



The Triad of Church Growth: Understanding the Gift of Faith and Its Impact on Church Growth

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Abstract

This Journal Article is designed to explore the application of the supernatural Gift of Faith as it relates to Church Growth. By and large, it is generally believed that there is a correlation between Faith and Church growth. Moreover, this research proves that in essence, the supernatural Gift of Faith has a direct impact on Church growth. The qualitative methodology was applied to collect data for analysis. Data were collected through the structured interview of a credible Pastoral figure. The Pastor confirmed that the supernatural Gift of Faith had a one-hundred percent direct impact on Church Growth. He reiterated the fact that a stable Church needed to have a Triad of Church Growth. In other words, a progressive Church must focus on three dimensions of numerical growth, spiritual growth and financial growth. While spontaneous growth strategy is characteristic of some Churches, the Senior Pastor interviewed upheld that such growth was unsustainable. He preferred the Kurt Lewin theory of incremental or gradual change: two steps forward and one step backwards. Rapid and radical transformation may be difficult to manage in real-time strategic growth systems of Church ministry. The Pastor's Faith, vision and divine propinquity played a critical role in facilitating a salubrious Church growth genre. The research proved beyond reasonable doubt that indeed the supernatural Gift of Faith impacted Church growth directly.

Subject Areas

Culture

Keywords

Faith, Church Growth, Spiritual Growth, Financial Growth, Leadership, Community Transformation

1. Introduction

The purpose of this Journal Article is to explore the importance of the gift of Faith and its impact on Church growth. Many books, magazines, and journals have been written on other topics such as the gift of Working of Miracles, the Holy Spirit Baptism, speaking in other Tongues, etc., but very little has been said about the gift of Faith. However, a few studies that are available confirm a correlation between Faith and Church growth and not a direct impact. As we shall see in this analysis, the gift of Faith is the pillar on which the Church grows because every part of ministry depends on it. Unfortunately, the Church has either ignored the gift of Faith or perhaps there is lack of understanding of its operation. The enemy has capitalized on the isolation of the gift of Faith to cripple or arrest Church growth.

Since the gift of Faith is so pivotal in Church ministries, it is necessary for more studies to be done on it for the Church to benefit from its use. The application of the gift of Faith is the key to executing a meaningful and effective Church growth ministry.

The Church can learn a good lesson from the life and ministry of the Apostles. The Apostle Peter had a clear understanding of the gift of Faith and its link to Church growth. Peter demonstrated this fact on the day of Pentecost because he capitalized or took advantage of the preaching opportunity in the sense that he maximized on the application of the gift of Faith to instantly grow the Pentecostal Evangelical Church (Acts 2: 41): “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” AKJV. Peter correctly applied the gift of Faith, resulting in great success in his ministry.

In essence, God has ordained the gift of Faith to grow the Church and not for individual enrichment or self-aggrandizement. It is sad to note that some preachers have used the gift of Faith to advance or promote personal agendas of individual prosperity and material wealth accumulation. Some preachers have become avaricious by focusing on materialism. They use the gift of Faith to gain personal power, wealth, position and recognition in the society.

These trends must be of much concern to the 21st Century Research Practitioner who has more tools, more knowledge, more choices, and greater power provided by the new reformation interactivity and information technology, to make a difference in the lives of those who are weak and are unable to defend themselves against Church predatory people. The prosperity message should not be allowed to cloud the essence of the Gospel truth to disciple the Church, grow and unify it (Matthew 28: 18 - 20): “And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world” AKJV, Ephesians 4: 11 - 16 says, “And he gave some, apostles; and some evangelists; and some, pastors and

teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which the every joint supplieth, according to the effectual working in measure of every part, maketh increase of the body unto edifying of itself in love” AKJV.

It is our belief that the teaching on Faith and Church growth must focus on the basic tenets of the Bible as a basis for authentic Christian ministry and praxis.

