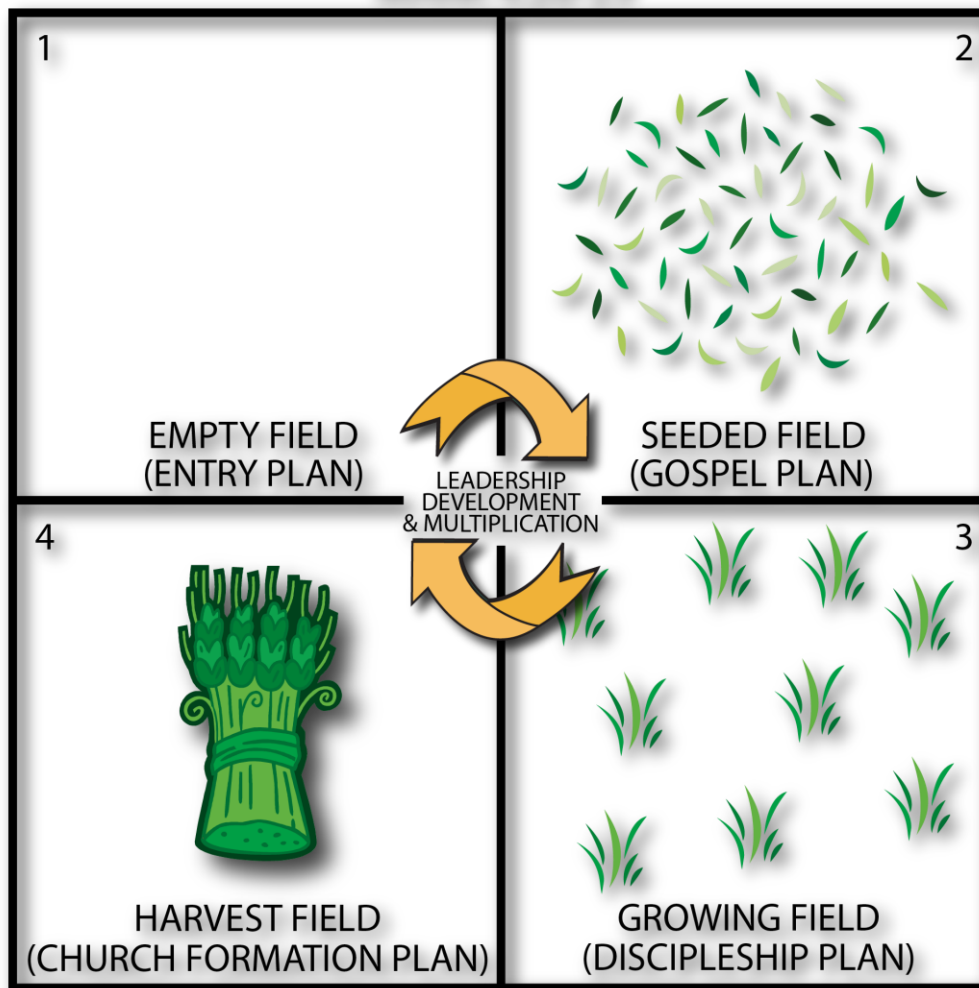


# Four Fields of Kingdom Growth

## Mark 4:26-29



Reproducing Churches Using Simple Tools



# **“Four Fields of Kingdom Growth”**

**A Manual for Church Planting Facilitation:  
Starting and Releasing Healthy Churches**

## Preface

The church is the vehicle of God's glory. Everywhere Christ has been made known the church has served as the outpost. Covenant commitment as the body of Christ is God's *singular* plan for his people. It is the ordained model for social ministry, community transformation and individual sanctification. For this reason the writers of this manual have committed their lives to this purpose: the planting of His church in areas He has not been known.

Church planting is a Holy Spirit driven process. No man-made model or wisdom will ever replace the Lord's activity or timing in the expansion of His kingdom. While this manual offers suggestions for advance, its primary purpose is the organization and evaluation of existing models in the hopes of introducing reproducible tools. We have sought to capture the process of kingdom growth through church planting detailed within scripture as it has been lived out among the peoples of South Asia. We confess at the beginning many flaws and make no claim to comprehensive strategy.

A second goal of this manual is an understanding of "big picture" issues both helpful and harmful to the church planting process. With this in mind we ask the reader to consider this work as an object of prayer. May it be a tool in the fulfillment of Paul's pursuit to take every thought captive under the lordship of Jesus Christ. May God be glorified through the fruit of these efforts.

Nathan and Kari Shank

Northeast India, Fall 2007.



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# Using the manual

We wish to state from the beginning, the tools we have implemented and wish to share through this manual were created in the field. They are born of experience, yet they are by no means perfect. Every tool or idea introduced in this manual can be improved. By improvement we mean, simplified and or explained and applied more effectively. It is worth noting, each tool has been refined over and over in hopes of increasing potential for multiplication.

Those not seeking multiplication of churches may find the tools over-simplified and or lacking in depth. Our goal has never been effective content, we rest in the knowledge the Lord uses his Word in every circumstance. Rather our goal has always been a 1:1 ratio among what is understood and what is applied. Kingdom growth and its vehicle, church planting, are rightly understood as process. Content does not create movement. We therefore encourage multiple readings of this manual as layers of understanding may be grasped as application creates movement.

Throughout the manual those interested will find several re-occurring tools designed for evaluation of the strengths and weaknesses of church planting efforts. The authors have found these tools helpful in evaluating vision, diagnosing problem areas and determining next steps as generations of churches role out.

Readers will find the following headings in each chapter.

- 1) End-Visioning – At the conclusion of each chapter the reader will be encouraged to deal with ‘brutal-facts’ related to the chapter’s content. Evaluation of the reader’s ministry fields will lead to the ‘WIGTake’ question.

## **WIGTake – *What is it going to take?***

Readers will be asked to calculate goals based on God’s desire ‘*that none should perish*’, as it relates to each field. (2 Pet. 3:9)

- 2) Tools for Evaluation – At the conclusion of each chapter the reader will be asked to evaluate a tool introduced by the author based on several scripted questions. These questions are intended to create critical evaluation not only of the tools presented but also of the tools currently employed by the reader. Using this tool throughout a reading of the manual, or in discussion of reproducibility within a network has often proved valuable in the identifying barriers to reproduction. It is our hope that such evaluation becomes a discipline in the lives of practitioners. See the section entitled “Evaluation of the Five Parts” for an introduction to this tool.

- 3) Self- discovery studies – The authors hold the Bible as the final rule and authority for faith and practice for both the disciple and the Church. Scripture is to be held above tradition and opinion. It is relevant in every situation and cannot be improved upon in regard to wisdom or methodology. For this reason at several points throughout the manual the call is made to pause and consider the biblical content on a variety of topics. It is suggested these issues be studied in group settings as they are designed to deal with potential barriers.
- 4) Working the Plan – At the conclusion of each chapter this section suggests immediate goals for application. The goals are designed to mobilize the ‘priesthood’ toward 100% participation. Such goals may of course be tailored toward the realities of different networks but are intended to prescribe nothing less than the potential of a fully mobilized workforce.

### **The engine of movement – Multiplying a mentorship process -- ‘T4T’**

It should be understood from the outset, content does not create movement. God has ordained patterns of discipleship and mentoring bound to the faithfulness of his children. This pattern repeats itself within His sovereign pursuit of the nations. Applying these patterns to the content contained within the manual is essential. Without intentional engagement of ‘Timothies’ capable of reproduction at every level of responsibility the church planter is bound to his own giftings and calendar.

In our years of service we have seen many from the West enter fields in Asia. We have observed a common barrier. Most come with a vision for their abilities and efforts. This may have many causes which we will not discuss here. We have come to realize much of our role is to help them ‘hit the wall,’ by realizing their own efforts or abilities will not accomplish the Great Commission. For some this is a painful process as years are spent pursuing personal fruit and gain only to become disillusioned with the reality a single life’s work does not make a dent in nations like India.

We must not see ourselves as the strategy. Rather we must take up the vision of our Lord, who told his disciples in John 14,

*I tell you the truth, anyone who has faith in me will do what I have been doing.  
He will do even greater things than these, because I am going to the Father.”*

The point being offered here is not a celebration of doing greater than our Master. Rather the vision for our own disciple’s fruit surpassing that of our ministries is essential. This vision for propelling others is the only means of changing a nation or completing the commission.

**T4T** – This is the engine for movement. Application of the pattern of discipleship modeled by our Lord in the creation and investment of his Apostolic band is essential in the understanding of Kingdom growth. The reader will be served to consistently re-read our discription of 'T4T' in the chapter entitled, "Leadership Multiplication". You will also see references to 'T4T' throughout the manual as it is the desired means of application for content and tools presented. Finally, at the conclusion of each chapter goals and end-visioning tools are intended to aid in the application of lessons within each of the Five Parts of Church planting. Each of these lessons and goals should be introduced within the T4T process.



## Mark 4 - Kingdom Expansion:

### What is needed to expand the Kingdom?

In all of our trainings we ask the trainees, if you could ask God for any one thing to help you start a new church what would you ask for? Many times the answers reflect our own preconceived definitions of what church truly is. Responses often include things like, "I would ask God for a building." Others have responded, "We would need a good location." In the Asian context where budgets may be limited things like guitars, drums or in the most traditional of settings song books often make the list.

While all of these items fill a perceived need in the mind of those asked, we must question their necessity to the progress of the kingdom of God. Does God need these things to carry out his will for a people? Was it in fact God who provided these things for the church in the first place? Is this truly the best we could ask of a Lord who has promised us all things needed in doing his will? Perhaps the reason for such answers is a simple failure to truly evaluate what is essential in the formation of new churches as the Kingdom expands.

In this area we need not speculate what is best. Jesus has already given clear teaching concerning what is needed. For the church planter discovering these essentials is a must. Take time to read the parable below of the growing seed. Jesus' teaching on the kingdom of God shows us these essentials.

*"This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk then the head then the full grain in the head. As soon as the grain is ripe he puts the sickle to it for the harvest has come." -- Mark 4:26-29*

**Self-Discovery Assignment** – In groups of 6-10 read Mark 4:26-29 and discuss the following question.

What is needed to expand the kingdom?

Record your thoughts here:

Ask one person to report your group's findings.

As we look together into this parable several essentials stand out. Consider line by line what is needed to begin a new work.

*“This is what the kingdom of God is like.  
A man scatters seed on the ground.”*

In the first sentence we can see three essentials of church planting.

- 1) *Sowers* – men and women willing to cast the seed.

*Sowers* are the beginning of God’s plan. God has chosen to use his people as the catalysts of his kingdom. The scripture speaks repeatedly of our duty as well as the awesome privilege of representing the creator and his redemptive plan. As we consider the need for sowers, the church planter is well served to consider the following questions concerning his own expectations of sowers. The answers to these simple questions have a huge impact on the potential of his or her ministry.

Important questions concerning sowers:

- 1) What does a sower do?
- 2) Who is qualified to be a sower?
- 3) How do I equip sowers for the kingdom work?
- 4) How many sowers are presently working in your fields?

Answers to these kinds of questions will reveal the true potential of your ministry. 2 Corinthians 9:6 has always been true.

*“He who sows sparingly will reap sparingly;  
he who sows generously will reap generously.”*

It is simple logic. How many people will hear the gospel today within your ministry? The answer to this question depends on the sowers you are equipping and sending into the field. Each one of us has unconscious biases and unspoken opinions concerning who is qualified, what and to whom they should speak as well as a definition of successful evangelism that must be evaluated in order to maximize the potential harvest.

- 2) *Seed* – the word of God cast from the hand of the sower.

God has ordered creation in such a way that *seed* is the essential starting place of all life. No life begins without a preordained origin or primary element through which growth is possible. For the spiritual life, God has ordained his Word as the point of origin. Without it we are left with Romans 1, a reflection of the creator visible in creation yet capable only of condemnation. This is why God has gone to such

lengths to provide us with the complete record of his nature and his redemptive plan (Rom. 10:17). Consider these questions concerning your use of God's seed.

Questions concerning Seed:

- 1) What type of seed?
- 2) What are the essential elements of the seed?
- 3) What barriers exist keeping my target from understanding the gospel message?
- 4) What medium is most likely to produce fruit?
- 5) Does mass seed sowing accomplish the task?

Faith comes by hearing (Rom 10:17). Yet not all hearing results in faith (Mt. 13:14). There are those whose hearts are not ready to receive the gospel message. Yet distinguishing between the two has never been a job assigned to man. Even Christ practiced sowing seed on a grand scale and filtering to find those prepared for the seed. The key for the sower is the removal of as many obstacles to the reception of the seed as possible. Those who stumble should do so over Christ, not our inept presentation. Aspects of culture misunderstood by the sower have prevented many people otherwise ready to enter the kingdom from grasping the message. A proper understanding of the audience can help the sower to avoid possible stumbling blocks or even emphasize needed elements that may be lacking within the worldview of the listener. This brings us to our next essential.

3) *Soil* – the hearts of the lost in which seed is cast.

Knowing the audience is essential to Church planting. Those disconnected from the lost will never see abundant harvest. Jesus will always be the standard for the use of our time. When we consider his priority, seeking and saving that which was lost, we are also called into account for our pursuit of those who have not heard. The very reason we have not yet welcomed our savior's second coming is the remaining task of reaching the lost peoples of the world (2 Pet. 3:9/Mt. 24:14). God's end vision includes priests from every nation, tribe, people and language standing before the throne in worship (Rev. 5:9-10). The hope of the Lord's coming must always be coupled with a desire to carry on his work among the peoples of the world.

The soil is all around us. Everywhere we look we can see the lost. Consider these questions concerning the soil.

Questions concerning the Soil:

- 1) Who is your audience?
- 2) How does my target people process information? Make decisions?
- 3) What percentage is literate? How will I present to illiterates?
- 4) How many homes are you targeting? How many villages or towns?
- 5) How many lost people do you know personally?

We are told today the planet holds over 6 billion people. We can estimate from this number a death rate of nearly 300,000 per day. With only 86,000 seconds daily this means more than three deaths every second. Including Catholics, the number of Christians stands around 2 billion or one third of the earth's population. If these estimates are accurate this means two people enter eternity in hell every second of the day. What percentage of your town, target people or population segment knows Christ? How many of them will enter eternity today without a saving knowledge of Christ?

Jesus goes on to say;

*"Night and day, whether he sleeps or gets up the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk then the head then the full grain in the head. As soon as the grain is ripe he puts the sickle to it for the harvest has come."*

Again we can see three essentials of church planting in these lines.

4) *Spirit* – the Spirit of God giving the increase.

For the farmer the mystery of growth cannot be explained. Though he can fertilize and ensure proper exposure to water and sunlight the actual process of growing is out of his control. At the end of the day he will eat and sleep comfortably knowing it is the nature of the seed and the soil to produce a crop. He can rest in this knowledge because God has ordered this process since the beginning. It is a process so common its mystery is often overlooked. At the right time, in the right place dependent of a multitude of right conditions the seed sprouts and grows. In this process, many times, we take for granted God's incredible orchestration. He provides optimal conditions and all the essential elements for growth.

When Jesus was speaking the Holy Spirit had yet to be given to the church. Following the events of Pentecost we hear from Paul the explanation of this great mystery in regards to the church.

*"I Paul, sowed the seed, Apollos watered it,  
but God made it grow" (1 Cor. 3:6).*

Endeavoring to start a new church without the Holy Spirit's guidance is like planning a trip to the moon without a rocket. In a discussion of the means of church planting the conversation must begin and end with the Lord's hand. While we can be sure God's desire is the spread of the church often the most difficult aspect of discerning his will is timing. When is the optimal season for planting? Why has seed taken root in this soil and not the neighboring soil? All these things are mysteries best left in the hand of the Holy Spirit. The great comfort for the church planter rests in the sovereignty of God who never rests in his tending and nurturing the coming harvest.

Consider these questions concerning the Spirit's involvement in your ministry.

*Questions concerning the Spirit of God:*

- 1) How many hours do you spend listening to God?
- 2) When was the last time God revealed his plan or timing in your life?
- 3) How would you describe your calling from God?
- 4) How do you test your decisions to ensure God's will and timing?
- 5) Have there been times you mistook God's will or timing in your ministry?

Abiding in Christ is key for discerning God's direction (Jn. 15:4-8). Great leaders in scripture have been abiders. Joseph, Moses, Joshua, Samuel, David, Nehemiah and Daniel were all dependent on hearing the Lord's voice and obeying within his timing. Many disasters were avoided because those God had lifted up were able to discern his timing. Many victories are owed to the same process. How have you prioritized listening to the author and perfecter of our faith?

5) *Season* – commitment to the harvest.

No seed grows over night. No farmer sows one day and expects to reap the next. Only those committed to the harvest will see the fruits. Like a farmer the church planter must grasp a clear vision for the coming harvest. Without it, distraction, hunger and even despair will sidetrack the effort. Consider the farmer in Jesus parable. How many visits were made to the field? Once to sow, once to see the stalk, once to see the head, once to see the full grain in the head, once to determine the time of harvest, and once to swing the sickle. We can observe at least six trips to the field and more likely he visited daily. Why would the farmer sow where he does not intend to reap? Consider these other questions concerning the season.

*Questions concerning the Season:*

- 1) Are you committed to the harvest?
- 2) How much time do you designate to checking growth of seed?
- 3) What priorities compete with tracking the harvest?
- 4) What harvests are you currently tracking?
- 5) Is the end vision or goal of your ministry a gathering of the harvest?

When faced with these questions many have realized their goals were not new church starts. If you are satisfied with anything less than gathering the harvest, your ministry is not focused on church planting. Seed sown and not followed up on is destined to spoil. When speaking of the Kingdom in Matthew, Jesus said, "... *he who does not gather with me scatters.*" (Matt. 12:30) Seed, time, effort, fertile soil and many other resources are lost when we fail to commit to the harvest.

6) *Sickle* – laborers in the harvest force.

It takes only one to sow. The harvest however brings the whole community together. While one can scatter seed effectively the nature of the harvest demands a quick response beyond the abilities of any one harvester. For this reason family, friends and neighbors are mobilized into the harvest to reap together. The reason is obvious. Timing is everything. Too early and the grain will not be ripe, lacking essential nutrients. Too late and the harvest spoils in the field. An entire season of resources and labor would be lost. Consider Jesus' instruction as he sent sowers into the fields of Judea.

*"The harvest is plentiful but the laborers are few, ask the Lord of the harvest therefore to send laborers into the fields"* (Luke 10:1-2)

Sowers were not enough. Those Jesus sent were given instruction concerning the ongoing task. They were compelled to immediately pray for the laborers needed to reap where they were sowing. They prayed for gatherers who would be able to ensure the harvest was brought together in a timely and orderly way. Likewise, we must be ready to respond when the harvest comes. Consider these questions related to the sickle/harvest.

*Questions concerning the Sickle/Harvest*

- 1) What resources exist to help you bring in the harvest?
- 2) How many are ready to swing the sickle within your network/ministry?
- 3) Who within your ministry can help you mobilize harvesters?
- 4) How does the work of a harvester differ from that of a sower?
- 5) Is your sickle sharp?

Remember Jesus' words in John 4. *"Even now the reaper draws his wages, even now he harvests to crop for eternal life, so that the sower and the reaper may be glad together."* (John 4:36)

The terrific truth of these essentials from Mark 4 is that all have been provided to us in advance. As we continue our study of Mark 4 and the church planting process pray through these elements to ensure all the resources available to us are being utilized for the harvest.<sup>1</sup>

**Further Questions for Consideration**

Which if any of these elements of church planting are you considering for the first time?

In what areas of the church planting process are you gifted to lead?

What areas must you emphasize to ensure the proper focus within your ministry?

Over our years of training concerning the kingdom of God, some have questioned Jesus' view of the Church in this parable. A thorough defence of the nature of the Kingdom and its relation to the Church will not be possible here. We do however, at the outset, wish to warn our readers against a separation of Jesus' description of the Kingdom and the unanimous

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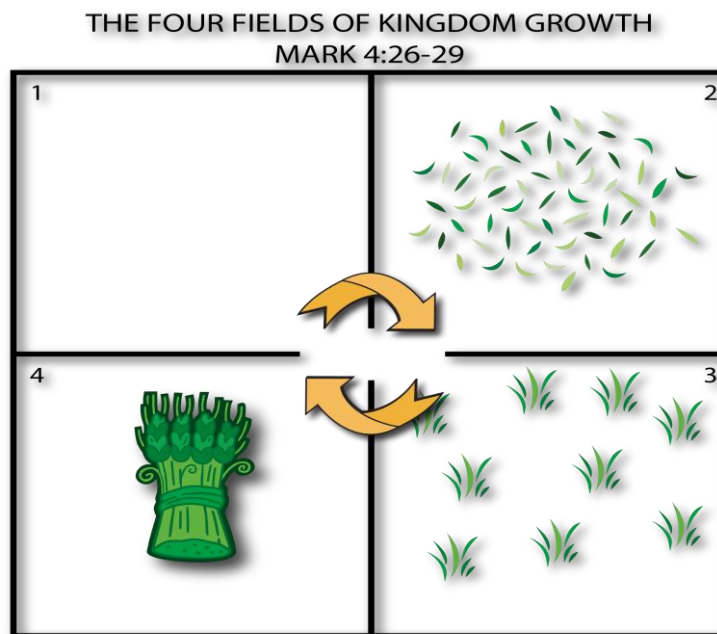
<sup>1</sup> For further insight into these essential elements see: Brock, C. 1981. *Indigenous Church Planting*, Broadman Press, Nashville, Tenn.

outworking of Kingdom expansion, resulting in clearly defined churches throughout the New Testament writings.<sup>2</sup>

## The Church Planting Process

The kingdom of God and the church are inseparable. Wherever the kingdom of God has spread the church has served as its outpost providing follow-up and body life to the newly assembled resources of the harvest. Jesus uses the parable of Mark 4:26-29 to give us a living picture of the church planting process. The illustration borrowed from farming ensures its meaning can be easily translated and understood across cultural differences. In this way Jesus has locked the truths of the kingdom into a form that all peoples in all times can grasp.

Recognizing the essential elements for church planting is simply a beginning, putting them into practice demands commitment and discernment of proper timing. The proper organization of each element is also essential. Harvest never comes before sowing. Sowing never precedes entering the field. The timing and order for the implementation of such essentials must be understood and employed if harvest is to be obtained. Once again the process of sowing and reaping offers us all we need to know. Jesus weds the proper use of each element to the growing process and in doing so presents us with a priceless tool. Mark 4 shows us four fields leading to harvest. Understanding these four fields provides the church planter with sign posts for progress as well as a clear vision of the commitment necessary for harvest.



<sup>2</sup> For an adequate description of the relation between Kingdom and Church see: Beasley-Murray, *Jesus and the Kingdom of God*. Grand Rapids: Eerdmans, 1986. Also: Kostenberger, Andreas J., and Peter T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. NBS 11 Downers Grove, Ill.: Intervarsity Press, 2001.

## The Four Fields of Kingdom Growth



### Field #1 – The Empty Field



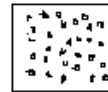
Like the farmer we must consider our method of entry.

Key Question – *How do I enter a new field?*

Where do we start? How do we know when and where to plant? As outsiders attempting to enter a new place or cross long standing barriers with the gospel these questions demand consideration lest the church planter spoil the potential harvest through hasty or ill advised action. Understanding the biblical answers to such questions provides the church planter with a simple, clear strategy for transitioning from an outsider driven method to an insider movement. We will refer to the plans we receive from scripture as **“Entry Strategy.”**



### Field #2 – The Seeded Field



Within the second field the church planter is faced with a simple question.

Key Question - *What do I say?*

Answering this question seems as simple, but the need to present the gospel across ethnic and social barriers is anything but simple. Understanding worldview, apologetics, and the essential elements of the gospel are all a part of answering this key question. A proper understanding of field #2 will provide the church planter with tailored, reproducible and effective tools for sharing the gospel. We will refer to the plans we receive from scripture as **“Gospel Presentation”**



### Field #3 – The Field of New Life



Here the church planter begins to see the fruit of his labors. As the crop begins to emerge from the seeded soil, the farmer is faced with this question.

Key Question – *How do I make disciples?*

Said another way, how do I promote growth? The beginning stages of growth are critical as they determine the future success of the crop. The crop is at no point more vulnerable. For this reason care must be given to present a purely biblical foundation on which future growth can be built. For this reason we will refer to discipleship in terms of **“Short-term and Long-term Discipleship”** plans.



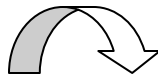
## Field #4 – The Harvest Field



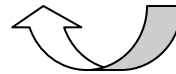
This field represents the time of celebration. As the harvest is cut and bundled the church planter faces the following question.

Key Question – *How do I form a new church?*

Answering this question properly will ensure the long-term growth and health of new churches. The Bible has a large amount of material devoted to answering this question through both example and direct command. We will refer to the plans we receive from scripture as our plans for **“Church Formation.”**



## Leadership Multiplication



Finally the process repeats itself. As the harvest is gathered the farmer or church planter is provided two things. The first is sufficient food for the gathered church in the form of spiritual gifts and resources. The second is a multiplied supply of seed for the next season or field. The resources available lead us to ask the following question.

Key Question – *How do I develop and multiply leaders?*

Answering this question properly ensures a sustainable and multiplied harvest. When leaders are multiplied movements begin resulting in generations of rapid church starts. We will refer to this reset of the process as **“Leadership Multiplication”**.

Each field presents the farmer or church planter a specific question.

Field #1 – Empty Field - How do we enter a new field?

Field #2 – Seeded Field - What do we say? Who do we say it to?

Field #3 – New Growth - How do we make disciples?

Field #4 – Harvest Field - How do we form the church?

**Collectively these five parts are known as: “Five Parts of the Kingdom Growth”<sup>3</sup>**

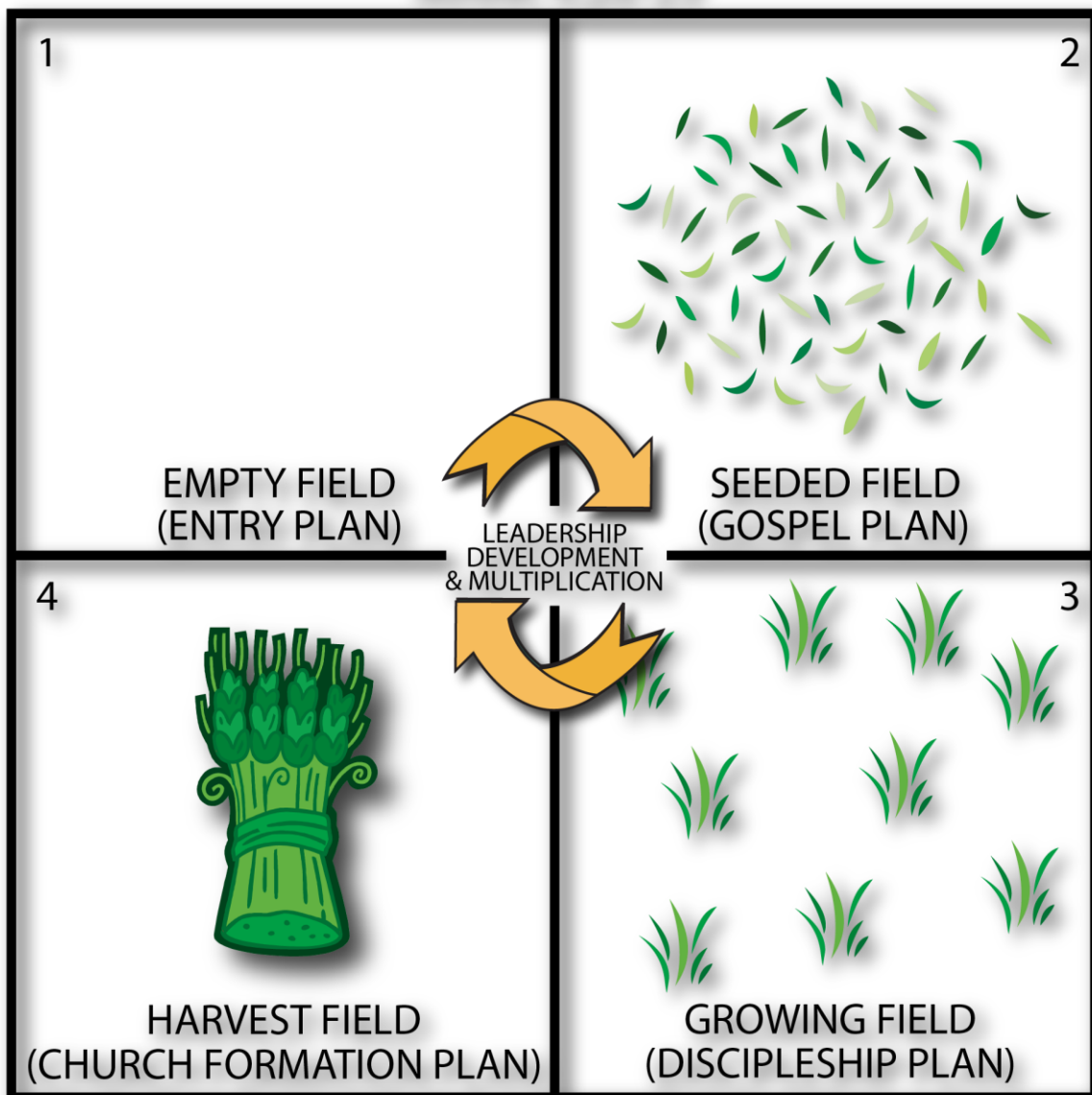
*Entry Strategy   Gospel Presentation   Discipleship   Church Formation   Leadership Multiplication*

<sup>3</sup> These five parts were first proposed as a collection within the church planting teaching of Neil Mims.

It should be understood, these are not five sequential steps to church planting. In fact as the process moves forward the previous elements continue. Discipleship does not cease when church is formed. Instead it is strengthened by community. Likewise, evangelism does not cease when discipleship begins. They obviously interlock within the greater understanding of Kingdom expansion.

Consider again a diagram of the Mark 4 parable.

