Church Planting

Teacher’s Manual
Church Planting

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Recommended Reading in Church Planting

Apostles: The Fathering Servant, Bill Scheidler
Building Churches That Last, Dick Iverson
The Cell Church, Larry Stockstill
The Church in the New Testament, Kevin Conner
The Church Planter’s Handbook, Larry Lewis
Church Planting for a Greater Harvest, C. Peter Wagner
Community of Kindness, Steve Sjogren & Rob Lewin
Developing the Leader within You, John Maxwell
Effective Keys to Successful Leadership, Frank Damazio
Growing Strong Churches, Bill Scheidler
Indigenous Church Planting, Charles Brock
Jesus Today, Marc Estes
Leading Turn Around Churches, Gene Wood
The Life-Giving Church, Ted Haggard
The Local Church Today, Bill Scheidler
Planting Growing Churches, Aubrey Malphurs
The Purpose Driven Church, Rick Warren
Primary Purpose, Ted Haggard
Servant Warfare, Steve Sjogren
Starting a New Church, Ralph Moore
Team Ministry, Dick Iverson
User Friendly Churches, George Barna
Lesson 1
Introduction to Church Planting

I. Church planting begins in the very heart and nature of God.

God’s nature is evangelistic or outgoing. Since we are the children of God, we will share in His nature. Notice the definitions of God found in the Bible and how they all speak of this same nature.

A. God is Spirit (John 4:24). God is effulgent, pervading, and impossible to contain.

*God is Spirit, and those who worship Him must worship in spirit and truth.*

B. God is Light (I John 1:5). God is ever penetrating, diffusive and dispelling darkness.

*This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.*

C. God is Consuming Fire (Heb. 12:29). God, like fire, is never satisfied, burns passionately and always hungers for more.

*For our God is a consuming fire.*

D. God is Love (I John 4:16). God is always reaching out to include more and more as objects of His love.

*And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.*

II. Church planting is vitally linked to the Eternal Purpose of God.

A. Rightly relating to the Eternal Purpose of God gives purpose to all of life.

The only way that we can know whether or not what we are doing makes any sense at all is to look at what we are doing in light of God’s Eternal Purpose. If what we are doing is not only consistent with God’s Eternal Purpose but what we are doing also promotes God’s Eternal Purpose we can be assured that all of heaven’s resources will be available to us.

Church planting is both consistent with and completely at the center of God’s Eternal Purpose as expressed in Genesis 1:26-28.

1. These verses represent the “Greater Commission.” Everything that we do in life should be found in these verses.
a. Offspring in His image (Let us make man in our image)
b. Multiplicity of seed (fruitful and multiply)
c. Reproduction of ministry (to rule together with Him)
d. Relationship with offspring (fellowship, praise, worship)
e. A bride for His Son

2. The purpose represented in these verses can be stated as follows:

“God’s purpose is to have a many-membered man in the image of God who would qualify for rulership and dominion and the honor of being eternally linked with the Son as one flesh.”

B. Fulfilling the Eternal Purpose of God involves establishing the Kingdom of God on earth.

1. For the purpose of God to be realized, the Kingdom of God must be established in the earth as it is in heaven. God’s kingdom is God’s rule, God’s authority, God’s government.

2. It has been God’s plan to use human instruments to extend His kingdom in the earth.

a. The patriarchs
b. The nation of Israel
c. Gentile nations, etc.

3. The final instrument to be used of God is the Church which was established and inaugurated by Jesus.

a. The Church is to be the Body of Christ or the many-membered man in God’s image.

b. The Church is to be the Family of God or the multiplication of the seed.

c. The Church is to be the Army of God to rule with Him and subdue the earth.

d. The Church is to be the Temple of God or the place where God dwells by His Spirit.

e. The Church is to be the Bride of Christ who will one day come to the measure of the stature of the fullness of Christ, thus qualifying for eternal union with Christ.

III. Church planting is the resultant fruit of obedience to the instructions of Jesus to His followers.
The commission that Jesus gave to the church included the following elements:


   And He said to them, “Go into all the world and preach the gospel to every creature.” Mark 16:15

B. Witnessing of Christ to the ends of the earth (Acts 1:8).

   But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.

C. Bringing healing and deliverance to all those in such need (Mark 16:16-18).

   And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.

D. Baptizing all those who respond to the Gospel (Mt. 28:19).

   And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. Matthew 28:18-20

E. Making disciples out of all those who were converted (Mt. 28:19).

F. Teaching the converted ones a lifestyle of obedience to all of God’s commands (Mt. 28:20).

All of these elements are the essence of evangelism and church planting. Someone is not truly evangelized until they are settled in the faith, committed to a local church and functioning in their God-ordained gifts.

IV. Church planting is the main means by which God will fulfill His Eternal Purpose and extend His Kingdom in the earth today.

The Eternal Purpose of God will only be fulfilled as the Church fulfills its function in extending the Kingdom of God (Matthew 28). There are four ways that the Kingdom of God is extended:
A. The Kingdom is extended by preaching the Gospel to the lost.

B. The kingdom is extended by bringing lost ones into the kingdom through the new birth, which involves (Acts 2:38-39):
   1. Repentance
   2. Faith
   3. Water baptism
   4. Spirit baptism
   5. Separation

C. The Kingdom of God is extended by the discipling of new believers to function within the context of Kingdom principles (observing all things that Christ commanded).

D. The Kingdom is extended when those who have been discipled become kingdom extenders themselves.

All these things are the function of the Church and more particularly each local church.

V. Church planting makes it possible for the Greater Commission to become a reality.

The Eternal Purpose of God will not be fulfilled in the earth today without the planting of New Testament local churches in every nation, state, city, town and hamlet.

A. The Eternal Purpose of God will not be accomplished through T.V. or media ministries.

B. The Eternal Purpose of God will not be accomplished through mass-evangelistic crusades.

C. The Eternal Purpose of God will not be accomplished by the Jew after the church is “raptured” out.

The Eternal Purpose of God will be accomplished by a blanket of New Testament local churches covering the earth following the commands of their master.

“The single most effective evangelistic methodology under heaven is planting new churches.”

--Peter Wagner, Church Planting for a Greater Harvest
Lesson 2
Church Planting in the Ministry of Jesus

You cannot separate the concept of church planting from the concept and ministry of an apostle. When we look at Jesus as the Apostle from heaven we are also going to see Him as the first church planter and an example from whom we can learn.

I. Christ was the Apostle from heaven and the first church planter (Heb 3:1-5).

Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, 2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house. 3 For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. 4 For every house is built by someone, but He who built all things is God. 5 And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, 6 but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

A. He was sent by the Father (John 4:34; 5:23-24, 30, 36-38; 6:29, 38, 40, 44, 57; 7:16, 29, 33; 8:16, 18, 26, 29, 42; 9:4; 12:44-45, 49).

1. As an apostle He was sent by the Father.

It is clear in John’s Gospel that Jesus did not come by His own initiative and by His own authority, but He was responding to the One who had sent Him. Arguably the most often quoted verse in the Bible highlights Christ’s commissioning by the Father (John 3:16-17).

For God so loved the world that he gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

Notice some of Jesus’ statements that John records:

But I have a greater witness than John’s: for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me. John 5:36

I am One who bears witness of Myself, and the Father who sent Me bears witness of Me. John 8:18

I proceeded forth and came from God; nor have I come of Myself, but He sent Me. John 8:42
As you have sent Me into the world, I also have sent them into the world.  
John 17:18

Peace be to you! As the Father has sent Me, I also send you.  
John 20:21

2. As an apostle Jesus fully represented the Father.

When Jesus came as The Apostle sent by the Father, He was not representing Himself. He was commissioned by the Father, to do the work given to Him by the Father and to minister the doctrine or teaching that the Father entrusted to Him.

As the apostle from heaven He was, in essence, the embodiment of the Father. When you saw Jesus you saw the Father. If you rejected Jesus, you also rejected the Father.

This vital connection that Jesus had to the Father is so important if we are going to understand the ministry of an apostle and church planter. One of the key qualities of apostolic ministry is faithfulness. Jesus was faithful to the Father who had sent Him. He was faithful to represent Him fully. He was faithful to the plan that “the sender” had designed.

Notice again some of Jesus own statements concerning His (the sent one’s) relationship to His Father (the sender).

Did you not know that I must be about My Father’s business.  
Luke 2:49

My food is to do the will of Him who sent me and to finish His work.  
John 4:34

Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.  
John 5:19

He who does not honor the Son does not honor the Father who sent Him.  
John 5:23

I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own but the will of the Father who sent Me.  
John 5:30

I have come in My Father’s name.  
John 5:43a

My doctrine is not Mine, but His who sent Me.  
John 7:16

He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.  
John 7:18
I have not come of Myself, but He who sent Me is true, whom you do not know. But I know Him, for I am from Him and He sent Me.  John 7:28b-29

And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.  John 8:29

I speak what I have seen with My Father...  John 8:38a

I must work the works of Him who sent Me...  John 9:4a

...believe that the Father is in Me, and I in Hi.  John 10:38b

He who believes in Me, believes not in Me but in Him Who sent Me. And he who sees Me sees Him Who sent Me...For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.  John 12:44-45, 49

He who has seen Me has seen the Father; so how can you say, "Show me the Father"? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.  John 14:9b-11

He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.  John 14:24

I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.  John 16:28

I think that we have made the point!

B. Jesus identified with those to whom He came.

1. He identified with them in language.
2. He identified with them in culture.
3. He identified with them in lifestyle.

C. Jesus came with a primary purpose—to build the church (Mt. 16:18-19).

And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

D. Jesus came with the view of returning back from where He came.
1. This means that He did not intend to stay forever.
2. This means that from the very beginning, He was preparing for His departure.

II. Christ is the primary pattern for apostolic and church planting ministry.

Every church planter should look at and study the ministry of Jesus in His task of planting a church. Jesus modeled a methodology that was to be later followed by Paul and many others in the New Testament Age of church growth and expansion.

Jesus had a very simple plan that involved five main steps:

A. Evangelism

The initial focus of Jesus’ ministry was to gather a following. He preached openly, in the streets and on the hillsides. He came to men where they were and preached to them the message of the Kingdom. He invited them through repentance, water baptism and a changed lifestyle to enter into the Kingdom.

B. Discipleship

Jesus soon moved to focus His energies on a select group of followers who were more ready than others to forsake all for the call. He spent special times of training with these potential leaders communicating His values and ministry philosophy to them.

C. Leadership Development

Jesus chose twelve from His many followers and disciples whom He named “apostles.” These would be the ones to whom He would give the most of His attention. These would be the ones that He would groom to carry on His work after He retired from the field. He would develop them through systematic teaching and training experiences.

He did not take the selection of these key individuals lightly and spent much time in prayer over this decision (Luke 6:13-13).

Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles...

D. Delegation of Authority
Jesus divested Himself in these apostles who would be used to do the real work of church planting. They would actually reap the harvest that Jesus had sown while He was among them. Jesus would accomplish His declared mission through them.

E. Departure

Jesus left the work in the hands of those He had trained. He left when it seemed too soon to leave. When He left, the disciples seemed too immature. They had made some bad blunders. But Jesus knew that He had to trust the word that He had placed in them and the Holy Spirit Who would be in them and upon them.

F. Follow-up

Jesus stayed in continual contact with these delegated leaders through the ministry of the Holy Spirit (John 14:16-18). Even though the work was now in their hands, He was ever ready to work with them on an ongoing way to assist them in problem solving, counsel and support.

And I will pray the Father, and He will give you another Helper, that He may abide with you forever--the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.

III. Christ gave some basic training to the leaders who would church plant with Him.

It is interesting in this process that Jesus was not particularly concerned about numbers. He knew that if He was going to plant a church, raising up leaders was the first and foremost order of business. He knew that if He focused on leadership that when the numbers did arrive, there would be sufficient leaders to take care of the people.

Because of His apostolic mantle Jesus was able to develop seasoned leaders after a few short years. Many leaders struggle to develop like-minded leadership. This was not a problem for Jesus. Jesus had great patience with those who felt the call of God on their life. He had an eye for those who had potential and He was willing to take the time and had the patience to work through the training process.

A. Jesus had success in leadership development because He had a five pronged approach.

1. He demonstrated for them what He expected of them.

Leaders who are not willing to be a role model will never be successful in developing leaders. People need to see the “word made flesh”. This is why Paul was so successful. He was able to say, “Follow me as I follow the Lord” (I Cor. 11:1). Jesus demonstrated for His disciples what and how to minister to others.
He never asked them to do something that He was not willing to do and had not demonstrated.

2. He spent much time in personal prayer for these followers.

   Jesus not only let the Holy Spirit guide Him in making His initial selection (Luke 6:12-16), He also prayed for their specific needs and ways to minister specifically to those needs (Luke 22:23; John 17).

3. He had a specific training program for His followers.

   Training for ministry is not something that you merely catch by the process of osmosis. It is important to be around anointed ministries, but systematic instruction is still very important.

4. He taught them to function independent of Him.

   Some leaders make people overly dependent on them and their leadership. This has the effect of keeping followers as children and they never grow up. Jesus knew how to release people and how to give them the experiences that they needed to be able to function with confidence in His absence.

5. He opened doors of ministry opportunity for them.

   He sent them out two by two to “try their wings” and report back to Him. He sat down with them and evaluated their experiences commending their successes and using their failures as a basis for further instruction (Luke 9:1-5; 10:1-10, 17-20).

B. Jesus had success in leadership development because He taught them the basics.

   In all of Jesus ministry He was shaping arrows that could be shot out to hit a designated target (Is. 49:1-2). Everything He did with these leaders, He did with purpose in mind. He was training future apostles. His goal was that His followers would reach their full potential and realize the ministry to which they were called. What did He teach His prodigies? Jesus focused His teaching in eight primary areas.

1. Obedience

   He taught them to live and minister in absolute obedience to the will of God, withholding nothing for self, but placing themselves entirely upon the altar.

2. Prayer

   He taught them the life and ministry of prayer in the Spirit (though they only entered it fully after the day of Pentecost).
3. **Evangelism**

He taught them how to meet people at their point of need and preach to them the message of the Kingdom.

4. **Scripture**

He taught them how to know and use the Scripture. He taught them a love for the word of the Lord.

5. **Faith**

He taught them to have faith in God directly for the supply of all their material needs (See Luke 9:3-5; 10:4; 22:35-36). This accomplished four things:

a. It detached them from the world.

b. It obligated them to walk near to God.

c. It caused them to be living witnesses to God’s power and faithfulness.

d. It forced them to exercise faith.

6. **Ministry by the Spirit**

He taught them to minister in the power of the Spirit and not to rely on ceremonies, programs, emotionalism, or any other human means to attract or influence.

7. **Love**

He taught them absolute love for their fellow man—the love that serves, seeking nothing for self and counts it all joy and all gain to give all.

8. **Team Ministry**

He taught them to work together and to cooperate as a group directed by the Holy Spirit of God. He taught them that their goal was not to seek the preeminence but to seek to serve one another.

*Note: These eight things are a good guide for the first year teaching in a new church.*

Because Jesus was faithful and diligent to transmit and impart all of these things, His work would go on after He left. The Apostle, Jesus, had trained other apostles and church leaders who would be able to duplicate His ministry in the earth. The church that Jesus planted would succeed and transition from generation to generation.
Jesus is our model for all of the ministries in the Body of Christ. It doesn’t matter what ministry a person is called to do, it must be an extension of that ministry that was first demonstrated in the life of Jesus.
Lesson 3
Church Planting in the Ministry of Paul

I. Paul is the best New Testament example of the church-planting ministry.

A. We know he traveled through hundreds of cities.

B. We know he preached in at least 30 cities.

C. We know he established at least 10 strong, reproducing churches all in only 20 years of ministry (4 of which he was held prisoner).

II. Paul’s church planting ministry was based on an apostolic calling.

A. Paul knew that it was God who had called him to be an apostle or church planter.

1. He was not an apostle because his school guidance counselor told him that his natural skills matched with apostolic work.

2. He was not an apostle because a ministry placement committee got together with him and helped him discover his hidden talents.

3. He was not an apostle because a particular man or a group of men laid hands on him.

4. Paul knew he was an apostle because of what Christ had done in him (Gal. 1:1; II Cor. 1:1; Tit. 1:1).

    Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)… Galatians 1:1

    Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother…

    II Corinthians 1:1a

    You must know these things because they will all be tested to the core.

B. Paul knew that he had to fulfill the work of church planting.

As far as Paul was concerned his being an apostle was not “up for grabs”.

1. He was called by God to be an apostle and, therefore, he had been given the faith and the grace for that apostleship (Rom. 1:5; 12:3).

    Through Him we have received grace and apostleship for obedience to the faith among all nations for His name… Romans 1:5
For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. Romans 12:3

2. He knew that his particular apostleship involved ministry to the Gentiles (Rom. 11:13; Gal. 2:8-9).

For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles...
Romans 11:13a

III. Paul’s church planting ministry was based on deep preparation.

A. Paul experienced his call immediately after his conversion, but remained in obscurity for years waiting for his word to come (Ps. 105:19).

Until the time that his word came to pass, the word of the LORD tested him.

1. Paul (Saul, at the time) seemed to have had an immediate desire to preach or share his testimony in the synagogues (Acts 9:20).

He had a glowing prophecy from Ananias. In spite of Ananias’ glowing prophesy in relation to Paul when he was converted (Acts 9:15-16), the doors of opportunity did not swing open wide for him very soon. Even though Paul had some excellent credentials in the natural realm, he still had to graduate from the “school of the Spirit” before he was ready to be released into his call.

2. The Christians in Damascus were very suspicious of Paul’s motivation and did not want him around (Acts 9:21).

3. Paul went to Arabia to begin his Holy Spirit training (Acts 9:23; Gal. 1:17). This appears to have lasted for about three years.

4. After the three years, Paul still received no acceptance among the Christian community in Jerusalem and ended up going back to his home town and living in obscurity for another ten years (Acts 9:30).

B. Paul was given his first opportunity to work alongside of another apostolic ministry as an apprentice to Barnabas.

1. The Spirit of God was moving in Antioch. As a result Antioch was ripe for the Gospel.

2. God was moving but there was a need for leadership, guidance and direction to channel the movement of the Spirit into the establishment of a local church.
3. When Barnabas assessed the situation he knew he needed help teaching and grounding the believers in the Word of God.

4. Barnabas remembered Paul and sent for him to help.

5. Barnabas would be a good mentor for Paul.
   a. He had proven character.
   b. He had a spirit of faith.
   c. He was a Spirit-led person.
   d. He was in leadership in the home church.
   e. He was a hard worker (I Cor. 9:6).
   f. He was an encourager of the brethren and young leaders (Acts 4:36; 9:36-28).
   g. He was a man of Cyprus—a good natural choice (Acts 4:36).
   h. He was sold out to the kingdom of God (Acts 4:37).
   i. He had proven his submission to the apostles (Acts 4:37).
   j. He was a man with a mission and a clear purpose of heart.

C. Paul was eventually sent out with Barnabas to plant other churches (Acts 13:2-4).

   As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

IV. Paul followed a basic method in establishing churches.

   A. This method is seen by taking a close look at the verbs or action words in chapter 14 of the Book of Acts.

   1. They were recommended (vs. 26: Acts 15:50).

      This word literally means “to give over into the hands of another.” There comes a point in the ministry of an apostle where the church must release him and turn him over to the direct oversight of the grace of God or the Holy Spirit. He is then ready to go out.

   2. They went both together (vs. 1).

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20:4, 13; 21:16). They followed the pattern that Jesus had given them to go two by two. In this case they had a third person who represented a minister in training (Acts 13:5; 16:1). They believed that two are better than one (Eccl. 4:9-10).

3. They spoke boldly (vs. 3).

The apostles were always ready to speak, share and testify in a bold way. They were ever ready to use any platform that was available to them.

4. They showed signs and wonders (vs. 5).

The apostles used both the word and demonstration of the Holy Spirit in signs and wonders to open new areas of witness (I Cor. 2:1-5).

5. They preached the gospel (vs. 7, 21).

Their preaching did not contain a lot of theorizing, they stuck to the basics. When people are grounded in the basics, they will be able to go on themselves. Therefore all of the preaching of the apostles in the Book of Acts focused on Christ, repentance, faith, water baptism, the baptism of the Holy Spirit, forgiveness and the cross of Christ. They preached the proper Christian birth and all of its implication.

6. They taught disciples (vs. 21).

As they gathered the first group of disciples who would make up the core of this new work, they placed a high priority on teaching and laying a solid foundation in the hearts and minds of the people (Acts 11:26; 17:11; 18:11; 20:20; 28:31).

7. They departed (vs. 20).

At this point they put in a temporary structure and left the work giving it a chance to walk on its own. Sometimes they departed because they were forced to move on (Acts 14:5-6, 19). At other times they knew it was time to move on (Acts 14:21). When they had a choice, they stayed in one place long enough to organize believers into a local church.

8. They returned to follow up (vs. 21).

After some time passed they came back to these churches to see how they had done and to follow-up on them. They never abandon new works but they wanted to see them firmly established.

9. They confirmed the disciples (vs. 22).
The word here means to “strengthen, prop up or support.” Their goal was to come in and address areas that had revealed themselves in their absence and minister to those areas which would have the result of rendering the church “more firm.” They keyed in on weaknesses that had been exposed while they were away.

10. They exhorted the believers (vs. 22).

They never failed to exhort the people and encourage them in the ways of the Lord reminding them that the Christian life of one of a certain amount of tribulation and problem solving (Acts 11:23; 15:32; 20:2).

11. They ordained elders (vs. 23).

The proving time for the temporary structure was over now and official elders could be set into the church.

12. They prayed (vs. 23).

All of this was done in the context of fasting and prayer. They realized that Jesus was the head of the church and His direction during these important times was of utmost importance (Acts 13:1-3; I Cor. 7:5).

13. They fasted (vs. 23).

14. They commended the church and its leadership to the Lord (vs. 23).

There came a time when even as they had been commended to the Lord for their ministry that the church and its newly established leadership team would be commended and delivered as ripe fruit into the hands of the Lord who would now lead them and guide them as an autonomous local church (Acts 20:32).

So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

15. They returned home (vs. 27).

They had now officially completed their first missionary journey. They came back to the local church from which they had been sent a few years earlier. The apostles had covered more than 1400 miles and were gone for between two and three years.

16. They gathered the church (vs. 27).
It was time for the sending church to rejoice in the fruit that had come through their obedience to the Holy Spirit to send out the two principle figures from the church. This was the church’s reward.

17. They reported all that God had done (vs. 27).

This was a time of celebration but there is a certain amount of accountability reflected in these verses. They had been gone for over two years, now it was time for the report. Notice how they focused on God and on the victories, not the personal sacrifice and suffering that they went through.

18. They stayed a long time (vs. 28).

This kind of a trip had to be very grueling. It was now time for a rest. It was time to get back involved in the sending church. It was a time to renew relationships. It was a time to get inspired for the next leg of their journey.

B. This method could be summarized with general principles that can serve as a pattern for us.

1. **He preached openly to all.**

Paul did not need an invitation to speak. He went looking for invitations and any open door that was available to him. He would speak to a crowd or to a single individual. He would speak in the marketplace, on a crowded street corner, in a synagogue, in a prison house or on Mar’s Hill. He believed God for divine appointments—supernatural encounters with prepared people.

2. **He gathered a nucleus.**

Paul gathered people together who had responded to his preaching. He would work intensely with these people so that when he left or was forced to leave there would be a strong core of people who understood the message and had a strong commitment to each other.

3. **He taught intensely.**

The focus of Paul’s work with this nucleus was discipleship and teaching. He was in essence fulfilling the commission of Jesus to make disciples. As such he focused first on repentance and a turning to the Lord. This involved making sure that these followers experienced a proper Christian birth with repentance, the true fruits of repentance, water baptism, the baptism of the Holy Spirit and a separated lifestyle.

From there Paul would focus on teaching. In Antioch both he and Barnabas spent two intense years teaching the people. The fruit of that teaching was a quality of
Christianity that could truly be labeled “Christian” (Acts 11:26). In other places like Ephesus Paul would use a facility like the school of Tyrannus for daily instruction in an attempt to teach these new converts “to observe all things” that Christ had commanded (Acts 19:9; Mt. 28:20).

4. **He trained leaders.**

Because Paul knew that his days were numbered in every city that he visited, he had to be training others to replace him. If he was going to leave an autonomous church in his wake, training leaders would have to be a major priority.

Paul was following the example of Jesus who had come to build a church. He wasn’t too concerned whether or not he had a large group of people. The crowds would eventually come. He was concerned about a few good men and women who would be able to function as faithful leaders when he left.

Because of the circumstances surrounding Paul’s life and ministry and because he always stirred up a hornet’s nest and had people chasing after him, he often had to leave before he would have liked to. But because he was so diligent about training, equipping and releasing leaders, churches sprang up wherever he went.

5. **He set in a provisional leadership team.**

When it was time for Paul to leave this new work (either by his choice or by the given circumstances) he left the church in the hands of a provisional leadership team. At this point he did not set in official elders in any of the churches. He set in leaders who could function in his absence and in his behalf.

6. **He left them for a season.**

Paul now left these fledgling churches to “fly on their own”. He went on to the next challenge before him and he left this leadership team to function in his behalf. This was a proving time for these leaders. They were going to learn things on the job that they never could have learned in the classroom.

7. **He returned to bring adjustment.**

After a season of time (up to two years), Paul came back to this church to see how they were doing. He now focused on encouragement for the believers and any need for adjustment among the leaders in the way things were functioning that had been exposed in his absence (Acts 14:22).

8. **He set in elders.**

On this follow-up visit, they called the church together in a time of fasting and prayer. In this context they officially set in elders and, in a sense, they officially
turned the work over to the Lord and to His working through this new team of elders (Acts 14:23). This now was an autonomous church.

9. He left again.

Paul left this established church to function on its own. His relationship now had changed. Up until this time he had been the father of this work, the spiritual father of the leadership team and the authority or covering for the church. Now that the eldership was in place, Paul was still a spiritual father, but his lines of authority changed.

It is much like the authority that parents have in the lives of their children. When the children are in the home and under the direct authority of their parents, there is a chain of command that the children must acknowledge.

