

CHURCH PLANTING

Planting New Churches for
Unchurched People



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Preface

Church planting means starting new congregations for unreached people groups or in unentered areas or cities. It is not only the most effective means of reaching unchurched and secular people - but, fresh approaches to worship and evangelism also gives new life to many of the *de-churched*.

Every believer (minister) and pastor should be involved in some way in church planting. In that all local churches have been ordained to plant new churches, God has either called you to plant a church or to support a church planter. And, it would seem that a commitment to starting new congregations may actually help a church defy the old age, decline and death of the normal organizational life-cycle.

There is not one way to start new churches. It need not be expensive. And, every approach and method that has been successfully used in the past should not be abandoned. In fact, planting new churches calls for the use of a variety of ministries that will lead people to Jesus Christ, including home Bible studies, small groups and evangelistic outreach. Church planting is not a new programme or fad. It is what the New Testament believers were about and should be part of the life of every church today. Where there is planting lost people are found and there is growth.

God needs those with leadership ability, resilience and entrepreneurial skills to be empowered and released to fulfil the great commandment and the gospel commission by going out to plant new churches. *Adventist Churches for the Unchurched* is a comprehensive initiative designed to encourage and support. Our vision is to plant new Adventist churches to reach secularised and unchurched people. We seek the guidance and baptism of the Holy Spirit. We are committed to using forms of witness and worship that are both biblical and relevant to lost people.

This revision of *CHURCH PLANTING : Planting New Churches for Unchurched People* incorporates the important principles of *Natural Church Development* – providing a practical *how-to* church planter's guide. Key pages 26, 58 and 63-64 also provide a ready reference guide for the coaches of church planters.

Peter Roennfeldt
2002

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Planting New Churches

for

Unchurched People

New church plants are the most effective means of reaching unchurched and secular people. Paul spent his time planting new churches. Church growth authority Peter Wagner believes this is still the way to go: **“The single most effective evangelistic methodology under heaven is planting new churches.”**¹

We encourage a variety of approaches to church planting – as is also reflected in the New Testament. In some communities it will be better to speak of planting small groups for outreach, worship, fellowship and service - while other communities will be reached more effectively with community church plants. Our commitment is to plant biblical churches that are culturally relevant.

We support both spontaneous and strategic church planting. A study of church planting in the New Testament suggests that there were two broad approaches –

- 1 **Spontaneous Church Planting:** This is evident in Acts 3-8 where we read of members spontaneously sharing with people in Jerusalem, Judea and Samaria. The church was impacting many lives and growing dramatically. Churches were multiplying. We see this today where we have strong, vibrant churches – sending groups out to start new churches.
- 2 **Strategic Church Planting:** This is reflected in the ministry of Paul and his associates - where we read of churches being planted in Gentile (unchurched) cities. It is clear that Paul followed a strategy in establishing new congregations. We need to be far more intentional and strategic in reaching cities where we have few or no members.

We are not suggesting that we neglect established churches. However, we have neglected church planting for too long. Philip Bryant is right: **“It is not a case of planting new churches versus assisting established churches. Both are very important. However, there are compelling reasons for planting churches.”**² What are those reasons?

After extensive research on the correlation between church planting and church growth, Lyle Schaller says: **“The first priority in any denominational strategy should be on organizing new congregations.”**³ Why?

Why Plant New Churches?

1 *It is biblical*

Matt 28:18-20 The great commission mandates that we make disciples of “every people group on Planet Earth”⁴ – not just every nation. (See Revelation 14:6.)

1 John 1:3 **“Proclamation is not an end in itself. We proclaim Christ in order to create a new community where fellowship occurs.”**⁵

Romans 15:20 Paul was a church planter. Church planting **is** the New Testament way for spreading the gospel.⁶

¹ C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, Calif.: Regal Books, 1990) p. 11.

² Philip Bryant, *Church Planting Workbook* (Baptist Union of Victoria, Australia, 1992) p. iii.

³ Lyle E. Schaller, *Growing Plans* (Nashville: Abingdon Press, 1983) p. 165.

⁴ Russell Burrill, *Why Plant Apple Trees?* (Ministry, February 1996) p. 26.

⁵ Burrill, *Ibid.*, p. 26.

Acts 13:1-5 Churches began churches.⁷ And, Ellen White urged, Place after place is to be visited; church after church is to be raised up.⁸

2 *It is efficient & effective*

Nature has taught us that it is far easier to have babies than to raise the dead!⁹ It is easier to start new evangelistically minded churches than to refocus existing and established churches. And, it is effective.

Established churches often find it difficult to reach new people, while new church plants are more effective in reaching unchurched people. They often have the vitality and vision that is attractive to unchurched people - and, this initial attraction often leads to a commitment to Jesus Christ. Back in the 1980's it was demonstrated that Adventist church planting effectively advances God's kingdom in western societies. Roger Dudley and Clarence Gruesbeck found that between the years 1977 and 1984, the average annual growth rate of all the [Adventist] churches in North America, including new ones, was 2.8 percent. During the same period the average annual growth rate of new congregations was 31.2 percent.¹⁰

Bob Logan believes that the Seventh-day Adventist Church would grow in western countries if we started planting churches. He says, There are whole hosts of people out there who could be reached by a different style of ministry while maintaining the integrity of the core beliefs that [Adventists] hold dear.¹¹

3 *It is necessary for life & vitality*

Lyle Schaller, church growth expert, says, Every denomination reporting an increase in the total number of congregations reports an increase in members. Every denomination reporting a decrease in congregations reports a decrease in members.¹² So, church planting is necessary for denominational survival. New church plants give life, vitality and growth to a denomination.

Russell Burrill, Director of the North American Division Evangelism Institute (NADEI) agrees. He says, Every denomination that has a church planting strategy is a growing denomination. Those conferences that are growing are planting churches. Those conferences that are not planting churches have levelled off or are declining.¹³

We've seen a clear demonstration of this in highly secular Australia. In the five years (1986 to 1991) the Baptist church experienced 42% growth - while the Seventh-day Adventist Church grew at .03% per year. In 1986 the Baptists launched a fifteen year program of church planting with a plan to plant 76 new churches and add 10,000 new members in the state of Victoria alone.¹³

4 *It is visionary*

Some ask, why do we need new churches when we have room in existing churches? Or, why plant in a city where we already have an Adventist church?

⁶ Ron Gladden, *Church Planting: Key to Growth* (Ministry, October 1988) p. 4.

⁷ Bryant, *Ibid.*, p. iii.

⁸ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif., Pacific Press, 1948) vol. 7, p. 20.

⁹ Gladden, *Ibid.*, p. 4.

¹⁰ Roger L. Dudley and Clarence B. Gruesbeck, *Plant a Church, Reap a Harvest* (Boise, Idaho: Pacific Press Publishing Assn., 1989) p. 27.

¹¹ Reported by Alex Bryan, *Church Planting Summit Brings Spirited Response* (Adventist Review, Sept 19, 1996) p. 21.

¹² Lyle E. Schaller, *Commentary: What are the Alternatives?* @ *Understanding Church Growth and Decline* (New York: Pilgrim Press, 1979) p. 351.

¹³ Philip Bryant, *Church Planting - A Denominational Perspective* (Australian Fellowship for Church Growth - Bulletin: Vol 3. No. 1; July 1993) pp. 9-11.

The fact is: many urban churches have not grown in decades. They barely maintain their membership. They are no longer community focused - and, a non-missionary church cannot accomplish the mission of Christ.¹⁴

The natural life cycle of organizations - including churches - leads to decline. So when unchurched people are not coming to our churches or when we are failing to reach different people groups - it is time for us to go out meet them. This is what Jesus did. It is called incarnational thinking. And, it involves planting new churches.

Research indicates that as churches age they become less effective in reaching new people. One study revealed that churches in existence for 50 years or more required 100 members to baptize one convert, while churches in existence for 10 years or less required only 10 members for each new convert.¹⁵

It is visionary for churches to plant new churches for they: (1) attract new unchurched people; (2) develop new lay and pastoral leaders; and (3) generate new resources - new people with energy, time, talents, abilities, finance and visions.

Why has Planting not been a Priority?

1 *Lack of awareness*¹⁶

Pastors and church leaders have not been aware of the potential growth opportunities. However, the research that shows the correlation between new churches and growth is readily available today.

2 *Limited finance*

In many areas the church is downsizing and cutting back. But, can we afford not to plant new churches? New churches bring new money.¹⁷ We need a strategic plan for planting new churches that includes a workable policy for:

- *Caring for dysfunctional and dying congregations:* Many churches have settled at fewer than 20 members. No one should be critical of the pastors and members who have worked for many years to try to move these churches, but could not lay leaders run these churches?
- *Developing bi-vocational planters:* We must release, encourage and support visionary young adults who develop visions of new churches with new approaches. Some will be professionals who are well able to support themselves and a new church plant.

3 *Negative experiences*

Sometimes we think of new groups that have started as the result of a few unhappy people leaving their church and starting on their own. Groups that start because of friction, often engender friction with conference leaders. Then there are the few families who get together and want a building and a pastor - adding stress to the conference budget with very little promise of growth. There is certainly the perception in some circles that new churches are small and struggling - and, that there is a high start-up cost.

It should be understood that not all new groups should be called a new church plant. In fact, some groups that we call (and have even organized as) churches - have never been churches in a

¹⁴ Burrill, *Ibid.*, p. 27.

¹⁵ Russell Burrill, *A Breathtaking Initiative* (Adventist Review, June 1996) p. 21.

¹⁶ These four reasons why church planting has not been high on the agenda of church leaders are discussed by Mark Bresee, *Plant a Church and Reap a Harvest: Seeds 96 - Strategies for Church Planting*, pp. 9-13.

¹⁷ Bresee, *Ibid.*, p. 10.

biblical sense for they have never become sustainable with leadership and finances. Although there is a cost in planting new sustainable churches, McGavran and Arn demonstrated twenty years ago that it is the most cost effective form of evangelism.¹⁸ We have also learnt that very few new church plants that depend upon outside funds (for either covering their pastors' wages and costs with the conference, or their operational and evangelistic expenses) grow and become strong.

4 Slow results

Some leaders hesitate to support church planting for the growth rate seems slow compared to traditional methods of public evangelism. Church planting does not seem to always give the fastest rate of return when compared to the 5-6 week evangelistic campaign.¹⁹

However, there are some other benefits:

- *New churches can reach unchurched people:* It is possible to develop significantly new approaches to worship, evangelism, and relationship patterns. Doing this in established churches is extremely difficult - and, often as disastrous as putting new wine into old wineskins.
- *New churches can give new life to the de-churched:* Many are present in body, but not in mind.²⁰ This is certainly true of many youth and young adults. For a variety of reasons their spiritual needs are not being met in the churches they are attending - and, they would welcome a new church with a new approach.

Why Plant Churches that are Different?

Often (w)hen we do plant churches, they tend to be like the churches we already have. Ministry is done with more energy, but ... our approach and methods are the same. . . (T)he question begs to be asked: If the parent churches struggle to impact their communities, why plant churches that are similar to them in approach and personality?²¹

Ron Gladden goes on to say in his paper *The Denny's Dilemma*, "We can do better, much better. We can reach thousands more hungry people for Christ by planting varieties of churches with 'atmospheres' and 'food preparations' or presentations especially designed for specific groups within the culture. That is, we plant churches that are deliberately different - not in theology, character, or essential standards, but in approach and personality from our traditional churches. Without compromising the quality of food, we can plant a variety of churches in which the food is served to attract youth, the unchurched, singles, Christians of other faiths, and young parents to the Bread of life."²⁰

Russell Burrill writes, "The evangelization of lost people is the reason for planting churches in all cultural groups."²¹ Planting churches for different ethnic, cultural and generational groups calls for training and sensitivity.

1 Approach the target people using their language or dialect

It is impossible to truly understand a culture until we speak the language. To reach unchurched people - we must also understand the language.

¹⁸ Studies revealed that it cost US\$1,833 to win a new member to an old church and US\$60 to win a new member to a new church: Donald A. McGavran and Winfield C. Arn, *Ten Steps for Church Growth* (New York: Harper & Row, 1977), p. 93

¹⁹ Ron Gladden, *The Denny's Dilemma* (Ministry, September 1996) p. 17.

²⁰ Gladden, *Ibid.*, p. 17.

²¹ Russell Burrill, *Why Plant Apple Trees?* (Ministry, February 1996) p. 27.

2 *Treat the target people with love and respect*

It has been said that a Christian is not equipped to reach a Muslim with the gospel until he/she understands Islam so intimately that he/she is tempted to convert to Islam. In a similar way, such an intimate understanding of why unchurched people are unchurched will foster love, respect and a burden for their lostness.

3 *Develop strategies specifically for the target people*

- Unique: Do we understand the people we are speaking to?
- Relevant: What do they think and feel?
- Reproducible: Are they dependent upon Aforeign@resources, people & money?

4 *Respect the target culture*

This raises the need for cross-cultural training. It is acknowledged that Christians and churches effective in reaching secular people have some understanding of the history, processes and effects of secularisation.

Targeting – is it Right?

When we look back over our work in western countries, it is true to say that: AThe first wave of church planting was territorial. It lasted 130 years.²² There was very little planting for many years. However, today, a new wave is developing. This new wave is both *territorial* and involve *targeted* - planting churches that take into account educational, social, ethnic, cultural and generational differences and relate to people at the point of their understanding and wants.

Some are uncomfortable with this. But, it is biblical - and, Ellen White believed in planting targeted churches:

1 *Bible*

In 1 Corinthians 9:19-23 the apostle Paul challenges us with the concept of contextualisation - being a Jew to win Jews and a Gentile to win Gentiles. He wrote of his “great sense of obligation to people in our culture and to people in other cultures, to the educated and uneducated.” Romans 1:14 NLT.

Paul’s commitment to contextualisation was a miracle born out of his conversion. Following his experience in Damascus, Paul spent years preparing for his ministry as an apostle to the Gentiles. The first years were spent in the Arabian Desert. Ellen White writes, “Here, in the solitude of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. He emptied his soul of the *prejudices and traditions* that had hitherto shaped his life, and received instruction from the Source of truth. Jesus communed with him and established him in the faith, bestowing upon him a rich measure of wisdom and grace.” - AA 125.

²² Gladden, *Ibid.*, p. 17.

2 Ellen White

Ellen White gave counsel to the Seventh-day Adventists Church to adapt to various cultures. (*Testimonies to Ministers*, page 213.) She outlined this church growth concept long before Donald McGavran, "The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants."²³

It takes different approaches to effectively minister to different people. Ellen White wrote, "Thus the apostle varied his manner of labour, shaping his message to the circumstances under which he was placed. . . . The labourer for God is to study carefully the best methods, that he may not arouse prejudice or combativeness. This is where some have failed. By following their natural inclinations, they have closed the doors through which they might, by a different method of labour, have found access to hearts, and through them to other hearts. God's workmen must be many-sided men; that is, they must have breadth of character. They are not to be one-idea men, stereotyped in their manner of working, unable to see that their advocacy of truth must vary with the class of people among whom they work and circumstances they have to meet."²⁴

Then, in a chapter entitled *Proclaiming the Truth Where There is Race Antagonism* Ellen White shares her burden for reaching African-Americans, while also acknowledging the reality of prejudice:

"Among the White people in many places there exists a strong prejudice against the Negro race. We may desire to ignore this prejudice, but we cannot do it. If we act as if this prejudice did not exist, we could not get the light before the white people. We must meet the situation as it is and deal with it wisely and intelligently."²⁵

We will fail if we think that people must become culturally like us to be saved by Jesus Christ. We will fail if we cannot acknowledge that God has always spoken within the culture of the time. We will fail to fulfil the gospel commission if we do not plant churches that can effectively reach every "people" group. Donald McGavran said, "People like to become Christians without crossing racial, linguistic or class barriers."

²³ Ellen G White, *Testimonies to Ministers* (Pacific Press Publishing Association, California, 1962) p. 213.

²⁴ Ellen G White, *Gospel Workers* (Review & Herald Publishing Assn. 1948) pp. 118-119.

²⁵ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif., Pacific Press, 1948) vol. 9, p. 204.

Biblical *and* Effective Churches

Many who have had nothing or little to do with Christianity are being attracted to consider the claims of Jesus Christ in new churches and groups. What do churches that are reaching unchurched, secular people look like?

Some Radical Biblical Concepts

Note ways in which the key biblical concepts in these verses may change your view of church:

- Matthew 5:13
- Acts 2:42-47
- Acts 15:19
- Romans 15:20
- 1 Corinthians 9:19-23
- Romans 1:14 NLT
- Colossians 4:2-6
- Titus 2:10,11

Churches for Unchurched People

Churches that are reaching unchurched, secular people are different. They radically stretch themselves to identify with a biblical view of church - and yet, at the same time, they strive to be part of the current decade. In other words - they are comfortable with change.

It is surprising that Christians and churches struggle so much with change. Jesus said, *“You must be born again.”* Our Saviour Jesus Christ died, arose and lives in us by His Spirit - to bring about change. And, Seventh-day Adventist Christians should be on the cutting edge of change. We have seen ourselves as *“Elijah the prophet”* for this end-time. Elijah, a person possessed by the Holy Spirit of God, spoke within his culture - to the issues of his day. If we are using the ministry and worship forms of the nineteenth century - and, if we are still speaking to the issues that our pioneers addressed - we surrender the mantle of Elijah to others. Churches that are speaking to unchurched and lost people - including Seventh-day Adventist Churches - strive to be both biblical and relevant. What do these churches look like?

1 *They have Leaders with Vision*

They believe Jesus was right when he said, *“The harvest is plentiful.”* (Matthew 9:37) They believe that they have been called to be sub-contractors to the Master-Builder in the business of depopulating hell. (Matthew 16:16-19) They do not get lost in the minutiae of maintenance and housekeeping - for they know that knowing Jesus makes a difference and He has given the purpose of the church in the Great Commandment and the Great Commission. (Matthew 22:37-39; 28:18-20) They see spiritual and numerical growth as God’s plan for His church.

2 They believe the Gospel Makes a Difference

Being a nominal Christian or a pew warmer makes no sense at all to the members of these churches. They know that Jesus Christ died and rose for them - and, they know that this is the only good news or gospel. (1 Corinthians 15:1-4,14,17,18)

Christians who are making a difference today are *Atheologically conservative* - in other words they believe in miracles. They believe that Jesus Christ lived and died - and, rose from the grave. That is the ultimate miracle. And, they understand that if a person does not believe in Jesus that person is lost or damned.

3 They are Praying Churches

In his book *20/20 Vision* Dale Galloway noted that the average church member prays less than three minutes a day. He said, *Every study of growing (effective) churches reveals that dynamic churches - where its happening - have in common the fact that prayer has a central place in their ministry.*

Matthew records that Jesus told his followers, *The harvest is plentiful but the workers are few. Ask (or, as the KJV translates - >pray=) the Lord of the harvest ... to send out workers into the harvest field.* (Matthew 9:37,38) And, after his resurrection Jesus told his followers to wait and pray for the presence and power of the Holy Spirit to empower them as witnesses of his resurrection. (Acts 1:4-8)

4 They believe in the Baptism of the Holy Spirit

The leaders and members of effective churches do not neglect the Holy Spirit. Jesus Christ loved to speak of Him. (John 14-16) And, just prior to his ascension he said to his followers, *Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit. . . (Y)ou will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.* (Acts 1:4,5,8) Members of effective churches are comfortable speaking in a normal and natural way about Jesus Christ and their fellowship with the Holy Spirit.

5 They have a Strategy for Reaching Unchurched People

This strategy is built around four concepts (see Acts 8:14-17; Ephesians 4:11-13):

- Every believer in Jesus Christ has been called into ministry.
- The baptism (anointing) of the Holy Spirit is evidenced by witnessing.
- The Holy Spirit gives those he baptizes at least one spiritual gift for ministry.
- The pastor's primary role is to equip members for their ministry.

Dale Galloway's *New Hope Community Church* has one trained lay-pastor for every 10 worshippers. These lay-pastors meet weekly with their small groups - the basic unit of the Christian church. Friendships are developed with neighbours, needs-based outreach programmes are run by the church and unchurched people are invited to visit a small group with friends. There is a steady stream of visitors to worship services.

6 They Encourage Friendship With Unchurched People

Jesus mingled with people from all walks of life - as one who desired their good. He met their needs, gained their trust and invited them to follow him. (See John 1:35-39; 4:1-38; 1 Corinthians 5:9-11)

The strategies of all effective churches has been built upon this principle: members are encouraged to get out and build genuine friendships with unchurched neighbours and associates. Jim Dethmer planted and pastored *Grace Fellowship Church*. As senior pastor his job description mandated that he spend 40% of his time building friendships with unchurched people. Those who attend a Willow creek Conference will be asked by Bill Hybels, *How many close friends do you have among unchurched people?*

Churches that reach unchurched people are made up of members who actively go out to develop friendships. They look out for the newcomers who attend worship and events. They actively build these people into their lives.

7 *They Multiply Small Groups*

In 20/20 Vision Dale Galloway wrote: *No matter how good your preaching, your music, or anything else at your church, if you do not get people into some small fellowship group you will lose many of them within a two-year period.*

You cannot find either a growing or effective church where there are no small groups. This is the basic unit of the Christian church - not the individual believer. These may be prayer groups, Bible study groups, fellowship-social groups or ministry groups. However, to be successful - and, to qualify as a small group - they will (1) meet regularly (usually weekly), (2) be supportive and pastoral - providing spiritual accountability and pastoral care, and (3) they will be evangelistic. It is here that the unchurched can find warmth and friendship and be introduced to Jesus Christ.

8 *They have creative Church Services - with Practical Bible Messages*

Before starting Saddleback Valley Community Church, Rick Warren interviewed 300 unchurched residents in a door-to-door survey. The number one reason people gave for not attending church, he reports, was that church was boring. Other reasons included: church people are unfriendly, the church is more interested in money than people, and quality child care is not provided. A common question raised by unchurched parents is: *Are the child-care facilities and rooms safe and clean?*

Every service that the church offers must be culturally relevant to the unchurched. We need to listen to what unchurched people are saying. Listen - and, they will virtually tell us how to lead them to Jesus. This is a biblical principle.

In Acts 6 the early Christians had to address the tensions that developed between the Grecian Jews and the Hebraic Jews in Jerusalem, They didn't try to change the culture or ethnicity of the people. Rather the Holy Spirit led them to set in place systems to care for each group. What was the result? *The word of God spread. The number of disciples in Jerusalem increased rapidly.* (Acts 6:7)

In Acts 15, when faced with cultural differences in evangelizing the Gentile world, the Jewish-Christian church leaders were faced with the question of whether they would accept different ways of doing church. To what conclusion did the Holy Spirit lead them? They concluded: *We should not make it difficult for the Gentiles who are turning to God.* (Acts 15:19)

The Bible is clear that mature Christians should accept differences graciously. For example, a mature Christian can accept that another Christian may appreciate a different style of music or expression. However, it is easier to lead people to Jesus and salvation if we don't ask them to cross cultural, generational and language barriers first. The ministries that we offer must be relevant. But, not only relevant. They must lead people to Jesus.

In witness and worship we need to use forms and methods that are biblical and relevant to unchurched people. If they are not doing this - we should stop and change. If our outreach activities - such as aerobics, seminars, evangelistic meetings etc - are not leading people to Jesus Christ we should try something that may! Paul emphasized this disturbing principle in 1 Corinthians 9:19-23.

Natural Church Development Quality Characteristics

Jesus often used parables from nature and agriculture to illustrate the character of God's kingdom and the church. *Natural Church Development* (NCD) is a process that looks at the way in which the Creator God works in nature and the church – and, how we can release the potential that God has placed in every church (by which he brings about growth).