2. Definition of Faith

In the Dictionary context, faith is belief, trust, confidence, conviction in regard to religion, system of religious beliefs, strict adherence to duty and promises, word of honor pledged. The Bible context defines faith as the substance of things hoped for, the evidence of things not yet seen (Hebrews 11: 1): “Now faith is the substance of things hoped for, the evidence of things not yet seen”, NKJV. Vine in [1] defines faith as Gk, “pistis” primarily, “firm persuasion”, a conviction based on hearing (akin to peitho, “to persuade”), is used in the NT always of “faith in God or Christ, or things spiritual”.

According to B. L. Rice, the President of Shalom Bible College & Seminary, faith is the power by which God works [2] in T. Furnished Part 1. Bishop T. D. Jakes and Serita Jakes in their quote book have released the following statements about faith: “Faith is more than a fact-faith is an action”. They go on to say “Woman, God wants you to believe Him”, “Make a quality decision and stand on it” [3]. In essence, faith is the absence of fear and doubt. Faith is the result of believing that God can do what we ask Him in faith, no matter what the circumstances appear to be. When we ask God according to His will, He will answer our prayers. Faith will always work for us and in us as long as we believe in God with soul spirit and body. Faith lives in the world of possibilities. Faith enjoys all challenges that work against it. Hurdles, mountains, and difficult passages make faith laugh because it knows it will overcome all of them. Impenetrable situations give faith much energy and strength. Faith is strengthened by opposing forces. There is no force in heaven and on earth that pleases God more than faith. Faith is the very essence and character of God. Everything that God ever produced or created, He did it by faith. The cry of faith is more attractive to God than our wish list of material wants and desires. It was the act of faith at the Cross of Calvary that caused God not to desire sacrifices of bulls, oxen, sheep and goats to atone for the sins of the world. God was looking at Christ’s faith when He considered that Christ’s sacrifice was perfect, complete and whole. Faith is more important to God than any author is able to describe. Faith sees the high and deep waters of the Red sea and says, God

will create a pathway to the other side. It says to itself, “a way will be created for me to crossover to a safe side” (Hebrews 11: 29): “By faith they passed through the Red sea as by dry land: when the Egyptians assaying to do were drowned” AKJV. It is only the sacrifice of faith that is acceptable to God (Hebrews 11: 4): “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of gifts; and by it he being dead yet speaketh” AKJV.

Without faith, the world as we know it would not have existed (Hebrews 11: 3): “Through faith we understand that the worlds were framed by the word of God, so that things that are seen were made by things that do not appear” AKJV. Faith is the key to getting things done through God. When faith is properly appropriated, it becomes a living sacrifice with a pleasant aroma to God. God is pleased when His children show that they have faith or complete trust in Him, regardless of what the situation looks like. It is this level of faith and trust in God that compels Him to do according to our request as He fulfills the promises He made to us in the Scriptures. God answers our prayers only when faith is applied to specific requests that are according to His will and purpose. In Romans 4: 3, the Apostle Paul wrote: “For what saith the Scripture? ABRAHAM BELIEVED GOD, AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS” AKJV. The prayer of faith is important in the life of a believer (James 5: 17): “E-li’-as was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth fruit” AKJV. In his teachings, Jesus Christ often emphasized the need for faith in God (Mark 11: 22 - 24): “And Jesus answering said unto them, Have faith in God. For verily I say unto you, that whosoever shall say to this mountain, Be removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things he says shall come to pass; he shall have whatsoever he saith” AKJV.

3. Faith for Salvation

Faith is the basic foundation for salvation. There are two aspects to be considered in this regard: there is faith coming from man, and the corresponding word coming from God. Faith must therefore, work on the foundation of the word of God. Faith is rendered powerless and useless when it is not mixed with the word of God. There is tremendous power in mixing faith with the word of God. Some of the children of Israel did not benefit from the word of God simply because they did not mix it (Word of God) with faith (Hebrews 4: 2): “For unto us the gospel was preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it” AKJV. We know from the Scriptures that the word of God is powerful and sharper than any two edged sword (Hebrews 4: 12): “For the word of God is quick, and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” AKJV.

