many churches find it useful to hold a missions conference each year.

- 1) Keys for a successful conference:

- (1) Persistent and fervent prayer for the missions conference.

- (2) Support of church leaders.

(3) A committed Missions Committee.

(4) Planning ahead of time

(5) Attractive visual aids and decorations.

(6) Biblical teaching on missions.

(7) Extensive participation by the congregation.

(8) Contact with missionaries.

(9) Variety and creativity: for example select some members who have the potential to be a missionary candidate e.g. all leaders who are missions minded should visit the missions field and share their experiences at the missions conference.

2) Planning steps for a missions conference:

(1) Select a missions conference sub committee. Their task is to motivate, train and mobilize others.

(2) Set goals for the missions conference. The first year it's aimed at increasing the congregation's understanding of missions. The next year for launching a program for an unreached people group that the church has burden to help.

(3) Establish objectives in terms of end results. For example: aim to have 5 people commit themselves for missionary service and 20 people to commit themselves to pray for those preparing to be missionaries.

(4) Make plans: When, how many days, who will do what and when?

(5) Design the program:

(5.1) Biblical preaching on missions

(5.2) Missions trip experiences.

(5.3) Missionaries testimonies or interview with missionaries

(5.4) Dramas of missionary biographies

(5.5) Wear costumes of other countries

(5.6) Music or dance of other countries

(5.7) Exhibitions with maps, flags, photographs of other

countries

(5.8) Others

(6) Prepare a planning calendar.

(7) Delegate responsibilities; involve as many people as

possible.

(8) Hold the conference.

(9) Evaluate it.

3) Opportunity for a response: we want everyone to be committed to missions. God calls some to be missionaries and others to commit to support.

The following response card could be useful.

Missions Response Card

Those committed to support missionaries.

By God's grace, I commit myself to live for the Lord Jesus Christ. I commit myself to support missionaries by prayer and giving.

Signed:

Date:

Those being called to be missionaries.

I believe God may be directing me to serve Him as a missionary. In obedience to His leading, I will take specific steps to investigate further this possibility. Together with my church leaders, I will seek God's will through prayer, study, and gaining experience in the Lord's work.

Signed:

Date:

5. Recruitment and training.

The Missions Committee helps the church to recruit and train missionary candidates.

A. Recruitment

a. Proactive recruitment: The Missions Committee members and church leaders should be alerted to find members who have the potential to be missionary candidates.

Denis Lane gives the basic requirements for missionary candidates¹⁹⁰ as follows:

1) A sense of vocation and a walk with God. Missions response card in a missions conference helps you to know who has a sense of vocation.

2) Spiritual maturity: Spiritual maturity is a developed and developing walk with the spirit of God, producing the fruit of the Spirit.

3) A willingness to be a servant.

4) Self discipline.

5) Evangelistic concern.

6) Something to share with others.

7) Experience of life and ministry: A potential missionary candidate should have experience in witness, know how to lead people to accept Jesus Christ, know how to nurture new believers, and know how to lead a small group.

8) Emotional stability.

9) Physical fitness.

10) Language motivation (a lot motivation to learn new language).

b. Further questions to ask about a missionary candidate.¹⁹¹

1) Has the person ever accomplished anything? Missionary work requires perseverance.

2) Has he or she ever begun anything new?

¹⁹⁰ Denis Lane, Turning Good's New Instruments (Singapore: WEF and OMF, 1990), pp. 13-18.

¹⁹¹ Ibid., pp. 18-20.

A missionary needs to have initiative and be willing to tackle new things.

3) Can he or she work in a team?

4) Can he or she work with people different from himself or herself? In a missionary situation they have to learn to adjust to different people and even to live with them.

5) Does he or she listen well?

Listening is an effective tool in missions.

6) Do people go to him or her?

Missions means reaching people.

7) Can he or she communicate clearly?

Missionary should be able to express his or her thought clearly.

8) Does he lead his family well?

Family relationships testify to the gospel.

c. A missionary candidate application.

1) A church sends missionaries by herself.

(1) The Missions Committee makes the form of application to investigate a missionary candidate according to those points of basic requirements for a missionary candidate and possible further questions.

(2) The missionary candidate completes an application.

(3) The Missions Committee and church leaders make a decision. The decision is related to the question "Is he or she really suitable?"

2) The church sends the missionary through a missions agency.

The steps will be like this:

(1) A missionary candidate gets the application form from the missions agency and completes the form.

(2) There is coordination between the missions agency and the church relating with the missionary candidate.

(3) The Missions agency interviews the missionary candidate and makes a decision.

B. Training.

a. General (professional) training.

A missionary candidate will work with non-believers or secular people on the mission field. It is useful if the missionary candidate has had experience in a secular job before.

b. Church training.

A missionary will either be planting churches or working with newly emerged or long-standing ones. He or she must not be a novice in church matters. He must be aware of discipline problems, financial safeguards and difficulties, relationship issues between pastors and deacons or councils. He must not be naive, thinking that if two people are Christians they will be sure to get on with each other.

The missionary candidate should therefore spend time in a church situation, learning in practice what he or she may know in theory, and coping with problems and situations as they arise. The more involvement in full-time

Christian ministry they have had (especially in a church situation), the more quickly they adjust to church planting. It will be useful if he or she has experience in leading someone to Christ and nurturing that one, who in turn can lead another to Christ. If he or she has experience in multiplying cell groups, he or she will be able to plant a multiplying church.

c. Formal Bible training.

Missionaries are teachers. They must be able to give a reason for their faith. They will be faced with difficult problems. They must know the Scriptures, and how to deal with cults and heresies. Therefore the missionary candidate should have formal Bible training. It will be useful if he or she studies in the Bible school or seminary that teaches clearly about missions. (missions is not just evangelism but missions is cross-cultural ministry.) The Missions Committee should coordinate with the missions agency and the Bible school to make sure that the missionary candidate not only obtains Bible knowledge but that he or she is effective in practical ministry. If the missionary candidate is involved in church planting he needs to know how to evangelize and disciple new converts, prepare small group leaders, and prepare elders and new pastors. It will be useful if the missionary candidate is ordained before going to the mission field.

d. Missions (cross-cultural) training.

1) Cross-cultural experience.

The Missions committee coordinates with the church leaders and the missions agency to give the missionary candidate cross-cultural experience through missions trips or short-term projects.

2) Cross-cultural training

The Missions Committee coordinates with church leaders and the missions agency to facilitate the missionary candidate in cross-cultural training. There is a Cross Cultural Training Center in Chiang Mai Thailand. Telephone 66-53-862493 or 66-53-862496

E-Mail: Cetece@loxinfo.co.th

The cross-cultural training will help the missionary candidate prepare his attitude to the target culture. It will also help to acquire skills in adjusting to a new culture and in communicating the gospel to people of different world views.

The Cross Cultural Training Center provides cross-cultural courses such as: Cross cultural Communication, Cross Cultural Counseling, Good News for Asian Buddhists.

The Missions Committee should coordinate with the missions agency and the Cross Cultural Training Center to make sure that the missionary candidate grasps the concept of "Missions Full Circle." When he works in the missions field, he should pass on the missions commitment to the churches that he plants. "Many missionaries who in the past planted churches, stopped at evangelism, church planting and three-self principles. Very few imparted the vision of missions."¹⁹²

¹⁹² David Pickard, Challenges Facing Asian Missions: A Compendium of the Asia Missions Congress II (Pattaya: Evangelical Fellowship of Asia, 1997), p. 44.

6. Financial Support.

The Missions Committee helps the church to support the missionaries. It makes sure that the missionaries have enough money.

A. Total Support Figure.

The Missions Committee helps the church to find out the total support figure (total budget) of each missionary. It will help the church to decide, what percentage of the total support figure the church will want to support.

Suggested responsibilities:

a. Work with the missionary and the agency to set a realistic budget: living expenses (food and utilities, personal allowance), housing/rent & property maintenance, language & orientation, children's education, pension provision, shared field costs, shared agency costs, home assignment supplement (housing allowance, medical insurance, children's education, holidays, deputation travel, study costs etc.), ministry on the field (Visas, ministry travel, house help wages, medical insurance, other expenses).

b. Work out methods for transfer of money.

c. Help plan the details of raising support.

d. Train a substitute who can take on these tasks whenever necessary.

e. The church treasurer will usually manage the funds. Alternatively the person responsible for this area from the Missions Committee could serve as missionary treasurer, if necessary.

B. Give an offering for missionaries.

a. Give according to what the church has, such as give 10% of the total offering of the church (2Corinthians 8:12)

b. Give according to the church's ability, such as more than 10% of the total offering of the church (2 Corinthians 8:3a).

c. Give beyond the ability of the church (2 Corinthians 8:3b). Give by faith promise. This method has been quite successful. Members promise to give each month, not what they already have, but what they believe God will provide for them to give to missionaries. It is an additional offering, above what they already give to the local church.

d. Other ideas of raising support.

1) God has called some Christians to give a second "missionary tithe".

2) Fast offering. Some Christians fast and prayer once a week, they collect the money that they would have spent on families meals, to give to missionaries.

3) In some countries, each day put by a handful of rice for missionaries. This rice is collected and sold.

4) Tent makers.

This era is the era of business. Church members who have run businesses can go as professionals to establish businesses in the missions field which will sustain the missions work. The Missions Committee can help tent makers prepare themselves for professional service. They too need prayer

support. Although tent makers earn some money themselves, there are many expenses incurred by their professional service which churches should help to cover.

C. Missionary accounts.

The church treasurer generally administers the missionary funds.

Suggestions:

- a. All income should be receipted, recorded and forwarded to the missionaries.
- b. Send a note of the names and addresses of donors and the amount that they have given so that the missionaries can thank them personally.
- c. Prepare budgets and accounts which are open for inspection.
- d. Have the books revised regularly.

7. Sending, care and communication.

The Missions Committee helps the church to coordinate with the missions agency to send, care and communicate with their missionaries.

A. Commissioning and sending.

The Missions Committee helps the church to arrange a public commissioning service for the missionary, sending him or her off with their blessing as their representative, and assuring him or her of their support.

B. Care and communication.

- a. Before going to the missions field.

The Missions Committee helps the church and missions agency to take care of the missionary in preparation of going overseas such as: packing,

medical examination, immunization, passports, visas, arranging travel, money changing, cultural customs, making a will and depositing it in a safe place, orientation and designation.

b. On missions field.

The missions Committee should be aware of the things that the missionary will face, particularly during the first two years such as: accommodation arrangement, language and orientation, culture shock, children's education.

The Missions Committee helps the church and missions agency to maintain constant communication with their missionaries, supervise and evaluate their work. Missionaries are accountable to the sending church. The church responds by informing the members, organizing prayer and giving practical help and visiting occasionally.

The Missions Committee helps the church and missions agency to establish lines of communication with missionaries on the missions field (by letter, tel. phone, fax, e-mail etc.). It coordinates the sending of letters, cards and useful articles. It receives information from the missionary, and passes on relevant information to those responsible for each area in the Missions Committee. It produces and distributes the missionary news/prayer letter, and trains a substitute to take on these tasks whenever necessary.

c. On returning home.

The Missions Committee helps the church and missions agency by taking care of the missionaries when they return home. They need care in

When considering working with a missions agency, examine their purpose, principles, doctrines and policies. See if they are in agreement with the way the church wants to work with its doctrine, goals and financial policies.

CHAPTER FIVE

SUMMARY

In chapter one, the statement of the hypothesis is that "Commitment to missions leads to the growth of the church." The meaning of missions here refers to cross cultural ministry. The meaning of commitment is expressed by supporting and sending missionaries. The growth of the church is related both to quantitative growth and to qualitative growth.

In chapter two, consideration of the theological context, the historical context, the contemporary context and the Thai context, all clearly support the hypothesis that "Commitment to missions leads to the growth of the church." Contrary to that, it is shown that "Lack of commitment to missions leads to the decline of the church."

In chapter three, the field research from 36 churches in Bangkok also firmly supports the hypothesis that "commitment to missions leads to the growth of the church." Churches with high commitment to missions have significantly more growth than churches with low commitment to missions.

In chapter four, from the conviction that "Commitment to missions leads to the growth of the church" subsequent action is by promoting local churches to be committed to missions. Any local church can follow these guidelines in order to become a sending church.

The author believes that when churches in Thailand start to take action in their commitment to missions by sending out missionaries, the number of Christians in Thailand will soon break above 1%.

APPENDIX ONE
ENGLISH QUESTIONNAIRE

Questionnaire of Pastor

Letter

Questionnaire

Questionnaire of Member

Letter

Questionnaire

Dear Pastor/ Elder in Christ,

Please find the enclosed questionnaires concerning "The Study of the relationship between the growth of the local church and it's involvement in missions."

This questionnaire is for further research for my thesis for the D.Min degree of the International Theological Seminary US. The purpose is to study the relationship between being involved in missions and the growth of the local church. I hope this will be useful for the churches in Bangkok, and will be used to stimulate the churches in Thailand and (the Lord willing) throughout the world, to encourage church growth through involvement in missions. Not only this, but your answers are also important for my graduation.

It is not necessary to sign your name or the name of your church on this questionnaire. All the information received will be for my benefit alone. Please answer all the questions truthfully.

There are two different questionnaires. The first one is for the pastor or elder, the second is for members. For the members, we need data from each family, not individuals. Singles who have their own income will be counted as a family. We need data from at least 30 families in each church. If your church has less than 30 families, please make sure every family answers the questionnaire.

Thank you so much for your kindness and your cooperation. May the Lord bless you and your ministries.

Sincerely yours,

Rev. Narin Sritandon

E-mail Address (nwsritan@ksc.th.com)

Tel. 02-671-2337-40 ext 711, 02-240-3960-63 ext 711

Please answer this questionniare and send it back by 27 April 2003

N.B. This questionnaire is divided into 3 sections

Section 1 Data of church's ministries

Section 2 Data of church's situations

Section 3 General data of church / individual

Section 1 Data of church's ministries

Please answer in the blanks below.

1. In the year 2002, How many times did you train the members to lead people to Christ and nurture them?
.....time
2. In the year 2002, How many times did you encourage the members to invite their relatives, friends or their neighbors to come to cell groups or small groups or to church(count from the preaching sessions)?
.....time
3. In the year 2002 ,How much money did your church use to train cell group leaders or small group leaders ?
.....baht
4. In the year 2002, How many small group leaders or cell group leaders did you have in your church?
.....leaders

N.B.

Questions no. 5-22 concerns the church's involvement in every aspect of missions.

no. 7-6 concerns home missions in Thailand eg. the Bible Society, Bible school, Student Work, YFC or others.

no. 7-10 concerns the ministry of planting daughter churches.

no. 11-14 concerns ministry among Thai people in other countries.

(Diaspora)

no. 15-18 concerns ministry cross culturally in Thailand.

no. 19-22 concerns ministry cross culturally in other countries.

5. In the year 2002, How many times did your church invite speakers who work outside the church to speak, such as Bible Society, Student Work, YFC, etc.?
.....times

6. In the year 2002, How many times did your church pray for the ministries outside the church such as

Bible Society, Bible School, Student Work, YFC, etc.?

.....times

7. In the year 2002, How many times did your church teach or preach about planting daughter churches?
.....times
8. In the year 2002, How many times did your church pray about planting a daughter church?
.....times.
9. In the year 2002, How many members of your church were trained or sent to be trained to a Bible School, so that they could help plant a daughter church?
.....people (include people sent by the church, but who are still in training)
10. In the year 2002, How many times did your church members visit those who have planted daughter churches?
.....times
11. In the year 2002, How many times did your church teach or preach about planting a church among Thai people overseas?
.....times
12. In the year 2002, How many times did your church pray for the worker who planted the churches among Thai people overseas?
.....times
13. In the year 2002, How many people has your church trained or sent to be trained, for preparation in planting churches among Thai people overseas?
.....people (include people who have been sent in recent years)
14. In the year 2002, How many times did your church visit the workers who plant the churches among Thai people overseas?
.....times
15. In the year 2002, How many times did your church preach or teach about planting the church cross culturally in Thailand such as Thai with Thai Muslim, Karen with Thai Yai?
.....times
16. In the year 2002, How many times did your church pray for the workers who do ministries cross culturally in Thailand?
.....times
17. In the year 2002, How many times did your church invite a speaker who is involved in ministry cross culturally in Thailand?
.....times
18. In the year 2002, How many times did your church visit the workers who do ministry cross culturally in Thailand?
.....times
19. In the year 2002, How many times did your church preach or teach about being a missionary cross culturally overseas?
.....times

- 20 In the year 2002, How many times did your church pray for missionaries who work cross culturally overseas?
.....times j
- 21 In the year 2002, How many times did your church invite missionaries who work overseas cross culturally to share and encourage more missionaries to go abroad?
.....times j
- 22 In the year 2002, How many times did your church visit missionaries who work cross culturally overseas?
.....times

Section 2 Data of church situation

N.B. Please answer the questions in the blank.....

