

MULTIPLYING CHURCHES AMONG THE UNREACHED



KEYS TO A CHURCH PLANTING MOVEMENT

This teaching introduces **Keys** to starting a church planting movement. Help your trainees to view them as actual keys used to unlock doors. They are kept on a “key ring” and used when encountering a locked door. We are not intending to present a step-by-step list or a recipe. The keys do not necessarily need to be used in a 1, 2, 3 sequence.

The church planting cartoons tell the story of "Stephanas," a first-century believer, as he begins a church planting movement among an unreached people group. Stephanas' story is told through 26 cartoons. Each illustrates one of the important keys in starting a church planting movement. Notice that all key statements begin with a verb (an *action* word) since we want people to *take action* and plant reproducing churches!

Using the cartoons and keys:

1. Instruct a volunteer to read the key statement out loud.
2. Ask, "What is happening in this picture?" wait for their responses.
3. Tell the trainees to do a 60-second skit to act out the cartoon (optional)
4. Be creative and encourage active participation



➤ **SEE** the need for all nations to be reached with the Gospel ¹

1. Matthew 24:14 communicates God's determination in accomplishing His central purpose of reaching every people. "And this gospel of the kingdom will be preached in the whole world as witness to all nations (peoples) and then the end will come."
2. How close are we to fulfilling God's goal? It is calculated that there are about 27,000 people groups in the world today. We have reached 14,000 with the gospel, but 13,000 people groups are still unreached. YWAM leader, Fred Markert, says that this gives us thousands of reasons why Jesus has not yet returned.
3. Matthew 28:18-20, Jesus commissioned us to go to all nations and do what?
Student leads brief discussion of what Jesus said to do [three things]

¹Matthew 28:18-20, Jesus commissioned us to go to all nations. The word "nations" comes from the Greek word "ethne." He was referring to ethnic groups or "people groups" rather than geopolitical countries.

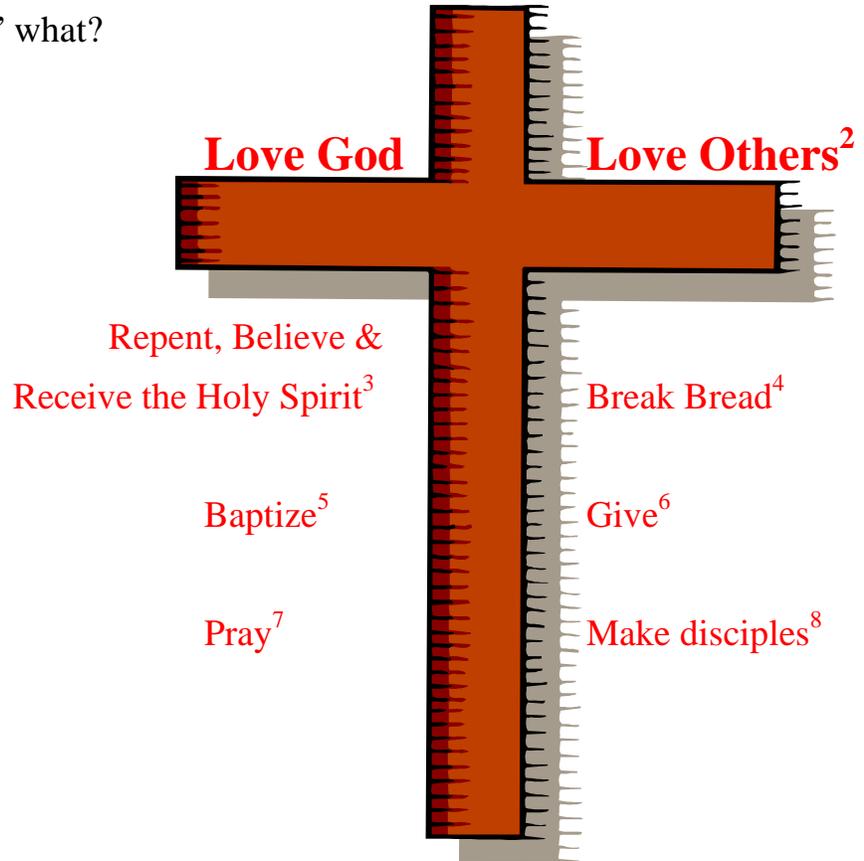
(a) A "people group" is defined as: "A significantly large ethno-linguistic grouping of people who perceive themselves to have a common affinity to one another. From the viewpoint of world evangelization, this is the largest group within which the gospel can spread as a church planting movement (people movement) without encountering barriers of understanding."

(b) An "unreached people group" is defined as: "A people group within which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize the people group without requiring outside (cross-cultural) assistance."

Jesus Said

- a) Make disciples
- b) Baptize them
- c) Teach them to obey all that I have commanded

4. “Teach them to obey” what?



² Love God and others: family, fellow disciples, neighbors, and even enemies (forgiveness) Luke 10:25:37

³ These go together, a person can't do one without the others. Mark 1:15; John 20:22

⁴ This includes our communion with Christ and with His people. Luke 22:14-20

⁵ Both being baptized yourself and having authority to baptize. Baptism includes living forever the new holy life it represents. Matt. 28:19-20

⁶ Matt. 6:19:21

⁷ Prayer includes listening to God speak through his Spirit and His Word. Matt. 4:4; 6:5-13

⁸ This includes witnessing, teaching, training leaders, etc. Matt. 28:18-19; Luke 24:46-48

5. Acts 14:21-24 shows Paul doing three things as he obeyed the great commission:
have students turn to neighbors and discuss Paul's activities

Paul Did

- a) **Evangelism**
- b) **Discipleship**
- c) **Leadership training**

6. Teach emerging leaders to discern **three levels** of **authority** for the activities of the church:

- I. **New Testament Commands** They are required of all disciples; we practice them under any circumstances; we never prohibit them. (listed above)
- II. **New Testament Practices** (not commanded) The things that the Apostles and early church did serve as examples for us, which we may or may not follow, depending upon local circumstances. We do not have the authority to require nor prohibit their practice. List examples below: **meeting in homes, holding all possessions in common, laying on hands to receive Spirit, celebrating the Lord's Supper frequently using the same cup, baptizing on Conversion-day, Sunday worship, etc.**
- III. **Human Customs** (no mention in the New Testament) Their only authority is our voluntary agreement within a local congregation; we cannot force them on other congregations; we must prohibit them when they impede obedience.⁹ List examples below: **church buildings, pulpits, public invitation to raise hands or walk forward to "accept Christ", monologue sermons, Sunday School, preparing leaders in academic institution outside the church, profession paid clergy and staff, etc.**

Gal 5:13-14 it is absolutely clear that God has called you to a free life. Just make sure that you don't use this freedom as an excuse to do whatever you want to do and destroy your freedom. Rather, use your freedom to serve one another in love; that's how freedom grows. For everything we know about God's Word is summed up in a single sentence: Love others as you love yourself. That's an act of true freedom.

BELIEVE in the Church's potential to reproduce and cover the earth.

- 1. If we only plant one church, we will gain almost no ground in reaching a nation. We want to plant churches which reproduce, namely a Church Planting Movement (CPM).



⁹Matt. 15:1-20

Pass out a single rice grain to each student. Assuming two plantings/year; this one grain would produce:
 [year 1] $1 \times 100 = 100$; $100 \times 100 = 10,000$;
 [year 2] $10,000 \times 100 = 1,000,000$; $1,000,000 \times 100 = 100,000,000$.

2. How is a church like a single grain of rice? (Acts 1:8)
3. Parable of the Growing Seed -- Mark 4:26-29.

- ❖ Who scatters seed? **A man**
- ❖ The seed contains what power within? **Growth and reproductive power**
- ❖ Once the seed is planted, what must the farmer do to cause growth? **nothing**
- ❖ The power to reproduce is IN the **Church** - it is a like a **living plant!**

4. What can we learn from I Corinthians 3:6 ? **Discuss: We do our part, God will do His part.**



✝ **PRAY** and ask God what your role should be in planting the church among the unreached

1. Prayer is a fundamental pillar in every Church Planting Movement. It is one of the 10 Universal Elements that have been identified. It must be a keystone in your master plan for reaching the unreached, but also the vitality of your prayer life is modeled to the emerging leaders you will be discipling and training.
2. A survey of YWAM church planters in South Asia revealed that many of them feel that a clear call from God was one of the most essential elements in their preparation for ministry.
3. God speaks **by way of His Holy Spirit** through:
 - 📖 **Bible** 🙏 **prayer** ☂️ **circumstances** 🗣️ **His Church**
 - to reveal Himself, His Purpose, and His Ways. ¹⁰
4. **The Three Levels of Guidance.** Jim Stier, past YWAM President, points out that our guidance paradigm is incomplete. Many seem stuck at waiting to hear the next thing God wants them to do. This amounts to little more than "Christian

¹⁰EXPERIENCING GOD: Knowing and Doing the Will of God, by veteran church planter Henry Blackaby is a must for all YWAM church planters. This study helps you to: know when God is speaking, find out where God is working and join Him and experience God doing through you what only God can do! Order EXPERIENCING GOD from LifeWay Press, 127 Ninth Ave. North, Nashville, Tennessee 37234 USA. or call 1 800 458 2772.

Mysticism". The Apostle Paul, a fairly accomplished church planter in his own right, offers us by example a more complete guidance paradigm; one consisting of three levels, each supporting and giving direction to the next. Paul was informed in his guidance by:

- a) The Bible and flow of redemptive history. God’s unchanging purpose.¹¹
- b) A life mission statement. His life’s purpose.¹²
- c) Hearing God’s voice. What God said to do next. Day to day guidance.

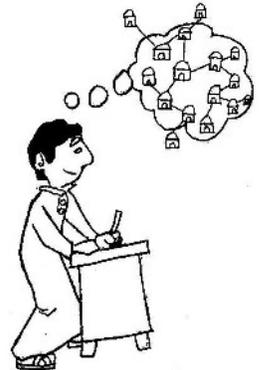
If you attempt to only exist at the third level of day to day guidance, without the foundational levels of God's purpose and your own mission statement, you will not make long term progress. **Like keeping a rowboat on course, we need a far-off reference point in order to correct the accumulation of individual oar strokes. We need all three layers of guidance to stay on course.**

Have students get into three teams to make visual cues for the three levels above. One icon per team to replace the a,b,c on their notes. Share results on board.

