

INTR 545: Dynamics of Church Growth

Course Notes

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Introduction to Church Growth

A. Scott Moreau

Christians often take growth of the church for granted. They neither pray earnestly for it nor work systematically at it.

Donald McGavran

1. Historical sketch of church growth
 - a. Practical and theoretical foundations for the movement
 - i. The Anglo-American concept of mission
 - (1) The "three-self" concept of Henry Venn (1796-1873) and Rufus Anderson (1796-1880). National churches should be:
 - (a) Self-supporting
 - (b) Self-governing
 - (c) Self-propagating
 - (2) The concept of the "indigenous" church developed
 - (a) The "Nevius" (John L. Nevius--1829-1893) plan (Korea; 1890). The plan included five elements:
 - (i) Bible study
 - (ii) Self-propagation
 - (iii) Self-government
 - (iv) Self-support
 - (v) Missionary itineration
 - (b) Spontaneous expansion (Roland Allen--1868-1947)
 - (c) The Indigenous Church (Hodges): seeks to apply the three-self formula in a practical way to develop indigenous churches
 - (d) More recently, a "fourth-self" has been proposed: self-theologizing.
 - ii. The German mission theorists
 - (1) The peoples' churches of Gustav Warneck
 - (a) 1834-1910--generally regarded as the founder of the Protestant science of missions, though he was not the first to look at missions as a science
 - (b) The dominant understanding of mission was mission as education, which included both "extension of the kingdom" and the "founding of church".
 - (c) We do not found the church by asking people to become

members. The first stage might be conversion of individuals, but the aim was the development of peoples' churches which would result in Christianization of whole peoples and victory over paganism everywhere.

- (2) Man in community: Bruno Gutmann
 - (a) 1876-1966: of Leipzig Mission to the Chagga people of Tanzania from 1902-1938; an ethnologist.
 - (b) Stress in individual conversion seen as wrong (formed the basis for the "mass conversion" concept)
 - (c) Missions is the perfection of social orders of clan, neighborhood, age group, etc. by redirecting them into a new order.

b. The "Father" or "Dean" of Church Growth: Donald McGavran

i. His work in missions in India (1923-1954)

McGavran (whose PhD was from Columbia in education) saw that many churches in India were not growing in spite of the excellent social/development work being done by the missionaries there. His own mission had only 20 to 30 small non-growing churches after decades of missionary efforts (Wagner, "A Tribute", p. 16). He started to wonder what caused churches to grow. This was fed by the results of J. Waskom Pickett's study Mass Movements in India. He began a life-long study of travel to many countries to do research in the sociology of the growth of the church.

ii. Several of McGavran's basic principles come from the Anglo-American and German mission theories introduced above:

- (1) Responsive peoples
- (2) Group (or multi-individual) conversion (as opposed to individual approach)
- (3) People movements
- (4) "Christianization" (= "civilization")
- (5) Indigenization (contextualization)

iii. In general he has avoided extremes of both his German and Anglo-American roots, but has been accused of having a primary weakness in letting experience dictate the interpretation of Scripture.

iv. For the first fifteen years, McGavran's thinking was applied primarily in the non-Western context. Eventually it permeated the West as well.

c. Beginning of the Church Growth Movement (1955-1965)

i. The written beginning came with The Bridges of God (1955), in which McGavran put forth four key issues (summary adapted from Wagner, "A Tribute", pp. 16-18):

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- (1) **Theological:** The central purpose of God's mission was that lost men and women be found, reconciled to God, and brought into responsible membership in Christian churches.
 - (2) **Ethical:** Too many of God's resources (people and finances) were being used without asking whether or not the kingdom of God was being advanced by the programs they were supporting. There was need for greater accountability.
 - (3) **Missiological:** The "people movement" theory--there is a need, in non-Western contexts, to shift our focus away from individual decisions to group decisions. Linked with this was the HUP: "People like to become Christians without crossing racial, linguistic, or class barriers"--therefore, conversion should occur with a minimum of social dislocation.
 - (4) **Procedural:** The distinction between "discipling" (generally referred to as evangelism) and "perfecting" (generally referred to as discipleship) as two discreet stages of Christianization.
- ii. How Churches Grow (1959) continued the development. It presented a critique of missions from 1925-1955. In it, McGavran critiqued five major influences in missions, none of which (he maintained) had any impact on church planting or church growth:
- (1) Turning of missions to service
 - (2) Early turning of the church over to complete national leadership
 - (3) Specialization emphasis (medical missions, etc.)
 - (4) Founding of mission agencies (IMC, WCC)
 - (5) Ecumenical movement (and the drive for church union).
- iii. In 1961, he established the Institute of Church Growth in Eugene, Oregon (at Northwest Christian College).
- iv. The Fuller School of World Mission (1965 to the present)
- (1) In 1965, McGavran accepted a call to be the founding dean of the Fuller School of World Mission.
 - (2) In 1970, he published Understanding Church Growth, which is seen as the foundational book for church growth theology
 - (3) The Church Growth Bulletin was started, and became the periodical of the movement (now called Global Church Growth)
- d. The modern movement and influence (1966 on)
- i. Today it is recognized as one of the most influential movements of the 1970s (see Wagner, "The Church Growth Movement", p. 27). It is now established as a discreet academic field of study at many major theological institutions.

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- ii. It has a strong sociological and anthropological foundation (seen in the academic backgrounds of the major proponents at Fuller)
 - iii. Throughout its history, the church growth movement has had to face accusations of theological paucity. Even with the addition of theologically trained faculty at Fuller, those accusations have not abated. The most common one is that church growth theologians discover sociological principles and then manage to "find" them in proof-texts in the Bible.
 - iv. One methodological approach which was initiated by McGavran and the church growth movement is the "people" approach to world evangelization, which has almost taken on a life of its own. From the annual Unreached Peoples directories to individual country reports on unreached peoples (such as Daystar's for Kenya), this particular strategy has had a tremendous impact on mission strategy in the last quarter of the 20th century.
- e. Wagner proposes six minimum elements of the church growth movement ("Church Growth: More than a Man, A Magazine, a School, a Book", pp. 11-12, 14):
- i. Non-growth displeases God (it is abnormal, a disease, and correctable)
 - ii. Numerical growth of the church is a priority with God and focuses on new disciples rather than on decisions
 - iii. Disciples are tangible, identifiable, countable people that increase the church numerically
 - iv. Limited time, money, and resources require strategy based on results
 - v. Social and behavioral sciences are valid tools in measuring and encouraging church growth
 - vi. Research is essential for maximum growth.
- f. Four areas of concern in the future of church growth (from Wagner, "The Church Growth Movement", pp. 32-36):
- i. Church growth research methodology needs to be systematized and standardized. To date the vast amount of research has been haphazard, and spotty in quality.
 - ii. The church growth theological methodology needs to be clarified, developed, and communicated to others. That methodology relies more on the social sciences than philosophy. It starts with the idea "this is how things are" rather than "this is how things ought to be". This approach has been misunderstood by many.
 - iii. Church growth needs to develop ways to measure church quality as well as measuring membership growth.
 - iv. Church growth needs to aim for biblical balance in evangelism and mission (by this Wagner seems to mean the debate on the relationship between the "evangelistic" and "cultural" mandates).

2. Principles and Church Growth

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- a. Some definitions:
- i. A **principle** is a fundamental truth, law, etc. on which other things are based. It generally deals with "Why?"
 - ii. A **method** is a way of doing anything, a process. It generally deals with "How?"
- b. My proposition: one of the danger areas for church growth theology is mistaking methods for principles.
- c. What are the larger issues involved here?
- i. Many in church growth are not careful with their terminology. In this case, they take a sociologically developed **method** and declare it to be a **principle**.
 - ii. Further, the method espoused is perfectly justifiable sociologically. Seeing the world as 'people' groups opens whole new doors to us in reaching as many for Christ as effectively as we can.
 - iii. As a method, it violates no biblical (ethical) norms and thus does not need to be proven Scripturally--nor does it need to be shown to be "the way God sees the world". Church growth errs when it feels a need to find biblical proof for sociologically determined strategies which do not contradict biblical ethics.
 - iv. Other principles advocated by church growth are developed as **descriptive** social phenomena (e.g., the HUP). All too often, however, they end up being promulgated as **prescriptive**, often after having been "baptized" by attachment to a few proof texts (as with this case). This is a dangerous way to develop theology!
- d. Bearing this case study in mind, what may be listed as principles found within the church growth movement? The following lengthy list is from Towns, Vaughan, and Seifert, The Complete Book of Church Growth, pp. 114-33; note that several proposed "principles" were actually situational facts or methods [such as arrested growth] or were simply misnamed. In those cases, we have tried to adapt the core idea faithfully and present it as a principle for the sake of this discussion)
- i. Principles of corporate body life:
 - (1) *Local church*: Believers must be incorporated into a local church.
 - (2) *Goal ownership*: For goals to be effective, they must be owned by members of the congregation.
 - (3) *Homogeneous groups*: People prefer not to have to cross social barriers in joining becoming Christians or joining a church.
 - (4) *Stability*: Without proper nurture in a local congregation, the mortality rate of new converts is very low.
 - (5) *Expectancy*: An indispensable condition for growth is fervent, expectant faith. Only churches that want to grow can really grow.
 - (6) *Exercise of spiritual gifts*: Awareness and application of the gifts within a

local body will enable its growth.

- (7) *Corporate climate*: The growth of a church is in part dependent on the corporate climate.

ii. Principles of administration and leadership:

- (1) *Pastoral leadership*: The pastor is the key human agent in the growth of a local church.
- (2) *Delegation*: If they expect their churches to grow, pastors must delegate their tasks out to church members.
- (3) *Properly placed priorities*: When the church's resources are budgeted for growth and not just maintenance, they will grow.
- (4) *Church staff*: Gathering the correct staff for the church is important in its growth.
- (5) *Graduated levels of leadership and training*: Church growth requires levels of training and service mobility within a congregation.

iii. Principles of facilities:

- (1) *Mobility*: Churches can grow when they are not prisoners of their own buildings (i.e., confining all they do within their own facilities).
- (2) *House cell units*: Churches that establish small growth groups centered on homes are able to grow.

iv. Principles of finances:

- (1) *Over focus on money*: Churches (or mission agencies) that use money to build dependency rather than foster independency will slow or stop their growth.
- (2) *Over accommodation to lack of resources*: When churches accommodate themselves too radically to shortages in funding (rather than walking by faith), they hinder growth.
- (3) *Opposition*: The "foreign feel" of a mission church is directly proportional to the amount of foreign funding it receives. When too much of the funding is foreign, an anti-foreign sentiment is likely to develop.
- (4) *Receptivity*: People vary in receptivity over time. We should concentrate our energies on the receptive peoples, not the resistant ones.
- (5) *Self-support*: The degree of self-support that can be achieved is proportional to the degree that a denomination is free to grow.
- (6) *Flexibility*: The more flexible the church is with meeting its needs through viable alternatives to self-funding, the more it will be able to grow.

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- v. Principles of ministries:
- (1) *Social obstacles to conversion:* The great obstacles to growth are social, not theological.
 - (2) *Social strength:* The church can grow more rapidly when the body of Christians is sufficient to be perceived as a significant social body in the country or community.
 - (3) *Salvation substitutes:* To the degree that churches become engaged in social action (i.e., political action; opposed to social service) they can expect growth to diminish.
- vi. Principles of Christian education (N.B. thirteen 'principles' are listed under this section, most of which are either not genuine principles or have already been covered elsewhere--we list here the 'survivors'):
- (1) *Inverted discipleship:* The more resources missionaries spend on "encampment" (developing believers at the expense of reaching the lost), the slower the growth rate will be.
 - (2) *Syncretism:* Religious relativism or syncretism will slow the growth of the church.
 - (3) *Original motivation is not critical:* The original motivation of someone who comes to Christ is not as critical to his or her continuing with Christ as is good post-baptismal training.
 - (4) *Redemption and lift:* Once a person comes to Christ, he or she is 'lifted' to a new social pattern based on Christian morals and ethics.
 - (5) *Pragmatism:* If what we do does not produce results, then we must either modify or discard it for activity that does.
 - (6) *New units:* New (smaller) units of believers grow faster and win more converts.
 - (7) *Balancing celebration, congregation, and cell:* A balance is needed among the celebration (over 400), the congregation (100 to 200), and the cell (10 to 12) if a growing church is to continue to grow.
 - (8) *Diagnostic research:* While diagnostic research will not cure problems, it offers critical insight into their nature and may suggest ways in which they can be cured.
- vii. Principles of ecumenism:
- (1) *Administrative unification is often dangerous!:* Too much focus on administrative unity with other churches/denominations will result in serious growth problems.
 - (2) *Parachurch specialists:* Parachurch organizations, when working alongside local churches, can greatly enhance growth.

viii. Principles of evangelism:

- (1) *Decisions vs. Disciples*: Churches that focus on discipling (in the church growth sense) rather than decisions per se will grow.
- (2) *People movements*: Movement of whole peoples to Christ are a gift of God in the growth of the church, because they allow the new believers to avoid the social dislocation that comes with isolated decisions for Christ.
- (3) *Harvest theology*: We are to win the winnable people while they are winnable, and we should focus our resources in that direction.
- (4) *Mobilizing the 10 percent*: If the estimated ten percent of the members of a congregation that have the gift of evangelism are mobilized, the church will grow far more effectively.

Ecclesiological Foundations for Church Growth

A. Scott Moreau

If you want to grow something to last a season--
plant flowers.

If you want to grow something to last a lifetime--
plant trees.

If you want to plant something to last forever--
plant churches.

1. How do you define "church"?

a. Etymology:

i. Hebrew:

- (1) קהל, (*qahal*, noun form of verb "to assemble"): an assembly of any sort (115 times in the OT). The "assembly of the LORD" (14 times) is the closest OT equivalent of "church":

Numbers 16:3: They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them, and the LORD is with them. Why then do you set yourselves above the LORD's assembly?"

Numbers 20:4: Why did you bring the LORD's community into this desert, that we and our livestock should die here?

Deuteronomy 23:1: No one who has been emasculated by crushing or cutting may enter the assembly of the LORD. 2 No one born of a forbidden marriage nor any of his descendants may enter the assembly of the LORD, even down to the tenth generation. 3 No Ammonite or Moabite or any of his descendants may enter the assembly of the LORD, even down to the tenth generation.

Deuteronomy 23:8: The third generation of children born to them may enter the assembly of the LORD.

1 Chronicles 28:8: "So now I charge you in the sight of all Israel and of the assembly of the LORD, and in the hearing of our God: Be careful to follow all the commands of the LORD your God, that you may possess this good land and pass it on as an inheritance to your descendants forever.

Psalms 149:1: Praise the LORD. Sing to the LORD a new song, his praise in the assembly of the saints.

Micah 2:5: Therefore you will have no one in the assembly of the LORD to divide the land by lot.

- (2) עדah (*`edah*, 145x in OT), from יָדָה (*ya`ad*, "to appoint"), translated generally as 'congregation': to meet or come together at an appointed place (found primarily in the earlier books of the OT). There are a number of times the phrase "congregation of the LORD" may be found.

Numbers 27:17: to go out and come in before them, one who will lead them out and bring them in, so the LORD's people will not be like sheep without a shepherd."

Numbers 31:16: "They were the ones who followed Balaam's advice and were the means of turning the Israelites away from the LORD in what happened at Peor, so that a plague struck the LORD's people.

Joshua 22:16: "The whole assembly of the LORD says: 'How could you break faith with the God of Israel like this? How could you turn away from the LORD and build yourselves an altar in rebellion against him now? 17 Was not the sin of Peor enough for us? Up to this very day we have not cleansed ourselves from that sin, even though a plague fell on the community of the LORD!

ii. Greek:

- (1) *ἐκκλησία* (*ekklesia*; *εκ + καλεω*): to call out, people who are called out. In secular Greek it denotes a popular assembly (compare Acts 19:32, 39). Of particular interest is the phrase "church of God":

Acts 20:28: Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

1 Corinthians 1:2: To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ-- their Lord and ours:

1 Corinthians 10:32: Do not cause anyone to stumble, whether Jews, Greeks or the church of God--

1 Corinthians 11:22: Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this? Certainly not!

1 Corinthians 15:9: For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

2 Corinthians 1:1: Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all the saints throughout Achaia:

Galatians 1:13: For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.

1 Timothy 3:5: (If anyone does not know how to manage his own family, how can he take care of God's church?)

Note that the singular and plural are interchangeable. "Two or more churches do not make the church, nor are there many churches, but one church in many places, whether Jewish, Gentile, or mixed." (Schmidt, "*Kaleo*," TDNT Abridged)

- (2) *συναγωγή* (*synagoge*; *συν + αγω*): to bring together, a convened assembly is the basic idea. "If the NT prefers *ekklesia* for the church, this is perhaps because it helps to make a distinction, because synagogue now means primarily the local congregation, because synagogue is more closely tied to the building, and because it focuses on the law rather than on Christ. Furthermore, Gentile circles might well associate *synagogue* with cultic societies and thus be led into a misunderstanding of the church." (Schrage, "*synagoge*", TDNT Abridged)

iii. English

Church: derived from *kuriake*, meaning 'belonging to the Lord.'

2. The NT uses of the word

- a. Variations include (from Berkhof, Systematic Theology, pp. 556-7):
 - i. A circle of assembled (Rom. 16:4; 1 Cor. 16:1, Gal. 1:2; 1 Thes. 2:14) believers in some definite location (Acts 5:11, 11:26; 1 Cor. 11:18; 14:19, 28, 35).
 - ii. A 'house' church (Rom. 16:23; 1 Cor. 16:19; Col. 4:15).
 - iii. The singular used in reference to a group of churches (Acts 9:31--**not a denomination!**)
 - iv. A general sense of the whole body of believers in the world (1 Cor. 10:32; 11:22; 12:28; Eph. 4:11-16).
 - v. The whole body of the faithful (in heaven and on earth; Eph. 1:22; 3:10, 21; 5:23-25, 27, 32; Col. 1:18, 24).
- b. Figures of the church in the NT (see some of this in Towns, Vaughan, and Siefert, The Complete Book, pp. 226-247):
 - i. The church is the bride of Christ (Eph. 5:25-27; 2 Cor. 11:2-3; Rev. 19:6-8; 21:2, 9-10).
 - (1) The figure of Christ as groom implies:
 - (a) He is head of the marriage
 - (b) The union is in His name (He is the heir, we share His glory)
 - (c) He initiated the love between us
 - (d) He is grieved by our indifference
 - (e) He is responsible to cleanse us so that we are spotless.
 - (2) The figure of the church as bride implies:
 - (a) We must submit to Christ
 - (b) We must allow Him to cleanse and direct us
 - (c) We have Christ's authority as His spouse
 - (d) We share in His inheritance

- (3) What this figure communicates about growth:
 - (a) Growth occurs when we realize Christ's love
 - (b) Growth occurs when we respond to Christ's love
 - (c) The eschatological image of the marriage of the Church to Christ as it relates to church growth:

The consummation of the church is its impending marriage to Christ. We, here on earth, are in preparation for that marriage. Therefore, we need discipline and growth in spiritual maturity so that we may be spotless and blameless for our marriage. This should be a primary focus of each individual congregation.

ii. The church as the body of Christ (Eph. 1:22-23 and 1 Cor. 12:12-27; see also Col. 1:18)

- (1) The image of Christ as the head implies:
 - (a) He is the sovereign leader of the church
 - (b) He is the source of life for the church
 - (c) He is the sustainer of the life of the church.
- (2) The image of the church as the body implies:
 - (a) Unity: *many* members in *one* body
 - (b) Diversity: *diverse* members with *diverse* functions
 - (c) Mutuality (interdependence): it takes a *mutual effort* to function as a body (no one person is self-sufficient; we all need each other; Rom. 12:5; Eph. 4:25)
 - (d) Purity: if we are Christ's body, we must be pure (1 Cor. 6:13-20).
- (3) Implications of this image in regard to church growth:
 - (a) Growth occurs when Christ is given first place as the head.
 - (b) Growth occurs when we work together (not, however, implying a WCC type of organizational unity)
 - (c) Growth occurs when *every* believer is recognized as important (let each serve in his or her own capacity as the Lord gives gifts)
 - (d) Growth occurs when we recognize that the church, like the human body, is not a static organism (Eph. 2:16; Col. 2:19).

- iii. The church as the temple (or building) of God (1 Cor. 3:10-11, 16; Eph. 2:21-22; 1 Pet. 2:4-8)
 - (1) The image of Christ as the foundation and cornerstone
 - (a) Foundation: It is upon Christ that the Church stands--we should not think that we can "do it" on our own.
 - (b) Cornerstone: He is the key block (a block that causes some to stumble!) upon which the building is made.
 - (2) The image of the church as living stones (1 Pet. 2:4-8)
 - (a) We are living, growing stones implies the dynamic growth of the temple of God
 - (b) We are stones with a purpose--we are to offer spiritual sacrifices acceptable to God through Christ.
 - (3) Implications for church growth:
 - (a) Growth occurs when Christ dwells in the building.
 - (b) Growth occurs when the building is properly made.
 - (c) Growth occurs when it is recognized that the whole building is "being built for growth".
- iv. The church as the sheep of Christ the Shepherd (John 10). Growth implications include:
 - (1) Growth occurs when Christ is recognized as the chief Shepherd.
 - (2) Growth occurs when the undershepherds adequately provide for the sheep.
 - (3) Growth occurs when the sheep follow the undershepherds.
- v. The church as branches of the true Vine (John 15). Growth implications include:
 - (1) Growth occurs when the branches remain in the vine.
 - (2) It is the vine which is the source of growth.
 - (3) Growth occurs when the branches are pruned.
- vi. The church as believer-priests of the High Priest (Heb. 3:1; 1 Pet. 2:9). Growth implications include:

- (1) Growth occurs when the believer-priests carry out their priestly functions.
- (2) Growth occurs when the believer-priests walk in imitation of and under the authority of the High Priest.

vii. The church as the new creation of the Second Adam (Rom. 5:8)

viii. The church as joint-heir with the First Born (Heb. 1:2; Rom. 8:17)

ix. The church as harvest after God's First Fruit (1 Cor. 15:23)

x. The church as the New Jerusalem of the King of Kings (Rev. 21:2, 9-10)

Each picture is one of life, vitality, and growth (both quantitative and qualitative).

- c. The church is both **organism** and **organized**:
 - i. Organism: the church is a communion of believers--**community** is the key. It is called the *body* of Christ and *living* stones of the temple of God.
 - ii. Organized: The 'mother' of believers; it announces the means of salvation, nurtures, there is a need of leaders and a system of formal organization for its earthly operation.

The church as organized is the means to the church as organism.

3. Two major "divisions":
 - a. The **local church**: "an assembly of professing believers who have been baptized and who are organized to do God's will" (Ryrie, A Survey of Bible Doctrines, p. 141). Note:
 - i. No building is needed
 - ii. They are professing believers
 - iii. The mode of baptism is not defined
 - iv. It is an 'organized organism', though the time and type of meeting is not specified
 - b. The **universal church**: the body of all true believers in the heavenly realms as well as on earth.
4. The function/purpose of the church
 - a. In relation to God: it is to send forth praise and glory to God for His merciful dealings with men (Eph. 3:20-21).
 - b. In relation to itself:

- i. Edification:
 - (1) Building up of the saints (Heb. 10:24)
 - (2) Equipping the saints for service (Eph. 4:11-16)
 - (3) Caring for its own who are in need (Jas. 1:27; 1 Tim. 5:1-16)
 - ii. Purification: allowing Christ to cleanse it so as to be a spotless bride (Eph. 5:25b-27), including discipline in the areas of:
 - (1) Morals (1 Cor. 5)
 - (2) Purity of doctrine (2 Tim. 2:16-18)
 - c. In relation to the world
 - i. Mission: It is the agency God has chosen for carrying out the Great Commission
 - ii. Restraining force: it acts as a restraining and enlightening force in the world (Matt. 5:13-16).
5. The mark of the true church
- a. Proclaiming the Word of God
 - b. Celebrating the sacraments (baptism and the Lord's Supper)
 - c. Exercising proper church discipline
 - i. Carrying out the law of Christ regarding admission and exclusion of members.
 - ii. Promoting spiritual edification of believers by securing their obedience to Christ.
 - iii. Giving a testimony to the world of the purity of God's people.
6. **The church and the Kingdom of God:**
- a. We summarize here several aspects of the Kingdom of God as seen in the NT:
 - i. It is *dynamic*--God's ruling over creation.
 - ii. It is *present* uniquely in the person of Jesus and, in a limited sense, in believer's lives and in the church (see below in the relationship between the kingdom and the church). It is for now only partially manifest, but will eventually be fully manifest.
 - iii. It is *future* and will be fully manifest only in the consummation of this age. This will

happen after the gospel of the kingdom has been preached in the whole world. However, when it comes it will catch many unawares, and we must always be prepared for its arrival.

- iv. It is *eternal* in contrast to all other kingdoms.
 - v. It is *God's*, and He alone brings it to pass, and it will spread despite man's rejection, and it is universal in scope.
 - vi. Its *value cannot be measured*--it is worth all we have and are, and its rewards are determined by God's sovereign grace.
 - vii. It is *entered by repentance and a new birth* which is offered as a gift, but cannot be earned. This is in some way put in the hands of the Church, God's reign on earth (Matt. 16:19).
 - viii. It *demands a radical decision from us--we are to seek it above all else*.
 - ix. It *demands a radical adherence to kingdom ethics*, which exceed the righteousness of the Scribes and Pharisees.
 - x. It *belongs to the little ones of the world* (e.g., the poor in spirit and those who are as children)
 - xi. *The least in the kingdom is greater than the greatest on earth*.
 - xii. It *grows and works in hidden ways* (which are not to be mistaken for inactivity).
 - xiii. We are to *pray for its full manifestation*.
 - xiv. It is *manifest through the power of God*, see specifically in the signs and wonders of Christ, especially in the exercise of kingdom authority over demons, diseases, death, and "nature" (see Williams, Signs and Wonders, p. 112)
 - xv. *Its secrets are "given" (understood) to those who enter, but not to those outside*.
 - xvi. It is *to be preached by its citizens*.
- b. What is the relationship between the kingdom and the church? Several views have been proposed over the centuries. The view that fits best with the full biblical data is one in which the present and future aspects of the kingdom are held in dynamic tension (for an extremely concise overview of contemporary thought on the Kingdom of God, see Kirk, "The Kingdom of God"):

The kingdom really **belongs to the future, but has over-spilled into the present in the experience of the Christian community**. Beyerhaus, for example, calls the manifestation of the kingdom today the "Kingdom of Grace", and the final consummation the "Kingdom of Glory" (Beyerhaus, "World Evangelization", p. 297).

- i. "The kingdom is the whole of God's redeeming activity in Christ in the world, the church is the assembly of those who belong to Jesus Christ. Perhaps one could speak in terms of two concentric circles, of which the church is the smaller and the kingdom the larger, while Christ is the centre of both. . . . The church, as the organ of the kingdom, is called to confess Jesus as the Christ, to the missionary task of preaching the gospel in the world; she is also the community of those who wait for the coming of the kingdom in glory, the servants who have received their Lord's talents in prospect of his return." (Ridderbos, "Kingdom of God", NBD).
- ii. "Is it not better to refer to the church in even more modest terms and call it a *sign* of the kingdom? In a very special way the power of the new age is manifested in the Church, and it can rightly be said that the Church is at the center of God's redemptive dealings with the world. Such a perception, however, should not lead to a church-centered theology, but rather should become part of a kingdom-oriented theology." (Rottenberg, The Promise and the Presence, p. 67).
- iii. "In summary, while there is an inseparable relationship between the Kingdom and the church, they are not to be identified. The Kingdom takes its point of departure from God, the church from men. The Kingdom is God's reign and the realm in which the blessings of his reign are experienced; the church is the fellowship of those who have experienced God's reign and entered into the enjoyment of its blessings. The Kingdom creates the church, works through the church, and is proclaimed in the world by the church. There can be no Kingdom without a church--those who have acknowledged God's rule--and there can be no church without God's Kingdom; but they remain two distinguishable concepts: the rule of God and the fellowship of men." (Ladd, Theology of the New Testament, p. 119).
- iv. Williams makes a point worth consideration:

. . . we will insist that God's kingdom has now been established in his Son overcoming all that transpired in the Fall. Rather than being satisfied with the Word of God alone, we will expect to see the work of God. Faith will not be left dangling and disembodied in an upper story of idealism or mythological thinking. Since God has restored his rightful, direct reign among his people, we will receive the evidence of that reign. At the same time, we will also experience the tension of living in a kingdom both come and coming, which lies at the heart of the New Testament. (Williams, Signs, Wonders, p. 135)
- v. We also note four aspects of the relationship between the kingdom and the church (Shenk, "Kingdom", pp. 211-2):
 - (1) The kingdom creates the church.
 - (2) The church witnesses to the kingdom.
 - (3) The church is an instrument of the kingdom.
 - (4) The church acts under the authority of the kingdom.
- c. Finally, we may ask "What should be the relations between the Kingdom Community (i.e., the church) and the world between Christ's comings?" Two suggestions may be noted (Evangelism and Social Responsibility, p. 34):

- i. First, the new community should constitute a challenge to the old. Its values and ideals, its moral standards and relationships, its sacrificial life-style, its love, joy and peace--these are the signs of the Kingdom, . . . and present the world with a radically alternative society.
 - ii. Secondly, as the world lives alongside the Kingdom community, some of the values of the Kingdom spill over into society as a whole, so that its industry, commerce, legislation and institutions become to some degree imbued with Kingdom values.
 - d. Why examine the kingdom of God in church growth?
 - i. Confusion over the mission of the church
 - ii. Confusion in church growth, seen especially with the direct equation of church growth with kingdom growth.
- 7. Conclusion: God has raised up the church as His body both to reach the world and to preserve it until Christ returns. Calvin notes (IV,1,1):

But as our ignorance and sloth (I may add, the vanity of our mind) stand in need of external helps, by which faith may be begotten in us, and may increase and make progress until its consummation, God, in accommodation to our infirmity, has added such helps, and secured the effectual preaching of the gospel, by depositing this treasure with the Church.

. . . What God has thus joined, let not man put asunder (Mark 10:9): to those to whom He is a Father, the Church must also be a mother.

Growth and Non-Growth in Churches

A. Scott Moreau

1. A vision for church growth: developing church growth consciences and eyes (definitions from Wagner, ed., Church Growth: State of the Art, p. 284).
 - a. Church growth conscience: "The conviction that God's will is for the body of Christ to grow".
 - b. Church growth eyes: "A characteristic of Christians who have achieved an ability to see the possibilities for growth and to apply appropriate strategies to gain maximum results for Christ and his Church."
2. Types of church growth. There are three major types of growth in the church that can be examined: quantity, quality, and organic (or organizational).

- a. Quantity church growth

- i. Expansion growth (or numerical growth; Acts 2:41)
- ii. Extension growth (defined as establishing daughter churches in the same general homogeneous group as the mother church; Acts 9:31, 16:5)
- iii. Bridging growth (defined as establishing churches in different cultural areas; Paul's evangelism on Mars Hill would be an example of this; Acts 17:16-34)

- b. Quality church growth

Wagner and Gorusch, through a survey taken of D.Min. students, have identified thirteen "constituent parts of quality" to look for in a church (Wagner and Gorsuch, "The Quality Church"; we have listed them in order of perceived significance as indicated in a survey conducted by Leadership magazine):

- i. *Bible knowledge*: Church members are increasing in their grasp of the teachings of the Bible. They can integrate this with a theological system that enables them to apply the Bible's teachings to their life situations.
- ii. *Personal devotions*: Members spend time daily in prayer, Bible reading, meditation, and other personal spiritual exercises.
- iii. *Worship*: Members regularly participate in the worship services scheduled by the church.
- iv. *Witnessing*: Members regularly attempt to share their faith in Jesus Christ with unbelievers.
- v. *Lay ministry*: The lay people of the church are engaged in such ministries as teaching and discipling. In some cases this happens through consciously discovering, developing, and using their spiritual gifts.
- vi. *Missions*: The church actively supports missions, organizing and sustaining a strong program for recruiting, sending, and financing home and foreign missionaries.
- vii. *Giving*: Members give an appropriate portion of their income to the local church and/or to other Christian causes.
- viii. *Fellowship*: Members are growing in their personal relationships with each other through

regular participation in church fellowship groups of one kind or another.

- ix. *Distinctive lifestyle:* Members generally manifest their faith in Christ by living a lifestyle clearly and noticeably distinct from that of non-Christians in the same community.
- x. *Attitude toward religion:* Church members regard their involvement in the church primarily as a service to God rather than a means to fulfill personal needs.
- xi. *Social service:* Members are serving others outside the congregation. This includes direct personal involvement with the poor and needy, or in programs designed to help the needy.
- xii. *Membership growth:* New people are joining the church and being assimilated into its life so that there is an annual net membership increase.
- xiii. *Social justice:* Either through the congregation as a whole or through specialized Christian agencies, members are striving to make changes in sociopolitical structures that will contribute to a more moral and just society.

