

Church Planting

Handbook



Master Builder Series
MBS

Global Christian Ministry Forum
Church Plant Initiative

Church Planting Handbook

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Table of Contents

<u>Chapter</u>	<u>Page</u>
Preface	3
Introduction	4
 Section 1 The CPI Church Plant Process	
1) Engaging Young Men and Women in Leadership	7
2) Candidates for Church Planting	9
3) Providing Oversight and Accountability	12
4) Practical Benefits of CPI	14
5) Church Plant Time Line	16
 Section 2 Church Plant Perspectives	
6) Building Strong Church Plant Teams	22
7) Eight Essential Church Ingredients	33
8) Core Beliefs	37
9) Core Beliefs —Theological Foundations	43
10) Local Church Outreach — Jerusalem and Samaria	56
11) Local Church Outreach — Into All the World	64
12) Pastoral Ministry	83
13) The Ministry Gift of Pastor	90
14) Discipleship	115
15) Discipleship Training	125
16) Discipleship — The Model	131
17) Developing a Leadership Team	136
18) Fifteen Vital Functions	139

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Preface

Perhaps more than others, ministers invest their lives in the process of fulfilling their personal call and mission from God. In that quest abides an unsettling tension: the struggle to balance “divine” and “human” motivation. The GCMF Church Planting Initiative (CPI) has been nurtured in such a tension and has emerged, doubtless with humanity’s awkward touch, but with its spiritual vitality evident and uncompromised. A keen attentiveness to the voice from heaven, and a commitment to what the Spirit has to say, have provided the compass for direction and focus. It is God’s vision, ours only to manage.

The vision of CPI does not aspire to provide new GCMF hierachal church order, seek to develop a quasi-denominational structure, nor establish an organizational maze through which young leaders must navigate. The Church Plant Initiative endeavors to create a spiritual and relational environment where young leaders, called and anointed of God, can naturally and effectively birth new churches. The vision is about building healthy relationships with young leaders, as did Paul with Timothy and Titus; it’s about partnering with local churches, standing alongside young pastors, extending encouragement, counsel, resources, and accountability.

The ultimate success of CPI will be realized when Global Christian Ministry Forum churches are all actively involved in identifying and preparing their young leaders to assume leadership in church planting. As unprecedented events and circumstances are launched in the coming decades, may it not be said that Christian leaders passively stood by and watched. Rather, may history record that the second generation of GCMF leaders engaged their world with the same faith, energy and commitment as their fathers before them.

GCMF Church Plant Initiative

Introduction

Today our communities are hungry for churches that exhibit relevance and spiritual vitality. It seems such churches have three transforming ingredients: a significant message, dynamic worship expressions, and a tangible evidence of God's love and power. As potent as those three ingredients may be for effective ministry, they have limited impact without skillful leadership, diverse gifting, and a divine vision.

The recipe for growth and community influence is not nearly as simple as "praying it in" or "getting out there and witnessing" – most churches are actively engaged in prayer meetings and outreach. Churches that effectively influence their community have found a balance in who they are "as a church" and who they are "outside the church." A biblically sound identity perspective provides not only a strong initiative for going into the entire world, but also a relevant message that will influence that world.

The methods and traditions of years past no longer carry the same certainty and spiritual prowess. The tenets of community life and leadership methods of decades ago often seem inept and painfully clumsy in today's world. To meet the new challenge of ministry, God is raising up young leaders who are anointed and ready to carry the mantle. They are competent for the day, and capable of moving with the rhythm of their world. It is a new day, and

as always, God desires to do a new thing.

Today's established Christian leaders can use their authority as a juggernaut to impede change, or as a platform to develop and support the young Joshuas and Davids – leadership for the next generation. The GCMF Church Plant Initiative recognizes GCMF responsibility to the church of tomorrow, and CPI serves as a bridge to young GCMF leaders as they seek to enter their ministry promised land.

In past generations, men and women called to pioneer new ministries were required to trudge through the traditional and difficult quagmires alone, while their fathers often stood afar, holding the wisdom and resources that could make the arduous journey less difficult.

It is true that young leaders must be willing, as Paul wrote, to endure hardship as a good soldier, compete according to the rules as does the athlete, and work hard for the harvest like the successful farmer. Even with strong partners, the struggles of church planting will challenge every young pastor. As an oversight ministry, we cannot remove the pain and stress of battle, but we should strive to protect young leaders from burnout and the devastation of their families, even as youth drives them headlong into ministry. CPI will serve as a bridge; it is a means for young men and women to better understand and engage the task and lifestyle of the pastorate.

This handbook was developed for the express purpose of introducing local churches and young leaders to a prescribed course of travel, whereby the spiritual and prac-

tical resources of seasoned leaders can support and enhance their ministry. It is not a substitute for the Spirit's anointing, ministry gifting, or leadership ability; as those three are endowed by God and are the pillars necessary for any successful kingdom building effort. The CPI role is to provide, in partnership with local churches, a firm and secure personal, family and ministry foundation; without such, no church or ministry will stand for long.

J. R. Allebach

Chapter One

Engaging Young Men and Women in Leadership

The fundamental concern of GCMF leadership is for the continuation of the ministry and vision of Global Christian Ministry – to continue to possess the land and expand the borders God promised our fathers. To fulfill all God has ordained for this ministry to accomplish, there must be measured and strategic efforts to raise up young men and women for ministry – in the scope of CPI, to identify, recognize, and assist churches and young leaders embrace the call to church plant ministry.

This should most naturally happen within the community of believers Christ is gathering under the banner of the local church. Colleges, seminaries and bible schools provide a valuable contribution to the process of intellectual training – the skills necessary for “rightly dividing the word of truth,” but only the local church can disciple/mentor young people for the work of ministry. Only church leadership is given the authority for the laying on of hands to commission for ministry; only the

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local church can model integrity and discipline in Christian leadership. Consequently, CPI sees the local church in the predominate role for planting new churches, and CPI merely assisting in that goal. The local church is the God-ordained place where future leaders should be prepared to change tomorrow's world.

GCMF will work in concert with the leadership of local churches as they recognize and send out young people to plant churches. In addition, provide apostolic covering for young emerging churches and their leaders – giving practical and spiritual counseling for balanced ministry and family life. Where the leadership of a local church is limited in personnel and ministry perspective, CPI has a wealth of wisdom and practical resources it can share.

Engaging young men and women in the CPI process is not a substitute for the work and call of the Spirit. It is a natural biblically based journey for providing the church with mature and balanced leadership. Church plant candidates will be identified by pastors, with GCMF leadership partnering to ensure that young families successfully walk out the ministry call upon their lives.

Young men and women who sense God's call for church planting should (along with their pastor) contact Global Christian Ministry Forum regarding involvement in the CPI process.

Chapter Two

Candidates For Church Planting

There is no one correct personal profile for ministry, and it would be presumptuous to describe one as better than another - God will use anyone at any time to accomplish his purpose. Even in the light of that fact, we recognize that ministry gifts are given by Jesus for the building of the church, so our evaluation of a person's ministry gift-

A key ingredient in successful leadership is communication — someone good at celebrating successes and casting vision.

ing is an important element in the selection of the church planting candidate. Certainly Jesus understood the strengths inherent within Peter and complemented those strengths with ministry gifts for the work ordained for him. It seems Paul was likewise chosen for his inclination to teach (along with other reasons) and Christ complemented that with gifts and anointing that would powerfully impact his world.

Some candidates may not be selected by GCMF for participation in the CPI process. That, by no means, suggests a personal deficiency in regard to ministry gifts or God's plan for the future. CPI, by design, has been developed to function best with certain personalities and givings. Those who do not fit with the model will have ample opportunity to work within other avenues of GCMF ministry. To broaden CPI vision to embrace and work with virtually anyone would require staffing and support beyond our ministry capability. CPI targets a specific group of young people and is designed to partner with them and their home church for planting new churches.

To illustrate and clarify CPI perspective, consider the recruitment process of a football coach looking to build a "ball control" style football team. He will likely select football players with skills that fit the team mold he has envisioned. A quarterback with a rocket arm and little running ability, while valuable to a high scoring team, would not contribute effectively to a team designed for ball control. Instead, an agile quarterback with a more accurate but weaker arm would better fit the team profile. Each type of quarterback is capable of being effective; the important issue is where the player would best fit and where he would be most successful.

The CPI process is designed for, and will be most effective, if church planters are highly motivated and entrepreneurial type individuals. To put this in terms of ministerial anointing and gifting, the individual should have a predominate blend of apostolic and evangelistic gifting, with

pastor/teacher as strong secondary gifting. For clarification, the candidate should show unusual possession of leadership skills and a complementary insight for developing leaders around himself; the evangelistic gifting would be manifested in an obvious passion and giftedness for engaging and moving people toward reconciliation to God through Jesus Christ.

Chapter Three

Providing Oversight and Accountability

The concept of independent churches and leaders is anathema to the New Testament church model. In the first century church there were certainly no independent churches – all church leaders naturally worked in submission to those who mentored or discipled them in the work of ministry. In today's church world, and with our American mindset where the heroic independent achiever is idolized, the concept of independent churches may seem normal, but it's not at all what our Lord had in mind.

The concept of church hierarchy must be softened and molded around the primacy of building strong personal relationships

The design Jesus intended for His church allows no place for the independent; we are called to be under authority and accountable to overseers. Even senior pastors should have someone to whom they willingly submit. The difficulty in practically walking out this crucial biblical principle comes with our skewed understanding

of accountability and oversight. While our government or military would be chaotic without strong hierachal structure – the church of Jesus Christ is the weaker for it. The concept of church hierarchy must be softened and molded around the primacy of building strong personal relationships — overseers cannot provide effective ministry unless they first build a relational bridge that can carry the weight of correction and discipline. When a man sitting in a plush corner office writes a letter to a pastor he never met, informing him of behavior that he finds unacceptable, it avails little.

So CPI stresses the necessity of building strong relationships between the church planter and the home church, as well as a secondary relationship with GCMF leaders. The overseers will likely be individuals who have spent hours with the young leader throughout the year long church plant process. The relationship will be one bonded by an implied (if not overt) covenant that is built upon an earned trust and respect. During the various stages of CPI involvement (planning and praying for the birth of the new church) relationship building opportunities will provide insight into the heart and soul of the young leader, either strengthening or eroding the possibilities of the church plant occurring.

Regular meetings and phone calls will ensure the new leader has the emotional and spiritual support to keep the family secure, as well as the guidance and counsel to keep the ministry healthy and on course.

Chapter Four

The Practical Benefits of CPI

There are many perspectives as to how new churches and their pastor should be supported. Each has its success stories and likely each can point to scriptural precedent to support its validity. In a general overview of church plant financial support, it seems appropriate for the mother church to provide a level of support for the new pastor, allowing him some free time to initiate and follow-up the important tasks necessary to promote and care for the vision. For the welfare of the pastor's family, it seems wise to provide a level of financial income, so that full-time employment is not required for the pastor. Full-time employment, coupled with the rigors of planting a church could be destructive to the relationships within the pastor's family.

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It is not the intent of CPI to establish strict parameters for how church planters should be supported, or how the income of church plants should be augmented by other individuals or organizations. However, the fund raising

model used by missionaries seems to be a viable option for establishing an initial basic church income. That, with the tithes of the leadership team, coupled with the support of the mother church and potential funds by GCMF, should provide a viable level of support for the pastor and funding for building rental. CPI will work in harmony with the mother church to find avenues for financial support that honestly address the need, yet reflect the reality of situation.

Medical insurance is an issue with which each family will have to wrestle, as individuals have differing views regarding the type of coverage or stipend necessary for premiums. Often the home church can provide access to their group plan through maintaining a pseudo-employee relationship with the church, or the working spouse can provide insurance coverage for the family through his or her employer. A basic level of catastrophic medical insurance coverage is strongly encouraged.

During the CPI process, issues of ministry equipment procurement, etc. will be evaluated and discussed with the candidates. The church planter will need to assume personal responsibility for procuring the equipment or the funds to purchase it. Each church plant situation and candidate is unique; therefore the mother church and CPI will address the options and opportunities that are inherent in the individual circumstances.

The over-arching principle for procuring funds for ministry is: God is the source for all the equipment and monies needed for ministry. It is His work, His plan, and the church planter is His servant. Pray!

Chapter Five

The Church Plant Time Line

It will take approximately one year for the CPI process to confirm the viability of a church plant candidate and to open the door for the first official service. The process begins with a two month period of interviewing, allowing various GCMF leaders to learn to know and appreciate the gifts and anointing of the young pastor and his/her family.

Following the time of introductions, interviews and extended visits, the church plant candidate will have the opportunity to travel with one or two of our itinerant leaders, allowing the young leader to see ministry outside the small world where he/she was mentored. At least two trips of several days duration will provide opportunity for the Spirit to speak new things into a young heart and allow our seasoned minister the occasion to evaluate and speak into the life of budding young ministers.

Placing [candidates] in unfamiliar and uncomfortable situations ... will help leaders identify those who will positively respond to the challenges of church planting.

Following the interviews and ministry trips, the mother church and GCMF leaders, will officially accept or decline the candidate as a CPI church plant pastor. If accepted, the church planter will begin to earnestly seek those who will join the church plant team (those relocating to join in the work). Regular meetings for prayer, casting vision, and developing a leadership team will be the focus of activity for the remaining 6 months of the CPI process. Depending on the proximity of the church plant as well as other factors, Christian Retreat could be the center for strategic planning and preparation. All planning and team development will take place with the involvement of the planter's home church and with the encouragement and guidance of selected GCMF leaders.

At the end of 12 months the church plant team will have been identified and established, the meeting place procured and the first meeting painstakingly planned and rehearsed.

Key to the success of CPI is the initial two month period of interviews. Our efforts to recognize and validate the gifting, temperament, and maturity of a young leader will be valuable for a successful commission. Placing them in unfamiliar and uncomfortable situations during the evaluation process will help identify those who will positively respond to the challenges of church planting.

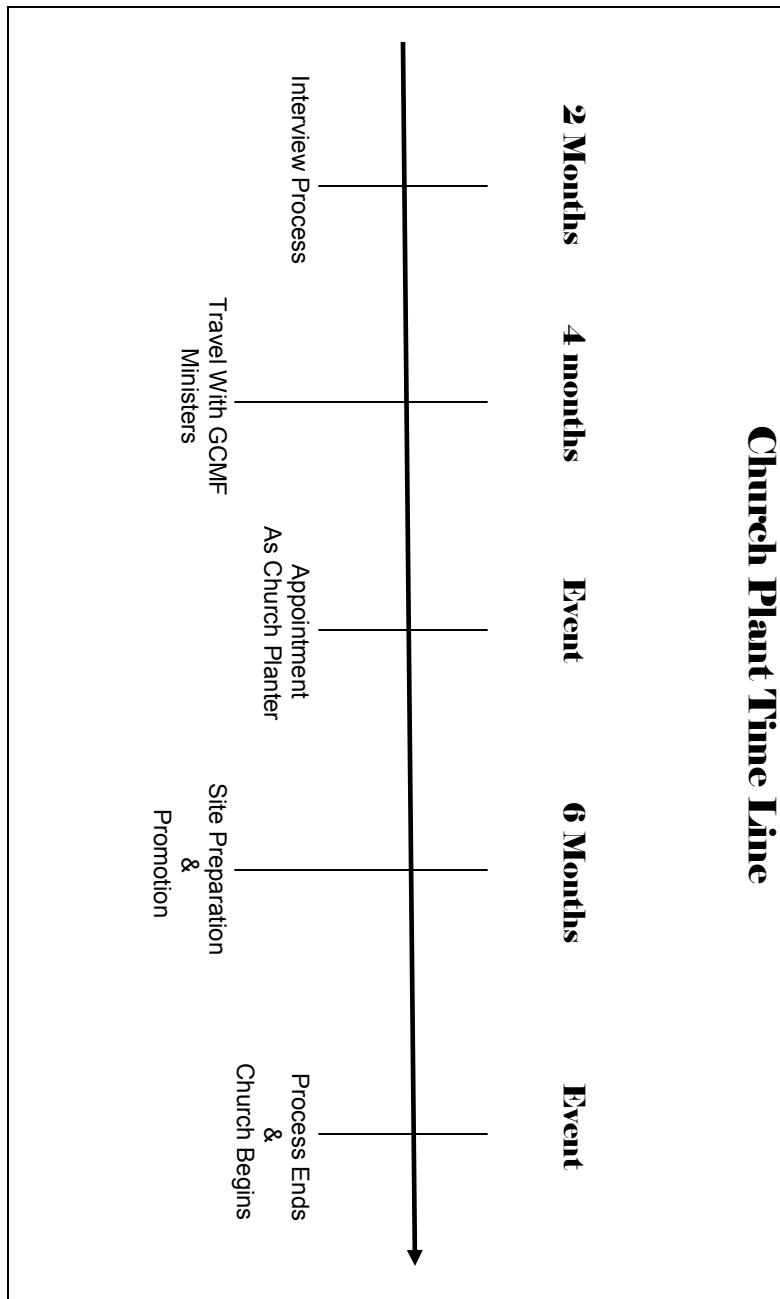
It is incumbent that the spouse likewise be assessed as vigorously as the pastoral candidate, for the spouse will feel the stress, scheduling rigors, and potential rejection in much the same way as the senior leader. If the

pastor is to be an effective church planter, the spouse will also need to be ready for the challenge.

The church plant timeline should always be flexible to meet the needs of the young men and women who make the church plant journey. For some one year may be very adequate, for other candidates the one year timeline might need to be significantly longer. See Church Plant Time Line on page 20.

Enable and facilitating members to develop their God-given vision for ministry, and to assist them in fulfilling the Great Commission.

Church Plant Time Line



Section 2

Church Plant Issues

Perspectives on Church Planting

Chapter Six

Building Strong Church Plant Teams

The intent of CPI is to highlight, define, and initiate an effective ministry *bridge* – a process to assist local churches successfully move young people from the “mountain of calling” to their “plateau of ministry,” surrounding them with spiritually astute and relationally strong counselors. The scriptural principles outlined below are the seedbed wherein the CPI vision is rooted.

Three deliberate steps are required if GCMF is to fully walk out its role as a ministry overseer. The steps will help ensure future GCMF local church growth and vitality, and produce young leaders prepared to influence their world. As GCMF evaluates and gives counsel to the CPI process, the subsequent insights and strategies will be key for identifying those gifted for leadership positions, as well as providing points of counsel in enabling our young warriors to win their battle.

Deliberate Action #1

Seek out and identify believers with leadership potential.

There are a multitude of scriptures illustrating that

leadership responsibilities must include the crucial task of delegating authority and responsibility (developing young leaders). This is demonstrated in the lives of both Moses (Exodus 18:15-26), as his father-in-law counseled him, and the Apostle Paul (2Timothy 2:1-7; 1Timothy 1:1-3; Titus 1:1-5), as the number and needs of the churches multiplied.