SING Together “Be Thou My Vision”

🔑 PLAN for a Church Planting Movement

1. Churches don’t just happen! In every Church Planting Movement, someone implemented a strategy of deliberate church planting.
2. As we go to an unreached people our goal is "an indigenous movement of spontaneously multiplying churches." Let's define these terms:



Have four definitions written out, one each, on four pieces of paper. Divide class into four groups and give one paper to each group. Each group dramatically portrays one definition and explains that using the definition provided.

¹¹Romans 15:8-12 - Paul uses Scripture to justify his guidance to work among the nations. A pamphlet on this level of guidance entitled “*The Unchanging Purpose of God*” is available through **YWAM Church Planting Coaches** for \$0.50.

¹²Paul gives his life mission statement in Romans 15:16 (from Is. 66:19-20). Paul lived to present the nations to God as a sanctified offering.

- a) **INDIGENOUS** Well adapted to the local situation/community; fits in the heart language and the heart culture (indigenous churches are generated from within, rather than from without)
- b) *Movement* action, self-propelled (alive, as in not still or dead)
- c) SPONTANEOUSLY MULTIPLYING has “babies” on it’s own (growth is not incremental (adding a few churches every few years), it is multiplicative - like population - it compounds and explodes)
- d) *churches* a group of believers of any size, committed to one another and to obeying Jesus’ commands.

3. A simple, concise definition of a Church Planting Movement (CPM) is a rapid and multiplicative increase of indigenous churches planting churches within a given people group or population segment.
4. "It is not enough to do evangelism or to plant a single congregation. We have not done our job unless a movement of fully indigenous, mission-minded, multiplying churches is planted in a people group. Then they can evangelize their own people, city or nation."

-Floyd McClung as he served as YWAM International Executive Director

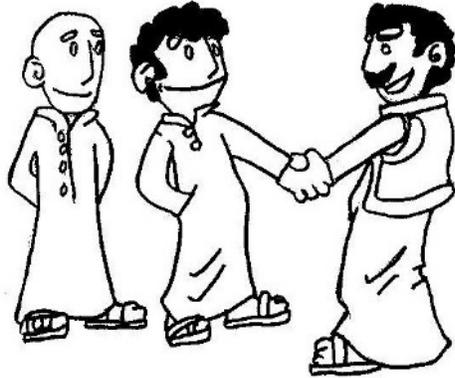
5. While our goal describes what we want to achieve within a people group, our strategy describes how we intend to achieve it. As we formulate strategies for specific unreached people groups, we trust God to lead us by His Word and His Spirit. **We must adopt principles and adapt methods. Biblical principles will apply in every context, whereas methods will differ from culture to culture.** Continually seek the Lord, to know the Scriptures and to hear His voice, trusting Him to lead us step-by-step, rather than relying upon human methods.¹³
6. A basic strategy should be: **[use stories to illustrate each point]**
 -  Biblical
 -  Low-profile (especially where authorities are hostile)
 -  Inexpensive (most of the unreached are also quite poor)
 -  Non-institutional (not bogged down by organizational structure)
 -  Easy to imitate and pass on

¹³Proverb 3:5-6

7. "Restricted Access Countries" may require bi-vocational / "**tent making**" ministry to gain entry and the use of methods of evangelism, worship, and training suited to small **underground** house churches. ¹⁴

8. "If you fail to plan, you plan to fail."

9.

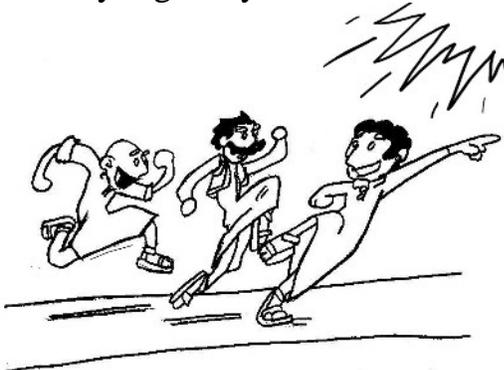


✦ **WORK** together with like-minded people

1. Church planters work together with others who embrace New Testament principles, to accomplish a **common goal**. ¹⁵
2. Raise financial support.
3. Raise prayer support
4. Keep up **regular communication** with your sending

church(es).¹⁶

5. Pray regularly for the lost and for **one another**.¹⁷ ["Gifts Specialization" roleplay]



✦ **COMMIT** to reaching the goals God gives

1. Together commit to the **task** rather than to a **time period**. **Just go and do what Jesus said to do—without worrying about how long it might take.** Our aim must be to reach the goals God gives, in spite of how many years it takes.¹⁸

2. Fruitful and effective church planting teams function as a **task force** advancing shoulder-to-shoulder toward their goals, rather than a **support group** sitting face-to-face in a circle. **There was no formal 'team' in the New Testament, only temporary ones with somewhat fluid/changing membership. Many church planters try so hard to bond with fellow team members (expatriates) that they fail to bond with the people that God sent them to serve.**

3. ["Glue on the Springboard" roleplay] Acts 13:1-3. In the same way the Holy Spirit separated Paul and Barnabas from the Antioch church, the Holy Spirit **separates** church planting teams. Church planters need to be sent away from their sending

¹⁴ Acts 18:1-3, 20:20

¹⁵ Acts 10:23, 11:12; Romans 12:4-8, Guiding Principle 1.H.

¹⁶ Acts 13:1-3; 14:24-28

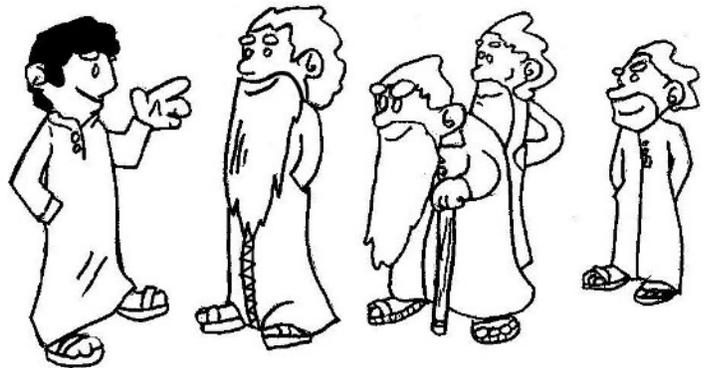
¹⁷ Ephesians 6:18-20

¹⁸ Luke 9:62

structures to do the work to which He calls them. However they obviously must maintain fellowship and accountability with their senders.

4. What about short-term outreach teams? You will need to think through a policy for evaluating and receiving those who want to work with you short-term. The key to an effective outreach that is a blessing to the long-term work is attitude. The heart to serve is crucial. Proper orientation and appropriate goals¹⁹ can make these teams of volunteers a blessing, **rather than a curse.**

🔑 **FOCUS** upon one specific people group



1. It is more effective to target **one specific** unreached people group per team. The gospel will spread with the least barriers within a people group with common affinity to one another.^{20 21}
2. If there are other receptive people groups in the area, organize more teams.
3. The aim is a "people movement to Christ." We want to reach the whole people not just a few individuals. Avoid one-by-one extraction. [**“Convert’s Circle” Roleplay**]
4. Seek a **responsive** segment of the people group -- those who are content with their own culture. (As foreigners, we may attract people eager merely for cultural change and material gain.)²² **In most cases when people fail to respond, it is not Christ that they reject but the foreign ways and worship styles—including music—of the CPers**
5. Watch to see where God is already at work among the people.



🔑 **LEARN** the language and culture

1. **We bond with the people** by living with them from the beginning, gaining a good grasp of the language and appreciating their culture, in an attitude of servanthood and humility. **Ruth, a Moabitess, bonded with the Israelites and their culture because of the**

¹⁹Prayer walks, spiritual warfare, appropriate and sensitive evangelism, literature distribution, pastoral mentoring, mercy ministry, logistical support and encouragement to long-term CPers, and an influx of fresh vision and passion.

²⁰Acts 10.

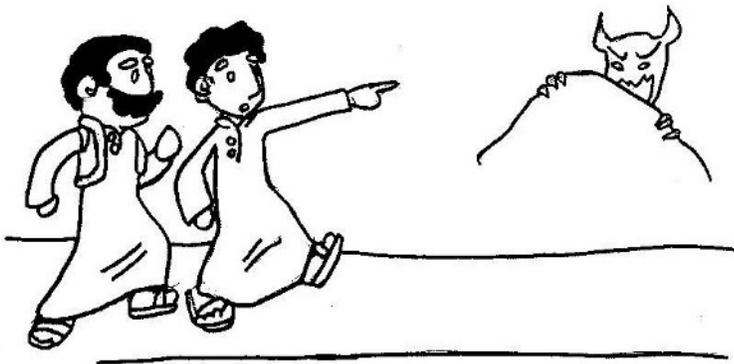
²¹An analogy for this point is Minnesota - “Land of 10,000 Lakes”. If you go to Minnesota and throw a stone into one of the lakes, ripples spread out from where the stone hit. How far will those ripples go? Through all 10,000 lakes?

No, they will spread to the shore of the lake the stone was cast into – and no further. To get ripples going in every lake, you would need a separate stone for each lake – just as we need a separate church planting penetration for each unreached people.

²²Acts 10:1-2; Acts 8:18-23

loving relationship she had with Naomi and, later, Boaz. That's the key to rapid bonding.

2. A very helpful guide for learning a new language is Language Acquisition Made Practical by Tom and Elizabeth Brewster.²³ [Total Physical Response demo] Some good CPers do not have the ability to do the LAMP method and need the stimulation of a class. So, sometimes LAMP has to be supplemented for them, with more structured learning sessions.
3. To enter immediately into the community -- learn the language from the people. Becoming a learner is the first of the three viable roles for a missionary. Seek to adopt the roles of: Learner **TRADER** **STORYTELLER**. Otherwise you may be perceived as: **Teacher** Seller Accuser. The role that works at all times and in all places is that of **Servant**. In taking on a new role that is comprehensible in our new culture, we are following Jesus in his *incarnation*. After humbly emptying Himself of the prerogatives of God, our Lord took on human flesh to enable us to understand him. He became a servant.
4. Minimize the social and cultural distance between yourself and those to whom God calls you. As much as possible, do things their way.



✦ **RECOGNIZE** you have entered Satan's turf.

1. Accept spiritual warfare as a daily reality, seeking to grow in your skills of worship, warfare and inter-cession to wage war more effectively.²⁴ **Spiritual warfare also means spiritual**

welfare. Maintain right relationships with God and others (including locals).