How is it that it did not work for some Israelites in the wilderness? The simple answer is that they did not mix faith with the word of God they heard. They doubted God and thereby rendered the word of God of no effect (powerless). Mixing the word of God with faith is the spiritual chemistry that causes the miraculous creation of something in the spiritual realm. The word of God mixed with faith results in righteousness and eternal life. This is the essence of salvation. Weis asserts that faith in the heart is the substructure of God's righteousness. He breaks down the equation of faith as follows: Faith in God = Power = Life and Righteousness. Faith = Righteousness = Life [4]: 1) Resurrection faith comes by believing the word of God from the heart. 2) Resurrection faith produces salvation. 3) The word of faith in the heart and mouth results in salvation. 4) The word of God produces faith in one's heart, which then brings forth righteousness of God in one's mouth and heart. A fascinating combination of faith and word is implied in the theology of (logos) the written word of God (John 1: 1 - 3): "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him; was not anything made that was made" AKJV. The word of God and Faith are necessary components for the salvation miracle (Romans 10: 8 - 10). But what saith it? THE WORD IS NIGH THEE EVEN IN THY MOUTH, AND IN THY HEART: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 5) Faith in the heart always speaks out and faith in the mind is usually silent. 6) Faith sees what is in God's heart that the world cannot see. This kind of faith has the capacity to receive from God, thereby bringing invisible things in view and within our reach; things that are not as though they were. Faith in God brings into existence things that do not exist. There is no mathematical or scientific formula or methodology that can correctly or accurately explain what ideal faith is because there is a spiritual dimension to it. It can only be spiritually discerned, understood and interpreted. Things of spiritual significance, such as faith, salvation, eternity etc., can only be spiritually discerned. Therefore, by definition, a carnal or immature mind cannot comprehend things of a spiritual nature because it is alien to spirituality (1 Corinthians 2: 14): "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned" AKJV.

4. The Natural Man versus the Righteous Man

The natural man lives for the present, while the righteous man lives for eternity.

The natural man builds on temporal substances, whereas the righteous man builds on permanent and everlasting substances. The natural man spends his life making himself secure, while the righteous man is entirely dependent upon God and spends his life seeking God and doing God's will. The life of faith produces

a mutual and profound relationship with God. This relationship is a result of faith and grace. Faith that comes from man builds on the substructure for a relationship between God and man. On the other hand, grace and mercy coming from God enable man to be in a position of justification and unconditional acceptance by God.

4.1. From Faith to Faith-Start to Finish

From faith to faith literally means from start to finish. This is the notion that faith will not look back until it has accomplished its purpose. Faith will only look back to celebrate its victories (Romans 1: 17): “For therein is the righteousness of God revealed from faith to faith: as it is written THE JUST SHALL LIVE BY FAITH” AKJV. In this sense, faith becomes a substructure or foundation of the Christian life [4].

4.2. The Gift of Faith Further Defined

The gift of faith, as discussed by Paul in 1 Corinthians 12: 9, refers to a supernatural trust in God that produces extraordinary outcomes. Unlike saving faith, which is common to all believers, the spiritual gift of faith enables individuals to envision and accomplish divine purposes beyond human reasoning. This gift undergirds visionary leadership, persistent prayer, and unwavering commitment to God’s promises. The gift of faith tends to be passive in its appearance and functionality; yet it is awesome in its operation. Nothing of significance may appear to be happening in the initial stages of its application, yet as time progresses, the results will most certainly manifest. A good example of how the gift of faith operates is clearly demonstrated in the life and ministry of Jesus Christ (Mark 11: 14, 20 - 22): “And Jesus answered and said unto it (the fig tree), No man eat fruit of thee hereafter forever. And his disciples heard it. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance said unto him, Master, behold, the fig tree which thou cursedst is withered away. Jesus answering saith unto them, Have faith in God” (AKJV). When Jesus cursed the fig tree, nothing appeared to be taking place, but in the end, the fig tree dried up.

Elijah exercised the gift of faith when he sat by the brook Cherith in full confidence that God would supply his needs (1 Kings 17: 2 - 6): “And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook” (AKJV).