It is important to note the benefits of identifying and raising up young leadership: 1) A leader can control his or her workload (shed old and take on new), 2) A leader can develop a team (bring more gifted people to enhance ministry), 3) A leader can train/mentor young people (prepare for ministry growth).

It seems appropriate and prudent for the Church Plant Initiative to only involve those within the GCMF membership. I've observed that leaders who arrive from "outside GCMF" are initially viewed with suspicion by many. That points us to the maxim: "*trust must be earned*" -- requiring time and patience by all. On the other hand, leadership developed from within has the ability to continue the same comforting refrains as the previous leader, while subtly initiating new aspects of vision and mission – people will more graciously extend a level of trust to a familiar face. Granted, home-grown leaders carry their own brand of baggage; however, good transitional

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planning can smoothly overcome those obstacles.

A biblical principle for church planting involves home-grown leaders (within GCMF membership) whose integrity, ministry philosophy, and leadership skills have been forged in the home fires, where character and ministry style weaknesses can be perceived and addressed. While there is always room for the exception, the church plant team should be formed by those who are GCMF members.

Deliberate Action #2

Define the future

Effective leaders observe and function beyond the immediate — they spend time designing and defining the future. This involves a three stage sequence of action. 1) Private discussions with God, 2) Brainstorming with the ministry or leadership team, 3) Publicly painting the landscape of tomorrow.

A leader who would eliminate or resequence that process will encounter obstacles of his or her own making. Defining tomorrow's reality (the future) to emerging young

...the gifting of a man
determines his appetite for ministry.

leaders is necessary if CPI is to fulfill God's plan. As the future is portrayed to our young people, potential leaders will emerge and enthusiastically respond and partner with us. It is incumbent upon GCMF leaders to accurately and

cogently define the shape and flavor of tomorrow if we are to attract gifted young people for church planting. Recruiting young leaders will involve offering them ownership of a vision, while committing ourselves to their success in ministry.

In uncovering leadership potential, investigative statements such as: "I believe that with your gifts and leadership abilities we can make this vision a reality," might cause some to tremble in fear, but to those gifted in leadership, the statement will be refreshing and motivating. This is true because the gifting of a person determines their appetite for ministry. Ignoring that critical precept will foster spiritual malnutrition and apathy within any church, hindering believers as they reach for their God-ordained future.

Those destined for leadership will not only be identified by their commitment and faithfulness, they will exhibit unique gifting — revealed as an intrinsic awareness of a community's destiny, and the ability to mobilize that community to make it a reality.

In identifying budding young leaders, GCMF and local churches should recognize those elements of life that appeal to a true leader's heart. Without exception, gifted leaders are searching for opportunities to:

- ◆ Create
- ◆ Develop
- ◆ Enlarge

To engage gifted and young leaders (recruiting) we must highlight one or more of those elements, otherwise

the prospect will decline the opportunity, or quickly become discouraged and/or appear rebellious, should they accept. Recruiting new leaders is an important process for defining tomorrow. In the realm of God's kingdom, recruiting is about preparing to expand, not about finding someone qualified to do what we tell them to do. It's about assisting people to succeed in their gifts and calling, together realizing the larger vision.

Identifying gifted young people within our churches and introducing them to the CPI vision will succeed as we relate how CPI can take them where God has called them to go – placing them into a successful ministry environment.

Deliberate Action #3

Measure and evaluate

Discharging routine duties and responding to daily congregational or administrative emergencies often gives opportunity for ineffective routines and unimaginative pastoral ministry – the day-to-day can serve as an overwhelming juggernaut to ministry success. The battle to rise above the mediocrity of the masses, the challenge to expand and influence more people for Christ, demands that leaders step out of the rut of the day-to-day and create new paths to success. Effective leaders muster the courage to ask the tough questions:

- ◆ What exactly is our plan?
- ◆ What results have we achieved?
- ◆ How can we do better?

As CPI is rolled out, GCMF leadership (local church and GCMF), will continually scrutinize and evaluate its impact and effectiveness; continuous improvement is a stated goal for the ministry project. There is a well-known cliché reminding us of the futility of working hard rather than working smart: “Insanity is doing the same thing over and over again, expecting different results.” The vaccine for the above “state of insanity” is found in the minds of those who are willing to take the time and expend the energy to measure and evaluate.

In the secular realm, businesses invest multiple-millions of dollars to understand what and how people think in an effort to hook the consumer’s hard-earned dollar. In a very similar way, it takes thought and sweat to get a handle on the best approach for ministry – everything from evangelizing our community, to discipling young parents, to keeping kids energized for the kingdom.

The same old “tried and true” methods are not adequate for running the race of today. It is said, “The best way to avoid investing in a lame horse is to watch him run.” Likewise, the way to recognize a dying CPI method or precept, a struggling church program, or an ineffective evangelism effort is to measure it against the expected results. They do shoot lame horses – but rarely will anyone find the courage to destroy a church’s lame sacred stallion. The kingdom of God deserves fast, healthy horses that have

We must be courageous enough to measure the effectiveness of our efforts

the ability to win the prize – programs or initiatives that introduce people to the life-changing power of Jesus.

Accurate measuring is important to the process, but measuring the appropriate and critical issues is tantamount to it. Consequently, the first step is investing time and energy to not only know our young leaders and understand their gifts, but also determine if their gifts and calling are in harmony with their goals and objectives. It's also important to understand and appreciate their prior experience, as we seek to assess their preparation for the challenge.

CPI's deliberate actions, in regard to developing teams, will not only raise the likelihood of successful young pastors and churches, it will magnetize the initiative. We will attract gifted and anointed people who recognize that oversight and strong apostolic relationship as a foundation for success.

Strategic Planning

Strategic Planning -- Premise #1 Every Leader Is Unique

Without strategy, the very limited commodity of time is wasted, the exhaustible supply of human energy dissipated. In today's world, more than ever, artful leadership (strategy) is beneficial as we do battle with the spiritual enemy and the strongholds present in our communities. In spite of a multitude of methods and philosophies marketed as "slam-dunk" systems for effective ministry, few churches experience sustained growth. Consequently, our strategic planning should reflect that aside from "cheap, plastic-banded hats," one size does not and will not fit all.

Every young church planter will have a unique history, specific gifting, personal abilities, and inherent weaknesses. His personality will connect easily with some GCMF leadership, while struggling to understand or relate to others. The spouse, likewise, may readily relate to one GCMF leader's spouse while feel totally alienated from another. The dynamics of human personality should not be overlooked as we seek to support and complement our young leaders. Strong relationships develop for a variety of very natural reasons, few occur as a result of an established chain of command. A young pastor and his/her family should have the freedom to relate to a GCMF leader of kindred spirit, rather than being forced into a prearranged hierachal system, without regard to personality and preference.

The CPI vision stresses the importance of identifying and seeking a targeted group of young people for pastoral leadership, while acknowledging that it is not the only profile for those called to pastor. CPI seeks young people who will embody:

- ◆ Strong visionary gifting
- ◆ Definite leadership gifting
- ◆ A focus for developing leadership
- ◆ Team leadership, rather than pastorcentric
- ◆ A contemporary approach to evangelism

Success for CPI will involve not only spiritually astute overseeing GCMF pastors and leaders, it will require deliberate actions with specific purpose -- courageous men and women putting their comfort and reputation on the line

for the sake of developing young leaders. It will take a great deal of faith as we trust the Holy Spirit to work in young lives even as He has worked in ours.

Strategic Planning – Premise #2

Every Community is Unique

Leadership paradigms and methods may not have been argued *ad-nauseum* in the first century, but it's apparent that Paul had a grasp of leadership and ministry strategies for expanding the kingdom of God during his lifetime. With a broad brush, using bold simple language, Paul paints a portrait of his radical over-arching ministry paradigm: "I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel." (1Corinthians 9:22)

Strategy (*strat-e-je*) *n.* The science or art of leadership applied to the overall planning and conduct of large-scale operations

The verse is an unambiguous confession of Paul's evangelistic philosophy. He whole-heartedly embraced the con-

cept of innovative and culturally sensitive ministry – always adjusting the method, but never altering the message. Each church plant, as well as prospective pastor, should be carefully tuned to the culture of the receiving community. Music style, church décor, style of preaching, intellectual level of ministry, community world view, all should profoundly influence the ministry expression of a new church

plant.

Paul's 1Corinthians 9:22 proclamation is often narrowly applied to the methods of personal evangelism – meeting and accepting people where they are. Perhaps a broader and more relevant interpretation understands this verse in the light of the gospel's "cultural blindness." The swift and powerful divine message of the gospel should never be compromised or impeded by the barnacles of human culture. This truth is generally applied to foreign missions work, but too often neglected by ministries in North America.

Strategic Planning – Premise #3

Encouragement, Counsel & Accountability is Crucial

The trio of accountability, counsel, and encouragement are three valuable ingredients that will insure that goals and objectives are met within the context of leadership oversight. Each young pastor, over time, will reveal individual strengths and weaknesses, but each can be addressed by just the "right blend" of the three. Monthly calls and bi-monthly visits could be a generic template for those relating as overseers. The phone calls would provide an avenue for casual interaction, reinforcing the relationship already established.

Strong relationships develop for a variety of very natural reasons; few occur as a result of an established chain of command.

The personal visits would be opportunities for ministry team luncheons; meeting with spouses should be included in some meetings. Presently, the GCMF custom has been for leadership to visit churches and interact primarily from the pulpit. In this initiative, it would seem most effective for GCMF to interact primarily within the context of small group contacts -- ministering to the fellowship's "people of leadership." An overseer's most potent influence can be through personal conversations while fishing, after tennis or golf, during lunch, or sitting in the living room talking kingdom business. The most powerful truths can be taught during informal personal encounters where unique God moments transform lives.

While not everyone can effectively provide the aforementioned level of relationship, it is incumbent for CPI and all church leadership to recognize and involve GCMF leaders who can. It is unquestionably a key ingredient of a "recipe for success."

Chapters 1-6
By J.R. Allebach
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Chapter Seven

Eight Essential Ingredients of Church Plants

I. CPI – Our Core Values

- Evangelism – local and world
- Maturing believers – raising up leaders; small / cell groups
- Excellence - doing the best with what you have
- Expression of the Gifts of the Holy Spirit / Demonstrating the power of God.
- Inter-denominational
- Culturally relevant and doctrinally pure
- Love, acceptance and forgiveness
- Worship freedom
- Church planting emphasis

2. CPI -- Our Strategy For Effective Outreach

- Assess community cultural needs
- Identify the nature of the community
- Develop a clear strategy to minister to a particular community
- Develop a clear strategy for one-on-one evangelism
- Break prejudices and barriers
- Evaluate and identify gifts; connect people to opportunities
- Build ministry bridges in the city

3. CPI – Our Strategy For Discipleship Of Believers

- Establish a systematic and dynamic process of discipleship, with a defined timeline of promotion
- Identify "gift" and "calling" in each disciple's life
- Teach and model discipleship based upon mutually submitted relationships
- Exemplify discipleship methodology in the pastor's life
- Teach and model the principle of submission to authority – pastor to GCMF

- Teach and model discipleship to be a “progressive and perpetual process”

4. CPI – Our Model For Effective Pastoral Ministry

- Pastors who daily seek God in humility
- Pastors who quickly identify gifting of prospective leaders
- Pastors who embrace “Team” ministry
- Pastors who complement their ministry with itinerant ministers
- Pastors who equip and empower the body – create a platform for ministry
- Pastors who communicate effectively and cast the vision
- Senior Pastor as primary leader no matter his/her ministry gift
- Pastors who are transparent and authentic in their relationships

5. CPI – Our Model For Effective Pastoral Leadership

- Pastors who seek God in humility
- Pastors who are strong leaders
- Pastors who are consensus builders
- Pastors who reproduce leaders
- Pastors who develop and promote from within the fellowship
- Pastors who make change a part of the culture of the church
- A “team leadership” concept for ministry

6. CPI – Considerations For Church Planting Success

- The call and preparation of the prospective planter
- “Divine confirmations” (location, timing, person)
- The GCMF relationship with planter -- partnership
- Planters recommended by proven leaders
- Planter should be a GCMF credential holder for a minimum of one year
- Planter should have proven ministry and leadership experience and be affirmed by the home church.

7. CPI – Our Strategy For Building Strong Plant Teams

- Designate a level of financial support to assist with building rental or pastoral support
- Support for 12 months starting whenever deemed appropriate
- Evaluate financial support after twelve months (each case unique)
- Envision facility rental or purchase – it is difficult to market a home church
- Recognize that every church plant requires a mother church
- Document church plant vision and core values so team is prepared to launch
- Establish strong relationships between GCMF/ Sending Church representatives and plant leaders
- Arrange GCMF/Home Church leaders to be on church advisory board
- Require quarterly ministry reports for first year – annual report thereafter
- Church plant should pay tithe to sending church or GCMF

8. CPI -- Our Strategy For Oversight and Accountability

- Develop and maintain strong relationships between GCMF/Home Church and pastor
- Require quarterly reports so that victories can be celebrate together
- Provide for GCMF/Home church advisory team influence until church is secure
- Require quarterly financial reports in the first year – annual thereafter
- Pay tithe to mother church

CALL TO ACTION...

So Joshua son of Nun called the

priests and said to them,

"Take up the ark of the covenant

of the Lord..."

...and he ordered the people,

"Advance!"

Joshua 6: 6 & 7 -- NIV

Chapter Eight

Core Beliefs and Purpose

By Roland Weaver
Senior Pastor, Open Door Church
Hibbing Minnesota

Looking at this question from the perspective that we are going to start a new church in an area, I believe we must begin by first seeing that community as a mission field and look at it with the eyes of a missionary. While I believe that Acts 2:42-47 provides a general pattern for the mission and vision of a church there is perhaps one value that stands out above all others that I believe we must first embrace.

It's the value that Jesus gave us in the three parables in Luke 15 and can be simply stated like this: Lost people matter to God, therefore they must matter to us! I believe this value must rise to the top in any new as well as existing endeavor. This must be a higher priority than merely bringing a new flavor of church into a community. Worship, prayer, community, and most of what we connect with a church will all be done for eternity, but the one thing we can't do in eternity is bring lost people to Christ.

Jesus was very clear that his mission was to seek and save the lost, and this I believe must be the heartbeat of the church as well. Some how I think we've lost sight of

this important value, and unless we start with this banner waving high and keep it waving high, we quickly move away from the mission we've all been given.

Once we determine this is a high priority, we then need to ask ourselves how are we going to keep this a high value? What is our unique way of doing so? In other words who is God asking us to be in this particular community? What's our unique thumbprint? While we may appeal to a specific segment of that community, who we are should not be primarily determined by whom we think we should try and reach. Our heart must be to determine who has God called us to be.

How we determine this starts with prayer, seeking God's heart and then is fleshed out as we take our particular gifts and passions (within scriptural boundaries) and begin to write down what it is we envision this church becoming in our community. We might refer to this as our Mission and Vision. I believe a key point however is that we should not try to fulfill another church's vision but find God's for us and stick to it. This vision becomes a determining factor in our choices as to how we'll form our leadership, what kinds of ministry we'll make available initially, our worship style and formats and so on. It keeps us from falling into the trap of pursuing what is the "happening thing" in other churches we know. I'm not saying we can't learn from them, but do we try and become them? NO!

Vision is a compelling picture of the future God has for us. Proverbs 29:18 says: "Where there is no vision the people perish." In other words they have no direction or

literally translated “they become naked.” They take a defensive posture as opposed to an offensive one in reaching a community. I believe this issue of vision is often overlooked to the long-term detriment of the local church. I believe God gives a local church a particular vision for who they are to be and then all subsequent leadership (Pastors, elders, etc.) are to help that church pursue its God given vision.

Too often each new Pastor a church may have over the years brings in their “new vision,” consequently the church becomes a meandering non-directional church with no clear vision. And the results are confusion, apathy, dissension, and so on. I believe it’s crucial we try to determine who we are in a community and then bring Pastors/leaders on board who will help us fulfill that vision, see it tweaked, grow and expand.

Another key component in effective ministry is to build ministry around available gifts. We need to discover the gifts people have and utilize them in appropriate places. In other words as Paul writes in Romans 12:4-8 we let leaders lead, teachers teach and administrators administrate and so on. This is especially true regarding the Pastor. We don’t force him to play continual roles or serve in areas that he has no gifts in. (We’ll talk more about this in

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the Pastoral Ministry segment).

I believe early on a church should teach on spiritual gifts and provide or utilize tools to help people discover their gifts. This is especially true in the initial team of people who start a church. Without some idea of our spiritual gifts people will flounder and consequently so does the church! Working closely in hand with discovering our gifts we need to build all ministries based on a “TEAM” concept. This develops “inter-dependence” and a synergy that can’t come from one single individual. This keeps people from doing their own kingdom building and setting up their own little areas of domain.

Teamwork also keeps burnout to a minimum and it follows the God given pattern of the Trinity. Teamwork allows the Holy Spirit freedom to work through all the members, not just a select few. Teamwork actually promotes us looking for gifts other than what we possess and pulls them in. Teamwork promotes inclusiveness as opposed to exclusiveness.

One philosophy we’ve used to promote teamwork is that we simply won’t allow ministries to start or be run by one single individual. We work together with them to assist them in finding others with like passions to come along side them and minister together. This keeps the lone ranger mentality to a minimum.

Another key component is the actual core values that we develop based on Scripture. These are the principles regarding how we’ll do ministry and how we’ll pursue our vision. These are values we’ll hold high and principles

that will govern our decisions and the questions we'll ask in both starting and evaluating areas of ministry. Without core values we basically drift and have no clear direction. Core values must move from being ideas or principles on paper to those in action. This starts within the leadership of a church. For example one of our core values is that "Ministry is serving others, it's not a position." This is based on Jesus words in Matthew 20:25-28.

Another component is that "Every Christian is a minister." This translates into this mentality: "People who clean the restrooms are as valid and valuable as those who lead the worship!" This not only is necessary for ministry to be accomplished but it pleases God and builds a sense of teamwork in the entire church.

Core values must be taught on a consistent basis and actually become part of an introduction for people coming into the church. Which brings me to another area I believe is a key to effective ministry. Amos 3:3 says: "Can two walk together except they agree?"

As soon as possible, some means of giving people the opportunity to discover our Mission, Vision, Values, Goals, Strategy and so on needs to be made available. This might be called "Membership" or "Intro to Church 101" or a "First Step" but the goal is to clearly divulge who we are and what we believe and where we are going. This al-

People who clean the restrooms are as valid and valuable as those who lead the worship!

lows people to either agree and get on board and become active participants or say no thank you and become involved somewhere else. This removes assumptions and surprises and allows us to walk and minister together in agreement. This also gives people opportunity to ask questions and make a clear decision about their participation in the ministry.