✦ **RESIST** the devil and establish Christ's victory

1. During the language learning time, while evangelism is at a minimum, take on Spiritual Warfare as your main outreach. **A YWAM**

²³The U.S. Center for World Mission says, "No single book has done so much to dispel the fear of foreign language learning. It banishes the mystery and tells you HOW to learn step by step, on your own, in an amazingly simple, east-to-follow guide."
²⁴Ephesians 6:10-12

team in Varanasi, India spent their first year in intercessory prayer.

2. Don't make the mistake of assuming that Christ's victory means that you or those on your team will not endure suffering. **Look at Paul's team for an example.** A list of missionaries engaged in CPM's reads like a catalog of calamity. This may be related to a higher spiritual price from pushing back the darkness (Rev. 12:12). Whatever the cause, missionary suffering is a common factor in these movements. **Phil Butler of Interdev put it well: "History has shown that throughout the ages, whenever the Kingdom advanced, someone first had to pay a terrible price."**
3. Missionaries intent on planting a CPM would be well-advised to be on their guard, to watch, fight, and **pray**.

Before class have two groups of students prepared to teach 5. A & B. The group that teaches A must include a story or case study. B group must analyze the effects of neglecting this principle among a target UPG.

🔑 **LOOK** for 'persons of peace'

1. Build relationships with local people, seeking **potential leaders** from the start.²⁵
2. Jesus, through example and instruction, provided a strategy for pioneering new work. The person of peace we are to seek has these qualities:

- Receptive and hospitable **ready**
- Reputation, either good or bad **known**
- Referencer **influential**



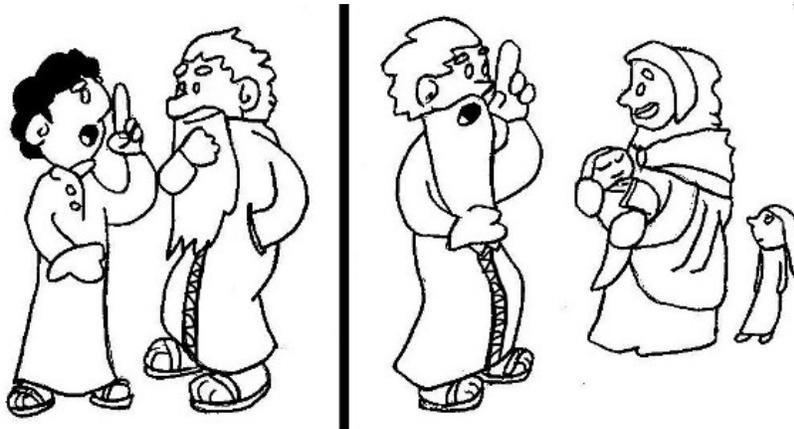
[Have students think of Bible persons who were a 'son of peace' (lit. trans.) such as Zaccheus, Lydia, the Jailer, Cornelius & Levi.]

3. Minimize evangelistic outreach until you have at least one team member who speaks the language well enough to disciple the new believers.
4. Normally you should aim at reaching **heads of households**, knowing that they are potential leaders who can share the gospel with their families and friends.²⁶ Who is

²⁵Luke 10:6-7

²⁶Acts 16:31

the “decision maker” in the culture’s family dynamic? [A woman? See Lydia in Acts 16:14,15,40]



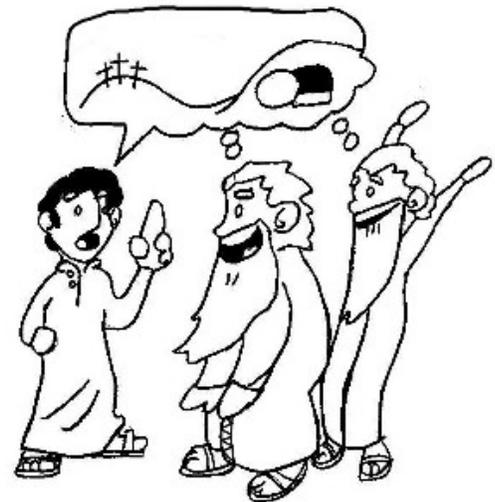
USE imitable methods

1. Only use evangelistic and teaching methods that the local people can quickly **imitate** -- simple enough for new believers, affordable, appropriate technology, etc.²⁷

PROCLAIM the essentials of the gospel in understandable ways

Show the New Tribes video: “EE-TAOW!”

1. Our proclamation of the good news must be done in a manner that is both **culturally relevant** and intelligible to the target community. Use a balance of Words, Wonders and Works.
2. **WORDS** Luke 24:46-48 and I Corinthians 15:1-4 point out the essentials of the gospel of Jesus Christ:



- a) **Who He is**
- b) **His death**
- c) **His resurrection**
- d) **Forgiveness of sins in His Name**

3. **WONDERS** Rely upon God for **signs and wonders** (supernatural/answers to prayer). "For our gospel did not come to you in word only, but also in power...." (I Thessalonians 1:5) In most of today’s pioneer fields, prayer for healing in the name of Jesus is becoming increasingly an integral part of evangelism. Danny Lehmann

²⁷I Cor. 2:2:3-5; John 4:39

says, "God designed evangelism in such a way that He won't do it without us, and we can't do it without Him."

4. **WORKS** Integrate evangelism and **mercy ministry** -- serving people through both word and deed. Compassionately meeting practical needs is an important part of outreach. As the team models "ministry to the whole person", the new churches will begin to do the same.²⁸ [overhead of starving people to spark discussion on what is needed to plant a church among these folks]
5. "Abundant Gospel Sowing" is a universal element in Church Planting Movements. Where evangelism is rare or absent, CPMs do not emerge.

🔑 **MODEL** everything you teach

1. **Model** the Christian walk and ministry skills you teach as you mobilize the local people.²⁹
2. What does I Thessalonians 1:5-8 have to say about being an example for others to imitate? [discuss with partner]
3. ["Threats of Persecution" roleplay] We and our converts must be prepared to **willingly face persecution**.³⁰ Church Planting Movements often emerge in difficult settings where conversion is not popular or socially advantageous - in fact it often leads to severe persecution or even martyrdom.³¹



STOP / CLOSE NOTES / EVALUATION

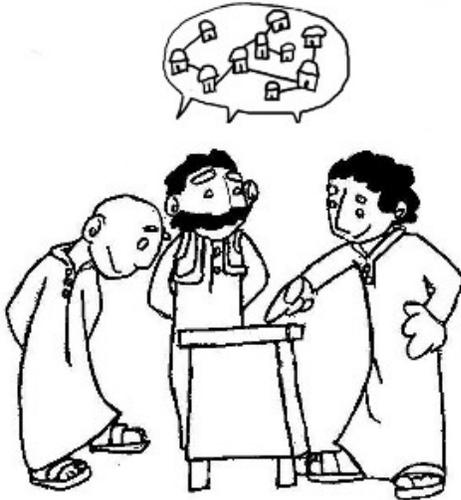
INSTEAD OF TEACHING EVALUATION --- LET'S DO IT! Tell class; "I need to know how I am doing. To find out if I am reaching my goal with you or not, I have to tell you what I am shooting for. So I want to share my goal for this week: Which is: 1) give a basic understanding of church planting. and 2) instill in you a sense of hope and confidence that you, with the M.E.'s help, can plant churches. An "I CAN DO THIS" revelation. So, help me: What has been most helpful? What has been a waste of time? What would most improve this presentation? Use #55 overhead with goals and questions, and pass out 3X5 cards for them to answer on.

²⁸Luke 10:25-37; Galatians 2:9-10

²⁹Mark 3:13-19

³⁰Acts 4:13-20

³¹Matt. 10:17-25



🔑 REVIEW your goals regularly

1. Regularly and prayerfully review our God-given goals and **evaluate** the results. The "Church Planting Phases Checklist"³² is a helpful tool for reviewing progress.³³ **George Patterson says: "One purpose of evaluation is to know when to shake the dust—seek a different segment of the population or use a radically different strategy. The missionaries that I have known that had to shake the dust did not have to change their place of residence, but in every case had to shift down to a lower economic or educational level."**
2. Evaluate everything to achieve the end-vision. **You can tell a good church planter from a bad one by what he says "no" to.** Discard everything that will not lead to a Church Planting Movement.
3. Look at your team's activities and ask these simple questions:
 - a) "What is going right?"
 - b) "What is going wrong?"
 - (1) "What is missing?"
 - (2) "What is confusing?"
 - c) "What could we do better?"

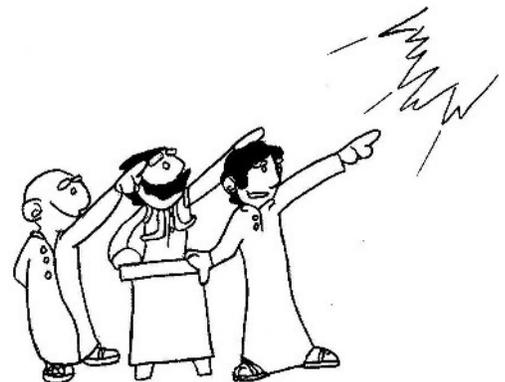
🔑 REORGANIZE priorities according to needs, results, and the leading of the Holy Spirit.

1. Change ineffective methods. **Be ruthless.**
2. Consider these quotes:

"Still I am learning." Michelangelo--at the peak of his career.

"Even if you're on the right track, you'll get run over if you just sit there." Will Rogers

"Success is never final; failure is never fatal; it is courage that counts." Winston Churchill



³²Order from YWAM Church Planting Coaches (address at end).

³³Eph. 5:15-17; I Cor. 9:19-27

“Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go.” The Lord to Joshua.



🔑 **CALL** people to repent and be baptized

1. Jesus commands people to “repent and believe the gospel.”³⁴
2. Seek disciples not merely **decisions**. Church of 60 in Zimbabwe was eager to grow. . Reinhard Bonke tent was set up one km from church. 10,000 decisions were recorded at rallies. One year later, same 60 people.
3. Baptize sincerely repentant sinners without unnecessary delays, when possible baptizing whole families.³⁵ New converts must be rapidly incorporated into the life and ministry of the church. Discipleship typically precedes conversion and continues indefinitely. [**“Desperate Lady” Roleplay**]

🔑 **GATHER** the new believers together

1. Serve the **Lord's Supper** to the newly baptized believers.
2. The "nucleus" of the new church is forming. Even with just two or three people, it has the God-given potential to grow and reproduce!
3. Avoid the temptation of bringing the people into the church planting team. The team serves as **spiritual midwife**, helping in the birth to an indigenous church.
4. Following the example of the early church,³⁶CPMs begin as small gatherings meeting in natural settings, such as homes, open courtyards, under trees, etc., and rather than growing into large gatherings, growth is channeled into the multiplication of new churches.