What do we see about quality growth in the NT? The following chart summarizes the major emphases:

| Quality Growth in the NT | | |
|-----------------------------------|--------------|---|
| Growth in our relationship to God | Individually | Growth in faith (2 Cor. 10:15; 2 Thes. 1:3; 2 Pet. 1:5-8) |
| | | Growth in knowledge of God (Col. 1:10) |
| | | Growth in grace and knowledge of Christ (2 Pet. 3:18) |
| | | Growth in all aspects into Him (Eph. 4:15) |
| | | Growth in respect to salvation (1 Pet. 2:2) |
| | Corporately | Growth as the body of Christ (Col. 2:19) |
| | | Growth into a holy temple in the Lord (Eph. 2:21) |
| | | Growth in giving thanks to God (2 Cor. 4:15) |
| Growth in godliness | Individually | Growth in faith, moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and Christian love (2 Pet. 1:5-8) |
| | | Growth in walking as we ought to walk (1 Thes. 4:1) |
| | | Growth in behaving properly towards outsiders (1 Thes. 4:9-12) |
| | | Growth in love (Eph. 4:16, Phil. 1:9, 1 Thes. 3:12, 2 Thes. 1:3) |
| | | Growth in generosity (2 Cor. 8:7; 9:10-11) |
| | Corporately | Growth in edifying the church (1 Cor. 14:12) |
| | | Growth in the work of the Lord (1 Cor. 15:58) |
| | | Growth in love of outsiders (1 Thes. 3:12) |

- c. Organic (or organizational) growth: Organic growth refers to the infrastructure or cell group growth of a church (Singletary, "Organic Growth", p. 114).

3. Causes of growth and non-growth:

a. A note on God's role and our role in church growth

- i. The fact of the tension: In trying to interrelate the infinite God with the finite people we will of necessity face tensions. Scripture presents two facts that we find difficult to reconcile:

| | |
|--|--|
| God is sovereignly in control of the every aspect of the entire universe. | Every person is fully responsible before God for all of his or her actions. |
|--|--|

ii. Some of the areas in which this tension manifests itself are:

- (1) How "free" is our "free" will? Are there boundaries to our will, and, if so, how far do they extend? For example, can we in any way thwart God's plan?
- (2) How does God "outside of time" relate to a person bounded by time? Is God's foreknowledge based on Him "seeing" the future or "determining" it? Does God "force" our free choice, or merely see that we will "freely" make it?
- (3) How is evil to be explained? Does God "use" secondary causes (e.g., Satan), and does this absolve Him of "responsibility" for evil, since even these secondary causes can only do His will?
- (4) Is there more than one "will" of God? For example, God "desires" that no one should perish, yet some do. Does 2 Pet. 3:9 express His "will" or His "want"?
- (5) How can God be a transcendent being (one who is above space and time, one who has all authority, and who is thus necessarily unknowable to us in the ultimate sense) and yet still a personal one who desires to interact with people? Is it possible for us to talk meaningfully about a transcendent being?
- (6) Can a true Christian lose his/her salvation? If we focus on God's sovereignty, the answer appears to be "No". If we focus on our responsibility, the answer appears to be "Yes".

iii. Concerning God's role and our role in church growth, several passages may be noted:

Mark 4:26-29: He also said, "This is what the kingdom of God is like. **A man scatters seed on the ground.** 27 Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. 28 **All by itself the soil produces grain**-- first the stalk, then the head, then the full kernel in the head. 29 As soon as the grain is ripe, he puts the sickle to it, because the harvest has come."

1 Corinthians 3:5-15: What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe-- as the Lord has assigned to each his task. 6 **I planted the seed, Apollos watered it, but God made it grow.** 7 So neither he who plants nor he who waters is anything, but only God, who makes things grow. 8 **The man who plants and the man who waters have one purpose**, and each will be rewarded according to his own labor. 9 For we are God's fellow workers; you are God's field, God's building. 10 By the grace God has given me, I laid a foundation as an expert builder, and someone

else is building on it. But each one should be careful how he builds. 11. For no one can lay any foundation other than the one already laid, which is Jesus Christ. 12 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, 13 his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. 14 If what he has built survives, he will receive his reward. 15 If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

Ephesians 2:18-22: For through him we both have access to the Father by one Spirit. 19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. 21 **In him the whole building is joined together and rises to become a holy temple in the Lord. 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.**

Ephesians 4:7-16: **But to each one of us grace has been given as Christ apportioned it.** 8 This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men." 9 (What does "he ascended" mean except that he also descended to the lower, earthly regions? 10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.) 11 **It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12 to prepare God's people for works of service,** so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. 15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. 16 **From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.**

Colossians 2:18-19: Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle notions. 19 **He has lost connection with the Head, from whom the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow.**

Philippians 2:12-13: Therefore, my dear friends, as you have always obeyed--not only in my presence, but now much more in my absence--**continue to work out your salvation** with fear and trembling, 13 **for it is God who works in you to will and to act according to his good purpose.**

iv. Some basic facts

- (1) At the core, church growth is a dynamic of spiritual warfare. Satan and his hosts do not want people to come to Christ, and they do not want Christians to grow in their relationship with Christ. Every step of growth in the life of a Christian is a victory the cosmic conflict that God has already eternally won through Christ's work on the cross.
- (2) Apart from the working of the Spirit of God, the church may grow as an organization, but it will not grow as an organism.

- (3) Sheer numerical growth is not a necessary or sufficient proof of God's blessing on any particular church.
- (4) God, who causes the growth, entrusts to us as His children the responsibility of participating in His work. In some mysterious way, He has chosen to 'limit' Himself to working through His human agents.
- b. What factors have church growth studies found to be related to growth? The following list is a compilation of positive and negative factors from various sources (Vaughan, "Trends", pp. 131-33; Church Growth: State of the Art, p. 282; Jenson, Always Advancing, pp. 19-30; Gerig, "Climate Controls"; Wagner, Leading Your Church to Growth, pp. 34-39; Wagner, Your Church Can Grow, p. 49; McGavran, Understanding, pp. 163-4; Anderson, "Discovering Growth Possibilities", pp. 330-33; Wagner, Leading Your Church, pp. 182-5):

POSITIVE

NEGATIVE

"SPIRIT" FACTORS

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Faith, prayer and the power of the Spirit are explicitly recognized: All three are high on the public agenda, and play a vital role in the dynamic empowerment for these churches. 2. A Positive Atmosphere: growing churches emphasize what God <i>can</i> do, not what He cannot do! 3. Obedience: includes obedience to the Word and its commands (knowledge of these is necessary for obedience!) 4. Priorities arranged in biblical order. | <ol style="list-style-type: none"> 1. Saint John's Syndrome: Like some of the churches in Asia Minor which are mentioned in Revelation, this is seen in a church that is lukewarm and/or nominal. 2. Limited faith on the part of the church. 3. No desire to grow. 4. Arrested spiritual development: When churches are not well-fed from the Word of God and normal quality growth is severely inhibited (if not stopped altogether). 5. 'Bad air' generated by self-centered bickering within a church. 6. Unworthy Christian conduct by members of the church. |
|--|--|

LEADERSHIP

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. The average tenure for the twenty largest churches in the world is twenty years 2. The pastor must want the church to grow and be willing to pay the price. 3. Effective leadership: Longevity is important: research indicates that it takes seven to twelve years to energize a church. 4. A pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth. 5. Trust: A climate of trust, which must be earned by those in leadership positions in the church. 6. Mobilized leaders who are "equipping the saints for service" rather than doing it all themselves. | <ol style="list-style-type: none"> 1. Lack of vision. 2. Misplaced priorities. 3. The ministry was too highly trained and paid, was not one with the people, and could not be supported by the churches themselves. |
|--|--|

LAITY

1. Multiple-level commitments in four areas: friendship level (2 to 4); support group level (8 to 14); sub-congregational level (40 to 80); and worship level (unlimited)
 2. **Mobilization:** involves a leadership that sees and implements its ministry of equipping the congregation, multiplication, proper utilization of gifts, outreach and enfolding, active and positive witness in the community.
 3. A well-mobilized laity which has discovered, has developed, and is using all the spiritual gifts for growth.
 4. **Cell structure:** As they grow larger, they keep their structure centered on small cell groups. Teacher-pupil ratios tend not to exceed 1:25, and average 1:14 for these churches!
 5. **Community:** includes a sense of belongingness and mutual commitment, deep interpersonal relationships characterized by *agape* love.
 6. Role specialization: people are actually using their gifts.
1. Spiritual 'birth control', seen in undue attention to inward growth
 2. Excessive feeling of 'family' within the church, and feelings of irritation towards 'outsiders'

EXPANSION

1. **People movement evangelism:** Evangelism focuses (not always consciously) on receptive people groups, resulting in people movements.
 2. The people must want the church to grow and be willing to pay the price.
 3. Evangelistic methods that have proved to make disciples.
 4. The church must agree that the goal of evangelism is to make disciples.
 5. **Aggressive church planting:** Seven of the twenty largest churches have started at least 1400 new congregations!
 6. **Oriented to Outreach:** A mentality of reaching out to others, not just catering to internal church needs.
1. Church and mission allowed themselves to remain stuck in an area of low potential.
 2. They did not learn the language of the people, worked always in English, and so established the image that the Christian religion signifies mainly cultural advance. They thus got a few of the rebel young men on their way out of the tribe, but very few older men or families.
 3. A limited number of unreached people in a church's field.
 4. They 'worked with' resistant homogeneous groups, instead of baptizing the receptive units available to them.
 5. Church and mission were devoted to an only slightly productive pattern instead of a highly productive one.
 6. **Koinonitis:** "Fellowship inflammation", when Christians develop fellowship to such an exaggerated extent that all their attention and energies are being absorbed by other Christians.
 7. Fearing the problems brought in by converts and churches made up of new Christians, they set very high standards and baptized few.
 8. They accepted gradualism as a sufficient mission method.

ORGANIZATION

1. **Flexibility in meeting:** The Western and former Communist bloc churches tend to have multiple services in one facility. The non-Western churches tend to have that as well as multiple locations (usually homes) scattered around the city for smaller mini-congregation meetings.
 2. **Flexibility:** A willingness to experiment, to innovate, and even to fail.
 3. A church big enough to provide the range of services that meet the needs and expectations of its members.
 4. **A Serving Spirit:** This is the summary of a good "growth climate". When people genuinely want to serve, they will be positive, trustworthy, devoted to excellence, oriented to outreach, and flexible.
 5. **Vision and management:** includes goals, dreams, leadership, organization, implementation, analysis and evaluation.
 6. **Excellence:** The best utilization of the resources that God has entrusted to us.
 7. Common purpose and philosophy in regard to self-image, purpose for existence, and discipline
 8. Balance between outreach and feeding
 9. The proper balance of the dynamic relationship between celebration, congregation, and cell.
1. Leaders were chained to existent maintenance work. Or church and mission were devoted to a nonproductive pattern, once needed but long outmoded.
 2. Leaders did not learn about church growth from mistakes of the past.
 3. Failure to plan.
 4. Inadequate organization (organic growth), which limits the potential for growth.
 5. **Hyper-cooperativism:** When a church thinks its growing problem will be solved by joining in an evangelistic effort with other churches. Research increasingly shows that cooperative efforts do not yield significant increases in growth for the cooperating churches!

CONTEXT

1. A membership drawn primarily from one homogeneous movement (HUP--are we ready to agree with this as a goal of the church???)
 2. Congregational links to the community
1. **People blindness:** When churches do not recognize the important cultural differences that glue large social groups together and which can become barriers to communication of the Gospel.
 2. **Ethnikitis:** when the community around the church changes in ethnicity and the church does not (or cannot) change with it. Seen mostly in urban areas.
 3. Cultural differences between the church and the target people.
 4. **Old age:** when the community around the church is disintegrating due to contextual factors beyond the control of the church. Seen mostly in rural areas.
 5. **Sociological strangulation:** When a church outgrows its physical facilities. In the North American context, if more than eighty percent of the seats are filled in a worship service, the church is already losing potential members.

The following table summarizes areas of possible analysis for growth in a church (N.B. the factors are not listed in order of importance):

| Area | Factors to Analyze |
|------------------|--|
| "Spirit" Factors | Theological foundations, faith, prayer, Spirit generated individual and corporate revival, miracles, worship, giftedness, obedience to God's Word, spiritual maturity, spiritual warfare |
| Leadership | Serving heart, vision, planning, equipping, disciplining, submission to God |
| Laity | Involvement, community/bonding, commitment |
| Organization | Managing, atmosphere, freshness, openness to innovation, response to felt needs, finances |
| Expansion | Sense of evangelistic purpose, tools and methods of outreach, momentum, influx of fresh new members |
| Context | Demographics (especially local population change), local religion(s), larger cultural change/stress factors, political government, culture and attitude toward religious conversion |

4. A final note on cycles of growth: All movements experience periods of faster and slower growth. One important element of leading a growing church is
 - a. Being able to identify when a church is slowing in its growth
 - b. Being able to identify the reasons a church is slowing in its growth and taking corrective steps.

Types of Churches

A. Scott Moreau

1. In the North American context, seven types of churches have been identified in the church growth literature (Towns, Vaughan, and Seifert, The Complete Book, p. 85):

| | Role of Minister | Authorities | Source of Credibility | Source of Movement | Strengths | Social Clientele |
|--------------------------|-------------------------------|--|---|--|---|--|
| Fundamentalist | Leads the church | Jack Hyles, Jerry Falwell, Elmer Towns | Soul winning, purity, organized outreach | Large soul-winning churches, southern revivalism | New churches, evangelism, pioneers new institutions | Generally lower and middle class |
| Evangelical Bible Church | Teach and shepherd the church | John McArthur, Charles Swindoll, David Hocking | Bible exposition, discipleship | Bible churches, Dallas Theological Seminary | Bible teaching | Middle and upper class |
| Body Life | Group leader | Ray Stedman, Gene Getz, Laurence O. Richards | Unity of body, body grows by each member ministering to one another | Peninsula Bible Church, Plymouth Brethren | Strength of church is its unity | Middle and upper class (usually academically oriented) |
| Charismatic Renewal | Personification of experience | Lee Lesback, Ralph Wilkerson | Charismatic experience | Pentecostal churches, Full Gospel Business Men | Power of the Holy Spirit | Generally lower class |
| Southern Baptist | Pastor/ Preacher | E. S. "Andy" Anderson, Arthur Flake | Total church program of evangelism and nurture | Historic | Well organized church to carry out total program | Diverse |
| Mainline | Ministers to flock | Lyle Schaller | Nurture, social planning, social action | Historic | Nurture, renewal, social action | Diverse |
| Fuller Factor | N/A | Donald McGavran, C. Peter Wagner, Win Arn | Scientific Analysis of growth | Donald McGavran, Fuller Theological Seminary | Scientific analysis of home and foreign missions | N/A |

2. Selected distinctives of the more quickly growing church types:

| Fundamentalist | Evangelical Bible Church | Body Life | Charismatic Renewal | Southern Baptist |
|--|--|---|--|--|
| <ol style="list-style-type: none"> 1. Focus on the pastor as a strong leader. 2. Stress on personal evangelism and individual experience. 3. Personal ethics that magnify purity and separation of the church from carnal influences. | <ol style="list-style-type: none"> 1. Preaching the Word is a major emphasis. 2. Focus is to build up the body to do the work through discipleship. 3. Evangelism takes place outside the church. 4. Discovery and use of spiritual gifts. | <ol style="list-style-type: none"> 1. Body life services on Sunday evenings where there is free sharing and focus on the whole body of Christ. 2. Preaching the Word is emphasized. 3. Body grows when every member ministers to others. | <ol style="list-style-type: none"> 1. Focus on the gifts and ministry of the Holy Spirit. 2. Tendency to freedom in worship--usually an enjoyable and entertaining experience. 3. Every-member to witness as an overflow of the Spirit's work in him. | <ol style="list-style-type: none"> 1. Aggressive church planting efforts through personal visitation. 2. The total church program is focused around evangelism and nurture of believers. |

3. What about in non-Western settings? In Africa, four major types of religious movements are found (adapted from Turner).
- Traditional or purely syncretistic movements (e.g. witchcraft eradication, the re-emergence of secret societies, etc.)

- b. Islamic renewal movements (e.g. the Dyula in Bourkino-Fasso, who have combined traditional elements with Islam; see Quimby).
- c. Hebraist, or Old Testamental, religious movements. These have broken with traditional religion but have opted for the OT as their guides rather than the NT. In that sense, they are not truly Christian. There are two forms of this:
 - i. Israelitish movements, which conform closely to the classical religion of Israel. They "reject idolatry and magic, and now feel that the one God of the Scriptures is loving and helpful and speaks to the community through its founder or successor prophets, commanding faith in himself alone, together with various moral reforms". (Turner, "A Typology", p. 8)
 - ii. Judaistic movements, which reflect more a later Jewish mold: conformity to ritual requirements, festivals, laws, taboos, purifications, etc. For example, God's Kingdom Society in Nigeria denies the trinity and places a strong emphasis on a righteousness of works and adheres to the OT more than the NT. Turner calls them an African version of Jehovah's Witnesses (Turner, "A Typology", p. 9).
- d. The independent church movement. Barrett defines "independency" as:

the formation and existence . . . , temporarily or permanently, of any organized religious movement with a distinct name and membership, even as small as a single organized congregation, which claims the title Christian in that it acknowledges Jesus Christ as Lord, and which has either separated by secession from a mission church or an existing African independent church, or has been founded outside the mission churches as a new kind of religious entity under African initiative and leadership. (Barrett, Schism and Renewal, p. 50).

The literature gives a range of independent church classifications. We will use the following terms:

- i. **Ethiopian** churches that broke away from the main line church not necessarily to change doctrine, but simply to achieve independence. They first appeared in south Africa and called themselves "Ethiopian" churches (after the ancient African church there). They range in a spectrum from exact copies of their parent churches to more prophetic-healing emphases.
- ii. **Prophet-healing** churches, which place a strong emphasis on the power of the Holy Spirit and emphasize the present aspects of salvation (physical deliverance or healing). Other characteristics may include a hierarchical church policy, a strong emphasis on communal life (in the traditional sense), use of culturally relevant aspects in worship, and a strong moralist ethos. In the literature these are also called "Zionist" or *aladura* churches. Within this category there may be other emphases:
 - (1) Prophecy may be the major focus (the Cherubim and Seraphim Societies of Nigeria).
 - (2) Physical healing or deliverance may be the major focus (the Musama Disco Christo Church of Ghana).
 - (3) Messianic churches tend to emphasize the role of their founder, who may be seen as another mediator between God and man.

- (4) Millennialist churches stress the need to repent in view of the imminent return of Christ and the establishment of His kingdom.

Church Growth in Acts

A. Scott Moreau

The following is a compilation of methods which were practiced by the early church as mentioned in the book of Acts. They are categorized into eight major categories. While many of the methods fit into more than one category, to avoid repetition we have tried to place them only in the most relevant one. In this presentation, we have not sought to identify the principles behind the methods, restricting our material to the methods themselves.

RELIANCE ON GOD

1. Prayer: 1:14, 24; 2:42; 4:24-31; 5:6; 6:4; 12:5, 12; 13:3; 14:23; 16:25; 20:36; 21:5; 28:8
2. Being filled with the Holy Spirit: 2:2-13, 38; 4:8, 31; 7:55; 10:44-48; 11:24; 13:9, 52; 19:2-6
3. Praising God: 2:47; 3:8-9; 16:25
4. Glorifying God: 3:11-14; 4:21; 10:46; 11:18; 13:48(?); 21:20
5. Obeying God: 4:19-20; 5:29; 8:26; 9:10-17; 10:19-29; 13:2-3; 16:6-10; 12:19
6. Fearing God: 9:31
7. Going on in the comfort of the Holy Spirit: 9:31
8. Fasting: 13:2-3; 14:23
9. Ministering to the Lord (e.g., worshipping): 13:2
10. Facing persecution and persevering: 14:3, 20a; 16:4(?)
11. Commending new churches ministries/leaders to the Lord: 14:23, 26
12. Singing hymns of praise: 16:25
13. Not counting own life as important: 20:24; 21:1

BUILDING UP BELIEVERS IN SPIRITUAL MATURITY ("INREACH")

1. Teaching/preaching for edification: 1:15-22; 2:42; 5:21-5, 42; 11:26; 13:1; 14:22; 15:35; 18:11; 20:20
2. Disciplining errant believers: 5:1-11
3. Laying hands on for receiving the Holy Spirit: 8:17; 9:17; 19:6
4. Laying hands on for consecration to ministry: 5:6; 13:3
5. Building up new converts: 9:27
6. Encouraging/strengthening: 11:23; 13:43; 14:22; 15:32, 41; 16:40; 18:23
7. Following up churches: 9:32; 14:21; 15:36, 41; 16:1-5; 18:23
8. Seeking theologically true and culturally relevant solutions: 15:2-30; 16:3

9. Confessing sins and disclosing practices: 19:18
10. Destroying occult objects: 19:19
11. Maintaining culturally important traditions(?): 18:18; 21:21-26
12. Giving testimony as a form of witnessing: 22:1-21; 26:2-29
13. Being a model for other believers: 20:18-35

ADMINISTRATIVE

1. Selecting leaders: 1:23-26; 14:23
2. Reporting to a local church: 4:23; 11:2-18; 12:17; 14:27; 15:4; 18:22(?); 21:19
3. Delegating tasks: 6:2-6; 13:2-3; 14:23; 15:2, 22; 19:22; 20:28
4. Sending leaders to deliver important decisions made by the church: 15:22

BODY LIFE or COMMUNITY

1. Gathering together: 2:1; 11:26; 14:27; 15:30; 20:1
2. Devoting to fellowship: 2:42; 20:7
3. Breaking of bread: 2:42, 46; 20:7, 11
4. Sharing all things in common: 2:44-45; 4:32-37
5. Going to the temple/synagogue (church): 3:1; 13:5, 14; 14:1; 16:13; 17:2, 10; 18:4, 19; 19:8
6. Dealing with questions or problems as a body of believers: 6:2; 11:2-18; 15:2-30
7. Taking up a relief collection: 11:29-30

EXPERIENCING THE SUPERNATURAL

1. Speaking in tongues: 2:6-11; 10:46; 18:6
2. Power, signs, and wonders: 2:43; 4:33; 5:1-11, 12; 6:8; 8:6-13; 10:44-46; 13:8-12; 14:3; 15:12; 16:16-18; 19:11-12; 28:3-6
3. Healing: 3:2-10; 5:15-16; 9:34, 40-42; 14:8-10; 20:7-12; 28:8-9
4. Feelings of awe, wonder, amazement: 2:43; 3:10-12; 12:16
5. Prophecy: 11:28; 13:1; 15:32; 18:6; 21:4(?), 10-11; 27:21-26
6. Guidance by visions: 10:1-48; 16:10; 18:9-11; 27:22-26

THE WORK OF THE MINISTRY: OUTREACH

1. Group evangelism (or preaching to unbelievers): 2:14-41; 3:12-4:2; 4:8-12, 31, 33; 5:25, 42; 7:1-53;

8:4, 5-12, 25, 40; 9:20-22; 10:34-48; 11:19-21; 12:38-9; 13:5, 15-42, 44-49; 14:1, 15, 21; 16:10, 13; 17:2-4, 17-18, 22-32; 18:4-5, 8, 19; 19:1-7, 8-10; 20:20-21; 21:28; 21:40-22:21; 24:24-25; 25:23-26:29; 28:16-24, 30-31

2. House-to-house evangelism: 2:46-7(?); 5:42; 11:20; 16:32; 20:20
3. Baptizing converts: 2:38, 41; 8:12, 16, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5
4. Exhorting to salvation: 2:40; 14:15
5. Debating truth (using reason, in the power of the Holy Spirit): 6:10; 9:22, 29; 17:2-3, 17; 18:28; 19:8-9
6. Rebuking the "religious": 7:51-53; 8:18-24; 13:9-11, 46-47, 51; 23:1-5
7. Personal evangelism: 8:26-39
8. Spreading the word of God (or the word of God growing): 12:24; 13:49; 18:20
9. Contextualizing the message: 17:16-31
10. "Shaking the dust of the feet off" at those who refuse to hear: 13:51; 18:6; 19:9(?)

FRUIT OF THE HOLY SPIRIT

1. Confidence: 4:13; 9:28; 14:3
2. Rejoicing in suffering: 5:41
3. Forgiving enemies: 7:60
4. Refusing to accept money as payment for giving true spiritual power: 8:18-24
5. Not giving a bribe: 24:26
6. Rejecting the attempts of others to worship the believer: 10:26; 14:11-18
7. Being full of faith: 11:24
8. Being filled with joy: 2:46; 13:52
9. Living holy lives: 5:12-13; 6:15; 7:60

STRATEGIC THINKING

1. Keeping priorities straight: 6:2-6; 18:5
2. Fleeing (escaping) persecution: 8:1; 9:21-5, 30; 12:17; 14:6, 20b; 17:10; 14, 17
3. Investigating reports: 11:22-23
4. Working in teams: 10:45; 12:25; 13:5, 13; 15:22, 39-40; 20:4
5. Sending out laborers: 13:3

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6. Following a specific plan: 13:46; 17:2
 7. Writing letters: 15:22-23; 21:25
 8. Claiming legal rights: 16:35-40; 22:24-29; 23:12-23; 24:10-21; 25:8-12
 9. Utilizing public facilities: 17:17, 19-22; 18:28; 19:9, 19(?)
 10. Targeting leading centers and trade or travel: 16:12
 11. Reaching opinion leaders: 8:9-24(?), 26-39; 13:12; 16:14; 17:12; 26:24-29

N.B. Passages which deal with church growth in terms of numbers (directly or indirectly) in Acts include 2:41, 47; 11:21, 24, 26; 13:45, 48; 14:1, 21; 16:5; 17:12; 18:8; 21:20; and 28:23(?)

Church Growth Methods in Acts

| Category | Methods |
|---|--|
| Reliance on God | Prayer (1:14, 24; 2:42; 4:24-31; 5:6; 6:4; 12:5, 12; 13:3; 14:23; 16:25; 20:36; 21:5; 28:8); Being filled with the Holy Spirit (2:2-13, 38; 4:8, 31; 7:55; 10:44-48; 11:24; 13:9, 52; 19:2-6); Praising God (2:47; 3:8-9; 16:25); Glorifying God (3:11-14; 4:21; 10:46; 11:18; 13:48(?); 21:20); Obedying God (4:19-20; 5:29; 8:26; 9:10-17; 10:19-29; 13:2-3; 16:6-10; 12:19); Fearing God (9:31); Going on in the comfort of the Holy Spirit (9:31); Fasting (13:2-3; 14:23); Ministering to the Lord (e.g., worshipping) (13:2); Facing persecution and persevering (14:3, 20a; 16:4(?)); Commending new churches ministries/leaders to the Lord (14:23, 26); Singing hymns of praise (16:25); Not counting own life as important (20:24; 21:1) |
| Building up Believers in Spiritual Maturity ("Inreach") | Teaching/preaching for edification (1:15-22; 2:42; 5:21-5, 42; 11:26; 13:1; 14:22; 15:35; 18:11; 20:20); Disciplining errant believers (5:1-11); Laying hands on for receiving the Holy Spirit (8:17; 9:17; 19:6); Laying hands on for consecration to ministry (5:6; 13:3); Building up new converts (9:27); Encouraging/strengthening (11:23; 13:43; 14:22; 15:32, 41; 16:40; 18:23); Following up churches (9:32; 14:21; 15:36, 41; 16:1-5; 18:23); Seeking theologically true and culturally relevant solutions (15:2-30; 16:3); Confessing sins and disclosing practices (19:18); Destroying occult objects (19:19); Maintaining culturally important traditions(?) (18:18; 21:21-26); Giving testimony as a form of witnessing (22:1-21; 26:2-29); Being a model for other believers (20:18-35) |
| Administrative | Selecting leaders (1:23-26; 14:23); Reporting to a local church (4:23; 11:2-18; 12:17; 14:27; 15:4; 18:22(?); 21:19); Delegating tasks (6:2-6; 13:2-3; 14:23; 15:2, 22; 19:22; 20:28); Sending leaders to deliver important decisions made by the church (15:22) |
| Body Life or Community | Gathering together (2:1; 11:26; 14:27; 15:30; 20:1); Devoting to fellowship (2:42; 20:7); Breaking of bread (2:42, 46; 20:7, 11); Sharing all things in common (2:44-45; 4:32-37); Going to the temple/synagogue (church) (3:1; 13:5, 14; 14:1; 16:13; 17:2, 10; 18:4, 19; 19:8); Dealing with questions or problems as a body of believers (6:2; 11:2-18; 15:2-30); Taking up a relief collection (11:29-30) |
| Experiencing the Supernatural | Speaking in tongues (2:6-11; 10:46; 18:6); Power, signs, and wonders (2:43; 4:33; 5:1-11, 12; 6:8; 8:6-13; 10:44-46; 13:8-12; 14:3; 15:12; 16:16-18; 19:11-12; 28:3-6); Healing (3:2-10; 5:15-16; 9:34, 40-42; 14:8-10; 20:7-12; 28:8-9); Feelings of awe, wonder, amazement (2:43; 3:10-12; 12:16); Prophecy (11:28; 13:1; 15:32; 18:6; 21:4(?), 10-11; 27:21-26); Guidance by visions (10:1-48; 16:10; 18:9-11; 27:22-26) |
| The Work of the Ministry (Outreach) | Group evangelism (or preaching to unbelievers) (2:14-41; 3:12-4:2; 4:8-12, 31, 33; 5:25, 42; 7:1-53; 8:4, 5-12, 25, 40; 9:20-22; 10:34-48; 11:19-21; 12:38-9; 13:5, 15-42, 44-49; 14:1, 15, 21; 16:10, 13; 17:2-4, 17-18, 22-32; 18:4-5, 8, 19; 19:1-7, 8-10; 20:20-21; 21:28; 21:40-22:21; 24:24-25; 25:23-26:29; 28:16-24, 30-31); House-to-house evangelism (2:46-7(?); 5:42; 11:20; 16:32; 20:20); Baptizing converts (2:38, 41; 8:12, 16, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5); Exhorting to salvation (2:40; 14:15); Debating truth (using reason, in the power of the Holy Spirit) (6:10; 9:22, 29; 17:2-3, 17; 18:28; 19:8-9); Rebuking the "religious" (7:51-53; 8:18-24; 13:9-11, 46-47, 51; 23:1-5); Personal evangelism (8:26-39); Spreading the word of God (or the word of God growing) (12:24; 13:49; 18:20); Contextualizing the message (17:16-31); "Shaking the dust of the feet off" at those who refuse to hear (13:51; 18:6; 19:9(?)) |
| Fruit of the Holy Spirit | Confidence (4:13; 9:28; 14:3); Rejoicing in suffering (5:41); Forgiving enemies (7:60); Refusing to accept money as payment for giving true spiritual power (8:18-24); Not giving a bribe (24:26); Rejecting the attempts of others to worship the believer (10:26; 14:11-18); Being full of faith (11:24); Being filled with joy (2:46; 13:52); Living holy lives (5:12-13; 6:15; 7:60) |
| Strategic Thinking | Keeping priorities straight (6:2-6; 18:5); Fleeing (escaping) persecution (8:1; 9:21-5, 30; 12:17; 14:6, 20b; 17:10; 14, 17); Investigating reports (11:22-23); Working in teams (10:45; 12:25; 13:5, 13; 15:22, 39-40; 20:4); Sending out laborers (13:3); Following a specific plan (13:46; 17:2); Writing letters (15:22-23; 21:25); Claiming legal rights (16:35-40; 22:24-29; 23:12-23; 24:10-21; 25:8-12); Utilizing public facilities (17:17, 19-22; 18:28; 19:9, 19(?)); Targeting leading centres and trade or travel (16:12); Reaching opinion leaders (8:9-24(?), 26-39; 13:12; 16:14; 17:12; 26:24-29) |

Prayer and Renewal

A. Scott Moreau

In an age in which the stakes are growing ever higher in the daily spiritual battles of all people, prayer is indisputably one of the greatest--and most under-utilized--weapons we have at our disposal.

--George Barna, User Friendly Churches, 122

1. Factors in developing prayer in churches that pray (from Barna, User Friendly Churches, 116-9):
 - a. The congregation was exposed to biblical teaching about the role of prayer in the Christian life.
 - b. Church leaders (staff and laity) modeled prayer as normal and significant behavior in all aspects of the Christian life.
 - c. These churches has learned to celebrate the fruits of prayer.
 - d. The congregation was held accountable for prayer.