Jesus told his followers to “*see how* the lilies of the field grow.” Matthew 6:28. From such study, observation and research we may learn and understand principles of God's kingdom. Then Jesus told a story of a farmer sowing seed in the fields – explaining that, “*all by itself* the soil produces grain.” (See Mark 4:26-29.) The apostle Paul described this automatic or “*all by itself*” principle of growth, saying, “I planted the seed, Apollos watered it, but **God made it grow.**” 1 Corinthians 3:6-9.

Between 1994 and 1996 researcher Christian Schwarz directed a comprehensive research project – involving more than 1000 churches on five continents – identifying the characteristics of healthy churches. These quality characteristics are true regardless of culture or theological persuasion.

1 The Quality Characteristics

Christian Schwarz's project resulted in the objective identification of eight quality characteristics. These eight qualities are not new. These eight qualities should not surprise us – for we find them in the descriptions of the New Testament church.

1	<i>Passionate Spirituality</i>	Matthew 22:34-38
2	<i>Inspiring Worship</i>	Matthew 22:37
3	<i>Loving Relationships</i>	Matthew 22:39; John 13:34, 35
4	<i>Need-Oriented Evangelism</i>	Matthew 28:18-20
5	<i>Empowering Leadership</i>	Ephesians 4:8-11
6	<i>Gift – oriented Ministry</i>	1 Corinthians 12:1; Romans 12:1-8
7	<i>Functional Structures</i>	Acts 2:42-47
8	<i>Holistic Small Groups</i>	Acts 2:46 (last part). See Acts 2:42-47.

The adjective is the key word. The adjectives – passionate, inspiring, loving, need-oriented, empowering, gift-oriented, functional, and holistic – encompass the biotic principles.

Christian Schwarz was able to demonstrate that all of these qualities are essential for a healthy church. Not one can be neglected.

2 The Principles

Natural Church Development identifies principles – focusing upon the quality or health of church life as the key to church development. The emphasis is upon identifying and releasing the natural growth forces with which God builds his church. There are two vital principles:

1 The Biotic Potential Principle: A living organism has the inherent capacity to reproduce and survive. This is true of the church. Therefore, “The goal is to let God's power of natural growth flourish, instead of wasting energy on man-made programmes.”²⁶ “We should not attempt to manufacture church growth, but rather to release the biotic potential which God has put into every church.”²⁷

²⁶ Christian A Schwarz, *Natural Church Development* (BCGA, England) p.7.

²⁷ *Ibid.*, p.10

2 The “All-by-Itself” Principle: Growth seems to be something that happens automatically. The plants in the field grow. The church grows. But, this is the work that God does by himself. We must ask, what can be done to release the biotic potential by which God grows his church? What can we do to remove obstacles that would hinder God’s work?

3 *The Minimum Factor – A Radical Concept*

Christian Schwarz has developed a survey process by which the quality of church life can be measured. This survey results in a score for each of the 8 quality characteristics of healthy churches. Churches with a score of at least 65 for all eight quality characteristics are *always* growing churches – demonstrating that healthy churches are growing churches.

The lowest score for a quality characteristic reveals that church’s “minimum factor” or weakest quality. It has been found that if a church focuses upon improving the quality of the “minimum factors” (or weakest quality characteristics) there will be growth. The church will focus upon improving the weakest qualities rather than the strengths of the church. This is a radical concept, for usually (as in the area of spiritual giftedness and ministries) it is recommended that a church and Christians focus upon strengths.

4 *Church Planters*

Because all eight quality characteristics are essential for church health and growth, church planters will plan and work to establish these qualities in the DNA of the new church plant. They – with the biotic principles for *Natural Church Development* – may be built into the strategic plan and/or values of the new plant.

If You’re Not Falling – You’re Not Learning!

This is not only true of snow skiing. It is also true of an effective church. It is OK to try ideas that don’t work. At least three out of four ministry ideas fail. But, that means that one worked and led people to salvation. We need to learn from our mistakes, do more of what God is blessing, and be ready to change ministries and approaches as we move forward with the Holy Spirit. We won’t perish because we try new things to reach unchurched people - even if those things fail. But, we will perish if we have no vision and refuse to try new approaches.

For Success



Planting New Churches

Philip Bryant, the planter who steered the Baptist Church planting initiative in Victoria, Australia through its first 7-8 years, outlined the lessons they learnt in a paper entitled *Church Planting - A Denominational Perspective* in the Australian Fellowship for Church Growth *Bulletin* in July 1993. I have added to his original list lessons we have learnt through *Adventist Churches for the Unchurched* - to make a list of 12 factors that are vital for success in church planting.

Twelve Factors

1 Choose the Planter

This is the key person - and, hard to find. Some will be bi-vocational and have limited formal theological education. Most (including pastors) will need in-service training (with seminars and reading programs) in the skills necessary for church planting.

Often young adults who have a proven track record in local church and who show Christian maturity have the necessary vision, drive and creativity. The planter must have good people skills - along with the ability to cast vision and motivate others. Planters tend to be entrepreneurial - with energy and drive for this is a full time and difficult task. Planters need good communication skills as teachers and preachers.

To select church planters or to know if God is calling you to be a planter, consider carefully the characteristics of effective church planters - spiritual qualifications, spiritual giftedness, practical skills, character and personality traits, and competence in ministry.

2 Plan Well

Good planning will give greater likelihood of success. This planning will include developing a profile of the target audience through researching demographic data and mixing with the community. It is important to develop a **Project Plan** - which will include a:

- List - of all things that need to be done in planting the new church.
- Time line - indicating when certain steps are to be completed.

This **Project Plan** will help the new church: (1) begin with a clear reason for existence, and (2) keep the life of the church focused in times of pressure.

This **Project Plan** should be developed by the planter and as many of the core group as possible. A steering group made up of the church planter and one or two representative from the parent/sponsoring church may provide advice and encouragement.

3 Develop a strong core group

This is essential to establishing a new church. It is important that this core group be involved in training, planning and praying. As many as possible should be involved in

creating the *Project Plan* with the planter - for this will mean a shared vision. The core group must have a burden for the target people group - and, identify with the target area.

This will usually mean that the core group members will live in the targeted community - even moving house to obey the call of the Spirit of God to plant a new church. It is important that the planter and each core member be involved in community activities and life - spending at least 50% of the time they give to church work interacting with unchurched people.

4 *Maintain a Conservative Theological Perspective*

To maintain a conservative theological perspective does not mean to be *traditional and unchanging*. Rather it speaks of an unswerving commitment to the Word of God and Jesus Christ - calling people to make a commitment to Jesus and the fellowship of the local church. It means to recognize that Jesus Christ and the Holy Spirit make a difference. It means a commitment to the fact that the Bible is inspired and God is active today - He performs miracles because Jesus Christ has risen and is coming again.

So the questions are: Do the members of the new church speak often and naturally about Jesus and the baptism of the Holy Spirit? Is prayer a major item on the agenda of the church? Are members taught to pray? Is significant time set aside for prayer in leadership meetings and business meetings? Is there a specific discipleship programme - and, does every member take his or her ministry seriously? Is every member being regularly equipped for ministry? Are they involved in witness using their spiritual gifts? Do the leaders regularly receive in-service training? Are members involved in small groups for Bible study, nurture and witness?

Unchurched people are attracted to churches that take these matters seriously. They are attracted to Spirit-filled, biblical churches. There will be rules and guidelines. But, they must be biblical and make sense. Some of our rules do not make sense to our members - let alone the unchurched. Being conservative is not living in the past!

5 *Commit to Change - Adapt Worship Style to the Audience*

The worship style is basic. To maintain a *conservative theological perspective* does not mean to hold to traditional styles of worship or doing church. The style of worship must be both biblical and relevant to the needs of the community that you are trying to reach. For example, it is relevant to plan a family service if there are children in the area. It is not, if there are none. It is relevant to plan a worship services for Baby Busters - if they are the target group. It is not if the community is made up of Consumers and Survivors. These needs will become clear in the planning stage.

The style of worship determines whether a church grows. It is basic. Unchurched people (and Christians today) look for worship services that are relaxing, with modern easy-listening, up-beat music. A variety of instruments - keyboards, drums, saxophones, etc are in. Organs are out. Modern people express themselves with clapping - rather than *Amens*. People are visual - and, so video and drama take their place beside readings, speeches and sermons. Music and presentations should be practised and professional.

But, don't forget - unchurched people expect at least 35 minutes of good biblical preaching. Worship service should be no longer than 60-75 minutes and *Aseeker sensitive* - with announcements kept brief and focused. (Only announcements that are of interest to the whole group - not those that for a select group such as the elders or mothers club!) It may be wise to have children's activities at the same time as worship services so parents can concentrate.

Three essentials of church life that attract and build worship attendance are:

- Visitation - by elders and pastoral care people (for nurture).
- Small mid-week groups - Bible classes/studies for teaching, discipleship and evangelism.
- Worship services with relevant music and dynamic Bible preaching that addresses life issues.

One of the clearest messages from the church growth movement of the last ten years is this: people want to hear a message from God's Word - and this evangelical emphasis must be coupled with a willingness to call people to a commitment to Jesus Christ and to the fellowship and purpose of the local church.

6 *Plan to become financially self-supporting within 2-4 years*

Most church plants will need initial assistance from a mother church and/or conference. Remembering that churches (not denominations) plant churches, the roles of a sponsoring church include prayer support, interim leadership, members for a core group, oversight and encouragement - and, some financial assistance. The role of the denomination in church planting is to promote, create the vision, facilitate, resource with planning and back-up assistance - and, some financial assistance, which may include small grants and low cost loans.

Some observers would suggest that the two greatest threats to the success of planting new Seventh-day Adventist churches are:

- The financial security of the pastor - which reduces motivation to plant successfully.
- The financial dependence of the plant - which reduces ownership and effectiveness.

Both Bob Logan and Steve Addison have highlighted the fact that Seventh-day Adventist pastors are so secure that we don't need to baptize or disciple people to guarantee our continued employment or personal security. The system cares for us.

It is our experience that when a planter and core group do not foster total ownership of the new church - that the church is less likely to be effective in outreach and growth. The **Project Plan** should indicate when the new church will be financially viable. By this we mean - the local members will be returning to the conference sufficient tithes to totally cover the costs of their local pastor/s and staff. Offerings/donations from the newly developing group should cover all ministries - and, provide for some contributions to the wider spread of the gospel.

If the new plant is in a large enough population base to expect a viable church (over 20,000 people) and yet there is neither growth in members and tithes to fully support a new church within a reasonable period (of say 3-5 years) the project should be considered to be a failed project. Certainly, those churches that cannot fully cover the costs of their pastor should not expect a paid pastor.

7 *Plan (and be trained) to be friendly*

Surveys have shown that many unchurched people find Christians and churches to be unfriendly. In some cases, this is true. The core group and pastor must be trained to be friendly and held accountable to model friendliness.

Roy Adams writes, **It seems to me that however pure our doctrine, however correct our day of worship, however solid our grasp of truth, however sincere our claim to be the remnant, if we do not know how to handle people courteously, then it all becomes a liability for the gospel.**²⁸ Ellen White said that **if we would humble ourselves . . . and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one.**²⁹

It is important that a plan be followed to cultivate friendliness. The leadership team and core group should often review this plan. It might include:

- A careful review of everything said from the front.
- A strategy to care for people looking for food, accommodation, emergency care, etc.
- A welcoming procedure that does not invade people's privacy or embarrass.
- Signage that is clear - from the car-park to every meeting area and facility.
- A plan for all leaders to care for newcomers immediately following services.
- A prompt from the pastor/planter at the end of each service - **Care for each other!**
- A person to **watch** - introducing members to newcomers.
- A **gutter-patrol** - to say, **Glad you could be here today! Hope to see you again!**

²⁸ Roy Adams, *Can We Learn From the Gentiles?* (Adventist Review, February 1997) p. 5.

²⁹ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif., Pacific Press, 1948) vol. 9, p. 189.

8 Use media advertising

We have found that you must not just rely upon word of mouth. A monthly newssheet - outlining the sermon topics, Bible class themes, and other activities for the community - would be the absolute minimum for any church that wishes to reach the community. This newssheet would usually be no larger than an A4 printed back and front and folded for extra effect.

The newssheet needs to be simple - with an identifying appearance that will include the logo, the community-friendly name of the church, dates, times and address. Remember that this is advertising - not just a newssheet. It should go to every contact/interest by mail. Some should be distributed to every home in the neighbourhood. Members should receive a number of copies each month - for their friends.

Other forms of advertising that churches are using include: teletext (de Meerkerk), and the entertainment pages of newspapers. Remember, there is little point in advertising on church pages to unchurched people.

The weekly church bulletin should be written with the unchurched in mind. Select the wording carefully - and, advertise sermon topics at least one month in advance. For a worship committee to plan carefully, the sermon themes and topics need to be in place 6-12 months. Some churches (their pastors and worship committees) expect a sermon outline to be provided to the worship committee at least six weeks before the event.

The topics and titles are extremely important. Bill Hybels says, "Unchurched people today are the ultimate consumers. We may not like it, but for every sermon we preach, they're asking, 'Am I interested in that subject or not?' If they aren't, it doesn't matter how effective our delivery is; their minds will check out."³⁰

Hybels confesses, "Sometimes I'll work for hours on the title alone. I do it because I know unchurched people won't come, or come back, unless they can say, 'Now that's something I want to hear about.' The title can't be just cute or catchy; it has to touch a genuine need or interest."³¹

9 Make a Long-term Commitment

Church planting is tough work and requires a long-term commitment on the part of the planter and the supporting church or organisation. In most highly secularised countries the conference executive committee would be unwise to consider moving a church planter under 8-10 years - and, even then, it will be best for the planter to be planting new groups and churches from the original church plant. This is not to suggest that the planter becomes a pastor who hovers over a church. It should be expected that a planter will plant a church with a clear vision to plant another church - and, the planter will follow through on this strategy. In harmony with the Antioch church planting model (Acts 11-15) - the key leaders of a church plant could be expected to move on to plant further new churches when teachers, leaders and pastors have been equipped within that first plant (see Acts 13:1-4).

In large metropolitan areas a church planter may remain for a lifetime - either moving on and planting new churches or using the first church plant as a base to equip new church planting teams who are sent out to establish new churches to reach new people groups or territories.

10 Organise During the Term of the Supporting Leaders

Experience has taught that it is wise for a conference administrator who fosters church planting to work carefully with the church planters to bring their groups to "organised church" status within the administrator's term of service. It is best for a church plant to be given the freedom to grow to being a viable church - with regards to leadership and finances - before organisation. However, we have learnt that this needs to be kept in balance. Some planters have experienced the disappointment of a change of administration resulting in a loss of support for a

³⁰ Bill Hybels, *Speaking to the Secular Mind* (Leadership/88) p. 28.

³¹ Hybels, *Ibid.*, p. 28.

creative church plant – leaving the newly planted church with no voice or future as an Adventist church for they had not been organised during the term of the supportive leadership. This has also proved to be a great disappointment to those conference administrators who had invested so much time and energy into supporting these initiatives to extend God’s kingdom – only to learn that those projects were not given the same support by their successors.

11 *Beware of “Highjackers”*

These are people with pet theological hobby-horses; those who were dissatisfied with their previous church; or, those who wanted to be a leader in their previous church (but - no one else recognized their leadership skills!)

This is one reason why it is important that the purpose, vision, mission and values of the new church be decided by the core group before the church starts. If a *highjacker* does not like the direction of the new church, Philipians Bryant says, they can be assured that there is a church somewhere that will meet their need.³²

12 *Churches for fringe-dwelling Adventists don’t win the Unchurched*

We have also found that Adventist churches designed to minister to Adventist young people or backsliders don’t reach the unchurched. However, we have found that churches for the unchurched do appeal to Adventist youth as well as fringe-dwelling and backslidden Adventists.

³² Bryant, *Ibid.*, p. 11.

What is a Church?

The word *church* means God's called out people. So a church is a gathering of God's people. However, there are other connotations to the word and Phillip Jensen suggests that we would do well to clarify the nature of church by recognizing a series of confusions.³³ These include:

1 *Confusion of the building & church complex with church*

The idea that church is a building effects perceptions. Some do not want to worship unless it is in a *proper* building. And, if the building is full, we think we have church. If it is packed three times - we really think we have arrived at church. But, 450 (or even 1,000) people in a city with a population of 520,000 is nothing.

We let what is going on in our lives and in our church complex set the vision. If we have a Bible study at 9.30, a worship service at 11.00 and a fellowship time at 5.30 - we think that is church.

We let the building set the vision. Church buildings are the single most significant limiting factor for church growth. We have even come to the place where - when we have a building in town, we think we have a church!

Tragically, in many places we may have buildings - but we do not have a church. The few people in those buildings have a vested interest. It is their building. They are not interested in reaching and calling out lost people. They don't know how to reach out. And, what is more, they are not sure that they want those people in their building. They don't welcome people. Go and visit churches and see how you are not welcome.

2 *Confusion of the denomination with church*

We believe that God has called us for a special purpose - and, that is true. However, it does not then follow that there is no church present if our denomination is not in a city. But, perhaps a more dangerous misconception is the idea that because we are represented in a city - we therefore have a church. I have heard people say, "Well, we only have three members there - but at least we have a church!"

3 *The confusion of the parish with church*

The concept of parish areas or territories comes from a former era. Today people travel from the parish where they live to different parishes for education, work, shopping and entertainment. Many have no commitment to the areas where they live. This can mean that the worshippers at a church in a particular city all travel from other cities. It can also mean that all the worshippers from one city travel to other cities to worship.

When is a Group a New Church Plant?

In a paper entitled *Is planting churches in the Muslim world a Mission Impossible?* Dan Brown raises this important question: "What is a New Testament church, and how do we know when we've

³³ Phillip Jensen in a presentation on *Church Planting* at the Fourteenth Evangelical Ministry Assembly, St Helens Church, Bishopsgate, London: 25-27 June 1997.

planted one?³⁴ When can a church planter say, I planted a church there? What will the end product look like?³⁵

1 *There must be some “critical mass” - a sustainable size & makeup*

The New Testament does not give a precise number. It will vary according to the situation. However, a group of 3 or 4 whose primary interests are elsewhere is not a church. A fellowship of 15 adults plus children may be a church.

A church will have enough people to provide leadership and teachers. It will be able to financially support its ministries. A group could not be called a church if all teaching, leadership - and, even financial security - comes from one person.

2 *There must be two or more elders*

A church needs two or three people who *meet the qualifications* and *are willing to serve* as elders. If no one in the group is recognized as an elder, *with the ability to lead, teach and provide pastoral care*, a church has not been established. Because the New Testament teaches teamwork (going two-by-two) it seems reasonable that there should be at least two who qualify and are willing to serve as elders. And, three is always better than two.

3 *The elders carry the leadership authority and responsibilities*

If the believers are still relying on others (such as the conference) to organize the programme, provide funds or preachers and teachers, the group is not functioning as a church.

4 *There must be biblical, gospel teaching*

It is possible to build *churches* that are not Christian. For a group to be a Christian church there must be biblical preaching and teaching.

5 *They will be reproducing & planting new churches*

A study of New Testament churches reveals that local churches were planting churches. This is clearly a quality of a healthy local church. A church planter will not be satisfied that a new church has been planted unless it is evident that the new group has a plan and is involved in planting new groups and churches.

Biotic Principles : God’s Growth Plan

We have noted the eight quality characteristics of healthy growing church – identified by Christian Schwarz’s research. We have also explored the common characteristics evident in churches reaching secular unchurched people – and, the lessons learnt from church planting. Here is a summary of these qualities, characteristics and lessons -

³⁴ Dan Brown suggests a minimum of three things - and also, a true church must be preaching the gospel. Dan Brown, *Is planting churches in the Muslim world A Mission Impossible?* (Evangelical Missions Quarterly, vol. 33 no. 2: April 1997) p. 160.

³⁵ Brown, *Ibid.*, pp. 160-161.

Natural church Development – 8 Quality Characteristics

- 1 Passionate Spirituality
- 2 Inspiring Worship
- 3 Loving Relationships
- 4 Need-Oriented Evangelism
- 5 Empowering Leadership
- 6 Gift – oriented Ministry
- 7 Functional Structures
- 8 Holistic Small Groups

Churches for the Unchurched

- 1 They have Leaders with Vision.
- 2 They Believe the Gospel Makes a Difference.
- 3 They are Praying Churches.
- 4 They Believe in the Baptism of the Holy Spirit.
- 5 They have a Strategy for Reaching Unchurched People.
- 6 They Encourage Friendship With Unchurched People.
- 7 They Multiply Small Groups.
- 8 They have Creative Church Services – With Practical Bible Messages.

Lessons Learnt – 12 Factors

- 1 Choose the Planter.
- 2 Plan Well.
- 3 Develop a strong Core Group.
- 4 Maintain a Conservative Theological Perspective.
- 5 Commit to Change – Adapt Worship Style to the Audience.
- 6 Plan to Become Financially Self-Supporting Within 2-4 Years.
- 7 Plan (and train) to be Friendly.
- 8 Use Media Advertising.
- 9 Make a Long-Term Commitment.
- 10 Organise During the Term of the Supporting Leaders.
- 11 Beware of “Highjackers.”
- 12 Churches for fringe-dwelling Adventists don’t win the unchurched.

Six Biotic Principles

The emphasis of *Natural Church Development* is upon identifying and releasing the natural growth forces with which God builds his church. Schwarz writes, “We should not attempt to manufacture church growth, but rather to release the biotic potential which God has put into every church.”³⁶

³⁶ Schwarz, *Ibid.*, p.10.

We must ask, what can be done to release the biotic potential by which God grows his church? What can we do to remove obstacles that would hinder God's work?

Christian Schwarz has identified 6 biotic principles. These *natural* principles are found in every church plant. They are all related.

1 **Interdependence: Everything is Dependent upon Everything Else**

The church of Jesus is a complex organism. Every aspect is interrelated according to God's plan. Schwarz writes, "The biotic principle of interdependence states that the way the individual parts are integrated into a whole system is more important than the parts themselves."³⁷ If there is a problem in the spiritual life of core members – it will affect all areas. If one person in a core group changes – the whole group changes. If holistic small groups are in place it will impact inspiring worship etc.

How does this relate to church planting?

- Every decision will impact other areas (personnel, ministries etc).
- Hold regular meetings of ministry leaders to explore positive interdependence.

2 **Multiplication: Multiplication is Normal**

Every form of organic life reaches its natural limit. A tree does not keep getting bigger – it produces new trees. "The true fruit of a small group is not a new Christian, but another group; the true fruit of a church is not a new group, but a new church; the true fruit of a leaders is not as follower, but a new leaders; the true fruit of an evangelist is not a convert, but new evangelists... Reproduction through multiplication is simply a life principle of all God-created organisms, including the church of Jesus Christ."³⁸

How does this relate to church planting?

- All ministry leaders/personnel will apprentice new leaders – for ministry will multiply.
- Establish a church planting mindset into the church plant.

3 **Energy Transformation: All Energy Should Be Transformed**

The destructive power of the waves - is used to building up the church. The experience of Paul on Mars Hill – who used the altar of the unknown god to turn thoughts towards the true God – illustrates this principle.

How does this relate to church planting?

- The non-spiritual needs and interests of non-Christians are taken seriously – and, these provide energy for service for God.
- Most of God's money and "harvesters" are still in the harvest field – and, the wise church planter will use these funds and people in launching community ministries.

4 **Multi-Usage: Nature Recycles Everything**

There is no waste in nature. The leaves that fall – provide nutrients for the tree from which they fell. It is true that this principle is seen in multipurpose facilities and in the use of the pastor's sermon notes providing a basis for small group discussions. However, "the point of the principle is that the results of work are transformed into energy, which in turn sustains the ongoing work."³⁹ This essential meaning of multi-usage is best illustrated by the principle of co-leadership. Jesus modelled this in working with his disciples. Leaders involve co-leaders in on-the-job training – rather than (1) leading and (2) providing training classes to those who will one day be leaders.