³⁴Mark 1:15

³⁵Acts 2:37-42; Acts 18:8

³⁶Acts 2:41-47

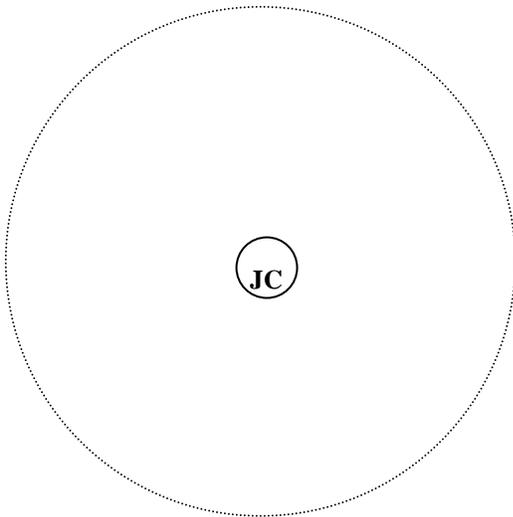


🔑 **EQUIP** people to be obedient to Christ's commands

1. Jesus said, "If you love Me, you will **keep my commandments**."³⁷
2. Stress obedience to the commands of Jesus. Yet obedience must come from a motive of love. Any other motivation for obedience leads a church to fall into **legalism**. **If we don't teach Jesus' commands Satan fills the void with rules and dead religion.**
3. Help the people learn from and apply the Bible to their lives. God blesses simple obedience to

His Word! Churches grow and multiply when Jesus is obeyed.³⁸

4. "Scriptural Authority" is a Universal Element in CPM's. Even among non-literate groups, the Bible has been rudder and guiding source for the church's life, and its authority is unquestioned.
5. Teach the disciples to obey Jesus' basic commands ³⁹



- a) **Love God & others**
- b) **Repent, believe, & Receive**
- c) **Baptize**
- d) **Celebrate Communion**
- e) **Give generously**
- f) **Pray daily**
- g) **Make disciples**

³⁷John 14:15

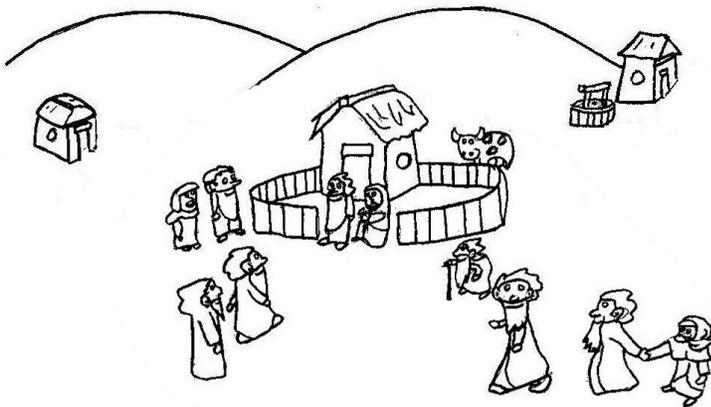
³⁸A very practical book that addresses church multiplication arising from obeying Jesus' commands is Church Multiplication Guide by George Patterson and Richard Scoggins. Available from William Carey Library, address listed previously.

³⁹Matthew 28:19-20; Acts 2:37-47

Student Notes have a wheel outline. First: Have them do the wheel exercise. 1) draw seven lines from center hub toward outer rim to the extent of their obedience to each command (read commands out one by one). When they are done: draw solid outer rim to connect the spokes. Mention that the hub is in the exact center because we assume that all YWAM students have Jesus in the center of their lives.

6. Never allow any human authority to prevent you or your disciples from simple, loving obedience to the commands of the Lord Jesus.⁴⁰

🔑 ENCOURAGE loving fellowship and outreach

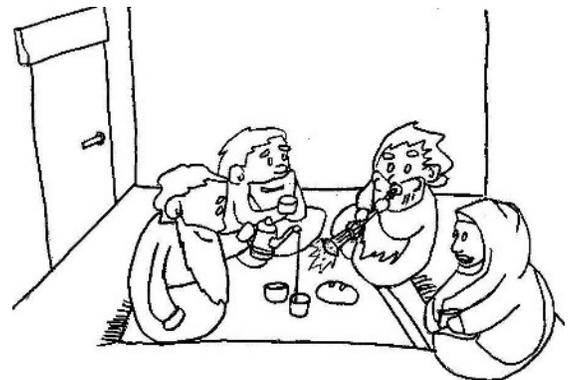


1. Help the converts bond together in love. They need to know that they belong to God's family. Foster a community of believers who have right relationships with God, with one another, and with non-believers.
2. Keep encouraging evangelism. Help believers reach their extended families and to follow the web of their own

relationships.⁴¹ A survey suggests that 80% of all converts to Christianity are the direct result of personal witness from a Christian friend or family member.

🔑 FACILITATE culturally relevant worship forms

1. Examine the New Testament model in Acts 2:37-47. What are the basics that hold true for every culture? [repent, believe, receive H.S., devoted to teaching, Communion, prayer, fellowship, giving, baptism]
2. Healthy churches carry out the following five purposes:
 - 1) worship
 - 2) evangelistic and missionary outreach
 - 3) education and discipleship



⁴⁰Acts 4:19

⁴¹Acts 16:31-32

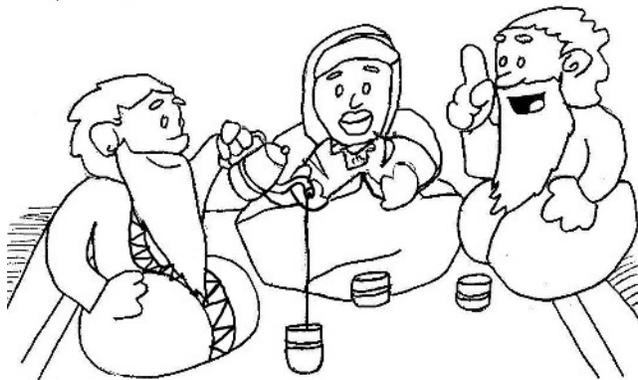
- 4) gifts-based ministry
 - 5) fellowship
- CPM's grow "all by themselves" when these core functions are strongly present.

3. Enable the people to create their own **culturally relevant worship forms** based upon apostolic models rather than **importing** forms from our culture.⁴²

Play or sing an indigenous worship song.

4. Advice from YWAM church planters on the field: To avoid imposing our own culture upon the new church--
- ❖ discern the difference between Biblical truths (divine commands) and cultural preferences;
 - ❖ follow the local cultural ways as much as possible. Do not alienate the people;
 - ❖ let the people create their own music and use their own style. Don't import foreign worship forms, including translations of hymns and choruses.
 - ❖ Encourage the new church to celebrate special local holidays and rites of passage in creative and God-honoring ways. **Question: How would you redeem (example holiday or rite)?**

Review how they have been doing with the "Temporary Church(es) with focus on evaluation of active participation by all. Divide them into temporary church cells. Answer as a group:
 1) evaluate your temporary church according to 1 Cor.14:26. 2) Brainstorm 3 creative ways to increase gifts-based active participation.



🔑 **GIVE** opportunities for all to actively participate

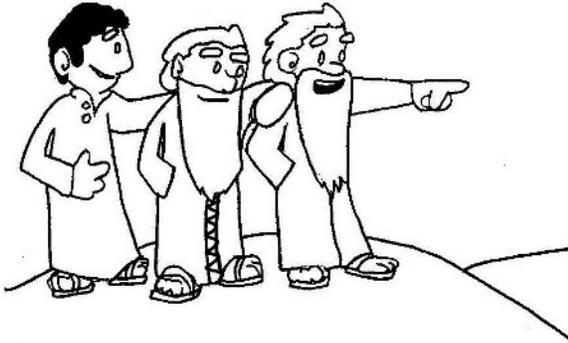
1. I Corinthians 14:26 describes a simple service designed to edify the believers and inspire worship of God.
2. Recognize the priesthood of all believers and mobilize each one for

gifts-based ministry. Church planting teams model functioning in spiritual gifts and release all God's people to minister one to another using their unique giftings..⁴³ **Heb 10:24-25 MSG** Let's see how inventive we can be in encouraging love and helping out, not avoiding worshipping together as some do but spurring each other on, especially as we see the big Day approaching.

⁴²I Cor. 9:22; Romans 14:4-6

⁴³Eph.4:11-16; I Cor. 12:7, 14:26

3. Establish churches from the beginning, avoiding mere **preaching points** where people simply come to hear a sermon, prayer, and music.⁴⁴
4. Only **locals** lead meetings to which the public is invited. As foreigners, avoid pastoring the new churches.⁴⁵



🔑 **CONCENTRATE** efforts on mobilizing potential leaders

1. Avoid **dependence** upon foreign finances in the development of new churches.^{46 47}

["Misplaced Generosity" roleplay] People want to help BUT there are 2 well-intentioned pitfalls: 1) construction of church buildings. 2) subsidizing pastors. Loyalty cannot be bought. It can only be rented.]

2. Do not build the church around the team, instead **the team serves as scaffolding** which is quickly removed as the indigenous church emerges.⁴⁸

[Have 10 students mime or physically portray this (#2). Give them one minute to "script" All must be involved! Or use "Temporary Scaffolding" role-play.]

