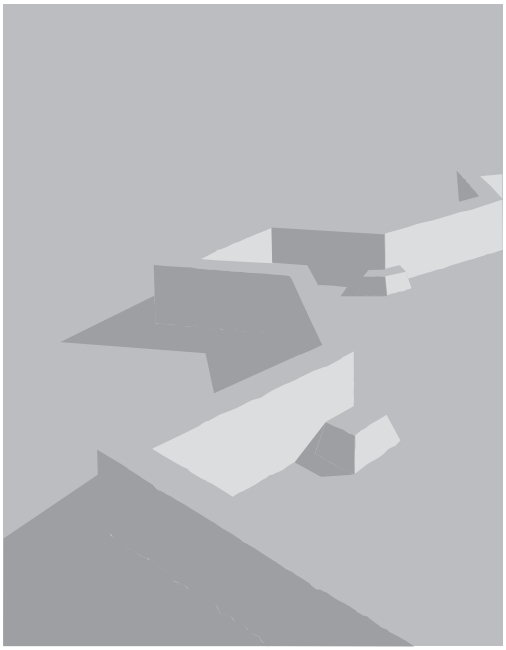
# WINNING THE WORLD:
## *Facilitating Urban Church Planting Movements*



*Foundations for Ministry Series*

**The Urban Ministry Institute**

WORLD IMPACT PRESS • LOS ANGELES / WICHITA

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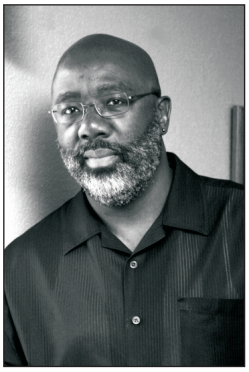
## *About the Instructor*



Rev. Dr. Don L. Davis is the Director of The Urban Ministry Institute. He received a B.A. in Biblical Studies from Wheaton College, an M.A. in Systematic Theology from the Wheaton Graduate School, and holds a Ph.D. in Theology and Ethics from the University of Iowa School of Religion.

Dr. Davis has taught as professor of religion and theology at a number of colleges and seminaries, including Wheaton College, St. Ambrose University, and the Houston Graduate School of Theology. Since 1975, he has served with World Impact, an interdenominational missions agency dedicated to evangelism, discipleship, and urban church planting among the inner cities of America. A frequent speaker at national conventions and conferences, Don also serves as World Impact's Vice President of Leadership Development. He is a Staley Lecturer and a member of the American Academy of Religion.

Over the years Dr. Davis has authored numerous curricula, courses, and materials designed to equip pastors, church planters, and Christian workers for effective ministry in urban settings, including the Capstone Curriculum, The Urban Ministry Institute's comprehensive sixteen-module seminary-level curriculum designed specifically for developing urban church leaders.

## *Study Notes*

**Study Description**

In this course we will consider the factors and forces connected to a remarkable phenomenon of church planting movements taking place throughout the world today. At a time when definitions of the Church have become more and more loose and individualized, we will analyze all church plant and growth theories as they relate to the Nicene marks of the Church in the world. Using these marks as representative of a legitimate biblical view of the Church, we will then discuss and investigate the connection between church planting and world evangelization, growth, and leadership development. In our first session we will focus upon the various underlying principles which contribute to the explosive multiplication of churches in places like India, Western Europe, and China, and discuss the possibility of similar revival, renewal, and reproduction of the Church among the poor in American cities. Our aim will be to isolate the critical dimensions of spiritual vitality which God might use to ignite explosive, dynamic, and reproducing movements around the world, and here at home.

**Study Objectives**

As a result of taking this course, each student should be able to:

- Help create a definition of church planting movements that takes into account both the biblical materials on the church as well as the latest research on such movements around the world today.
- Understand the Nicene marks of the Church, and be able to use these marks as a measuring rod for assessing the validity of movements around the world.
- Isolate the main factors in American spirituality that make rapid multiplication of churches in American cities difficult.
- Identify the main principles and dimensions underlying rapidly growing church planting movements.
- Memorize selected texts on the nature of church growth and multiplication.
- Critically engage some of the latest notions of church and weigh them against the biblical, orthodox understanding of spirituality and body life.
- Outline what you consider to be the most significant elements of any successful, viable, and sustainable church planting movement among the unreached urban poor in the city.

**Introduction**

The Urban Ministry Institute is a research and leadership development center for World Impact, an interdenominational Christian missions organization dedicated to evangelism and church planting in the inner cities of America. Founded in Wichita, Kansas in 1995, the Institute (TUMI) has sponsored courses, workshops, and leadership training events locally for urban leaders since 1996. We have recorded and reformatted many of these resources over the years, and are now making them available to others who are equipping leaders for the urban church.

Our Foundations for Ministry Series represents a significant portion of our on-site training offered to students locally in Wichita. We are thankful and excited that these materials can now be made available to you. We are confident that you can grow tremendously as you study God's Word and relate its message of justice and grace to your life and ministry.

For your personal benefit, we have included our traditional classroom materials with their corresponding audio recordings of each class session, placing them into a self-study format. We have included extra space in the actual printed materials in order that you may add notes and comments as you listen to the recordings. This will prove helpful as you explore these ideas and topics further.

Remember, the teaching in these sessions was actually given in class and workshop settings at our Hope School of Ministry. This means that, although the workbooks were created for students to follow along and interact with the recordings, some differences may be present. As you engage the material, therefore, please keep the following ideas clearly in mind:

- The page numbers mentioned on the recordings do not correspond to those in the workbook.
- The supporting Scripture verses and other references follow the points where they are in the outline, that is, the Scriptures are connected to the actual points listed parallel in the outline.

Our earnest prayer is that this *Foundations for Ministry Series* study will prove to be both a blessing and an encouragement to you in your walk with and ministry for Christ. May the Lord so use this study to deepen your knowledge of his Word, in order that you may be outfitted and equipped to complete the task he has for you in kingdom ministry!

**Books and Materials**

You will need the following textbooks in order to complete the reading assignments listed in this workbook:

- Bible (for the purposes of this study, your Bible should be a translation [ex. ESV, NIV, NASB, RSV, KJV, NKJV, etc], and not a paraphrase [ex. The Living Bible, The Message]).
- Barna, George. *Revolution*. Wheaton, IL: Tyndale House Publishers, Inc., 2005.
- Garrison, David. *Church Planting Movements*. Midlothian, VA: WIGTake Resources, 2004.
- Kreider, Larry. *House Church Networks*. Ephrata, PA: House to House Publications, 2001.
- Mull, Marlin. *A Biblical Church Planting Manual from the Book of Acts*. Eugene, OR: Wipf and Stock Publishers, 2003.

**Suggested Readings**

- Allen, Roland. *Missionary Methods: St. Paul's or Ours?* Grand Rapids: Wm. B. Eerdmans Publishing Company, 2001.
- Arn, Win and Charles Arn. *The Master's Plan for Making Disciples*, 2nd ed. Grand Rapids: Baker Books, 1998.
- Conn. Harvey. *Planting and Growing Urban Churches*. Grand Rapids: Baker Books, 1999.
- Hesselgrave, David J. *Planting Churches Cross-Culturally*. Grand Rapids: Baker Books, 2000.
- Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids: Baker Books, 2000.

# *By Their Fruits Shall You Know Them: Employing Nicene Ecclesiology to Discern the Nature of Church Movements Today*

*Lesson 1*

THE URBAN MINISTRY INSTITUTE,
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Study Title:
*Winning the World: Facilitating Urban Church Planting Movements*

*Foundations for Ministry Series*

# *Lesson 1*
# *By Their Fruits Shall You Know Them: Employing Nicene Ecclesiology to Discern the Nature of Church Movements Today*

**Introductory Thoughts**

## *Is the Reformation the Cause of Our Sorrowful Condition in the Church?*

The fundamental issue at stake in the Protestant Reformation was not that of justification, grace, sacraments, or Scripture, but the question of the nature of the church. It is true that the historical, political, economic, cultural, and religious influences bearing on the Reformation were exceedingly complex. It is also true that the immediate instigating factor was the attempt to rectify specific abuses in a decadent Renaissance Catholicism. It is true, finally, that Luther's personal starting point was not the question of the church as such, but the question of salvation: how can one be certain of salvation in light of the perversity and pervasiveness of sin and the evident futility of good works to set one right before God? But Luther's discovery of the answer in the Pauline theology of justification by faith led to a new understanding of the church and a demand for radical reform of the whole of church life in accord with the gospel. Although Luther did not intend this reform to lead to schism, the issues were so deep, so complex, and so extensive in their implications, that in a historical sense one can say that division in the Western church had become inevitable. It was not the result merely of excesses on the Reformers' side and of obstinacy on the Catholic side but of historical forces that were reshaping Europe. The Reformation released creative new energies, produced genuine reform, and played an instrumental role in the emergence of modern consciousness, but the consequences of the division of Christendom were also profoundly negative, since the division left a legacy of conflict, rivalry, continued splintering, and loss of religious credibility which encouraged the growth of secularism.

One result is that it is not possible to speak of a single Protestant ecclesiology, since Protestantism itself soon divided into numerous movements, each with distinctive ecclesial features: Lutheran, Calvinist, Anabaptist and Baptist, Anglican, Methodist, Congregational, Evangelical, as well as literally dozens of other rival sects that have continued to proliferate to

this day. It is possible, nonetheless, to identify certain distinctive features that represent what is decisively new and theologically significant in Protestant ecclesiology. In so doing, one is forced to overlook many historical differences and to focus primarily on the great Reformers themselves.

*~ Peter C. Hodgson,* ***Revisioning the Church: Ecclesial Freedom in the New Paradigm****, pp. 44-45.*

Lesson Outline

## I. The Church under Siege: The Need for Critical Thinking Today on *Ecclesiology*

*Ecclesiology, or the study of the Church, is perhaps at an all-time low. A book such as Barna's* ***Revolution*** *would probably not have been written by an evangelical 100 years ago, let alone be received as a valid proposal for a new relationship to the local church.*

A. The increase of spiritual fragmentation and the irrelevancy of the Church

1. Barna's research is telling and accurate; his commentary deserves critical response: *His thesis claims that the local church may be irrelevant to the spiritual lives of millions of Bible-believing Christians.*

2. Privatization of the faith is eroding loyalty to the notion of *membership in the local church.*

3. The lack of understanding of the biblical teaching on the Church is leading to dramatic spiritual fragmentation: Individuals are piecing together in a personalized patchwork their own distinct, unrelated models of church and body life.

B. Postmodernity run-amok: the fierce changes in cultural paradigms

1. The dramatic emergence of the assertion of right to privacy as nearly an absolute coupled with cultural norms designed to highlight personal choice have bled into every facet of Christian community and spiritual discipleship, even and especially in the evangelical church.

2. We relate to spiritual things as we do to commercial offerings in larger society: We select our spiritual allegiances based on a *consumer marketing model of choice.*

3. It is a "buyer's market" in so-called biblical Christianity: Our texts will refer to these phenomena as "Walmart spirituality" and *crises of personal faith.*

C. The inanity and irrelevance of dead orthodoxy in many churches today

1. The wane in spiritual vitality and meaning in much church experience has led to a wholesale reevaluation of the utility and effectiveness of the church.

2. Church has often been a *mirror* to culture *rather than* a prophetic witness in regards to it: The church has often times not been liberating in the larger society.

3. Church planting, rather than being seen as liberating, *in the light of weak, anemic churches*, appears to be *counter-intuitive and sad.*

## II. Our Church Planting Movements Course: An Invitation to Open Dialogue

*The Church, in whatever form (local, regional, national, or international) is one in Jesus Christ, as one body, faithful to his Word that affirms the Messianic hope and which is echoed in the tenets of the Nicene Creed.*

A. The Requirements: *forming and testing hypotheses on the nature of the Church and church planting movements today*

1. Careful reading and preparation

2. Reflection and engagement

3. Readiness to listen and dialogue

B. The Benefits: *re-envisioning church planting as liberating mission in today's world*

1. Enriched understanding of the texts, both biblical and class texts

2. Discovery of your own view regarding the nature, purpose, and significance of the Church in spiritual discipleship today

3. Insight into the kinds of church planting movements which could in fact make a difference in the urban community today

## *By Their Fruits Shall You Know Them: Employing Nicene Theology as a Standard for Discerning Church Planting Movements*

**The Nicene Creed**

We believe in one God *(Deut. 6.4-5, Mark 12.29, 1 Cor. 8.6)*,
the Father Almighty *(Gen. 17.1, Dan. 4.35, Matt. 6.9, Eph. 4.6, Rev. 1.8)*
Maker of heaven and earth *(Gen. 1.1, Isa. 40.28, Rev. 10.6)*
and of all things visible and invisible *(Ps. 148, Rom. 11.36, Rev. 4.11)*.