The three Hebrew brothers were subsequently delivered from the fiery furnace because they applied the gift of faith. They strongly believed and were fully con-

vinced that God would in no way abandon them. Even if God would not deliver them, they determined in their hearts not to bow down to the earthly king. They did not compromise their faith, choosing instead to put their absolute faith and trust in the living God of heaven (Daniel 3: 16 - 18).

Elijah was a man of faith, frustrated by the sinful condition of the nation of Israel. He prayed to shut the heavens so that there would not be any rain upon the earth for three years. When the situation worsened, he prayed for rain to fall upon the earth, and God heard him each time he prayed a prayer of faith (James 5: 18).

Lindsay [5] said that the gift of faith has a large scope of usefulness, but the sad thing is that the Church has not reached out and secured its benefits in a greater way. Gordon Lindsay [5] described the gift of faith in Volume II of his book “The Gifts of the Spirit”, where he asserts that faith is a gift of the Spirit—a supernatural faith that reaches out into the creative realm. He wrote that “the Church desperately needs this mighty and dynamic faith of God because it has the ability to lift the people out of depression and out of the toils of the enemy”. Additionally, Lindsay believes that the gift given to Timothy by the laying on of hands was, in fact, the gift of faith (2 Timothy 1: 5 - 6). Timothy was urged by the apostle Paul not to neglect the gift of faith that God put in him through the laying on of hands by the Church elders (1 Timothy 4: 14). Lindsay was right in saying that the Church has not fully utilized the gift of faith because other writers have voiced similar concerns—that the Church has not capitalized on its use. As a result, false teachers have hijacked the gift of faith to advance materialistic goals. Commenting on committal as the secret of dynamic faith, Lindsay mentioned Reverend C. H. Pridgeon’s article “The Prayer of Committal”, which showed how commitment to God brings into operation the dynamic power of the gift of faith [5].

4.3. The Gift of Faith in Church Growth

Elmer Towns [6], a doctoral student at Fuller Theological Seminary, wrote a dissertation titled “The Gift of Faith in Church Growth”. After studying the largest churches in America, Towns concluded that the faith of the senior pastor was a key factor in church growth. Peter Wagner, one of the greatest researchers on the gifts of the Spirit, also stated that the spiritual gift of faith was the common denominator among pastors of large congregations. Towns [6] observed that the study of the spiritual gift of faith has been neglected for too long. He defines the spiritual gift of faith as “the spiritual gift bestowed upon certain believers to edify the Body of Christ and employed to get extraordinary results”.

Donald Gee defines the gift of faith as “the faith of miracles”. He believed that the spiritual gift of faith is a special quality of faith. According to Towns, older theologians sometimes referred to the gift of faith as the gift of miracles. Towns [6] avers that the gift of faith often comes upon certain servants of God in adverse circumstances, enabling them to believe beyond the natural into the spiritual realm. Gee exhorts that the spiritual gift of faith must not be confused with ordinary saving faith; and Towns [6] attests to this same view. Kunghorn observed that

not all Christians possess the gift of faith, though all believers have the grace of faith. Koch Kirt distinguished between the gift of faith and justifying faith, describing the former as “daring and conquering faith that removes mountains”. Howard Carter stated that the spiritual gift of faith is a wonderful yet misunderstood gift, often confused with ordinary saving faith. Underwood, B. E., contends that the gift of faith is not ordinary faith. Flynn Leslie noted that the gift of faith mentioned in 1 Corinthians 12:9 is more than saving faith [6].

4.4. Three Views of the Gift of Faith

The Instrumental View: This traditional view holds that faith should be used as an instrument in Christian service in the same manner one uses the Bible, prayer, or preaching to accomplish God’s work [6].

The Insight or Vision View: This view maintains that a person with the gift of faith has the ability to discern what God intends to accomplish in a given situation and will not rest until the vision is achieved. Evangelical authors favor this perspective [6].

The Intervention View: This view asserts that a person possessing the gift of faith can move God to divinely intervene in crises. Pentecostals are known to take this view, believing that God responds to the gift of faith to change circumstances. Here, the gift of faith is active and proactive, and God is the source of both the gift and its outcomes. John MacArthur believes that the spiritual gift of faith is the gift of prayer. Friesen comments that the gift of faith is a special, God-given ability [6]. Towns [6] concludes that while faith writers recognize the uniqueness of this gift, they differ in defining it, possibly because Scripture says little directly about it.