3. As the church(es) form, the church planting team will need to reorganize. It will soon be time to withdraw. If not, the local leaders may not want to take responsibility, thinking that the team will do everything.^{49 50} **In many cases, a team member stays on to serve temporarily -- providing ongoing training for the leaders of the emerging movement.**
4. Model and develop non-authoritarian **servant-leaders**, who lead rather than drive their flocks.⁵¹ **People in authoritarian societies—where churches multiply fastest—find it hard to appreciate servant leadership and interactive body life, because they are used to being told what to do and follow blindly. Therefore we must go slowly as we teach these biblical concepts, and not expect perfection during the first few months.**

⁴⁴Acts 2:41-42; James 1:22

⁴⁵Titus 1:5

⁴⁶II Cor. 8:2-3, 9:10-11

⁴⁷For information and practical assistance with the thorny problem of dependency contact: World Mission Associates; 825 Darby Lane; Lancaster, PA 17601-2009 USA. Ph: 800-230-5265. WMUSA@xc.org

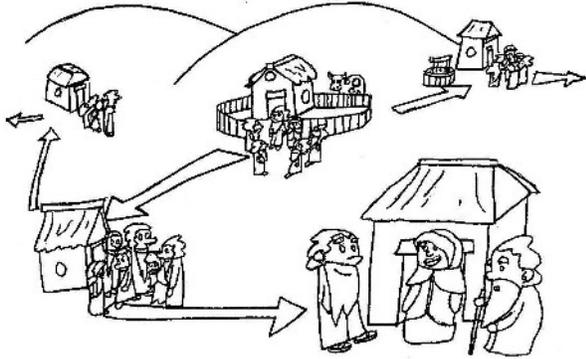
⁴⁸Acts 14:23

⁴⁹John 12:24

⁵⁰For an excellent guide to closure and planned withdrawal read: Passing the Baton: Church Planting that Empowers by Tom Steffen. Available from William Carey Library (address given previously).

⁵¹Matt. 20:25-28; I Peter 5:1-4

5. Church Planting Movements are led by lay leaders, not paid clergy. These people are typically bi-vocational and resemble the general profile of their people group. **For example: If the people group is largely illiterate and lives by fishing, the leaders will mostly be illiterate fisherfolk.**
6. **"Work yourself out of a job"** mobilizing potential leaders who model evangelism, disciple new converts, lead house churches, etc.⁵²



🔑 **MULTIPLY** clusters of house churches Interactive church body life between flocks is probably just as vital as within them, and has strong precedent in the NT. A flock small enough to practice the 'one another' commands well is too small to have all the spiritual gifts needed for balanced, holistic ministry by the body, and needs interaction with other flocks, as seen in the NT

1. Help converts to win friends or relatives in **other** communities. Daughter churches may begin at once. Some of the best church planters are new converts!
2. Consider partnering with **existing churches or denominations** only if they put Jesus' commands⁵³ and church reproduction above all human policies. **(For Example: avoid planting churches with those who prefer man-made requirements which are not in the New Testament for: baptism, officiating the Lord's Supper, becoming a pastor, starting nearby daughter churches.)** We do have the Biblical and organizational freedom to **start new church movements** and associations.⁵⁴

Patterson: I have found it helpful to show this visually, holding in one hand a Bible, and in the other, some papers that I identify as a church or denomination's bylaws (constitution). Then I ask the group which has top authority, over the other one, placing the man-made document over the Bible, and then the Bible over the document. Then, later in the workshop, when someone argues a point, I hold up the two again and ask which way the issue under discussion places the Bible and the other document—which is on top

HUB & VINE demo: Build each model using student bodies. Use 15 string lengths to connect. First show the "Hub", then break it up and give the new "mother" two or three pieces of string which she connects to others, give each daughter one or two pieces to connect to those they chose., etc. Afterward draw each on the board, students draw on notes diagrams, and show "five-stage strawberry" overhead.

⁵²Exodus 18:13-27

⁵³John 14:15

⁵⁴Rom. 15:20

3. Organize for multiplication. Compare the "hub" and the "vine" structures:



4. Multiply **clusters** of closely-knit house churches. One lone church seldom survives long. Where possible, encourage regular united gatherings of these groups.^{55 56}

House Churches: A UNIVERSAL ELEMENT IN CHURCH PLANTING MOVEMENTS “The churches in Church Planting Movements begin as small fellowships of believers meeting in natural settings such as homes or their equivalent. Among the Maasai (Kenya), the meetings take place under trees, among the Kui (India), in open courtyards. The key element in each of these Church Planting Movements was a beginning with an intimate community of believers who were not immediately saddled with the expense or upkeep of a church building.”

“Meeting in small groups certainly has economic implications. Liberating the fledgling movement from the burden of financing a building and professional clergy is no small obstacle to overcome. But there is more. House churches create an atmosphere that fosters Church Planting Movement formation. Consider the following benefits.

- Leadership responsibilities remain small and manageable.
- If heresies do occur they are confined by the small size of the house church, like a leak that appears in the hull of a great ship, the heresy can be sealed off in a single compartment without endangering the whole.
- You can’t hide in a small group, so accountability is amplified.
- Member care is easier, because everyone knows everyone.
- Because house church structure is simple, it is easier to reproduce.
- Small groups tend to be much more efficient at evangelism and assimilation of new believers.
- Meeting in homes positions the church closer to the lost.
- House churches blend into the community rendering them less visible to persecutors.
- Basing in the home keeps the church’s attention on daily life issues.
- The very nature of rapidly multiplying house churches promotes the rapid development of new church leaders.” David Garrison, **Church Planting Movements, How God is Redeeming a Lost World**

5. Enable each church to **reproduce into daughter and granddaughter churches**, resulting in a church planting movement.⁵⁷ “Churches Planting Churches” in a state of “Rapid Reproduction” are two Universal Elements identified for CPMs.

⁵⁵Acts 2:46, 20:20

⁵⁶Cell / House Church distinction: Cells are linked to one another in some type of structured network. House churches may look the same at ground-level, but are more autonomous and lack the hierarchy of authority or single authority that cells have. Each has its own advantages and liabilities. House churches are most common in CPMs.

⁵⁷as seen in Acts 13, 14, etc.

6. To plant churches, there must be a balance of ongoing evangelism, discipleship and leadership training. Create a symbol to show this balance: **[have three students share their symbols on the board]**



🔑 COACH new leaders through on-the-job training [i.e. preparing new leaders the same way Jesus & Paul did (it was not one-on-one, nor a classroom approach)]

1. **Coach leaders locally, on-the-job**, developing "Paul-Timothy" relationships for training elders, leaders, local church planters, etc. rather than sending them away to outside institutions. (For example: introduce DTS principles into a new church instead of sending its leaders to a DTS; the only local people who should go to YWAM are those like us who have been called and gifted as cross-cultural missionaries. Indigenous DTS in Erdenet.)
2. Train local leaders from "**behind the scenes**" allowing them to lead their own people.⁵⁸ It takes great self-discipline to mentor church planters rather than just doing the job ourselves. But if we ever establish an identity as primary pastor or church planter, it will be difficult to assume a back-seat profile. John Wesley, though a man with many years of education and training, did not rely upon the formal schools of his day to find pastors. He said, "Give me 12 men who love Jesus with all their hearts and who do not fear men or devils and I care not one whit whether they be clergy or laity, with these men I will change the world." With this mentality he led one of the greatest revivals and church planting movements in history! Wesley put about 1 in 5 people into significant ministry/leadership, resulting in thousands of poor uneducated men and women with spiritual gifts and hearts to serve spreading the revival.
3. Titus 1:5 -- Paul considers his churches **UNfinished** until local elders are appointed.
4. Emphasize "**learning-by-doing**" -- training leaders to build up the church and to reach the lost.⁵⁹
5. Follow this simple training model:

I DO, YOU WATCH.
WE DO, WE WATCH.
YOU DO, I WATCH.
YOU DO

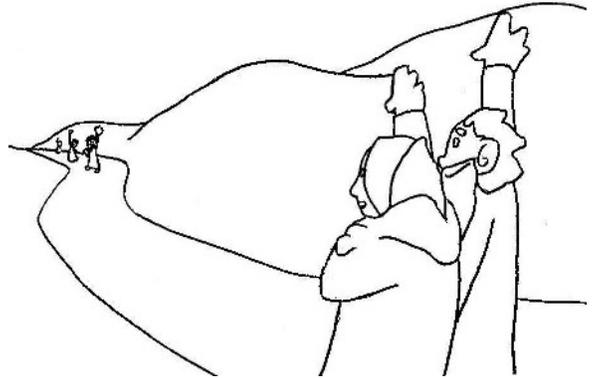
⁵⁸Acts 18:26

⁵⁹Eph. 4:11-16

Remember to “MAWL” them. **Model, Assist, Watch, and Leave.**

Show the video: “EE-TAOW! The Next Chapter”

🔑 **DEPART**, as local leaders continue -- *at any cost* -- to reproduce leaders and churches.



1. Reliance upon locally-trained lay leaders ensures your movement the largest possible pool of potential church planters and house church leaders. Dependence upon seminary-trained ---- or in non-literate societies, even educated --- leaders means the work will always face a leadership deficit.^{60 61}
2. II Tim 2:2. The “2-2-2 Rule” is “**NEVER DO ANYTHING ALONE!**” Paul-Timothy relationship are personal, loving and edifying.

[Students draw in the P-T chain. Use overheads to illustrate this.]

✍ Draw the Paul-Timothy Training Chain

3. The “**baton**” of leadership must be passed on to the local leaders.⁶²

Baton Skit: 2 students; instructor narrates. First: Runner keeps baton, partner tries to get and quits in frustration. Second: Runner U-turns before passing and runs out of the race/room with baton (furlough/quitting) Third time: Successful pass. Native runner crosses the finish line amid cheers. (Instructor brief actors on each segment in a whisper. Then narrate the action like an Olympic commentator.)

4. Encourage new churches to send their own church planters to reproduce **cross-culturally**.⁶³
5. As the Holy Spirit leads and empowers, continue, at any cost, to reproduce leaders and churches **until a church planting movement is led by indigenous leaders**.⁶⁴

REVIEW: Use laminated pictures. Ask students to take 45 seconds to consider what key Church Planting Principle they have learned is illustrated by their picture.

⁶⁰II Chronicles 17:7-9; II Tim 2:2

⁶¹Regarding the training of indigenous leaders for new churches, YWAM church planters in South Asia say, “The church planting team should do the training. Local training and mentoring is the best. Those who travel away from rural to urban settings (or developing countries to developed countries) often do not return or do not easily fit back into the culture.”

⁶²“In many ways, the formation and training (of local leaders) is the most important aspect of church planting.” David Hesselgrave, Planting Churches Cross-Culturally (William Carey Library also stocks this title).

⁶³Acts 10

⁶⁴Acts 20:17:38

CONCLUSION

Let us all walk in the fear of God as we plant churches, knowing that we will incur the stricter judgment (James 3:1). How desperately we each need **an intimate relationship with the living God!** Out of that relationship will come the eternal fruit of His great love and labor: the Bride of Christ -- the Church.