10. He followed up on them.

Paul did not leave these churches totally on their own to “fend for themselves.” Even though he did not have the modern telecommunications network that we have at our disposal, he did the best that he could. He made follow-up visits. He sent some of his companions in ministry to visit on his behalf. He even wrote letters to leaders and churches to help encourage them and resolve problems.

C. Why could Paul do this so quickly? He had some advantages:

1. He went to the synagogue.
2. He was not a perfectionist.
3. He believed in the people and the work of the Holy Spirit.
4. He built on a good foundation (The Peter Package).
5. He had people chasing him so he couldn’t get too comfortable.
Lesson 4
Church Planting Today

I. There is a great need for new churches in the world today.

In many places of the world you do not really need to answer this question because there are few, if any, churches. However, it is important to understand that whether we are talking developed or developing countries, the entire world is in need of new churches.

There are several reasons for this.

A. The Great Commission is not yet fulfilled.

   1. The world is in great need of evangelism.

      a. Evangelism is needed in every country, even in countries that are considered by many to be Christian (e.g. the United States).

         Sometimes we see a country like the United States and assume that it is a Christian country and does not have the same need as other places of the world for church planting. In actual fact, the statistics relative to the United States are shocking. At no time in American history has the need for new churches been greater. The church to population ratio is seriously declining. Note the following statistics produced by George Gallup in an article titled Church in the World Today.

         - In 1900 there were 27 churches for every 10,000 Americans.
         - In 1950 there were 17 churches for every 10,000 Americans.
         - In 1996 there were 11 churches for every 10,000 Americans.

      b. Other statistics show that the membership in Protestant denominations is declining while the populations are increasing.

         An example of this is that from 1986-1996 the population of the United States grew by 11%, the membership in all Protestant denominations declined by 9%.

      c. Many churches are simply closing their doors.

         According to figures from the 2006 English Church Census, a total of 1,299 churches were closed in England from 1998 to 2005.

         - Methodists closed the largest number with 264;
         - Anglicans closed 123;
         - United Reformed 112;
         - Baptist Union 85,
• Independent Churches 209.

In America each year between 3000-4000 churches close their doors. In that same period less than half that many were being started.

d. Most current churches do not evangelize.

In America today in an average year one half of all churches do not add one new member through conversion growth.

New churches tend to evangelize because they have to in order to survive.

2. True evangelism takes place only through church planting.

Evangelism is more than having mass crusades where decision cards are filled out at an altar call. True evangelism involves all elements of the Great Commission. This means that for people to be considered evangelized…

a. Gathered disciples must be planted in local churches to survive (Acts 2:41, 47; 5:14).

b. Gathered people must be discipled to be mature Christians (Eph. 4:12-16).

c. Gathered people must be equipped and released back into the harvest.

B. There are only so many pulpits and leadership positions to fill.

In many existing churches there is a cap on how much leaders can progress toward a call to pastor or serve as part of a leadership team. Older churches can actually stifle younger ministries who look at the church as having all of the significant positions filled.

Church planting creates new opportunities, thereby developing new leaders. Leaders must release leaders.

1. Only so many people can be elders and teachers at the mother church.

2. If you are called to preach, it may be “over the wall” in a new church plant.

3. If churches refuse to release people, it can end up being an open invitation to church splits (I Cor. 4:14-16).

C. There are unique churches for unique people.

Every community is entitled to a church like ours. Just as there are varieties of people, there are varieties of churches. Each church has a unique personality and
emphasis. This is not a bad thing, but a good thing. There are some people who have not related to existing churches for whatever reason who will potentially be reached by a new church with a new emphasis.

1. Different churches minister more effectively to differing groups of people. Church planting provides more options.

2. Even if there are many churches in a community, of what sort are they?

3. A little healthy competition is good and can benefit all of the churches.
   a. Planting churches can actually sharpen up other churches in the community.
   b. Positive peer pressure can benefit all the churches in a community.
   c. You are not in competition with other churches but you are aiding in completion of Christ’s work in that community as part of the same team.
   d. A new church brings new prayer and can assist in raising the level of spiritual activity in the area including an increase in the spiritual water table in a community.

D. There are many fish yet to catch.

   Jesus said that the harvest was great, but the laborers were few. Church planting puts more laborers on the front line.

   1. If every church was filled to capacity in most cities in the world, there would still be a very high percentage of people not accounted for.

      Seventy percent of the people in America have no meaningful local church connection.

   2. Until a community is completely “fished out”, there is a great need (See Appendix: Why another Church?).

II. **There are many advantages to starting a church from scratch.**

Sometimes people who desire to pastor are attracted to the notion of being offered an already existing church. This is attractive to them because in many cases they can just step in and start ministering with a salary in place, a facility and a ready congregation of people.
However, this option for the potential pastor is filled with danger. As scary as starting from scratch seems, it needs to be seen as the preferable journey. There are many advantages of starting out from scratch. Here are a few of them.

A. In new churches you do not inherit people with whom you have no pastoral relationship.

1. In new churches, you are seen as the pastor from day one, and all who come take that for granted.

2. In new churches, people are often drawn because of the pastor and, therefore, transfer trust more quickly.

3. In inherited churches, it takes a long time (sometimes 6-7 years) to develop a pastoral relationship with the people. Wayne Zuckel, in his book *Growing the Small Church*, talks about three stages that pastors go through who assume leadership in an already existing church (pg. 48).

a. **The Chaplain Stage**

   In the Chaplain Stage you are referred to as “The Pastor.” This stage usually lasts from 1-3 years. “During this time, people often refer to church leaders as ‘pastors’. They function much as chaplains, preaching and performing pastoral care, but exercising little influence as leaders.”

b. **The Pastor Stage**

   In the Pastor Stage you are referred to as “Our Pastor.” This stage usually lasts from 3-6 years (or perhaps their entire tenure). “During this time, people often refer to them as ‘our pastor’. The people are growing in credibility and trust and claim them as their own.”

c. **The Leader Stage**

   In the Leader Stage you are finally acknowledged as “My pastor.” “This is the point in the pattern where pastors have come to a place where they can exercise great influence in their churches and are able to implement their visions.”

   “Planting pastors often become leaders without having to go through the first two stages...Often this trust is granted because in established churches, pastors are likely ‘joining them,’ whereas, in planted churches the congregations are most likely ‘joining the pastors’.” –Malphurs, *Planting Growing Churches*, page 45

4. In inherited churches, pastors often get frustrated at the process and leave before they ever reach the final stage.
B. New churches grow faster than established churches.

1. For the sake of survival they must focus on evangelism and outreach.
2. Newly evangelized people have more connection with the unchurched.
3. Older churches tend to plateau after a few years. (Ask class why they think that is).

“New churches are the most effective means of evangelism. New churches are flexible, open to newcomers, entrepreneurial, outreaching, and not burdened with servicing old, internal relationships and demands.” –Leith Anderson, A Church for the 21st Century

C. People are more open to change in new churches.

1. They have no history.
2. They have no established tradition.
3. They have no pre-conceived notions.
4. They do not “know more” than the pastor.
5. People who come to new churches expect to change! They usually are coming because they want change.
6. People who are changing are more excited as Christians and, therefore, more attractive to the lost.

“It is easier to have babies than to raise the dead!” --Wagner, pg. 25

III. There are realistic fears that must be overcome in relation to church planting.

There are very real fears that are associated with this thing called “church planting.” These fears of church planting can keep us from pursuing this option.

Ask class: What do you think might be some of the fears associated with the idea of church planting?

A. The fear of launching out in faith.

There is no question great faith is required for launching a new church. There is no way to foresee everything that will happen or adequately prepare for every contingency. For people who like security this faith venture is a challenge.

B. The fear of gathering the nucleus: “Will anyone want to follow me?”

C. The fear of financial insecurity: “Will I lose all I have worked for to this point?”
Appendix, Lesson 4, Why Another Church

I wrote the following article by request to help explain to a couple of pastors in the community why we felt we needed to start another church in Centralia, Washington.

Why Another Church?
By Bill Scheidler

Why are we planting another church in Centralia? Aren’t there a lot of good churches in the area already? Does Centralia really need another local church? Shouldn’t we just work on strengthening the already existing churches?

These are common questions that one receives when the issue of church planting is raised. And from the logical mind, they sound like pretty good questions. Why then would we be interested in planting a new church in Centralia?

REASON #1 - The Great Commission is not yet fulfilled.

In Mark 16:15 Jesus said we were to “Go into all the world and preach the gospel to every creature.” The truth of the matter is that while there are about 100,000 people in the area, there are still only about 12,000 people in the 110 churches in the area who have a church home. That gives us about 88,000 reasons to start a new church.

REASON #2 - The present churches need partners to get the job done.

No one church or group of churches will be able to reach everyone. We are not in competition with the other churches, we are called along side of them to help fulfill a common goal and charge. It is a proven fact that when a new church begins in an area, all of the churches do better as a result.

REASON #3 - There are unique churches for unique people.

Just as there are varieties among people, there are varieties among churches. Each church has its unique personality and emphasis. This is not a bad thing but a good thing. There are some people in the area who have not related to the existing churches for whatever reason who will potentially be reached by a new church with a new emphasis. No one church can expect to reach all people.

REASON #4 - Church Planting is the single most effective evangelistic method.

Our goal is to reached the unreached, not to build a church on transfers from other churches. It is a proven fact that where church planting exists, conversions exist. In many situations, when churches reach 100-200 people, much of the evangelism ceases. If our heart is toward the lost (and it is), then church planting is the means that God will use to bring in the harvest.

All of these are excellent reasons for establishing a new church. Often people raise questions because they do not understand the heart of those involved. As we plant this new church we do it in a true spirit of humility and service. We will never view ourselves in competition with the other churches. We determine to pray for their success. We will look for ways to partner with them and serve them. We will never speak ill of them but will bless them and teach our people to bless them at every opportunity. As we minister with this spirit we will see the work of the Lord go forth with power in the Centralia area.
Lesson 5-6
The Call to Church Planting

I. The word “call” has an important meaning to the church planter.

The word “call” in the Greek language is “klesis”.

A. This word is a forensic term that means to call or summon to court with the idea of giving account.

B. This word does not emphasize a call to service, but a call to accountability.

1. All of us have received general calls as Christians.
   a. The call to be a saint (Rom. 1:7; I Cor. 1:2)
   b. The call to be sons (I John 3:1)
   c. The call to be disciples (Mt. 28:18-20)

2. However, all of us have also received a specific call for which we will have to give an account. We will all have to answer to God for something very specific (Col 1:23-25).

   *I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.*

   Colossians 1:24-26

In this verse, Paul speaks of his calling as a minister of the Gospel being a stewardship from God. A steward is someone who does not own that for which he has become a steward. A steward recognizes that what he has is a trust that has been given to him by another to whom he will have to give an account.

   a. This call is unique (Rom. 12:3-8; I Cor. 12:28-30; Eph. 4:11-12).

   *Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret?*  
   
   I Corinthians 12:27-30

   b. This call is specific (I Tim. 2:7; II Tim. 1:11; Tit. 1:1-3).
...for which I was appointed a preacher and an apostle--I am speaking the truth in Christ and not lying--a teacher of the Gentiles in faith and truth.

I Timothy 2:7

Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, 9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, 10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel, 11 to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. 12 For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day. II Timothy 1:8-12

Paul’s call was going to be tested by suffering. You will not be able to endure suffering unless you are convinced that your call is from God and that you are doing exactly what God wants you to do.

II. We do not “call” ourselves to church planting.

You have to ask yourself the question, “Why do I want to start a church?” If it for any other reason than the call of God you will not have the resources of heaven at your disposal as you plant.

A. There are many wrong reasons for considering becoming a church planter.

You cannot be planting a church because…

1. Your parents have pushed a “call” upon you.
2. You are having trouble submitting to church leadership in your life.
3. You cannot get along with or work with other Christians.
4. You cannot find another suitable job.
5. You have a desire to be your own boss or be in control of others.
6. You have a doctrinal viewpoint that is not being heard or expressed.
7. You desire greater recognition and attention.
8. You have a desire to preach and teach more.
9. Your ministry is not recognized in any existing church.

B. There are many good reasons for considering becoming a church planter.

1. You have a true heart of love for God.
2. You have a sincere desire to please God in all that you do.
3. You share in God’s love for the lost.
4. You want to be used of God to extend His kingdom in the earth.
5. You want God to be glorified in your life.
6. You believe that God has created you, called you and ordained you for this purpose.

III. God is the one who issues the “call” to church planting.

God is the one who issues this call to us (Gal. 1:1; Acts 13:2; I Cor. 12:18).

*Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)...*  
Galatians 1:1

*As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away.*  
Acts 13:2-3

*But now God has set the members, each one of them, in the body just as He pleased.*  
I Corinthians 12:18

A. This call is by grace (Gal. 1:15). It is totally unearned and undeserved (Eph. 3:8).

*But when it pleased God, who separated me from my mother’s womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood...*  
Galatians 1:15-16

*To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ...*  
Ephesians 3:8

B. This call is according to God’s purpose, not man’s (John 15:16).

*You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.*

1. God chooses the person (Col. 1:1).

*Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother...*

2. God chooses the kind of ministry the person will have (I Cor. 12:28; Eph 4:11).

*Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of*
miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? I Corinthians 12:27-30

Who made Peter an apostle to the Jews, and Paul an apostle to the Gentiles (Gal. 2:8)? If it was based on desire alone, Paul should have ministered to the Jews (Rom. 9:3; Acts 9:15).

But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. Galatians 2:7-9

   a. You can only do one thing at a time.
   b. You can only minister in one place at one time.
   c. The Holy Spirit must call the shots (Acts 16:6-10).

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. 7 After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. 8 So passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, “Come over to Macedonia and help us.” 10 Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them. Acts 16:6-10

4. God determines the duration of the ministry.
   a. How long in one place?
   b. How long on the earth?
   c. Why was James beheaded, but Peter released (Acts 12:1-12)?

5. God determines the success of the ministry.

Who is to say what success is in the service of Christ? Jesus Christ is the Lord of the Harvest. He sends some to sow, some to reap. We usually identify success with those who reap (I Cor. 3:6-9; John 3:25-30). Even in the midst of apparent failure, if it is according to His good pleasure, it is good in God’s sight.

6. God prepares the heart of the sinner.
7. God opens and closes doors (Rev 3:7). God does not Satan

This doctrine, however, must be balanced by the truth of human responsibility or you may end up with the same philosophy that persecuted William Carey. When Carey in his younger days was invited to a ministerial meeting, he suggested the topic, “The duty of Christians to attempt the spread of the Gospel among heathen nations.” Response, “Young man! Sit down! When God pleases to convert the heathen, He will do it without your help or mine!”

God’s purposes are sovereign, yet He uses human vessels to fulfill His purposes. There is not a single line in the New Testament that would suggest that God will save a human being without using a human agent. Examples: Paul (Ananias), Ethiopian Eunuch (Phillip)

C. It is a call to which we must respond. It is our job:

1. To be sensitive to the Holy Spirit.

2. To have a spirit of faith believing that what God has said, He will perform.

3. To be obedient to the commands of Christ.

IV. There are two particular “calls” are relevant to church planting.

The two particular calls that are relevant to church planting are the call to be an apostle and the call to pastor.

A. The Call to Apostolic Ministry

While there are several aspects to apostolic ministry, one of the main emphases is that of church planting.

1. Paul is the best biblical example of a church-planting ministry.

2. Some of the marks of a church planting ministry include:

   a. Personality Traits

      • Godly Character

      An apostolic church planter will not have a lot of day to day accountability and must be a strong Christian who does not need a lot of daily support from others to do what is right.

      • A Model Christian
An apostolic church planter must be a model of those things that he preaches for in the lives of others as well as those things he is trying to implement.

• Independent (in a positive sense)

An apostolic church planter must be a person who can live without a lot of peer level relationships for a long time and be able to endure a certain amount of loneliness.

• Emotionally Strong

An apostolic church planter is a ground breaker and will face numerous challenges and setbacks. He cannot be an individual who allows circumstances to discourage him (Acts 20:24). He cannot be an individual who is prone to wide mood swings. He must be one that others can lean on in times of trial.

• Self-disciplined

The apostolic church planter must have an inner drive that motivates him to maintain a strict personal schedule even when no one is watching the clock for him. This includes areas of time management, money management and the disciplines of a personal devotional life.

• Moral Courage

The apostolic church planter will often need to swim against the current of popular opinion as he seeks to establish something new. Therefore he must have the ability to stand alone.

• Needs a Challenge

Most apostolic church planters get bored with long-term projects. They love the idea of creating but do not like the idea of maintaining. This is why it is essential that apostolic church planters work to hard to train and raise up others to carry on the work.

b. Spiritual Traits

The spiritual traits of the church planter are so important because you can only reproduce after your own kind. The apostolic church planter must:

• Be under Christ’s Lordship.
The apostolic church planter must be someone who demonstrates a life of submission to Christ, the Master Builder.

- Have a spirit of faith.

The apostolic church planter must be a person who has a deep confidence in God’s ability to do the impossible.

- Be others-oriented.

The apostolic church planter must place a high priority on the value of people and live a life that reflects upon that.

- Demonstrate humility and servanthood.

The apostolic church planter must be a living demonstration of Christ’s servant spirit so that this spirit can be reproduced in the entire church.

- Demonstrate faithfulness.

The apostolic church planter must be a person who lives a life of faithfulness to God, to his spouse, to his family and to the people of God.

- Demonstrate loyalty to the church.

The apostolic church planter must have a strong link to the leadership of the sending church. He must have a firm conviction regarding the significance of a proper relationship to the church in his own life and the life of others.

- Have great respect for the ministry of others.

The apostolic church planter must be able to see and respect the deposit of God in other people. He must be one who can release others into their place of function.

- Have boldness in God.

The apostolic church planter must not be intimidated by people or by circumstance. He must have a strong confidence in the call of God in his life and must believe that he represents the kingdom of God to the community.

- Exercise patience with the immature.
The apostolic church planter will work primarily with new converts and people who are immature in their faith. Just as the parents of small children must have patience, so the church planter must be patient while people are in the growth process.

- Be adaptable and flexible.

The apostolic church planter will face the unexpected at almost every turn and must be able to adjust the plan at a moment’s notice.

- Have true passion for the lost.

The apostolic church planter must have a strong passion to see lost people saved. The focus of all church planting should be on the unevangelized rather than on believers from other churches. Lost people must be targeted.

c. Divine Giftings

The apostolic church planter must “have it all” in a sense. Apostolic church planters will most likely be extremely gifted in one of the five-fold ministries, but they must be able to touch the other four (Jack of all trades, master of ONE!).

- Evangelist

The apostolic church planter must be comfortable sharing his faith and be able to equip others to do so as well.

- Teaching and Discipleship

The apostolic church planter must be able to effectively lay the doctrinal foundation for the church.

- Pastoral Heart

The apostolic church planter is the first senior pastor of the church and will be the one to train and raise up the next senior pastor.

- Prophetic Anointing

The apostolic church planter must have the ability to release all of the other ministries in the church including those with prophetic ministries.

3. The apostolic church planter has a unique task.
a. They follow the strategy of the Holy Spirit.

The apostolic church planter will not necessarily feel a call to one specific city but could actually go anywhere and raise up a local church. However, this ability necessitates an intimacy with the Holy Spirit so as to know His direct leading for any given season of time.

b. They plan not to stay.

The apostolic church planter is basically planning to leave from day one. He does not necessarily tell people this, but in his mind he is constantly on the lookout for those who will carry on the work without him. His ambition is to raise up many churches in his life.

c. They must make the main focus leadership development.

The apostolic church planter is not so concerned about growing a numerically large church. He is concerned about gathering the right people who can be discipled, trained and released into leadership. The future pastor will focus more on growing the church numerically.

d. They lay the foundation, but others build upon it.

The apostolic church planter lays one foundation and then goes and does it again. Other will build on the foundation that was laid. Rarely will an apostolic church planter live in a finished building.

e. They are able to raise up and disciple senior leadership (a pastor of pastors).

The apostolic church planter must be able to raise up senior leaders. Part of his function is being a pastor to pastors.

B. The Call to Pastoral Ministry—The Planting Pastor

1. The planting pastor is usually called to a specific city or people.

2. The planting pastor is often assisted by apostolic ministry in laying the foundation (Acts 8).

3. The planting pastor has long term plans that involve laying his life down for that people.

4. The planting pastor is planning to stay.

5. The planting pastor is able to raise up support leadership.
6. The planting pastor allows himself to live life deeply with the people. They are sincerely interested in individual people with a deep concern for their problems.

7. There are some special marks of a planting pastor.
   a. They have a long term loyalty to friends.
   b. They love their home and city.
   c. They have a friendly personality and are outgoing people-persons.
   d. They are willing and able to lead and feed the people.
   e. They have a strong marriage and family.
   f. They exhibit a strong vision for the church, the community and the city.
   g. They have a spirit of stubborn endurance.

That is, they are going to stay until the vision comes to pass. They are in it for the long haul.

V. It is important for the church planter to define his or her call.

A. The apostolic call is a general call to plant churches (plural).

Therefore, the apostle applies rational, biblical principles to his practice. Paul was an apostolic church planter. He had several ways of determining where to go and where to focus his ministry energy. Paul used four main considerations when he journeyed.

1. Paul used his natural wisdom and sound judgment.

Paul followed his natural reasoning. He knew he had a call to plant churches and there were a lot of places that needed churches planted. He could go anywhere and have the blessing of God.

Paul’s second missionary journey began with him having a conversation with Barnabas about going back to visit the churches they had begun earlier (Acts 15:36).

Then after some days Paul said to Barnabas, “Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing.”
When they completed the visits to those places he been before, he figured that the logical next step would be to go into Bithynia. It was then that the Holy Spirit arrested him and redirected him to Macedonia (Acts 16:7-10).

2. Paul tested the moving of the Spirit in a locality.

Paul focused on the places where the Holy Spirit seemed to be moving. This was in order to assess the ripeness of the field. Again he seemed to follow Jesus instructions to his disciples not to focus on places where they were not wanted, but to preach where they were welcomed. If one city does not receive you, shake the dust from your feet and go to the next city (Mt. 10:14; Mark 6:11; Luke 9:5; Acts 13:51). There are plenty of open places to preach.

Where is the Holy Spirit moving? Where are converts coming to the Lord in numbers? Where does the Spirit of the Lord seem to be stirring the waters? Send leadership to those places much like the Jerusalem church did when they sent out Barnabas (Acts 11:19-26) and Philip experienced when he went to Samaria (Acts 8:14). In this way you minister to the “prepared” people.

Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only. 20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a great number believed and turned to the Lord. 22 Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. 23 When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord. 24 For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. Acts 11:19-24

This does not mean that you would never send apostolic ministry to hard areas. Hard areas would come under the guidance of a direct word from the Lord. If God specifically calls you to any place you must go there.

3. Paul relied upon the direct leading of the Holy Spirit.

Paul followed the direct leading of the Holy Spirit. On his second missionary journey when he was attempting to go into Bithynia, the Lord gave Paul a vision that changed his direction. Paul saw a man from Macedonia who pleaded with the apostle, “Come over to Macedonia and help us!” Paul immediately set his other plans on hold and followed what he believed to be the clear directive of the Holy Spirit (Acts 16:9-10).

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. 7 After they had come to
Mysia, they tried to go into Bithynia, but the Spirit did not permit them. 8 So passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, “Come over to Macedonia and help us.” 10 Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.  Acts 16:6-10

This direction is often general and not specific. For Paul, Macedonia was a region, not a city. Paul would use another method of guidance to determine where in Macedonia to locate.

4. Paul strategically focused his main efforts on chief cities (Acts 16:12; I Th. 1:8)

When Paul got his call to Macedonia, he got the call to a large region. Macedonia is a region and not a city. So where do you go? You do what Paul did. You enter Macedonia, travel quickly through the smaller towns until you come to Philippi, “the foremost city of that part of Macedonia” (Acts 16:11-12).

Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next day came to Neapolis, and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days.

Paul was following the Greek and Roman pattern and the pattern of Jesus when He came to Jerusalem. It wasn’t that Paul had a lack of vision for the smaller towns. In fact, it was his vision for the smaller towns that drove him to the larger ones. He knew that you can reach the small towns from the large towns, but that it is very difficult to reach a large city from the beachhead of a small town (I Th. 1:6-8a).

And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, so that you became examples to all in Macedonia and Achaia who believe. For from you the word of the Lord sounded forth, not only in Macedonia and Achaia, but also in every place...

B. The pastoral call is a call to plant and pastor a church or to pastor a church that someone else planted.

The pastoral call can be general or specific when it comes to locality.

1. Having a general call – “I know I’m called to pastor, but I’m not sure where.”

a. Responding to a need

b. Using natural wisdom and the peace of God
2. Having a specific call
   a. Birthed by a natural connection
   b. Birthed by divine burden
3. Having a call by circumstances
   3. Having a Macedonian call

   This call is initiated by a people with the words, “Come over and help us!”

VI. It is important for the church planter to test their call.

God want us to go out into the work of church planting with a sense of confidence. We will want to have some confirming witnesses to the plans that we are sensing. The Bible says, “In the mouth of two or three witnesses, let every word be established.” God does not want us to move on a hunch. He will confirm the word in several ways.

A. Test #1 – The test of your own heart.
   1. Ponder in your heart and consider any personal word or impressions from the Holy Spirit.

      Be careful here because impressions can come and go. I am glad I have not acted on every “impression.” Also be careful about altar calls that you once answered. These are emotional times and cannot be the only indication of a genuine call from God.

   2. Meditate on it over a period of time during times of prayer and Bible reading.

      Meditate on it over a period of time much like Mary pondered the word of the Lord in her heart. If what you are sensing persists and does not go away it might be of God.

   3. If the burden is from God, you will not be able to shake it.

      When it comes to such an important life decision we want more than an impulse or a feeling to go on.

B. Test #2 – The test of your spouse and family
We are not to be offering up our family on the altar of our vision. Our spouse and family will be a very important aspect of hearing the voice of God regarding our call and the timing for the expression of our call.

This call will affect our entire life and everybody that is in the inner circle of our life. Our spouse hearing from God is very valuable for confirmation especially for the timing of the call. Children are also important, but not as important as our spouse. Children are far more versatile.

C. Test #3 – The test visit

You should plan to visit the place where you are sensing the leading of the Lord. This visit will either make your desire stronger or it will kill it once and for all.

