

Reformation
& Revival



A Quarterly Journal for Church Leadership

Volume 2, Number 3 • Summer 1993

- 24 Quoted in Murray, p. 34.
- 25 Charles Haddon Spurgeon, *The Soul Winner* (Grand Rapids, MI: Eerdmans Publishing Company, 1963), pp. 19-20.
- 26 "The Life and Death of the Rev. David Brainerd" in *The Works of Jonathan Edwards*, (Carlisle, PA: Banner of Truth trsut, 1988 reprint), pp. 416-17.
- 27 Thornbury, p. 27.
- 28 Letter to Philander Parmele, dated December 1, 1817. All grammatical errors and spellings have been retained as in the original handwritten letter.
- 29 Hulse, p. 6.
- 30 Quoted in Murray, p. 30.
- 31 Hulse, p. 2.
- 32 Hulse notes: "It is more or less taken for granted that all evangelists use the invitation system of calling people forward at the end of their meetings. A few, like John Blanchard, do not use it. Not to employ the method seems inconceivable to many evangelists" [emphasis mine] (*ibid.*, p. 9).
- 33 *Ibid.*, p. 11.
- 34 *Ibid.*, p. 1.

Author

Jim Ehrhard serves as pastor of Cornerstone Bible Fellowship, North Little Rock, AR.

The Church Growth Movement and the Megachurch Model

Norman P. Anderson

I come to this subject as one who has studied under Dr. Donald McGavran, Dr. Peter Wagner and others at Fuller Theological Seminary. I have been privileged to pastor churches throughout my years of ministry which have grown numerically. Therefore, what I share on this subject comes out of some personal and academic involvement with the church growth movement.

The church I pastor, Elk Grove Baptist Church, is in the shadow of Willow Creek Community Church of Barrington, IL, one of the more prominent megachurches in the United States today. I have great appreciation for Pastor Bill Hybels and his unique giftedness for the ministry to which God has called him. The Lord has blessed Willow Creek Church with a unique ministry of reaching the non-churched, which has been the goal of Pastor Hybels from the outset of his ministry.

Unfortunately, Willow Creek has unintentionally siphoned many people from other smaller churches in the Northwest suburbs of Chicago. While I will touch on this matter later, I want you to know that what I write is not with personal animosity toward the megachurch.

It is my intention to approach this subject by first expressing appreciation for many contributions that have been made by the Church Growth Movement. Then I will express some concerns about what is happening within the evangelical movement today.

Some Contributions of the Church Growth Movement

1) An Attempt to Reawaken the Church to Evangelism

Dr. Donald McGavran, known as the father of the church growth movement, had a heart for winning people to Jesus Christ. He sought to get his students to see that it is God's

will that His lost sheep be found and that they become responsible members of local churches.

The church growth movement has provided diagnostic tools to enable us to know more clearly whether or not the local church is being effective in evangelism. Analyzing church additions helps us understand whether or not those additions are simply membership transfers, or the results of evangelism. Further, are those evangelistic additions “biological” additions of children growing up in the church, or are they the results of community outreach evangelism?

Further analytical tools enable us to see what portion of a church’s resources are directed to community evangelism. Churches are often surprised to discover that most of their human resources are given to the nurture of believers, and almost nothing in the church ministry budget is set aside for direct outreach and evangelism.

2) A Refocusing Upon “Disciples” Rather Than “Decisions”

The goal of a church’s evangelistic efforts must be to “make disciples,” not merely to record “decisions.” Unless a decision to accept Christ as Savior and Lord results in a person becoming a responsible member of a church, there is sufficient reason to doubt the validity of a new birth.

Peter Wagner has written:

Our intended objective in evangelism and church growth is, we reaffirm, to make disciples. Bringing a person to a decision to accept Christ and to counsel and pray with a person is important as one of the means toward making a disciple. But if a person does not eventually make a commitment to the body of Christ—usually validated by baptism and church membership—there is little reason to suppose that a disciple has been made.¹

3) A Means of Analyzing the Health of a Church

In most instances a healthy church will grow. Further,

a growing church is not necessarily a spiritually healthy church.

It is important to keep accurate church records. If a church is declining in membership and worship attendance, then leaders ought to discover the reason. If a church sees no conversions, or very few conversions compared to the size of the church, then the church’s leadership ought to know that the church is not healthy.