	1998	2001	2002
23. On average, how many adult members regularly attend the service on Sunday?	...people	...people	...people
24. How many small groups or cell groups do you have in your church?	...group	...group	...group
25. How many people baptised in the following years?	...people	...people	...people
26. How much money did your church give to support Home missions in Thailand such as, Bible Society, Bible School, YFC, etc?	.....B	.....B	.....B
27. How many daughter churches or branch churches or outreach centres did your church have in the following year?	.....B	.....B	.....B
28. How much money did your church give to plant daughter churches, branch churches, or outreach centres in each year?	.....B	.....B	.....B
29. How many people did your church send to plant daughter churches, branch churches, or outreach centres each year?(including those already sent)	.....people	.....people	.....people

30. How much money did your church give to support workers involved in church planting among Thai people in Thailand?
31. How many workers did your church send to plant the church among Thai people overseas?(include workers who has been sent before)
32. How much money in a year did your church give to support workers who minister cross culturally in Thailand such as, Thai to Muslim, Karen to Thaiyai ?
33. How many people has your church sent to do ministry cross culturally in Thailand? (include all those sent in recent years)
34. How much money in a year did your church give to support workers who are doing cross cultural ministry overseas?
35. How many people has your church has sent to be missionaries who work cross culturally overseas? (include all those already sent who are still working overseas)
36. How much was the annual church offering?
37. How many full time workers did your church have in the following years?
38. How many lay leaders does your church have?
39. How many salaried office workers does your church have?

.....B	.....B	.....B
...people	...people	...people
.....B	.....B	.....B
.....people	.....people	....people
.....B	.....B	.....B
.....people	.....people	.....people
.....B	.....B	.....B
...people	...people	.....people
...people	...people	...people
...people	...people	...people

5= excellent, 4 = very good, 3=good , 2=fair, 1= needs improvement

- [illegible]

Section 3 Other data of church / individual

Please check ☒ in the () you select and or please fill in the blank

54. Your worship place has been

- () rented /leased. Now it costs.....Baht/yr.
- () bought. It belongs to the church(or to foundation) since the year.....It cost about.....Baht
- () enlarged. In the year....cost.....Baht.
- () other.....

55. In the year 2002, your church gave a financial report....time

56. Finance of the church, In the year 2002,

- () we set the budget
- () we didn't set the budget

57. In the year 2002, your church had

- () missionary co-worker.....person
- () no missionary co-worker

58. Your church was established in the year.....

59. Person who answers this questionnaire is

- () male
- () female

60. I am

- () single
- () married
- () widow

61. Your age in the year 2002 was

- () < 20 yrs.
- () 20-40 yrs.
- () 41-60 yrs.
- () > 60 yrs.

62. Your highest education in the year 2002 was

- () under graduate
- () graduate
- () post graduate

63. Your professional or job in the year 2002 was

- () civil servant
- () company employee
- () labourer/ tradesman
- () shop keeper
- () Other.....

64. Your average income/month in the year 2002 was
☐ < 10,000 Baht
☐ 10,000-20,000 Baht
☐ >30,000 Baht
65. Your spouse income/month in the year 2002 was
☐ No income
☐ <10,000 Baht
☐ 10,000-20,000 Baht
☐ 20,001-30,000 Baht
☐ > 30,000 Baht
66. In the year 2002 , there were/was.....people(except your spouse) who live with you and also share expenses with you.
67. In the year 2002, the total income/month of every one who shares the expense (except your spouse)and lives with you were
☐ no income
☐ < 10,000 Baht
☐ 10,000-20,000 Baht
☐ 20,001-30,000 Baht
☐ >30,000 Baht
68. How many people do you have to contribute to their expenses (except your spouse)?..... people
69. Your status in the church in the year 2002, was
☐ pastor
☐ elder
☐ overseer
☐ other.....
70. You have been in this status for
☐ < 1 yrs.
☐ 1-10 yrs.
☐ > 10 yrs.

Dear Brothers & Sisters in Christ,

Please find the enclosed questionnaires concerning "The Study of the relationship between the growth of the local church and it's involvement in missions."

This questionnaire is for further research for my thesis for the D.Min degree of the International Theological Seminary US. The purpose is to study the relationship between being involved in missions and the local church. I hope this will be useful for the churches in Bangkok, and will be used to stimulate the churches in Thailand and (the Lord willing) throughout the world, to encourage church growth through involvement in missions. Not only this, but your answers are also important for my graduation.

It is not necessary to sign your name or the name of your church on this questionnaire. All the information received will be for my benefit alone. Please answer all the questions truthfully.

There are two different questionnaires. The first one is for the pastor or elder, the second is for members. For the members, we need data from each family, not individuals. Singles who have their own income will be counted as a family. We need data from at least 30 families in each church. If your church has less than 30 families, please make sure every family answers the questionnaire.

Thank you so much for your kindness and your cooperation. May the Lord bless you and your ministries.

Sincerely yours,

Rev. Narin Sritandon

E-mail Address (nwsritan@ksc.th.com)

Tel. 02-671-2337-40 ext 711, 02-240-3960-63 ext 711

Please answer this questionniare and send it back by 27 April 2003

N.B. This questionnaire is divided into 3 sections

Section 1 Data of church's ministries

Section 2 Data of church's situations

Section 3 General data of church / individual

Section 1 Data of church's ministries

Please answer in the blanks below.

1. In the year 2002, How many times were you trained to lead people to Christ and nurture them?
.....time
2. In the year 2002, How many times were you encouraged to invite relatives, friends or neighbors to come to cell groups or small groups or to church(count from the preaching sessions)?
.....time
3. In the year 2002 , your cell group leader or small group leader or youth leader's name is.....

N.B.

Questions no. 4 -19 concerns the church's involvement in every aspect of missions.

no. 4 - 5 concerns home missions in Thailand eg. the Bible Society, Bible school, Student Work, YFC or others.

no. 6 - 8 concerns the ministry of planting daughter churches.

no. 9 - 11 concerns ministry among Thai people in other countries.

(Diaspora)

no. 12 -15 concerns ministry cross culturally in Thailand.

no. 16 - 19 concerns ministry cross culturally in other countries.

4. In the year 2002, How many times in your church did you listen to speakers who work outside the church, such as from Bible Society, Bible School, Student Work, YFC, etc?
.....times
5. In the year 2002, How many times in your church did you pray for the ministries outside the church such as Bible Society, Bible School, Student Work, YFC, etc,?
.....times
6. In the year 2002, How many times in your church did you hear teaching or preaching about planting daughter churches?.
.....times

7. In the year 2002, How many times in your church did you pray about planting a daughter church?
.....times.
8. In the year 2002, How many times with your church did you visit those who have planted daughter churches?
.....times
9. In the year 2002, How many times in your church did you hear teaching or preaching about planting a church among Thai people overseas?
.....times
10. In the year 2002, How many times in your church did you pray for the worker who planted the churches among Thai people overseas?
.....times
11. In the year 2002, How many times with your church did you visit the workers who plant the churches among Thai people overseas?
.....times
12. In the year 2002, How many times in your church did you hear preaching or teaching about planting the church cross culturally in Thailand such as Thai with Thai Muslim, Karen with Thai Yai ?
.....times
13. In the year 2002, How many times in your church did you pray for the workers who do ministries cross culturally in Thailand?
.....times
14. In the year 2002, How many times in your church did you hear a speaker who is involved in ministry cross culturally in Thailand?
.....times
15. In the year 2002, How many times with your church did you visit the workers who do ministry cross culturally in Thailand?
.....times
16. In the year 2002, How many times in your church did you hear preaching or teaching about being a missionary cross culturally overseas?
.....times
17. In the year 2002, How many times in your church did you pray for missionaries who work cross culturally overseas?
.....times
18. In the year 2002, How many times in your church did you hear missionaries who work overseas cross culturally share and encourage more missionaries to go abroad?
.....times
19. In the year 2002, How many times with your church did you visit missionaries who work cross culturally overseas?
.....times

Section 2 Data of church situation

Select and mark ✓ accordingly

5= excellent, 4 = very good, 3=good , 2=fair, 1= needs improvement

	5	4	3	2	1
20 . In the year 2002, you think your church has set it's goal clearly.					
21. In the year 2002, during worship times in your church, you experienced the Lord's presence, inspiration , and satisfaction.					
22. In the year 2002, you learnt about spiritual gifts and used them in the church.					
23. In the year 2002, you had real zeal in the Spirit.					
24. In the year 2002, your church structure has helped the church work efficiently.					
25. In the year 2002, your church has trained the members to be leaders and has delegated work to them.					
26. In the year 2002, the small group in your church was effective in nurturing, discipling Christian and, building up the leaders, and bringing people to Christ.					
27. In the year 2002, preaching the gospel in your church directly answers the problems of the listener					
28. In the year 2002, there was unity in your church.					
29. In the year 2002, you often hear laughter in the church and in the small group.					
30. In the year 2002 , you emphasised holy living and agreed with the church to discipline members who disobey God's law.					
31. In the year 2002 , your believed and followed all that the Bible teaches.					
32. In the year 2002 , you have a happy stable family.					
33. In the year 2002 , you are concerned about the local community and the Nation.					

Section 3 Other data of church / individual

Please check ☒ in the () you select and or please fill in the blank.....

34. Your house has been

- () rented /leased. Now it cost.....Baht/yr.
- () bought. since the year.....It cost about.....Baht
- () enlarged. In the year.....cost.....Baht.
- () other.....

35. In the year 2002, you read your church financial report.....time

36. In the year 2002, your church

- () set the budget
- () didn't set the budget

37. You became a member of the church since.....

38. Person who answers this questionnaire is

- () male
- () female

39. I am

- () single
- () married
- () widow

40 . Your age in the year 2002 was

- () < 20 yrs.
- () 20-40 yrs.
- () 41-60 yrs.
- () > 60 yrs.

41. Your highest education in the year 2002 was

- () under graduate
- () graduate
- () post graduate

42. Your professional or job in the year 2002 was

- () civil servant
- () company employee
- () labourer/ tradesman
- () shop keeper
- () Other.....

43. Your everage income/month in the year 2002 was

- () < 10,000 Baht
- () 10,000-20,000 Baht
- () >30,000 Baht

44. Your spouse income/month in the year 2002 was

- () No income
- () <10,000 Baht
- () 10,000-20,000 Baht
- () 20,001-30,000 Baht
- () > 30,000 Baht

45. In the year 2002 , there were/was.....people(except your spouse) who live with you and also share expenses with you.

46.In the year 2002, the total income/month of every one who shares the expense (except your spouse)and lives with you were

- ☐ no income
- ☐ < 10,000 Baht
- ☐ 10,000-20,000 Baht
- ☐ 20,001-30,000 Baht
- ☐ >30,000 Baht

47. How many people do you have to contribute to their expenses (except your spouse)?.people

48.Your status in the church in the year 2002, was

- ☐ pastor
- ☐ elder
- ☐ overseer
- ☐ other.....

49. You have been in this status for

- ☐ < 1 yrs.
- ☐ 1-10 yrs.
- ☐ > 10 yrs.

50. Your house is

- ☐ near the church
- ☐ far from the church

51. Your home town is

- ☐ near the church
- ☐ far from the church
- ☐ in the province

APPENDIX TWO
THAI QUESTIONNAIRE

Questionnaire of Pastor

Letter

Questionnaire

Questionnaire of Member

Letter

Questionnaire

แบบสอบถาม

การศึกษา

ความสัมพันธ์ระหว่างการทำพันธกิจโลก กับ สถานภาพของคริสตจักร

เรียน ท่านศิษยาภิบาล/ผู้นำ คริสตจักร ที่เคารพรักในพระเยซูคริสต์

แบบสอบถามนี้ เป็นงานวิจัยเพื่อเป็นวิทยานิพนธ์ ระดับปริญญาเอก International Theological Seminary โดยมีวัตถุประสงค์เพื่อศึกษา ความสัมพันธ์ระหว่างการทำพันธกิจโลกกับ คริสตจักร ซึ่งจะเป็ประโยชน์ต่อ คริสตจักรทั่วไปในกรุงเทพฯ ทั้งจะเป็นแนวคิดสำหรับคริสตจักรอื่นๆ ใน ประเทศไทย และคริสตจักรอื่น ๆ ทั่วโลก ในการเพิ่มพูนคริสตจักร และการทำพันธกิจโลก มากยิ่งขึ้น ยิ่งไป กว่านั้น การตอบแบบสอบถามของท่าน มีส่วนสำคัญมากยิ่งในการจบการศึกษาปริญญาเอกของข้าพเจ้า

แบบสอบถามนี้ท่านไม่ต้องลงชื่อที่อยู่ของท่านและคริสตจักรของท่าน เพื่อเป็นความลับและไม่ มีผลกระทบใด ๆ กับตัวท่านและคริสตจักรของท่าน เพียงแต่โปรดพิจารณาตอบแบบสอบถาม ตาม ความเป็นจริง เพื่อให้งานวิจัยนี้สำเร็จอย่างสมบูรณ์ถูกต้อง

แบบสอบถามนี้ ๘ ๒ แบบแบบแรกเป็นของท่านแบบที่๒เป็นของสมาชิก ในส่วนของสมาชิกนั้น ต้องการข้อมูลจากแต่ละครอบครัวไม่ใช่จากแต่ละบุคคล แต่คนใดที่เลี้ยงดูตนเองก็นับเป็นครอบครัวหนึ่ง คือต้องการได้ข้อมูลจากผู้ที่มีรายได้แล้ว และอยากได้ข้อมูลอย่างน้อย ๓๐ ครอบครัว แต่ถ้าสมาชิกใน คริสตจักรมีน้อยกว่า ๓๐ ครอบครัว ขอความกรุณาให้ทุกครอบครัวตอบ แบบสอบถาม

ขอขอบคุณในความกรุณาของท่าน ขอพระเจ้าทรงอวยพระพร

ขอแสดงความเคารพรักและนับถือในพระเยซูคริสต์

ศจ.นรินทร์ ศรีทันดร

E-mail Address (nwsritan@ksc.th.com)

โทรศัพท์ (จนถึง 30 เมษายน 2003)

02-671-2337-40 ต่อ 711, 02-240-3960-63 ต่อ 711

กรุณาตอบแบบสอบถามและส่งคืนภายใน 27 เมษายน 2003

คำชี้แจง แบบสอบถามนี้จะแบ่งเป็น 3 ตอน คือ

ตอนที่ 1 TOumifliuu~nufiaaBm

ตอนที่ 2 ข้อมูลสถานภาพของคริสตจักร

OTUVI TOumifliuu~nufiaaBm

ตอนที่ 1 TOYati5Aiiuu^ua?™ifn

คำชี้แจง กรุณาตอบแบบสอบถามลงในช่องว่าง.....