## THE FOUR FIELDS OF KINGDOM GROWTH MARK 4:26-29



# Evaluating the “Five Parts”

Before we begin our examination of each of the “Five Parts” it is appropriate to pause. There are no perfect plans, nor are there perfect church planters. Each of us can be sharper. Evaluation of the focus of our ministry, and tools can help to move us toward reproducible models and prioritize high value activities. Willingness to assess the strengths and weaknesses of our networks will enable this training manual to provide appropriate material for encouraging movement.

Evaluation of potential networks for training can also be driven by Mark 4. To recognize strengths and weaknesses in each of the “Five Parts” consider the following questions. The questions are designed to evaluate issues of authority, reproducibility and mobilization of existing human resources.



Taking serious time at the outset to examine these questions and to lay our plans before the Lord will serve us as we suggest tools and plans. Take time now to address each question with those you intend to lead or study with. Use the following questions to guide your discussion.

## Evaluating the Four Fields

**Take time to evaluate each area of either your network or existing networks you are training.**

What are the areas of strength?

What areas need improvement?

**Make plans to address any areas of weakness.**

Are weaknesses due to barriers or simple lack of focus?

What barriers? -

What resources exist that may help strengthen these areas?

Are there people in your network who can model strength in these areas?

Does your calendar prioritize addressing these weaknesses?

What lessons have you learned from Mark 4 that deal with these weaknesses?

## Evaluating Tools and Methodologies

The vision of the church planter plays a significant role in the type of tools and strategies he will use. For those intending to start one church, the issue of reproducibility is of little consequence. For those with the vision for multiple churches leading to generations of church starts, the big picture demands tools and strategies driven by the local believer. While this presents a challenge for the typical church

planting programs of today, it is possible. Consider the following questions concerning reproducibility as we evaluate church planting plans and materials.

First, are our tools and plans obedience/accountability based?

Matthew 28:19-20

Centering our church planting plans on obedience is not just a suggestion. It is the command of Christ. In Matthew 28, we find the Great Commission. Jesus commands us to make disciples. He also gives us the focus of such discipleship.

Read Matthew 28:19-20 and answer this question.

What are we to teach our disciples?

**Matthew 28:19-20**

*“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age .”*

Many times as we ask this question the answer quickly comes, “We must teach the commands of Christ.” This is *not* however the correct answer. When we look closely we see Jesus had a more specific commission. The job of the disciple maker is teaching *obedience* to the commands of Christ. Teaching commands will never make healthy disciples. It is obedience that sets a man in the right path. Obedience is the center of the commission. Without this milk, the infant will never see maturity, nor be capable of reproducing the tools and strategy we invest.

It should be noted here, teaching the pattern of obedience is a far easier task than teaching the commands of Christ. Grasping the teachings of Christ is a life long task. The habit of obedience to these ongoing lessons however can be taught within our short-term discipleship.

The habit of obedience will serve the disciple throughout life as new challenges and applications for Christ’s commands are revealed within scripture. Simple actions taken to implement Christ’s commands to give, love and share the good news are the starting point for healthy church starts.

Measuring obedience demands accountability. Obedience based tasks assigned within our church planting efforts should include regular feed back loops capable of encouraging mutual submission to the Lordship of Christ. Take time to incorporate such accountability sessions as a staple of your church planting activities.

Second, are your tools and plans granting responsibilities that challenge new believers?

1 Corinthians 14:26

As James reminds us, “Faith without deeds is dead” (James 2:26). With this in mind, we must expect and commission our disciples to the application of the Word. One key element in promoting such action is the giving of responsibility.

Imagine a farmer who plants a crop and goes away for four months. At the end of this time he returns but is surprised to see the seed he has sown has not produced a harvest. Such a farmer would be considered foolish. He has received what his efforts deserved. Consider on the other hand the successful farmer. He cares for the crop. Sufficient water is provided, and in places where the soil is thin, fertilizer is added. This fertilizer ensures the necessary nutrients are present and promotes rapid growth. The church planter should consider responsibility similar to fertilizer. Responsibility promotes rapid growth! Without it, what motive for growth remains?

*In church planting, responsibility is fertilizer!*

I have visited and attempted discipleship in many churches that lacked this vision. Rather than active involvement, the laity had been convinced their roles were to be merely spectators. In other cases, those who desired such responsibilities within body life were lost in a congregation too large for such delegation. In either case, the value of contribution to body life was underestimated, leading to a breakdown in reproducibility.

For the church planter mentoring others into leadership depends upon the believers discovery and practice of their spiritual gifts. Challenging even new believers with manageable tasks geared toward such gifts will accelerate their maturity. Grasping their own identity in Christ and their role in the body are the keys to reaching their potential. Granting responsibility opens this door.

Third, do your tools and plans expect, anticipate and commission multiplication?

2 Timothy 2:2

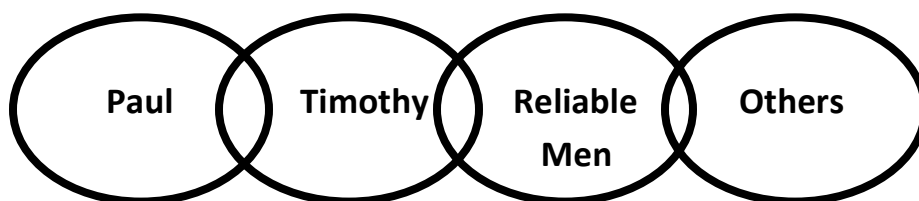
The greatest joy in ministry is not making disciples. Rather it is seeing your disciples make their own disciples! From the beginning, Paul's discipleship was driven by a focus on reproduction. Those with the willingness to reproduce what was learned were his priority. We can assume the opposite is also true. Those who did not reproduce did not fill positions of leadership.

In 2 Timothy, Paul passes this charge to his disciples. Consider this principle of reproduction.

2 Timothy 2:2

*"And the things you have heard me say in the presence of many witnesses  
entrust to reliable men who will also be qualified to teach others."*

Within this verse four generations of believers can be observed.



This is a discipleship chain. Just as Paul recognized the faithfulness of Timothy to train other followers of Christ, so Timothy was to invest in those who would also reproduce Paul's pattern of church planting. The church planter who implements this verse in his ministry will see similar chains emerge. We will refer to these chains as the "222" principle named after 2 Timothy 2:2.

Consider these strengths of church planting chains;

- 1) Teaching others is a great tool for learning. Reproducing materials and lessons for disciples demands command of the lesson and solidifies its importance.
- 2) Discipleship is best in a small group or one on one. Delegating discipleship expands potential for such relationships.
- 3) Ministries with multiple locations can be maintained through a chain. See Paul's example in Acts.
- 4) As authority and responsibility are passed the chain can survive the eventual loss of its "Paul."

"222" is the key to the kingdom!

Fourth, do your tools and plans utilize insiders for facilitation?

Titus 1:5

Within your church planting vision who leads? Tools and plans dependent upon outsiders to teach or facilitate movement will not multiply. The church planter must remember everything needed for the harvest is in the harvest! This includes teachers promised to the church in Ephesians 4.

Many times pioneer church plants are derailed by the perceived need for exposure to outside education. We have seen hundreds of examples of emerging leaders sent outside their context to attend intense discipleship training. Many times this disconnects the leader from his or her disciples and creates an unseen barrier. Consider these difficulties.

- 1) The leader who has been trained outside now has a special status unavailable to the average believer. Such status is not the pattern seen within scripture.
- 2) Dependence is established within the minds of believers when a prerequisite for church leadership is the ability to leave job and family to attend a residential discipleship program.

Any Church planting effort that is not mobilizing teachers from within the harvest must be evaluated to ensure the materials fit the context. Materials that assume prior biblical knowledge will not be appropriate for pioneer areas. The church planter must believe first generation believers are capable of

mentoring others. When provided with appropriate tools the gifts of even the newest believers can flourish.<sup>4</sup>

Fifth, do your plans and tools push believers toward self-discovery?

2 Timothy 3:16-17

John 14:26 still applies today. The Holy Spirit is still the counselor. He is responsible for teaching the disciple of Christ all things and reminding him or her of the words of Christ. These lessons are not bound to a classroom. The Holy Spirit is on the job 24/7. The Scripture is provided to the church as a tool of the Holy Spirit. Learning to walk in relationship under the instruction of the Word is top priority for the new disciple.

The church planter must learn confidence in the sufficiency of the Word in the Holy Spirit's hands. Encouraging the disciplines of Scripture reading and meditation on its application to church planting creates an atmosphere for life long learning. This enables self-feeding, and provides the only source of fuel for sustained church planting effort. Without it the infant never reaches maturity. The healthy disciple is one who knows where to find the food.

The church planter should push for participative bible study, and accountability in the form of pastoral care from the beginning. A lecture format of mentorship serves only to create passivity among the priesthood. Encouraging disciple's interpretation and application of the scripture enables Holy Spirit's guidance and the disciple's willingness to listen for His voice. The conversation between God and the believer is the foundation of true discipleship and a strong church planting team.

Sixth, do your tools and plans naturally lead toward church formation?

The end goal is always autonomous churches. With this in mind the tools and plans we make should be evaluated to ensure an environment that flows freely into church function. Our transitions within the five parts should be evaluated so that "seams" that cause believers to stick rather than advance are consistently eliminated.<sup>5</sup> Beginning discipleship for example, should incorporate aspects of body life, collective identity and mutual responsibility to the commands of Christ.

Church function is an often overlooked aspect of discipleship. An understanding of the disciples' role in worship, fellowship, ministry and mission are a part of healthy growth.

## Summary

All of these elements are worth consideration as we answer the question, is it reproducible?

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<sup>4</sup> See "Bible Study Methods" within Field #3 for tools new believers can use to disciple others with solid biblical teaching.

<sup>5</sup> It should be noted here the author makes no claim to have eliminated sticking points within his own efforts. Barriers will always exist and should be expected. Rather, he wishes to point out his commitment to identify and eliminate as they appear.

For the church planter introduction of outside material is dangerous. With each new tool, instrument, book, tradition and expectation the church planter raises the bar for the church plant.

Choice of instruments is a matter of opinion.

Holiday traditions are not outlined in scripture.

Infrastructure is a luxury not a necessity.

These are simply three of the dozens of areas the church planter may unknowingly introduce church tradition that may hinder the reproducible strategies.

To understand reproducibility the church planter is served by making a list of all tools, materials, traditions and expectations introduced into the harvest field. Things like hymn books, guitars, baptisteries and even chairs should be evaluated. Any of the items listed not native to the context should be carefully scrutinized. If not demanded in scripture they should be discarded. Doing so will ensure the church is indigenous to the soil. This process further prevents frivolous financial burdens which often cripple the potential for multiplication.

Tools we employ within our entry strategy, gospel presentations, discipleship materials and church formation must face the same evaluation. Materials should utilize the heart language of the people. Among peoples with no written language, or with more traditional oral learning styles oral materials can be easily developed.

### **Tool for the Trainer**

As you work through the materials offered in this manual you will find these questions repeated at the end of every section. Take time in groups of 6-10, to evaluate you're the tools and strategies being suggested. Consider the following questions for discussion. Seek to build upon strengths and take steps to correct any perceived weaknesses within your system.

Questions to consider:

Is it obedience based? Accountability?

Does it grant responsibilities?

Does in plan for multiplication?

Is it facilitated by insiders?

Does it depend on self-discovery?

Does it lead to church formation?

Is it reproducible?

Explain each "yes" answer. Why are these important?

# Field #1 – Reproducible Entry Strategy

## Objectives

- Evaluation of common entry strategies in pursuit of a biblical ‘best practice’
- Understanding of the “outsider to insider” transition and its importance
- Faith – childlike obedience to the examples and method of Jesus for entry.

Field #1 is the empty field. All of the potential of the harvest is wrapped up in the soil. The church planter must work under the assumption that each new field, whether urban or rural has segments that have been prepared for the seed. This is a matter of faith for the church planter. The Holy Spirit must be trusted to prepare the way for the gospel ahead of his efforts. Any failure in this area reflects self-reliance that can potentially halt any church planting effort. As the workers approach such a field the question they must ask is;

Key Question #1 - *“How do I enter a new field?”*

As we will see in scripture, answering this question properly begins and ends with recognizing where the Holy Spirit is at work and joining Him in His tasks. God’s desire is that “none should perish...” (2 Pet. 3:9). While we hold this to be true, many times our strategies fail to grasp its implications. God is far more passionate about the lost than we are. Even among the least reached peoples of the world a healthy view of calling and timing must reflect a view of God’s involvement and the urgency of the harvest. Those who truly believe God has placed them in His will must also grasp His investment long before their arrival.<sup>6</sup> God is in the business of preparing soil.<sup>7</sup> The soil otherwise rocky and shallow has been plowed and fertilized. The church planter is therefore driven as much by discerning where God is at work as by invoking God’s involvement.

Assurance of God’s involvement in our target fields does not insure our discernment of His activities. Joining God within His agenda and timing is no easy task. For this reason Jesus gave his disciples explicit instructions that were intentionally preserved by the Holy Spirit in the Word.

## Entry Tool: An Entry Strategy of Jesus

Luke chapter 10 reveals Jesus’ entry strategy. Consider this passage.

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<sup>6</sup> See Acts 17:26-27 – Paul says, *“From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.”*

<sup>7</sup> An empty field does not indicate an easy task as any field must be prepared to receive the seed. Rocks and stumps must be cleared, soil plowed and prepared as well as removal of any threatening thorns or shrubs that may choke the new growth before it takes root. The point being offered here is these tasks belong to God. It is true many times church planting may require decades of prayer. It is also true that many have in the midst of such prayer failed to see the answers as God has opened doors they may simply never have recognized.

*After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. Go! I am sending you out like lambs among wolves. Do not take a purse or a bag or sandals; and do not greet anyone on the road.*

*When you enter a house, first say 'Peace to this house.' If a man of peace is there, your peace will rest on him; if not, it will return to you. Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. "When you enter a town and are welcomed, eat what is set before you. Heal the sick who are there and tell them, 'The kingdom of God is near you.' But when you enter a town and are not welcomed, go into its streets and say, 'Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this the kingdom of God is near.'" (Luke 10:1-11)*

Luke is careful to give us the specific context of this sending. As Jesus continued to fulfill the Father's purposes more and more of the Judean and Galilean areas were exposed to the gospel. For Jesus, this mission required the entry into new fields, towns and homes. Verse number one details the purpose for and use of the disciples within Jesus strategy. The sending of the disciples is by no means random. Rather Jesus gives each pair a specifically assigned town in which to sow. These towns were selected due to Jesus eminent plans to enter them. In verse one Jesus,

*"...sent them two by two ahead of him to every town and place where he was about to go."*

Jesus did not rush in. Rather detailed instructions were handed to his disciples that were to be completed before he visited each place.

Several reasons for this approach are possible. We know the disciples who were sent in this manner received on the job training in discerning the Spirit's working. The Spirit had preceded the disciple's arrival in every town preparing the hearts of some to receive the message of peace. Discerning his presence can best be done on site. We can further state that Jesus planned and perhaps prioritized his travel based on the disciples' reports. Jesus' follow-up would certainly encompass areas the disciples had found the Spirit at work. This sending also created a multiplying effect, reaching out to several villages before filtering the results to prioritize his travels. Finally although Jesus was sending his Jewish disciples among Jewish towns and homes, they were considered strangers. Jesus faced the same issues we face today. What is the best way to present a radically different message to a people with an established worldview, methods of decision making and social structures? Answering this question means transitioning from an outsider to an insider driven movement.

The greatest barrier for anyone seeking to present such information is the host culture's perception that ideas shared are foreign. A common solution for this barrier within missiology is an adoption of the host culture in hope of entering the social circle of a particular population. These efforts culminate in the establishment of trust and allow the outsider to earn a voice within the community. While this method

is to be highly respected, difficulty comes from its foundational assumption. This method assumes the cross cultural missionary must become an insider. This requires months if not years in most settings.

The urgency of Jesus task demanded a different approach. The disciple's joyous report within hours or days of his sending them reveals the potential fruit of a drastically different method. (T4T)

Jesus did not send his outsiders to become insiders; rather he sent them to seek out those insiders whom the Spirit had prepared to receive the message. In this way after its initial acceptance, within the house of peace, the spread of the gospel became an insider movement. The door the Spirit had opened became a gateway through which others could respond within their own social structure.

## Self- Discovery Study – Entry Strategy

In groups or in pairs, have your students read about Jesus' entry strategy and record answers to the following questions.

### Self-Discovery Study - Luke 10:1-11

Take time now to read Luke 10 and answer the following questions from the passage.

- 1) What did Jesus tell the disciples to do?
- 2) What did Jesus tell the disciples not to do?
- 3) What was the goal of their efforts?

We can be sure Jesus was not wasting his breath. Every instruction given the disciples had a specific purpose in Jesus' mind. Careful consideration of these do's and don'ts reveal great wisdom for approaching the work as outsiders.

The means of entry is given to us in verse 2.

*"The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."*

Jesus instruction is simple. Go and ask! Most versions read, "Go and pray..." Simple, concentrated, on-site prayer is the engine that drives our discernment of the Spirit's work. Jesus begins the disciples' lesson with this tool that helps the church planter to see the doors already open to the gospel. Nothing is more important. Jesus demands his disciples to intercede on behalf of the neglected harvest field. While the grain is ready to be cut, no one is swinging the sickle. Unless the harvest is perceived it will never be gathered. Part of God's answer to this petition is the opening of our own eyes to see the harvest.

Going and praying is the first “do” on Jesus list. On sight prayer was intended as the window for entry.

After the warning of verse 3, Jesus begins an extensive list of do’s and don’t’s.

### **Do’s**

Say ‘Peace to the house’  
Stay in that house  
Eat/Drink what is given  
Heal the Sick  
Say, ‘The Kingdom is near’  
  
Not welcomed? Shake off  
the dust.

### **Don’ts**

Don’t take a purse  
Don’t take a bag  
Don’t take sandals  
Don’t greet on the road  
Do not move house to house

Every time this passage is applied new insights and possible explanation will be revealed to the church planter. Jesus’ wisdom in giving these instructions enabled the disciples to evaluate the Lord’s working and correctly identify those serious about the gospel.

Because the disciples traveled without rations or the means to support themselves they were dependant from the beginning on the Lord to open doors for them. It was all or nothing. Either they found things the way Jesus had instructed or they would go hungry. Several possible reasons exist for this instruction.

- 1) The disciples were dependant and therefore recognized God’s provision.
- 2) Jesus taught the disciples the wages of the gospel.
- 3) Jesus intended the vulnerability of the disciples to be a filter to identify those in whom grace was being revealed.
- 4) “Blessed are the merciful for they shall receive mercy.”
- 5) Allowing someone to serve you builds trust and value in the relationship.
- 6) Others?

Why did Jesus tell them not to greet anyone on the road? Possible answers:

- 1) Less distraction, single mindedness
- 2) Straight to heads of household rather than fringe peoples
- 3) Life changing decisions are made in the home

This also reveals the goal of the journey and prayer. Jesus intended his disciples to locate “homes and men of peace”. These were simply homes and men in which the peace of God was accepted and dwelt.<sup>8</sup> For this reason the disciples were not to be distracted, even by those interested on the road, and were not to move around from house to house.

This method, employed by Jesus was different than the common “door to door” evangelism we see today. Disciples whose greetings of peace were received had finished their search. At this point they were to move into the instruction on the kingdom of God and its imminence.

#### Goal of Luke 10 – Houses and men of peace.

Jesus’ focus was a home open to the gospel. We will see later how this venue sets the stage for the birth of new churches. Let us realize first, however, the family has always been the target of God.

Within the record of God’s judgments in the Old Testament we see again and again the deliverance of families. As the flood approached, it was Noah and his family who were spared. When God passed judgment on Sodom, His intention was the deliverance of Lot and his family. As Joshua led the Israelites across the Jordan to destroy Jericho, it was only Rahab and her family who were spared.

In the same way within the New Testament we see the Holy Spirit’s leadership engaging whole families consistent with the Luke 10 model.

Consider the following passages. Who was saved?

Acts 10: 9-48 / Acts 16:13-15 / Acts 16: 25-34 / Acts 18:5-11

In each case in the midst of prayer the Holy Spirit opens a door to the homes of peace. In each case the entire family is enabled to believe and all who believe are baptized immediately. Each of these cases, as with the Old Testament passages mentioned above make use of the Greek word “*Oikos*” to describe the family or household.<sup>9</sup> While exact rendering is difficult in English, the concept is clearly seen in the two thirds of the world where extended family is the norm. In the case of Cornelius, “*Oikos*” was used to refer to his family, friends and neighbors, all whom he had influence over. Lydia, a God fearing woman also proved to be the gatekeeper to her family. Through her the door opened to what would become the Philippian church highly praised by Paul in his letter.

A study of the similarities between Luke 10 and the ongoing practices in the book of Acts shows several similarities. Jesus had warned His disciples in Luke 10:3 that persecution would come. This was the context in which Paul connected to the Philippian jailor as well as the household of Crispus in Acts 18. Prayer seems to be the thread connecting all such examples. Peter was caught up in prayer as God

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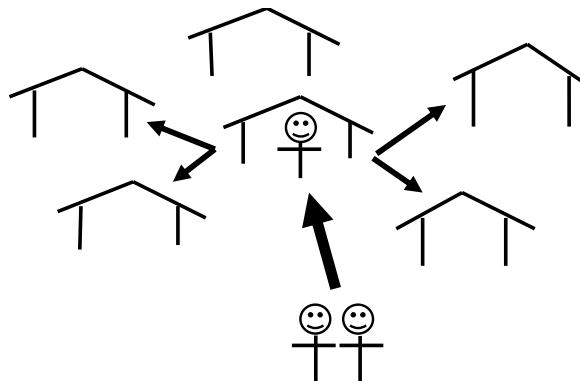
<sup>8</sup> The importance of “house of peace” can be fully appreciated when the entire church planting process is in view. The fulfilled goal of entry strategy, the house of peace, provides venue for evangelism, discipleship and church formation. Entry that opens homes provides *seamless* transition to house church starts.

<sup>9</sup> Acts 10:24/16:15/16:31,33/18:8 see also, Septuagint – Gen 7:1/19:12,15/ Joshua 6:17,22-23

revealed to him his plan for Cornelius and other Gentiles. Paul was in pursuit of a place of prayer when Lydia was introduced. Again within the Philippian jail the earthquake that freed the prisoners was within the context of prayer and praise by Paul and Silas.

Another common occurrence within all these passages was the quick departure of the pioneer evangelist. As the Luke 10 petition for laborers in the harvest was cast, it was never answered in full by those God had brought from outside. After a few days Peter left. Upon his release from jail, Paul left Philippi. Many times Paul was forced to move on as persecution grew. In a world where our God is sovereign, we must assume God allowed such pressure to keep Paul moving forward. The one exception was Corinth in which Paul is said to have spent 18 months in response to a vision from the Lord. The point here is that God did not use those pioneer church planters as the laborers in the harvest fields. Rather their absence demanded new leaders emerge from within the harvest.

God's answer to the petition for laborers seems to have been new believers revealed through the house of peace. Those who had accepted the message of peace were rooted in communities in which churches began. The churches of Caesarea, Philippi and Corinth are clear examples of this method. In this way the gospel began to spread among trusted insiders capable of reaching the existing community structures.<sup>10</sup>



No rewriting of authority structures was necessary. As God prepared men and women of influence to receive the message of peace, peace was unhindered as it flowed through the population. Insider movements resulted.

## Working the Plan

An entry strategy modeled after Jesus example includes the sending of disciples into various fields with specific instructions and goals. These instructions should mirror Jesus instructions as much as possible ensuring accomplishment of His goals. The goal of our being sent is identification of houses and men of peace who welcome the message of the gospel. Said another way, the goal is open homes! These

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<sup>10</sup> Areas where “insiders” have taken up gospel ministry have consistently proven the most fruitful. For the importance of lay driven ministry and on the job training see: Garrison, David. *Church Planting Movements*. Midlothian: WIGTake Resources, Bangalore, 2004.

homes serve as gateways into these communities. When you discover the house of peace you have discovered the location of your next church plant. New believers within this setting maintain their existing authority structure and pattern for decision making. The new believers who are insiders in the community should immediately be mobilized to gather and expose their “Oikos” to the message of Christ.

Further towns or communities can be accessed through “Oikos”. Family members who have scattered for work or marriage provide connection to further fields and should be followed-up by the new believers.

### **Tool for the Trainer**

One of the most effective tools of entry strategy is a simple list of the men of peace’s *Oikos*. Have each new believer make a list of at least 25 family members and friends who need Christ.

This list represents their circle of influence, and therefore their responsibility. Weekly accountability to sharing with those on the list can facilitate an insider movement in the pattern of Acts 10, 16 and 18.

### **Other Common Entry Strategies**

When we consider the popular entry strategies employed today, how do they compare with Luke 10?

- 1) Door to door evangelism– Blanket visitation of each home in a geographic area.  
Strength – Saturation.  
Difficulty – lacks concern for Holy Spirit guidance. Discernment is replaced with a blanket approach as likely to stir up persecution and propaganda/false motives as it is a movement of God.<sup>11</sup>
- 2) Crusade – Gather a crowd or approach a crowd with the message.  
Strength - Attractive events. Community oriented.  
Difficulty – Transition to discipleship is unnatural, decisions are not made within existing authority structures. Follow-up is difficult logistically and relationally. Fringe peoples are likely to convert, pushing mainstream community farther away.
- 3) Mass Programming – Radio/ TV.  
Strength – Mass Exposure to the Gospel.

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<sup>11</sup> It is important to understand, once entry has been made through the house of peace, Oikos may indeed take a form similar to a door to door approach as the insider spreads the good news. This is however a 2<sup>nd</sup> phase activity facilitated by an insider.

Difficulty - Feedback loops are troublesome. Confusion possible as the medium is open to mixed influences. Dependent on Technologies. Radio depends on coverage area and reliable radio receivers. Expensive.

4) Social Work – meeting felt needs.

Strength – Fulfills the Lord’s command to give. Can clear the rocks and stumps of prejudice and the propaganda of false theologies from a new field.

Difficulties – Potential for false motives and loyalties separates mercy ministry from the intended agent of transformation - the church. The grand scale of projects may not be reproducible on local levels.

A note on Healing - We should also note here, healing the sick was only one of the instructions of those sent out. Healing is a tool within entry strategy not the strategy itself. When used properly healing provides a sharp demonstration of the Lord’s power and love. It provides confirmation of the Lord blessing the message. The message must remain the center of entry. “Peace to this house” is the engine intended by Christ to drive entry strategy.

Each of these methods is attractive due to the pace in which penetration is possible. Each rightly claims expedience as its major strength. At their most effective however, each of these methods is still dependent on a “mouth to ear” presentation of the gospel for follow-up.<sup>12</sup> These conclusions are not meant to discourage such ministry attempts. Rather to distinguish them as preparatory or even pre-evangelistic activities. They may in fact foster an environment for ‘men of peace’ to emerge in later Luke 10 applications.

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<sup>12</sup> “Mouth to Ear” (M2E) simply means one must explain while others listen. This form of one-on-one evangelism cannot be replaced by media as questions and misunderstandings often must be addressed.

## End-visioning-Entry Strategy

### WIGTAKE, What is it Going to Take?

Developing a plan for entry into new fields is a must for the church planter. In doing so, it is best to begin with the end in mind. Knowing the fields God has assigned you will help determine many aspects of your ministry. Here we ask a simple question.

*How many fields must we enter?*

For this purpose let us consider a hypothetical study of the “X” people group. The X people have a population of 1 million living in the state of Assam in India. As plans are made to engage the X people, it is appropriate to gauge the size of this task. Knowing the X are a rural people living in scattered communities, we realize Entry Strategy must be prioritized.

**“X” people, Population – 1,000,000**

Accessing census and available people group studies we can safely estimate the average size of the “X” household at 5-7 people. By this we know as many as 200,000 households exist among the “X”.

**Pop. – 1,000,000 divided by  
5 per household =’s  
200,000 households**

Based on these numbers we can also estimate the number of villages among the “X” people. Accessing data given by a local aid organization it can be estimated the average “X” village hosts fifty homes.

**200,000 “X” households  
divided by 50 households per village  
=’s 4,000 villages**

Having visited 20 such villages to confirm this data, we can therefore estimate the number of “X” villages.

In this way the necessity of Entry Strategy can be fairly assessed. The task of reaching the “X” people includes entering multiple fields. Assessing such information gives the church planter a clear measuring rod for progress. An increase in the number of villages responding to the gospel from year to year is a clear indicator of advance.

For those with a geographical or megacity approach, care must be given to the perceived communities within the population. We must not assume the gospel will flow freely from one group to another without special attention. For this reason the church planter is well served to approach a city in a similar

fashion as one would multiple villages. Ethnic, linguistic and economic factors must all be considered in order to assure exposure across the area.

### Consider your Target People

Name of People \_\_\_\_\_ Location \_\_\_\_\_

Population = 's \_\_\_\_\_

Population divided by 5 = 's \_\_\_\_\_ homes

Homes divided by 50 homes per village = 's \_\_\_\_\_ villages.

How many villages are currently being engaged?

What is your goal for the next calendar year?

## Entry Strategy Goals - Men of Peace/Oikos

### 1) A team of prayer warriors trained in Luke 10 strategy targeting new villages.

Remember as time passes and new villages are engaged, this team should grow. For this reason one must consider the resources needed to mobilize such a team and plan from the beginning for exponential growth. This is an area in which bi-vocational/lay ministers can have great impact if committed to weekly activity.

### 2) Every believer, 100%, within your network has a list of their own "Oikos" and is following up their response with new groups.

Every believer has a circle of influence including family, friends, co-workers and neighbors, this is a window through which family groups must be targeted with exposure to the gospel.

## Specific Actions

Set specific goals for # of villages to be entered in the next three/six/twelve months.

Map out the existing "Oikos" groups within your network to discover connections in neighboring villages.

Train the team and go try it! Send the members of your team two by two into neighboring villages. Practice Luke 10 and search for the homes of peace. Work the plan!!!

### **Evaluating the Tool – Luke 10 - House of Peace Strategy**

Take time in groups of 6-10, to evaluate Jesus' method in Luke chapter 10 for entering pioneer fields. Consider the following questions for discussion. Seek to build upon strengths and take steps to correct any perceived weaknesses within your efforts.

Questions to consider:

Is it obedience based? Accountability?

Does it grant responsibilities?

Does it plan for multiplication?

Is it facilitated by insiders?

Does it depend on self-discovery?

Does it lead to church formation?

Is it reproducible?