There are obviously many other pieces that I'm sure others will share about, such as the importance of small groups. In fact let me just say this about teams and small groups. They become the first line of defense against the enemy as well as the first line of help for individuals. This allows ministry to take place beyond the pastor and the few elders or leaders.

Prayer is also a key component that I believe should be built into the fabric of a church. Corporate prayer is crucial to winning the spiritual battle as well as building solid relationships with each other.

Chapter Nine

Core Beliefs Theological Foundations

By Eugene Smith
Word and Worship Global Outreach
Bellville, Ontario, Canada

Jesus Christ – Son of the Father

When Jesus came into the region of Caesarea Philippi, He asked His disciples, “Who do men say that I, the Son of Man, am?” (See Matt. 16:13-19.) This question yet needs to be addressed by the church. A proper answer to this inquiry will affect every aspect of church life and understanding. The response to this issue will shape the believer’s approach to fellowship, church, the Bible, prayer and worship. Simon Peter’s answer, “You are the Christ, the Son of the Living God,” needs to be reexamined afresh. While revelation is normally ascribed as an activity of the Holy Spirit, it is highly significant that in this instance, the disclosure of Jesus as Christ, the Son of the living God, is attributed to the Father.

There are many views of Jesus. Some see Him as a historical figure. Others look at Him in terms of what He has accomplished for the needs of men. Yet, others interpret the meaning of His life in terms of His offices as apostle, prophet, priest, king, evangelist, teacher or shepherd.

All of these fall short of the eternal perspective from the Father heart of God.

God's Eternal Purpose

There is an eternal purpose which God the Father has determined for His Son (Eph. 3:11). God is not just the Father, but is the “God and Father of our Lord Jesus Christ” (Eph. 1:3; Col. 1:3; 1 Pet. 1:3). From eternity to eternity, before the creation of the world, “the Father loves the Son” (Jn. 3:35; 5:20; 10:17; 17:24, etc.).

The entire Gospel of John is written from the perspective of an eternal covenant between the Father and Son. The remarks in Jn. 1:1-3; 3:35; 5:19-47; 6:36-46; 7:16-17; 8:16-18, 27-29,38,42; 10:15-18,25-32, etc. presuppose this covenant. Jesus knew that the Father had given all things into His hands, and that He had come from God, and was going to God (Jn. 13:3). The prayer of Jesus also reflects this truth as He prays for His disciples, “Father, I desire that they also, whom You gave Me may be with Me where I am; that they may behold My glory which You have given Me; for You loved Me before the foundation of the world” (Jn 17:24).

Evangelicals are so accustomed to interpreting scripture through the eyes of redemption, that the Father's plan for His Son is obscured if not altogether hidden.

The Father's plan for

His Son may be summed up in the three following statements. Before time began, the Father determined that His Son would receive a Body through which He would express Himself. Secondly, the Son is appointed Head of this Body, the preeminent One that would express the Godhead. Thus, the Father and Holy Spirit are also revealed and expressed through the lives of God's many sons. Thirdly, the Son is the center and gathering point of all things. Absolutely everything the Father has ordained is for the sake of His Son.

Evangelicals are so accustomed to interpreting scripture through the eyes of redemption, that the Father's plan for His Son is obscured if not altogether hidden. The whole of the Bible is forced to contribute to the theme of salvation, rather than seeing how the beautiful truth of redemption serves the Father's intentions for His Son. The result is a tendency to preach a man-centered gospel, majoring on the needs of man, rather than the glory of Christ.

Creation was birthed from the Father's desire to bring increase to His Son. Scriptures are numerous on this point. Creation is the house over which Christ would rule. See Jn. 1:1-3; 3:35; 13:3; 16:15; 17:7; Heb. 1:1-3; 2:10; Col. 1:15-16; 4:10; Rev. 3:14. God has determined "that in the dispensation of the fullness of times He might gather together in one all things in creation, both which are in heaven and which are on earth – in Him." (Eph. 1:10). All creation is the "glove" and Christ is the "hand" that pours into it. Creation was designed to be ultimately filled with Christ and show forth His glory. Original creation came

forth with a “teleological” direction, meaning that all nature is moving towards a definite goal, that of being glorified with Christ at His appearing at the end of time. As Paul states it, however, the spiritual is not first, but the natural, and afterward the spiritual.” (1 Cor. 15:46).

Creation is waiting on man. “The earnest expectation of the creation eagerly waits for the revealing of the sons of God.” (Rom. 8:19). Man is the highlight of creation, the most important aspect of God’s creative acts. Man is designed to be the Body of Christ, to receive His life and live by His life. Man was created for the sake of Christ. See Jn. 20:17; 1 Cor. 3:21-23; 11:3; Heb. 2:10-11; Isa. 8:18; Ps. 22:22. The plan of God is “For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Rom. 8:28-30).

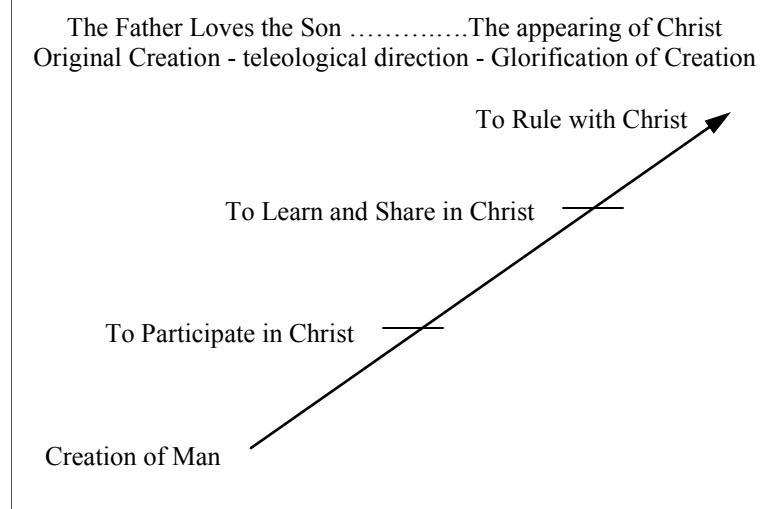
Man, created with a free will, was to develop as a participant in the glory of Christ. If sin had never occurred, man was to go from first being a created being, to participating and sharing in Christ in preparation to ruling with Him as He inherits all things from His Father.

The Problem of Sin

The problem of sin has obscured the vision of the Son to many fundamentalists and evangelicals. It will require a proper Christology to bring adjustment to the doctrines of redemption, the cross, etc. If sin had never occurred, God’s intention for man may be diagrammed as follows (see next page).

It was God's design for the man He created to develop morally and spiritually to prepare for his destiny as a participant in the Body of Christ, ruling and reigning with Him over all His inheritance received from the Father.

However, sin is an actuality in human experience. When man sinned, he fell short of the glory of God (Rom. 3:23). God's intention for man was short-circuited. Due to the failure of a weakened Christology, the gospel is being preached as a gospel of grace (which it is) without any ref-



erence to a restoration of God's purpose for the Son.

The perspective of Paul's preaching of the gospel needs to be rediscovered, as revealed in his ministry to the Thessalonians, where he states, "But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the

truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:13-14).

Paul's gospel was a call to people to return to God's original purposes for His Son. This distinction is made clear in 2 Tim. 1:8-9, where he states "the gospel... called us with a holy calling... according to His own purpose and grace..."

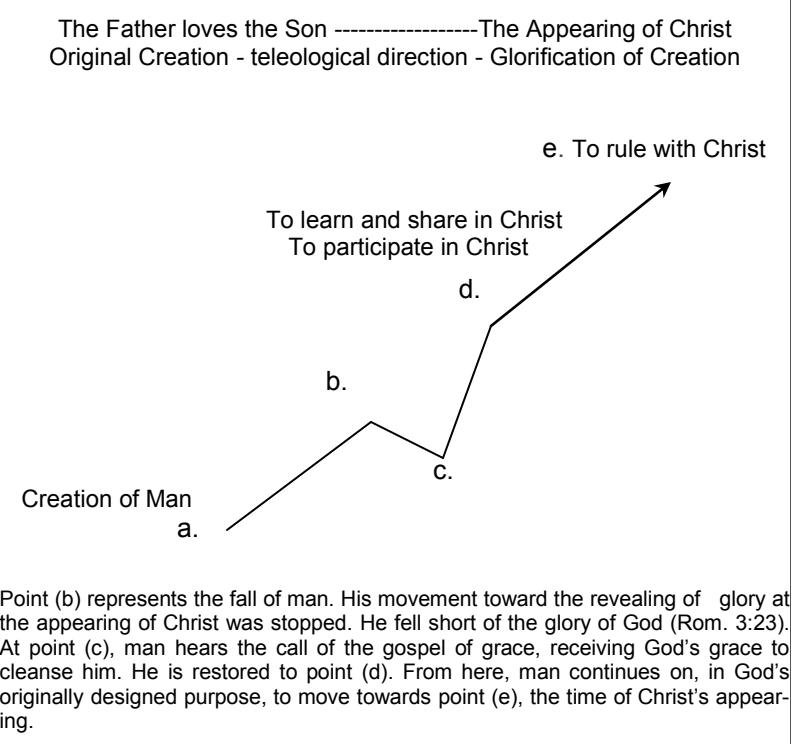
Suppose a mother is looking for her infant child to take to "grandma's house" for dinner. However, the child is nowhere to be found. Then, with bewilderment, the mother spots her little son playing outside in the muddy garden during a downpour! The child is covered in mud from head to toe! So she will "call" the child's name once, quite loudly! The child then comes indoors. According to the "calling of grace," the child has come in to be cleaned up from his dirty condition. According to the "calling of purpose," the child is cleaned up in order to go to grandma's house! Even so, the preaching of the gospel is to deliver man out of his sinful condition so he can once again relate to the Father's eternal purpose for His Son. This truth may now be illustrated in the diagram that follows:

Reevaluating the Cross

This Christological view radically changes how every doctrine of scripture is understood. The preaching of the cross is usually put forward as showing how Christ died for the sins of man to give him eternal life. Though this is true, it falls terribly short of the doctrine of the cross from God's perspective. Before the cross was a historic reality

on Golgotha, it is first a life principle inherent with God's own nature. No member of the Godhead lives unto and for Himself. The Father plans and ordains all things for the sake of His Son. In turn, the Son gives the Father many sons for His honor, pleasure and delight. The Holy Spirit does not speak of Himself, but works to realize the eternal covenant between the Father and Son. This is the life principle of the cross, inherent within God's own nature.

Adam's moral and spiritual development would depend on whether he would take up this same principle as his own way of living. Thus there were two trees in the gar-



den. If Adam would choose the tree of the knowledge of good and evil, he is choosing his own way, independent of God. If he chose the tree of life, he would be accepting the way of the cross as a lifestyle. His choice to discard the way of the cross necessitated the historic cross of Calvary. His deliverance from sin would come as a result of the very cross he rejected in the garden! The “work” of the cross delivers man from the problem of sin (Rom. 6:6; Gal. 2:20). Now, as a new creation, he must embrace the “way” of the cross (Phil. 3:10) as the method of development (God’s original design), preparing him for glory. The grace of God to man has led him back to the purpose of God.

There is a need to “see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ.” (Eph. 3:9). May “the God of our Lord Jesus Christ, the Father of glory give the spirit of wisdom and revelation in the knowledge of Him.” (Eph. 1:17).

The Preeminence of Christ

In every angle from which God’s eternal purpose is viewed, Christ always holds the supremacy. As God pours out His Holy Spirit, He is gaining for Himself a “people.” To God the Father, His people comprise His family (Eph. 3:14-15; 2:19; 1 Tim. 3:15). In this family, Jesus Christ is “the firstborn among many brethren” (Rom. 8:29). As to Himself, as God the Son, Christ is the Head of the Body (Eph. 1:22-23; Col. 2:19). To God the Holy Spirit, a temple is in view. In this temple, Christ is the chief corner stone (Eph. 2:20).

The Doctrine of Christ

The doctrine of Christ is central to the Christian faith. “He who abides in the doctrine of Christ has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him” (2 Jn. 9-10).

The message to the early church was quite simple. They simply declared the supremacy of Christ. He was declared victor over all things by virtue of His resurrection. Christ “is” all things, not just “gives” all things. Eternal life is not an abstract gift apart from the person of Christ. “He who has the Son has life; he who does not have the Son of God does not have life” (1 Jn. 5:12). To know Christ is to have eternal life (Jn. 17:3).

Christ does not just show the way; He is the way. He doesn’t simply tell the truth. He Himself is the truth. He doesn’t abstractly give life. He is the life (Jn. 14:6). He is the bread of life (Jn. 6:35), the light of the world (Jn. 8:12), the door (Jn. 10:9), the good shepherd (Jn. 10:11), and the resurrection (Jn. 11:25).

The rest of the New Testament agrees with this revelation in John’s writings. A believer is blessed because he has been placed “in Christ” (Eph. 1:3). Christ Jesus is made unto the believer “wisdom, righteousness, sanctification and redemption” (1 Cor. 1:30). The entire believer’s life is one of being united with Christ, which of course, is God’s original intention for men according to His eternal purpose.

This Christological view imparts a proper understanding of every aspect of Christian life. Church is not

something a believer attends, but it is participation in His Body of which he is a member. The Bible is not a book that is read, but it is the very Word of Christ.

Christ in Eternity

From eternity to eternity, Christ is the center. “Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11). God “raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all” (Eph. 1:20-23).

“Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: ‘You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created” (Rev. 4:9-11).

“Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thou-

sand, and thousands of thousands, saying with a loud voice: ‘Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and blessing!’ And every creature which is in heaven and on earth and under the earth and such as are in the sea, and all that are in them, I heard saying: ‘Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!’ Then the four living creatures said, ‘Amen!’ And the twenty-four elders fell down and worshiped Him who lives forever and ever” (Rev. 5:11-14).

Christ is All

In confronting the Gnosticism of his day, Paul upheld a high Christology. In all things, Christ is to have the preeminence, for it pleased the Father that in Him all the fullness should dwell (Col. 1:18-19). Paul’s desire is that all would acknowledge the mystery of God, which is the revelation of Christ, in whom are hidden all the treasures of wisdom and knowledge (Col. 2:2-3). Simply put, Christ is all and in all (Col. 3:11). The testimony of Jesus is the spirit of prophecy (Rev. 19:10).

Christ is the Christian life (Col. 3:4). Those who live no longer live for themselves, but for Him who died for them and rose again (2 Cor. 5:15). Paul testifies, “I have been crucified with Christ; it is no longer I who lives, but Christ lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2:20). Paul also said, “For to me, to live is Christ, and to die is gain” (Phil. 1:21). As John the Baptist

declared, “He must increase, but I must decrease” (Jn. 3:30).

Christ is the message. To the Jews, Christ is a stumbling block and to the Greeks, foolishness. But to those who are called, Christ is both the power of God and the wisdom of God (1 Cor. 1:22-24). Paul had determined not to know anything when he preached except Jesus Christ and Him crucified (1 Cor. 2:2).

Perhaps preaching would become much more effective if all preachers would take the same attitude as Paul when he stated, “For we do not preach ourselves, but Jesus Christ the Lord, and ourselves your bondservants for Jesus’ sake” (2 Cor. 4:5). May it be so!

How This Affects Ministry

From all eternity, the goal of the Father is to magnify Christ. Therefore, all ministry must also have this as its aim. If any ministry seeks a lesser goal than this, it will be void of the full anointing of the Holy Spirit. The ascension gifts of Eph. 4:11 also must have this as their purpose and aim. God’s current work, in light of His eternal purpose, is to build the Body of Christ. The eternal pattern is to be reflected in local churches.

The purpose of the evangelist is not to evangelize. It is to build the Body of Christ. He does so by evangelizing. The goal of the prophet is not to prophesy, but to build the Body of Christ. The aim of the teacher is not to teach, but also to build the Body of Christ. Along with the apostle and pastor, all of their aim is one and the same.

[Ministers] are the ‘tradesmen’ by which God commissions His house to be built, causing His eternal desires for His Son to be realized in time and space.

They are the ‘tradesmen’ by which God commissions His house to be built, causing His eternal desires for His Son to be realized in time and space. How shall any minister build if he has never seen the blueprint? Indeed, what will they build?

It is popular to speak of ‘anointing.’ Everyone craves it. To have anointing in ministry without hindrance, which will stand the test of judgment and be rewarded in the final day of fire, requires that the ministry first see the Father’s love and plan for His Son. Then it must be Spirit-directed in all its pursuits. Ministers must learn to depend entirely upon the enablement of the Holy Spirit, not relying on human ingenuity or wisdom. Finally, the motive of every expression of ministry necessarily must be the glory of Christ. When such conditions are met, a full measure of the ‘anointing’ of the Holy Spirit may be expected.

Chapter Ten

Local Church Outreach Jerusalem and Samaria

By Phil Derstine
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Bradenton, Florida

We're on a MISSION, should we choose to accept it. And it's not Mission Impossible. In fact, Christ will not return until we fulfill it. Matthew 24:14, "This gospel of the kingdom will be preached in the whole world... and then the end will come." That gospel and our mission is often misunderstood or even ignored by the Church, yet it is the driving force of our faith and the very purpose of God for our existence on earth today. A dynamic church plant will require a clear evangelism strategy for outreach in the local community.

The Great Commission is expressed by Jesus to His disciples, just before His ascension into heaven. Mark 16:15 instructs us to "go into all the world and preach the gospel" and then gives us a context by saying, "these signs shall follow those who believe: In my name they will drive out demons, they will speak in new tongues.... they will place their hands on sick people, and they will get well" (vrs. 17, 18). What a powerful picture of our assignment, not only a task, but the power and authority to ac-

complish it! It's more than a mission, it's a com-mission. The prefix "COM" means the granted authority and power to do. The root word, "MISSION" means a particular task or duty. Actually, we have inherited the same mission as Jesus, and His power to fulfill it. In fact, Jesus said, "...and greater works than these shall he do; because I go unto my Father" (Jn.14:12).

In John 17:18, Jesus prayed the only recorded prayer for the Church with these words, "In the same way you gave Me a mission in the world, I give them a mission in the world" (Message Bible). Five times, He emphasized to the Father, "Let them be one as we are one."

Jesus intended for us to have the same connection of assignment and power as He had with His Father. Also, we should note, that our mission is to the world, not to the church. "For God so loved the world...." (John 3:6). Jesus said, "...I will build my church..." (Matt. 16:18), you go into the world! Indeed, Jesus spent most of His time in the world, in the marketplace, amidst the people and not in the synagogue.

We must understand that our mission is to the world. And we must understand what it means to "*preach the gospel*." What exactly are we supposed to be doing with this instruction? Traditional evangelism focuses on making converts...bringing people, as quickly as possible, to a point of decision, a decision to accept Christ as savior. The result of this focus has given rise to "short-order" conversion methods... a "sinner's prayer," the "Four Spiritual Laws" and the "Romans Road." While all of these are

scripturally based, Jesus didn't teach or practice these. In fact, all this methodology has thrust the task of preaching the gospel into the professional area and out of reach for most Christians.