Because it is difficult to quantify spiritual growth, it is necessary to keep a proper perspective when it comes to numerical statistics. It is very possible for a church to grow because of good management and good sociological principles, and still be very weak from a biblical perspective. Some religious cults, far removed from biblical truth, are growing much more than evangelical churches. Thus quantifying and graphing a church’s growth is only one means of analyzing the church’s health.

Church growth specialists have caused us to think about church diseases such as “ethnicitis,” “koinonitis,” “St. John’s Syndrome,” “people blindness,” etc. Such analyses have helped us to be more analytical in determining what is happening in a body of believers.

4) A Means of Understanding Our Ministry Community

The church growth movement has made us more aware of our community in which we serve, helping us to analyze the community and use available resources for ministry. To analyze a community from different perspectives helps a church understand the needs of people, and develop a strategy for targeting various groups for evangelistic outreach and ministry.

The movement has pushed us in church leadership to be more courageous in analyzing the effectiveness of programs and methods we use to accomplish our goals. Most churches lose a sense of mission and purpose after a

decade or two of history. There is nothing sacred about a method or a program. Church leadership ought not to go through motions of ministry without knowing that biblical goals and objectives are being accomplished.

5) A Focus Upon Excellence

While there is a negative flip side to the emphasis upon excellence, there is value in knowing what we do for the Lord should be our best. Too often we have accepted mediocrity as a reflection of our dependence upon the Lord, rather than dependence upon methods. More accurately, mediocrity caters to the slothfulness of the old nature.

The study of the “baby boomers” has shown that the church needs to do things as excellently as possible in order to break through the resistance of the unreached. “Junk for Jesus” is unacceptable.

A negative of the focus on excellence is that many laymen are hesitant to get involved in serving the Lord because they feel their level of ability is unacceptable.

Some Caution Lights for the Church Growth Movement

1) The Pragmatic Test

The pragmatic test poses two questions.

1) Is there a danger of succumbing to the test of pragmatism rather than the test of truth? We must never allow the end to justify the means.

American culture is increasingly bowing to the altar of pragmatism. Ethics are based increasingly upon practical results rather than upon eternal moral verities.

Bill Hull, Director of Church Ministries for the Evangelical Free Church of America, writes:

And yet, the evangelical church seems to have become like the child with a new toy. As churches and pastors expect a more clever gadgetry from the marketing wizards, the latter

are encouraged to become increasingly creative until the methods eventually bury the message in obscurity. For that reason, church growth should not be a primer for building effective churches; it has a sociological base, it is data driven, and it worships at the altar of pragmatism. It esteems that which works above all and defines success in worldly and short-sighted terms. It offers models that cannot be reproduced and leaders who cannot be imitated. The principles of modern business are revered more than doctrine; the latter, in fact, often being perceived as a detriment or at least a distraction to church growth. Yet churches are supposed to be driven by scriptural teachings, not by the latest marketing surveys or consumer trends. In short, theology before sociology, please.²

Have we succumbed to the pragmatism of market-driven ministry, and sacrificed truth in order to attract people? Do we cater to the sociological characteristics of baby boomers and baby busters, and fail to preach Christ's hard teachings of what it means to follow Him? Are we so desirous that the rich young ruler would not walk away that we compromise the message?

One Christian man commented, after visiting a church governed by the seeker sensitive philosophy, “I came away feeling that I had been to a pizza party rather than a church.”

Tim Stafford has written:

Churches respond to favorite-song theology in different ways. One possibility—the prevalent one—is to work around it, as an unfortunate but not deadly habit of thought. Church growth strategies sometimes play into this, by tuning the church to the tastes of the neighborhood, and downplaying distasteful, judgmental aspects of the gospel. If you are looking for a favorite song, they seem to say, we will play only the Top Forty.³

2) If we apply the pragmatic test to the church growth movement, how has the movement fared in the last 25 years?

At this point, I will rely upon the research of others and the summary of Bill Hull to support what I have suspected for some years.

The church growth movement does not produce lasting results, a point that has been recognized within the church growth movement. Though unwilling to concede that there was “anything intrinsically wrong” with the church growth principles they had developed, one prominent church growth advocate was quoted in an article in *Christianity Today* as acknowledging that “somehow they don’t work” (Ken Sidey, “Church Growth Fine Tunes Its Formulas,” *Christianity Today*, June 24, 1991).