We believe in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, God from God, Light from Light, True God from True God, begotten not created, of the same essence as the Father *(John 1.1-2, 3.18, 8.58, 14.9-10, 20.28, Col. 1.15, 17, Heb. 1.3-6)*,
through whom all things were made *(John 1.3, Col. 1.16)*.

Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the virgin Mary and became human *(Matt. 1.20-23, John 1.14, 6.38, Luke 19.10)*.
Who for us too, was crucified under Pontius Pilate, suffered and was buried *(Matt. 27.1-2, Mark 15.24-39, 15.43-47, Acts 13.29, Rom. 5.8, Heb. 2.10, 13.12)*.
The third day he rose again according to the Scriptures *(Mark 16.5-7, Luke 24.6-8, Acts 1.3, Rom. 6.9, 10.9, 2 Tim. 2.8)*
ascended into heaven and is seated at the right hand of the Father *(Mark 16.19, Eph. 1.19-20)*.
He will come again in glory to judge the living and the dead, and his Kingdom will have no end *(Isa. 9.7, Matt. 24.30, John 5.22, Acts 1.11, 17.31, Rom. 14.9, 2 Cor. 5.10, 2 Tim. 4.1)*.

We believe in the Holy Spirit, the Lord and Life-Giver
*(Gen. 1.1-2, Job 33.4, Pss. 104.30, 139.7-8, Luke 4.18-19, John 3.5-6, Acts 1.1-2, 1 Cor. 2.11, Rev. 3.22)*,
who proceeds from the Father and the Son *(John 14.16-18, 14.26, 15.26, 20.22)*
who together with the Father and Son is worshiped and glorified *(Isa. 6.3, Matt. 28.19, 2 Cor. 13.14, Rev. 4.8)*,
who spoke by the prophets *(Num. 11.29, Mic. 3.8, Acts 2.17-18, 2 Pet. 1.21)*.

We believe in one holy, catholic, and apostolic church *(Matt. 16.18, Eph. 5.25-28, 1 Cor. 1.2, 10.17, 1 Tim. 3.15, Rev. 7.9)*.

We acknowledge one baptism for the forgiveness of sin *(Acts 22.16, 1 Pet. 3.21, Eph. 4.4-5)*
and we look for the resurrection of the dead and the life of the age to come *(Isa. 11.6-10, Mic. 4.1-7, Luke 18.29-30, Rev. 21.1-5, 21.22-22.5)*.

Amen.

## I. The Church Is One (Biblical Identity)

**Eph. 4.4-6 (ESV)**
*There is one body and one Spirit—just as you were called to the one hope that belongs to your call— [5] one Lord, one faith, one baptism, [6] one God and Father of all, who is over all and through all and in all.*

*The Church, in whatever form (local, regional, national, or international) is one in Jesus Christ, as one body, faithful to his Word that affirms the messianic hope and which is echoed in the tenets of the Nicene Creed.*

A. An expression of *biblical fidelity*

1. The authority of Scripture

2. The rule of faith and practice

3. The authoritative canon of the Church

B. An expression of *messianic kingdom identity*

1. Cosmic war myth: the drama of God

2. The covenant of Abraham and David

3. The promise of Messiah

C. An expression of *creedal affinity*

1. Vincent de Lerins: that which is believed everywhere and always by all

2. "We Believe": recognized commonality of faith in Christian belief and practice

3. Canonical faith: the norm of biblical faith

## II. The Church Is Holy (Shared Spirituality)

**1 Pet. 2.9-10 (ESV)**
*But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. [10] Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.*

*The Church in whatever form (local, regional, national, or international) which is legitimate is holy, indwelt by the Holy Spirit of God who empowers God's people as sojourners and aliens to represent God's kingdom life as it lives out its fullness together in its worship, fellowship, and discipleship.*

A. An expression of the *fullness of the Holy Spirit*

1. Conviction, regeneration and adoption

2. Sealing and anointing

3. Filling and leading

B. An expression of sojourners and aliens as *the people of God*

1. The Church as the Israel of God

2. Citizens, ambassadors of the Kingdom

3. As locus and agent of God's reign

C. An expression of *ecclesial, liturgical, and catechetical vitality*

1. Welcome, incorporation into the community (order)

2. A spiritual service of worship (calendar)

3. A spiritual rule of discipline (discipleship)

## III. The Church Is Catholic (Historical Connectivity)

**Rom. 9.22-26 (ESV)**
*What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, [23] in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— [24] even us whom he has called, not from the Jews only but also from the Gentiles? [25] As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" [26] "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"*

*The Church, in whatever form (local, regional, national, or international) is catholic, a universal communion of believers joined together in orthodox faith, extending over the whole earth, including all saints, both living and dead, representing every kindred, tongue, people and nation where the Gospel has been proclaimed, believed, and expressed.*

A. An expression of *historic roots and continuity of the Judeo-Christian faith*

1. The history of Israel

2. The early Church

3. Church history

B. An expression of *the communion of saints*

1. Church 1: *oikos* local

2. Church 2: locale/regional

3. Church 3: national and international

C. An expression of radical hospitality and camaraderie

1. Good works in our homes

2. Good works to the church

3. Good works to the world

## IV. The Church Is Apostolic (Representative Authority)

*The Church, in whatever form (local, regional, national, or international) is apostolic, grounded in those who possessed an original and unique authority because of Jesus' commissioning and sending them forth with the Gospel. As his messengers, witnesses, and authorized representatives, authentic faith is based upon and acknowledges their testimony, teaching, and authority as it continues to us through their word.*

A. An expression of *apostolicity*

1. The Apostolic Tradition

2. The Great Tradition

3. The denominational tradition in fidelity to the apostolic faith

B. An expression of *representative authority*

1. Continuity in the authority of the Church

2. Legitimate bishops as regional shepherds

3. Called elder-pastors as congregational shepherds

C. An expression of *prophetic, holistic witness to Christ and his Kingdom*

1. Gospel proclamation: in word

2. Kingdom demonstration: in deed

3. Spirit inspiration: in power

## V. Conclusion: Is a Purely Existential, Individualized Notion of Church Truly a Revolution, Reductive, or Just Plain Heresy?

A. Our subject matter: *church planting movements, past, present, and future (with an eye toward understanding spirituality in light of the Church)*

B. Our hermeneutic strategy: *to rediscover the role of the Church in light of the classic biblical paradigm summarized by the Nicene marks of the Church*

C. Implications of this method: *to test together in open dialogue the validity of current calls to redefine church, and thus rethink models of church planting and mission*

**Closing Thoughts**

**Conclusion and Review of the Major Concepts of Lesson One**

- » Dramatic shifts in understanding and practice about the local church are underway
- » The Nicene interpretation of the Church (i.e., classic paradigm) highlights the unity, holiness, universality, and apostolicity of the Church.
- » All current perspectives of the Church must be weighed over against the biblical vision of the Church, as well as all church growth and planting models.

**Before Beginning the Next Lesson**

Please read the following:

- » Ephesians 4
- » Barna, *Revolution*, pp. 1-17
- » Garrison, *Church Planting Movements*, pp. 11-29
- » Kreider, *House Church Networks*, Foreword-p.16
- » Mull, *A Biblical Church Planting Manual*, pp. 7-17

Learn the following verses:

- » Ephesians 4.1-3

# *Defining Church Plant Movements*

*Lesson 2*

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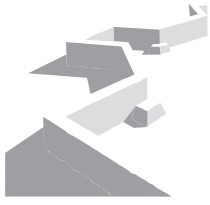

Study Title:
*Winning the World: Facilitating Urban Church Planting Movements*

*Foundations for Ministry Series*

# *Lesson 2*
# *Defining Church Plant Movements*

**Introductory Thoughts**

### *Every Generation of Christians Must Learn How to Biblically Define Church*

We may consider the blunt, prosaic injunction: "Let the church be the church." Such a slogan implies that the church is not now fully the church. It implies that the true self-image is not at present the effectual image that it should be. But what is the church when it allows itself to become the church? Do we know? Yes. And no. We who stand within the church have allowed its true character to become obscured. Yet we know enough concerning God's design for the church to be haunted by the accusation of the church's lord: "I never knew you." So there is much about the character of the church to which the church itself is blind. Our self-understanding is never complete, never uncorrupted, never deep enough, never wholly transparent. In every generation the use and re-use of the Biblical images has been one path by which the church has tried to learn what the church truly is, so that it could become what it is not. For evoking this kind of self-knowledge, images may be more effective than formal dogmatic assertions. This may well be one reason why the New Testament did not legislate any particular definition of the church and why Christian theology has never agreed upon any such definition.

~ *Paul S. Minear.* ***Images of the Church in the New Testament****, p. 25.*

**Lesson Outline**

## I. The Church Defined in Terms of Revolutionary Spirituality sans [i.e., without] Church, Barna pp. 1-17.

[Both David and Michael] were born again Christians who had eliminated church life from their busy schedules, albeit with very different subsequent paths.... David and Michael thought of themselves as "deeply spiritual" people. Their irregular attendance at church services—each attended on occasion with their families, who remained more or less regulars at a nearby church—failed to dampen their enthusiasm for God. They believed that the Bible is God's true and reliable Word for life. They each gave money generously to causes they felt were

**1 Tim. 3.15 (ESV)** *If I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of truth.*

trustworthy and significantly helped people. They prayed before meals and had shared a number of stories with each other about how pastors and other Christians had chastised them for their failure to be involved in church life.

*~ Barna,* **Revolution**, *pp. 2, 3.*

A. David and Michael: examples of a new revolutionary Christian faith

1. Steps of disengagement with the traditional local church, p. 2

2. Why the exit from the traditional church: "Neither found a ministry that was sufficiently stimulating and having an impact on the surrounding community," p. 2.

3. Similar spiritual journey, now experiencing the "Church on the Green," a biweekly rendezvous, p. 3.

B. Elements of this new revolutionary journey

1. Desire to be involved in missions support and burden for the needy, p. 4

2. Challenges to personal improvement (book on biblical leadership), pp. 4-5

3. Focused *self-referential understanding* of the Bible, p. 5

4. Friendship and relationship among families, pp. 6-7

C. Barna's commentary on David and Michael

1. David is a revolutionary Christian, Michael is a backsliding one. What is the difference?

2. David's life reflects the principles and ideals of Jesus Christ, p. 7.

3. "[David's] life reflects the very ideals and principles that characterized the life and purpose of Jesus Christ and that advance the Kingdom of God—despite the fact that David rarely attends church services. He is typical of a new breed of disciples of Jesus Christ. They are not willing to play religious games and aren't interested in being part of a religious community that is not intentionally and aggressively advancing God's Kingdom. They are people who want more of God—much more—in their lives. And they are doing whatever it takes to get it." *Revolution*, p. 7.

4. Michael is different: "Michael's life is more about living for Michael than it is about living for God," *Revolution*, p. 8.

D. Traits of the New Revolutionary Age and the Revolutionary Christian

1. Revolutionaries are devout followers of Jesus Christ who are serious about their faith, who constantly worship and interact with God, centered on their faith in Jesus Christ

2. "The key to understanding Revolutionaries is not what church they attend or even if they attend. *Instead, it's their complete dedication to being thoroughly Christian by viewing every moment of life through a spiritual lens and making every decision in light of*

*biblical principles*," p. 8 [all with the exception of commitment to a local assembly].

3. Revolutionary Christianity grows out of the current Revolutionary Age as descriptive of our current cultural context, p. 9.

4. "The revolution transforming American spirituality today is that millions of devout followers of Jesus Christ are repudiating worn-out, 'tepid' systems and practices of the Christian faith and introducing a wholesale shift in how faith is *understood, integrated, and influencing the world*," p. 11.

5. This faith response has emerged from a societal context defined by "seemingly infinite opportunities and options supported by a worldview," p. 12.

6. Revolutionaries are dramatically moral people confidently returning to first-century lifestyles of kingdom-oriented values, p. 12.