To follow the example of Jesus, we must change our focus. Rather than informing people of Christ, we must touch people with the love and power of Christ. Acts 10:38 says, "Jesus went about doing good," perhaps that's why people wanted to follow Him. He introduced His ministry in Luke 4:18-19, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the

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poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."

The gospel of Jesus Christ was a healing and delivering gospel. It was a message of good news...."God has an answer to your need." Jesus met people where they lived, at the point of their need. A dynamic local church will have a reputation for addressing the social needs of the community at large.

In Acts 1:8, Jesus said, “*....and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.*” We are to be witnesses, not salesmen, witnesses, not attorneys. A witness is an expert, simply at what he personally has seen or experienced, first-hand. Jesus made good things happen, and people witnessed them. Then He instructed them to simply share with others what they had seen or experienced. This kind of testimony is genuine and sincere, the catalyst for revival in a local community.

Jerusalem represents our home or home town, the area most familiar to us. All Judea represents a broader area, perhaps our state or nation. Samaria specifically represents people near us, but different from us, racially or culturally. Jesus mentioned the Samaritans often, because the religious Jews of His day despised and prejudiced them as unclean. They lived near and around Jerusalem, but were hated and despised by traditional religion. Modern day Samaria includes the inner city streets, bars, jails, nursing homes, hospitals, race tracks, truck stops.... these are all places where people are largely unchurched and have specific needs. In John 4:4, Jesus “had to go through Samaria” in order to reach the woman at the well and the Samaritan people. The Church also “has to go through Samaria” in order to reach the unchurched and needy of our day.

Our commission comes with the power and authority to accomplish it, a demonstration of power for miracles. In II Corinthians 2:4, Apostle Paul declares that his ministry

focus was not to deliver clever words, but rather to demonstrate the power of the Holy Spirit. Verse 5 goes on to ex-

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press why, "So that your faith might not rest on men's wisdom, but on God's power." God performs miracles to demonstrate His reality. Even Peter and John's strongest persecutors couldn't deny the reality of a miracle. "What are we going to do with these men?" they asked. "Everybody living in Jerusalem knows they have done an outstanding miracle, and we cannot deny it" Mark 4:16.

Testing and persecution put a demand on our faith and increase God's power in our lives. In Luke 4:1, we read that Jesus was full of the Spirit when He was drawn into the wilderness. After He overcame the devil, verse 14 tells us, "And Jesus returned in the power of the Spirit into Galilee and there went out a fame of Him through all the region round about." Jesus instructed the disciples to tarry in Jerusalem and wait for the gift of the Spirit's power. The Church should reject any Last Days form of godliness that denies the power of God for miracles. Miracles are God's tools for opening spiritually blind eyes and softening spiritu-

ally hardened hearts. Belief in the supernatural characterizes the dynamic last days church and must always remain the heart of our gospel.

In my book, Evangelism That Works!, I advance a seven step pattern for evangelism that is seen in the ministry of Christ. Departing from the traditional approaches of confrontational soul winning, this pattern focuses on discovering needs and offering prayer. “Go ye into all the world” can be better understood through this rephrase, “As you go into all the world...” As you go to work....as you go shopping....as you go to school. Wherever you go in the world, expect divine appointments and then move towards people with the love of Christ. Compassion and friendship characterized Jesus’ way with people. He met their needs and then they wanted to follow Him. Through prayer we connect people with God and then anything can happen.

A Seven Step Pattern For Evangelism

1. SMILE - A smile creates a friendly atmosphere, one of kindness and acceptance. In a world suffering from rejection and dysfunction, a smile is a “welcome” sign. It can open the door for friendly conversation.

2. ENGAGE CONVERSATION - Initiate the conversation. Take an interest in people. Listen to what they say. Jesus “moved toward” people (Matt. 14:14, Luke 6:34) and so must we.

3. DISCOVER THEIR NEED - You don’t have to

talk to anyone very long before they will complain about something. That is their need. Their need creates an opportunity for you to offer prayer and connect them to our miracle working God.

4. OFFER PRAYER - Consider prayer to be your highest order of spiritual business, rather than “making a convert.” Prayer connects people to God. Only God can genuinely save, our part is simply to connect them to the Savior. Jesus said (John 6:44), “No man can come to me, except the Father which has sent me draw him...” Offer prayer confidently, with an outstretched hand, as if you’re shaking hands. Fulfill Mark 16:18, “....they shall lay hands on the sick and they shall recover.” Put people in a position of divine impartation. When you pray, believe that you’ll receive (Mark 11:24).

5. USE DISCERNMENT - Here is where you must be sensitive to listen to the Spirit of God for the next step. After prayer, pause briefly to observe any outward signs of God’s moving....tears, shaking, another prayer request. Your witness may end here with the seed sown, or God may work through you to bring in the harvest.

6. SHARE CHRIST - Now that you have earned some trust, move them from their needs into God’s plan of salvation. Offer a prayer that brings forgiveness from sin and deliverance from bondage. Frame a prayer around Romans 10:9-10. Lead them to Christ.

Put people in a position of divine impartation.

7. MAKE AN APPOINTMENT - Don't ever lead someone to the Lord without letting them know when they'll see you again. Make an appointment to meet them at church next Sunday, or better yet, pick them up for church next Sunday. Discipling will require more of your time and attention.

This simple pattern is natural and effective. It takes the fear out of evangelism by changing the focus from sales to service. Dynamic churches are sensitive to the needs of hurting people in the world. When church members are taught how to effectively reach out to people, one-on-one, as they go in the world, others are drawn to Christ, in Jerusalem, in all Judea, and in Samaria. Church growth will result and the Kingdom of God prospers.

Chapter Eleven

Local Church Outreach To Go Into All The World

By Eugene Smith
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The Great Commission commands the Church to go and teach all nations (Matt. 28:19-20), to preach the gospel to all creation with signs following (Mk. 16:15), and that repentance and remission of sins should be preached in all nations beginning in Jerusalem (Lk. 24:47). In order to properly evaluate the church's historical efforts to accomplish this, one must first ascertain what is in the mind of God the Father. If the full blessing of the Holy Spirit is to be desired and expected, the Father's intentions need to be discerned, because, as Romans 8:27 teaches, the Holy Spirit works according to the mind of God (the Father). What, then, are the Father's goals and desires? Does that which is produced satisfy the heart of God, or is it a facsimile? What is the nature of the Church? Only when such questions are answered can it be understood whether the methodology that missions have followed in the past is effectively producing God's eternal desires.

When Jesus was confronted with a question about divorce, He recognized that God had permitted things that were not necessarily His perfect will. However, Jesus was

not content to live at a level below God's perfect desires, and He refers back to what God intended "in the beginning," that two shall become one flesh (Matt. 19:3-8). Jesus was showing the Pharisees that they needed to recover what was in God's heart "from the beginning". The same needs to be said about missions. God has permitted many things in the history of church and missions, but do they reflect the original purpose of God the Father?

The Father's Eternal Love for the Son

Only when the eternal covenant between the Father and the Son is recognized can the heart of missions as it exists in the heart of God be properly understood. God is working according to an eternal purpose that is centered around his Son, Jesus Christ (Eph. 3:11). The church is neither an afterthought, nor a byproduct of redemption. It is in the heart of God from eternity to eternity.

Though it is not the purpose of this essay to fully expound upon the eternal Father-Son covenant, it will be of great benefit to see what the Father has ordained for the Son. Then the purpose of missions will be seen in its proper light. Even if sin had never entered the story of the human race, it has always been the Father's good pleasure to:

- 1) Give His Son a Body through which He would express Himself.
- 2) Cause His Son to be the Head of this Body, the pre-eminent One Who also expresses the Godhead. Thus the Father and Holy Spirit are also revealed by the

lives of God's many sons.

- 3) Cause His Son to be the center and gathering point of all things.

Because the Father loves the Son from eternity to eternity, Christ is the center and reason for all things. Everything was created for Him, and the highlight of creation was the formation of man who was to become His Body. God's current work is building the Body of Christ to prepare it for glorification at His appearing. (For further study on this, see the books listed in the additional bibliography.)

If a study on missions does not begin with this perspective, then the major points will be missed. There will be more concern for the needs of man than there will be for the glory of the Son of God. More attention will be paid to redemption than the Father heart of God. The Bible will be read through the lens of salvation, instead of seeing how salvation feeds into God's ultimate purpose for His Son. The means is substituted for the end. The result of this is a distortion of the Great Commission, and thus a blurring of the goals of missions and the methodology used in achieving these goals. In the preaching of the Gospel, is the emphasis to call men from sin, or

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to call them to participate in the Body Christ, to be active in the Father's plan for His Son? Is the Gospel only preached from the perspective of God's wonderful grace, or does His grace lead to a higher end, that of the obtaining of the glory of the Lord Jesus Christ (2 Thess. 2:13-14)? Has the church forgotten that the call of God to men is not only according to His grace, but also according to His purpose (2 Tim. 1:9)?

Since God's current work is to build the Body of Christ, this becomes the goal of all ministry. The goal of an evangelist is not to evangelize. It is to build the Body of Christ. He does it by evangelizing. The goal of a teacher is not to teach, but to build the Body of Christ. He does so by teaching. The functioning of every part of the Body is to cause growth to the Body and to edify itself in love. (See Eph. 4:11-16).

Therefore a revelation of the Body of Christ is paramount for success in missions, as is a revelation of God's eternal purpose centered in His Son. How can anyone cooperate with God in ministry if he has not seen the blueprint the Father has drawn for eternity? Are our mission works merely creating extensions of our own denominations abroad?

The Body of Christ was in existence long before any converts were brought into it. Converts in mission work are not extensions of us, but equal members of the universal Body of Christ. They are not our "children" but our "brothers." In the work of missions, we are sowing seed in anticipate of the harvest which constitutes our survival, for

without the harvest, we perish. Without the completion of the Body of Christ, we are incomplete.

Thus the work of missions is not to evangelize, but to plant churches. It is not to obtain converts, but to build expressions of the Body of Christ. God's will in eternity is to be reflected in local churches. They are miniature representative models of His eternal purpose centered in His Son. When missions takes on this vision of the Father's intentions for His Son, then the full and mighty power of the Holy Spirit may be expected to attend the work with divine unction and authority.

After the basic philosophy behind missions is established, it is necessary to consider the elements that contribute to a successful mission in the eyes of God. Careful attention must be paid to the "worker", the "word" and the "worldview". Only then can the correct strategy be understood.

The Worker

God's work is intricately tied up in the worker. God "sought for a man" (Eze. 22:30). If God does not have a worker, He does not have a work. God "frames the ages by speaking His Word" (See Heb. 11:3.). That Word must conquer an individual who then carries the burden of that Word to the work. Thus it may take several years of dealings before God has his man in the place he needs to be. In the book of Genesis, Joseph passed through twenty-two years of dealings before God entrusted him with the salvation of his brothers (See Gen. 37-45.). This is because God's work must be done in God's way, in the power of the

Spirit by spiritual men. Ministry of any kind, whether missions or something else, is not always what a man does or knows; it is essentially what he is. The man is the ministry.

It is not enough to adopt apostolic methods if there is not first an apostolic calling followed by an apostolic commitment. To succeed in missions, the worker must know beyond all doubt that he is called of God and that he is to be in missions. This cannot be presumed or assumed. Previous pastoral experience is always a help in preparation, as practical issues, such as relationships, interpersonal skills and sermon preparation, are already acquired.

Secondly, the worker must be duplicating himself both in other workers and in the nationals. The scriptural method of entering into ministry comes by the way of "mentoring." Training is not just a matter of academics, but of entering the heart, mind, vision and purpose of the call. This is usually accomplished by a "father-son" relationship, such as Paul had with Timothy and Titus, or Elijah with Elisha. The scripture refers to these men as "fathers" and not instructors, though they instructed. Bible school students

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were not called “students” but “sons” of the prophets. Just as the twelve disciples learned from Jesus, younger men called of God will fully glean from older and experienced men their doctrine, manner of life, purpose, faith, longsuffering, love, patience, and trials (See 2 Tim. 3:10-12). The best training for missions will arise from knowledge that is gleaned by association.

The Word
The Initial Preaching

Equally important to the worker is the Word that is preached. The quality of the Word that is preached, both in initial evangelism and in the daily teaching that follows, greatly affects the quality of the convert. In respect of this, many missionaries around the world (and many local pastors!) have difficulty with some of the mass communication generated from the west that reaches out by satellite to the rest of the world. The difficulty is with the type of message being propagated. It tends to show little respect except for western values and culture. It is shallow in content, knows nothing of the message of the cross, and is man and need oriented rather than Christ centered. This has caused much consternation to workers laboring out in the fields of the world.

The data of the New Testament suggests that there are several components to a conversion. It must be understood that the presence of the Holy Spirit makes all the components a reality. There is the initial conviction of sin, followed by repentance and the application of the atonement to the heart of the sinner. Thirdly, the work of regen-

eration takes place. An empowerment of the Holy Spirit, and the believer's response in water baptism follow. If any of these components is missing, the result of the work of missions will be weak and not fulfilling the purposes of God. Without these five components, the Father's purpose in establishing a functioning Body for His Son will go undeveloped.

The work of missions can be no mere theory, but a real and powerful demonstration of the Holy Spirit. Unshakable and unwavering faith in the dynamic presence of the Holy Spirit must make its mark on every aspect of the work, from beginning to end.

Using Paul the apostle as an example, the goal of missions is not to just scatter seed with the hope that some may find good ground. Paul was out to establish churches. He expected results and anticipated that men would be moved to faith. While appealing to their felt spiritual needs, Paul presented Christ as the purpose of life. Men were urged to participate "in Christ." Paul's message was not man-centered; nor was the need of man the driving force in his preaching. The goal of all ministry is the glory of Christ. Men and women were called to participate in His Body, fulfilling the Father's eternal plan for His Son.

The preaching of the Gospel is not a preoccupation with the question of sin. Sin, though a reality in the experience of the world, is not the major issue. All things were

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created for Christ, and He is the heir of all things. There is coming a final manifestation of glory known in scripture as His “appearing.” The Christian, as His Body, participates in this and is being prepared for it. The “calling out” from sin is incidental and subservient to the greater “calling to” the communion of the Body of Christ and the obtaining of the glory of the Lord Jesus Christ.

Without a doubt, the salvation as presented in the New Testament is eschatological in nature. The grand end to which salvation points is the appearing of the Son of God, the climax of the Father’s love for His Son. It is the moment for which creation was created! It has been groaning for this day! Angels have anticipated it! The Father has ordained it! The Son, as the heir, has waited for it! What a shame that the church does not preach it as the Gospel! What an injustice that the evangelist is more concerned with the question of sin than the glory of the Son of God! What a tragedy when church and gospel are centered on the needs of man!

The amazing testimony of scripture is that the early converts were filled with expectancy and desire for the Lord’s appearing. After being warned of the judgment of God against idolatry and immorality, Jesus is revealed as the Savior from wrath. However, even this is secondary to the fact that the Savior is none other than the Son of the Father, in whom they are called to participate. Their immediate reception of the Spirit was to them an eschatological reality, causing them to yearn after the final glory at the appearing of the Son of God. This dimension of the Gospel

needs to be recovered in missions and church, whether abroad or at home!

Paul's goal was not to populate heaven; nor was it to entice men with a promise of heaven. His pressing burden was to cause men and women to encounter the power of God. For Paul, the forgiveness of sins was to lead the way to inheritance as joint-heirs with Christ (See Acts 26:16-18.).

The Continuous Teaching

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Equally important to the success of missions in the eyes of God is the continuous teaching. The converts were filled with a sense of expectancy and were constantly being prepared for their destiny. Scripture reveals that the apostles did not spend excessive years in one location, but they did spend a fair amount of time, from a few months up to a few years at the most. During this time, they taught with apostolic authority on a daily basis. It certainly wasn't once a week! During this time, they delivered what was later called "the tradition of teaching," consisting of both revelation of the purposes of God and many practical exhortations concerning their behavior.

It also needs to be stressed that water baptism and the empowerment of the Holy Spirit are both considered components of Christian conversion. While it is not the pur-

pose of this essay to discuss the doctrines of water baptism and the infilling of the Holy Ghost, it is imperative to see that these were normal and initial encounters with the power of God. Water baptism is the believer's initial response to the grace of God and his participation in Christ. The enduement of the Holy Ghost is the reality of the new life dynamically received, causing the believer to function in the Body of Christ as a member.

What also is essential to the success of a mission is to let the converts meet together on their own without leaning upon the presence of the apostles who brought them the Gospel. Immediately, the expectation, no matter how young in the Lord, was for the converts to meet as the Body of Christ, functioning in various giftings because of the dynamic encounter they had with the power of God. While there are obvious risks involved, Paul the apostle thought these risks were to be embraced if the alternative meant that his physical presence must always be with them.

This takes great faith in the Holy Spirit, and the workers must never take the place of the Holy Spirit in the lives of their converts! Is the worker winning converts to himself, or to the Lord? Is the worker creating a sense of dependency upon himself or the Holy Spirit? Perhaps the fear of leaving spiritual things in the hands of "babes" occurs because a thorough work was not done in the initial preaching of the Gospel! In this respect, the apostles withdrew early from the converts to allow the new believers to develop their giftings in God.

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The World View

When a worker is sent out to a mission, he will be entering a world different from his own. He may go to a group of people that think and speak differently, and perhaps have a completely unfamiliar orientation to his way of life. In other words, the worker must be prepared to live, think and act cross-culturally. Paul was multilingual and multicultural. He could minister as easily in a Jewish synagogue as he could to idolatrous heathens. He could speak fluently to those who had law, and also to those who knew no law (Read Acts 13 & 14).

Culture is a complex whole and may be defined as the sum of the distinctive characteristics of a people's way of life, of their knowledge, attitudes, and behavior. This in turn orders their lives, interprets their experience, and evaluates their conduct. No matter how it appears to an outsider, the behavior in a different culture is not haphazard, but conforms to a pattern, the parts of which are very interrelated. It is an integrated system.

To speak into a different culture, one must learn it well. This is one of the reasons for younger men to be mentored on the mission field itself. It takes time and effort to learn to think in a different culture. Many people are completely unaware that they are monocultural and that they are guilty of ethnocentrism. They unknowingly judge

values and customs of others by viewing them through their own colored glasses. Without knowing it, a sense of superiority is being communicated., even in the preaching of the Gospel.

Jesus is the supreme example of cross-cultural communication. Though He eternally is God, He became a man. He was subject to everything that any man can experience. He became one with man that He might save man. He became very familiar with the world to which He ministered (See Jn. 1:14; Phil. 2:5-8; Heb. 4:15). When He ministered, He spoke of things with which His listeners were very familiar.