2. What is renewal (or revival)? Coleman says:

The basic idea of revival is always the return of something to its true nature and purpose. In terms of redemptive history, revival can be seen as that 'strange and sovereign work of God in which He visits His own people, restoring, reanimating and releasing them into the fullness of His blessing." By its power, "vast energies, hitherto slumbering, are awakened, and new forces--for long preparing under the surface--burst into being." In the wake of revival comes life--life in its fullness, live overflowing with the love and power of God. (Coleman, The Spark, p. 20).

3. What are the conditions of revival?

- a. Primarily **God's sovereignty!!** At the same time, however, we should not lose sight that men and women are God's method (not programs or campaigns).
- b. Granted that, we must also note that God is willing to send renewal to those who show that they want it. Coleman points out the following "conditions" for revival, all of which essentially mirror the same thing: that Christ be exalted on earth as He is in heaven (The Spark, pp. 36-46):
 - i. Submission to the authority of God's Word
 - ii. Confession of sin, turning from our evil ways, and throwing ourselves on God's mercy. This also includes any restoration necessary.
 - iii. Prevailing prayer
 - iv. Serving God as He calls, which at heart will involve reaching the lost for Christ

4. Taking inventory of the prayer life of our church(es).

- a. Are people praying consistently, intensively, and expectantly?
- b. Do they see answers to prayer, and are they communicating this with others?
- c. Do they incorporate meaningful prayer into the fabric of their lives, or is it on the periphery

(e.g., only before meals or bedtime)?

5. Prayer and renewal: Questions for personal reflection
 - a. How can I be the one through whom the spark that ignites comes?
 - b. How can I be motivated to pray?
 - c. How can I make my motivation an infection that spreads through the church?
 - d. How can I be used of God to help prevent prayer meetings from becoming dull and powerless?
 - e. How can I be used of God to maintain a momentum of prayer in my church?

Prayer in the New Testament

1. The prayer life of Jesus

Matthew 14:23: After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone,

Matthew 26:36: Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray."

Matthew 26:39: Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

Matthew 26:41: "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." 42 He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

Matthew 26:44: So he left them and went away once more and prayed the third time, saying the same thing.

Mark 1:35: Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

Mark 6:46: After leaving them, he went up on a mountainside to pray.

Mark 14:32: They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray."

Mark 14:35: Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him.

Mark 14:38: Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." 39 Once more he went away and prayed the same thing.

Luke 3:21: When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened

Luke 5:16: But Jesus often withdrew to lonely places and prayed.

Luke 6:12: One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.

Luke 9:18: Once when Jesus was praying in private and his disciples were with him, he asked them, "Who do the crowds say I am?"

Luke 9:28: About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. 29 As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning.

Luke 11:1: One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." 2 He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come.

Luke 22:32: But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

Luke 22:40: On reaching the place, he said to them, "Pray that you will not fall into temptation." 41 He withdrew about a stone's throw beyond them, knelt down and prayed,

Luke 22:44: And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground. 45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. 46 "Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."

John 17:9: I pray for them. I am not praying for the world, but for those you have given me, for they are yours.

John 17:15: My prayer is not that you take them out of the world but that you protect them from the evil one.

John 17:20: "My prayer is not for them alone. I pray also for those who will believe in me through their message,

Hebrews 5:7: During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

2. Examples of prayer and selected passages for observations about prayer from the early church

Mark 9:29: He replied, "This kind can come out only by prayer. "

Luke 18:1: Then Jesus told his disciples a parable to show them that they should always pray and not give up.

John 16:26: In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.

Acts 2:42: They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

Acts 4:31: After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

Acts 6:4: and will give our attention to prayer and the ministry of the word."

Acts 6:6: They presented these men to the apostles, who prayed and laid their hands on them.

Acts 13:3: So after they had fasted and prayed, they placed their hands on them and sent them off.

Acts 14:23: Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

2 Corinthians 1:11: as you help us by your prayers. Then many will give thanks on our behalf for the gracious favor granted us in answer to the prayers of many.

2 Corinthians 9:14: And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you.

Philippians 1:9: And this is my prayer: that your love may abound more and more in knowledge and depth of insight,

Philippians 1:19: for I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance.

Colossians 1:9: For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding.

Colossians 4:12: Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.

1 Thessalonians 3:10: Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith.

2 Thessalonians 1:11: With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith.

2 Timothy 1:3: I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers.

Philemon 1:4: I always thank my God as I remember you in my prayers,

Philemon 1:22: And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers.

Revelation 5:8: And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

Revelation 8:3: Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. 4 The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand.

3. Promises of prayer

Matthew 21:22: If you believe, you will receive whatever you ask for in prayer."

John 16:23: In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name.

Romans 8:26: In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.

1 Peter 3:12: For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil."

4. Commands to pray

Matthew 5:44: But I tell you: Love your enemies and pray for those who persecute you,

Matthew 6:5: "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. 6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. 7 And when you pray, do not keep on babbling

like pagans, for they think they will be heard because of their many words.

Matthew 6:9: "This, then, is how you should pray: "Our Father in heaven, hallowed be your name,

Matthew 9:38: Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

Matthew 26:41: "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." 42 He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done."

Mark 11:24: Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. 25 And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins. "

Mark 14:38: Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." 39 Once more he went away and prayed the same thing.

Luke 6:28: bless those who curse you, pray for those who mistreat you.

Luke 10:2: He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.

Luke 11:1: One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." 2 He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come.

Luke 21:36: Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."

Luke 22:40: On reaching the place, he said to them, "Pray that you will not fall into temptation." 41 He withdrew about a stone's throw beyond them, knelt down and prayed,

Romans 12:12: Be joyful in hope, patient in affliction, faithful in prayer.

Romans 15:30: I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me.

1 Corinthians 7:5: Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

Ephesians 6:18: And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

Philippians 4:6: Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.

Colossians 4:2: Devote yourselves to prayer, being watchful and thankful. 3 And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains.

1 Thessalonians 5:17: pray continually;

1 Thessalonians 5:25: Brothers, pray for us.

2 Thessalonians 3:1: Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you.

1 Timothy 2:1: I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone--

1 Timothy 2:8: I want men everywhere to lift up holy hands in prayer, without anger or disputing.

James 5:13: Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. 14

Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. 15 And the prayer offered in faith will make the sick person well; the Lord will raise him up.

If he has sinned, he will be forgiven. 16 Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective. 17 Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. 18 Again he prayed, and the heavens gave rain, and the earth produced its crops.

1 Peter 3:7: Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

1 Peter 4:7: The end of all things is near. Therefore be clear minded and self-controlled so that you can pray.

1 John 5:16: If anyone sees his brother commit a sin that does not lead to death, he should pray and God will give him life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that he should pray about that.

Jude 1:20: But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.

Servant-Leadership and Spiritual Gifts

A. Scott Moreau

The history of Israel and Judah points up a truth taught clearly enough by all history, viz, that the masses are or soon will be what their leaders are. The kings set the moral pace for the people.

--A. W. Tozer

The Nature of Church-related Biblical Leadership

1. Jesus: the model of a biblical servant-leader
 - a. His whole life showed that He was humble.
 - i. His humble entrance and exit (Phil. 2:1-11)
 - ii. His humble lifestyle (John 13:3-17)
 - iii. His authority was based on His humble obedience to the Father (John 14:6-15).
 - b. He taught that a leader must be a servant.
 - i. The Christian leader must serve rather than rule (Matt. 20:25-28)
 - ii. Refuse proud titles: humble yourself. (Matt. 23:1-12)
2. New Testament vocabulary for service: the "core" of leadership
 - a. *διακονέω (diakoneo)*: In Greek the meaning changed from "serving tables" to "serving in a house" to "service" in general. The NT concept is "service for a cause." One who "served" in NT times was held in contempt, as all (s)he did was to provide the needs of others (rather than for her/himself, Matt. 20:26, 28). Selected examples of this word group in the NT include:

Matthew 4:11: Then the devil left him, and angels came and **attended** him.

Matthew 8:15: He touched her hand and the fever left her, and she got up and began **to wait** on him.

Matthew 20:26: Not so with you. Instead, whoever wants to become great among you must be your **servant**,

Matthew 20:28: just as the Son of Man did not come **to be served**, but **to serve**, and to give his life as a ransom for many."

Matthew 23:11: The greatest among you will be your **servant**.

Mark 9:35: Sitting down, Jesus called the Twelve and said, "If anyone wants to be first, he must be the very last, and **the servant** of all."

Luke 8:3: Joanna the wife of Cuza, the manager of Herod's household; Susanna; and many others. These women were **helping to support** them out of their own means.

Luke 10:40: But Martha was distracted by all **the preparations that had to be made**. She came to him and asked, "Lord, don't you care that my sister has left me to do **the work** by myself? Tell her to help me!"

Luke 12:37: It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and **wait on** them.

Luke 22:26: But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like **the one who serves**. 27 For who is greater, the one who is at the table or **the one who serves**? Is it not the one who is at the table? But I am among you as **one who serves**.

John 12:26: Whoever **serves** me must follow me; and where I am, my **servant** also will be. My Father will honor the **one who serves** me.

Acts 6:1: In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily **distribution** of food. 2 So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to **wait on** tables.

Acts 6:4: and will give our attention to prayer and the **ministry** of the word."

Acts 11:29: The disciples, each according to his ability, decided to **provide help** for the brothers living in Judea.

Acts 12:25: When Barnabas and Saul had finished their **mission**, they returned from Jerusalem, taking with them John, also called Mark.

Acts 19:22: He sent two of his **helpers**, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer.

Acts 20:24: However, I consider my life worth nothing to me, if only I may finish the race and complete **the task** the Lord Jesus has given me-- the task of testifying to the gospel of God's grace.

Acts 21:19: Paul greeted them and reported in detail what God had done among the Gentiles through his **ministry**.

Romans 11:13: I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my **ministry**

Romans 12:7: If it is **servicing**, let him **serve**; if it is teaching, let him teach;

Romans 13:4: For he is God's **servant** to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's **servant**, an agent of wrath to bring punishment on the wrongdoer.

Romans 15:25: Now, however, I am on my way to Jerusalem in **the service** of the saints there.

Romans 16:1: I commend to you our sister Phoebe, **a servant** of the church in Cenchrea.

1 Corinthians 3:5: What, after all, is Apollos? And what is Paul? Only **servants**, through whom you came to believe-- as the Lord has assigned to each his task.

1 Corinthians 12:5: There are different kinds of **service**, but the same Lord.

2 Corinthians 5:18: All this is from God, who reconciled us to himself through Christ and gave us **the ministry** of reconciliation:

2 Corinthians 6:3: We put no stumbling block in anyone's path, so that our **ministry** will not be discredited. 4 Rather, as **servants** of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses;

2 Corinthians 8:4: they urgently pleaded with us for the privilege of sharing in this **service** to the saints.

2 Corinthians 8:19: What is more, he was chosen by the churches to accompany us as we carry the offering, which we **administer** in order to honor the Lord himself and to show our eagerness to help. 20 We want to avoid any criticism of the way we **administer** this liberal gift.

2 Corinthians 9:12: This **service** that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. 13 Because of **the service** by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else.

Ephesians 3:7: I became **a servant** of this gospel by the gift of God's grace given me through the working of his power.

Ephesians 4:12: to prepare God's people for works of **service**, so that the body of Christ may be built up

1 Timothy 1:12: I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his **service**.

1 Timothy 3:8: **Deacons**, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

1 Timothy 4:6: If you point these things out to the brothers, you will be a good **minister** of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed.

2 Timothy 4:5: But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your **ministry**.

Hebrews 1:14: Are not all angels **ministering** spirits sent to serve those who will inherit salvation?

1 Peter 4:10: Each one should use whatever gift he has received to **serve** others, faithfully administering God's grace in its various forms. 11 If anyone speaks, he should do it as one speaking the very words of God. If anyone **serves**, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

- b. λατρεύω (*latreuo*): Originally meant "paid service;" it was expanded to include service of God. It has the sense of adoration, prayer, and sacrificial offerings. It could apply to a whole life of religious service. In the NT it means "work for God in the power of the Holy Spirit" (Phil. 3.3; Rom. 1:9). Selected examples of this word group in the NT include:

Luke 1:74: to rescue us from the hand of our enemies, and to enable us **to serve** him without fear

Luke 4:8: Jesus answered, "It is written: 'Worship the Lord your God and **serve** him only.' "

Acts 27:23: Last night an angel of the God whose I am and whom I **serve** stood beside me

Romans 1:9: God, whom I **serve** with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you

Romans 1:25: They exchanged the truth of God for a lie, and worshiped and **served** created things rather than the Creator-- who is forever praised. Amen.

Hebrews 9:9: This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of **the worshiper**.

Hebrews 9:14: How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may **serve** the living God!

Hebrews 12:28: Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so **worship** God acceptably with reverence and awe,

Hebrews 13:10: We have an altar from which those who **minister** at the tabernacle have no right to eat.

Revelation 7:15: Therefore, "they are before the throne of God and **serve** him day and night in his temple; and he who sits on the throne will spread his tent over them.

- c. δοῦλος (*doulos*): The use by the Greeks was a very bad one. It stressed the fact that this person (a slave) was in his bad place permanently. (S)He was the lowest of the low, as everyone else's needs came first. Because freedom was so important to the Greeks, a person who was a *doulos* (and had no freedom) was one to be either despised or ignored. Jesus took on this form (Phil. 2:7) and made it a standard of our attitude in regard to God and fellow-Christians. Selected examples of this word group in the NT include:

Matthew 10:24: "A student is not above his teacher, nor a **servant** above his master. 25 It is enough for the student to be like his teacher, and the **servant** like his master. If the head of the house has been called Beelzebul, how much more the members of his household!

Matthew 20:27: and whoever wants to be first must be your **slave**--

Matthew 24:45: "Who then is the faithful and wise **servant**, whom the master has put in charge of the **servants** in his household to give them their food at the proper time? 46 It will be good for that **servant** whose master finds him doing so when he returns.

Luke 17:9: Would he thank the **servant** because he did what he was told to do? 10 So you also, when you have done everything you were told to do, should say, 'We are unworthy **servants**; we have only done our duty.'"

John 13:16: I tell you the truth, no **servant** is greater than his master, nor is a messenger greater than the one who sent him.

John 15:15: I no longer call you **servants**, because a **servant** does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.

Acts 2:18: Even on my **servants**, both men and women, I will pour out my Spirit in those days, and they will prophesy.

Romans 6:16-22: Don't you know that when you offer yourselves to someone to obey him as **slaves**, you are **slaves** to the one whom you obey-- whether you are **slaves** to sin, which leads to death, or to obedience, which leads to righteousness? 17 But thanks be to God that, though you used to be **slaves** to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. 18 You have been set free from sin and have become **slaves** to righteousness. 19 I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in **slavery** to impurity and to ever-increasing wickedness, so now offer them in **slavery** to righteousness leading to holiness. 20 When you were **slaves** to sin, you were free from the control of righteousness. 21 What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! 22 But now that you have been set free from sin and have become **slaves** to God, the benefit you reap leads to holiness, and the result is eternal life.

1 Corinthians 9:19: Though I am free and belong to no man, I make myself a **slave** to everyone, to win as many as possible.

2 Corinthians 4:5: For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your **servants** for Jesus' sake.

Galatians 1:10: Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a **servant** of Christ.

Philippians 1:1: Paul and Timothy, **servants** of Christ Jesus, To all the saints in Christ Jesus at Philippi, together with the overseers and deacons:

Philippians 2:7: but made himself nothing, taking the very nature of a **servant**, being made in human likeness.

1 Peter 2:16: Live as free men, but do not use your freedom as a cover-up for evil; live as **servants** of God.

3. The character of the servant-leader (Acts 6:3; 1 Tim. 3:1-13; Titus 1:6- 9): the "meat" of leadership.

a. Personal virtues: full of the Holy Spirit!

- i. *Above reproach*: (s)he gives others no just cause to accuse (her)him of wrongdoing, (s)he is blameless because (s)he deserves to be.
- ii. *Temperate*: literally "unmixed with wine, wineless," could also mean 'sober-minded' or vigilant, alert.
- iii. *Prudent, self-controlled*: a well-balanced person.
- iv. *Respectable, orderly*: self-controlled inner and outer life, (s)he fulfills duties in an orderly manner because of who (s)he is on the inside.
- v. *Able to teach*: implies that (s)he has been taught and is teachable.
- vi. *Not addicted to wine*: literally "wineless" or "sober." Not meaning drunkenness as much as one who often goes to places where others drink.
- vii. *Not quarrelsome or violent*: not quick-tempered or one who fights.
- viii. *Gentle*: mild and considerate of the feelings of others.
- ix. *Uncontentious, not quarrelsome*: not ready to quarrel or fight.

- x. *Free from the love of money:* generous, the desire for money must not be a ruling motive in her/his life (especially since church leaders can abuse their position to gain finances through their church).
- xi. *Not a new convert:* to prevent pride of position rendering her/him useless.
- xii. *A good reputation with those outside the church:* to place one who has a bad reputation in the community in a position of authority in the church is to invite scorn and rejection of the church for its lack of integrity.
- xiii. *Devout or holy:* a person whose focus is on God.
- xiv. *Faithful to the Word:* lest (s)he lead others astray.
- xv. *Not self-willed or over-bearing:* not arrogant, not demanding her/his own way.
- xvi. *Not double-tongued:* not to say one thing to one person and something different to another.

b. Family virtues

- i. A one-spouse person ("The husband of one wife"): There are four options for understanding:
 - (1) (S)He *must* be married
 - (2) (S)He must not be divorced, must be faithful to (her) his one spouse
 - (3) (S)He must not marry again even if his spouse dies
 - (4) (S)He must not be polygamous
- ii. (S)He must manage (her) his household well
 - (1) Keeping the children under control, with all dignity
 - (2) Having children who believe and who are not accused of being wild and disobedient
- iii. Hospitable: (s)he must be willing to open the home to be used by the Lord.

4. Leadership skill and gifts: the "skin" of leadership

- a. The gifts of leadership (not necessarily spiritual gifts)
 - i. Administration
 - ii. Teaching
 - iii. Motivational skills
 - iv. One who can make decisions
 - v. One with vision and direction

- b. Additional skills and training
 - i. Education for a task
 - ii. Management skills: planning, organizing, leading, controlling

The Role of Church Leaders
(from Ephesians 4:7-16)

1. God has gifted the church through Christ (v. 7)
 - a. To each one of us: everyone has gifts
 - b. The stress is not on the quantity or quality of the gifts, but on the fact that they are to be used in the church.
2. God has given people to the church as His gifts (vv. 8-10)
 - a. Psalm 68 quoted
 - i. Note background of Deuteronomy; how God chose the Levites and set them aside as a gift to Israel.
 - ii. The use of military language: the demonic hosts are captives to Christ (2 Cor. 2:14-16)
 - iii. Jesus has taken demons captive and has given people to the church.
 - b. Psalm 68 interpreted: "Jesus descended to the lower parts." Either:
 - i. He came down to earth (the incarnation) to capture saints for His purposes, or
 - ii. He went to the spirits-realm and took all demons prisoner.
3. God's gifts in the church (vv. 11-16)
 - a. The *people* ministries given
 - i. This is a representative list, not a complete one.
 - ii. There are four offices, *not* intended to show an order of importance.
 - (1) Apostles: ambassadors
 - (2) Prophets: wandering teachers
 - (3) Evangelists: wandering preachers
 - (4) Pastor/teachers: local congregational leaders
 - b. The purpose for the gifts

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- i. Present purposes
 - (1) The leader's duty: equipping the saints. This is another military term, a term of preparing men for battle, a strong molding.
 - (2) The saint's duty: the work of the ministry for which they are prepared by the leaders. The purpose of the saints for doing this ministry: to build up the body of Christ.
 - (3) The implications of the passage:
 - (a) Church leaders *must equip* the saints for ministry.
 - (b) It is *wrong* for the leaders to do the ministry for the saints.
 - (c) This is a servant-ministry.
 - ii. Final purposes
 - (1) Building towards unity
 - (a) of the faith
 - (b) of knowledge of the Son of God
 - (2) Building towards a mature man.
 - (3) Building to the measure of the stature of fullness of Christ.
 - c. The dangers to the church
 - i. Immaturity
 - ii. Wavering
 - iii. Deception
 - d. The antidote: growth!
 - i. Both *quantity* and *quality* seen here.
 - ii. The means: speaking the truth in love
 - iii. Growing up of the total person: progressive development of all the church.
 - iv. The image of the body: only Christ as head can supply growth.
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Spiritual Gifts and Growth

- 1. The context of the gifts and service: love (Gal. 5:13)
- 2. The purpose of the gifts: mutual edification and growth in unity (1 Cor. 12:4-7).

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- a. There are different gifts, but the same Spirit (v. 4)
 - i. Do not be proud over gifts, for the Holy Spirit who gives them is the same. He does not honor one over another, so we should not.
 - ii. The Holy Spirit is the source of the gifts.
 - b. There are different kinds of service, but the same Lord (v. 5)
 - i. This is the same word as used in Eph. 4:12. This is how the gifts are to be used--in service for the church.
 - ii. Just as the Spirit is the same, so is Christ. All service done for Him is important.
 - c. There are different kinds of working, but the same God works all of them in men. Our tasks within the church vary, but God directs each and every task in each and every person.
 - d. Now to each one the manifestation of the Spirit is given for the common good (v. 7).
 - i. We are all gifted for the purpose of the good of the church.
 - ii. A Christian cannot either refuse to use his gift or use it for his own profit. It is to be used for the benefit of all.
 - iii. Implication: "our" gifts are really not "ours" at all! They belong to the church, which is responsible to help us use them for the common good.
 - iv. The whole emphasis is not on "discovering" your gift, but on using it!
3. The relative work of the gifts: all are important, all are needed (1 Cor. 12:12-31)
- a. Many parts, many functions, but only one organism.
 - b. Every part has its role to play.
 - c. One part cannot belittle another because of its lack of importance.
 - d. If one part is weak or missing, the whole body suffers as a result.
 - e. Harmony among the parts is necessary for good health.
 - f. The more excellent way: love is more important than gifts (1 Cor. 13).
4. Spiritual gifts and growth
- a. Proper exercise of the gifts is necessary for sustained growth of the church. A healthy body needs all its parts functioning if it is to grow.
 - b. The leader has two roles in regard to gifts:
 - i. (S)He must exercise his/her own gift(s) in his/her role as a leader.
 - ii. (S)He must help others to exercise their gift(s) by providing opportunity for them to

serve the body.

Note: We do not have to "know" our gift to be able to exercise it. If we want to know it, however, the best way is to explore different areas of actual ministry under the guidance of church leaders to see how and where we best fit. We do not find our gift by taking a test, but by participating in service!

- c. Some gifts serve for quantity growth, some for quality, some for both.

The Homogeneous Unit Principle
A. Scott Moreau

1. What is the **Homogeneous Unit Principle**?

a. The HUP stated:

People like to become Christians without crossing racial, linguistic, or class barriers.

This principle states an undeniable fact. Human beings do build barriers around their own societies. More exactly we may say that the ways in which each society lives and speaks, dresses and works, of necessity set it off from other societies. The world's population is a mosaic and each piece has a separate life of its own that seems strange and often unlovely to men and women of other pieces. (McGavran, Understanding (1990), p. 163).

"It takes no great acumen to see that when marked differences of color, stature, income, cleanliness, and education are present, men understand the gospel better when expounded by their own kind of people. They prefer to join churches whose members look, talk, and act like themselves. (McGavran, Understanding (1980), p. 227)

b. As Wagner notes: "It should not be interpreted as expounding the ideal way that *Christians* should relate to one another, but the way in which unbelievers become followers of Jesus Christ and responsible members of his church.

The homogeneous unit principle should be regarded as a *penultimate* spiritual dynamic. The *ultimate* is that believers are all one in the body of Christ, and the more this is manifested in a tangible way, the better." (Wagner, Whole Gospel, p. 168)

c. What is a "homogeneous unit"?

i. It is "simply a section of society in which all the members have some characteristic in common" (McGavran, Understanding (1990), p. 69)

This chapter describes the obvious fact that people are born into thousands of very different societies, separated from each other by many barriers. It also explores the ways in which the Christian faith, while making all Christians one in Christ Jesus, can be communicated across the barriers, over the ditches, and thus built into the other societies, classes, castes, tongues, and segments of humanity. (Ibid., pp. 164-5)

ii. Kraft further refined this ("An Anthropological Apologetic"):

(1) A homogenous unit is a group of those who effectively function in a common frame of reference

(a) They derive their primary social identity from this HU

(b) The boundaries of the HU are self-perceived, and relate to what is inherent in the group, to its self-defined essence as a group.

(c) It could also refer to a statistically determined unit made up of people having some characteristic in common. If we deal with only one factor, this group may not even be aware of its "identity" (e.g., all the people who use Crest toothpaste), and, based on only one characteristic, people can join or leave these groups without significance to their personal identity. However, the more factors we consider, the more significance will be ascribed when the whole complex is changed.

- (2) We cannot interact effectively with others without a high degree of homogeneity with them. Even on the large scale, "A society, often referred to as a culture, is a homogeneous unit functioning together in terms of a common language and culture" (Ibid., p. 122)
- (3) In human society, homogeneity is a **fact**. The question is not whether it exists, but what our attitude is to be towards it. Kraft notes five possible attitudes:

| Name | Description |
|------------------------|---|
| Melting Pot Attitude | Diversity is bad. We should integrate the diverse HUs into cultural sameness, working for larger and larger HUs in the nation and the church. |
| Laissez-Faire Attitude | Having many HUs is bad and must be overcome. The way to overcome them, however, is simply to leave them alone and let cultural processes have their way. |
| Tourist Attitude | Diversity is interesting and quaint. We are not, therefore, to do anything about it except to observe the differences, and, perhaps, to thank God that we are not strange the way they are. |
| Reactionary Attitude | Glories in the multiplicity of HUs and seeks to preserve them. |
| Realist Attitude | HUs exist and will always exist. We must, therefore, learn to work in terms of HUs whether or not we approve of everything that HUs are used for. |

2. The importance of the HUP to the church growth movement:
- a. The "peoples" framework of the CG movement
 - b. Modern strategies of missions which use the peoples concept:
 - i. Fulfilling the GC by making disciples of all "peoples"
 - ii. The concept of "hidden" peoples
 - c. If true, this is a principle that we will want to harness so that the possibility for the growth of our churches will not be unnecessarily hindered by sociological dynamics. Wagner estimates that 95 to 98% of the world's churches are homogeneous in nature.
 - d. The importance extends around the world. In the US, the concept of "melting pot" has been replaced by that of a "stew", with ethnic pockets still relatively intact, in some cases after many years of contact.
 - e. In terms of integrity of the discipline of church growth, it has been an area that has been loudly criticized and just as loudly defended for over twenty years.
3. What is the real debate?
- a. Wagner states concerning the HUP itself: "It is descriptive, not normative. It is

- phenomenological, not theological" (Wagner, Whole Gospel, p. 167).
- b. As Kraft noted (see above) it is not over the fact of homogeneity, it is over the consequences of the observed fact. Robert L. Plaisted agrees: "Now, the homogeneous unit debate in the church has centered less around the *fact* of such cultural diversity than around the *value* assigned to it." (Plaisted, "The Homogeneous Unit Debate", p. 216)
 - c. David Wasdell points out: "The homogeneous unit principle is the pragmatic strategy stemming from observed realities of missionary work, whilst its criticism is theological in basis and the two different methodologies do not engage. In other words, that which is pragmatically defined sustains its pragmatic base in spite of theoretical criticism, since the criticism does nothing to the data upon which the argument rests." (Wasdell, "HUP", p. 1)
 - d. Should we consider renaming the HUP the HUF (Homogeneous Unit Fact)? Since it is an observed fact rather than a principle, this might clear some of the air over the issue. As stated, the HUP simply notes that people like to remain in homogeneous units without stating *why* this is true.
 - e. In addition, the debate does appear to be more academic than practical (Gration, "The Homogeneous Unit Principle", p. 197). Missionaries have long planted churches among homogeneous groups without even knowing the HUP. One major difference is that church planters are now consciously aware of the HUP in a church planting process.
4. Theological considerations: This principle may be true in the sociological sense, but does a sociological principle determine theological truth? What does the Bible have to say?
- a. In the OT, what is the relationship (if any) between the incident at the Tower of Babel (Genesis 11) and the HUP?
 - i. Up to this point in time, mankind had one language (lit. "one lip") and one vocabulary (lit. "single words"), and everyone could understand everyone else.
 - ii. Why the tower? ". . . so that we may **make a name for ourselves** and **not be scattered over the face of the whole earth.**" (v. 4). Out of their insecurity and pride, and possibly their desire to control others, men seek to build a tower ("and especially a tower"; Leupold, Genesis, 1:384) and make a name for themselves (to create a strong, centralized power-base?; Stigers, Genesis, p. 129).
 - iii. "Nothing which they purpose to do will be impossible for them". God had made people with incredible abilities which can be used for good or bad. Here His concern appears to be with the latter--building such a tower in their pride, there is nothing (including the deepest sin) which will be impossible for them. His concern is not to frustrate mankind's technological capability, but to prevent our skills from being used to the maximum for sinful purposes ("better division than collective apostasy"; Kidner, Genesis, p. 110).
 - iv. God frustrates their efforts. Two major factors might be involved (Stigers, Genesis, p. 129):
 - (1) A "unified" sinful humanity would wreak more havoc (through centralised power and control) than a "nationalised" divided humanity (which distributes power). Thus, "nationalism" actually reduces sin in the world! "It may then be said in general, *nationalism is best for the world in its present state of sin and that to destroy those national boundaries is contrary to God's present will*" (Stigers, Genesis, p. 129; emphasis mine).

- (2) A "unified" world would have more easily resulted in the untimely destruction of Israel, God's chosen people.
- (3) To general appearances, mankind was already moving in the direction of cultural diversity. It seems that God chose to speed up the process here. May we use this to conclude that God desires separate development (as was done by the DRC in South Africa to theologially justify apartheid)? It seems that the larger framework is that a centrally controlled monoethnic mankind will move in the direction of greater sin, and God is not interested in this. A key question remaining is the impact of Christ's death on our sinful propensities, and how this may change the orientation seen in Genesis 11.
- b. In the NT: How did the early church deal with the problem of ethnocentricity?
- i. Acts 2: All were Jews, but from many different linguistic groups. Was this a homogenous group or not? This group can be viewed either as homogeneous (religiously) or as heterogeneous (linguistically), which is a problem of trying to "prove" the HUP from the biblical evidence (and also a problem with the principle itself, as defining an HU can be extremely difficult).
- ii. Acts 6: Why were the widows of Grecian Jews not being given the food they needed by the Aramaic-speaking community? How would appointing deacons ("waiters on tables") solve the problem? It appears that the HUP is seen in action with the selection of the deacons, who all had Greek names and would be most interested in the plight of the Grecian widows.
- iii. Acts 8 (see also John 4:9): The Jews had nothing to do with Samaritans; how did this affect the early spread of the church in Samaria? Also note that Philip (a Greek name) is the first to go to them.
- iv. Acts 15, Galatians 2 (15:19: "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God"): was the question of circumcision of Gentile believers exclusively theological, or did it also include cultural (ethnocentric) aspects? Plaisted notes:
- To paraphrase McGavran in the context of Paul's ministry, first century pagan Greeks found it less difficult to become Christians when they were not forced to cross formidable cultural barriers such as circumcision, dietary regulations, and a Mosaic law code alien to their experience. So Paul insisted that the church should place no barriers between potential converts and the salvation of Christ except those God had already placed there--confession, repentance, faith and baptism. (Plaisted, "The Homogeneous Unit Principle", pp. 228-9)
- v. 1 Corinthians 9:19-22: Paul was willing to act in an appropriate fashion *in order to win people to Christ*.
- (1) Paul exhibited a "willingness to accommodate himself to whatever social setting he found himself in, so as 'to win as many as possible' [i.e., evangelism]. . . . Thus Paul's first concern in such matters is not whether he offends or does not offend--although that too is a concern (10:32)--but whether the gospel itself will get its proper hearing (cf. 10:33)." (Fee, Corinthians, pp. 426-7)
- (2) Paul makes the choice to live within his context freely, and does so in light of the

Gospel. Though on the behavioral level his actions are inconsistent, they follow a higher priority (and integrity) than simple slavish behavioral observance.

- (3) In this context, he specifically deals with food bought in the open market place. He draws the line in the fact that he remains under Christ's law (or legal obligation to Christ; Barrett, Corinthians, p. 212) even when living like a Gentile (e.g., he would hardly murder someone no matter how favorably the culture looked upon it!).
- (4) "This passage has often been looked to for the idea of 'accommodation' in evangelism, that is, of adapting the *message* to the language and perspective of the recipients. Unfortunately, despite the need for that discussion to be carried on, this passage does not speak directly to it. This has to do with how one *lives* or *behaves* among those whom one wishes to evangelize (not, it needs to be added in passing, with social taboos among Christians). What needs to be emphasized is the point expressed clearly by Bornkamm: 'Paul could not modify the gospel itself according to the particular characteristics of his hearers. The whole of his concern is to make clear that the changeless gospel, . . . empowers him to be free to change his stance.'" (Fee, Corinthians, pp. 432-3) Is this HUP thinking on Paul's part?