How does this relate to church planting?

- Learn from the experiences of all members.
- Always work in teams – to develop new leaders.

³⁷ Ibid., p.66.

³⁸ Ibid., p.68.

³⁹ Ibid., p.72.

5 *Symbiosis*: Different Members (followers of Christ) Work Together

“Symbiosis, according to Webster, is ‘the intimate living together of two dissimilar organisms in a mutually beneficial relationship.’”⁴⁰ Competition assumes dissimilar organisms – but, these harm rather than help. A monoculture assumes the domination of one type of organism – and, a lack of variety. This does not work in nature. We need different organisms. We are called to unity – not uniformity.

How does this relate to church planting?

- In what way can the everyday needs and interests of individual Christian (“What do I enjoy?” – example: shopping) and the needs of the congregation (“What will help our church grow?”) be used to complement each other?
- We work in teams.

6 *Function*: God Made Us to Be Fruitful

All living things are designed to bear fruit. Fruit preserves the species. Fruit is clearly visible. Where there is no fruit – something is wrong. The quality of an organism is revealed by the fruit.

How does this relate to church planting?

- The function of every church planter, leader and member is to be fruitful.
- He made us to lead people to the Lord.
- There is a season for fruit.

Learn to Use These Biotic Principles – Ten Action Steps

These six biotic principles are all variations of one single principle: “How can we create an environment that will allow God’s growth automatism – with which he builds the church – ever-increasing influence?”⁴¹ Whenever you are making a decision – or resolving a challenge – ask the question: “How would this decision or solution impact or foster these six biotic principles?” Christian Schwarz proposes 10 action steps.⁴²

- 1 Build spiritual momentum.
- 2 Determine your minimum factors.
- 3 Set qualitative goals.
- 4 Identify obstacles.
- 5 Apply biotic principles.
- 6 Exercise your strengths – maximum factor, spiritual culture, contextual factors & spiritual gifts.
- 7 Utilise biotic tools – materials that foster biotic thinking.
- 8 Monitor effectiveness – by doing regular NCD surveys of your church.
- 9 Address your new minimum factors.
- 10 Multiply your church.

⁴⁰ Ibid., p.74.

⁴¹ Ibid., p.81.

⁴² Ibid., pp.106-125.

Different Ways

to Start a New Church⁴³

1 *Hiving Off Model*

A group, under the leadership of a planter, moves out to start a new congregation. The people have sometimes been living in the new target area. Sometimes the nucleus has been formed around a special interest such as contemporary worship; the desire to reach a particular ethnic or generational group, or the unchurched.

2 *Colonization Model*

This is where members hive off from existing congregations, move to a new area to find new homes and jobs with the specific intention of establishing a new church in that community.

3 *Evangelistic Model*

Many new churches have been planted as the result of an aggressive evangelistic plan - including public meetings, seminars and Bible studies. A new nucleus of people is formed from the community.

A variation of this approach is for a planter - with one or two other families - to follow a plan to reach out evangelistically to find new people to form a new church plant. They may establish small home groups. When the numbers have multiplied - the groups are brought together for weekly worship and ministry.

4 *Satellite Model*

New congregations are established - but, there is still a link with a parent church. The senior pastor of the central church operates as the senior pastor of the satellites. There will sometimes be a combined worship service once a month. This model may take a number of forms - either in the same building or at different places:

- Language, cultural, generational or ethnic groupings.
- Variety of worship styles.

5 *Multiple Service Model*

This approach may simply mean multiplying the same worship programme - and, sharing all other ministries. Or it may involve targeting different people groups with a variety of services - with each congregation initiating ministries for their target group. Experience has shown that it can be divisive to conduct multiple worship services in the same building-complex at the same time.

6 *Church Splits*

Churches split over theological, personality, leadership or priority conflicts. Sometimes one faction pulls out and establishes another congregation. This is not the best way to start new churches - however, there are times when a new missionary-minded church arises.

⁴³ See Doug Kilcher, *12 Ways to Plant Churches & 6 New Models of Ministry* (Seeds '96 - Church Planting Summit Notebook); Ron Gladden, *Eight ways to start a new church* from *Church Planting: key to growth* (Ministry: October 1988) p. 7.

Key Elements



Developing a Plan

Every church is driven by something. There is a guiding force, a controlling assumption, a directing conviction behind everything that happens.⁴⁴ Some churches are driven by traditions, and others by strong personalities. Some are obviously controlled by finances. The only question asked is, How much will it cost? Then there are the churches driven by programmes, and those controlled by their buildings. Some seem to have the goal of keeping busy - they are driven by a programme of events. Some churches allow the needs of the unbeliever to become their driving force.⁴⁵ But, if the church is God's and Jesus is its head, his purpose and vision for your church is what matters.

Building Purpose & Vision Inspired Adventist Churches

Here is a plan that has worked in helping church plants and established churches operate from a biblical mandate or purpose and a God given vision.⁴⁶ This plan can also be used for other church levels – conferences, unions and divisions.⁴⁷ Keep in mind, the church is God's and Jesus is the head. Therefore, His purpose and vision for your church is what matters. Obviously, then, prayer is where it begins. And, that will include prayerful reflection upon the biblical reasons for the church. There are ten basic elements to this plan:

- 1** *Biblical Mandate*
What does God say is the purpose of his church?
- 2** *Vision*
What does God want? What future does he desire?
- 3** *Mission*
Why do we exist? What does God expect a church plant to do?
- 4** *Values*
What will we die for? What values are important in how we relate?

⁴⁴ Rick Warren, *The Purpose Driven Church* (Zondervan, Michigan, 1995) p. 77.

⁴⁵ Warren, *Ibid.*, pp. 77-80.

⁴⁶ The plan outlined here is a summary of an instrument developed by Peter Roennfeldt, *Building Purpose and Vision Inspired Adventist Churches for the Unchurched* - which is reproduced on pp. 24-36. Some of the ideas have been adapted from *Strategic Planning for Christian Organizations: The Planning Model*, Institute for Christian Organizational Development, Fuller Theological Seminary, Pasadena, California. Also see George A. Steiner, *Strategic Planning* (Collier Macmillan Publishers, London, 1979); and, Patrick J. Below, George L. Morrissey, Betty L. Acomb, *The Executive Guide to Strategic Planning* (Jossey-Bass Publishers, London, 1989) and *The Executive Guide to Operational Planning* (Jossey-Bass Publishers, London, 1988) *Adventist Churches for the Unchurched* is an ongoing initiative to refocus existing churches and plant new churches that use forms of worship and witness that are both biblical and relevant to unchurched people. First launched in the South Pacific Division by the author in 1992, this initiative is also being developed in the Trans-European Division.

⁴⁷ *The Trans-European Division Strategy 1996-2005* is available from the General Conference of Seventh-day Adventists, Trans-European Division, 119 St Peter's Street, St Albans, Hertfordshire AL1 3EY, England.

- 5 *Target*
Who are we? Who are we trying to reach?
- 6 *Strategy*
What plan will we follow to reach our target audience?
- 7 *Ministries*
What will we do so that we will reach people?
- 8 *Goals*
What will be our short-term and long-term barometers of progress?
- 9 *Personnel & Structures*
Who will do the tasks and how?
- 10 *Evaluation*
Have we done what God wants?

Why Purpose & Vision ?

Why is it important that churches have a clear focus built upon a biblical purpose and an inspired vision? The answer is simple. The church that understands what God wants it to do, will know where it is going. But, *Where there is no vision, the people perish.*⁴⁸ Proverbs 29:18.
A clear biblical mandate and vision:⁴⁸

1 Builds **MORALE**

- Paul wrote, *Let there be real harmony so there won't be any splits in the church . . . Be of one mind, united in thought and purpose.*⁴⁸ 1 Corinthians 1:10 (LB).

2 Reduce **FRUSTRATION**

- Isaiah wrote, *God gives perfect peace to those who keep their purpose firm.*⁴⁸ Isaiah 26:3 (GN). Paul urged believers to stand united *with one common purpose.*⁴⁸ Philippians 1:27 (GN). *The life of a man of divided loyalty will reveal instability at every turn.*⁴⁸ James 1:8 (Phillips).

3 Allows **CONCENTRATION**

- Paul said, *I am bringing all my energies to bear on this one thing, forgetting what is behind and looking forward to what lies ahead.*⁴⁸ Philippians 3:13 (LB).

Efficiency is doing things right. Effectiveness is doing the RIGHT thing.

4 Attracts **COOPERATION**

- *If your goals are good, you will be respected.*⁴⁸ Proverbs 11:27 (GN). Paul could write, *You have helped me in the work of the gospel. . .*⁴⁸ Philippians 1:15 (GN).

⁴⁸ See Warren, *Ibid.*, p. 77.

5 *Assists* **EVALUATION**

- "Examine yourselves to see whether you are in the faith; test yourselves."
2 Corinthians 13:5.

Many leaders, churches and pastors wrestle over issues such as buildings and forms of worship before first determining God's purpose and vision for their churches. Change for the sake of change creates unnecessary pain. However, when we are committed to being biblically authentic, to fulfilling God's purpose - all changes will be with a purpose. And, make no mistake - He will ask us to change. The gospel and three angels' messages challenge us to be on the cutting edge of change to build His kingdom. His purpose and vision gives focus to this change and our ministries.

Understanding Each Step

Here is an overview of where we are going. Apply these questions to each step in this plan:⁴⁹

- *How* will we get the information required?
- *Who* will collect the information?
- *When* will we begin?
- *What* will we do?

ESTABLISHING THE VISION: (Strategic Planning)

- 1 **BIBLICAL MANDATE:** What is God's purpose for His church?
- 2 **VISION:** What does God want us to do? What future does God desire?
- 3 **MISSION:** Why do we exist?
- 4 **VALUES:** What culture and values are important in the way we relate?
- 5 **TARGET:** Who are we trying to reach?
- 6 **STRATEGY:** How will we reach the target audience?

ACTION PLANS: (Operational Planning)

- 7 **MINISTRIES:** What ministries are needed for our strategy to work?
- 8 **GOALS:** What will be the long and short term barometers of progress?
- 9 **PERSONNEL & STRUCTURES:** Who will do the tasks and how?

ASSESSMENT: (Feed-back Loop)

- 10 **EVALUATION:** Did we achieve God's purpose and vision? Are we making it?

⁴⁹ Adapted from *Strategic Planning for Christian Organizations: The Planning Model*, Institute for Christian Organizational Development, Fuller Theological Seminary, Pasadena.

How to develop a Planting Plan

Many elements of this plan develop together rather than sequentially. It is suggested that the church planter will work through this whole concept – developing a vision and plan. Then, set aside at least four full days (a long-weekend or retreat) to work through the whole concept with those who will form the church planting core group.

It is important to get input and information from as many as possible. Use the questions on pages 24-40 to gather ideas from as many participants as possible. Then have selected personnel draft a strategy document (with biblical mandate, vision, mission, etc statements) for the consideration of the whole group. Once a biblical mandate or purpose and a Holy Spirit inspired vision has been determined - press on to achieve that vision to the glory of God. Be single minded in your commitment.

In drafting a working document it is vitally important to involve the greatest number of people in the process of studying the biblical references to God's purpose for his church, prayer and the discussion of possibilities. It would be a wise plan to study and pray through these matters during a series small group studies with the core group. The actual plan can be drafted by a working group of two or three. However, it needs to be brought back to the widest group possible for clarification and revision so that there is prayerful consensus that the Spirit of the Lord is leading. This is an important document for it will provide your new church with a clear focus for prayer, decision-making and ministry.

1 Biblical Mandate: Defining the Biblical Purpose

Jesus is the head of the church and His mandate for its effectiveness and growth must direct us. Therefore, involve as many as possible in a study of biblical passages on the purpose of the church as reflected in Christ's ministry on earth, the images of the church, the life of New Testament churches, and the commands of Christ.

The purpose-driven church must be committed to the tasks that Christ has ordained for his church to accomplish. Rick Warren outlines the five tasks as:⁵⁰

- 1 Love the Lord with all your heart.
- 2 Love your neighbour as yourself.
- 3 Go and make disciples.
- 4 Baptizing them.
- 5 Teaching them to obey.

The first church in Jerusalem was clearly committed to this purpose. (See Acts 22:1-47) The church exists to *edify, encourage, exalt, equip* and *evangelise*. Paul was committed to these purposes. He explained them in Ephesians 4:1-16. As Seventh-day Adventist Christians we believe that God has called us to accomplish this purpose within the context of end-times - preparing people for the glorious return of Jesus Christ.

1 Discuss the 5 purposes of the church outlined by Jesus in:

- THE GREAT COMMANDMENT: Matthew 22:36-40
- THE GREAT COMMISSION: Matthew 28:19-20

2 Discuss the following verses that relate to the church's purpose mandate:

Matthew 5:13-16	John 13:34-35	Galatians 6: 1-2
Matthew 9:35	John 20:21	Ephesians 1:22,23
Matthew 11:28-30	Acts 1:8	Ephesians 2:19-22
Matthew 16:15-19	Acts 2:41-47	Ephesians 3:6, 14-21
Matthew 18:19,20	Acts 4:32-35	Ephesians 4:11-16; 5:23-24
Matthew 22:36-40	Acts 5:42	Colossians 1:24-28
Matthew 24:14	Acts 6:1-7	Colossians 3:15-16; 4:2-6
Matthew 25:34-40	Acts 14:21-15:21	1 Thessalonians 1:3
Matthew 28:18-20	Romans 12:1-8	1 Thessalonians 5:11
Mark 10:4 3-45	Romans 15:1-7	Hebrews 10:24-25
Luke 4:18-19	1 Corinthians 9: 20-23	Hebrews 13:7,17
Luke 4:43-44	1 Corinthians 12:12-31	1 Peter 2:9-10
John 4:23	2 Corinthians 5:17-6:1	1 John 1:5-7; 4:7-21
John 10:14-18	Galatians 5:13-15	Revelation 14:6-12

⁵⁰ Warren, *Ibid.*, pp. 103-107.

3 *Which ideas from these verses provide the mandate for your church plant?*

- 1
- 2
- 3
- 4
- 5

2 Vision: Seeing the Holy Spirit's Vision

What does God want us to do? Where are we headed? Do not just think of an extension of the present. Pray that the Spirit of God will develop a vision of what God wants for ~~A~~where there is no vision, the people perish. ~~@~~ Proverbs 29:18.

God has promised, ~~AI~~ will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. ~~@~~ Joel 2:28. There are two important observations to make: (1) no Spirit inspired vision will fly in the face of God's purpose for his church, and (2) visions are often seen by the youth. The older we get the more we are plagued by the perception that it can't be done. Younger people, inspired by the Holy Spirit, are open to new possibilities for they don't realize that it can't be done.

What is God's Vision?

Be bold. Spend time in prayer and then invite the core group to imagine that they are reporters visiting the church 10-20 years in the future. What would God want this new church plant to look like? What is God's vision for this church?

1

I think the single most important thing God wants our church plant to do is . . .

2

If God would not let me fail (Ephesians 3:20, 21), I think the most important thing God wants me to do is . . .

3

Imagine you are a journalist preparing a report on your church plant 10 years from now. Pray about the possibilities. What would you like to be reporting?

1 What is the impact of your church in the community?

2 How would you describe the attitudes of people in your church?

3 How are lost people being reached?

- How are unreached lost people groups being reached?
- Are lost people coming to know Jesus - and, are new churches being planted?

4 How are the members being cared for and involved in ministry?

- What is the place of small groups for fellowship, Bible reading and nurture?
- Are members being equipped according to their spiritual gifts and involved in ministry?

- What type of worship experiences can you picture? To achieve your vision, would there be more than one worship service each week - and, what forms might they take?

5 How would you describe the health of the church in the light of the eight quality characteristics of *Natural Church Development*?

6 What type and style of buildings would be part of your vision?

3 *Mission: Defining the Reason for Planting*

Why will this new church exist? A good mission statement will be:

1 *Be Biblical: What does God expect you to do?* (See Biblical Mandate.)

2 *Be Specific: Why will your church exist?*

1 What would be lost if your church was not planted?

2 How will your church differ from others? What will be distinctive?

3 What does God expect your church to do?

4 What will be your single most important task?

3 *Be Clear: A good mission statement is easy to remember and communicate.*

1 Write out all you think needs to be said. (Then edit out the unnecessary words.)

2 Summarize your answers in a sentence:

3 Does your mission statement incorporate the biblical purposes for the Church?

4 *Write out your Mission Statement:*

The _____ church exists to ...

4 Values: Clarification of Important Attitudes

Organizational culture has received a lot of attention in recent times.⁵¹ Experience in refocusing churches and church planting confirm the need to spend time clarifying the biblical convictions that should mark the attitudes and actions of a community of believers. We are not speaking of doctrinal, denominational distinctives. Nor are we referring to what we often speak of as church standards.

Organizational values describe how a church will act towards people within the church and the community for they reflect the attitudes of the fellowship. The Willow Creek Community Church articulates ten distinguishing core values. These may - or, may not, reflect your convictions. However, they illustrate the distinctive attitudes and explain why Willow Creek ministers and acts as it does. The organizational values of Willow Creek Community Church are:

- 1 We believe that anointed teaching is the primary catalyst for transformation in the lives of individuals and in the church.
- 2 We believe that lost people matter to God and therefore ought to matter to the church.
- 3 We believe that the church should be culturally relevant, while remaining doctrinally pure.
- 4 We believe that Christ followers should manifest authenticity and yearn for continuous growth.
- 5 We believe that the church should operate as a unified community of servants stewarding their spiritual gifts.
- 6 We believe that loving relationships should permeate every aspect of church life.
- 7 We believe that life change happens best in small groups.
- 8 We believe that excellence honours God and inspires people.
- 9 We believe that churches should be led by those with leadership gifts.
- 10 We believe that full devotion to Christ and His cause is normal for every believer.⁵²

(For more details on the values of Willow Creek Community Church – and, how to decide upon the values of your new church plant - see **Appendix A.**)

To clarify our organizational values, we ask questions such as: What do we look for and expect from people at our church? What attitudes and values do we think are the most important to God? What are our present attitudes? How are they impacting how we operate? How would what is most important to God impact the operation of our church?

1 What will you look for and expect from people at your church?

⁵¹ For the classic work on organizational values read Edgar H. Schein, *Organizational Culture and Leadership* (Jossey-Bass Publishers, London, 1987). Also read, Paul Hersey & Kenneth H. Blanchard, *Management of Organizational Behaviour* (Prentice Hall, New Jersey, 1988).

⁵² Lynn & Bill Hybels, *Rediscovering Church* (Zondervan, Michigan, 1995) pp. 183-194.

2 *What attitudes and values do you think are the most important for those who will participate in making decisions – and, in the ministries and activities (outreach, worship, etc) in your church?*

3 *Define what you see as the three most important attitudes in terms of how your new church plant will operate? How will the biotic principles of Natural Church Development impact this church plant?*

1

2

5 Target: Understanding Who to Reach

Jesus said, "Look around you! Vast fields of human souls are ripening all around us, and are ready now for reaping!" John 4:35 (LB) Many who are ready for harvest may not have a positive perception of church or church institutions.

1 Understanding Your Church Plant:

Your ministries will mostly reach the kind of people that are already in your church.

- 1 What kind of people are in your core group?
- 2 Which group in your community are your present members most like?
- 3 Are your present members prepared to change to reach a different group?

2 Understanding Your Community:

1 Define your target GEOGRAPHICALLY

- How many people live within your church area?

2 Define your target DEMOGRAPHICALLY

- What type of people live in this area?

Age	:
Marital status	:
Income	:
Education	:
Occupation	:
Ethnicity	:
Values, interests	:

3 Define your target SPIRITUALLY

- What are the attitudes to religion and spirituality?
- Are people churched or unchurched?

3 *Understanding Your Specific Target!*

If you try to reach everyone – you may reach no one.

- 1** Who has the Holy Spirit given you a special burden to reach and disciple?
- 2** Who do you have the abilities and personnel to reach and disciple?
- 3** Upon which unchurched groups do you believe your church should focus its ministries?

6 Strategy: A Plan for Your New Church Plant

The *strategy* reflects the steps that a person from our target audience would follow to share in God's purpose. It is the plan that will be followed to reach the target audience. It is our step-by-step *how to* statement. The methods and *ministries* are the action plans for each step of the strategy. Key ministry areas and action plans will be determined by this *how to* statement.

Paul's ministry illustrates how God's purpose for his church inspired a plan or strategy to contextualise. He was prepared to vary his methods so as to break down barriers to faith. (See Acts 17:16-34; 1 Corinthians 9:19-23.)

1 *Who does your church seek to reach, serve and disciple?*

2 *To develop a strategy you must start with understanding:* (1) the people you are wishing to reach, and (2) where you wish to lead them.

1 Write down the name of a lost person from your target group:

2 Spend 10 minutes praying for that person.

3 Ask the Holy Spirit to guide you in understanding:

- What attitudes and behaviours are most important to this person?
- What motivates this person to be involved in programs or activities?
- How does this person make decisions to participate?- and when?
- How does this person perceive Christianity?
- At what point and where could your friend be involved with Christians?

4 *What steps do you believe a person from your target group may walk to enter a saving relationship with Jesus Christ and full discipleship?*

1

2

3

4

5

6

7

Note: For models of strategic steps, study the section entitled *Steps Some Take* (pp.), *Natural Church Development – 8 Quality Characteristics* (pp.) and Appendix B (pp.).

7 Ministries: Action Plans

Key ministry areas are determined by the *how to* or Strategy Steps. What ministries and activities are needed to provide training and opportunities for each strategic step that your church will take to reach the target group?

Ministries are the things that we will do. Don't spread too thinly. Do the things that will make a difference. What will be good news to your target group? How will new ministries be developed? How will ministries be closed once they have served their purpose? Methods change. If we are to relate the good news of salvation to the new generation we are confronted with the reality of doing church differently.⁵³

1 *What activities are needed to make your strategy work? List your strategic steps and then list possible ministries that could provide outreach and training.*

	Strategy Steps	Ministries
1		
2		
3		
4		
5		
6		
7		

2 *Action Plans: What will you do in the first 2 years?*

	Ministries	Activities (this year)	Activities (next year)
1			
2			
3			
4			

3 *How will new ministries be developed?*

⁵³ See Jon Paulien, *Present Truth In The Real World* (Pacific Press Publishing, Idaho, 1993) for a Seventh-day Adventist perspective on this issue.

8 *Goals: Objectives that Matter*

To be effective your church goals need to be: (1) specific and measurable, (2) challenging, (3) achievable, and (4) owned by the majority of participants. This is where we translate the vision into specific attitudinal and numeric goals.

Keep in mind the principles that Jesus taught by his parables of the kingdom drawn from the world of the farmer. Goals that relate to the health of a church plant produce the fruit! It is therefore wise to concentrate on specific and measurable goals that relate to the characteristics of a healthy church.

1 *What will be your long-term goals?*

Translate the vision of your church into specific annual goals. Focus upon goals that foster church health. Here are some examples of excellent starting points:

- 1 Number of holistic small groups meeting each week:
- 2 A clear discipleship path and schedule established:
- 3 Number of new believers equipped and ministering according to their spiritual gifts:
- 4 Number of ministries and activities that involve and meet the needs of the community:
- 5
- 6
- 7

2 *What will be your yearly goals & objectives for the next 10 years?*

List your ministries and suggest specific goals and objectives for each:

Ministries	Year 1	Year 2	Year 3	Year 4	Year 5	etc
1						
2						
3						
4						

9 Personnel, Structures & Facilities – that Work!

It is important to be quite specific in this area. How will action plans be implemented? Who will put the plans into action? What staff will be needed? How will staff be supported?