If a worker is going to communicate with a culture different from his own, he must know the filters by which everything is interpreted. All culture is learned behavior shaped by parental upbringing, families, schools and such. All culture is also shared, taking place in the context of a group. Culture is an accumulation of ideas, rational schemes of thought that act as models that describe and explain reality. It is also cumulative and changing as new concepts are brought into it. The Gospel will do this, and a way of life will be changed!

There are many primary communication systems built into any culture. To be able to communicate effectively, the worker must recognize that his message is being filtered through these systems. He might be saying something very differently from what he thinks he is saying!

Obviously, the language itself is one communication system, but what is also being communicated by one's

attitude to time? Is the clock more important than the event? What about space? Is privacy needed? What are the methods of control? How are resources shared? What is their manner of association, by family or perhaps community? Or is the culture comprised of "individuals?" What is the division of labor? What modes of dress, speech and conduct reflect their view of sexuality? How do they learn, by professors, instructors, by observation, modeling, classroom or mentoring? Is their play full of humor and games? What constitutes their defense, their health procedures, social conflicts and beliefs? Each of these systems has its own rules that govern relationships and how communication is received. The receptor people will filter everything that is said through these filters!

In order to bridge this gap, culture shock must be overcome and familiarity with another way of life must be embraced. The foreign worker must put a high value on acceptance and communication, and have emotional stability and inner spiritual resources. Will the worker make adjustments concerning time orientation, or will he expect to "westernize" the people? Will he make judgments based on the present need, or can he see the whole picture? Does he prepare for crises that the receptor people never think of? They won't understand your preparations at all! Is the task more important than the people? Do the people gain self-worth from achievements? Or is a certain seg-

How do they learn, by professors, instructors, by observation, modeling, classroom or mentoring?

ment born into status? This will affect the way the Gospel should be communicated. Will the worker conceal or expose vulnerability? Adjustments in attitude and activities will have to be made in all these areas to be properly understood.

If the Gospel is going to take root in a new social setting, it must be “contextualized.” The social structure supplies the key to how communication must be employed. What is the self-image for the whole group? What is the consciousness of the people as a whole? What are their marriage customs? How are power struggles resolved? How important are land rights? What sexual behavior is permitted? How has their geographical location affected their understanding of themselves? The answers to these kinds of questions will reveal how the people think. The worker must then find “functional equivalents” to bring across concepts that make sense and give the same truth in the framework of their thinking.

Obviously, all this takes time, study and effort. Failure to do so will result in a failed mission. These issues should be studied beforehand, and mentoring on the field by a senior worker is indispensable to one’s training.

Strategy

One final issue will be addressed in this essay. Once attention has been paid to the worker, the word and the worldview, the practical application on the mission field must be pursued. Through reading the New Testament, there are basic strategic methods that can be discovered.

It seems that apostolic work was carried out in the

major cities. Once the city has been influenced, it can be said that the surrounding country and towns have been reached. This is because the major cities are the economical forces that drive the rest of the country. Most of life flows in and out of the big city. People seek employment there. Trade routes are established. Major sports events take place there. The city acts as a hub, which influences the surrounding area, such as all of Asia hearing the Word because of Paul's time in Ephesus (Acts 19:9-10).

Therefore, a strategy to reach the city must be in place. This can be done in several ways: the apostolic teaching ministry such as Paul's in Ephesus, teaching converts to influence their world of relationships, and building bridges into the city with good works.

It also is a pattern in scripture to spend a fair amount of time in a given area. There is little evidence of weeklong evangelistic campaigns that come and go from the big city. Rather, the ministry was extensive, lasting at least for several months, if not longer. It was supernatural in character with signs following, and the teaching was daily. The time, money and effort spent in weeklong crusades seem to bear little fruit, and this appears as the least effective means of missions. This is especially true in overseas campaigns conducted by foreigners. While the campaigns are largely attended, the remaining fruit is suspicious. It is far more effective to train the nationals to do the work themselves. This produces better and more lasting fruit.

The attitude towards finances also plays a part of

the strategy. If the worker lives well above the people to whom he ministers, a gulf is fixed between them. Jesus, the supreme example, became one with humanity, being tempted in all points as all people are. He did not live a different kind of life separate from their experience. The New Testament workers identified with the people, ministered out of weakness, and lived by the principle of the cross. They exemplified the message they brought, even in the area of finances. They lived and labored by faith without any sense of security from sources elsewhere.

Also in the area of finances, the workers of the New Testament never handled local finances. The New Testament is amazingly silent in this respect. Right from the beginning, local administration was given to the local people. The apostles did not assume this. Each new church was financially independent, not surviving on outside funding. If necessary, the apostles led the way in this with personal examples of working with their own hands to support themselves and others.

As in finances, right from the beginning, each local work assumed its own responsibility in other areas, such as leadership, ordinations, baptisms, and communion. The scriptural testimony is that these things were handed over to a new local church quite early in its history. The apostles did not act as surrogate parents that eventually would

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hand over authority. This was given quite quickly to men that demonstrated certain moral qualifications. These leaders would grow with the church. While the apostles would act as resources for them, and edify them with their teaching, administration was given over very early. In this respect, the apostles practiced “early retirement.”

The church was allowed to meet as a church, functioning on its own without dependency upon the apostle’s gifting. This is necessary for the development of the Body of Christ. Each member of the Body was supernaturally endowed with the Holy Spirit as a result of their conversion. Therefore, all members for the sake of their own growth and that of the whole Body were encouraged to minister immediately.

Concluding Remarks

The goal of missions is to provide a Body for the Son of God. This is the Father’s eternal purpose. A composite of the Great Commission taken from all four Gospels teaches us that we are to engage in an intensive and extensive heralding of the Gospel among all nations, in a clear and meaningful way. This naturally involves learning cross-cultural communication.

Nations are to be led in the experience of the grace of God made available through the death and resurrection of Christ. Converts are separated from past heathen practices and built into meaningful expressions of the Body of Christ. This is accomplished through water baptism, communion, and teaching. The power of the Holy Spirit is a dynamic reality that activates the realities of a new life as

members of the Body of Christ to minister to one another and the world around them.

The churches of the New Testament are intensely local, and the goal of the mission worker is to produce local expressions of God's eternal purpose. The local church is a 'miniature' expression of divine eternal principles.

Because of this, the modern role of the missionary should be reviewed. There are not many areas of the earth untouched by the Gospel today. In many places of the world, if the missionary were to be withdrawn, the work of the ministry would carry on regardless. Rather than building extensions of themselves in other parts of the world, missionaries should focus on building expressions of the Body of Christ as the Holy Spirit creates it in the context of the local culture.

Chapter Twelve

Pastoral Ministry

By Roland Weaver
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The role of a Pastor is that of an equipper or designer of ministry. On the one hand, can they do any and all kinds of ministry? Yes! Is it wise for them to continue to do so? No! Ephesians 4:11-12 says the primary work of these

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particular gifts is to equip others to do the work. The Amplified translation in verse 12 says: "His intention was the perfecting and full equipping of the Saints (His consecrated people), that they should do the work of ministering toward building up Christ's body (the Church)."

My paraphrase of this would read: "Their ministry or work is specifically to perfect (to adjust thoroughly, to knit together, to unite completely) the Body, the Saints, in order that they (the Body, the Saints) might do the work of serving each other to build up the Body of Christ." Pastors need to be able to see the big picture and how it all fits to-

gether. They also need to recognize the need for working together as a team and their unique role and contribution to that team. Primarily their unique role is that of leadership.

Leaders understand if they get caught up in doing the work themselves they become a bottleneck for ministry to really take place. We have spelled this out in a reader friendly document of our by-laws in "How the Church is led." In it we specifically address the role of the pastor in this way:

"Consistent with the New Testament concept of spiritual gifts, the senior pastor, like any member of the body, is uniquely gifted and should seek to minister primarily within his/her gift area.

"In addition to his/her pastoring role as an elder, the senior pastor is primarily responsible to be a teacher of the Word of God and to provide strategic leadership and vision to the body. His/her goal is to help believers mature through insightful and accurate presentation of biblical truth, equipping them to be the true "ministers" in the body. He/she must strive to teach and lead by word and example, and he/she must stress both the understanding and application of God's truth.

"The senior pastor should not be responsible to consistently minister in areas unrelated to his/her primary function and giftedness. To burden him/her with other roles (administration, counselling, visitation, etc.) is to rob him/her of planning time, study time, and devotion to the Word. This can lead to watered down, inaccurate teaching or inef-

fective leadership, both of which in turn weaken the body. As shepherds of the church, the elders are responsible to appoint other leaders with complementary gifts to undertake areas and aspects of the ministry that cannot be filled by the senior pastor.

Teaching within the body should not be limited to the senior pastor. The New Testament emphasizes the need for teaching elders and/or the utilization of other members who are gifted in this area, thereby providing a variety of input and role models.”

I heard a saying that says you should “start as you mean to continue.” One of the greatest downfalls in starting a new church is the amount of responsibility that is often placed on a pastor. Let me share a few of my own examples. This may be necessary for an initial period of time, but it often leads to the mentality that we pay the pastor to do the work, when in fact God’s mentality is that the pastor is to lead and the ministers (the saints) are to do the work!

In order for this to happen, it will require consistent teaching and boundary setting by a pastor. For example the old teaching method: “I do, you watch, I do, you help, you do, I watch and then you do and others watch” needs to be practiced and applied as much as possible. So often we don’t really equip, we simply tell people to go and do, and then don’t understand why it falls apart. People need feed back, constructive criticism and so on in order to learn and grow. In fact I believe that a pastor along with other leaders needs to form a “spiritual parenting team.” We are like fathers and mothers, whose role is to train up our chil-

dren. But the purpose isn't to keep them children, but to raise peers, who will follow God and become fathers and mothers themselves. These individuals do the primary work of the ministry.

Peter in I Peter 5:1-5 tells us, like parents we are simply stewards of the flock and our responsibility is to feed them in such a way that they grow and succeed. If we don't empower them to grow we become bottlenecks that hinder the church instead of facilitating ministry. For example I initially did all the greeting of people as they left, all the praying for people and so on. One day a dear saint pointed out that I was hindering not helping the body grow. In other words, teach us how to do this and let us do it. This ties directly with us teaching people that the ministers of the church are the people. We have a slogan that we use: "Ministry to people by the people." It's not ministry by the pastor.

So pastors, what are your unique gifts? Learn to discover what they are and then as both Paul and Peter write: "Seek to excel in the use of these gifts." Excel in the areas God has gifted you and find others to come along side where you don't excel. For example our associate pastor loves to work

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with the details. I see the big picture. So we draw from each other's strengths. Even before I had an associate, I tried to surround myself with people who had what I didn't and empower them to do the work.

In light of this I believe a pastor should find other gifted communicators and teachers and build a preaching team. This not only helps a church receive a healthy diet, but it also reinforces the fact that we are inter-dependent and need the gifts of each other to fully accomplish what God has entrusted us with. Let me be clear here, I'm not saying pastors should never do what they aren't gifted to do, which isn't reality. But we must place high priority on finding and building into the lives of others so the church can benefit from all of the gifts he's given.

Let me say this regarding pastors personally. Pastors need to have a strong sense of personal security and worth. I believe this comes first and foremost from knowing God's calling in our lives and secondly from knowing that the church, the pulpit isn't ours, we are merely stewards and it belongs to Christ. This isn't an excuse for allowing anything and everything to take place, but a truth that frees us from fear and distrust of others.

The truth is our greatest success is seeing others, seeing the church succeed, not merely our own personal ministry. In fact let me talk to you about this issue of personal ministry versus our role in the church. As a pastor the highest priority is our role within the local church. Any personal ministry needs to be subservient to that role. At the heart of this is perhaps the need for us as pastors to

see ourselves as Christ who gave himself for the church and served us rather than him. This is a key mentality that pastors must hold high.

Another component that is necessary for pastors today is authenticity. In my early years of pastoring I would keep an open Bible on my desk or put on a good face. The Lord convicted me about both, telling me I was giving people an unrealistic picture. People need to know and hear about some of our struggles and see us as ordinary people who need God's grace. Many people tell us that because they hear about our family or marital struggles and see us succeed it gives them great hope.

Pastors must follow God and at the same time be who they are at all times in all places. We complain about people putting pastors on a pedestal, but quite often we, because of our lack of authenticity, are the cause of it. We're real people who need the grace of God as much as others do! Let me add this regarding authenticity. Jesus poured his life into twelve disciples. He ate, walked, taught, and laughed, and so on with them. Yet today pastors often have no close relationships within the church and are often taught not to do so. I think this has been a lie from the devil to keep us isolated and one of the reasons we see pastors fail. I would say build deep meaningful relationships within your church body. You as a pastor, as a father or mother in the Lord need these relationships as much as your body does. Community is in the heart of God and must be our heart as well.

Finally on a practical side, as much as we need to

immerse ourselves in prayer, communing with the Lord, and filling ourselves with the Word, we also need to take care of ourselves with regular rest and exercise. This is one component I think all pastors struggle with, that it's not spiritual to exercise and recreate. But the truth is we need this as much as the other. We need to be "re-created". So build some recreation into your daily regimen as a part of what is needed for effective ministry.

Chapter Thirteen

THE MINISTRY GIFT OF PASTOR

In Relationship to the Five-fold Ministry

By Robert Garrett Jr.
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“When he ascended on high... he gave gifts unto men... And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers” (Ephesians 4:8, 11).

There are many titles for those we recognize “in the ministry.” The most common clergy term is “pastor.” But what does the Bible say about the role of a pastor? A common basic understanding within Pentecostal circles is one expressed by Dr. Wayne H. Lee, a former professor at my alma mater (Valley Forge Christian College, of the Assemblies of God), in his book entitled, “The Fifteen Vital Functions of Church Life.” Here, Dr. Lee says, “... The biblical words: pastor, elder, bishop and overseer, tend to be used interchangeably in Scripture.

In the New Testament, there seems to be a plurality of leaders who were equal but with different roles as defined in Ephesians 4:11. Here, the Scripture gives us five specific roles in New Testament eldership. One person, however, usually emerged as the leader or senior elder/pastor in the local church.

I see four important points from Dr. Lee's comments. First, he says, "...the biblical words, pastor, elder, bishop and overseer tend to be used interchangeably in Scripture..." If this is true (and I think it is), then the Bible somewhat intentionally "blurs" the application (not the definition) of these terms. Therefore, we must be careful and humble as we approach this subject. We must resist a rigid approach to this analysis. It is obvious that God is more interested in giving the church guiding principles as opposed to specific patterns.

Second, Dr. Lee says, "... there seems to be a plurality of leaders who were equal..." By this statement, we can see that God never intended for the church to end up with a kind of "top-down" ecclesiastical hierarchy, which breeds "one-up-man-ship." Historically, the institutional church mutated into this pattern. But we don't see evidence for this pattern, or any absolute pattern in the New Testament. Again, I believe that the Holy Spirit, through the Scriptures, gives us guiding principles, but stops short of a specific pattern or blue print. Perhaps this is because there are a number of creative ways the church can be patterned according to Biblical principles.

Whatever our understanding is of church government, we must conclude that no one ministry gift is more important than another. That's not to say that everyone has the same responsibilities and privileges! But God's intention from the beginning was always a "team ministry" approach. That's why the church is a "body." "Every joint" supplies! We must all learn to work together for the good

of the whole body.

Third, Dr. Lee says, "... but with different roles as defined in Ephesians 4:11." Here, we see that the church has essentially five equipping gifts or offices, commonly called the five-fold ministry. The pastor was never meant to do it alone. The office of pastor was never meant to be the only equipping gift in the church. Therefore, it behooves us to understand pastoral ministry within the context of the other four ministry gifts, mentioned in Ephesians 4:11. Actually, all five gifts or offices working together represent the complete ministry of the ascended Christ to the New Testament church.

Fourth, Dr. Lee says, "... One person, however,

God's intention from the beginning was always a "team ministry" approach.

usually emerged as the leader or senior elder/pastor in the local church." Here we see the other side of the same coin. Regardless of the fact of team ministry, there still needs to ultimately be a "first among equals" (i.e. a leader of the leadership team). Every "body" needs a "head." A many-headed body is simply, a "monster." Even though Christ is the "metaphysical" head of the church, every local church must also have a "physical" head (i.e. physical head-ship). If we don't proactively provide human leader-

ship, leadership will emerge anyhow. A vacuum is always filled, either intentionally or accidentally. That's just the way it is. The bottom line is that there can only be one senior leader within a leadership team. That principle holds true within the family unit. That principle holds true within the church. That principle holds true even within the God-head (1 Corinthians 15:28). However, leadership is not about domination. Leadership is about unified purpose and direction, which benefits the whole body. The body doesn't benefit from confusion and chaos. Yet, a leader without a leadership team produces burn-out and exhaustion. Both aspects are vital at the same time.

THE CONTEXT OF PASTORAL MINISTRY

I believe pastoral ministry is primarily set within the context of the local church. Let me explain. I see the church in two dimensions: the church universal and the church local. The first dimension is the church universal, or the church "invisible." We describe it this way because in this context, the church exists corporately all over the world, at the same time, but is intangible and too broad for observation and experience by all its members at once.

The second dimension is the church local, or the church "visible." We describe it this way because in this

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context, the church has a singular, local expression, which is tangible, observable and experiential to all its members at once. Every Christian should localize their membership in the church, for accountability and nurture. Yet, every Christian needs to recognize their membership in the world-wide church in order to see the big picture, and protect against extremes (unbalanced growth and sectarianism).

The ministry of “pastor” is primarily given to the “local” church. It is not so much a trans-local, itinerant gift. In this way it is unique among the other four ministry gifts (offices) mentioned in Ephesians 4:11. There may be some exceptions to this statement. However, I believe it to be true, because I believe the basic role of a pastor is to build “local community” through “personal care” ministry. We will come back to this point later. As for the other “five-fold ministry gifts,” I believe the apostle, prophet, evangelist and teacher can all function either locally or trans-locally, depending on the scope of one’s personal gift, calling and commissioning.

Let me just say that to be called is a divine act. To be commissioned (i.e. sent) is a human act. Both are necessary for divine order in the church. Many people run around with the call of God upon their lives, but have never submitted themselves to a commissioning process for proper release. Many are called (i.e. acknowledge their spiritual gifts), but few are chosen (i.e. commissioned, released) properly. Example: David was called of God, but commissioned “in the midst of his brethren” (1 Samuel 16:13). Both aspects are vital, but outside the scope of

this study.

PASTORAL TERMINOLOGY

Every church group has its own set of clergy terms. I want to look beyond terms and titles. Regardless of who the senior church leader is, I want to explore the Biblical characteristics of *pastoral ministry*. Some groups call all their ordained ministers *pastors*, in a generic sense - regardless of whether a pastoral gift is evidenced. My point is that just because someone is titled "pastor," does not automatically give them that motivation. These things can't be forced.