D. Test #4 – The test of your leadership covering

Having the confirming voice of your leadership covering is critical if you are going to succeed. In most cases this covering will be the ones who send you.

1. Do not bring your vision to them until you are quite sure and have already passed the first three tests.

   You want to be taken seriously and you do not want to be one who “cries wolf” too often.

2. Listen carefully to their response and be sensitive to any cautions they may give.

   Often our leaders have reservations because they have not seen this kind of fruit in your life in the church to this point. Be open to any suggestions they may have for further preparation. In most cases their reservations have to do with timing issues.

3. Do not rush stubbornly ahead with or without covering support.

   And do not beg and plead until you wear them down and they finally give in to your request.

E. Test #5 – The test of circumstances

Obviously, if you are going to do this certain circumstances have to line up. This usually involves things like finances and other natural things. This is not as important as other tests but it is something to consider. It could be that God wants you to step out in faith in spite of circumstances.

F. Test #6 – Other confirmations
There may be many other things that happen that confirm your call to be of the Lord. A couple of notable ones include:

1. Prophetic words that you have received.
2. The support and confirmation of your family and closest friends.

VII. It is important for the church planter to determine the timing associated with the call.

A. There was a time when Paul was ready to be sent.

1. Paul experienced his call when he was about 30-33 years of age (Acts 9:13-16, 22:12-16, 26:15-18)

2. Paul experienced a waiting period of ten to thirteen years that may have included the death of his vision (Acts 9:23; Gal. 1:17-19).

   Most of this time was spent preparing sharpening his sword and making tents.

3. Paul had his first big break when he was asked to come to Antioch and minister with Barnabas at the approximate age of 43-45 (Acts 11:25).

4. Paul was sent out with Barnabas on his first missionary journey and soon fully entered into his original call at age 45-47 (Acts 13:1-3).

   *Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away.*

   This was the divinely appointed time for him to go.

   a. The leadership confirmed the call.

   b. The prophetic word confirmed the call and the timing.

      The time is “now” (Acts 13:2).

   c. The Holy Spirit was involved (Acts 13:4).

      *So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.*
d. The whole church was involved in “commending” him for the work (Acts 14:26).

*From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.*

B. There is a time when ministries and churches are to be commended.

1. The word “commend” (*paradidomi*) that is used in Acts 14:26 and Acts 15:40 literally means “to deliver over to; to give into the hands of another; to permit or allow.”

2. This word in Mark 4:29 means “to permit or allow”, and literally translated is when the fruit will allow or when its ripeness permits.”

*For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head. But when the grain ripens, immediately he puts in the sickle, because the harvest has come.*  Mark 4:28-29

a. If the fruit is too green when picked, it will rot before it ripens.

b. If the fruit is left on the tree too long, it will spoil on the tree (rot on the vine).

3. There is a time when the ripeness of the ministry is right for it to be released or sent out.

When the time is right the ministry or the church needs to be:

a. Commended to the Holy Spirit.
b. Commended to the word of His grace.
c. Commended to the grace of God.

4. Some ministries need to be held back (I Tim. 3:6, “not a novice”). They are not as ready as they think they are.

5. Some ministries need to be pushed out (I Tim 4:12). They are more ready than they think.

*Starting a church is like having children: if you wait until you are ready or you can afford it, you will never do it.*
Lesson 7
The Preparation of the Church Planter

“The leader is the principal key to a successful church planting endeavor” —Wagner

I. God prepares a church planter much like an archer prepares an arrow.

“Listen, O coastlands, to Me, and take heed, you peoples from afar! The LORD has called Me from the womb; from the matrix of My mother He has made mention of My name. And He has made My mouth like a sharp sword; in the shadow of His hand He has hidden Me, and made Me a polished shaft; in His quiver He has hidden Me.”

Isaiah 49:1-2

This is a Messianic prophecy speaking of Jesus, but there are many principles of leadership preparation that are found here.

A. This verse deals with the principle of divine calling.

1. We are known by God by name from the foundation of the world.

2. We are called by God for a unique ministry from before birth.

3. We are uniquely gifted by God in a way that is consistent with His purpose for us.

B. This verse deals with the process of preparation.

A ministry is shaped much like an arrow is shaped.

1. The arrow begins the process by being a branch that is selected and cut down.

2. The branch is stripped of its bark and shaped with a sharp instrument into a shaft.

3. The shaft is further sanded and polished until it will offer no resistance to the will of the archer.

4. A sharp point is added to the arrow so that it will be more effective in its use.

5. The finished arrow is put into the quiver and hidden in darkness until the appropriate time for its manifestation.

6. When the actual targeted opportunity for which this arrow was created arises, the archer shoots the arrow out with a sense of purpose and clear direction.

II. There are many preparation pluses that will enhance the church planter’s ministry.
There are many things that God wants to do in the life of the church planter that will better prepare them as an arrow to be shot out. Often while we are in the preparation process we do not realize the importance of some to these areas until much later as we go on to fulfill the call.

There are many experiences and elements of training that the church planter can take advantage of while they are still “in the quiver” that will enhance their ministry and help prepare them for what God wants to do through them.

I call these things “preparation pluses.” The more of them that you can add to your asset column, the more prepared you will be for your church planting venture.

A. Preparation Pluses

The church planter must prepare by…

1. Being a true, reproducing disciple of Jesus.

This means that before anyone can be considered for church planting they must exemplify the basic aspects of the Christian life.

This includes:

a. A good reputation outside the church.
b. A strong marriage and family.
c. A deep devotional life in prayer and the Word of God.
d. A manifestation of the fruit of the Holy Spirit.
e. A submissive relationship to God-ordained authorities in their life.

2. Being a strong, committed member of a particular local church.

This local church will most likely end up being your sending church. You will benefit a lot by learning what it is to be a good sheep before you take on the responsibility of being a shepherd. Not only will it help you to identify with the sheep, it will help you to be an example to those you will eventually serve.

This means that you should:

a. Go through the membership process as prescribed by the local church.
b. Practice sacrificial giving and tithing to the local church.
c. Become personally involved as a servant and volunteer in the local church.
d. Be faithful to all aspects of church programs with special attention to the
prayer functions of the local church.

There are too many people who want the local church to get behind their ministry
and church planting endeavor who never really laid their life down for the mother
church. If you have not been one to give yourself faithfully to that which belongs
to another, do not be surprised when others are not excited when you want to be
placed over that which is your own (Luke 6:10-12).

*He who is faithful in what is least is faithful also in much; and he who is unjust in
what is least is unjust also in much. Therefore if you have not been faithful in the
unrighteous mammon, who will commit to your trust the true riches? And if you
have not been faithful in what is another man’s, who will give you what is your
own?*

3. Participating in a broad range of volunteer experiences.

As a future church planter, the more experience that you can have on all levels,
the better prepared that you will be. You need to have some exposure to all
aspects of church life. What better way to get this exposure than to volunteer to
serve in these various areas of function.

a. Children’s Ministry Classes
b. Youth Ministry
c. Nursery
d. Hospitality/Catering
e. Ushering
f. Audio/Visual
g. Janitorial/Custodial
h. Worship/Music
i. Altar Work
j. Discipleship/Tutoring
k. Community Outreach
l. Church Administration
m. Church Finances

4. Becoming a watchful observer of church rites and ceremonies.

Every time the future church planter sits through any church function or activity
they should sit through it as a note taker. They may not have the opportunity to
practice all of these things in the mother church, but the day will come when they
will have to do all of them. You can learn a lot by watching others.

Watch carefully when others officiate and administrate the following functions:

a. Communion
b. Water Baptism  
c. Weddings  
d. Funerals  
e. Dedication of Infants

There are times when you may even attend these functions when you have no real relationship with those getting married or the person who has died. You are attending for the purpose of observing and learning from the experience of others.

5. Taking advantage of all educational and training opportunities available to them.

The time to prepare is now. You cannot wait until the door opens to prepare. When the door does eventually open, you will have little time to prepare. At that time, what you did while you were waiting to be sent will be revealed to all.

a. This includes taking advantage of leadership training opportunities in the local church.

b. This includes accelerated training through Bible College, correspondence courses or online training experiences.

c. This includes focusing on the skills that have particular relevance to pastoral functions.

   • Biblical Counseling
   • Pre-marriage Counseling
   • Preaching
   • Hermeneutics
   • Evangelism
   • Other Pastoral Functions

6. Becoming as much of a pastor now as possible by taking advantage of open doors of opportunity.

This includes:

a. Leading small groups in the local church.  
b. Participating in the various outreach programs of the church.  
c. Preaching at local shelters.  
d. Leading a Bible study.  
e. Leading prayer meetings.  
f. Preparing weekly sermons.  
g. Becoming a zone pastor in the local church.

7. Seizing opportunities to develop certain helpful skills.
This includes:

a. Developing a portable career or skill.
   - Preferably small business owner
   - Sales
   - Tent-making skills (painting, carpentry, etc.)

b. Learning to play a musical instrument (especially keyboard, guitar and drums).

c. Learning to lead worship and to inspire others in worship.

“I would advise you never to send a man to begin another church that you would not ordain as an elder in your church.” --Richard C. Benjamin

B. Other Areas of Preparation

In addition to the above, there are other areas of preparation that will serve the church planter well.

These include the following:

1. Keeping your personal finances in order. This means no debt other than a vehicle or home.

2. Becoming knowledgeable in basic accounting procedures.

3. Becoming knowledgeable in secretarial skills.
   a. Typing
   b. Office Equipment
   c. Computer Awareness
   d. Filing Systems

4. Learning about “stuff” in general.
   1. General maintenance “know how” (Electrical, Plumbing, Etc.)
   2. Automobile
   3. Building and buildings

“Be interested in everything. You never know when you will need it, but you surely will.” --Bill Scheidler
Lesson 8
Preparation for Church Planting

There are several important steps in preparing for the church plant. Often times these steps can be made long before the actual church planter is ready to be sent. The more of this preparation that can be done in advance, the better the process and experience of church planting will be.

The future church planter should prepare for the church plant by:

I. **Determining the city or the place for the church plant.**

   The place that you choose for your church plant may be affected by several things.

   A. Determining the place will be different for the apostolic and the pastoral church planter.

      1. The apostolic church planter is not as concerned about the area as he is about other factors (Refer back to Lesson 6 for Paul’s strategy).

         a. Where is the Spirit moving?
         b. Where is the need?
         c. Where is a central hub?

      2. The pastoral church planter is more concerned about a specific direction from the Holy Spirit and the burden of the Lord.

         a. Where is my place?
         b. Who are my people?
         c. Where will I lay down my life?

   B. Determining the place will have something to do with who you are as a church planter.

      Often times a key to where a person will church plant is the personality and make-up of the church planter himself. While there are no hard and fast rules here, there are general guidelines that are important to consider.

      1. The church planter should be socially and educationally acceptable to the people that he seeks to reach.

      2. The church planter should be able to relate well to the people of that city or region.

      3. The church planter should ask self awareness questions.

         a. Who am I?
b. Where do “my kind” of people live?
c. To whom do I relate easiest?
d. What kind of a church excites me?
e. For whom has God given me a special love?

For example, rural people often relate to and accept rural people.

C. Determining the place will have something to do with the particular vision the Lord has given to the church planter.

1. When you envision the type of church that God wants built, what do you see?
2. What criteria has the Lord placed in your heart?
3. Is there a city that meets those criteria?

Example:

I knew one pastor who did not really have a specific city that he felt drawn to, but he did sense a certain criteria for the place where he believed God wanted him to plant. He felt that the city God would look like this:

a. It would be a city of over 100,000 in population
b. It would be a city where there was a major university.
c. It would be a city on a major interstate highway.

At a certain point he was approached by a group of people from a city that matched those criteria and as he prayed he felt that it was indeed the place of God’s choosing, even though that city had never been a prayer target up to that point.

Perhaps your criterion includes inner city ministry, multi-cultural ministry, a particular ethnic group, a political center, older people, etc. Where are these criteria to be found?

Larry Lewis, in his book *The Church Planter Handbook*, identifies six areas that a church planter should take a close look at where the field is ripe and the laborers are few.

See Appendix 1 – The Church Planter’s Field

II. Doing a demographic study of the city or region under consideration.

A. Demographic studies can be important to the church planter for a variety of reasons.
1. They help you to get a good feel for the community.
   
   - What is the population?
   - What are the population projections?
   - What is the educational level?
   - What is the racial mix?
   - What is the age distribution?
   - What is the median age?
   - What is the gender mix?
   - What are the unemployment levels?
   - What are the income levels?
   - What are the housing profiles (home ownership, values, etc.)?
   - What are the languages spoken (at home, other)?
   - How many churches are there?
   - What kind of churches are there?

2. They help others get a feel for the community (elders and possible team members).

3. They help you to identify target audiences.

4. They help you to determine whether the place matches the call.

5. They help you to identify and target specialized community needs.

   “Failure to obtain full and complete facts on a neighborhood or community prior to launching a new congregation may be just like signing the death warrant long before the new work has started.”  --Jack Redford, *Planting New Churches*

B. Demographic studies can be done by consulting a variety of sources.

1. City and regional planning offices
2. Local Chamber of Commerce
3. Libraries
4. Newspaper research departments
5. Local university libraries and sociology departments
6. Ministerial groups
7. Public utility companies
8. Realtors
9. Social welfare and other social agencies
10. The Internet

C. Demographic studies can be done to a degree when little information is available to you.
Sometimes your choice of a location is not one for which a lot of demographical work has been done. Usually this pertains only to smaller communities. In these cases, something can still be done at the personal level.

1. Drive through an area and make your own observations.
2. Talk to people on the street and in the shops.
3. Talk to pastors and civic leaders.
4. Subscribe to a local newspaper.
5. Browse telephone directories.

III. Identifying your target people.

Many books on church planting talk about identifying a target people. The argument is that no church can hit every target. So in order to be focused and relevant, the church planter must narrow his focus and sharpen his aim.

C. Peter Wagner in his book *Church Planting for the Greater Harvest* makes the following statement:

“To put it simply, no church in America can minister effectively to all 50 lifestyle groups. The idealism of many young church planters causes them to dream of reaching, if not all 50 groups, at least a large portion of them. This is a sure recipe for frustration. The fact of the matter is that most churches whether rural, urban or suburban will find that God has equipped them to reach effectively one or two or three or possibly a couple more of these groups. The larger the church, the broader the spectrum it can serve, but even super-churches find their market ranges of ministry limited” (page 89).

A. Should the church planter identify a target people?

1. What do you think of Wagner’s statement?

2. Would this concept have been relevant in the Early Church in the book of Acts where there was only one church in the city?

3. Would this concept be appropriate in a smaller town where there were no other churches like yours?

I think it is clear that this concept of identifying a target must be presented in balance. There is something to be said for a “full service” church. On the other hand, if God has given you a special burden to reach a people who are often overlooked, you may want to adopt a special strategy for that purpose.
Unfortunately, many church planters have the same targets. They want to go to suburbia where you find the DINKS (Dual Income No Kids). Jesus targeted the poor and needy.

When you minister to the poor you catch God’s eye.

B. What are some targets people aim at?

1. Racial or ethnic targets
2. Age related targets
3. Socio-economic targets
4. Special needs (Addicts, Single Parents, Etc.)

IV. Determining the best church planting model for you.

Wagner lists 12 planting models in *Church Planting for the Greater Harvest* (Pg. 59-75). Let me briefly mention them and make a brief comment on each. These models can be divided into three categories:

A. Church plants that are fostered by local churches that result in an autonomous church.

1. **Hiving Off**

   Hiving off involves the formation of another congregation in the same geographical area. Many church groups feel that when a church gets too large it loses effectiveness. At other times the metropolitan area may be very large and is difficult for a single congregation to meet its needs. Often these types of church plants are started with a small group in an outlying area.

2. **Colonization**

   Colonization is when a new church is planted from a local church by the sending out of a team of people. In this case a senior pastor is identified and members of the mother church are given an opportunity to be part of the new work. This type of church plant requires that those who participate relocate together as a “seed church.” We will discuss this model more in a later class.

3. **The Apostolic Church Planter**

   The apostolic church planter is a person with an apostolic call who works with a team of people to establish a church. The goal is to turn the work over to others as soon as possible and to go and do it again. This apostolic ministry is sponsored by a sending church and is accountable to that church.

4. **The Founding Pastor**
In this church plant a person usually presents a call to the local church leadership and is sent out alone. They do not have a team and their intention is usually to go to a region where they will pastor for the rest of their life. They are not apostolic in the sense that they will start many churches. This person has a vision for one church in one locality.

5. Adoption

Adoption is the case where someone else gave birth to a work but now is in need of a new leader or new point of identification. In this case the church is, in reality, replanted. Along with this replanting all of the formers leaders usually resign their positions, the church is renamed and the church comes under the umbrella of another church until a new leadership team emerges.

6. Accidental Parenthood

Accidental parenthood is another name for a church split. This is not something that is to be promoted, but it is something that is a reality in most places of the world.

B. Church plants that are fostered by local churches that result in a semi-autonomous church.

1. The Satellite Model

The satellite model is very similar to the hiving model except for the fact that the new congregations that result from the satellite model continue to maintain an organic relationship with the mother church. They usually are led by a central leadership team, under the same senior pastor and sharing from the same financial system.

2. Multi-Congregational Churches

Multi-congregational churches are seen as “churches within the church.” In large metropolitan areas where there is a high level of ethnic and cultural diversity, churches will at times provide an ethnic or cultural expression of the church to reach more people. In certain situations there can be many such groups within one larger congregation.

3. The Multiple Campus Model

The multiple campus model can be described as one leadership team, one budget and two or more separate locations. In this model they may use modern technology to simulcast the sermons so that all of the campuses are feeding on the
same thing. In this model the senior pastor may rotate to different campuses from week to week.

C. Church plants that arise outside of the context of the local church (perhaps a denomination or missionary organization).

1. **The Mission Team**

   This church plant is created by a short term mission team that has been sent out by a church or other organization.

2. **The Catalytic Church Planter**

   The catalytic church planter is a person who just likes to start churches. We are not necessarily talking about an apostolic ministry or even a pastor. Such a person loves the excitement of beginning things. This person may or may not be related to a particular local church or church group.

3. **The Independent Church Planter**

   This is an individual who has no covering organization or no sending local church. They simply go out and plant churches as they feel so moved.
THE CHURCH PLANTER’S FIELD

Larry Lewis, in his book *The Church Planter’s Handbook*, identifies six areas that a church planter should take a close look at where the field is ripe and the need is great.

1. **NEW SUBURBAN COMMUNITIES** — Most metropolitan areas have areas on the perimeter that are growth areas. New homes and the support structures are being built rapidly. Churches are often the last things to come into these communities behind service stations, grocery stores, Laundromats, hospitals, parks and parking lots.

2. **DOWNTOWN AND INNER CITIES** — When inner cities went from bad to worse, many churches sold their buildings and moved to safer or larger areas, in some cases leaving the city core void of churches. A key to revitalizing the inner city is to plant churches within those areas.

3. **MULTI-HOUSING AREAS** — With 60-65 percent of the people in the major cities living in apartment buildings, condominiums, town houses, government housing and mobile home parks, this presents a good target area. This number is on the rise. More than 90% of these residents have no local church affiliation. In larger complexes, you may be able to start a church right in them.

4. **ETHNIC COMMUNITIES** — With the population shift in the U.S. today, Hispanic and Asian communities are growing very rapidly. Many of these people have had no real exposure to Christianity and become a significant target area for new churches.

5. **INSTITUTIONS** — How many of the inmates at the local jail or nearby prison are going to attend your church next Sunday morning? How many at the hospitals or rest homes in your community will be present for your worship service? Many of them can be if you will take the gospel to them instead of hoping somehow they may come to you.

   James Greer, pastor of the Donahue Baptist Church near Pineville, Louisiana, got a heavy burden for the inmates at the Louisiana State Penitentiary in Pineville. He discovered there was no evangelical ministry of any kind in that prison. He asked permission to conduct services there every week. As a result, a new church was birthed within the walls of the Louisiana State Penitentiary. Every member is an inmate who has been won to Christ and baptized into the fellowship of this congregation. They now average eighty in attendance and, although only two years old, have already won and baptized forty inmates.

6. **RURAL AREAS** — With such an emphasis on “the city”, there are many small towns, migrant communities, recreational areas and villages where no real church exists. These areas all present unique challenges, but the people are just as precious to God and without a church will not be saved.
Lesson 9
The Sending Process

Every church should have a process that is clearly outlined for how they will enter into this thing called “church planting.” This is especially important if we are to avoid too many accidental church plants.

I. There was a process for sending in the Book of Acts (Acts 13:1-3).

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away.

That process seemed to involve seven main steps for apostolic church planting.

A. The call received
B. The time of proving
C. The prophetic confirmation
D. The laying on of hands
E. The prayer support
F. The sending away
G. The returning home

II. There should be a similar process in the local church of today (See Appendix 1).

A. Receiving direction from the Lord.

This is the responsibility of the person being sent.

B. Testing the direction from the Lord.

C. Filtering the direction through an elder and/or church planting coordinator. They will help you to evaluate:

   1. Your call
      a. What you feel about your call.
      b. What you feel about the place.
      b. What you feel about the time.
2. Your compatibility with the call
   a. Your personal maturity
   b. Your personal fruit
   c. Your proven gifting

D. Completing the church planting questionnaire (See Appendix 2).
   This questionnaire will help you to think through some of the things you may not have fully taken into consideration.

E. Sharing the direction with the eldership (at the appropriate time).
   This will involve several things including:
   1. Explaining the call
   2. Explaining the confirmation of the call
   3. Explaining a brief analysis of the situation
   4. Explaining how you plan to begin
   5. Submitting to the questioning of the eldership
   6. Presenting a prepared presentation document (See Samples)

F. Setting a date for the sending.

G. Sharing the direction with the congregation (several months prior).
   1. The congregation informed
   2. Opportunity to go along announced
   3. Those interested are encouraged to talk to their elder for screening
   4. Those interested should fill out the team member questionnaire (See Appendix 3)

H. Preparing to be sent. This includes:
   1. Gathering a team at home
      a. To get used to each other
      b. To gel as a group
      c. To work out potential problems
      d. To see if they can feed from the leader's ministry
   2. Meeting together with the eldership at regular elder’s meetings
   3. Selecting two elders from the home church to work with you and serve as initial board
4. Meeting with key departmental leaders

   a. Children’s ministry
   b. Business office
      • Corporation
      • Records
      • Bookkeeping
      • Minutes
      • Etc.
   c. Music office
      • Copyright music laws
      • Worship Programs
   d. Secretary
      • Bulletins
      • Etc.
   e. Youth ministry
   f. Women’s ministry

5. Preaching to the congregation

I. The sending-out service

   1. Laying on of hands
   2. Prayer
   3. Offering
   4. Reception
   5. Licensing -- later ordination

J. Follow-up

   1. The two chosen elders
   2. MFI membership

III. There are several advantages of the team method of church planting.

   A. Fellowship and companionship
   B. Faster growth
   C. Finances stronger at first
   D. Common beliefs and DNA
IV. There are a few cautions relative to the team method of church planting.

A. Sifting out of team members expectation
B. The leader must become their pastor
THE CHURCH PLANTER'S VISION

- Vision Reception
  - Prayer
  - Bible Reading
  - Prophetic Moments

- Vision Definition
  - The Call
  - The Place
  - The Time

- Vision Preparation
  - Personally
  - Academically
  - Experientially

- Vision Maturation
  - Waiting on God
  - Seasoning
  - Readying

- Vision Implementation
  - Opened Door
  - Laying on Hands
  - Sending Forth
Appendix 2, Lesson 9, Church Planting Application

CHURCH PLANTING

APPLICATION QUESTIONNAIRE
CHURCH PLANTING
Application Questionnaire

Name ___________________________ Date Submitted __________________

Address _______________________________________ Phone: __________________

City/State ___________________________________  Zip Code ________________

PERSONAL HISTORY

1. Place of Birth, You:______________________ Spouse: _______________________

2. Date of Birth, You: _____________________ Spouse: _______________________

3. Educational Background
   You: ________________________________________________________________
   _____________________________________________________________________
   Spouse: ______________________________________________________________
   _____________________________________________________________________

4. What vocational training and skills do you and your spouse have?
   You: ________________________________________________________________
   _____________________________________________________________________
   Spouse: ______________________________________________________________
   _____________________________________________________________________

5. What geographical area do you consider to be “home”? _______________________
   Why? __________________________________________________________________

6. Have you or your spouse been previously married? ______ If so, explain the situation.
   _____________________________________________________________________
   _____________________________________________________________________
7. List the various jobs that you have worked in the last 10 years.

You: ________________________________________________________________

____________________________________________________________________

Spouse: ______________________________________________________________

____________________________________________________________________

8. Fill in the approximate dates of your experiences.

You: Salvation ______  Water Baptism ______  Baptism of the Holy Spirit ______

Spouse: Salvation _______ Water Baptism _______ Baptism of the H .S. ______

9. Have you ever declared bankruptcy? _________________  If yes, briefly explain:

____________________________________________________________________

____________________________________________________________________

10. Apart from your home what is your present indebtedness? ______________________

____________________________________________________________________

____________________________________________________________________

MINISTERIAL HISTORY

11. List the churches that you have attended in the last 10 years.

You: ________________________________________________________________

____________________________________________________________________

Spouse: ______________________________________________________________

____________________________________________________________________

12. In what capacity have you served in the various churches you have attended?

You: ________________________________________________________________

____________________________________________________________________
13. What spiritual gifts have you already seen as operative in your life?
   You: ________________________________________________________________
   ________________________________________________________________
   Spouse: ______________________________________________________________
   ________________________________________________________________

14. How much experience have you had in preaching and teaching?
   You: ________________________________________________________________
   Spouse: ______________________________________________________________

15. How much experience have you had in leading worship?
   You: ________________________________________________________________
   Spouse: ______________________________________________________________

16. Do you play any musical instruments?
   You: ________________________________________________________________
   Spouse: ______________________________________________________________

17. What other natural talents and abilities do you possess which may be used in the work of the Lord?
   You: ________________________________________________________________
   Spouse: ______________________________________________________________

**MINISTRY CALL**

18. What do you feel to be the ministry call of God on your life?
   You: ________________________________________________________________
19. How did you receive the call?