7. Revolutionaries seek to repudiate certain conventional practices.

    a. Religious games, whether worship services done without the presence of God or unfruitful ministry programs, p. 13.

    b. Self-centered ministries, ministry leaders, phony credentials, things that produce "sizzle but no substance," p. 14.

c. Flat, better than average church programs and affiliation without "the spark provided by a commitment to a true revolution in thinking, behavior, and experience," p. 14.

8. They pursue an intimate relationship with God which Jesus Christ promised we could have through him, p. 15.

9. To the Revolutionary, life is "black-and-white," whether university scholars and the media ridicule their view or not, p. 15.

10. Revolutionaries are biblical Christians, who "invariably turn to God's Word--the Bible--for their guidance," and therefore will experience abuse like Jesus did, and "perhaps the most significant battle" in the current culture wars will be waged by the Revolutionaries, p. 16-17.

## II. The Church Defined as Rapid Multiplication of Indigenous Churches Planting Churches, Garrison, pp. 11-29.

**Eph. 2.19-22 (ESV)**
*So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, [20] built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, [21] in whom the whole structure, being joined together, grows into a holy temple in the Lord. [22] In him you also are being built together into a dwelling place for God by the Spirit.*

No other avenue so quickly and effectively multiplies the glory of God in the hearts of so many people. No other means has drawn so many new believers into ongoing communities of faith where they can continue to grow in Christlikeness. This is why Church planting Movements are so very important.

~ *Church Planting Movements, p. 29.*

A. Church Planting Movements research as "reverse engineering": "It seeks to understand these movements by beginning at the end, with an actual Church Planting Movement. Then it reverse engineers the movement, dismantling its component parts, analyzing how it was constructed and how it works. Done properly, reverse engineering can reveal volumes about the Creator's designs, desires, and methods of operation," p. 11.

1. Significant questions in the research, p. 11

    a. See God transforming hundreds of thousands of lives in CPMs

    b. Understand *how God is at work in accomplishing this transformation.*

    c. Learning how he would have us participate in CPMs

2. Significant numbers given (without clear reference to what a church in a CPM actually looks like--to come later in his analysis), e.g., pp. 16-17.

3. "Strategy Coordinators": a "missionary who takes responsibility for developing and implementing a comprehensive strategy--one that would partner with the whole body of Christ--to bring an entire people group to faith in Jesus Christ," p. 17.

4. "People Group": "a social grouping sharing a common language and sense of ethnic identity, sometimes referred to as an ethnolinguistic people group," pp. 17-18.

5. "Unreached people group": "a people group that has yet to be presented with the gospel of Jesus Christ," p. 18.

6. Summary of the method of the book, p. 19 (i.e., explore a number of CPMs both near and far, describe common characteristics of them, address frequently asked questions, biblically evaluate them, and finally ask God how we can be involved.)

B. Definition of Church Planting Movements: five distinct features (please note his *sociological description; it is not a theological or biblical one*)

"A CPM is a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment," p. 21 (*a five-part definition*)

1. A CPM *reproduces rapidly* (within a short period of time, newly planted churches are already planting new churches, "faster than you think possible"), p. 21.

2. A CPM *is multiplication* (they do not simply add new churches, instead they multiply them, akin to the multiplication of the loaves and fish), p. 22.

3. A CPM *is indigenous* (meaning "generated from within as opposed to started by outsiders), p. 22.

4. A CPM *is churches planting churches* (church planters may start the first churches, but at some point the churches themselves reach a "tipping point" and a "movement" is launched), p. 22.

5. A CPM *occurs within people groups or interrelated population segments* (they involve the communication of the Gospel to people within shared language and ethnic boundaries), p. 23.

C. What CPMs are not

1. They are not a *revival* or *spiritual awakening*, p. 23.

2. They are not just *mass evangelism to the lost*: they are, rather, church multiplying movements, p. 23.

3. They are not just *people movements*, i.e., mass conversion where great numbers of lost people respond to the Gospel but don't necessarily produce churches, p. 24.

4. They are not *Church Growth Movements*, p. 24.

    a. Church growth movements tend to associate *bigger* churches with *better* churches; CPMs adhere to the principle that *smaller* is *better*, pp. 24-25.

    b. Church growth movements tend to direct missionaries to "responsive fields" at the expense of unreached and what may appear to be unresponsive fields, p. 25.

    c. Church growth movements advocate pouring resources (especially missionaries) into responsive harvest fields; in CPMs missionaries are dominant at first and less and less dominant while the new believers become the primary harvesters and leaders of the movement, p. 25.

5. They are not just a *divine miracle*, but CPMs recognize the vital role that Christians play in the success or failure of these movements, p. 26.

6. They are not a *Western invention*, that is, they didn't originate in the West, nor are they limited to one type of culture or another, p. 26.

7. They are not an end in themselves but rather a means to an end, merely "a way that God is drawing massive numbers of lost persons into saving community with himself," p. 27.

D. Why is the study and understanding of CPMs so important?

1. They are important because God is mightily at work in them (e.g., see the numbers on p. 16).

2. We need to learn all we can of CPMs because of the critical role God has reserved for us to play in launching them. "The difference between CPMs and *near*-CPMs is often the difference between God's people properly aligning themselves with what he is doing or failing to align themselves with what he is doing," p. 28.

3. CPMs are important to understand because of what they are accomplishing. "Without exaggeration we can say that CPMs *are the most effective means in the world today for drawing lost millions into saving disciple-building relationships with Jesus Christ* [italics his]. That may appear to be an ambitious claim, but it is an accurate one, and an honest description of how God is winning a lost world," p. 28.

   a. CPMs *are the most effective means in the world for winning the lost*.

   b. "No other avenue so quickly and effectively multiplies the glory of God in the hearts of so many people. No other means has drawn so many new believers into ongoing communities of faith where they can continue to grow in Christlikeness. This is why CPMs are so very important," p. 29.

## III. Dialogue and Discussion on Barna and Garrison Readings

**John 8.31-32 (ESV)**
*So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, [32] and you will know the truth, and the truth will set you free."*

*How do our readings today coincide with the Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

## IV. The Church Defined in Terms of Structural Forms: Traditional, Cells, and House Church Networks, Kreider, Foreword-p. 17.

**Eph. 4.4-7 (ESV)**
*There is one body and one Spirit just as you were called to the one hope that belongs to your call--[5] one Lord, one faith, one baptism, [6] one God and Father of all, who is over all and through all and in all. [7] But grace was given to each one of us according to the measure of Christ's gift.*

House churches, and churches of any kind, should never be exclusive entities cut off from the rest of the body of Christ. The litmus test used to discern if a house church is healthy is simple. The healthy house church will focus on loving the Lord, loving each other, reaching the lost and loving the rest of the body of Christ anywhere and everywhere.

~ *House Church Networks, p. 16.*

A. New Wineskins: new forms of the Church

1. Change today is a way of life; changes occurring today are both frequent and radical, Foreword 1.

2. For the first couple hundred years of the Christian movement, *all* churches were house churches, Foreword 1 (not as common in our generation, with the exception of China).

3. Different folks and different strokes: house church networks, community churches, and mega-churches are all important in drawing people to God, Foreword 1.

4. House church networks as *a new species of church* emerging in North America, p. 1.

   a. What is occurring in places like China, central Asia, Latin America, India, and Cambodia will soon impact North America.

   b. In *house church networks*, each house church functions as a "little church."

   c. They function together as *networks* for the sake of fostering accountability and encouragement.

*For Kreider, the original ekklesia of Acts was essentially the original egalitarian house church network upon which his model is based.*

B. NT description of church: a flattened, egalitarian model of the church, p. 2

1. The NT church was defined as the people, p. 2.

2. Believers did not *go* to church or *join* the church; they *were* the church (what about Acts 2.47: praising God and having favor with all the people. And the Lord *added to their number* day by day those who were being saved).

3. All members functioned as priests, everyone served as ministers (what about the apostolic role?), p. 2.

4. Each person got on-the-job training to make disciples, p. 2.

5. Practiced faith in *spiritual families*, and met in homes, p. 2.

C. Appeal and necessity of house church networks

1. Both young Gen X (18-35) and older generations (middle-ages and seniors) find no existing form of *church* (i.e., "existing wineskins") to either find their niche or experience reasons for which they can "enthusiastically participate," p. 3.

2. Younger generations will take the lead in starting new house churches and house church networks because "*they will thrive in a new wineskin that fits their generation's need for authentic relationships,*" p. 4.

3. Essentially, Kreider views HCNs as a way to *contextualize the wineskin of the faith for generations looking for dependable, meaningful relationships*, p. 4.

   a. Connection with their peers

   b. Significant interaction with the older generations

4. "Imparting spiritual fatherhood fills the void and closes the gap of broken relationships between the old and the young. The generations must learn to work together. The heart's cry of the older generation must be to release the younger generation to fulfill the Lord's call on their lives," p. 5.

5. Back to the Future, church style: "Perhaps we should take a step back in time to learn from the NT church to help us solve problems for some of our modern-day church dilemmas. House churches in the western world are really in their infancy stage. We have a lot to learn, but we have an excellent pattern to follow from the NT," p. 7.

D. How "cell churches" function

1. Cell churches as a new wineskin more than 20 years ago in response to the lack of vitality in the traditional church

   a. Traditional church problems: building-bound, clergy-centered, isolated, ineffective witness, "spectator mentality"

   b. Evolution from small groups as centers for every-person ministry ("on-the-job training for leadership through hands-on experiences"), p. 9.

2. Cell groups as a place for equipping and natural setting for evangelism (i.e., evangelism as a team, in prayer for their personal *oikos*)

3. Loving environment to draw new believers in for love and care, p. 10

4. David Yongi Cho's Korean church, *multitudes of cell churches emerged which cut through and transcended denominational lines.*

5. Cell church wisdom permeates most denominations: churches which start as cell-based churches, others transitioned to cell-based ministries, others developed cells within current church structure.

6. The bottom line: cell churches continue to function mainly within the traditional church structure, p. 10.

    a. Cell churches as *complimentary ministries* to the larger Sunday church meeting

    b. Larger meetings linked to *smaller cell meetings* require *cell leaders, assistants and zone pastors,* all of whom are accountable to the church leadership team.

    c. Cell churches require a church building or headquarters to accommodate the various church functions, p. 10.

E. How "house churches" function

1. House churches are not parts of a larger church; they are viewed as *real, bona fide, little churches.*

2. Each house church functions as a complete, little church, not led by a *cell leader and assistant leaders*, but by "a spiritual father or mother who functions as the elder along with a small eldership team for the little church," p. 11.

3. No need for a church building; each house church is a "fully functioning church in itself, meeting in a home," p. 11.

4. "House churches are simple, easily reproducible, create platforms for gift identification and development, and are effective in showing forth the transforming power of Christ in our neighborhoods and our communities," p. 11.

5. "HCNs focus on relationships, reaching the lost and raising spiritual fathers and mothers *in-house* who serve and care for their family," p. 12 (seen as wonderfully "fluid and flexible").

6. Over 1,600 house churches can be found on Web pages in the US alone, p. 12.

F. HCNs as new wineskins are emerging "new Reformation" (transforming the form and look of the current church today). How?

1. Church shifted to homes rather than buildings

2. Actual churches in the homes, not Bible studies or cell groups

3. House churches will have their own elders, collect tithes and offerings, and leadership will be responsive to the Lord for the people, p. 12.

4. House churches will be committed to network with other house churches in their city or region (keeping them from "pride, exclusiveness, and heresy"), p. 13 (*how?*).

5. House churches will rapidly reproduce themselves, with no need to buy property, construct churches, gain staff, etc., p. 13.

G. HCNs are a form of *contextualization in American subculture, especially for* the young people of Generation X.

1. Contextualization: "adapting our forms of communication and expression of the Gospel to the cultural norms of the receiving culture"

2. Gen X characteristics of church, p. 13

   a. Less concerned about structure and hierarchy, disconnected from traditional churches

   b. Starting small, informal fellowships that meet in homes, coffee chops, warehouses, fast food restaurants, industrial complexes, parks, and other conventional places.

   c. Focus on relationship: loyal to one another above everything else, which translates into loving concern

3. George Barna, *Boiling Point*: independent faith groups that meet for a complete church experience . . . "this option will appeal to individuals who are especially interested in restoring authenticity, community, and simplicity to the church," p. 14.

   a. Gen X (18-25) is the largest single generation in the history of humankind (around 2 billion).

b. Through interconnection of the world through global media, a "world culture" of the young has emerged.

c. The Gen X generation in the decades to come will dramatically impact the nature of "Church," whose changes will be lasting and normative, p. 14.