1. ในปี 2002 คริสตจักรของท่านมีการฝึกฝนสมาชิกในกา.....ครั้ง (ไม่นับการเทศนา) จำนวน.....
2. ในปี 2002 คริสตจักรของท่านมีการหนุนใจให้สมาชิกนำญาติเพื่อนหรือเพื่อนบ้านมาโบสถ์และหรือกลุ่มย่อยหรือ.....กลุ่มเซล (นับจากการเทศนา) จำนวน.....ครั้ง
3. ในปี 2002 คริสตจักรของท่านใช้งบประมาณในการฝึกฝนผู้นำกลุ่มย่อยหรือผู้นำเซล(ถ้าไม่ใช่คริสตจักรเซลให้นับจากกลุ่มกิจกรรมเช่น กลุ่มอนุชนกลุ่มสตรี เป็นต้น)จำนวน.....บาท
4. ในปี 2002 คริสตจักรของท่านมีผู้นำกลุ่มย่อยหรือผู้นำเซล(ถ้าไม่ใช่คริสตจักรเซลให้นับจากกลุ่มกิจกรรมเช่น กลุ่มอนุชนกลุ่มสตรี เป็นต้น)จำนวน.....คน

คำชี้แจง TO 5-22 เป็นการทำพันธกิจนอกคริสตจักรในขอบเขตที่ต่างกันออกไป

ข้อ 5-6 เป็นการทำพันธกิจนอกคริสตจักรภายในประเทศไทยเช่น สมาคมพระคริสตธรรม

โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี.หรืออื่นๆ

TO 7-10 เป็นการทำพันธกิจการตั้งคริสตจักรลูกหรือคริสตจักร สาขา

TO 11-14 เป็นการทำพันธกิจตั้งคริสตจักรท่ามกลางคนไทยในต่างประเทศ

TO 15-18 เป็นการทำพันธกิจข้ามวัฒนธรรมภายในประเทศไทย

TO 19-22 เป็นการทำพันธกิจข้ามวัฒนธรรมในต่างประเทศ

5. ในปี 1111 คริสตจักรของท่านได้ให้อาสาหรือเชิญผู้ทำพันธกิจนอกคริสตจักรภายในประเทศไทย เช่น สมาคมพระคริสตธรรม โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี. หรืออื่นๆ แบ่งเป็น.....ครั้ง

6. ในปี 2002 คริสตจักรของท่านมีการอธิษฐานเพื่อพันธกิจนอกคริสตจักรภายในประเทศไทย เช่น สมาคมพระคริสตธรรม โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี. หรืออื่นๆ จำนวน.....ครั้ง

7. ในปี 2000 คริสตจักรของท่านมีการเทศน์การสอน เรื่องการตั้งคริสตจักรลูก หรือ คริสตจักร สาขา จำนวน.....คน

8. ในปี 2002 คริสตจักรของท่านมีการอธิษฐานเพื่อการตั้งคริสตจักรลูกหรือ คริสตจักรสาขา จำนวน.....ครั้ง

9. ในปี 2002 คริสตจักรของท่านมีการให้บางคนรับการฝึกฝนพระคริสตธรรมเพื่อไปตั้งคริสตจักรลูกหรือคริสตจักรสาขาจำนวน.....คน (รวมคนที่คริสตจักรได้ส่งไปในปีก่อนๆแต่เขายังคงฝึกฝนต่อ)

10. ในปี 2002 คริสตจักรของท่านมีการไปเยี่ยมเยียนคนที่ตั้งคริสตจักรลูกหรือ คริสตจักรสาขา.....ครั้ง

11. ในปี 1111 คริสตจักรของท่านมีการเทศน์การสอนเรื่องการไปตั้งคริสตจักรท่ามกลางคนไทย ในต่างประเทศ จำนวน.....ครั้ง

12. ในปี 2002 คริสตจักรของท่านมีการอธิษฐานเพื่อคนที่ตั้งคริสตจักรท่ามกลางคนไทยในต่างประเทศ จำนวน.....ครั้ง

13. ในปี 2002 คริสตจักรของท่านมีการให้บางคนรับการฝึกฝนพระคริสตธรรม เพื่อเตรียมตัวไปตั้ง

คริสตจักรท่ามกลางคนไทยในต่างประเทศจำนวน.....คน (รวมคนที่คริสตจักรได้ส่งไปในปีก่อนๆแต่เขายังคงฝึกฝนต่อ)

14. ในปี 2002 คริสตจักรของท่านมีการไปเยี่ยมเยียนคนที่ตั้งคริสตจักรท่ามกลางคนไทยในต่างประเทศจำนวน.....ครั้ง

15. ในปี 2002 คริสตจักรของท่านมีการเทศน์การสอ คนไทยทำพันธกิจ
กับคนไทยมุสลิมคนกะเหรี่ยงทำพันธกิจกับคนไทยใหญ่ เป็นต้น *faiuu*.....ครั้ง
16. ในปี 2002 คริสตจักรของท่านมีการอธิษฐานเผื่อคนที่ทำ จำนวน.....ครั้ง
17. ในปี 2002 *faiuu*.....ครั้ง
18. ในปี 2002 คริสตจักรของท่านมีการไปเยี่ยมเยียนคนที่ทำพันธกิจข้ามวัฒนธรรมภายในประเทศไทย จำนวน.....ครั้ง
19. ในปี 2002 คริสตจักรของท่านมีการเทศน์การสอนเรื่องกา ต่างประเทศ
จำนวน.....ครั้ง
20. ในปี 2002 คริสตจักรของท่านมีการอธิษฐานเผื่อมิชชันนารีที่ทำพันธกิจข้ามวัฒนธรรมในต่างประเทศจำนวน.....ครั้ง
21. ในปี 2002 คริสตจักรของท่านมีการเชิญมิชชัน แบ่งปัน ส่วนสนับสนุนการส่งมิชชันนารีไป
ต่างประเทศจำนวน.....ครั้ง
22. ในปี 2002 คริสตจักรของท่านมีการไปเยี่ยมเยียนมิชชันนารีที่ทำพันธกิจข้ามวัฒนธรรมในต่าง ประเทศจำนวน.....ครั้ง

ตอนที่ 2 ข้อมูลสถานภาพของคริสตจักร

คำชี้แจง กรุณาตอบแบบสอบถามลงในช่องว่าง.....

11. คริสตจักรของท่านมีผู้ใหญ่ร่วมนมัสการในวันอาทิตย์เป็นประจำ
(แต่ละวันอาทิตย์รวมทุกรอบ) โดยเฉลี่ยจำนวน
12. คริสตจักรของท่านมีกลุ่มย่อยหรือกลุ่มเซลล์จำนวน
(รวมที่ตั้งในปีก่อนๆด้วย)
25. คริสตจักรของท่านทำพิธีรับพิตสมาแก่ผู้รับเชื่อใน
พระเจ้าใน 1 ปี จำนวน
26. คริสตจักรของท่านได้ถวายเงินสนับสนุนการทำ
พันธกิจนอกคริสตจักรภายในประเทศไทย เช่น
สมาคมพระคริสตธรรม โรงเรียนพระคริสตธรรม
น.ค.ท วาย.เอฟ.ซี. หรืออื่นๆ 1 ปี จำนวน
27. คริสตจักรของท่านมีคริสตจักรลูกหรือคริสตจักร
สาขาหรือสถานประกาศ จำนวน (รวมที่ตั้งในปีก่อนด้วย)
28. คริสตจักรของท่านได้ถวายเงินสำหรับการตั้งคริสตจักรลูกหรือ
คริสตจักรสาขาหรือ 1 ปี จำนวน
29. คริสตจักรของท่านส่งคนออกไปตั้ง
คริสตจักรลูก หรือ คริสตจักรสาขาหรือ
สถานประกาศ *faiuu* (รวมคนที่คริสตจักร
ได้ส่งออกไปในปีก่อนๆแต่เขายังคงรับใช้ต่อ)

คศ. 1998	คศ. 2001	คศ 2002
.....คน	.....คน	.....คน
.....กลุ่ม	.....กลุ่ม	.....กลุ่ม
.....คน	.....คน	.....คน
.....บ.	.....บ.	.....บ.
.....แห่ง	.....แห่ง	.....แห่ง
.....บ.	.....บ.	.....บ.
.....คน	.....คน	.....คน

11. คริสตจักรของท่านถวายเงินสนับสนุนคนที่ไปตั้ง
คริสตจักรท่ามกลางคนไทยในต่างประเทศ u 1 ปีจำนวน

31. คริสตจักรของท่านส่งคนไปตั้งคริสตจักร. คริสตจักรท่ามกลาง
คนไทยในต่างประเทศ จำนวน (รวมทั้งคนที่คริสตจักรได้ส่งออกไป
ในปีก่อนๆแต่เขายังคงรับใช้ต่อ)

3 2 . คริสตจักรของท่าน ถวายเงินสนับสนุนคนที่ ทำพันธกิจ
tftingaiufiisifntilwibsmfrlviti rau คนไทยทำพันธกิจกับคนไทย
มุสลิม คนกะเหรี่ยงทำพันธกิจกับคนไทยใหญ่ เป็นต้น lu 1 ปี hum

11. คริสตจักรของท่านได้ส่งคนไป ทำพันธกิจข้ามวัฒนธรรมภายใน
ประเทศไทยจำนวน (รวมทั้งคนที่คริสตจักรได้ส่งออกไปในปีก่อนๆ
แต่เขายังคงรับใช้ต่อ)

3 4 . คริสตจักรของท่าน ถวายเงินสนับสนุนมิชชันนารี ทำพันธกิจ
ข้ามวัฒนธรรม ในต่างประเทศ ใน 1 ปี จำนวน

3 5 . คริสตจักรของท่านได้ส่งคนออกไปเป็นมิชชันนารี ทำพันธกิจ
ข้ามวัฒนธรรมในต่างประเทศ จำนวน
(รวมทั้งคนที่คริสตจักรได้ส่งออกไปในปีก่อนๆแต่เขายังคงรับใช้ต่อ)

3 6 . คริสตจักรของท่านรับเงินถวายทั้งปี จำนวน

3 7 . คริสตจักรของท่านมีผู้รับใช้เต็มเวลา จำนวน
(รวมทั้งท่านที่รับใช้จากปีก่อนด้วย)

3 8 . คริสตจักรของท่านมีผู้นำฆราวาส hum

(รวมทั้งท่านที่รับใช้จากปีก่อนด้วย)

3 9 . คริสตจักรของท่านมีเจ้าหน้าที่รับเงินเดือน hum

(รวมทั้งท่านที่รับใช้จากปีก่อนด้วย)

คศ. 1998	คศ. 2001	คศ. 2002
.....ป.	.....ป.	.....ป.
.....a u	.....คน	.....a u
.....ป.	.....ป.	.....ป.
.....a u	.....a u	.....a u
.....ป.	.....ป.	.....ป.
.....a u	.....คน	.....a u
.....ป.	.....ป.	.....ป.
.....a u	.....a u	.....a u
.....a u	.....a u	.....a u
.....a u	.....a u	.....a u

คำชี้แจง กรุณาทำเครื่องหมาย ✓ ลงใน () ที่ท่านเลือก 5=ดีเยี่ยม 4=ดีมาก 3=ดีปานกลาง

2=พอใช้ 1=ควรปรับปรุง

4 0 . ในปี 2002 คริสตจักรของท่านมีเป้าหมายและได้
riiWB(iiIM3u5i5a?arfs?)n5H5iuao™wii)u

41. ในปี 2002 ผู้นำคริสตจักรของท่านได้ฝึกฝน
สมาชิกจนสามารถขึ้นเป็นผู้ผู้นำ และได้

มอบหมายกระจ่ายงานให้พวกเขาได้ รับผิชอบ

42. ในปี 2002 สมาชิกคริสตจักรของท่านได้เรียนรู้
ของประทานฝ่าย พระวิญญาณ

และได้นำมาใช้ในคริสตจักร

5	4	3	2	1
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()	()	()	()	()

43. ในปี2002 สมาชิกคริสตจักรของท่านส่วนใหญ่ ร้อนรนฝ่ายจิต
วิญญาณ
44. ในปี2002 โครงการจัดการบริหารคริสตจักรของท่านมีประสิทธิภาพ
45. ในปี2002เมื่อท่านนมัสการพระเจ้าใน คริสตจักรของท่าน
ท่านรู้สึกได้ สัมผัสกับพระเจ้าได้รับการดูแลและความอิมใจ
46. ในปี2002 กลุ่มย่อยหรือกลุ่มเซลล์ในคริสตจักร
ของท่านมีประสิทธิภาพในการเลี้ยงดู สร้าง สวรรสร้างผู้นำ
และนำคนไม่เชื่อ มาเชื่อ พระเยซูคริสต์เจ้า
47. ในปี2002 การประกาศพระกิตติคุณในคริสตจักร
ของท่าน มุ่งสนองตอบ TOHBJVnn/9-3 ปี 1-3
48. ในปี2002สมาชิกคริสตจักรของท่าน
มีความสัมพันธ์รักใคร่เป็นน้ำหนึ่งใจเดียวกัน
49. ในปี2002ท่านได้ยินเสียงหวัระของสมาชิก คริสตจักรของท่านใน
คริสตจักรและในกลุ่มย่อย หรือกลุ่มเซลล์อยู่บ่อยๆ
50. ในปี2002คริสตจักรของท่านเน้นเรื่องชีวิตที่
บริสุทธิ์ มีการ ลงวินัยแก่คนที่ทำผิดวินัยของคริสตจักร
51. ในปี2002 คริสตจักรของท่านเชื่อฟังพระคัมภีร์
ทุกประการ พระวณะกล่าวอย่างไร ก็ปฏิบัติตามดั่งนั้น
52. ในปี2002สมาชิกในคริสตจักรของท่านมีครอบครัวที่เป็นสุข
53. ในปี2002คริสตจักรของท่านมีความห่วงใยต่อ
ชุมชนและประเทศชาติ

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ตอนที่ 3 ข้อมูลอื่นๆของคริสตจักร/ส่วนตัว

คำชี้แจง กรุณาทำเครื่องหมาย ✓ ลงใน () ที่ท่านเลือกและ หรือ กรณาดอบแบบสอบถามลงในช่องว่าง.....

54. สถานนนมัสการคริสตจักรของท่าน

- () เข้า/เซ้ง ในปัจจุบันราคาปีละ.....บาท
- () ซื้อเป็นของคริสตจักร(มูลนิธิ) ตั้งแต่ปี.....ในราคาประมาณ.....บาท
- () ซื้อใหม่หรือสร้างใหม่หรือปรับปรุงต่อเติมในปี.....งบประมาณ.....บาท
- () อื่นๆ (ระบุ).....

55. ในปี2002 จำนวน.....ครั้ง

56. การดำเนินด้านการเงินในคริสตจักรของท่าน ในปี2002

- () มีการตั้งงบประมาณ () ไม่มีการตั้งงบประมาณ

57. ในปี2002 คริสตจักรของท่าน
☐ () มีมิชชันนารีมาร่วมรับใช้จำนวน.....a u ☐ () ไม่มีมิชชันนารีมาร่วมรับใช้
58. คริสตจักรของท่านตั้งมาตั้งแต่ปี.....
59. ผู้ตอบแบบสอบถาม เป็น
☐ () ชาย ☐ () หญิง
60. ท่านเป็น
☐ () โสด ☐ () แต่งงาน ☐ () นาย
61. อายุ ของท่าน ในปี2002
☐ () น้อยกว่า 20 ปี ☐ () 21-40 ปี ☐ () 41-60 ปี ☐ () มากกว่า 60 ปี
62. ระดับการศึกษาสูงสุด ของท่าน ในปี2002
☐ () ต่ำกว่าปริญญาตรี ☐ () ปริญญาตรี ☐ () สูงกว่าปริญญาตรี
63. อาชีพ/ ลักษณะงานในหน้าที่ ของท่าน ในปี2002
☐ () ข้าราชการ / รัฐวิสาหกิจ ☐ () พนักงานบริษัท ☐ () กรรมการ
☐ () พ่อค้า/แม่ค้า ☐ () อื่น ๆ (ระบุ).....
64. รายได้เฉลี่ยต่อเดือน ของท่าน ในปี2002
☐ () น้อยกว่า10,000 บาท ☐ () 10,001-20,000 บาท
☐ () 20,001 - 30,000 บาท ☐ () มากกว่า30,000 บาท
65. รายได้เฉลี่ยต่อเดือน ของคู่สมรสของท่าน ในปี2002
☐ () ไม่มีรายได้ ☐ () น้อยกว่า10,000 บาท
☐ () 10,001-20,000 บาท ☐ () 20,001 - 30,000 บาท ☐ () มากกว่า30,000 บาท
66. ในปี2002 มีคนที่อาศัยอยู่ด้วยกับท่าน(นอกจากคู่สมรส)และแบ่งเบารายจ่ายร่วมกับท่าน
 จำนวน.....a u
67. ในปี2002 รวมรายได้เฉลี่ยต่อเดือน ของคนที่อาศัยอยู่ด้วยกับท่าน(นอกจากคู่สมรส)และแบ่งเบารายจ่ายร่วมกับท่าน
☐ () ไม่มีรายได้ ☐ () น้อยกว่า 10,000 บาท
☐ () 10,001-20,000 บาท ☐ () 20,001 - 30,000 บาท ☐ () มากกว่า30,000 บาท
68. ท่านต้องส่งเสียเลี้ยงดูออกจากคู่สมรส) จำนวน.....a u
69. fliimuAluaiafllYn ของท่าน ในปี2002
☐ () ศิษยาภิบาล ☐ () ผู้ปกครอง ☐ () มัคทายก
☐ () อื่น ๆ (ระบุ).....
70. ท่านมารับตำแหน่งดังกล่าว
☐ () น้อยกว่า1 ปี ☐ () 1 - 10 ปี ☐ () มากกว่า10 ปี

แบบสอบถาม

การศึกษา

ความสัมพันธ์ระหว่างการทำพันธกิจโลก กับ สถานภาพของคริสตจักร

เรียน พี่น้อง ที่เคารพรักในพระเยซูคริสต์

แบบสอบถามนี้ เป็นงานวิจัยเพื่อเป็นวิทยานิพนธ์ ระดับปริญญาเอก **International Theological Seminary** โดยมีวัตถุประสงค์เพื่อศึกษา ความสัมพันธ์ระหว่างการทำพันธกิจโลก กับ สถานภาพของคริสตจักร ซึ่งจะเป็นประโยชน์ต่อ คริสตจักรทั่วไปในกรุงเทพฯ ทั้งจะเป็นแนวคิด สำหรับคริสตจักรอื่นๆในประเทศไทย และคริสตจักรอื่น ๆ ทั่วโลก ในการเพิ่มพูนคริสตจักร และการ ทำพันธกิจโลก มากยิ่งขึ้น ยิ่งไปกว่านั้น การตอบแบบสอบถามของท่าน มีส่วนสำคัญมากยิ่งในการจบ การศึกษาปริญญา เอกของข้าพเจ้า