Spiritual gifts are "God-given", not "man-made." Titles may be man-made. Even leadership can be and must be developed. But I believe you cannot develop above "average" in any area of leadership where you are

not innately gifted! Example:
As a music teacher (pianist and vocalist), I can personally attest to the truth of that statement. I have had students who simply do not have "the musical gift" regardless of how hard they work at it. They simply won't achieve above "average." We must learn to major on the majors and minor on the minors if we want to "excel." This is true of any gift! Romans 11:29 says

...you cannot
develop above
"average"
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of leadership
where you are
not innately gifted!

the gifts and calling of God are without repentance (i.e. without change).

I believe senior church leadership can emerge (and does emerge) from every one of the five-fold ministry gifts. Even though we normally title the senior leader, “pastor” - we can not create that spiritual gift or calling upon someone’s life. We can only discover it and learn to nurture it and work with it.

The gifts and calling of God is a sovereign thing, according to Ephesians 1:11. We must be careful to reject a spirit of pride and a need for certain terminology to be laid upon us, just to feel important! That is a very real danger! “Our need” to be recognized as “such and such” is normally based in self-centeredness and an inferiority complex. So we must be careful here (as far as our need for titles). But others need to correctly identify us and our ministry gift, role and office, if they are to properly receive ministry from us.

In that sense, the use of terminology is important for them, more than for us, (e.g.) if I’m your pastor, then you need to call me “pastor” so that you can receive from that gift. The principle is: you cannot receive what you cannot identify. Every gift/office brings certain privileges and responsibilities. This is true at home as well. I am a father to my children. That title brings certain privileges and responsibilities towards my children and vice versa. Because they recognize me as “dad,” they can receive me in that role. The same is true in the church. The end result should be that Jesus Christ is glorified, and God’s people

edified!

UNDERSTANDING THE GIFT- MIX

I believe that most ministers, if not all ministers, are multi-gifted. Most people have dominant gifts and secondary gifts. In other words, most ministers have a “gift-mix”. As such, we must learn to understand our “gift-mix” because it says a lot about the *motivation* behind our leadership style and practice.

The point I am making in this entire study, is that we understand the motivation behind our church leadership, not that we necessarily change our church leadership. I am not even suggesting that we change the titles and terms we use for our church leaders. My only desire is that we do a better job of identifying the five-fold ministry gifts resident within our local leadership teams (i.e. eldership) because each one of those gifts have unique characteristics, motivations. And if the church is to be edified properly, the equipping gifts must be in operation properly. Plain and simple! God won’t do it without us. And we *can’t* do it without God. And God didn’t give it all to one man!

1 Corinthians 12:4-7 says three things are true of all spiritual gifts. (#1) Each gift has an office to serve in.

The Apostle Paul
was getting
at something
when he isolated
three of the
five fold ministry
gifts in
1 Corinthians
12:28.

(#2) Each gift has a function to fulfill. (#3) Each gift has certain results that it produces. Here's what that text says. Verse five says, "And there are differences of administrations, but the same Lord" ("administration" in the Greek language means: "office or room"). Verse six says, "And there are diversities of operations, but it is the same God which worketh all in all" ("operations" in the Greek language means: "function or work".) Verse seven says, "But the manifestation of the Spirit is given to every man to profit withal" ("manifestation" in the Greek language means: "result or making visible.") Let's summarize these three points:

Number one: every gift has a specific room (or an office) to administrate from. Number two: every gift has a certain function to fulfill. And number three: every gift produces a certain end result. In today's church, the title of pastor is basically a generic term requiring multiple roles at the same time. Yet, in a specific "gift" sense, I believe the function of a "pastor" is more like a doctor within a specialty field, as opposed to a doctor in general practice. All five ministry gifts are distinct and have a specific role within the church – and are not confined to one individual. When all five gifts work together, the saints are fully equipped for the work of the ministry. When any one of the five is missing, some area is lacking in the equipping of the saints and the church suffers.

PLURALITY IN CHURCH LEADERSHIP

"But unto everyone... is given grace according to measure..."

Every member of the Body of Christ has a limited

portion (or measure) of spiritual giftedness. Jesus Christ, the ascended head of the church, was the only man to have the “Spirit without measure” (John 3:34) and occupy all five ministry offices at the same time. When he ascended on high, he equally distributed His five-fold ministry among His many-membered Body (according to Ephesians chapter four).

The ministry of apostle, prophet, evangelist, pastor and teacher is not concentrated in one person anymore, as it was in the man Christ Jesus. Now, every member of Christ’s Body has a limited portion or measure of the gift of Christ. While every member has spiritual gifts (there are more than twenty spiritual gifts in Scripture), not every member of the Body has five-fold ministry gifts. And of that number, no one person has all five ministry gifts resident within himself. Christ designed the body to be “inter-dependant,” not independent and not co-dependant. “But unto every one of us is given grace according to the measure of the gift of Christ” (Eph. 4:7). “Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?” (1 Corinthians 12:29).

I can’t state it better than Dr. Kevin J. Conner, in his book, “The Church in the New Testament,” in which he describes the importance of plurality in church leadership: “The ministry of the pastor is one of the fivefold, ascension-gift ministries of Christ given to and for the Body of Christ. In contrast to the ministries of the Apostle and Prophet, which have generally been rejected by the Church, the pastoral ministry has been accepted over the centuries.”

Most of the textbooks lay upon one man
(the pastor) a burden that is impossible to bear.

However, there has been and still is much misunderstanding and confusion as a result, concerning the pastor ministry. Most of the textbooks lay upon one man (the pastor) a burden that is impossible to bear. This comes because there is not recognition of the five-fold ministry, and a plurality of eldership in the local church. The “pastor” is expected to be an all-round “one-man-ministry” and relate to everyone on every level, and every leader in every department of the Church. The result is that numerous pastors, under such pressure break down, either mentally, emotionally, morally or spiritually. God never intended this to be.

The general denominational concept of the “pastor” is that he is responsible for the total flock under his care. The burden of the church is on his shoulders. But God’s pattern is that the pastor is simply one of the fivefold ministry and has co-equals... working together and sharing the burden with him. When Christ ascended on high and gave gifts to men, “He gave some... pastors.” All pastors are not apostles, prophets, evangelists, or teachers. There are some persons who have a distinct pastoral call different from that related to the other of the fivefold ministries.

THE ESSENCE OF PASTORAL MINISTRY

“I am the good shepherd, and know my sheep, and am known of mine” (John 10:14).

I believe, both from the Scriptures and from personal experience, that the “essence” of pastoral ministry is summarized in the word: “shepherd.” It also can be summarized in the phrase: “personal care with the motivation to produce community” (with the analogy of “tending sheep.”) I will develop this further, as we go along.

First, let’s examine both testaments of the Bible in search of this issue. In the Old Testament, the Hebrew word for pastor is Ra’ah (7462). The word and its derivatives mean: “One who tends a flock, to pasture it, to graze, to rule. It is translated herdsmen, keeper and one who feeds.” Summarized, this definition means: one who tends a flock, pastures, grazes, feeds, keeps, herds and rules sheep. In the New Testament, the Greek word used for pastor is Poimen (4166). This word and its derivatives mean: “A shepherd, one who feeds, to rule, to fodder, to graze, to keep.” Summarized, this definition means: one who tends or herds flocks, feeding, guiding, ruling and supervising them. Basically, both definitions are the same.

So essentially, a pastor is a shepherd, according to Scripture. To better understand what this means, let us turn to C. W. Slemming, in his book, “He Leadeth Me” - where he explains the actual role of a shepherd. In this book, Slemming tells about the equipment that a shepherd used in ancient middle-eastern times (which was the background of the Bible). From this, we can make amazing spiritual parallels to the role of a New Testament pastor. This study is not exhaustive, by any means. But it is an excellent introduction to the subject. Slemming says a

shepherd's equipment includes the following.

Equipment #1: A shepherd needs a fleece sheep skin coat for warmth, for both himself and lambkins (Jeremiah 43:13).

Equipment #2: A shepherd needs a wallet for carrying food (1 Samuel 17:40).

Equipment #3: A shepherd needs a sling and staff for beastly enemy attacks (Psalms 23:4).

Equipment #4: A shepherd needs an oil bottle to protection against vipers and parasites that would attack the sheep.

Equipment #5: A shepherd needs a reed flute for music and song that sheep would enjoy hearing.

Equipment #6: A shepherd needs a lamp for his feet in the darkness of the night.

Here are some personal insights resulting from these facts - as we consider the role of a pastor/shepherd. I believe (#1) A pastor must have the heart and ability to protect the sheep against cruel environments (i.e. a fleece sheepskin). (#2) A pastor must have the ability to provide a timely word from God's Word (i.e. a wallet for carrying food). That doesn't require him or her to be an orator, just an able communicator. (#3) A pastor must have the ability and willingness to lay down his life for the flock under his charge (i.e. a sling and staff). (#4) A pastor must have the heart and ability to bring healing and deliverance to the hurting (i.e. oil). (#5) A pastor must have the willingness

and ability to bring joy and peace to others by spending time with the people (i.e. a reed flute). (#6) A pastor must have a good sense of personal direction and a willingness to show others the right way to go (i.e. a lamp for his feet).

Looking at pastoral shepherding from the life of Jesus Himself, we can see seven marks of good shepherd-ing (as recorded in the gospel of John chapter ten). The following are outlined by Finis Jennings Dake in his Dake's Annotated Reference Bible.

FIRST: A good pastor/shepherd has a personal knowledge of his sheep (i.e. is no stranger) (John 10:5).

SECOND: A good pastor/shepherd has a divine call (i.e. not in the ministry for personal ambition) (John 10:2).

THIRD: A good pastor/shepherd has consecrated motives (desires God's will and God's glory above his own) (John 10:9-13).

FOURTH: A good pastor/shepherd has a divine anointing (not mere human education or simply man's wisdom). He has divine help and guidance! (Luke 24:49)

FIFTH: A good pastor/shepherd shows personal interest (acquaintance with his flock, both in public and pri-
vate discussion and helpfulness) (John 10:3, 9).

SIXTH: A good pastor/shepherd sets an example (he leads by example, not driving the sheep, nor destroy-
ing them. He lives what he preaches) (John 10:3-4).

SEVENTH: A good pastor/shepherd has divine suc-
cess (he is zealous and fearless to protect, heal, preserve,
increase, visit and sacrifice for the flock) (John 10:9-18).

THE PERSONAL CARE OF PASTORAL MINISTRY

“My sheep hear my voice, and I know them, and they follow me.” (John 10: 27)

As I've said earlier, I believe the one primary distinctive of pastoral ministry is the aspect of “personal care,” or “tending to people” on a personal basis. A pastor is “personal” leader. I believe a pastoral leader is a different kind of leader than say, an apostolic leader or a prophetic leader, or an administrative leader. A pastoral leader, in the strictest sense of the word, is uniquely gifted in relating to people. He/she may or may not have an administrative gift. In fact, some of the greatest pastors I know are not necessarily great organizational leaders – although they have great organizational leaders surrounding them.

Strictly speaking, the pastoral gift is leading *people* rather than creating or overseeing abstract *plans* for people. Sheep are needy and vulnerable. Therefore, God knows that shepherds need to devote the majority of their time and attention to the sheep, personally. Let those with administrative gifts oversee the organizational side of things.

A shepherd/pastor ought to be concerned with the

The vision
and mission
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local church
is to receive
from the head,
Christ, impulses
and then to
transmit
those to the body

condition of the sheep, more than leading strategy sessions about the sheep. Truly gifted pastors love all things “personal.” Example: Pastors love “sharing,” “giving of their personal time,” “personal direction and correction,” “visitation,” “follow-up,” “counseling,” “personal encouragement,” “discipleship training,” “prayer ministry,” “crisis intervention,” and so forth. The bottom line is that pastors are people-friendly. Pastors have great “bed-side manner” (just like a good doctor). Pastors are caring and approachable. Pastors make people feel welcome. That’s why pastors build community. That’s their role. This is important because it helps us understand a lot about ministry motivation and behavior.

PREACHING IS NOT SYNONYMOUS WITH PASTORING

“... and how shall they hear without a preacher?”
(Romans 10:14b)

I believe preaching is vital. I personally love to preach! Preaching and teaching is probably my favorite aspect of the ministry, admittedly. But, I do not believe that “preaching” is the essence of pastoring. The two are related, but very different. While I believe all pastors “preach,” I do not believe preaching is the sum of all pastoring. You can be a preacher without being a pastor. If I am your preacher, you sit and listen to me. If I am your pastor, you draw from my life and allow me to speak into your life on a personal basis.

Pastoring is personal! Preaching can be impersonal. Just because you preach well, doesn’t mean you

...the most important thing is not what the “senior leader’s” gift mix is – but how well he surrounds himself with a diversified leadership “team” who can bring balance to his lacks.

pastor well! Just because you pastor well, doesn’t mean you preach well! It’s interesting to see how Jesus Christ spent his time in 3 and ½ years of earthly ministry, as our “Good Shepherd.” Matthew 9:34-35 says Jesus basically did four things with his time: (1) he preached (i.e. public proclamation), (2) he taught (i.e. discipleship training), (3) he healed the sick (i.e. personal care ministry), and (4) he delivered people from demons, cast out demons (i.e. another form of personal care ministry.) This represents the four primary components of Christ’s earthly ministry. Depending on how you look at this, one could make the case that Jesus spent at least 50% of his time on some form of personal care ministry.

TEACHING IS NOT SYNONYMOUS WITH PASTORING

A pastor doesn’t necessarily have to be a gifted teacher either, although I believe a pastor ought to be “apt to teach.” Some pastors (not gifted as teachers) often times give “fire-side chats” for sermons, or rely on “story telling” or “exhortations” from Scripture - as opposed to hermeneutically correct homilies and in-depth Bible Studies. Reason: pastors “nurture,” whereas teachers “educate.” Pastors focus on people, whereas teachers focus on concepts. I know many “pastors” who are actually

gifted as “teachers.” In fact, a typical gift-mix for the modern day “senior pastor” (as we choose to call them) is something like: a teacher/administrator/pastor.

Another common gift mix looks like this: apostle/teacher/pastor. The examples are numerous and the “cross pollination” is as varied as any species in creation. To a pastor who is dominantly gifted as a teacher, the church is a class. Therefore, the ministry motivation and focus in his leadership style is that the people learn. To the pastor who is dominantly gifted as a pastor, the church is a flock. Therefore, the most important ministry motivation and focus is that the people live well (i.e. just get along). See the difference?

Senior Pastors all across the land have these different motivations behind their leadership style, regardless of their title. It is important to see it for what it is. To me, the most important thing is not what the “senior leader’s” gift mix is – but how well he surrounds himself with a diversified leadership “team” who can bring balance to his lacks. That is by far the most important thing! Other senior church leaders actually manifest the dominant gift of evangelist, or prophet, etc.

UNDERSTANDING THE FOUNDATIONAL MINISTRY GIFTS:

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers...” (1 Corinthians 12:28)

The following is somewhat controversial, but I have come to believe it, in the light of Scripture and my own experience. The Apostle Paul was getting at something that

we don't often hear taught. Notice what he said in 1 Corinthians 12:28. Paul isolated three of the ministry gifts in a very particular way. I don't fully understand it, but I must admit it's important, because it's right there. Paul isolated the ministry gifts of apostle, prophet and teacher in some unique way here. I can't help but wonder if the Apostle Paul had a different concept in mind for church leadership, than we see manifested in the modern church.

Anyway, 1 Corinthians 12:28 says the following: "And God hath set some in the church, first (Gr. proton, pro-ton [4412] meaning: first in time, place, and order) apostles (meaning: sent ones, pioneers, visionaries), secondarily (Gr. deuteros, dyoo-ter-os [1208] meaning: second in time, place or rank) prophets (meaning: inspired preachers, according to the Goodspeed Translation), thirdly (Gr. tritos, tree-tos [5154] meaning: the number three, a third part, a third time) teachers (meaning: educators) after that miracles, then gifts of healings, helps (i.e. "assistants" – Berkley Translation), governments (i.e. "administrators" – Revised Standard Version), diversities of tongues" (1 Corinthians 12:28). What a great text! What a misunderstood text!

I am curious what was going on inside Paul's head when he said; "after that" and "then". He must have had a specific church template in mind. I interpret these statements to mean the following – using the analogy of a building. The foundation of the local church should be built upon church leaders with the dominant ministry gifts of: apostle, prophet and teacher. Why? Because they are

foundational ministry gifts (i.e. first, second and third) and are necessary in pioneering and establishing churches. To continue with the building analogy, “after that” the framework and roof of the church should be constructed (i.e. built up, edified) through the operation of the remaining gifts.

I think the Biblical principles for church leadership should surround the following three-fold emphasis: A focus on: First: THE FOUNDATION, Second: THE WALLS, Third: THE ROOF. Let me explain.

Number One (focusing on the foundation): I believe the local church should be FOUNDED AND ORGANIZED BY church leaders who are dominantly gifted in the area of APOSTLE, PROPHET AND TEACHER, according to the principles of 1 Corinthians 12:28. Another proof text is found in Ephesians 2:20. Here Paul says, “And are built upon the foundation of the apostles and prophets...” I do not think he only meant the original twelve apostles of the Lamb, because the New Testament recognizes many other apostles by my name that were not of the original twelve.

Number Two (focusing on the walls): I believe the local church should be ENLARGED AND GROWN (numerically) by church leaders who are dominantly gifted in the area of EVANGELIST. The church must win the lost to Christ! We should be adding to the church by plundering hell to populate heaven, rather than church transfer growth. Local churches should not be competing for the same sheep, based on who has the best programs.

Number Three (focusing on the roof): I believe the

local church should be TENDED AND CARED FOR by church leaders who are dominantly gifted in the area of PASTOR. I see pastoral ministry as the roof or covering over the church and over the people, in this sense. The main problem is that too few do too much! Here's one cure... Most churches have "little people" (i.e. unknown people) within their ranks who have the call for "lay pastoral ministry" and would excel at it, if only trained and released to do so. In this sense, I like Larry Stockstill's Bethany Cell Group Network model.

The shepherd
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and practical.

I personally believe an appropriate ratio of small group "leaders to people" is the best way to actually "pastor" a church. That's just my opinion. But I think the church needs a paradigm change. I think the old fashioned "parish priest" model is weak and fosters stagnation in the pews and burn-out in the pulpit. I believe every church needs to mobilize its laity. When this occurs, it will truly produce a second "reformation" in the church.

The first reformation (under Martin Luther) restored the "Bible" (in the common language) back to the people. But the next reformation that needs to occur in the modern church is when the "ministry" is restored back to the people. Maybe that's what will help produce a church without spot and wrinkle (Ephesians 5:27) and help bring Jesus

back? But that's another study... To actually accomplish this successfully, the shepherd to sheep ratio ought to be small enough to be personal and practical. I like the G-12 (group of twelve) model. Remember, Jesus Himself only really intimately pastored twelve disciples. Can any leader improve on Jesus?