You: ________________________________________________________________
______________________________________________________________
______________________________________________________________
Spouse: ______________________________________________________________
______________________________________________________________
______________________________________________________________

20. What confirmations have you had in your life that seem to confirm the call?

You: ________________________________________________________________
______________________________________________________________
______________________________________________________________
Spouse: ______________________________________________________________
______________________________________________________________
______________________________________________________________

21. What qualities do you see in yourself that seem to correspond to your call?

You: ________________________________________________________________
______________________________________________________________
______________________________________________________________
Spouse: ______________________________________________________________
______________________________________________________________
______________________________________________________________

22. What areas of weakness do you see in yourself that could effect you ability to fully enter into this calling?

You: ________________________________________________________________
______________________________________________________________
______________________________________________________________
Spouse: ______________________________________________________________
23. In what courses of study have you participated to prepare for this call?
   You: ________________________________________________________________
   ________________________________________________________________
   Spouse: ____________________________________________________________
   ________________________________________________________________

24. What additional study and preparation do you feel is needed?
   You: ________________________________________________________________
   ________________________________________________________________
   Spouse: ____________________________________________________________
   ________________________________________________________________

25. In what areas do you feel most “unready” for planting and leading a church?
   You: ________________________________________________________________
   ________________________________________________________________
   Spouse: ____________________________________________________________
   ________________________________________________________________

THE CHURCH PLANT

26. In what city are you wanting to plant a church? ____________________________

27. Why have you chosen this city? __________________________________________
   ________________________________________________________________

28. Does this city need another church? _______ If so, why? ______________________
   ________________________________________________________________
   ________________________________________________________________

29. What do you know about the special needs of this city? _______________________
   ________________________________________________________________
30. Do you have a target people in this city? ________ If so, who? ________________

31. What Church Planting model seems to fit you best as you start this church? ________

32. When do you feel this church plant should take place? _________________________
   Why this time? ____________________________________________________________

33. What do you feel will be the unique features of your church? ________________

34. Can you articulate a mission statement for your church? ________ If so, what is it?
   _______________________________________________________________________

35. What goals would you have for the first year? ________________________________

36. Where would you initially meet and why? _________________________________

37. What name have you chosen for your work and why? _________________________

38. How do you plan to gather your first group of people?________________________
39. How do you plan to expand your work into the community? ____________________
   _______________________________________________________________________
   _______________________________________________________________________
   _______________________________________________________________________

40. How do you plan to fund the new work? ________________________________
   _______________________________________________________________________
   _______________________________________________________________________

41. From where will you get a salary? ________________________________
   _______________________________________________________________________
   _______________________________________________________________________
   _______________________________________________________________________

42. Do you have an alternate plan? ______ If so, what? ___________________
   _______________________________________________________________________
   _______________________________________________________________________
   _______________________________________________________________________

43. How would you know when it was right to go “on staff”? ________________
   _______________________________________________________________________
   _______________________________________________________________________

44. How important of a goal should this be? ______________________________
   _______________________________________________________________________
   _______________________________________________________________________

45. What guidelines would you use in establishing the pay scale of the pastor? _____
   _______________________________________________________________________
   _______________________________________________________________________
   _______________________________________________________________________

46. In your understanding, what is the job description of a senior pastor? ______
   _______________________________________________________________________
   _______________________________________________________________________
   _______________________________________________________________________

47. What is the job description of an elder? ______________________________
   _______________________________________________________________________
   _______________________________________________________________________
   _______________________________________________________________________
48. Briefly summarize how you would handle the following areas in your church:

A. Corporate Services __________________________________________________

B. Corporate Prayer Times ______________________________________________

C. Music and Worship __________________________________________________

D. Offerings __________________________________________________________

E. Accounting and Counting Money _______________________________________

F. Church Constitution/By Laws __________________________________________

G. Church Government/ Structure _________________________________________

H. Church Membership _________________________________________________

I. Communion ________________________________________________________
J. Water Baptism

K. Altar Work

L. New Convert Follow-up

M. Children’s Ministry

N. Women’s Ministry

O. Men’s Ministry

P. Youth/Singles Ministry

Q. Pre-marital Counseling

R. Evangelism

S. Leadership Development

T. Visiting Ministry

U. Relating to Other Pastors in Area
49. Summarize your thinking on the following themes:

A. Debt _____________________________________________________________
   
B. Tithing _________________________________________________________
   
C. Excommunication _______________________________________________
   
D. Divorce/Remarriage ______________________________________________
   
E. Counseling/Psychology __________________________________________
   
F. Christian Education _____________________________________________
   
G. Speaking with Tongues __________________________________________
   
H. Cell Groups ____________________________________________________
   
I. User-Friendly Church Concepts ____________________________________
50. How will the church that you will establish be different from Bible Temple?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

51. Are there any relational or doctrinal conflicts with the home church that would in any way hinder the effectiveness of the church plant? _______ If so, what would they be?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________
Appendix 3, Lesson 9, Team Member Application

CHURCH PLANTING

TEAM MEMBER APPLICATION
CHURCH PLANTING
TEAM MEMBER APPLICATION

Note: This form is to be filled out by anyone desiring to be on a Church Planting Team. It is to be filled out in full and submitted to one of the elders at City Bible Church prior to a personal interview by that elder, to be scheduled when this application is received.

Name ________________________________ Date submitted _____________________

Address ________________________________ Phone: _______________________

City/State ________________________________ Zip Code ____________________

PERSONAL HISTORY

1. Place of Birth, You:______________________ Spouse: _______________________

2. Date of Birth, You: _____________________ Spouse: _______________________

3. Children (Names and Ages):

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

4. Educational Background

You: ________________________________________________________________

____________________________________________________________________

____________________________________________________________________

Spouse: ______________________________________________________________

____________________________________________________________________

5. What vocational training and skills do you and your spouse have?

You: ________________________________________________________________

____________________________________________________________________

____________________________________________________________________

Spouse: ______________________________________________________________
6. What geographical area do you consider to be “home”? _______________________
Why? ________________________________________________________________

7. Have you or your spouse been previously married? _____ If so, explain the situation.
_____________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________

8. List the various jobs that you have worked in the last 10 years.
You: ________________________________________________________________
_____________________________________________________________________
_____________________________________________________________________
Spouse: ______________________________________________________________
_____________________________________________________________________

9. Fill in the approximate dates of your experiences.
You:  Salvation _____  Water Baptism _____  Baptism of the Holy Spirit _______
Spouse: Salvation _____  Water Baptism _____  Baptism of the H .S. _______

10. Have you ever declared bankruptcy? _________________  If yes, briefly explain:
_____________________________________________________________________
_____________________________________________________________________

11. Apart from your home what is your present indebtedness? ______________________
_____________________________________________________________________

MINISTRY HISTORY AND GIFTS

12. List the churches that you have attended in the last 10 years.
You: ________________________________________________________________
13. In what capacity have you served in the various churches you have attended?
   You: ______________________________________________________________
   Spouse: ____________________________________________________________

14. What spiritual gifts have you already seen as operative in your life?
   You: ______________________________________________________________
   Spouse: ____________________________________________________________

15. How much experience have you had in leading worship?
   You: ______________________________________________________________
   Spouse: ____________________________________________________________

16. Do you play any musical instruments?
   You: ______________________________________________________________
   Spouse: ____________________________________________________________

17. What other natural talents and abilities do you possess which may be used in the work of the Lord?
   You: ______________________________________________________________
   Spouse: ____________________________________________________________
18. What do you feel to be your ministry to the Body of Christ?

You: ________________________________________________________________

Spouse: ______________________________________________________________

19. What confirmations have you had in your life that seem to confirm this ministry?

You: ________________________________________________________________

____________________________________________________________________

Spouse: ______________________________________________________________

____________________________________________________________________

20. What qualities do you see in yourself that seem to correspond to this ministry?

You: ________________________________________________________________

____________________________________________________________________

Spouse: ______________________________________________________________

____________________________________________________________________

21. What areas of weakness do you see in yourself that could affect your ability to fully enter into this ministry?

You: ________________________________________________________________

____________________________________________________________________

Spouse: ______________________________________________________________

____________________________________________________________________

THE CHURCH PLANT

22. What Church Planting Team do you desire to join? _________________________

____________________________________________________________________

23. Describe how you came to the decision to be a part of this team. ________________

____________________________________________________________________
24. Is your spouse in complete harmony with this decision? Circle the words that best describe your spouse’s feelings:

Enthusiastic       Agreeable       Cautious       Reserved       Unsure       Opposed

25. Describe your relationship to those who will be the pastors of this Church Plant.

____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

26. Do you feel that you can love, respect and support them in their ministry? ________

Why do you feel this way? ____________________________________________
____________________________________________________________________
____________________________________________________________________

27. Do you feel that you could feed under their ministry and receive pastoral correction from them if it were necessary? ________ Why do you feel this way? ______________

____________________________________________________________________
____________________________________________________________________
____________________________________________________________________
____________________________________________________________________

28. Are there any unresolved conflicts with City Bible Church or its leaders? ________

If so, please explain. ________________________________________________
____________________________________________________________________
____________________________________________________________________
29. What contributions do you and your spouse feel you would be willing to make to help this Church Planting endeavor to be a success?

In time

In finances

In talents

30. Have you prayed and fasted about this decision? ______ If yes, what do you believe God as said to you?
Lesson 10
Planting Seed Churches

I. Preparing the Local Church for Church Planting

If a local church is going to be used by God to plant churches, especially “seed churches,” it needs to have certain things in place as part of its foundation.

A. The local church as a whole should recognize the need for missions, evangelism, and outreach.

B. The local church should recognize its responsibility in the area of outreach.

C. The local church should recognize its responsibility to train workers to go into the field.
   1. They should support and maintain a training program for prospective ministries.
   2. They should encourage and be willing to make sacrifices to fulfill the commission set before the church.

D. The local church should recognize certain biblical principles of growth and multiplication.
   1. In order for reproduction to take place, there must be a sowing of seeds (Gen. 1:11-12).
   2. Many seeds sown give an opportunity for a greater and more dependable harvest.
      a. Two are better than one, and three is even better (Eccl. 4:9-12).
      b. There is strength in numbers (Lev. 26:8).
   3. The seeds that are sown are not only the Word of God, but also the children of the Kingdom (compare Luke 8:11 and Mt. 13:37-38).

        Now the parable is this: The seed is the word of God. Luke 8:11

        He answered and said to them: “He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one.” Matthew 13:37-38

   4. Body ministry demands that there be many members in any church that there might be a flow of strength in the body (Rom. 12:5-6).
E. The church that is involved in the planting or birthing of new works should be a strong church itself (Acts 11:19-30, 13:1-3).

1. It should be a church that preaches the Word of God (Acts 11:19).

2. It should be a church that demonstrates a good growth rate (Acts 11:21, 24).

3. It should be a church that is in divine order with the proper personnel and proper leadership ministries (Acts 11:22-30, 13:1).

4. It should be a church that is involved in exhortation, teaching, prophesying, worshipping and fasting (Acts 11:23, 26, 13:2).

5. It should be a church that is willing to sacrifice their best for the furtherance of the Gospel of Christ (Acts 13:3).

II. Steps toward the implementation of the “seed church” model.

A. There needs to be an impartation of the vision for such a program in the hearts of the people of the congregation.

B. There should be a general announcement to the congregation that such an avenue of outreach is available.

1. Everyone should be encouraged to seek God as to what part they can play in this outreach.

2. Candidates should be encouraged to submit their names to the leadership.

3. All the congregation should be encouraged to submit any leading of the Spirit to the leadership of the church.

C. There should be an opportunity for these candidates to express their vision before the leadership of the church.

1. This need be only a brief interview.

2. The candidate would share the call that he feels in his heart.

D. There should be an appointment of a personal or outreach counselor who will be responsible for the following:

1. Setting up an early interview with the candidate, the senior pastor, and himself.

2. Maintaining a file on all prospective candidates.
This file will contain all pertinent information.

a. It will have a record of the candidate’s testimony.
b. It will have a record of various prophetic words they may have received.
c. It will have a record of all counseling sessions.
d. It will have a record of other important happenings relative to the candidates.

3. Being available for ongoing counseling with the candidates.

4. Keeping accurate records of all counseling sessions and significant happenings relative to the candidates.

5. Monitoring the growth and development of the candidates.

6. Consulting with others church leaders concerning the candidates.

7. Keeping the senior pastor informed as to the progress of the candidates.

8. Assisting in determining the appropriate time-line for sending.

III. **General guidelines for sending a church planting team or “seed church.”**

A. The candidate expresses a desire to be sent out.

1. This is the candidate’s responsibility.

2. The candidate can fill out the prescribed form to indicate his or her desire.

3. The candidate should be willing to be interviewed by the leadership.

B. The candidate expresses his vision to the leadership of the church.

1. At this time, the candidate merely shares the burden God has given him.

2. He gives a testimony of God’s dealings.

C. The candidate will go through a time of proving.

1. This time will vary depending on the candidate.

   a. It will depend upon the candidate’s maturity as a Christian.

   b. It will depend upon the candidate’s ability to live a Spirit-led life.
c. It will depend upon the candidate’s doctrinal soundness and development in the Word.

d. It will depend upon the candidate’s ability to lead and minister.

e. It will depend upon the candidate’s faithfulness in assignments.

f. It will depend upon the candidate’s loyalty to the Church.

g. It will depend upon the stability of the candidate’s home.

h. It will depend upon the candidate’s financial stability.

i. It will depend upon the circumstances lining up with the candidate’s call.

2. During this time, there will be much counseling with various leaders.

a. The candidate will counsel early with the senior pastor and the outreach counselor.

This session will emphasize the following areas:

• Determining the candidate’s “call” in the Lord (I Cor. 12:18).
• Determining the place to which the candidate is called (Acts 16:9-10).
• Determining the time as to when the candidate will be sent out.

b. The candidate will keep in close touch with the outreach counselor for periodic interviews.

c. The candidate will meet with in all major departmental leaders.

• Administration
• Office Manager
• Children
• Small Groups
• Etc.

d. These sessions are designed for the personal adjustment of the candidate.

• The candidate must be willing to submit to adjustment.
• The candidate must realize the purpose is to build him up.

3. During this time, there will be much opportunity for practical experience.

a. The candidate is expected to involve himself in outreach activities. This would include such things as:

• Personal evangelism
• Visitation
• Outreach teams
• Student teaching
• Leading services
• Altar work

b. The candidate should have been actively involved in a small group for a period of about nine months to one year.

c. The candidate should serve as a volunteer in key departments of the local church.

• Nursery
• Children’s Ministry
• Youth Ministry
• Audio/Visual
• Music Ministry
• Ushering
• Door Greeting
• Events
• Etc.

c. Reports of the candidate’s activity should also be included in the candidate’s file.

D. The candidate will be selected in the Lord’s time.

1. The outreach counselor and the senior pastor will give the initial approval.

2. The eldership of the church will give the final approval.

3. The candidate will be encouraged to choose two elders from the sending church to be his first church board.

E. After the location is approved, there is a selection and screening of the team members.

1. The candidate is given an opportunity to express his burden to the congregation.

   a. This involves a public announcement of the intentions of the leadership.
   b. This involves releasing to talk to individuals privately about their mission.
   c. This involves an opportunity to speak in a service of the church.

2. Members of the congregation should be encouraged to pray about their possible involvement in such an outreach.
3. An ideal team would include some of the following:
   a. People with a burden for children.
   b. People with evangelistic ministry.
   c. People with musical ability.
   d. People with audio/visual experience.
   e. People with media and graphic design experience.
   f. People with secretarial experience.
   g. People who have led small groups.

4. Potential team members should consult with the church planting coordinator and fill out the Team Member Application.
   a. They are screened by the outreach counselor and the senior pastor.
   b. They are screened by the team leaders or church planter.
   c. They are screened and approved by the eldership.

5. Upon approval, the team is given a tentative date.
   a. This will enable them to sell homes and pick up loose ends.
   b. This will enable them to begin to prepare for relocation.

F. The team begins to function as an “embryo” church to test the compatibility of the members.

This continues for about six weeks prior to being sent out. During this time…

1. The team is given intense instruction and vision.
2. Hearts of team members are knit together through fellowship (Col. 2:2).
3. The team learns to worship together.
4. The pastor gets used to preaching weekly.
5. The people get used to the preaching of the team leader.
6. The team learns to flow together as a team (Cor. 1:10).
7. The team will be permitted to tithe to the church plant.
8. Any potential problems should come to the surface.
   a. Will they have trouble submitting to their new pastor?
   b. Will they feel comfortable in such a small church?
   c. Will they be fed by their new pastor?
   d. Will there be any relational conflicts?
G. The team leader is encouraged to incorporate the new church in the area where the church plant will take place.

H. The team is sent out by the home church in a special service for that purpose.
   1. The team is given time in service to greet, testify and solicit prayer support.
   2. The leadership of the church lays hands on the team.
   3. A liberal offering is taken for the church plant.

I. Once the team is relocated, there is extensive follow-up ministry from the home church.
Lesson 11-12
Getting Started

There are several elements in the process of getting started in church planting.

I. Choosing a Name

A. The name that you choose is important for a variety of reasons.

1. The name is often the first thing that people will know about your church.
   
   What is the first impression that they get?

2. People often visit church the first time based on the impression that they got from your name.
   
   Is your name one that is warm and inviting or does it tend to repel?

3. Name changes can prove very costly.

B. There are several guidelines when choosing a name for the church.

   
   Your name should not fill up a business card. It should be no more than three words.

2. Keep it relevant (Example: Koinonia Fellowship).
   
   Your name should not require any further explanation or require any assistance in pronunciation.

3. Avoid the trendy (Example: Mosaic).
   
   Certain words or phrases are very vogue at certain seasons but do not stand the test of time. Word like tabernacle and temple were popular in the 1950, but they do not communicate well today.

4. Keep it neutral (Example: Deliverance Tabernacle).
   
   Avoid names that would associate it with fringe groups, a particular denomination or a doctrinal emphasis. You do not want people to pre-judge you by your name.

5. Do not make it too geographically restrictive (Example: Montavilla Tabernacle, Fifth Avenue Baptist Church).
If the church moves because of growth to another area, the name can become irrelevant and force a change.

6. Check out the other church names in the community.

If your name is too similar to the name of another church in the area, you may be associated with that other church in people’s minds. That may be good or it may be bad.

7. Choose the words in your name carefully.

a. Every word communicates something.

What do the following words communicate to you?

- Fellowship
- Center
- Church
- Assembly
- Missionary

b. Be sure that your name is an accurate reflection of who you are as a church.

Do not use the word “fellowship” unless fellowship is a hallmark of the vision of the church. Do not use the word “missionary” unless missionary activity is a main focus of the local church.

c. Do not be afraid of the word “church” in your name.

Remember, that is the Bible term for what you are and it will, therefore, never go out of style.

II. Developing Printed Promotional Materials

A. There are certain types of material that will assist you in the promotion of the church.

1. Business Cards
2. Church Logo
3. Letterhead
4. Attractive Brochures (for use outside the church)
5. Visitors Material (for use inside the church)
6. “Touch” Cards (for use outside the church)
B. There is important information that should be included in promotional materials.

1. Vision or mission statement of the church

2. Distinguishing features of the church

   Highlight the things that make this church unique. Sometimes it is helpful to reflect on demographic information to discover critical felt needs or community concerns in the area.

3. All pertinent contact details.
   - Phone
   - Fax
   - E-mail
   - Website Address
   - Physical Address (with map)

4. The quality and style of every piece of promotional material should be consistent with your target.

   You will be judged by the piece that you produce. Your material should be characterized by the following:
   - Colorful, bright, cheery
   - Attractive, clear (not too busy)
   - Organized, correct (spelling, grammar, etc.)
   - Excellent

III. Building the Nucleus (Finding the “Faithful Few”)

A. The style or method of church planting will have a bearing on the building of the nucleus. A lot will depend on the personality, gifting and financial backing of the candidate.

1. The tent-making approach
   - No team
   - Settling into the community
   - Starting a home Bible study
   - Slowly gathering neighbors and friends

   Advantages: slow growth, relationally based, one-on-one discipleship
2. The team outreach

   a. Team from home church or sister churches
   b. Team settles into community
   c. Possible immediate staffing for pastor

   Advantages: faster start, common doctrine/worship, etc.

3. The public crusade

   a. Open meetings
   b. Large crowds
   c. Works best in developing cultures that are more entertainment-starved
   d. Need a trained staff (core group) to deal with many problems/people

4. Macedonian call

   a. The group already assembled
   b. The pastor is actually the “new kid”

B. Adding to the nucleus can be approached many ways.

1. Door-to-door work

   a. Hand out a brochure about the new church and answer questions.

   b. Prayer walking through adjacent neighborhoods offering prayer (compile a mailing list from those that seem open).

   c. Conduct a religious survey discerning needs and finding out where the potential harvest is.

2. Home/Small group ministry (neighborhood work)

   a. Conduct a home Bible Study on relevant issues.
   b. Lead a home group on a practical interest area.
   c. Host a neighborhood party for neighbors to meet neighbors.
   d. Organize block parties with a crime watch agenda.

3. Media means - target needs in your material

   Not all of these means will work in every area of the world. However, there are usually a few of them that are already popular in the culture.

   a. Direct mail by zip codes (see sample letter)
   b. Flyer campaigns
c. Touch Cards  
d. Newspaper Ads  
e. Press Releases (more effective in smaller communities)  
f. Movie Promos  
g. Radio/TV Spots  
h. Telemarketing (new church beginning)  

There is a telemarketing plan that affirms that 2% of the people who are called will respond. If you make 10,000 calls you can expect 200 people to come.

4. Special events  
a. Children’s Programs  
   Sunday School, VBS, Stitches  

b. Adult Events  
   Concerts, Seminars, Marriage Encounters, etc.  

c. Adult or Community Classes  

5. Free bulletin boards  
a. Cable stations  
b. Laundromats  
c. Grocery stores  
d. Coffee Shops  
e. Shopping centers  

6. Divine appointments  
a. Apostle Paul (Philippian Jailer, Aquila and Priscilla)  
b. Must believe God will lead you  
c. Birthing Class  

7. Servant Evangelism  

Find a need and meet it, find a hurt and heal it.  

8. Other
a. Yellow Pages (a most valuable tool)
b. Welcome Wagon Contacts (See, Chamber of Commerce)
c. Signs and Wonders
d. Praying them in

IV. Choosing a Location

Ask the class to react to this statement:

“Often the most expensive property the church will ever own is a piece somebody gives to them.” --Larry Lewis, *The Church Planter’s Handbook*, pg 63

Other quotes regarding location:

“The three most important considerations when buying real estate is (1) location, (2) location and (3) location.” --Unknown

“Any time you see a sign saying ‘such and such a church ½ mile,’ they should have put the church where the sign is.” --George Fletcher

A. There are some important considerations when it comes to location of a church. Some of the most positive things include:

1. High Visibility
2. Easy Access
3. Main Artery and Good Traffic Flow
4. Easily Developed
5. High and Dry
6. Proper Zoning
7. More linked to residential than industrial

B. There are many types of locations in which the church can begin.

1. Homes (Romans 16:3, 5).

   *Greet Priscilla and Aquila, my fellow workers in Christ Jesus…Likewise greet the church that is in their house.*

   At times this will depend on what the culture might indicate.

   a. This could include a living room, family room, basement or converted garage.

   b. A home start is not ideal. In certain cultures people feel strange coming into another person’s home.
2. **Hotel Conference Room**
   
a. Many hotels have conference rooms or banquet rooms that they do not normally use on Sunday mornings.

b. These rooms are relatively cheap and often equipped with many of the equipment needs that may be required.

c. These rooms have very little set up or clean up to be done.

d. Some flexibility is often required when other bookings take preference.

3. **Public or Private School**
   
a. Schools can have classrooms, auditoriums or gymnasiums available on Sundays.

b. Usually schools are a bit sterile in their environment. Things can be done to personalize them and brighten them up.

c. Some states will not give you permission for to use public schools on a regular basis.

   “Churches starting in elementary schools usually level off at 200 in worship, in middle schools 400, in high schools 800. The size is often determined by the amount of parking.”  --Pete van der Harst

4. **Store-front**
   
a. Strip mall

   Sometimes a space is not rented and it gives a bad look to the mall.

b. Downtown Shop

   Some downtown areas have been opened up due to stores moving out to large malls in suburbia.

5. **Warehouse**
   
a. These buildings are usually cheap per square footage and fairly easy to remodel to fit.

b. These buildings are usually in a sterile, almost gloomy neighborhood.

6. **Church Building**
a. Seventh Day saints do not use their buildings on Sunday.

b. Afternoons in other Christian churches can be available.

c. Some vacant church buildings can be rented.

7. **Public Gathering Halls**

   a. 4-H building
   b. Grange halls
   c. Veterans hall

8. **Other Examples**

   a. Masonic Temple
   b. Elks Club
   c. Restaurants
   d. Skating Rinks
   e. YMCA’s
   f. Mortuaries
   g. Banks
   h. Tents
   i. Parks
   j. Movie Theaters

C. There are some additional considerations when dealing with location.

1. Try not to move too often making it difficult for people to keep up with you.

2. Make sure you use many well designed, quality, well-placed signs and markers so that people can find you easily. Good signs arouse curiosity.

3. Eventually you will have a more permanent facility. In the meantime focus on:

   a. Cleanliness
   b. Brightness
   c. Accessibility
   d. Parking

4. Try to be near where you hope to end up in relation to the city.
Lesson 13
The Opening Service

You will most likely have had some organizational service with your team or a small group of interested parties, but the day will come when you have your “Grand Opening.”

Most stores actually open before their “Grand Opening” to make sure all of the systems are working, everyone understands where everything is and the employees have an opportunity to get good at what they do.

I. The opening service should be promoted with various birth announcements.

This would include some or all of the following:

A. Flyers
B. Radio spots
C. Bulletin boards displays
D. Personal invitations
E. Touch Cards
F. News Releases
G. Phone calls to all previous contacts

You should schedule a “media blitz” on the week of the opening service.

II. The opening service should be a quality experience.

You want to put your best foot forward in the first official service.

A. This means service attendants (door greeters and ushers) are on duty early.

   1. They should be appropriately dressed.
   2. They should wear a smile.
   3. They should have a bulletin to give out.
   4. They should be well-instructed as to locations of facilities.

B. This means quality child care should be provided for infants and toddlers.

   A child minder can be hired for this purpose so that everyone possible can be in the actual service.