1 Personnel

- 1 What personnel do you have to cast vision and provide your ministries?
- 2 What are the spiritual gifts and talents of the core group?
- 3 What abilities and spiritual gifts do your ministries need that the core group does not now possess? (Jesus said that we should pray to the Lord of the harvest for these "harvesters." Most of the church plant's leaders are still in the harvest field.)
- 4 What training opportunities are needed for your core group and/or staff members?

2 Structures

- 1 Do you have the right processes in place to achieve the vision?
- 2 What changes in structure would allow greater ownership and involvement?

3 Facilities

- 1 What facilities will be needed to start?
- 2 List areas of technology that will impact:
 - a Your mission:
 - b The needs you will address:
 - c The services/programs you will offer:
 - d The strategies you will use:
- 3 How will you provide facilities and technology to support your ministries?
- 4 What processes will provide facilities for developing ministries?

10 Evaluation: Is God Pleased?

1 Are we making it?

- 1 At what stages will we ask: Are we making it?
- 2 Who will do the assessment?
- 3 What standard will be used to measure success or failure?

How?	When?	Who?	What?
	Monthly		
	Quarterly		
	Yearly		
- 4 How are we scoring with the 8 quality characteristics of *Natural Church Development*?
- 5 What is our minimum factor? Are we following biotic principles?

2 Is God pleased?

- 1 Does the end justify the means?
- 2 Have we acted in a moral, Christian manner?
- 3 Have we prayed?
- 4 Have we seen growth?

3 Questions to ask!

- 1 What progress have we made in the last year?
- 2 What progress have we made in the last ten years?
- 3 What trends do you notice in our church?
- 4 How well are we serving:
 - Our target group?
 - Our local community?
 - Our church?
 - Our newcomers or guests?
 - Others whom we should be serving?
- 5 What are our strengths? (What are our major sources of support?)
- 6 What are our weaknesses? (What do we need to change?)
- 7 How are we cultivating our values?

4 *Planning for the Future*

- 1** What is our planning process for the future?
- 2** What do we need to change?
- 3** What ministry to we need to close or place in recess?

The Working Document

It is now time to draft a working document that will provide your church plant with a clear focus for prayer, decision-making and ministry. This is a process that has proven to be very effective:

1 *A Small, Skilled Working Group*

Choose two or three people to work with a consultant to draft a working document using the input gathered from the widest number of people using the instruments on pages 30 - 42.

2 *A Leadership Team Meeting*

Present the draft prepared by this working group to the Steering Group, Prayer Group and Core Group. It would be quite acceptable to invite others to participate in the discussion of the draft. Enlist as much input as possible to help clarify this working document.

3 *Uphold the Vision*

Be courageous. Your biblical mandate, vision and mission must be constantly upheld. Experience proves that there will almost always be some who will try to block the direction to which the others are committed. (Sometimes, these folk will endeavour to "hold the church to ransom" by their threats, manipulation and promises that they will have the leaders or pastor moved!) This is the time for Christian courage. If your direction is based upon the biblical purpose for God's church and a Holy Spirit inspired vision, you and your church should care for the distracters, but at the same time press on to building God's kingdom.

One of the primary tasks of the planter is to cast and recast the vision - in prayer, stories, visuals, and in the lives of fellow-believers.⁵⁴ That is a primary function of those with the spiritual gift of leadership. It takes less than a month for people to lose vision! Of course, where there is no vision, the people perish (Proverbs 29:18) for there is no focus. This is not to suggest that the church will cease to exist. But it will not be accomplishing God's purpose. It will not be effective in extending God's kingdom.

Philip Bryant makes some important points about leaders communicating and sharing vision. He notes that each leader needs to:⁵⁵

- have a clear vision in their mind.
- commit themselves to the fulfilment of the vision.
- pray through the vision until they are sure it is God's will for their lives.
- focus upon the fulfilment of the vision.
- practically work towards the vision.
- see failure as a learning experience towards success in achieving the vision.

Bryant writes: The vision needs to be continually reinforced. With all the information people receive today they will lose sight of the vision within 30 days if it is not reinforced. He suggests seven ways to reinforce the vision:⁵⁶

⁵⁴ For a range of practical ideas on cultivating vision see George Barna, *The Power of Vision* (Regal Books, California, 1992)

⁵⁵ Philip Bryant, *Church Planting Workbook* (Baptist Union of Victoria, Australia, 1992) p. 33.

⁵⁶ *Ibid.*

- 1** *Tell Stories.* Encourage leaders and people to continue to follow the vision by recounting true incidents of where the vision has been upheld in worship services and weekly newsletters.
- 2** *Monitor Short Term Goals.* Show how they impact the big picture (the vision) - and, announce their achievement to both the congregation and leaders.
- 3** *Give Appreciation Awards.* Encourage people by giving small appreciation awards to people who have contributed towards the outworking of the vision.
- 4** *Affirm People Publicly.* Affirm to the congregation those who are making the vision a reality.
- 5** *Build a Leadership Community.* Continually bring leaders together to feed, refresh, and remind them of the vision - preferably monthly.
- 6** *Send a Monthly Leadership Letter* - to key leaders. This is not a newsletter, but rather focuses on the various ministries that play a part in fulfilling the vision. It updates on these ministries.
- 7** *Give Leaders Books & Articles.* Provide your leaders and people with a continual flow of articles that help give credibility to the vision.

Is God Pleased?

Of course, experience proves that there will always be a small group who will try to block any vision or plan. Sometimes they will try to hold the church to ransom with threats and manipulation. But, if your direction is based upon biblical purposes for God's church and a Holy Spirit inspired vision, show love and care for the distracters. At the same time, press on to build God's kingdom. Establish goals. Equip and encourage people to work according to their spiritual giftedness. And, evaluate all by asking: Is God pleased? No vision, plan or strategy is valid if it does not achieve his purpose.

Steps *some* Take

It is helpful to study the steps that unchurched people may take in becoming disciples of Jesus Christ. The methods that Jesus used will prove effective - and, give success in reaching the people.

5 Step Strategy

At the Saviour *mingled* with men as one who desired their good. He showed His *sympathy* for them, *ministered* to their needs, and won their confidence. Then He bade them, *Follow Me.*⁵⁷



- Mingle
- Sympathize
- Meet needs
- Win trust
- Invite to follow Jesus

Willow Creek Community Church

7 Step Strategy

Willow Creek Community Church builds all ministries around a seven-step strategy. The process varies in length - but, should not be seen as short. It may take two years to make any type of commitment to Jesus Christ. Many would take 6-7 years to walk the seven steps. They presuppose that people are secularised - and, don't really think about going to church. Therefore members are trained to:



- Build authentic relationships with an unchurched person.
- Share a verbal witness.
- Invite the person to a weekend seeker service.
- Invite to the midweek believers= service - called, New Community.
- Involve their unchurched friends in a small group.
- Lead people to discipleship and service - using their area of spiritual gifts.
- Become faithful stewards of time, body & money - leading others to Jesus.

⁵⁷ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press, 1942) p. 143.

Spiritual Indicators: Adventist – Muslim Relations

Dr Jerald Whitehouse has developed a process that shows how Muslims may grow spiritually. This process provides valuable insights for the Christian wishing to share in this journey. Again, this is a process involving years of sharing. (See **Appendix B** for more details.)



- Establishing Credibility.
- Spiritual Discussion.
- Serious Inquiry.
- Belief for Salvation.
- Religious Life / Practice.
- Full Fellowship.

New Contact Track

The important question is: How many people are involved at each level? It is noted that people are led to salvation through Jesus Christ during 1-3.

Commitment

Involvement

1	Contacting	Relationship Building
2	Visiting & Looking	Attraction events - sports, seminars, etc Personal Bible Studies
3	Attending & Considering	Worship Service
4	Joining & Serving	Small Group & Ministry
5	Networking	Evangelizing - getting others involved

Whatever may have been your favourite practice, it is not necessary to repeat it again and again in the same way. God would have new and untried methods followed. Break in upon the people -- surprise them.⁵⁸

⁵⁸ Ellen G. White, *Evangelism*, p. 125.

8 Step NCD Strategy

The 8 quality characteristics of *Natural Church Development* can be arranged in an order that provides an 8 step strategic path along which unchurched people may walk -



- Loving Relationships
- Need-Oriented Evangelism
- Holistic Small Groups
- Passionate Spirituality
- Inspiring Worship
- Gift – oriented Ministry
- Empowering Leadership
- Functional Structures

How to Know if You *should* Plant a Church

Steve Addison has written *How to Know if You Should Plant a Church* - a workbook for those who are trying to decide if God is calling them to be church planters. From this I have taken the title for this section. And, Philip Bryant has an excellent section on *Selecting a Church Planter* in his *Church Planting Workbook*. This introduction to this subject comes mostly from these two resources.

God has called you to either plant a new church yourself or to support a church planter for all local churches have been ordained to plant new churches. Therefore, this section will be relevant to you as a planter - or, it will help you identify those that God is calling to plant a new church under your support and sponsorship.

The success of a new church is largely dependent upon the person that we call the church planter. A major factor in successful church plants is their leadership. This section provides the opportunity to discuss important qualities and the call of a person to be a church planter.

Seeking God's Will

AIn the church at Antioch there were prophets and teachers ... while they were worshipping and fasting, the Holy Spirit said, »Set apart for me Barnabas and Saul for the work to which I have called them.« So after they had fasted and prayed, they placed their hands on them and sent them off.® (Acts 13:1-4)

God leads each person in a different way, however, certain principles apply to all of us when we are trying to understand God's will.

Paul lists the qualifications necessary for a person to be an elder of a church - and, no person should be considered called as a planter (regardless of how academically qualified) if he/she does not meet these essential requirements.

- Mark 8:34, 35
- 1 Timothy 3:1-7; 2 Timothy 2:2
- Titus 1:5-9

1 Spend time reflecting on these biblical qualifications for church leadership and gathering input from others to assess whether you are totally committed to conformity with these qualifications?⁹

Qualities of Church Leadership

How My Life Compares

⁹ The six questions in this section come from or are adapted from Steven Addison, *How to Know if You Should Plant a Church* (Church Resource Ministries, Australia, 1993), pp. 17-18.

2 *Is there any area of life that could disqualify you from pastoral and evangelistic ministry?*

3 *List the names of key leaders and mentors with whom you have discussed your thoughts of church planting. Have they affirmed your call to church planting?*

4 *Why do you think God has called you to the ministry that you are in at the present time?*

5 *What would be your motivation for leaving?*

6 *What do you still need to learn and achieve before you are ready to leave your present assignment?*

Spiritual Qualifications

Philip Bryant highlights six important spiritual qualifications for a church planter:

1 *A Person of Prayer*

The church is God's and therefore a church planter must be in constant communication with God concerning the building of His church. Prayer must be consistent, scheduled, specific and focused on both personal life and ministry.⁶⁰

2 *Called to Ministry*

It is necessary that a person is fully convinced that he/she is called into Christian ministry and called to plant a new church. Bryant also comments, "It is also extremely helpful if the Church Planter has a sense of call to a specific location. It can produce in the Church Planter a sense of optimism and comfort as they face the normal tensions associated with beginning a new work. Having this call to a location often leads to a long-term commitment to the new church."⁶¹ This sense of call to ministry and location should be affirmed by others.

3 *Fruit of the Spirit*

It is important that a Church Planter give evidence of spiritual maturity (see Galatians 5:22-23) for in the church planting process many difficult situations involving people of different backgrounds will be faced.

⁶⁰ Bryant, *Ibid.*, p. 17.

⁶¹ *Ibid.*

4 *Reliance upon the Holy Spirit*

When we know the Holy Spirit as a person, we have confidence in depending upon him and seeking his counsel. It is not possible to be an effective Christian witness unless the Holy Spirit is controlling and working through us.

5 *Mature Theology*

People from diverse backgrounds will come to the new church and it is important that the planter has a mature and balanced understanding of theology so as to facilitate unity.

6 *Counts the Cost*

Because church planting is pioneering, the planter and family will be put into many challenging and sometimes tense situations. Often church planting can involve very great sacrifice on the part of the planter and family.

What does it cost?

Jesus said, *“Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?”* (Luke 14:28) Paul wanted the church to understand the cost of being a church planter - *“We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life.”* (2 Corinthians. 1:8)

Steve Addison provides a worksheet for the potential planter (and spouse) to rate the level of stress they expect to experience - and, their willingness accept the following costs:

1 *The cost of transition*

Will you be required to leave your current position of employment or ministry?

2 *The cost of financial insecurity*

How will you provide for yourself and your family (if applicable)?

3 *The cost of moving*

Will you need to move house and form new relationships? If you have a family, what will be the impact on them?

4 *The cost of long hours*

Church planting often requires hard work without immediate results.

5 *The cost of possible “failure”*

As Paul discovered, church planters are not guaranteed immediate success. How do you feel about the risk of *failure* in the eyes of others?

6 *The cost of the battle*

Church planting is spiritual warfare. Satan knows where we are vulnerable. The battle is the Lord's but as Jesus demonstrated, victory comes at a price.

7 *The cost of uncertainty*

The life of a church planter is full of uncertainties and constant change. Are you willing to face a sustained period of instability?

8 *The cost of loneliness*

The church planter does not have an existing congregation which provides support and affirmation. In the early days of pioneering, rejection or apathy may be the most common response of those to whom he/she is ministering.

Checklist ...

Have you talked to someone who has planted a church about the costs encountered in church planting.

If you are married, have you shared openly and honestly with each other about any fears we may have.

If you have children, have you talked the matter through with them and allowed them time to come to terms with the decision.

What are your conclusions about your willingness to count the cost of church planting?

Spiritual Gifts

There is no one profile of a good church planter. However, observation indicates that the following are important spiritual gifts for the church planter and church planting team. Gifts that are really important are leadership and faith.

1 *Faith*

Each church plant is different and so the planter is stepping out in faith and asking God, "What do you want this new church to be like?" Faith is the ability to discern, with confidence, the will and purpose of God for the future of the church and communicate this vision to others.

2 *Leadership*

An essential element of leadership is having vision. The church planter needs the capacity to project into the future, to see what God wants with this new church.

3 *Discernment*

Each church planter needs to be able to discern people's giftedness and how to involve them in ministry. Discernment also involves suggesting alternative solutions to challenges and evaluating processes.

4 Evangelism

The purpose of planting a new church is to reach unchurched and lost people for Jesus Christ. Therefore, a pastor should be willing to work as an evangelist and ensure that all members are equipped to witness and evangelise. Bryant says, 'In the new church evangelism must be vigorously practised as well as taught and talked about if the church is to fulfil its purpose.'⁶² It is valuable if the church planter has the spiritual gift of evangelism.

5 Teaching and Preaching

The worship service is a window of the new church. Bryant writes, 'If the new church pastor is gifted in preaching and is able to encourage his people in creating a worship service which meets the needs of the community, and does not embarrass them, then people will be attracted to the church and the God we worship.'⁶³ An essential quality of being a pastor is that of being a teacher for a pastor is called to equip members as disciples for their ministry to build up God's kingdom.

6 Administration

It is important for the church planter to be able to understand the immediate and long-range goals for the new church and to devise and implement plans to accomplish these goals.

7 Counselling

In today's complex environment there are many with needs that are largely unmet and issues for which there are no easy answers. Without getting caught up in counselling for long periods of time, the church planter should be prepared and able to give wise counsel in many and varied situations. It is essential that a clear referral process also be in place.

Personality & Leadership Style

Understanding your personality type and leadership style will help you in making a wise decision as to your suitability as a church planter. Steve Addison provides a questionnaire - adapted from Bob Phillip's *The Delicate Art of Dancing with Porcupines* - to help you decide your basic personality type.

The church planter will tend to be a **DRIVER** (results oriented, impatient, decisive and a risk taker) and **EXPRESSIVE** (sociable, impulsive, outgoing and a motivator) - rather than the **ANALYTICAL** (organized, thinker, cautious and perfectionist) type or the **AMIABLE** (supportive, loyal, unhurried and team member) type.

Steve Addison points out that your leadership style will naturally flow from your personality type. Some leaders gravitate towards working with what is (**DEVELOPERS**). Others prefer to create something new (**INNOVATORS**).

⁶² *Ibid.*, p. 18.

⁶³ *Ibid.*

DEVELOPERS*(Amiable and/or Analytical)*

Takes existing structures and helps improve/develop them. Consistent & steady. Enjoys being part of a team.

Preferred ministry roles:

pastor-shepherd, teacher, counsellor, associate pastor.

INNOVATORS*(Driver and/or Expressive)*

Creates something out of nothing. Pioneering and change agents. Enjoys leading a team.

Preferred ministry roles:

pastor-leader, church planter, organisational leader, senior pastor.

Even if not an **INNOVATOR** - God may still call a person to be a church planter. He can work with all kinds of personality types and leadership styles. However, it is essential that the church planter is:⁶⁴

1 *Intrinsically Motivated*

It is important that a planter be able to work with a clear focus in mind without any supervision. Such a person is highly motivated, persistent and positively aggressive, taking the initiative.

2 *An Empowering Leader*

Leaders of growing churches concentrate on empowering other Christians for ministry. They do not use lay workers as helpers in attaining their goals and fulfilling their visions. Rather, they invert the pyramid of authority so that the leader assists Christians to attain the spiritual potential God has for them. These pastors equip, support, motivate and mentor individuals, enabling them to become all that God wants them to be.⁶⁵

3 *People Oriented - effective at building relationships*

To build a new church the church planter needs to be a people person who is totally focused. It is important to build accepting and appreciative relationships with a variety of people. The church planter will be someone who shows deep caring concern who affirms and builds people.

4 *Flexible and Adaptable*

Church planting involves enormous change. Bryant says, Methods need to be adapted to each specific church planting project, priorities and emphasis need to be changed during the various stages of planting and growth, which all mean that the planter needs to be flexible and adaptable.[@]

5 *Supported by Family*

It is not possible for a person to be an effective church planter if that person does not have the full cooperation of his/her spouse and family.

⁶⁴ *Ibid.*, pp. 18,19.

⁶⁵ Christian A. Schwarz, *Natural Church Development* (British Church Growth Association, 1996), p. 22.

Checklist ...

- What does your personality type and leadership style say to you about your call to be a church planter?
- If you do plant a church, what types of people do you need on your team to balance your personality type and leadership style?

Competence in Ministry ⁶⁶

1 *Relates to the Unchurched*

The church planter needs to understand the mentality, values, needs and vocabulary of the unchurched - and, be able to communicate in a way that is easily understood by them. Worship services need to be arranged so that every aspect and the message relate the Bible to the everyday issues of life - and, a determined effort made to remove religious jargon from everyday speech and the worship services.

2 *Is Responsive to the Community*

Not only must the church planter understand the culture and needs of the community - but, he/she will need to respond by organizing external and internal church resources to respond to the needs. At the same time the planter will not simply meet the community needs as a civil authority would. The church responds to needs in a redemptive way.

3 *Empowers People to Use Their Gifts* ⁶⁷

The effective church planter focuses upon equipped, empowering and releasing people into ministry. They discern spiritual gifts in others - and, then equip and build them, introducing them to opportunities for the use of their gifts. The church planter should always be careful to avoid either over-extending or limiting the expression of the giftedness of his/her people.

4 *Creates Ownership of Ministry*

For the new venture to be successful the Church Planter must help others feel responsible for the growth and success of the ministry. This involves winning Christians and new members to a commitment to the vision through constant vision casting at least monthly.

The Church Planter should always avoid imposing unrealistic goals on the congregation. If their goals are realistic people will own the ministry.⁶⁸

5 *Committed to Spiritual & Numeric Growth*

The church planter looks for consistent growth. Therefore goals or measuring points are established - and, every effort is made to ensure that the church does not simply fall into maintenance or mere survival mode.

⁶⁶ Bryant, *Ibid.*, p. 19 - the main point and all concepts in this section come from Bryant's workbook. The adaptation of point 3 reflects a conviction that leaders should empower members - rather than utilize them!

⁶⁷ Schwarz, *Ibid.*, p. 22.

⁶⁸ Bryant, *Ibid.*, p. 19.

6 *Builds a Cohesive Church Body*

A number of factors are involved in building a cohesive church. It is important that the planter have the ability to build groups of people that quickly include newcomers into the networks. Bryant suggests that a process for monitoring the morale of people should be employed - so that the planter is able to keep in touch with the needs of the congregation and maintain a unified church.

Characteristics of Effective Planters

Using this worksheet as a basis for prayerful consideration and discussion - evaluate your conviction that God has called you to plant a church. Or, use this as a basis to help find those that God has called - and that you should equip and support as church planters.

This worksheet has been adapted slightly - but, comes from Steve Addison's *How to Know if You Should Plant a Church* (Church Resource Ministries Australia, 1993), pp.8-11.

Rate yourself based on your past experience. Give specific examples of your behaviour to justify your rating. Also, have others who know you complete a copy of this questionnaire for you.

<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>
1	2	3	4	5

1 *Ability to create vision* 1 2 3 4 5

I have been able to see ahead clearly to where God wants my ministry to go, and to lead others in that direction.

Give specific instances:

2 *Intrinsically motivated* 1 2 3 4 5

I have been committed to doing things well despite the cost and can work hard and long without close supervision.

Give specific instances:

3 *Ownership of ministry* 1 2 3 4 5

I have been able to inspire others so they will commit themselves to work together to fulfil a worthwhile goal.

Give specific instances:

4 *Relating to the unchurched* 1 2 3 4 5

I have formed good relationships with unchurched people, and can relate the gospel to their lives in a way they understand.

Give specific instances:

5 *Spouse's cooperation (if applicable)* 1 2 3 4 5

My husband/wife/fiancée understands, accepts and supports my commitment to church planting and is willing to support me in it.

Give specific instances:

6 *Relationship building* 1 2 3 4 5

I relate well to others and I am sensitive to their needs.

Give specific instances:

7 Church growth 1 2 3 4 5

I am committed to see the church grow numerically.

Give specific instances:

8 Community responsiveness 1 2 3 4 5

I am sensitive to the character and needs of the people we are seeking to reach and can establish appropriate ministries to meet their needs.

Give specific instances:

9 Utilizing the gifts of others 1 2 3 4 5

I have demonstrated skills in the recruiting, training, supervising and supporting of others in ministry according to their giftedness.

Give specific instances:

10 Flexibility/adaptability 1 2 3 4 5

I have shown that I can adapt well, and take advantage of, sudden and abrupt changes and uncertainty.

Give specific instances:

11 Building a cohesive church body 1 2 3 4 5

I have drawn individuals together into teams engaged in meaningful ministry. I have been able to help them resolve conflicts that have arisen.

Give specific instances:

12 Resilience 1 2 3 4 5

I have rebounded strongly from setbacks, disappointments and failure.

Give specific instances:

13 Faith 1 2 3 4 5

I believe God has called me to plant a church and that he will supply what is needed to get the job done.

Give specific instances:

Phases



Church Planting

We change from planting to the life-cycle metaphor for some of the most helpful resources use this metaphor.⁶⁹ Here is an outline of the things “to do” when starting a new church.

1 *Conception Phase* (What needs to be done before announcing a new church.)

- 1.1 Select the Church Planter.
- 1.2 Select Support Teams - Steering Team, Prayer Group & Core Group.
- 1.3 Develop the *Project Plan*.
- 1.4 Do Demographic and Feasibility Studies - and, Select Target Group.
- 1.5 Clarify and define the biblical Purpose, Vision & Strategy.
- 1.6 Write Church Planting Proposal.

2 *Prenatal Development* (The 6-9 months prior to first worship services!)

- 2.1 Gather and Mobilize the Core Group.
- 2.2 Select a Name for the New Church.
- 2.3 Develop Community Contacts & Begin Evangelistic Activities.
- 2.4 Re-evaluate the Time Line.
- 2.5 Outline the Ministry & Organizational Structures : Who Relates to Whom?

3 *Birth Phase*

- 3.1 Advertise the New Church.
- 3.2 Start Public Worship Services.
- 3.3 Start Childrens Ministry.
- 3.4 Implement Follow-up Strategies.