THE FIVE-FOLD MINISTRY GIFTS WORKING TOGETHER

One way to view the five-fold ministry, as it works together, is as follows. As you read this, please ask yourself these two basic questions of your local church. (a) Does your church have either within your local leadership team, or outside ministry partners - these five principles at work, feeding into the life of the church? (b) Does your church actively seek to equip the saints to do the same?

APOSTLES: GOVERN (Bring order, cast vision)

PROPHETS: GUIDE (Bring direction and correction)

EVANGELIST: GO (Bring growth by winning the lost)

PASTORS: GATHER (Bring personal care, build community)

TEACHERS: GUARD (Bring truth and doctrinal purity)

FOUNDATIONS: In summary, I understand the gift of the APOSTLE (working within the church leadership team) as responsible for strategizing and producing foundational vision and mission for the church. I see the gift of the PROPHET (working within the church leadership team) declaring the Word of the Lord and giving direction, correction and insight for the church. I see the gift of the TEACHER (working within the church leadership team) as

explaining the deeper life principles of God's Word and leading the church into doctrinal purity through Biblical truth. The combination of these first three gifts working together, produce the firm FOUNDATION UNDERNEATH the local church. They keep the church from becoming weak at the foundational level.

It makes sense to focus on the foundation first, when establishing a local church. Again, that's basically what Paul meant when he said "first, second, and third" (1 Corinthians 12:28.) A further word about the role of the apostle... I believe the gift of apostle is first among his peers (his equals) because it is the gift that lays the foundation for all the others to build upon. It's not the gift that bosses the others around. A thousand times, NO! Rather, it's the gift that serves and facilitates the other gifts in their inception and developmental stages. I like to call it "bottom-up" leadership as opposed to "top-down" leadership.

The apostle's anointing is manifested at its optimum, when he gets UNDERNEATH (supporting, undergirding) others ministries - rather than OVERTOP of them. It's about how many ministries he can get underneath and serve. Not vice versa. Think about it! Then collectively, the apostle, working with the prophet and teacher, all form the complete foundation level ministry gifts necessary to establish something that the other gifts can work with (i.e. stand upon what they've established.). Before you can pastor a church, it needs to be pioneered and established, or there is nothing there to pastor. Those functions are very different and require a different gift mix!

WALLS: Next, I see the gift of the EVANGELIST (working within the church leadership team) preaching the Gospel to the lost and training others to go out and compel people to come in. The evangelist creates and enlarges the WALLS AROUND the church, enabling the church to grow in numbers “that my house may be full” (Luke 14:23). The evangelist has the greatest outreach ministry. The evangelist keeps the church from being weak in quantitative growth. Every “body” needs to be growing to be healthy. That’s why it makes sense to focus on the walls, second of all.

ROOF: Then I see the PASTOR (working within the church leadership team) gathering, tending, building community, accounting for, nurturing and caring for the people on a personal basis. This produces a safe and secure COVERING OVERTOP of the church. The pastor keeps the church from being “rained on” by the elements. This is obviously the third aspect, but requires all that other work to be in place, to be effective. A lack of understanding on this point - has lead to many church failures and many hurt people! It doesn’t need to be so.

I believe the lone-ranger model is broken down! One reason why the defection rate from church leadership is epidemic - is because churches don’t understand these principles. Church leaders are therefore misplaced within the body and “burn out” occurs. Discouragement is the number one reason pastors leave the ministry! I am convinced that every local church should have, or seek to have, a plurality of ministry gifts operating in some meas-

ure within the church. I believe that understanding, cultivating and then releasing the five-fold ministry gifts within the local church is the primary road map to success. “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (mature) man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ” (Ephesians 4:12-15).

Chapter Fourteen

DISCIPLESHIP

By David White
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Bartow, Florida

At the end of the gospels of Matthew and Mark the words that Jesus spoke to his disciples before He ascended into heaven are recorded. Both Gospels record instructions to the disciples on how to carry on the work of the kingdom. Jesus had spent the last few years of His life traveling with twelve men. These twelve men were His “core group” and He had spent many hours teaching them about the Kingdom of God. His instruction to them at His departure was in fact the hope for the future of Christianity. Matthew 28:18-20 records His words this way.

V18. Jesus approached and, breaking the silence said to them. All authority (all power of rule) in Heaven and on Earth has been given to me.

V19. Go then and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

V20. Teaching them to observe everything that I have commanded you. And behold I am with you all the days to the very close and consummation of the age.

Mark 16:15 states: And he said to them go into all

the world and preach and publish openly the good news (the Gospel) to every creature (of the whole human race)

What Jesus instructed them to do was exactly what He had been doing with them. Matthew and Mark record this event differently, but the message is the same. Matthew says go and make disciples and Mark says go and preach the Gospel. This is not a contradiction; these statements are one in the same. To preach the Gospel and win souls is not the end of our responsibility. Preaching the Gospel must include discipleship of the convert. How tragic it is to harvest a crop only to let it rot in the field. The harvest is not complete until it has been gathered in and preserved. We, the Church, must be as driven to "disciple all men" as we are to "win all men." John 17 records Jesus praying to the Father. In verses 6 through 8 Jesus speaks these words:

V6. I have manifested your name to the people whom you have given me out of the world. They were yours and you gave them to me, and they have obeyed and kept your word.

V7. Now (at last) they know and understand that all you have given me belongs to you (is really and truly yours).

V8. For the uttered words that you gave me I have given them, and they have received and accepted them and have come to know positively and in reality that I came forth from your presence, and they have believed and are convinced that you did send me.

JESUS DID TWO THINGS FOR HIS FOLLOWERS:

- He manifested the Father's name to them.
- He taught them to obey the Word.

All that the Father is, Jesus manifested to His disciples and the end result was verse eight...and they have believed and are convinced that you did send me. Our job is to win the lost and to teach them the word of God so they are convinced that every word in the Bible is true, and they must apply that word to every part of their lives.

THE DISCIPLESHP PROCESS

- Get the person out of the world.
- Get the world out of the person.
- Get the person back into the world.

In the first few chapters of the book of Mark we see Jesus beginning His ministry. After His forty days in the desert and the temptations of Satan, Jesus was walking the shore of the Sea of Galilee. In verse sixteen of chapter one He saw Simon (Peter) and His brother Andrew casting their nets. Verse seventeen records these words.

V17. And Jesus said to them come after me and be my disciples, and I will make you to become fishers of men.

As the narrative continues Jesus, in the same manner, calls James and John. Immediately they entered the Synagogue in Capernaum where Jesus taught. As He taught a demon possessed man began to cry out. Jesus rebuked the unclean spirit and cast it out. This man was set free. Other events took place with these new disciples present. Jesus healed Peter's mother-in-law; He healed many that evening outside of Peter's home. He also

healed those with leprosy and a paralyzed man that was lowered through the roof of the house in front of Jesus. These men listened to and observed Jesus as He ministered. His discipleship process was to call them out of their environment, or cause them to change direction. This is symbolic of repentance. Then he taught them the things regarding the Kingdom of God and demonstrated its power. We must get people out of sin in order to disciple them. Our number one priority as the church is to get people saved. If they are not born again, there will be no discipleship. We must be sure the gospel we preach requires them to come out of the world's ways.

When we have preached the Gospel and the person has converted, then it is time to teach them the ways of the Kingdom. Jesus did this by example; He demonstrated the power of the Kingdom. As He demonstrated the power and authority of the Kingdom, the disciples were astonished at His teaching. Why? Because He taught with authority and not as the scribes. His teaching challenged them to change. Jesus challenged their traditions. His teaching would penetrate the deepest part of their spirit and demand change.

Second Corinthians 5:17 Therefore if any person is (engrafted) in Christ (the Messiah) he is a new creation (a new creature all together); the old (previous moral and spiritual condition) has passed away. Behold, the fresh and new has come.

We as twenty-first century leaders face a great challenge. We have been in a period of the church for so

long now where devotion, loyalty, commitment and self-sacrifice are considered fanatical and cultic. We have lowered our standards so far that now our churches don't want to offend anyone, so we don't require anything of them. We, the leaders of Christ's church, worldwide, have cheapened the depth of commitment to a handshake and a card to be signed, if that much. We would not dare require someone to submit himself or herself to pastoral leadership to be discipled.

If we are going to have Bible success, we must practice Bible principles. We must make our foundation sure on the "ROCK," Jesus, who is the Word of God in

We are obligated to teach sound doctrine so the convert can begin to base his/her life on the word of God.

flesh if this generation of adults and youth are going to reach their peers. We must do what Jesus said, "make disciples of all nations." This means make them people of discipline. This is the process of getting the world out of people. Only by them gaining understanding of the Word can a person be cleansed.

Ephesians 5:25-26v

V25. Husbands, love your wives as Christ loved the church and gave himself up for her. V26. So that He might sanctify her having cleansed her by the washing of water with the word.

The blood of Jesus cleanses the spirit from sin. The

word of God cleanses the soul or mind from worldliness. To successfully disciple someone we must teach them the word that will deliver them from a worldly lifestyle. An unmarried couple living together may come to Christ and be born again. However, their love for each other may be strong and they don't see the problem in living together. Our duty is not to condemn them, it is to teach them that their lifestyle is unholy and must change. The word of God will renew their minds and they will be faced with the decision to either change their lifestyle or rebel against the word. We are obligated to teach sound doctrine so the convert can begin to base his/her life on the word of God.

This process, of course, requires committed leadership. Our goal as leaders is to train others to assume their role as discipleship leaders. The convert needs to be accountable to someone who walks in spiritual authority. The one leading can not be undisciplined in their lifestyle. We can never hand the reigns of discipleship over to undisciplined, non-committed, lukewarm individuals. This is the reason Sunday School programs struggle to succeed. Classes are formed with the intention of discipling believers. Unfortunately, there is usually a teacher shortage and we scramble to find someone to "fill the spot". This is not acceptable.

We as leaders must train leaders to say and do exactly the same as we would. The convert must hear the discipleship leader saying the same things the senior Pastor is saying or they will be confused and we will ultimately lose them.

Really the greatest challenge lies in raising up leaders that can take over a group of converts to disciple. Jesus had his one, his 3, his 12, his 70 and the multitudes. However, scripture records more detail in what he said to the core group than what he said to the multitude. So when He ascended, His core group continued on.

It is imperative that we as leaders do just that -- lead. We are entrusted with gifts and talents and most senior pastors have come up through the ranks and can do just about any job there is to do in the church. We are architects, landscape specialists, sound and lighting technicians, music leaders, as well as musicians. We can teach a teen class, lead a prayer meeting, host a home meeting and grill a mean steak. We know how to interact with people and we love it.

The downside to this is if we are not careful, we will try to do everything that needs doing and everyone else will be left out. Then after we are finished with our chores, we give a little time to discipling a few converts, maybe. The great mistake we make is exhausting ourselves trying to get everything done while there is a church full of people eager to help. A good rule to follow is this, give the most attention to the important things.

We would do our congregations and ourselves a great service if we would step back and consider what gets the most attention from us. Peter and the other apostles addressed this in Acts 6:1-10.

V1. Now about this time, when the number of the disciples was greatly increasing, complaint was

made by the Hellenists (the Greek-speaking Jews) against the (native) Hebrews because their widows were being overlooked and neglected in the daily ministration (distributing of relief).

V2. So the twelve (apostles) convened the multitude of the disciples and said, it is not seemly or desirable or right that we should have to give up or neglect (preaching) the Word of God in order to attend to serving at tables and superintending the distribution of food.

V3. Therefore select out from among yourselves, brethren, seven men of good and attested character and repute, full of the Holy Spirit and wisdom, whom we may assign to look after this business and duty.

V4. But we will continue to devote ourselves steadfastly to prayer and the ministry of the Word

V5. And the suggestion pleased the whole assembly, and they selected Stephen, and man full of faith (a strong and welcome belief that Jesus is the Messiah) and full of and controlled by the Holy Spirit, and Philip, and Prochorus, and Nicander, and Timon, and

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Parmenas, and Nicolaus, a proselyte (convert) from Antioch.

V6. These they presented to the Apostles, who after prayer laid their hands on them.

V7. And the message of God kept on spreading, and the number of the Disciples multiplied greatly in Jerusalem; and besides a large number of the priests were obedient to the faith.

V8. Now Stephen, full of grace and power worked great wonders and signs (miracles) among the people.

V9. However, some of those who belonged to the synagogue of the Freedmen (freed Jewish slaves) as it was called, and of the Synagogues of the Cyrenians and of the Alexandrians and of those from Cilicia and the province of Asia, arose and undertook to debate and dispute with Stephen.

V10. But they were not able to resist the intelligence and the wisdom and inspiration of the Spirit with which he spoke.

Verse one states that the disciples increased in number and this brought about a complaint because the widows were being neglected. The Apostles were concerned, but they were doing all they could do. If something wasn't done about this, the church would suffer. Seven men were chosen that were full of faith, the Holy Spirit and wisdom. Hands were laid on them and they were commissioned to serve the people.

These seven men were not just waiters. The Bible

says that Stephen; full of faith and power worked great wonders and signs among the people. In fact he was operating in such power that members of several Synagogues disputed with Stephen. Verse ten states that they were not able to resist the intelligence and the wisdom and the inspiration of the Holy Spirit with which and by whom he spoke. The fact that Stephen was martyred for his testimony is proof that he was not just a custodian. His duties put him in the middle of the people to serve them and teach them the Word of God. His duty was to reinforce what the Apostles were teaching. Stephen operated in the anointing, as did the Apostles. He said what they said and did what they did and it cost him his life All the while the Apostles gave themselves to prayer, the word and oversight of the church.

This New Testament pattern will work today. We must pour our lives and calling into those who can in turn pour into those they serve. We must disciple so others can be discipled. This takes time and diligence as well as commitment and loyalty. We must develop these types of leaders in our churches so we can multiply as the early church did.

So, we get them out of the world through evangelism; we get the world out of them through the washing of the word and last, we get them back into the world to reproduce themselves in others, so we can start the process over again.

Chapter Fifteen

Discipleship Training

By Eugene Weaver
Harvest Fellowship
Stevens, Pennsylvania

Discipleship is the introduction to the King, the principles of His kingdom, and the lifestyle He desires for us to live. Receiving a revelation of discipleship and implementing it through a methodology of discipleship can accomplish this. To know Jesus as our Lord and King we must become a follower or a disciple of Him. Matthew 28:18-19 states, And Jesus came and spoke unto them, saying, “All authority has been given to me in heaven and on earth. Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

Discipleship is the process of growth as we learn more of Him. There are four levels of discipleship we need to receive and implement in every area of our lives.

Four Levels of Revelation of Discipleship:

Level 1: Come and See.

We must go where they are and invite them to “come and see.” They need the invitation to “come and see” who Jesus is. To see what He is all about and what He has done for them. John 1:38-39 states, Then Jesus

turned, and seeing them following, said to them “What do you seek?” They said to Him, “Rabbi where are You staying?” He said to them, “Come and see.” One of the most important steps in discipling someone is to let them see how we live everyday. We must live what we believe so that they too might come, see, and believe.

Level 2: Come and Follow Me.

To be a disciple of Jesus, we must first understand that He requires your loyalty. This loyalty to Him must be greater than any other loyalty to any other person. Discipleship means submitting your own interests in favor of God’s interests. Luke 14:26 states, “If anyone comes to Me and does not hate his father and mother, wife and children, brother and sister yes, and his own life also, he cannot be My disciple.”

Level 3: Come and Be with Me.

On this level of commitment we are to be with Him. There will be many others who do not reach this level because of lack of commitment and a desire for other things. Our desire is only for Him. Our time is no longer ours, but it is His. Mark 4:10-11 states, And when He was alone, those around Him with the twelve asked Him about the parable. And He said to them, “To you it has been given to know the mystery of the kingdom of God: but to those who are outside, all things come in parables.” Jesus talked to His disciples, about His Father’s kingdom, in a manner He did not share with the multitudes. He saw that the disciple’s desire for intimacy had surpassed everything

Discipleship is about bringing the lost to Him and giving them the same opportunity that Christ has given us — to become His disciple.

else. He longs for that intimacy with us.

Level 4: Come and Remain.

If we want to bear much fruit we must continually abide in Him. It's not enough to "visit" Him on occasion; we must remain in Him and Him in us. John 15:5 states, "I am the vine, you are the branches. He who abides in Me, and I in him bears much fruit: for without Me you can do nothing." Also in John 15:8 it states, "By this My Father is glorified, that you bear much fruit: so you will be my disciples." Remember that this must all be done in Christ because without Him we can do nothing.

The four levels of revelation discussed above is only the beginning. We now need to discuss how we implement and impart these revelations to others. Discipleship is about bringing the lost to Him and giving them the same opportunity that Christ has given us, to become His disciple. As I have said, discipleship is the process of growth as we learn and teach others of Him.

Four Levels of Methodology of Discipleship

Level 1: Ministry of the Word

We need to get out there and minister God's word to people. There are many ways and many opportunities to minister this word. For example, preaching from the po-

dium, teaching in a Sunday school class, one on one evangelism, street ministry, and the list goes on, but it will require action on our part. It will cost us time and energy. We must be willing to invest ourselves. Romans 10:14 states, How then shall they call on Him whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? The call on our lives is without reproach. We must get out on the highways and byways and implore them to come in.

Level 2: Fellowship

Fellowship is a relationship built on sharing common interest, ideals or experiences. As we build this relationship people will begin to see us not only as a pastor or teacher but also as a comrade or close friend. They will know us and will know how we live and what we stand for. This group will be smaller and more personal than the previous level. Remember Jesus had multitudes following Him but only twelve disciples.

Level 3: Mentoring

On this level of discipleship we are to impart the life that Christ has given us into the one that we are mentoring. We can do this by taking them with us wherever we go. Let them observe us in different aspects of our ministry and let them see us in action. Disciple them through "on the job training" remembering that experience can be the best teacher. These people should be a part of your leadership team because they should be preparing for their own ministry. Be careful not to have too many people on

this level that you are responsible for at one time. There were with Jesus only three disciples on the Mount of Transfiguration.

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ministry
until he has
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Level 4: Send Them Out

All the time and energy spent on the previously levels have been to work up to this point. We are to make able-bodied ministers that will go out and make disciples of others but no man is ready for his own ministry until he has worked in another man's ministry. I Timothy 5:22 states, Do not lay hands on anyone hastily. When they are ready send them out by laying hands on them, and commanding them to do the work of the Lord.

Luke 9:1 states, And He called the twelve together, and gave them power and authority over all the demons, and to heal diseases. As they begin their work be sure to give oversight to their ministry and effective accountability. Luke 9:10 states, And when the apostles returned, they gave an account to Him of all that they had done.