God Himself must be the Source and His Word the Foundation for all that we do. Knowing God and His ways gives us a context and a perspective from which to apply these principles. We must always keep our focus upon Him rather than on that which we want to do for Him.

If you have questions in the future or need church planting resources, please contact:

YWAM CHURCH PLANTING COACHES

381 Bayside Rd.

Arcata, CA 95521 USA

Phone: (707) 822-4662 Fax: (707) 822-8952

E-mail: <mailto:CPCoaches@cpcoaches.com> Web: <http://cpcoaches.com/>

Church Planting Coaches wish to offer our profound gratitude to George Patterson, our mentor and friend, and to David Garrison of the International Mission Board (Southern Baptist Convention) for their insights and research so freely quoted herein.⁶⁵ As Gruffy Bear said, *"If you're going to borrow --- borrow from the best!"*

⁶⁵ Call 1-800-866-3621 to order your copy of the excellent booklet *"Church Planting Movements"*.

APPENDIX A: GUIDING PRINCIPLES: Multiplying Churches Among The Unreached

Floyd McClung summed up our goal for each unreached people group as he served as YWAM International Executive Director, "It is not enough to do evangelism or to plant a single congregation. We have not done our job unless a movement of fully indigenous, mission-minded, multiplying churches is planted in a people group. Then they can evangelize their own people, city or nation."

While our **goal** -- "a movement of fully indigenous, mission-minded, multiplying churches", describes what we want to achieve within a people group, our **strategy** describes how we intend to achieve it. As we formulate strategies for specific unreached people groups, we trust God to lead us by His Word and His Spirit. We realize we must **adopt principles and adapt methods**. Biblical principles will apply in every context, whereas methods will often differ from culture to culture.

Therefore we emphasize **principles** to guide each church planting team as they develop their strategies to reach their goal.

We gratefully acknowledge the profound influence and impact of Dr. George Patterson, of Church Planting International, in the development of the following list of **guiding principles**.

I. LAUNCHING THE WORK

- A. We have faith in **the church's God-given power to reproduce** and cover the earth.
(Acts 1:8)
- B. We insure that church planters know exactly what they are planting-- a **church** defined as "a group of believers of any size, committed to one another to obey Jesus' commands."
(Matt. 28:18-20; Acts 2:42-47)
- C. We continually **seek the Lord**, to know the Scriptures and to hear His voice, trusting Him to lead us step by step, rather than relying upon human methods.
(Proverbs 3:5-6; John 15:4-5)
- D. We **pray regularly** for the lost and for one another.
(Ephesians 6:18-20)
- E. We pursue love, joy, spiritual vitality, and **mutually beneficial relationships** with fellow workers and locals, knowing that this is the only way to bear the eternal fruit we seek.
(John 15:4-5)
- F. We keep up regular **communication with our sending church(es)**.
(Acts 13:1-3, 14:26-28)
- G. We may use "low profile" methods in fields where authorities are hostile. This may involve bi-vocational/"**tent making**" ministry to gain access as well as the use of methods of evangelism, worship, and training suited to **small underground house churches**.
(Acts 18:1-3, Acts 20:19-20)
- H. We **work together** with others who embrace New Testament principles, to accomplish a common goal.
(Acts 10:23, 11:12)
- I. We commit to reaching the **goals** God gives, in spite of how many years it takes.
(Luke 9:62)

- J. We **target** one specific unreached people group.
(Acts 10:1)
- K. We affirm that in the same way the Holy Spirit separated Paul and Barnabas from the Antioch church, **the Holy Spirit separates** church planting teams from their sending structures to do the work to which He calls them.
(Acts 13:1-3)
- L. We **bond with the people** by living with them from the beginning, gaining a good grasp of the language and appreciating their culture, in an attitude of servanthood and humility.
(Phil. 2:5-8; Ruth 1:16)
- M. We accept **spiritual warfare** as a daily reality, seeking to grow in our skills of worship, warfare and intercession to more effectively resist the devil and establish Christ's victory.
(Eph.6:10-12)

II. TEACHING THE GOSPEL

- A. We rely upon God for **signs and wonders**.
(Matt. 10:7-8; I Thes. 1:5)
- B. We build **relationships with local people**, seeking **potential leaders** from the start.
(Luke 10:6-7)
- C. We normally aim at reaching **heads of households**, knowing that they are potential leaders who can share the gospel with their families and friends.
(Acts 16:31)
- D. We seek a **receptive segment** of the people group, who are **content with their own culture**. (As foreigners, we may attract people eager merely for cultural change and material gain.)
(Acts 10:2 ; Acts 8:18-23)
- E. We proclaim the **essentials of the gospel** (especially the death and resurrection of Christ and the need for repentance) in **culturally relevant** ways.
(Luke 24:46-48)
- F. We only use evangelistic **methods** that the local people can quickly **imitate**--simple enough for new believers, affordable, technologically appropriate, etc.
(I Cor. 2:3-5; John 4:39)
- G. We **integrate evangelism and mercy ministry**-- serving people through both word and deed.
(Luke 10:36-37; Gal. 2:9-10)
- H. We and our converts **willingly face persecution**.
(Acts 4:13-20)
- I. We **model** the Christian walk and ministry skills we teach as we mobilize the local people.
(Mark 3:13-15)
- J. We regularly and prayerfully **review** our God-given goals and **evaluate** the results. We change our methods accordingly.
(Eph. 5:15-17; I Cor. 9:19-27)
- K. We call people to **repent**.
(Acts 2:37-38)

- L. We **baptize** sincerely repentant sinners without unnecessary delays and serve them the Lord's Supper. When possible we baptize whole families.
(Acts 2: 41, 8:35-38, 18:8)

III. GATHERING BELIEVERS

- A. We bring the converts together into small groups to encourage love, fellowship and accountability.
(Acts 2:42-47)
- B. We enable the people to create their own **culturally relevant worship forms** based upon apostolic models rather than "importing" forms from our culture.
(Rom. 14:4-6)
- C. We do not build the church around the church planting team, instead the **team serves as "scaffolding"** which is quickly removed as the indigenous church emerges.
(Acts 14:23, 20:36-38)
- D. We establish churches from the beginning, **avoiding mere "preaching points"** where people simply come to hear a sermon, prayer, and music.
(Acts 2:41-42; James 1:22)
- E. We make disciples who are obedient to **Jesus' basic commands** (Matt. 28:19-20; Acts 2:37-47):
- 1) **love God and others**; family, fellow disciples, neighbors and even enemies (forgiveness).
Luke 10:25-37
 - 2) **repent, believe, receive the Holy Spirit** (these go together, we can't do one without the others) Mark 1:15,
John 20:22
 - 3) **be baptized** (this includes living forever the new, holy life it signifies)
Matt. 28:19-20
 - 4) **celebrate the Lord's Supper** (cultivating communion with Christ *and* His people) Luke 22:14-20
 - 5) **pray** daily, Matt. 6:5-13
 - 6) **give** generously, Matt 6:19-21
 - 7) **make disciples**, (witness, teach, train leaders, etc.) Matt 28:18-19, Luke 24:46-48.
- F. We consider partnering locally with **existing churches or denominations** only if they put Jesus' commands (John 14:15) and church reproduction above all human policies. (For Example, we avoid planting churches with those who prefer man-made requirements which are not in the New Testament for: baptism, serving the Lord's Supper, becoming a church leader, starting near-by daughter churches.) We have the Biblical and organizational freedom to **start new church movements** and associations.
(Rom. 15:20)
- G. We recognize the priesthood of all believers and mobilize each one for **gift-based ministry**. Church planting teams model functioning in spiritual gifts and release all God's people to minister one to another using their unique giftings.
(Eph.4:11-16; I Cor. 14:26)

IV. MOBILIZING LEADERS

- A. We model and develop non-authoritarian **servant leaders**, who lead rather than drive their flocks.
(Matt. 20:25-28; I Peter 5:1-4)
- B. We teach emerging leaders to discern **three levels of authority** for the activities of the church:

1st Level: New Testament Commands (of Jesus and His Apostles) They are required of all disciples; we practice them under any circumstances; we never prohibit them. They are listed above. (See III.E.)

2nd Level: New Testament Practices (things done by the apostles but not commanded) We do not have the authority to require nor prohibit their practice. Examples include: worship on Sunday, baptizing immediately, fasting, using one communion cup, etc.

3rd Level: Human Customs (traditions or practices with no basis in the New Testament) Their only authority is our voluntary agreement within a local congregation; we cannot force them on other congregations; we must prohibit them when they impede obedience. Examples include: choir, church buildings, pulpits, any non-Biblical requirement for ordination, etc.

(Matt. 15:1-20)

- C. We, as outsiders, avoid pastoring the new churches. Only **locals lead meetings** to which the *public* is invited.
(Titus 1:5)
- D. We **avoid dependency upon foreign finances** in the development of new churches.
(II Cor. 8:2-3, 9:10-11)
- E. We "**work ourselves out of a job**" as we mobilize potential leaders who model evangelism, disciple new converts, lead gatherings, etc.
(For example Paul mobilized Titus of Antioch, Timothy of Lystra, Gaius of Derbe, Sopater of Berea, Aristarchus and Secundus of Thessalonica, Tychicus and Trophimus of Western Asia – Acts 20:4)
- F. We train local leaders "**behind the scenes**" allowing them to lead their own people.
(Acts 18:26)
- G. We **multiply clusters** of closely-knit churches. One lone church seldom survives long. Where possible, we encourage regular united gatherings of these groups.
(Acts 2:46, 20:20)
- H. We **coach leaders locally, on-the-job**, developing "Paul-Timothy" relationships for training elders, church leaders, local church planters, etc. We bring the teaching to them, rather than sending them away to outside institutions.
(Acts 16:1-3; II Tim 2:2)
- I. We emphasize "**learning by doing**" as we train leaders to build up the church and to reach the lost.
(Eph. 4:11-16)
- J. We enable each church to **reproduce into daughter and granddaughter churches**, resulting in a movement of church multiplication.
(I Thes. 1:7-8; and as seen in Acts 13, 14 etc.)
- K. We encourage the new churches to send their own church planters to reproduce cross-culturally.
(Acts 19:29; Phil. 2:25)
- L. We commend the churches into God's hands. We depart, trusting the Holy Spirit to direct and empower the indigenous leaders to **continue, at any cost, to reproduce new leaders and churches who disciple their nation**.
(Acts 14:21-24, 20:32)

APPENDIX B:
Pioneer Church Planting Phases
by Dick Scoggins & James Rockford
Version 3.0⁶⁶, copyright June 2005

Please read “*Introducing the Pioneer Church Planting Phases*”.