4 *Growth Phase*

- 4.1 Develop & Expand the Network of Small Groups.
- 4.2 Empower and Equip Leaders.
- 4.3 Cultivate Target Ministries.
- 4.4 Increase Evangelistic Effectiveness.
- 4.5 Assimilate and Mobilize Newcomers.
- 4.6 Improve and/or Replace Existing Ministries.

5 *Reproduction Phase*

- 5.1 Cultivate a Commitment to Plant Another Church.
- 5.2 Establish a Strategy to Start New Churches (or Your Parenting Strategy).
- 5.3 Start Another Church Plant.

⁶⁹ For detailed information see Philip Bryant, *Church Planting Workbook* (Baptist Union of Victoria, Australia, 1992); Robert E. Logan and Steven L. One, *The Church Planter's Toolkit* (1991); and, Robert E. Logan, *Taking Our Nation for God - The National Church Planting Conference* (September 8 & 9, 1992). For a different model see Dick Scroggins and Dan Brown, *Seven phases of church planting phase and activity list* (Evangelical Missions Quarterly - Vol 33, No 22: April 1997) pp. 161-165.

1 Conception Phase

(What needs to be done before announcing a new church.)

1.1 Select the Church Planter

The job of the church planter is awesome -

- worship leader (the largest number of successful planters are musicians)
- high standard preacher
- evangelist (who can relate to unchurched people)
- recruiter and mobilizer
- small group leader
- shepherd and care-giver
- financial organizer
- spiritual and prayer leader

Jesus sent out his disciples two-by-two. It is always best to establish a team - a planter and associate/assistant.

1.2 Select Support Teams

We are told that businesses started as partnerships are four times as successful as those started by single entrepreneurs.

Jesus had a team and Paul had a team. A team provides people to complement each other - and, it provides an unspoken accountability process. The first teams that need to be mobilized are:

1 Steering Group

This could be made up of the church planter, one or two representative from the parent/sponsoring church, and if possible some of those who may form the core group.

2 Prayer Team

Representatives from the parent/sponsoring church and others who may form the core group for the new church plant.

3 Start developing the - Core Group

The people who will form the nucleus of the new church.

1.3 Develop the Project Plan

The *Project Plan* is a flow chart which maps out on a calendar all the activities that will need to take place before the new church will hold its first worship service. It may include the events for the first year after this first service.⁷⁰

⁷⁰ Bryant, *Ibid.*, pp. 22, 23.

Time line & Planning

Brainstorm and develop a list of activities and important milestones. List activities in the past tense. Use a video projector – with a spreadsheet planner so that core-group members can participate in developing a time-line for activities. (Or, write these activities on post-it-notes - and, arrange them into a logical time / calendar sequence on a large board.) Note that the time allowed for each activity and step will vary. Verify that you have sufficient lead-time for each step. The activities will include the following:

- Planter & Associate (two-by-two) - selected.
- Prayer Team - selected & mobilized.
- Steering Group - selected & mobilized.
- Demographic & Feasibility Study - completed.
- Target Area & People Group - identified.
- Biblical Purpose, Vision, Mission, Values, Strategy Statements - finalized.
- Core Group - enlisted.
- Church Name - chosen.
- Financial Plan & Budget - developed.
- Accountability & relationships with Conference - determined.
- Church Planting Proposal - presented to relevant committee / board.
- Core Group - training & studies completed.
- Hall / venue for interest meeting - booked.
- Telephone, bank account - completed.
- Logo & stationary - developed.
- Networks of evangelistic contacts - identified.
- Ministries (evangelism & discipleship methods for unchurched) - decided.
- Leadership, Personnel & Structures - decided.
- Job Descriptions - defined.
- Goals - determined.
- Evaluation Processes - agreed upon.
- Leaders - selected & equipped.
- Advertising for interest meeting - prepared.
- Interest meeting - advertised.
- Interest meeting - held.
- Contacts - followed up.
- Evangelistic & Worship Year - planned.
- First Ministries - launched.
- Venue for worship - booked.
- First worship service - planned.
- First worship service - advertised.
- First worship service - held.

Sample Project Plan *(for the first year)*

January

- Demographic & Feasibility Study - start.

March

- Biblical Purpose, Vision, Mission, Values, Strategy Statements - finalized.
- Church Name - chosen.
- Financial Plan & Budget - developed.
- Accountability & relationships with Conference - determined.

May

- Church Planting Proposal - presented relevant committee / board.
- Hall / venue for interest meeting - booked.
- Telephone, bank account - completed.
- Logo & stationary - developed.
- Networks of evangelistic contacts - identified.

July

- Goals - determined.
- Evaluation Processes - agreed upon.
- Leaders - selected & equipped.
- Advertising for interest meeting - prepared.

September

- Evangelistic & Worship Year - planned.

November

- Two Year Plan - in place.
- Dates in place for first evangelistic and worship activities, etc.

February

- Planter - selected.
- Prayer Team - selected & mobilized.
- Steering Group - selected & mobilized.
- Feasibility Study - completed.
- Target Area & People Group - identified.
- Purpose, Vision & Strategy - start.

April

- Core Group - enlisted.
- Core Group - training/studies completed.

June

- Ministries (evangelism & discipleship to methods for unchurched) - decided.
- Leadership, Personnel & Structures - decided.
- Job Descriptions - defined.

August

- Interest meeting - advertised.
Interest meeting - held.
- Contacts - followed up.

October

- First Ministries - launched.
- Venue for worship - booked.
- First worship service - planned.

December

1.4 *Do Demographic and Feasibility Studies - and, Select Target Area & Group*

Think strategically:

- What people groups are nearby?
- Which are the most unreached?
- Which are the most open?
- What are the gateways?
- Who are the gatekeepers?
- How do they get their information?
- Who do they trust?
- What are their schedules?
- How can you get acquainted?
- What are their world views, beliefs, values and behaviours? - behaviour is based on beliefs, beliefs on values, & values on world view.

Also ask:

- Who are we?
- Where are we?
- Why are we here?
- What is our current ministry, goals and prayer requests?
- Who does God want us to reach?
- What are they like?
- Who should reach them?
- How should they be reached?
- What will the result look like?

1.5 *Clarify and define the biblical Purpose, Vision & Strategy*

The elements that need to be considered are:

ESTABLISHING THE VISION: (Strategic Planning)

- 1 **biblical mandate:** what is God's purpose?
- 2 **vision:** what future does God desire?
- 3 **mission:** why will the new church exist?
- 4 **values:** what culture and values will be important in this new church?
- 5 **target:** who will this new church reach?
- 6 **strategy:** what steps will people take to become disciples?

ACTION PLANS: (Operational Planning)

- 7 **ministries:** what ministries will make the strategy work?
- 8 **goals:** what will be the indicators of progress?
- 9 **personnel & structures:** who will do the tasks and how?

ASSESSMENT: (*Feed-back Loop*)

- 10 **evaluation:** are we doing what God wants?

1.6 Write Church Planting Proposal

Steve Addison writes: APreparing a proposal will help you consider all the issues you need to face in church planting. This is not a final working plan, but the beginning of an ongoing planning process.⁷¹ Robert Logan suggests seven major questions which Steve Addison lists. Use these as a guide to write a detailed *Church Planting Proposal*.

1 Why start a new church?

- Describe your calling.
- What is your vision?
- What are the reasons for your church plant?
- Why are new churches needed?

2 Who is your ministry focus group?

- What sort of people do you want to reach?
- How responsive are they to the gospel?
- How effective would you be in communicating with them?
- What are their needs?
- Include appropriate demographics.
- Describe the proposed location and why you have chosen it.

3 What kind of church are you trying to plant?

- What are your core values or basic ministry principles?
- What is your mission statement?
- What ministry model will you adopt?
- Draw the flow chart of how you will attract, disciple and mobilize people.

4 With whom will you plant this church?

- Describe your ideal launch team.
- Describe the specific roles that will need to be filled.
- How will you recruit team members?
- Who will pay for your ministry and/or support you financially?
- To whom will you be accountable for support, training, correction, in your personal life and ministry development.

5 How and when will you plant this church?

- What is your strategic plan for the first 18 months?
- What is the time-line for what you want to see achieved?
- Which church planting model will you adopt?
- How will you reach the first 30-40 people?
- What essential ministries will you need to establish?

6 How much will it cost?

- What are your budget and cash-flow projections?
- Where will the money come from?
 - Personally recruit a team of supporters.
 - Bi-vocational.
 - Sponsor church / denomination.
 - Combination of all or some of the above.
- What system of financial accountability will be in place?

⁷¹ Steve Addison, *How to Know if You Should Plant a Church* (Church Resource Ministries Australia: 1993); pp. 26, 27.

7 How can others get involved?

- Prayer needs.
- Volunteer needs.
- Potential contacts.
- Equipment needs.
- Financial needs.

Once you have written your project plan, share it with a number of people - including an experienced church planter or church planting supervisor.

Submitted to:

Comments:

1	_____	_____
2	_____	_____
3	_____	_____

2 Prenatal Development

(The 6-9 months prior to first worship services!)

Most development happens prior to birth. Once a baby comes into the world - it just grows bigger. A new church needs to develop essential systems and critical mass before its first worship service (or birth). A premature birth will usually mean difficulties that will impact upon the health of the church.

2.1 Gather and Mobilize the Core Group⁷²

The Core Group is made up those who will form the nucleus of the new church.

Choosing Core Group Members: It is difficult to build a Core Group around: (1) people who never settle, (2) people who need a lot of attention, or (3) large numbers from another denomination. Follow up all interests in the target community and share individually the vision, purpose and values. Challenge each person to be part of the new church - and to be faithful in attendance and their financial commitment. Invite people to be part of the Core Group. Bryant says, **It is advisable that at least six families comprise the core group prior to first public worship services.**⁷³ The *qualities* to look for are:

- An active prayer life.
- A concern for reaching unchurched with the gospel.
- A concern for being a disciples and making disciples.
- Agreement with the vision of the church.
- Dedication to the Word of God.
- A firm commitment to be involved in the new church.
- Persistence.
- Potential leaders.
- Firm commitment to the denomination.

Weekly Meetings: Decide a meeting time and place - and now start meeting each week. These meeting will include:

- Worship
- Prayer
- Planning
- Training - and fellowship to develop unity and focus
- Tithes & Offerings. It is vital that core members are totally committed.

Core Group Studies: See **Appendix C** for *Core Group Studies*.⁷⁴ The purpose of these studies is to mould the Core Group together by training and sharing the purpose, vision, mission, values and strategy of the new church. Once the new church actually begins public worship services the Core Group should *never* actually meet again - for the members must spread themselves among new attenders.

2.2 Select a Name for the New Church

- 1 Develop a corporate logo and identity.
- 2 Establish telephone, E-mail, mail address, etc.

⁷² Bryant, *Ibid.*, pp. 43-45.

⁷³ Bryant, *Ibid.*, p. 44.

⁷⁴ Bryant, *Ibid.*, p. 46-62.

2.3 *Develop Community Contacts & Begin Evangelistic Activities*

1 **Develop Community Contacts:**

- Conduct door-to-door surveys:
 - 10 days after first contact call back on those who were friendly.
 - Develop a list to call on a third time and for follow-up.
- Start creative ministries to meet community needs - for example:
 - Welcome Home.
 - Kid's Zone or Kid's Club.
 - The Pastor You Have When You Don't Have A Pastor.
 - Parenting Workshops; Stress Management Seminars; etc.

2 **Start Evangelistic Activities:**

- Start Small Groups:
 - Train leaders using methods that anybody can do.
 - Adapt and use training and study materials already available.
 - Train on the job:
 - I do - they watch.
 - I do - they help.
 - They do - I help.
 - They do - I watch.
- Start Home Bible Studies:
 - Train those with teaching and evangelistic gifts to give evangelistic Bible studies.
- Start Evangelistic Seminars & Meetings:
 - The church planter should either conduct these programmes himself/herself, train members to do this or invite a guest to conduct programmes that will reach the target community.
 - These evangelistic activities need to be a part of the total church plan each year.

3 **Establish Ministry Teams.**

2.4 *Re-evaluate the Time Line*

- 1 Is there a clear evangelistic outreach & plan for 1-2 years?
- 2 Is the sequence of the time line logical and the schedule realistic?
- 3 Have we assigned adequate personnel and resources?

2.5 *Outline the Ministry and Organizational Structures : Who Relates to Whom?*

1 **Ministry Structures:**

- How will new ministries start and be assessed?
- Who will decide that they end?
- What strategy will be followed to reach unchurched people?
- How will networks be intentionally established?

2 **Assimilation Process:**

- What will be the response to first timers?

- How do we get names and addresses?
- What do we do with them?
- How can a person become a member?
 - What process will a person follow to become a member?
 - What membership classes will be conducted?
- How will members be equipped as disciples for their ministry?
 - What process will be followed to determine gifts?

3 Organizational Structures & Finances:

- Keep structure as simple as possible.
- Decide relationship structure.
- Have provisional leadership for 2-3 years.
- Determine sound financial policies and procedures.
- Determine cash flow projections.

It may be a good idea to have a Church Manual expert to remind of established policies and to assist in finding the most effective structure.⁷⁵

4 Equip basic Ministry Teams:

- Children's ministry team.
- Worship planning team.
- Advertising.
- Etc

⁷⁵ James A. Cress, *Real Life Church Planting* (Ministry: February 1996) p. 30.

3 Birth Phase

3.1 *Advertise the New Church*

3.2 *Start Public Worship Services*

- 1** Will the worship be seeker-sensitive or seeker-focused?
- 2** What principles are important for effective worship?
 - Culturally appropriate.
 - Leaders model: if want people to kneel - kneel.
 - Clear biblical theme and response goal.
 - Effective transitions (flow).
 - Integrate announcements into worship.
 - Maximize participation: preparation and presentation.

3.3 *Start Children's Ministry*

- 1** Are facilities safe, secure and clean?
- 2** Will the ministry provide enjoyable & happy experiences?

Parents will ask: Did you have fun?
If the answer is "No" - the parents won't come back.

Parents will ask: What did you do and learn?
Always give a piece of paper - proof of learning.

3.4 *Implement Follow-up Strategies*

- 1** Follow-up every newcomer - according to the "Assimilation Process".

4 Growth Phase

4.1 *Develop and Expand the Network of Small Groups*

4.2 *Empower and Equip Leaders*

4.3 *Cultivate Target Ministries*

The new church is growing because a clear strategy to reach unchurched people is being followed. It is now time to cultivate special ministries targeting some of the needs and hurts of these new worshippers:

- 1 Ministries of Social Concern - food, housing, etc.
- 2 Support/recovery Groups - parents of teens, alcohol/substance abuse, etc.

4.4 *Increase Evangelistic Effectiveness*

- 1 Keep working on increasing networking potential.
- 2 Provide more evangelism training.
- 3 Encourage lots of activities with non-Christians.

4.5 *Assimilate and Mobilize Newcomers*

We must have a clear system that helps people find relationships and service:

- 1 Making new friends. (See Church Growth Ratios.)
- 2 Find a meaningful small group.
- 3 Discover a significant ministry. (Ministry is not elected jobs.)

4.6 *Improve and/or replace existing ministries*

Pruning is biblical. Pruning produces more fruit.

- 1 Evaluate everything every year.
- 2 Re-plan the action/activities plan for next year.
- 3 Review the administrative process. Be honest. How effective are we?

5 Reproduction Phase

Local churches wait too long before they start to establish new daughter churches. Unless a church starts a new church within 3-4 years, it usually won't do it.

5.1 *Cultivate a commitment to plant another church*

Model enthusiasm for church planting and develop leaders who are committed to moving on to start new churches.

5.2 *Establish a strategy to start new churches (or your parenting strategy)*

Mobilize a church planting team in your church. Provide support and encouragement for the team and the new church plants that they establish.

- Provide Coaching - use workbook such as Church Planters Toolkit.

Robert Logan says, "Any effective supervision system for new church development must consistently resource planters, their spouses, and key lay leaders. Ignoring any one of these three groups greatly diminishes church planting results and increases the possibility of failed starts." For this support, Logan has developed the "New Church Incubators."

- Learn from the parenting relationships and process:
 - The excitement and apprehensions of expecting the first child.
 - The pain and hard work at birth.
 - The weariness and work as baby grows to young adulthood.
 - The giving away of the young bride:
 - daughter churches want & need to be adult.
 - don't subsidize for long periods - it builds dependence.

5.3 *Start another church plant*

Appendix A

Core Values

This Appendix provides a more detailed outline and the biblical support for Willow Creek's 10 Core Values – as well as “Values Survey” and “Values Interpretation” instruments from Philip Bryant's *Church Planting Workbook*.

Core Values

Willow Creek's **10** Core Values

This list of values grew out of multiple discussions between Willow Creek Community Church and Association staff members. As more and more churches wanted to know what we believed, Dan Webster, Sharon Wells, Wendy Guthrie and Russ Robinson hammered out eight “core values” that attempted to answer the question, “How is Willow Creek distinctive?”

Bill Hybels later clarified and expanded the original list to include 10 values. These became the basis for the main session at the inaugural Willow Creek Association Member Conference and the outline for a series of articles that appeared in the Willow Creek Association Monthly.

So here they are – a blueprint for what makes Willow Creek, Willow Creek.

- 1 WE BELIEVE** that anointed teaching is the catalyst for transformation in individuals' lives and in the church.
This includes the concept of teaching for life change – Romans 12:7, 2 Timothy 3:16-17, James 1:23-25.
- 2 WE BELIEVE** that lost people matter to God, and therefore, ought to matter to the church.
This includes the concepts of relational evangelism and evangelism as a process – Luke 5:30-32, Luke 15, Matthew 18:14.
- 3 WE BELIEVE** that the church should be culturally relevant while remaining doctrinally pure.
This includes the concept of sensitively relating to our culture through our facility, printed materials, and use of the arts – 1 Corinthians 9:19-23.
- 4 WE BELIEVE** that Christ-followers should manifest authenticity and yearn for continuous growth.
This includes the concepts of personal authenticity, character, and wholeness – Ephesians 4:25-26, 32, Hebrews 12:1, Philippians 1:6.
- 5 WE BELIEVE** that a church should operate as a unified community of servants with men and women stewarding their spiritual gifts.
This includes the concepts of unity, servanthood, spiritual gifts, and ministry callings – 1 Corinthians 12 and 14, Romans 12, Ephesians 4, Psalm 133:1.
- 6 WE BELIEVE** that loving relationships should permeate every aspect of church life.
This includes the concepts of love-driven ministry, ministry accomplished in teams and relationship building – 1 Corinthians 13, Nehemiah 3, Luke 10:1, John 13:34-35.

- 7 WE BELIEVE** that life-change happens best in small groups.
This includes the concepts of discipleship, vulnerability, and accountability – Luke 6:12-13, Acts 2:44-47.
- 8 WE BELIEVE** that excellence honours God and inspired people.
This includes the concepts of evaluation, critical review, intensity and excellence – Colossians 3:17, Malachi 1:6-14, Proverbs 27:17.
- 9 WE BELIEVE** that churches should be led by men and women with leadership gifts.
This includes the concepts of empowerment, servant leadership, strategic focus, and intentionality – Nehemiah 1-2, Romans 12:8, Acts 6:2-5.
- 10 WE BELIEVE** that the pursuit of full devotion to Christ and His cause is normal for every believer.
This includes the concepts of stewardship, servanthood, downward mobility, and the pursuit of kingdom goals – 1 Kings 11:4, Philippians 2:1-11, 2 Corinthians 8:7.

The *Mission* of Willow Creek

(What We're Doing)

Our mission is to turn irreligious people into fully devoted followers of Jesus Christ.

The *Vision* of Willow Creek

(What We're Becoming)

Our vision is to be a biblically functioning community of believers so that Christ's redemptive purposes can be accomplished in the world.

Values Survey

Answer the questions according to how you think or feel.
 (Philip Bryant – “Church Planting Workbook”)

Agree		Neutral		Disagree	
1	2	3	4	5	
<input checked="" type="checkbox"/>					Sample: I believe Jesus is the head of the Church.
					1. The Bible is a good guide for Christian living but is not the final authority for the Church.
					2. Preaching in our church will be showing how the Word of God can meet the everyday needs of life.
					3. This church believes that all the gifts of the Holy Spirit mentioned in the Bible should be used by the Church today.
					4. I feel this church should allow members to come and go as they please.
					5. Our Sunday worship should aim at building up the Christians.
					6. We will most effectively win people to Christ by meeting their emotional, physical, intellectual and spiritual needs.
					7. We believe that when a person becomes a Christian God will enable them to grow through His Word.
					8. This church will develop programs that meet community needs.
					9. A good church is one that doesn't promote giving money but allows God to tell people what to give.
					10. This church will be a church that aims at reaching a particular group in the community.
					11. The church that prays and makes plans for the future is likely to know where it is going.
					12. Every church should concentrate on reaching its own area and not become involved with other denominations.
					13. I believe the primary focus of the church should be those outside the church.
					14. Most of the time this church's decisions will be based on what seems logical as opposed to scriptural principles.
					15. During worship services the preaching will all be directed towards helping Christians grow in their relationship with God.
					16. All the gifts of the Holy Spirit mentioned in the Bible are valid for today except the signs and wonders gifts, which are not needed today because we have the written word of God.
					17. Membership in this church means a commitment to worship and involvement in a ministry.
					18. Sunday services should be attractive and easily understood by the outsider.
					19. The most important thing for this church is the number of people it wins to Christ.
					20. This church has a planned process by which new Christians can grow in their faith and become effective in ministering to others.
					21. The most effective church is one that develops programs that build up its members so they can survive as Christians.
					22. Members in this church will be encouraged to give generously through tithes and offerings.
					23. This church is one that will have something for everyone in the community.
					24. This church will be more concerned with getting on with the job and not getting caught up in making plans.
					25. This church will assist others to evangelise our area.
					26. The Church's only role is to build up the saints.

Values Interpretation

While the values seem to be presented as extremes it needs to be recognised that often the church will settle on a value in the middle or towards one end of a continuum. This is designed to get you thinking about values in these areas.

1 *Authority* **Biblical vs. Human Q. 1,14**

On what will the church base its structures, accountability and everything it does. Growing churches have a strong Biblical basis for all they do.

2 *Preaching* **Seeker Sensitive vs. Christian Centred Q. 2,15**

Preaching emphases can vary greatly. While a church may cater specifically to meeting the needs of one group it will also have to deliberately plan decisions to meet the others needs if it is to grow and develop.

3 *Holy Spirit* **Visibly Active vs. Invisibly Inactive Q. 3,16**

The interpretation of the role of the Holy Spirit will also vary and a church may have one of the extremes or a value somewhere between. It will be helpful to define this so that the teaching and practice of the church is clear to all who come and join. The role of the Holy Spirit as He relates to worship services could be particularly crucial.

4 *Membership Standards* **High Expectation vs. Voluntary Involvement Q. 4,17**

The level of commitment expected from members should be clearly defined. Where a reasonable but high commitment and involvement in ministry is set as a standard churches usually grow.

5 *Worship* **Seeker Sensitive vs. Christian Centred Q. 5,18**

Worship is the shop window of the church. Being sensitive to the outsider is one issue but another is the traditional verses contemporary issue. This should really be determined by the community you are trying to reach.

6 *Evangelism* **Holistic vs. Soul Centred Q. 6,19**

There are many approaches to evangelism ranging from an approach that takes into account the needs of the whole person to the other extreme which views prospects as scalps. Growing churches tend to show the compassion of Christ through a holistic approach.

7 *Equipping* **Unplanned vs. Planned Q. 7,20**

Some people assume that if a person becomes a Christian they will automatically grow. This is very rare and most churches need to put in place a planned equipping process that helps the individual develop skills and gifts and find their ministry. Where people are involved in ministry their commitment level is usually high.