Discipleship training is all about teaching people to follow Jesus and to help them really get to know Him as their Lord and King. We cannot introduce them to Christ

and just turn them loose. We need to teach, guide and direct them so they will mature and become able-bodied ministers like Matthew, Mark, Luke, John and the other disciples. I cannot think of any greater calling or responsibility. He is waiting on us to complete the work that Jesus began so long ago. Isn't it time for us to receive the revelation of discipleship so we can implement the methodology of discipleship and have thousands upon thousands of disciples all over the world living, breathing, and walking in the principles of His kingdom?

Chapter Sixteen

Discipleship — The Model

By Phil Derstine
Senior Pastor, Family Church At Christian Retreat
Bradenton, Florida

Discipleship speaks of discipline and order. It is the model that brings direction and instruction to the mission. The MISSION of the church is to see the world brought to a saving knowledge of Jesus Christ. The MODEL of the church is one of discipleship, with a systematic approach to becoming Christ-like. The mission and the model are both important elements of a dynamic and growing church, because people need a clear picture of both the destination and the pathway to get there. Both children and adults need discipline and direction. While the model remains the same, the curriculum and communication for youth and children is modified to meet their culture.

Proverbs 29:18 says, “*Where there is no vision, the people perish: but he that keepeth the law, happy is he.*” Vision, when it is defined, gives people direction and instruction. It creates law and order. Without it, people flounder and have no purpose. When it is followed, people are healthy and happy.

Discipleship is the fabric that holds the Church to-

gether as a healthy, growing organism. Jesus said, “Go and make disciples.” A disciple is a learner that imitates his teacher in word and deed. As we look at the example of Jesus and His deliberate attention toward 12 selected men, we can see a ministry pattern of relationship through friendship, authority structure, academic instruction, and deliberate promotion. This lines up with the Four Step Strategy of our vision: WIN them, CONSOLIDATE them, DISCIPLE them, and SEND them.

Our Missions Statement in brief is, “To Win Souls and Make Disciples.” We exist as a church to preach the Gospel to every person, pastor believers, prepare disciples, and plant leaders in every nation of the world. The four “P’s” are Preach, Pastor, Prepare, and Plant

Jesus instructs us in Matthew 28:19-20, *“Therefore go and make disciples of all nations... teaching them to obey everything I have commanded you...”* Teaching children to obey is much harder than simply having children. Winning souls to Christ will bring new children in the “front door,” but without a clear discipleship path, they will soon leave through the “back door.” God spoke a clear word to me about the coming Harvest in our church, *“I will bring the Harvest when you are prepared to retain the Harvest.”* God made it clear to me that He was interested in our ability to care for new believers and help them become disciples, firmly planted into the purposes of God.

Our G-12 Model speaks of groups of twelve or the government of twelve, calling believers to the task of mentoring and discipling 12 others to maximize their leadership potential in the Kingdom of God. Jesus gives the pattern to follow in choosing His twelve. Mark 3:14-15, "*He appointed twelve...that they might be with him and that he might send them out to preach and to have authority...*" Throughout the Bible we see other examples of this divine number: 12 tribes of Israel, 12 gates of Jerusalem. Twelve is a divine number for order and authority.

Our Pathway to Leadership is a systematic and dynamic pathway for new believers and growing Christians to mature and advance their leadership potential. It begins with commitment to a weekly Cell Group and G-12 group leader. It advances through an Encounter Retreat which is a prerequisite for enrollment into the School of Leaders. The School of Leaders focuses on application of the information, calling students to Christian leadership, at home, at church, and in the marketplace. About mid-way through the three 10-week sessions of School of Leaders 1, 2, & 3, qualified students are invited to start cell groups of their own, be publicly commissioned as G-12 Leaders and begin the process of discipling other leaders. Some of these G-12 Leaders will seek licensure and ordination through GCMF. Some will have the call of God upon their life to Plant Churches, and will be guided in that effort with oversight from GCMF and their local church.

Our Four Step Strategy to fulfill the vision can be clearly stated with four words:

The “Model”
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visitors are. Encounter Retreats further the consolidation process.

3. DISCIPLE them, is our effort to direct growing Christians into systematic and structured Bible study through enrollment in the School of Leaders. Additional academic opportunities include the 10-week Institute of Ministry or 9-month Master’s Commission.

4. SEND them, refers to our call to raise up leaders and plant them in positions of influence. The first position of leadership is the cell group, which gives platform for fur-

WIN - CONSOLIDATE - DISCIPLE - SEND.

1. WIN them, is our call to preach the Gospel to every person and bring them to salvation. This happens through outreach efforts in the community throughout the week, in cell group meetings in homes, and in church services at the altar.

2. CONSOLIDATE them, is our deliberate and aggressive efforts to connect believers to the Body of Christ by getting them to a cell group where they can meet significant Christian friends. Consolidation efforts are made by G-12 Leaders at the altar, Prayer Room, Visitors’ Hospitality Room, Cell Group Meetings, or wherever new believers or

ther on-the-job-training. It also establishes a place where new leaders are recognized and trained. Romans 10:13-15 says, “Everyone who calls on the name of the Lord will be saved. How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?” Jesus said, in John 20:21, “As the Father has sent me, I am sending you.” This sending, appointing, commissioning process, transfers some authority and mantle to the next generation. When Moses appointed Joshua, in Numbers 27:18-20, God said, “Give him some of your authority.”

Discipleship is commanded by Christ. It is the heart of the Gospel, to train up believers to be Christ-like. It must be a guiding force in our identity as the Church of Jesus Christ. “Go ye therefore and make disciples!”

Jesus
gives the
pattern
to follow
in choosing
His twelve.

Chapter Seventeen

Developing A Leadership Team

By Steve Glover
Pastor, Deep Creek Community Church
Punta Gorda, Florida

I personally believe that any organization's success can be measured in parallel by the quality and effectiveness of its leadership. This model is clearly seen in the mentoring of future leaders by our Lord, Jesus. Having recently planted a church, I have become keenly aware of the value of surrounding myself with effective leaders. Here are 10 keys to developing an effective leadership team in a prevailing church.

1. Pray hard!

Nothing can take the place of guidance and discernment. Consider a specific time each week to target potential leadership in your personal prayer time.

2. Use a rifle not a shotgun to hit your target!

What is my target? Members of your local fellowship that can help lead the body to kingdom growth. Trying to recruit leadership via a mass congregational call is far less effective than personal pursuit. It's much like shooting bird shot from a shotgun at a bulls-eye at 50 yards. You are far more likely to hit your mark shooting a rifle with precision.

I've learned that you must interact with your fellowship as much as possible to uncover leadership potential. You also avoid the over zealous volunteering of those who might not be best suited for leadership; which segues into Point number three:

3. Remember that leading in the local church is always serving, but serving in the fellowship is not always leading.

Yes, we all lead by example but we must understand the value of having those with the gift of leadership in a leadership position.

4. Look for raw leadership potential!

One of the things that I most look forward to is helping an individual discover untapped ministry potential. Allow God to show you the not so obvious person with potential and passion just waiting to be developed and mentored.

5. Make the vision *crystal* clear to your leadership team!

The clearer your focus the more productive the ministry will be. Never assume that leaders understand the vision. State and restate the vision often!

6. Invest quality time to develop a quality team!

Nothing will create unity like the development of true community. Do life together. Hang out, share, laugh, cry and have fun. I love the quote by Coach Mike Shanahan: "Show people you care and they will go to battle for you."

7. Make expectations clear!

Just as the overall vision is clear, specifically outlining

expectations of a team member will alleviate a lot of frustration.

8. Evaluate often!

Speaking the truth in love is one of the greatest tools of maturity that a Christian can exercise. Make it clear in the beginning of a team assignment that evaluation is a crucial part of ministry effectiveness.

9. Challenge the leader as early as possible!

It can be counter productive to release a person into ministry too early but even worse can be the under-use of an individual. It can often be misconstrued as under appreciation.

10. Have leaders reciprocate the development process.

Make it clear that the greatest accomplishment of any leader is duplication and reproduction.

Chapter Eighteen

THE FIFTEEN VITAL FUNCTIONS OF THE CHURCH

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Adapted from the book entitled: "The Fifteen Vital Functions of Church Life" by Dr. Wayne H. Lee

In this presentation, we will attempt to consider the primary areas that church leaders (pastors) must face in order to maintain healthy, growing congregations. Dr. Lee says, "If we can understand how God has made His body to function, then we can more clearly see our leadership role. The main task of church leadership is to cooperate and facilitate godly health and growth patterns divinely placed in His body, while removing stumbling blocks placed there by spiritual wickedness." More than not, we tend to treat the church like an organization rather than a living organism. In fact, the church is both at the same time. "But let's focus our attention on the comparison of the human anatomy and its vital systems to the spiritual organism of the local church body."

VITAL FUNCTION ONE **MINISTERIAL LEADERSHIP** THE ANALOGY OF THE BRAIN

"Healthy congregations have effective ministerial leaders who understand the ministry function to God and His organism – the church. Effective ministerial leadership is the single most important function with the body. To know what to do and what not to do at a particular time is the genius of leading and releasing a congregation to grow. Leadership must be aware of the decisions and actions needed to perform in a particular function of the local body. The brain is the closest function of the human body, which can be compared to ministerial leadership. As the brain facilitates all other functions of the human body, so ministerial leadership is responsible for facilitating the health and growth of the church.

VITAL FUNCTION TWO
VISION / MISSION WITH IMPACT
THE ANALOGY OF THE NERVOUS SYSTEM

"Healthy congregations have a concrete understanding and passionate motivation for their mission/vision. The mission and purpose of a local church can be compared to the nervous system of the human body. The nervous system consists of the brain and spinal cord, along with their associating members spread throughout the human body. This system's major responsibility is to initiate, receive, and interpret impulses. The vision and mission of the local church is to receive from the head, Christ, impulses and then to transmit those to the body. This of course, is the result of much prayer, communication, testing and confirmation among the leaders. Do you know what your church is supposed to be doing in your

community? Do you know why it is in existence? Why is it essential that a church have a mission? Where do missions come from? And how should it be communicated and transmitted to the congregation?

VITAL FUNCTION THREE

DYNAMIC WORSHIP

THE ANALOGY OF THE RESPIRATORY SYSTEM

"Healthy congregations have dynamic worship services in which most of the active members participate. Meaningful worship is to the body of Christ what the respiratory system is to the human body. Basically, the respiratory system is responsible for the interchanging of life giving and life destroying gasses of the human body (oxygen and carbon dioxide). In the same way, dynamic worship converts the life giving presence of God for the church and releases self-destructive, self-centered agendas within the church. Thus, worship is the life flow of Christ to his body. How refreshing, life-giving, energizing, life changing, dynamic, or meaningful are your worship services? What are the direction, principles, environment and balance that you should look for in your worship services?

VITAL FUNCTION FOUR

PREACHING/TEACHING TO CHANGE LIVES

THE ANALOGY OF THE CIRCULATORY SYSTEM

"Healthy congregations have a strong emphasis on the proclamation of the Word. The proclamation of the Word in the body of Christ can be com-

pared to the circulatory system in the human body. As the circulatory system acts as a transportation system to bring vital nourishment and oxygen to the cells of the human body, so the proclamation of the Word in relevant language, content, and style brings vital spiritual nourishment and life to the body of Christ. Does your preaching bring vitality, nourishment, and growth? Is it relevant and need-oriented? Do you say things in the most personal, practical, positive, simply, encouraging and interesting way?

VITAL FUNCTION FIVE

REVITALIZING SPIRITUAL LIFE IN THE CHURCH

THE ANALOGY OF THE ENDOCRINE SYSTEM

“Healthy congregations have a balance of vital and dynamic spiritual life disciplines which thrust the mission direction of the church. The spiritual disciplines of the church are to the body of Christ what the endocrine system is to the human body. The endocrine system is responsible for secreting hormones and enzymes, which control organic functions such as liver, thyroid, and pituitary gland. In the same way, the spiritual life system releases the Spirit of God throughout the body giving vitality to its members to meet the needs of the organism of the church.

Does your church provide a balanced opportunity so that your church is revitalized in the spiritual disciplines? Have you thought through the sicknesses that happen to the local assembly that sap and drain its spiritual vitality? Does your congregation have a prayer ministry?” In my opinion, an effective corporate (not just individuals here and there) prayer ministry is the chief means for spiritual

vitality within the church. The absence of it will be toxic to your church.

VITAL FUNCTION SIX

A COMPREHENSIVE APPROACH OF EVANGELISM

THE ANALOGY OF THE REPRODUCTIVE SYSTEM

"Healthy, vibrant congregations seek new, receptive grouping of people. The evangelistic thrust in the body is much like the reproductive system in the human body. In the human body, this system first provides for the continuation of the species, and second for the stimulation of the organism. How a congregation manages the evangelism thrust will have a great determination on the continued growth and enjoyment of the local church.

Does your church discover and strategize new harvest fields and institute need-oriented programming in order to draw and eventually win the lost to Christ? A comprehensive approach of evangelism will be undertaken in major function six to help understand the predictable, perceivable process of a person who first becomes aware of God, and how he or she moves along the process, eventually making a decision for Christ.

VITAL FUNCTION SEVEN

ASSIMILATING NEWCOMERS IN THE CHURCH

THE ANALOGY OF THE OLFACTORY SYSTEM

"Healthy congregations have an effective assimilation plan for welcoming newcomers into the life of their body. The assimilation system in church life is much like the olfactory system in the human body. The olfactory system in the human body is an external sensing device

(taste, sense of smell), which helps the human body become aware, relate and connect external reality to an internal reality. In the same way, Christ intended for His church to become aware, relate, and relationally connect newcomers to His Body. Is your church setting the atmosphere and plan to relationally connect newcomers in significant ways to your church?

VITAL FUNCTION EIGHT

EVERY PERSON NEEDS PRIMARY CARE

THE ANALOGY OF THE EPITHELIAL SYSTEM

"Healthy, affirming, cared for, and connected congregations have a number of significant caring individuals or groups which provide relational care and bonding within the congregation. The caring system within the body of Christ is very similar to the epithelial system of the human body. The epithelial system is the outer tissue covering of the body, which provides continuous connection of tissue and protection for the organism. In the same manner, relationships within the church network cover and protect the individual members forming the body of Christ. Does your church have significant caring individuals or groups under the authority and commissioning of pastoral leadership to appropriately care for, connect, and protect the members? The key question here is how do you provide primary care for everyone in the church?

VITAL FUNCTION NINE

MOVING TO A DISCIPLESHP EMPHASIS

THE ANALOGY OF THE MUSCULAR SYSTEM

"Healthy growing congregations have developed a system of discipleship. There is an amazing similarity between the muscular system of the human body and that of discipleship. The muscular system of the human body is made up of ligaments and tendons, which provide connectedness, flexibility, strength, and mobility. In the same way, the discipleship ministry connects, grows, and establishes strength within the members in order to fulfill and accomplish the intended mission of the body. Where do we fit discipleship in our Christian Education? Does your church have a comprehensive plan for discipleship?

VITAL FUNCTION TEN
MOBILIZING LAY TEAMS INTO MINISTRY
THE ANALOGY OF THE SKELETAL SYSTEM

"Healthy congregations have a strong infrastructure of lay-led ministries. These ministries are used to mobilize the laity to fulfill the mission of the organism. The skeletal system gives form and support to the vital organs and muscles of the organism. This structure either releases the body to grow or restricts its growth. Leadership structures, in a similar way, are key to the natural growth of the church. They either release and facilitate the church growth or restrict it. Does your church have a strong leader for every ten participants? Are you continually expanding your leadership infrastructure? Does your church structure accommodate and anticipate growth? Have you developed a philosophy and the theology of lay involvement? Have you thought through their ministry? What percent of your lay teams are ministering internally and what percent is in outreach?

VITAL FUNCTION ELEVEN

CONNECTING THROUGH SMALL GROUPS

ANOTHER ANALOGY OF THE MUSCULAR SYSTEM

"Healthy, growing congregations have developed a system of relationally connecting the church together through small groups. There is an amazing similarity between the muscular system of the human body and this system. The muscular system of the human body is made up of ligaments and tendons, which provide connectedness, flexibility, and mobility. The small group provides an internal framework through which people can grow up in Christ and ministry can be expanded. Have you thought through connecting the present groups in your church?

VITAL FUNCTION TWELVE

MAKING EXCELLENT DECISIONS

THE ANALOGY OF THE IMMUNE SYSTEM

"Healthy and maintained congregations have developed a streamlined, participative, decision-making structure within the church. This decision-making process in the body of Christ may be likened to the immune system of the human body. The immune system is responsible for protecting the human body from harmful bacteria and viruses. This is the function of the streamlined participative decision-making system in the church. It protects the body against anything that will be harmful to the organism and allows natural health and growth to be sustained. Does your church have a streamlined participative decision-making process that helps establish ownership but does not limit you to a few disgruntled voices? Have you developed a decision-making mechanism whereby change can

be gradual, rather than abrupt?

VITAL FUNCTION THIRTEEN
SUFFICIENT FINANCIAL RESOURCES
THE ANALOGY OF THE DIGESTIVE SYSTEM

"A healthy, growing church has sufficient financial resources to maintain adequate personnel, ministry programs and facilities. The financial system in a church can be compared to the digestive system in the human body. The digestive system is responsible for converting food substances into nutrients for the body's use. It is the conversion of the financial resources into personnel, need-oriented ministries and facilities that fuel the ongoing health and growth of the church. Does your church have sufficient financial resources to provide adequate personnel, ministry programs and facilities? Have you established the principles for developing financial resources? Have you established principles for budgeting and managing your financial resources?

VITAL FUNCTION FOURTEEN
**CREATING COMMUNITY, VISIBILITY
AND ACCESSIBILITY**
THE ANALOGY OF THE FIVE SENSES

"Healthy congregations are known in their community because of their excellent and accessible leaders, quality ministries, and visible location. Sensing what ministries or media methods the church ought to use is the difficulty. The human body has sense organs to assist it in interpreting external reality. Scientists are not sure how many senses the human body has. The common five are

sight, smell, taste, feel and hearing – this list is incomplete though. Human beings can sense balance, motion, pain, barometric pressure, or a supernatural presence. What method is your church using to establish your church in your community? Is there a group of people in your church committed to strategizing means and methods of making your church accessible and visible in the community?"

VITAL FUNCTION FIFTEEN
PHYSICAL FACILITIES
THE ANALOGY OF CLOTHING FOR THE BODY

"Healthy congregations provide appropriate facilities and adequate parking for its constituents. Physical facilities are to the body of Christ what clothing is to the human body. Clothes are worn basically to cover nakedness, but they have come to mean much more. They reflect age, image, style and size. In the same way, the physical facilities of a particular church should reflect the personality and ministries of that local church. Does your church have appropriate physical facilities and adequate parking for your type of congregation? Do you know how many parking spaces you should have for the size of your congregation?"