- c. The whole HUP question reflects a tension between:
 - i. Evangelism (which is the best way to win people to Christ?) and
 - ii. Christian maturity (how can the church say we are unified if we separate on Sunday mornings for worship?)
- d. Is there a difference between "spiritual" and "social" unity?
- e. Are we to distinguish what **is** (which the HUP simply points out) from what **ought to be** (In Christ there is no Jew or Greek, slave or free, etc.; see discussion in Wagner, Whole Gospel, p. 151) ? If so, how does that apply in this case?

5. Sociological/anthropological considerations:

- a. No one can deny the fact that urban societies are essentially heterogeneous in nature. Each person belongs to a number of identity groups, many of them along the homogeneous lines defined by Church Growth.
- b. The very things that give a group its internal identity also place boundaries around the group and distinguish it from other groups. This is a fact of any multi-ethnic society today.
- c. The HUP is similar to the *homophily* principle in communication (Dynamics, pp. 229-39), which is that we tend to share information with similar persons. One interesting aspect of this is that, "As a result of similarity, information is received more readily and persuasion occurs more frequently" (Ibid., p. 232). One way to measure the amount of homophily by use of the Scale of Perceived Homophily (Dodd, Dynamics, p. 238):

| ATTITUDE DIMENSION | | |
|--|---------------|---------------------------------------|
| Does not think like me | 1 2 3 4 5 6 7 | Thinks like me |
| Behaves like me | 1 2 3 4 5 6 7 | Does not behave like me |
| Similar to me | 1 2 3 4 5 6 7 | Diferent from me |
| Unlike me | 1 2 3 4 5 6 7 | Like me |
| BACKGROUND DIMENSION | | |
| From social class similar to mine | 1 2 3 4 5 6 7 | From social class different from mine |
| Economic situation different from mine | 1 2 3 4 5 6 7 | Economic situation like mine |
| Status like mine | 1 2 3 4 5 6 7 | Status different from mine |
| Background different from mine | 1 2 3 4 5 6 7 | Background similar to mine |
| VALUE DIMENSION | | |
| Morals unlike mine | 1 2 3 4 5 6 7 | Morals like mine |
| Sexual attitudes unlike mine | 1 2 3 4 5 6 7 | Sexual attitudes like mine |
| Shares my values | 1 2 3 4 5 6 7 | Doesn't share my values |
| Treats people as I do | 1 2 3 4 5 6 7 | Doesn't treat people as I do |
| APPEARANCE DIMENSION | | |
| Looks similar to me | 1 2 3 4 5 6 7 | Looks different from me |
| Different size than I am | 1 2 3 4 5 6 7 | Same size that I am |
| Appearance like mine | 1 2 3 4 5 6 7 | Appearance unlike mine |
| Doesn't resemble me | 1 2 3 4 5 6 7 | Resembles me |

- d. When McGavran advocates that we seek to avoid placing any unnecessary sociological barriers in front of people who are considering conversion, the scale of homophily can help us consider areas that will be important in their thinking.
6. The implications of the HUP on the growth of a local church:
- a. The possible benefits of a homogeneous congregation or denomination include:
 - i. Sharing of a common worldview (including common patterns of thinking, belief systems, behavioural ethics and norms, non-verbal communication signals, decision-making methodologies, etc.). Of all of these, language is the 'gate-keeper'. If someone does not know the language of the church, he or she will not be interested in working through other issues.
 - ii. Sharing of a common language
 - iii. Sharing of a common history

- iv. Sharing of a common identity (including family roots, music, traditions, geographic origin, etc.)
 - v. All from within the group will feel comfortable; the "climate" will be understandable and culturally relevant.
- b. Possible negative factors of a homogeneous congregation or denomination include:
- i. Ingrowth that does not allow new members from other ethnic groups to join them, possibly preventing some from even coming to Christ.
 - ii. Lack of maturity in learning how to relate to members of other cultures within God's family.
 - iii. "Monocultural myopia": the short-sightedness that comes from having only one cultural perspective (an accusation often made of the missionaries).
 - iv. Forced assimilation of those from a minority HU to the values, culture, and identity of a dominant HU.
- c. Some pragmatic questions
- i. Can a local church made up of one ethnic identity reach a community around it that is of a different ethnic identity?
 - ii. When do we seek to build homogeneity and when do we need to fight ethnocentrism? How can we discern the difference between them?
 - iii. What importance should we give to the development of multi-congregational church buildings (especially relevant in urban areas which have a high degree of heterogeneity)?

Demographics

A. Scott Moreau

1. What is a demographic survey?
 - a. Demography defined: the study of the size, growth and characteristics of a population.
 - b. A demographic survey contains two major elements:
 - i. Structural aspects of a population (the composition of the population), and
 - ii. Population processes (how the population is changing).

2. Elements of a demographic survey: case study of Nairobi, Kenya
 - a. Structural aspects of the population of Kenya
 - i. Total size (1980): 15,688,000
 - ii. Average household size: 5.6 people
 - iii. Distribution (people/area): 23 per square Km (59 per square mile)
 - iv. Composition of the population:
 - (1) Ethnic/linguistic percentages (1980):

| | |
|----------------|-------|
| Kikuyu | 20.1% |
| Luo | 13.9% |
| Luhya | 13.3% |
| Kamba | 11.0% |
| Kalenjin | 9.7% |
| Gusii | 6.4% |
| Meru | 5.1% |
| Mijikenda | 4.8% |
| Somali | 2.3% |
| Turkana | 1.9% |
| Maasai | 1.4% |
| Indo-Pakistani | 1.3% |
| Embu | 1.1% |
| Taita | 1.1% |

(plus many other groups under 1%)
 - (2) Occupation percentages:

| | |
|-------------|-----|
| Agriculture | 78% |
| Industry | 10% |
| Services | 12% |

(3) Age distribution: 47% are under 15 years old.

(4) Religious distribution:

(a) General

Christian 73%
 Traditional . . . 19%
 Islamic 6%
 Hindu 1%
 Other 1%

(b) Of the Christians:

Catholic 36.2%
 Protestant 26.4%
 Independent . . 24.1%
 Anglican 9.9%
 Orthodox 3.4%

b. Population processes in Kenya

i. Birth rates (number of babies born in one year per 1000 persons): 51

ii. Death rates (number of deaths per year per 1000 persons): 13

(Life expectancy: 55 years)

iii. Immigration (number who move into an area):

Internal urbanization: 14% of Kenya's population lived in urban areas in 1980; the growth rate was 6.8% from 1970 to 1980.

iv. Emigration (number who move out of an area):

v. Natural increase (1 - 2 + 3 - 4) or annual growth rate: Estimates vary from 3.38% to 3.9% (The decadal growth rate was about 40%)

vi. Doubling time (the number of years required, at present growth rates, for a population to double): about 20 years.

c. The Nairobi scene: *The Nairobi Church Survey*

3. Where can I get demographic information?

a. The local Statistical Bureau (or tax office)

b. The public library

c. Community civic leaders

d. Organizations that must plan on the basis of population information

-
- i. City/District/Regional planning offices
 - ii. Ministry of Health or Education
 - iii. Large businesses (telephone, radio, advertising agencies, utility companies, construction companies, etc.)
4. How can I use demographic information?
- a. Look for any information about the population that requires special consideration (e.g. Muslim communities, large numbers of youth, etc.)
 - b. Examine the population in the community around the church:
 - i. Is it the same structurally as the church? Why or why not?
 - ii. Is it changing (e.g. any new ethnic group moving into the area, growth, decline, etc.)?
 - iii. Are there any special considerations that will either help or hinder us in reaching this population (e.g., literate or non-literate, mono- or multi-lingual, strong or weak religious ties, etc.)?
 - iv. Are there strategic people or target groups which you want to reach in a priority order (i.e., youth, family heads, men, women, etc.)?
 - v. Are there potential pitfalls to be watchful of in reaching this community (e.g. potential interethnic conflicts between church and community, etc.)?

Church Growth Surveys

1. What is a church growth survey?
 - a. Primarily, it is a survey of a local church (or denomination) in which the growth patterns and trends of that church (or denomination) are presented and analyzed.
 - b. It involves three major components:
 - i. The collection and presentation of the actual growth patterns of the church (in the form of graphs).
 - ii. The analysis of the growth trends seen in the graphs.
 - iii. The projections and planning for growth in the future.
2. Why do a church growth survey?
 - a. It will enable you to see your church as a whole.
 - b. Through it you will be able to see where your church has been, where it is now, and where you hope it will grow in the future.
 - c. You will be able to better understand what makes your church "go"; how all the dynamics of growth are interacting in your situation.
 - d. You will be able to more accurately assess the needs of your congregation, and develop plans to meet its needs.
 - e. You may be exposed to sin in your own life, and see more clearly your need for God's guidance and leading in shepherding your church.
 - f. Hopefully, you will be able to be a better church leader as a result of doing a church growth survey.
3. How do I do a church growth survey? We will spend the rest of this session dealing with this, taking each major component separately.
4. **Major component one:** seeing the growth patterns of your church (graphing growth).
 - a. In order to graph the growth of your church, you need some basic information:
 - i. The *membership* statistics of the church.
 - ii. The *attendance* statistics of the church.
 - iii. The *Sunday School* statistics of the church (if relevant).
 - iv. If you are doing a denominational survey, you should add:

-
- (1) The number of *organized churches*.
 - (2) The number of *ordained pastors*.
 - (3) The number of *preaching points*.
- b. Arrange this information in the tables on p. 10 of Handbook.
 - c. Using the tables, put the statistics on graphs (Handbook, pp. 12-21).
 - d. Finally, calculate the growth rates (follow the instructions in Handbook, pp. 15-17).
5. **Major component two:** analysis of the church growth patterns.
- a. Look closely at the graphs. Take special note of any sharp changes (either up or down). For any that you find, see if you can discover the reasons for the change. Ask others in the church what they think as to why this change happened. There are usually four areas which may have an effect on growth (you must consider all of them; see Handbook, pp. 22-25):
 - i. National contextual factors: the government attitude towards the church, persecutions, wars, migrations, trade patterns, economic or social conditions, etc.
 - ii. Local contextual factors: changes in the local city or neighborhood of the church, such as movements of people, industrialization, urbanization, tribal environment, languages, etc. This is where the results of your demographic study may be useful.
 - iii. National institutional factors: conditions within the denomination of the church, including policy changes, priorities of the denomination, Bible translation, etc.
 - iv. Local institutional factors: conditions within the church itself, such as pastoral change, fights or splits in the church, evangelistic campaigns, new people moving into the church, etc.
 - b. List all the reasons that you discover, and rank them in order of priority from the most important growth factor to the least.
 - c. Give an account of the current situation at your church, following these steps (see Handbook, pp. 26-30):
 - i. Give an historical overview of your church, in which you list the dates and major events in the life of your church.
 - ii. List the methods of evangelism currently employed by your church.
 - iii. List the membership requirements for your church.
 - iv. List the other church meetings, and describe their purpose and function in the growth of the church.
 - v. Describe the administrative structure of your church. What person (or group) is

ultimately responsible for the decisions made by the church? Is there a chain of command? If so, how is it constructed?

- vi. In regard to church growth, list what are:
- (1) The most helpful programs in your church.
 - (2) The least helpful programs in your church.

6. **Major component three:** projecting and planning for growth.

- a. Take the graphs that you have made, and make five (or ten) year projections for the growth of your church in Handbook, pp. 31-3. You can make projections based on the past ten years of church growth, or you can make "faith goal projections" in which you trust God to give you a greater rate of growth than in the previous ten years.
- b. Your final step is to list the steps your church needs to take in order to see the projections you have planned come to pass (see Handbook, p. 34).

**Modalities and Sodalities:
Church and Mission in Relationship**
A. Scott Moreau

I. On the individual level, what should the relationship between the church-planter and the church be?

A. The spectrum of possible relationships:

| DESIRABILITY | TYPE OF RELATIONSHIP | DESCRIPTION |
|--------------|----------------------|-------------------------------|
| Undesired | Autocratic | Unsolicited superintendence |
| Desirable | Advisory | Counsel upon request |
| | Fellowship | Mutual help and encouragement |
| | Contact | Periodic communication |
| Undesirable | Broken | Complete breakdown |

B. In the NT, we may note the relationship between Paul and his churches: fellowship

1. Paul felt a continuing responsibility for the well-being of the new church.
2. The new churches saw Paul as a special man whose advice was not to be ignored.
3. The churches that Paul planted continued to participate in his ongoing ministry (with finances and prayer).

II. The New Testament picture of the relationship between the new church and other churches in the same denomination (or fellowship):

- A. The churches saw their common bond (Acts 15:1-2)
- B. They regularly sent greetings to one another (Rom. 16:16)
- C. They cooperated in the famine relief project (Rom, 15:26 and 1 Cor. 16:1-3)
- D. They sent representatives to each other (Acts 15:1-2)
- E. They supported the apostles as they moved on to other fields (Phil. 4:15-16)
- F. They shared letters from the apostles (Col. 4:16)
- G. They encouraged one another (2 Cor. 1:24)
- H. They cooperated together in evangelism (1 Thess. 1:8)

III. What should the relationship between church and mission be like? Two opposing views of the spectrum of possibilities may be noted (adapted from Hesselgrave, Planting Churches Cross-Culturally, p. 414):

| Fusion | | | | Separation |
|---|--|--|--|--|
| Mission is the responsibility of the church, missions have no basis for maintaining their separate existence; missionary personnel and organizations should be incorporated into the churches they establish. | | | | A primary purpose for the organization of missions has been to evangelize the world and plant new churches; if missions are merged with the churches they establish, this ministry will be impeded or aborted; missions must maintain a position of equal partnership with the churches in order to carry out their proper function. |

N.B. This whole issue is simply a larger form of the church/para-local church debate.

- A. Terminology: what are modalities and sodalities? The terms are from anthropology, and were introduced to church growth by Ralph D. Winter in 1971 (Winter, The Warp and Woof, pp. 52-62)

| Modality | Sodality |
|--|---|
| <p>The church</p> <p>A group which is not restricted; it has no sex or age barriers to membership--it includes members from the entire age-sex spectrum of the normal human community.</p> <p>Vertically-structured organizations that include men and women, young and old</p> <p>Preserves the unity of the human community.</p> <p>More organizational hierarchy resulting in less initiative taking being allowed--better at pre-serving all the fruit produced.</p> | <p>The mission (or para-local church)</p> <p>A task-oriented group whose membership is restricted: it does not span the whole age-group spectrum of the normal human community.</p> <p>Horizontally-structured organizations that are made up of people with special expertise or interests--such as missions, evangelistic associations, seminaries, etc.</p> <p>Preserves the diversity of the human community.</p> <p>More initiative allowed; can have less control--better at initiating the fruit-producing process in new ways and reaching totally unexposed sectors of society.</p> |

- B. According to Winter, history has shown us a basic principle: *Churches need missions, because modalities need sodalities* (Winter, The Warp and Woof, p. 62). One of the reasons why the Protestant church was so ineffective in mission early on was that it totally rejected the monastery orders of the Catholic church, and rejected the concept of sodalities with it. It was not until the day of William Carey that effective sodalities were seen in the Protestant side of Christianity.
- C. In the NT, we see this pattern:
 1. The NT church was as much a modality then as it is now
 2. Paul's missionary band formed a sodality which effectively spread the church. Note here that his sodality was commissioned by a local church and returned to report to them. While on the field, however, the band appeared independent of the

directions of the church.

- D. As Winter points out, both patterns in the NT are based on earlier Jewish models (the synagogue and wandering proselytizing bands). He notes, "In fact, the profound missiological implication of all this is that the New Testament is trying to show us *how to borrow effective patterns*; it is trying to free all future missionaries from the need to follow the precise *forms* of the Jewish synagogue and Jewish missionary band, and yet to allow them to choose comparable indigenous structures in the countless new situations across history and around the world--structures which correspond faithfully to the *function* of the patterns Paul employed, if not their *form!*" (Winter, "The Two Structures", p. 123)
- IV. The relationship between the new church and the mission agency: A suggested pattern of development in mission/church relations:
- A. The mission **starts** the church as a pioneer.
- B. The mission **nurtures** the new church as a parent.
- C. The mission **works alongside** the church as a partner.
- D. The mission is **under the direction** of the church as a participant (while it continues pioneering, parenting, and partnering churches in new fields).

Multiplication and Church Growth

All too often "too much emphasis has been placed upon multiplying converts--and not nearly enough emphasis has been placed in multiplying congregations."

--David Hesselgrave

- I. Multiplication: the method to use
- A. The "mother church" mentality
1. We need to develop this more!
 2. No church is an end in itself--it must see its task of planting and raising more churches.
 3. Every small group Bible study has the potential to become a new church. We must not jealously hold on to our members!
- If we have a mobilized church, we will constantly be replacing those who leave to start other churches.
- B. The question of the best size.
1. How big is too big?

2. The need to feel wanted (belongingness).

3. Should a church divide (not split!)?

II. Paul, the church planter

A. Paul's basic strategy: to establish congregations

B. Paul's time framework: an average of a few months

C. Paul's vision: reach the world through planting churches

III. Do we have a vision for planting churches?

A. The best way to learn is by doing!

B. Multiplying congregations grow even faster than multiplying individuals. By planting one multiplying church per year, we could plant over 1,000 new churches in 10 years!

Climate: Building Belongingness

A. Scott Moreau

To live above with saints we love,
That will be a glory
To live below with saints we know,
Well, that's different story.

-- Anonymous

1. The need for belonging

a. God created us as members of a community

Genesis 2:18-25: Then the Lord God said, "It is not good for the man to be alone; I will make a helper suitable for him." And out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. And the man said, "This is now bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of Man." For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

- i. "It is not good for man to be alone" refers not to a defect in Adam, but to an incompleteness.
- ii. People are *social* creatures; they exist in the context of relationships. We are different from the animals, and a relationship with them is not enough. This is seen when they all pass before Adam but none of them is suitable as his helper.
- iii. Our social nature is not limited to the horizontal plane--we are also socially created to be related to God (whether we acknowledge His existence or not).
- iv. We all have a need for being a part of a community (e.g, the severity of excommunication in any collective context). We were not made to be alone:
 - (1) We are to fellowship with God.
 - (2) We are to fellowship with God's people.

b. The climate of a church: people will not want to be part of a church:

- i. Which they feel is not theirs;
- ii. Where they do not feel wanted and recognized;
- iii. Where their needs are not being met;
- iv. Where they feel that they are still outsiders.

2. Building climate: what factors are important (from Jenson and Stevens, Dynamics of Church Growth, pp. 98-109):

- a. Love: "Part of the problem relating to climate in the local church is that maintaining love and unity is not as high on our priority list as it was on Jesus' priority list. We do not find these qualities on our prayer agendas nearly as often as finances, buildings, or programs." (Ibid., p. 100) Ways in which love must be shown:
- i. It must be demonstrated among the leaders of the church
 - ii. The church must act in obedience to the "one-another" commands given in the NT. There are many "one another" exhortations and statements in the epistles, which can be grouped as we have done here. How can each of these be used in the building a climate of love in our church?

| | |
|------------------|---|
| Exhortations | Love one another (John 13:14, 22, 34, 35, 15:12, 17, Rom. 12:10, 13:8, 1 Thes. 3:12, 4:9, 1 Pet. 1:22, 1 John 3:11, 3:23, 4:7, 4:11, 2 John 5); Prefer one another (Rom. 12:10); Have the same mind towards each other (Rom. 12:16); Pursue things that build up one another (Rom. 14:19); Accept one another (Rom. 15:7); Greet one another (Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:12, 1 Pet. 5:14); Serve one another (Gal. 5:13); Bear one another's burdens (Gal. 6:2); Be kind to one another, tender-hearted (Eph. 4:32a); Forgive one another (Eph. 4:32b, Col. 3:13b); Be subject to one another in the fear of Christ (Eph. 5:21); Regard one another as more important than yourself (Phil. 2:3); Bear with one another (Col. 3:13a); Comfort one another with words of the return of Christ (1 Thess. 4:18); Encourage one another (1 Thes. 5:11a); Build up one another (1 Thes. 5:11b); Seek that which is good for one another and for all men (1 Thes. 5:15); Consider how to stimulate one another to love and good deeds (Heb. 10:24); Confess your sins to one another (James 5:16a); Pray for one another (James 5:16b); Be hospitable to one another without complaint (1 Pet. 4:9); Clothe yourselves with humility towards one another (1 Pet. 5:5) |
| Prohibitions | Do not judge one another (Rom. 14:13a); Do not put an obstacle or a stumbling block in a brother's way (Rom. 14:13b); Do not lie to one another (Col. 3:9); Do not speak against one another (James 4:11); Do not complain against one another (James 5:9) |
| Truth Statements | We can be encouraged by each other's faith (Rom. 1:12); We are individually members of one another as part of the body of Christ (Rom. 12:5, Eph. 4:25); If we walk in the light, we have fellowship with one another (1 John 1:7); If we love one another, God abides in us, and His love is perfected in us (1 John 4:12) |
| Paul's Hope | May God grant us to be of the same mind with one another according to Christ Jesus (Rom. 15:5); There should be no division in the body, the members should have the same care for one another as do the members of our physical bodies (1 Cor. 12:22-26) |

- iii. Visitors must be welcomed appropriately (N.B. this may even mean allowing them to remain anonymous initially, though eventually we must welcome them if they are to join our church).
 - iv. We should display an attitude of unconditional acceptance.
- b. Vision/Faith (in the sense of a corporate dependence on the Head of the church)
- i. Our church should have a sense of significance--we are important in God's eyes!
 - ii. We should also have a sense of expectancy--expecting what God can do in and through us.
- c. Involvement: people's feelings of being part of a church will grow as they become involved in the life of the church. Studies indicate the following (adapted from MacIntosh and Martin, Finding Them, Keeping Them, 90):

| Status of Church | Non-Overlapping Tasks/Roles Available per 100 People |
|------------------|--|
| Declining | 27 |
| Holding still | 43 |
| Growing | 60 |

3. Building belongingness: how is it done?
- a. The incorporation processes: accepting the new believer (or member) so that (s)he becomes a part of the local body of believers.
 - i. Informal incorporation:
 - ii. Formal incorporation:
 - b. Personal friendships: ultimately the key to enfolding the new believer into a local congregation. Some contend that 75 to 90 percent of all the people in today's churches are there because a family member or friend invited them.
 - c. Small groups: the key to building individual identity.
 - i. They provide face-to-face relationships (the 12 disciples), and anyone absent is noticed by the group.
 - ii. They provide opportunity for everyone to participate, to become accountable, to feel needed and to develop close, personal friendships.
 - iii. To assimilate effectively, churches should have roughly seven small groups for every one hundred believers (Ibid., 101).
 - d. Large celebrations: the key to building corporate identity.
 - i. They build and sustain momentum.
 - ii. They encourage by providing a vision of the true scope of the church
 - e. Social gatherings (feasts, holiday celebrations, etc.)
 - i. Provide for informal times of fellowship.
 - ii. Give opportunity to build and develop personal relationships.

4. Making new members feel like they belong (note that all of these must fit within the ethos of the church, which includes the cultural environment of the people in the church)
 - a. They need to know that they are wanted.
 - b. They need to know that they are important to the body.
 - c. They need to feel that they have something to contribute to the groups by being there.
 - d. They need to feel comfortable.
 - e. They need to enjoy the people they fellowship with.
 - f. They need to feel that the church has something to offer them.

5. Questions to consider
 - a. Do new members of your church feel that they belong?
 - b. How do you make new people feel comfortable in coming to your church?
 - c. How can you improve the feeling of belongingness in your church?
 - d. What are the cultural dynamics of making people feel welcome in the intercultural setting?

Each Other and One Another in the NIV New Testament

Compiled by A. Scott Moreau

Mark 9:50: "Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other."

John 13:34: "A new command I give you: Love one another. As I have loved you, so you must love one another. 35 By this all men will know that you are my disciples, if you love one another."

John 15:12: My command is this: Love each other as I have loved you.

John 15:17: This is my command: Love each other.

Romans 12:10: Be devoted to one another in brotherly love. Honor one another above yourselves.

Romans 12:16: Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Romans 13:8: Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law.

Romans 14:13: Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

Romans 15:7: Accept one another, then, just as Christ accepted you, in order to bring praise to God.

Romans 16:16: Greet one another with a holy kiss. All the churches of Christ send greetings.

1 Corinthians 1:10: I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

1 Corinthians 7:5: Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

1 Corinthians 11:33: So then, my brothers, when you come together to eat, wait for each other.

1 Corinthians 12:25: so that there should be no division in the body, but that its parts should have equal concern for each other.

Galatians 5:13: You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.

Galatians 5:15: If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

Galatians 5:17: For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

Galatians 5:26: Let us not become conceited, provoking and envying each other.

Ephesians 4:2: Be completely humble and gentle; be patient, bearing with one another in love.

Ephesians 4:32: Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Ephesians 5:19: Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,

Ephesians 5:21: Submit to one another out of reverence for Christ.

Philippians 4:2: I plead with Euodia and I plead with Syntyche to agree with each other in the Lord.

Colossians 3:9: Do not lie to each other, since you have taken off your old self with its practices

Colossians 3:13: Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

Colossians 3:16: Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

1 Thessalonians 3:12: May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.

1 Thessalonians 4:9: Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other.

1 Thessalonians 4:18: Therefore encourage each other with these words.

1 Thessalonians 5:11: Therefore encourage one another and build each other up, just as in fact you are doing.

1 Thessalonians 5:13: Hold them in the highest regard in love because of their work. Live in peace with each other.

1 Thessalonians 5:15: Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.

2 Thessalonians 1:3: We ought always to thank God for you, brothers, and rightly so, because your faith is growing more and more, and the love every one of you has for each other is increasing.

Titus 3:3: At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another.

Hebrews 3:13: But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.

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

Hebrews 13:1: Keep on loving each other as brothers.

James 4:11: Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.

James 5:9: Don't grumble against each other, brothers, or you will be judged. The Judge is standing at the door!

James 5:16: Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.

1 Peter 1:22: Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.

1 Peter 3:8: Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.

1 Peter 4:8: Above all, love each other deeply, because love covers over a multitude of sins. 9 Offer hospitality to one another without grumbling.

1 Peter 5:5: Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble."

1 John 1:7: But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

1 John 3:11: This is the message you heard from the beginning: We should love one another.

1 John 3:23: And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

1 John 4:7: Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.

1 John 4:11: Dear friends, since God so loved us, we also ought to love one another. 12 No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.

2 John 1:5: And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another.

The African Independent Church Movement

A. Scott Moreau

1. The rise of independent churches in the African context: why has it happened?
 - a. A number of factors have been proposed as the "core" reason. These include (from Barrett, *Schism and Renewal*, pp. 92-7):
 - i. Political factors: the independent churches were a religious form of a political outlet under colonialism.
 - ii. Economic factors: the independent churches arose because of economic crises (inequalities, depressions, etc.).
 - iii. Ethnic factors: the independent churches arose as result of race, tribal, or community tensions.
 - iv. Sociological factors: the independent churches reflect already present tribal groupings and subgroupings, which were subconsciously introduced into the church, or they resulted from missionary pressure on traditional family bonds (polygamy).
 - v. Religious factors: the independent churches arose as a result of local desire to develop a meaningful (i.e., relevant) religious experience.
 - vi. Theological factors: the independent churches arose as a result of a discrepancy between what the missionaries taught about the Bible and what the Bible actually says.
 - vii. Contextualization factors of which Barrett relates:

The common root cause to the entire movement of independency, therefore, may be seen in this one aspect of culture clash: a failure in sensitivity, the failure of missions at one small point to demonstrate consistently the fulness of the biblical concept of love as sensitive understanding towards other as equals, the failure to study or understand African society, religion and psychology in any depth, together with a dawning African perception from the vernacular scriptures of the catastrophic nature of this failure and of the urgent necessity to remedy it in order that Christianity might survive on African soil. (Barrett, *Schism and Renewal*, p.156)
 - b. What factors are involved? The total socio-religious climate towards independency (called the *zeitgeist*) includes 18 significant factors (Barrett, *Schism and Renewal*, p.109) in 5 major categories:
 - i. Traditional culture:
 - (1) Is this a Bantu tribe?
 - (2) Is it over 115,000 in population?
 - (3) Is polygyny general or common, and not limited?
 - ii. Traditional religion
 - (1) Is the ancestor-cult important?
 - (2) Is there an earth goddess?
 - iii. In the colonial period

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- (1) Did colonial rule arrive more than 100 years ago?
 - (2) Have white settlers occupied tribal land?
 - (3) Is the national per capita income over U.S. \$70 per year (1967 levels)?
- iv. In the missionary period
 - (1) Did the missions arrive more than 60 years ago?
 - (2) Have scripture portions in the vernacular been translated?
 - (3) Has the New Testament been published in the vernacular?
 - (4) Has the Bible been published in the vernacular?
 - (5) Was the New Testament published more than 60 years ago?
 - (6) Is Protestant missionary density in the nation more than 22 ordained missionaries per million population?
 - v. In the current period
 - (1) Are Muslims in the nation less than 50 per cent?
 - (2) Are protestants in the tribe 20 per cent or over?
 - (3) Are Catholics in the tribe 20 per cent or over?
 - (4) Is there independency in any physically adjoining tribe?
- c. Measuring the *zeitgeist* scale: each "yes" answers adds 1 mark. The total tribal *zeitgeist* is the total number of questions answered "yes" Barrett identifies four ranges in the scale in relation to independency:
- i. 0-5: **Dormancy**; No independent churches are found.
 - ii. 6-7: **Marginal separation**; 25% of the tribes in this category exhibit a relatively weak independent church movement.
 - iii. 8-12: **Pressure**; 50% of the tribes in this category have independent churches of some form.
 - iv. 13-18: **Inevitable independency**; virtually every tribe in this category has an independent church.
- d. Things to note:
- i. No one factor is necessarily more crucial than the others; only the sum total of all the factors had significance. (Barrett has been criticized for not weighing each of the 18 factors, but he feels that there is the need to do so.)
 - ii. Some answers to the questions never change (Is this tribe Bantu?), while others change with time (Has the Bible been published?). Overall, the average *zeitgeist* is increasing as time goes on, thus, independency should be expected to increase.
 - iii. The scale may be used as a predictor for independency in a particular tribe (as the *zeitgeist* gets higher, so will the probability of an independent church being formed).
2. Why do independent churches grow?
- a. The statistics (1985):

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- i. 7,170 separate and distinct denominations
 - ii. 43 countries
 - iii. 74,000 centers of worship
 - iv. 29.1 million church members
 - v. 850,000 new members per year
- b. David Hesselgrave lists nine factors common to rapidly growing religious movements around the world (Dynamic Religious Movements, pp. 297-326):
- i. **Timing:** growth comes most rapidly in non-ideal (usually stressed) times.
 - ii. **Culture:** usually both for and against their local culture.
 - iii. **Beliefs:** Four elements are usually present:
 - (1) A unique message
 - (2) Practical beliefs
 - (3) All-encompassing teachings
 - (4) Apocalyptic faith
 - iv. **Group Organization:** typically one basic structure is present. Elements included:
 - (1) Strong hierarchy
 - (2) Charismatic leadership at the top
 - (3) Ample chance to participate and lead by those at lower levels
 - v. **Worship:** common aspects are
 - (1) Some form of conversion/initiation rite
 - (2) Active participation in worship by the congregation
 - (3) Worship is geared to meet felt needs
 - vi. **Meeting places and material objects** which help to provide security and identity.
 - vii. **Revelation and linguistic behaviour** that demonstrates clear authority.
 - viii. **Affective and emotional elements** which help to provide identity, belongingness, security, ecstasy, awe, and zeal.
 - ix. **Propagation techniques** that include:
 - (1) A vision for the world
 - (2) Aggressive programs of outreach
 - (3) Face-to-face communication

- (4) Use of mass media
- (5) Establishment of schools

3. Case study of the EJCSK

a. History of the EJCSK

i. Simon Kimbangu (1889-1951)

- (1) His name
- (2) His conversion
- (3) His ministry
- (4) His incarceration

ii. The EJCSK

- (1) Origin
- (2) Outlawed (1921-1959)
- (3) Legal recognition (1959-present)

b. Elements of EJCSK

i. Organisation

ii. Methods of worship

- (1) Worship services
- (2) Music (note the fascinating study of their hymnology in Molyneux, "African Christian Theology").
- (3) Symbolism and sacraments
- (4) Retreats

iii. Social work

iv. Methods of outreach

- (1) Good literature
- (2) Strong lay involvement
- (3) Clustering of believers in a community

v. Traditional values upheld (indigeneous elements)

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- (1) Old Testament emphasis
 - (2) Permeation of whole life with religious values
 - (3) Taboos include a ban on dancing, swimming or sleeping naked, eating monkey meat, pork, and fetishism.
 - (4) Indigeneous hymns, drama, etc.
 - (5) Clustering of believers, communal self-perception
 - (6) Use of symbols that tie spiritual to physical (the "New Jerusalem" and holy water)
 - (7) Strongly hierarchical lines of authority
 - (8) Kimbangu held as an African Moses (some pray to him. a mixture of saint and ancestor veneration).
 - (9) Church service a true event-oriented community gathering.
 - (10) Explicit recognition of the spirit realm and victory in power encounters.
 - (11) Local communion elements.
 - (12) Confession to specified church members.
- vi. Both "in" and "out" of the culture (the strong eschatological flavor is "out", OT emphasis is "in").