แบบสอบถามนี้ท่านไม่ต้องลงชื่อที่อยู่ของท่านและคริสตจักรของท่าน เพื่อเป็นความลับ และไม่มีผลกระทบใดๆ กับตัวท่านและคริสตจักรของท่าน เพียงแต่โปรดพิจารณาตอบแบบสอบถามตามความเป็นจริง เพื่อให้งานวิจัยนี้สำเร็จอย่างสมบูรณ์ถูกต้อง

แบบสอบถามนี้ 8 ๒ แบบ แบบแรกเป็นของผู้นำคริสตจักร แบบที่๒เป็นของสมาชิก ในส่วนของสมาชิคนั้นต้องการข้อมูลจากแต่ละครอบครัวไม่ใช่จากแต่ละบุคคล แต่คนโสดที่เลี้ยงตนเองก็นับเป็นครอบครัวหนึ่ง คือต้องการได้ข้อมูลจากผู้ที่มีรายได้แล้ว และอยากได้ข้อมูลอย่างน้อย๓๐ ครอบครัว แต่ถ้าสมาชิกในคริสตจักรมีน้อยกว่า ๓๐ ครอบครัว ขอความกรุณาให้ทุกครอบครัวตอบแบบสอบถาม

ขอขอบคนในความกรุณาของท่าน ขอพระเจ้าทรงอวยพระพร

ขอแสดงความเคารพรักและนับถือในพระเยซูคริสต์

ศจ.นรินทร์ ศรีทันดร

E-mail Address (nwsritan@ksc.th.com)

โทรศัพท์ (จนถึง 30 เมษายน 2003)

02-671-2337-40 ต่อ 711, 02-240-3960-63 fl'a 711

กรุณาตอบแบบสอบถามและส่งคืนภายใน 27 เมษายน 2003

คำชี้แจงแบบสอบถามนี้จะแบ่งเป็น 3 ตอน คือ

ตอนที่ 1 ข้อมูลการดำเนินงานคริสตจักร
ตอนที่ 2 ข้อมูลสถานภาพของคริสตจักร
ตอนที่ 3 TOijaBU/rhvisni

ตอนที่ 4 TOuanisf"iii4imi4fi5a7i9fn

คำชี้แจง กรุณาตอบแบบสอบถามลงในช่องว่าง.....

- ในปี 2002 ท่านเข้ารับการฝึกฝนเพื่อให้สามารถนำความเชื่อในพระเยซูคริสต์และสามารถติดตามเลี้ยงดู
จำนวน.....ครั้ง
- ในปี 2002 ท่านรับการหนุนใจให้นำญาติเพื่อนหรือ เพื่อนบ้านมาโบสถ์และหรือกลุ่มย่อยหรือ กลุ่มเซล (นับจากการฟัง
เทศนา)
จำนวน.....ครั้ง
- ในปี 2002 ท่านมีผู้นำกลุ่มย่อย หรือผนาเซลขอ.....
(ถ้าไม่ใช่คริสตจักรเซลให้นับจากกลุ่ม กิจกรรมran กลุ่มอนุชน กลุ่มสตรี เป็นต้น)
คำชี้แจง ข้อ 4 - 19 เป็นการหาพันธกิจนอกคริสตจักรในขอบเขตที่ต่างกันออกไป
TO 4 - 5 เป็นการหาพันธกิจนอกคริสตจักรภายในประเทศไทยเช่น สมาคมพระคริสตธรรม
โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี. หรืออื่นๆ
ข้อ 6 - 8 เป็นการหาพันธกิจการตั้งคริสตจักรลูก หรือ คริสตจักร สาขา
TO 9 - 11 เป็นการหาพันธกิจตั้งคริสตจักรท่ามกลางคนไทยในต่างประเทศ
TO 12 - 15 เป็นการหาพันธกิจข้ามวัฒนธรรมภายในประเทศไทย
TO 16 - 19 เป็นการหาพันธกิจข้ามวัฒนธรรมในต่างประเทศ
- ในปี 2002 ท่านได้ร่วมรับฟังผู้หาพันธกิจนอกคริสตจักรภายในประเทศไทย
เช่น สมาคมพระคริสตธรรม โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี. หรืออื่นๆ มาแบ่งปัน
ที่ คริสตจักรของท่าน
จำนวน.....ครั้ง
- ในปี 2002 ท่านเข้าร่วมอธิษฐานเพื่อพันธกิจนอกคริสตจักรภายในประเทศไทย
เช่น สมาคมพระคริสตธรรม โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี. หรืออื่นๆ
จำนวน.....ครั้ง
- ในปี 2002 ท่านร่วมรับฟังการเทศน์การสอนเรื่องการตั้งคริสตจักรลูกหรือ คริสตจักร สาขา
ที่คริสตจักรของท่าน
จำนวน.....ครั้ง
- ในปี 2002 ท่านเข้าร่วมอธิษฐานเพื่อการตั้งคริสตจักรคริสตจักรสาขา
จำนวน.....ครั้ง

8. ในปี2002 ท่านเข้าร่วมการไปเยี่ยมเยียนคนที่ตั้งคริสตจักรลูกหรือ คริสตจักรสาขากับคริสตจักรของท่าน
จำนวน ครั้ง
9. ในปี2002 ท่านร่วมรับฟังการเทศน์การสอนเรื่องการไปดื่
ที่คริสตจักร ของท่าน
จำนวน ครั้ง
10. ในปี2002 ท่านเข้าร่วมอธิษฐานเผื่อคนที่ตั้งคริสตจักรท่ามกลางคนไทยในต่างประเทศ
จำนวน ครั้ง
11. ในปี2002 ท่านมีส่วนร่วมไปเยี่ยมเยียนคนที่ตั้งค
ริสตจักรท่ามกลางคนไทยในต่างประเทศกับคริสตจักรของท่าน
จำนวน ครั้ง
12. ในปี2002 ท่านร่วมรับฟังการเทศน์การสอนเรื่อง
กับคนไทยมุสลิม คนกะเหรี่ยงทำพันธกิจกับคนไทยใหญ่ เป็นต้น
จำนวน ครั้ง
13. ในปี2002 ท่านเข้าร่วมอธิษฐานเผื่อคนที่ทำพันธกิจ
จำนวน ครั้ง
14. ในปี2002 ท่านร่วมรับฟังผู้ที่ทำพันธกิจข้ามวัฒนธรรมภายในประเทศไทยมาแบ่งปันที่คริสตจักรของท่าน
hum. ครั้ง
15. ในปี2002 ท่านเข้าร่วมการไปเยี่ยมเยียนคนที่ทำ
กับคริสตจักรของท่าน
hum. ครั้ง
16. ในปี2002 ท่านร่วมรับฟังการเทศน์การสอนเรื่องการออ
คริสตจักรของท่าน
จำนวน ครั้ง
17. ในปี2002 ท่านเข้าร่วมอธิษฐานเผื่อมิชชันนารีที่ทำพันธกิจข้ามวัฒนธรรมในต่างประเทศ
hum. ครั้ง
18. ในปี2002 ท่านร่วมรับฟังมิชชันนารีที่ทำพันธกิจข้ามวัฒนธรรมในต่างประเทศมาแบ่งปันที่คริสตจักรของท่านเพื่อสนับสนุนการส่ง
มิชชัน นารีไปต่างประเทศ
hum. ครั้ง
19. ในปี2002 ท่านร่วมไปเยี่ยมเยียนมิชชันนารีที่ทำพันธกิจข้ามวัฒนธรรมในต่างประเทศกับคริสตจักรของท่าน
hum. ครั้ง

ตอนที่ 2 ข้อมูลสถานภาพของคริสตจักร

คำชี้แจง กรุณาทำเครื่องหมาย ✓ ลงใน ()

ที่ท่านเลือก 5=ดีเยี่ยม 4=ดีมาก 3=ดีปานกลาง 2=พอใช้ 1=ควรปรับปรุง

20. ในปี2002ท่านคิดว่าคริสตจักรของท่านมีเป้าหมายที่ ชัดเจน

21. ในปี2002 ท่านคิดว่า ผู้นำคริสตจักรของท่านได้

fllfJurfjJi5n เพื่อจะสามารถขึ้นเป็นผู้นำและ
รับผิดชอบงานที่ รับ มอบหมายได้

22. ในปี2002 ท่านได้เรียนรู้ของประทานฝ่าย

พระวิญญาณ และได้นำมาใช้ในคริสตจักร

23. ในปี2002 ท่านคิดว่าท่านร้อนรนฝ่ายจิตวิญญาณ

24. ในปี2002ท่านคิดว่าโครงสร้างการบริหารคริสตจักร

TOvhu มีประสิทธิภาพ

25. ในปี2002 เมื่อท่านนมัสการพระเจ้าในคริสตจักร

ของท่าน ท่านรู้สึกได้สัมผัสกับพระเจ้า

ได้รับการคลอใจและมีความอิมใจ

26. ในปี2002 ท่านคิดว่ากลุ่มย่อยหรือกลุ่มเซลล์ใน

คริสตจักรของท่าน มีประสิทธิภาพในการเลี้ยงดู

สร้างสาวก สร้างผู้นำ และนำคนไม่เชื่อ

มาเชื่อ พระเยซูคริสต์เจ้า

27. ในปี2002 ท่านคิดว่าการประกาศพระกิตติคุณ

ในคริสตจักรของ ท่าน มุ่งสนองตอบต่อปัญหาของผู้ฟัง

28. ในปี2002ท่านคิดว่าสมาชิกคริสตจักรของท่าน

มีความสัมพันธ์รักใคร่เป็นน้ำหนึ่งใจเดียวกัน

29. ในปี2002ท่านได้ยื่นเสียงหัวเราะของสมาชิก

คริสตจักรของท่านใน คริสตจักรและในกลุ่มย่อย

หรือกลุ่มเซลล์ย่อยๆ

30. ในปี2002ท่านคิดว่าท่านเน้นเรื่องชีวิตที่บริสุทธิ์

ท่านเห็นด้วยกับ การลงวินัย คนที่ ทำผิดวินัยของคริสตจักร

31. ในปี2002 ท่านเชื่อฟังพระคัมภีร์ทุกประการ

พระวจนะกล่าวอย่างไรก็ปฏิบัติตามดั่งนั้น

32. ในปี2002 ท่านคิดว่าท่านมีครอบครัวที่เป็นสุข

33. ในปี2002 ท่านคิดว่าท่านมีความหวังใจต่อชุมชน

และประเทศชาติ

5	4	3	2	1
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()
()	()	()	()	()

ตอนที่ 3 ข้อมูลอื่นๆ/ส่วนตัว

คำชี้แจง กรุณาทำเครื่องหมาย ✓ ลงใน () ที่ท่านเลือก

และ หรือ กรุณาตอบแบบสอบถามลงในช่องว่าง.....

34. บ้านพักของท่าน

() เช่า/เช่าในปัจจุบันราคาปีละ.....บาท

() *Tollfree* ตั้งแต่ปี.....ในราคาประมาณ.....บาท

() ซื้อใหม่หรือสร้างใหม่หรือปรับปรุงต่อเติมในปี.....ราคาประมาณ.....บาท

() อื่นๆ (ระบุ).....

35. ในปี2002ท่านได้อ่านการรายงานการเงินของคริสตจักรของท่าน จำนวน.....ครั้ง

36. ในปี2002ท่านทราบว่าคริสตจักรของท่าน

() มีการตั้งงบประมาณ

() ไม่มีการตั้งงบประมาณ

37. ท่านมาเป็นสมาชิกคริสตจักรแห่งนี้ตั้งแต่ปี.....

38. ผู้ตอบแบบสอบถาม เป็น

() ชาย

() หญิง

39. ท่านเป็น

() โสด

() แต่งงาน

() มีภรรยา

40. อายุ ของท่าน ในปี2002

() น้อยกว่า 21 ปี

() 21-40 ปี

() 41-60 ปี

() มากกว่า 60 ปี

41. ระดับการศึกษาสูงสุด ของท่าน ในปี2002

() ต่ำกว่าปริญญาตรี

() ปริญญาตรี

() สูงกว่าปริญญาตรี

42. อาชีพ/ ลักษณะงานในหน้าที่ ของท่าน ในปี2002

() ข้าราชการ/ รัฐวิสาหกิจ

() พนักงานบริษัท

() กรรมการ

() พ่อค้า/ แม่ค้า

() นักธุรกิจ

() อื่นๆ (ระบุ).....

43. รายได้เฉลี่ยต่อเดือน TO-jnu ในปี2002

() น้อยกว่า 10,000 บาท

() 10,001-20,000 บาท

() 20,001 – 30,000 บาท

() มากกว่า 30,000 บาท

คำชี้แจง กรุณาทำเครื่องหมาย ✓ ลงใน () ที่ท่านเลือก

และ หรือ กรุณาตอบแบบสอบถามลงในช่องว่าง

44. รายได้เฉลี่ยต่อเดือน ของคู่สมรสของท่านในปี2002

- () ไม่มีรายได้ () น้อยกว่า 10,000 บาท
() 10,001-20,000 บาท () 20,001 – 30,000 บาท
() มากกว่า30,000 บาท

45. ในปี2002 มีคนที่อาศัยอยู่ด้วยกับท่าน(นอกจากคู่สมรส)และแบ่งเบารายจ่ายร่วมกับท่าน
จำนวนคน

46. ในปี2002 รวมรายได้เฉลี่ยต่อเดือน ของคนที่อาศัยอยู่ด้วยกับท่าน(นอกจากคู่สมรส)และแบ่งเบารายจ่ายร่วมกับท่าน

- () ไม่มีรายได้ () น้อยกว่า 10,000 บาท
() 10,001-20,000 บาท () 20,001 – 30,000 บาท
() มากกว่า30,000 บาท

47. ท่านต้องส่งเสียเลี้ยงดูคนอื่น(นอกจากคู่สมรส)จำนวน a u

48. ตำแหน่งในครัว *tim* ของท่าน ในปี2002

- () ศิษยาภิบาล () ผู้ปกครอง () มัคนาเยก
() อื่น ๆ (ระบุ).....

49. ท่านมารับตำแหน่งดังกล่าว

- () น้อยกว่า 1 ปี () 1-10 ปี () มากกว่า 10 ปี

50. บ้านพักของท่าน

- () อยู่ใกล้กับคริสตจักร () อยู่นอกเขตที่คริสตจักรตั้งอยู่

51. ภูมิลำเนาเดิมของท่าน

- () อยู่ใกล้กับคริสตจักร () อยู่นอกเขตที่คริสตจักรตั้งอยู่
() อยู่ต่างจังหวัด

APPENDIX THREE
QUESTIONS AS RELATED TO CATEGORIES

QUESTIONS AS RELATED TO CATEGORIES

Commitment to Missions

1. Preaching the Great Commission.

Based on questionnaire of pastor no. 15 and no. 19, questionnaire of member no. 12 and no. 16.

2. Praying for the missions task.

Based on questionnaire of pastor no. 16 and no. 20, questionnaire of member no. 13 and no. 17.

3. Listening to missionaries.

Based on questionnaire of pastor no. 17 and no. 21, questionnaire of member no. 14 and no. 18.

4. Visiting missionaries.

Based on questionnaire of pastor no. 18 and no. 22, questionnaire of member no. 15 and no. 19.

5. Supporting - financial for missionaries.

Based on questionnaire of pastor no. 32 and no. 34.

6. Sending missionaries.

Based on questionnaire of pastor no. 33 and no. 35.

Commitment to Local Ministries

Based on questionnaire of pastor no. 1 - no. 14 and questionnaire of member no. 1 - no. 11 .

Quantitative Growth

1. The growth of Sunday service attendance.

Based on questionnaire of pastor no. 23.

2. The growth of number of people who were baptized.

Based on questionnaire of pastor no. 25.

3. The growth of number of small groups or cell groups.

Based on questionnaire of pastor no. 24.

4. The growth of number of daughter churches.

Based on questionnaire of pastor no. 27.

5. The growth of offering for planting daughter churches.

Based on questionnaire of pastor no. 28.

6. The growth of number of people being sent to plant daughter churches.

Based on questionnaire of pastor no. 29.

7. The growth of offering for missions.

Based on questionnaire of pastor no. 32 and no. 34.