4. Old as well as new believers are longing to find their place; some have become embittered having left the church or meeting together with a sense of prideful exclusion, p. 15.

H. The crowning standard of House Church

House churches, and churches of any kind, should never be exclusive entities cut off from the rest of the body of Christ. The litmus test used to discern if a house church is healthy is simple. The healthy house church will focus on loving the Lord, loving each other, reaching the lost and loving the rest of the body of Christ anywhere and everywhere.

~ *House Church Networks, p. 16.*

1. Loving the Lord

2. Loving each other

3. Reaching the lost

4. Loving the rest of the body of Christ anywhere and everywhere

## V. The Church Defined as Extension of the Pentecost Event, Mull. pp. 7-17

Everyone personally needs a church. This hurting and confused world needs the church. It needs more churches.

~ *A Biblical Church Planting Manual, p. 12.*

A. Forrest, the shoe shine man: "Boss Man, I'm a churchman!", p. 10.

1. Part of a "churched generation" of African-Americans whose entire personal and social lives were rooted in the Church, p. 9-10.

2. Davis excursus: Church as *community center* and *religious center*: The Black church has been the center of African American *life* not merely its *religious life*.

   a. C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience*. Durham and London: Duke University Press, 1990.

   b. Hans Baer, *The Black Spiritual Movement: A Religious Response to Racism*. Knoxville: University of Tennessee Press, 1984.

   c. Hans Baer and Merrill Singer. *African-American Religion in the Twentieth Century: Varieties of Protest and Accommodation*. Knoxville: University of Tennessee Press, 1992.

B. How experience of church can shape *view* of church: the *objectivity of the researcher*, p. 11

1. View of church in terms of *the experience of rural life*.

2. View of church in terms of *the experience of major changes in your life (whether positive or negative)*, p. 11.

3. View of church in terms of *the experience of dynamic spiritual vitality* (positive experiences)

4. View of church in terms of *the experience of painful experience with a particular church* (confusion, anger, rejection, disappointment, etc.)

5. Often views of the church are drafted and argued for *impersonally and in an isolated way*: "We cannot forget the church is you and I. A personal private faith in Christ begins the Christian life. However, to be whole, we need others called the "church." They complete our faith as we complete theirs. The church at its best represents the body of Christ. 'Boss man, I'm a churchman,'" p. 12.

6. Church planting invaluable: "Church Planting is the number one method of evangelism!" p. 12 (Mull believes we need to plant more churches).

C. The Church and the Book of Acts, p. 15

1. Mull's method of analysis: "My attempt will confine itself to the NT book of Acts. Using the Book of Acts as a primary guide for our considerations hopefully will give biblical authority to what I want to share," p. 15.

2. Traces the uses of the word *church* (*ekklesia*) in its 18 times of use in Acts, and related synonyms for the body (e.g., *brothers*)

3. Chapter One of Acts concludes the "personal, visible ministry of Jesus Christ on earth," and chapter two explodes with the day of Pentecost (i.e., the sending of the Holy Spirit on the assembly of disciples of Jesus).

4. Pentecost sermon serves as a *foundation event for all world evangelization that takes place afterward* (the names areas of the then-known world are represented in Jerusalem during the time of Peter's Pentecost sermon), p. 17.

5. The work of church planting by the apostles and their assistants in Acts (e.g., Simon Peter, Paul, Luke, Silas, Timothy) is merely encountering people who were at *Pentecost*, and heard Peter preach.

6. "Pentecost planted the initial seed for church planting in many areas of the world," p. 17.

    a. The Lord, through the Holy Spirit, started the church planting movement at *Pentecost*.

    b. *Pentecost as principle*: The Lord always prepares the way and lays the foundation for all fruitful church planting activity, p. 17.

## VI. Dialogue and Discussion on Kreider and Mull Readings

**2 Cor. 3.17-18 (ESV)**
*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. [18] And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*

*How do our readings today coincide with the Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

## VII. Conclusion: Will the Real Church Please Stand Up?

A. Reductionistic views of the Church

B. Re-formed (i.e., revolutionary views of the Church)

C. Redemptive views of the Church

**Closing Thoughts**

**Conclusion and Review of the Major Concepts of Lesson Two**

- » Evangelical Protestantism is struggling with its definition of the Church.
- » Many modern reformulations of the Church are greatly influenced by cultural analyses with its present emphasis on existential meaning, personal choice, and authentic experience.
- » Any credible definition of the Church must take into account both the biblical testimony on the nature of the Church as well as the historic orthodox formulations of that testimony: We are not free to draft conceptions of Church out of sync with Scripture and the Great Tradition.

**Before Beginning the Next Lesson**

Please read the following:

- » 1 Corinthians 12
- » Barna, *Revolution*, pp. 19-39
- » Garrison, *Church Planting Movements*, pp. 34-64
- » Kreider, *House Church Networks*, pp. 17-38
- » Mull, *A Biblical Church Planting Manual*, pp. 19-25

Learn the following verses:

- » Ephesians 4.4-7

# *Alternative Forms of Spirituality and Church*

*Lesson 3*

THE URBAN MINISTRY INSTITUTE,
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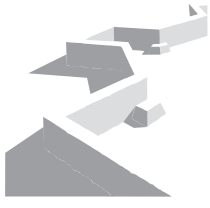

Study Title:
*Winning the World:*
*Facilitating Urban Church Planting Movements*

*Foundations for Ministry Series*

# *Lesson 3*
# *Alternative Forms of Spirituality and Church*

**Introductory Thoughts**

### *An Ecclesiology Rooted in Messiah and Not the Latest Fad*

The essential relationship between Christ and His work on the cross is proclaimed by Paul in His farewell speech to the Ephesian elders: "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" (Acts 20:28). Here Paul strikes on a theme that is everywhere present in the New Testament. It is the idea that in the old covenant God acquired a people for Himself by delivering them from Egypt. Now God acquires a new people for Himself in a new covenant ratified by His blood. Now all who have been redeemed by Jesus Christ have become God's own people so that Paul can refer to them as churches that are "in Christ" or "of Christ" (Rom. 16:16; 1 Thess. 1:1; 2 Thess. 1:1; Gal. 1:22). To say that the church is "in Christ" is to root the church in redemption history, a concern that is predominant in Luke and Paul. Luke explains in the infancy narratives that the promises given to Israel are fulfilled in Jesus and the church (Luke 1:32ff., 54-55, 68-75; 2:25-32, 38). The age of the church which is the age of fulfillment was announced by the prophet Joel and initiated at Pentecost (Acts 2:16-21). But the creation of the church also came as a result of Jesus' promise to send the disciples a "power from on high" (Luke 24:49). Luke points out that the church is connected with the ancient promises, the saving event of Christ, and receives the present power of the living Christ through the Holy Spirit.

*~ Robert E. Webber,* **The Church in the World**. *Grand Rapids: Academie Books, 1986, p. 20.*

**Lesson Outline**

## I. Attributes of the early Church Which Define the Seven Core Passions of Revolutionary Spirituality, Barna pp. 19-39.

Whether you become a Revolutionary immersed in, minimally involved in, or completely disassociated from a local church is irrelevant to me (and, within boundaries, to God). What matters is not whom you associate with (i.e., a local church), but who you are.

*~ Barna,* **Revolution**, *p. 29.*

**1 Cor. 12:14-20 (ESV)**
*For the body does not consist of one member but of many. [15] If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. [16] And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. [17] If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? [18] But as it is, God arranged the members in the body, each one of them, as he chose. [19] If all were a single member, where would the body be? [20] As it is, there are many parts, yet one body.*

A. Seven core passions of the Early Church (and by design, of the new Revolution)

1. Intimate worship: *Every believer was expected to worship God every day, both in private and in the company of other believers*, p. 22.

2. Faith-based conversations: *The evangelistic efforts of the first believers were carried out through preaching, low-key/high-impact conversations about truth and purpose, prayer, performing miracles to give witness to the Source of their power, and the joy-filled perspective they had toward God and life that created interest in their lives*, p. 23.

3. Intentional spiritual growth: *The church in Jerusalem endeavored to learn more about the Christian faith and employ the principles of Jesus' teaching*, p. 23.

4. Servanthood: *The Early Church fostered the notion that serving other people was the best means of demonstrating the example that Jesus had set for them*, p. 23.

5. Resource investment: *The first Christians defined communal living through their sacrificial sharing of everything they had*, p. 24.

6. Spiritual friendships: *The Church was all about relationships*, p. 24.

7. Family faith: *Christian families taught the ways of God in their homes every day*, p. 24.

B. Implications of the passions

1. Profession of faith must be supported by a lifestyle that provides irrefutable evidence of your complete devotion to Jesus, p. 25.

2. Distinguishes between external programs and the calling to become "Jesus clones," pp. 25-26

3. Warfare is the context of revolutionary Christianity (i.e., the capacity to be Christlike), defined in *individual terms* of doing whatever you have to do to prove that you fear God, love him, and serve him, p. 27.

C. The status of the local church, pp. 29-39

1. Draws a distinction between your *status and involvement in a local church and who you are spiritually.* (Whether you become a Revolutionary immersed in, minimally involved in, or completely disassociated from a local church is irrelevant to me [and, within boundaries, to God]. What matters is not whom you associate with [i.e., a local church], but who you are.–p. 29.)

2. Logical approach: *If the local church is God's answer to our spiritual needs, then why are most churched Christians so spiritually immature and desperate?*, p. 30.

3. *If the local church were the answer we should see two things:* (cf. page 30).

a. People involved in a Christian congregation would be more *spiritually developed than others.*

b. Churched Christians would *increasingly reflect the principles and characteristics Scripture tells us are the marks of Jesus' true disciples.*

D. 77 million American adults who are churched and born again *do not conform to the seven core passions of revolutionary transformative Christian experience.*

1. *Regarding worship*: weak, uncompelling, unbenefical worship, pp. 31-32

2. *Regarding faith-based conversations*: unfruitful, non-intercessory lives with no focus on outreach, p. 32

3. *Regarding intentional spiritual growth*: Most churched Christians have a non-biblical worldview that doesn't affect their daily lives and decisions, spending more time watching TV than reading Scripture, defining success in secular not spiritual terms, pp. 32-33.

4. *Regarding resource investment*: only give about 3% of their income to outreach, very few tithers, narrow views of stewardship, with few examples of key investment of their resources which have made a difference, pp. 33-34

5. *Regarding servanthood*: few volunteers, most time given to fellow congregants, with no interaction with disadvantaged people, with focus on giving to organizations who serve, not their own service, p. 34

6. *Regarding spiritual friendships*: little spiritual accountability, little impact of preaching and counseling from other Christians, most impact from messages of media, law, and family members

7. *Regarding family faith*: rely on church to train their children spiritually, little family worship outside of the church, same rate of divorce among churched members, little facilitation of spiritual development by churched Christian parents, p. 35

E. Implications of thesis of the local church, pp. 35-39

1. "Despite its faults and flaws, a spiritually healthy local church will always have a valid and valuable role within God's kingdom on earth," p. 36.

2. Placing all our hope in the local church is a misplaced hope, p. 36.

   a. The local church is not the hope of the world: *Jesus, and Jesus alone, is the hope of the world*, p. 36.

   b. The local church is *one mechanism* (strange language indeed?!) that can be instrumental in bringing us closer to him and helping us to be more like him. But, *as the research data clearly show, churches are not doing the job. If the local church is the hope of the world, then the world has no hope*, p. 36.

3. Elements of Barna's *ecclesiology*: (i.e., his doctrine of the church)

a. Involvement in the church is neither *essential* nor *integral* to spiritual growth, and may actually undermine faith: Nothing inherently wrong, but being a part of it does not make you "saved, holy, righteous, or godly any more than being in Yankee Stadium makes you a professional baseball player. Participating in church-based activities does not necessarily draw you closer to God or prepare you for a life that satisfies him or enhances your existence. Being a member of a congregation does not make you spiritually righteous any more than being a members of the Democratic Party makes you a liberal wing nut. Being in right relationship with God and his people is what matters. Scripture teaches us that devoting your life to loving God with all your heart, mind, strength, and soul is what honors him. Being a part of a local church may facilitate that. Or it might not," p. 37.

b. The modern day concept of the local church is an *abiblical* phenomena: The local church that many have come to cherish–the services, offices, programs, buildings, ceremonies–is neither biblical nor unbiblical. *It is ABIBLICAL*–that is, such an organization is not addressed in the Bible, p. 37.

c. Spirituality defined in terms of *individual disciplines* not activities which grow out of assembled local church membership: "The Bible does not rigidly define the corporate practices, rituals, or structures that must be embraced in order to have a proper church. It does, however, offer direction *regarding the importance and integration of fundamental spiritual disciplines into one's life*, p. 37.

d. The practice of church is today is simply an *"interpretation of how to develop and live a faith centered life,"* WE MADE IT UP. *It may be healthy or helpful, but it is not sacrosanct,* p. 38.

