

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.
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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)
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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.
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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"

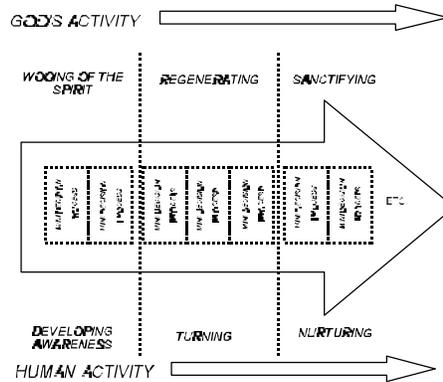
3. Motivation and decision making (Hesselgrave, *Communicating Christ-Cross Culturally*)

- 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):

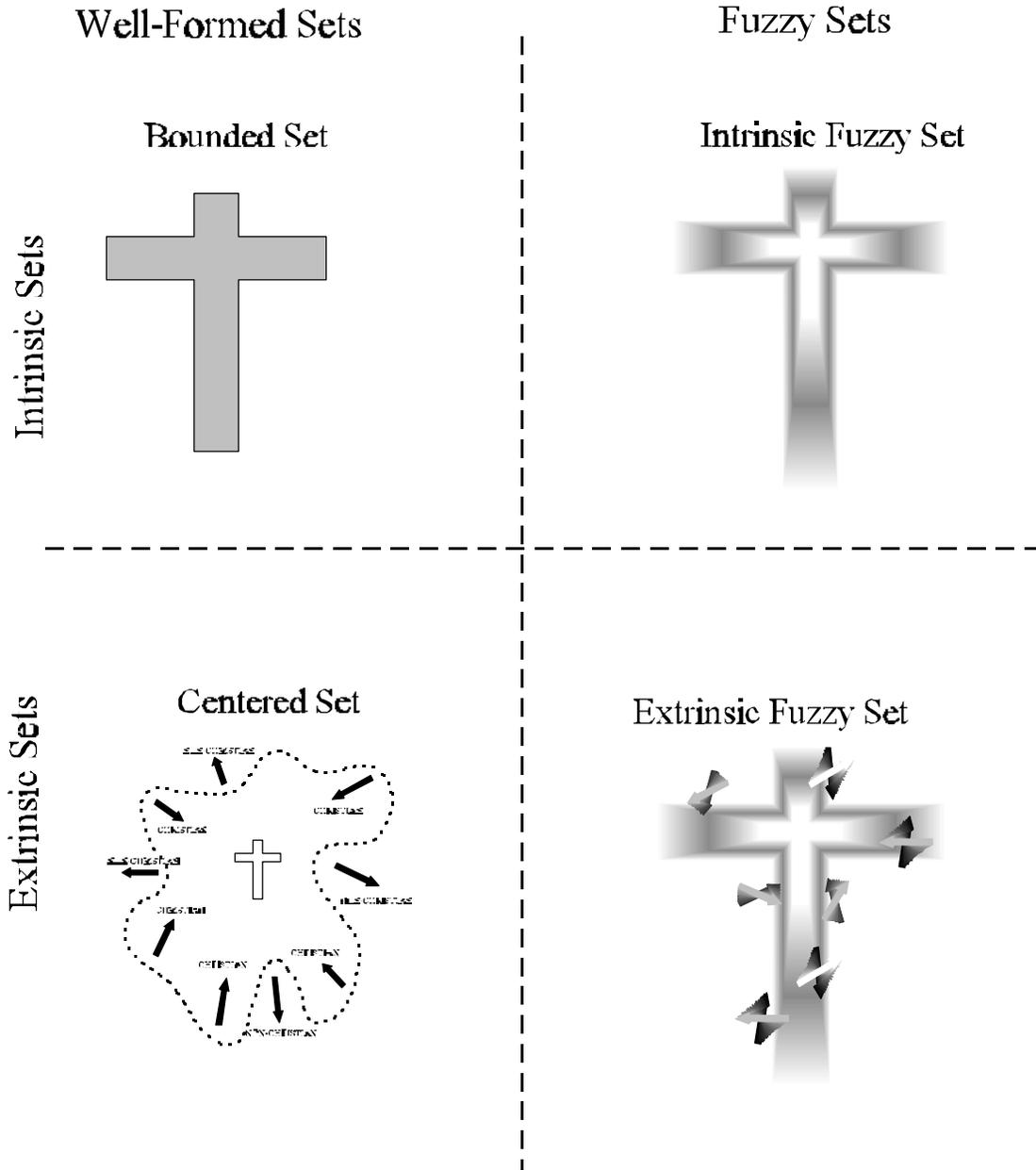
A FOUR-PHASE PROCESS OF LIFESTYLE EVANGELISM

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

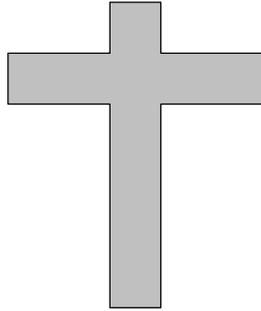
PHASE	CULTIVATION					SOWING				HARVESTING				MULTIPLICATION			
PICTURE	The soil = human hearts					The seed = Gospel truth				The grain = Reproduced life of Jesus Christ				The crop = Christian Community			
EXPLANATION	Speaks to the heart through relationship. Focus on caring.					Speaks to the mind 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)

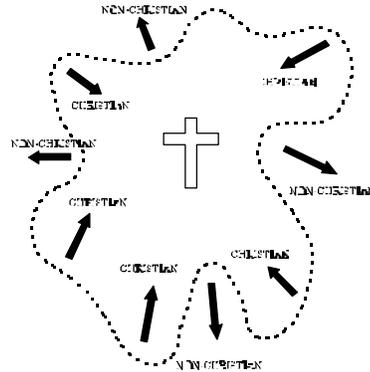
“Christian”

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”

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.

“Church”

1. Composed of people who have some commitment to or relationship with Christ; church would seek to strengthen that dedication
2. No clear boundary for the church; a loose collection of people with varying degrees of commitment and closeness; all welcome to join
3. Church would recognize both degrees of coming to commitment and degrees of closeness
4. 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.
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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).
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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