8. The growth of number of missionaries being sent.

Based on questionnaire of pastor no. 33 and no. 35.

9. The growth of the total offering in the church.
Based on questionnaire of pastor no. 36.
10. The growth of number of leaders in the church.
Based on questionnaire of pastor no. 37, no. 38 and no. 39.

Qualitative Growth

1. A definite purpose.
Based on questionnaire of pastor no. 40, questionnaire of member no. 20.
2. Training members.
Based on questionnaire of pastor no. 41, questionnaire of member no. 21.
3. Using gifts.
Based on questionnaire of pastor no. 42, questionnaire of member no. 22.
4. Zeal in the Lord.
Based on questionnaire of pastor no. 43, questionnaire of member no. 23.
5. Effective structure.
Based on questionnaire of pastor no. 44, questionnaire of member no. 24.
6. Inspired worship.
Based on questionnaire of pastor no. 45, questionnaire of member no. 25.
7. Effective small groups.
Based on questionnaire of pastor no. 46, questionnaire of member no. 26.
8. Effective evangelism.
Based on questionnaire of pastor no. 47, questionnaire of member no. 27.
9. Loving fellowship.
Based on questionnaire of pastor no. 48, questionnaire of member no. 28.
10. Laughing sound in the church.
Based on questionnaire of pastor no.
11. A holy church. 49, questionnaire of member no. 29.
Based on questionnaire of pastor no.
12. Biblically based. 50, questionnaire of member no. 30.
Based on questionnaire of pastor no.
13. Happy families. 51, questionnaire of member no. 31.
Based on questionnaire of pastor no.
14. A community church. 52, questionnaire of member no. 32.
Based on questionnaire of pastor no. 53, questionnaire of member no. 33.

APPENDIX FOUR
RESULTS OF QUESTIONNAIRES FROM
PASTORS AND MEMBERS

ผลจากแบบสอบถามของผู้ให้ (n = 11)

ข้อมูลการดำเนินงานคริสตจักร		จำนวน	ร้อยละ
1.			
	ไม่มีการทำกิจกรรมนี้	1	9.1
	1 ไร่	1	9.1
	2 ไร่	1	9.1
	3 ไร่	1	9.1
	4 ไร่	1	9.1
	5 ไร่ ขึ้นไป	5	45.5
	ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 1.91 , ค่าสูงสุด = 5		
2.			
	ไม่มีการทำกิจกรรมนี้	0	0.0
	1-3 ไร่	4	36.4
	4-6 ไร่	3	27.3
	7-9 ไร่	1	9.1
	10-12 ไร่	1	9.1
	13 ไร่ ขึ้นไป	2	18.2
	ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 2.64 , ค่าสูงสุด = 12		
3.			
	0.00 - 0.99 %	1	9.1
	1.00 - 1.99 %	0	0.0
	2.00 - 2.99 %	2	18.2
	3.00 - 3.99 %	0	0.0
	4.00 - 4.99 %	0	0.0
	5.00 % ขึ้นไป	8	72.7
	ค่าต่ำสุด = 0.00 , ค่าเฉลี่ย = 1.27 , ค่าสูงสุด = 5.00		
4.			
	0 คน	1	9.1
	1-10 คน	10	90.9
	11-20 คน	2	18.2
	21-30 คน	3	27.3
	31-40 คน	0	0.0
	41 คน ขึ้นไป	1	9.1
	ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 21.39 , ค่าสูงสุด = 40		
5.			
	ไม่มีการทำกิจกรรมนี้	12	100.0
	1 ไร่	3	25.0
	2 ไร่	3	25.0
	3 ไร่	5	41.7
	4 ไร่	4	33.3
	5 ไร่ ขึ้นไป	3	25.0
	ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 3.53 , ค่าสูงสุด = 20		

ผลจากแบบสอบถามของผู้นำ(ต่อ)

6. ไม่มีการทำกิจกรรมนี้ 0 1.1
 1 ครั้ง 1 8.3
 2 ครั้ง 1 1.1
 3 ครั้ง 1 1.1
 4 ครั้ง 1 1.1
 5 ครั้ง ขึ้นไป 11 86.1
 ค่าต่ำสุด = 1 , ค่าเฉลี่ย=24.44 , $ftjsim=100$
7. ไม่มีการทำกิจกรรมนี้ 10 11.1
 1 ครั้ง 1 1.1
 2 ครั้ง 1 11.1
 3 ครั้ง 1 1.1
 4 ครั้ง 1 1.1
 5 ครั้ง ขึ้นไป 11 44.4
 ค่าต่ำสุด=0 , ค่าเฉลี่ย=7.81 , ค่าสูงสุด=2
8. ไม่มีการทำกิจกรรมนี้ 1 11.1
 1 ครั้ง 0 1.1
 2 ครั้ง 1 1.1
 3 ครั้ง 1 1.1
 4 ครั้ง 1 1.1
 5 ครั้ง ขึ้นไป 11 11.1
 ค่าต่ำสุด=0 , ค่าเฉลี่ย=23.33 , ค่าสูงสุด=100
9. 0 คน 11 41.7
 1 คน 1 11.1
 2 คน 1 1.1
 3 คน ขึ้นไป 11 11.1
 ค่าต่ำสุด=0 , ค่าเฉลี่ย=2.58 , ค่าสูงสุด=20
10. ไม่มีการทำกิจกรรมนี้ 11 41.1
 1 ครั้ง 1 1.1
 2 ครั้ง 1 1.1
 3 ครั้ง 1 11.1
 4 ครั้ง 1 1.1
 5 ครั้ง ขึ้นไป 11 11.1
 ค่าต่ำสุด=0 , ค่าเฉลี่ย=4.97 , ค่าสูงสุด=24

11.

ไม่มีการทำกิจกรรมนี้

1 ครั้ง

2 ครั้ง

3 ครั้ง

4 ครั้ง

5 ครั้ง ขึ้นไป

ค่าต่ำสุด=0 , ค่าเฉลี่ย=1.42 , ค่าสูงสุด=10

10 55.0

4 11.1

3 8.9

4 11.1

2 5.6

3 8.9

11.

ไม่มีการทำกิจกรรมนี้

1 ครั้ง

2 ครั้ง

3 ครั้ง

4 ครั้ง

5 ครั้ง ขึ้นไป

ค่าต่ำสุด=0 , ค่าเฉลี่ย=16.58 , ค่าสูงสุด=52

12 33.3

1 2.8

4 11.1

1 2.8

1 8.9

18 51.1

11.

0 คน

1 คน

2 คน

3 คน ขึ้นไป

ค่าต่ำสุด=0 , ค่าเฉลี่ย=3.42 , ค่าสูงสุด=101

18 11.1

1 5.6

1 2.8

4 11.1

14.

0 ครั้ง

1 ครั้ง

2 ครั้ง

3 ครั้ง ขึ้นไป

ค่าต่ำสุด=0 , ค่าเฉลี่ย=0.83 , ค่าสูงสุด=10

14 55.6

7 19.4

2 5.6

3 8.9

15.

0 ครั้ง

1 ครั้ง

2 ครั้ง

3 ครั้ง ขึ้นไป

ค่าต่ำสุด=0 , ค่าเฉลี่ย=2.81 , ค่าสูงสุด=52

18 51.1

1 2.8

6 16.7

18 51.1

11.

0 ครั้ง

1 ครั้ง

2 ครั้ง

3 ครั้ง ขึ้นไป

ค่าต่ำสุด=0 , ค่าเฉลี่ย=14.19 , ค่าสูงสุด=52

12 33.3

8 11.1

3 8.9

21 51.1

ผลจากแบบสอบถามของผู้เข้า(ต่อ)

17.

0 $\overset{\circ}{T}O$
 1 $\overset{\circ}{T}O$
 2 $\overset{\circ}{T}O$
 3 $\overset{\circ}{T}O$ ขึ้นไป
 ค่าต่ำสุด=0 , ค่าเฉลี่ย = 0.97 , ค่าสูงสุด=3

19 528
 2 56
 12 333
 3 83

18.

0 $\overset{\circ}{T}O$
 1 $\overset{\circ}{T}O$
 2 $\overset{\circ}{T}O$
 3 $\overset{\circ}{T}O$ ขึ้นไป
 ค่าต่ำสุด= 0 , ค่าเฉลี่ย = 1.22 , ค่าสูงสุด=5

20 556
 5 139
 3 83
 8 222

19.

0 $\overset{\circ}{T}O$
 1 $\overset{\circ}{T}O$
 2 $\overset{\circ}{T}O$
 3 $\overset{\circ}{T}O$ ขึ้นไป
 ค่าต่ำสุด=0 , ค่าเฉลี่ย = 1.97 , ค่าสูงสุด=8

19 528
 1 28
 3 83
 13 361

20.

0 $\overset{\circ}{T}O$
 1 $\overset{\circ}{T}O$
 2 $\overset{\circ}{T}O$
 3 $\overset{\circ}{T}O$ ขึ้นไป
 ค่าต่ำสุด= 0 , ค่าเฉลี่ย = 21.83 , ค่าสูงสุด=64

7 194
 0 00
 1 28
 28 778

21.

0 $\overset{\circ}{T}O$
 1 $\overset{\circ}{T}O$
 2 $\overset{\circ}{T}O$
 3 $\overset{\circ}{T}O$ ขึ้นไป
 ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 2.39 , ค่าสูงสุด=15

16 444
 2 56
 5 139
 13 361

22.

0 $\overset{\circ}{T}O$
 1 $\overset{\circ}{T}O$
 2 $\overset{\circ}{T}O$
 8 $\overset{\circ}{T}O$ ขึ้นไป

25 694
 5 139
 3 83
 3 83

ผลจากแบบสอบถามของผู้เฝ้า(ต่อ)

	1998		2001	2003	
	จำนวน	ร้อยละ	จำนวน	ร้อยละ	จำนวน
11.					
1	1	5.6	1	1.1	1
1-11	1	1.1	1	1.1	1
11-11	1	2.1	1	1.1	1
11-11	1	5.6	1	1.1	1
14-11	1	2.1	1	2.1	1
11 ขึ้นไป	11	11.1	11	11.1	11
14.					
1	11	11.1	1	1.1	4
1	1	1.1	4	11.1	1
1	1	11.1	1	5.6	1
1	1	11.1	1	11.1	1
1	14	11.1	11	11.1	14
15.					
4 ขึ้นไป	8	11.1	4	11.1	1
1	11	41.7	11	11.1	11
1-11	1	5.6	1	5.6	1
11-11	1	5.6	1	2.1	1
11-11	1	5.6	1	2.1	1
14-11	1	11.1	9	11.1	7
16.					
11 ขึ้นไป	14	11.1	11	11.1	11
ต่ำกว่า 11,111 บาท	11	11.1	11	11.1	11
10,001-20,000 บาท	1	1.1	1	1.1	1
20,001-30,000 บาท	1	5.6	1	1.1	1
31,111 ขึ้นไป	7	11.1	8	11.1	11
17.					
1	11	11.1	11	11.1	11
1	4	11.1	5	11.1	1
1	1	5.6	5	11.1	1
1	1	5.6	1	1.1	1
4 ขึ้นไป	8	11.1	11	11.1	11
28.					
0	11	11.1	11	11.1	11
1	1	1.1	1	1.1	1
11,111 10,000 บาท	1	5.6	1	1.1	1
10,001-20,000 บาท	1	0.0	1	1.1	1
20,001-30,000 บาท	1	11.1	11	11.1	11
31,111 ขึ้นไป	1	11.1	11	11.1	11

29.

0	14	11.1	22	11.1	11	11.1
1-11	11	11.1	12	333	13	11.1
12-17	1	1.1	1	28	2	1.1
18-23	1	1.1	1	28	1	00
24-29	1	1.1	1	1.1	1	1.1
30 ขึ้นไป	1	1.1	1	1.1	1	1.1

30.

0	11	11.1	11	833	11	11.1
ต่ำกว่า 10,000 บาท	3	1.1	2	1.1	2	1.1
10,001 - 20,000 บาท	1	1.1	1	1.1	1	00
20,001 - 30,000 บาท	1	1.1	1	28	1	1.1
30,001 ขึ้นไป	3	1.1	1	83	1	1.1

11.

0	33	11.1	11	88.9	11	11.1
1-11	3	1.1	4	11.1	1	11.1
12-17	1	1.1	1	1.1	1	1.1
18-23	1	1.1	1	1.1	1	1.1
24-29	1	1.1	1	1.1	1	1.1
30 ขึ้นไป	1	1.1	1	1.1	1	1.1

11.

0	11	11.1	11	11.1	11	11.1
ต่ำกว่า 10,000 บาท	1	1.1	1	1.1	1	1.1
10,001 - 20,000 บาท	1	1.1	1	1.1	1	1.1
20,001 - 30,000 บาท	1	1.1	1	1.1	1	1.1
30,001 ขึ้นไป	1	1.1	1	11.1	1	13.9

33.

0	11	11.1	11	11.1	11	11.1
1-11	4	11.1	4	11.1	1	11.1
12-17	1	1.1	1	1.1	1	1.1
18-23	1	1.1	1	1.1	1	1.1
24-29	1	1.1	0	1.1	1	1.1
30 ขึ้นไป	1	1.1	1	1.1	1	1.1

14

0	11	11.1	11	11.1	11	11.1
ต่ำกว่า 10,000 บาท	1	11.1	1	11.1	1	11.1
10,001 - 20,000 บาท	1	1.1	1	1.1	1	1.1
20,001 - 30,000 บาท	1	1.1	1	1.1	1	1.1
30,001 ขึ้นไป	1	11.1	11	11.1	11	11.1

15.

0	31	16.1	13	11.1	28	11.1
1-11	3	11.3	7	11.4	8	11.1
12-17	0	0.0	0	0.0	0	0.0
18-23	0	0.0	0	0.0	0	0.0
24-29	0	0.0	0	0.0	0	0.0
30 ขึ้นไป	0	0.0	0	0.0	0	0.0

16.

0	6	16.7	2	5.6	0	0.0
1-11	0	0.0	0	0.0	0	0.0
12-17	0	0.0	0	0.0	0	0.0
18-23	0	0.0	0	0.0	0	0.0
24-29	0	0.0	0	0.0	0	0.0
30 ขึ้นไป	31	13.3	14	14.4	16	111.0

17.

0	7	13.4	3	0.3	1	2.0
1-11	23	77.0	30	11.3	31	11.3
12-17	0	0.0	0	0.0	1	2.0
18-23	0	0.0	1	2.0	1	2.0
24-29	0	0.0	0	0.0	0	0.0
30 ขึ้นไป	1	2.0	2	5.6	1	2.0

18.

0	6	16.7	3	0.3	1	5.6
1-11	19	51.0	20	55.6	20	55.6
12-17	3	0.3	3	0.3	4	11.1
18-23	3	0.3	4	11.1	3	0.3
24-29	3	0.3	2	5.6	1	2.0
30 ขึ้นไป	2	5.6	4	11.1	6	16.7

19.