That same leader also pointed out that during the 1980s the percentage of American adults attending church remained almost the same (about 45 percent), whereas Protestant church membership actually declined. That squares with research done by George Barna, George Gallup, and James Hunter. In fact, in his widely read work *Evangelicalism: The Coming Generation*, Hunter demonstrates a decline in real numbers of evangelicals during the past 25 years. Research by my colleague Bob Gilliam shows the average evangelical church in the United States introduces 1.7 people to Christ per year per 100 who attend worship. A church with 200 worshipping adults, then, would introduce a fraction over 3 people annually.

George Barna tells us that we are only replacing the dead, that the evangelical body is not growing. Churches are growing by rearranging the saints. Evangelicals are simply playing “musical churches,” moving around to more exciting, larger churches. The megachurch’s feeder system is the smaller church and disgruntled believers who quit their churches. What is going to happen when that feeder system dries up? What we are not doing is penetrating our world for Christ. Real evangelism, real discipleship, and real outreach are simply not taking place on any serious level, as the

cold facts plainly demonstrate.⁴

2) The Problem of “Consumer-Based Preaching”

Pastors are challenged at church growth seminars to understand baby boomers and baby busters in order better to reach them for Christ. Certainly we should understand the people whom we seek to reach. However, is it not much more important to understand the biblical truth that all men are sinners who are dead spiritually and are on their way to hell? Is it not much more important to keep focused upon the biblical fact that unless any baby boomer repents and is regenerated by the Spirit of God, he is lost and is perishing?

Elmer Towns says the typical Baby Boomer Community Church probably does not have a Sunday school, but does have a two-hour worship service; probably has no evening service; probably has modern musical instruments rather than an organ; makes little or no use of a hymnal, and may not even have them available; demonstrates lots of touching; possibly uses rented facilities; receives income averaging \$8 per person per week; and has “fix-it” or functional sermons.

The baby boomer was born between 1945 and 1964, and his parents were influenced by Dr. Spock to dance to their child’s tune. When baby boomers were teens, parents in a growing affluent economy gave them all they could. Is the church now jumping on the bandwagon to cater to their desires? In so doing, are we failing to bring them to true repentance and faith that leads to real discipleship?

There is nothing inherently wrong with preaching a “fix-it” or functional sermon, if it does not compromise the truth. We have orders from our Commander to preach God’s Word, not merely to give what tickles the fancy of the baby boomer. What people want to hear often is far from what they need to hear. What pleases the ear of the public

is too often what caters to the desires of the old nature. Pastors who are faithful to the Word of God will frequently step on the toes of the unconverted and the carnal listener.

One characteristic of truth is that it is confrontational. When we accept the Bible's teaching on man's sinful nature, his total depravity and inability to save himself, and the reality of heaven and hell, the preacher is obligated to proclaim the truth, even though it proves unpopular.

I do not advocate that we throw out church growth studies which give better sociological understanding and insight into unreached population segments. One of the major temptations of these studies, however, is that we compromise the truth of Scripture, or that we become selective in our teaching of the truth, eliminating those teachings that may be offensive or perceived as negative. When the pastor-preacher is committed to such a stance, then he is very likely to cater to the whims of his audience and in so doing fail the Lord who has called him to faithfully proclaim the Word of God.

Larry Dixon comments pointedly about the need to proclaim the other side of the "good news" to a generation of contented pagans:

The word "gospel" may mean "good news" in Greek, but in English it communicates little more than a sober and somber, alternative lifestyle. Our world needs to hear not so much nice news, as rescue-from-judgment news: People need to know that the gospel is not solely good news; there is very bad news to the good news of the gospel. Negative consequences will follow a rejection of Christ as surely as positive consequences follow a reception of the Savior and His work. A shoulder-shrugging, so-what society must hear that the good news is neither received without personal faith nor rejected without eternal consequences.

The gospel presented by many Christians today has no teeth. When the message about Jesus Christ is expressed

only in terms of providing a superior joy or peace to that which the world offers, already joyful and peaceful pagans patronize the messenger and ignore the message. Rather than trying to convince non-Christians that they really aren't that happy, Christians need to faithfully proclaim the complete gospel. That complete gospel says, for example, that happiness without holiness is counterfeit Christianity, that self-fulfillment and a positive self-image do not bring eternal forgiveness. Such a complete gospel proclaims that sins must either be pardoned or punished.⁵

God's prophets have seldom been popular. Jeremiah found his task of preaching God's truth difficult and burdensome because he was commissioned to preach what the people did not want to hear. Hear the indictment from God on what was happening in the land: "A horrible and shocking thing has happened in the land: 'The prophets prophesy lies, the priests rule by their own authority, and My people love it this way' " (5:30-31).