Worship Patterns and Growth

A. Scott Moreau

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they said: "Worthy is the Lamb, who was slain, to receive power and wealth and honor and glory and praise!" Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb, be praise and honor and glory and power, for ever and ever!" The four living creatures said, "Amen," and the elders fell down and worshipped.

Revelation 5:11-14

1. Worship defined

- a. Worship = "worthship", which "connotes actions motivated by an attitude that reveres, honors, or describes the worth of another person or object." (Martin, "Worship", ISBE Revised)
 - i. It is to give to God all the honor and glory that belongs to Him alone. This is the opposite of "idolatry."
 - ii. Two selected definitions:
 - (1) "Reverent devotion and service to God motivated by God's saving acts in history" "the dramatic celebration of God in His supreme worth in such a manner that His 'worthiness' becomes the norm and inspiration of human living" (Ibid.)
 - (2) "The intelligent, understanding worship, that is, the worship which is consonant with the truth of the Gospel, is indeed nothing less than the offering of one's whole self in the whole of one's concrete living, in one's inward thoughts, feelings and aspirations, but also in one's words and deeds." (Cranfield, Romans, p. 605)
- b. New Testament vocabulary for worship.
 - i. *Proskuneo* (προσκυνέω; 54 times): the act of bowing or falling down before God as an act of submission and deep reverence.

Matthew 2:2: Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Matthew 2:8: And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found [him], bring me word again, that I may come and worship him also.

Matthew 2:11: And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Matthew 4:9: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matthew 8:2: And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

Matthew 9:18: While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

Matthew 14:33: Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Matthew 15:25: Then came she and worshipped him, saying, Lord, help me.

Matthew 18:26: The servant therefore fell down, and worshipped him, saying, Lord, have

patience with me, and I will pay thee all.

Matthew 20:20: Then came to him the mother of Zebedee's children with her sons, worshipping [him], and desiring a certain thing of him.

Matthew 28:9: And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Matthew 28:17: And when they saw him, they worshipped him: but some doubted.

Mark 5:6: But when he saw Jesus afar off, he ran and worshipped him,

Mark 15:19: And they smote him on the head with a reed, and did spit upon him, and bowing [their] knees worshipped him.

Luke 4:7: If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Luke 24:52: And they worshipped him, and returned to Jerusalem with great joy:

John 4:20: Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

John 9:38: And he said, Lord, I believe. And he worshipped him.

John 12:20: And there were certain Greeks among them that came up to worship at the feast:

Acts 7:43: Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

Acts 8:27: And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

Acts 10:25: And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him].

Acts 24:11: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

1 Corinthians 14:25: And thus are the secrets of his heart made manifest; and so falling down on [his] face he will worship God, and report that God is in you of a truth.

Hebrews 1:6: And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Hebrews 11:21: By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, [leaning] upon the top of his staff.

Revelation 3:9: Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Revelation 4:10: The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Revelation 5:14: And the four beasts said, Amen. And the four [and] twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 7:11: And all the angels stood round about the throne, and [about] the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Revelation 9:20: And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 11:1: And there was given me a reed like unto a rod: and the angel stood,

saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Revelation 11:16: And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Revelation 13:4: And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who [is] like unto the beast? who is able to make war with him?

Revelation 13:8: And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 13:12: And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Revelation 13:15: And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Revelation 14:7: Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 14:9: And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand,

Revelation 14:11: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 15:4: Who shall not fear thee, O Lord, and glorify thy name? for [thou] only [art] holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelation 16:2: And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and [upon] them which worshipped his image.

Revelation 19:4: And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

Revelation 19:10: And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 19:20: And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Revelation 20:4: And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Revelation 22:8: And I John saw these things, and heard [them]. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See [thou do it] not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

- ii. *Sebomai* (σέβομαι; 10 times): literally "fear," it involves a deep reverence which stresses the feeling of awe (though the literal aspect of fear is not to be excluded).

Matthew 15:9 (Mark 7:7): But in vain they do worship me, teaching [for] doctrines the

commandments of men.

Acts 13:43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Acts 13:50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Acts 17:4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Acts 17:17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Acts 18:7 And he departed thence, and entered into a certain [man's] house, named Justus, [one] that worshipped God, whose house joined hard to the synagogue.

Acts 18:13 Saying, This [fellow] persuadeth men to worship God contrary to the law.

Acts 19:27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

- iii. *Latreuo* (λατρεύω; 21 times): literally "service," this includes all of our good acts (which are seen as our service of worship to God, Rom. 15:27) and the ministry of the gospel (Rom. 15:26).

Matthew 4:10: Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Luke 1:74: That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

Luke 2:37: And she [was] a widow of about fourscore and four years, which departed not from the temple, but served [God] with fastings and prayers night and day.

Luke 4:8: And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Acts 7:7: And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

Acts 7:42: Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness?

Acts 24:14: But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

Acts 26:7: Unto which [promise] our twelve tribes, instantly serving [God] day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Acts 27:23: For there stood by me this night the angel of God, whose I am, and whom I serve,

Romans 1:9: For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

Romans 1:25: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Philippians 3:3: For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

2 Timothy 1:3: I thank God, whom I serve from [my] forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Hebrews 8:5: Who serve unto the example and shadow of heavenly things, as Moses was

admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount.

Hebrews 9:9: Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Hebrews 9:14: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 10:2: For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Hebrews 12:28: Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Hebrews 13:10: We have an altar, whereof they have no right to eat which serve the tabernacle.

Revelation 7:15: Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Revelation 22:3: And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

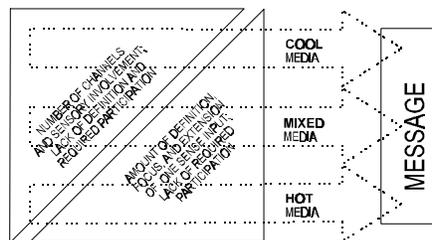
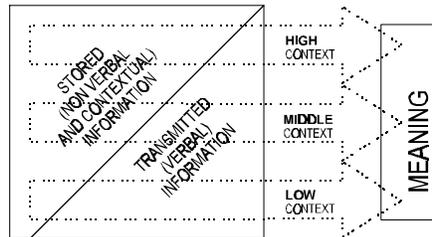
- c. Factors that are to be present in worship: (Tozer)
 - i. Boundless confidence in the God we trust and worship.
 - ii. Admiration or appreciation for the surpassing greatness and excellency of God.
 - iii. Fascination with the wonder of God and His magnitude.
 - iv. Adoration or love of God with our whole person.

2. Methods and forms in worship

- a. How are we to worship?
 - i. Our worship is directed towards God.
 - ii. Our worship is performed in the power and guidance of the Holy Spirit.
- b. What are the elements of public worship?

i. **Media:**

(General rule: The more sensory involvement, the cooler the medium)



| | HOT MEDIA (Low Contextuality) | HOTTER ← → COOLER | COOL MEDIA (High Contextuality) |
|-------------|---|----------------------|--|
| Description | "Hot" media extend "one single sense in 'high definition'. High definition is the state of being well filled with data." (Ibid., p. 36) "A 'hot' medium at one time seems to be one that does not maintain a sensory balance, at another, one that comes with the meaning relatively prefabricated and requiring as little imaginative effort as possible to leap from signs to a picture of reality." (Schramm and Porter, <u>Understanding Human Communication</u> , p. 117). They are thus low in respondent participation, as they provide all (or most) of what we need. | | "Cool" media, on the other hand, provide only low definition--they have gaps and require the respondent to participate by filling those gaps. The greater the sensory involvement of the participant (in both quality and quantity of our senses), the cooler the media. |
| Aspects | Single sense extended High focus Uncertainty reduction High definition High methodology Low participation Control emotion/expression Provides knowledge, content, answers High order and structure | | Sensory diffusion Multi-focus Tolerates ambiguity Low definition High relationships High involvement Free expression Provides presence, care-support Semi-planned; more spontaneous |

| | HOT MEDIA (Low Contextuality) | HOTTER ← → COOLER | COOL MEDIA (High Contextuality) |
|----------|--|----------------------|---|
| Examples | <p>Radio, which provides high audio definition and requires little participation.</p> <p>Pictures, which provide high visual definition, but nothing else.</p> <p>Phonetic writing, which provides all necessary oral/visual data for articulation.</p> <p>Public speaking, especially formal presentations with prepared speeches, which provide knowledge, content and answers</p> | | <p>Cartoons, which are low in visual and verbal definition</p> <p>Conversation, which is high involvement and requires much of the listener (e.g., deciphering non-verbal communication)</p> <p>Hard rock concerts, which use many sensory channels with low definition in each channel.</p> |
| Dangers | <p>Overly propositional theology</p> <p>Cold orthodoxy</p> <p>Legalism</p> <p>Low ownership in worship and ministry</p> <p>God mediated by a few to the many</p> <p>Little individual influence and expression</p> | | <p>Experience theology</p> <p>Clarity of Gospel diffused</p> <p>Absolutes become negotiable</p> <p>Authority breakdown; mine is equal to yours</p> <p>Nurture without content</p> <p>Whatever happens is of the Spirit</p> |

- ii. **Time:** Public worship does not have to be confined to Sunday mornings--we are free to choose the day and the length of the time when we can worship without interruption.

- iii. **Venue:** It is not necessary to have a building, as long as there is an acceptable place to gather. God cares more for people than places or buildings!

- iv. **Word of God:** Central to worship is the Word of God by which He speaks to us. He does so both through public reading and sermons.

- v. **Prayer:** The form can vary from church to church, the fact of prayer is not an option.

- vi. **Praise and singing:** Choose music forms that have the most meaning to the people. Encourage some members of your church to begin writing songs to sing to the Lord.

- vii. **Offering:** This is our chance to respond to God's gift to us by giving towards His work. Our desire is to serve Him and enable His servants to further His work.

- viii. **Communion:** Our ongoing remembrance of what Christ has done on our behalf.

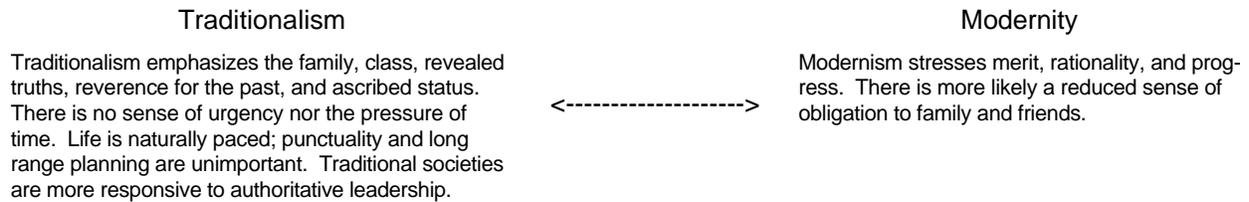
Issues in Planning for Growth

A. Scott Moreau

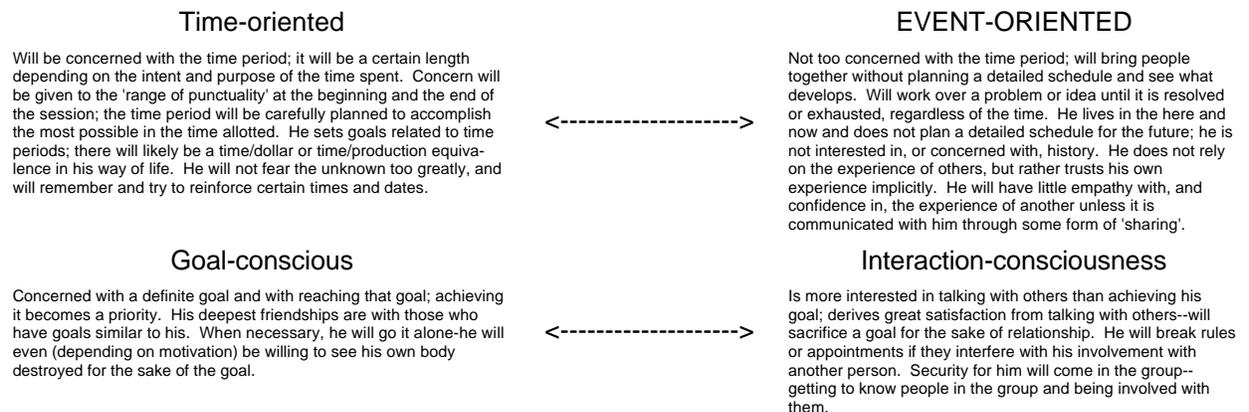
1. Our concept of planning arises out of our socialization, and our ideas of what "good" planning consists of will vary with the context. In the business world, the most effective planners in the cross-cultural setting are those who are aware of and utilize the cultural dynamics of planning (see Bass, Handbook of Leadership, chapter 34, "Leadership in Different Countries and Cultures").
2. Assumptions and values implicit in planning: Several paradigms of culture have appeared in the literature over the past 15 years. Many mention cultural concepts that are of significance to planning. Of great concern is the culture's view of time. Here we will present several intercultural approaches to values that will be helpful in understanding how the idea of planning will be viewed in an intercultural context.
 - a. One of the five questions have been identified as basic to all human cultures (Harris and Moran, Managing Cultural Differences, pp. 72-76) concerns our temporal orientation:

| What is the temporal focus of life? | | | |
|---|---------------------------------------|---|--|
| Possible Answers: | To the past | To the present | To the future |
| Planning question: What goals should the church have? | The goals of the past are sufficient. | The goals should reflect present demands. | The goals should be directed towards trends and the situation of the future. |

- b. Bass posits a similar spectrum (Handbook of Leadership, chapter 34, "Leadership in Different Countries and Cultures"):



- c. Marvin Meyers taxonomy brings out two spectra of values that are important in understanding a culture's view of planning (Basic Values Model; Christianity Confronts Culture, pp. 157-61):



- d. Geert Hofstede has developed a taxonomy of work-related values based on his study of people from 50 countries (116,000 questionnaires). Two of those values will have a direct

impact on planning are individualism-collectivism and uncertainty avoidance (Hofstede, "The Cultural Relativity"):

| | | |
|---|--|--|
| Individualistic | INDIVIDUALISM-COLLECTIVISM | Collectivistic |
| Cultures with an individualistic orientation believe that people are only supposed to take care of themselves and, perhaps, their immediate families such that autonomy, independence, privacy, and an "I" consciousness are the ideal. | <i>The fundamental issue involved is the relation between the individual and his or her fellow individuals. The degree to which a culture relies upon and has allegiance to the self or the group. Generally, the wealthier the country, the more individualistic it is.</i> | Cultures with a collectivist orientation expect their ingroups to take care of them, in exchange for which they feel an absolute loyalty to the group. They believe in obligations to the group, dependence of the individual on organizations and institutions, a "we" consciousness, and an emphasis on belongingness. Collectivist countries always show large Power Distances. |

| | | |
|---|---|--|
| Low Uncertainty Avoidance | UNCERTAINTY AVOIDANCE | High Uncertainty Avoidance |
| Cultures with low uncertainty avoidance believe in the reduction of rules, the acceptance of dissent, a willingness to take risks in life, and tolerance for deviation from expected behaviors. They accept the uncertainty of the future and are not bothered by it--they take each day as it comes. There is not as much of a need for absolute truth; religions are more relative and empirically based. | <i>The degree to which the culture feels threatened by ambiguous situations and tries to avoid uncertainty by establishing more structure. How society deals with the fact that time runs only one way--the future is uncertain and always will be.</i> | Cultures with high uncertainty avoidance want to 'beat the future'. Because the future is uncertain, they show high levels of anxiety and aggressiveness that create a strong inner urge to work hard, the need for extensive rules and regulations, a desire for consensus about goals, and a craving for certainty and security. Religions are authoritative and do not allow for other religious ideas. |

3. One other cultural factor to be considered in planning across cultures is the rate of change present in the context (Harris and Moran, Managing Cultural Differences, pp. 118-120):

| | | |
|------------------------|---|------------------------|
| | Variability | |
| Low/stable Change Rate | The degree to which operations within a macroculture are at a low or high, stable, or unstable rate. The more turbulent the macroculture, for instance, the more unpredictable are business operations. The internal structure and processes in that situation requiring rapid adjustment to change, would demand open channels of communication, decentralized decision-making, and predominance of local expertise. | High/fluid Change Rate |

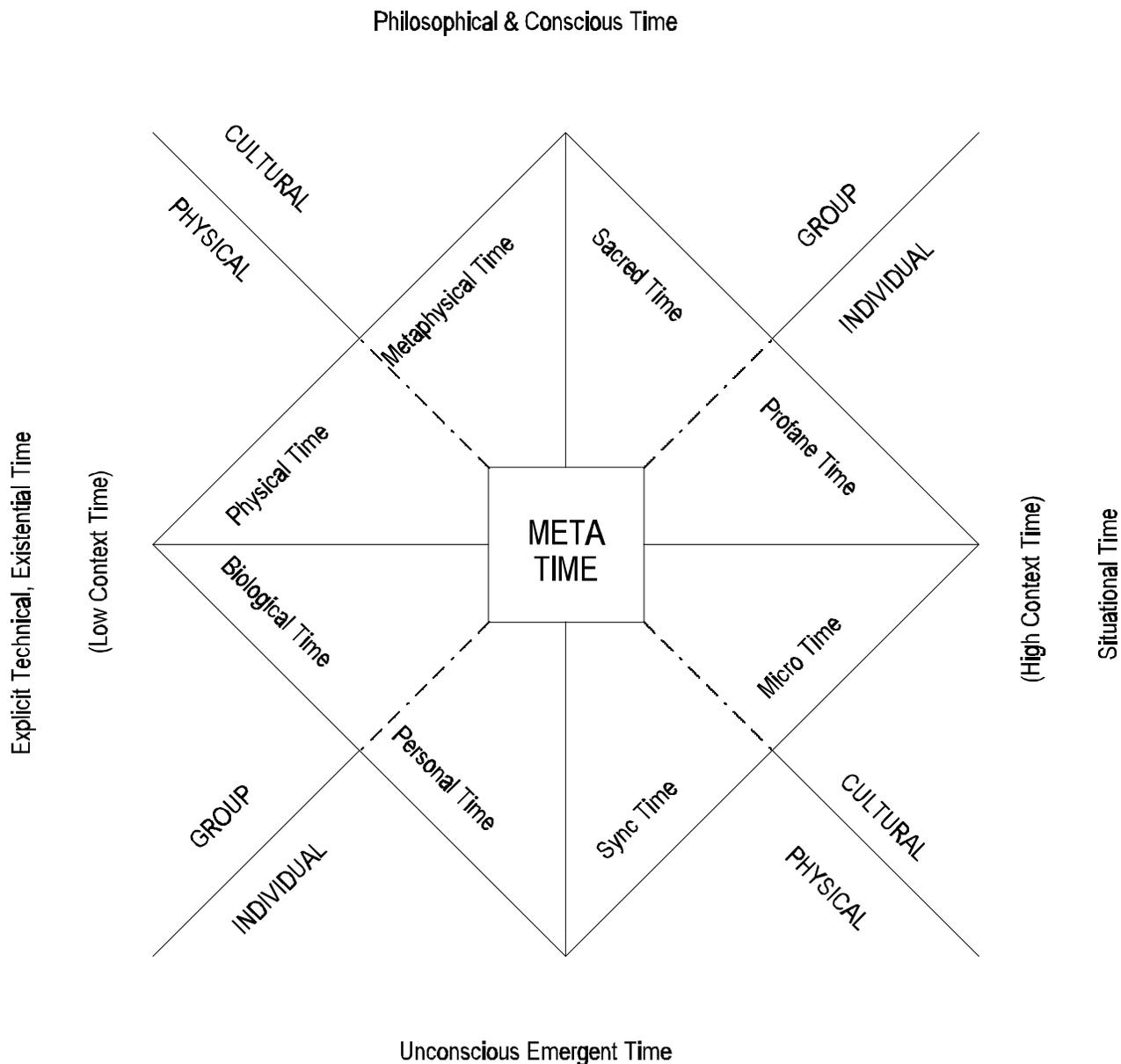
4. Contexting time: polychronic and monochronic orientations and their effect on communication

- a. Hall maintains (Understanding Cultural Differences, p. 179)

Time is one of the fundamental bases on which all cultures rest and around which all activities revolve. Understanding the difference between monochronic time and polychronic time is essential to success in international business. The American working in a foreign country must immediately determine whether the people are monochronic or polychronic [*N.B. "business" may be one orientation, and "home" or "social relations" another*] because this will affect *everything*:

- i. how business is organized,
- ii. whether schedules are adhered to,
- iii. how much lead time is needed, and

- iv. the basic orientation of the culture--past, present, or future.
- b. What are these orientations? The diagram and following chart may be noted (information extracted from Hall, The Dance of Life] and Hall, Understanding Cultural Differences, pp. 13-16)



| Facets | Temporal Orientation | |
|--------------------------------------|--|--|
| | Monochronic | Polychronic |
| Examples | United States, England, Switzerland, Germany, etc. (northern Europe) | Latin America, Africa, Asia, Middle East, Southern Europe |
| Definition | Paying attention to and doing only one thing at a time. | Being involved in many things at once. Stresses involvement of people and completion of transactions rather than adherence to preset schedules. |
| Experience of time | In a linear way--like a road extending toward the future. It is divided into segments; it is scheduled and compartmentalized, which makes it possible for a person to concentrate on one thing at a time. | Time is seen more as a point than a road--but that particular point is often sacred. Commitments are an objective to be achieved, if possible. |
| Appointments and schedules | Takes high priority; may even be viewed as sacred and unalterable. Can apply to business, social life--even sexual life. | Time commitments are an objective to be achieved, if possible. |
| View of time | It is almost tangible--it can be spent, saved, wasted, lost, made up, crawling, running out, and even killed! | Not as tangible. While important, it must be placed in the context of relationships, which take a higher priority. |
| Priorities | Commitment is to the job. Time serves as a classification system for ordering life and setting priorities in relation to the job ("I don't have time to see her.") The important things are scheduled in, the unimportant are scheduled out. | Commitment is to relationships, which are more important than time--they set the agenda, not the clock. |
| Interruptions | Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition. | Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy. |
| Ongoing contact | Fit into schedules according to priorities. | A compulsion to keep in touch because of immersion in relationships. Not scheduled, but very important. |
| Plans | Plans are seriously developed and are adhered to almost religiously | Plans are flexible and may be changed quickly |
| Bureaucracies | Can grow and proliferate, though consolidation into larger units maintains the growth possibilities. Tends to be blind to the humanity of its members. Theoretically will treat all people the same. | Kept small (there are only so many relationships which can be maintained at the same time), not really set up to handle the problems of outsiders. You must have an "insider" to make things happen. Dependent on gifted individuals at the top who ensure the organization functions. Weakness is overdependence on leaders to handle anything out of the ordinary and to keep on top of the whole framework. |
| Administration and control of people | Compartmentalized; their activities are scheduled, and the analysis of the activities of the job is left to the individual performing them. | More holistic; analysis of job role within the total system is the foundation. Leaders take each subordinate's job and identify the activities that go with it. These are labelled with elaborate charts to ensure they are being done--though "scheduling" how and when they will get done is left completely to the subordinate. |
| Private property | Show great respect for private property; seldom borrow or lend. | Borrow and lend things often and easily. |
| Privacy | Highly valued; not violated. | Not valued--people do not want to be alone, as they are missing the relationships by which they identify themselves. |
| Promptness | Defined by the clock. | Defined by the relationship. |
| Relationship longevity | Accustomed to short-term relationships (note importance of this for salesmen) | Have strong tendency to build life time relationships (note importance of this for salesmen) |
| Office space | Privacy is highly valued; soundproofing is also important. Appointments are private and not amenable to interruptions. | Meetings/appointments can take place in public settings; private offices with closed doors are not the ideal, as it removes those in the room from the total office context (and the flow of information that takes place in public areas). |

5. Planning for growth: a suggested three-step process

a. **STEP ONE:** Within the framework of biblical revelation and the context of your culture, consider what things are essential for a church to grow (in all senses of the word).

i. What biblical essentials can be discerned? The following suggestions may be noted:

- (1) Dependence on God as the one who brings growth (1 Cor. 3:6-7)
- (2) Being firmly rooted in Christ: (Ephesians 3:16-19)
- (3) A leadership that is equipping the saints for service, which they do by the exercise of their spiritual gifts (Eph. 4:7-16)

- (4) Being filled with the Spirit (Eph. 5:18) so as to
 - (a) Produce the fruit of the Spirit (Gal. 5:22)
 - (b) Obey the "one another" commands (e.g., 1 John 4:7-8), and
 - (c) Walk in obedience to:
 - (i) The Great Commission (Matt. 28:18-20, etc.);
 - (ii) The Greatest Commandment (Matthew 22:37);
 - (iii) The Great Commandment (love your neighbor as yourself; Matthew 22:39)

- b. **STEP TWO:** Come to grips with the cultural expectations of planning. On the basis of those expectations (and within the framework of biblical revelation), develop a planning approach that is appropriate for the context.

- c. **STEP THREE:** Using the outlook developed in Step Two, develop and implements plans to manage a church in its own cultural context to develop the essentials for growth proposed in Step One.

Management and Church Growth

A. Scott Moreau

A Traditional Management Approach of Planning, Organizing, Leading, and Controlling

1. Developing plans to reach the goals
 - a. The steps in the planning process.
 - i. Pray (appropriate God's wisdom).
 - ii. Establish objectives (determine faith goals).
 - (1) What is a faith goal?
 - (2) A goal for which you trust God.
 - (a) A goal which is not humanly possible.
 - (b) A goal designed to bring glory to God, not to the planners.
 - (c) A goal which is set through both prayer and good analysis.
 - (3) Setting faith goals
 - (a) Gather together the leaders of your church (you want this to be the goals of the church, not just one person!)
 - (b) Spend time in prayer and explaining the analysis you have prepared.
 - (c) Ask God to give you goals worthy of Him.
 - (d) Discuss any thoughts and impressions among the group.
 - (e) Determine the faith goals for which you will trust God as a body of believers.
 - iii. Program (determine how to reach the faith goals).
 - (1) Collect the information you can about the church: its current programs, emphases, leadership development, history, etc.
 - (2) Evaluate each in turn to determine which areas need to be changed in order to help the church grow. (You should be careful not to try to change too much too quickly in a church.)
 - (3) Determine which programs or areas need to be changed first, which can be done later and which do not need to be changed. (Arrange them in order of priority).
 - (4) Determine exactly what you want to see the program become as a result of your planning.
 - (5) Plan how you change the selected program(s) from what they are now to

what God wants them to be. What steps are necessary for these changes?

- iv. Schedule (determine when each activity in the plan should be accomplished).
 - (1) Determine when you will make the planned changes (and in what order). Be sure to give enough time to affect the desired changes!
 - (2) If you desire, you can place this schedule on a calendar (so that it will be easier to follow).
- v. Budget (determine how many people and how much money and other resources will be needed and how they should be supplied).
 - (1) Make a list of necessary resources (from the plans for change).
 - (2) Make a list of what you currently have or expect to have.
 - (3) Decide on activities that will ensure that you have enough resources to accomplish the tasks you set.

2. Organizing to enable the plans to work

- a. Organizing is the process of placing people in positions to help reach our goals.
 - i. Organizing from the plan:
 - (1) Be sure that you keep your goals as the reason for your organizing, and not the other way around.
 - (2) List all the activities that need to be done.
 - (3) Put the activities that are related to each other in natural groupings.
 - (4) Develop a system that shows how each group of activities relates to the others. Keep this as simple as possible!
 - (5) List your resources and determine which ones should go with which groups. You may want to develop an organizational chart showing all of the relationships.
 - ii. Understanding your assigned job.
 - (1) Each person who is given a group of activities to do needs to know what he is expected to do. This can be done through use of a job description.
 - (2) A job description (which can be either written or verbal) should answer the following questions:
 - (a) What am I expected to do?
 - (b) What authority do I have?
 - (c) Who directs me in my job?

(d) Who do I direct in my job?

iii. Delegation: the process of helping others grow as leaders.

The pastor is not to do all the work of the church! (S)He must give others responsibilities and jobs to do if (s)he wants to see them grow and become more mature.

3. Leading in the task

4. Controlling to ensure the goals are reached

a. Controlling is the action the church leaders take to make sure that they are accomplishing the faith goals they have set for their church. Controlling helps to keep us going the direction we have set before God.

b. First, we need to establish standards by which we can measure our progress.

These must be measurable, and they must conform to the faith goals that have been set.

c. Second, we compare the standards we have set with the actual progress.

d. Third, we correct progress (or standards) when the two do not match.

Intercultural Issues in Church Growth Management

Two cultural factors may be considered as important in management across cultures in the broadest sense (Harris and Moran, Managing Cultural Differences, pp. 118-120):

Interdependence

Independent

The degree of sensitivity of the culture to respond to conditions and developments in other cultures. This dimension may range from economic independence on other nations for raw materials, supplies, and equipment to adaptation and adoption of new technology and processes from other interacting cultures, to being subject to scrutiny in the host culture for attitudes and actions that occurred on the part of the church or denomination in another culture.

Interdependent

Hostility

Munificent

The degree to which conditions locally are threatening to organizational goals, norms, values, et al. Depending on how the transnational denomination is perceived, the indigenous environ may range from munificent to malevolent in terms of acceptability, cooperation, political climate, material and human resources, capital and good will. In response, the denominational culture may range from integration and collaboration to tightening up and finally being forced to leave.

Malevolent

1. Planning in another culture (dealt with in the last session)

2. Organizing in another culture:

a. In addition to the Hofstede values of Individualism-Collectivism and Uncertainty Avoidance (discussed in the planning notes), the values of Power Distance and Masculine-Feminine are also important for management:

| | | |
|--|--|--|
| <p>Small Power Distance</p> <p>Cultures with small power distance believe in minimizing social or class inequalities, reducing hierarchical organizational structures, and using power only for legitimate purposes.</p> | <p>POWER DISTANCE</p> <p><i>How society deals with the fact that people are unequal. All societies have inequalities, and Power Distance is the degree of this inequality. In organizations, this is the degree to which the organization believes that institutional and organizational power should be distributed equally.</i></p> | <p>Large Power Distance</p> <p>Cultures with large power distance believe in social order in which each person has a rightful and protected place, that hierarchy presumes existential inequalities, and that the legitimacy of the purposes desired by the power holder is irrelevant.</p> |
| <p>Masculine</p> <p>Cultures with a masculine orientation make a strong separation in the social sex roles. Typically the masculine values permeate society: they believe in performance, achievement, ambition, the acquisition of material goods, and ostentatious manliness ("big is beautiful").</p> | <p>MASCULINITY-FEMININITY</p> <p><i>The degree to which a culture separates the social roles of the sexes.</i></p> | <p>Feminine</p> <p>Cultures with a feminine orientation do not separate the social sex roles as strongly. They believe in the quality of life, not showing off, service to others, equality between the sexes, nurturing roles, and sympathy for the unfortunate ("small is beautiful").</p> |

The critical Hofstede values in models of organization are power distance and uncertainty avoidance:

| | |
|---|--|
| <p>Large PD, Strong UA</p> <p>The organizational structure is a pyramid, a hierarchical structure held together by the unity of command.</p> | <p>Small PD, Strong UA</p> <p>The organization is a well-oiled machine: the exercise of personal command is largely unnecessary because the rules settled everything.</p> |
| <p>Large PD, Weak UA</p> <p>The organizational structure is a family: undisputed personal authority of the father-leader but few formal rules.</p> | <p>Small PD, Weak UA</p> <p>The organization is a village market: there is no decisive hierarchy, the rules are flexible, and problems are resolved by negotiating.</p> |

b. Hall notes how contextuality impacts organization:

| | |
|---|---|
| <p>LOW</p> <p>Office design assumes limited flow of information among the "common people". Architecture is closed--private offices (especially at the top) help keep the information flow low. Decision makers gather the information from a few key informants, and only want information related to the decision at hand. People are usually seen one at a time in regulated appointments which allow for few interruptions.</p> | <p>HIGH</p> <p>Physical organization of office is based on idea that everyone needs access to the information, so that all can be properly informed. Even top level executives may share offices to facilitate information flow. "Not only are people constantly coming and going, both seeking and giving information, but the entire form of the organization is centered on gathering, processing, and disseminating information. Everyone stays informed about every aspect of the business and knows who is best informed on what subjects." (Hall, <u>Understanding</u>, p. 9)</p> |
|---|---|

c. Temporal orientation also affects our ideas of appointments and schedules, bureaucracies, and office space, all aspects of organizing:

MONOCHRONIC

POLYCHRONIC

| | | |
|--|-----------------------------------|--|
| Takes high priority; may even be viewed as sacred and unalterable. Can apply to business, social life—even sexual life. | <i>Appointments and Schedules</i> | Time commitments are an objective to be achieved, if possible. |
| Can grow and proliferate, though consolidation into larger units maintains the growth possibilities. Tends to be blind to the humanity of its members. Theoretically will treat all people the same. | <i>Bureaucracies</i> | Kept small (there are only so many relationships which can be maintained at the same time), not really set up to handle the problems of outsiders. You must have an "insider" to make things happen. Dependent on gifted individuals at the top who ensure the organization functions. Weakness is overdependence on leaders to handle anything out of the ordinary and to keep on top of the whole framework. |
| Privacy is highly valued; soundproofing is also important. Appointments are private and not amenable to interruptions. | <i>Office space</i> | Meetings/appointments can take place in public settings; private offices with closed doors are not the ideal, as it removes those in the room from the total office context (and the flow of information that takes place in public areas). |

d. Harris and Moran note the following question as important in determining a culture's perspective on organizing (Managing Cultural Differences, pp. 72-76):

| | | | |
|---|---|--|---|
| What is the relationship of man to other men, and on the basis of this how do we select a pastor? | <i>Lineal--group goals are primary and an important goal is continuity through time; therefore we choose a family member.</i> | <i>Collateral--group goals are primary. Well-regulated continuity of group relationships through time are not critical; therefore we choose a relative or friend of someone in the church.</i> | <i>Individual--the individual goals are most important; therefore we set criteria and choose the most qualified person on the basis of those criteria, whatever his/her identity.</i> |
|---|---|--|---|

Questions to Consider on Cross-Cultural Organization in Church Growth

1. Is there a single biblical model of organization?
2. Given no outside influence, what is the most likely organizational model that will develop in this local culture?
3. What are the most likely expectations of a church organizational structure? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?
4. Within the allowable framework of biblical guidelines, what organizational structure will be best for this culture?