0	7	13.4	3	0.3	2	5.6
1-11	23	77.0	30	11.3	31	11.3
12-17	0	0.0	1	2.0	1	2.0
18-23	0	0.0	1	2.0	1	2.0
24-29	0	0.0	0	0.0	0	0.0
30 ขึ้นไป	1	2.0	1	2.0	1	2.0

ผลจากแบบสอบถามของผู้เฝ้า(ต่อ)

	ระดับความคิดเห็น				ควรปรับปรุง	ค่าเฉลี่ย	SD
	ดีเยี่ยม	ดีมาก	พอใช้ปานกลาง	พอใช้			
40. ในปี 2002 คริสตจักรมี	4	11	16	2	1	1.47	.0773
เป้าหมายและได้ถ่ายทอดให้สมาชิกคริสตจักรทราบอย่างชัดเจน	(11.1)	(16.1)	(44.4)	(5.6)	(2.8)		
41. ในปี 2002 ผู้นำคริสตจักรได้ฝึก	2	11	14	7	1	1.19	.0912
ฝนสมาชิกจนสามารถขึ้น เป็นผู้นำ และได้มอบหมายกระจ่ายงานให้พวกเขาได้รับผิดชอบ	(5.6)	(11.1)	(31.1)	(19.4)	(2.8)		
42. ในปี 2002 สมาชิกคริสตจักร	1	11	16	6	1	1.17	.1432
ได้เรียนรู้ของปะทานฝ่ายพระวิญญาณและได้นำมาใช้ในคริสตจักร	(2.8)	(11.1)	(44.4)	(16.7)	(2.8)		
43. ในปี 2002 สมาชิกคริสตจักร	1	11	17	6	2	1.16	.1027
rfiulvityfauTu^iEJWitytytu	(2.8)	(17.1)	(47.1)	(16.7)	(5.6)		
44. ในปี 2002 โครงสร้างการ	3	1	16	7	2	1.10	.0914
บริหารคริสตจักรมีประสิทธิภาพ	(1.1)	(2.2)	(44.4)	(19.4)	(5.6)		
45. ในปี 2002 เมื่อท่านนมัสการ	7	16	8	5	0	1.69	.1910
พระเจ้าในคริสตจักร รู้สึกได้สัมผัสกับพระเจ้าได้รับการดูแลและความอิมใจ	(19.4)	(44.4)	(11.1)	(13.3)	(1.1)		
46. ในปี 2002 กลุ่มย่อยหรือกลุ่ม	2	6	11	9	1	1.37	.1773
เซลในคริสตจักรมีประสิทธิภาพในการเลี้ยงดู สร้างสาวก สร้างผู้นำ และนำคนไม่เชื่อมาเชื่อพระเยซูคริสต์เจ้า	(5.6)	(16.7)	(31.1)	(25.1)	(2.8)		
47. ในปี 2002 การประกาศพระ	1	11	15	10	0	1.16	.1012
กิตติคุณในคริสตจักร มุ่งสนองตอบต่อปัญหาของผู้ฟัง	(1.1)	(17.1)	(41.7)	(21.7)	(1.1)		
48. ในปี 2002 สมาชิกคริสตจักรมี	4	11	15	3	2	1.16	.9900
ความสัมพันธ์รักใคร่เป็นน้ำหนึ่งใจเดียวกัน	(11.1)	(11.1)	(41.7)	(8.3)	(5.6)		
49. ในปี 2002 ได้ยินเสียงหัวเราะ	5	11	11	1	0	1.75	.7319
ของสมาชิกคริสตจักรในคริสตจักรและในกลุ่มย่อยหรือกลุ่มเซลอยู่บ่อยๆ	(11.1)	(31.1)	(31.1)	(2.1)	(1.1)		

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50. ในปี2002คริสตจักรเน้นเรื่อง	4	14	14	3	1	3.47	9098	
ชีวิตที่บริสุทธิ์ มีการลงวินัยแก่คนที่ทำผิดวินัยของคริสตจักร	(11.1)	(38.9)	(38.9)	(8.3)	(2.8)			
51. ในปี2002 คริสตจักรเชื่อฟัง	1	0	10	12	4	0	3.72	10032
พระคัมภีร์ที่ทุกประการพระวาทะกล่าวอย่างไรก็ปฏิบัติตามดังนี้	(27.8)	(27.8)	(33.3)	(11.1)	(0.0)			
52. ในปี2002 สมาชิกในคริสตจักร	3	14	15	3	1	3.42	8742	
มีครอบครัวที่เป็นสุข	(8.3)	(38.9)	(41.7)	(8.3)	(2.8)			
53. ในปี2002คริสตจักรมีความ	5	13	14	2	2	3.47	9996	
ห่วงใยต่อชุมชนและประเทศชาติ	(13.9)	(36.1)	(38.9)	(5.6)	(5.6)			
รวม						3.35	5850	

ผลจากแบบสอบถามของผู้เฝ้า(ต่อ)

ข้อมูลอื่นๆของคริสตจักร/ส่วนตัว	TO	ร้อยละ
54. สถานนมัสการคริสตจักร		
เช่า/เช่า	7	19.4
ซื้อเป็นของคริสตจักร(มูลนิธิ)	18	50.0
ซื้อใหม่หรือสร้างใหม่หรือปรับปรุงต่อเติม	8	23.2
อื่นๆ	2	2.8
55. ในปี2002 คริสตจักรมีการรายงานการเงิน		
ไม่มี	2	5.6
1 ครั้ง	7	19.4
2 ครั้ง	4	11.1
3 ครั้ง	1	2.8
4 ครั้ง	4	11.1
5 ครั้ง ขึ้นไป	18	50.0
56. การดำเนินงานด้านการเงินในคริสตจักร		
faTj*puh>mu	29	80.6
ไม่มีการตั้งงบประมาณ	7	19.4
57. ในปี2002 คริสตจักร มีมิชชันนารีมาร่วมรับใช้		
ไม่มีมาร่วมรับใช้	21	58.3
มีมาร่วมรับใช้	15	41.7
58. คริสตจักรของท่านตั้งมาตั้งแต่ปี		
ก่อน 1970	10	27.8
1970 - 1979	5	13.9
1980 - 1989	11	30.6
1990 - ปัจจุบัน	10	27.8

59. เพศ		
ชาย	30	83.3
หญิง	6	16.7
60. สถานภาพสมรส		
โสด	8	22.2
แต่งงาน	28	77.8
หม้าย	0	0.0
61. อายุ		
น้อยกว่า 20 ปี	0	0.0
21-40 ปี	11	30.6
41-60 ปี	23	63.9
มากกว่า 60 ปี	2	5.6
62. ระดับการศึกษาสูงสุด		
ต่ำกว่าปริญญาตรี	7	19.4
ปริญญาตรี	15	41.7
สูงกว่าปริญญาตรี	14	38.9
63. อาชีพ / ลักษณะงานในหน้าที่		
ข้าราชการ / รัฐวิสาหกิจ	2	5.6
พนักงานบริษัท	1	2.8
กรรมกร	0	0.0
พ่อค้า / แม่ค้า	0	0.0
รับใช้พระเจ้า	31	86.1
ธุรกิจส่วนตัว	2	5.6
64. รายได้เฉลี่ยต่อเดือน		
น้อยกว่า 10,000 บาท	8	22.2
10,001-20,000 บาท	17	47.2
20,001 - 30,000 บาท	4	11.1
มากกว่า 30,000 บาท	7	19.4
65. รายได้เฉลี่ยต่อเดือนของคู่สมรส		
ไม่มีรายได้	14	38.9
น้อยกว่า 10,000 บาท	6	16.7
10,001-20,000 บาท	8	22.2
20,001 - 30,000 บาท	4	11.1
มากกว่า 30,000 บาท	4	11.1
66. คนที่อาศัยอยู่ด้วยกับท่าน(นอกจากคู่สมรส)และแบ่งเบารายจ่าย		
ไม่มี	23	63.9
มี	13	36.1
67. รายได้เฉลี่ยต่อเดือน TO-mnaifesjwiEj		
ไม่มีรายได้	24	66.7
น้อยกว่า 10,000 บาท	4	11.1
10,001-20,000 บาท	6	16.7

คำศัพท์	จำนวนคำศัพท์	จำนวนคำศัพท์
20,000-30,000 บาท	2	5.8
มากกว่า 10,000 บาท	0	0.0
68 .fe-jijji.S'fJISEJ'jijjiwau (นอกจากคู่สมรส)		
ไม่มี	11	33.3
S	14	66.7
69. riiuvu|wau|ru		
ศิษยาภิบาล	31	86.1
ผู้ปกครอง	3	8.3
fifiuitin	2	5.6
10. จำนวนปีที่ได้รับตำแหน่ง		
น้อยกว่า 1 ปี	1	2.0
1-10 ปี	16	44.4
มากกว่า 11 ปี	19	53.6

ผลจากแบบสอบถามของผู้นำ(ต่อ)

เฉลี่ยพันธุกิจโลก(ข้ามวัฒนธรรม)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	5	13.9	13.9	13.9
	.38	1	2.8	2.8	16.7
	.63	2	5.6	5.6	22.2
	1.50	1	2.8	2.8	25.0
	1.63	1	2.8	2.8	27.8
	1.75	1	2.8	2.8	30.6
	1.88	4	11.1	11.1	41.7
	2.00	1	2.8	2.8	44.4
	2.13	1	2.8	2.8	47.2
	2.38	2	5.6	5.6	52.8
	2.50	1	2.8	2.8	55.6
	2.75	1	2.8	2.8	58.3
	3.00	2	5.6	5.6	63.9
	3.13	2	5.6	5.6	69.4
	3.38	1	2.8	2.8	72.2
	3.63	2	5.6	5.6	77.8
	4.00	1	2.8	2.8	80.6
	4.25	2	5.6	5.6	86.1
	4.38	4	11.1	11.1	97.2
	4.88	1	2.8	2.8	100.0
Total	36	100.0	100.0		

ผลจากแบบสอบถามของผู้นำ(ต่อ)

ค่าเฉลี่ยการเติบโตปริมาณ

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	.00	1	2.8	2.8	2.8
	.35	1	2.8	2.8	5.6
	.41	1	2.8	2.8	8.3
	.59	2	5.6	5.6	13.9
	.71	1	2.8	2.8	16.7
	.88	1	2.8	2.8	19.4
	.94	2	5.6	5.6	25.0
	1.00	1	2.8	2.8	27.8
	1.06	1	2.8	2.8	30.6
	1.35	1	2.8	2.8	33.3
	1.53	1	2.8	2.8	36.1
	1.59	1	2.8	2.8	38.9
	1.65	1	2.8	2.8	41.7
	1.71	1	2.8	2.8	44.4
	1.76	4	11.1	11.1	55.6
	1.82	2	5.6	5.6	61.1
	1.94	1	2.8	2.8	63.9
	2.06	1	2.8	2.8	66.7
	2.29	1	2.8	2.8	69.4
	2.47	2	5.6	5.6	75.0
	2.59	1	2.8	2.8	77.8
	2.82	2	5.6	5.6	83.3
	2.88	1	2.8	2.8	86.1
	3.71	1	2.8	2.8	88.9
	3.82	1	2.8	2.8	91.7
	4.12	1	2.8	2.8	94.4
	4.24	1	2.8	2.8	97.2
	5.00	1	2.8	2.8	100.0
Total		36	100.0	100.0	

ค่าเฉลี่ยการเติบโตคุณภาพ

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	2.21	1	2.8	2.8	2.8
	2.36	1	2.8	2.8	5.6
	2.43	1	2.8	2.8	8.3
	2.57	2	5.6	5.6	13.9
	2.64	1	2.8	2.8	16.7
	2.71	1	2.8	2.8	19.4
	2.86	1	2.8	2.8	22.2
	2.93	1	2.8	2.8	25.0
	3.00	1	2.8	2.8	27.8
	3.07	3	8.3	8.3	36.1
	3.14	2	5.6	5.6	41.7
	3.21	1	2.8	2.8	44.4
	3.29	1	2.8	2.8	47.2
	3.43	2	5.6	5.6	52.8
	3.50	3	8.3	8.3	61.1
	3.57	2	5.6	5.6	66.7
	3.64	3	8.3	8.3	75.0
	3.71	1	2.8	2.8	77.8
	3.93	3	8.3	8.3	86.1
	4.14	1	2.8	2.8	88.9
	4.21	1	2.8	2.8	91.7
	4.29	1	2.8	2.8	94.4
	4.36	2	5.6	5.6	100.0
Total		36	100.0	100.0	

ผลจากแบบสอบถามของผู้หน้า(ต่อ)

ค่าเฉลี่ยการเค้นโดยรวม(ปริมาณ+คุณภาพ)

	Frequency		Percent Valid Percent		Cumulative Percent
Valid	1.57	1	2.8	2.8	2.8
	1.57	1	2.8	2.8	5.6
	1.58	1	2.8	2.8	8.3
	1.61	1	2.8	2.8	11.1
	2.03	1	2.8	2.8	13.9
	2.04	1	2.8	2.8	16.7
	2.06	1	2.8	2.8	19.4
	2.14	1	2.8	2.8	22.2
	2.17	1	2.8	2.8	25.0
	2.22	1	2.8	2.8	27.8
	2.23	1	2.8	2.8	30.6
	2.30	1	2.8	2.8	33.3
	2.32	1	2.8	2.8	36.1
	2.33	1	2.8	2.8	38.9
	2.33	1	2.8	2.8	41.7
	2.39	1	2.8	2.8	44.4
	2.45	1	2.8	2.8	47.2
	2.47	1	2.8	2.8	50.0
	2.47	1	2.8	2.8	52.8
	2.62	1	2.8	2.8	55.6
	2.63	1	2.8	2.8	58.3
	2.66	1	2.8	2.8	61.1
	2.71	1	2.8	2.8	63.9
	2.90	1	2.8	2.8	66.7
	2.93	1	2.8	2.8	69.4
	2.95	1	2.8	2.8	72.2
	2.95	1	2.8	2.8	75.0
	2.99	1	2.8	2.8	77.8
	3.02	1	2.8	2.8	80.6
	3.23	1	2.8	2.8	83.3
	3.51	1	2.8	2.8	86.1
	3.82	1	2.8	2.8	88.9
	3.84	1	2.8	2.8	91.7
	3.86	1	2.8	2.8	94.4
	3.94	1	2.8	2.8	97.2
	4.05	1	2.8	2.8	100.0
Total	36		100.0	100.0	

ผลจากแบบสอบถามของสมาชิก

จำนวนและร้อยละจำแนกตามสมาชิกคริสตจักรที่เป็นกลุ่มตัวอย่าง($n=757$)

คริสตจักร	จำนวน	ร้อยละ
1	10	13
2	32	42
3	6	08
4	30	4
5	12	16
6	36	48
7	8	11
8	19	25
9	19	25
10	12	16
11	17	22
12	15	2
13	19	25
14	27	36
15	2	03
16	30	4
17	29	38
18	46	61
19	9	12
20	38	5
21	47	62
22	25	33
23	15	2
24	14	18
25	30	4
26	12	16
27	12	16
28	11	15
29	24	32
30	30	4
31	14	18
32	13	17
33	20	26
34	24	32
35	32	42
36	18	24
รวม	757	1000

ข้อมูลการดำเนินงานคริสตจักร	จำนวน	ร้อยละ
1. ในปี 2002 เข้ารับการฝึกฝนเพื่อให้นำคนมาเชื่อในพระเยซูคริสต์และสามารถติดตามเลี้ยงดู		
ไม่มี/ไม่ได้ร่วมกิจกรรม	114	11.1
1 ครั้ง	141	11.3
2 ครั้ง	15	11.1
3 ครั้ง	31	1.1
4 ครั้ง	17	1.1
5 ครั้ง ขึ้นไป	11	11.1
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 1.99 , ค่าสูงสุด = 60		
2. ในปี 2002 รับการหนุนใจให้ทำ ญาติ เพื่อน หรือ เพื่อนบ้าน มาโบสถ์ และหรือกลุ่มย่อยหรือกลุ่มเซลล์	นับจาก	
การพึ่งพิงศาสนา)		
ไม่มี/ไม่ได้ร่วมกิจกรรม	111	11.1
1-3 ครั้ง	111	11.1
4 - 5 ครั้ง	11	11.1
6-7 ครั้ง	11	1.1
8-9 ครั้ง	11	1.1
10 ครั้ง ขึ้นไป	111	11.1
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 11.38 , ค่าสูงสุด = 710		
3. ในปี 2002 ทราบชื่อผู้นำกลุ่มย่อยหรือผู้นำเซลล์		
ไม่ทราบ	111	11.1
ทราบ	111	11.1
4. ในปี 1111 ร่วมรับฟังผู้ทำพันธกิจนอกคริสตจักรภายในประเทศไทย เช่น สมาคมพระคริสตธรรม โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี. หรืออื่น ๆ มาแบ่งปันที่คริสตจักร		
ไม่มี/ไม่ได้ร่วมกิจกรรม	111	11.1
1 ครั้ง	113	11.3
2 ครั้ง	111	11.1
3 ครั้ง	11	1.1
4 ครั้ง	11	1.1
5 ครั้ง ขึ้นไป	11	11.1
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 1.95 , ค่าสูงสุด = 30		
5. ในปี 2002 เข้าร่วมอธิษฐานเผื่อพันธกิจนอกคริสตจักรภายในประเทศไทย เช่น สมาคมพระคริสตธรรม		
โรงเรียนพระคริสตธรรม น.ค.ท. วาย.เอฟ.ซี. หรืออื่น ๆ		
ไม่มี/ไม่ได้ร่วมกิจกรรม	111	11.1
1 ครั้ง	113	15.7
2 ครั้ง	11	1.1
3 ครั้ง	11	1.1