See www.churchplantingphases.com for the latest version and related papers.

means see related paper(s).

I. FORMING, PREPARING AND LAUNCHING THE TEAM

This phase begins when someone is confirmed to form and lead a new church planting (CP) team. This new leader may already be on the field as a member of an existing team. This phase is comprised of all of the vital pre-launch activities aimed at forming the team and preparing for its effectiveness.

CRESTPOINT: Phase I ends and Phase II begins when the first team members (TMs) join the team leader (TL) on the field (though others may follow later).

SUGGESTED ACTIVITIES:

1. The TL prepares a Vision & Strategy Paper (VSP).
2. The TL and TMs obtain approval from their sending church(es).
3. TL is appointed from sending organization.
4. Research best information available on language, history and culture of country and people group. Learn to see the people as God sees them. Research issues women in the country particularly face.
5. Research work roles and residency. Lay the groundwork for residency and identity (one’s visa, as well as being able to answer, “Why are you here?”).
6. Research practical life issues (e.g. housing, schooling, banking).
7. Prepare for communications, including secure email.
8. Research existing church planting efforts currently underway, if any, and begin communications with workers.
9. Plan for security issues.
10. Prepare family and prospective TMs for the transition to the field.
11. Resolve conflicts within the family that may arise from your calling and moving overseas.
12. Recruit the right team. Plan the kind of TMs and team you want. Whether you are starting on the field or from your home country, begin working with sending offices to identify candidates and initiate contact.
13. Develop a Memorandum of Understanding (MOU). Anticipate issues of life and ministry together; pro-actively communicate about them. TL and TMs discuss mutual expectations. Ensure each TM has a copy of and understands the policy on “recourse”.
14. Clarify the role of the TL wife.
15. Each member/family budgets for one-time outgoing needs and monthly needs. Raise sufficient financial support.
16. Develop a strong home prayer team.
17. Identify pre-field training needs, and see that this is carried out (e.g. in the people group’s religion, evangelism, culture, contextualization).

⁶⁶ Based upon Edition 2.0, February 1998, by Dick Scoggins, James Rockford & Tim Lewis.

18. In particular, plan and get training for creating an excellent team language-learning program.
19. Get the team to own the vision and strategy for CP, adjusting it as appropriate. Build your team unity and identity together.
20. Line up a ministry coach, as well as a business/NGO coach where appropriate.

II. LEARNING THE LANGUAGE AND CULTURE

The CP team is now on-site and laboring to reach a level of proficiency in the language sufficient to effectively plant churches, which also involves an ever-deepening understanding of the culture.

While the level of fluency aimed at may vary from person to person, depending on envisioned ministry roles, most will need to be in a mode of concerted language learning (LL) for 2-3 years. The workers develop a growing identity as *belongers* among their host people.

CRESTPOINT: Phase II ends and Phase III begins when most of the CP team have reached their appropriate level of fluency, and now are ready to spend most of their ministry time in disciple-making rather than language learning. Whereas evangelism probably took place before this point, it now begins in earnest.

SUGGESTED ACTIVITIES:

1. Members “land” and secure suitable housing. Learn how to function and enjoy life in your new environment. Adapt and renew your devotional life. Enable family to do the same. Make a plan for regular rest and a day off; develop a sustainable pace.
2. Continue to develop your role in society (i.e. job, business, humanitarian project, etc.). However, because being fulltime in language learning (or nearly so) is so important during this phase, job expectations should be kept as minimal as possible.
3. Address conflicts arising in the home.
4. Work through the *Peacemaking* manual⁶⁷ together as a team. Address conflicts arising in the team.
5. Develop your team life, in relationships, communications, accountability, and mutual support. Develop a spiritual team life that sustains members. Team meetings should include prayer, time in the Word, and strategic planning.
6. Appoint a Team Language Coordinator, who receives intensive training and creates a strong team LL program, including training and accountability. Link up with a language learning coach and other essential resources.
7. All work hard at learning the language. Husbands and wives work out respective strategies for appropriate goals.
8. Begin developing spiritual components of your language, such as learning special vocabulary and memorizing Scripture.
9. Clarify roles for team women and men. Work through differing expectations (e.g. regarding mothers of young children, business facilitators, etc.).
10. Develop relationships of varying depths with many local people, especially those who do NOT speak YOUR language. Enable family members to do the same.
11. Bring redemptive elements into your relationships. Look for those who already know the Lord or are spiritually sensitive.
12. Learn local forms of hospitality and become hospitable in that culture.
13. Seek opportunities to demonstrate God’s love for the people practically and culturally, standing alongside those in need in appropriate ways.
14. Grow in character through the stresses of adapting to your new life, not only personally, but also as a family and as a team. Develop the mindset when stressed by new things: “It’s not right. It’s

⁶⁷ Love, Rick. *Peacemaking*. Pasadena, CA: William Carey Library, 2001.

not wrong. It's just different.”

15. Collect evangelistic tools available in your new language.
16. Form links with any others in your area who are engaged in ministry to your intended people group.
17. Before too long, bring in a coach—preferably a couple—to help in all of the above.
18. If not done already, seek to enter a relationship with a Team Leader Overseer (and wife) who can eagerly support your vision and give appropriate help.

III. PREACHING THE GOSPEL TO GROUPS AND INDIVIDUALS

As most of the team has now reached a good level of fluency, they spend most of their ministry time seeking to share the gospel and persuade people to become followers of Christ. Some may share mostly with individuals, while others may seek to evangelize whole groups of naturally connected people. All team members will be engaged in “friendship evangelism” Most teams will also begin experimenting with different kinds of “apostolic evangelism”⁶⁸. It is also common that teams *discover* one or more who already know the Lord, with whom close relationships are formed for the sake of fellowship, discipling and moving forward in CP. The team develops a tentative approach for how new believers can identify themselves in their faith to their broader community.

CRESTPOINT: The team is recognized as having moved to Phase IV when a member of the team is discipling a believer from the intended people group, who has a potential group of friends or relatives. However, members of the team do not stop sharing the gospel, for the sake of reaching more and more, breaking into new social networks, and being examples to the believers.

SUGGESTED ACTIVITIES:

1. If one's ministry time in Phase II was perhaps 80% language-learning and 20% evangelism, it shifts to 80/20 the other way in Phase III. Develop a revised LL plan for the reduced but ongoing pace.
2. Develop an extensive network of prayer-partners in your home countries who can regularly intercede for your work. Every day tell God you are available and ask Him to direct you to those in whose hearts He is working.
3. Cultivate faith to believe God will lead friends to Himself.
4. Model Christ's life before your friends and in your relationships, especially when difficulties arise.
5. If necessary, strengthen and adjust your role in society in terms of work, residency and viability.
6. Grow in your understanding on what are people's felt needs, as well as their spiritual obstacles and opportunities.
7. Train together in effective ways to communicate the Good News and in vital apologetics.
8. Learn to share key Biblical truths and promises in the language. Memorize key Scripture verses, and possibly some verses from their holy book as well.
9. Share Jesus with many, and see an openness to the gospel develop in friendships.
10. Evaluate team members' abilities and gifting in light of CP. Regardless of team members' gifts, all can use their gifts *evangelistically* and contribute to the team's overall outreach. Where helpful, two or three team members can work together, combining complementary skills (e.g.

⁶⁸ Sometimes defined as “Any bold evangelism outside your neighborhood.” Usually involves a program, plan or event.



relationship-building with hospitality). Discern who from the team should be involved in which social networks.

11. Develop a strategy for reaching receptive people's social and work-related networks.
12. Develop outreach tools and materials, bearing in mind different audiences (socially, men/women, children).
13. Start a Bible Study with a friend and see it grow into his or her social network.
14. Regularly pray in Jesus' name for those who are sick or have urgent needs.
15. Lead someone into following Jesus, preferably with others in their social network.
16. Learn what are the marks of a "man or woman of peace" (M/WOP), or "respected person" in the culture.
17. Prayerfully evaluate your friend as a respected person in society (i.e. M/WOP) or as an avenue to such.
18. Identify one or more potential respected persons.
19. Begin to discern what is the good news for this social network and the respected persons in it.
20. Somehow introduce "Jesus" into the conversation within 30 minutes of every new person you meet.
21. Follow up any leads regarding existing believers.
22. Plan and begin to implement some kinds of "Apostolic Evangelism".
23. Every team member should develop multiple ways of meeting new people (e.g. clubs, sports, etc.).
24. Implement a systematic way within the team to stay focused and motivated in the invaluable job of sowing many seeds.
25. As you lead people to Christ, or you form relationships with existing believers, invite faithful ones to a deeper discipling relationship.
26. CPer baptizes the believer(s).

IV. DISCIPLING BELIEVERS AND WORKING TOWARD GATHERING

Discipling one or more believers, especially working with them to win their social network to the Lord. From the earliest days with new believers, CPers teach that truly following Christ is *in community*, and that Christ wants to form a new group of His followers, committed to one another and, indeed, committed to growing and reproducing. As people come to faith and grow in Christ, the CPers seek to form individuals and existing groups together as the Body of Christ. Progress toward *gathering* will likely involve a variety of *pre-gathering* activities (e.g one-off get-togethers, building bridges between believers, etc.).

CRESTPOINT: Discipling never stops. But the team moves to Phase V once there is a fellowship group of 3 or more believers of the people group regularly meeting together.

SUGGESTED ACTIVITIES:

1. Use a plan of Bible study for the believer's personal growth and development.
2. The believer(s) learn Bible stories that will impact life practices.
3. Come to understand the place of suffering in the Christian life (such as we see in I Peter).
4. Respond to sin by repentance and developing new patterns of life.
5. Live out Christ's life in the extended family (e.g. Matthew 5-7).
6. Develop godly patterns in husband-wife relations including: godly submission and loving leadership, resolving conflict, forgiveness and reconciliation.
7. Develop godly patterns of child raising.
8. Develop a regular habit of turning to Scripture and prayer.
9. The believer(s) shares the good news with family and friends and God's plan for Kingdom communities.