Explain each "yes" answer. Why are these important?

# Field #2 – Reproducible Gospel Presentation

## Seeding the Field

### Objectives

- Introduction of “Mouth to Ear” tools for Gospel presentation
- Examination of biblical qualifications for evangelism
- Understanding of partnership with the Holy Spirit in evangelism
- Vision for mobilization of believers through evangelism training

Here we give the army its weapons. Presentation of the gospel to those living in darkness is the heart of the Great Commission and the gateway to discipleship. Mastering and utilizing simple tools is the goal of every church planter. As we will see modeling and training these tools for others is also essential to maximize the harvest. As we consider this field let us again consider the sower’s task.

Every corner of the field should be saturated. The farmer is unaware of which soil is richest. There are no guarantees concerning which seed will grow and which will not. The sower simply sows with confidence. It is the nature of seed to sprout and grow. When the kingdom is in view the seed in the parable is the Word of God, specifically the Gospel. (Mark 4:14) This brings us to our second key question.

#### *Key Question #2A – What do I say?*

Answering this question for the church in the minds of church planters empowers and directs them to action. Teaching others what to say means multiplying the witness. The logic is simple. The more sowers in the field, the more seed will be sown.

Recently I heard a man say that there are only two kinds of people in the world:

- 1) Those who need to hear my story of salvation.
- 2) Those who need to be trained to tell their story!

This truth begs another key question within our ministries;

#### *Key Question #2B - Who is qualified to share?*

All of us have answered this question through our expectations of the disciples in our network. Those we take time to train and hold accountable to sharing are those we truly feel are qualified. This truth is perceived by our disciples as well. Those who stand aside or are not trained must assume they are not qualified to partake in such ministry. In this sense our expectation is a qualification. The problem comes when our expectations conflict with Christ’s.

Mathew 28: 18-20 was given to all believers. It is a command! Any believer who is not spreading seed is in violation of this command. The only way to overcome sin is to repent and turn from sin toward God. We must expect obedience from all believers.

Let us see how Jesus answered this question.

### **Tool for the Trainer**

Take the time to commit the following story from scripture to memory. Use your own words. Expressing the lessons of the passage is as important as the details. Use it to teach the following lessons.

## **John 4: 4-42**

*Now he (Jesus) had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground that Joseph had given his son Jacob. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.*

*When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" (His disciples had gone into town to buy food).*

*The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)*

*Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would've given you living water."*

*"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us this well and drank from it himself, as did also his sons and his flocks and herds?"*

*Jesus answered, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."*

*The woman said to him, "Sir, give me this water so I won't get thirsty and have to keep coming here to draw water."*

*He told her, "Go, call your husband and come back."*

*"I have no husband," she replied.*

*Jesus said to her, "You are right when you say you have no husband. The fact is, you have had five husbands, and the one you now have is not your husband. What you have just said is quite true."*

*"Sir," the woman said, "I can see that you are a prophet. Our fathers worshipped on this mountain, but you Jews claim the place we must worship is in Jerusalem."*

*Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit, and his worshippers must worship in spirit and in truth."*

*The woman said, "I know the Messiah," (called Christ) "is coming, when he comes, he will explain everything to us."*

*Then Jesus declared, "I who speak to you am He."*

*Just then his disciples returned and were surprised to find him talking to a woman. But no-one asked, "What do you want?" or "why are you talking with her?"*

***v. 28-30 – Then, leaving her water jar, the woman went back to the town and said to the people, "Come, see a man who told me everything I ever did. Could this be the Christ?" They came out of the town and made their way toward him.***

*Meanwhile his disciples urged him, "Rabbi, eat something."*

*But he said to them, "I have food to eat you know nothing about."*

*Then his disciples said to each other, "could someone have brought him food?"*

*"My food," said Jesus, "is to do the will of Him who sent me and to finish His work. Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest. Even now the reaper draws his wages; even now he harvests the crop for eternal life, so that the sower and reaper are glad together. Thus the saying 'one sows and another reaps' is true. I sent you to reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."*

*Many of the Samaritans from that town believed in Him because of the woman's testimony, "he told me everything I ever did." So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of his words many more became believers.*

*They said to the woman, "We no longer believe because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."*

### Answering the Key Question – *Who is qualified to sow?*

If asked, who is the greatest evangelist of our time? Who would your answer be? We have asked this question at over a hundred evangelism trainings. We have gotten the same response over 90% of the time, with exceptions coming only in remote fields among purely new believers. Billy Graham is known worldwide as *the* evangelist of the 20<sup>th</sup> century.

Let us consider Billy Graham's qualifications.

#### **Billy Graham**

- 1) Is Billy Graham a male or a female? Answer - Male
- 2) What is Billy Graham's education level? Answer – Multiple Degrees
- 3) How long has Billy Graham been a believer Answer – Since his childhood
- 4) What is Billy Graham's reputation? Answer - Good, advisor to presidents.
- 5) How would you describe Billy Graham's lifestyle? Answer - Righteous

Other evangelists offered in response to this question will likely possess these same qualifications. Collectively this list could be used to describe competencies for any evangelist in our own minds. When applied to our key question however, these qualifications severely limit the potential candidates for sowing.

For this reason, God ensured the record given us in John 4. Who was the evangelist in this passage? Who partnered with God to share the good news of Jesus?

*Answer – The Samaritan Woman!*

Jesus first won her and then sent her to call her “Oikos” to faith. She was a tremendously effective evangelist! Within one chapter her whole village has been exposed to the gospel, and many have believed in Jesus as the Savior of the world.

Consider now her qualifications:

### **Samaritan Woman**

- 1) Male or Female Answer - Female
- 2) What was her education? Answer - Un-Educated
- 3) How long had she been a believer? Answer - New Believer, 1 day
- 4) What was her reputation likely to have been? Answer - Bad Reputation
- 5) How would you describe her past lifestyle? Answer - Sinful Past- 5 Husbands

This is not the person we would have chosen to represent us. Yet given the choice of sending Peter, who led three thousand on the day of Pentecost, or John, who recorded the gospel, or even Thomas, who many believe traveled as far as India with the gospel, Jesus set all aside and partnered with her. She was chosen to represent God Most High! What does this teach us?

In John chapter four, Jesus teaches his disciples and all who hear the story that God’s list of qualifications differs from ours. Anyone committed to obedience in the name of Jesus Christ is qualified for partnership in evangelism.

With this in mind, the church planter’s goal should be obvious.

Equip and commission *every believer* to spread the gospel.  
Hold the priesthood accountable to their natural duty!<sup>13</sup>

Effectiveness in evangelism cannot be profiled. Looking into a crowd and attempting to identify the potential evangelists is a mistake.

*The only way to discover gifting in evangelism is to train everyone  
and allow faithfulness to reveal fruitfulness.*

We are often amazed when the last we expect become the most fruitful. Many of our greatest breakthroughs have come as a surprise to us. Training the laity and allowing God to use the faithful to employ simple tools will reveal the fruitful. We can not emphasize enough, equipping lay people is where the fruit is! Expect all believers to do battle. Demand accountability from all believers to the Great Commission and fruit will follow.

As disciples are trained the church planter should expect similar results. Consider the following example.

**When training 20 Evangelists you should expect the following.**

12-15 – Inactive    3-5 - Active but fruitless    1-2 – Super-producers

The Samaritan woman was a “super-producer”. Super-producers are the faithful, highly effective seed sowers. Examples include the Demoniac of Mark 5 who shared in the Decapolis, the man born blind, Peter the fisherman whose preaching won three thousand at Pentecost or Epaphras who in Paul’s absence planted the Colossian church. Discovering and empowering such individuals multiplies the potential of your ministry.

Why was the Samaritan woman so effective?

The Samaritan Woman shows us ‘four essentials of evangelism’ through her actions.

Consider again verse 28-30.

*v. 28-30 – Then, leaving her water jar, the woman went back to the town and said to the people, “Come, see a man who told me everything I ever did. Could this be the Christ?” They came out of the town and made their way toward him.*

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<sup>13</sup> This foundation of church planting should not be taken for granted. Scripture clearly calls the church of the New Testament a priesthood. This includes every believer! (1 Peter 2:9-10). See 1 Peter 1:1 for conformation of the scope of Peter’s audience.

## The Samaritan Woman's Four Essentials

### 1) Immediate Obedience to Christ

As soon as the Samaritan woman recognized Jesus as the Messiah she left everything and obeyed his instruction. She went to the town and called the people. Verse 28 tells us she even left her water jar. Nothing was more important than obedience. Her routine, daily needs and questions were put on hold to obey.

A "DNA" of obedience in evangelism is essential. We must all make use of every opportunity to sow. Every believer has at times been prompted by the Holy Spirit to share the good news. Our willingness to respond is a life or death decision. It is also a matter of Lordship.

1 Peter 3:15 – *"But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect."*

In the matter of sharing, 1 Peter 3:15 declares our preparedness to be a matter of Lordship. We must decide ahead to be faithful when opportunities arise.

#### **Tool for the Trainer**

A list similar to that used within entry strategy of non-Christian friends and family serves as a prompt for evangelistic efforts. Commission your disciples to take advantage of the next opportunity to share with those on their lists. Make it a matter of prayer and obedience to the Lordship of Christ.

### 2) The Personal Testimony of the Believer

In Verse 29 the woman said two things to the people. The first of these two was her personal testimony. *"Come see the man who told me everything I ever did."*

Verse 39 confirms this by stating, *"Many of the Samaritans from that town believed in him because of the woman's testimony, 'He told me everything I ever did.'"*

The woman did not preach. She did not bring out the people's shortcomings or point any fingers. Rather she expressed the experience she had with the Messiah. It was her personal story, involving her very personal past. Again 1 Peter 3:15 is appropriate. *"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have."*

We have often found the testimony of the new believer to be the sharpest tool for evangelism. Their life change is fresh and everyone they know are non-believers!

### Tool for the Trainer

Take the time to train each believer in sharing their Personal Testimony. Paul's example for us in Acts 22:1-21, if read, lasts around three minutes and contains three parts.

- 1) Paul's life before Christ – v. 1-5
- 2) How Paul met Christ – v. 6-16
- 3) How Paul's life changed after Christ – v. 17-21

Train your disciples to share their story in these same three parts. Limiting practice to three minutes assures the essential elements are communicated every time we share. Emphasize the encounter that led to **faith**, the change that followed **repentance** and the new walk with Christ as **Lord** (Acts 20:21).

- 3) The second thing the woman said was a Gospel Presentation.

Verse 29, *"Could this be the Christ?"*

Gospel presentation means: *presenting Jesus as the Savior and calling people to a decision.*

This is what the Samaritan woman did. She did not demand faith; rather she simply laid the matter before the people. This left the decision to them. Do you believe He is the Savior, or not? Can Jesus save you or not? The choice was theirs.

1 Peter 3:15 concludes by saying – *"Do this with gentleness and respect."* Presenting Christ as the savior and calling for decision is all we are asked to do. The rest belongs to the Holy Spirit.

Whatever form your gospel presentation takes it should remain as simple as possible. Refine your gospel presentation using the language of the people. Avoid scholarly and religious vocabulary. In this way it is not only understood by the lost, but can be reproduced by your disciples.<sup>14</sup>

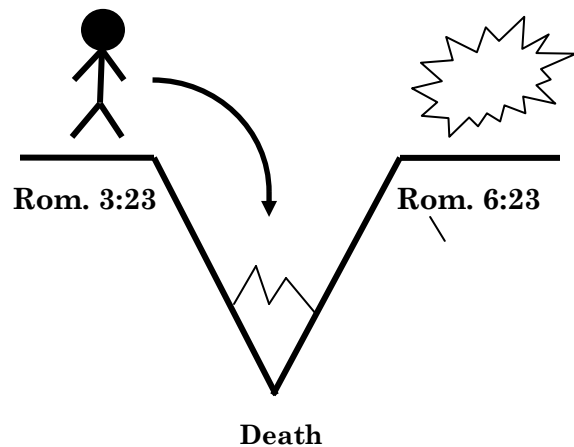
We have used the following tool for teaching new believers how to get started in sharing the Gospel.

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<sup>14</sup> An example of a simplified gospel presentation designed to launch new evangelists into the fields can be found within our adaptation of George Patterson's "Seven Commands of Christ." It calls on four verses from Romans and employs a simple diagram to explain essential elements of the verses.

## Tool for evaluation: The Gospel Drawing

The book of Romans tells us about the problem of sin and the way to approach God. Here is a simple way to understand and explain the solution Jesus gives. Believing the message of Jesus and turning from our sins to follow Him brings salvation and relationship with God through Jesus.



Have disciples memorize these four verses with the following emphasis.

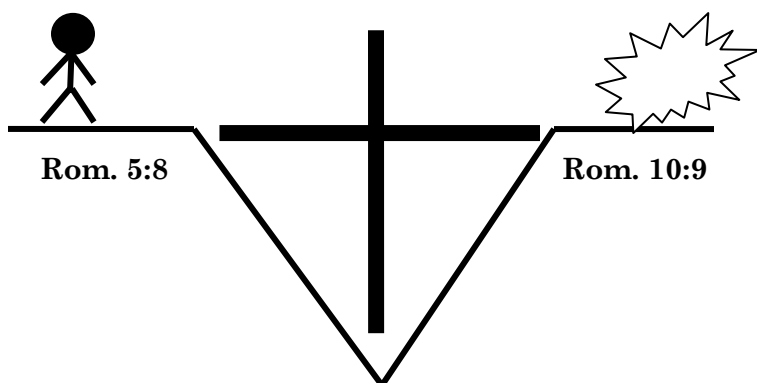
Romans 3:23 – all **sin**, our efforts are not enough because only God is **holy**.

Romans 6:23 – sin means **death**, but there is hope in the **gift of God**.

Romans 5:8 – God’s plan for us was this: **Jesus died** for us **while we were in sin**

Romans 10:9 – to receive his salvation: **Confess** Jesus as our **one Lord**, **believe** his **resurrection** in our heart as our hope of salvation.

Because of sin we could not reach God, but God had a plan to reach us!



You can use these two simple drawings and the four verses listed from Romans to share the good news of salvation with anyone. Start with your family and share with all your friends and neighbors.

The simplicity of the Gospel drawing is intended to encourage confidence leading to an initial attempt to share the good news. We have found the most difficult step in sharing the Gospel is the first one.<sup>15</sup> Overcoming the fear of sharing demands a simple starting point. If a disciple does not believe he share the good news no attempt will be made. For this reason keep it simple! As the disciple grows in confidence the questions he encounters will become the venue for further learning.

As a disciple grows in his ability to share consider the following study for ongoing learning.

<b><u>Self Discover Assignment</u></b>	
Examples within the book of Acts provide us with key elements to include in our presentation. Here Paul's presentation in Acts 17 has been completed. Take time to examine Acts 2 to discover Peter's key elements.	
<b>Acts 17: 22-31</b>	<b>Acts 2:14-39</b>
God is described as:	
<b>Creator</b> and <b>Lord of all</b> (v.24-26)	
<b>Alive</b> and the <b>giver of life</b> (v.27-29)	
<b>Judge</b> of all through Christ (v.30-31)	
<b>Savior</b> by Christ's <b>death and resurrection</b> (v. 31). One who <b>demands repentance</b> (v. 30).	

#### 4) Introduction to Christ

Finally we see the woman lead the people to the feet of Jesus (v.30). Though we can no longer take people to the well in Sychar, we can still make the introduction.

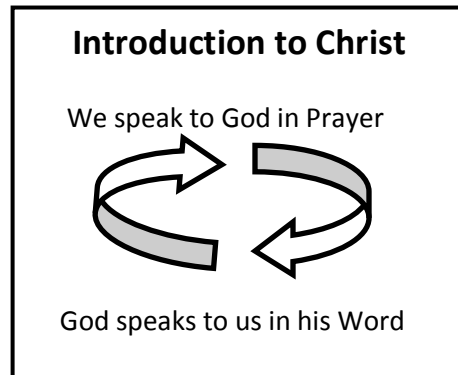
If you were to introduce two strangers, you would bring them together and allow them to converse. If you spoke for both parties the relationship would never begin. Relationship depends on communication. When we speak to God, we call it prayer. Modeling simple prayer for the potential believer opens a pathway for communication. As the seeker encounters future problems they will reproduce what has been modeled. Searching the scripture with the seeker provides opportunity to model listening for God's response. As difficulties arise the seeker can then begin to hear from God on their own. The conversation has begun.

Verse 42 demonstrates this essential.

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<sup>15</sup> See: Reid, Alvin. *Introduction to Evangelism*. – Who states, 'Fear is the greatest barrier to the advance of the gospel.'

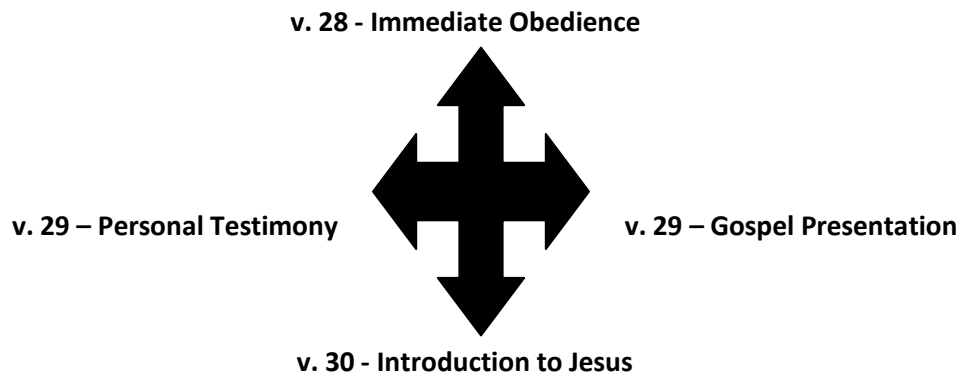
*"The people said to the woman, 'We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.'"*



All believers are expected to take us the Great Commission. Implementing these four essentials in the expectations you have of every believer will reveal many faithful and fruitful evangelists within any network. Consider this simple diagram for organizing these essentials.

## **The Four Essentials of Evangelism**

### **John 4:4-42**



### **Tool for the Trainer**

When training new believers in these four essentials, consider the following saying for memorization.

(With hands above the head)

**"We give immediate obedience to the Lord."**

(With hands extended outward)

**"We reach out with a Personal Testimony and a simple Gospel Presentation."**

(With hands extended downward)

**"We lay a foundation by introducing them to Christ."**

## Working the Plan

Now that we have established every believer as a potential and commissioned evangelist, the task before the church planter is mobilizing the army. Training and sending the army into the fields is a top priority. Anything less than 100% of your network faithfully sowing falls short of the Great Commission's expectation. For this reason a system of accountability must be established. For pre-existing networks this can be a painful process. Expect surprises as many unanticipated super-producers emerge from within the network. At the same time expect some of the long-time evangelists to be unmasked by such accountability. Such "posers" will quickly be revealed and should be either corrected or released.

As much as possible weekly support in the form of prayer and reporting should be established. Each member of the church should be expected to take advantage of daily and weekly opportunities. In this way the truly faithful and fruitful are recognized and are empowered toward new church starts.

*Allow the fruit to determine the health of the tree!*

Personal Testimony and a simple gospel presentation can be learned in one day. Combined with a list of non-believers the army is ready to move. Send them out and just as Jesus did, call them back to report the fruit of their labors.

Remember, mouth to ear is the key to effective evangelism. Even when mass evangelism tools are employed, the gospel still depends upon one-on-one follow-up. Multiplying sowers multiplies seed!

## End- Visioning – Gospel Presentation

### "WIGTAKE" – What is It Going to Take?

Consider again the "X" people group with a population of 1 million souls. Keeping in mind God's stated will (2 Pet. 3:9), that none should perish we must ask ourselves;

*How many sowers are needed so that all might hear?*

As we approach the "X" people, we trust God has heard and is responding to the Luke 10 prayer for laborers in the harvest. Determining the size of this task helps the church planter to set God sized goals capable of fulfilling his desires.

We can assume that a faithful lay evangelist or seed sower of the gospel is able to sustain a consistent, thorough witness among 8-10 households. These households, at an average of five per home, create an umbrella of approximately 50 people.

One Lay Evangelist = 's saturation of 10 homes. At 5 people per home this equals 50 people under the sower's umbrella.
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With this in mind, how many lay evangelists would be needed to keep the gospel within reach of the “X” people?

“X” Population =’s 1,000,000  
1 Lay Sower =’s 50 people.  
1 Million Divided by 50 =’s 20,000  
1 Million “X” People Reached by 20,000 Lay Sowers  
  
*Reaching 10% of the “X” people requires  
2,000 faithful sowers!*

## **Goals - Gospel Presentation**

### **Mouth to Ear and Gospel Saturation**

- 1) 100% of the existing network trained and held accountable for sharing their story (Personal Testimony) and His story (Gospel Presentation) by this date \_\_\_\_\_.**

As new believers are added, consider incorporating testimony training into the celebration of baptism. This ensures each new believer has been trained as you move forward.

- 2) Formation of accountability groups encouraging and taking reports from each believer weekly. Every member challenged to share with five people each week.**

Groups should meet weekly and will likely in time be led by the faithful sowers among your network. This is not competition, rather mutual encouragement and prayer over the harvest.

## **Specific Actions**

Model the accountability groups and lay mobilization with either heads of household within your network or with the projected leaders of such groups. Consider several possible gospel presentations before deciding. Base your decision on the most reproducible and understandable presentation within your context. If the people can understand it they can reproduce it!

If necessary, utilize different presentations under different circumstances. Give the more faithful and fruitful the freedom to adapt and experiment with a variety of presentations. Apply what is effective to the larger group.

### **Evaluation – John 4 and the Four Essentials**

Take time in groups of 6-10, to evaluate Jesus method in John chapter 4 for mobilizing sowers. Consider the following questions for discussion. Seek to build upon strengths and take steps to correct any perceived weaknesses within your efforts.

Questions to consider:

- 1) Is it obedience based? Accountability?
- 2) Does it grant responsibilities?
- 3) Does it plan for multiplication?
- 4) Is it facilitated by insiders?
- 5) Does it depend on self-discovery?
- 6) Does it lead to church formation?
- 7) Is it reproducible?

Explain each “yes” answer. Why are these important?

# Field #3 – Reproducible Discipleship



The Field of New Growth



## Objectives

- Evaluation of existing and potential discipleship tools
- Understanding of the discipleship process and role of mentorship
- Development of discipleship chains within each network

Discipleship is represented by the field of new growth. Once houses of peace have been identified and the gospel shared, it is natural to think of discipleship beginning in the home. This has many benefits. As mentioned earlier, family based discipleship makes use of existing authority structures. In this way our entry, gospel and discipleship strategies flow seamlessly through the homes God has prepared.

The church planter's expectations of these new believers will determine the potential for multiplication. Every time new believers are added within a network of churches a decision must be made. Two options exist.

- 1) Gather them into an existing church
- 2) New believers begin new churches

While the first of these choices is employed 90% of the time the second option represents vastly greater potential. For those who have practiced a Luke 10 entry strategy the houses of peace revealed by God should be perceived as potential church starts.

Transition to field #3 demands a close look at our methods and models of discipleship.

*Key Question – How do I make disciples?*

## Understanding Short and Long Term Discipleship

When considering discipleship, the church planter is wise to consider two categories, short-term and long-term discipleship. In order to understand these, consider these two questions.

- 1) What will get them started? – Short Term
- 2) What will keep them moving? -- Long Term

**Short -Term Discipleship** – Think in terms of 1 to 3 months.

Lessons taught within this period lay a foundation, either strong or weak, on which the disciple will build his or her new life in Christ.

Typically, short-term discipleship consists of 6-10 lessons shaped by the elements of reproducibility. If multiplication is the goal, responsibility, accountability and reproducibility are a must. This means measurable actions and goals must drive the material forward. Choose training over teaching. Nothing is taught, everything must be practiced!

Short-term discipleship sets the “DNA” of new churches. The church planter should accept this truth: what a disciple does in the first three months of faith he or she will reproduce throughout their walk. If the disciple is asked to passively observe the work of the church, passivity will likely be the “DNA”. If the disciple is expected to aggressively pursue friends and loved ones, reproducing what has been trained, multiplication is set in motion.

**Long -Term Discipleship** – Think in terms of 1 to 3 years.

While milk must be provided by the mother, maturity is dependent upon the ability to feed oneself. In the same way, long-term discipleship must be driven by the disciple’s own pursuit of the Lord. The church planter must choose materials that promote a healthy walk with the Lord capable of transforming one’s family and community relations as well.

The material chosen or developed, must reflect a dependence upon the Word of God as the life long counselor of the disciple. Exposing the new follower of Christ to His voice through the Word is a must. The Holy Spirit is the teacher, further molding the actions and attitudes of the disciple into the image of Christ.

For this reason long-term discipleship should focus on the transmission of tools capable of guiding the disciple throughout life. A disciple capable of managing such tools is free to stand on the Word.<sup>16</sup>

<u>Short-Term Discipleship</u>	<u>Long-Term Discipleship</u>
1-3 Months	1-3 Years
Pattern of Obedience	Captivity of Every Thought
Spiritual Milk	Spiritual Meat
Dependent upon a Mentor	Self Feeding
Lays the Foundation	Erects the Structure

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<sup>16</sup> As churches begin to multiply further long-term discipleship may include theological education. For such education consider the strengths of “extension” programs capable of a trickle down approach while not disconnecting leaders from their fields (TEE). Evaluate these potential systems for strengths and possible weaknesses and do your best to incorporate “self-discovery” as the primary teaching method.

## Short-Term Discipleship Tools

Any experienced church planter will have discovered the value of a beginning discipleship package. Not only does such a package ensure right DNA among new believers, it also facilitates the habit of meeting together. This habit may not be natural among cultures in which worship is private. The Apostle Paul seems to have employed such a package of beginning discipleship. Many of his letters make reference to the “pattern of sound teaching” which he taught “everywhere in every church.”<sup>17</sup> Unfortunately, as it was undoubtedly transmitted orally, we do not have a written outline of Paul’s pattern. We do however have all the tools necessary to recreate a package of sound DNA to get believers started in their walk with Christ.

### Creating a Beginning Discipleship Package

**Matthew 28:19-20** *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”*

Within the great commission we are instructed to make disciples of all nations. We do this by baptism and teaching. Within the Matthew passage written above, what is to be the subject and goal of our teaching?

Answer – *Obedience* to the Lord’s commands.

Many times as we read the commission we assume our role is to communicate all the commands of Christ. Each one of us continues to discover and apply Jesus’ commands in our daily lives. Attempting to teach all the commands would require lifetime commitment with a handful of disciples. The task is too large for this type of discipleship, in fact Jesus did not expect such teaching from us. The commission charges us with teaching obedience! Contrary to teaching commands, teaching obedience can be accomplished in a relatively short time. The pattern or habit of obedience is to be the goal of the disciple maker. In this way, long after the teacher has departed, discipleship continues as the learner discovers and by force of habit obeys the commands of Christ.

For this reason it is worth our time to consider which commands we will use to establish a pattern of obedience.

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<sup>17</sup> Paul uses the term “hypertyposis” to describe his pattern in: 2 Timothy 1:13, 1 Corinthians 4:17 and Romans 6:17. It has been suggested this term is most accurately translated “supertype”. Within these passages Paul has multiplied this pattern through Timothy into the Ephesian fields as well as through Aquilla and Pricilla into the Roman church he had not yet visited at the time of his writing.

### **Self- Discovery Assignment**

In groups of 6-10, take a moment to consider the first church in Acts chapter 2:28-47. Make note of the church's activities. List activities you believe are fulfillment of the direct commands of Jesus?

List them here and cite the verse in which they are found.

Determining what the first church practiced from the beginning, and prioritizing these elements in our beginning discipleship helps motivate and ground new believers in clear biblical precedent. Teaching obedience to such commands of Jesus is not a one time event, rather it requires ongoing practice motivated by their love relationship with God (John 14:15/14:21/15:10)<sup>18</sup>

Consider our findings concerning the obedience of the first church.

We see the first church fulfilling at least seven of the clear commands of Christ in this passage.

They are:

- |   |                                |
|---|--------------------------------|
| 1) Repentance and Faith – v. 38               | 5) Giving – v.45               |
| 2) Baptism – v. 39                            | 6) Prayer – v.42               |
| 3) Love (service, fellowship and worship)     | 7) Great Commission – v.38, 47 |
| 4) Observance of the Lord's Supper – v. 42,46 |                                |

While this list is by no means exhaustive of Christ's commands, it does give us a starting point from which to teach the habit of obedience.<sup>19</sup> Take time to examine "The Seven Commands of Christ" attached to this manual.

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<sup>18</sup> It should be noted, 1<sup>st</sup> generation believers are especially prone to replace previous works based systems of religion with an improper understanding of salvation under Christ. It is the motive that separates our obedience and devotion to Christ from works based systems. We work from salvation not toward salvation. Lordship is response to salvation not penance or an attempt to grasp salvation. Consistently emphasize motive in your discipleship plan.

<sup>19</sup> For a printable adaptation of the Seven Commands by George Patterson, that integrates a reproducible Bible study method and a storying approach, see the appendix of this manual.

It is suggested obedience to one of these seven commands is the answer to overcoming any problem a new church might face. Giving these commands as “milk” discipleship ensures a *pattern of obedience* capable of maturing new believers rapidly.

## **Gleaning from Others**

It is worth noting, the church planter is not being asked to re-invent the wheel. Many quality beginning discipleship materials exist. Exposure to such materials serves to sharpen and enhance our efforts. Based upon their strengths in the areas mentioned above consider these materials either for adoption or adaptation to your context.<sup>20</sup>

- Universal Disciple, Thom Wolf -- copyright 2004, University Institute available for download at [www.universal-disciple.com](http://www.universal-disciple.com).
- Seven Commands of Christ, George Patterson to order extensive materials visit [www.trainandmultiply.info](http://www.trainandmultiply.info).
- New Life in Christ, Thomas Wade Akins available for download at: [www.pioneerevangelism.org](http://www.pioneerevangelism.org).
- Teach them to Obey, R. Bruce Carlton, Acts 29, to order materials visit: [www.go2southasia.org/authors.html](http://www.go2southasia.org/authors.html).
- Training for Trainers, “John Chin” – T4T – (Web publication forthcoming)
- New Believers Study – Contact the National Resource Center a branch of “Operation Agape” India. See also the “*Beginning With Christ Series*” from the same publisher.