3. Leading:

a. Important Hofstede values in relation to leadership styles are individualism and power distance

| Individualism | Collectivist |
|--|--|
| The leader leads individuals based on presumed needs of individuals who seek their ultimate self-interest. For example, the concept of duty (obligation to group or society) is typically not mentioned in US leadership theories. | A group phenomenon--if the working group is not the same as the ingroup, then it will need to be made into another ingroup to be effective. If leader is loyal to the group in the form of protection, they will be able to return considerable loyalty to him or her. |

High Power Distance

Individual subordinates do not want to participate in the leader's decisions. They expect leaders to lead autocratically, and the subordinates will make it difficult for leaders to lead in any other way.

Low Power Distance

Subordinates will not wait for the boss to invite them to take the initiative to participate. They will support forms of employee codetermination in which either individuals or groups can take initiatives towards management. Anything a boss decides can be challenged by the subordinates.

b. Contextuality and leadership

LOW

HIGH

| Direct, verbal skills are valued, as the ability to give detailed, exacting information is important. | <i>Communication Type</i> | Indirect, nonverbal skills are valued; direct verbal skills may be held with suspicion. |
|---|---|--|
| Unstable, not necessarily linked to past, quick to change, hectic, danger of information overload | <i>Actions</i> | Rooted in the past, slow to change, highly stable, (predictable?), 'comfortable' |
| Needs all the information (e.g., detailed background) in order to put the decision in context. Needs to know what is to be put in what compartment before a decision can be made. Tends to give all the information in justifying decisions. Decision made individually or by majority vote--consensus not important. | <i>What information is needed to make a decision?</i> | "All" the information is floating around in the context. More emphasis on group consensus than individual decision making. Generally less rationale is given to justify a decision, since everyone is already expected to know the background. |
| Centered in the individual; more initiative in the middle level ranks of management because they stand in semi-autonomous fashion; less need for top level involvement in decisions concerning exceptions to the rules; more sharply defined job expectations and roles. | <i>Responsibility and Bureaucracy</i> | Centered in the group; the person at the top is ultimately responsible for all of his/her underlings actions; as a result, there is less middle-level initiative; the group (through the leader) must approve any exceptions; less sharply delineated job expectations and roles. |

c. Temporal orientation also affects our view of leading:

MONOCHRONIC

POLYCHRONIC

| | | |
|--|----------------------|---|
| Commitment is to the job. Time serves as a classification system for ordering life and setting priorities in relation to the job ("I don't have time to see her.") The important things are scheduled in, the unimportant are scheduled out. | <i>Priorities</i> | Commitment is to relationships, which are more important than time--they set the agenda, not the clock. |
| Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition. | <i>Interruptions</i> | Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy. |
| Defined by the clock. | <i>Promptness</i> | Defined by the relationship. |

d. Another set of values important for a culture's views on leadership is that of Marvin Meyers (Basic Values Model; Christianity Confronts Culture, pp. 157-61).

DICHOTOMIZING



HOLISTIC

Polarizes life in terms of black and white, here and there, myself and the other, right and wrong. It is relatively easy for a person to evaluate the other on the basis of such dichotomies. The person must feel that he is right--that he is doing the right thing and thinking the right thoughts--to be satisfied with himself.

The parts will have a vital function within the whole. No consideration can be given any part unless it is also considered within the whole. Situations in which one must consider one part without respect to the whole produce frustration, which will result in defensive measures such as mocking. This person derives his satisfaction through integration of thought and life, whether planned or natural, and feels insecure when placed in a category.

CRISIS or DECLARATIVE

Seeks an expert (someone with extensive knowledge of a particular area) for advice in a crisis; tries to find the very best authority to use as his most important guide. Likes an authority which is easily accessible, to which he can return, and to which he can direct others seeking knowledge. Consequently, he reads a great deal and used the best written authorities as the basis for his decisions. Will have a keen interest in, and a deep respect for, history, since he believes that crises similar to his have been faced before and that he can find a solution through looking at past solutions. Much emphasis is placed on comprehending the instructor and being able to reverbalize what one has been taught. Responsibility for the learning experience is on the instructor--he is expected to be stimulating and motivating.

NONCRISIS or INTERROGATIVE

Expects to select an answer to the question from various alternatives. Security and satisfaction will derive from selecting among alternatives. Frustration will come if no alternatives are available. Bitterness will develop if later is one fined he has not been given opportunity to select from alternatives, or an alternative has not been suggested that might have been available. A new problem arises out of the alternatives selected; personal satisfaction comes with the alternatives considered and the ones selected, as well as from the vitalness of questions or problems arising from the one selected. He can, through the events in life, be brought back to the same situation he faced earlier and then choose a different answer--another alternative. He is frustrated with a lecture in which an expert speaks.



PRESTIGE-ASCRIBED

A person who feels that prestige is ascribed and then confirmed by the social group will show respect in keeping with the ascription of prestige determined by society. He expects others to respect his rank, and plays the role his status demands. He sees formal credentials as important, and sacrifices to achieve the rank and prestige in society he desires. He tends to associate most with those of his own rank.

PRESTIGE-ACHIEVED

Feels that prestige must be achieved, and must be achieved again and again; will ignore formal credentials. Rather, he will consider what the person means to him. He will struggle constantly to achieve prestige in his own eyes, and not seek to attain a particular status in society. He will give as much consideration to statements made by those without formal credentials as to those with them.



VULNERABILITY-AS-WEAKNESS

Will take every step possible to keep from error--double-checking everything and being methodical and organized. He enjoys arguing a point to the end, and hates admitting mistakes. He tries to cover up his errors, and will not expose his weaknesses or tell stories about his mistakes. He has a tendency to speak vaguely about areas of his life that are personal, and is rather unwilling to become involved in a new experiment.

VULNERABILITY-AS-STRENGTH

Does not find it difficult to admit mistakes; is not too concerned with making errors. He tells stories about himself exposing his own weaknesses; and is willing to talk freely about very personal areas of his life. He is willing to be involved in new experiments.



- e. Ray Downey has identified the following leadership styles in the NT ("Church Growth and Leadership Styles"):

| Type | Function | Style | Method | NT Example | Use |
|----------------------|----------|-------------------------|---|--|-----------------------------------|
| Highly Directive | Command | 1.Apostolic | Demand action | Paul to Thessalonians (1 Thess. 5:12-13) | Make decisions Handle crises |
| | | 2.Confrontation | Directly confront problems | Paul to Euodia and Syntyche (Phil. 4:2-3) | Handle crises Solve problems |
| Directive | Persuade | 3.Father | Initiate action or provide care | Paul to Corinth (1 Cor. 4:14-15) | Equip followers Solve problems |
| | | 4.Obligation-Persuasion | Persuade based on previous relationship | Paul to Philemon (Philemon 19) | Make decisions Solve problems |
| | | 5.Maturity Appeal | Appeal for action based on leader's authority | Peter to elders (1 Pet. 5:1-7) | Make decisions Solve problems |
| Non-Directive | Serve | 6.Imitator | Model life and behavior | Paul to Timothy (2 Tim. 3:10-11) | Equip followers Solve problems |
| | | 7.Nurse | Serve with gentleness and care | Paul to Thessalonians (1 Thess. 2:7) | Equip followers |
| | | 8.Servant | Serve sacrificially | Jesus to disciples (John 13:2-17; also Phil. 2:6-11) | Equip followers |
| Highly Non-Directive | Discern | 9.Consensus | Discern group consensus | James to church (Acts 15:13ff) | Make decisions |
| | | 10.Indirect | Discern spiritual conflict | Paul to Ephesians (Eph. 6:10-18) | Handle crises Solve problems |

Questions to Consider on Cross Cultural Leadership in Church Growth

- 1.Is there a single biblical style of leadership? Is it possible to blend servant leadership with all styles of leadership?
- 2.Given no outside influence, what is the most likely leadership style that will develop in this local culture?
- 3.What are the most likely expectations of a church leadership? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?
- 4.Within the allowable framework of biblical guidelines, what leadership style will be best for this culture?

4. Controlling:

- a. Motivation: the critical Hofstede values are individualism-collectivism, uncertainty avoidance, and masculinity-femininity

Individualism

The highest motivation is supposed to stem from the individual's need to fulfill their obligations towards themselves. Terms such as "self-actualization" and "self-respect" top the list of motivators.

Collectivism

People will try to fulfill their obligations towards their ingroup. Such people seek "face" in their relationships with ingroup members.

| Weak UA | Strong UA |
|--|---|
| Give people a "challenge" to enrich their jobs, since they are willing to take risks. | People are less willing to take risks-- security is a better motivator. They are willing to perform if security is offered in return. |
| Feminine | Masculine |
| Motivate by maintaining good personal relations; do not ask people to compete for performance. | Motivate by giving the chance for the person to perform or assert himself (or herself). |

Harris and Moran note the following question as important in determining a culture's perspective on motivation (Managing Cultural Differences, pp. 72-76):

| | | | |
|--|---|---|--|
| What is the modality of man's activity, and what motivates people to work? | <i>A spontaneous expression in impulse and desires; therefore we work only as much as is necessary for the day.</i> | <i>Activity that emphasizes as a goal the development of all aspects of the self; therefore we need a balance between work and nonwork.</i> | <i>Activity that is motivated primarily toward measurable accomplishments; therefore we work to accomplish and demonstrate hard work and competence.</i> |
|--|---|---|--|

b. Conflict: some basic characteristics of conflict in high-context and low-context cultures: (Ting-Toomey, "Conflict and Culture", Table 4.1, p. 82)

| Low Context | Key Questions: | High Context |
|---|----------------|--|
| Analytic, linear logic Instrumental-oriented Dichotomy between conflict and conflict parties | <i>Why?</i> | Synthetic, spiral logic Expressive-oriented Integration of conflict and conflict parties |
| Individualistic-oriented Low collective normative expectations Violations of individual expectations create conflict potentials | <i>When?</i> | Group-oriented High collective normative expectations Violations of collective expectations create conflict potentials |
| Revelment Direct, confrontational attitude Action and solution-oriented | <i>What?</i> | Concealment Indirect, nonconfrontational attitude "Face" and relationship-oriented |
| Explicit communication codes Line-logic style; rational-factual rhetoric Open, direct strategies | <i>How?</i> | Implicit communication codes Point-logic style: intuitive-affective rhetoric Ambiguous, indirect strategies |

c. Temporality affects certain issues within the controlling framework:

| MONOCHRONIC | POLYCHRONIC |
|--|---|
| Not liked--they break the sealing off that occurs in a scheduled environment. We are concerned that we not disturb others, and follow rules of privacy and consideration built on this presupposition. | Accepted; not a problem; maintaining relations demands flexibility with interruptions. There is more concern with those who are closely related (family, friends, close business associates) than with privacy. |
| <i>Interruptions</i> | |

Compartmentalized; their activities are scheduled, and the analysis of the activities of the job is left to the individual performing them.

Administration and control of people

More holistic; analysis of job role within the total system is the foundation. Leaders take each subordinate's job and identify the activities that go with it. These are labelled with elaborate charts to ensure they are being done--though "scheduling" how and when they will get done is left completely to the subordinate.

- d. Finally, Harris and Moran note the following question as important in determining a culture's perspective on control systems (Managing Cultural Differences, pp. 72-76):

What is the innate character of man, and what type of control system is necessary?

Man is evil, and an elaborate control system is necessary.

Man is a mixture of good and evil, and a system to avoid temptation is necessary.

Man is good, and only a system to gather information necessary for making decisions is necessary.

Questions to Consider on Cross Cultural Controlling in Church Growth

1. Is there a single biblical style of controlling?
2. Given no outside influence, what is the most likely controlling model that will develop in this local culture?
3. What are the most likely expectations of a controlling in a church setting? If some of those elements are not biblical, how can we facilitate guarding against them developing in our church?
4. Within the allowable framework of biblical guidelines, what controlling model(s) will be best for this culture?

Obedience and Church Growth

A. Scott Moreau

1. Obedience: the New Testament concept.
 - a. The pattern of our obedience: Christ, who was obedient even to the point of dying the undeserved death of a criminal (Phil. 2:5,8).
 - b. Paul's concept: taking even our thoughts as captives to the obedience of Christ (2 Cor. 10:5)
 - c. Christians are to be "obedient children" (1 Peter 1:14)
 - d. Obedience based on faithful response to hearing God's commands. We do not only need to know what to obey, we also need to obey what we know!
2. Levels of authority in regard to obedience
 - a. The first level: the commands of God (the very basic ones, according to George Patterson in Church Planting Through Obedience Oriented Teaching).
 - i. Repent and believe (Mark 1:5)
 - ii. Be baptized (Acts 2:38)
 - iii. Love (John 13:34)
 - iv. Celebrate the Lord's supper (Luke 22:17-20)
 - v. Pray (John 16:24)
 - vi. Give (Matthew 6:19-21)
 - vii. Witness (Matthew 28:18-20)
 - viii. Exercise spiritual gifts (1 Cor. 12:4-11)

We add to this list:

- ix. Be filled with the Holy Spirit (Eph. 5:18).
- x. Make disciples of all nations (Matt. 28:18-20).
- xi. Be holy (1 Pet. 1:13-16).
- b. The second level: apostolic practices which were not commanded (e.g., laying hands on new believers), which should be neither commanded nor prohibited.
- c. The third level: human customs (having a church building, the form of church government, the order of worship service, etc.). These should fit the cultural context.

Note: Patterson contends that most church splits and fights come because people elevate second and third level commands to first level status.

3. Developing towards obedience: some reflections from developmental theories.

- a. Four major schools of developmental theory and their positions may be noted (Salkind, Theories of Human Development, p. 12):

| Theory | Maturational | Psychoanalytic | Behavioral | Organismic |
|-----------------------------|--|--|--|--|
| Basic assumptions | The sequence of development is determined by biological factors and the evolutionary history of the species. | Development consists of dynamic, structural, and sequential components and a continuously reviewed need for satisfaction of instincts. | Development occurs according to the laws of learning and places great importance on events in the environment. | Development consists of the addition and modification of psychological structures. The organism assumes an active role in the process. |
| Philosophical rationale | Recapitulation theory | Embryology | <i>Tabula rasa</i> | Predeterminism |
| What variables are studied? | Biological systems of growth | Effects of instinctual needs on behavior | Frequency of behavior | Stage-related transformations |
| How is development studied? | Using cinematic records, co-twin studies, normative approach | Through verbal associations and indirect examination of conflicts | Conditioning and modeling paradigms | Problem solving during transitional points in development. |
| Areas of greatest impact | Child rearing and the importance of biological determinants | Personality development and the relationship between culture and behavior. | Systematic analysis of behavior, treatment and management of deviant behaviors, educational applications | Understanding of cognitive processes |

- b. Lawrence Kohlberg notes six stages in development of moral reasoning (adapted from Duska and Whelan, Moral Development, pp. 45-79):

| Level | Orientation | Stage | Name | Description | Reason for Action(s) |
|--|-------------|-------|---|---|--|
| Pre- Conventional | Self | 1 | Punishment-Obedience | Focus is on the physical consequences of the action, which determine whether it is good or bad. Avoidance of punishment and unquestioning deference to power are valued in their own right. | Fear of God's or man's punishment |
| | | 2 | Instrumental-Relativist | Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Elements of fairness, reciprocity and equal sharing are present, but are always interpreted pragmatically ("You scratch my back, and I'll scratch yours"). | Hope of God's or man's reward |
| Conventional | Society | 3 | Interpersonal-Concordance ("Good Boy--Nice Girl") | Good behavior is that which pleases or helps others and is approved by them. Behavior is frequently judged by intention: "He means well" becomes important for the first time. One earns approval by being "nice". | Societal companionship (feel part of a family) |
| | | 4 | Law and Order | Society is more important than the self--we have duty to obey society and this overrides our own concerns. Right behavior consists of doing one's duty, showing respect for authority and maintaining the given social order for its own sake. | It is my duty (law of Church) |
| Post Conventional Autonomous Principles | God | 5 | Social Contract Legalistic | Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. Relative values are respected, and rules need to be followed to reach consensus on what the society's laws should be. However, aside from society's laws, the individual has a right to choose his/her own personal values and opinions. We have freedom to change society's laws when all agree to change them. | God is a God who can be trusted |
| | | 6 | Principled-Universal | Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the golden rule) and are not concrete moral rules like the ten commandments. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons. | Because I love and trust God. |

- c. How do we proceed from one stage to the next? Kohlberg presents four qualities of stage development:
- i. **Stage development is invariant.** One must progress through the stages in order, and one cannot get to a higher stage without passing through the stage immediately preceding it.
 - ii. **In stage development, subjects cannot comprehend moral reasoning at a stage more than one stage beyond their own.** Thus a person at stage two, who discriminates good and bad on the basis of his own pleasure, cannot comprehend reasoning at stage four which appeals to fixed duties the performance of which need not offer any promise of reward or pleasure.
 - iii. **In stage development subjects are cognitively attracted to reasoning one level above their own predominant level.**
 - iv. **In stage development, movement through the stages is effected when**

cognitive disequilibrium is created, that is, when a person's cognitive outlook is not adequate to cope with a given moral dilemma. The belief of developmental theory, bolstered by the evidence, is that a person will look for more and more adequate ways of resolving dilemmas. If in a given situation one's cognitive framework cannot resolve a problem, the cognitive organism adjusts to a framework which does.

4. Case study in light of Kohlberg's Stages of Moral Reasoning: Obedience oriented church growth. The following steps are presents as "obedience-oriented church growth". In light of Kohlberg's presentation, what are the strengths and weaknesses of this approach?
- a. Focus on obedience, not knowledge (John 7:17). Patterson contends that true knowledge comes as a result of obedience, and not the other way around.
 - b. Focus on obedience to Christ, not to the teacher/preacher.
 - c. Do not wait for some stage of "maturity" before you teach them to obey--they grow through obedience at their level of knowledge.
 - d. Be sure you demand obedience to Christ's commands, not human practices!
 - e. Take people progressively along, not allowing movement to the next step until obedience to the present step is secured.
 - i. Some basic suggested units to work through:

The Holy Spirit, baptism, witnessing, discipline, discipleship, extension, spiritual gifts, organization in the church, reproducing churches, spiritual warfare, etc.
 - ii. Remember to gear all your teaching to obedience, not just knowledge.

Discipline and Church Growth

A. Scott Moreau

"If no society, nay, no house with even a moderate family, can be kept in a right state without discipline, much more necessary is it in the Church, whose state ought to be the best ordered possible."

John Calvin, *Institutes* IV:12:1

1. The scriptural basis for discipline
 - a. The authority of the Church (Mt. 16:19, 18:15-18, John 20:23): the Church has been given the authority not to forgive sins, but to declare Christ's judgement in that regard.
 - b. The practice of the early church: we see instances of disciplinary action taken.
 - i. God's direct discipline:
 - (1) Ananias and Sapphira (Acts 5:1-11).
 - (2) His discipline of His children (Hebrews 12:5b-13)
 - ii. Discipline by the apostles
 - (1) Gross violations of God's Word: the immoral Corinthians (1 Cor. 5:1-13).
 - (2) Paul and Peter (Gal. 2:11-14).
 - (3) Disassociation with the disobedient (2 Thess. 3:11-15).
 - (4) Paul and Hymenaeus and Alexander (1 Tim. 1:20).
 - (5) Rejection of a man who causes divisions (Titus 3:10-11).
 - (6) Turning away from those who cause dissensions contrary to the teaching they have heard (Rom. 16:17).
 - c. The holiness of God (Psalms 93:5, 1 Peter 1:16).
 - i. Holiness demands purity in-and-of itself.
 - ii. The Church, as a testimony to God's holiness, must maintain itself as holy (1 Peter 2:12).
2. Purpose of discipline: maintaining holiness in the Church.
 - a. As a testimony to the world.
 - b. To promote the edification of the believers themselves by securing their obedience to Christ.
 - i. That those disciplined may be ashamed, repent and grow in godliness (Heb. 12:5b-13).

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- ii. That the rest of the church might be warned of the consequences of sin and thus avoid it.
 - c. Note that church leaders will be held particularly responsible in this regard: the holiness of the church is their commission.
 - 3. The methods of discipline
 - a. The foundation of disciplinary measures: love and humility.
 - i. The goals of discipline:
 - (1) Purity of the church.
 - (2) Repentance of the offender.
 - ii. Discipline is not revenge; to abuse it is to incur God's discipline on us.
 - b. Recognize the offense and confront the offender.
 - i. For an individual or private offense, this should be done privately in a culturally appropriate fashion (Mt. 18:15).
 - ii. For a public offense, we may confront publicly, if there is a culturally appropriate fashion (as a testimony to both the church and the world, Gal. 2:11-14). However, I do not think that this **must** be done in the public arena.
 - iii. If repentance and reconciliation take place, rejoice. If not, move to the next step.
 - c. Confront the offender again, this time with witnesses (Mt 18:16). The idea is to confront, not to attack.
 - d. Bring the case before the church, which must be in agreement with the discipline of excommunication (Mt. 18:17).
 - e. Break off fellowship with the offender through excommunication (1 Cor. 5:1-5). This does not mean to totally break off all contact, but his/her participation in the fellowship of the church as a member in good standing.
 - f. Individual churches should respect the disciplinary actions of each other.
 - 4. The forms of discipline
 - a. Warning or admonishment (1 Thess. 5:12,14).
 - b. Avoidance or withholding of fellowship (2 Thess. 3:6,14).
 - c. Excommunication (Matt. 18:17b).
 - 5. Church growth and discipline
 - a. The parable of the vine and the vine-dresser (John 15:1-8).

- i. The purpose of pruning to bear more fruit.
- ii. Applies individually and corporately.
- b. Lack of discipline over an extended time will hinder growth.
 - i. We do not, however, discipline primarily so that the church will grow. Instead, we do so to maintain the holiness of the church, and growth will be unhindered as a natural result.
 - ii. Over short periods of time, discipline may cause decline (especially if discipline has not been present before) but that must never stop us from carrying out the discipline. Holiness is more important than short term growth!

Twelve Models of Church Planting
 (from Wagner, *Church Planting for a Greater Harvest*, pp. 59-75)

| <i>Modality Models</i> | <i>Sodality Models</i> |
|---|---|
| All of these models involve the idea of one church giving birth to another. | All of these models involve a denominational agency or paralocal church group giving birth to a church. |
| Hiving Off: A nucleus for a new church is formed from members of another established church. | The Mission Team: A team of missionaries is sent out to form a new church. |
| Colonization: Like hiving off, except the nucleus actually moves to a new geographic area to form the new church. | The Catalytic Church Planter: This person starts a new church, and then leaves for another area (Paul is the model for this). |
| Adoption: An older denomination or church establishes a relationship with a recently established church. | The Founding Pastor: The sending agency designated the one being sent as the founding pastor who stays with the church once it has been planted. |
| Accidental Parenthood: As a result of a church split (for whatever reason), two churches are formed. | The Independent Church Planter: These people operate apart from any agency (they serve as their own agency). They may follow any of the models listed, but operate on their own. |
| The Satellite Model: A new church is (or new churches are) formed which has a semiautonomous relationship with the mother church. | The Apostolic Church Planter: Among groups which recognize the gift of apostleship, an apostle is sent out to plant a new church. |
| Multicongregational Churches: Many different (usually ethnic) congregations share the same facilities. | |
| The Multiple Campus Model: One congregation, having one staff, one budget, and one membership roll, has more than a single facility. | |

The Pauline Cycle of Evangelism and Church Planting

(Adapted from Hesselgrave *Planting Churches across Cultures*)

1. Paul's plan

- a. Preliminaries: did Paul even have a basic plan for his missionary activity?
- b. Is Paul's strategy to be seen as normative and therefore relevant for us today?
- c. The "Pauline cycle": ten basic steps in planting a church in a new area.
 - i. The cycle itself can be seen in these steps:
 - (1) The church planters (missionaries?) are commissioned
 - (2) The target audience is contacted
 - (3) The gospel is communicated to the target audience
 - (4) The hearers come to know Christ
 - (5) The new believers are gathered together
 - (6) The faith of the new believers is confirmed
 - (7) The leadership of the new church is consecrated
 - (8) The believers of the new church are allowed to stand on their own
 - (9) The relationship between the church planting team and the new church is continued
 - (10) The churches that are sending missionaries gather with them to renew their own vision of what God is doing through the missionaries.
 - ii. Four aspects of the Pauline cycle to be noted:
 - (1) It has a beginning and an end
 - (2) It is cyclical, and so will continue until the Lord returns
 - (3) We proceed through it step by step as well as work on all steps simultaneously.
 - (4) It applies to a church in any stage of its existence as well as to pioneer situations.

STEP ONE: COMMISSIONING OF CHURCH PLANTERS

Acts 13:1-4: In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. 2 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." 3 So after they had fasted and prayed, they placed their hands on them and sent them off. 4 The two of them, sent on their way

by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

A brief look at Acts 13:1-4 shows these things:

1. The Holy Spirit gave the orders (though we are not told exactly how He did this).
 2. The people who were called to the task were specifically chosen.
 3. They were the "cream of the crop"--the very best of the Antioch church.
 4. The church fasted and prayed for them.
 5. The church confirmed the selection of the Holy Spirit.
 6. The church commissioned them for their ministry.
-

STEP TWO: THE TARGET AUDIENCE IS CONTACTED

Acts 13:14-16: From Perga they went on to Pisidian Antioch. On the Sabbath they entered the synagogue and sat down. 15 After the reading from the Law and the Prophets, the synagogue rulers sent word to them, saying, "Brothers, if you have a message of encouragement for the people, please speak." 16 Standing up, Paul motioned with his hand and said: "Men of Israel and you Gentiles who worship God, listen to me!"

Acts 14:1: At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There they spoke so effectively that a great number of Jews and Gentiles believed.

1. Some basic principles of contacting the target audience.
 - a. People cannot receive Christ unless they have heard of Him and understand their need for Him (Rom. 10:14-15).
 - b. Because our desire is that all may hear as quickly as possible, there needs to be selectivity and strategy in our contact. This implies that we should do some basic "homework" in order to most effectively reach our target.
2. Suggestions for the methodology of contacting the target audience (from Brock, *The Principles and Practice of Indigenous Church Planting*):
 - a. Get out among the people and study the area well.
 - b. Meet people where they are (within their natural contexts).

- c. Conduct a house-to-house survey.
 - d. Work primarily with adults (and be discerning as to their position in the community).
 - e. Begin an evangelistic Bible study (six to eight weeks long).
 - f. Think "reproducible" with every step that you take (2 Tim. 2:2)
-

STEP THREE: THE GOSPEL COMMUNICATED

Acts 13:17-42: The God of the people of Israel chose our fathers; he made the people prosper during their stay in Egypt, with mighty power he led them out of that country, 18 he endured their conduct for about forty years in the desert, 19 he overthrew seven nations in Canaan and gave their land to his people as their inheritance. 20 All this took about 450 years. "After this, God gave them judges until the time of Samuel the prophet. 21 Then the people asked for a king, and he gave them Saul son of Kish, of the tribe of Benjamin, who ruled forty years. 22 After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do.' 23 "From this man's descendants God has brought to Israel the Savior Jesus, as he promised. 24 Before the coming of Jesus, John preached repentance and baptism to all the people of Israel. 25 As John was completing his work, he said: 'Who do you think I am? I am not that one. No, but he is coming after me, whose sandals I am not worthy to untie.' 26 "Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent. 27 The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath. 28 Though they found no proper ground for a death sentence, they asked Pilate to have him executed. 29 When they had carried out all that was written about him, they took him down from the tree and laid him in a tomb. 30 But God raised him from the dead, 31 and for many days he was seen by those who had traveled with him from Galilee to Jerusalem. They are now his witnesses to our people. 32 "We tell you the good news: What God promised our fathers 33 he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "'You are my Son; today I have become your Father.' 34 The fact that God raised him from the dead, never to decay, is stated in these words: "'I will give you the holy and sure blessings promised to David.' 35 So it is stated elsewhere: "'You will not let your Holy One see decay.' 36 "For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. 37 But the one whom God raised from the dead did not see decay. 38 "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. 39 Through him everyone who believes is justified from everything you could not be justified from by the law of Moses. 40 Take care that what the prophets have said does not happen to you: 41 "'Look, you scoffers, wonder and perish, for I am going to do something in your days that you would never believe, even if someone told you.' " 42. As Paul and

Barnabas were leaving the synagogue, the people invited them to speak further about these things on the next Sabbath.

Acts 16:31: They replied, "Believe in the Lord Jesus, and you will be saved-- you and your household."

1. Some preliminary considerations in communicating the Gospel in a new environment.
 - a. The message itself is universal; the love of God applies everywhere in the world.
 - b. The method of communicating that message, however, will vary from situation to situation. This involves the whole study of intercultural communication.
 - c. While people are the physical communicators of the Gospel message, God (the Holy Spirit) is the one who convicts people of sin and draws them to Christ (John 16:8-11). This aspect of His work is known as *elenctics*.
2. Our first task is to contextualize the message; to make the Gospel understandable in the local context.
 - a. The purpose of contextualization is primarily to make the message understandable to the target audience.
 - b. A secondary effect of this will be that the message may be more *appealing*, but this is not to be our primary focus.
3. Once the message is contextualized, we examine the possible methods of communicating it:
 - a. Do we use **mass** or **individual** communication, or some combination of the two?
 - b. Do we use **monologue** or **dialogue**?
 - c. Note that often our answers will be both/and rather than either/or.
4. We must also examine the use of an appropriate media (or vehicle) of communicating:
 - a. Various types of media include:
 - i. Printed (books, posters, pamphlets, etc.)
 - ii. Visual/Verbal (street preaching, drama).

- iii. Electronic (film, tape).
 - b. Important cultural considerations include:
 - i. What types of media do the people have experience with? Are they literate; have they seen films; have they heard radio or tapes?
 - ii. Do any particular media convey overtly positive or negative images within the culture?
 - iii. Are there any particular factors that must be included (such as color sensitivity, symbols to be used or avoided, etc.)?
 - 5. Measuring understanding and response: are they hearing what we are saying? Do they understand it the way we mean it? Our goal here is to confirm (or deny) that we are giving them an honest and accurate picture of the Gospel in ways that they will understand.
-

STEP FOUR: THE HEARERS CONVERTED

Acts 13:48: When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

Acts 16:14-15: One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. 15 When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

- 1. What is *conversion*?
 - a. The Greek (*epistrepho*) generally means both a turning *from* and a turning *to*. The biblical sense involves turning from evil to good (Satan to God), and includes the intellect, emotions, and will.
 - b. Hesselgrave (*Planting Churches*, p. 235) defines conversion as "an act of the believer which follows repentance in which he turns to God in such a fashion that the beliefs and practices of the old religion are completely forsaken and the grace of God becomes observable in his life".
 - c. The NT data indicates that conversion is essentially a turning about--a turning of the direction of a person away from his/her way of life towards God through the person of Jesus Christ. The following selected passages show both the physical and spiritual

use of the Greek term *epistrepho*:

i. Physical Turning

Matthew 9:22: Jesus **turned** and saw her. "Take heart, daughter," he said, "your faith has healed you." And the woman was healed from that moment.