8 *Programs* **Community Driven vs. Christian Driven Q. 8,21**

Most churches develop programs to cater for perceived needs. Some will be determined by the community, others by the Christian needs. Both are needed, but the growing church tends to balance in favour of community needs rather than Christian needs.

9 *Giving* **Unguided vs. Tithing Plus Q. 9,22**

This value can be contentious. It is important to establish the church's value in this area as it is very hard to change. When God's people tithe to the church His work never lacks finance and the people open themselves up to God's blessing.

10 *Target Group* **Specific vs. General Q. 10,23**

Many churches attempt to reach all people and often tend to reach very few, especially if they don't cater for individual needs. Targeting a church to reach a specific group but welcoming all often leads to more sustained growth.

11 *Planning* **General vs. Specific Q. 11,24**

Some people consider planning to be unspiritual. However, right from creation God has planned. The church that fails to plan very seldom achieves much and even if it does it very often doesn't realise it has.

12 *Mission Field* **Empire vs. Kingdom Q. 12,25**

Jesus is the Head of the Church universal and individual. While it is unwise to get caught up in hyper-co-operativism the individual church needs to have a Kingdom perspective. This may range from assisting other local churches to planting new churches to overseas missions.

13 *Focus* **Unchurched vs. Churched Q. 13,26**

Underlying all the values is the need to focus the church generally. Do you intend to focus on the unchurched or churched. This does not mean that one group is excluded at the expense of the other.

Appendix B

Spiritual Indicators: Adventist – Muslim Relations

This process has been developed by Dr Jerald Whitehouse – the Director of the Global Centre for Adventist – Muslim Relations.

TABLE I

Spiritual, social and economic objectives suggested for each level of activity:

Faster time line	Months 0 – 6	7 – 12	13 – 18	19 – 24	25 – 30	31 - 36
Slower time line	Months 0 – 24	25 – 36	37 – 48	49 – 60	61 – 72	73 - 84
Spiritual objectives for each level	1. Establishing credibility	2. Spiritual discussion	3. Serious inquiry	4. Belief for salvation	5. Religious life/practice	6. Full fellowship
	1. Create an awareness, acceptance of the “change agent” as one who exhibits wholistic godly living through an incarnational ministry to felt/heart needs. 2. Create an interest in discussion of personal spiritual concerns.	Objectives of this level are covered in Part I of the Barakat Allah studies 1. Increase the desire to know Allah better and worship Him more meaningfully. 2. Develop trust in all the Holy Books 3. Create a desire for the “new heart” from Allah.	Objectives covered in Part II of the Barakat Allah studies. 1. Develop a trust in Allah for freedom from fear of evil forces. 2. Inspire a trust in Isa as ones mediator. 3. Develop a commitment to godly living in preparation for the last day.	Objectives covered in Part III of the Barakat Allah studies. 1. Create an acceptance of the tremendous sacrifice as Allah’s gift to man to reconcile him to Himself. 2. Create an acceptance of Isa as the tremendous sacrifice, Allah’s gift for victory over sin. 3. Elicit a confession of faith as a new believer.	Objectives covered in Part IV of Barakat Allah studies. 1. Develop the practice of good stewardship in the new believer. 2. Establish the knowledge, attitude, practice of Sabbath observance. 3. Involve new believers in sharing their faith.	Objectives covered in Part V of Barakat Allah studies. 1. Membership in Allah’s end time people. 2. Members lead others to faith.
Social, economic objectives (Applicability of these will vary according to the setting)	Capacity building	Cooperation for self reliance	Cooperation for self reliance	Consolidating	Structure, sustainability	Relation to world body
	1. Literacy to ____% 2. Local capacity to solve community problems collectively increased. 3. Local management committee meeting regularly and addressing local problem solving. 4. Basic maternal child health indicators improved. 5. Food security improved. 6. Particular felt needs being met through increasing local capacity to address the needs.	Same as level 1. plus: Increase in family income	Same as level 1,2.	Same as level 1. plus: Small business cooperatives	Same as level 1. plus: 2. Credit and income generation cooperatives established. 3. Believer stewardship evident.	1. Local believer group organized. 2. Credit and income generation cooperatives established. 3. Believer stewardship evident.

TABLE II

Indicators for each level to measure achievement:

Levels	1. Establishing credibility	2. Spiritual discussion	3. Serious inquiry	4. Belief for salvation	5. Religious life/practice	6. Full fellowship
General Spiritual Indicators	<ol style="list-style-type: none"> 1. Change agent accepted as “fellow believer” 2. Change agent participates in significant community and personal events (feasts, weddings, funerals, etc.) 3. Engages in personal spiritual discussions 4. Shares interest arousing literature. 5. Change agent characterized by community as caring, godly person. 	<ol style="list-style-type: none"> 1. Regular attendance at an inquirers study group. 2. Studies all the Holy Books. 3. Expresses desire to know Allah. 4. Understands sin as a broken condition of rebellion. 5. Expresses need and desire for a new heart from Allah. 	<ol style="list-style-type: none"> 1. Decreased trust in power objects, places, people. 2. Trust in Allah for freedom from fear of evil forces 3. Desires to be a part of Allah’ special people preparing for the last day. 4. Engages in a meaningful prayer life daily. 	<ol style="list-style-type: none"> 1. The sacrifice is Allah’s gift to man, a symbol of His covering of our sin 2. Restoration of honor in the family of Allah, involves sacrifice for reconciliation, not force or revenge. 3. Confession of faith in Isa’s great sacrifice. 	<ol style="list-style-type: none"> 1. Belief in the Holy Spirit as the presence of Allah for godly living and witnessing. 2. Practice of stewardship in tithing and zakat. 3. Abstinence of harmful health practices. 4. Sabbath observance. 	<ol style="list-style-type: none"> 1. The larger picture of the Great Controversy. 2. Purpose of the day of judgment. 3. The Elijah message – come out of her 4. Last day prophets. 5. Fellowship with Allah’s worldwide end time people. 6. Baptism
Indicators of belief in Isa	<ol style="list-style-type: none"> 1. Isa as prophet. 	<ol style="list-style-type: none"> 1. Isa as prophet. 	<ol style="list-style-type: none"> 1. Trust in Isa for power over evil forces. 2. Trust in Isa as mediator in day of judgment. 3. Looking forward to Isa as coming Messiah. 4. Isa as power for godly living. 	<ol style="list-style-type: none"> 1. Isa is the only one who can give me a new heart. 2. Isa is the one who restores honor in the family by giving himself, accepting and forgiving sinners, he forgives my sins. 3. Isa is the great sacrifice, which he gave voluntarily. 4. Isa, victor over death. 5. Isa is Lord of my life. 	<ol style="list-style-type: none"> 1. Isa is Lord of the Sabbath, the symbol of creation, recreation, eternal rest. 	<ol style="list-style-type: none"> 1. Allah is One, but we experience Him in Isa as our Mediator and Saviour, and we experience His Presence in the Holy Spirit.
Social, economic indicators	Indicators specific to the initiatives implemented	Same	Same	Same	<ol style="list-style-type: none"> 1. Believers integrated into local church, or 2. Organized believer group – committee. 3. Believer group self reliant for spiritual nurture, outreach, caring for disadvantaged. 	<ol style="list-style-type: none"> 1. Believer group making some contribution to the world body. 2. Believer group interacting in some way with the world body.

Appendix C

Core Group Studies ⁷⁶

When a Core Group is formed its primary function is to form the nucleus of the new church. Many will come from different backgrounds and experiences. They need to develop unity in the midst of fellowship.

The Core Group studies are designed as guides for the planter to help mould the Core Group together by sharing the purpose, values and vision of the new church. At the same time the studies can also be used as a training time when people come back to the basics found in the studies. The planter should feel free to include practical exercises with the studies and adapt them to suit their situation.

The Core Group meetings are also an opportunity for planning the new church and delegating responsibilities to its members.

It must also be remembered that once the church begins public worship services the Core Group should *never* meet again. Core Group members need to simply become part of the church. They need to spread themselves among the new attendees, welcome them and involve themselves in their lives. In this way they become the ‘leaven’ that unites the new church.

The Kingdom of God & the New Church

Bible Study No. 1

1 Putting Thing in Perspective

- 1.1 Why are we here? Where are we going? How do we get there?
- 1.2 Today, there are many ideas/meanings attached to the word church.
- 1.3 What did Jesus have in mind when he said “Upon this rock I will build my church and the gates of hell will not overcome it. (Matthew 16:18).

2 The Kingdom of God

- 2.1 The primary focus for Jesus was the Kingdom of God
 - Mark 1:14-15
 - Matthew 26:64
 - Luke 13:18-21
 - Luke 11:2-4, Matthew 6:9-15
- 2.2 Definition of God’s Kingdom: both a present and future reality. Present in Jesus and in all those surrendered to Him. Future in that it will only be completed when Christ returns.
- 2.3 Our commitment is to the King (Jesus) and the Kingdom (Matthew 7:21).

3 The Church and the Churches

The Church is a part of the Mission of God whose purpose it is to reveal God’s Kingdom, invite others to participate through faith in Christ, and to warn of the impending reign of God to come when Christ returns.

- 3.1 Universal Church – total body of all believers of all ages and all places, (Ephesians 1:22, 3:20-21, Colossians 1:2)

76 These outline studies are found in Philip Bryant’s *Church Planting Workbook* available from the Baptist Union of Victoria, Australia.

- 3.2 Local Churches – specific, local, organised entities of Christians. (Romans 16:5, 1 Corinthians 1:2, 4:17)
- 3.3 Church = Ekklesia (used 114 times in the N.T.)
Used 5 times to describe a physical assembly of people, normally a political gathering.
Used 19 times to refer to the community of all believers, the Church universal.
Used 90 times to refer to a physical, local assembly of believers in Christ – a local church.

4 How Does All of This Relate?

- 4.1 The Kingdom of God is the primary focus and goal.
- 4.2 The Church is the spiritual body of Christians that extends throughout the world in all ages.
- 4.3 The Churches are local groups of Christians, voluntarily organised to carry out the Mission of God – which is to extend His Kingdom into all the world and to all peoples.

5 Why are We Here? What is All of This Saying to Us?

- 5.1 We are here as an extension of God's Kingdom.
- 5.2 We are here to be a local community of Christians voluntarily congregated and biblically organised, meeting to worship God and under the direction of the Holy Spirit carry out the great commission of Jesus Christ at home and abroad.
- 5.3 We are here to be a self-giving, serving, witnessing community.

Prayer & the New Church

Bible Study No. 2

1 A Local Church is God's creation and Jesus Christ is its head.

- 1.1 The life and growth of a local church is from God, not from human effort. (1 Corinthians 3:5-9)
- 1.2 "Unless the Lord build the house, its builders labour in vain". (Psalm 127:1). This is also true of a church. Unless the Lord builds the church, those who organise it, program it, and finance it do so in vain.
- 1.4 We must keep the right perspective between what God does and what we do. (1 Corinthians 3:10-15). At best we are planters, waterers, or builders. Always remember – God supplies the life and growth.

2 How does this relate to prayer?

- 2.1 Jesus, the Head of the Church, based His whole earthly ministry upon prayer (Luke 5: 16, 6:12, 9:18, 28-29, 11:1, 22:41-46).
- 2.2 If we firmly believe that God brings life and causes growth in the local church, then we must be in touch with God. (John 15:1-17) We can do nothing apart from Jesus. The early church was a praying church (Acts 1:14, 2:42, 4:31, 8:15, 13:3, 16:25 are among the numerous examples). Paul also encouraged praying (Ephesians 6:18, Philippians 4:6, Colossians 4:2, 1 Thessalonians 5:17, 1 Timothy 2:8).
- 2.3 We must depend upon God in everything we do. Our adequacy is from God. The focus is not on what we can do, but what God can do (2 Corinthians 3:4-6).
- 2.4 How much we pray is an indication of how dependent we are upon God and how firmly we believe that God is the source of all life and growth in the church.

3 Through prayer people are brought to faith in Jesus Christ and established in the Church.

- 3.1 Pray for those who do not know Christ in a personal way so that the Spirit would bring them to conviction and conversion (John 16:8-11, Titus 15).
- 3.2 Pray for an irresistible urge for Christians to go out to share their faith (Matthew 9:35-38).
- 3.3 Pray for opportunities, courage, and words to say in reaching other people with the good news of Christ (Ephesians 6:19, Colossians 4:34).

4 Through prayer the church continues to grow and have life.

- 4.1 God, who brings people to faith in Christ and establishes the church, is the source also for continued life and growth (Philippians 1: 16).
- 4.2 We must pray for the continued growth of individual Christians and the church as a whole (Ephesians 3:14-19).

5 Implications for prayer in the new church.

- 5.1 Prayer is the key to the evangelism, life, and growth of the church.
- 5.2 Prayer must be a number one priority both for the individual Christians and for corporate life of the church as a whole.
- 5.4 Prayer must be joined with an active faith.
 - We must pray, but we must be willing to act.
 - We must **aim and act** in prayer. (eg. set "faith statements" = goals and work toward them).

The Holy Spirit & the New Church

Bible Study No. 3

1 The Holy Spirit is the life of the church; He is the One who gives vitality and purpose.

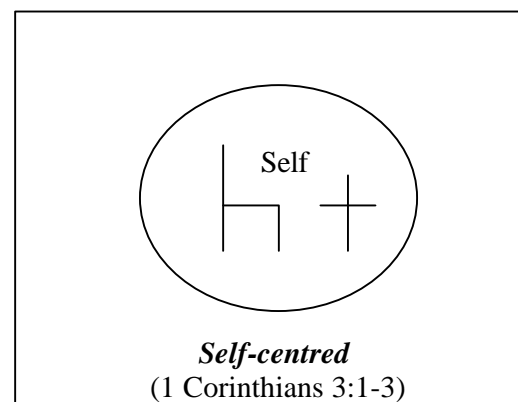
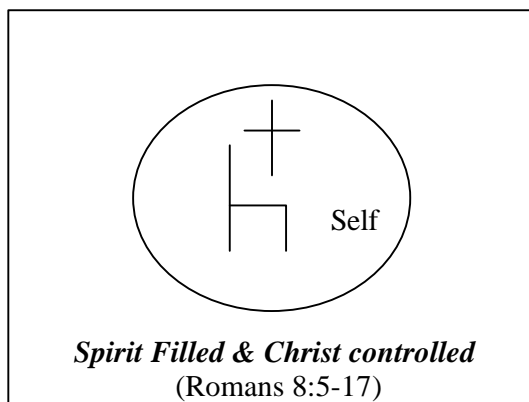
- 1.1 Acts 1 & 2 - The presence of the Holy Spirit was essential for the Church to begin and to fulfil its ministry of being witnesses to Jesus, penetrating the world with the gospel of new life. (See also Luke 24:49).
- 1.2 The presence of the Spirit within the church expressed itself primarily as a missionary movement. (Acts 2:37-47).
- 1.3 The presence of the Holy Spirit in the early church was for mission, not for personal gratification. The chief function of the Spirit in the church was to prod and lead it to extension. (Acts 8:14, 10:1-48, 13:1-4, 15:12-35, 20:22, 28:23-31).

2 Who is the Holy Spirit? (Today there is so much misunderstanding of the Spirit that we need to focus momentarily on the person and the work of the Spirit).

- 2.1 God makes Himself known to us in three persons: Father, Son, and Spirit. They are real distinctions, but share a common identity. No rigid distinctions can be drawn between God the Father, God the Son, and God the Spirit. What is true of one is also true of the other two.
- 2.2 The Holy Spirit is the presence of Jesus (2 Corinthians 3:17) and is present in the individual believer and in the church. The work of Jesus is, in turn, the work of God the Father.
- 2.3 The primary function of the Holy Spirit is to lead the individual Christian and the church in missionary expansion, reaching people with the message of Christ and serving others in His name (John 14:5-27).

3 What is the role of the Holy Spirit in the Christian life?

- 3.1 The **Spirit is given** to the believer as a seal, (Ephesians 1:13-14, 2 Corinthians 1:21-22), to produce the fruit of the Spirit (Galatians 5:13-26), to lead the believer in living daily (Romans 8:14), to equip the Christian for mission and service (Ephesians 4:1-16) and to give power for mission (Acts 1:8).
- 3.2 There are two kinds of Christians. The Christ controlled/Spirit filled Christian and the Self-centred Christian.



- 3.3 As Christians, we are encouraged to live a Spirit filled life and let Christ be in control (Ephesians 5:18, Galatians 5:16-26, Romans 8:1-17, 1 Thessalonians 5:19, 2 Timothy 1:7).

3.4 To live a Spirit filled/Christ controlled life you must:

- Confess/repent of any known sin (Colossians 2:13-15, 1 John 1:9)
- Present yourself totally to Jesus Christ (Romans 6:14, 12:1-2)

- Ask to be filled (1 John 5:14-15)
- Walk by faith, continuing to confess your sin and living daily in fellowship with Jesus (1 John 1:5-2:6).

4 What is the role of the Holy Spirit in the Church?

- 4.1 The primary role of the Spirit is to give the church a vision and to lead it into being a missionary movement (John 16:8-11, Acts, Ephesians 4:7-13).
- 4.2 The Holy Spirit provides the power for mission (Acts 1:8).
- 4.3 The Holy Spirit provides the motivation for mission (Acts 13:1-3)
- 4.4 The Spirit provides the gifts for the mission (1 Corinthians 12:1-31, Ephesians 4:11-16)
- 4.5 The Spirit provides for the harvest (Romans 15:17-22)

5 Implications of the Holy Spirit and the New Church.

- 5.1 The new church must teach about the person and work of the Spirit (based on solid scriptural foundation) and encourage every Christian to live a Spirit filled/Christ controlled life.
- 5.2 The church must rely upon the Spirit for its vision of mission, its motivation for mission, its resources for doing mission, and its harvest results.
- 5.3 Above all, as a Spirit filled people and church, *the Mission God has given us to extend the name of Jesus should be the central focus* of all we do.

Discipleship & the New Church

Bible Study No. 4

1 The local church exists for the purpose of "making disciples" of all people. (Matthew 28:18-20)

- 1.1 The only command given in the Great Commission is to "Make Disciples" (Matthew 28:19a).
- 1.2 To "Make Disciples" means to lead people into a new relationship with God through faith in Christ and to develop them into His likeness (Ephesians 4:1-16, Philippians 3:12-21).
- 1.3 The early Christians were known as people of the Way because they patterned their life after the Way of Christ (Acts 16:17, 18:25-26, 19:23).

2 What does it mean to be a disciple? (The whole of the N.T. speaks to this question, but we will look at one passage - Luke 14:25-35).

- 2.1 Jesus must have priority over any other person (Luke 14:26).
- 2.2 Jesus must have priority over any other possession (Luke 14:33).
- 2.3 Jesus must have priority over any other purpose (Luke 14:27).

3 How is discipleship done? (2 Timothy 1:3-2:7).

- 3.1 We must **model** (live) what we believe. We must live and give witness to the gospel in the home and in the work place (2 Timothy 1:3-13).
- 3.2 We must **multiply** ourselves by "making disciples" of others (2 Timothy 2:1-2).
- 3.3 We must be involved in **ministry** (2 Timothy. 2:3-7)

4 The local church is God's method for fulfilling the Great Commission (Matthew 28:18-20), which is to "Make Disciples".

- 4.1 We must pray for and lead people to faith in Christ and help them develop in His likeness (Ephesians. 3:14-19).
- 4.2 Spiritual gifts need to be exercised so that the church can be built up and grow "as each part does its work" (Ephesians 4:16).
- 4.1 We must care for one another as the scriptures teach (Romans 12:3-13, Ephesians 4:2, 25, 32, 1 Peter 1:22, 3:8, 4:9). It is this mutual care that creates a climate of discipleship".

5 Building a Discipling Church, what must we do?

- 5.1 Our priority is to "Make Disciples". (Bring people to a new relationship with God through faith in Christ and develop them into His likeness).
- 5.2 A "Climate for Discipleship" must be created within our church. (Discipleship is not just one program among many. Broadly speaking, everything that the church does must contribute to the discipleship of people).
- 5.3 Programs and organisations (worship, small groups, Sunday School, service groups, diaconate, business meetings, etc.) should all be planned to promote and encourage "Discipleship".

The Laity & the New Church

Bible Study No. 5

Leading Your Group

Preparation

- Pray for God's leadership and guidance
- Study the notes and scriptures for the Bible study ahead of time, letting the Spirit prepare your own heart.
- Make notes of anything you may want to emphasize, comment upon, or ask.
- Ask at least two other people to pray for you as you lead the group.

Leading the Group

- Encourage people to feel at ease and assure them that their questions, comments, etc. are welcome.
- Make some introductory remarks concerning the study about lay involvement in the church.
- Go through each of the sections of the study, looking at the scriptures and emphasizing the main points (every Christian has a gift, the role of the pastor is leader + equipper, and the health of our new church will depend upon the committed involvement of its members).
- Use the discussion questions to stimulate people to share ideas.
- Remember your time limits, don't get too far off course, and try to avoid letting any one person dominate discussion.

Closing the Group

- Be sure to allow enough time at the end of your group time for prayer.
- Either you lead, or ask others to pray with you, asking God to help each of you discover your special gifts and to become more committed members of the local body of Christ.

Christians often think that they "hire" the pastor to do the work of ministry. That idea is even ingrained in the word that we use to refer to the leader of a church - "Minister". But in actual fact, involvement of every member in meaningful ministry is a clear Biblical teaching. So often we ignore the teaching or are ignorant of it. Pastors try to do all of the work, along with a few committed workhorses; and the rest of the people are only spectators. But in God's Kingdom, and in the Church of Jesus Christ there are no spectators, only participators!

The main focus for this study will be found in 1 Corinthians 12-14 and Ephesians 4:1-16.

1 Every Christian is responsible for exercising his or her own personal gift/s, given by God.

- 1.1 "Each" person is given a gift (something they can do to build up and encourage the body of Christ) 1 Corinthians 12:7, 11, 18.
- 1.2 These "gifts" are given for the common good and for the building up of the whole church (1 Corinthians 12:7, 20, 25, and 1 Corinthians 14:26).
- 1.3 Only as we all do our part can the church grow both in number and quality (Ephesians 4:16).
- 1.4 The failure to contribute according to one's gifts causes the breakdown of the whole fellowship (1 Corinthians 12:21-26).

Questions for discussion:

- A. Are you convinced that every Christian has been given a "gift" (something to do) within the Church?
- B. Is it wrong for a church member to make no, or only a token, contribution to the ministry of their church?
- C. How can the church do a better job of helping people find a place of service/ministry to use their gifts?
- D. What can you do to discover and begin to use your gifts?

2**The role of the Pastor is to be Leader + Equipper.**

- 2.1 God has given gifted people to lead the church (Ephesians 4: 11).
- 2.2 A pastor's primary task is to lead, (1 Peter 5:2-3) without lording it over others (Mark 10:41-44).
- 2.3 Church leaders/pastors are also to help equip/prepare God's people for works of service (Ephesians 4:12).
- 2.4 The role of the pastor is as Leader/Equipper. He must lead in order to know how to equip the people, and must equip them in order to lead them where God is going. In other words the pastor is the manager who provides the resources and training to enable the members to minister.

Questions for discussion:

- A. How do you view the role of a pastor as a leader/equiper?
- B. How can the church leaders/pastor assist you in being more prepared to serve God?
- C. If God has called people to lead, then there must be those who are committed to following. How can you become more committed as a follower and servant?

3**The health of any church will depend upon the laity's involvement in the ministry of the church. Here are some practical ways you can learn to use your gifts and minister:**

- 3.1 Study what the scriptures teach about spiritual gifts and service.
- 3.2 Take time to discover the gifts that God has given you. (What do you like to do most for the Lord? What do others respond to most that you do? Pray for God to help you! Plan to do something for God on purpose! Read a good book on spiritual gifts).
- 3.3 Offer your gifts and abilities to the Lord and to the church.
- 3.4 **Get involved** in some service/ministry. You can never discover what God wants you to do until you are willing to get involved. You may try doing several things before you find the one you feel "right about. Every Christian should seek to have a least one job that contributes to the life and ministry of the local church!