C. This means the worship team should be well-practiced.
1. Whatever format is used to help people sing should be done with excellence and correct spelling (Song sheets, power point, transparencies).

2. Songs should be simple and easy to sing.

D. This means the service should be well organized and easy to follow.

E. This means that visitor information is distributed and information cards are gathered.

F. This means that there should be uplifting messages.

   1. Do not start by preaching hell-fire and damnation.
   2. Do not start by preaching on commitment, authority or tithing.

III. There are other things to consider in relation to the opening service.

Consider some of the following things that will help enhance the opening service:

A. Name Badges

   Make quality badges and collect them after service.

B. Refreshments

   Try to have some quality refreshments after each service for 30 minutes so that people can mingle and make a connection.

C. A Gift

   Give a gift that visitors can take home with them (e.g. a music CD, a DVD of you and your vision, a church pen, etc).

D. Photographs

   Appoint someone as the official chronicler of your church’s journey. Start a scrapbook.

E. Recording

   Make sure you record the service. You will want some of these records when you celebrate anniversaries of the church.

IV. There are many equipment needs that you will have.
Some of these equipment needs may be supplied by the facility that you are using. On all purchases be sure to consult those who are well informed in these areas.

A. For the services.

1. Portable P.A., soundboard, microphone with appropriate cords
2. CD recorder
3. Communion Service
4. Offering Envelopes
5. Projection Equipment
6. Words for Songs (in appropriate format)
7. Offering plates, baskets or bags
8. Piano, keyboard (many rental facilities have a piano)
9. Name tags
10. Platform (w/ lighting)
11. Podium
12. Chairs
13. Children’s needs - nursery, play pens, cribs, toys, supplies, diapers, etc.
14. Computer Software

B. For the office set up.

1. Computer Terminal
2. Office Printer
3. Computer Software
   - Publishing Software for bulletins, flyers, letter head, mailings, newsletters
   - Easy Worship for songs
   - Church Management Software
4. Internet Access
Lesson 14
Assimilation and Follow-up Issues

How you handle the “hot leads” and the visitors who come to you will have a huge impact on how many people are assimilated into your core. It will also have a huge impact on how quickly the church grows. You will never retain every visitor that comes to you, but if they do not return it should not be for the wrong reasons.

The church planter must analyze all of the aspects of the church life. Everything has a bearing on what impressions are left with people who have no other context than what they experience when they arrive.

I. An Inviting Setting

There are many things that make for an inviting setting. This has to do primarily with the place where the local church gathers. The church planter must analyze every experience a visitor will have from the parking lot to the pew. These things should be considered before a building is rented or utilized for the church gatherings. Obviously, this is a list of “ideals” and will not always be completely possible to achieve. However, these considerations will help the church planter to evaluate every potential setting and minimize the negative factors involved.

A. The Neighborhood Itself

1. Does the location of the gathering give a positive or negative impression?
2. Is it consistent in people’s minds with a church?
3. Is it clean of debris?
4. Are the surrounding buildings well maintained?

B. Finding the Church

1. Is the site relatively easy to find?
2. Are the streets and roads accessing the site ample and well maintained?
3. Does your signage make it easy for people to arrive?
4. Have you made simple maps available on your website, touch cards and other printed material?

C. Parking and Walking

1. Would people consider the parking facility a safe place to leave their car?
2. Is the parking facility well marked for organized parking?
3. Is there ample space for people to park?
4. Is there any danger of people getting blocked in or trapped?
5. Is any on-street parking available?
6. Is the parking lot free of debris and other clutter?
7. Is there anything in the parking area that would cause a “bad smell” or pose a danger to children?
8. Is the parking area lighted at night?
9. Is the walk from the parking lot to the main entrance a reasonable distance?
10. Is there handicap parking available?

D. The Building

1. Is the building attractive and well-maintained?
2. Does the landscaping reflect well on the church?
3. Does the building have an obvious entrance?
4. Is the entrance inviting?
5. Are there a lot of stairs or a steep grade in accessing the building?
6. Is there handicap access?
7. What do people see when they first step into the building?
8. Is everything clean and tidy?
9. Is there a way to brand the building entrance and pathway to the auditorium?
10. Is the signage clear for lavatories, children’s ministry and auditorium?
11. Is there any kitchen facilities?
12. Is there an area that would be appropriate for after service fellowship?

E. The Auditorium

1. Is it close to the entrance of the building?
2. Is the auditorium bright and pleasant?
3. Is there anything distracting on the walls?
4. Is there an appropriate distance between speaker and people?
5. Are the sight lines conducive to good visibility?
6. Is there an appropriate place to set musicians and instruments?
7. Is there an easy way to project power point?
8. How are the building acoustics?
II. A Warm and Friendly Greeting

Everyone that comes to the church should leave with the testimony that all of the people they met were loving, friendly, helpful and pleasant.

A. The Greeters

1. Is anyone assisting in the parking lot?
2. Are there people to greet at the main entrance?
3. Do those who are greeting represent the church well?
4. Do those who are greeting know pertinent information?
5. Are those who are greeting dressed appropriately?
6. Do the greeters and service attendants have appropriate badges?
7. Do the greeters have a bulletin or flyer to give the people who are coming?

B. The Bulletin

1. Does the bulletin give a good first impression?
2. Does the bulletin contain all of the pertinent information?
   - Contact details
   - Service Schedules
   - Upcoming events
   - Vision and/or mission statements
3. Is everything in the bulletin current or up-to-date?

C. Information Table

1. Is there a place where people can go for more information?
2. Is there useful information at that table where people can find out more about the church, its vision and programs.

D. The Ushers

1. Do the ushers stand out (badges or dress)?
2. Have the ushers been well-instructed?

III. A Comfortable Experience
A. The Seating

1. Are the seats relatively comfortable?
2. Are the seats clean?
3. Are the seats spaced in a way that gives people some room?
4. Are the seats arranged in an orderly fashion?
5. Are all of the sight lines good?
6. Are the seats strong enough to accommodate large people?

B. The Sound

1. Is a PA system needed?
2. Is the PA system producing a clear sound?
3. Can everyone hear a balanced sound?
4. Is it too loud or too soft?

C. The Temperature

1. Is it too cold?
2. Is it too hot?
3. Are there certain spots that are more prone to temperature extremes?

E. The Lavatories

1. Are the lavatories adequate for the size of the auditorium?
2. Are there facilities for both men and women?
3. Are the lavatories easily accessible to the auditorium and children’s areas?
4. Are there handicap facilities?
5. Are the lavatories clean and well stocked?

F. Children’s Areas

1. Are the children’s areas “kid-friendly”?
2. Do the children’s areas reflect the high value placed on children?
3. Are the children’s areas clean, safe and protected?
4. Are the children’s areas ample in size?
5. Are the children’s areas easily accessible to the auditorium?
6. Are there appropriate areas for nursing mothers?
7. Are there any designated changing areas?
8. Are there ways to make the décor appropriate?

IV. Ministry to People

A. Visitor’s Packet

1. Do you have orientation materials to give to visitors?
2. Do these materials put a good face on your church?
3. Are these materials done up in such a way that people will want to keep them?

B. Information Cards

1. Do you have a card with which to gather personal details from visitors?
2. Is this card simple and non-invasive?
3. Do you have a way of retrieving these cards?
4. Do you have a system in place to review these cards?
5. Do you have a space for prayer needs on this card?

C. Altar Ministry

1. Is there a regular opportunity in your services for people to respond to the message or give their life to Christ?
2. Are people trained to pray with those who respond?
3. Is there a plan in place to follow-up on those who respond?
4. Is there any literature that is given to those who respond?
5. Is there any information that is gathered from those who respond?
6. Is the information gathering done in an appropriate and discreet manner?
7. Is there a more private place available for deeper prayer ministry to people?

D. Refreshments

When a church is starting out it is good to have a refreshment time after the Sunday morning service to encourage people to linger and to begin to build relationships with other attendees. This is a time when your core team members must interact with and
befriend the newer people. These refreshments do not have to be elaborate, but they need to be good enough to induce people to utilize them.

E. Care Calling

Calling visitors and those who have responded at the altar early in the week is critical if people are going to feel loved.

F. Life Track

Having a way to lead people onto a pathway of Christian discipleship is critical to the ongoing success of the local church. Having this in place from day one is also critical, even if the pastor has to take people through one person at a time.

G. Small Groups

Small groups are essential in building authentic community. There should be a part of the DNA of a church from day one. In most cases the small group will be most of the church and most likely will be led by the pastor.

Having a small group expression from the beginning of the church will be much more successful than trying to introduce the idea of small groups when the church has been going for some time. By then the culture will have been established without the idea of small groups.
Lesson 15
Building Important Relationships

I. Work to build positive relationships in your city.

Some of the guidelines that are given in this section will vary depending on the actual size of the city involved. The larger the city the more challenging most of these things will be. However, even in large cities there are often regions of the city that are sectioned off in municipalities that are quite local. Many suburbs have their own internal structure and governing boards.

A. Build a relationship with the power people in your city.

1. Introduce yourself to key people in your city.
   a. Local officials (mayor, commissioner, police chief, etc.)
   b. Local merchants
   c. People of influence

2. Explain your heart and vision to them.

3. Make yourself available to them and the community that they serve.

   Ask the question, “How can we serve you?” However, do not ask the question if you do not mean it.

4. Pray for them during the meeting and let them know that you will be praying for them in an ongoing way.

5. Maintain periodic contact with them and offer to take them to lunch.

B. Get involved in the community itself.

1. In Your Neighborhood
   a. Crime watch programs
   b. Neighborhood associations

2. In Your Community
   a. Volunteer work

   b. Look for obvious community needs that the church could meet.

      • Adopt a police or fire station.
      • Adopt a school.
• Ministry to the poor.

Your motto: “Find a need and meet it. Find a hurt and heal it.”

3. In Ministerial Associations

   a. Attend regular meetings
   b. Cooperate with other churches at strategic times

C. Position your local church with positive attitudes toward the community and community involvement.

   1. Serving with joy
   2. Loving all people
   3. Building a vision for the future

II. Work to build relationships with other pastors in the city.

A. Relationships among pastors are difficult to form and maintain. Why?

   1. Satan works especially hard against anything that might bring unity to the Church in a city.

      a. He hates unity because he is aware of its power.

      b. He wants discord because he knows a kingdom divided against itself cannot stand.

      c. He has many tactics designed to keep us apart.

         • He keeps us thinking that we do not need other pastors.
         • He keeps telling us that it is not worth the effort and sacrifice.
         • He magnifies differences and augments misunderstandings that occur in pastors’ relationships between each other.
         • He fosters a general attitude of suspicion among pastors.
         • He convinces us that we are in competition with each other rather than on the same team.

   2. All pastors are busy cultivating their own field; it is hard to see anything else.

   3. Pastors do not see it as a priority and, therefore, they make no room for it in their schedules.

      a. Relationships require time to develop.
b. Time must be allotted for this purpose.
c. Time spent pursuing relationships cannot be seen as wasting time.

4. Some pastors do not know how to develop deep personal relationships. Most of their relationships are work-related or shallow.

a. What we call relationship is often nothing more than fellowship. Fellowship includes:
   - Small talk
   - Surface issues
   - Same dialog each time we meet
   - Same with many, many people

b. Close relationships are often just the opposite. They involve:
   - Expression of inner feelings
   - Intimate issues and personal struggles
   - Deeper each time
   - Limited to a few people

B. Reaching any community will require the unity of the spiritual leaders (the elders) in that community.

1. Therefore, we must resist the work of the enemy.

   a. By praying for each other.
   b. By believing the best about one another.
   c. By refusing to hear or circulate a false report.
   d. By communicating a good report concerning fellow pastors.

2. We must adjust our schedule to include other pastors and spiritual leaders in our community.

   a. Choose two or three other pastors on which to focus.
      - Pray for God’s direction.
      - Be open to the prompting or the Holy Spirit.
      - Be willing to get together regularly for prayer, fellowship and dialog.

   b. Make city leaders meetings a priority in your schedule.

3. We must continually work to strengthen and deepen relationships that exist. Some ways include:

   a. No occasion cards
b. No agenda phone calls  
c. Visiting when sick  
d. Care about their children  
e. Remembering birthdays and special occasions  
f. Regular prayer for them by name  
g. Invite them into your home  
h. Go to events (religious or otherwise) together  
i. Holiday together
Lesson 16
Apostolic Covering

The apostolic covering of a new church plant has two sides to it. There is the responsibility of the mother church or sending church toward the church planter and there is the responsibility of the church planter to the sending church.

I. The Responsibility of the Sending Church in relation to the Church Planter

A. The sending church should help to prepare the candidate for the church plant.

The sending church does this by…

1. By providing educational opportunities.
2. By providing training experiences.
3. By providing counseling with various leaders in the church.
4. By assisting the candidates in discovering their ministry strengths and weaknesses and developing a plan for them to deal with them.

B. The sending church should provide support for the initial thrust.

1. Congregational prayer support.
2. Initial financial assistance.
3. Analysis of the planting plan.
4. Eldership assistance while local elders are emerging.

C. The sending church will provide spiritual covering as the work develops.

The sending church will do this in the following ways…

1. Through sponsoring into membership in MFI.
2. Through ongoing counsel.
3. Through troubleshooting efforts.
4. Through follow-up ministries touching the new work.
5. Through continued prayer.
6. Through celebrations that include them.
II. The Responsibility of the Church Planter in relation to the Sending Church

The Church Planter responds to the sending church by…

A. Fully cooperating with any training programs or opportunities provided by the covering church.

B. Maintaining lines of counsel with the designated elders on all major decisions in the new work.

C. Providing a monthly statement on the collection and dispersal of finances.

D. Maintaining a “good will” attitude in the new work toward the apostolic covering.

   This is done by…

   1. Communicating regularly with the sending church.

   2. Taking all suggestions seriously.

   3. Making sure the people in the congregation are fully aware of the sending church.

   4. Gladly receiving ministries from the sending church.
Lesson 17
Utilizing Other Ministries

Utilizing outside ministry from the mother church and other sources can do a lot to grow the church, to deepen the message of the church and to help supplement your leadership in the church.

I. **Outside ministries can be a positive influence to the early growth of the church.**

   Guest ministries have the power to bless, strengthen and encourage the local church.

   A. **By providing a breath of fresh air.**

      Every church can get stale if it constantly breathes its own air. Guest ministries can help bring a refreshing to a church that is in a time of drought or discouragement.

   B. **By providing a variety of expression.**

      Every ministry is unique and is used by God in unique ways. By exposing people to a variety of ministries, it gives them input that they might otherwise not experience.

   C. **By exposing people to all ministries.**

      Not every church, especially in its formative years, will have all of the ministries functioning in their mature expression. By bringing in teachers, prophets, evangelists, apostles and other types of ministries, people are able to experience what these ministries are designed by God to be.

   D. **By providing objective ministry input.**

      A ministry coming from the outside can often see things more clearly than those who are minding “the stuff”. This perspective can help local pastors evaluate what they are doing and how they are doing it.

   E. **By confirming truths that are being taught by the local pastor.**

      When guest ministries preach or prophesy the same things that have been coming forth on a local level it strengthens those truths in the hearts of the people and helps establish the local congregation.

   F. **By broadening the vision of the local church.**

      Traveling ministries can often give a broader perspective to what is going on in the world-wide Body of Christ. This is vital so that the local church does not become isolated and narrow in its vision.
G. By providing assistance in times of crisis.

Outside ministries can be the neutral party that is needful when attempting to resolve internal conflicts, especially between leaders.

H. By deepening the message of the church.

Many ministries offer seminars and specialized teaching at a depth-level that is not always found in the local church. Special seminars on marriage enrichment, family life, leadership development, music and worship can permanently change a local church.

I. By providing counsel and encouragement to the local pastor.

The local pastor is able to relate on a peer level to a visiting ministry on whom he can rely for counsel and encouragement.

II. Outside ministries can also have a negative impact on the church.

While it is true that some of the greatest blessings have come to the church through guest ministries, it is also true that some very negative things can happen when proper precautions are not taken. Outside ministries have been known to:

A. Sow seeds of contrary doctrine.

If a guest ministry preaches a doctrine not held by the local leaders, they can sow serious seeds of division in the congregation that may take years to weed out.

B. Draw disciples unto themselves.

A guest ministry can elevate what they are doing to such a degree that the people can begin to transfer their support from the local church to the traveling ministry. Those who follow the outside ministry may even set themselves up as judge or critic of the local leadership.

C. Abuse their position for personal financial gain.

Ministries at times can insist on taking huge personal “love” offerings, use the church for the marketing of books, tapes and other items, or they can use the church membership to enhance a mailing list that is principally run for the purpose of fund raising.

D. Overstep the authority of the local leadership.
There is no higher authority in the established local church than its eldership. Mobile ministries can sometimes see themselves on a much higher level than local leaders. When they do, they will often disregard the local guidelines given as a parameter to their ministry. There are many so-called prophets and apostles around today who do not submit their own ministries to anyone, who want to speak into and adjust churches with which they have no authority relationship.

III. As with everything else we must strike a balance in the use of guest ministry.

As with most truths, we must find balance to experience the life that is to be offered through recognizing and receiving ministries in the Body of Christ. We do not want to reject mobile ministries because some have damaged the local church. However, we do not want to be so foolish as to open our doors indiscriminately to any and all. The same flow of water that can be a raging flood which destroys everything in its path can also be a source of life when it is properly controlled and channeled. Note the following as suggestions to safeguard the flock of God.

A. Know the ministries that you receive.

   This means doing everything you can to familiarize yourself with them, their ministry and their teachings.

B. Be sure all ministries are under some local church authority.

   Every person in the Body of Christ is to have a head or a spiritual covering. To whom do they submit in ministry? Who will adjust them if there is a problem?

C. Do not allow visiting ministries to take their own offerings.

   Much abuse could be avoided if this simple guideline were followed.

D. Do not allow the visiting ministry to garner a mailing list from your church.

   Their communication should be to you as the spiritual leader of your congregation.

E. Clearly communicate any parameters or guidelines within which you would like the visiting ministry to operate.

   Use extreme caution when these are disregarded.

F. Selectively feed these ministries to your people.

   Remember that when you have a guest in your pulpit, you are feeding your people just as surely as if you were preaching the message yourself. Therefore, it is good to assess the needs of the people and select a ministry that you believe will best meet this particular need. You select them; don’t just take them as they come.
IV. **Outside ministry should be seen as a support to local leadership not an authority over local leadership.**

You may have noticed that I have avoided the use of the term “trans-local” when referring to ministries. The reason I have done so is because of some of the abuse I have seen in the use of this word or concept.

The local church is like the natural family. It is an autonomous social unit. That means that it is self-governing, self-supporting and self-propagating. In its established state, the church looks to no outside authority, but is ruled from within by its local eldership.

In a church’s embryo state (while in the formation process) it often is governed from without by apostolic authority until such time as the local eldership is set in. At this time the apostolic authority is parallel to the authority that a father has over his single children.

However, as that church is established, the base for authority becomes the local eldership of that church. The apostle’s relationship now changes to parallel the relationship that a father has to his married children. It changes from a chain of command to a chain of counsel. Hopefully, the children will always love, respect and seek the advice and counsel of their father, but if they choose not to, nothing can be done.

In addition, it is important to note that no New Testament ministry had authority beyond that which was either the result of their own ministry or that which was voluntarily given by the recipient of the ministry. No legal authority could be imposed in either case.

V. **Outside ministry should be treated with honor and respect.**

A. Make sure travel arrangements are satisfactory.
B. Make sure you pick them up on time.
C. Make sure their lodging is comfortable.
D. Make sure their meals are provided for.
E. Be aware of any food preferences or aversions.
F. Respect their privacy.
G. Make sure they are aware of your expectations and schedule.
H. Be careful not to overwork them.
I. Do not use them to counsel your people.
J. Ask them for any input they might have to your situation.
K. Be sure to bless them financially for their labor.
Lesson 18
Gaining Respect as a Pastor

I. Every ministry, indeed, every person, desires the respect of others.

In fact, it is virtually impossible for a leader to lead without having the respect of others.

A. Respect Defined

1. A just regard for
2. An appreciation of worth
3. The act of holding in high esteem or regard
4. Respect is a careful evaluation or estimation of the worth of a person or thing and of the measure of recognition which is due him.

B. Synonyms

1. Regard
2. Admiration
3. Reverence
4. Appreciation - high valuation coupled with genuine affection
5. Cherish
6. Veneration
7. Esteem - a high valuation, a consequent prizing

C. Antonyms

1. Contempt
2. Disregard
3. Scorn
4. Despite
5. Repugnance

II. God’s people are commanded to show respect to others.

A. We are to have a respect for God (John 5:22-23).
For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

B. We are to have a respect for parents (Ex. 20:12; Eph. 6:1-3; Mal. 1:6).

Children, obey your parents in the Lord, for this is right. “Honor your father and mother,” which is the first commandment with promise: “that it may be well with you and you may live long on the earth.” Ephesians 6:1-3

C. We are to have a respect for spouses.

1. Wives are commanded to reverence or respect their husbands (Eph. 5:33).

2. Husbands are commanded to honor their wives as heirs together of the grace of life (I Pet. 3:7).

D. We are to have a respect for civil authorities.

1. We are commanded to be subject to the higher powers and give honor to whom honor is due (Rom. 13:1-7).

2. We are commanded to honor the king (I Pet. 2:17).

E. We are to have a respect for employers or masters (I Tim. 6:1-2; Mal. 1:6).

Christians who are slaves should give their masters full respect so that the name of God and his teaching will not be shamed. If your master is a Christian, that is no excuse for being disrespectful. You should work all the harder because you are helping another believer by your efforts. I Timothy 6:1-2, NLT

F. We are to have a respect for church leaders.

1. We are to esteem them very highly in love for their work’s sake (I Th. 5:13).

2. The elders who rule well are to be counted worthy of double honor, especially they who labor in word and doctrine (I Tim. 5:17).

III. Leaders have the power to make themselves an easy or a difficult object of respect.

There is no sense making it any harder on people then it already is.

A. A Difficult Situation

1. David respected Saul (I Sam. 23:3-7; 26:7-12).
So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him. 8 Then Abishai said to David, “God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not have to strike him a second time!” 9 But David said to Abishai, “Do not destroy him; for who can stretch out his hand against the LORD’s anointed, and be guiltless?” 10 David said furthermore, “As the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish. 11 The LORD forbid that I should stretch out my hand against the LORD’s anointed. But please, take now the spear and the jug of water that are by his head, and let us go.” 12 So David took the spear and the jug of water by Saul’s head, and they got away; and no man saw or knew it or awoke. For they were all asleep, because a deep sleep from the LORD had fallen on them. I Samuel 26:7-12

a. Saul was a hard person to follow (I Sam. 14:24-46).

b. Saul did things that made honoring his leadership difficult.

- He made rash statements.
- He made unreasonable demands.
- He was not able to admit wrong.
- He was program orientated rather than people orientated.


B. An Easy Situation

1. Joshua respected Moses (Deut. 34:9-12).

Because of his respect for Moses he was rewarded with the same spirit.


Because of his respect for Elijah he was rewarded with his mantle.

IV. There are qualities that leaders can cultivate that make it easy for people to respect them.

As leaders you can demand respect or you can earn respect. If you are a parent you can demand respect from your young children, but you have to earn the respect of a teenager. As pastors we can impose the idea of respect upon them or we can live a life that makes us worthy of their respect.
If you constantly have to remind people of your authority, you do not have authority.

“He that thinks he is a leader and has no following is only taking a walk.”

The following are eleven qualities leaders can cultivate to make it easy for people to give them the needed respect.

A. Example (I Tim. 4:12; I Pet. 5:1-4)

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.  I Peter 5:1-4

A shepherd is one who goes the way before the sheep. The greatest thing you can give people is your example. Our life must confirm what we preach or we will be seen as entertainers. We are to be the “word made flesh.” People respect you for the life that you live before them.

B. Submission (Mt. 8:9-10)

“For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel!”

Our authority flows from our own submission to authority. We must first honor authority before we can be honored as authority. People will be more inclined to submit to the pastor they see submitting to God and other leaders. We must have real, tangible authority in our life that we listen and respond to. We must be careful not to get into an executive privilege mentality where the pastor doesn’t have to follow his own laws of the land (ex. copyright, building codes, etc.)

C. Pure Motivation (John 10:11-14; I Th. 2:1-8)

I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own.

John 10:11-14
The purity of our motivation legitimizes the exercise of our authority. Our authority should be used for the edification and benefit of our people rather than for our own benefit. When you feel that someone really loves you, cares for you and has your very best interest in mind, it is easy for you to follow them. In fact, it is hard not to respond to someone that you are sure loves you.

D. Wisdom (I Kgs. 3:28)

And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God was in him to administer justice.

Wisdom in our decision making increases the respect that people have for us (joke about good decisions, experience, bad decisions). This is why it is so important that pastors seek counsel, think things through, and move slowly in making decisions. One bad decision can undermine many good decisions up to that point. People who become known for good judgment are not questioned like people who have a reputation for careless decisions. Get outside counsel before you present questionable direction.

E. Gifting (Judg. 8:22-23; John 6:14)

Then those men, when they had seen the sign that Jesus did, said, “This is truly the Prophet who is to come into the world.” John 6:14

The ministry gifts or anointing attract others to our leadership and enable us to fulfill our ministry to them. Because Gideon could kill the enemy, they wanted him as king. This is why it is so important that we are functioning in our area of gifting. We must have a pastoral “charisma” if we are going to have respect as pastors and leaders.

F. Ability to Feed (II Tim. 2:15-16; Ezek. 34:14-15)

“I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel. I will feed My flock, and I will make them lie down,” says the Lord GOD. Ezekiel 34:14-15

People will receive ministry from those who are feeding them. There are many hindrances within sheep themselves that make it difficult for them to feed. But the problem can be with the pastor. If we do not study, prepare and put good food on the table, rightly dividing the word of truth, people will not respect our ministry.

Feeding, however, also involves pastoral care. When people are cared for they are not restless.

G. Hearing from God (Josh. 3:7, 4:14; Mt. 7:29)
And the LORD said to Joshua, “This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you.”