Paul warned Timothy of the last days, and reminded him to be faithful to God:

In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of His appearing and His kingdom, I give you this charge: Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry (2 Tim. 4:1-5).

David Jeremiah has commented on the Laodicean church of Revelation 3:

The Lord had nothing positive to say about this church; in fact, it made Him sick. It's interesting that God looks at apostasy and gets angry—but He looks at indifference and becomes ill. The preaching in the church was compromising. The pastor probably didn't want to upset his congregation. Maybe he rattled their consciences a little—just enough to bring out the guilt and fill the collection plate, but what he wanted to hear after the service was, "That was a wonderful sermon, pastor. I enjoyed it very much."⁶

Who of us does not battle such temptations? Is it not necessary to constantly check our motives for preaching to be certain that we are proclaimers of truth rather than propagators of popularity?

John Stott comments on the Laodicean church, and challenges God's prophets to be bold in preaching the Word:

The Laodicean church was a half-hearted church. Perhaps none of the seven letters is more appropriate to the twentieth-century church than this. It describes vividly the respectable, sentimental, nominal, skin-deep religiosity which is so widespread among us today. Our Christianity is flabby and anemic. We appear to have taken a lukewarm bath of religion.⁷

We must faithfully preach about sin and repentance in a society that has increasingly rejected moral absolutes in favor of relativism. A noisy influential segment of our population campaigns for toleration of all human behaviors as acceptable value alternatives. Even many who claim to be evangelical Christians lack convictions of right and wrong. Many might agree with the statement: "What is right or wrong for me is different from what is right or wrong for you."

Pastors and church leaders must be constantly alert to the times, and must discern biblical truth. It is easy to cross over the line of theological compromise in the guise of

sociological adaptation. Pastors can find themselves catering to the selfishness of man's old nature instead of laying out the challenge of discipleship given by Christ Himself: "If anyone would come after Me, he must deny himself and take up his cross daily and follow Me" (Luke 9:23).

3) The Problem of Maintaining the Proper Balance of Truth and Experience

There is a growing trend in our society toward toleration of everything and everyone. Evangelicals, especially Baptists like myself, have traditionally been defenders of "soul freedom," believing that God has given every individual the freedom of choice, even though he will often make the wrong choices. Faith cannot be coerced. In order for personal faith in God and in Christ to be genuine, the individual must have the freedom to choose not to believe.

Evangelicals, influenced by historical Baptist thought and practice, have also taught that man is responsible for his choices, and when he chooses wrongly, he will suffer the results of his wrong choice. This tolerance of man's freedom to choose has often been interpreted as endorsement of the wrong choices. But we Baptists have always defended the right of the Christian to express his views, based on Scripture, and to seek to convince others to repent and believe the gospel.

In the election campaigning last year, it was apparent that the "toleration cult" was growing. There is increased pressure to accept almost any lifestyle as an alternative lifestyle. Whatever people decide for themselves is acceptable, as long as it is between consenting adults.

Truth is frequently made the slave of peaceful co-existence. People want to feel good and avoid conflict. To choose between right and wrong, and to stand upon the clear teaching of God's Word, inevitably demands the willingness to be persecuted for the truth.

Fundamentalists in their battle with the liberal theologians in the latter nineteenth and early twentieth centuries have placed great emphasis upon biblical truth. Today we still insist upon believers studying the Scripture continuously, and practicing the truth. Perhaps in recent years the pendulum moved too far to the truth side, thus denying the emotions and feelings of people. Now the pendulum seems to have swung to the other extreme and evangelicals are in danger of sacrificing truth for feelings. When people come to church today they want to be made to “feel good,” to experience a warm, soft, cuddly kind of religion.

The temptation to focus upon how people feel when they come to worship creates the danger that truth may be compromised in order to avoid any unpleasant feelings. But the straying believer needs to feel guilty, and needs to repent in order to feel better. And the unregenerate sinner needs to come under deep conviction of sin in order to be brought to repentance and faith, and in order to be at peace in his soul.