Evangelism & the New Church

Bible Study No. 6

1 God's desire is for people everywhere to come to know and enjoy a personal, eternal relationship with Him, through faith in Christ (2 Peter 3:8-9, John 6:28-29).

- 1.1 All people are sinners and fall short of God's standards. (Romans 3:23)
- 1.2 We are put "right with God through a personal experience with and trust in Christ Romans 3:21-22, 5:6-11, Acts 4:12).
- 1.3 In the final analysis there are two categories of people. There are those who have said to God, "Your will be done". And there are those to whom God will say, "your will be done" (Matthew 7:21-23, Matthew 25:31-46).

2 The extension of the "gospel" (*the message of good news about what God has done in Christ*) to the world beyond the walls of the church is our mission.

- 2.1 The emphasis in the book of Acts is on the influence of the church in ever widening circles until the whole world would feel the impact (Acts 1:8).
- 2.2 Paul expresses thanks for the way the church at Thessalonica has shared their faith in an ever-widening circle (1 Thessalonians 1:2-10).
- 2.3 We, as Christians and as a local church, are called to be a part of extending the message of the gospel to an ever-widening circle of contacts (2 Corinthians 5:17-20).

3 Evangelism is a process whereby GOD BRINGS A PERSON from being His enemy to becoming His friend (Colossians 1:21-23).

- 3.1 **Conviction** is the first part of the process, which is the supernatural awakening of God that creates a desire and a thirst for Him in a persons life (John 16:7-11).
- 3.2 **Conversion** is the fruit of conviction. It is the point where God brings a person from darkness to light (Colossians 1: 13).
- 3.3 **Growth** is the final stage of the process (1 Peter 2:2). Just as natural birth is followed by growth, so too should spiritual birth. No growth may indicate no birth.

4 God's method of evangelism is to use people gathered in a local church as instruments for reaching people.

- 4.1 Jesus often sent his followers out to preach and witness (Luke 10:1-17, Matthew 28:18-20, John 17:18).
- 4.2 The early church was evangelistic in nature as they reached out to more and more people (Acts 2:47, Acts 13:1-3, Acts 28:30).
- 4.3 Evangelism was not a program, but an audiovisual process of living and sharing the good news (John 13:34-35, 1 Corinthians 15-11).
- 4.4 Every Christian should be able to explain to someone how to become a Christian (1 Peter 3:15-16), but some Christians will have a special gift to do so called the gift of "evangelism" (Ephesians 4: 11, Acts 21:8, 2 Timothy 4:5).

5 What are the Implications for making evangelism a part of a new church?

- 5.1 Our primary desire should be for people to come to know and enjoy a personal, eternal relationship with God through faith in Jesus Christ.
- 5.2 We must equip and train every member of the church to be an active witness for Christ both in lifestyle and in word.
- 5.3 We need to create ministry programs and plan events that actively take us beyond ourselves and the walls of our own church.
- 5.4 We must become a contagious congregation! (When Christians are genuinely excited about what is happening in and through their church, it will be hard to keep non-Christian people away).

Growth & the New Church

Bible Study No. 7

A fundamental principle to all of life is that living organisms grow. Growth is a natural, spontaneous expression of life. The only way to stop growth is through disease or death.

1 The church is primarily a living organism and secondarily an organisation.

- 1.1 The church is built of people who have been made alive spiritually as a result of being born anew through a personal experience of faith in Jesus Christ (John 3:31-3, Ephesians 2:1-3).
- 1.2 Both individually and corporately, the church is inhabited by a living Spirit (John 14, 1 Corinthians 3:16-17) and is governed by a living book (Hebrews 4:12).
- 1.3 Since the church pulsates with the life of Christ, we should expect the church to grow, unless it is inhibited by disease or death. There is no other choice but growth, because living things grow. To decide not to grow is to decide to die.

2 In the N.T. we see the church growing and developing in three ways: in number (quantity), in quality, and in organisational strength.

- 2.1 Numerical growth is often mentioned in the N.T. (Acts 1:15, 2:41-47, 4:4, 5:36, 6:1&7, 11:21, 16:5). The Great Commission implies numerical growth as we are called to "make disciples" (Matthew 28:18-20).
- 2.2 The people in the early church grew in the quality of their relationship with Christ and with one another (Acts 2:42-43, 18:23). Christians are encouraged to grow in Christ's likeness and unity (Ephesians 4A-6, Philippi 2:1-18, 3:12-16).
- 2.3 As the new church grew in number and in quality it had to develop new organisational structures in order to maintain healthy growth (Acts 2:42-46, 4:32-35, 6:1-7, 11:1-3, 1 Corinthians 3:10-11, Ephesians 4:7-13, 1 Timothy 11-16, 1 Peter 5: 1-11).
 - *The key to healthy growth in the church is to have a balanced growth in number, quality, and organisational structure.*

3 Some of the common diseases that hinder churches from healthy growth are:

- 3.1 **People blindness** - not being able to see and meet the needs of people around you.
- 3.2 **Fellowship inflammation** that excludes others. "I like a small church and want to keep it that way."
- 3.3 **Ethnic elitism** - Unable to see that the church community has a large number of people of the same ethnic group rather than reflecting the community.
- 3.4 **Nominal commitment** - When Christians are only so in name and are not alive in Christ.
- 3.5 **Arrested spiritual development** - churches which are not well fed with the Word of God. (To grow we must learn).
- 3.6 **Maintenance complex** - let's keep what we've got.
- 3.7 **Overcrowding** - not enough seating, parking, fellowship groups, etc.
- 3.8 **Structure strain** - lack of organisational structure to keep the church developing healthily. Structures should constantly be reviewed to allow maximum growth potential.
- 3.9 **Leadership tension** - lack of harmony among leadership or just a lack of leadership all together.
- 3.10 **Failure syndrome** - lack of vision and possibility thinking.
- 3.11 **Old age** - when a church is in a declining/changing neighbourhood and it refuses to relocate/restructure its ministry.

4 As a new church, we must seek healthy growth. (If the church is alive in Christ it will grow. Our task is to ensure that we remain healthy so growth can take place).

- 4.1 We must want to grow and we must find leadership that will lead toward growth.

- 4.2 We must be willing to pay the price to grow - time, money, sacrifice, and willingness to accept change, etc.
- 4.3 Organisational development must occur to facilitate growth. (Creating new "units" to reach new people, adding of staff, development of lay leadership, increase of facilities, forward planning, etc.)

Fellowship & the New Church

Bible Study No. 8

Fellowship is the item most people are searching for in a church. Just as every living thing depends upon climate for its growth; the church depends upon fellowship. Fellowship is the climate of "friendliness" and "companionship" within the church. Without good fellowship the church will flounder. With it - the church will flourish. Fellowship cannot be programmed but unless it is present, the church can wither and die.

1 Definition of Fellowship

- 1.1 Fellowship is the combination of factors, which determines how it feels to be a part of the church. For a visitor it is the sense of warmth, acceptance, and vibrancy that is important. For the member it is a sense of love, purpose, belonging, and involvement that makes the difference.
- 1.2 Fellowship is the "climate" of the church. The fellowship climate can either be negative or positive. It can either repel or attract. The emphasis is not on appearances, but on the spirit of genuineness and reality of life within the people.
- 1.3 The early church enjoyed a positive climate of fellowship that enhanced their growth: "Enjoying the favour of the people" (Acts 2:42-47), "One in heart and mind" (Acts 4:32-35), "They were highly regarded" (Acts 5:12-16).

2 There are three levels at which meaningful fellowship must occur.

- 2.1 **Celebration** - this is the worship service where people feel their needs for worship are met. It is meeting the need of people to be a part of something greater than themselves - a fellowship with their Maker.
- 2.2 **Sub-congregation** - this level is made up of people in groups between 12-60 people who are involved in service or a special interest task. At this level, people find meaningful social fellowship. People know first names and enjoy relating together. These groups are most important to church outreach and assimilating new members.
- 2.3 **Small Groups** - these are small groups of 6-12 people who meet regularly to share in heart to heart fellowship. There is both a sense of intimacy and accountability in the group. The group will spend time in worship, learning, praying, sharing, and mission.

3 Three important factors that produce a healthy fellowship climate in a church.

- 3.1 **Love** - (John 13:35, 1 Corinthians 13) These verses tell us that we will be known as Christ's disciples by our love. Love is not a feeling, but an action. Love must be demonstrated by:
 - The leadership of the church.
 - The membership living out "one another" relationships. (1 Corinthians 12:25 care for one another, Hebrews 10: 24 stimulate one another, 1 Thessalonians 5:11 encourage one another, Colossians 3:13 forgive one another).
 - The welcome and care of visitors.
 - Unconditional acceptance of each other (Galatians 3:26ff and James 2:1-13).
- 3.2 **Vision/Faith** - In Matthew 16:13-20 when Jesus pronounced the coming of the church, He did so with great purpose and vision. Several factors contribute to this in a church.
 - Sense of purpose: Jesus called us to a purpose. People are attracted to a group with a purpose.
 - Sense of expectancy: people must be trusting God to work among them and to change their lives and others lives.
 - Positive spirit: People are attracted to positive attitudes. Throughout the N.T. the emphasis is on rejoicing, thankfulness, and similar attitudes. (Philip 4:8-9)

- 3.3 **Involvement** - a Corinthians 12:12-31) In the N.T. all are involved in the work of building up the body of Christ.
- People are most content and positive when they productively involved.
 - Visitors are impressed when members are committed and involved.

4 Two questions must constantly be asked:

- 4.1 How does a visitor "*feel*" coming into our church?
- 4.2 How does it "*feel*" to be a member of our church?

Worship & the New Church

Bible Study No. 9

A church can plan and not grow. It can program and not grow. But It will never truly worship and stay the same. The service of worship and Instruction must be inviting. Time, effort, and money must be expended to make worship an attractive part of the life of the church. Worship more than anything else, determines the climate or atmosphere in which a church can grow. Worship is central to our purpose of *Lifting up Jesus Christ and Glorifying God*.

1 Biblical definition of Worship.

- 1.1 There are at least six Greek words in the N.T. which can be translated worship. Each word reveals some aspect of worship. All are related to serving. Worship is a lifestyle.
 - Proskuneo = to kiss towards, adore, to bow the knee to (Matt 4:10, 1 Cor 14:2)
 - Sebazormai = to revere, an act of reverent awe or fear (Romans 1:25)
 - Eusebeo = denotes piety or reverence (Acts 17:23)
 - Sebomai = to revere (Mark 7.7, Acts 16:14)
 - Latreuo = service rendered to God by all (Philippians 3:3)
 - Leitourgeo = service rendered to God by a representative.
- 1.2 The N.T. meaning of worship is adoration toward God accompanied by some sort of service/action rendered to God. In other words worship is both honouring God and serving Him in our daily lives (Romans 12:1-2).
- 1.3 Worship Involves three things (See Mat. 8:14, the story of the leper):
 - Realising the Lordship of Jesus Christ
 - Recognition of His sovereign will
 - Recognition and submission to His power
- 1.4 The pattern of Christian worship taught In 1Cor 14:6ff.
 - Based upon the Truth revealed by God (vs. 26)
 - Participation of the believers (vs. 26)
 - Everything must clearly be understood (vs. 33)
 - Orderliness must prevail (vs. 27)
 - Response to the message (vs. 29)
- 1.5 The relation of the Holy Spirit to Worship (John 4:23, 1 Corinthians 14).
 - The Spirit both motivates and equips the believer for worship
 - True worship is not offered until the worshipper is controlled by the Spirit (John 4:23) and is using the gifts of the Spirit (1Cor 14:26).

2 Hindrances to True Worship.

- 2.1 There are several *cultural* hindrances that keep us from true worship.
 - We are *too rushed*. We are not able to wait on God in expectancy and hope (Is 40:31).
 - We are *not prepared*. We live in an instant age with easy and quick solutions.
 - We are *too self-centred*. Reflected in the comment, "I don't get anything out of church."
- 2.2 Worship is often *unbalanced* in respect to the mind, heart, and will.
 - We must learn and know God with our mind.
 - We must feel deeply about God with our emotions.
 - We should make practical decisions involving our will that affect our relationship to God and our daily living.
- 2.3 *Lack of private worship* keeps us from corporate worship.
 - We must be thankful, praising, worshipful people in our daily lives.

- You don't "go to worship", you take it with you from your daily life (Romans 12:1-21, Colossians 3:15-4:6)

3 How can the new church have a meaningful service of worship and instruction.

- 3.1 The ingredients of true worship are:
 - The Word of God (Colossians 3:16, Ephesians 5: 19).
 - Music (Colossians 3:16, Ps 100:2).
- 3.2 Pray and plan creatively and carefully for worship to meet the needs of the mind, heart, and will.
- 3.3 Must meet the expectations/needs of a variety of people:
 - Old Believers
 - Young Believers
 - New Believers
 - Visiting Unbelievers
 - Visiting Believers
- 3.4 We must teach, explain, and Instruct people to practice true worship. Worshipping God is not a part of our nature but we can learn.
- 3.5 We can create and provide an atmosphere culturally conducive to worship. (There is no spot or place more sacred than any other. At the same time corporate worship does need a place and will be affected by the atmosphere of that place).

Living Worship

In John 4:23-24 Jesus said: *"A time Is coming and has now come when 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 Truth".*

You might say that the whole of the Bible is the struggle to get people to worship the true and living God as opposed to worshipping dead, false gods. Worship has a central place in Scripture. The principle always seems to be, as Jesus mentioned in the passage above, that those who are rightly related to God and the world around them are people who know how to worship. Worship must have priority in our lives as Christians. St. Augustine many years ago said that the purpose of mankind was to "Glorify God and enjoy Him forever."

Many people today have given away, or at least felt they could, any need to worship. Often the comment is - "don't give me all of that church stuff, I want something that's practical, something that helps me get on with life". Yet all around us both personal lives, homes, and society seems to be in great trouble. As people get on in life without worship, their lives often seem to be falling apart.

Jesus seems to indicate that there is "true" worship and false worship. "True" worship would be when we really focus our lives and living around God. False worship is when we centre our lives around the gods of our day such as pleasure, materialism, possessions, home, family, social life, etc.

What happens at worship on Sunday is a key to the life of the church! Worship is central to all else we do. We cannot, and will not live out our faith in practical ways unless we worship God in "Spirit and in Truth". We must see worship as something of vital importance. We must seek to understand how to worship in "Spirit and in Truth". We must learn how our attitudes, abilities, and actions can encourage others to really worship God. We must expect God to transform our life and the lives of others through our worshipping together.

Understanding Worship

Warren Wiersbe in his book *Real Worship* points out three things that are vital to worship. They are:

1 **Worship Involves Wonder:** Worship is a time when we recognise the greatness of God. We come not to be entertained or to entertain. We come to praise God just because He is God. We come realising the wonder of life - that we do not know everything. Someone has said, "When wonder is dead, the soul becomes a dry bone". We worship in awe and reverence.

2 **Worship Involves Witness:** We go to church not so that we can worship God alone, but publicly and corporately. When we worship we give witness to the Lord Jesus, to the Church, and to the World. Through prayer, singing, giving offerings, reading the Bible, preaching, communion, we give witness to the presence of God in our midst. By our caring, loving, serving, and encouraging one another we give witness to God's love in us.

3 **Worship Involves Warfare:** We are engaged in struggle. As it indicates in Ephesians 6:12-18 it is a cosmic struggle. People come hurting, broken, worried, and looking for victory in life. Worship is a victory celebration. We remind ourselves of the battle of life - but also remind ourselves of the true nature of a victorious life which we have in Jesus Christ.

Practical Steps to Worship

1 **Maintain Your Own Private Worship.**
If public worship is to be a meaningful experience, it will be so as it flows out of your own love and surrender to Jesus on a daily basis.

2 **Make Public Worship a Priority in Your Life.**
This is often hard in our fast pace world. We find it hard to give ourselves to anything in a disciplined way. However, worship must take priority. That may mean some sacrifices!

3 **Arrive Early.**
It is often hard to prepare yourself for worship when you have to rush in at the last minute.

4 **Make Sure to Greet Others and Welcome Them to Worship.**
The scripture admonished the early Christians to "greet each other with a holy kiss." Maybe that doesn't fit our culture, but certainly a big smile, a warm hello, and a hearty handshake would be just as good.

5 **Come With Expectancy.**
If we don't expect God to do anything during worship then He probably won't. We must believe that God wants to change lives and transform people through worship. We must expect that people will become followers of Christ and make commitments during worship.

6 **Pray For The Service.**
Not only do we need to pray before the service, but also during the service.

7 **Invite Others to Come to Worship.**
Each of us comes into contact with people during the course of our lives that would be willing to come to a worship service. The only thing they are waiting for is an invitation. Ask somebody to come. You might be surprised.

8 **Offer Your Service to Help in Worship.**
You may like to read the scriptures, take up the offering, pray, lead music, share a testimony, help serve tea or coffee, set up the hall. There are always plenty of ways to be involved in worship, and many of them don't involve being in front of people.

9 Stay for the Tea & Coffee Time.
Some of the most important things take place following the service.

10 Get to Know Someone New.
Following the service is a great time to meet someone and get to know them. Many people come to church with needs. You may be just the person who can offer some help. It may be a practical need like fixing something at home, or it may be an emotional or spiritual need like someone just to talk to. Be sensitive to people – listen, care, and be willing to involve yourself in ministry with others.

Stewardship & the New Church

Bible Study No. 10

Stewardship has to do with all that a Christian "possesses" - time and talent as well as treasure. However in this study we are concerned with money and material wealth. When looking through the Bible, it will come as a surprise to many that God has much to say about money and material possessions.

1 The essence of Biblical teaching on stewardship can be reduced to three very simple but important statements.

- 1.1 All that we have is given by God 2 Corinthians 4:7).
- 1.2 That which God gives us is really ours to do with "as we please" (Acts 5:4).
- 1.3 Since God has given freely to us, we should also freely give to God and those in need (Matthew. 10:8, 1John 3:17).

2 From 2 Corinthians 8 & 9 we can draw some basic principles about giving in the New Testament church.

- 2.1 The basis of stewardship is that God has given bountifully to His people.
- 2.2 The most important giving is the commitment of one's own life to God (8:9).
- 2.3 All Christian giving should be voluntary, eager, and cheerful (9:7).
- 2.4 Giving is in accordance with one's ability and the needs of others (8:11-14).
- 2.5 Giving entails the possibility of sacrifice (8:1-3).
- 2.6 Voluntary, cheerful giving results in praise to God and creates a bond of fellowship (9:13-14).
- 2.7 We reap what we sow (9:6-11).

Every Christian has a stewardship responsibility.

- 3.1 Every Christian should work diligently and voluntarily determine within themselves to become a cheerful giver 1 Thessalonians 4:11-12, Ephesians 4:28).
- 3.2 Tithing is a Biblical principle and an effective, practical way of supporting the ministry of a local church. Jesus spoke in favour of tithing as long as it was not done to avoid serving God with your whole life (Matthew 23:23-24).
- 3.3 A Christian should give regularly and generously *through* the ministry of their local church. Each believer is encouraged to develop a systematic plan to become a cheerful giver 1 Corinthians 16:1-2).

4 As a Church we can do the following to encourage healthy, cheerful, systematic stewardship.

- 4.1 Develop a budget that becomes a creative investment into the work of the Kingdom of God.
- 4.2 Provide all believers with information and materials designed to encourage them to exercise generous stewardship on a regular basis.
- 4.3 Develop a program of giving through the church, which would include the use of offering envelopes and regular weekly offerings.
- 4.4 As a church we must be good stewards of our resources, participating with our finances in the broader work of God's Kingdom through programs beyond our local scene - such as Overseas Mission, Home Mission, Social Service, World Aid and Evangelistic denominational initiatives.

Leadership & the New Church

Bible Study No. 11

A Church needs leadership! A ministry will rise or fall according to its leadership. A church will never be stronger than its leaders. But we must always remember there is a *difference between leaders and leadership*. You can have many leaders but no leadership. A leader is someone recognised because of his or her personality or position as being able to lead. ***Leadership is the ability to motivate, organise and guide people towards common goals.***

1 Leadership was a key factor in the expansion, growth, and development of the early church.

- 1.1 Jesus trained a number of men who saw themselves as witnesses to the resurrection and leaders of a new movement centred around Jesus Christ (Acts 1:15-26).
- 1.2 Others were appointed as time went on to provide various types of leadership (Acts 6:1-7, 11:19-30, 13:1-3, 15:1-19).
- 1.3 At least five roles of leadership are developed and mentioned in the N.T.
 - Apostle
 - Prophet
 - Evangelist
 - Pastor (Elder, Overseer, Bishop)
 - Deacon/Deaconess
- 1.4 Specific functions of leadership in the early church were:
 - *To govern* the congregation (1 Timothy 5:17, 1 Peter 5:3)
 - *To minister* the Word of God (Acts 20:28, 1 Peter 5:2)
 - *To equip* believers so they could minister and build up the body (Ephesians 4: 11)
 - *To protect* the congregation from false teachers (Acts 20:28-30)
 - *To visit and care* for those in need (James 5:14)
- 1.5 The qualifications of local church leadership are given in scripture as:

Pastors (Elders, Overseers)

When looking at Scripture the qualifications can be broken down into four areas, those of Character, Spiritual state, Family Relationships, and Gifts.

Character

Above reproach - can't point the finger at
 Sober - not an excessive drinker of wine
 Self-Controlled - sensible, just
 Orderly - not disorganised
 Hospitable
 Gentle - not violent or quarrelsome
 Generous - not greedy or a lover of money
 Good witness to unbelievers
 Lover of good
 Not self-pleasing
 Sexually pure
 Just

Spiritual

Mature Christian
 Devout

Family Relationships

Husband of one wife

Manager the family well - children obey and respect
Children not prodigals

Gift

Teaching
Able to refute false teaching

Deacons (and Deaconesses as appropriate) As with pastors the scriptural qualifications for deacons can be broken down into the areas of Character, Spiritual state, Family Relationships and Gifts (Acts 6:1-7, 1 Timothy 3:8-12).

Character

Good reputation with unbelievers
Dignified
Truthful - not double-tongued.
Sober - not an excessive drinker of wine
Honest in business - not a lover of sordid gain
Lives out Christian faith
Not a gossip
Trustworthy

Wife

Worthy of respect
Not a gossip
Dignified
Trustworthy

Spiritual

Full of the Holy Spirit
Full of wisdom from God
Have a strong personal faith
Mature Christian

Family Relationships

Husband of one wife
Manages children and household well

Gifts

Competent in administration

2

We have much to learn from relevant research and study about leadership.