Joshua 3:7

People who see the fruit of a life of hearing from God have respect for the direction that comes. Having heard from God gives us the right to speak for God. Jesus spoke that which He heard the Father say, therefore His teaching had authority. However, do not feel you must constantly say, “The Lord told me.” Often that is used to pressure people to respond when they don’t otherwise respond to you out of respect.

H. Vision (Pro. 29:18; Luke 6:39)

And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch?” Luke 6:39

People need to know where they are going. Our people need individual vision and they need a corporate vision. It is a pastor’s responsibility to receive, define and impart vision that inspires people to want to follow his leadership. Our vision, of course, must be tempered by the scriptures, the measure of our ministry gift and the size and nature of the community (must be a realistic vision).

I. Experience (Jer. 1:6; I Tim. 4:12)

Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. I Timothy 4:12

The longer you have lived and functioned in ministry successfully, the easier it is for people to follow you. There is something to be said for just hanging in there. Many young ministries desire the respect they see given to older, more mature ministries. In most cases, you must wait for it. It may take six or seven years in a church before the people really start trusting you, your vision, your motivation, your ability to hear from God, etc.

J. Keeping Your Word (Ps. 15:4; 138:2)

I will worship toward Your holy temple, and praise Your name for Your lovingkindness and Your truth; for You have magnified Your word above all Your name. Psalm 138:2

Promises are easy to make, but sometimes hard to keep. We are at times quick to make promises because they are a quick, easy and painless way to motivate people to get them to do what we want done. Eventually, however, the time comes when we have to make good on those promises.
Ill. “The thing I like about this church is that when the leaders say they are going to do something, they do it.”

K. Humility (I Pet. 5:5-6; Pro. 15:33, 18:12, 29:23)

The fear of the LORD is the instruction of wisdom, and before honor is humility.
Proverbs 15:33

People respect those who function out of a spirit of humility. They respect leaders who do not separate themselves from others. Leaders are not lords over God’s heritage. Moses was the meekest man on the face of the earth. John the Baptist was a man who was humble before the Lord. There are several things about a humble person that make them easy to follow.

1. The humble will hear from God (Ps. 10:17).
2. The humble will have their prayers answered (Ps. 9:12).
3. The meek will He guide in judgment (Ps. 25:9).
4. They shall have an abundance of peace (Ps. 37:11).
5. God has respect to the lowly (Ps. 138:6).
6. With the lowly is wisdom (Pro. 11:2).

In other words, humility is the key to the other ten qualities that make a leader easy to follow.

The following is taken from an article from Bits & Pieces, volume 22, number 6.

How sure are you that you can deliver the goods? “He who is the slowest in making a promise is the most faithful in the performance of it,” said Rousseau. Overly optimistic managers sometimes get carried away and promise things they don’t fully control. Managers who promise to promote people, for example, ought to first make certain they can obtain the required approvals. Their intentions may be the best, but what if higher-ups won’t go along?

Do you honestly intend to keep your promise? Under everyday pressure, it’s easy to promise people something, then forget all about it and assume they will too. Unfortunately, they won’t. More than likely they’ll be thinking about it constantly. If you want to avoid repercussions, you had better not stop thinking about it either.

Are you particularly careful not to mislead people? Good managers aren’t reluctant to talk to their people about their future prospects. But they’re realistic when they do -- they don’t create false hopes by painting too rosy a view.
Do you make a practice of delivering all that’s promised? Forcing people to settle for something less than they’ve been led to expect leaves a bad taste. If you want their continued cooperation, always settle in full, however inconvenient or painful you may find it.

If you make promises, keep them. If there’s the slightest possibility you might not be able to, don’t promise. Being dependable is important -- not only to the people you work for, but to the people who work for you.

Leaders who win the respect of others are the ones who deliver more than they promise, not the ones who promise more than they can deliver.
Lesson 19-20  
**Common Mistakes Pastors Make**

Actually the title should read “Common mistakes that pastors make and how to avoid them.”

I. **There is good news and bad news when it comes to making mistakes as a pastor.**

   A. The bad news is that mistakes are inevitable.

      One skill that most of us seem to be born with is that of making mistakes. The truth of the matter is that all men make mistakes; it is just that pastors (and husbands) find out about them sooner.

      1. There is no such thing as a perfect pastor.

         Pastors have been given the task of perfecting the saints (Eph 4:11), but God often uses the saints to perfect the pastor.

      2. No matter who you are, what group you belong to or how much you pray and study, you will make mistakes.

         The person who never makes a mistake must get awfully tired of doing nothing. A mistake is proof-positive that someone was at least trying to accomplish something

            a. When we speak of “mistakes” we are not talking about “sin.”

            b. Mistakes involve poor judgment, not a lack of integrity or personal purity. They involve:

               • Not seeing things as they really are.
               • Making pre-mature decisions before all of the facts are known.
               • Charting new waters with no experience from which to draw.

   B. The good news is that mistakes can be minimized.

      It is true that “to err is human,” but with the help of the Lord, the human factor can be overcome.

      1. There are things that we can do to cut down on our average.

      2. We can get better as the years go by.

      3. We can learn from the past and look forward to better years ahead.

      Part of any solution is identifying the problems that can occur. I have identified some common mistakes that pastors make. Please do not ask me how I know them.
II. There are some common mistakes that pastors make.

You notice that I didn’t say “stupid mistakes.” Stupid mistakes are made by others. We only make “unavoidable errors.”

A. Mistake #1 - Setting in Leadership Too Soon

When we say “too soon,” it could involve at least two possible situations:

1. Too soon in the development of the church.

   Paul waited 2-5 years before ordaining his first elders, and that was only after a time of proving (Acts 14).

   a. It is good to want elders and work toward the biblical pattern.

   b. It is folly to put in elders before they are trained, before their loyalty is tested, before their philosophy is shaped, and before their ministry is proven. All these things take time.

   c. It is good to identify apostolically with some ministries who can serve as a covering until local elders are raised up.

   d. It is folly to accept the pressure of incorporation status to have three to five directors on the board and put in those who are really not qualified to lead the congregation in a biblical sense.

2. Too soon in their life in the church.

   It is not usually leaders that you raise up on your own that jump out and bite you. Leaders that come in from the outside can hurt you a lot if:

   a. You put them into position and allow them to run with their vision before their loyalty and servant-spirit is tested.

   b. You have not had an opportunity to indoctrinate them in your ministry philosophy (Amos 3:3).

   c. You have not taken the time to build a personal, pastoral relationship with them.

3. You must learn to give authority slowly, because you cannot get it back easily.

   a. It is very hard on you and the church to step an elder down.
b. You may have to live with these mistakes a long time.

You may end up like Abraham who had to live with Ishmael for a long time (no way to put him out graciously). Abraham had a promise, but he wanted to see it implemented sooner than God intended.

B. Mistake #2 - Changing Too Much Too Soon

1. The problem can be with the pastor or leader.
   a. Many pastors begin with a great vision for their ministry and the type of church that they want to produce.
   b. Many pastors want to get to their destination as quickly as possible.
   c. Many pastors fail to lay the proper groundwork for making those changes.
   d. Many pastors make too many changes in a short amount of time.
   e. Many pastors, therefore, lose people over each change that they make. Jesus’ desire was not to lose anyone that God had put in His care (John 6:39).
   f. In such a situation the pastor can develop a bad attitude toward the people (“dead wood”).

   Against the problem in the pastor, we have a problem in the people.

2. The problem can be in the people.
   a. People tend to love the “good old days” or tradition, and are prone to resist any change.
   b. People cannot change as fast as their leaders are able to change.
      • This is how God keeps leaders in the lead.
      • This serves as a check to impetuous leaders.
   c. Noble people must be thoroughly convinced from the Scriptures that change is called for (Acts 17:11).

   These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the scriptures daily to find out whether these things were so.
• The people of Berea were more fair-minded (of noble disposition, of finer spirits, a better breed).

• The people of Berea were people of the Word.

They searched the Word to find out whether what Paul was saying was indeed true or “to verify this new interpretation” (Rieu).

• The people of Berea were not rebellious because they did not accept everything that Paul said immediately.

3. The pastor/people problems can be brought into a place of balance.

How can we blend these two areas together and lead the congregation in such a way as to not lose anyone?

a. Make sure all changes (especially early changes) are carefully thought out and clearly confirmed to be the will of God. People will judge all changes by your first change.

b. Make sure you properly prepare the ground to plant the seeds of change (wineskin must be saturated in water).

c. Make sure that you clearly write, spell out and communicate the vision before you implement it (Hab 2:2).

   Write the vision and make it plain on tablets, that he may run who reads it.

   Other translations: “that one may swiftly read it” (Rhm).

d. Be patient with people in the changing process (Gen 33:13).

   • Don’t overdrive the sheep; you must gently lead them.
   • You must discern how much they can handle.

 e. Only focus on one change at a time (one program at a time). Visualize the growth pattern of an oak tree that grows one ring at a time.

 f. Get a vision for the long term, not just the immediate.

C. Mistake #3 – The Pastor Not Fully Committing to the Flock

1. Evidences of a problem

   a. Not loving the people more than your own ministry.
Some pastors are constantly refers to “my ministry” as if the people exist for him (John 10:11-12).

_The good shepherd lays his life down for the sheep. But he who is a hireling and not the shepherd, one who does not own the sheep, seed the wolf coming and leaves the sheep and flees._

Some pastors make decisions that are in their own best interest, not the best interest of the flock. The hireling flees because he is a hireling and does not care about the sheep.

b. Moving from place to place in ministry or running out when things get difficult.

The average pastorate in America is less than two years. This is equivalent to a father leaving his family. This is equal to starting a race and not finishing (there is something to be said for simply finishing a 26-mile marathon).

The truth is that a pastor does not hit his stride until the sixth or seventh year.

c. Keeping other options open at all times.

This is like a man continuing to be in contact with old girlfriends just in case his marriage doesn’t work out.

d. Not developing close relationships but maintaining an aloofness with the people at all times.

e. Not committing to the people regardless of what the future holds.

- People will not be any more committed to you than you are to them.
- You cannot blame people for resisting this kind of leadership.

f. Using threats to leave as a means of manipulation or motivating the people into a desired response. How would this go in the family?

g. This is equivalent to a man and a woman living together without a marriage contract.

2. Some solutions to the problem

a. Let the people know of your love to them in verbal expressions of love and commitment.

b. Plan to build for the long haul and reap fruit in your old age.
Visualize your work as a savings account for retirement; make monthly deposits so you can enjoy it later.

c. Put your roots down and develop a love for your city. Learn to weep over your Jerusalem.

d. Never threaten your people with abandonment.

Jesus assured His followers with the statement, “I will never leave you, nor forsake you” (Heb 13:5).

e. Burn your bridges behind you and close the fire escape.

D. Mistake #4 -- Using Gimmicks to Build the Church

1. The problem stems from a desire for growth.

   a. We see certain things bringing the crowds in other people’s ministries.

      • Certain techniques
      • Certain leadership styles
      • Certain doctrinal emphasis

   b. We like the idea of crowds.

   c. We will identify with an emphasis to get the crowds.

      • The problem is that when we use gimmicks to get people, we will have to use more spectacular gimmicks to keep people.

      • Another problem is that when we build a church around one particular emphasis, it will not meet all of their needs and shape them into well-balanced believers.

2. The solution

   a. Do not make numerical growth alone the goal.

   b. Trust the basics, they still work. Make the basics beautiful.

   c. Visualize an oak tree rather than a mushroom; its growth from month-to-month is almost imperceptible but it endures for centuries.

   d. Serve a balanced diet.

   e. Disciple people through long-term relationships.
E. Mistake #5 -- Demanding Submission to Authority

1. Problem

   Young ministries see the respect that people had for leaders in the sending church and they attempt to gain that same respect for themselves by teaching and demanding submission (I Pet. 5:1-3).

   Do not seek to be a lord over God’s heritage. Constant teaching on authority and submission is the sure sign of an insecure leader.

2. Solution

   Practice the things that bring authority (See previous lesson).

a. Providing an example for people to follow (I Tim 4:12).

b. Submitting to authority in your own life (Rom 13:1).

c. Holding up a clear vision before the people (Luke 6:39).

d. Demonstrating your love for the people in practical ways (John 10:11).

   Love is an irresistible force. Sheep follow genuine shepherding love.

e. Making careful and wise decisions (I Kings 3:28).

f. Feeding the people with green grass (Ps. 23).

g. Spending time in the presence of God (Ex 34:29-35).

   There is an authority that comes when you come down from the mountain with a shining face from having been in God’s presence.

F. Mistake #6 - Financial Mismanagement

1. Problems

   a. Getting over your head in debt as a church or in personal areas (trying to keep up with the Jones’)

   b. Borrowing from members of the congregation

   c. No effective budgeting of church finances

   d. Not keeping accurate books
e. Not counting the offering in a wise way
f. Not being accountable for financial decisions

2. Solutions
   a. Learn to live within your means and look to God to supply.
   b. Never borrow from church members.
   c. Get help putting a realistic budget together and live within it.
   d. Have someone else keep the books and have a regular audit.
   e. Have two or three others count the offering and fill out deposit slips.
   f. Confer with other leaders about non-budgeted items.
   g. Establish spending limits for yourself.
   h. Require two approved signatures for church checks.

G. Mistake #7 - Talking Too Much
   1. Problem: Telling one leader about a weakness or deficiency in another leader
   2. Solution: Keep confidential matters confidential.

See lesson on Confidentiality in the Pastoral Ministry Course

H. Mistake #8 - Not Admitting Mistakes When We Make Them
   1. Pastors should not be in the pulpit every Sunday asking for forgiveness or they will lose credibility.
   2. On the other hand, pastors who never admit their mistakes will also lose credibility for a couple of reasons:
      a. The pastor’s mistakes are obvious despite every attempt to conceal them.
      b. The pastor who hides his mistakes is destined to make them again.
   3. Pastors who can properly acknowledge their mistakes will teach their people how to do the same.
III. There are things that we can do to minimize mistakes.

A. Do not make decisions alone.

Do not be afraid to have your thoughts and ideas analyzed by others. It is not a sign of weakness.

B. Draw from the experiences of others.

Learn from their mistakes. The least expensive education is to profit from the mistakes of others. Learn from the mistakes of others, you won’t live long enough to make them all yourself.

C. Learn from your own mistakes.

Mistakes can be turned into positives if we learn something from each one. If we don’t learn anything from them, there is no sense in making them. It seems a waste for people to make the same mistake over and over again when there are so many new ones that they could be making.

D. Be sure you hear a matter before you judge it.

Become a good questioner.

E. Go slow when making changes.

Avoid impulsiveness. Act, do not react.

F. Stay humble and teachable.

Be open to the suggestions of others. Do not think that all good ideas are the ones that are initiated by you. Many mistakes are caused by stubbornness. Do not feel you cannot change your mind.

G. Wait on God for decisions.

Avoid “the Lord told me” mentality. It paints everyone into a corner. Pastors can use “the Lord showed me” to manipulate people when he senses resistance to his ideas or plans.

H. Keep your vision and goal in sight.

It will give meaning and direction to daily decision making.
IV. **There are things we can do to undo past mistakes.**

It is a lot easier to make mistakes than to undo them. The best way to undo mistakes is to do three things:

A. Admit them.

1. More people would learn from their mistakes if they weren’t so busy denying they made them.

2. Make your public confession painful enough that you don’t ever want to repeat the experience.

B. Learn from them.

C. Move on from them.

*Though a good man may fall seven times, he is soon to get up again.* —Proverbs 24:16
Appendix 1, Lesson 19-20, Follow-up Questionnaire

The following questionnaire was conducted by a sending church prior to 1980 to analyze their various church plants and to try to discover what were the main difficulties that they encountered and why. All of these plants used the “Seed Church” method of church planting. This analysis will have particular value to the sending church.

CHURCH PLANTING FOLLOW-UP QUESTIONNAIRE

From Abbott Loop Christian Center
Anchorage, Alaska

1. Which of the following were your biggest problems with the team members who were sent from ALCC?

   a. Improper motives for leaving ALCC. Team member felt he could not reach his zenith at ALCC; wanted to be a big fish in a smaller pond.

   b. Strife between team members themselves or within team member’s family.

   c. Team members could not relate to local community people; thought too highly of themselves.

   d. Poor financial preparation. Insufficient funds to get established in the new community, inability to manage personal finances.

   e. Could not get or hold a job. Did not know how to look for work, was lazy or lacked skills.

   f. Lack of true commitment to you or your team.

   g. Other:

2. What topics, specifically, should we include in our teaching are pre-sendout counseling here at ALCC so that problems like the above can be avoided?

3. Which persons have proven to be better supporters of your work: those who were sent from ALCC or those who just chose to go without being formally sent from here.

4. Have your problems with team members been concentrated in any particular age group, i.e., newlyweds, young single men, young single women, couples with children, old timers, etc.?
FOLLOW-UP QUESTIONNAIRE
RESPONSES

QUESTION 1

1.a. Motives

Problems:
Most pastors reported the following attitude problems:

1. Members joined team just because they liked the pastor.

2. Others felt there was no future for their ministry at ALCC; they were interested solely in promoting their ministry.

3. Some left ALCC to help a “friend” establish a church.

4. Some left in search of greater freedom from responsibilities, slower paced lifestyles, etc.

Suggested Solutions:

1. Get intimate during pre-send-out counseling. Delve deeply into personal life and motives. Really dig! Any person sent from ALCC should undergo close scrutiny by the elders.

2. Weekly team meetings were invaluable—they tested the prospective member’s motivation and submission before they left ALCC. Team meetings held for 6 months prior to departure weeded out many insecure, unfaithful and rebellious people.

3. Pastors should avoid making rigid job assignments prior to departure, e.g. you are the teacher, you are the elder, etc.

4. ALCC elders, especially the ALCC staff, need to show more personal interest in the pastors and prospective team members by inviting them over to dinner, etc. Elders should make a concerted effort to know the pastor and his motives personally (team members, too, if possible).

5. Counsel prospective team members to expect not less, but more responsibilities and lots of work, work, work!!!

1.b. Team strife

Problems:
Inter- and intra-family strife was a significant problem for several teams:

1. Children were a major source of irritation. Lack of discipline before and after arrival caused strife between families.
2. Bickering over small irritants and annoyances was something the teams had to learn to deal with.

**Suggested solutions:**

1. During the first year of operation, the pastor should major on perfecting the love relationships between people on the team then begin to look to the community. Be concerned about quality, not quantity.

2. Delve deeply into home life and discipline habits during pre-send-out counseling, especially the pastor’s home life (housekeeping, cleanliness, etc.) He must set the standard for child discipline.

3. Be wary of sending passive, insecure people with a “ramrod” pastor. This sometimes results in strife and hurt during the hectic first year.

4. Things go much more smoothly when all the team members have their own private places in which to live.

5. The team should take plenty of time to get set up with jobs, homes, etc., before making any real push toward a building. Continue having team meetings during this time but don’t start a big advertising push until the team members are situated and in relative order. Avoid haste. Rushing leads to imbalance which causes problems in other areas. Keep a balance between home life and center work. First priority is proper home life ministry. Imbalance will stunt your church’s growth. Quality home life and team relationships will cause your church to grow.

6. Give detailed teaching on forgiveness and grace during team meetings or in CBC.

**1.c. Community Relations**

**Problems:**

The following were predominant problems for one pastor. Several other pastors experienced similar, but less severe, problems:

1. Local people venerated the team too highly.

2. Pastor related too heavily to team members (shared heavy problems with men who were not yet ready or able to help him solve them).

3. Team members thought too highly of themselves.

**Suggested Solutions:**
1. Communicate the detailed aspects of local community—team relations to all prospective team members and pastors before sendout. Stress servanthood, humility, etc.

2. Prospective pastor should have at least one man close to elder stature before the team departs. The elder should not be ordained prior to departure from ALCC, however.

3. Send the prospective pastor to a smaller, but well-established work for a while to get the “feel” of small church operation. This was heartily endorsed by several pastors.

1.d. Financial Preparation

Problems:

Most of the pastors reported that at least one individual on their team, if not several, had financial problems:

1. Team members left ALCC with outstanding debts. They had to pay Alaska-size debts with Lower 48 wages.

2. Some members could not manage their money. Did not know how to buy wisely, economize or budget effectively.

3. Pastors were struggling to learn how to keep the church books accurately.

4. Individual financial problems caused a big drain on the other team members.

Suggested Solutions:

1. Teach a 6-week course on bookkeeping for prospective pastors. Could be done during second year of studies at the ALCC Bible College. Heartily recommended by most pastors.

2. Give prospective pastors a quickie course in typing.

3. Counsel team members to clear up all bills prior to departure, if possible.

4. Send out a “scout team” comprised of a portion of the team itself. The “scout team” goes into the new community and gets a toehold, i.e. gets jobs, housing, etc., and prepares places for the rest of the team to stay upon arrival. The scout team is supported in full or in part by money from those who stay behind in Alaska. When the remainder of the team arrives at the new location, they are then supported in part or in full for a time by the scout team, which is already established in the new community.

5. Require a financial statement from all persons who are sent from ALCC. Look for patterns of poor management.

6. Pastor’s attitude must not be to get on “salary” right away.
7. Include instruction on personal finance, budgeting, etc., in CBC.

1.e. Employment

Problems:
Employment problems were aggravated by the following:

1. Poor discipline on the job. Could not hold a job due to slackness. Lack of discipline was often evident in person’s lives prior to their departure from Anchorage.

2. Some teams had a low percentage of persons who possessed marketable skills.

Suggested Solutions:

1. Dig into the prospective team member’s work history. Look for patterns of job-hopping, instability, etc.

2. Counsel people to get a job ASAP. Don’t lay around and vacation on savings.

3. Encourage people to develop some generally marketable skill, e.g. typing, vinyl repair, etc., before departing Anchorage.

4. Pastor must lead the way in the search for employment. He must be a “seeker” and aggressively search for his own employment when necessary.

1.f. Commitment

Problems:
Several pastors reported problems concerning a lack of commitment amongst team members.

1. Team members had no experiential knowledge of submission and authority.

2. Some members were self-willed; they were not of the same mind as the rest of the team.

3. Some members could not accept their pastor as such. They accepted him merely as a friend and not as God’s authority.

Suggested Solutions:

1. Give prospective team members a clear understanding of spiritual authority. They need more than merely a technical impartation. Ideally, they should have a practical knowledge of submission and spiritual authority before leaving. Teaching on the subject should be accomplished during team meetings. The meetings themselves, as mentioned earlier, have
proven to be valuable practical tests of submission. Team members must recognize their pastor as such before they leave ALCC.

2. Pastors should not act as lords over the team. Don’t push too hard or demand performance from team members. Show gratitude.

3. Pastor needs to know what to do at team meetings. Could occasionally use the help of a strong elder to teach during the meeting. The elder could sharpen the team’s vision and impress upon the team the gravity of the idea of being sent out. Perhaps the best way to do this would be to import an elder and his wife from a nearby local outreach church. They could teach the budding team about some of the practical problems encountered during the establishment of their church.

4. Encourage local outreach pastors to teach and testify occasionally in ALCC Bible College classes. Have them share the nitty-gritty’s (problem experiences, valuable lessons learned, etc.) of their team experience.

1.g. **Miscellaneous Suggestions:**

1. Notify pastors throughout the ALCC system when a new team is forming. There may be people at one of the outreach churches who feel called to go to the new location.

2. Take a musician with the team! (Heartily endorsed by several pastors). Skilled musicians at ALCC should take time to teach the outreach team musicians how to carry the full load of the music ministry. Team musicians should be encouraged to get involved at ALCC in baptismal services, main services, etc.

3. Pastors should make a team financial report visible to every member of the team as soon as possible after the team starts operating.

4. Teach a CBC lesson on how to incorporate a local church. If possible include a survey of fundamental non-profit laws.

**QUESTION 2**

Responses to this question have already been included under “Suggested Solutions” for each problem posed in question # 1.

**QUESTION 3**

Overwhelmingly, the ones who were sent were the best supporters. The ones who just chose to go were most often the ones who hurt the team. Several persons had departed from ALCC against the advice of prophetic words.

The best supporters of the team were persons who “had it together” in the natural. Rebellion and dissatisfaction at ALCC = rebellion and dissatisfaction in the field.
QUESTION 4

Only two teams reported age-related problems. One had problems with young, single women. They were unsettled and unprepared for the move to the new church. Another team had problems predominantly with young couples and their young children. Lax child discipline, poor financial preparation and long-standing marital difficulties were often manifest before they left Anchorage. Family problems at ALCC = trouble for the whole team, not just the family itself.
ASSOCIATION OF VINEYARD CHURCHES

CHURCH PATHOLOGY REPORT

for

December 1, 1986 Council Meeting

by Todd Hunter

PREFACE

The questions on this survey form were derived from my readings of Donald McGavran and Peter Wagner, from John Wimber’s “Church Planters’ Profile” in *Expanding the Kingdom Now* and from my own experience in church planting.

I’ve tried to make the questions narrow enough to give accurate information, but broad enough to be descriptive. With one or two exceptions, all the information was obtained from second hand sources (APCs or RPCs). I think this is good in one sense. It gave us what ought to be objective answers to some rather hard questions. On the other hand, it may seem inadequate in that some of the questions may have been better answered by the people themselves. We started out trying to contact them, but many of them had moved. The one or two that I did talk to were at times unable to be really objective about their situations and therefore the information was poor. Questions were all asked in survey form during phone interviews. In my estimation this kept the questions from being asked in an unfair manner.

Keep in mind that none of the descriptions was weighted; which is to say that each description is not necessarily equally important. After discovering the ten most common weaknesses, perhaps we would want to give a weight to the top ten.

Because the survey questions were primarily objective in nature, we couldn’t deal with some less measurable elements such as spiritual warfare very well. Hopefully issues like spiritual warfare and a person’s ability or inability to deal with them—issues like children, poor job selection, going to Sundays to early, etc.—can be found if you look discerningly at the survey within the context of several of the questions that were asked.

Another important bit of information is that it was unclear at times whether or not one of the churches that had gone defunct was really ever released financially or not. Secondly, it was unclear at times whether or not they were a plant or adoption or some mixture of the two.