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<sup>20</sup> See Appendix for an adaptation of the 7 Commands of Christ meant to enhance accountability.

### **Practice for the Trainees**

- Take time to examine the “Seven Commands Booklet” attached to this manual within the appendix. Utilize the above questions for evaluation to consider its strengths and weaknesses.
- Assign your training groups to practice teaching different lessons from the booklet throughout the week. Practicing the model is as important as understanding the material. Give the following guidelines to your trainees to practice as they teach.

The Seven – Commands Training Model – Guidelines for teaching these lessons.

Following these guidelines insures that every believer can reproduce what has been taught. This is our goal, reproduction of the lessons for multiplication of disciples.

- 1) Tell the story – One out of every 2 people in Asia cannot read. For this reason we must use a model everyone can follow. After you have told the story, repeat it with questions to check for understanding. Think of creative ways to encourage the trainees to repeat the story. They can tell it to a partner, act it out in drama, or even retell it to the whole group. In this way the story is heard and told multiple times by each trainee.
- 2) Passages and teaching points should be discovered by the trainees – use the “Sword” Bible study questions to bring out the meaning of the story. Don’t preach! Allow discussion to draw out the meaning intended.
- 3) Emphasize the Assignment – Discipleship is not what we know, it is what we do!

### **Tools for the Trainer – Long-Term Discipleship**

#### **1) Bible Study Method**

A simple reproducible bible study method can drive long-term discipleship. Nothing can take its place. Consider these strength’s of family oriented Bible study.

- 1) The home or family group creates mutual accountability and encouragement among new believers. This helps to solidify the collective identity as the body of Christ.
- 2) Family oriented bible study provides for literate and oral learning styles. Collective study requires only one reader per house-hold.
- 3) Systematic study means the material is presented within context. Outside materials often present outside agendas. Here the Bible is seen as the source of discipleship.
- 4) It enables multiple discipleship groups in varied locations without the immediate presence of the mentor. This is necessary for church planters with multiple fields.

- 5) Participative study/discussion allows for the expression of spiritual gifts emerging from within the group.  
This means God chooses the leaders!

Providing disciples with a “reading schedule” creates a simple form of accountability. Incorporating a feedback loop for lessons learned, obstacles and questions makes reporting progress a natural part of the system. This can be done by keeping a journal of the guided study and questions answered or asked after each passage. For mentors who disciple several groups at once, feedback quickly enables the mentor to address areas of concern or misunderstanding.

Here are two examples of Bible study methods that incorporate feedback. Each utilizes a pattern of simple questions designed to reveal doctrine and application from the assigned passage. Take time to evaluate them using the ‘Evaluating Tools’ questions at the end of this chapter.

## The Sword

*Description* – Hebrews 4:12 in the Bible says:

*“The word of God is living and active, sharper than any **double-edged sword**. It penetrates even to dividing of soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.”*

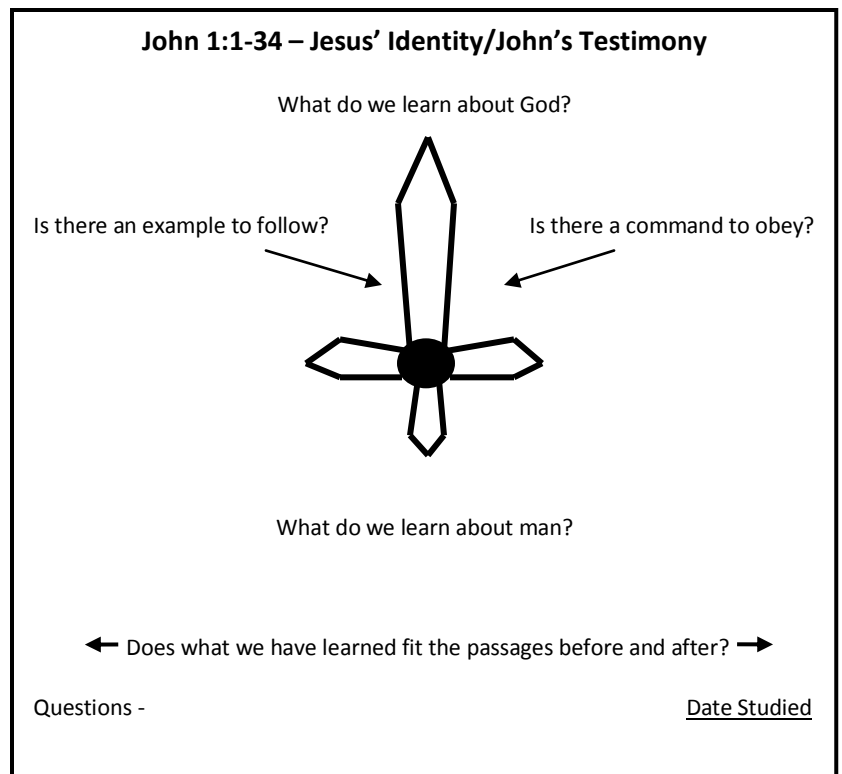
Everything we need to know about God and man is revealed in the Bible. The Bible also reveals God’s desire for us through examples and commands we should follow. Anyone who wants to know God and follow Jesus must hear the Bible and seek to follow its lessons. When the Bible is heard, we can learn its meaning by asking these questions:

**1) The up ↑ of the sword points us toward God. We ask the question:  
What do we learn about God?**

**2) The down ↓ points us toward man. We ask the question:  
What do we learn about man?**

**3) The two edges of the sword penetrate our lives creating change. They lead us to ask the questions:  
Are there commands or examples to follow?**

**4) The side arrows ↔ point us to the passage before and after our assignment. They cause us to ask the question:  
How does what we have learned fit the context?**



When we hear from the Bible and ask these questions, God will reveal Himself and His will for us. The Bible will become like a sword cutting out any part of our lives God is not pleased with. We can replace these wrong thoughts with the truths we hear about God and obedience to the examples and commands we discover.

We should hear from the Bible every day. You should listen to God’s word with your family and ask these four questions together. Discuss the answers God reveals in each story. Any answer you discover can be written on the page next to the question. Any thing you do not understand can be written at the bottom of the page so you can ask someone later.

*Example* – Using the sword to study books of Bible is as simple as assigning passages. Here is the first lesson from a series through the book of John. Books of the Bible can be easily assigned to daily study based on the natural divisions within the narrative.

## Four Uses of the Word

*Description* – 2 Timothy 3:16-17 in the Bible says:

*“All scripture is God-breathed and is useful for **teaching, rebuking, correcting and training** in righteousness, so that the man of God may be thoroughly equipped for every good work.”*

These verses in 2 Timothy reveal God’s use of His Word in our lives. There are four uses for God’s Word.<sup>21</sup> They are: teaching, rebuking, correcting, and training. Together they fulfill the purpose of equipping us for every good work. When we expose ourselves to the Word of God, the Holy Spirit uses the Word in these ways. When we consider these four uses of the Word, four questions come to our mind.

Teaching – What is right?

Rebuking – What is not right?

Correcting – How do we become right?

Training – How do we stay right?

As we read or hear from the Word of God we should ask these four questions. Together they help us hear God’s voice. This changes our lives to fit his will. Not all passages answer all four questions, but each passage will answer at least one. As you read through books of the Bible, keep a journal of the answers you find to these questions. Also record changes the Lord helps you make as a result.

*Example* – The 2 Timothy questions work remarkably well with the otherwise difficult materials presented in the Epistles, the Psalms and Proverbs. Processing non-narrative passages presents challenges for the new believer. Asking these simple questions can help to reveal the meaning.

### Colossians 1:1-29 – Paul’s Work/Christ’s Supremacy

Read the passage and answer the following questions.

1) What is right?

2) What is not right?

3) How do we get right?

4) How do we stay right?

Questions -

Date Studied

<sup>21</sup> These four are based upon the NIV translation. Using different translations and teaching in different languages requires simple adjustment of the vocabulary used for this model.

Inductive Bible study tools should be understood as a means to an end. Participative study tools, practiced in group settings, provide disciples with the necessary skills for conducting personal and family study as well. Perhaps the greatest benefit is utilizing such tools is the venue for recognizing the Spiritual gifts of teaching from within a new believers community. As questions are asked and answers discussed such gifts can be easily discerned through the responses of new believers.

From this point the church planter is served to invest specifically in those demonstrating such giftings. In such cases the participative tool can easily be adjusted to allow for more formal content development. Modeling material production is a necessity. Gathering fruitful disciple makers from your network for one or two day workshops can serve as a starting point for developing of further materials. Take the time needed to practice outlining passages with new leaders based on the Bible study methods. Do this together until each leader has caught the vision for independent material production.

Monthly or quarterly gatherings can keep this process moving forward. Each time they gather they should produce these types of lessons.<sup>22</sup> Likewise, retreats also provide the needed accountability for leaders who are asked to reproduce such material in the field.

## Working the Plan

Ephesians 4:11-12 teaches us that God provides teachers for all His churches. Knowing this means the church planter can confidently release the task of teaching new believers to those whom God has chosen within each new church. Paul's New Testament example of starting churches and releasing them quickly further confirms God's role in providing such leaders from within the harvest. The church planter who identifies the faithful should encourage them to teach what they know.

*A disciple who has heard one command and obeys is ready to teach others!*

The greatest resource we have in developing such leaders is our time. We must manage our schedule and prioritize time with the faithful who will take what is modeled and be able to teach others. Take time now to pray and ask God who those potential disciple makers are in your network. List some of them below.

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<sup>22</sup> See the booklet: Foundations for Teaching the Bible for scripted teaching lists intended to deal with worldview issues through lesson production by new leaders. Contact the author for a printable copy.

### Gifted for Teaching

List the names of those God has given you to disciple new believers.

- |    |     |
|----|-----|
| 1) | 6)  |
| 2) | 7)  |
| 3) | 8)  |
| 4) | 9)  |
| 5) | 10) |

Now that potential disciple makers have been identified, how will you mobilize them? Retreats or trainings that model simple beginning materials and the methods needed to coordinate group formation can be helpful. In areas where this is not possible because of finances or distance, one on one mentoring is essential. Remember the faithful deserve our time. It is this private ministry of one on one investment that will change our world!

Reproducing disciples means reproducing simple beginning discipleship. As new believers are added through seed sowing, how will you gather them into groups?

Will you utilize the authority structure of the home or gather them into existing churches?

What will you teach them first?

How will you hold them accountable to obedience?

Each of these questions is a part of working the plan of discipleship. As a team of disciple makers is formed within your network, they must focus on transmission of simple tools for multiplication to take place.

*Discipleship and disciple makers must always be pushed to the edge of your network!*

Begin utilizing a Bible study method with existing believers. As they reach out among their "Oikos", encourage them to take an active role in modeling these methods for new believers. Families that study the word together will impact their communities.

## End- Visioning – Discipleship

### “WIGTAKE” – What is It Going to Take?

Consider again the “X” people group with a population of 1 million souls. Keeping in mind God’s stated will (2 Pet. 3:9), that none should perish we must ask ourselves;

*How many disciple makers are needed to fulfill Matthew 28:19-20 among them?*

As we gather the growing harvest among the “X” we trust God has chosen men and women and assigned them the task of teaching (Eph. 4:12). Discovering disciple makers and equipping them with simple, reproducible tools is our main focus. Determining the size of this task helps the church planter to set God sized goals capable of fulfilling God’s desires.

We can assume that a faithful lay teacher is able to sustain discipleship and accountability among five households. These households, at an average of five disciples per home, create an umbrella of 25 disciples.

One Lay Teacher =’s discipleship in 5 homes. At  
5 disciples per home this equals 25 people  
under the teacher’s umbrella.

With this in mind, how many disciple makers would be needed to disciple 10% of the “X” people?

“X” Population =’s 1,000,000 – 10% =’s 100,000  
1 Lay Disciple maker =’s 25 people.  
100,000 Divided by 25 =’s 4,000 Disciple Makers

## Goals – Discipleship

### Short-Long Term Facilitation

- 1) **We will identify #\_\_\_\_\_ potential disciple makers within three months.**

As new believers are added in each locality this goal must be reassessed. Discipleship at the edge of the network constantly renews the need for more disciple makers.

- 2) **We will facilitate discipleship workshops taught on site to model and mentor teachers in simple materials each month.**

Mentoring groups should meet regularly for modeling of beginning discipleship methods and materials, creation of long-term lessons and accountability to previous assignments.

**3) We will enlist Master Trainers capable of reproducing the mentoring process in expanding fields.**

These trainers can be identified from within your existing network by their faithfulness and fruitfulness. Concentration of time with these men and women will multiply discipleship groups.

## **Specific Actions**

- 1) Begin modeling accountability from the top down. Every level of leadership within your network should have both a Paul and Timothy in their lives.
- 2) Evaluate your schedule to ensure a priority of time spent with your inner circle.
- 3) Solidify a set of beginning discipleship lessons. This will lead to uniformity within your network and foster a healthy “DNA”.
- 4) Cast vision for the “big picture” of reproducing disciples with your inner circle as often as possible. Your willingness to release authority will model for them.

### **Evaluation – The Seven Commands of Christ/SWORD**

Take time in groups of 6-10, to evaluate the Seven Commands of Christ for training new believers. Consider the following questions for discussion. Seek to build upon strengths and take steps to correct any perceived weaknesses within your efforts. See the booklet in the appendix for reference.

Questions to consider:

Is it obedience based? Accountability?

Does it grant responsibilities?

Does it plan for multiplication?

Is it facilitated by insiders?

Does it depend on self-discovery?

Does it lead to church formation?

Is it reproducible?

Explain each “yes” answer. Why are these important?

# Field #4 – Reproducible Church Formation

The Harvest Field

## Objectives

- Understanding of biblical church function and purpose
- Examination of biblical guidelines for church health
- Honest evaluation of existing churches within our networks
- Introduction of tools for designing next steps in church formation

By church formation we simply mean bundling the harvest and molding a collective identity as the body of Christ. This is not a task solely dependent on the church planter. It is God who establishes His church within His timing. For the church planter joining God in this task means fulfilling certain tasks while delegating others. For the church planter the question is:

Key Question – *How do we form the church?*

Let us begin with the end in mind. For the church planter it is helpful to think of church on these two levels.

- 1) **What is a church?**
- 2) **What does a church do?**

Taking time to pursue answers to these questions with the leaders of your network will solidify common vision and promote healthy evaluation of the steps needed to arrive at healthy church. Use the following studies to promote discussion. Take time to develop your own definition of healthy church.<sup>23</sup>

**Self-Discovery Study – Healthy Church Identity** Read the following passages and discuss the descriptions of church identity.

- 1) 1 Peter 2:9-10 -
- 2) 1 Peter 2:5 -
- 3) 1 Corinthians 12:12-31 -
- 4) 2 Corinthians 5:17 -
- 5) 1 Timothy 3:15 -

<sup>23</sup> For further help with scriptural references concerning church identity and function see the compiled list within: *“The Baptist Faith and Message 2000”*. Available for download at: [www.sbc.org](http://www.sbc.org).

Understanding biblical church function is essential. Biblical accounts provide precedents for church activities. Examining church function at the source will help us later evaluate existing church tradition that may or may not promote healthy advance.

### Self-Discovery Study – Healthy Church Function

Read Acts 2:41-47 and Acts 11:19-26, 13:1-3. What do healthy churches do? Record your answers below.

- |    |    |
|----|----|
| 1) | 5) |
| 2) | 6) |
| 3) | 7) |
| 4) | 8) |

### Tools for Evaluation -- Facilitating Healthy Church

One of the challenges of teaching healthy church is organizing the vast amount of material available in the New Testament for quick discrimination in advancing fields. For this reason, consider these simple tools for organizing the biblical content as well as evaluating next steps in church formation designed to help oral learners.

Two 'Handy Guides' will be introduced.

- 1) The Handy Guide for the Man of Peace<sup>24</sup>
- 2) The Handy Guide for the Maturing Church<sup>25</sup>

The first of these is intended as a starter. As the man of peace gathers his *oikos* around the gospel and begins discipleship he is faced with a handful of simple questions that if not answered carry potential to stunt development of a new church. As a church begins, unexamined worldviews and previous religious practice, such as worship in temples, must be answered. In facing the issues of getting started we have found the first of these two guides very helpful. It provides answers for the 'Man of Peace.'

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<sup>24</sup> This guide was created in the field as the need arose among new believers to answer several key questions in the initial formation of churches. Our partnership with Lipok Lemtur in the fruitful fields he oversees both showed us the need and served as the testing ground.

<sup>25</sup> This guide was first introduced in the teaching of David Garrison. We have since made some small adjustments to the format and content but wish to credit Dr. Garrison in its creation.

The Second 'Handy Guide' is valuable for those churches that are either maturing or perhaps returning to health. Organizing a church around simple reproducible vision is a key to multiplication. Of course maturity is a process. It is not produced in a single training. Thus the church planter is served to consider again the T4T process or mentorship as these materials are introduced. Those churches that have arrived at 'maturity' are sometimes served to go back to the beginning as maturity is not a box to check off but a reality that must be maintained and revisited overtime as traditions often cloud true biblical expectation. This second 'handy guide' has proven very valuable among existing churches struggling with extra-biblical tradition which has limited their ability to reproduce.

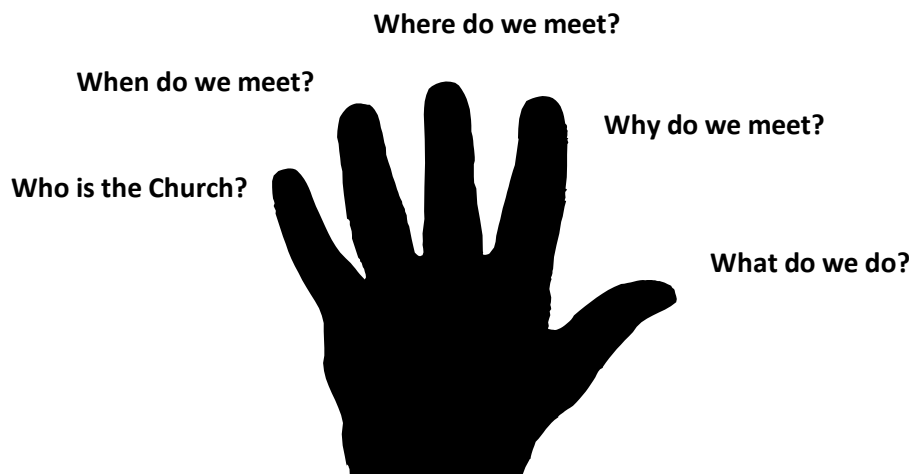
### **Tools for the trainer – The Handy Guides to Healthy Churches.**

#### **The Left Hand – 'Handy Guide' for the Man of Peace**

There are five questions that must be answered in the mind of the Man of Peace as he begins hosting a new church.

Who? When? Where? Why? What?

These are the 5 key questions of new church starts.



#### **Question #1 – Who is the church?**

This is a question that can be revisited with each contact with the Man of Peace as the answer encompasses the many word pictures given in scripture, (Body of Christ, Bride, People of God, God's household, Royal Priesthood, etc.) To answer this question for the first time however we have chosen one verse. Acts 2:41 shows us the entry point for the formation of the first New Testament churches.

*"Those who accepted his message were baptized,  
and about three thousand were added to their number that day."*

Three initial teaching points exist in this verse. First, when the message was presented those the Lord called, *accepted his message*. By faith these were added to the family of God through the sacrifice of Christ. It did not stop there however. They also chose to identify themselves with Christ's body in his death, burial and resurrection.

This truth creates a second teaching point for us in this verse. Those who accepted the message were baptized. Baptism *immediately* follows *acceptance*. Here the point of emphasis is on both *the immediate inclusion* of those who in verse 36-37 are said to have murdered Jesus, and the clear precedent of *baptism after acceptance*. This would seem to strike down any argument from ones past concerning the need to live up to any standard as prerequisite to baptism, as no more gross sin can be imagined than literally killing the author of salvation. It also answers potential false teaching concerning baptism of un-regenerate candidates.

Finally those who were baptized were *"added to their number"*. This means they had a *recognizable membership*. They knew who was in and who was not. The church is open to minister to all but exclusively formed around those who have followed the Lord in obedience, the first steps of which are acceptance and baptism.

Do you have the expectation of large harvest? The need for 3,000 baptisms on the first day of the church most certainly meant multiple baptizers. No one man could keep up with the needs of this multiplying community.

Further study using the key question: Who?

Study of the New Testament pictures of Church

(1 Peter 2:9-10, 1 Peter 2:5, 1 Corinthians 12:12-31, 2 Corinthians 5:17 1 Timothy 3:15)

## **Question #2 – When do we meet?**

Here the answer is not written in stone, in fact the precedent of the first church will point to daily meetings (see Acts 2:46). What can be stated however is the need for a regular plan for meeting.

Hebrews 10:24-25 says, *"And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another -- and all the more as you see the Day approaching."*

Many cultures not known as "time oriented" have struggled with this question. The question for us as cross cultural workers is: should such a schedule be imposed? The answer here should err on the side of freedom. Timing and length of service is not the hill to die on, consistency however is a campaign that will help to establish the habit of meeting and seems to be the command of Hebrews 10.

*Answer:* Each new church start should set a time and day for regular meeting at least once per week. As a new family is created portions of our lives together should be set apart and considered as holy unto the Lord.

Further study using the key question: When?

When do we start new churches? – Every-time a new family comes to faith (2 or 3 gathered) we have a choice... there is no command in scripture to start new churches. In fact the command is not needed because no other plan exists. Church was always the result of pioneer evangelism.

When is church considered mature? Answer – Four Marks of Maturity (4-selfs).

### **Key Question #3 – Where do churches meet?**

The answer is the New Testament precedent. See the following study from the from Acts and Paul's letters.

#### **Self-Discovery Bible Study**

Read the following passages and answer the question.

Acts 2:46/5:42/16:40/17:5-7/18:7/19:9/20:20/Romans 16:1-5

1 Cor. 16:19/Col. 4:15/ Philemon 1:1-2

Question – Where did the churches meet?

Answer: In each case the New Testament precedent is clear. In fact no other venues exist in scripture.<sup>26</sup> Homes are to be utilized as church venue. Several reasons exist. Brainstorming such reasons can create valuable discussion, but may not be needed for the pioneer Man of Peace who is likely to simply follow scripture.

Further study using the key question: Where?

Where does a church go next? – Answer Acts 1:8 – Jerusalem, Judea and Samaria, Ends of the earth.

### **Question #4 – Why do we gather as church?**

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<sup>26</sup> Some may claim Acts 2 as an exception to meetings in homes. It can be defended however the purpose of Temple meetings was ongoing evangelism as the believing community engaged their Jewish brothers. The second possible argument is the lecture Hall of Tyrannus in Ephesus where Paul is said to have continued in teaching for two years. It is of note however that Aquilla and Pricilla who were in Ephesus and would have had access to the hall chose instead to use their home as the host of a church (see 1 Cor. 16:19 which is written from Ephesus).

The answer here is our primary motive.

1 Corinthians 10:31 says, *“So whether you eat or drink or whatever you do, do it for the glory of God.”*

This is a simple instruction for the church. Every activity the church participates in should pass the 1 Corinthians 10:31 test. Anything not committed to glorifying God is outside the realm of healthy church activity. This simple instruction is the charge of every believer. Mutual accountability to this command must be the “DNA” of our churches. This is the only pure motive. Anything less is an impure offering.

Further Study using the key question: Why?

Why do we take up an offering? – Answer – Acts – Love others and care for the needy – Acts 2:45/4:34.

## **Question #5 – What does a church do?**

Here we need to make a simple list of the activities of the first church. Acts 2:38-47

### **Self – Discovery Study – Acts 2:38-47**

#### **What did the first church do?**

Present the Gospel – call for decision – V. 38

Baptize the believers – v 41

Commit to instruction – v 42

Fellowship – love each other - v 42

Break Bread – Lord’s supper/meal - v 42

Prayer – v 42

Give to the needy – v 44-45

Meet regularly – v 46

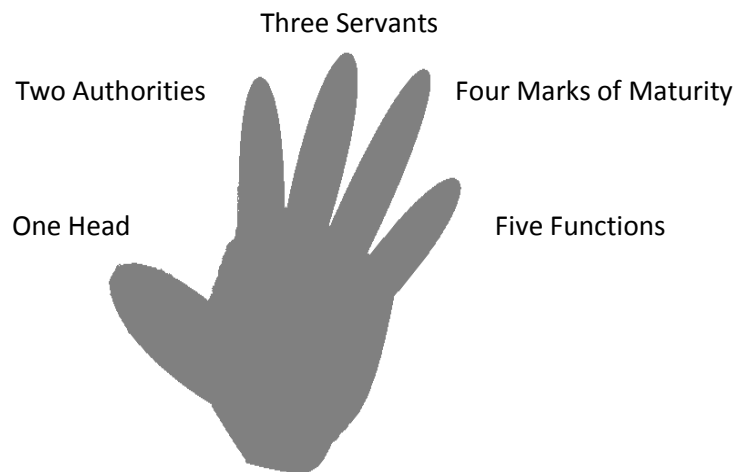
Praise God – v 47

Further study using the key question: What?

What are spiritual gifts and how are they used? - Answer - 1 Cor. 12-14

What do we do when sin comes into the church? – Answer – church discipline - Matthew 18

## The Right Hand -- The Handy Guide to a Mature Church



This guide presents the church planter with an easy way to organize elements of maturity and health vital to the longevity of a church.



The church has **One Head**.

Christ is the Head of the Church

Ephesians 1:22-23 says:

*"And God placed all things under his feet and appointed him to be head over everything in the church, which is his body, the fullness of him who fills everything in every way."*

Christ is the head of the church. There is no other. God has ordained only one *"chief shepherd"* (1 Peter 5:1-4). Within the body of Christ there is no hierarchy. *"The eye cannot say to the hand, 'I don't need you.'"* (1 Cor. 12:21). Rather all parts work together for the good of the body. Each believer is a part of the body and membership includes mutual accountability (1 Cor. 12:27). The church is the fullness of Christ displaying corporately the full extent of His ministry on earth. Ultimately each member is responsible to Christ above all else in matters of function and polity. This means we each have access to the Head and carry responsibility among his body for promotion of right practice.



The church has **Two Authorities**.

The Word of God and the Spirit of God

**The Word of God** – To guide the church, God ensured the recording of His instruction and plan for mankind. It is without error and is the sufficient tool for discerning all matters of faith and practice. The scripture speaks to all matters concerning the church and must be central in the decision making process of the body of Christ.

2 Timothy 3:16-17 tell us, *“all scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God will be fully equipped for every good work.”*

**The Spirit of God** – God has provided each believer His Spirit as a counselor. The Spirit indwells us at conversion and guides us toward right thought and action. When we sin, the Spirit brings conviction leading us toward repentance and confession before God. His voice must be discerned as it guides the believer into God’s will.

In John 14:26 Jesus promised His disciples, *“The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”*

Together the Spirit of God and the Word of God guide the church. God’s Spirit uses the Word as a tool to instruct and at times rebuke the believer. The Word is the Spirit’s tool for shaping and directing the church. Together these two provide all that is needed for the church to move forward in assurance of God’s will.

The Spirit and the Word will never contradict each other. They parallel each other similar to railway tracks. They will never cross nor part. Emphasis only on the Word will lead the church towards legalism. In the same way, emphasis only on the Spirit will likely result in emotionalism.

Any revelation or interpretation should be tested by these two authorities. When one claims to have a message from the Spirit, it must be tested with the Word. When an interpretation of the Word is shared, the Spirit confirms its truth in the heart of the believer. This process keeps the church from error.



The church has **Three Servants**  
Pastor, Deacon and Treasurer

**Servant #1 – Pastor<sup>27</sup>** –Three New Testament words are used to describe this servant.

- 1) Shepherd – Ephesians 4:11 – *“Poimenos”* - Literally shepherd here translated pastor
- 2) Elder –Titus 1:6 – *“Presbuterous”*
- 3) Overseer – Titus 1:7 – *“Episkopon”* - alternately translated as bishop.

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<sup>27</sup> The term ‘pastor’ is a matter of preference as any of the three could be used to describe this servant. The point being made here is the historical division of these three terms for the creation of hierarchy among the body is a precedent beyond the scope of scripture and should be avoided.

1 Peter 5:1-2 uses a form of all three of these terms to describe one office. The pastor is to be a shepherd, elder and overseer for the church.

*“To the elders among you, I appeal as a fellow-elder, a witness of Christ’s sufferings and one who also will share in the glory to be revealed: Be shepherds of God’s flock that is under your care, serving as overseers —not because you must, but because you are willing...”*

Here Peter moves the church away from hierarchy by claiming equal status with others called to this office. There is but one Chief Shepherd, the Lord Jesus Christ (1 Peter 5:4).

As the name suggests, a *pastor* is simply one who leads his flock to *pasture*. Their charge over the sheep is that of protection and direction to nourishment. Every flock needs a shepherd. It is a worthy goal of the church planter to ensure their appointment. The church planter should note that nowhere in Scripture is Paul or any member of his church planting team referred to as a pastor. Church planters in the New Testament did not fill this role. Rather, as Paul instructs Titus, recognizing this role from within the church was a key for church formation (Titus 1:5).

**Role** – The job of the pastor is given to us in Ephesians 4:11-12.

*“It was he who gave some to be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers, to prepare God’s people for the works of service so that the body of Christ may be built up”.*

## What is the pastor's job?

Many believe the pastor must do the works of service. A more careful reading of this passage reveals the works of service are the job of every believer. Rather the pastor is an equipper.

It is often said, 80% of the work is done by 20% of the people. If this is true of the church, the pastor is to blame. As an equipper, it is his job to mobilize the church with simple tools and accountability to perform ministry.

**Qualifications** – The qualifications of pastors can be found in Titus 1 and 1 Timothy 3. Take time to go through these lists. Use the following chart to categorize each qualification.

## Self-Discovery Bible Study

Read the passage and assign each qualification to the appropriate category. List them below.

### 1 Timothy 3:1-7

### Character

### Gifts/Skills

## Education

A careful reading of these lists reveals Godly character as the essential qualifier for this role. Character cannot be replaced with any amount of biblical education or giftedness.

This means that the simplest of men in whom God is manifesting His character are qualified to serve!