4. What is the nature of the Revolution Barna sees?: *The Revolution is not about eliminating, dismissing, or disparaging the local church. It is about building relationships, commitments, processes, and tools that enable us to be the God-lovers we were intended to be from the beginning of creation*, p. 38.

    a. The core issue isn't whether or not one is involved in a local church, but whether or not one is *connected to the body of believers who are obsessed with practicing the same seven passions that defined the early Church in order to be agents of transformation in this world,* p. 38.

    b. It's not about *church* (little "c"), but about the *Church* (big C), p. 38.

5. Revolutionaries cover the entire spectrum of involvement and commitment to the local church, p. 38 (i.e., "Our research indicates that Revolutionaries fill all points on the continuum of church involvement," p. 38 [including everything from leadership to nominal, tangential involvement]).

6. Out of extreme frustration or disillusionment Revolutionaries *have developed alternative means of growing and serving that are distinct from local church efforts*, p. 39.

7. "The Revolution is about recognizing that we are not called to go to church. We are called to be the Church.", p. 39. (What on earth does this mean?)

## II. Dialogue on Barna's View of the Local Church and its Forms

**John 8.31-32 (ESV)**
*So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, [32] and you will know the truth, and the truth will set you free."*

*How does Barna's view regarding the local church coincide with both the New Testament and Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

**1 Cor. 12:21-25 (ESV)**
*The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." [22] On the contrary, the parts of the body that seem to be weaker are indispensable, [23] and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, [24] which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, [25] that there may be no division in the body, but that the members may have the same care for one another.*

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

## III. Alternative Forms of Church, Spirituality: Garrison, pp. 34-64; Kreider, 17-38; Mull, 19-25

For those who question whether house churches can stand the test of time, Choudhrie points to their alternative. "The empty cathedrals in Europe are silent witnesses to the barrenness of the church. Why continue to imitate a failed model?"

*~ Garrison,* **Church Planting Movements**, *p. 37.*

A. Garrison on India, pp. 34-48

1. The essential nature of the Church Planting Movement in India begins with a *restoration of the New Testament understanding of church as opposed to the contemporary view of church as a building*, pp. 36-37.

2. Indian movements based on the "potent combination" of biblical teaching, lay leadership, and house church accommodations steering clear of energy sapping dependency on foreign finances, p. 37

3. Equipping for Indian CPMs occurs in the environment of house churches, not in seminaries, p. 38.

    a. The 222 formula: 2 Tim. 2.2, equipping disciples to plant multiplying churches by multiplying leadership

    b. Need for hundreds of thousands of pastors which cannot be produced in traditional seminary fashion, p. 38

4. In one of the Indian CPMs, missionaries opted for a "non traditional approach" offering short segments of training ranging from a few weeks to a few months at a time, coupled with agricultural and rural health education with biblical messages of evangelism and church planting, p. 40.

5. Among the Kui people, the real advance took place when the Kui themselves began the church planting effort, pp. 42-43.

6. CPMs among the Bhojpuri-speaking people, persecution and martyrdom fueled innovation in strategy (a two-by-two approach), and the *person of peace* strategy.

a. No individualized work but in terms of teams of two

b. Bonding with a person of peace, discipling them, and then allowing that person to become the leader of the church in his household and community, p. 45

7. Breathtaking numbers of conversions when CPM spread through a homogenous unit, people of the same ethnic, linguistic, and cultural background (cf. pp. 46-47)

8. Innovative ways of dealing with illiterate populations: e.g., listening to cassette tapes of Scripture and asking the question, "How can I obey Christ in this situation?", p. 47

9. Divine power and God's assurance accompanies the movement, p. 47.

B. Garrison on China, pp. 49-64

1. China today is the home of "the fastest growing church and to the most Church Planting Movements on earth," p. 49.

2. Turbulent and checkered history of Christianity in China, pp. 50-51

3. Stunning growth of Christian commitment in China: From 1982, the *World Christian Encyclopedia* was accused of being overly optimistic when it gave the figure of 1.3 million Christians; just *18 years later*, the second edition estimated the number to be *nearly 90 million believers* in Christ in China–an exponential growth!, p. 52.

4. The nature of the growth is in *underground house churches* (up to 30,000 believers daily being baptized across China, p. 54).

5. A typical Chinese Church Planting Movement

   a. Allegiance to Scripture with no political agenda or opposition to the State (i.e., flying under the radar of the authorities), p. 56

   b. Mass interest and crowds to the nature of basic Christian teaching and presentation, p. 55

   c. Rooted discipleship training carefully tied to house church leaders and simple, reproducible curriculum (e.g., see the First Discipleship Training Center Curriculum on page 57)

      (1) Genesis 1-10
      (2) The Life of Christ
      (3) The Book of Romans
      (4) The Book of Jonah
      (5) The Book of Ephesians
      (6) How to Study the Bible
      (7) How to Teach the Bible
      (8) Personal Evangelism Training

   d. Creative training with virtually few or none of the basic supplies taken for granted in Western contexts of training: e.g., pens, paper, Bible, food, sleep, space for training, etc., pp. 57-58

   e. Operating in a tenuous environment with the State Religious Affairs Bureau and its directors, p. 59

6. The Yanyin Chinese CPM was characterized by widespread personal and mass evangelism, with *immediate incorporation of new believers* into basic discipleship Bible studies for a short period of time, p. 61.

    a. At the conclusion of the studies, new believers were baptized.

    b. Immediately, those who were suitable for leadership were *given responsibility to lead the public meetings of the believers.*

    c. A church planter would stay behind and mentor and lead these emerging leaders, grounding them in doctrines and practices to ensure the health of *house churches*.

7. "At the core of the Yanyin movement was a house church model that combined lay leadership development, mutual accountability, biblical authority and rapid reproducibility," p. 61.

8. The POUCH model employed by the Strategy Coordinator

    a. P - Participative Bible study and worship

    b. O - Obedience as the mark of success for every believer and church

    c. U - Unpaid and multiple leaders in each church

    d. C – Cell groups of 10-20 believers meeting in . . .

e. H - Homes or storefronts as the venue for church and body life

9. Churches reproduced when they reached a *predetermined size, met a least twice a week, some even every day, with leadership development built into the very structure of the church life*, p. 62.

10. Lessons learned from the Yanyin Church Planting Movement, pp. 63-64

a. Prayer as vital for both reached and unreached Yanyin people

b. Model as well as teach all things

c. Emphasize application not knowledge

d. Include feedback loops to ensure follow up of new believers

e. Everything had to be reproducible by Yanyin people

f. Locally produced hymns and praise songs to spread the faith

g. High marks for new converts and new fruit

h. New churches must quickly assimilate new believers into the life and work of the church

i. Multiple and unpaid leadership keeps the movement growing

j. Build accountability into the structure for both leaders and members

k. Meeting in homes rather than dedicated buildings allow for movement to stay under the radar

l. Yanyin believers must take responsibility for fulfilling the Great Commission

C. Kreider Readings, pp. 17-38

> The Lord is using diversified types of structures to build his church today. From the traditional church to the emerging house church networks, God's Spirit is being poured out on his people. Our God is a God of infinite creativity and variety; you see it in his creation, from the long-necked graceful giraffe to the multicolored butterfly. . . . It's my conviction that he continues to bless variety and creativity in his church today by the many different structures and methods he uses to accomplish his purposes. Although I sincerely believe the new house church networks are tailor-made for today's generation and will be a force in returning to the New Testament model of church life, I also believe God is using today's conventional church structures–what I call the community churches and mega-churches–to play their part in God's future plan. God will build his kingdom regardless of our models, structure or plans.
>
> *~ Kreider,* **House Church Networks**, *p. 17.*

1. Community churches are like *community stores*, p. 19 (i.e., like a *corner grocery store or convenience store*; closest to where you live, you know the clerks, where all the items are, serving a local area).

a. Focus on proximity

b. Highlights intimacy

2. Mega-churches are like *Wal-Mart Superstores*, p. 20 (i.e., need to drive a ways to get to one, low prices, huge inventory of consumer products, "can get all you need in one place all at the same time").

a. Focus on abundance of services

b. Highlights being able to access a wide variety of services in one location

3. There is a need for *flexible wineskins*: Matthew 9:16-17- No one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made. [17] Neither is new wine put into old wineskins. If it is, the skins burst and the wine is spilled and the skins are destroyed. But new wine is put into fresh wineskins, and so both are preserved.

a. The new wineskin is a new model of church structure tailored to serve and equip new believers in Jesus Christ, p. 22.

b. DOVE from mega church to house church network: 125 cell groups during the week and on Sunday mornings in clusters of cells (congregations) in five different locations, with the whole church coming together several times a year on a Sunday morning in a large gym or local park, p. 23.

4. House church networks are like the *stores in a shopping mall*, p. 28.

    a. Other stores in a mall need the others to survive and thrive; they function together or not at all!

    b. House churches function like shopping mall stores, individual and specialized, yet flourish only when they network together with other house churches, p. 28.

    c. House churches do not seek to grow larger like community and mega-churches, but rather to *multiply by starting new house churches*, p. 28. (The Christian school, the public school, and the home school are all okay, depending on where the Lord wants you to be–*a distinctly missional approach*.)

    d. Characteristics of house churches

        (1) Small
        (2) Can meet anywhere
        (3) "It is a spiritual, enlarged, organic family . . . inherently participatory and not consumer-provider driven," p. 29
        (4) Not a slam dunk in terms of relationships; can be messy and can easily get off track, p. 33

5. The key to unity in diversity of models is the conception of the *regional church* (i.e., the locale church-Davis), cf. p. 35.

    a. The Regional church = churches of all types, whether community, mega-churches, or house churches in a particular geographical area, regardless of denomination. These churches together are called to represent the body of Christ in a region.

b. NT church identified in terms of specific city boundaries (e.g., Antioch, Corinth, Jerusalem, Smyrna, etc.), p. 36

c. Today *denominational identity* takes precedence over *geographical proximity, and can cause divisions among the body of Christ*, p. 36.

d. Need to identify and recognize the spiritual "fathers of the region" to unify and lead the regional church in order to have "a redemptive purpose to meet the needs of that particular region," p. 36

e. Examples of regional teams and councils forming to "see the church maturing in Christ, strategically serving together to revitalize the church, give a Christ-centered witness to each resident, and bring transformation to the way of life in this region," p. 38

D. Mull Readings, pp. 19-25

| Twelve Biblical Reasons for Starting a New Church (From the Book of Acts)<br>Marlin Mull, p. 19 | |
|---|---|
| *A New Church . . .* | *Supporting Scripture* |
| Brings the Kingdom of God to earth | Acts 1.3; 8.12; 14.22; 19.8; 20.25; 28.23; 28.31 |
| Helps fulfill the Great Commission | Acts 1.8; Matt. 28.18-20; Mark 16.15-16; Luke 24.46-49; John 20.19-22 |
| Provides a place of prayer to meet God with others | Acts 1.14; 4.31; 12.5 |
| Provides another public teaching place | Acts 9.20; 10.42; 14.7; 16.10; 20.20 |
| Is the most effective evangelistic tool | Acts 2.38-39; 14.21 |

| Twelve Biblical Reasons for Starting a New Church (From the Book of Acts), continued<br>Marlin Mull, p. 19 | |
|---|---|
| *A New Church . . .* | *Supporting Scripture* |
| Teaches the Bible | Acts 4.2; 5.19-21; 5.42; 8.4; 11.25-26; 18.11; 20.20; 28.31 |
| Offers another place for Christian service | Acts 6.3; 9.36; 11.25-26; 11.29-30; 17.15 |
| Trains lay leaders to become preachers | Acts 6.10; 14.23 |
| Crosses cultural barriers | Acts 8.35; 10.1-48; 16.9; 22.21 |
| Mentors new believers | Acts 9.26-28; 20.20; 20.31, 36; 20.34-36; 20.27 |
| Supports worldwide missionary activity | Acts 13.2-3; 16.9-10 |
| Starts other churches | Acts 13.2-3; 16.9-10 |

1. Reason one: The Book of Acts, from beginning to end, centers on the theme of the Kingdom of God's arrival in Jesus through the life and work of the church, p. 21.

    a. Acts details the advance of the Kingdom from Jerusalem to the ends of the earth.

    b. To pray "Thy Kingdom come," is to simultaneously be praying for a church planting movement to occur, for the church is the means by which the Kingdom is advanced (i.e., "To be a part of God's kingdom encompasses new churches. We have to give ourselves wholeheartedly to being involved in new church planting. If we have no interest in Kingdom building through new church planting, can we sincerely keep the words in our spiritual vocabulary, "Thy kingdom come?"), p. 22.