INTRODUCTION

The column entitled “Description” is a more full description of the survey questions I asked over the phone. At times I had to ask several follow up questions in order to get accurate information. These “Descriptions” represent the full thought behind the questions. The column entitled “Ratio” informs you of the number of churches out of the 22 contacted that was affected by the particular description on the left hand side of the page. The column entitled “Percentage” tells you the percentage of churches affected. The column entitled “Rank in Category” tells you the
rank of the churches within the appropriate category (either the pastor/planter profile or the church profile); the number 1 (one) being the most common fault. The column entitled “Overall Rank” tells you the rank considering a specific description within the context of the combined categories.

### PASTOR/PLANTER PROFILE

<table>
<thead>
<tr>
<th>DESCRIPTION</th>
<th>RATIO</th>
<th>PERCENTAGE</th>
<th>RANK IN CATEGORY</th>
<th>OVERALL RANK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The pastor/planter had no (not enough) proven track record under supervision or authority.</td>
<td>16/22</td>
<td>73%</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>2. The pastor/planter had no (not enough) indigenous support system/no lifeline to Anaheim.</td>
<td>14/22</td>
<td>64%</td>
<td>6T</td>
<td>6T</td>
</tr>
<tr>
<td>3. The pastor/planter had no clear plan (objective reality), too idealistic, naïve or mystical, therefore worked hard at wrong things or had priorities out of order or was a scattered thinker and worker rather than having single minded focus and obedience.</td>
<td>17/22</td>
<td>77%</td>
<td>2T</td>
<td>2T</td>
</tr>
<tr>
<td>4. The pastor/planter had ego strength problems—success or failure too tied to self image.</td>
<td>12/22</td>
<td>55%</td>
<td>9T</td>
<td>10T</td>
</tr>
<tr>
<td>5. The pastor/planter had a weak marriage or his marriage was weakened in the process of planting.</td>
<td>4/22</td>
<td>18%</td>
<td>18T</td>
<td>22T</td>
</tr>
<tr>
<td>6. The pastor/planter was in a non-growth, non-learning posture/climate and was therefore unable to change himself and pay the price for his role as change agent.</td>
<td>7/22</td>
<td>32%</td>
<td>14</td>
<td>15T</td>
</tr>
<tr>
<td>7. The pastor/planter was not sure of his call.</td>
<td>11/22</td>
<td>50%</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>8. The pastor/planter had no clearly defined objectives.</td>
<td>6/22</td>
<td>27%</td>
<td>15T</td>
<td>19T</td>
</tr>
<tr>
<td>9. The pastor/planter did no discerning research (i.e. demographics, psychographics, etc.)</td>
<td>14/22</td>
<td>64%</td>
<td>6T</td>
<td>6T</td>
</tr>
<tr>
<td>10. The pastor/planter used wrong/ineffective methods of gathering or evangelism (or methods that were not rooted in values) and was not ruthless at the point of evaluating the results of the methods.</td>
<td>17/22</td>
<td>77%</td>
<td>2T</td>
<td>2T</td>
</tr>
<tr>
<td>11. The pastor/planter lacked an attitude of optimism and faith.</td>
<td>4/22</td>
<td>18%</td>
<td>18T</td>
<td>22T</td>
</tr>
<tr>
<td>12. The pastor/planter suffered from inordinate loneliness (i.e. long distance planters) and depression set in which lessened his effectiveness.</td>
<td>8/22</td>
<td>36%</td>
<td>13</td>
<td>14</td>
</tr>
<tr>
<td>13. The pastor/planter family (especially wife and children) were not supportive (i.e. “couple” didn’t feel called).</td>
<td>3/22</td>
<td>14%</td>
<td>20</td>
<td>25</td>
</tr>
<tr>
<td>14. The pastor/planter was not a good leader; knowing what the Spirit was saying, where the group was going and how to get there.</td>
<td>13/22</td>
<td>59%</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>15. The pastor/planter could not identify, recruit, train, deploy, monitor and nurture workers and leaders.</td>
<td>21/22</td>
<td>95%</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>16. The pastor/planter had low social skills (i.e. was not friendly and easily liked).</td>
<td>5/22</td>
<td>23%</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>17. The pastor/planter did not have our values, priorities or philosophy of ministry.</td>
<td>10/22</td>
<td>45%</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>The pastor/planter was unable or unwilling to take appropriate authority.</td>
<td>6/22</td>
<td>27%</td>
<td>15T</td>
</tr>
<tr>
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</tr>
<tr>
<td>18</td>
<td>The pastor/planter did not take responsibility for the church to grow (i.e. was “waiting for it to happen”).</td>
<td>12/22</td>
<td>55%</td>
<td>9T</td>
</tr>
<tr>
<td>19</td>
<td>The pastor/planter was unable or unwilling to work hard.</td>
<td>2/22</td>
<td>9%</td>
<td>21</td>
</tr>
<tr>
<td>20</td>
<td>The pastor/planter was a nurturing enabler/facilitator rather than an assertive leader/equipper type.</td>
<td>15/22</td>
<td>68%</td>
<td>5</td>
</tr>
</tbody>
</table>

### CHURCH PROFILE

<table>
<thead>
<tr>
<th>DESCRIPTION</th>
<th>RATIO</th>
<th>PERCENTAGE</th>
<th>RANK IN CATEGORY</th>
<th>OVERALL RANK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>Primary Group Problems</strong> (koinonitis)—The people were unwilling to pay the price for absorbing new people into the church.</td>
<td>7/22</td>
<td>32%</td>
<td>2T</td>
<td>15T</td>
</tr>
<tr>
<td>2. <strong>Homogeneous Unit Problems</strong>—The church/pastor suffered from people blindness. They could not see who they were and therefore who they could readily attract. They tried to marry groups that were too divergent (social, economic, racial, etc.).</td>
<td>7/22</td>
<td>32%</td>
<td>2T</td>
<td>15T</td>
</tr>
<tr>
<td>3. <strong>Back Door Problems</strong>—The Church could not develop multiple options for adult fellowship (i.e. celebration, congregation, cell dynamics). There was no clear direction for new people to get involved.</td>
<td>4/22</td>
<td>18%</td>
<td>5</td>
<td>22T</td>
</tr>
<tr>
<td>4. <strong>Ethnicitis Problems</strong>—The church was trying to minister to a “prior” population in a “new/changing” town or part of town.</td>
<td>1/22</td>
<td>5%</td>
<td>7</td>
<td>28</td>
</tr>
<tr>
<td>5. <strong>Hyper-cooperativism Problems</strong>—The church got going in too many different directions and didn’t stick to the one or two things they did best (or were called to).</td>
<td>2/22</td>
<td>9</td>
<td>6</td>
<td>26T</td>
</tr>
<tr>
<td>6. <strong>Sociological Strangulation Problems</strong>—The physical facilities were too small to facilitate growth (i.e. seating, parking, Sunday School, nursery, etc.)</td>
<td>7/22</td>
<td>32%</td>
<td>2T</td>
<td>15T</td>
</tr>
<tr>
<td>7. <strong>Saint John’s Syndrome</strong>—The church attracted too many nominal/hurt Christians who were unwilling or unable to change and grow (i.e. church hoppers, burned out leaders, the chronically hurt, etc.).</td>
<td>14/22</td>
<td>64%</td>
<td>1</td>
<td>6T</td>
</tr>
</tbody>
</table>
SUMMARY/HIGHLIGHTS

The consensus of the APCs that were interviewed pointed to these ten main or most common reasons for failure:

<table>
<thead>
<tr>
<th>Rank</th>
<th>Percent</th>
<th>Reason for Failure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>95%</td>
<td>The pastor/planter could not identify, recruit, train, deploy, monitor and nurture workers and leaders.</td>
</tr>
<tr>
<td>T2</td>
<td>77%</td>
<td>The pastor/planter had no clear plan from which he was working.</td>
</tr>
<tr>
<td>T2</td>
<td>77%</td>
<td>The pastor/planter used ineffective gathering and/or evangelistic methods.</td>
</tr>
<tr>
<td>4</td>
<td>73%</td>
<td>The pastor/planter had no (or not enough) proven track record under supervision with us.</td>
</tr>
<tr>
<td>5</td>
<td>68%</td>
<td>The pastor/planter was a nurturing enabler/facilitator rather than an assertive leader/equipper.</td>
</tr>
<tr>
<td>T6</td>
<td>64%</td>
<td>The pastor/planter had no (not enough) indigenous support system/no lifeline to Anaheim.</td>
</tr>
<tr>
<td>T6</td>
<td>64%</td>
<td>The pastor/planter did no discerning research (i.e. demographics, psychographics, etc.)</td>
</tr>
<tr>
<td>T6</td>
<td>64%</td>
<td>The church attracted too many nominal/hurt Christians who were unwilling or unable to change and grow (i.e. church hoppers, burned out leaders, the chronically hurt, etc.)—Saint John’s Syndrome.</td>
</tr>
<tr>
<td>9</td>
<td>59%</td>
<td>The pastor/planter was not a good leader.</td>
</tr>
<tr>
<td>T10</td>
<td>55%</td>
<td>The pastor/planter had ego strength problems—success or failure too tied to self image.</td>
</tr>
<tr>
<td>T10</td>
<td>55%</td>
<td>The pastor/planter did not take responsibility for the church to grow (i.e. was “waiting” for it to happen).</td>
</tr>
</tbody>
</table>

2. In many cases (perhaps as much as half), the APCs seemed to think that the people involved were salvageable with some training and experience, and if they were sent out with a plan. It seems that at some times we didn’t necessarily have the wrong family, but we had the wrong time (too early) and the people really didn’t get a fair chance. When I consider the top ten problems that the survey pointed out, I see the need to specific training and some specific experience in the area of church growth. None of the twenty-two people that I researched seemed to have done any significant research or training within the discipline of church planting/church growth.

3. I think we also need to keep in mind the growing formulation of the Association of Vineyard Churches. Many of these people were people who were sent out two to four years ago when the Association had very little structure to it and those of us who were working in the field had much less training and experience by which to help these families. Hopefully our growing experience and the growing structure of the Association together with examining the pathology of these failures, will make us better at discerning who should go and when.
Lesson 21-22
Raising Up Likeminded Leaders

I. Likeminded leaders are a blessing (Phil. 2:19-24).

*I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. 20 I have no one like him, who will be genuinely anxious for your welfare. 21 They all look after their own interests, not those of Jesus Christ. 22 But Timothy’s worth you know, how as a son with a father he has served with me in the gospel. 23 I hope therefore to send him just as soon as I see how it will go with me; 24 and I trust in the Lord that shortly I myself shall come also.*

A. What a tremendous thing it was for Paul to have someone like Timothy. Paul was in prison and limited as to who he could trust. But he had Timothy,

1. A man who he knew would faithfully evaluate the situation.

2. A man who would handle any problem the way he would.

3. A man who genuinely cared for the sheep and would give himself to Paul’s fruit.

4. A man of proven character that you do not have to keep checking up on all the time.

5. A true son in the Gospel.

B. There are different approaches to leadership preparation depending on the call of the person planting the church.

1. When the planter is an apostolic leader who is planning to leave eventually there is one approach.
   
a. In this case the planter sees leadership training as a #1 priority.

   b. In this case the planter is more concerned about leadership training than about getting lots of people.

   c. In this case the training of leaders is a major part of the planter’s preparation to leave the church in the hands of others.

2. When the planter is a pastoral leader who is planning on staying there is a slightly different approach.

   a. In this case the planter still needs to make leadership training a high priority.
b. In this case the training of leaders is a major part of preparing for more people to come.

3. In both cases, it means spending more time with well people than sick people (See Jesus’ example).

II. There is a great need for likeminded leaders (Amos 3:3).

*Can two walk together, unless they are agreed?*

A. For personal strength and encouragement (Eccl. 4:9-12).

Two are better than one. One may be overpowered, but two can stand.

B. For unity of counsel and direction (I Cor. 1:10).

Leaders who have one mind, one purpose, one judgment can be a great strength and a safety valve to the senior pastor.

C. For greater power and accomplishment (Mt. 18:19).

There is great power in agreement. Abraham’s trained servants were able to subdue much larger armies because of their discipline and unity (Gen. 14:14).

*Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan.*

D. For an enhanced ability to minister to more people (Deut. 32:30).

One can put 1,000 to flight, while two can put 10,000 to flight. There is a multiplication of strength.

E. For a personal release into your primary ministry (Acts 6:4).

The deacons had to be wise, full of faith and of good report before they could relieve the apostles of activities that could be done by others. The more like-minded the leader, the more they can relieve a leader or lighten the load.

F. For a multiplication of your ministry (II Tim. 2:2).

As you raise up and commit to faithful men they will also be able to teach others.

G. For personal relationship and friendship (II Tim. 1:2).
Timothy became more than an object of ministry, he became a friend and as close as family.

H. For personal accountability (II Tim. 3:10).

The closer you are to people and the more you let them into your lives, the more they know you and the more accountable you become by virtue of that closeness. Paul knew Timothy was watching. “But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, perseverance....”

I. For the sake of future generations (Ps. 78:6; Gen. 18:19).

Someone has said that there is no success without a successor. Christianity is only ever one generation from extinction. We must pass the torch to the next generation.

III. There is a problem when you have otherwise minded leaders (Pro. 25:19).

Confidence in an unfaithful man in time of trouble is like a bad tooth and a foot out of joint.

Putting confidence in an unreliable person is like chewing with a toothache or walking on a broken foot. –NLT

As you are gathering leaders (sticks for the fire) you want to have like-minded leaders. If leaders are not like-minded, they are otherwise minded. They can jump out and bite you (serpent in the fire wood).

The people of the island were very kind to us. It was cold and rainy, so they built a fire on the shore to welcome us and warm us. As Paul gathered an armful of sticks and was laying them on the fire, a poisonous snake, driven out by the heat, fastened itself onto his hand. The people of the island saw it hanging there and said to each other, “A murderer, no doubt! Though he escaped the sea, justice will not permit him to live.” But Paul shook off the snake into the fire and was unharmed. Acts 28:2-5

Example: The story of the escapee from Russia and the stick with the hairline crack breaking under pressure.

A. Double minded leaders create a wavering and unstable church that does not move forward in a constant way (Jam. 1:7-8).

For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.

They can’t make up their minds. They waver back and forth in everything they do. –NLT
1. The man described here by James is like a cork on the waves, at one moment near the shore, the next moment far away.

2. The picture given by the word “unstable” is that of a drunkard, staggering from side to side on the road and getting nowhere.

3. This man literally has two “souls” or two minds inside of him. One mind believes and the other does not believe. This man is a walking civil war. He is a man who is attempting to give allegiance to two masters (you and himself, God and mammon).

B. High minded leaders seek their own advancement and recognition (Phil. 2:21).

*For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus.*

*There is no one like Timothy for having a real interest in you; everyone else seems to be worrying about his own plans and not those of Jesus Christ.* –LB

*Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy…*  
I Timothy 6:17, KJV

The word translated “highminded” here literally means to be lofty in the mind. This refers to those who are proud, haughty and arrogant who care only for themselves and their personal agenda. High minded leaders have an inflated view of their own importance.

C. Carnally minded leaders exploit the church body for their own purposes (Rom. 8:6).

*For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.*  
Romans 8:5-7

D. Earthly minded leaders may not care for your people as they would their own or as you would care for them (Phil. 2:20, 3:19).

*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame--who set their mind on earthly things.*  
Philippians 3:18-19
Earthly-minded leaders have a hard time putting other people’s needs before their own. To them, things are more important than people. Their priorities are on the temporal rather than the eternal.

IV. The church planter must train up likeminded leaders.

A. Likeminded leaders are made, not born.
   1. All men are born in sin and prone to self-will.
   2. Pastors must take the responsibility to raise up like-minded leaders.
      a. You cannot expect them to come to you fully trained. In fact, sometimes the “fully trained” men that come to you will be your biggest problem.
      b. Cannot expect someone else to train them (Bible College can only do so much).

B. Likeminded leaders must be discipled (Mt. 28:19-20).

Jesus gave us the model for this. You can only work with a few at a time. There are eight primary elements of discipleship.

1. Discipling involves spending time with them (Mark 3:14).

   And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach… Mark 3:13-14

   Other translations say”

   To associate with Him --Reir)
   As His companions --NCB)

   a. As you begin pastoring, you should do nothing alone.
   b. Teach out of relationship.
   c. Teach by example.

      • On the job (work)
      • Off the job (play)

   See also: Phil. 3:17; I Th. 1:6-7; II Th. 3:7-9; I Tim. 1:16; Tit. 2:1-15, 3:1-2, 8-11; I Pet. 5:3; I Tim. 4:14-16

   But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren.

   a. This means praying for them in their presence and in their absence.
   b. Paul constantly was in prayer for his followers and fellow-workers.

3. Discipling involves systematic instruction (Mt. 28:19-20).

   “Make disciples... teaching them to observe all things.”

   a. The Bible (II Tim. 3:15).

      From a child you have known the scriptures which are able to make you wise unto salvation.

   b. Sound doctrine (I Tim. 4:6).

      If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in words of faith and of the good doctrine which you have carefully followed.

      See also: Tit. 1:9, 2:1; II Tim. 3:10; I Tim. 6:3

   c. Your philosophy of ministry (Phil. 2:19-24).

      Your servant style of leadership.

   d. Your traditions (II Th. 3:6-7).

      But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us. For you yourselves know how you ought to follow us, for we were not disorderly among you...

   e. Character qualities.

   f. Your manner of life (II Th. 3:7-9).


   a. Give them opportunities to function.
   b. Start them out with small tasks.
   c. Assign special projects for them to oversee.
d. Follow up with critical analysis.
e. Jesus sent His disciples out two-by-two to try their wings. He even let them fail at times (Mt. 12:14-21).

   a. When you see areas out of line, you must address them.
   b. They must report back giving an account for what took place.
   c. You should focus on character development, family life and personal Christian disciplines.

   That means laying your down your life for them. You will be more directly involved in pastoring them than anyone else in the church. In fact, pastoral ministry to them cannot be delegated.

7. Discipling involves sharing one’s life (I Th. 2:8).

8. Discipling involves encouragement and exhortation (I Th. 2:10-12).
   a. Provoking to love and good works
   b. Commendation for work well done, etc.
   c. Letting them know that they can do it

V. There are qualities that will help you to identify potential likeminded leaders.

A. There are factors that should serve as “green lights” in selection potential likeminded leaders.

The following qualities in a person will help you to identify them as a potential likeminded leader.

1. Faithfulness in all areas (I Tim. 1:12; II Tim. 2:2; Luke 16:10-12)
   a. In that which is small
   b. In natural things
   c. In that which is another man’s

2. Humility when corrected or adjusted

3. Willingness to serve in menial areas

4. High level of personal integrity

5. Responsiveness to your preaching and teaching
6. Genuine love for people
7. Sensitivity to the needs of others
8. Continual personal growth
9. Successful relationships on the personal, family and occupational level
10. Strong hunger for the Lord and the Word of God

B. There are factors that should serve as “red lights” in selection potential likeminded leaders.

The absence of the following qualities in a person will help you to identify them as a potential likeminded leader.

1. The opposite of all the above
2. Inability to keep confidences
3. Hasty in decision making
4. Constant poor judgments (even after instruction)
5. Aggressive and domineering in relationships
6. Emotional instability
7. Pushing for promotion and recognition
8. Constantly on the wrong side of decisions
9. Continual conflicts with those under their charge
10. Continual justifying and blame-shifting

VI. There are great rewards when you invest in training up likeminded leaders.

Some of the rewards of training up likeminded leaders includes:

A. Peace of mind when you must be away.
B. The endurance and multiplication of your vision in the work you have begun.
C. A lifetime of good relationships and companions in the Gospel.
D. A sense of accomplishment at the end of your course.
FIVE STAGES OF LEADERSHIP DEVELOPMENT

1. Make sure of the basics are sound.
   • Have they completed Life Track?
   • Have they functioned as a volunteer?

2. Have them take School of Ministry training classes.
   • Basic Doctrine
   • Life Management
   • Ministering to Personal Needs
   • Local Church
   • Pastoral Ministry
   • Introduction to Biblical Counseling

3. At the same time bring them into first-level involvement.
   In first level involvement…
   • They assist, help, or watch
   • They work under someone
   • Can they work with or under those less gifted than they?

4. Move them to second-level involvement.
   In second level involvement…
   • They take on an area of responsibility
   • They are to follow prescribed methods
   • They are under close supervision and accountability
   • They are not allowed to break the pattern
   • They are not allowed to be creative
   • They demonstrate obedience

5. Finally, let them take leadership over an area.
   • They still have a reporting accountability
   • Their supervision is more distant
   • They have freedom to move creatively in their gifting

Note: If you start with number five, you will have a lot of problems, conflicts, disappointments, and ultimately, failure. In addition, you will never be able to move them back to earlier stages.
Appendix 2, Lesson 21-22, Five Levels of Leadership, Maxwell, Developing the Leader Within

Level 1: Position / Rights
- Know your job description thoroughly.
- Be aware of the history of the organization.
- Relate the organization's history to the people of the organization (in other words, be a team player).
- Accept responsibility.
- Do it with consistent excellence.
- Do more than expected.
- Offer creative ideas for change and improvement.

Level 2: Permission / Relationships
- People a genuine love for people.
- Make those who work with you more successful.
- See through other people's eyes.
- Look more than procedures.
- Don win-win or don’t do it.
- Include others in your journey.
- Deal wisely with difficult people.

Level 3: Production / Results
- Initiate and accept responsibility for growth.
- Develop and follow a statement of purpose.
- Make your job description and energy an integral part of the statement of purpose.
- Develop accountability for results, beginning with yourself.
- Know and do the things that give a high return.
- Communicate the strategy and vision of the organization.
- Become a change-agent and understand timing.
- Make the difficult decisions that will make a difference.

Level 4: People Development / Production
- Realize that people are your most valuable asset.
- Place a priority on developing people.
- Be a model for others to follow.
- Pour your leadership efforts into the top 20 percent of your work.
- Expose key leaders to growth opportunities.
- Be able to attract other winners / producers to the common goal.
- Surround yourself with an inner core that complements your development.

Level 5: Personhood / Respect
- Your followers are loyal and sacrificial.
- You have spent years mentoring and molding leaders.
- You have become a statesman / consultant.
- Your greatest joy comes from watching others grow.
- You transcend organization.
Lesson 23
Children’s Ministry

I. There are certain prerequisites to having a good children’s ministry.

A. The Right Attitude

1. Children are important.

Some people have a wrong attitude when it comes to children. Some people feel that Jesus’ teaching is primarily for adults or that good times are only possible when children are not around.


b. Children are valid members of the Body of Christ (I Cor. 12:14-21). As such they are due the same regard as any brother or sister in Christ.

c. Children are a significant blessing above all other (Gen. 17:16; 28:3; Ps. 107:38; 128:3).

And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.
Genesis 17:16

d. Children are a gracious gift from God (Gen 33:4-5).

But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. And he lifted his eyes and saw the women and children, and said, “Who are these with you?” So he said, “The children whom God has graciously given your servant.”

e. Children are the inheritance of the Lord (Ps. 127:3-5).

Behold, children are a heritage from the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one’s youth. Happy is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate.

f. Children are the reward of the Lord (Ps. 127:3).

g. Children are cause for great happiness (Ps. 127:5).

2. The training of children is important (Deut. 6:4-9).
Children are born with an Adamic nature that is prone to do its own thing and rebel against God. Children must be led into the saving knowledge of God and an understanding of God’s purpose for their lives.

While the primary responsibility of teaching and training children belongs to the parents, the church can come alongside of the parents to support and reinforce what the parents are trying to do.

In addition, not all parents are conscientious about the teaching and training of their children. In these cases the church can provide for a child what is not being provided by their parents.

3. Children’s work is not just for women.

Actually most of the verses in the Bible that are given in regard to the instruction of children are directed toward men. It is important to have both men and women involved in children’s ministry so that all of the children can see that serving God with passion is for everyone in the Body of Christ.

And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. Ephesians 6:4

My son, hear the instruction of your father, and do not forsake the law of your mother… Proverbs 1:8

4. Children’s ministry is not a “loss-leader.”

Some people see children’s ministry as a necessary evil to get the adults that they are after. Money spent on children must be seen as the wisest of investments in the ongoing purpose of God.

5. Children’s work is rewarding.

Sometimes it is frustrating to work with adults who are so set in their ways and resistant to change. It is refreshing to work with children because:

a. Children are open, which means you can easily approach them with truth.
b. Children are trusting, which means they will receive what you are saying.
c. Children are simple, which means they do not complicate the truth.
d. Children are spontaneous, which means they will respond quickly.
e. Children are forgiving, which means they will be your friend forever.

B. The Right People
When people are placed to serve in children’s ministry it needs to be done with a correct understanding. This is not a function for anyone who is willing. It should be done by the best and most qualified people available.

1. Teachers of children are important (Mt. 10:42).

   And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.

   Because this ministry is so important, it is equally important that the right people be placed as the leaders in this ministry.

   Key children’s ministry people should be…

   a. True believers
   b. Living an overcoming life
   c. Committed and faithful to the church
   d. Lovers of children

2. Children’s workers are important.

   Working with children should actually be seen as a privilege. It is a privilege to work with fertile ground and help to establish the next generation Christianity. When you change a child, you change the world.

C. The Right Plan

   The time spent with children should not be seen as “babysitting” or “child minding.” It should be just as strategic as anything else that is done in the church.

   Whatever is done with ministry to children should…

   1. Be consistent with the overall vision of the local church.
   2. Reinforce the DNA of the local church.
   3. Prepare children for serving and ministry in the local church.
   4. Develop a true love for the Lord and a true spirit of worship.
   5. Equip the children for outreach and evangelism on their level.
   6. Foster a healthy attitude toward the generous giving of resources.

D. The Right Tools

   Careful research should be done to ensure that all of the tools for effective children’s ministry are utilized.
1. This involves teaching materials.
2. This involves equipment needs.
3. This involves appropriate rooms.

II. There are practical considerations that must be taken into account for a good children’s ministry.

A. On the natural side

1. Appropriate spaces
2. Age related activities
3. Variety in activities
4. Good teacher to student ratios
5. Good communication with parents

B. On the spiritual side

1. Teachers that are trained and well prepared
2. Curriculum that is easy to use
3. Prayer times with teachers
4. Public recognition and appreciation
5. Proper care and feeding of volunteers

III. The church planter must be especially concerned about a good nursery.

When a church first begins it is difficult to think in terms of a full service children’s ministry. However, one thing that will always be important from the very beginning is a well-thought though nursery.