**Servant #2 - Deacon** – The deacon is the second servant of the church.

**Role** – Acts 6:3 gives us the role of the first deacons.

*“It would not be right for us to neglect the ministry of the Word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them”.*

As a servant the Deacon is an advocate of the poor. Fulfilling any need of the congregation falls within the realm of the deacon’s job description. This enables the church members to move forward in the ministry of the Word.

**Qualifications** – The qualifications of deacons can also be found in 1 Timothy 3. The list is remarkably similar to that of the pastor. Again it is character that qualifies and disqualifies individuals for service.

**Servant #3 - Treasurer** – Utilizing the role of treasurer follows the lead of our Lord as he traveled with His disciples. Jesus was accused of many things. He was accused of being a drunkard, associating with sinners, breaking the Sabbath, being demon possessed and even blasphemy. Jesus was not however accused of mishandling money. What was the reason for this? He had a treasurer!<sup>28</sup>

While Paul did not write to the churches concerning treasurers, he did act as one in the collection of the famine offering (see 2 Corinthians 8:19-21).<sup>29</sup> Enlisting a treasurer also promotes congregational ownership of ministry and decision making. Believers are expected to hold church leaders accountable to established financial policy.

**Role** – The treasurer protects church leadership from accusation. The treasurer must be transparent in all dealings. Accountability either through witnesses or bookkeeping is the clear precedent within scripture and is a must among churches.

**Qualifications** – While no specific list is offered, one can assume similar qualifications to that of deacons or pastors is applicable.

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<sup>28</sup> Baptists have historically proposed only two offices. This expression is motivated not as a denial of the treasurer but rather as a safeguard against the division of the pastor, elder, overseer role. Such a division has repeatedly opened the door to eventual hierarchy within the church. It is suggested such a distinction be carefully avoided.

<sup>29</sup> Paul’s service may be argued as a “special assignment” outside the typical scope of church function. It does however set a precedent of accountability within obedience to the foundational command to give.



## The church has **Four Marks of Maturity**

Self-Governing, Self-Supporting,  
Self-Reproducing and Self-Correcting

For those who have studied missiology, these first three will be quickly recognized as a simple adaptation of the “Nevious Principle.”<sup>30</sup> The fourth “self” later offered to the church speaks to churches’ need to address theological issues through their own cultural lens. Here we have replaced Self-Theologizing with Self- Correcting. The change in terminology reflects an emphasis on filtering or correcting one’s own culture with scripture. The community of faith is not asked to re-invent the theological wheel. Rather following Paul’s example they must seek to “take captive every thought to make it obedient to Christ” (2 Cor. 10:5). This is witnessed in the New Testament as Greek background believers dealt with the issues surrounding Jewish customs and tradition. The culmination of this issue in Acts 15 reveals an inherent faith in the Holy Spirit to guide each new people in the biblical filtering and redemption of their own culture.

### **Self-Governing**

By self-governing we simply mean a mature church has the capability to make decisions for itself. Doing so means proper exercise of the two authorities granted the church. They must be able to discern guidance from the Word of God and the Spirit of God.

#### **Self-Discovery Study – Self-Governing**

Read Acts 6:1-7 and answer the following question.

Who chose the first deacons?

**Answer** – The 12 gathered “all the disciples” and instructed them to choose the first deacons. When the decision was made there was no debate. Rather the 12 simply recognized the choice by the laying on of hands.

How did the 12 know the believers would choose the right men?

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<sup>30</sup> Nevious, building on the work of Henry Venn and Rufus Anderson, formalized 3-self’s for indigenous mission in his classic book. Nevious, John. *Planting and Development of Missionary Churches*. The Presbyterian and Reformed Publishing Company, New Jersey, 1958.

The 12 entrusted the task of guidance to the Holy Spirit! The church was about to be scattered by persecution. Had the church been dependent upon the twelve's input it would have fallen. Rather they had learned to discern God's voice by exercising their own priesthood.<sup>31</sup>

**Why is this important?** – The “Priesthood of the Believer”. When churches' decisions are made for them, they are robbed of their birthright. Access to God through the washing by blood and the indwelling of the Holy Spirit is the key doctrine of salvation. To preach this doctrine for salvation without also implementing priesthood is an incomplete gospel. All believers have access to the throne (Heb. 4:16). All believers have access to the Lord's guidance (Heb. 4:12). It is true hearing and discerning God's voice is a learned discipline. Our point here is simply that the church planter must allow this learning to take place through ownership of the decision making process.<sup>32</sup>

### **Self-Supporting**

The church must have ownership of its function. Self-supporting means the ministry and outreach it performs is fueled by its own resources.

#### **Self-Discovery Study – Self-Supporting**

Read the following passages to discover New Testament examples of giving.

Acts 2:44-45/4:34-36/11:29/2 Cor. 9:10-15/Phil. 4:14-19/1 Thess. 2:8-9/others?

Acts 11 and 2 Corinthians 9 record the giving of offerings between churches. Contrary to modern trends, it is the daughter churches that gave to the “mother church” in Jerusalem. Further, Paul's examples for the Thessalonian church and others were intended as a model for their own independence (1 Thess. 2:6-10, 5:12-14).

**Why is this important?** – Several reasons exist.

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<sup>31</sup> For description of four other New Testament accounts of this type of congregational rule see: McRay, John. *Paul: His Teaching and Practice*. Baker Academic, Grand Rapids. 2003. p. 383-386. (These include: Acts 1:15-26 - The appointment of Mathias, and the use of the Greek term “cheirotoneo” and “kateseses” translated “appoint” in 2 Cor. 8:18-19, Acts 14:23 and Titus 1:5. McRay demonstrates the original meaning of “stretching out one's hand for the purpose of giving one's vote in the assembly.”)

<sup>32</sup> Freedom, even to fail, in decision making is freedom to grow in the knowledge of God's grace. See the writings of Charles Brock for strong argument concerning this freedom. Brock, C. 1981. *Indigenous Church Planting*. Broadman Press, Nashville Tenn.

There is intrinsic motivation when one perceives his or her ownership of ministry. As the giving of members begins to fuel ministry, joy is the inevitable result. This creates an atmosphere of giving, thereby multiplying church function.<sup>33</sup>

This issue is also perceived by those outside the church. As those transformed by the gospel begin to reach out in love, their neighbor's jealousy and accusations are replaced with gratitude and openness to the source of transformation.

A third reason is simple mathematics. Outside funds will never change a nation. Until the church practices disciplined giving, dependence will impose a ceiling limiting the spread of the Gospel.

### **Self-Reproducing**

The healthy church will multiply. Maturity means a church will take ownership of the responsibility to evangelize its field. For the church planter, this means expecting every believer to accept the Great Commission. Paul demanded and praised such ownership among the churches to which he wrote.

1 Thessalonians 1:7-8, *"And so you became a model to all the believers in Macedonia and Achaia. The Lord's message rang out from you not only in Macedonia and Achaia—your faith in God has become known everywhere."*

It is important here to remember Paul spent as little as three weeks in the establishment of this church (Acts 17:2).

To the church in the home of Achippus he writes, *"I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ"* (Philemon 1:6).

Here Paul asserts a Christian walk without the practice of sharing one's faith lacks understanding of God's provision.

**Why is this important?** – The army is made for battle. Mobilizing insiders into the harvest is the only way to multiply. As new believers take ownership of the fields, generations of believers will flood the church.

### **Self-Correcting**

We have sought to simplify this "fourth self" by inserting the word correcting in place of "theologizing". We are not asking new believers to reinvent the wheel by revisiting each point of theology. There is much to gain by exposure to the theology of the universal Church. Rather we expect new churches among previously unreached peoples to examine their own beliefs and practices for the purpose of taking every thought captive to Christ. Doing so means they have taken a firm grip on Scripture as their guide.

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<sup>33</sup> 2 Corinthians 9:6-15

2 Timothy 3:16-17 says, “*All scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.*”

The proper use of scripture is a mark of maturity. It must be the source of teaching and training and can be trusted for rebuking and correcting as well.

**Why is this important?** Host peoples must learn to filter their own culture. Consider this example.

Among the Hindus of India idolatry is rampant. Church planters in this context are faced with the difficult task of guiding new believers through the redemption of culture. To outsiders certain aspects of the culture are obviously detrimental to their relationship with Christ. Under the surface, however there are countless other layers of culture the church planter does not perceive. This makes these few surface issues key for the church planter. They represent potential teaching points in the process of filtering culture through scripture.

The church planter has two options.

- 1) Forbid the practice of obvious sinful aspects of the host culture.

Giving quick instruction concerning the host culture may solve several immediate blatant trespasses. But it also has a more lasting unseen effect.

Firstly, Hinduism like all other false religions is works based. The Hindu background believer has been programmed since birth with the thought they must *accomplish* salvation. Quickly adding a list of do's and don'ts perpetuates their dependence on self rather than God. The Spirit's desire to speak into their lives is short-circuited by such a list.

Secondly, the church planter who solves these issues for the new believer quickly exhausts the aspects of culture they are exposed to. They have now inadvertently lost the opportunity to walk along side them in the filtering process. No point of entry remains through which they may guide them to hear God's voice redeeming the more subtle, hidden points of their culture. Syncretism of hidden heart issues is the likely result.<sup>34</sup>

- 2) Model a careful searching of Scripture with faith in the priesthood of the new believer to discover and implement self-correction.<sup>35</sup>

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<sup>34</sup> See Roland Allen. *Spontaneous Expansion of the Church*, Eadmans. 1949. for a more thorough argument on this topic. Chapter 4-6.

<sup>35</sup> Syncretism is not a danger, it is a reality. Every new believer who has understood and accepted Christ by grace perceives Christ from the midst of their un-examined world-view. It is the job of discipleship to create a venue for examining world-view issues. In this sense all disciples are being led away from syncretism. Rather than fear syncretism the church planter is served to accept and expect it in order to deal with it directly.

Utilizing this option means from the beginning the Spirit and scripture are seen as the agents of change. Dependence is never formed on the church planter's instruction and lifetime filtering of the subtle, hidden points of culture is set in motion.

### **The Four-Self's**

Consider an infant. Each of us began life in this way. We were totally dependent upon our parents for food, direction, love and daily care. These things are natural. God has ordered life this way.

As the child grows, however, it must take ownership of each of these areas. It begins feeding itself, choosing and buying its own clothes, choosing its own friends, doing its own school work and so on. Eventually it even lives on its own caring for its own needs and begins to reproduce.

Imagine an adult man who still depends on his mother to feed him. The idea is laughable. We would instruct the man to grow up. Maturity demands a certain level of autonomy. I suggest to you however, the mother is as much to blame as the son. Unwillingness to release the responsibilities related to maturity have stunted the growth of the offspring.

The same is often true of the church. A church that depends upon outsiders to make decisions, support, and correct its mistakes is not mature. Learning to walk requires practice. Without it dependence is a given.



### **The Church has Five Functions**

Worship, Fellowship, Ministry,  
Mission and Discipleship<sup>36</sup>

In Matthew 22:37-39, Jesus gave us the greatest commandment.

*"Love the Lord your God with all your heart and with all your soul and with all of your mind... and the second is like it: 'Love your neighbor as yourself.'"*

Obedience to this command drives the first three church functions.

**Worship** – The expression of love toward God.

Anything the church does as an expression of love toward God is worship. That could include singing, giving, praying and acts of obedience to His Word.

**Fellowship** – Loving the Body of Christ

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<sup>36</sup> The five functions listed here are an adaptation of Rick Warren's teaching on the Great Commandment and Great Commission within his book, *The Purpose Driven Church*. Zondervan, Grand Rapids, 1995. p. 103-109.

Every believer has two kinds of neighbors, lost neighbors and saved neighbors. Loving our brothers and sisters in Christ is fellowship. Any act of love toward our spiritual family constitutes fellowship. Praying for one another, giving and carrying each others burdens are all acts of fellowship.

### **Ministry – Loving the Lost**

The second type of neighbor is the lost. Showing the love of Christ through our actions and attitudes is ministry. The church should consider such acts of love as a strategic aspect of its function. Any activity of the church that expresses such love is ministry.

The Great Commission gives us the remaining functions of the church. Jesus said, *“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”* (Matthew 28:19).

### **Mission – Go!**

Mission means carrying the message of Christ’s salvation to peoples who have not heard. According to Acts 1:8, this can be fulfilled locally and at great distances. For the church, practicing mission should be a part of everyday life.

### **Discipleship – Teaching others to obey everything Christ has commanded.**

Our discipleship must be focused on moving believers forward in their relationship with Christ. Plan to provide tools and accountability.

**Why are these important?** - The health of any church is defined by its function. Any church, regardless of size, age or venue with healthy function is successful.

### **Self-Discovery Study – Church Function**

Examine the 1<sup>st</sup> church in Acts 2:41-47. Which of the five functions do you see at work in this congregation?

- |    |           |
|----|-----------|
| 1) | 4)        |
| 2) | 5)        |
| 3) | others? - |

## Tool for the Trainer

To ensure the implementation of these functions take time to practice them. In small groups of 6-10 assign the facilitation of each function to different members of the group. Assign someone to lead in:

Worship – Loving God

Fellowship – Loving other believers

Ministry – Loving the Lost

Mission – Go!

Discipleship – Teach others to obey

Allow multiple one hour practice sessions with feedback opportunities to sharpen understanding of these functions. Brainstorm together different ways to fulfill each function in the small group setting.

The Apostle Paul wrote many letters to the churches he had been a part of starting. It is of interest that Paul never wrote a single word to a fellowship, preaching point or even a cell group. Paul unanimously wrote to churches.

***It is our suggestion that Paul called them what he expected them to be.***

As we examine these churches we are many times surprised by the lack of maturity or morality they exhibit. Instructions concerning struggles with order, false teaching, the lack of leadership and misuse of ordinances are common within Paul's letters. According to Paul, however, these struggles did not prevent him from respecting them as autonomous churches.

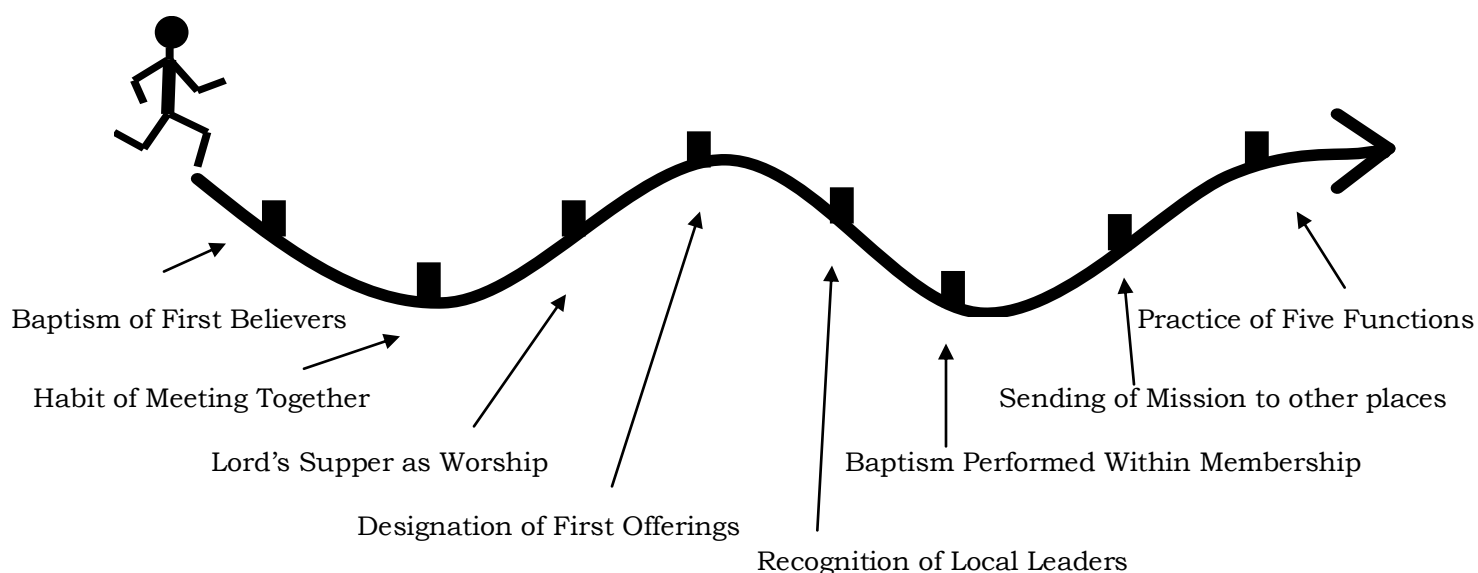
In presenting church formation up to this point we have suggested the ideal. We believe the "handy guide" represents all the elements necessary for promoting and maintaining the health of churches. Church health cannot be evaluated with a check list. It is process that must be pursued as well as maintained. For this reason the evaluation of the elements of health is a useful exercise. Often such evaluation can reveal elements of dependence or control, that prevent the release of church starts.

Below are two tools for evaluating and implementing elements of church health. Both tools are based on the activities and priorities of the first church in Acts chapter 2. Take time to examine this church with your partners. These tools help to diagnose health issues in new church starts and reveal specific next steps that become obvious based on what is lacking.

## Milestones for Releasing Healthy Churches

As an athlete runs a marathon, he is encouraged along the way by mile markers. These markers, posted at regular intervals, reveal his progress toward the finish line. In a similar way, the church planter who has in mind the autonomous local church capable of healthy function can expect a series of markers as churches are released. These markers also reveal progress toward the goal. Each one serves a specific purpose within God's plan for the practice of priesthood and body life within the church. The absence of such markers reveals dependence or lack of maturity within the body.

**Releasing churches is as important as starting them!**



### Tool for the Trainer

Take time to consider the churches you are involved with. Ask the following questions.

- 1) Are there areas your church starts are getting stuck?
- 2) What barriers exist in local tradition keeping them from moving forward?
- 3) What would it take to break out of these ruts?
- 4) How can you move existing networks past troublesome traditions?
- 5) Are there key leaders with the perceived authority to move these churches forward?
- 6) Are the necessary authorities vested within the church making healthy function possible?

## Introduction to Generational Mapping

As churches begin to multiply in new generations the church planter will quickly discover their own calendar does not multiply at the same rate. This means the further success in generational growth roles out less first hand knowledge is available to the original church planter. This is cause for celebration as each new point of light takes the enemies ground. At the same time the perceived responsibility for healthy DNA across these generations becomes increasingly difficult to track.

One of the most effective tools we have seen in tracking health across a network larger than our calendar is a simple generational chart. Using the common elements mentioned above as markers for movement toward health the generational chart quickly takes on a diagnostic function helping the church planter recognize areas of weakness or concern across entire streams of church planting.

Let us first suggest a few definitions.

*First Generation Church* – these are churches started by the original church planter or in some circumstances approached for training by a church planting trainer. Mapping these churches is the first step in the creation of a generational map. Begin by asking the trainee for locations, dates and the names of local leaders in churches they have begun. List them across the top of the page.

*Second Generation Churches* – these are churches that have been started by members of first generation churches independent of the original church planter. The individuals responsible for these church starts are typically the ‘Timothies’ of the original church planter providing spiritual ‘grandchildren’ as the network begins to multiply for the first time. These may be easily discovered by asking if and when first generation churches have started their own works. Typically these begin in connection to a specific disciple who can also be listed on the chart.

*Third Generation and beyond* – these generations follow the same pattern as each generation is encouraged to take up responsibility to targeting its own fields. Typically fourth generation (G4 movement) is a measure of church planting movements. By the time these generations emerge the need for such mapping becomes obvious.

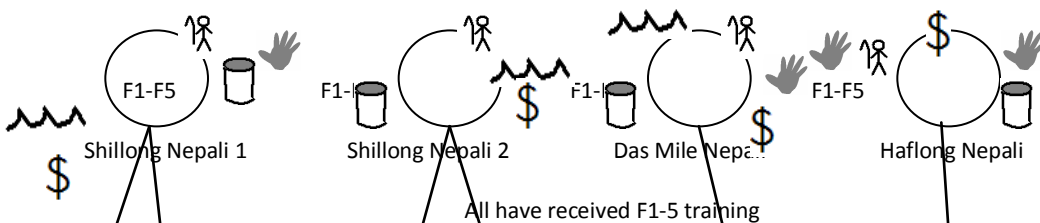
It will be appropriate for each network to define the minimum requirement for a group to be included on the chart. This can be facilitated through discussion of the definitions of church identity and function listed in this chapter.

Once all existing churches are mapped on the chart the elements of church health discovered in Acts chapter 2 and 13 can be tracked across the generations on the chart. This task is best handled church by church as each stream and element of health will have an ‘edge’ the element of health has reached. Finding this edge reveals next steps in the development of health across the generations.

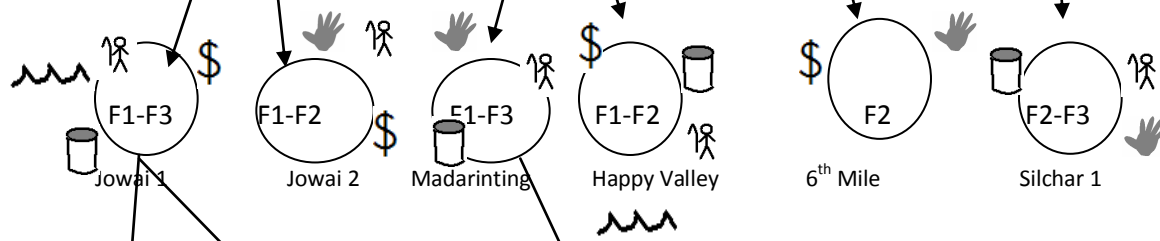
Consider the chart below as an example.

# Generational Mapping - Intentional Church Formation

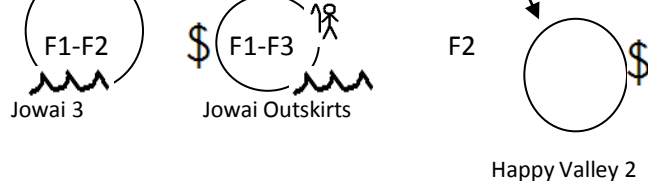
**Generation 1** – Churches that were engaged for training or planted by the head of the network.



**Generation 2** – Churches that have been started by the Generation 1 churches.  
Only list churches in the habit of meeting regularly.



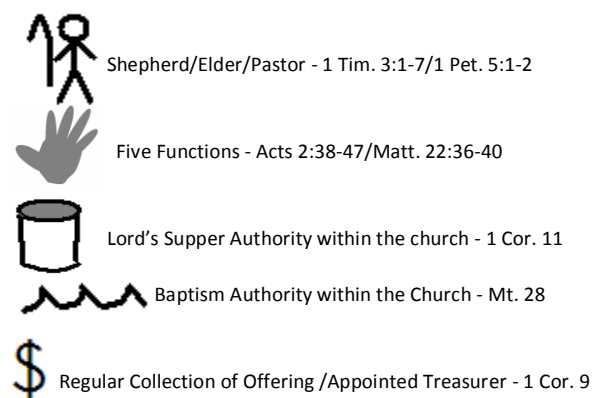
**Generation 3** – These are churches started by Generation 2 churches.  
Only list churches in the habit of meeting regularly.



Include names of all Shepherds, locations of meeting and date established.

When needed, transfer growing streams onto their own map.

## Mapping Legend



## Tracking Training

F1 – Field 1 - 2x2 Teams – Luke 10/Oikos

F2 – Field 2 – Personal Testimony and Gospel Pres.  
- List of Non-Believers

F3 – Field 3 - Seven Commands/SWORD

F4 – Five Functions Present –Biblical Leaders

F5 – List of next generation “Timothy’s”

## Uses of the Generational Map

We have found three major uses of this tool as churches multiply.

### 1) Vision for multiplication

By mapping generations a paradigm capable of reaching an entire population comes into view. There are many effective church planters in the kingdom. Their efforts and abilities serve as models, but will not finish the task. It should be obvious, first generation church starts represent addition, not multiplication. No matter the gifting or ability of the first generation planter his efforts are tied to adding new believers and church starts. We have never seen an example of this saturation approach keep up with population growth.

*Growth across the page is addition.*

*Growth in generations down the page is multiplication.*

Spiritual grandchildren and great grandchildren within 3<sup>rd</sup> and 4<sup>th</sup> generation church starts represent multiplication. Capturing vision for such multiplication is an effective application of the generational chart.

### 2) Tracking Church Health

As stated above, effective follow-up across multiplying generations cannot be maintained through the efforts of 1<sup>st</sup> generation workers. The nature of multiplication makes this impossible. Tracking elements of health across generations will always reveal edges of obedience. Finding these edges reveals churches beyond where these disciplines must be taught and expected. Remember, the elements themselves do not create health. Rather the disciplined practice of obedience creates the venue for renewal and obedience leading toward health.

### 3) Provides a script for **T4T** discipleship chains

Next steps are not guess work. By using the generational chart first generational workers unable to visit 3<sup>rd</sup> and 4<sup>th</sup> generation churches do not have to guess what comes next. By examining church function across the chart next steps are revealed by what is missing. In this way the chart is a tool for diagnostics as often entire streams can be seen lacking certain elements. To be sure, elements of health do not skip generations. What is lacking in the parent will not spontaneously occur in the offspring.

Content for practice, application and accountability can be scripted in this manner. In this way our **T4T** becomes more efficient.

## End- Visioning – Church Formation

### “WIGTAKE” – What is It Going to Take?

Consider again the “X” people group with a population of 1 million souls. Keeping in mind God’s stated will (2 Pet. 3:9) that none should perish we must ask ourselves;

*How many churches are needed?*

As we gather the harvest among the “X”, we are faced with the challenges of multiple church starts. Determining the size of this task helps the church planter to set God sized goals capable of fulfilling his desires.

Worldwide the average church size is about 50 people. Within our context we can use this average to estimate the number of churches necessary.

If one church =’s 50 people,  
how many churches are needed to reach 100%  
of the “X”?

With this in mind, we divide the “X” population by fifty to determine the number of churches needed.

“X” Population =’s 1,000,000  
1 Church =’s 50 people.  
1 Million Divided by 50 =’s 20,000  
1 Million “X” people would require the start of  
20,000 churches  
*Reaching 10% of the “X” people would require  
2,000 church starts!*

## Goals – Church Formation

### Beginning and Releasing New Churches

Creation and adoption of goals for church formation should be tailored to each specific setting. For some a goal of beginning 50 new churches in the next year is an appropriate goal. For others moving existing churches towards healthy function may be a prerequisite.

Together with the leaders of your network consider appropriate goals and decide your expectations of God’s movement over the next year. Record your goals below.

1)

2)

3)

## **Specific Actions**

Modeling healthy church function for your network and the projected leaders of new church starts is a must. One to three day trainings in which the “Handy Guide” is used to implement these functions may accomplish the needed modeling.

Evaluate each church within your network to determine the next steps in their formation. Use the “milestones” tool to design specific actions intended to move past areas where churches may be stuck.

A shepherd for every flock! Authority vested in every church!

### **Evaluation – The Handy Guide to Church Formation**

Take time in groups of 6-10, to evaluate the “Handy Guide” for training new believers. Consider the following questions for discussion. Seek to build upon strengths and take steps to correct any perceived weaknesses within your efforts.

Questions to consider:

Is it obedience based? Accountability?

Does it grant responsibilities?

Does it plan for multiplication?

Is it facilitated by insiders?

Does it depend on self-discovery?

Does it lead to church formation?

Is it reproducible?

Explain each “yes” answer. Why are these important?

# Leadership Multiplication



## Leaders Planting Leaders

### Objectives

- Examination of Jesus and Paul as mentors who multiplied
- Vision for multiplication through the leaders we produce
- Leaders planting leaders
- Commitment to a specific set of “Timothy’s” within our ministries

How does this fit into the diagram? – Review and connect with the last key question.

### Introduction to Timothy Groups

As mentioned within Field #3 titled discipleship, “222” is the key to the kingdom (2 Timothy 2:2). The root of all leadership multiplication is mentoring. What a disciple sees in the life of his or her mentor will be replicated. Mentorship of new believers is not something we begin or end. It is an ongoing process. This section will help organize our efforts.

#### Understanding Mentorship

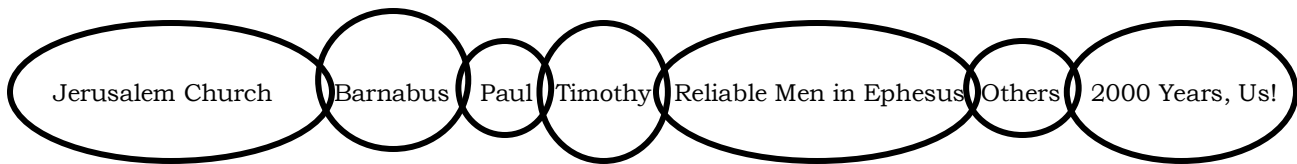
Every individual on the planet at any one time, has multiple mentors in their life. These mentors model actions and attitudes that lead to reproduction of social norms. We are mentored by parents as we learn and understand roles and rules of social interaction. We are mentored by teachers in our understanding of authority and submission. We are mentored by friends as we consider our life direction and the use of our time. Even our worldview is determined by a collective mentorship at the hands of our culture or social community.

This truth applies to the believing community as well. Each new believer is being mentored in the tasks of following Christ. That which is observed as typical Christian behavior constitutes the social norms of this community. Over time these “norms” create an equilibrium or balance as believers tend to take on prescribed roles and or attitudes within body life. Sadly for many, this process constitutes a “cooling off” of initial excitement and zeal for the Lord’s work.

Taking advantage of this reality simple brings awareness to the ongoing process. It is possible to manage the mentorship within a community of believers.