2. Reason two: A new church helps fulfill the Great Commission (see Table on Great Commission passages, p. 23).

    a. Jerusalem, Judea and Samaria, and the ends of the earth represent our *local community, our broader areas of communities, towns, and cities in our geographical area, and our national and international outreach* respectively, p. 24.

    b. Churches are to emphasize missions in all three areas of responsibility in their burden to participate in reaching the lost: ("Too often, reaching the lost has been replaced by being afraid of losing the reached,") p. 25.

3. Church planting moves us from comfortable routine and tradition to fulfilling the Great Commission in the place where God has called us, p. 25.

## IV. Dialogue and Discussion on Garrison, Kreider, Mull Readings

**1 Thess. 5.20-22 (ESV)**
*Do not despise prophecies, [21] but test everything; hold fast what is good. [22] Abstain from every form of evil.*

*How do Garrison's, Kreider's, and Mull's view of the church coincide with both the New Testament and Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

## V. Conclusion

A. The criteria of the Scripture

B. The criteria of the Creed

C. The test of experience

Closing Thoughts

**Conclusion and Review of the Major Concepts of Lesson Three**

» Cyprian: "If the church is not your Mother, then God cannot be your Father."
» The Lord can use whatever model or structure of church he desires to strengthen his church and advance his Kingdom throughout the earth.
» All credible alternative forms of church and spirituality take into account both the biblical testimony on the nature of the church as well as the historic orthodox formulations of that testimony: we are not free to draft conceptions of church out of sync with Scripture and the Great Tradition.

**Before Beginning the Next Lesson**

Please read the following:

- » Romans 15
- » Barna, *Revolution*, pp. 41-59
- » Garrison, *Church Planting Movements*, pp. 65-83
- » Kreider, *House Church Networks*, pp. 39-54
- » Mull, *A Biblical Church Planting Manual*, pp. 26-34

Learn the following verses:

- » Romans 12.4-5

# *Sanctifying the Present by Embodying the Past, Preparing for the Future: The Role of Tradition in Urban Church Planting Movements*

*Lesson 4*

THE URBAN MINISTRY INSTITUTE,
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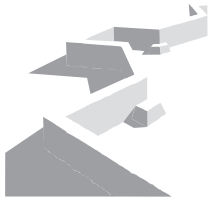


Study Title:
*Winning the World: Facilitating Urban Church Planting Movements*

*Foundations for Ministry Series*

# *Lesson 4*
# *Sanctifying the Present by Embodying the Past, Preparing for the Future: The Role of Tradition in Urban Church Planting Movements*

**Introductory Thoughts**

### *What Does It Really Mean to Be Saved and to Be Growing?*

A single person is sitting at home in front of the TV; a Christian broadcast is on, a sermon is preached, an invitation is given, and the person responds by "accepting Christ." But the only "church" the person attends is by way of the TV, with no connection to a local body of believers. The question: Is this person saved? I would answer: Only God knows: but such salvation lies totally outside the New Testament frame of reference. One of the sure members of the modern world's "trinity," along with relativism and secularism, is individualism. Recapturing the biblical sense of the significance of the individual, but revising it to fit a nonbiblical, naturalistic worldview, the Enlightenment led the modern Western world into a totally individualistic understanding of life, which has never been more prevalent than it is today. The individual is the be-all and end-all of everything; subservience of individual rights to the common good has become the new "heresy to be rejected at all costs. The individual is god; narcissistic self-interest and self-centeredness is the chief end of life. Unfortunately, in recognizing the biblical emphasis on the significance of the individual, North American Christianity in particular has also tended to buy into our cultural version of this emphasis. So much is this so that any hint of a return to the biblical emphasis on the people of God as a community of believers is often seen as a threat to our significance as individuals. Paul's view is considerably different.

*~ Gordon D. Fee,* ***Paul, the Spirit, and the People of God****. Peabody, MA: Hendrickson Publishers, 1996, pp. 64-65.*

**Lesson Outline**

## I. The View of Tradition from Barna, Garrison, Kreider, and Mull

**2 Thess. 2.15 (ESV)**
*So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.*

**Rom. 16.17 (ESV)**
*I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.*

*Tradition = The passing down of elements of a community or culture from generation to generation, especially its basic teachings and time-honored practices, communicated both formally and informally through words, precedents, customs, and rituals.*

A. Tradition described as *dynamic revolution* revealed in a movement of trends leading to a *New Church*, Barna, pp. 41-84

1. Focus is on *transitions* not upon *traditions*: His logic is anchored on *tracking that which appears to be gaining momentum*, i.e., in terms of sweeping changes which are reshaping the worldview, lifestyle, and expectation of believers in America, p. 41.

2. Seven trends facilitating the moral and spiritual revolution of millions.

   a. Trend #1: *Changing of the guard*–two generations in their 40s, 50s, 60s, and 70s are losing their grip on positions of power, influence, p. 42.

   b. Trend #2: *Rise to a new view of life*–postmodernism philosophy and the rejection of absolute truth represent the new cultural shift of millions

   c. Trend #3: *Dismissing the irrelevant*–unwillingness to put up with irrelevance, "abandoning anything that is not wholly germane to their passions," pp. 43-4

   d. Trend #4: *Impact of technology*–integration of sophisticated technologies into every sphere of work, leisure, play, and worship; global awareness

e. Trend #5: *Genuine relationships*–high premium placed upon genuine personal relationships, more than their predecessors (what of broken homes, marriages, dissolution in neighborhoods, nations?)

f. Trend #6: *Participation in reality*–insistence on being personally involved in the systems and issues that affect their lives, a "hands-on" approach, pp. 46-7

g. Trend #7: *Finding true meaning*–Americans accelerated openness to understanding themselves in terms of *sacrifice* and *surrender*, p. 47

3. These trends have unleashed a "massive shift in emphasis . . . Specifically, I expect that only about one-third of the population will rely upon a local congregation as the primary or exclusive means for experiencing and expressing their faith; one-third will do so through alternative forms of a faith-based community; and one-third will realize their faith through the media, the arts, and other cultural institutions," p. 49.

   a. (Note: The family will remain the central conduit for faith experience and expression to only about 5% of the population!)

   b. "You don't have to like this transition, but you must deal with it," p. 50 (either defensively and negatively, or with the hope of learning, breakthrough).

4. God is active today in the midst of bringing about transformation through *spiritual mini-movements.*

   a. They are reaching literally millions of people, p. 54.

b. They are diverse (e.g., home schooling, house churches, biblical worldview groups, marketplace ministries, spiritual discipline networks, Christian creative arts guilds, etc.).

c. They are flying below the radar screen of much popular Christian knowledge.

(1) Their numbers are small
(2) They are disorganized and disunited
(3) They are not connected to the local church, which is against the pervasive mindset of many that all legitimate spiritual activity must flow through a local church, p. 55

5. Most leaders of local churches view these movements as interfering with the life of the church, which causes unnecessary tension between them, pp. 56-57.

6. Secrets of mini-movements

a. They work with people who prioritize their faith; they are hungry for change, p. 57.

b. They are a source for relationship-building, p. 58.

c. They create a "sense of exhilaration over the transformation," p. 58.

d. They have clear group goals, p. 58.

e. They place the participant's life in a "very narrow focus:" prayer, worship, worldview, musical expression, or whatever (is this *fragmentation*?).

7. "One artifact of the mini-movement phenomenon has been that millions of people *who are growing as Christians and passionate about their faith* have come to recognize that the local church is not–*and need not be*—the epicenter of their spiritual adventure. This is a mind-boggling realization for many since it conflicts with the teaching they have received, sometimes since their infancy," p. 58.

8. New ways of doing church: the impact of the Revolution on the local church (four macro-models of church experience)

   a. *Congregational model*: church as most know it today

   b. *House churches*: "simple church" fellowships who meet in home to fulfill the functions of the traditional congregation

   c. *Family faith experience*: the family becomes the primary spiritual unit

   d. *Cyberchurch*: the range of spiritual experiences delivered through media and the internet

9. What's ahead: "Ultimately, we expect to see believers choosing from a proliferation of options, weaving together a set of favored alternatives into a unique tapestry that constitutes the personal 'church' of the individual," p. 66.

10. Christian faith is redesigned in terms of *self-government* (i.e., Christianity as the personal response of a Revolutionary to go beyond church and society in personal covenant made with God alone,) p. 70.

    a. Self-government is the only way to become Christlike: Neither church nor society can help you here.

    b. Self-governed followers of Jesus are expected to live like Jesus: to influence the world, not be influenced by it, p. 71.

    c. Notice the characteristics of Christlikeness on pp. 75-78.

11. Revolutionary "perspectives:" Barna's personal list, p. 80

    a. Live the revolution as a way of life.

    b. Engage in frontline warfare in order to gain the victory.

    c. Be motivated to surrender all to Christ out of love and obedience, p. 82.

    d. Be attuned to God and get your marching orders from God, pp. 82-83.

    e. Don't compromise the right for anyone or anything, bear the burden, p. 83.

f. Forget about jockeying for position and power; know who's Boss and follow him, p. 83.

g. Live the paradox; the Revolution isn't easy but it produces results, p. 84.

B. Tradition described as an *indigenous movement* which is able to avoid *church planting movement poison* through neglect of missionary oversight, funding from outside, and institutionalization of training, Garrison, pp. 65-97.

1. Mongolia: a dynamic movement fueled by prayer and the Mongolian people, pp. 65-67

a. Missionary priority of loving the Mongolian people

b. Strong missiological principles of training Mongolian leaders

c. Authority of the Bible emphasized in decision making

d. Church established as a *cell-church movement*

e. Indigenous forms of worship

2. Cambodia: extraordinary growth of indigenous church which avoided dependence on foreign funds, missionary interference, and institutionalization, pp. 68-70

a. A movement built on the importance of prayer, p. 71

b. Training of indigenous leaders (where there were RLTPs [indigenous training], church planting always followed), p. 71

c. Churches shared the tradition of a sevenfold structure, the "seven-member central committee" of the church (i.e., a worship leader, a Bible teacher, a men's minister, a women's minister, a youth minister, an outreach minister, and a literacy teacher), p. 73

d. Tradition used as *an evangelistic invitation for church planting in unreached village* (cf. "Do you have a Baptist church in your village?" If they respond predictably with, 'What is a Baptist church?' she replies, 'Next week we will come and tell you about it,'") p. 73

3. Across southeast Asia: hundreds of new churches [i.e., house churches of 10-30 members] despite severe government persecution, p. 74

a. POUCH churches as a result of training *existing house church networks with more effective ways to survive and multiply* (Garrison's first word about *church mobilization and renewal*?), p. 75

b. Opposition and advance of the Gospel spread simultaneously and side-by-side, p. 75

(1) Crisis reached at the point of 30 members, p. 75
(2) 30 as the tipping *point of public irritation and recognition*!
(3) Power of *training*, *prayer*, *persecution*, and *smallness* to create a dynamism and renewal, p. 76

4. Singapore: explosion of home-cell mega-churches, "the nature of those churches changed radically from traditional congregation-based worship to sprawling home-based cell groups," p. 77

    a. Notice the wealth demographics of evangelicalism in Singapore, cf. p. 78.

    b. A movement fueled around privately owned homes in contrast to more than 90% living in public housing, p. 78

        (1) Structured around home cell groups, p. 79
        (2) Fueled by evangelism, p. 79 (Billy Graham crusade, the *Jesus Film*)

    c. It's urban evangelicalism, not a CPM, but "it is certainly a close relative," p. 79.