5. Statistical Study

Elmer Towns [6] presented results of a survey assessing the impact of the gift of faith on church growth. This data is drawn from “Stepping Out of Faith”, co-authored by Towns and the late Dr. Jerry Falwell. A statistical study using the sociological model of church growth surveyed pastors of Lynchburg Fellowship Church, asking them to assess their faith on a scale of 1 - 10 across five categories. The study found that pastors with the fastest-growing churches also rated their faith higher. Although the study did not prove causation, it identified a strong correlation between Faith and Church growth.

The Results of the Study Conducted with Pastor Sonny Conatser of Southwest Harvest Church

Final results were that the supernatural Gift of Faith had a direct impact on Church growth because all ministries depended on it. The Pastor’s Faith was a major factor in bringing Life and Growth to Southwest Harvest Church. There was a shared vision, shared sacrifice and shared responsibility. On a scale of 1 - 10, the Gift of Faith was placed on the 10th percentile by Pastor “Sonny”, which is 100% impact

on Church Growth. There was a relationship between the Gift of Faith, leadership development, and Church Growth. The Pastor's drive for renewed vision and getting a fresh word from God was pivotal to the success of the ministries at Southwest Harvest Church. What the study did not measure was which ministry used more Faith than other ministries.

Below indicates how the supernatural Gift of Faith directly impacts church growth (see **Figure 1**).

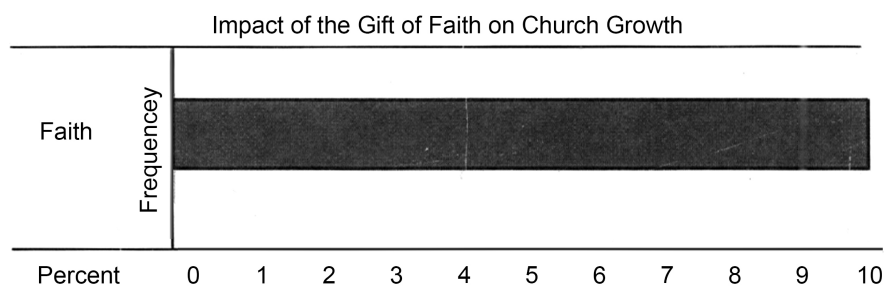


Figure 1. This graph illustrates how the supernatural Gift of Faith directly impacts church growth in support of other studies that reflected a correlation between Faith and Church growth.

6. Themes/Trends

Financial health, church stability, and spiritual maturity were recurring motifs linked to Faith and Church growth. Southwest Harvest Church was found to have an enduring passion for Missions and viewed itself as Apostolic and a launching pad to send ministers to spread the Gospel of Jesus Christ around the world. The success of the ministry was centered on the Pastor's obedience to God. Faith and the corporate approach to ministry were critical in facilitating Church Growth.

Further, the research findings were that Southwest Harvest Church adapted well to paradigm shifts or changes caused by the new reformation interactivity and or technological advancement. While the decadal growth rate (DGR) was not calculated, the information gathered reflected a slow but steady frequency, suggesting a gradual, healthy Church Growth over the last 10 years. The new vision of the Church was considered to be a major contribution or catalyst in influencing local Churches. It fostered unity to Churches and allowed them to work together in spreading the Good News of the Gospel of Jesus Christ. Although the study focused on one Church (Southwest Harvest Church) in particular, it had a broad application, especially in the Charismatic and Pentecostal Tradition. It is reasonable to assert that in qualitative research, a small sample helps to capture thick descriptions of phenomena seen in the lenses of the respondents. The study represented independent nondenominational Charismatic/Pentecostal Protestantism.

7. Wrap-Up Summary

The gift of faith was clearly demonstrated in the life of Jesus Christ as we noted

above. The Bible highlights how the supernatural Gift of Faith operated in the life of David (1 Samuel 17). God promoted David from being a shepherd to King of Israel. His journey was very turbulent but his Faith in God remained highly inspirational. God protected David from the paws of both the bear and the lion. The same God of Israel delivered David from Goliath's vicious hand and from Saul's madness. David suffered greatly from hunger, sleepless nights, and he experienced bad weather in the jungle and away from his family and friends.