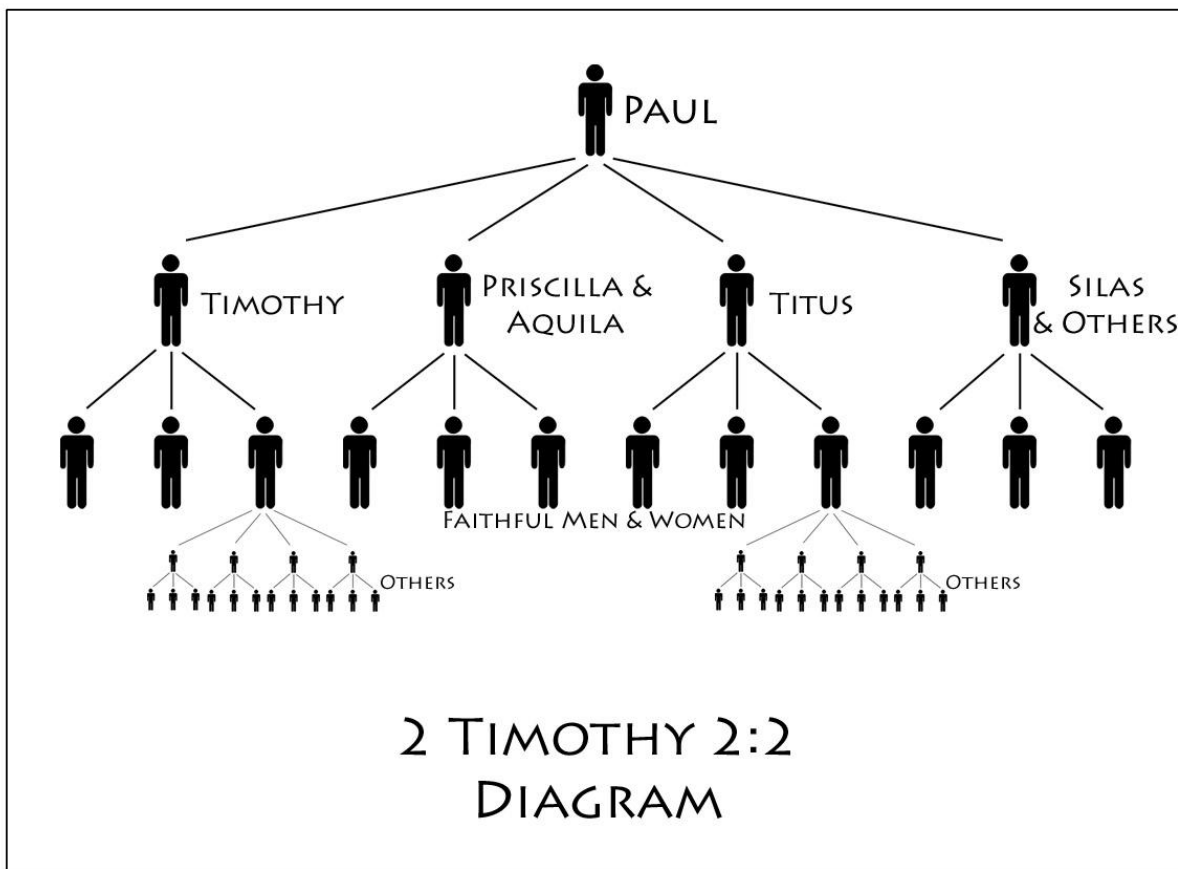
**2 Timothy 2:2 says:** *“And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.”*

As we said earlier this verse represents a chain of discipleship or mentorship. If we expand our view beyond this verse to the greater New Testament context we see this chain extends in both directions.



Not all the links look the same, some seem smaller than others. Yet without each link the chain is broken. This is true in the local church. Whether we perceive it or not, chain of discipleship exist in every church! Accessing these chains to discriminate healthy discipleship is a must.

Consider the chart below.



Paul's ministry existed in chains. In this way, even in his absence, Paul had an ongoing discipleship relationship with thousands.

This diagram demonstrates for us the vertical dimension of discipleship chains. The "vertical dimension" does not represent authority, rather it is a picture of a multiplied harvest capable of discipling an entire nation.<sup>37</sup>

<sup>37</sup> This diagram represents the flow of authority and responsibility to the edge of a discipleship chain.

Observations from the diagram.

- 1) Multiple chains can be started by the same leader
- 2) Each generation or “link” in the chain carries a level of multiplication. This is the truth of Church Planting Movements. Generational links multiply, adding your own Timothies is merely addition.
- 3) Faithful men and women are needed to continue the chain
- 4) Others?

Families are organized in this same fashion. Parents become grandparents when the third generation is born.

*Generation growth is the key to multiplication!*

God has ordered the kingdom in a similar way. As Paul commissioned Timothy to the task of reproduction he had in mind *spiritual grandchildren* also capable of reproduction. This vision must drive our plans for leadership multiplication.

### **Organizing a Mentorship Ministry**

The nature of a mentor’s assignment demands reproduction of leaders on every level of the Mark 4 plan.

*Expanding the ministry* to new and otherwise unreached areas demands the development of new entry teams capable of penetrating darkness as well as faithful sowers capable of saturating the field with the seed (Field 1-2).

*Anchoring the ministry* demands multiplication of disciple makers and church planters who are capable of adding roots to the newly established churches (Field 3-4).

Mentorship of such leaders is a time intensive process requiring multiple contacts and by its nature must continue for months or years. Within a multiplying ministry these tasks quickly outgrow the abilities of the “Paul” mentor. How will the “Paul” mentor facilitate the needed small group mentorship capable of keeping up with multiplication?

The Timothy Group is the Answer.

Definition – “Timothy” – A leader who is willing and capable of receiving and passing on the core elements of church planting strategy leading to development of leadership chains.

Definition – “Timothy Group” – A group of disciple makers committed to a “Paul and Timothy” relationship in which responsibilities are passed through a discipleship chain to the edge of the network.

### **Facilitating Timothy Groups**

Paul instructed Timothy to search out those capable of mentoring others within his pattern, but doing so raises several important areas of consideration (2 Timothy 1:13/2:2). Managing Timothy groups demands answers to three key questions:

#### **1) How do we mentor our Timothies?**

2) **How do we identify potential Timothies?**

3) **What do we mentor our Timothies to do?**

## **Key Question #1 – How do we mentor Timothies?**

**Answer – A process we call ‘T4T’.**

Understanding this question and its answer from scripture will create a venue for effective application of the content in this manual and provide a mechanism for introduction of any biblical content as discipling continues. Everything that has been introduced within this writing depends on a process we call **‘T4T’**.<sup>38</sup>

### **Defining ‘T4T’**

**‘T4T’** is not a curriculum or content. It is bound up in the necessities of process and relationship. Learning may take place in a classroom, mentoring never will. Just as Jesus did, we must be willing to walk with our “Timothy’s”. It is field exposure that creates the venue for mentorship. Applications of principles taught, goals set and the facing of real life problems are all best taught on site. This high value use of time is the key to effective mentorship.

Consider Jesus example in Mark 3.

Versus 13-15 say;

*Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve – designating them apostles – that they might **be with him** and that he might **send them out** to preach and to have authority to drive out demons.*

The two most important words in leadership multiplication are: *come and go!*

This passage shows Jesus committing to twelve disciples given to him by the Father. He immediately begins a process of coming and going formed around teaching, modeling and application.<sup>39</sup> This process develops across all four Gospels and includes elements of pastoral care, accountability, teaching, practice, planning and finally commissioning. It is suggested, Jesus’ method was inspired. We will not do better than the Lord’s method for multiplying through mentorship.

Contact with leaders must be thought through to ensure emphasis in three key areas. They are pastoral care/accountability, new lessons/practice and planning/commissioning.<sup>40</sup>

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<sup>38</sup> T4T is derived from the teachings of ‘John Chin’. John is a CPM leader in a closed Asian country.

<sup>39</sup> See Mark 3:20 as a model of Luke 10 Entry Strategy Jesus is about to introduce to his disciples!

<sup>40</sup> Many have come to know this 1/3, 1/3, 1/3 model from the teachings of “John Chin”. It is often called T4T.

**Pastoral Care/Accountability** –Each Pastoral/Accountability session checks the momentum and progress of previous sessions. This simply means a cycle of assignment and action are expected as disciplines are introduced. Those the mentor invests in must be willing to move forward in obedience. An atmosphere of such expectation is essential within the Paul – Timothy relationship. This can also be seen throughout Paul’s letters as he gives specific instructions to leaders. He sends leaders out, calls them to come, gives them specific charges and at times rebukes them for failure to complete assignments (see Titus 1:5).<sup>41</sup>

Beginning Timothy sessions with a time of shared experience, encouragement and pursuit of answers to common barriers also creates a pastoral atmosphere. Such activities are essential in the Paul - Timothy relationship as the mentor remains in touch with field realities and obstacles (see Luke 10:16-24 for an example).

**New Lessons and Practice** – Each meeting should include a new responsibility and or assignment designed to grow your disciples and leaders. These lessons should include dimensions of biblical instruction, relationship with others, experience in the field and spiritual commitment and growth.<sup>42</sup> Remember, the lessons we present are best explored together. Self-discovery as the Word speaks to our Timothy is the best case scenario. Much of Jesus’ teaching can be seen in bite size pieces. For example see his instruction on prayer in Luke 11 or his many parables. Each was designed and recorded under the direction of the Holy Spirit to ensure oral reproduction and personal discovery of the value and truth for application.

Competence has no value where confidence is lacking. Everything taught should be practiced to ensure reproducibility in the field setting. Christ was an expert mentor. Those things he expected of his disciples were first modeled by the Lord himself. Key elements the Lord intended his disciples to carry on after his ascension were often practiced in his presence.<sup>43</sup> At times Jesus would watch from a distance as his disciples were sent out to apply specific lessons.

**Planning and Commissioning** -- Finally the Lord left the task to his disciples in full confidence they would take up the leadership roles he had commissioned.<sup>44</sup> After several short term sendings, the Lord also detailed a final plan that encompassed the entire world (Acts 1:8). Each of the four Gospels record a commissioning based on the disciplines already invested in his disciples. Every meeting with our Timothies should conclude with the planning of next steps and action plans for immediate obedience in the application of content practiced. Once plans are in place, send them out with the full authority granted by our Lord (Matt. 28:18,20).

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<sup>41</sup> This topic is of such importance an entire section has been dedicated to it. See – Accountability, for more detail concerning the importance and implementation of accountability.

<sup>42</sup> Dr. Malcom Webber, has suggested these 4 Dimensions as a framework of adult learning. They are: Instructional, Relational, Experiential and Spiritual. See: Webber, Malcom. *The Spirit Built Leadership Series*, Strategic Press, Elkart, IN. 2007.

<sup>43</sup> Consider baptism for example. Within the first six months of his ministry Jesus had already delegated the performance of baptism to his disciples (see John 4:1-2).

<sup>44</sup> Many have sought to capture the Lord’s mentorship within a variety of acronyms. Some examples include, MAWL – Jesus Modeled, Assisted, Watched and Left. Or TEAM – Jesus Taught, Expected, Assigned, Mentored. The church planter is free to adopt or develop such tools for direction of “Timothy Groups”.

## **Key Question #2 - How do we identify potential Timothy's?**

### **Answer – Train every believer and filter to find the faithful.**

As the T4T process roles along it will become obvious who the faithful are. This leads us to one of the most under-utilized tools for effective discipleship.

Today many of our churches are filled with stagnant disciples. Stagnant disciples lead to stagnant ministries. Many who have envisioned multiplying churches have seen their plans and goals frustrated and even derailed by this stagnation. One reason for this is a failure to employ biblical filtering techniques within our leadership methods.

Filtering does not imply driving away the unfaithful or unfruitful. Rather it shakes many otherwise stagnant believers into action by employing the expectations and responsibilities demanded of every follower of Christ. As responsibilities are given and fulfilled, the faithful and fruitful become obvious. Accountability within the T4T process reveals those to whom we should commit long term.

Our model for such filtering is Christ. Within three short years, Jesus was able to begin a movement that would break out worldwide and continue through the faithful to the ends of the earth. Setting this in motion demanded an efficient use of His most precious resource, His time. Consider Jesus' approach to identifying and empowering the faithful among the masses.

#### **Self-Discovery Study – Filters for Faithfulness**

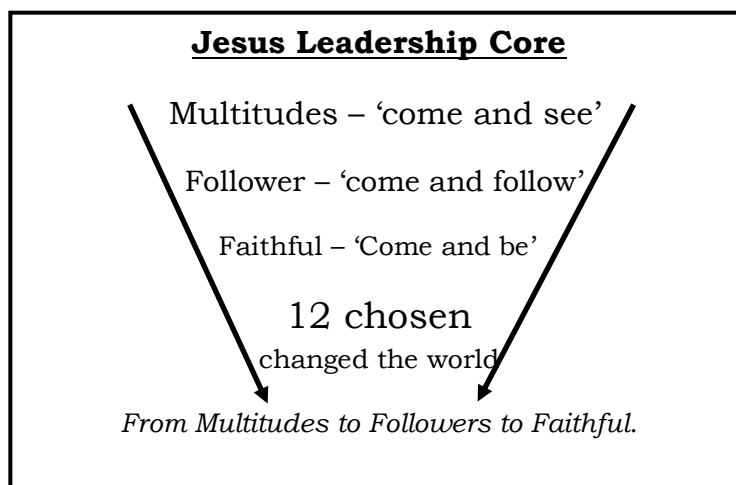
Read the following passages to discover filters employed by Jesus for identifying the faithful. Record your findings.

- 1) Mark 10:17-23 – The Demands of Lordship
- 2) Matthew 10:32-38/ John 6:52- 67 – Hard Sayings
- 3) Matthew 13:9-17/ Mark 4:1-12, 33-34 – Parables – discerning the Spirit's involvement.
- 4) Others? -

Identifying and molding the faithful few demanded Jesus' time and devotion. Throughout the Gospels, Jesus can be seen pursuing specific relationships with those whom the Father had given him. In the midst of a very public preaching ministry, Jesus' true investment came in the private times with the few.

While it is assumed success in ministry is defined by broad influence, true success may be more fully measured by depth. It was not Jesus' public preaching that changed the world. In

fact most who followed him mistook him for an earthly ruler. Rather it was the private ministry of Jesus that turned the world upside down!<sup>45</sup> Consider the results of Jesus filtering.



The end result of Jesus filtering the multitudes was a core of disciples in whom He had deeply invested. From the multitudes, Jesus called for followers. From the followers, Jesus made disciples. From the disciples, He designated Apostles to lead the army forward to the nations.<sup>46</sup>

In Mark 3:17 and 3:13-14, this designation is clearly seen. Jesus disciples included all those who were following Him and learning from Him. The twelve were designated “Apostles” so that He could send them out to preach. Following Jesus’ example, the purpose of mentoring is to identify and send out faithful disciples.

### **Why is filtering important?**

*The greatest resource of the church planter is his time.<sup>47</sup>*

Throughout His ministry, everyone Jesus encountered desired His time. Again and again He was summoned to the homes of officials, invited to dinners and feasts as an honored guest and expected to stay where His ministry was producing fruit. The crowds of people who followed Him brought a variety of illnesses and needs. Many possessed their own agendas for the “Messiah”. The majority could not see past the temporal, physical needs of their daily lives. Yet Jesus was driven by the Father’s agenda. Spending excessive time with the marginal or unfaithful was not an option.<sup>48</sup>

Filtering ensures time is given to those disciples who are moving forward. This was a key to Jesus’ ministry. Everywhere Jesus went beyond the reach of the crowds, the faithful few were

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<sup>45</sup> For descriptions and tools for facilitating public and private ministry in the pattern of Jesus see: Akins, T. 1991. *Pioneer Evangelism*. Junta de Missoes Nacionais, Convencao Batista Brasileira, Brazil

<sup>46</sup> These materials taken directly from: Carlton, R. B. 2003. *Acts 29: Practical Training in Facilitating Church-Planting Movements*. Radical Obedience Publishing.

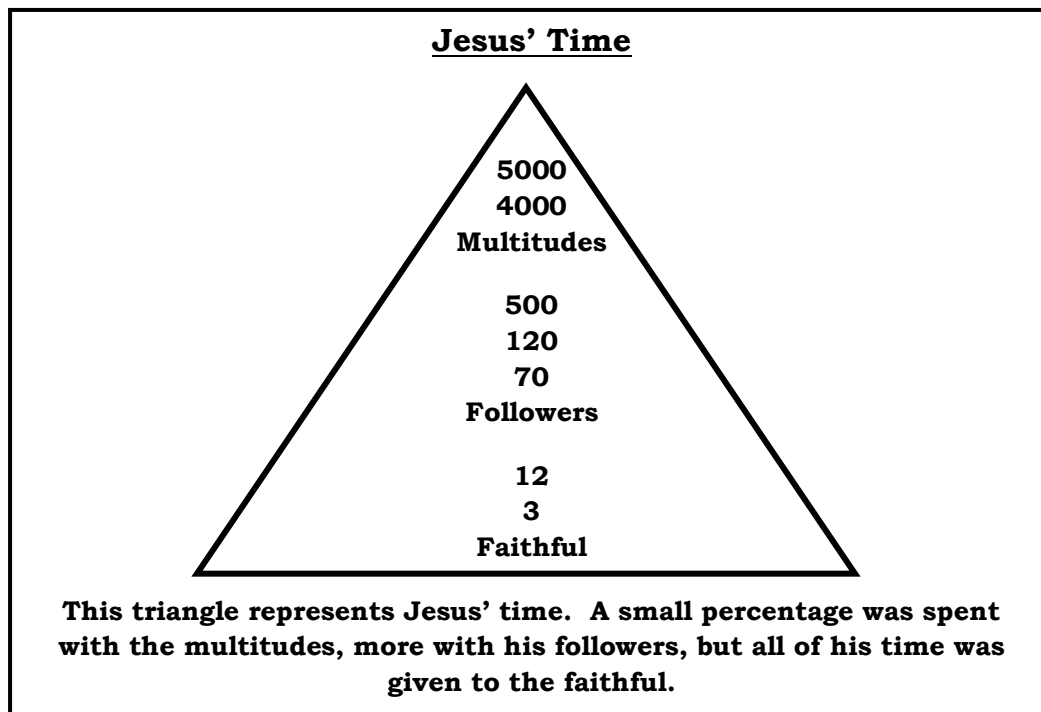
<sup>47</sup> Ibid

<sup>48</sup> See Mark 1:29-39, \*37-38.

called to join Him. Whether on a mountainside, across the lake, or in the garden, Jesus' time was devoted to the core disciples.

In the same way, a Paul type mentor will be faced with many of the distractions and duties of ministry. Rather than obstacles, these present opportunities to the mentor for the delegation of responsibility to other emerging leaders. Without such delegation, the mentor's schedule is further divided as congregations multiply. The mentor's calling and direction must be revisited often to ensure it remains the top priority. Doing so ensures our time is spent with those God has given us to advance His kingdom.

Consider this diagram of the use of Jesus' time.<sup>49</sup>



### **Assignment for Application**

Applying these truths from Jesus' ministry means discovering some things we should start doing and others we must stop doing in order to do the best. We must be willing to evaluate and sharpen our own leadership effectiveness. Take time to consider and answer these questions within your ministry.

- What filters do you utilize to find the faithful?
- How much time are you spending with those who are not producing fruit?
- Who are the few God has given you that deserve more of your time?
- Do you define faithfulness by fruitfulness?

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<sup>49</sup> This material is taken directly from R. Bruce Carlton, Acts 29.

Prayerfully list the names of 5-10 leaders God has given you who are worthy of more time. Commit before God to ensure time in your schedule for deep investment in these few.

You have just identified your first “Timothy Group”

## Key Question #3 – What do we mentor our “Timothy’s” to do?

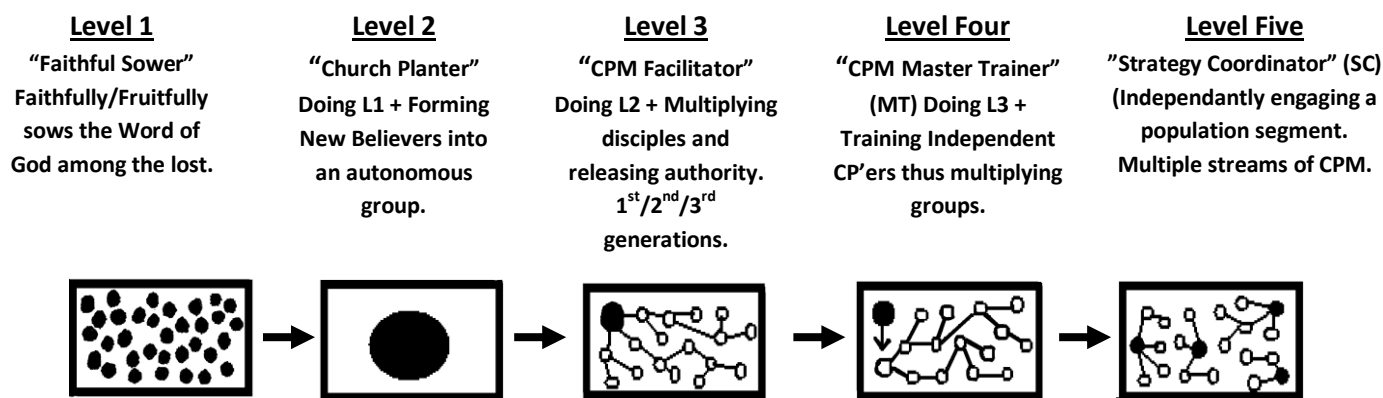
Answer – The Four Fields Kingdom Process

The answer to this question is the Mark 4, Four Fields plan. Our goal is faithful and fruitful reproductions of ourselves! Our Timothy’s are next generation church planters. This means we must mentor “Timothy’s” on all levels of our leadership plan.

Measuring the growth of leaders in our networks has led us to adopt five levels of leadership.<sup>50</sup> Consider this diagram.

### Leadership Multiplication

Five Progressive Levels of Leadership

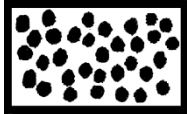


Leadership development demands two key questions.

- 1) Where are my leaders on the L 1-5 scale?**
- 2) How do I move them forward to the next level?**

Answering these questions will provide focus and intentionality to your mentorship of new leaders. Identifying their current position (level) is only the beginning. Much more important are the plans for moving them forward.

<sup>50</sup> This leadership levels are meant to be “measuring stick” for tracking growth in vision and responsibility. These are not five steps to becoming and “SC”, rather it is a tool to help us determine key competencies and identification of barriers that if not addressed lead to stagnation.



## Seed Sower

### Level One Leader

**Description** – *Field 1-2 Facilitators* - These leaders are simply **obedient** to the Lord's command to spread the gospel. They have overcome fear and prejudice with a **love for the lost** that compels them to sow. Most commonly these sowers **use simple tools**. They have been trained to use the tools available to every believer; their own testimony and a simple gospel presentation. Most likely they have begun with their own **“Oikos”** and have won some to faith. Their use of such simple tools enables them to **model for others** in a reproducible way.

*How do we move them?*

Level 1 leaders should be challenged with the vision of gathering believers into **discipleship groups**. Many times these leaders lack the qualifications of a pastor, but can still be mobilized to start new churches.<sup>51</sup> In fields where traditional churches exist, anticipate a barrier. The professional minister is the accepted form of leadership. **Equipping L1's with simple discipleship material** is a must. Their **confidence in presenting** the material will determine their willingness to take the next step. Consider materials that offer **participative Bible study** to relieve the perceived need for sermon preparation.

An important Bible study for these leaders would include Acts 2 and 13 with an emphasis on obedience and the **functions of the church**. Working with these leaders provides a chance to set the “DNA” of an emerging church along lines that are reproducible and indigenous.

#### **Skills – able to...**

- 1) Obedient to sow
- 2) Love the lost
- 3) Use simple tools
- 4) Reach their own “Oikos”
- 5) Model sowing for others

#### **Next Steps...**

- 1) Form discipleship groups
- 2) Reproduce simple discipleship material
- 3) Confidence in presenting
- 4) Participative Bible study method
- 5) Understand church function



## Church Planter

### Level Two Leader

**Description** - *Field 3-4 Facilitators* - Level 2 leaders have taken a step forward by solidifying their new believers into new church starts. They have grasped the need for body life and the indispensable functioning of the local church. Within their skill set is the ability to **recognize key spiritual gifts** necessary for proper church function. They are able to **model effective seed sowing** as well as **facilitating beginning discipleship** for added believers. They have a clear vision for healthy church, possess **authority for the ordinances** and facilitate them

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<sup>51</sup> While women do not fit the qualification of pastor as outlined within the New Testament, they can be seen as the catalyst for new church starts throughout Acts and the letters of Paul. (see the examples of Lydia, Pricilla, etc.) With this in mind, all levels of leadership are open to women.

regularly within body life.<sup>52</sup> It is not assumed that the church planter will become the pastor; rather an awareness of Ephesians 4:11-12 pushes them to **recognize emerging leaders** from among the faithful who might be entrusted the task of leadership. In this sense they are quick to **release authority** concerning church function and the continued ordinances.

*How do we move them?*

Many challenges exist for the church planter. Defining and maintaining their role is a never ending task. Traditional models imply an ownership of the new congregation pushing the church planter toward pastoral leadership. Multiplying churches is not possible within this model. The church planter must **release the fruit**. A season of prayer will perhaps clarify the planter's role and assist in the **delegation of leadership** within the new body. Paul completed this process rapidly, enabling him to engage new fields.<sup>53</sup>

For this reason the church planter is well served to consider a study on the spiritual gifts. A **healthy knowledge of body life** will promote respect for the priesthood of the new believers.<sup>54</sup> The church planter must also begin to critically manage his own schedule. The **ability to filter** through disciples toward effectiveness will sharpen and focus his efforts toward efficiency. This understanding leads directly toward the **"222" principle of multiplication**,<sup>55</sup> releasing the church planter to engage other fields.

The church planter must also grasp the progress of the new gathering toward biblical church. An understanding of milestones toward **healthy church** will help the planter to measure progress and determine next steps.

#### **Skills - able to...**

- 1) Recognize spiritual gifts
- 2) Model seed sowing
- 3) Facilitate beginning discipleship
- 4) Facilitate the ordinances
- 5) Recognize emerging leaders
- 6) Release authority

#### **Next Steps...**

- 1) Release the fruit
- 2) Delegation of leadership
- 3) Know healthy body life
- 4) Ability to filter
- 5) "222" multiplication
- 6) Release healthy churches



**CPM Facilitator**  
Level Three Leader

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<sup>52</sup> It is clear that church planting and church growth is stunted where authority for practicing the ordinances is absent. A difficulty arises within church plants facilitated by women. In such cases, the emerging male leadership and this authority should be quickly recognized to fill such a gap.

<sup>53</sup> Consider his stay in Thessalonica – possibly as little as three weeks (Acts 17:2). This is also the issue that caused his rebuke of Titus in Crete. (see Titus 1:5)

<sup>54</sup> See the studies on priesthood within the section "Motives for Church Planting" within this manual.

<sup>55</sup> "222" refers to 2 Timothy 2:2.

**Description** - A Church Planting Movement (CPM) facilitator is simply a church planter who has successfully multiplied the birth of new churches. This has likely happened in connection with his own willingness to **recognize and release authority** within the local church, **mobilize the laity** to effective sowing and reaping, and **foster a “DNA” of multiplication**. While churches continue to grow, they also continue to reproduce. **Second, third and fourth generation** churches are the vision of the CPM facilitator. This facilitator is a **strong delegator of responsibility**, often including **multiple layers of leadership** within their network. They **model zero to church**, otherwise known as the four fields, and have taken up **a training type role** within their own network. In large part these efforts are summarized within an understanding of **ministry beyond their own abilities**.

*How do we move them?*

The question that may be asked here is *should* we move them? The CPM facilitator is a highly effective leader within a movement of God. Great care must be given not to distract this individual from the harvest. When the time is right however, the potential such a leader has for impacting other networks is great.

The CPM facilitator can be greatly helped through **exposure to other fruitful fields**. In part this exposure will help to break through any unperceived barriers existing within his work. It further offers a chance for the **evaluation of tools utilized** in his and other fields.<sup>56</sup> Such exposure may also **open one’s eyes to a role within the global church** and kingdom expansion. It offers fresh opportunity to experience the great commission and **re-evaluate “What is It Going to Take” (WIGTAKE)** within a larger context.

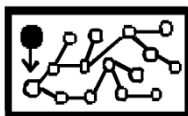
#### **Skills – Able to...**

- 1) Recognize, release authority
- 2) Mobilize the laity
- 3) Foster multiplication
- 4) 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> generation vision
- 5) Strong delegator
- 6) Multiple layers of leadership
- 7) Models zero to church
- 8) Training role within network
- 9) Vision beyond own abilities

#### **Next Steps...**

- 1) Exposure to other fruitful fields
- 2) Evaluation of tools
- 3) Perceive role in global church
- 4) Re-evaluate “WIGTAKE”
- 5) Empower other networks
- 6) Perceive role as catalysts

The goal of this exposure is the mobilization of such individuals to **empower other networks** toward effectiveness. These facilitators should be challenged to recognize their expertise and potential **role as catalysts** for independent movements. When the time is right, training others outside their network will multiply their effectiveness.



**CPM Master Trainer**  
Level Four Leader

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<sup>56</sup> This “cross-pollination” must be balanced with a warning so as not to confuse and derail an existing movement.

**Description** - A CPM master trainer is one who trains methods of multiplying churches within **autonomous existing networks**. The master trainer does not own the fruit of his labor; rather he **empowers networks** independent of his own to effectiveness. The master trainer is capable of **training leaders in levels 1-4** and the Five Parts of the Church Planting Plan. The master trainer also possesses **strong networking skills** along with the **ability to mobilize resources** needed to facilitate such trainings. He has an emerging **Revelation 5 and 7 vision and burden** for all nations.

*How do we move them?*

While the master trainer is a proven effective leader, his or her ministry may lack a **people group focus**. In this way, the strategic nature of the Great Commission is at times lacking. People group focused missiology can be clearly seen through **study of “panta ta ethne”** within scripture. God’s pursuit of all peoples clearly ties the great commission and the Lord’s return to the exposure of ethnic groups to the gospel message.<sup>57</sup> **Concentrated prayer** in this area has revealed in the hearts of many a **clear burden for specific population segments**. Challenging the master trainer with such biblical material may result in the **engagement of a previously unreached people**.