5. Seoul: not a CPM but sharing their qualities (5.5 million believers in a population of 12 million people)

    a. 40-year-old explosion of Protestantism, 5,000 church buildings, 10 of the largest 12 churches on earth, many churches with 1,000s of members, p. 80

    b. Pastor Cho Yonggi: *Yoido Full Gospel Church*, 780,000 membership with 20,000 home cell groups meeting across the city, p. 81

    c. Question: *How long can a CPM last?* Answer: *as long as it can fuel itself based on indigenous support, direction, and propagation*, pp. 81-82

d. John L. Nevius: (the rearticulation of the Melvin Hodges principles of indigenous spirituality and governance)

(1) The selves-must be focused on the indigenous people as a whole, and not be woodenly place on *each individual congregation.*

(2) The selves are about *cultural and regional inter-dependence and support*, not on the forced application of strict independence (which leads to isolation, stinginess, and vulnerability).

(3) The selves cannot be interpreted to mean the lack of shared spirituality or governance: Garrison's own examples reveal a *shared structure and mode of operating among many of the house churches* (e.g., the "seven member central committee" structure).

(4) Any structure, spirituality, or stewardship which enhances the strength and growth of the *indigenous church* is by definition *pro-CPM*.

C. Tradition described as *restoring the New Testament pattern* of focusing on church as family meeting house to house in small groups for dynamic multiplication, Kreider, pp. 39-80

1. The Chinese and the Baptists lead the way.

a. Church as a *base* for both effective discipleship as well as for the further planting of churches, p. 41

b. Principles of building people, not constructing buildings

c. Itinerant preaching (no pastors to stay in a place for a long time–creates dependency), p. 41

d. Modeling teamwork, p. 41

e. Building a "tabernacle" not a "temple" mentality: moving, dynamic, changing, responsive, p. 41

2. Tradition of *mission* not of *worship*: adapts Garrison's definition of CPM with a focus on *house church networks*, pp. 42-43

3. "Rabbits" not "elephants:" the need for a "spiritual rabbit plague," (i.e., the focus on rapid, dynamic multiplication [*dynamism is the heart of Kreider's vision*]), p. 45

4. "The most effective house church networks will be made up of cell-based house churches," a *structural* understanding of NT era tradition of church, p. 46.

5. HCNs are compatible with the *next generation* which are looking for *relationship, authenticity, freedom to be creative, and intergenerational connection*, pp. 50-54.

6. Authentic spiritual tradition is transmitted through *spiritual mothers and fathers* who reproduce, birth a spiritual *lineage*, and create genuine *inheritance* among those who know and love God, pp. 55-62.

a. *Relationships,* not *structure,* is the significant factor in HCNs, p. 62.

b. Spiritual parenthood occurs either through "natural child birth" (leading people to Jesus) or through "adoption" through discipling, p. 63.

c. HCNs allow for "on-the-job training" for spiritual mothers and fathers, pp. 64-5.

7. Recovering the tradition of Acts is primarily about meeting in homes with a primary focus on outreach and discipleship, *rather than fellowship*, p. 71.

   a. Greatest catalyst for spiritual growth is *turning our "eyes from ourselves to Jesus and the needs of those around us*," p. 71

   b. New churches provide more opportunities for evangelism (the older the church, the less evangelism occurs, cf. p. 73).

   c. Current church structures impede use of the gifts of most Christians, p. 74.

   d. Under restriction and limits, the *home* can become the place of kingdom advance, pp. 74-75.

   e. The Methodist revival in the Anglican church is a case study, pp. 77-78.

8. Downsizing in house church networks is the only way to share resources, and leverage monies and resources for more kingdom-oriented ventures, pp.78-79.

D. Tradition described as *planting and establishing churches* which serve as the ground and process of creating and sustaining a new *Christian* culture, Mull, pp. 26-43.

1. The new church creates the possibility of living tradition as it *provides a place of prayer to meet God with others* (Acts 1.14; 4.31; 12.5).

2. The new church creates the possibility of living tradition as it *provides another public preaching place* (Acts 9.20; 10.42; 14.7; 16.10; 20.20).

3. The new church creates the possibility of living tradition because it is *the most effective evangelistic tool* (Acts 2.38-39; 14.21).

4. The new church creates the possibility of living tradition because it *teaches the Bible* (Acts 4.2; 5.19-21; 5.42; 8.4; 11.25-26; 18.11; 20.20; 28.31).

5. The new church creates the possibility of living tradition because it *offers another place for Christian service* (Acts 6.3; 9.36; 11.25-26; 11.29-30; 17.15).

## II. Dialogue on Our Author's and the Power of Tradition

**1 Thess. 5.21 (ESV)**
*but test everything; hold fast what is good.*

*How do these views coincide with the New Testament and Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

## III. Traditions

(See Appendix 10 on page 197)

## IV. Dialogue and Discussion on the Role of Tradition in Church Planting Movements

**Phil. 3.16 (ESV)**
*Only let us hold true to what we have attained.*

*How does this discussion on tradition illumine or make clearer the New Testament and Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

**Closing Thoughts**

**Conclusion and Review of the Major Concepts of Lesson Four**

» The apostolic tradition was the yardstick and plumb line of authentic faith, genuine Christian love, and authentic demonstration of Christian hope in the church's faith and practice.
» Valid church planting movements will all build upon, acknowledge and defend the apostolic tradition, expressed in the Great tradition, and embodied in various worship communities which hold to the teaching of Christ faithfully and strongly, 2 Thess. 2.15 - So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.
» Valid Christian faith cannot be wholly individualized; Christianity is a *communitarian hope*.

**Before Beginning the Next Lesson**

Please read the following:

» Matthew 15
» Barna, *Revolution*, pp. 61-84
» Garrison, *Church Planting Movements*, pp. 85-97
» Kreider, *House Church Networks*, pp. 55-80
» Mull, *A Biblical Church Planting Manual*, pp. 35-43

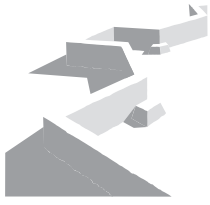
Learn the following verses:

» Jude 3-4

# *Patterns of Structure and Religious Authority in Church Planting Movements*

*Lesson 5*

THE URBAN MINISTRY INSTITUTE,
*a ministry of* WORLD IMPACT, INC.



Study Title:
*Winning the World: Facilitating Urban Church Planting Movements*

*Foundations for Ministry Series*

# *Lesson 5*
# *Patterns of Structure and Religious Authority in Church Planting Movements*

**Introductory Thoughts**

### *The Church Fathers on the Importance of Structure and Religious Authority*

Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord: men who are meek, not lovers of money, truthful, and tested; for they also render to you the service of prophets and teachers. Do not despise them, therefore, for they are your honored ones, together with the prophets and teachers.

*~Didache (circa 80-140, E), 7.381.*

Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of oversight. For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those already mentioned. Afterwards, they gave instructions, that when those men should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by the apostles or afterwards by other eminent men, with the consent of the whole church, and who have blamelessly served the flock of 'Christ in a humble, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry.

*~ Clement of Rome (circa 96, W), 1.17.*

It is therefore necessary that you do nothing without the bishop (as you indeed already practice). Likewise, you should also be subject to the presbyters.

*~ Ignatius (circa 105, E), 1.61.*

It is incumbent to obey the presbyters who are in the church–those who, as I have shown, possess the succession from the apostles. Those who, together with the succession of the episcopate, have received the certain gift of truth, according to the good pleasure of the Father.

*~ Irenaeus (circa 180, E/W), 1.497.*

It is within the power of all, therefore, in every church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world. And we are in a position to reckon up those who were by the apostles instituted bishops in the churches, and the succession of these men to our own times. . . . For if the apostles had known hidden mysteries . . . they would have delivered them especially to those to whom they were also committing the churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men.

*~ Irenaeus (circa 180, E/W), 1.415.*

You should know that the bishop is in the church, and the church is in the bishop. If anyone is not with the bishop, he is not in the church.

*~ Cyprian (circa 250, W), 5.374, 375.*

When we had met together, being bishops of the province of Africa and of Numidia and numbering seventy-one, we established this same matter once more.

*~ Cyprian (circa 250, W), 5.379.*

All of the preceding excerpts were taken from David W. Bercot, ed. *A Dictionary of Early Christian Beliefs*. Peabody, MA: Hendrickson Publishers, 1998, pp. 70-73.

**Lesson Outline**

## I. The View of Structure and Religious Authority from Barna and Garrison

**Heb. 13.17 (ESV)**
*Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.*

*Structure and religious authority = those positions, systems, processes, and rules whereby the affairs of the churches are identified, decided upon, and carried out.*

A. Structure and religious authority as *the outworking of significant changes that occur in revolutionaries as a result of their investment in the revolution*, Barna, pp. 85-99.

> Will there be a macro-model, similar in magnitude to the congregational format of the local church, to replace that dominant but declining model? It does not seem likely. In fact, some extensions of the congregational model, such as the "emergent" or "postmodern" congregations, really are not new models but simply minor refinements of the reigning model. Ultimately, we expect to see believers choosing from a proliferation of options, weaving together a set of favored alternatives into a unique tapestry that constitutes the personal "church" of the individual.
>
> *~ Barna, p. 66.*

1. The realignment of personal identity: The revolutionary realizes that, being a slave to Christ, an ambassador of God, a servant of the King, a soldier in the invisible battle of purity and evil, and this realization structures their decision making from within, not on the basis of structures from without, Barna, p. 87.

    a. The individual devoted to the Revolutionary way determines the spiritual journey and direction, *Revolution*, p. 87.

    b. The local church fails to help its congregants experience this transformation in identity, and failing the change in *self-image*, churches "will not have the capacity to change their world, *Revolution*, p. 87-88.

2. The clarification of core beliefs: The soldiers in this Revolutionary band "must champion the breadth and profundity of their worldview God provides," *Revolution*, p. 88.

    a. Revolutionaries have a "wholly biblical outlook" on life based on the belief that the Bible is God's perfect and reliable revelation designed to instruct and guide all people, *Revolution*, p. 88.

b. It is unclear from Barna just how the Revolution, which is based on applying biblical principles "constantly elevates and clarifies the central beliefs that facilitate sinners being transformed into forgiven, satisfying servants of the living God," *Revolution*, p. 89.

3. Part of a community: having a "reference group as an anchor," *Revolution*, p. 89

   a. Revolutionaries discover quickly that they are not alone in their dissatisfaction with the status quo, that they cannot sustain their rebellion alone, and will have only nominal impact if they seek the revolution without others, *Revolution*, p. 89.

   b. While not necessarily committed to authority structures in the church, Revolutionaries do seek to "integrate into a pool of compatible change agents," which have tangible benefits, *Revolution*, p. 90.

4. New forms of behavior: revolutionaries deny a multitude of distractions and seductions that could dissipate their effect, *Revolution*, p. 91.

   a. They can be seen as narrow minded and uninteresting because of their laser-like focus on Revolutionary ideals, *Revolution*, p. 91.

   b. Revolutionaries are truly heroic figures, "simultaneously intriguing and scary to those who uphold the white-bread norm," *Revolution*, p. 91.

5. The Revolutionary is known by certain marks of what legitimate change agents look like (and therefore, what the structures and authorities will look like).

    a. Revolutionaries are connected: *They have formed a deep bond with God and relate to people intimately because of that bond, Revolution*, p. 94.

    b. Revolutionaries are available: *"available to do whatever it takes to grow your faith stronger. Available to hear and respond to the Spirit of God. Available to see Him work through you because of your trust in Him," Revolution*, p. 95.

    c. Revolutionaries are firm and focused: *They are focused on producing fruit,* i.e., to place their faith in God above all else, to be considerate of the needs of others and bless them whenever possible, *Revolution*, p. 96.

    d. Revolutionaries are assured, appropriately righteous, and upbeat: *Feeling secure in knowing they are connected to the omnipotent and omniscient God of the universe, they are both confident and fearless*, *Revolution*, p. 96.

    e. Revolutionaries possess character: *Possessing the characteristics of integrity, honesty, reliability, trustworthiness, and humility, they make their efforts at being change agents* "honorable," *Revolution*, p. 97.

    f. Revolutionaries possess excessive love for God and people: *Revolutionaries look aggressively for opportunities to bless people, Revolution*, p. 98.

    g. Revolutionaries embrace a lifestyle that is both clean and productive: *In being respectable representatives of the*

*Kingdom, revolutionaries posses both a clean mind and lifestyle, e.g., "working hard, producing good deeds, and avoiding debt," Revolution*, p. 99.