Moreover, David's Faith did not fail because [his faith] remained strong and resolute. We examined God's dealings with the heroes of Faith, such as the three Hebrew brothers in the names of Shadrach, Meshach and Abednego. Additionally, the Faith experiences of Elijah, Hannah, Rahab, Joshua, Caleb, Abraham, Moses in Egypt, and at the Red Sea have all inspired us and revealed the mystery of God's majestic power. We enjoyed the success story of the humble servant, Joseph son of Jacob; how God literally raised him from the dust to the King's palace in the Pharaoh's majestic authority. On the other hand, we admired the life of the apostle Paul; his faith, leadership and responsibilities in the worst of circumstances. Truly, there was a reason Saint Paul got incarcerated; it was always the plan of God in history to enable the apostle Paul to write epistles to be incorporated into the New Testament Bible.

While in prison confinements, Paul probably thought that he was writing simple letters to encourage believers on matters of Christian Faith. In essence, God knew He had set up the life of Paul to write the Scriptures.

Even the martyrdom of Stephen was in reality in accordance with God's divine script and plan. God martyred Stephen to plant the seed of the Christian Church. We established beyond the shadow of doubt, through this study and research, that the Gift of Faith has direct impact on Church Growth. Saint Peter, on the Day of Pentecost, applied the Gift of Faith in his homily, resulting in many people being saved, baptized, and added to the Church family. The Gift of Faith was highlighted in the life and ministries of Saint Peter, Saint Paul and several others mentioned here and those we have not been able to include in this document; all point to the fact that indeed, the Gift of Faith has a direct impact on Church Growth.

8. Conclusions

It was my desire to be as scientific as possible, but Shalom Bible College & Seminary limited me to the Bible as the main source to write and develop this dissertation. Pursuant to the e-mail I received from my Study Leader, Dr. Sue Devick on October 7, 2012, responding to my pre-proposal, I abandoned the quantitative social scientific research methodology because she mentioned that Shalom Bible College & Seminary was a School with a single Bible Major. Doctor Devick highlighted that I needed to present a purely Biblical narrative in developing the dissertation on the dynamics of Faith in Church Growth.

Based on her advice, I developed a comprehensive narrative and analysis of Faith that was both biblically and theologically grounded. I left the qualitative method-

ology intact and used the structured interview to collect data for analysis from Southwest Harvest Church in Duncanville, Texas. The aim of collecting data from Pastor “Sonny” Conatser was designed to make a comparison between biblical theory on Church Growth with practical application (Faith and Practice), because I believe that Orthodoxy must translate into Orthopraxis. There must be a balance between practical syllogism and the subliminal metaphysical dimensions of divinity. Additionally, I included some biographical entries from secondary sources to interface the structured interview. There are general similarities between the data extrapolated from books, magazines and journals and information gathered from the structured interview. Instead of studying Church Growth using solely the Bible source, I concluded that Church Growth interpreted only from biblical literature would not present a convincing argument. This Bible-based approach would not help us to measure Church Growth quantitatively or qualitatively. I then decided to apply the qualitative methodology while at the same time exuding a comprehensive Biblical narrative on Church Growth, influenced by the application of the supernatural Gift of Faith. Moreover, the ministry dynamics have changed. I realized that the initial Growth of the Petrine Charismatic/Pentecostal Church was spontaneous and rapid. Finally, the outcomes of this research reflected a steady incremental Church Growth pattern. I was fully convinced that in both classical Theology and Contemporary Theology, the supernatural Gift of Faith remained a major factor in facilitating Church Growth.

While studies generally revealed a correlation between Faith and Church growth, this study discovered that in essence, the supernatural Gift of Faith impacted Church Growth directly. In essence, Faith empowers leaders, leadership guides ministry efforts, and ministry connects the church to its community through works of service.

Conflicts of Interest

The author declares no conflicts of interest.

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