4	TO	24	32
5	TO ขึ้นไป	126	166
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 2.86 , ค่าสูงสุด = 90			
6. ในปี 2002	ร่วมรับฟังการเทศน์การสอน		
	ไม่มี/ไม่ได้ร่วมกิจกรรม	316	41.7
1	TO	117	11.1
2	TO	109	14.4
3	TO	46	6.1
4	TO	28	3.7
5	TO ขึ้นไป	141	18.6
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 2.93 , ค่าสูงสุด = 100			
7. ในปี 2002	เข้าร่วมอธิษฐานเพื่อการตั้งคริสตจักรลูกหรือ คริสตจักรสาขา		
	ไม่มี/ไม่ได้ร่วมกิจกรรม	368	48.6
1	TO	81	10.7
2	TO	67	8.9
3	TO	44	5.8
4	TO	32	4.2
5	TO ขึ้นไป	165	21.8
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 4.96 , ค่าสูงสุด = 365			
8. ในปี 2002	เข้าร่วมการไปเยี่ยมเยียนคนที่ตั้งคริสตจักรลูกหรือคริสตจักรสาขากับคริสตจักร		
0	TO	495	65.4
1	TO	95	12.5
2	TO	85	7.7
3	TO ขึ้นไป	109	14.4
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 1.24 , ค่าสูงสุด = 48			
9. ในปี 2002	ร่วมรับฟังการเทศน์การสอนเรื่องกา		
	ที่ คริสตจักร		
0	TO	507	67.0
1	TO	110	14.5
2	TO	61	8.1
3	TO ขึ้นไป	79	10.4
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 0.96 , ค่าสูงสุด = 20			
10. ในปี 2002	เข้าร่วมอธิษฐานเผื่อคนที่ตั้งคริสตจักรท่ามกลางคนไทย ในต่างประเทศ		
0	TO	475	62.7
1	TO	100	13.2
2	TO	64	8.5
3	TO ขึ้นไป	118	15.6
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 2.11 , ค่าสูงสุด = 100			
11. ในปี 2002	มีส่วนร่วมไปเยี่ยมเยียนคนที่ตั้ง คริสตจักรท่ามกลางคนไทย ในต่างประเทศกับคริสตจักร		
0	TO	668	88.2

1 T ⁰	58	7.7
2 T ⁰	11	1.1
3 T ⁰ ขึ้นไป	20	2.6
ค่าต่ำสุด=0 , ค่าเฉลี่ย =0.31 , ค่าสูงสุด=21		
12. ในปี 2002 ร่วมรับฟังการทดสอบการสอนเรื่องการประกาศตั้ง ไทยทำพันธกิจกับคนไทยมุสลิม คนกะเหรี่ยงทำพันธกิจกับคนไทยใหญ่ เป็นต้น	เช่น คน	
0 T ⁰	510	67.4
1 T ⁰	114	15.1
2 T ⁰	65	8.6
3 T ⁰ ขึ้นไป	68	9.0
ค่าต่ำสุด=0 , ค่าเฉลี่ย =0.94 , ค่าสูงสุด=52		
13. ในปี 2002 เข้าร่วมอธิษฐานเผื่อคนที่ทำพันธกิจข้ามวัฒนธรรมภายในประเทศไทย		
0 T ⁰	448	59.2
1 T ⁰	92	12.2
2 ครั้ง	67	8.9
3 T ⁰ ขึ้นไป	150	19.8
ค่าต่ำสุด=0 , ค่าเฉลี่ย=2.29 , ค่าสูงสุด=52		
14. ในปี 2002 ร่วมรับฟังผู้ที่ทำพันธกิจข้ามวัฒนธรรมภายในประเทศไทยมาแบ่งปันที่คริสตจักร		
0 T ⁰	423	55.9
1 T ⁰	117	15.5
2 T ⁰	93	12.3
3 T ⁰ ขึ้นไป	124	16.4
ค่าต่ำสุด=0 , ค่าเฉลี่ย = 1.33 , ค่าสูงสุด = 50		
15. ในปี 2000 เข้าร่วมการไปเยี่ยมเยียนคนที่ทำพันธกิจข้ามวัฒนธรรมภายในประเทศไทยกับคริสตจักร		
0 T ⁰	620	81.9
1 T ⁰	68	9.0
2 T ⁰	32	4.2
3 T ⁰ ขึ้นไป	37	4.9
ค่าต่ำสุด=0 , ค่าเฉลี่ย = 0.43 , ค่าสูงสุด=20		
16. ในปี 2002 ร่วมรับฟังการทดสอบการสอนเรื่องการออกไปเป็นมิชชันนารีทำพันธกิจข้ามวัฒนธรรมใน ต่างประเทศที่คริสตจักร		
0 T ⁰	412	54.4
1 T ⁰	133	17.6
2 T ⁰	77	10.2
3 T ⁰ ขึ้นไป	135	17.8
ค่าต่ำสุด=0 , ค่าเฉลี่ย = 1.52 , ค่าสูงสุด = 30		
17. ในปี 2002 เข้าร่วมอธิษฐานเผื่อมิชชันนารีที่ทำพันธกิจข้ามวัฒนธรรมในต่างประเทศ		
0 T ⁰	350	46.2

1 ครั้ง	113	149
2 ครั้ง	82	108
3 ครั้ง ขึ้นไป	212	280
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 4.37 , ค่าสูงสุด = 365		

18. ในปี 2002 ร่วมรับฟังมิชชันนารีที่หาพันธกิจข้ามวัฒนธรรมในต่างประเทศมาแบ่งปันที่คริสตจักรเพื่อสนับสนุนการส่งมิชชันนารีไปต่างประเทศ

0 ครั้ง	390	51.5
1 ครั้ง	126	16.6
2 ครั้ง	99	13.1
3 ครั้ง ขึ้นไป	142	18.8
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 1.52 , ค่าสูงสุด = 48		

19. ในปี 2002 ร่วมไปเยี่ยมเยียนมิชชันนารีที่หาพันธกิจข้ามวัฒนธรรมในต่างประเทศกับคริสตจักร

0 ครั้ง	652	86.1
1 ครั้ง	58	7.7
2 ครั้ง	21	2.8
3 ครั้ง ขึ้นไป	26	3.4
ค่าต่ำสุด = 0 , ค่าเฉลี่ย = 0.31 , ค่าสูงสุด = 20		

	ระดับความคิดเห็น				ค่าเฉลี่ย	SD
	ดีเยี่ยม	ดีมาก	ดีปานกลาง	พอใช้		
20. ในปี 2002 เฝ้ามองนิทรรศการ	191	257	221	56	32	1.0598
มีเป้าหมายที่ชัดเจน	(25.2)	(33.9)	(29.2)	(7.4)	(4.2)	
21. ในปี 2002 คิดว่าผู้นำคริสตจักรได้ฝึกฝนสมาชิกเพื่อจะสามารถขึ้นเป็นผู้นำและรับผิดชอบงานที่มอบหมายได้	122	253	272	79	31	1.0135
22. ในปี 2002 ได้เรียนรู้ของพระกิตติคุณ และได้นำมาใช้ในคริสตจักร	74	211	278	141	53	1.0562
23. ในปี 2002 คิดว่าเรือนฝ่ายจิตวิญญาณ	65	176	300	153	63	1.0541
24. ในปี 2002 คิดว่าโครงสร้างการบริหารคริสตจักรมีประสิทธิภาพ	103	206	298	105	45	1.0546

25. ในปี 2002 เมื่อนมัสการ	207	289	183	63	15	381	9950
พระเจ้าในคริสตจักร รู้สึกได้สัมผัสกับพระเจ้า ได้รับการดลใจและมีความอิมใจ	(27.3)	(38.2)	(24.2)	(8.3)	(2.0)		
26. ในปี 2002 คิดว่ากลุ่มย่อยหรือ	72	221	267	135	62	314	10772
กลุ่มเซลล์ในคริสตจักรมีประสิทธิภาพในภายหลัง ดู สร้างสาวก สร้างผู้นำ และนำคนไม่เชื่อมาเชื่อ พระเยซูคริสต์เจ้า	(9.5)	(29.2)	(35.3)	(17.8)	(8.2)		
27. ในปี 2002 คิดว่าการประกาศ	71	200	306	135	45	316	10163
พระกิตติคุณในคริสตจักร มุ่งสนองตอบต่อปัญหา ของผู้ฟัง	(9.4)	(26.4)	(40.4)	(17.8)	(5.9)		
28. ในปี 2002 คิดว่าสมาชิกคริสตจักร	133	270	231	87	36	350	10574
มีความสัมพันธ์รักใคร่เป็นน้ำหนึ่งใจเดียวกัน	(17.6)	(35.7)	(30.5)	(11.5)	(4.8)		
29. ในปี 2002 ได้ยินเสียงหัวเราะ	210	296	168	73	10	382	9869
ของสมาชิกคริสตจักร ในคริสตจักรและในกลุ่ม ย่อยหรือกลุ่มเซลล์อยู่บ่อยๆ	(27.7)	(39.1)	(22.2)	(9.6)	(1.3)		
30. ในปี 2002 คิดว่าเน้นเรื่องชีวิต	126	228	229	131	43	335	11172
ที่บริสุทธิ์ เห็นด้วยกับ การลงวินัย คนที่ทำผิดวินัย ของคริสตจักร	(16.6)	(30.1)	(30.3)	(17.3)	(5.7)		
31. ในปี 2002 เชื่อฟังพระคัมภีร์	127	171	270	133	56	324	11462
ทุกประการ พระวจนะกล่าวยังไรก็ปฏิบัติ ดังนั้น	(16.8)	(22.6)	(35.7)	(17.6)	(7.4)		
32. ในปี 2002	216	257	184	81	19	375	10596
ที่เป็นสุข	(28.5)	(33.9)	(24.3)	(10.7)	(2.5)		
33. ในปี 2002 มีความห่วงใยต่อ	156	265	236	85	15	361	9974
ชุมชนและประเทศชาติ	(20.6)	(35.0)	(31.2)	(11.2)	(2.0)		
รวม						3.43	6885
ผลจากแบบสอบถามของสมาชิก(ต่อ)							
ข้อมูลส่วนตัว					จำนวน	ร้อยละ	
34. บ้านพัก					231	30.5	
เช่า/เช่า							

ชื่อเป็นของตัวเอง	221	29.2
ชื่อใหม่หรือสร้างใหม่หรือปรับปรุงต่อเติม	28	3.7
อื่นๆ	94	12.4
35. ในปี 2002 ได้อ่านการรายงานการเงินของคริสตจักร		
ไม่ได้อ่าน	234	30.9
1 ครั้ง	177	23.4
2 ครั้ง	83	11.0
3 ครั้ง	36	4.8
4 ครั้ง	38	5.0
5 ครั้ง ขึ้นไป	189	25.0
36. ในปี 2002 ทราบว่าคริสตจักรมีการตั้งงบประมาณ		
มี	605	79.9
ไม่มี	152	20.1
37. เป็นสมาชิกคริสตจักรตั้งแต่ปี		
1970	9	1.2
1970 - 1979	27	3.6
1980 - 1989	109	14.4
1990 - 1999	437	57.7
2000 - ปัจจุบัน	175	23.1
38. เพศ		
ชาย	339	44.8
หญิง	418	55.2
39. สถานภาพสมรส		
โสด	367	48.5
แต่งงาน	345	45.6
TOIEJ	45	5.9
40. อายุ		
น้อยกว่า 20	65	8.6
21-40	454	60.0
41-60	218	28.8
มากกว่า 60	20	2.6
41. ระดับการศึกษาสูงสุด		
ต่ำกว่าปริญญาตรี	356	47.0
ปริญญาตรี	337	44.5
สูงกว่าปริญญาตรี	64	8.5
42. อาชีพ / ลักษณะงาน		
ข้าราชการ / รัฐวิสาหกิจ	67	8.9
พนักงานบริษัท	229	30.3
พนักงานอิสระ	24	3.2
พอลคา / แม่ค้า	95	12.5

นักธุรกิจ	62	8.2
รับใช้พระเจ้า	256	33.8
นักศึกษา	24	3.2
43. รายได้เฉลี่ยต่อเดือน		
น้อยกว่า 10,000 บาท	358	47.3
10,001-20,000 บาท	215	28.4
20,001 - 30,000 บาท	78	10.3
มากกว่า 30,000 บาท	106	14.0
44. รายได้เฉลี่ยต่อเดือนของคู่สมรส		
ไม่มีรายได้	461	60.9
น้อยกว่า 10,000 บาท	105	13.9
10,001-20,000 บาท	90	11.9
20,001 - 30,000 บาท	35	4.6
มากกว่า 30,000 บาท	66	8.7
45. ในปี2002 มีคนที่ย้ายอยู่ด้วยกัน(นอกจากคู่สมรส)และแบ่งเบารายจ่าย		
ไม่มี	486	64.2
5	271	35.8
46. ในปี2002 รวมรายได้เฉลี่ยต่อเดือน flajimnaifTuaysija (นอกจากคู่สมรส)และแบ่งเบารายจ่าย		
ไม่มี	245	32.4
ไม่มีรายได้	262	34.6
น้อยกว่า10,000 บาท	86	11.4
10,001-20,000 บาท	66	8.7
20,001 - 30,000 บาท	29	3.8
มากกว่า 30,000 บาท	69	9.1
47. การส่งเสียเลี้ยงดูคนอื่น(นอกจากคู่สมรส)		
ไม่มี	441	58.3
5	316	41.7
48. ตำแหน่งในคริสตจักร		
ไม่มีตำแหน่ง	80	10.6
ศิษยาภิบาล	35	4.6
ผู้ปกครอง	23	3.0
มัคนายก	54	7.1
ผู้รับใช้	565	74.6
49. จำนวนปีที่รับตำแหน่ง		
ไม่มีตำแหน่ง	208	27.5
น้อยกว่า 1 ปี	96	12.7
1-10 ปี	382	50.5
มากกว่า 10 ปี	71	9.4

๑๑. บ้านพัก

อยู่ใกล้กับคริสตจักร

111 41.1

อยู่นอกเขตที่คริสตจักรตั้งอยู่

144 51.1

๑๒. ภูมิลาเนาเดิม

อยู่ใกล้กับคริสตจักร

111 41.1

อยู่นอกเขตที่คริสตจักรตั้งอยู่

144 51.1

อยู่ต่างจังหวัด

111 41.1

อยู่นอกเขตที่คริสตจักรตั้งอยู่

เฉลี่ยอันดับโลก

ผลจากแบบสอบถามของสมาชิก(ต่อ)

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
.00	212	28.0	28.0	28.0
.38	29	3.8	3.8	31.8
.50	20	2.6	2.6	34.5
.63	14	1.8	1.8	36.3
.75	37	4.9	4.9	41.2
.88	5	.7	.7	41.9
1.00	14	1.8	1.8	43.7
1.13	18	2.4	2.4	46.1
1.25	28	3.7	3.7	49.8
1.38	20	2.6	2.6	52.4
1.50	25	3.3	3.3	55.7
1.63	15	2.0	2.0	57.7
1.75	15	2.0	2.0	59.7
1.88	28	3.7	3.7	63.4
2.00	18	2.4	2.4	65.8
2.13	15	2.0	2.0	67.8
2.25	28	3.7	3.7	71.5
2.38	11	1.5	1.5	72.9
2.50	21	2.8	2.8	75.7
2.63	18	2.4	2.4	78.1
2.75	20	2.6	2.6	80.7
2.88	14	1.8	1.8	82.6
3.00	20	2.6	2.6	85.2
3.13	15	2.0	2.0	87.2
3.25	9	1.2	1.2	88.4
3.38	4	.5	.5	88.9
3.50	16	2.1	2.1	91.0
3.63	15	2.0	2.0	93.0
3.75	15	2.0	2.0	95.0
3.88	5	.7	.7	95.6
4.00	5	.7	.7	96.3
4.13	5	.7	.7	97.0
4.25	2	.3	.3	97.2
4.38	4	.5	.5	97.8
4.50	4	.5	.5	98.3
4.63	3	.4	.4	98.7
4.88	5	.7	.7	99.3
5.00	5	.7	.7	100.0
Total	757	100.0	100.0	

ผลจากแบบสอบถามของสมาชิก(ต่อ)

ค่าเฉลี่ยการเค้นไต่คุณภาพ

Valid	Frequency	Percent	Valid Percent	Cumulative Percent
1.57	1	.1	.1	.1
1.64	1	.1	.1	.3
1.79	2	.3	.3	.5

1.86	3	.4	.4	.9
1.93	9	1.2	1.2	2.1
2.00	5	.7	.7	2.8
2.07	6	.8	.8	3.6
2.14	5	.7	.7	4.2
2.21	11	1.5	1.5	5.7
2.29	9	1.2	1.2	6.9
2.36	6	.8	.8	7.7
2.43	10	1.3	1.3	9.0
2.50	11	1.5	1.5	10.4
2.57	13	1.7	1.7	12.2
2.64	16	2.1	2.1	14.3
2.71	18	2.4	2.4	16.6
2.79	23	3.0	3.0	19.7
2.86	19	2.5	2.5	22.2
2.93	25	3.3	3.3	25.5
3.00	32	4.2	4.2	29.7
3.07	27	3.6	3.6	33.3
3.14	24	3.2	3.2	36.5
3.21	25	3.3	3.3	39.8
3.29	26	3.4	3.4	43.2
3.36	27	3.6	3.6	46.8
3.43	26	3.4	3.4	50.2
3.50	30	4.0	4.0	54.2
3.57	21	2.8	2.8	56.9
3.64	26	3.4	3.4	60.4
3.71	41	5.4	5.4	65.8
3.79	38	5.0	5.0	70.8
3.86	27	3.6	3.6	74.4
3.93	24	3.2	3.2	77.5
4.00	21	2.8	2.8	80.3
4.07	25	3.3	3.3	83.6
4.14	17	2.2	2.2	85.9
4.21	17	2.2	2.2	88.1
4.29	12	1.6	1.6	89.7
4.36	15	2.0	2.0	91.7
4.43	12	1.6	1.6	93.3
4.50	15	2.0	2.0	95.2
4.57	7	.9	.9	96.2
4.64	10	1.3	1.3	97.5
4.71	5	.7	.7	98.2
4.79	3	.4	.4	98.5
4.86	3	.4	.4	98.9
4.93	3	.4	.4	99.3
5.00	5	.7	.7	100.0
Total	757	100.0	100.0	