10. CPer(s) helps new believers break any occult involvement.
11. Believers who are already baptized baptize new believers.
12. Where appropriate introduce local believers to each other with the aim of fostering trust and fellowship. Host one-off events (e.g. birthday parties) as a “safe” venue for trust relationships to form over time.
13. The CPer(s) decide which believers should be gathered together in fellowship, and which should be developed as starting points for separate fellowships.
14. Continually teach believers the New Testament concepts of fellowship and community, so that they will own the conviction of being linked with other believers in *ekklesia*⁶⁹. Help them obey Christ’s teaching about relationships with other believers, conceptually and in practice.☑ See a fellowship group formed.
15. Begin to identify believers’ gifts and calling in the Kingdom.
16. Implement godly patterns of conflict resolution with you, the church-planter, and with others.
17. Become familiar with God’s plan for the extension of the Kingdom from the book of Acts.
18. Men disciple men and women disciple women.
19. Help the believer(s) develop how to present their identity in Jesus to family and friends.

V. DEVELOPING THE BODY OF BELIEVERS

Working with the new community of faith—and especially with emerging leaders—in order for them to grow numerically, in personal and corporate *koinonia* maturity. This crucial phase includes them developing a group identity and mutual commitment to one another as the Body of Christ, and also grasping a vision for leading others to Christ and forming new fellowships, locally or in neighboring places. Generally speaking, the team is either working with a single fellowship at this point that they hope will grow to medium or large size, or else they are aiming at a network of small house fellowships. In the case of house fellowships, the numbers below are evaluated collectively, in total. **CRESTPOINT:** Phase V ends and Phase VI begins when the fellowship reaches these criteria of size and depth (“critical mass”):

GROUP COMMITMENT: The local believers have committed to one another and see their assembling together as an expression of being a local *church* (using whatever word is most suitable for *ekklesia* reality).

SIZE: Around 10 or more believers of the people group regularly involved, including older believing children. This does not necessarily mean that meetings average 10 or more, just that there is regular involvement of the 10+.

BREADTH: 3 or more married men (heads of households), and 2 or more mature women, of local believers regularly involved (whether or not their spouses are believers, though that is clearly stronger).

LEADERSHIP: At least 2 key believers who seem to be “elders in the making”, who are assuming more and more shepherding and overseeing, and whom the others recognize as leaders⁷⁰.

STRENGTH: Not all hidden believers with hidden faith. Some believers are baptized and have already faced serious threats and persevered, maintaining their faith and their “confession of Christ before men” (Mt.10:32). Believers regularly share their faith; prayer and planning have begun for starting a *sister* fellowship.

SUGGESTED ACTIVITIES:

⁶⁹ The Greek New Testament word for *church*.

⁷⁰ While the authors of these Phases see the New Testament teaching a variety of leadership roles for both women and men, they believe that the office of elder is limited to men. That being said, they also recognize and respect that others in the Body of Christ believe otherwise.

1. The community is meeting together regularly for worship, fellowship, instruction, and prayer. Passages such as Acts 2:42-47 are studied as an example to follow.
2. It is not uncommon for CPers to do substantial teaching and leading in the group early on, depending on the maturity of the believers and the group.
3. Local believers develop their identity together as a community of faith (e.g. through *covenanting*).
4. The group develops their sense of spiritual identity to those outside as well.
5. Older believers determine appropriate way for membership in the community.
6. Older believers understand and model Biblical “one anothers” which define community.
7. Believers learn to break previous or active occult involvement of new members. (See Acts 19:11-20)
8. The community celebrates the Lord’s Supper, with older believers presiding.
9. The believers are doing the work of evangelism with their family and friends.
10. Older believers have baptized new believers.
11. Older believers disciple new believers.
12. Older women believers disciple newer women in Titus 2 skills and other needs.
13. Believers learn to support each other through persecution, interrogation and hard times.
14. Believers develop an attitude of sacrificial generosity towards the poor and needy, particularly to other believers in need. They begin to seek opportunities to demonstrate in practical ways Christ’s love for those in need.
15. Community meetings are organized by believers. Older believers trained to lead community meetings (various components). Certain mature or gifted believers given opportunities to teach the Word.
16. Appropriate male/female roles in public meetings determined and practiced.
17. Mature believers are emerging and begin functioning as shepherds.
18. Growth in godliness in the home of emerging leaders sets the pace for the community.
19. Multitude of gifts encouraged and developed for edification of the community.
20. *Peacemaking* skills exercised by the community. Believers forgive and forbear as normal hurts occur.
21. Past family hurts explored and forgiven.
22. Believers adequately contribute to the support of their extended family.
23. Confronting, exhorting, reproof of erring members.
24. Shunning and disfellowshipping those persisting in sin.

VI. EMPOWERING AND INSTALLING LEADERS, AND THE BEGINNINGS OF REPRODUCTION

A continuation in the growth of *body life* and Kingdom commitment in the new *ekklesia*, with the CPers now focusing primarily on developing multiple leaders, especially potential elders. The CPers intentionally take a lower profile in the fellowship. They are also looking to recognize those believers with possible evangelistic gifts who are keen to share the gospel and initiate CP ministry in other locations.

CRESTPOINT: The appointment of 2 or more elders from the people group over the church (or network of house churches)⁷¹. And the church has embraced a Great Commission vision.

SUGGESTED ACTIVITIES:

1. Some or most CPers withdraw from believers meetings and focus on starting new fellowships. One or more CPer(s) remain involved, but adopt lower profile. Leaders-in-training spend time with the CPers in all sorts of contexts—not just teaching or worship settings—so that CPers’

⁷¹ 3 or more is better.

- behavior can be modeled in every setting.
2. If not already in place, the church commits to times of corporate prayer, acknowledging their full dependency on Christ as His Body.
 3. Older believers exercise deliverance ministries in the community.
 4. Gifts encouraged and developed for edification.
 5. Married believers are specifically helped in their marriage relationship and character issues by older believers or CPers.
 6. Church life and leadership concepts are taught and implemented. Believers determine ways to develop healthy biblical community life.
 7. If there are other churches around, begin to network emerging leaders with leaders of other groups as appropriate.
 8. Intense teaching on reproducing communities. Community embraces goal of reproducing and networking.
 9. Local believers and expat CPers look for new men and women of influence around whom to start new fellowships.
 10. Older, more mature believers trained to take leadership of community gatherings. Believers take responsibility for Biblical instruction. Several given chance to “try out” leading meetings, teaching the Word, and leading the body in worship.
 11. Respective avenues for men’s and women’s leadership identified and promoted.
 12. Mature believers preside at the Lord’s table.
 13. If there is one strong leader, he or she is taught and implored with the biblical necessity of plural leadership in the church and enlisted to make that a reality. Their broader ministry should be encouraged in multiple fellowships.
 14. Erring members are confronted, exhorted, reprovved and helped. Those persisting in sin receive church discipline according to the NT.
 15. Discerning the will of the Lord by leaders and community taught and practiced.
 16. The body continues to discuss and refine their identity vis. society around them. They decide whether to be an underground church or an open, perhaps registered church.
 17. There are special activities, parties or retreats outside regular meetings for outreach and fellowship.
 18. Leaders’ place in conflict and peacemaking in the community taught and practiced.
 19. Ephesians 4:11-12 giftings recognized and appropriate forums established for developing these gifts. CPers encourage believers with possible evangelistic gifts to share the gospel boldly and start ministries in other locations, with substantial prayer backing from the body.
 20. CPers select elder candidates in consultation with the believers. Those who agree to undertake this process are introduced to the church as “elder candidates”, and the Body is urged to help.
 21. Elder candidates begin special process of character growth, examination of motives, and intensive learning about *ekklesia* and shepherding.
 22. Meetings of leaders begin with CPer present. Team spirit develops amongst leadership. [Men and women leaders may meet separately or together, as appropriate.]
 23. Conflicts about leadership appointment dealt with. Those not selected may need special encouragement.
 24. Leaders look for new ones to develop as leaders and begin to mentor them (e.g. prospective deacons).
 25. CPer often absent from fellowship meetings. New leaders lead.
 26. CPer sometimes absent from leadership meetings.
 27. CPers appoint some or all of the elder candidates (if there are two or more; preferably three or more). Elders formally ordained.

VII. REPRODUCTION & MOVEMENT

The church or churches are now somewhat mature and are under the leadership of local elders from the people group. The CPers now labor for a wider spread of the gospel, with emphasis on church reproduction and a CP movement. There are two primary avenues for the CPers to make this happen:

- A. Working with the newly planted church or churches to help them reproduce and work toward a CP movement. AND/OR
- B. Mobilizing, training, facilitating and possibly overseeing local CPers. This option may eventually mean creating a national sending structure.

CRESTPOINT: In a sense, this phase never ends, as the ministry has hopefully ignited a spreading of the gospel and multiplication of churches that becomes a movement. CPers may exit after the completion of Phase VI (appointing elders). Some, however, may stay on for varying lengths of time in order to strategically catalyze church planting reproduction and/or mobilization of local CPers.

SUGGESTED ACTIVITIES:

1. The local elders fully assume shepherding and feeding responsibilities in the church, including protecting the faith and doctrine of the community (Titus 1:9).
2. Deacons are appointed, as needed, to help the elders.
3. Vision developed for planting new churches in the local area.
4. Role of expatriate CPers determined (see 'A' and 'B' *primary avenues* and *Crestpoint* above). Responsibilities between CPers and local elders defined for the new community.
5. CPer(s) redefines relationship to leaders as *coach*, attending leadership meetings only when invited.
6. Great Commission vision includes recognizing, training and sending local evangelists and church planters to other cities, and even to other countries.
7. Vision given by leaders to congregation.
8. Evangelists guided to go out to other cities, towns or villages.
9. Indigenous CP teams sent out by themselves or with expat team.
10. New gatherings started.
11. Ephesians 4:11-13 gifted believers regularly visit other churches and emerging fellowships.
12. Elders and Ephesians 4 ministers take responsibility to develop new leaders and new Ephesians 4 ministers.
13. Leaders begin to network with emerging leaders of new gatherings including taking some responsibility for their training.
14. Communities concerned for each other and resources shared (especially Ephesians 4 equippers).
15. Peacemaking skills are practiced among leaders.
16. Leaders formally recognize newer emerging leaders (e.g. new elders or deacons).
17. Expat CPer(s) commends old community to God and leaves community meetings, but may visit on occasion.
18. Elders (with church planter(s)) lay hands on new elders in the newer community.
19. Relationship between different communities and leaders worked out and formalized.
20. Peacemaking skills between communities and leaders communities exercised.
21. Especially with model 'B' above, some means developed to mobilize gifted and proven national CPers (e.g. bivocational roles, administration, etc.).