Matthew 24:18: Let no one in the field **go back** to get his cloak.

Mark 8:33: But when Jesus **turned** and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men."

ii. Spiritual Turning: Conversion

Matthew 13:15: For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.'

Luke 1:16: Many of the people of Israel will he **bring back** to the Lord their God. 17 And he will go on before the Lord, in the spirit and power of Elijah, to **turn** the hearts of the fathers to their children and the disobedient to the wisdom of the righteous-- to make ready a people prepared for the Lord."

Acts 3:19: Repent, then, and **turn** to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

Acts 11:21: The Lord's hand was with them, and a great number of people believed and **turned** to the Lord.

Acts 26:20: First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds.

Acts 28:27: For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and **turn**, and I would heal them.'

1 Thessalonians 1:9: for they themselves report what kind of reception you gave us. They tell how you **turned** to God from idols to serve the living and true God,

1 Peter 2:25: For you were like sheep going astray, but now you have **returned** to the Shepherd and Overseer of your souls.

2. Styles of decision-making:

- a. General concepts: Stewart discusses four types of decision making (Stewart, "Culture and Decision-Making", pp. 186-7):

| Name of Style: | | Technical | Logical | Bureaucratic Group | Social Collective |
|--------------------|---|--|--|---|---|
| Found in: | | US | West Europe (excluding GB) | Euro-North American Bureaucracies | Japan |
| Decision-Maker | Who makes the decision? | Individual | The individual serving in the role | Committee group | Collectivity group |
| | Where should the locus of control be? | Expert, technician, those affected by consequences of activity | Headman Authority | Work group Policy makers | Social network Group network |
| Prediction System | Experience of the decision maker used in process of deciding | Facts Experience Information Digital language | Observations Concepts Theories | Raw data Precedents Experience | Emotion, actions Impressions Experience Facts |
| | Representing the experience (problem formulation) | Frame, context Positive-negative valences Measurement, risk Problem formulation | Values | Measurement Policy Office/department | Form, precedents Tradition, rules Resulting actions |
| | Using the represented experience | Alternatives Representing, causal, future problem definition | Classification system Formal cause, present | Prediction systems Plans, classification Present Group processes | Emotion Past, present Social network |
| | Strategy making (setting the stage for the decision-making frame of choice) | Negative reasoning (avoiding obstacles), rational Anticipate consequences, obstacles, constraints Worst case analysis, means Null logic | Classifying concepts Contrast principle Logical considerations | Policy consideration Anticipated consequences | Imitation, adaptation Historical, mythical Social Projected response |
| | Reaching conclusions | Choice Conceptual decision | Acts of classification Logical | Group decisions Procedural | Polemics Rituals Customs |
| Decision-Criterion | Criterion for the decision made | Utility | Goodness of fit | Utility Group maintenance | Goodness of imitation Improvement |
| | Legitimizing the decision | Practicality | Invested authority | Majority vote | Unanimous consent Social network power |
| | Implementing | Quick preparation | Slow preparation | No preparation | Detailed preparation |

- b. The application of this is shown in the chart constructed by Kume (from Dodd, *Dynamics*, p. 169):

| Communication Function for Decision Making | American Styles | Attendant American Cultural Factors | Japanese Styles | Attendant Japanese Cultural Factors |
|--|---|--|--|---|
| Locus of decision | Individual leader has capacity to direct and take personal responsibility | Individualism Independence Control of events | Group: leader has capacity to facilitate and take shared responsibility | Collectivism Interdependence Group orientation |
| Initiation and coordination | Top-down Use of expert's information Less frequent discussion | Power Competition Self-reliance Doing (getting things done) | Bottom (or middle) up Prior consultation Frequent discussion | Subservience Cooperation Harmony Being-in-becoming |
| Temporal orientation | Planning ahead Quick decision Slow implementation | Future-oriented Linear thinking Sense of urgency Individualism | Adjusting to changing circumstances Slow decision Immediate implementation | Present oriented Circular thinking Gradual buildup Group loyalty |
| Mode of reaching decision | Individual decision Majority decision Split decision | Choice among alternatives Equal opportunity to express "Matters of procedures" | Consensus | Acceptance of a given option Conformity "Tentativeness" |
| Decision criterion | "Rational" Practical empiricism | Analytical Materialistic | "Intuitive" Group harmony | Holistic Spiritual commitment |
| Communication style | Direct Confrontation | Cognitive Dichotomy | Indirect agreement | Affective "Feeling around" |

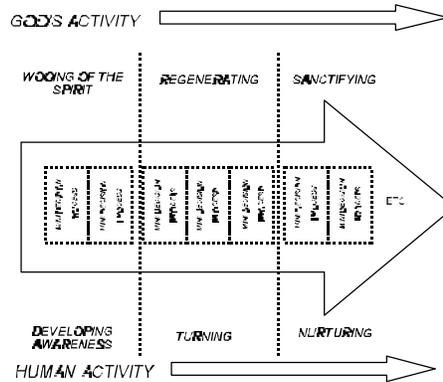
3. Motivation and decision making (Hesselgrave, *Communicating Christ-Cross Culturally*)

- a. J. Waskom Pickett (*Christian Mass Movements in India*) has shown that motives in conversion are not as significant as the presence or absence of follow-up in determining whether or not a new believer will continue in his faith.
- b. To decide or not to decide: we tend to force "decisions", but some cultures prefer to allow things to remain in tension, for in some cultures you can never go back on a decision poorly made.
- c. Society and decision-making:
 - i. Consensus decisions are those made uniformly through the society. In Japan, for example, decisions are made within a consensus framework.
 - ii. Peer decisions are those made by an immediate peer or collective ingroup.

- iii. Individual decisions are those made by the individual (who may or may not give attention to peer group or society at large).
- d. All people tend to operate on all three levels, though for any decisions which we consider important, we will tend to prefer one of the above levels for our "decision-making context".

Making a Decision for Christ

- 4. Kraft presented an early model of conversion as a process for consideration in the intercultural context. He leaves much more room as to what the actual decisions are and how they are to be made than the other two models (Kraft, *Christianity in Culture*, p. 338).



- 5. The Engel scale was the first broadly accepted scale that expanded the decision making process. Note the world view assumptions implicit in this diagram, including linear logic, cause and effect, rational decision making, and an individualistic approach to life

| God's Role | Communicator's Role | | People's Response |
|--------------------|---------------------|----|---|
| General Revelation | | -8 | Awareness of Supreme Being but no Effective Knowledge of the gospel |
| Conviction | Proclamation | -7 | Initial Awareness of the Gospel |
| | | -6 | Awareness of the Fundamentals of the Gospel |
| | | -5 | Grasp of Implications of Gospel |
| | | -4 | Positive Attitude Toward Gospel |
| | | -3 | Personal Problem Recognition |
| | | -2 | DECISION TO ACT |
| | | -1 | Repentance and Faith in Christ |
| | Persuasion | | |
| | Regeneration | | New Creature |

- 6. A more recent adaptation of this scale (based on Mark 4:1-20) has been proposed by Jim Peterson and K. C. Hinkley (*Living Proof*, p. 27):

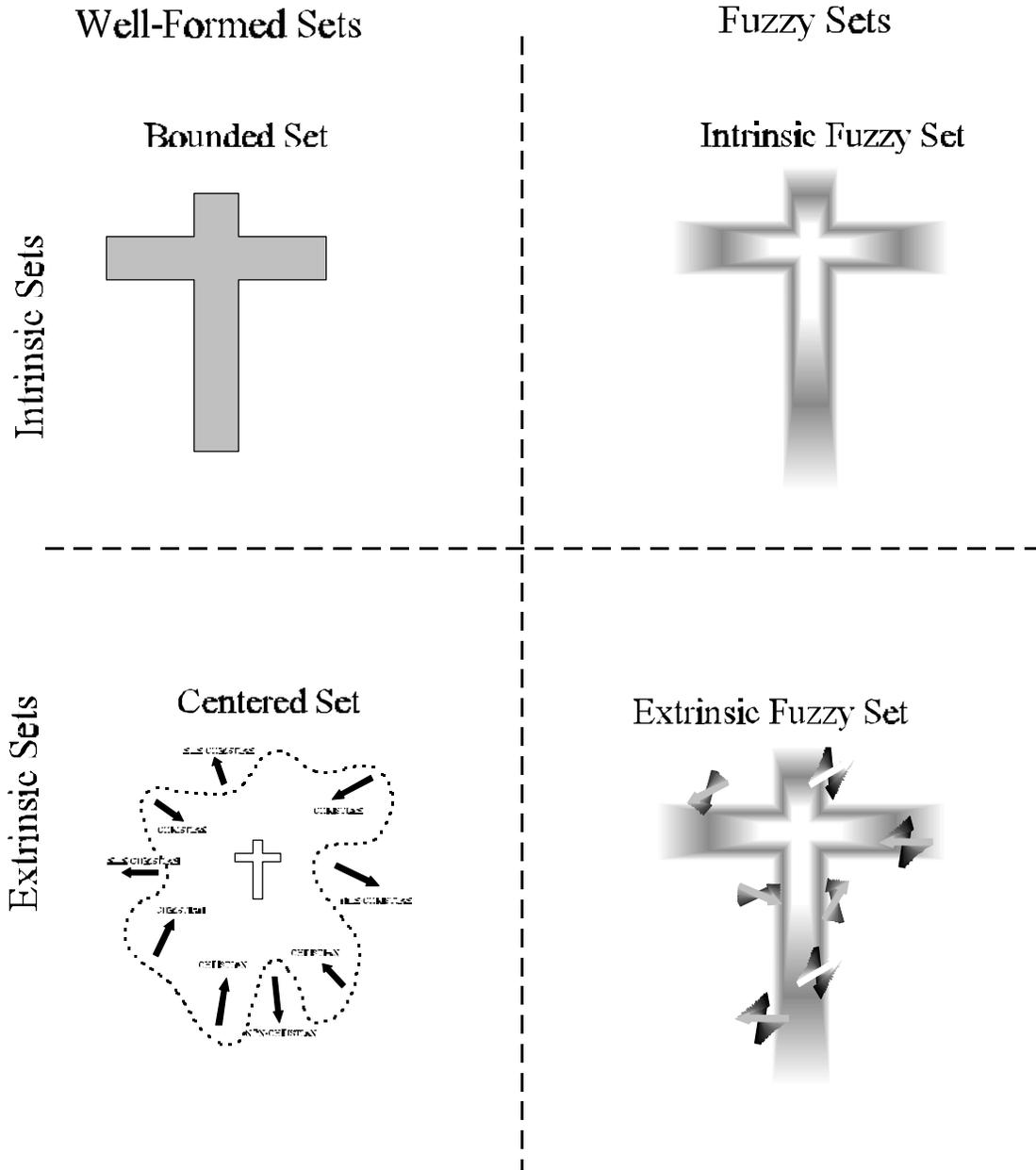
A FOUR-PHASE PROCESS OF LIFESTYLE EVANGELISM

(Hinckley, *Living Proof*, p. 27):

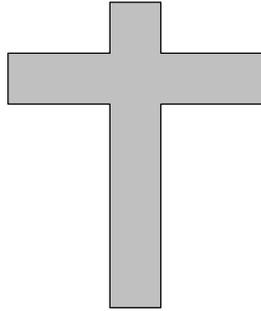
| PHASE | CULTIVATION | | | | | SOWING | | | | HARVESTING | | | | MULTIPLICATION | | | |
|---|--|--------------------|--|----------------------------------|---|---|-------------------------------|--------------------------------------|-------------------------------------|--|----------------|----------------------|------------------------|---|--------------------------------------|--|----------------------------------|
| PICTURE | The soil = human hearts | | | | | The seed = Gospel truth | | | | The grain = Reproduced life of Jesus Christ | | | | The crop = Christian Community | | | |
| EXPLANATION | Speaks to the heart through relationship. Focus on caring. | | | | | Speaks to the mind through revelation. Focus on communication. | | | | Speaks to the will for a faith response. Focus on conversion. | | | | Speaks to the whole man for growth and going! Focus on completion (Col. 1:28). | | | |
| EMPHASIS | The presence of the believer. Building a friendship bridge. | | | | | Presentation of the gospel. Giving understanding of truth. | | | | Persuasion. Encouraging a meaningful decision of faith. | | | | Participation. Integration into Body | | | |
| OBSTACLES | Indifference Antagonism | | | | | Ignorance Error | | | | Indecision Love of darkness | | | | Isolation Inward Focus | | | |
| SOME EXAMPLES | Nicodemus (John 4) Woman at well (John 4) | | | | | Ethiopian eunuch (Acts 8) Woman at well (John 4) | | | | Philippian jailer (Acts 16) Woman at well (John 4) | | | | Jerusalem converts (Acts 2:40f) Samaritan Awakening (Acts 8) | | | |
| MINI-DECISIONS Some of the specific 'mini-decisions' that could be made in each phase. | -12 | -11 | -10 | -9 | -8 | -7 | -6 | -5 | -4 | -3 | -2 | -1 | ✠ | +1 | +2 | +3 | +4 |
| | Going his or her own way. | Aware of messenger | Has positive attitude toward messenger | Aware of difference in messenger | First aware of Bible's relevance to life. | Has positive attitude toward Bible | Aware of basics of the gospel | Understands meaning and implications | Has positive attitude toward gospel | Recognizes personal need | Decides to act | Repents and believes | New creature in Christ | Faith confirmation and grounding | Assimilation into a caring community | Growing and maturing into Christlikeness | Going! Mobilization to reproduce |

The Pauline Cycle of Church Planting

7. Set theory and decision-making. In light of the biblical picture, should we use a bounded set or centered set approach to understanding conversion? Paul Hiebert lays out a typology of set theory which helps understand how we view “conversion” (as well as “discipleship” and “church”):



Bounded Set



Characteristics of Bounded Sets

1. Category created by listing essential characteristics an object **must** have in order to belong to the set.
2. The category is defined by a clear boundary.
3. Objects within the set are uniform in their essential characteristics
4. Bounded sets are essentially static sets.
5. Bounded sets are “ontological” sets, in that we see them as having to do with ultimate, changeless structure of reality which is defined in universal unchanging, abstract categories.

“Christian”

1. Defined by what (s)he **is**; focus is on external characteristics (using tests of orthodoxy and orthopraxy)
2. There is a sharp line between “Christian” and “non-Christian” and we idealize the maintenance of that boundary
3. All Christians are the same (maturity not an issue--being a Christian is)
4. Strong emphasis placed on conversion as the one experience that we must all have, and it can be identified at a point in time
5. Focus on intrinsic nature of a person

“Church”

1. The church is a gathering of Christians, a uniform homogenous group (same doctrines, same behavior); we might question whether members of other churches are “truly” Christian; approach to doctrine is also uniform; theology comes in unique propositional statements
2. Emphasize membership rolls, limit participation of non-members, seek to exclude non-Christians from church membership
3. Democratic approach to church decisions (one person, one vote)
4. Stress on evangelism as the means of gathering new people into the category
5. Building the church is an end in-and-of itself (greatest danger is worship of the corporate self)

Intrinsic Fuzzy Sets



Characteristics of Intrinsic Fuzzy Sets

1. Membership is based on the intrinsic nature of the members
2. The boundaries of the set are fuzzy, with degrees of inclusion
3. A thing may belong to two or more sets simultaneously
4. Change is a process, not a point (come in by degrees, not instantly)
5. Sees reality as continua that flow onto one another.
6. Tend to be relativistic (no sharp distinction between right and wrong)

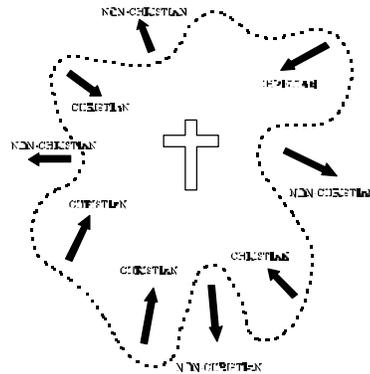
“Christian”

1. Defined in terms of beliefs and practices
2. Membership one of degree
3. Conversion rarely a decisive event; seen as a gradual acquisition of the necessary beliefs and practices
4. People could belong to two or more religions at the same time
5. Little emphasis on evangelism; no clear choice between Christianity and non-Christian religions.

“Church”

1. Creeds and practices would be the means of membership definition
2. No need to maintain a sharp boundary line through membership lists
3. We would accept diversity on issues of faith while still helping people accept the church’s teachings and lifestyles
4. The church would not call for conversions, but for a growth or evolution into the essentials of Christian faith
5. The church would see itself as a body of believers sharing the same beliefs and practices; would stress fellowship
6. Danger: worship of self and sliding into theological relativism

Centered Sets



Characteristics of Centered Sets

1. Created by defining a center or reference point for the relationship of things to that center; things that relate to the center belong to the set, things that do not, do not belong to the set
2. They have sharp boundaries formed by defining the center and any relationships to it
3. The emphasis is not on the boundary, but on the center and type of relationship being defined
4. Two variables: Membership and distance to the center.
5. Two types of change: entry or exit of the set through change of direction and movement toward or away from the center.

| "Christian" | "Church" |
|--|---|
| <ol style="list-style-type: none"> 1. Christian = follower of Jesus; those who make Him their center 2. Clear separation of Christian and non- Christian 3. Recognize variation among Christians (maturity an issue; closeness to the center) 4. Two types of change: conversion (entering the set) and growth (movement towards center) | <ol style="list-style-type: none"> 1. Church defined by center; set of people gathered around Christ. 2. The church is a place of worship (relating to the center) 3. We make a clear distinction between those related to Christ and those not related 4. We recognize the priesthood of all believers without neglecting issues of spiritual maturity 5. We would stress evangelism as turning to Christ 6. The primary task of the church would be to uplift the center 7. Idolatry is a subtle form of danger (following too closely those who claim special relationship to the center) |

Extrinsic Fuzzy Sets



Characteristics of Extrinsic Fuzzy Sets

1. Membership in the category is based on its relationship to the center.
2. The boundary is fuzzy
3. Two variables: degrees of membership and degrees of strength of relationship

| "Christian" | "Church" |
|--|---|
| <ol style="list-style-type: none">1. Christians are those related to Christ in one way or another (Lord, guru, teacher, etc.)2. No sharp dividing line between Christian and non-Christian. There would be degrees of being Christian.3. Two variables of change to note: direction of movement (conversion over time towards Christ) and degree of closeness to Christ. | <ol style="list-style-type: none">1. Composed of people who have some commitment to or relationship with Christ; church would seek to strengthen that dedication2. No clear boundary for the church; a loose collection of people with varying degrees of commitment and closeness; all welcome to join3. Church would recognize both degrees of coming to commitment and degrees of closeness4. Conversion a series of decisions, a process of turning toward Christ) |

8. Decision-making as a process: Modern communicators recognize that our conversion to Christ is actually the culmination of a process of events which led to that conversion. If we can understand the general dynamics of the decision making process as well as the cultural specifics of our target audience, we will be better equipped to enable people to come to culturally relevant and biblically faithful decisions for Christ.
 - a. Hesselgrave presents a five-point conversion process (following the conflict model of decision-making, with the labels given by McIntosh and Janis and Mann also included)

| Stage | Labels of Stages | | | | Definition in Christian Context |
|-------|------------------|-----------------------|----------------|------------------------------------|---|
| | Hesselgrave | McIntosh (1969) | Rogers (1983) | Janis and Mann (1977) | |
| One | Discovery | Assessment | Knowledge | Appraising the Challenge | There is a person called Christ whom the true God is said to have sent into the world to be the Savior and Lord of mankind. |
| Two | Deliberation | Evaluation | Persuasion | Surveying Alternatives | There is a possibility that I (we) should forsake the old ways and follow Christ. |
| Three | Determination | Choice | Decision | Weighing Alternatives | I (we) will repent and believe in Christ. |
| Four | Dissonance | Solution of the Field | Implementation | Deliberating Commitment | Shall I (we) resist the forces which draw me (us) back to the old ways, and continue to follow Christ in spite of present difficulties? |
| Five | Discipline | Execution | Confirmation | Adhering Despite Negative Feedback | I (we) will identify with the people of Christ and live in submission to His lordship and church discipline. |

9. Missionary appeals in the decision-making process: what types of appeals may the missionary make in seeking to lead people to Christ? The answer, of course, will depend on the cultural context. Several types of appeals may be noted:
 - a. The appeal to selfhood (useful for peoples who are high on individuality)
 - b. The appeal to authority (useful for peoples who have a large power distance and/or a high uncertainty avoidance).
 - c. The appeal to security (useful among people with high uncertainty avoidance)
 - d. The appeal to reason and logic (useful in the low-context academic and intellectual

arena; not as useful in higher-context "folk" religion appeals)

- e. The appeal to shame (useful for people in collective societies).
- f. The appeal of guilt (useful for people with large power distance and an individualistic orientation)

Bear in mind that none of these are a "sure bet"--it is the Holy Spirit alone who determines people's response to the Gospel. The more appropriate the type of appeal used, however, the less "sociological" clutter there is in the person's (or group's) decision-making process.

| Area of Consideration | Relevant Hofstede Values | Explanation |
|---|---|--|
| Locus of the decision for Christ | Power Distance Individualism/Collectivism | PD: Who makes the decision (leader or group) and how it is made (top-down or bottom-up) I/C: Whether group or individual considerations are more important |
| Motivation for the decision for Christ | Uncertainty Avoidance Individualism/Collectivism Masculine/Feminine | UA: Levels of acceptable risk/security in making the decision I/C: Whether the decision-maker(s) are motivated by self-related or group-related obligations M/F: Personal relations and competition/performance factors in motivating to decide |
| What factors are important in making any decision for Christ? | Power Distance Uncertainty Avoidance Individualism/Collectivism Masculine/Feminine | PD: Who makes the decision? UA: Amount of acceptable risk (social ostracism, etc.); level of concern with absolute truth and authority I/C: Can an individual make the decision by her (him) self? M/F: Is "getting ahead" (e.g., personal salvation) more important than interpersonal harmony (waiting for the rest to decide)? |
| How long will it take to make the decision for Christ? | Uncertainty Avoidance Individualism/Collectivism | UA: What (security or risk) pressure is there to make or delay a decision? I/C: To what extent does the (person, group) need to be in harmony before the decision is made? |

10. We must not lost sight of our goal: sensitively offering people the chance to respond to the claims of Christ in terms that communicate to them. Our goal is not necessarily to make their decisions easier; it is to enable them to assess the issues more honestly and make a more honest (and hopefully lasting!) decision.

11. Confession of faith

- a. What form of verbal confession of faith should we ask of the converts? They must be willing to announce it some manner their obedience to Christ in the public arena.

- b. When, where, and how are all questions pertinent to baptism. Should it be a public ceremony or a private one? If there are links to pagan rites, should (or can) we change for form of baptism? How long should a person be a Christian before he or she is baptized?
12. Developing a plan
- a. Be aware of possible motives in conversion.
 - b. Based on an understanding of the decision making process, encourage meaningful decisions.
 - c. Determine/develop appropriate modes of confession and the time and manner of baptism.
-

STEP FIVE: THE BELIEVERS CONGREGATED

Acts 13:43: When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God.

1. Various factors affect the method, place, and means of gathering believers together into a viable congregation. Whatever their impact, we are clearly told that such gatherings are to be a normal part of a church community (Heb. 10:25: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching"). Our goal in this step is to develop a plan of gathering the believers into a worshipping congregation which shows adherence to biblical norms and sensitivity to cultural specifics.
2. Belongingness: people will not want to come to a gathering on a regular basis unless they feel that they belong.
 - a. Incorporation processes:
 - i. Informal aspects include feeling wanted and accepted by the group and knowing that your participation is desired. There is usually no public pronouncement of this incorporation. The factors that determine what it includes are strongly related to cultural forms of acceptance and participation.
 - ii. Formal aspects include the acceptance into membership by some rite or ritual in the public arena. In the church this may include baptism, church

membership rites, etc. It would be the "cultural equivalent" of traditional acceptance rites (adulthood ceremonies and initiations, etc.).

- iii. Both the new believer and the congregation are responsible in the incorporation process.
 - b. *Anomie* is the stress of moving the new convert from his social group to that of the church community in which the whole set of acceptable "signals" may be different. It takes time to learn the language and actions required in a church which differ from those in traditional society.
3. What is the optimum size for a congregation?
- a. In regard to worship, large numbers can enhance the experience because they show a certain social momentum for the church.
 - b. In regard to fellowship, a group should not exceed a number in which everyone can know everyone else. This number is culturally and situationally dependent. Note the 12 disciples of Jesus who were His immediate and intimate group, *and* the larger group of all believers (at that time, there were about 120) gathered in the upper room after His death (Acts 1:15).
 - c. The larger the congregation, the more the need for smaller cell groups in which the face-to-face contact and intimate knowledge of each other can continue. Note Cho's church in Korea, which has more than 300,000 members and over 10,000 cell groups. The huge Sunday morning worship is a momentum building time, and the small cell group meetings (no more than 15 families are allowed in each cell group) maintain the close spiritual harmony needed for individual growth and maturation.
4. The place of meeting
- a. In the first 150 years of the church, there were no church buildings *as we know them* today.
 - b. "House" churches or "community" churches: is there a "best" model?
 - i. First, what are we looking for: celebration or intimacy?
 - ii. Second, what cultural models do we have which may help the members feel more "at home" in the church?
5. The times of meetings may vary from culture to culture. Whatever the time, it must be long enough for true worship of the Lord to take place.

STEP SIX: THE FAITH CONFIRMED

Acts 14:21-22: They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, 22 strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.

Acts 15:41: He went through Syria and Cilicia, strengthening the churches.

The process of confirming the faith of the new group of believers involves bringing them to a stage of maturity in preparation for their eventual "independence". Hesselgrave deals with five major areas in this step: instruction, worship, service, witness, and stewardship.

1. Faith and instruction: questions to ask:
 - a. What do we teach new believers in our ministry location?
 - b. How do we teach them?
 - c. What is our goal in teaching them?
 - d. How do we determine the content of our teachings?

2. Faith and worship: the New Testament concept of worship is adoration accompanied by some sort of service rendered to the One who inspires reverence. Note that it includes both adoration AND service.
 - a. Worship defined
 - i. Worship = "worthship", which "connotes actions motivated by an attitude that reveres, honors, or describes the worth of another person or object." (Martin, "Worship", ISBE Revised)
 - (1) It is to give to God all the honor and glory that belongs to Him alone. This is the opposite of "idolatry."
 - (2) Two selected definitions:
 - (a) "Reverent devotion and service to God motivated by God's saving acts in history" "the dramatic celebration of God in His supreme worth in such a manner that His 'worthiness' becomes the norm and inspiration of human living" (Ibid.)
 - (b) "The intelligent, understanding worship, that is, the worship which

is consonant with the truth of the Gospel, is indeed nothing less than the offering of one's whole self in the whole of one's concrete living, in one's inward thoughts, feelings and aspirations, but also in one's words and deeds." (Cranfield, *Romans*, p. 605)

ii. New Testament vocabulary for worship.

- (1) *Proskuneo* (54 times): the act of bowing or falling down before God as an act of submission and deep reverence.
- (2) *Sebomai* (10 times): literally "fear," it involves a deep reverence which stresses the feeling of awe (though the literal aspect of fear is not to be excluded).
- (3) *Latreuo* (21 times): literally "service," this includes all of our good acts (which are seen as our service of worship to God, Rom. 15:27) and the ministry of the gospel (Rom. 15:26).

iii. Factors that are to be present in worship: (Tozer)

- (1) Boundless confidence in the God we trust and worship.
- (2) Admiration or appreciation for the surpassing greatness and excellency of God.
- (3) Fascination with the wonder of God and His magnitude.
- (4) Adoration or love of God with our whole person.

b. Methods and forms in worship

i. How are we to worship?

- (1) Our worship is directed towards God.
- (2) Our worship is performed in the power and guidance of the Holy Spirit.

ii. What are the elements of public worship?

- (1) **Time:** Public worship does not have to be confined to Sunday mornings--we are free to choose the day and the length of the time when we can worship without interruption.

- (2) **Venue:** It is not necessary to have a building, as long as there is an acceptable place to gather. God cares more for people than places or buildings!
 - (3) **Word of God:** Central to worship is the Word of God by which He speaks to us. He does so both through public reading and sermons.
 - (4) **Prayer:** The form can vary from church to church, the fact of prayer is not an option.
 - (5) **Praise and singing:** Choose music forms that have the most meaning to the people. Encourage some members of your church to begin writing songs to sing to the Lord.
 - (6) **Offering:** This is our chance to respond to God's gift to us by giving towards His work. Our desire is to serve Him and enable His servants to further His work.
3. Faith and service: the basic idea of worshipping God through using the gifts He has given us in ministry to the body of believers (and, secondarily, in service to the world). If the church planter sets the congregational "spirit" to be a receptive one rather than a giving one (by doing all the work for them), then the church will tend to rely on its leaders to do the work of service while it takes the part of observer.
 4. Faith and witness: how can we establish an attitude of evangelism in the newly planted church? Peter Wagner has estimated that 10% of all Christians have the gift of evangelism. Do we seek to involve only them, or do we seek to get the whole congregation involved in witnessing to others?
 5. Faith and stewardship: if the church planter provides all the finances for the newly planted church, he may develop a receiving mentality that will hurt that church later. People should be taught to give to the Lord from the earliest opportunity. Note that stewardship includes more than material possessions--it also includes our time and talents. How do we encourage "giving" in these areas?

STEP SEVEN: THE LEADERS CONSECRATED

Acts 14:23: Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

1. Our desire in setting the leaders apart before God for their work of equipping the saints for ministry is to develop a church that will be able to adequately stand on its own

before the Lord. We desire a church that is **Christ-reliant**, not church-planter (or missionary) reliant.

2. The biblical concept of a leader: a true *servant* of the flock which God has entrusted to her/him.
3. Developing leadership for the local church
 - a. What are the basic functions of church leadership?
 - i. Equipping the believers for ministry (Eph. 4:11)
 - ii. Governing the congregation (1 Tim. 5:17)
 - iii. Ministering the Word of God to the congregation (1 Pet. 5:2)
 - iv. Protecting the congregation from false teachers and doctrines (Acts 20:28-30)
 - v. Visiting the sick and praying for them (James 5:14).
 - b. Is there such a thing as a distinction between the "professional" clergy and the laity of the church in terms of ministering?
 - c. One suggested methodology of church leadership development:
 - i. Provide for both spiritual and intellectual development of the prospective leaders.
 - ii. Train the workers *towards* the task, not away from it.
 - iii. Gear the training for the entire church, not just a select few.
 - iv. Adapt the training to the specific situation (e.g., rural, urban, literate, non-literate, monotribal, polytribal, etc.)
 - v. Do not train the leaders to do all the work--train them to share the load with others. To do this, YOU must set the example before they will be able to copy it!
 - vi. Begin the training in church discipline early in the process; let the prospective leaders have a major (if not complete!) say in the forms and durations of church discipline.

STEP EIGHT: THE BELIEVERS COMMENDED

Acts 14:23: Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

Acts 16:40: After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Then they left.

1. The main goal of this step is for the pioneer to "clear the camp" and leave the new congregation to stand on its own (under the authority and power of the Lord, of course!). Roland Allen (*Missionary Methods: St. Paul's or Ours?*, p. 84) relates: "The facts are these: St. Paul preached in a place for five or six months and then left behind him a church, not indeed free from the need of guidance, but capable of growth and expansion."
 2. The withdrawal process and procedure
 - a. The timing of the withdrawal: it should be as soon as realistically possible, and will vary from situation to situation. Note that the longer you stay, the harder it is for that church to develop its own leadership.
 - b. Build indigenous leadership; do not merely replace one outsider with another!
 - c. Why withdraw?
 - i. To help the *church* by giving the local leaders a chance to grow and develop.
 - ii. To help the *church planter* by setting him/her free to plant another church and to prevent him from developing a dictatorship mentality ("I planted this church, and I alone know what is best for it!!").
 - d. Continuation of successful existing ministries.
 - i. Especially in those ministries which God has blessed, the church planter should be training people who will be able to "reproduce" his/her efforts.
 - ii. Occasionally the church planter will have to "force" new leadership to emerge. This can be done by attending other business and forcing them to lead in his/her absence (before he/she leaves for good).
-

STEP NINE: THE RELATIONSHIP CONTINUED

Acts 15:36: Some time later Paul said to Barnabas, "Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing."

Acts 18:23: After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.