#### **Skills – Able to...**

- 1) Train/empower existing networks
- 2) Train levels 1-4 and the Five parts of the CP plan
- 3) Efficiently network with others
- 4) Mobilize resources
- 5) See Rev. 7 vision and burden

#### **Next Steps...**

- 1) People group focus
- 2) Study of “*panthe te ethne*”
- 3) Concentrated prayer
- 4) Clear burden for specific population
- 5) Engagement of previously unreached people



### **Strategy Coordinator**

Level Five Leader

**Description** – A Strategy Coordinator (SC) is one who has accepted the task of **training level 1-4 leaders** as well as the **mobilization of existing networks and resources** into the engagement of a specific population segment. This population segment has become the focus of an SC’s ministry for the purpose of **implementing reproducible church planting strategy**. The SC is an **advocate of an otherwise unengaged, unreached people**. In this way, the SC role carries a strategic link to the Great Commission and the Lord’s return. The goal of the SC is the **facilitation of multiple streams of church planting** within the designated population segment capable of exposing all to the Gospel. The SC’s team will likely include sowers, church planters, CPM facilitators and master trainers.

*How do we move them?*

The “SC” is in the unique position of recognizing the ends of the Great Commission. The “SC” must be challenged to see the existing task beyond their assignment for the filling of gaps beyond their reach. Who is the next SC? What groups exist that must be engaged?

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<sup>57</sup> See “Motives for Church Planting” study within this manual.

### **Skills – Able to ...**

- 1) Train L 1-L4 leaders
- 2) Mobilize networks/resources
- 3) Implement reproducible CP strategy
- 4) Advocate for an unreached people group
- 5) Facilitate multiple streams of church planting

### **Next Steps...**

**Expect the Lord's Return!**

#### **Consider the subtle differences in these roles.**

L3 - CPM Facilitator – Mobilizes/trains within own network

L4 - CPM Master Trainer – Mobilizes autonomous existing networks to multiplication

L5 - Strategy Coordinator – Mobilizes existing networks to target specific unengaged population segments

### **Assignment for Application**

Re-consider the leaders in your first potential “Timothy Group”.<sup>58</sup> As you think and pray over each leader on your list and answer the questions that follow.

Take time to consider their current roles in ministry.

What responsibilities are they fulfilling now?

Which of the “four fields” are they facilitating?

Taking into account their entire ministry, where would you place them on the leadership chart today?

Most importantly, wherever they may currently be, how will you move them forward?

Take time to record specific actions for each leader you have designed to move them toward greater responsibility. This type of intentionality will help you take full advantage of every contact with these leaders.

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<sup>58</sup> This list was made within this section at the completion of Key Question #2.

### **Timothy Group Action Plans**

<b>Timothy's</b>	<b>Current Level (L1-L5)</b>	<b>Specific actions for moving them forward this month</b>
Bikash	L2-Church Planter	this month he will release authority to two men to baptize

As Strategy Coordinators approach an existing network the question often arises:

*Do we build leaders or discover them?*

The answer to this question will greatly impact the rate at which leaders can be engaged and or trained to effective ministry. Is it possible to engage leaders who may already be practicing level two or three leadership? What about those who take their credentials from an academic setting rather than field experience? Must they begin at level one in order to advance in leadership? How do we balance and value “hands on obedience” with the ability to manage “big picture” issues that demand a broader view of the global church?

No comprehensive answer can be offered. Each setting carries with it specific circumstances as every leader brings different gifting into the discussion.

#### **Potential advantages of building leaders.**

- 1) The “DNA” issues of obedience and authority are addressed from the beginning. This protects a movement from outside tradition that may hinder multiplication.
- 2) Groups of leaders tend to grow together. “Crops” of leaders who have advanced through leadership levels tend to have a close relationship of trust built over time.
- 3) Spiritual gifts and talents are well known and likely fully utilized. Discovery and practice of these gifts takes time and should not be fabricated or assumed.
- 4) Others?

#### **Potential disadvantages of discovering leaders.**

- 1) New leaders entering the network carry many assumptions concerning ministry that may not fit “DNA” issues.
- 2) Issues of competition and trust should be expected if grass roots leaders perceive a short-cut to leadership.
- 3) Character and issues of integrity that have been closely examined while building leaders may be wrongly assumed as new leaders enter from outside the network.
- 4) Others?

While outside leaders offer a tremendous resource and should be utilized for kingdom work, care must be given to protect the “ethos” of multiplying church starts. Outside influence or the perceived introduction of new leadership carries potential both for sharpening an existing movement or derailing it. It should not be assumed knowledge equals obedience.

### **What to Study** – Paul’s Leadership Production

Consider Paul’s Example. When we consider a list of the leaders within his network, which ones did he win to faith?

Which ones did he discover and mobilize toward effectiveness?

The answer here seems to be both. It could be concluded, leaders like Timothy, Luke, and others were won to faith through Paul’s evangelistic efforts. Others, Pricilla and Aquilla, Apollos or John Mark were clearly believers before meeting Paul. For this reason, the fruitful mentor is always on the lookout for potential Timothy’s.

## **End- Visioning – Leadership Multiplication**

### **“WIGTAKE” – What is It Going to Take?**

Consider again the “X” people group with a population of 1 million souls. Keeping in mind God’s stated will (2 Pet. 3:9), that none should perish we must ask ourselves;

*How many leaders are needed?*

As churches are formed among the “X”, we are faced with a consistent need for more leaders. Determining the size of this task helps the church planter to set God sized goals capable of fulfilling his desires.

Ephesians 4:11-12 tells us God supplies leaders for every church. Five types of leaders are mentioned; apostles, prophets, evangelists, pastors and teachers. Recognizing and equipping these leaders is our task. To determine the number of leaders necessary, let us take God at His word. We will plan for five leaders per church.

If one church = 5 leaders,  
and 20,000 church plants are needed  
to reach 100% of the “X”,  
how many leaders are needed?

20,000 churches X's 5 leaders per church  
= 's 100,000 leaders need to be mentored

*Reaching 10% of the "X" people would require  
10,000 leaders!*

## **Goals – Leadership Multiplication**

### **Multiplying Leaders on Five Levels**

Mentoring leaders can begin today. Start with those God has placed within your network, be it a single church or association of churches. Challenge them all to move forward guided by goals similar to these below.

- 1) Assess each of the existing leaders in the network to determine next steps for their development in the next 3 months.
- 2) Bring #\_\_\_\_\_ new potential leaders into the network by training them on the four fields and assigning the task of sowing.
- 3) Personally invest time and resources in #\_\_\_\_\_ potential leaders as a model for other mentors in my network.

### **Specific Actions**

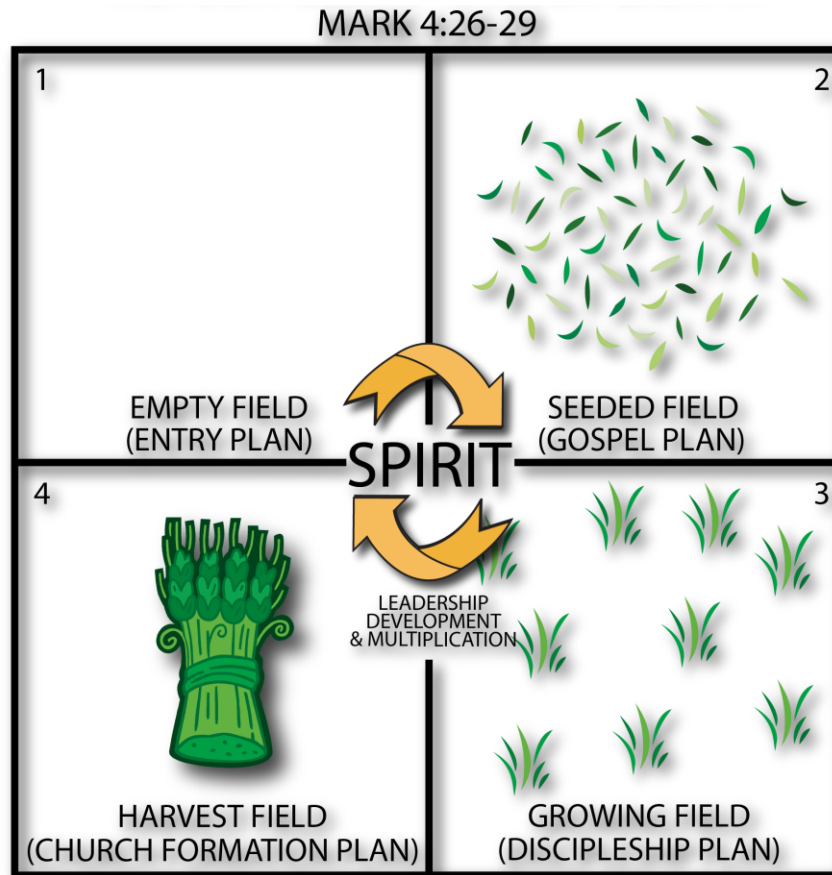
Make a list of all the potential leaders in your network. Use the "Five Levels" to assess their current leadership level and make specific plans to move them forward. Consider grouping leaders from the same level for mutual accountability to progress.

Approach the heads of other networks to share vision for leadership multiplication. If God opens the door, provide a simple sowing training and cast vision for investment in the faithful.

Now that we have covered "The Five Parts", consider a more in depth evaluation of your ministry. Using the following questions, take time to pray through each field to ensure efficient use of the human resources God has placed within your ministry.

Progress requires evaluation. What are the things you need to *start* doing? A second question that may be more relevant, are there things you need to *stop* doing in order to do the best?

# The Holy Spirit in Kingdom Growth



At the beginning of this manual it was stated, “Attempting to start a new church without the Holy Spirit’s guidance is like planning a trip to the moon without a rocket.” Of course not all that calls itself church is a work of the Spirit of God. Much can be fabricated and dressed up to look like the kingdom. Inside however the shell is hollow. This leads us to a key question in our ministries:

*How do we know what we see is in fact a genuine work of the Spirit of God?*

This short section will by no means cover the scope of the Spirit’s involvement, it is an attempt however to demonstrate the futility of such effort outside the leading of the Spirit.

Have you noticed how few books on church planting give priority to the role of the Spirit of God? Motives for this exclusion are not necessarily wrong. When asked a colleague recently remarked, “Many do not write on the topic because they do not control the Spirit.” His point is well taken. We must focus on the role the Spirit expects of us. This is faith in action as we move in assurance of his

involvement. At the same time however, there is work for the church planter in the area of discernment. Would not the commands to abide, pray and discern seem hollow if there were no implications for our efforts?

The Spirit of God is the central figure in New Testament church planting. We have already recognized His activity in the essentials of the Mark 4 parable.

*“Night and day, whether he sleeps or gets up,  
the seed sprouts and grows, though he does not know how.” (Mark 4:27).*

Clearly there is an unknown doer as the seed is transformed into harvest. This has been ordered by the Lord as Jesus goes on to say, *“all by itself the soil produces grain –”*. When understood in the light of 1 Corinthians 3:6 we are reminded it is God who makes the seed grow.

*“I (Paul) planted the seed, Apollos watered it, but God made it grow.”*

The ever present doer is the Spirit. Understanding this truth hurls our church planting efforts into the realm of partnership within God’s design for the kingdom. It has been ordered this way. Man is fully dependent on God to create life, for the provisions of growth and eventual resources for reproduction.

We would be remiss if we did not also pause to consider the vast teaching on the Holy Spirit in Scripture.<sup>59</sup> There is no part of the church planting process that does not demand dependence on the Holy Spirit. Everything we do begins with the humble admission we are not capable on our own. Likewise, multiplication is dependent on his indwelling of every believer.

## Examining the Holy Spirit’s Investment

### Field #1 – Spirit’s role in Entry Strategy

#### Self-Discovery Study – The Spirit in Entry

Read the following passages to discover ways the Spirit guides us in entering new fields. List them next to each verse.

- Acts 8:29 –
- Acts 16:6-7 –
- 1 Cor. 2:1-4 –
- Rom. 15:19-23 –

<sup>59</sup> Two of the best available works on the Holy Spirit that balance our role with faith are: Roland Allen, *Spontaneous Expansion of the Church*, Earmans...Allen covers the topic throughout as the Spirit’s activity is the center of his thought and argument in the entire work. Secondly see J.D. Payne, *Discovering Church Planting*. Paternoster, 2009. – Payne commits one full chapter to the Spirit’s role. Much of this chapter follows his lead as we focus on the Spirit’s involvement in relation to the five parts of kingdom growth. P. 59-72.

Within your team discuss these activities as they relate to your current context.

- Does the Spirit still lead us the way he did Phillip or Paul?
- Is he willing to confirm the truth of the Gospel through miraculous power?
- Does the Lord still control timing and direction in your movements and plans for advance the way he did with Paul in the Asian field?
- Can you give testimony of the Lord's leading to a man/house of peace that became a church?

## Field #2 – Spirit's role in Gospel Presentation

### Self-Discovery Study – The Spirit in Gospel Presentation

Read the following passages to discover the Spirit's role in presentation of the Gospel. List your discoveries next to each verse below.

- Acts 1:8 –
- Acts 4:13,31 –
- John 16:13, 1 Cor, 2:13, Acts 6:10 –
- John 16:8 –
- John 3:5-8, 1 Cor. 12:3 -

Acts 1:8 is unique among the Commission passages. It is not a command, rather it is a promise. Jesus promised, you *will* receive power and you *will* be witnesses! We must ask ourselves;

*Do we function today within the promises of Acts 1:8?*

We organize ministries, churches and outreach efforts based on the concentric circles it provides. Yet most believers live as if Acts 1:8 were never written. Ephesians 1:13-14 tells us all who have believed are marked in (Christ) with a seal, the promised Holy Spirit. Is not Paul referring to the promises of Jesus in John and Acts? If so the book of Acts is not a just a record of what the Spirit did 2000 years ago. Rather it is an example of what we can expect the Spirit to do today.

Take time to discuss these questions with your team.

- Has the Spirit changed? Is he still willing to act as he did in the book of Acts?
- How have you seen the Spirit empower your witness recently?
- Do you face the temptation to do the Spirit's work for him rather than trust his timing?

## Field #3 – Spirit’s role in Discipleship

### Self-Discovery Study – Spirit in Discipleship

Read the following passages to discover the Spirit’s role in discipling believers.

- Rom. 5:5 –
- John 14:25-26 –
- 1 Cor. 12:1-31 –
- Phil. 1:5-6, 1 Cor. 1:4-9 -
- Acts 20:32 -

We do not have time here to establish a doctrine of eternal security or the relation between salvation and sanctification. Let it be said however what the Lord begins he finishes. Salvation, sanctification and glorification can all be referenced in scripture as completed action and on-going activity.

The church planter pursuing multiplication will wrestle with the pace of discipleship throughout their ministry. Much of the criticism of church planting movements focusses on the release of new fields. Granted, a balance must be maintained in the pursuit of depth and width in our efforts. These concerns cause much insomnia for church planters.<sup>60</sup>

In maintaining such balance much depends on the church planters answer to a key question:

*Can the Spirit be trusted to finish what he has begun?*

The obvious answer is ‘yes’. We must be willing to trust the Spirit to carry on what we are unable to accomplish. This is not a call to lazy discipleship. The Commission demands disciple making. Beware however of the church planter or church leader who assumes his or her agenda for discipleship is the key to the commission. The Spirit is in control! (Phil. 1:6/1 Cor. 1:8/Jude 24)

Our ability to trust and release fields into the watchcare of the Spirit is a key to multiplication. The perception that believers need us or our knowledge to become mature is not of God. We must expect spiritual gifts among new believers capable of supplying all that is needed in church planting, health and

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<sup>60</sup> Though vocabulary surrounding the Great Awakening was different, Johnathon Edwards’ defense of the authentic movement of God presents a strong defence for Holy Spirit activity in the post biblical period. See Edwards, Johnathon. *On Revival: The Distinguishing Marks of a Work of the Spirit of God*. Banner of Truth Trust, Edinburgh, reprint, 1984.

maturity. This expectation brings us into fellowship with Paul who released new churches and wrestled in prayer for their survival<sup>61</sup>

## Field #4 – The Spirit’s role in Church Formation

### **Self-Discovery Study – The Spirit in Church Formation**

Read the following passages to discover the Spirit’s role in forming churches.

- 1 Cor. 12:12-13 –
- Eph. 4:11-12 –
- Rev. 2-3 –
- Rom. 16:25 –
- 1 Thess. 1:5-6 -

Based on these verses the Spirit gives leaders to the church, instructs and rebukes when the church wanders and gives birth to each church as the Kingdom advances. Let us remember the words of Christ, “... I will build my church, and the gates of Hades will not overcome it.”

Consider these questions for discussion with your team.

- Do you have room in your ministry for Ephesians 4 Leaders to emerge?
- What is the minimum requirement for a church to be released? Should there be a maximum?
- Is the harvest enough? What is needed for church that doesn’t come from the harvest?
- What do these verses say about the pure nature of church?
- Is your ministry on track?

## The Spirit’s role in Leadership Multiplication

### **Self-Discovery Study – Spirit in Leadership Multiplication**

Read the following passages to discover the Spirit’s role in multiplying leaders. List your findings in the space below.

- Acts 13:1-4 –
- 1 Pet. 5:1-5 –
- John 4:31-37 –

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<sup>61</sup> See the balance demonstrated in Paul’s journeys and letters – Acts 17:2 balanced with 1 Thess. 1:4-10, and 3:1-10, or 1 Cor. 1:4-9 balanced with problems throughout the letter, or Philippians 1:6-11, and 2:28 balanced with 4:6 – see ‘anxiety’.

In John 4:31-37 we see the Spirit does everything between sowing and reaping! This includes the reproduction of leaders capable of working the fields in future generations of the kingdom. Many times our own abilities or giftings cloud our vision for the work of the Spirit through others. You are not the Lord's strategy. Your efforts will never be enough. Your calendar will not change the world. Allowing our minds and plans to drift into this pattern set us up to compete with the Spirit as the agent of transformation. Beware of such idolatry.

Question to discuss with your team:

- Are you your own plan?
- What leaders are you currently depending on the Spirit to provide?
- Can you list new leaders emerging provided by the Spirit?

## Seeing Healthy Reproduction

Only the plans and people fully surrendered to the Lord and his glory will **see healthy reproduction**. In some cases those who fail to surrender won't **reproduce**. This often leads to a fat, bloated congregation of believers unwilling to surrender the kingdom to others. Others may reproduce but the offspring will suffer by the passing of an un-**healthy** DNA (inheritance from the parent). Finally some who advance by their own effort may reproduce and in the Lord's grace the offspring may even reach healthy maturity despite the parent. We can be sure however such workers will not **see** the fruit of their labors.

There are many who start well, but fall off course on this issue. As churches reproduce and fruit begins to pour in the temptations of thinking we have arrived and made our mark in the kingdom mount up.

There is one thing the Lord will not share with us. God provides infinite grace to those who accept him. God provides a world full of resources that reflect his hospitality. His glory, however, is off limits to us. Ask the couple in the garden who wanted to be like God (Gen. 3:5). Ask those who built the tower what profit came from wanting to ascend into the heavens (Gen. 11:4). Just as they did in the garden, we have a choice. We can have a name for ourselves or make his name known. The two ambitions do not mix.

Perhaps this is why God has chosen the simple things of this world to confound the wise (Mt. 11:25)

*Do you want to see reproduction?*

There is a Spiritual discipline not often mentioned in today's popular writings. We have seen it lived out in the lives of some of the most fruitful men on the planet. The fact you have never heard their names is evidence of the grip this discipline has on their lives.

John 12:24 says, *"I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds."*

Make it your discipline to die so the Spirit can move forward through you.

# Barriers to Overcome

As stated earlier, reaching our potential in church planting at times means taking up new activities we should be doing, at other times it means letting go of things that hinder the church planting process. Paul rightly prayed day and night for the church planters at Philippi that “...they might discern what was best” (Phil. 1:10). An attempt at putting the “best” into practice many times reveals some hidden obstacles within our host culture and more often within our own church traditions.

The effective and efficient church planter will always use evaluation to sharpen and focus his efforts. Philippians 1 leads us to these two questions. They are invaluable in this process.

- 1) What is the best I need to *start* doing?
- 2) What do I need to *stop* doing in order to do the best?

## Barrier #1 – Restricting the Practice of Baptism

The first of these suggested barriers deals with the matter of baptism. For the New Testament followers of Jesus, baptism was the first step in a life long process of obedience. Romans 6:1-11 equates baptism to the death burial and resurrection of Christ. In this sense, baptism is an initiation for those who stand together in testimony to the victorious, resurrected Savior. Along with the symbolism of baptism the practice solidifies a “DNA” of unquestioned obedience. Jesus commanded we receive and perform baptism. In Matthew 28, the Great Commission demands the followers of Christ make disciples. The method of discipleship is then laid out. Baptize them and teach them to obey. I would suggest the implied prerequisite to teaching obedience is the action of obedience in baptism. Yet today in many fields where traditional church exists, the practice of baptism has become a point of contention.

Two potential barriers to scriptural baptism are common.

- 1) Churches delay baptism to gauge levels of commitment.

When we assume the motives for such delay are pure, we can in some ways sympathize. Many times candidates for baptism have approached the church with wrong or false motives. Perhaps the “convert” seeks relief from a social pressure or economic hardship. Many times in these cases the baptized disciple, disillusioned by unimproved circumstances, reverts back to native religious practice. Perhaps a convert from a polytheistic background has not understood the sole Lordship of Christ. In other settings where persecution plays a role, caution is taken to ensure the baptism of a new believer is not entrapment, the breaking of a local or national law prohibiting baptism. While these situations are understandable and require grace, they must be answered with the example of scripture.

It is certain the first generation disciples of Christ scattered across the Roman Empire had come from an idolatrous context. Many if not all of those baptized in Philippi, Athens, Corinth and Ephesus had been gross idolaters before recognizing Christ. Scripture further records the fear of Ananias when faced with the baptism of Saul. This fear was natural as Ananias was surely facing a trap. He was asked to baptize the persecutor (Acts 9:13-14). Yet this fear was overcome by the clear instruction of Jesus to move forward.

Whatever the motive, the most common reason for delaying baptism is the perceived need for understanding before baptism is performed. Once this suggestion is accepted, the question that must be asked becomes what must be understood? As we will see the New Testament lessons on baptism must have been quite simple. It seems the understanding needed could be covered between the point of salvation and the walk to the river as baptism was unanimously immediate. The church planter must ensure nothing is added to the grace of Jesus as a condition for acceptance into the church family. In this way baptism actually ensures true repentance as the candidate is expected to identify his or her life solely with Christ.

#### *Why does this matter?*

Sadly, in many cases the decision to delay is related to an individual's desire for control of church membership. Above and beyond the grace of Jesus' imposed requirements of Bible learning and understanding replace simple child like faith and obedience. Withholding or delaying baptism implies an uncertainty concerning salvation. The opposite is also implied. Permitting baptism suggests the church is convinced the salvation is genuine. In this way the testimony of the new believer is replaced with the church's testimony about the believer. This trend challenges the priesthood of the new believer, robs the joyous testimony of an infant and most importantly disrupts the foundation of obedience. If baptism is subject to delay, why follow the command to love or give? Why pray, repent or even make disciples? This is a dangerous trend that must be avoided.

Consider the following study.

### **Self- Discovery Bible Study**

Read the following passages and answer these questions from Acts.

Acts 2:38, 41/8:36-38/9:17-18/10:44-48/11:17-18/16:31-33/19:5

Questions:

- 1) Who was baptized?
- 2) When were they baptized?
- 3) Who baptized them?

Within the book of Acts we see all sorts of people being baptized. The baptism of murderers and idolaters were common place. All were immoral one day and baptized the next. There was no period of reform; rather baptism celebrated the beginning of new life. While immediate baptism is never demanded within scripture, no other example exists! At the first possible opportunity baptism was performed. While scripture does not give us the rationale for this unanimous precedent, the church planter must assume such an example has specific reasons.

Consider a second potential barrier:

- 2) No one in the locality has authority to perform baptism.

In this case, a queue begins. Those accepting the message of Christ and desiring biblical baptism have found that no such opportunity exists due to the lack of perceived authority. For the church planter, this issue demands the question where does such authority originate? Baptism was certainly given to the church; it is an ordinance to be practiced within the body of Christ. At the same time, Jesus gave baptism as a significant part of the Great Commission thus applying to all believers.

Whatever your interpretation of the authority given in the New Testament, the source of this barrier is the local church. Either the existing church has failed to accept the authority given by Christ or a pre-existing church holds such authority over the head of the church plant in an attempt to exert control. At times this withholding of authority has a pure motive. Many perceive a threat to doctrine they believe must be maintained. Loosing church plants to baptize at will is feared as it may grow increasingly out of control. In this case, a fear for Jesus' reputation may constitute a pure motive, but not necessarily a healthy one. God gave us His Word as a protection of doctrine. His reputation is safe within the solidified record of Scripture. Protecting the message from the world has never been the commission; rather unleashing its transforming power is our task.

Whatever the motive for withholding or restricting the performance of baptism to a select few, we must again weigh our opinions against the examples of scripture. Consider the following passages.

### **Self- Discovery Bible Study**

Read the following passages and answer the question provided.

John 4:1-2/Acts 10:48/1 Cor. 1:14-17

Question: Who performed the baptisms?

Jesus watched, Peter demanded others baptize and Paul can't even remember the issue! Jesus released authority! Peter released authority! Paul released authority! What should you do?

*Why does it matter?*

Baptism is the first act of obedience in the life of the new believer. It sets a precedent. It begins a habit of obedience that should rule the believer's life. This habit is starved when we withhold authority. The first sign of growth is choked out of the new believer.

The opposite is also true. Releasing authority and multiplying baptizers will multiply the baptized. Disciples entrusted with the task of administering baptism recognize a new identity. Cutting them loose in this way from any restriction unleashes the Gospel as well. Releasing authority in this way releases a network of harvesters to own the fruit of their labors. Give the army its orders and the authority to carry them out!

## **Barrier #2 – Professional Ministry**

The difficulty here is the engine that often drives “professionalism” in pioneer fields. An outside subsidy establishes an extra-biblical priesthood. You will not multiply churches with pastors paid from outside.<sup>62</sup> At least two reasons for this exist.

- 1) As the work grows the pastor sees his income solidified. Releasing the fruit of new works to begin new churches creates a danger to his livelihood and thereby his family's well being. He will always be motivated to gather new sheep into his existing barn.
- 2) The growth of the movement or reproduction of churches will always be bound to the money coming in. While we can claim the promise, “God will provide”, we would be well served applying it from the beginning. The likes of India, Bangladesh and other populous nations will never have enough paid pastors to reach them. Exponential growth is hindered when dependence on outsiders is accepted.

This same rationale also makes the quota system of many church planting trainings a dangerous practice. After receiving training in church planting and related pastoral ministry, trainees are released to begin a new work. Within a predetermined time frame the church planter is expected to produce a prescribed amount of fruit. This is the quota system. As the date approaches by which the goal must be reached the church planter is placed in a difficult situation. Knowing his livelihood for the next year depends upon his production, desperation often confuses sound ministry. The quota system also devastates the potential for reproduction as the church planter who releases new generations of churches risks losing support or at best creating competition for support.

The potential for unhindered, reproducible church planting is best served within an indigenous self-supported movement. This truth is supported biblically. Paul did not pay church planters in pioneer areas. Rather they were compelled by the Holy Spirit to pour out everything into the harvest.

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<sup>62</sup> See Zdero, Rad. 2004. *The Global House Church Movement*. William Carey Library, Pasadena California, for verification of New Testament financial support systems – p. 42-44.

## Barrier #3 – Financial Hardship

What you may not have guessed is these hardships are often created by our own traditions. God has provided all the Church needs according to His promises. The difficulty arises as the Church has refused satisfaction with God's provision. This difficulty did not show itself in the biblical account. Instead those experiencing extreme poverty were praised as some of the most generous in their giving (see 2 Cor. 8:2).

What causes such hardship in the modern era?

Consider this study.

### Self-Discovery Bible Study

Read the following passages and answer the question.

Acts 2:46/5:42/16:40/17:5-7/18:7/19:9/20:20 Philemon 1:1-2/Romans 16:1-5/1 Cor. 16:19/Col. 4:15

Question – Where did the churches meet?

Similar to our study of baptism, the biblical precedent is unanimous. The New Testament church made use of the homes provided by God for the gathering of the church.<sup>63</sup> The house church phenomenon is not a phenomenon at all. Rather it is a return to the biblical model.

Those churches choosing to make use of the homes God has provided are free to designate the tithes and offerings of the church to ministry. These offerings will impact local communities and enable the proper functioning of the church. Giving supplies the felt needs of members and will promote continued faithfulness.

The home also provides a warm and welcoming atmosphere. Seekers coming from other world religions not willing to enter a "Christian temple" may indeed feel comfortable in the homes of believers.

## Barrier #4 – Extra-biblical Qualifications for Pastors

Seminary grads - vs. - Simple men

Throughout the Bible God has chosen simple men for the fulfillment of his will. Moses was perhaps the greatest leader of Israel. He spent time face to face with the Almighty, and was used to deliver them from bondage. David like Moses was used by God to deliver and lead the people God had chosen. He

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<sup>63</sup> The one exception to this rule is Acts 19:9. Here the church gathered in a school, the Lecture Hall of Tyrannus

was Israel's greatest King, a man after God's own heart. The amazing link between the two, besides their accomplishments was their origin.

*Where were they when God called them?*

Both Moses and David were prepared by God for their roles by tending sheep! Though Moses had a regal upbringing, he was not ready for leadership until spending forty years on the backside of nowhere. In the same way David, the least of his brothers, was the unappreciated shepherd boy. Yet this boy from nowhere claimed the power of God in the overthrow of the giant Goliath who had mocked both God and His army. God used obscurity and a simple lifestyle to prepare these men for greatness.

The New Testament bares witness to the same trend. Jesus had access to the synagogue and could have certainly picked the most learned as his disciples. Yet it was the simple that He invested in. Jesus' disciples were fishermen, considered unclean and likely cast off by the religious elite. Others were tax collectors, hated by the people, yet when transformed by God's grace, they were able to turn the world upside down!

Acts 4 gives one of the greatest descriptions of those Jesus chose.

*"When they saw the courage of Peter and John and realized they were unschooled, ordinary men, they were astonished and took note that these men had been with Jesus" (v.13).*

It was not their background that qualified them for ministry. Rather it was their devotion and obedience in following the Lord.

Today many existing churches have accepted an unspoken rule. Pastors should be educated men. While education is by no means to be discouraged, one must ask the following:

*How much education is necessary?*

While some discuss degrees, others question the necessity of literacy. This may seem absurd as access to the Bible is most certainly a qualification. Yet none of the first century pastors had consistent access. Some would also question Peter's literacy. His second letter, which unlike the first is not ascribed to the pen of Silas, displays a rudimentary ability in Greek. This begs the question, can a man who is unable to read discern and interpret the Scripture? This is no hill to die on but the very discussion challenges the current consensus.