- 2.1 There are four kinds of leadership:
 - Hereditary - leadership given based on inheritance
 - Bureaucratic - leadership given based on experience and seniority
 - Charismatic - unique leadership that arises in certain people during times of crisis
 - Representative - chosen to lead by their followers, either by consensus or election.
- 2.2 There is a difference between Natural and Spiritual Leadership:

The Natural Leader

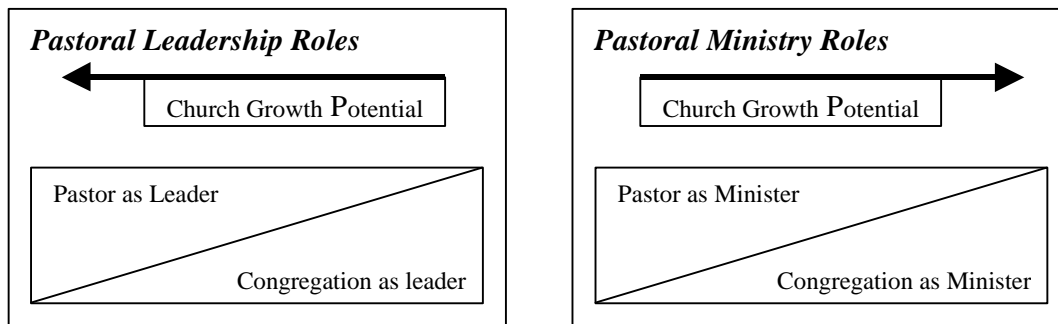
1. Self-confident
2. Knows people
3. Makes own decisions
4. Ambitious
5. Originates own methods

6. Enjoys commanding others
7. Motivated by personal consideration
8. Independent

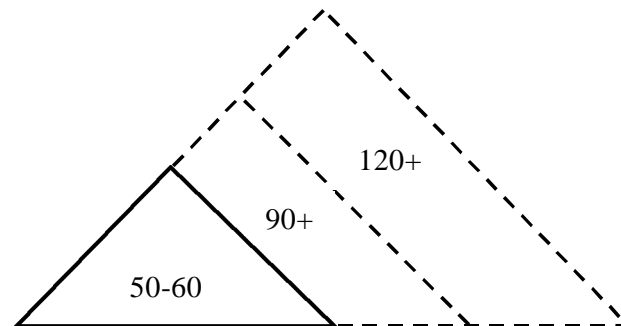
The Spiritual Leader

1. Confident in God
2. Knows people and God
3. Seeks to find God's *will*
4. Self-effacing
5. Finds and follows God's methods
6. Delights to obey God
7. Motivated by love for God and people
8. God-dependent

2.3 Studies indicate certain factors in relating church growth potential to leadership and ministry roles:



2.4 The Pyramid Principle: Before a church may add to its mass of members and adherents, it must expand its base of leadership:



- As more and more people come to know Christ and are brought into the church, more and more ministries must be developed, meaning more leadership is necessary.

3 Leadership in the local church must be organised so that it is both functional and relevant to the people.

As Adventists we organise our leadership at the local level in the following manner:

- 3.1 **Christ the Head** - is the real leader of His body. (We are not democratic, autonomous bodies).
- 3.2 **Pastor/s** – including the concept of elder & overseer serving as representative leadership of the congregation to provide spiritual/practical vision, motivation, and organisation leadership to help the congregation carry out its divine mission.

- 3.3 **Deacon/Deaconess** - serve as representatives of the congregation to assist, support, and work with the pastoral leadership in seeing that the church carries out its mission. (Deacons/Deaconesses provide both spiritual and administrative leadership roles)
- 3.4 **Functional Leadership Roles** - appointed positions of leadership to carry out specific tasks (eg. Bible School Director/Teachers, Small group leaders, Children's Club, Youth Group, Choir, Playgroups, etc.).
- 3.5 **Congregational Leadership** - the final authority in decision making rest with the people. This can be done either by the "discuss and vote" method, or the more effective method of "consensus." Equally as important, the ultimate responsibility for carrying out the mission of the church rests with the congregation as a whole.

Note: Within this organisational model there is ample flexibility so that each local church can develop leadership that will be both functional to the mission of the church and acceptable to the cultural ways of the people.

Appendix D

Leadership Development



Definition

A spiritual leader is a person under authority and with authority. They are most likely the "Representative Leader" in society because the basis of their authority does not lie in natural qualities of leadership (even though they may well possess them), but in the fact that they are equipped by God and chosen by their Holy Spirit directed church members. As Fergal Gerber writes, "A man cannot normally exercise authority in the church until that authority has been recognised by the church".

If this is to occur, it is imperative that the members be instructed concerning the Biblical qualifications for leadership in the local church. These must be held up before members so that they have a yardstick against which to measure spiritual growth. Not all members will become leaders, for not all will have the right combination of gifts and abilities. But all should aspire to the highest standards of Godliness and those who attain them may be recognised and invested with special responsibility and authority.

Qualifications	of Leaders
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- 1** The scripture lists qualifications for two separate leadership offices of the church . Those who:
- Govern by example (1 Timothy 5: 17-20).
 - Minister the Word of God (Acts 20:28, Ephesians 4: 11),
 - Shepherd God's flock (1 Peter 5:2)
 - Equip/Train members (Ephesians 4:12)
 - Protect the congregation against false teachers (Acts 20:28-30)
 - Visit the sick and pray for them (James 5: 14).

The New Testament refers to these people as Pastors, Elders, or Overseers. However the primary consideration here is not in the name but in the function of the people involved and therefore there are qualifications listed for those who fulfil these functions.

Pastors (Elders, Overseers)

When looking at Scripture the qualifications can be broken down into four areas, those of Character, Spiritual state, Family Relationships, and Gifts.

Character

- Above reproach - can't point the finger at
- Sober - not an excessive drinker of wine
- Self-Controlled - sensible, just
- Orderly - not disorganised Hospitable
- Gentle - not violent or quarrelsome
- Generous - not greedy or a lover of money
- Good witness to unbelievers
- Lover of good

Not self-pleasing
Sexually pure
Just

Spiritual

Mature Christian
Devout

Family Relationships

Husband of one wife
Manager the family well - children obey and respect
Children not prodigals

Gifts

Teaching
Able to refute false teaching

2

The New Testament speaks of a second group of leaders whose function was to:

- Wait on tables
- Disperse church funds

Perform other tasks necessary to enable the ministry of the Word to continue (Acts 6:1-6).

This group in scripture were commonly referred to as Deacons (or Deaconesses as appropriate). The scriptural qualifications listed for those who fulfil this function are as follows.

Deacons (and Deaconesses as appropriate)

As with pastors the scriptural qualifications for deacons can be broken down into the areas of Character, Spiritual state, Family Relationships and Gifts (Acts 6:1-7, 1 Timothy 3:8-12).

Character

Good reputation with unbelievers
Dignified
Truthful - not double-tongued
Sober - not an excessive drinker of wine
Honest in business - not a lover of sordid gain
Lives out Christian faith
Not a gossip
Trustworthy
Wife - worthy of respect
- not a gossip
- dignified
- trustworthy

Spiritual

Full of the Holy Spirit
Full of wisdom from God
Have a strong personal faith
Mature Christian

Family Relationships

Husband of one wife
Manages children and household well

Gifts

Competent in administration

There is a common tendency to promote faithful members of any organisation with little regard to their ability to produce at a high level of responsibility. When an individual is elevated to a level above his capacity he becomes frustrated and unproductive. Therefore suitability in one position of responsibility does not automatically assure suitability in another position where the demands may be significantly different and greater.

Churches do need to recognise faithfulness, competence and a job well done. Nevertheless, spiritual gifts and natural abilities must be taken into account in the encouragement and selection of church leaders. Only those who can preach should be required to preach. Only those with the gift of teaching should be asked to teach. Only those with the ability to administrate should be called to administrate.

Giftedness of Leaders

Leadership in society must be distinguished from leadership in the church. Simply because a person has natural leadership abilities does not make them automatically suitable for leadership in the church. In some cases unconverted people have entered the life of the church and been promoted to leadership positions simply because of their experience in business or the community. The result in the life of the church has been nothing short of disastrous. A spiritual church must have spiritual leaders if it is to be effective in God's program for this world.

The Natural Leader

Self Confident
Knows people
Makes own decisions
Ambitious
Originates own methods
Enjoys commanding others
Motivated by personal considerations
Independent

The Spiritual Leader

Confident in God
Knows people and God
Seeks to find God's Will
Gives the credit to God
Finds and follows God's methods
Delights to obey God
Motivated by love for God & people
God dependent

In Ephesians 4, Romans 12 and 1 Corinthians 12 we have a list of spiritual gifts. Each believer receives a gift or gifts in order that they may be able to contribute to the well being of the church. It is highly probable that these are not the only spiritual gifts. Many feel that Paul is using examples in writing to these churches concerning spiritual gifts. However one gift, which is listed, is that of leadership. This is the gift we are to look for in people if we are to select them and train them as leaders in the life of the church.

Selection of Leaders

In looking for people that maybe suitable as leaders we need to be singling out those who have shown they are committed to the Lord of the Church and the life of the church. This can be seen by their faithfulness in attendance and in the small tasks that they may be given around the life of the church and in their character and attitudes.

It is also useful to look for people who are willing to sacrifice themselves in order that the church continues to progress. It goes without saying that their spiritual gift of leadership will only become evident as we see people in action in the life of the church.

Equipping Leaders

It is not enough for the pastors to see that there are certain members who have potential for leadership. As evidence of spiritual growth is shown they must be given opportunities to utilise their potential and develop as church leaders. This will involve training.

Often when churches have become established, the majority of their leaders are given responsibilities that have to do with training the children of Christian families, ministering to the needs of the congregation, maintaining church facilities, and keeping the organisation running smoothly.

While all of this is necessary it can hinder spiritual growth and certainly hinders numerically growth. The church's function is to find lost sheep, not just to find and feed the saved sheep. If the new church follows the example of the average established church it will soon find that the attention and efforts of most of its leaders will be focused inward with few of its leaders reaching out to the lost. This results in stagnation at a time when the new church can ill afford this problem.

Leaders should be discovered and developed. This means that we need to recognise the qualities and characteristics of leadership, both natural and spiritual.

When church planters and local members are aware of these characteristics they will also become aware of the leadership that the Lord of the Church is providing for the new church. By giving priority to the development of spiritual qualities these leaders can become a blessing to the entire congregation. The master plan will involve 3 steps.

1 Plan for some teaching and preaching that clarifies the distinction between the Characteristics of natural and spiritual leadership and that hold up the latter as the measure of a spiritual man or woman.

2 Single out those whose ability and testimony has resulted in the members having confidence in them. This tends to be an automatic process. There is a natural tendency however, for those who are leaders in secular society to become leaders in the church. Therefore spiritual qualities need to be assigned top priority in the selection process. The new church could be headed for trouble if this does not occur.

3 Special training and responsibilities should be given to those who are recognised as leaders and potential leaders.

Leadership Development

The following is an example of how to develop leaders.

1 *You Do It Alone.*

The only person qualified to train someone to lead a ministry is the one who is already leading it. Whatever the leadership responsibilities in the training program are, the trainer must already be actively involved in these activities, otherwise the training process will most likely never advance beyond the stage of theory. If the pastor is not gifted in a particular area find someone else to do the training.

2 *You Do It While The Trainee Observes.*

Effective training of any kind requires good modelling. In order for the trainee to learn leadership skills they need to observe someone who is already leading well. If the learner is to share

their faith, take them along on an evangelistic appointment and let them observe. Whatever the responsibility may be, successful leadership development depends upon good modelling.

3 *Let The Trainee Participate While You Do It.*

This involves the trainee taking part in the task you are involved in. On an evangelistic appointment they may simply share their testimony at this stage.

4 *Let The Trainee Do It While You Observe.*

This is the "Coaching" phase of the process. Give the trainee the reins now on a certain project and be sure to give them **both** reins! Let them lead a program or lead a meeting and give them room to fail.

At this stage of the process, a mistake on a trainee's part provides an excellent opportunity to learn as long as they have the freedom to fall. The learning, which occurs with this freedom, can turn a mistake today into a dozen successes tomorrow.

5 *Let the Trainee Do It Alone & Discuss The Event With You Later.*

This is now the "Consultant" phase. Not only does the trainee get both reins. They get the whole road. The trainer is nowhere involved at this point. From start to finish the trainee leads. Sometime after the event the trainee will explain what happened. They will share both the successful aspects and work areas. The trainer will then offer information and advice and give another assignment. As the trainee becomes more adept as a leader this step should phase out with the new leader now training others independently.

Evaluation of Trainee

After you have trained each leader you should work with them to evaluate their leadership ability. The following form may help in the process of determining strengths and areas where further training may be desirable.

Name

Date

Strengths

Further Training Areas

Further Training Program

Leadership Area

Possible Trainers/Programs

Mobilisation

In mobilising people we need to remember that initially they are given tasks and then having been trained in tasks they are later given a ministry.

Delegation is the key to effective mobilisation. Having trained a leader, given them tasks, and then ministries you must take your hands off and allow the new leader to function. I will always respect the senior pastor who gave me certain ministries as his associate and then used to refer to me, all those who wanted anything that involved my areas of ministry, even if he knew the answer.

The reasons being that he had delegated these areas to me and wanted me to function in these ministries. He was also making a statement to the church about his confidence in me. Of course it goes without saying that I was Associate Pastor in these areas of ministry for a purpose - to release him from the burden of those ministries and enable him to concentrate in other areas.

How to Mobilize

Make a list of all the tasks that you are currently doing and that need to be done in the life of the church. You may need to go back to the goals you have set and see the tasks that will arise in the future.

Make a list of the activities you have recorded on the previous page that don't need to be done at all.

Make a list of those activities that can be done by a person other than the pastor.

Appendix E

Three Signs of a Church

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This begs the question, "What is a New Testament church, and how do we know when we've planted one?" Such an issue is beyond the scope of this paper. However, I believe that by New Testament examples and criteria, three things must be true for the church planter to be able to walk away and say, "I planted a church there":

1 There must be some, "critical mass" – in other words, some minimal size and social makeup. A group of three single men is not a church. A fellowship of 15 adults plus children may be. The New Testament doesn't give us a magic number, and that's probably because what is a minimal critical mass will vary from one situation to another.

2 There are two or more men who meet the qualifications for eldership and are willing to serve as such. I say two because I believe the New Testament teaches a plurality of elders in a given church; and again, no number is given. Three or more is usually a whole lot better than two.

3 These elders are installed and assume the leadership authority and responsibility. If the believers are still looking to the foreigners to call the shots, the church planting is not yet done.

As we stand near the close of two millennia of the church's efforts in obeying the Great Commission, clearly the task remains unfinished. Yet the signs are that God is pouring out his mercy on more and more unreached people groups, and pioneer church-planting teams are seeing results that in many cases are unprecedented. We believe that the main thrust of the church's work to extend the gospel to "those who were not told about him, and those who have not heard" needs to be church planting. Tools such as the "Seven Phases of Church Planting" can aid in this task.

⁷⁷ *Evangelical Missions Quarterly* – Vol 33 No.22 April 1997. pp.161-165.

Appendix F

7 Phases of Church Planting: Phase & Activity List

By Dick Scoggins and Dan Brown

Phase 1: **Launching the team**

Definition: Preparing the team. Initial church-planting plans and strategies.

When begun: When the aspiring team coordinator has officially been "knighted" by the general director to become a designated team coordinator.

- 1 Research best information available on language, history, and culture of country and target group.
- 2 Prepare a vision statement.
- 3 Develop memorandum of understanding.
- 4 Get church approval, support for each team member.
- 5 Plan a strategy paper.
- 6 Each team member secures adequate prayer, financial support.
- 7 Recruit a team.
- 8 Get the team to own the vision and strategy for church planting.
- 9 Complete team coordinator checklist.

Phase 2: **Preparing to sow**

Definition: Learning the language, adjusting to the culture, becoming "belongers" in society.

When begun: Most of the team is on-site (and, usually, engaged in aggressive language learning).

- 1 Team members "land," secure suitable housing, arrange for their initial entry strategy.
- 2 Resolve conflicts arising in the home.
- 3 Address team conflicts.
- 4 Develop a team life, which spiritually sustains members.
- 5 Goal-setting and planning for the team.

Language and culture adjustment

- 6 Team members work hard at learning the target language.
- 7 Language-learning program and accountability in place.
- 8 Learn how to survive in area chosen, get comfortable, and enjoy life in the country.
- 9 Enable a family to do the same.
- 10 Start residency procedure on basis of strategy.
- 11 Develop multiple relationships of varying depth with target persons.
- 12 Enable family members (wives and children) to develop relationships with target persons.

- 13 Bring redemptive elements into your relationships.
- 14 Enhance character through the stress of adapting personally, as a family, and as a team to culture.
- 15 Discover and collect any evangelistic tools available in your target language.

Phase 3: **Sowing**

Definition: The noble work of evangelism.

When begun: Most members of the team are spending most of their ministry time on evangelism, as opposed to language learning.

- 1 Memorize parts of the Bible (e.g., parables or miracles, etc.) in the target language.
- 2 Learn to share biblical truths in the language.
- 3 Develop sympathy for the gospel in friends.
- 4 Develop a strategy for reaching receptive people and their closest relationships (family or friends) as a group.
- 5 Begin evangelistic Bible studies (e.g., using Discovery Course material).
- 6 Encourage contacts to bring some committed relations.
- 7 Prayerfully evaluate your friends for a prospective man of peace: Can he bring others with him?
- 8 Prayerfully identify one or more potential men or women of peace among your relationships. (You may more readily identify women, especially where men are not responding but women are.)
- 9 Lead someone to commit to follow Jesus.

Phase 4: **Discipling begins**

Definition: Discipling one or more Muslim-background believers (MBBs) from the target group. Both parties should recognize this as a process toward the maturing of the MBBs in character and service for Christ.

When begun: Begin regular discipleship with a MBB, regardless of how he or she came to Christ.

- 1 Challenge one or more believers (man or woman of peace, if possible) to be disciplined by you or other team member, so they might grow unto the full measure of Christ."
- 2 Model Christ's life style before this man and his network.
- 3 Have believer include some of his family or friends in the discipling.

Disciple the believer(s) to:

- 4 Fully understand his new identity, as a child of God by faith, not works. (Are there tendencies to return to the "works" mindset of Islam?)
- 5 Understand the purpose of baptism as an outward sign of the death of self and rebirth in Christ
- 6 Relate Bible stories that will impact life.
- 7 Develop a regular habit of turning to Scripture to deal with specific problems as they arise.

- 8 Recognize sin in personal life and respond by repentance, confession, and developing new patterns.
- 9 Live out Christ's life in extended family (e.g., Matthew 5-7).
- 10 Develop godly patterns of loving spouse, e.g., resolving conflict, forgiveness, and reconciliation.
- 11 Develop godly patterns of child rearing.
- 12 Implement godly patterns of conflict resolution with others.
- 13 Understand the place and function of suffering in believer's life and be able to apply it to own life.
- 14 Practice godly response to those hostile to his faith (e.g., government, family, employer, friends).
- 15 Understand the biblical perspective on local occult practices and godly alternatives and responses.
- 16 Be ready to give a reason for their faith in a nonfearful, noncombative but prepared way.
- 17 Share the good news with family and friends.
- 18 Begin to identify gifts and calling.
- 19 Become familiar with God's plan for the extension of his kingdom in the book of Acts.
- 20 Team women begin discipling women in Titus 2:3-5 skills and in submission to husbands.

Phase 5: **Beginning the church**

Definition: The ministry of gathering Muslim-background believers (MBBs) together. Growing the fellowship into a church, or having such work with more than one group. During this phase the church planter exerts significant influence in the community.

When begun: Three or more MBBs begin meeting regularly together for fellowship in Christ, teaching, prayer, etc. (with at least two from the target group).

- 1 Family and friends begin to explore the good news together.
- 2 Three or more believers agree to follow Christ in a committed community.
- 3 Church planter shares God's plan for forming kingdom communities among family and friends.
- 4 Believers embrace God's plan for forming kingdom communities and, together with church planter, decide on a culturally meaningful pattern for regular gatherings.
- 5 Believers learn to recognize and maximize spiritual gifts in the emerging community of believers.
- 6 The older believers understand the "one another" verses of the Bible and how they define Christian community.
- 7 Older believers have settled on an appropriate way to determine fellowship in their community (e.g., covenant).
- 8 Community has become identifiable (e.g., via covenant).
- 9 The community celebrates the Lord's table.
- 10 The community meets together regularly for meaningful worship, instruction, and prayer.
- 11 The believers do the work of evangelism.
- 12 Community gatherings are culturally relevant.

Church planters begin to phase out

- 13 Responsibilities between church planter and leaders defined.
- 14 Withdrawal of most of church planters from meetings.
- 15 Withdrawn church planters focus on starting new communities of believers (Phase 4).
- 16 Remaining church planters take lower profiles in meetings.

Phase 6: **Training leaders**

Definition: Last steps so that the MBB fellowship is a complete church. Mainly leadership development and installation. In this phase, any remaining church planters will target leadership development.

When begun: Leadership development is now the main work of the team. Team expects to conclude its role in the appointment of plurality of biblically qualified elders in six months or less. Any elder appointing after that is the responsibility of existing elders (in what ever decision-making model they choose).

Leaders emerge

- 1 Older believers have baptized new believers.
- 2 Older believers are discipling new believers.
- 3 Older women teach newer women Titus 2 skills.
- 4 Older, more mature men trained to take leadership of community gatherings.
- 5 Believers take responsibility for biblical instruction.
- 6 Older believers preside at the Lord's table.
- 7 Initial leaders emerging and functioning as shepherds.
- 8 Growth in godliness in their homes sets pace for others.
- 9 Gifts encouraged and developed for edification.

Peacemaking skills exercised by the community.

- 10 Forbearing and forgiving one another.
- 11 Confronting, exhorting, reproving erring members.
- 12 Shunning, "disfellowshipping" those persisting in sin.

Train and recognize leaders

- 13 Character developed in context of marriage.
- 14 Team leadership concepts taught, implemented.
- 15 Discerning the will of the Lord by leaders and community taught and practiced.
- 16 Leaders' place in conflict and peacemaking In the community taught, practiced (peacemaking, Phase 6).
- 17 Emerging elders recognized (provisional leadership).
- 18 Mature women recognized in ministry.
- 19 Conflicts about leadership appointment dealt with.
- 20 Leaders begin shepherding and church discipline.
- 21 Leaders looking for new men to develop as leaders.
- 22 Leaders begin discipling new leaders. (See discipling, Phase 4 and above, this phase).
- 23 Church planter often absent from community meetings: leaders lead.
- 24 Church planter often absent from leadership meetings.
- 25 Elders formally ordained.

Phase 7: **Reproducing and exiting**

Definition: Developing church reproduction, other new church planting efforts, or assisting the new church for a temporary period. The church planters are not making a career out of working with the one church they have planted, but are working with national believers to plant more churches.

When begun: Plurality of biblically qualified elders recognized and installed in the first church, which is of sufficient "critical mass." Local authority and responsibility for shepherding that church rests solely in the hands of indigenous leaders.

Reproduction begins

- 1 Intense teaching on reproducing communities.
- 2 Community embraces goal of reproducing.
- 3 Members begin to look for new men of peace around whom to start another community.
- 4 New gathering (Bible study) started or owned by church (if started by other church planters).
- 5 Leaders begin to network with emerging leaders of new gathering, taking some responsibility for their training.
- 6 Leaders formally recognize newer emerging leaders (provisional elders).
- 7 Leaders of two communities start meeting regularly.
- 8 Elders take more responsibility to develop leaders in the new community.
- 9 New community meeting started.
- 10 Communities care for each other; resources shared.
- 11 Peacemaking skills among leaders (of different communities) practiced.
- 12 Elders (possibly with church planter) lay hands on new elders in the newer community.
- 13 Relationship between communities and leaders worked out, formalized (e.g., covenant).
- 14 Peacemaking skills between communities and leaders of different communities exercised.
- 15 Church planter commits the old community to God and leaves community meetings. May sometimes visit.
- 16 Church planter redefines relationship to leaders as coach. No longer attends leadership meetings unless invited.
- 17 New churches started without at a church planter.

Great Commission vision

- 18 Vision developed to plant churches beyond local area.
- 19 Vision includes recognizing, training, and sending national church planters to other cities and countries.
- 20 Vision given by leaders to congregation.
- 21 Means of sending teams of nationals devised.
- 22 Church planters sent out either with Frontiers team or other teams.
- 23 New clusters of communities started.
- 24 National teams of church planters sent out.

Dick Scoggins for six years has trained church planting teams in the Muslim world with Frontiers and other agencies. His training materials are used in over a dozen languages. He is the author of four books about church planting.