Tim Stafford warns against catering to the feelings of people:

... we are talking to people who disbelieve that they, or anyone they know and care about, can really be held responsible for knowing the truth. To such global agnosticism, a creed—any creed—can only be like a favorite song. It must be judged by how good it makes you feel.

That is what people are looking for, almost craving; a word that will touch their heart, make them feel hopeful, cause them to mist up. We often give it to them—we who are skilled at playing the upbeat tunes of God, family, faith. Do we change our listeners when we do? Not if someone else can play their feelings with equal skill in other directions. Change comes from confronting the truth—as all of Jesus’ ministry displayed. “You will know the truth, and the truth will set you free.” He never showed much interest in getting people to mist up. . . .

A preoccupation with truth will often lead toward unpopular causes, causes that seem more like a formidable tune to be learned and labored through than some simple heartwarming melody hummed. God grant us the willingness to be so led, and to so lead others.⁸

One of the great temptations the church faces today is to entertain rather than preach truth. Certainly none of us will argue for dullness in preaching or in worship. However, there is great danger that we entertain, and thus titillate, rather than preach, and declare God to the unchurched pagan.

It is helpful to listen to Warren Wiersbe:

Too much Christian work these days is accomplished by human plans and promotion, and not by the Word of God. We trust our programs and do not publish (spread) the Word of God. The universe was created, and is sustained by the Word of God (Heb. 11:3). Surely His Word can accomplish His work in this world. But the preaching of the Word in the pulpit has often been replaced by the entertainment of the world on the platform.⁹

Dr. Donald Coggan, Archbishop of Canterbury, following the thoughts of Spurgeon from an earlier era, said, “It is their (Christian pastors) task to feed the sheep—not to entertain the goats.”

4) The Problem of the Idolatry of Numbers

The church growth movement has rightly drawn our attention to the fact that people matter to God. Jesus told the parable of the shepherd’s concern for the one lost sheep, even though 99 were safe in the fold. Too often, churches have justified their lack of evangelistic effort by talking about their supposed concern for quality rather than quantity.

There is a danger that the numbers become the primary

measurement of success. We are a “bottom line” society that measures success with economic pragmatism. We are tempted in our churches to define success by more bodies, more bucks, more buildings and more invitations to speak at church growth conferences. None of these things are wrong in and of themselves, but when success is measured by numbers rather than by devotion and faithfulness to our Master and His Word, we have fallen into idolatry.

Many faithful pastors in small churches in declining communities, struggling to maintain last year’s numbers, are made to feel unsuccessful and unimportant because they cannot boast of numerical growth.

The missionary couple who have served faithfully in some Amazon jungle tribe, struggling to translate the Scriptures into a native language, may not see much fruit for many years. One such couple I have supported for several years in prayer and finances. It was twenty years before the first converts were given by God. Just a year ago, reports came of the first Surui Indians being saved and several others now have followed in recent months. Is this not success in God’s economy?

Praise God for a few choice, gifted servants who have been called of the Lord to numerically successful ministries. However, we have fallen into the trap of making the megachurch and the uniquely gifted pastor the model for most church planting efforts. Praise God for Bill Hybels and the good done by Willow Creek Community Church, but is the “Willow Creek Model” the only way, or even the best way, to start a new church? What kind of churches are resulting from such efforts? Are they solid churches where people are being challenged to obedience to the biblical distinctives that we have held to and have been willing to suffer for over the years?

According to the statistical reports of my own denomination in the 1991 *Annual*, many of our new churches that are

recognized as highly successful church starts have disclosed some alarming numbers. There is little emphasis upon church membership. In my limited survey, these churches show membership levels that range from 17 per cent to 41 percent of the average Sunday morning attendance. Annual giving per attender ranges from \$395 to \$785. In the church I am privileged to pastor, which is a growing church numerically, and a church where new people take some time to become committed to giving to the local church, the per morning service attender average annual giving is just under \$1300.

Missions giving in these churches generally ranges from almost nothing to about 10 percent of the church income. In some cases, there is little support of our denomination’s mission and in other cases, almost exclusive support of non related missions. Missionaries from our own group have a difficult time finding churches of this type which will invite them to speak.

Instead of worshipping the numbers, it is time for us to win people to being “disciples of Christ” who learn what it is to be committed to the fulfillment of the great commission of Christ. A church that is less successful from the standpoint of attendance may be more successful when it comes to producing true followers of our Lord Jesus Christ.