1. Our desire in continuing the relationships (between church-planter and church, denomination and church, and mission and church) is to maintain a framework in which the work of fulfilling the Great Commission will be more effectively accomplished.
2. The relationship between the church-planter and the church.
 - a. The spectrum of possible relationships:

| DESIRABILITY | TYPE OF RELATIONSHIP | DESCRIPTION |
|--------------|----------------------|-------------------------------|
| Undesired | Autocratic | Unsolicited superintendence |
| Desirable | Advisory | Counsel upon request |
| | Fellowship | Mutual help and encouragement |
| | Contact | Periodic communication |
| Undesirable | Broken | Complete breakdown |

- b. Paul and his churches: fellowship
 - i. Paul felt a continuing responsibility for the well-being of the new church.
 - ii. The new churches saw Paul as a special man whose advice was not to be ignored.
 - iii. The churches that Paul planted continued to participate in his ongoing ministry (with finances and prayer).
3. The relationship between the new church and other churches in the same denomination (or fellowship): The New Testament picture shows these aspects
 - a. The churches saw their common bond (Acts 15:1-2)
 - b. They regularly sent greetings to one another (Rom. 16:16)
 - c. They cooperated in the famine relief project (Rom, 15:26 and 1 Cor. 16:1-3)
 - d. They sent representatives to each other (Acts 15:1-2)
 - e. They supported the apostles as they moved on to other fields (Phil. 4:15-16)

- f. They shared letters from the apostles (Col. 4:16)
 - g. They encouraged one another (2 Cor. 1:24)
 - h. They cooperated together in evangelism (1 Thess. 1:8)
4. The relationship between the new church and the mission agency
- a. The basic patterns:
 - i. Paternalism (with the mission agency dominating)
 - ii. Full integration (into one organization)
 - iii. Dichotomy (a split between the mission agency and the church)
 - iv. Full partnership (two organizations working together as partners)
 - b. A suggested pattern of development in mission/church relations:
 - i. The mission *starts* the church as a pioneer.
 - ii. The mission *nurtures* the new church as a parent.
 - iii. The mission *works alongside* the church as a partner.
 - iv. The mission is *under the direction* of the church as a participant (while it continues pioneering, parenting, and partnering churches in new fields).

STEP TEN: THE SENDING CHURCH CONVENED

Acts 14:26-27: From Attalia they sailed back to Antioch, where they had been committed to the grace of God for the work they had now completed. 27 On arriving there, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles.

Acts 15:1-4: Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved." 2 This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. 3 The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad. 4 When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them.

1. The primary purpose of gathering the churches together is to facilitate the perpetuation of the church planting cycle (and to enable *all* Christians to take part in the task of taking the Gospel to the world).

2. A central aspect of the gathering of the sending churches is to renew their understanding of and commitment to the biblical mission of the church. Hesselgrave (*Planting*, p. 20) relates: "The primary mission of the Church, . . . is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service, thereby planting new congregations throughout the world."
3. Evangelism and social concerns: how are they to be related in the "mission" of the church?
4. The role of every Christian in the missionary task (Matt. 9:35-38)
 - a. *Seeing* the situation
 - b. Having *compassion* for the lost
 - c. *Praying* for the Lord of the harvest to send forth laborers.

Summary of the Pauline Church Planting Cycle

(David J. Hesselgrave, *Planting Churches Cross-Culturally*)

| Step in the Pauline Cycle | Objectives | Process |
|---------------------------------------|--|---|
| ONE: The Missionaries Commissioned | <ol style="list-style-type: none"> 1. To foster the kind of missionary spirit that encourages pastors, officers, and lay believers to participate in the God-given task of planting churches in adjacent and more distant unreached communities. 2. To mobilize believers in a program of missionary outreach. 3. To recognize, prepare, send, support, and cooperate with those whom Christ has specially appointed to take the leadership in this work. | <ol style="list-style-type: none"> A. Selecting and sending B. Prayer C. Encouragement D. Training E. Support |
| TWO: The Audience Contacted | <ol style="list-style-type: none"> 1. To gain the understanding and good will of the local citizens (especially the leaders) insofar as possible. 2. To reach "unreached people" (those who might be favorably disposed toward the gospel). 3. To reach unchurched Christians and invite them into the church fellowship. 4. To get as wide a hearing as possible for the gospel. | <ol style="list-style-type: none"> A. Courtesy contact B. Community contact C. Selective evangelistic work D. Widespread evangelistic contact |
| THREE: The Gospel Communicated | <ol style="list-style-type: none"> 1. To mobilize as many believers as may be available and can effectively be deployed in evangelizing the target area. 2. To relate the Good News of Jesus Christ to the audience(s) in a way that will be clear, convincing, and compelling. 3. To employ the most appropriate methods of evangelism. 4. To utilize the potential of various communication media within the target area. 5. To reach the unevangelized in the target area in accordance with an order of priority established for the contact phase of the Pauline cycle. | <ol style="list-style-type: none"> A. Message contextualization B. Method determination C. Media selection D. Measurement implementation |
| FOUR: The Hearers Converted | <ol style="list-style-type: none"> 1. To secure a response to the Gospel that grows out of true understanding. 2. To secure a response to the Gospel which takes into account culturally appropriate patterns of decision-making. 3. To secure a response to the Gospel which will be genuine and lasting and result in spiritual fruitfulness. 4. To secure a response to Christ which will heighten the possibility of others becoming Christian as well. | <ol style="list-style-type: none"> A. Instruction B. Group size C. Decision D. Confession |
| FIVE: The Believers Congregated | <ol style="list-style-type: none"> 1. To establish times and places for the assembling of believers which will be in line with Christian practice and local customs and circumstances. 2. To make meetings of believers (scheduled and unscheduled) as spiritually meaningful and helpful as possible. 3. To introduce new believers into the fellowship and discipline of a local family of believers as soon as possible. 4. To provide as many ways into the fellowship of the family as possible. 5. To adjust the program of evangelism so as to encourage both converts from the world and converts from nominal Christian backgrounds to enter the new fellowship. | <ol style="list-style-type: none"> A. Belongingness B. Group size C. Meeting place D. Meeting times |

| | | |
|---|---|---|
| <p>SIX: The Faith Confirmed</p> | <ol style="list-style-type: none"> 1. To establish believers in the faith so they know what they are to believe and how they are to live. 2. To provide opportunities for worship that will be uplifting and God-honoring. 3. To exhort believers to serve under the authority of Christ by the power of the Holy Spirit so that as citizens of heaven and earth they will make both spheres richer by their contributions to God and man. 4. To help believers in their witness--"giving away their faith," to use Paul Little's expression. 5. To encourage believers to practice faithful stewardship in accordance with the time, talents, treasure, gifts, and energies God has given them. | <ol style="list-style-type: none"> A. Instruction B. Worship C. Service D. Witness E. Stewardship |
| <p>SEVEN: The Leadership Consecrated</p> | <ol style="list-style-type: none"> 1. Efforts should be continued to promote the spiritual maturity of all believers in the congregation. 2. The believers should be taught how to recognize and select men and women who are gifted and spiritually qualified for leadership in the local church. 3. A permanent organization of the church should be established that is scriptural, functional, effective, and expandable. | <ol style="list-style-type: none"> A. Leadership development B. Permanent organization C. Scriptural discipline |
| <p>EIGHT: The Believers Commended</p> | <ol style="list-style-type: none"> 1. An amicable withdrawal of the pioneer(s) from the established congregation at the best possible time (as soon as practicable). 2. An orderly transition of pastoral leadership in the congregation. 3. A continuation (where possible) of effective ministries that have been undertaken by the pioneer worker(s). | <ol style="list-style-type: none"> A. Withdrawal of church planter B. Transition of leadership C. Continuation of ministries |
| <p>NINE: The Relationships Continued</p> | <ol style="list-style-type: none"> 1. To establish between the founding missionary-evangelist and the founded church a continuing relationship which will be spiritually stimulating and mutually rewarding. 2. To establish between the founded church and the fellowship of churches or denomination a continuing relationship which will strengthen their witness to the world and enhance the spiritual and numerical growth of both. 3. To establish between the founded church and the founding mission a continuing relationship that will further the worldwide mission of the church of Christ. | <ol style="list-style-type: none"> A. Missionary/Church relationships B. Church/Church relationships C. Church/Mission relationships |
| <p>TEN: The Sending Churches Convened</p> | <ol style="list-style-type: none"> 1. To achieve a thorough understanding of what God has accomplished and how this fits into His purpose for the church. 2. To achieve a full participation of all Christians in the missionary efforts of the local church. | <ol style="list-style-type: none"> A. Understanding mission B. Participation in mission |

Spiritual Warfare and Power Encounter

1. Why are people attracted by miracles?
 - a. They can serve as a confirmation of the Gospel and the power of a living God
 - b. It almost seems that people have an inborn desire to see and partake of displays of supernatural powers.
 - c. Many seek the benefits that miracles offer (health, success, even power).

2. On the worldwide scene, the churches which are growing the most tend to be the churches that emphasize the power of God to miraculously manifest Himself (through tongues, healing, power over demons, etc.). Generally this is found in the Pentecostal churches.
 - a. Barrett estimates that the Christians in Pentecostal denominations worldwide has grown from 36,794,000 in 1970 to 58,999,900 in 1985. In 1980, he estimated that there were over 100,000,000 people affiliated with the general Pentecostal-charismatic movement. [Source: *World Christian Encyclopedia*, p. 838] Wagner estimates that this had risen to 247,000,000 by 1985! (Wagner, "Power Evangelism", p. 9; compare Pomerville, *The Third Force*, pp. 19-39)
 - b. In the West, movements which stress the work of the Spirit in healings, etc. but without the Pentecostal teachings on the baptism of the Spirit and tongues (e.g., Vineyard Fellowship) show that the many evangelicals are not satisfied with their experience of the power of Christ.
 - c. In Africa, the growth of various "mainline" Pentecostals during the years 1970 to 1985 were estimated as (Barrett, *World Christian Encyclopedia*, Global Table 23):

| Church "Family" | Pentecostal Growth | Total Growth |
|--------------------|-----------------------|-----------------|
| Catholics | 44.9% | 3.8% |
| Protestants | 27.2% | 3.4% |
| Anglicans | 25.7% | 3.2% |

3. A suggested approach to miracles and church growth
 - a. First, understand that God is the God of miracles. To the one who created the universe, nothing is a "miracle", and there are no "natural" limitations that can be placed on His power. He has complete freedom to perform or to not perform any miracle. We do have spiritual principles that are given in the Bible concerning miracles, but we must let God be God and avoid trying to "force" Him to perform.

He is not under our control, even when we follow what we perceive to be "formulas of faith" as found in the Bible. Many have abused God in demanding that He perform to satisfy them.

- b. Second, God does not require emotional excitement to produce a miracle. He can produce one in any situation He chooses! Too often, people seek to generate what they refer to as an "atmosphere of faith", but which in reality is no more than an "atmosphere of emotional excitement". Emotional excitement is good and has its place in the worship of the church, but it is never required for the performance of a miracle of God.
- c. Third, we must recognize that while the *reports* of miracles are plentiful, the *documentation* and *substantiation* of these miracles is often very sparse. Desiring proof is not a sign of a weak faith, but of a desire to know the full truth.
- d. Fourth, it is VITAL that the church understand that the miracles *in and of themselves* are not proof that it is God who is at work.
 - i. Concerning this, Paul wrote to the Thessalonian church: The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason, God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness. (2 Thes. 2:9-12).
 - ii. Colin Brown relates: In the New Testament there are reports of healings and exorcisms by the apostles and others. . . . But there are also signs and wonders of the false prophet and the false Christ (Matthew 24:24; Mark 13:22), and there are signs that are satanic and demonic (2 Thessalonians 2:9; Revelation 13:13-14; 16:14; 19:20). In neither the Old nor the New Testament is the mere supernaturalness of the sign or wonder sufficient in itself to accredit the one who performs it. (Brown, *That You May Believe*, p. 169)
 - iii. In addition to what Brown points out, we should also remember that God gives us definite commands to test the spirits (1 John 4:1-3), and it will not grieve the Holy Spirit for us to do so. We cannot afford to ignore this possibility as the source of miracles.
- e. Fifth, there has been too much of a tendency to glorify and idolize the people who perform the miracles. God alone deserves the glory for any true miracle. Any

man who seeks his own glory should have his power source questioned! Brown relates (Brown, *That You May Believe*, p. 170): "It is characteristic of the magician and the false prophet to draw attention to himself. He seeks to promote himself. It is characteristic of Jesus' works that they point people to the Father."

4. Biblical examples of power encounter as part of God's work through His people:
 - a. Moses and Pharaoh's magicians (Exodus 7-11)
 - b. Elijah and the prophets of Baal on Mt. Carmel (1 Kings 18:16-40)
 - c. Elisha and Naaman (2 Kings 5:1-19)
 - d. Jesus and evil spirits (Matt 8:28-34, 12:22-29, 17:14-21, etc.)
 - e. There are many such encounters found in Acts:
 - i. Peter and John with the lame beggar (3:1-4:22)
 - ii. Peter and Ananias and Sapphira (5:1-11)
 - iii. The apostles as a group and the sick (5:12-16)
 - iv. Philip and the evil spirits in Samaria (8:6-8)
 - v. Peter and Simon the sorcerer (8:9-24)
 - vi. Peter with Aeneas (the paralytic; 9:32-35)
 - vii. Peter with Dorcas (the girl who died; 9:36-42)
 - viii. Peter and Herod (in Peter's escape from prison; 12:1-24)
 - ix. Paul and Elymas the sorcerer (13:6-12)
 - x. Paul and the unbelieving Jews in Pisidian Antioch (13:46-52)
 - xi. Paul and the unbelieving Jews in Iconium (14:1-7)
 - xii. Paul and the lame man in Lystra (14:8-18)
 - xiii. Paul (in Lystra) and the unbelieving Jews from Antioch and Iconium (13:19-20)
 - xiv. Paul and the demonized slave-girl in Philippi (16:16-21)
 - xv. Paul and the local officials in Philippi (the miraculous jail escape; 16:22-40)
 - xvi. Paul and illnesses (while in Ephesus; 19:11-12)
 - xvii. The seven sons of Sceva lose an encounter with a demonized man, which results in fear of the Lord and destruction of occultic materials (19:13-20)
 - xviii. Paul raised Eutychus from the dead (20:7-12)
 - xix. Paul and the snake bite on Malta (28:1-6)
 - xx. Paul and the father of Publius (28:7-10)
5. It is helpful to chart out the sign phenomena seen in Acts and the corresponding results for each occurrence (the initial idea for this came from Wimber, Power Evangelism, pp. 116-7 and 181-2):

| <i>Unspecified Signs and Wonders</i> | |
|--|---|
| Examples | Results |
| 2:43: Many wonders and signs were taking place through the apostles | 2:43-47: Sense of awe; holding all in common; fellowshiping with unity and joy; daily adding to their number |
| 4:29-30: Disciples prayed to speak with confidence that God would extend His hand to heal, and that signs and wonders would take place through Jesus' name | 4:31: The place where they were was shaken, and they were all filled with the Spirit and began to speak the word of God with boldness |
| 4:33: Apostles gave witness to Christ with great power | 4:34-35: Abundant grace was on them all; not a needy person among them; they shared all, as each had need |
| 5:12: At the hands of the Apostles many signs and wonders were taking place | 5:14: They were in one accord; multitudes were constantly added to their number |
| 6:8: Stephen was performing great wonders and signs among the people | 6:9-15: The Jews became jealous. Unable to out-argue him, they trumped up false witness and brought him to trial |
| 11:21: And the hand of the Lord was with them (??) | 11:21: A large number who believed turned to the Lord |
| 14:3: God granted signs and wonders by Saul's and Barnabas' hands | 14:4-7: The city was divided; they eventually had to flee to other cities |

| <i>Judgments from God</i> | |
|--|--|
| Examples | Results |
| 5:1-10: Ananias and Sapphira were struck dead at Peter's announcement for lying to the Lord | 5:11: Great fear came upon the whole church, and on everyone who heard of this |
| 12:21-23: An angel of the Lord killed Herod for not giving glory to God | 12:23-24: Herod died, but the word of the Lord continued to grow and be multiplied |
| 13:6-11: Elymas the magician, who opposed Paul's witness to Sergius Paulus, was struck blind | 13:12: Sergius Paulus came to faith in Christ |

| <i>Speaking Sign Phenomena</i> | |
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| Examples | Results |
| 2:3-4: The 120 spoke in tongues (praising God in actual languages) | 2:5-41: The people became open to hear Peter's sermon--eventually 3,000 were saved |
| 10:44-46: Cornelius and his family spoke in tongues | 10:47-48: They were accepted as genuine believers, and Peter ordered that they be baptized |
| 11:27-28: Agabus prophesied that famine would come all over the world | 11:29-30: Famine took place; the disciples all gave in proportion to their means for the relief of the Judean brothers |
| 13:1: The Holy Spirit said (through prophecy??) to set apart Barnabas and Saul for mission | 13:3-4: Paul and Barnabas were commissioned and sent out by the church at Antioch on the first missionary journey |
| 15:32: Judas and Silas, prophets, came and gave a lengthy message at Antioch | 15:32: The brothers were encouraged and strengthened |
| 20:23: Holy Spirit testified to Paul that bonds and afflictions awaited him in Jerusalem | 20:22: The same Spirit "bound" him to go to Jerusalem, even though he did not know what would happen there |
| 20:25; 29-31: Paul told the Ephesians that he knew that he would not see them again | 20:37-38: The people wept, grieving that they would not see Paul again |
| 21:4: The disciples urged Paul "through the Spirit" not to go to Jerusalem | 21:5, 13: Paul went anyway--he was constrained by the Spirit to do so |
| 21:11: Agabus prophesied about Paul's capture by the Jews and subsequent transfer into Gentiles' hands | 21:13-14: The church begged Paul to reconsider, but he would not--he was going to Jerusalem (even if he died there) |
| 27:9-10: On the way to Rome, Paul warned of disaster if the ship left at the time they were planning. | 27:11: His word was ignored, and they set sail into disaster |

Spiritual Warfare in Church Planting

| <i>Visions</i> | |
|---|--|
| Examples | Results |
| 7:55-56: At his trial, Stephen saw Jesus in His glory | 7:57-60: He was stoned and died as a result |
| 9:1-9: Jesus appeared to Paul on the Damascus road | 9:3-19: Paul came to faith |
| 9:10-16: Ananias had a vision in which the Lord told him to go and minister to Paul (who in turn had a vision preparing him for Ananias' visit, v. 12) | 9:17-22: Ananias obeyed the Lord. Paul regained his sight, and was baptised. He then began to preach Jesus to the people, who were amazed. |
| 10:9-20: Peter had a vision of God telling him to partake of unclean food. As Peter reflected on this, the Spirit came and told him to go with the men who have come to him from Cornelius. | 10:19-48: Peter went to Cornelius' house and preached. As a result, they all came to faith in Christ, confirmed by the gift of the Spirit, which was evidenced through their speaking in tongues and exalting God. |
| 16:9: A man from Macedonia appeared to Paul in a vision | 16:10ff: Paul went to Europe rather than Asia to preach |
| 18:9-10: The Lord told Paul not to fear in Corinth, and to go on speaking | 18:11: Paul settled in Corinth for 18 months, teaching them the word of God |
| 22:17-21: Paul related a vision in which he was told to leave Jerusalem after his conversion | 9:30: Paul obeyed (the brothers sent him to Caesarea) |
| 23:11: The Lord told Paul that he would speak of Him in Rome | 28:30-31: Paul eventually ended up in Rome, preaching with all openness, unhindered |

| <i>Miracles</i> | |
|---|---|
| Examples | Results |
| 8:39-40: Philip "snatched away" by the Spirit, and "found himself at Azotus" | 8:40: He went from Azotus to Caesarea, preaching along the way |
| 16:22-26: God brings an earthquake, releasing Paul and Silas from prison in the process | 16:27-34: As a result, they had the opportunity to share with the jailer, who, together with his family, came to Christ |

| <i>Angelic Visitations</i> | |
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| Examples | Results |
| 1:9-11: Two angels came after Jesus' ascension, announcing that Jesus would return the way He had gone | 1:12: The disciples returned to Jerusalem |
| 5:19-20: An angel released the apostles from jail, and commanded them to preach to the people | 5:21-42: They preached, and were brought to the Sanhedrin. After questioning, they were flogged and released, rejoicing that they were suffering for Christ. They kept right on teaching and preaching Jesus as the Christ. |
| 8:26: An angel told Philip to go to a desert road | 8:27-38: The Ethiopian eunuch came to faith |
| 10:1-6: An angel appeared in a vision to Cornelius and told him to send for a man named Peter | 10:7-8: Cornelius obeyed the angel's command by sending for Peter |
| 12:5-11: An angel rescued Peter from prison | 12:16-19: There was "no small disturbance" among the soldiers over the escape; the brethren are amazed |
| 27:23-24: An angel appeared to Paul, promising him deliverance from a shipwreck | 27:44: As the angel had said, all the people were saved |

| <i>Healings and Demonic Expulsions</i> | |
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| Examples | Results |

Spiritual Warfare in Church Planting

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| 3:7-8: Peter healed a lame man | 3:9-4:4: The people were filled with wonder, and Peter preached. He was jailed as a result, but many people believed |
| 5:15-16: The sick and those afflicted by demons were healed | 5:17-18: The Jews were filled with jealousy, and arrested the apostles |
| 8:6-7: Philip "performed signs", namely, he cast out demons and many who were paralyzed and crippled were healed | 8:6, 8: Close attention was paid to his preaching; there was great joy in the city |
| 9:17-19: Paul healed of blindness by Ananias | (Serves as a metaphor of Paul's former blindness and his new service to the Gentiles) |
| 9:32-34: Peter healed Aeneas, who was paralyzed for eight years | 9:35: All who lived at Lydda and Sharon saw him, and turned to the Lord |
| 9:36-41: Peter raised Tabitha (Gk. Dorcas) from the dead | 9:42: It became known all over Joppa, and many believed |
| 14:8-10: Paul healed a lame man who had never walked | 14:11-18: The people took Paul and Barnabas as gods, and were restrained from sacrificing to them only with difficulty |
| 14:19-20: Paul raised from dead (?) after stoning | 14:21: Paul is able to continue his ministry. |
| 16:18: A slave girl with a spirit of divination was released from the demon by Paul | 16:19-24: Paul and Silas were dragged before the authorities, beaten severely with rods, and imprisoned |
| 19:11-12: God did extraordinary miracles through Paul, including apron and "sweat-rag" healings | 19:13-20: Some Jewish exorcists tried duplication and failed. The rest feared and magnified Jesus' name, confessing sins and burning magic books. |
| 20:7-10: Paul raised Eutychus from the dead | 20:12: The people took him alive and were greatly comforted |
| 28:3-6: On the island of Malta, Paul survived a snake bite | 28:6: The people thought him a god |
| 28:7-9: Still on Malta, Paul healed Publius' father and the rest of the people on the island who were sick | 28:10: The people honored them with many marks of respect, and supplied provisions for their continuing journey |

6. An examination of the "results" of signs and wonders in Acts seems to indicate four major categories of responses (see the charts above):
 - a. The church grew in terms of increase in witness and/or numbers (2:5-41; 3:7-4:4; 4:29-31; 5:11, 14; 8:6-8; 27-38, 39-40; 9:3-19, 32-35, 36-42; 10:19-48; 11:21; 12:23-4; 13:1-4; 6-12; 16:9-10ff, 27-34; 23:11 with 28:30-1);
 - b. The church grew in terms of quality (people deepening their faith, and their commitment to each other as the body of Christ, etc.; 2:43-7; 4:34-5; 5:14; 10:47-8; 11:27-30; 12:5-19; 15:32; 18:9-11; 19:11-20; 20:7-12; 21:4-13);
 - c. The church underwent persecution from the (often jealous) enemies of Christ, who responded to miracles and church growth with violent persecution (3:7-4:4; 5:17-18; 19-42; 6:8-15; 7:57-60; 14:3-7, 8-20; 16:18-24);
 - d. In two cases, pagans honored the miracles done by believers, but it is not noted whether they came to faith in Christ (14:8-18; 28:7-10)

7. The question of perspective
 - a. Our source of truth: a proposed biblical cosmology

| Sphere of Operation | Characterization |
|--------------------------------------|--|
| <p>God's Throne; Holy Angels</p> | <p>This is a realm created by God (Neh. 9:6) where the angels present themselves to Him (Job 1:6 and 2:1). It probably includes the heaven of heavenlies (if it is separate from the heavens; Neh. 9:6). It may also include the "third heaven" (mentioned by Paul, 2 Cor. 12:2). It is from this realm that Satan is cast out, but we do not know when this occurs or whether Satan continues to have limited access after his expulsion (see Job 1:6, 2:1, Zech. 3:1, and Rev. 12:7-9). If he has not yet been cast out, it is still a realm of continuing conflict, as C. R. Schoonhoven contends: "The Bible depicts heaven under the wrath of God, the scene of cosmic warfare, and finally subject to dissolution prior to the creation of a new heaven" (Schoonhoven, "Heaven", ISBE Revised). On the other hand, if Satan has been cast out, as others maintain, then this is "a world of pure light" (Bietenhard, "<i>Ouranos</i>", NIDNTT). Finally, this realm is not eternal—it will be destroyed (with the exception of God's throne?; Isa. 51:6, Mark 13:31, Heb. 1:11-12, 2 Pet. 3:7) before the new heaven and new earth are created (Isa. 65:17 and Rev. 21:1).</p> |
| <p>Rebellious Angels</p> | <p>While terms are borrowed from Judaism, the whole framework is never fully developed doctrinally in the Bible. This realm may include what are called "the other two heavens" (though this designation is debatable; see Smith, <i>Heaven</i>, pp. 28-39). The first of these two heavens is the air, apparently the arena of Satan's counterfeit kingdom (Eph. 2:2). The second is the celestial sphere (home of planets and stars, Gen. 1:14-19; the "expanse of the sky", NIV). This realm may also include region(s) of confinement for demons, such as <i>Tartarus</i> (2 Pet. 2:4, Jude 6?), the <i>abyss</i> (Rev. 9:1-2), and <i>Hades</i> (Hebrew: <i>Sheol</i>), which literally means "the unseen", and refers to a shadow land of the dead (Bietenhard, "Hades", NIDNTT). The Jews of the intertestamental period thought of Hades as the land of all the dead. They were separated into two compartments, one for the righteous and one for the unrighteous (see Lee, "Hades", ISBE Revised). In the NT the picture of Hades is not fully expanded or systematically presented, and scholars debate whether it includes this partition. It is possible that, after the death and resurrection of Christ, Hades may be a region only for the <i>unrighteous</i> dead (Luke 16:19-31 and Rev. 20:13f usually being cited as proof texts). This is explained by noting that since the death and resurrection of Christ the righteous have gone to be with Him in Heaven immediately upon their death (Phil. 1:23; Wuest, WS, vol. 2, "Treasures", p. 45). All of these "regions", however, appear to be subsumed in <i>Gehenna</i> (Davids, "Dead, Abode of the", EDT) also referred to as the <i>lake of fire</i> (Rev. 20:10, 14, 15; Mounce, "Lake of Fire", EDT). Into this final, eternal prison for Satan and his demons (Matt. 25:41, 46) will be thrown Hades and death (and all the unrighteous dead; Rev. 20:14-15).</p> |
| <p>Human Beings</p> | <p>The physical world around us. Except for unusual circumstances (e.g., John's vision on Patmos which resulted in Revelation, Paul's vision mentioned in 2 Cor. 12), people are physically restricted to this realm until death.</p> |

- b. The Western world over the last two centuries has adopted empirically-based scientific reasoning as the unquestioned way of understanding the physical world. Americans feel very comfortable dealing in probability concepts ("20% chance of rain tomorrow") and working with hypothetical situations ("if I were _____ I'd _____"), and have a "see-for-myself" attitude that is often unwilling to accept information without verifying it themselves. The empiricism, when combined with an underlying physical materialism, results in scepticism about an 'invisible' spirit world.
- c. No world view is completely static; there is evidence that the North American one is

undergoing transition toward a more realistic understanding of the "invisible" realm of the universe.

8. Issues related to **spiritual warfare** and communicating Christ

a. All people are made in God's image.

- i. This is the foundation of who we are as people, and permeates every aspect of our existence. It also drives us to find religious significance in life. If Wink is correct in stating that our images of God create us (Wink, 1992, 48), then this color is at the very core of who we are and provides the driving direction for world view.
- ii. Being in the image of Someone, we have a built in desire to link with the One whose image we bear. As a result of Adam and Eve's fall and their consequent expulsion from the Garden (Gen. 3:1-24), our direct link was sundered. However, we retained the image of God (Gen. 9:6), and our search for intimate re-connection with the Creator continues, though it is now distorted and is expressed as a deep concern with the powers that govern the world we inhabit (Jacobs, 1979, Conn, 1979; see also Wink, 1992, 3-10).
- iii. Without going into a full discussion on the image, the main point to be made here is that we are creatures who are given the freedom to choose (even the highest satanic priest can come to Christ). Additionally, being in God's image, we provoke jealousy in Satan.
- iv. Those without Christ, though sharing the image of God, are dead in their sins, and essentially powerless against Satan's overall control of their lives though they can choose to say no to individual sins
- v. Most importantly, being in God's image, we have a purpose for our existence, which is **to be connected to that which we image**. This is the essence of **glorifying** God: we connect ourselves to Him by ascribing to Him that which is rightfully His and honoring Him by joyfully and gratefully living according to the order that He established in His creative act.

b. Ultimately, all conversions are kingdom changes (as a result of kingdom conflicts; Col. 1:13). This must undergird our orientation to the whole study of communicating Christ in the intercultural setting!

c. Satan holds unbelievers in slavery:

John 12:40: "He has blinded their eyes and deadened their hearts, so they can neither

see with their eyes, nor understand with their hearts, nor turn--and I would heal them."

2 Corinthians 3:14: But their **minds** were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.

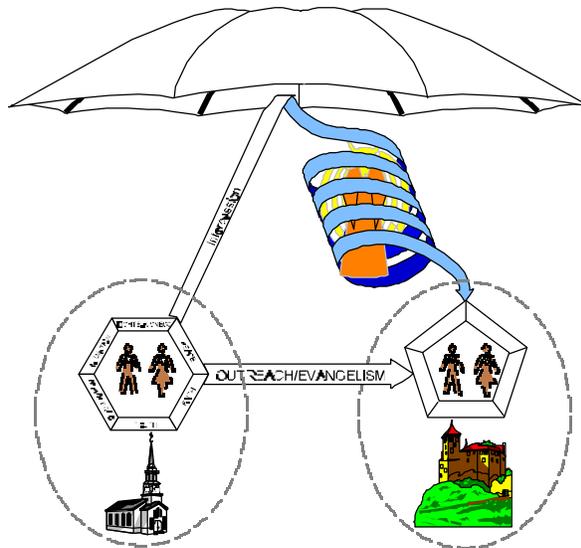
2 Corinthians 4:3-4: And even if our gospel is veiled, it is veiled to those who are perishing.⁴ The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

Galatians 4:3: So also, when we were children, we were in slavery under the basic principles of the world.

Ephesians 2:1-3: As for you, you were dead in your transgressions and sins, ² in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. ³ All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

1 John 5:19 We know that we are children of God, and that the whole world is under the control of the evil one.

- d. **E v a n g e l i s m** involves the intersection of five sets of influences: God, Satan, the domination system of our cultures, the witness of the evangelist, and the personal desires and choices of the non-regenerate person who bears God's image):



- e. Keeping it in perspective:

- i. The sociological/anthropological dynamic is understanding the minds of those in cultures other than our own. We seek to understand them so as to communicate in terms that they can grasp.
 - ii. The theological dynamic is enabling the spiritual resources we have as Christians to be brought to bear on engaging in the kingdom conflict to which we are called.
 - iii. Undergirding all of this is prayer, the ultimate "key" to successful evangelism in any context!
9. As will be asked by those of us from the West, what is the "bottom line" in this area? Several suggestions may be noted:
 - a. As we mention above, a thorough theological base has not yet been developed either here or in the two-thirds world context. I sense that this will require an international effort of people from diverse cultural perspectives wrestling through the biblical data in light of their cultural frameworks. This theological base must be developed, though it does not need to be done before we can effectively minister in this area.
 - b. In terms of mission/evangelism and church planting practice, we must note:
 - i. The western missionary must be equipped more adequately to deal with the spirit realm, including demonic confrontation.
 - ii. While some have been calling for direct confrontation against territorial spirits (e.g., Peter Wagner), others (who have significant experience in power encounter) are more cautious (e.g., Tom White), noting that such prayer is serious business and we must be sure the God is calling before we jump into the fray. This is an area of significant potential as well as significant concern.
 - iii. We must be discerning--not swinging so far in the "power encounter" direction that we turn every disagreement with an unbeliever into a power display. God is not subject to our whims, and will not respond when we try to put Him in a "power display box" to enhance our own work.
 - iv. At the same time, we must be willing to learn from our sisters and brothers in the Third World context and begin to step out more in faith to see God at work in the local context. Many raised in the Third World context are more sensitive to these issues than those of us from the West--we need to adopt a learner's attitude, and allow them to teach us.

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