APPENDIX FIVE
RESULTS OF MIXING PASTORS AND MEMBERS

ค่าเฉลี่ยพื้นที่จโลก

Valid	Frequency	Percent Valid	Percent	Cumulative Percent
.00	17	2.2	2.2	2.2
.19	5	.7	.7	2.9
.25	7	.9	.9	3.8
.31	17	2.2	2.2	6.1
.38	3	.4	.4	6.5
.44	1	.1	.1	6.6
.50	2	.3	.3	6.9
.56	5	.7	.7	7.5
.63	6	.8	.8	8.3
.69	5	.7	.7	9.0
.75	7	.9	.9	9.9
.81	5	.7	.7	10.6
.88	14	1.8	1.8	12.4
.94	18	2.4	2.4	14.8
1.00	8	1.1	1.1	15.9
1.06	7	.9	.9	16.8
1.13	13	1.7	1.7	18.5
1.19	26	3.4	3.4	21.9
1.25	30	4.0	4.0	25.9
1.31	13	1.7	1.7	27.6
1.38	31	4.1	4.1	31.7
1.44	14	1.8	1.8	33.6
1.50	21	2.8	2.8	36.3
1.56	48	6.3	6.3	42.7
1.63	6	.8	.8	43.5
1.69	14	1.8	1.8	45.3
1.75	24	3.2	3.2	48.5
1.81	15	2.0	2.0	50.5
1.88	21	2.8	2.8	53.2
1.94	19	2.5	2.5	55.7
2.00	12	1.6	1.6	57.3
2.06	16	2.1	2.1	59.4
2.13	31	4.1	4.1	63.5
2.19	49	6.5	6.5	70.0
2.25	8	1.1	1.1	71.1
2.31	19	2.5	2.5	73.6
2.38	8	1.1	1.1	74.6
2.44	22	2.9	2.9	77.5
2.50	16	2.1	2.1	79.7
2.56	6	.8	.8	80.4
2.63	10	1.3	1.3	81.8
2.69	9	1.2	1.2	83.0
2.75	7	.9	.9	83.9
2.81	15	2.0	2.0	85.9
2.88	10	1.3	1.3	87.2
2.94	11	1.5	1.5	88.6
3.00	6	.8	.8	89.4
3.06	8	1.1	1.1	90.5
3.13	6	.8	.8	91.3
3.19	2	.3	.3	91.5
3.25	7	.9	.9	92.5
3.31	12	1.6	1.6	94.1
3.38	6	.8	.8	94.8
3.44	4	.5	.5	95.4
3.50	4	.5	.5	95.9
3.56	6	.8	.8	96.7
3.63	6	.8	.8	97.5
3.69	4	.5	.5	98.0
3.75	2	.3	.3	98.3
3.81	2	.3	.3	98.5
3.94	1	.1	.1	98.7
4.00	3	.4	.4	99.1
4.06	1	.1	.1	99.2
4.13	3	.4	.4	99.6
4.31	2	.3	.3	99.9
4.44	1	.1	.1	100.0
Total	757	100.0	100.0	

ค่าเฉลี่ยการเติบโตคุณภาพ

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1.57	1	.1	.1	.1
1.64	1	.1	.1	.3
1.79	2	.3	.3	.5
1.86	3	.4	.4	.9
1.93	9	1.2	1.2	2.1
2.00	5	.7	.7	2.8
2.07	6	.8	.8	3.6
2.14	5	.7	.7	4.2
2.21	11	1.5	1.5	5.7
2.29	9	1.2	1.2	6.9
2.36	6	.8	.8	7.7
2.43	10	1.3	1.3	9.0
2.50	11	1.5	1.5	10.4
2.57	13	1.7	1.7	12.2
2.64	16	2.1	2.1	14.3
2.71	18	2.4	2.4	16.6
2.79	23	3.0	3.0	19.7
2.86	19	2.5	2.5	22.2
2.93	25	3.3	3.3	25.5
3.00	32	4.2	4.2	29.7
3.07	27	3.6	3.6	33.3
3.14	24	3.2	3.2	36.5
3.21	25	3.3	3.3	39.8
3.29	26	3.4	3.4	43.2
3.36	27	3.6	3.6	46.8
3.43	26	3.4	3.4	50.2
3.50	30	4.0	4.0	54.2
3.57	21	2.8	2.8	56.9
3.64	26	3.4	3.4	60.4
3.71	41	5.4	5.4	65.8
3.79	38	5.0	5.0	70.8
3.86	27	3.6	3.6	74.4
3.93	24	3.2	3.2	77.5
4.00	21	2.8	2.8	80.3
4.07	25	3.3	3.3	83.6
4.14	17	2.2	2.2	85.9
4.21	17	2.2	2.2	88.1
4.29	12	1.6	1.6	89.7
4.36	15	2.0	2.0	91.7
4.43	12	1.6	1.6	93.3
4.50	15	2.0	2.0	95.2
4.57	7	.9	.9	96.2
4.64	10	1.3	1.3	97.5
4.71	5	.7	.7	98.2
4.79	3	.4	.4	98.5
4.86	3	.4	.4	98.9
4.93	3	.4	.4	99.3
5.00	5	.7	.7	100.0
Total	757	100.0	100.0	

APPENDIX SIX
TABLES OF ANALYSIS

ตารางที่ 1 ค่าเฉลี่ย (จากศึกษาภิบาล)

ความสัมพันธ์ระหว่างการทำพันธกิจโลกกับการเติบโตของคริสตจักร

ระดับการทำพันธกิจโลก		ค่าเฉลี่ย การเติบโต รวม	ค่าเฉลี่ย การเติบโต ปริมาณ	ค่าเฉลี่ย การเติบโต คุณภาพ
ต่ำ	Mean	2.2789	1.2971	3.2607
	N	20	20	20
	Std. Deviation	0.4590	0.6746	0.6267
สูง	Mean	3.0829	2.7059	3.4598
	N	16	16	16
	Std. Deviation	0.6793	1.2331	0.5268
รวม	Mean	2.6362	1.9232	3.3492
	N	36	36	36
	Std. Deviation	0.6901	1.1844	0.5850

ตารางที่ 2 ANOVA (จากศึกษาภิบาล)

ความสัมพันธ์ระหว่างการทำพันธกิจโลกกับการเติบโตของคริสตจักร

ระดับการทำพันธกิจโลกและการเติบโต		Sum of Squares	df	Mean Square	F	Sig.
ค่าเฉลี่ย การเติบโต รวม	Between Groups(combined)	5.745	1	5.745	17.881	.000
	Within Groups	10.924	34	0.321		
	Total	16.670	35			
ค่าเฉลี่ย การเติบโต ปริมาณ	Between Groups(combined)	17.643	1	17.643	19.069	.000
	Within Groups	31.457	34	0.925		
	Total	49.099	35			
ค่าเฉลี่ย การเติบโต คุณภาพ	Between Groups(combined)	0.352	1	0.352	1.031	0.317
	Within Groups	11.625	34	0.342		
	Total	11.977	35			

ตารางที่ 3 T - Test (จากศิษยาภิบาล)

ความสัมพันธ์ระหว่างการทำพันธกิจโลกกับการเติบโตของคริสตจักร

ระดับการทำพันธกิจโลก	จำนวนคริสตจักร	\bar{X}	S.D.	T	P-value
การเติบโตด้านปริมาณ					
ต่ำ	20	1.30	0.6746	19.069	0.000
สูง	16	3.08	1.2331		
การเติบโตด้านคุณภาพ					
ต่ำ	20	3.26	0.6267	1.031	0.317
สูง	16	3.46	0.5268		
การเติบโตรวม					
ต่ำ	20	2.28	0.4590	17.881	0.000
สูง	16	3.08	0.6793		

ตารางที่ 4 ค่าเฉลี่ย (จากสมาชิกเกี่ยวกับศิษยาภิบาล)

ความสัมพันธ์ระหว่างการทำพันธกิจโลกกับการเติบโตของคริสตจักร

ระดับการทำพันธกิจโลก	Mean การเติบโต คุณภาพ	N	Std. Deviation
ต่ำ	2.5692	603	0.5295
สูง	2.7364	154	0.5509
รวม	2.6032	757	0.5378

ตารางที่ 5 ANOVA (จากสมาชิกเกี่ยวกับศิษยาภิบาล)

ความสัมพันธ์ระหว่างการทำพันธกิจโลกกับการเติบโตของคริสตจักร

ระดับการทำพันธกิจโลกและการเติบโต		Sum Of Squares	df	Mean Square	F	Sig.
ค่าเฉลี่ย	Between Groups (Combined)	3.429	1	3.429	12.027	.001**
การเติบโต	Within Groups	215.227	755	0.285		
คุณภาพ	Total	218.656	756			

ตารางที่ 6 T – Test (จากสมาชิกเกี่ยวกับศิษยาภิบาล)

ความสัมพันธ์ระหว่างการทำพันธกิจโลกกับการเติบโตของคริสตจักร

ระดับการทำพันธกิจโลก	จำนวนสมาชิก	\bar{X}	S.D.	T	P-value
การเติบโตคุณภาพ					
ต่ำ	603	2.57	0.5295	12.027	0.001**
สูง	154	2.74	0.5509		

ตารางที่ 7 ค่าเฉลี่ย การเติบโตด้านปริมาณ (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

การทำพันธกิจ	จำนวน	\bar{x}	S.D.
1. การทำพันธกิจในวัฒนธรรมน้อยและทำข้ามวัฒนธรรมน้อย	14	1.18	.7564
2. การทำพันธกิจในวัฒนธรรมน้อยแต่ทำข้ามวัฒนธรรมมาก	2	2.79	1.4558
3. การทำพันธกิจในวัฒนธรรมมากแต่ทำข้ามวัฒนธรรมน้อย	6	1.65	.1784
4. การทำพันธกิจในวัฒนธรรมมากและทำข้ามวัฒนธรรมมาก	14	2.69	1.2610

ตารางที่ 8 ANOVA การเติบโตด้านปริมาณ (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Group	Sum of Square	df	Mean Square	F	Sig.
Between	18.710	3	6.237	6.567	.001**
Within	30.389	32	.950		
Total	49.099	35			

ตารางที่ 9 การเปรียบเทียบรายคู่โดย Scheffe การเติบโตด้านปริมาณ (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Mean	การทำพันธกิจในและข้ามวัฒนธรรม	การทำพันธกิจในและข้ามวัฒนธรรม		
		2	3	4
1.18	1	.194	.776	.003*
2.79	2		.563	.999
1.65	3			.206
2.69	4			

ตารางที่ 10 ค่าเฉลี่ย การเติบโตด้านคุณภาพ (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจ ในวัฒนธรรมและข้ามวัฒนธรรม

การทำพันธกิจ	จำนวน	X	S.D.
1. การทำพันธกิจในวัฒนธรรมน้อยและทำข้ามวัฒนธรรมน้อย	2	3.32	.2525
2. การทำพันธกิจในวัฒนธรรมน้อยแต่ทำข้ามวัฒนธรรมมาก	3	3.38	.9698
3. การทำพันธกิจในวัฒนธรรมมากแต่ทำข้ามวัฒนธรรมน้อย	17	3.26	.6624
4. การทำพันธกิจในวัฒนธรรมมากและทำข้ามวัฒนธรรมมาก	14	3.46	.4550

ตารางที่ 11 ANOVA การเติบโตด้านคุณภาพ (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Group	Sum of Square	df	Mean Square	F	Sig.
Between	.321	3	.107	.293	.830
Within	11.657	32	.364		
Total	11.977	35			

ตารางที่ 12 การเปรียบเทียบรายคู่โดย Scheffe การเติบโตด้านคุณภาพ (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Mean	การทำพันธกิจในและข้ามวัฒนธรรม	การทำพันธกิจในและข้ามวัฒนธรรม		
		2	3	4
3.38	1	1.000	.608	.984
3.43	2		.838	1.000
2.99	3			.440
3.46	4			

ตารางที่ 13 ค่าเฉลี่ย การเติบโตรวม (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

การทำพันธกิจ	จำนวน	\bar{X}	S.D.
1. การทำพันธกิจในวัฒนธรรมน้อยและทำข้ามวัฒนธรรมน้อย	2	2.10	.7502
2. การทำพันธกิจในวัฒนธรรมน้อยแต่ทำข้ามวัฒนธรรมมาก	3	2.78	1.1079
3. การทำพันธกิจในวัฒนธรรมมากแต่ทำข้ามวัฒนธรรมน้อย	17	2.30	.4557
4. การทำพันธกิจในวัฒนธรรมมากและทำข้ามวัฒนธรรมมาก	14	3.09	.6124

ตารางที่ 14 ANOVA การเติบโตรวม (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Group	Sum of Square	df	Mean Square	F	Sig.
Between	5.455	3	1.818	5.188	.005*
Within	11.215	32	.350		
Total	16.670	35			

ตารางที่ 15 การเปรียบเทียบรายคู่โดย Scheffe (จากศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Mean	การทำพันธกิจในและข้ามวัฒนธรรม	การทำพันธกิจในและข้ามวัฒนธรรม		
		2	3	4
2.26	1	.314	.998	.009*
3.11	2		.440	1.000
2.32	3			.088
3.08	4			

ตารางที่ 16 ค่าเฉลี่ย การเติบโตด้านคุณภาพ (จากสมาชิกเกี่ยวกับศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

การทำพันธกิจ	fitUTU	X	S.D.
1. การทำพันธกิจในวัฒนธรรมน้อยและทำข้ามวัฒนธรรมน้อย	510	2.58	.5612
2. การทำพันธกิจในวัฒนธรรมน้อยแต่ทำข้ามวัฒนธรรมมาก	46	2.89	.5495
3. การทำพันธกิจในวัฒนธรรมมากแต่ทำข้ามวัฒนธรรมน้อย	93	2.51	.2953
4. การทำพันธกิจในวัฒนธรรมมากและทำข้ามวัฒนธรรมมาก	108	2.67	.5418

ตารางที่ 17 ANOVA การเติบโตด้านคุณภาพ (จากสมาชิกเกี่ยวกับศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Group	Sum of Square	df	Mean Square	F	Sig.
Between	5.323	3	1.774	6.263	.000***
Within	213.333	753	.283		
Total	218.656	756			

ตารางที่ 18 การเปรียบเทียบรายคู่โดย Scheffe การเติบโตด้านคุณภาพ (จากสมาชิกเกี่ยวกับศิษยาภิบาล)

เปรียบเทียบการเติบโตของคริสตจักรที่มีความแตกต่างกันในการทำพันธกิจในวัฒนธรรมและข้ามวัฒนธรรม

Mean	การทำพันธกิจในและข้ามวัฒนธรรม	การทำพันธกิจในและข้ามวัฒนธรรม		
		2	3	4
2.58	1	.003*	.661	.444
2.89	2		.001*	.166
2.51	3			.174
2.67	4			

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VITA

Narin Sritandon is Thai. His father was Thai. His mother was a Khmu tribe person. He was born on October 27, 1954. He got married with Wilairat Mauktongkum on June 2, 1984.

He accepted Jesus when he was a TB spine patient in the River Kwae Christian Hospital, a missions concern of the American Baptist Missions. He drifted away from God while he studied at Chulalongkorn university. He recommitted his life to the Lord while he was a pharmacist at the Manorom Christian Hospital, a missions concern of the OMF International. While there he responded to the call of the Lord for missionary work.

He received his B. Sc in Pharmacy from Chulalongkorn University in 1976. He obtained his M Div. from Bangkok Bible College and Seminary in 1992. During his studying at the seminary he was a co - church planter, planting Satchatham Church in Bangkok. He also started the Bangkok Bible College and Seminary World Missions Group.

He was the executive secretary of the OMF Thailand Home Council during 1991 - 1993. He has been an OMF Thai missionary to serve in Cambodia since 1994.