5) The Problem of Professionalism

The church growth movement’s emphasis on excellence has its negative flip side. Instead of doing our work “heartily unto the Lord,” we can easily fall into the trap of professionalism.

Professionalism translates spiritual gifts, good education and experience into self dependence. Rather than maintaining a humble spirit that sincerely recognizes the truth of John 15:5 (“Apart from Me you can do nothing”), the professional pastor depends upon skills, methods and per-

sonal charm. It is a foundational principle of God's kingdom that God's work is done in God's way by God's enablement.

Pastors are vulnerable to Satan's deceiving ways. We do not deny the importance of the pastor's role in the work of the church. But many in the church growth movement have held up the successful pastor as the role model for all, implying that every pastor can successfully pastor a big church if he only follows the right principles.

Peter Wagner has said, "In America, the primary catalytic factor for growth in a local church is the pastor." He describes men who have been uniquely gifted of God with leadership abilities, spiritual and humble men whom God has chosen to use in special ways to cause a church to grow. Many pastors have returned from church growth seminars with the determination to "make their church grow," and have assumed a "professional" leadership stance that has brought conflict with their lay leaders. The result has often been chaotic for both the church and pastor.

Professionalism is a dependence upon methods and human ability instead of leaning humbly upon the Lord to empower our giftedness and the methods that God directs us to use. Bill Hull says:

We are in danger of having an entire generation of pastors committed to clever programing instead of Scripture. That, of course, will not happen with any official declarations; in fact, those who engage in this idolatry of method will not even really think they are doing so. Still, the simple proclamation of God's Word and care of souls will take a backseat in church life to programs and strategies that have more in common with big business than with Christ's kingdom. We must not create a new generation of pastors who are dependent on a few charismatic creators, pastors who zigzag all over the cultural landscape trying to copy the successful.¹¹

Conclusion

The church growth movement has made worthy contributions to the work of Christ's kingdom. Some megachurches seem to be serving the Lord well in building His church.

However, there are also some dangers we need to consider with careful discernment, lest we fall into the error of seeking to do God's work in the world's ways.

The longer I serve as a pastor, the more I am concerned about the results of my efforts to serve Christ. In spite of all the statistics that point to growth numerically, what will stand for eternity? Have all the people who have passed through our doors heard the whole counsel of the Word of God? Have they all been confronted with their need for repentance and faith in order to be saved? Have they all been warned of a hell to avoid as well as of a heaven to be gained? Have they all been challenged to commit themselves totally to Christ so that when they stand before the Lord they will hear the commendation, "Well done, good and faithful servant"? Have they all been challenged to stand firmly for Christ and His truth in these relatively peaceful times, so that when for Christ's sake their lives are threatened, they will stand faithful to truth and our Lord?

It takes longer to grow an oak tree than to grow a squash. In building churches, we ought to labor for an oak tree rather than squash! Some churches may grow more rapidly than others, but we want them to be true churches, not weak models. In order to build churches that please Christ, we must build lives grounded in true repentance and faith. We must build churches through discipline and prayer, through love and service. We must intentionally aim at developing true disciples of Christ who live in complete dependence upon Him and His Word.

Author

Dr. Norman P. Anderson has been senior pastor of Elk Grove Baptist Church, Elk Grove Village, IL, since 1985. In 1980 he received the D. Min. degree in church growth from Fuller Theological Seminary. This article was originally presented at the pastors forum at the annual meeting of the Midwest Baptist Conference, a district of the Baptist General Conference, in Indianapolis, IN, October 14-15, 1992.

End Notes

- 1 C. Peter Wagner, *Your Church Can Grow*, p. 137.
 - 2 Bill Hull, *Power Religion*, pp. 141-42. Michael Horton, Editor.
 - 3 Tim Stafford, "Favorite Song Theology," *Christianity Today*, September 14, 1992, p. 36.
 - 4 Hull, *op. cit.*, p. 142.
 - 5 Larry Dixon, *The Other Side of the Good News*, pp. 21-22.
 - 6 David Jeremiah, *Escape the Coming Night*, p. 60.
 - 7 John Stott, *What Christ Thinks of the Church*, p. 116.
 - 8 Stafford, *op. cit.*
 - 9 Warren Wiersbe, *The Bible Exposition Commentary*, Vol. 1, p. 203.
 - 10 Wagner, *op. cit.*, p. 55.
 - 11 Hull, *op. cit.*, p. 147.
-