*Can a pastor be trained on the job?*

The answer to this question will most certainly determine the rate at which pastors can be prepared and released in new church starts. A look into the teaching of Paul is appropriate at this point.

### Self-Discovery Bible Study

Read the passage and assign each qualification to the appropriate category.

#### 1 Timothy 3:1-7

Character

Gifts/Skills

Education

One or possibly two of the qualifications listed by Paul could be argued within education or skills, the vast majority are character traits. This reveals God's concern. Character is the primary qualification of leadership in the church. Nothing can replace it. God has made it available to both the learned and the simple through His indwelling presence.

Imposing extra-biblical requirements for the office of pastor *will* hinder church multiplication! We cannot improve on scripture and should not allow our traditions to try.<sup>64</sup>

### Barrier #5 – False Definitions of Success

A church planter who does not consider a church a success until it has reached 100 members or more will likely not plant many churches in his career. This is not to say a career spent planting one church is not successful, simply that goals we set are predetermined by a definition we may never have evaluated.<sup>65</sup>

Today's definition of success calls for large numbers.<sup>66</sup> The unspoken definition of a successful ministry is determined more by the size of the church than any other factor. While this is not true in every case,

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<sup>64</sup> The church planter will find great help in avoiding such barriers by reading: Garrison, D. 2004. *Church Planting Movements*. Midlothian: WIGTake Resources, Bangalore. Also Allen, R. 1946. *Missionary Methods: St. Paul's or Ours*. World Dominion Press, London. (Also published by Eerdmans, 1983).

<sup>65</sup> It is worth noting here the largest Protestant denomination in the world, the Southern Baptist Convention, USA with more than 43,000 churches still carries an average church size less than seventy. If 100 members or more is success either the average is failure or our definition has been unconsciously skewed.

<sup>66</sup> See Smith, Ebbie C. *Growing Healthy Churches*. Intercultural Institute for Contextual Ministry, Augusta, South Carolina. 2003 – Dr. Smith is suggesting the need for healthy churches has become clouded in a pursuit of size as the primary definition of success. See p. 23- 26.

it sub-consciously weighs on every church planter's hopes and goals. Without achieving the proposed model of successful size and scope, the church planter is left no alternative but to be considered a failure. In some sense it is a vicious cycle. Only those fulfilling the definition are allowed a voice to question or refine our understanding of success. This constitutes a great danger. This is not an attempt to criticize the Western church. Rather my point may be expressed in the following example.

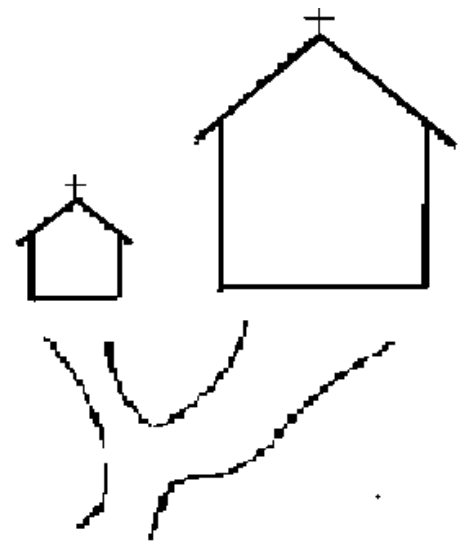
Consider a young church planter who, desiring the best God has for his ministry, purchases one of the hundreds of church planting books offered the global Christian community by the Western church. As do many, this book assumes bigger is better.<sup>67</sup> Without ever having been stated, a mental picture is established in the young church planter's mind of the eventual goal of his efforts. This sub-consciously determines every step from the first believer unto his exit strategy before he ever puts his hand to the plow.

The problem in this scenario is this: imagine our hypothetical church planter hails from China. Now the model which he has been unknowingly fed leads him down a sure road to persecution due to its public and corporate nature.

Or consider for the sake of argument the church planter who hails from India. The problem in this setting is the extreme poverty of the new believers. Due in part, if not completely, to the accepted definition, the church planter is from the beginning destined to either failure when sufficient money cannot be raised or to dependence as he must look outside for the funds needed to accomplish the assumed definition of success.

Further, those who achieve the goals of this model find themselves rejected by their own who perceive the church building and other infrastructure of their ministry to be foreign. These are only two of many examples that could be offered to demonstrate the danger of our assumed definitions and goals.

While each person's definition of church must be evaluated, let us first consider the assumption at the root of our definition. Suppose I could take you to a town where two churches had been started. Simply by driving past the two churches, seeing the property owned by each, it is natural for anyone to judge between the two. Within our minds we would define one as the more successful church. Let us consider the criteria of our judgment. It is natural for man to consider the larger, more extravagant building to be the success. This is the nature of



*Which road would you choose?*

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<sup>67</sup> We will not site sources here but will reference the warnings of Rick Ferguson who echoes our concerns in a painfully honest testimony of his own slip into the trap of pride and the thought of building his own kingdom over God's. see Harris, Richard H. Reaching a Nation Through Church Planting. NAMB Press of the SBC. Alpharetta Georgia, 2003. P. 78-79.

man. Bigger is better. How can the thousands who attend such institutions be wrong?

In many cases we also value stability, in which case older is better. The reason for such assumption is obvious. A proven track record that has been established over many years promotes trust that what has been established will continue. This applies to more than just churches. Imagine choosing a bank for your investment. Where would you feel safe putting your money? A predisposition toward stability is a natural human tendency.

Consider the problem. If I were to ask a Hindu, where is the greatest Hindu temple in the world? The Indian Hindu would point me to Rishikesh or Varanasi. Where ever I was sent, the sub-conscience reason for the referral would almost certainly be the size and age of the temple. Bigger and older is better in the mind of the Hindu. If I were to ask the Muslim to direct me to the greatest mosque, Mecca would be suggested for the same reason. The Catholic who is asked will undoubtedly answer “the Vatican”. The Buddhist would likely point to Lhasa due to its ancient monastery which for generations housed the Dalai Lama. It happens to be one of the largest in the world. This is the nature of man. I do however know my nature is flawed by the effects of sin.

To mindlessly swallow our natural assumption without thorough evaluation is careless. Scripture repeatedly urges us toward such introspection. With this in mind, why are we so willing to accept a prescribed definition of success in ministry without critical evaluation?

### The Example of Jesus – Mark 1

Consider the example of Jesus. In Mark 1, Jesus enters the home of His disciple Peter for the first time. After healing Peter’s mother-in-law, the Bible says all the sick and demon possessed from the town, Capernaum, were brought to the door where Jesus healed them. Early the next morning, while it was still dark, Mark records Jesus left the house and spent time alone with the Father. After some time the disciples sought Jesus to inform Him a crowd had gathered at the door. Everyone was looking for Jesus, who overnight had become the most popular man around. Everyone wanted His time. Everyone wanted to see and touch Him. By anyone’s definition He was a huge success! This made Jesus’ statement to the disciples unexpected.

The disciples urge Him to return to the house by saying, *“everyone is looking for you.”* Jesus replied, *“Let us go somewhere else, to the nearby villages, so that I can preach there also. That is why I have come”* (v.38).

Jesus was not bound to our definition of success. Had He remained the crowd would surely have grown as more people heard of the miracles He performed. Yet His unquenchable desire was for the Father’s will. He would not be distracted by any crowd or fame.<sup>68</sup>

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<sup>68</sup> For further writing available on this potential barrier contact the author through the Website:  
[www.churchplantingmovements.com](http://www.churchplantingmovements.com)

## Advice for Trainers

Training differs from teaching. Teaching is for the mind, training implies practice. Anyone training this or other material for church planting would be well served to consider several aspects of their schedule.

- 1) *In what order will you present the material?* Answers to this question may depend upon the complexity of the materials being taught. Often when presenting all five parts of the CP plan we begin with church formation. This enables us to practice healthy body life as well as to model the simplicity of New Testament church.
- 2) *What barriers will you face?* Anticipating potential barriers in the theology or ecclesiology of your trainees may help you to order the presentation of material. Many times our trainings have two central functions. The tearing down of barriers stemming from tradition, opinion or false theology followed by a building up of the scriptural patterns.
- 3) *What are the realistic goals?* The five parts of CP plan present a process of church planting. Together they are a large bite of information for the beginning church planter. Dividing the material into smaller bites may at times be a relevant exercise. We have also found the repetition of materials not at first processed or applied by the trainees aided in their acceptance of the materials. In this way, though not fully grasped in the first training, subsequent reviews of the same materials led to “ahha” moments when the church planter discovered the big picture.
- 4) *Who are you training?* The training of lay people has continuously proven the most fruitful. Yet access to the laity within existing networks is not always a given. At times more formal “gatekeeper” trainings are a necessity. Convincing the head of a network may require different approach. Gatekeeper trainings tend to deal with the “why” questions behind certain materials whereas a lay training is driven by “what.” Why should we do it? - vs. - What should we do?
- 5) *Practice everything!* Confidence is the key with lay people. What they practice they will do. Assumption is the trainer’s downfall. Assuming understanding or competence will lead to disappointment. Don’t teach, train! Put the material into action.
- 6) *Avoid sequentialism.* The five parts of the church planting plan are not five steps to church planting. Rather they should be understood as ongoing areas of emphasis in the church planter’s role.
- 7) *Tools are interchangeable.* Though this manual is highly directive, be willing to adapt tools to the specific settings within each new field. See the bibliography for examples of practitioners who have utilized different tools effectively.

Consider the following abbreviated version of a typical training. Each field is represented along with key materials and goals for Master Trainers to follow.

# Church Planting Motives

Key Question - *Why church planting?*

In a setting of relative peace throughout the world, Christian ministry has taken on a variety of forms. Careers in media production, relief work, social ministry and services have grown alongside the expanding roles for professional ministry in the traditional church setting.

Amidst the vast opportunities available to the men and women of God, why should church planting be considered? Little external motivation is apparent. Church planting offers little visible security. The salary of a church planter is likely never guaranteed, and years of obscurity within the profession are a distinct possibility.

To uncover motivation for a focus on new church starts one must dig into scripture. Understanding motives for church planting is on par with understanding God's plans for all people. Since the day of Pentecost the spread of the Gospel has resulted in the planting of churches. Everywhere the kingdom has spread the church has been established as an outpost. The church is the vehicle of God's kingdom.

Understanding motives for church planting demands an understanding of God's motivations for the expansion of his kingdom. Consider the following studies for insight into God's motives:

## Self-Discovery Study – God's Primary Motive

Read the following passages and answer the questions that follow.

- 1) Isaiah 43:6-7 – Why did God create man?
- 2) Isaiah 49:3/Jeremiah 13:11 – Why did God choose Israel?
- 3) Psalms 106:7-8 – Why did God rescue Israel from Egypt?
- 4) Romans 9:17 – Why did God raise up Pharaoh?
- 5) Exodus 14:4 – Why did God part the Red Sea?
- 6) 2 Samuel 7:23 – Why did God give the Promised Land?
- 7) 2 Kings 19:34 – Why did God rescue Jerusalem?
- 8) Ezekiel 36:22-23 – Why did God restore Israel after the exile?
- 9) John 14:13 – Why does Jesus answer prayers?
- 10) John 12:27-28 – Why did Jesus suffer?
- 11) Isaiah 43:25/Psalms 25:11 – Why does God forgive sin?
- 12) John 16:14 – Why was the Holy Spirit sent?
- 13) Romans 1:22-23 – Why are we judged?
- 14) 2 Thessalonians 1:9-10 – Why will Jesus return?
- 15) Romans 9:22-23 – Why does God pursue His wrath?

God's glory is the greatest of motivations. From the beginning, the revelation of that glory has been His greatest gift to mankind. The separation caused by sin has distorted and subjected creation to confusion. Setting the relationship right was the work of Christ and is carried on today through the Church.<sup>69</sup>

Consider God's glory among the church.

### **Self- Discovery Study – God's Glory - the Church**

Read the following passages concerning the church as the vehicle of God's glory.

- 1) Romans 11:36 – What is the church's prayer?
- 2) 1 Corinthians 10:31 – What is the church's purpose?
- 3) 1 Peter 4:11 – Why does the church serve?
- 4) Philippians 1:9-11 – Why has Christ made us righteous?
- 5) Matthew 5:16 – Why does our light shine before men?
- 6) Ephesians 1:4-6 – Why did God choose us as a people?

Revealing His glory is the primary motive behind God establishing the Church. As stated earlier, we are the vehicle of His glory. Some would ask how this motivates the planting of new churches.

Consider the following passages for understanding God's will for kingdom expansion:

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<sup>69</sup> For more thorough presentation of God's glory as a motive for His redemptive work see – Piper, John. *Let the Nations be Glad*. Baker Academic, 2<sup>nd</sup> Ed, 2003, 22-27.

### **Self-Discovery Study – God’s Plan for Advance**

Read the following passages and search for a common theme within God’s plan.

#### **Old Testament**

Genesis 12:3/18:18

Psalms 2:8/22:25-31/46:10/57:7-11/67:2-4/72:17-19/96:3

Isaiah 2:2/11:10/12:4/42:1/42:10-12/51:4/52:15/56:7/60:3/66:18

Ezekiel 36:23/39:21/Jeremiah 1:5/16:19-21 Haggai 2:7/Zechariah 9:10/Micah 4:1-3/

Malachi 1:11/1:14

#### **New Testament**

Matthew 4:12-16/15:21-25/24:14 Mark 11:15-19 Luke 2:25-32/13:29

Revelation 5:9-10/7:9

Conclusion – Isaiah 49:6

When understood together God’s glory and His heart for the nations of the world clearly define the remaining task. The return of Jesus Christ awaits the fulfillment of Revelation 5:9-10, the calling of the purchased from every tribe, language, people and nation to form the kingdom of priests in service to God.

#### *Why church planting?*

Church planting carries the Gospel message to nations who have not yet heard. The church is the vehicle; planting it among the remaining lost is God’s plan.

# Case Study - “G” People - Church Planting Team

**Duration – 12 years**

## Strategy Coordinator’s Profile

The “SC” for the “G” people is a well educated first generation believer now working primarily cross-culturally. He is fluent in several relevant languages of his target peoples and has spent time researching local cultures and religious traditions as his strategy has progressed. He has been a leader in contextualization throughout the region and has often faced criticism for these efforts. The “SC” is strong in delegation with vision for the Lord’s return driving him forward. He expects all believers to do the ministry of reconciliation, calling the lost to saving faith.

## The Field – In “SC’s” words...

I and our team are working cross culturally in pioneer areas with a geographical focus among multiple PG’s who have never heard the name of Jesus. The primary people we seek to engage is spread across around 2000+ kilometers east to west. The population we are currently engaging is estimated at between 25 and 30 million. The religion of our area is a mix of polytheistic deity worship as well as ancestor worship. There were no existing church planting tools when we began as we seem to be the first to engage these groups. Urban areas within our field are densely populated as more and more are drawn to the economic and social growth. The nation we work within is a player on the developing world markets and dominates trade throughout the region. This has meant a secularization of the society as even pagan religious traditions are motivated by finance whose income is fiercely guarded.

Persecution has followed each of our breakthroughs over the past decade with a variety of motivations. As stated before the financial crisis caused by idolaters abandoning temples and their priests is one, rejection of the gospel is another, but mostly I and my team have been persecuted for breaking from traditions of our own culture we examined and determined were not biblical.

## Partners

We have both discovered outsiders and built up insiders to become fruitful laborers for the harvest. (Those coming from outside were engaged after field arrival... we have not sought to mobilize outside senders other than our own churches.) Most of our leadership are first generation believers. This has meant on the job training for all of us as we move forward. The places we have seen explosive growth have unanimously been led by insiders (local leaders).

## The Strategy

We are working around clear priorities:

- 1) Seek and win the lost through Holy Spirit direction,

- 2) immediately disciple the converts to reach out to family,
- 3) baptism is immediate as a foundation of obedience,
- 4) gather the church in the homes of those committed to Christ and each other in the face of persecution.
- 5) Instruct and hold leaders accountable as quickly as possible before persecution forces us to move on.
- 6) Trust the believers to the Holy Spirit and return when possible to measure continued obedience.

This strategy has led us to multiple power encounters. “Territorial” deities have been confronted directly and led to breakthroughs in several instances. (This is a likely reason for much of the persecution we have faced.) Such power-encounters have on the other hand opened doors for many religious and political leaders to accept Christ.

We are also helped in our entry and gospel presentation by frequent miracles and healings. Those who witness such events often surrender themselves to Christ.

Heads of household are typically our target. This has meant that whole families have often believed and been baptized together. This has helped our church formation as leadership seems to emerge naturally from within new groups.

Because persecution limits initial time with converts we have been forced to develop a pattern of discipleship we seek to implement in each new field. This has helped to streamline our beginning discipleship as well as its reproduction with new believers after our departure.

## **The Results**

By focusing on a district approach we have been able to launch six distinct streams of reproducing churches. This has led to gospel saturation across the region. By granting responsibilities among new believers and our refusal to hold authority over these churches maturity has come quickly in each field. Such responsibility has led to a strong leadership base with trainers and delegators in each region. We consider these 30 million reached.

## **Difficulties**

1) **Traditions in other networks** have often hindered and introduced false teaching capable of derailing our efforts if not checked. We chose to confront these traditions directly appealing to the source of such teaching and ultimately demonstrating from scripture their falsehood.

2) Some of our **churches are a real mess.**

False teachers are introducing false gospels, wrong understandings of the second coming, and excess in use of spiritual gifts. We also see works based backgrounds have often led to legalism, heresy

concerning abuse of the Lord's supper, immorality, factions among churches and leadership and issues concerning refusal of leaders to earn their living.

3) **The New Testament is not yet available** for the peoples we are engaging. This has meant dependence on oral methods for teaching on the life of Christ. Even if the NT was available the literacy rate is estimated to be below 10% across our field.

4) **Long-term discipleship difficult** due to distances. This is done mostly by correspondence. Though we have made it a point to revisit every church we have started at least once, many of the 2<sup>nd</sup> and 3<sup>rd</sup> generation churches have never fit into our calendar. Our materials include a review of our beginning discipleship package, emphasis on God's power, right theology and living and love for the mysteries of God's word. We have also sought to instruct believers concerning several "non-negotiables" we have discovered in scripture. (salvation by faith, deity of Jesus etc..)

## Conclusion

Despite these and other shortcomings I the "SC" am convinced everything needed for sustained growth and health is present in these six streams. I am also convinced after 12 years of service in these fields my role is complete. Under the direction of the Lordship of Christ and guided by His Spirit there is no room left for me to work. Our next term of service will likely seek to stretch out to the west to engage a new set of PG's.

## Questions for Discussion and Evaluation<sup>70</sup>

- 1) What strengths do you see?
- 2) What weaknesses exist in this church planting effort?
- 3) What concerns do you have for the future of this work?
- 4) What advice would you give this church planting team?

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<sup>70</sup> This case study is a representation of the ministry of Paul across his three journeys. Take time to re-read the study and discuss any change in attitudes toward Paul's success.

# What is Possible?

## Allowing Scripture to Define Our Vision



Consider Paul's mission field. God did not send Paul to some remote corner of the world. Rather Paul was assigned the task of evangelizing the epicenter of idolatry and hedonistic philosophy. When we consider what God used Paul to accomplish, our eyes are opened to the potential working of the Holy Spirit within an area most would consider hard. As with any polytheistic setting, the chances for syncretism were enormous. Persecution was widespread not only by the Roman merchants making money off the rampant idolatry and black magic, but also at the hands of jealous jewdiazers. The Jews perceived the loss of control over their Jewish synagogues as a serious threat.

Some have suggested the Roman population at the time of Christ included 65 million souls by A.D. 100.<sup>71</sup> The most densely populated area of the empire was the coast between Rome and Jerusalem. From these truths it can be estimated 25-30 million inhabited this coast.<sup>72</sup>

Collectively these factors make the years between A.D. 45 and 60 an incredible model for church planting potential. Consider the following study as venue for ongoing training with your church planting team. Make them your life long study.

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<sup>71</sup> see -- [www.unrv.com/empire/roman-population.php](http://www.unrv.com/empire/roman-population.php)

<sup>72</sup> See -- McRay, John. *Paul: His Teaching and Practice*. Baker Academic, Grand Rapids. 2003. O'Brien gives the probable population density of major Roman sea ports at two and a half times that of 20<sup>th</sup> century Calcutta, and three times that of Manhattan Island, thanks in part to an extensive network of "apartment houses". p. 394.

# Paul's Journeys – Self Discovery Assignment

## Objectives:

- 1) Demonstration of the incredibly rapid nature of church planting in the New Testament.
- 2) The discovery of Paul's strategy and the leading of the Holy Spirit within the timing and geography of his movements.

## Assignment #1

Gather your trainees into three groups. Assign each group one of the three missionary journeys of Paul. Ask the trainees to record findings in response to the following questions. The blank map provided should be used as the student's copy on which they may record their findings.

Ask the following questions:

Where did Paul go?    What were the results?    How long did he stay?    Why did he leave?

**Answers** to these questions should be recorded with specific references. Locations and travel routes can be drawn directly onto the map.

Group #1 – Journey # 1 –Acts 13 - 14

Group #2 – Journey #2 – Acts 15:39 - 18:22

Group #3 – Journey #3 – Acts 18:23 - 20:38

## Assignment #2

In the same groups read through the journeys again. This time as they map out Paul's travel expect them to track and evaluate Paul's strategies.

### Journey #1 – Acts 13-14 - Paul and Barnabus

What was Paul's entry strategy?

How did he share the gospel?

How much time was spent in beginning discipleship?

Did he form churches?

Were leaders reproduced?



## Twelve Lessons from Paul's Journeys

### The "DNA" of Multiplying Churches

- 1) Rapid – Paul covers an area with a population of over 25 million within a 15 year window.  
Romans 15:19,23 - "no place left"
- 2) Six Streams of Church Planting - multiple streams developing simultaneously.  
Cyprus/Phrygia/Galatia/Macedonia/Achaia/Asia
- 3) Clear Priorities – Find, Win Man of Peace/Baptize/Disciple new believers in home setting/Release Authority/Revisit- evaluate, appoint elders<sup>73</sup>
- 4) Authority Passed Quickly – ex. One of longest stays, Corinth – (Acts 18:11/18 months)  
–1 Cor. 1:10-14– Paul says he did not baptize! Who did?
- 5) New works were treated as churches from the beginning. Paul's letters are never addressed to cell groups or fellowships. Respect is given as "co-laborers", "brothers chosen by God," equals!
- 6) Ownership of Great Commission among new believers. Example, the Thessalonian Church (Acts 17:1-9- three week stay), 1 Thess. 1:7-8 – "rang out", "known everywhere".
- 7) Persecution – the cost of following ensured true believers
- 8) Immediate Baptism – no example of delay in Paul's writings!
- 9) Began in Regional Centers Paphos/Pisidian Antioch/Iconium/Lystra/Derbe/Phillipi/Thessalonica/Berea/Athens/Corinth/Ephesus – helped local believers reach out from there.
- 10) Key Trainers/Helpers in each region –see the Leadership development chart within this section.
- 11) Returned When Possible – Every field visited was revisited at least once before Paul's imprisonment. Letters also.
- 12) Holy Spirit Driven – Paul was never in charge of direction. Rather God determined the doors and timing of his entry and departure. Many times persecution allowed by God moved Paul to new fields. It was God who said leave the new believers to stand!

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<sup>73</sup> See - O'Brien, P.T. *Gospel and Mission in the Writings of Paul*. Baker Books, Grand Rapids, 1995. p.43. – O'Brien builds on the point of W.P. Bowers, he states, "his claim to have fulfilled the gospel... signified that he had established strong churches in strategic centers of this area...further evangelistic outreach and the up-building of congregations lay in the hands of others." – see also, Bowers, W.P. *Fulfilling the Gospel: The Scope of Pauline Mission*, JETS 30, 1997. 185-198.

**Teachers Documents** – Use the following maps to assign and review the missionary journeys of Paul.<sup>74</sup> Dates are approximate as per the time line on the following page.

## Journey #1



### Journey 1 – Acts 13-14

#### Teaching Points

- Characteristics of a Sending church at Antioch
- Three fields begin, Cyprus, Phrygia (Pisidian Antioch) and Galatia (Iconium, Lystra, Derby)
- Total duration is thought to be less than 18 months. Means little time spent any one place, elders appointed rapidly (Acts 14:23).
- Persecution followed everywhere
- Gospel presentation – 13:16-41
- Refusal of Paul/Barnabus to

## Journey #2

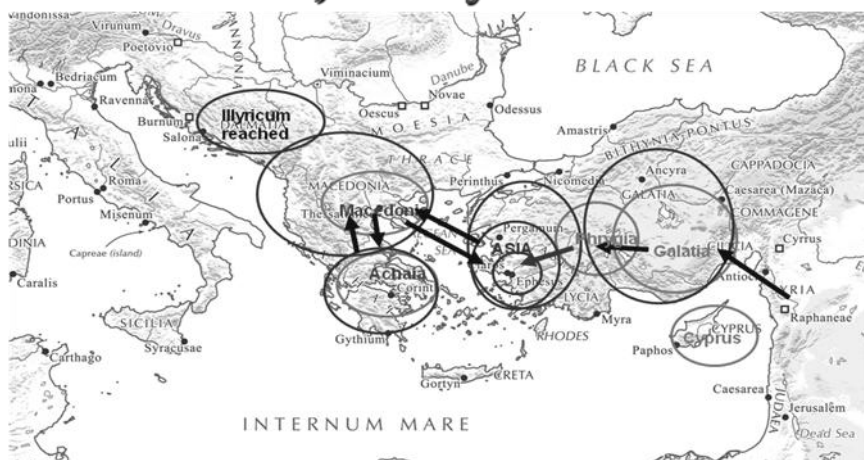


### Journey 2 – Acts 15:39-18:22

#### Teaching Points

- First discipleship journey – Galatia and Phrygia – 15:41-16:6.
- List new leaders – Silas, Timothy, Luke, Lydia, Pricilla/Aquila, etc...
- Macedonian call leads to Phillipi – no synagogue... only women and jailers! (Yet called his joy and crown in Phil. 4:1).
- Short stay in Thess.? – 17:2

## Journey #3



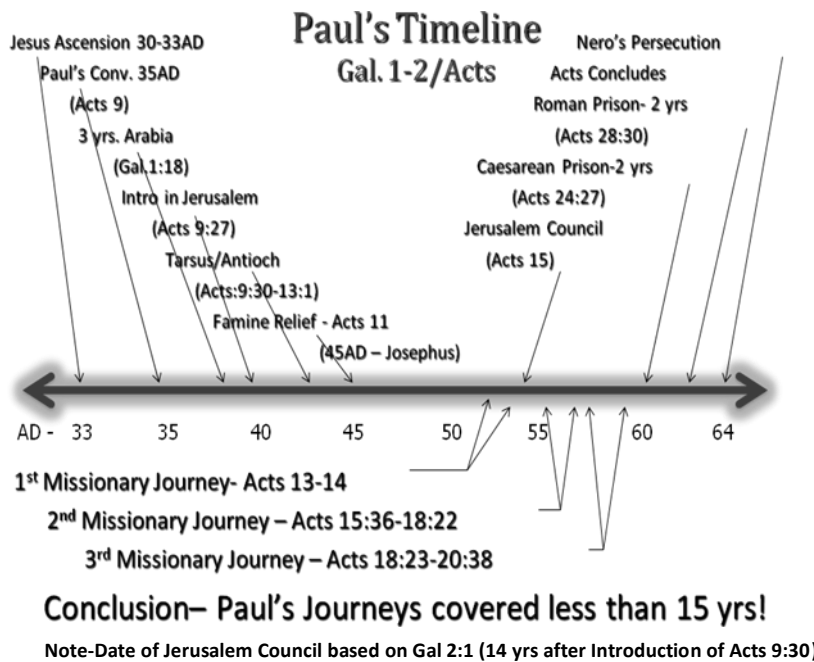
### Journey 3 - Acts 18:23-20:38

#### Teaching Points

- Asia previously closed now open for Ephesus. Timing is everything!
- Summary of his message - 20:20-21
- Commissioning of leaders –

## Paul's Timeline

**Assignment:** Have trainees either in groups or as homework in pairs use Galatians 1-2 and the book of Acts to produce a rough timeline of New Testament events. The outcome should look similar to the one below.<sup>75</sup>



## Paul's leadership Multiplication

All names listed below come from either Acts or the letters of Paul listing leaders in various locations.

This list includes church planters, church hosts, trainers of disciples, Jews/Greeks, pastors, highly respected teachers and runaway slaves.

### Leadership Core

Barnabus, Silas, Timothy, Pricilla/Aquila, Titus, Luke

### Emerging Leaders

Jason, Dionysius, Justus, Lydia, Erasmus, Stephanus, Gaius, Phoebe, Crispus, Sosthenes, Apollos, Epaphrus, Aristarcus, Fortunitus, Archaicus, Andronicus, Julius, Erastus, Tertius,

<sup>75</sup> It should be noted a 15 year estimate does not account for certain gaps in the narrative of Acts. (Paul's lengthy stay in Antioch for example- Acts 14:28). John Stott calculates a 10 year window for Paul's journeys between 47-57 A.D. see Stott, John. *The Message of Acts*, Inter Varsity, Leicester, 1990. P.19-20.

Trophimus, Linus, Eubulus, Claudia, Mark, Artemas, Tychichus, Clement, Onesimus, Demus, Epaphroditus, Zenus, Cresens, Carpus, Onesiphorus, Claudia, Prudens, Epaphras, others...

## Sources of Leadership

It is worth noting, these leaders came from different sources.

Some were **won to Christ** by Paul – Timothy, Jason, Crispus, Lydia

Some were **disciples of disciples** - Epaphras (Timothy's disciple?) Titus (Crispus disciple?) Apollos – (Pricilla/ Aquilla's disciple).

Still others were **discovered while ministering** and shaped over time by the God sized vision of Paul. – Pricilla and Aquilla, Silas, Mark.

Conclusion – Romans 15:19,23 – No Place Left! – Map below shows a mission field with six distinct church planting streams. Six CPM's in the book of Acts – 30 million in less than 15 years).