A. The purpose for a nursery

1. To provide a safe place for infants and toddlers so that parents can fully engage in the church service and other programs.
2. To release parents from the care of small children so they can be involved in serving in other areas.
3. To introduce infants to the church as a fun place to be.

B. Important nursery considerations

There are several considerations that must be taken into account when setting up a nursery.
1. Signage

There should be clear directional signs for the nursery and all of the ushers and door greeters should know where it is.

2. Cleanliness and Hygiene

Most parents are very concerned about the cleanliness of the spaces in which their children will be staying. This means that:

a. Floors, walls and windows should be clean.
b. Sanitary wipes should be used for diaper changing.
c. Disinfectant should be available to clean up messes.
d. Toys should be washed and disinfected regularly.
e. Crib sheets and other linen supplies should be laundered regularly.
f. Restroom facilities should be available nearby.

3. Safety

a. Have parents sign children in and sign them out.
b. Keep the older children from harming the younger ones.
c. Try to identify and eliminate any potential hazards (cleaning supplies, window cords, sharp edges, escape routes, broken toys and equipment, etc.).
d. Make sure there is enough staff for the amount of children.
e. Have a method established of notifying parents when they are needed.
f. Develop a plan for emergency evacuation.

4. Atmosphere

a. Do simple things to make the room attractive.
b. Provide an area rug to cover cold and hard flooring.
c. Have soft music playing in the room for a calming effect.

5. Furnishings

There are some basic things that are important. Obviously much of this will depend on the development of the church and the facilities themselves.

a. Baby Crib or Cot
b. Diaper changing table or counter top
c. Rocking Chair
d. Children’s Table/Chairs
e. Toys

6. Supplies
It is good to have some general supplies on hand in the event parents fail to provide them.

a. Diapers  
b. Crackers  
c. Drinking Cups  
d. Wet Wipes  
e. Disinfectant Spray  
f. Paper Towels
Lesson 24
The Testimony of a Church Planter

In this session the teacher should invite a person to speak to the class who has planted one or more churches. Some of the questions that should be addressed by them can be drawn from the interview and analysis assignment on page 164.
Sample Constitution
Constitution
for
USA CHRISTIAN FELLOWSHIP
Anywhere, USA

Preamble

WHEREAS, it is the express purpose of God, our heavenly Father, to call out of the world a redeemed people, who shall constitute the body or church of Jesus Christ, built and established upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; and

WHEREAS, the members of the body, the church of Jesus Christ, are commanded to assemble themselves together for worship, fellowship, counsel and instruction in the Word of God, and for the exercise of those spiritual gifts and offices set forth in the New Testament;

THEREFORE, BE IT RESOLVED that we recognize ourselves as a body of Christian believers according to the Scriptural plan for the local assembly, in order that we may worship God as a united body exercising all our responsibilities and privileges given to the Church by Jesus Christ as recorded in the Bible.

ARTICLE I - NAME AND CLASSIFICATION

1.1 The Name. The name of this corporation is USA Christian Fellowship, Incorporated.

1.2 The Classification. This corporation is a religious corporation and its duration is perpetual.

ARTICLE II - PURPOSES AND POWERS

2.1 Purposes. The corporation (church) is to engage in any lawful activity that is consistent with the corporation's exemption from taxation under Section 501 (c)(3) of the Internal Revenue Code of 1954, as a corporation organized and operated exclusively for religious purposes. Activities may include but are not limited to:

2.1.1 Preaching the gospel of Jesus Christ and fostering the growth of the Christian religion in all places.

2.1.2 Promoting missionary endeavors and sending missionaries to home and foreign fields.
2.1.3 Training and ordaining ministers of the gospel to carry on the work of evangelism, to promote missionary work in all places, to carry on the organization of churches and to foster their development.

2.1.4 Establishing and maintaining Christian training schools including all levels of education, such as pre-schools, elementary schools, high schools, colleges, Bible training schools or any other schools which may be deemed necessary.

2.1.5 Establishing and maintaining charitable institutions, such as homes for children, aged, ministers, missionaries, short-term housing for the destitute or any other institutions which may be deemed necessary.

2.2 **Powers.** The corporation shall have all powers granted by law necessary and proper to carry out its above stated purposes, consistent with its qualification under Section 501(c)(3) of the Code including but not limited to the power to contract, rent, buy or sell personal or real property.

**ARTICLE III - RESTRICTIONS**

3.1 **Personal Gain.** No part of the net earnings of the corporation shall inure to the benefit of, or be distributed to, its directors, officers or other private persons, except that the corporation may pay reasonable compensation for services rendered and may make payments and distributions in furtherance of its purposes.

3.2 **Political Involvement.** No substantial part of the activities of the corporation shall consist of carrying on propaganda or otherwise attempting to influence legislation, except to the extent permissible under Section 501(h) of the Code. The corporation shall not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.

3.3 **Other Activities.** The corporation shall not carry on any other activities not permitted to be carried on by (a) a corporation exempt from federal income tax under Section 501(c)(3) of the Code, or (b) a corporation to which contributions are deductible under Section 170(c)(2) of the Code.

**ARTICLE IV - FAITH**

The fundamental teachings of this corporation (Church) are reflected in the following, clear statements:

4.1 We believe in the plenary, verbal inspiration of the accepted canon of the Scriptures as originally given and that they are infallibly and uniquely authoritative and free from error of any sort in all matters with which they deal, including scientific and historical as well as moral and theological (II Timothy 3:16; I Corinthians 2:13).
4.2 We believe in the Eternal Godhead who has revealed Himself as ONE God existing in THREE persons: Father, Son and Holy Spirit; distinguishable but indivisible (Matthew 28:19; II Corinthians 13:14).

4.3 We believe in the literal, special creation of the existing space-time universe and all of its basic systems as indicated in Genesis.

4.4 We believe in the full historicity of the biblical record of primeval history, including the literal existence of Adam and Eve as the progenitors of all people, the literal fall and resultant divine curse on the creation, the worldwide cataclysmic deluge, and the origin of nations and languages at the tower of Babel (Genesis 1-11).

4.5 We believe in the creation, test and fall of man as recorded in Genesis; his total spiritual depravity and inability to attain to divine righteousness apart from God’s intervening grace (Romans 5:12,18).

4.6 We believe in the Lord Jesus Christ, the Savior of men, conceived of the Holy Spirit, born of the Virgin Mary, fully God and fully man (Luke 1:26-35; John 1:18; Isaiah 7:14; 9:6).

4.7 We believe Christ died for our sins, was buried and rose again the third day, and personally appeared to His disciples (I Corinthians 15:1-8; Romans 4:25).

4.8 We believe in the bodily ascension of Jesus to heaven, His exaltation and personal, literal and bodily coming again the second time for the Church (John 14:2-3; I Thessalonians 4:13-18).

4.9 We believe in the salvation of sinners by grace, through repentance and faith in the perfect and sufficient work of Christ on the cross by which we obtain remission of sins (Ephesians 2:8-9; Hebrews 9:12, 22; Romans 5:11).

4.10 We believe in the necessity of water baptism by immersion in the name of the Eternal Godhead in order to fulfill the command of Christ (Matthew 28:19; Acts 2:38-39; 19:1-6).

4.11 We believe in the baptism of the Holy Spirit as an experience subsequent to salvation and a distinct aspect of the Christian foundational experience (Acts 2:1-4; 8:14-17; 19:6).

4.12 We believe in the operation of the gifts of the Spirit as enumerated in I Corinthians 12-14 as manifested in the Early Church.

4.13 We believe in the Spirit-filled life, a life of separation from the world and the perfecting of holiness in the fear of God as an expression of Christian faith (Ephesians 5:18; II Corinthians 6:14; 7:1).
4.14 We believe in the healing of the body by Divine power or Divine healing in its varied aspects as practiced by the Early Church (Acts 4:30; Romans 8:11; I Corinthians 12:9; James 5:14).

4.15 We believe in the Table of the Lord, commonly called Communion or the Lord's Supper, for believers (I Corinthians 11:23-32).

4.16 We believe in eternal life for believers (John 5:24; 3:16) and eternal punishment for unbelievers (Mark 9:43-48; II Thessalonians 1:9; Revelation 20:10-15).

4.17 We believe in the reality and personality of Satan and the eternal judgment of Satan and his angels (Matthew 25:41; Revelation 20:10-15).

ARTICLE V - DEFINITIONS

5.1 **Church.** The term "church" as it is used henceforth in this document is the equivalent of the legal term "religious corporation."

5.2 **Elder.** The term "elder" as it is used henceforth in this document is the equivalent of the legal term "director."

5.3 **Eldership.** The term "eldership" as it is used henceforth in this document is the equivalent of the legal term "Board of Directors."

5.4 **Confirmational Vote.** The term "confirmational vote" as it is used henceforth in this document is a majority vote that confirms an action or a decision of the eldership. It is in essence the right of veto and in no way grants or infers the right of initiative on behalf of those given such a vote.

5.5 **Senior Pastor.** The term "senior pastor" as it used henceforth in this document is the equivalent of the legal term "Chairman of the Board."

ARTICLE VI - ELDERSHIP

6.1 **Management.** The affairs of this Church (Corporation) shall be fully controlled and operated by the Eldership of the Church (Board of Directors), and each member thereof individually shall be known as an Elder (Director).

6.2 **Number.** The eldership shall consist of not less than three Elders. The exact number of Elders shall be fixed from time to time by a resolution of the Eldership.

6.3 **Selection.** Elders shall be nominated by the Senior Pastor of the Church and elected by a two-thirds majority vote of the Eldership. Their appointment shall be further ratified by a confirmation vote of the majority of the church membership. Such confirmation may
take place at any regularly scheduled Sunday morning meeting of the church or at the annual business/reporting meeting of the corporation.

6.4 **Qualifications.** All Elders must be official members of the Church and they must have a lifestyle consistent with the standards set down in I Timothy 3:2-7 and Titus 1:5-9 of the Holy Bible (the official membership qualification may be waived in the case of an interim board member who may be from another church or geographical region when no local members are qualified and/or willing to serve).

6.5 **Term.** Upon appointment, elders shall continue to serve until they voluntarily resign, they cease to be members of the Church (except an interim board member), they move to a new geographical location, they cease to be able to fulfill the functions of the office or they are removed under the provisions of Article 6.6. An interim board member shall resign at any time that the number of local elders reaches three.

6.6 **Removal.** Elders are subject to removal at any time that they cease to qualify under the original qualifications by which they were appointed. The Eldership will determine, on the basis of a two-thirds vote of its constituency, when an Elder is no longer fulfilling the necessary qualifications of the office. An Elder can be removed by a two-thirds vote of the Eldership, except in the case of the Senior Pastor who must also have a confirmation vote by a majority of the church membership for his removal.

6.7 **Senior Pastor (Chairman of the Board).** The Eldership shall have the authority to designate a Senior Pastor (Chairman of the Board). The Senior Pastor will also serve as the President of the Corporation. The Senior Pastor shall, if present, preside at all meetings of the Eldership, shall be an ex-officio member of all boards or committees designated by the Eldership, and shall have such other powers and duties as designated by the Eldership (See Article VII). The initial Senior Pastor is _______________________.

**ARTICLE VII - SENIOR PASTOR**

7.1 **Qualifications.** The Senior Pastor must meet the qualifications listed in I Timothy 3:2-7 and Titus 1:5-9 of the Holy Bible.

7.2 **Duties.** The Senior Pastor shall serve as the Chairman of the Board and the President of the Board. In addition the Senior Pastor shall be:

7.2.1 **The General Overseer of the Assembly.** As the general overseer of the Church, the Senior Pastor serves as the head of the Eldership and serves as the chief executive officer in his administrative responsibility. As the general overseer, no person may be hired or fired without his knowledge and approval. As general overseer, he is ultimately responsible to decide who functions in what area of responsibility. As general overseer, the Senior Pastor must initiate the process to appoint additional elders to the board.
7.2.2 **The Principal Feeder of the Congregation.** As the principal feeder of the congregation, the Senior Pastor should preach and teach often, taking the Sunday morning service most of the time. As the principal feeder, no one is to be asked to preach or minister in song without his prior knowledge and approval. As the principal feeder, no doctrine is to be expounded in the Church without his approval. As the principal feeder, guest ministries will be left to his selection and local ministries will be used at his discretion.

7.2.3 **The Spiritual Head of the Church.** As the spiritual head of the Church, the Senior Pastor is responsible to establish the principle vision of the Church. As the spiritual head, he must discern the present needs of the Church family and minister accordingly. As the spiritual head of the Church, all public meetings will be under his direction or the direction of his appointed representatives.

7.3 **Appointment.** The Senior Pastor shall be elected by a two-third vote of the Eldership and a confirmation vote of a majority of the Church membership.

7.4 **Resignation.** In the event that the Senior Pastor retires or resigns he will have the privilege of nominating his own replacement. His choice of replacement must be confirmed by a majority of the Eldership and a majority of the Church membership.

7.5 **Removal.** The Senior Pastor may be removed by a two-thirds vote of the Eldership at any time when, in their view, he is no longer fulfilling the original qualifications for the office. However, the vote by the Eldership to remove the Senior Pastor must be followed by a confirmation vote of a majority of the Church membership for removal to be considered ratified. In the event that the Eldership has voted by a two-thirds vote to remove the Senior Pastor on biblical grounds, the following procedure will be followed:

7.5.1 The Senior Pastor will be given the opportunity to submit a written letter of resignation.

7.5.2 The Eldership may call for the assistance of their mother church or, in the event that there is no such relationship, they may call upon two members of the Apostolic Leadership Team of Ministers Fellowship International or their representatives for input and advice.

7.5.3 The Elders will elect a spokesman for the Eldership to handle removal and replacement proceeding. All Elders will be automatically nominated for this position of spokesman and other apostolic ministries may also be nominated. Voting will proceed by secret ballot until one individual has a majority of the votes.

7.5.4 The Senior Pastor will be relieved of all preaching responsibilities until after the membership vote (see Article 7.5).
7.5.5 The spokesman will address the situation at the following regular congregational meeting.

7.5.6 The appointed spokesman will announce a special membership meeting at least one full week after the initial announcement.

7.5.7 The spokesman will chair the special membership meeting.

7.5.8 The charges will be presented at the membership meeting and the Senior Pastor may be given an opportunity to respond to the charges at the discretion of the Eldership and/or advisors (See 7.5.2).

7.5.9 Questions of clarification only will be received from the floor.

7.5.10 A secret ballot will be taken of the members only, the results of which will be announced before the meeting is dismissed.

7.5.11 If the majority of the members vote to remove the Senior Pastor his responsibilities will terminate immediately.

7.5.12 In the event of a stalemate in the process of removing a Senior Pastor, Apostolic Ministry agreed on by a majority of the Elders may be brought in to assist and offer counsel to the Eldership and congregation (See 7.5.2 above).

7.6 **Replacement.** In the event that a Senior Pastor must be replaced for any reason other than his own resignation the following procedure will be followed:

7.6.1 A spokesman designated by the Eldership will chair any and all replacement proceedings (See Article 7.5.3).

7.6.2 The entire membership may be called to three days of fasting and prayer.

7.6.3 The recommendation from the former Senior Pastor, which shall be kept up-to-date in a sealed file, shall be read to the entire Eldership.

7.6.4 Discussion will follow. A vote as to whether to accept the recommendation of the Senior Pastor will follow the discussion.

7.6.5 In the event that the former Senior Pastor’s recommendation is rejected by a majority vote of the Eldership a new candidate must be selected by a two-thirds vote of the Eldership.

7.6.6 When a candidate is chosen by the Eldership, that name must be submitted to the membership at a regular meeting of the members for a confirmation vote of the majority of the membership. Notification of such a confirmation meeting must be
made in the church bulletin and by public statement at least one full week in advance.

7.6.7 In the event the majority of the membership does not confirm the candidate the Eldership will repeat procedures 5 and 6 until a Senior Pastor is approved (See Article 7.6.5 and 7.6.6).

7.6.8 In the event of a stalemate in the process of replacing a Senior Pastor, the Apostolic Ministries that have had prior input may be brought in to assist in the matter.

ARTICLE VIII - OFFICERS

8.1 **Officers.** The officers of the corporation (Church) shall be a President and a Secretary. These officers may be solely derived from the Eldership. The Senior Pastor will serve as the President of the corporation. The office of President and the office of Secretary may not be held by the same person.

8.2 **Election and Term of Office.** The Senior Pastor of the Church will automatically serve as the President of the Corporation. The Secretary of the Church shall be elected by a majority of the Eldership and, except as otherwise provided in Section 8.3, shall hold office for a period of three years. The officers shall have such duties, in addition to those expressed herein, as the Eldership shall specify from time to time.

8.3 **Resignation and Removal.** Any officer may resign at any time by giving written notice to the President or to the Secretary. Such resignation, which may or may not be made contingent on formal acceptance, shall take effect on the date of receipt or at any later time specified therein. The Secretary or any other appointed officer may be removed at any time by the Eldership with or without cause. The President may only be removed under the provisions of Article VII.

8.4 **Duties of Officers.**

8.4.1 **President.** The President shall be the principal corporate officer of the corporation.

8.4.2 **Secretary.** The Secretary shall provide for the keeping of the minutes of all Eldership meetings, shall sign necessary corporate documents and shall perform such other duties as may be assigned from time to time by the President and/or the Eldership.

ARTICLE IX - DEACONS
9.1 **Appointment and Removal.** Deacons shall be appointed and removed as deemed necessary by a majority vote of the Eldership.

9.2 **Duties.** Deacons shall be qualified individuals chosen from the membership. They will be assigned to administrate a specific charge by the Elders or the Senior Pastor assisting them in meeting the needs of the congregation.

9.3 **Qualifications.** Deacon must meet the qualifications as set forth in the Holy Bible in Acts 6:3 and I Timothy 3:8-13.

**ARTICLE X - MEMBERSHIP**

10.1 **Members.** Membership in the corporation shall be limited to those who have regularly attended services of the Church, have cooperated with any orientations defined by the Eldership, and have expressed a desire for membership and a willingness to cooperate with the purposes of the Church. Membership may be denied by the Elders if they decide, on the basis of a majority vote, that this individual would be detrimental to the Church. Members of the church qualify to participate in regular membership activities and to receive the benefit of the pastoral ministry of the Church. Members of this church have **confirmation voting** privileges in the following areas (See Article 5.4):

- the confirmation of new Elders
- the confirmation of the sale of the main building
- the confirmation of the removal of the Senior Pastor
- the confirmation of the installation of a new Senior Pastor
- the confirmation of amendments to the Constitution and Articles of Incorporation
- the confirmation of the decision to dissolve the Corporation
- the confirmation of the disposition of funds in the event of the dissolution of the Corporation

10.2 **Receiving New Members.** Qualifying individuals will be received into membership in a public ceremony at a regularly scheduled meeting of the membership. All those who qualify will be notified in advance of the meeting.

10.3 **Removal of Members.** Members who move to different localities or who cease to be an active part of the Church for six months are automatically removed from membership status. (Exceptions to this will be made in the case of physical limitations.) Members may also be removed by a majority vote of the eldership when, in their judgment, a member has become detrimental to the purposes for which the church was organized. Members who have been removed for whatever reason may be reinstated by a majority vote of the eldership when the conditions for their removal no longer exist.

10.4 **Quorum.** All Church members present at a duly announced membership meeting shall constitute a quorum for the transaction of business.
10.5 **Proxies.** Proxies may not be appointed to vote or otherwise act in behalf of members.

**ARTICLE XI - REPORTING MEETING**

11.1 **Annual Reporting Meeting.** An annual reporting meeting will be held within two months after the end of the fiscal year. The annual reporting meeting will be announced at two consecutive weekend services prior to the date of the meeting.

11.2 **Annual Financial Report.** An annual financial report will be given to the congregation in written form at the annual reporting meeting.

11.3 **Content of the Meeting.** The annual reporting meeting may include some or all of the following elements:

- A presentation of vision for the coming year.
- A report from key departments in the church.
- The presentation of the financial report.
- The handling of any official business of the church that requires participation of the official members of the church.

11.4 **Special Meeting.** A special meeting of the members of the congregation can be called at any time by the elders to handle any matter of business as long as each official member has been notified ten days in advance of the meeting by letter at their last known address.

**ARTICLE XII - SALE OF BUILDING**

12.1 **Sale of Building.** Prior to the sale of the principal church building, the same must be approved for sale by two-thirds of the Eldership and a confirmation vote of the majority of the Church membership.

**ARTICLE XIII - AMENDMENTS**

13.1 **Amendments.** Amendments to the Constitution or Articles of Incorporation may be made by a two-thirds vote of the Eldership and a confirmation vote of the majority of the membership.

**ARTICLE XIV - DISSOLUTION**

14.1 **Dissolution.** Dissolution of the corporation (Church) will be determined by a two-thirds decision of the Eldership and a confirmation vote of the Church membership.
14.2 **Dispersion of Assets.** The property of this Corporation is irrevocably dedicated to charitable purposes and no part of the net income or assets of this Corporation shall ever inure to the benefit of any director, officer or member thereof or to the benefit of any private persons. Upon the dissolution or winding up of the Corporation, its assets remaining after payment, or provision for payment, of all debts and liabilities of this Corporation shall be distributed to a religious nonprofit fund, foundation or corporation which is organized and operated exclusively for charitable, religious purposes and which has established its tax exempt status under Section 501(c)(3) of the Internal Revenue Code. Such disbursements shall be determined by a majority vote of the Eldership and confirmed by a majority vote of its membership.
Church Planting
Assignments
Part 1 – Set up an interview with a pioneer pastor covering (but not limited to) the following areas:

A. Their Call

1. How did you receive the call?
2. How did you know it was God?
3. How did you test the call?
4. What confirmation did you have?
5. How did you know when it was time?
6. What initial steps did you take to respond?
7. Did God do any special miracles for you at this time?
8. Other

B. Their Preparation

1. What had you done to prepare for the call?
2. What areas of character were vital to your preparation?
3. Were there any areas where you feel you could have been better prepared?
4. What work of investigation did you do before you went?
5. How were you sent out?

C. Their Beginning

1. Did you have a target people that you were aiming at?
2. How did you move into the community?
3. How did you support the new work?
4. Where did you meet?
5. Were you happy or unhappy with the meeting place?
6. Describe your first three months in the work.
7. How did you arrive at a name?
8. Is there anything you would do differently?

D. The First Year

1. What preaching and teaching did you do at first?
2. What did you do for music and worship?
3. How did your spouse and family feel during this time?
4. What did you learn about conducting a service?
5. What did you learn about handling finances?
6. What did you do initially in relation to:
   a. Children's work
b. Women's ministry
c. Men's ministry
d. Leadership training
e. Church membership

7. Did you utilize any apostolic-type ministries in the foundation of the work?
8. Did you meet other pastors in the community? What was their response to you?
9. Did you meet any community leaders? If so, how?
10. How did you support yourself the first year? Do you have any financial war stories?

E. Raising Up Leaders

1. How did you identify leaders?
2. How did you work with potential leaders?
3. What cautions would you give about potential leaders?
4. Did you make any mistakes in recognizing leaders or promoting them too soon?
5. When did you ordain your first elder?
6. Has eldership been a good experience?
7. What cautions would you give in identifying and working with leaders?

F. General Areas

1. What areas do you wish you had paid closer attention to before you were sent out?
2. For what did you feel the least prepared?
3. What was the greatest surprise that you encountered?
4. What unique challenges or stresses did this experience put on your family?
5. How long did it take you to feel you had a real handle on the new work?
6. Additional Comments

VII. Part 2 – Assimilate, digest, and evaluate the above material and present a critical analysis of what you discovered in the interview.

Your analysis should be a minimum of 1,000 words.

Additional Tips

1. Remember that this assignment is to be done with someone who is presently in a pastoral situation.

2. It is recommended that the interview be taped so that it can be documented later.

3. The assignment must include answers to all of the above questions, but it does not have to be limited to them.

4. It would be advisable to visit the church service of the pastor that you are interviewing.
5. Your paper should be divided into two sections. Section I is the interview itself. Section II is the analysis. The entire project must be typewritten and include the name of the pastor interviewed.
This project is designed to assist the student in thinking through the process of starting a church in a realistic manner. The student will begin by choosing a city within which to start the church. This selection may be a city that they actually have in mind as a possible place for them to start a church, or it may be a convenient selection for the purpose of this assignment alone.

In completing this assignment, students will be graded on their ability to apply the concepts that are covered in both the reading assignments and the class lectures. Particular attention will be given to the realistic analysis and the reasoning processes detailed in the assignment.

The project is to be presented in a format that includes a title page, an outline, accurate footnoting, and a works cited page (when appropriate). It should include the following sections or chapters and be a minimum of 4,000 words in length.

A. Defining My Call

1. Are you called to be a pastor, apostle, support ministry or other? Why do you feel this way?
2. Are you prepared for this? If so, why do you believe so? If not, what do you feel you need to do to be so?
3. What evidences do you have in your life that seem to confirm the call?
4. Do others in your life (wife, family, local leadership) affirm that this is your call?
5. What are your greatest strengths relative to this call?
6. What are your greatest weaknesses relative to this call?

B. Choosing My City/People

1. What city are you choosing in which to plant a church?
2. Why have you chosen this city?
3. What do you know about the special needs in this city?
4. Does this city need another church? Why?
5. Do you have a target people in relation to this city? Why?

C. Determining My Approach

1. What approach or model seems to fit you the best as you start this church?
2. Why do you feel this way?
3. What do you see as your preliminary plan for entering the community?
4. Where would you initially meet and why?

D. Refining My Vision

1. What do you feel will be the unique features of your church?
2. Can you articulate a mission statement for your church?
3. What goals would you have for the first year?
4. What are your priorities in ministry?

E. Choosing A Name

1. What name would you choose for your church?
2. Why?

F. Building My Nucleus

1. How would you gather your first group of people?
2. How would you advertise and promote your church?
3. How would you meet people in your community?

G. Financing My Vision

1. How would you fund the new work?
2. From where would you get a salary?
3. Do you have an alternate plan?
4. How would you know when it was right to go "on staff"?
5. How important of a goal should this be?

H. Other Areas

Briefly discuss how you would handle the following:

1. Music and worship
2. Offerings
3. Handling money matters
4. By-laws
5. Children's ministry
6. Visiting ministry
7. Relationship to other pastors