B. Structure and religious authority in CPMs among the Muslims as *the outworking of mission where the "smothering fabric of shariah has been frayed by war and rapid social change, Church Planting Movements*, pp. 99-122

1. The power of Islam and its *shariah* (its system of social laws), Garrison, p. 99

   a. "Islamic *shariah* constitutes the only major religious system in the world designed to defeat Christianity," Garrison, p. 100.

   b. Islam demands and enforces submission to its social ethic: *shariah* is both acknowledged and enforces as authoritative.

2. Elements of *shariah* and its working historically

   a. *Shariah* prohibits Muslims from converting to Christianity or any other religion (to do so is punishable by death), Garrison, p. 99.

   b. Christians may not try to convert Muslims to faith, with Christians restricted to practicing their faith *within the confines of their own church buildings*, Garrison, p. 100.

   c. A Muslim man may marry a Christian woman, who may retain her faith, but her children must be Muslim, Garrison, p. 100. (Likewise, Christian men may marry

Muslim women, but only after they have converted to Islam.)

d. *Shariah* allows for easy divorce, and up to four wives at a time, Garrison, p. 100.

e. *Shariah* prevented Christians from serving in the military, and required them to pay the *dimmi tax* levied against non-Muslims for "protection" by the army, Garrison, p. 101.

f. It prohibited the ownership of Muslim slaves by Christian masters, Garrison, p. 101.

3. Mixed responses: "many nominal and secular Christians" are finding answers for their lives in the Qur'an, and *at the same time,* "more Muslims have come to faith in Christ over the past two decades than at any other time in th history of the two great religions," Garrison, p. 102.

4. While many obstacles to Muslim evangelization have been removed today, *shariah* remains a "formidable challenge with Muslim converts facing persecution and even death," Garrison, p. 103.

5. The Northern African Berber CPM: the *third way* between secular government and Islamic fundamentalism, the gospel of peace, Garrison, p. 103

a. 16,000 Muslim Berbers converted to Christ

b. "Rode the wave of rising Berber ethnic self-identity," Garrison, p. 103

c. Berber NT, Berber language radio broadcasts, Berber language *Jesus Film*

6. The Pakistani Kashmir CPM: A movement growing under great persecution, "they are threatened for life and socially boycotted," Garrison, p. 106.

   a. Visions of the Christ, e.g., *Masooda*, Garrison, p. 106

   b. Pressing not for *conversions* but for new *conceptions*–love, harmony, tolerance, Garrison, p. 107

7. The Soviet Central Asian CPM: e.g., Kazakhstan (300 indigenous churches, 13,000 believers)

   a. Working directly with the Central Asian people groups rather than working through *the neighboring Slavic churches* which had a history of ancient hostility with them, Garrison, p. 108

   b. Joint venture with the government: *the openness of the people because the Strategy Coordinator had gone directly to the people*, Garrison, p. 109

   c. People group strategy: "The earliest church planters deliberately aimed at stimulating a Kazakh movement. The results have been impressive. Kazakhs today feel that they own the movement. Consequently, momentum is shifting from foreign workers to national leaders," Garrison, p. 109-110.

8. A pseudonymous movement, Jedidistan: "the largest CPM in the history of Christian missions to Muslims," Garrison, p. 110

    a. Limited number of missionaries allowed to work, Jedidi NT published, experimentation with new forms of church contextualized to the "Muslim worldview," Garrison, p. 111

    b. Converts still referred to themselves as "Muslims:" the case in favor and against "insider movements" today.

    c. The story of Sharif: Garrison, p. 111-116

        (1) Ostracism and persecution from community and family, pp. 113-114
        (2) Courage in the face of brutal cruelty, p. 115
        (3) Compelling testimony, *ibid.*
        (4) Extraordinary fruitfulness: 1991, Bilal and Sharif led their first Muslim family to Christ, and started the first church of Muslim background believers. *Over the next decade, they would see nearly 4,000 churches planted and more than 150,000 Muslims come to Christ*, Garrison, p. 115.

9. Notice the work between Sharif and the Strategy Coordinator (cross-cultural missionary), Garrison, p. 116.

    a. SC provided Sharif with research that allowed the CPM to spread.

    b. Sharif provided SC with how to use Qur'an in conversation with Muslims about Jesus and the NT, Garrison, p. 116.

10. Extraordinary impact of Sharif's work ten years later in the Jedidi CPM, Garrison, p. 117-122

## II. Dialogue on Barna and Garrison's Notion of Structure and Religious Authority in Church Planting Movements

**1 Thess. 5.21 (ESV)**
*but test everything; hold fast what is good.*

*How do their view of religious authority coincide with the New Testament and Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

**Titus 1.5 (ESV)**
*This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you.*

**Acts 14.23 (ESV)**
*And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.*

**2 Tim. 2.2 (ESV)**
*And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.*

## III. The View of Structure and Religious Authority from Kreider and Mull

A. Structure and religious authority as *restoring the New Testament simplicity of relational connections* in house church networks, Kreider, pp. 81-91

1. Simplicity as the fundamental underlying principle of structure and authority of the church in the NT: "The church in the NT was so simple that the common people gladly received the Word of God and met in homes enjoying the Lord's presence and their newfound spiritual family life. They gladly suffered persecution, because Christ had revolutionized their lives," Kreider, p. 81.

2. House churches are *real churches*, differing from cell-based community churches or mega-churches. How?

   a. The cell-based community or mega-churches usually *have their own headquarters and administrative structure*; house churches require *no headquarters*, Kreider, p. 82.

      (1) They are more flexible and fluid.
      (2) They meet in homes or other places (coffee shops, offices, etc.).
      (3) No other buildings are required for further church programs.

   b. The cell-based community or mega-churches usually do not give *cell group leaders* complete authority as *elders of their group* in the way that house churches do.

      (1) Cell group leaders are an extension of the elders of the local church.
      (2) House churches are self-contained churches in themselves, with each having *elders* (with one of the

leaders assuming the primary leadership role of the group) "who serve as fathers and mothers with a heart's cry to train and reproduce more leadership within the house church," Kreider, p. 82-83.

c. House churches may include several smaller "cell groups" within the house church (i.e., "satellite groups" which meet at times other than the regular house church meeting time)–*how is this different from the cell-based community church*?, Kreider, p. 83.

(1) Smaller groups foster accountability and deeper relationships.
(2) "Outside the mentality of religious meetings," i.e., "church is the people living their lives in an extended spiritual family as they focus on reaching the lost," Kreider, p. 83.

3. House churches that are healthy will certainly *network*, Kreider, p. 83.

a. Most networks are *regional*, but not necessarily so.

b. House churches connect on the basis of *values*, and it may be necessary to form your own house church network for the sake of "encouragement, oversight, and spiritual protection," and may either be small or larger with "apostolic leaders," Kreider, p. 83.

c. House churches without a network become sick: they stagnate, become inward focused, and don't look out to the harvest, p. 83.

4. Not all house churches and HCNs are the same: some are healthy, but others unproductive, reactionary, and exclusive, limited by personality of the leader, p. 83.

5. When all forms of the regional church work together (community churches, mega-churches, and house churches), great impact can be made on an area.

    a. Some community and mega-churches will commission leaders to start *house churches*.

    b. Other community and mega-churches will "*adopt*" house churches and help them network together.

    c. Other community churches will commission *future house church leaders* to join with *house church networks* in their region, p. 84.

    d. Some *house churches* may become *community churches*, and some community churches may in fact become *mega-churches*, p. 84.

6. Kreider's vision of church unity: *"It is possible that some people may be in a house church network for a season, and then be called by God to become involved in a community church or a mega-church.* ***It is the entire regional church that matters****. I believe there will be freedom in the coming days in the hearts of God's people to serve wherever God has called them,"* Kreider, p. 84.

7. The role of leadership in house church networks, Kreider, pp. 85

    a. Servant, fatherly, and godly are the standards of leadership in HCNs.

    b. No vacuum of leadership must be tolerated; elders were appointed in every church, teamwork is important, but God does call a *primary leader of the team*, p. 85.

    c. Kreider's view: HCNs without leaders, community and mega-churches with "heavy handed leadership," p. 85

    d. "Obedience and faithfulness to our leaders, however, must always be based on a higher loyalty to God," cf. Heb. 13.17.

    e. NT structure?: Kreider, p. 86

        (1) All NT house churches were submitted to apostolic leaders, cf. Titus 1.5.
        (2) Timing is key to finding apostolic leaders for HCNs.
        (3) An example of a bad apostle, but no insight into either how to identify an apostolic leader, or how to install one, p. 86

    f. The role of children in house churches, pp. 86-88

8. Pitfalls to avoid in house churches

    a. Pride: *House churches are not the panacea for today's ailing church*, p. 88.

b. Fear: *House churches are largely unproven entities in today's church world, but we need to move in faith, not fear.*

c. Independent spirit: *House churches can become independent and isolated, without any ties to spiritual authority, leading to destruction*, p. 88.

d. Heresy: *House churches which are exclusive and disconnected may easily fall into heresy; house churches must be accountable to leaders in a HCN and the body of Christ at large*, cf. 2 Cor. 13.1

9. The importance of diversity: *Whatever your calling do not persecute the next move of God to structure itself as the Holy Spirit is moving it,* Kreider, p. 89.

a. "The church of today is a diverse one, and diversity is healthy. God is working through program designed churches, cell-based churches, community churches, mega-churches, and through house church networks," Kreider, p. 89.

b. "Let's allow the house church networks to grow up alongside the community churches and the mega-churches in our communities. We need to see ourselves as a part of the regional church the Lord is raising up in these times," Kreider, p. 89.

10. What a healthy house church is not!, p. 90

a. Not people who are disgruntled with the community or mega-church

b. Not an ingrown club of people who have forgotten the harvest

c. Not Christians who are independent and unwilling to submit to the recognized leaders of the body of Christ

d. Not groups of people who have been together for some time and have either not grown or barely grown all those years

e. Not groups of people "stagnant and sterilized" by the above reasons!, p. 90

11. All three models of the church are biblical: the community church, the mega-church, and the house church network. "It just depends on which one you are called to. God will use whichever structure He chooses, and He does not necessarily ask for our opinion," Kreider, p. 90.

12. The regional church, Kreider, p. 91

a. There is usually a difference between the *local ministerium* and the *regional church.*

b. While the *local ministerium* deals with the business of the church in an area, the *regional church* seeks to proclaim Christ to every person in the community and see the entire region transformed by God's power, p. 91.

c. The *local ministerium* and the *regional church* are usually different because the former is *bureaucratic* while the latter is more *relational* (?????).

d. Regional church will never replace denominations, which benefits the body in a region (say more, Kreider, say more!), p. 91.

B. Structure and religious authority as *new planted churches which train lay leaders to preach the Good News in ways* which cross cultural barriers and mentors new believers, Mull, pp. 44-53.

1. The new church trains lay leaders to become preachers (Acts 6.10; 14.23).

a. The example of Stephen's Spirit-uality, wisdom, and boldness in *what he spoke*, Acts 6.9-10

b. Paul and Barnabas *appointed elders for every church where individuals believed*, and with prayer and fasting, committed the new Christians to the Lord, Acts 14.23.

c. "An essential element for the church to be a dynamic movement led by the Holy Spirit is lay ministry. When we show enthusiasm for their work and approve, allow, encourage, and train lay people to be active in the ministry of planting new churches, we will build God's kingdom on earth more rapidly," Mull, p. 44.

d. Lay people in a community, already established with jobs, and understanding the local culture, can become bi-vocational pastors. Other lay people can advance the Kingdom by accepting God's call on their life for full time ministry," Mull, p. 47.

2. A new church *crosses cultural barriers* (Acts 8.34-35; 10.1-47; 16.9; 22.21).

    a. Philip won an *Ethiopian* to Christ, Acts. 8.34-35.

    b. Peter won Cornelius, a *Roman centurion* and his *oikos* to the Lord, Acts 10.

    c. Mull's unique interpretation of the Macedonian vision as the Philippian jailer!, p. 48

    d. "Our commission includes looking to saturate geographic (Acts 1.8), linguistic (Acts 2.5-7) and cross cultural (Acts 10) groups. The way to do it is by planting new churches to cross those barriers," Mull, p. 48.

3. A new church *mentors new believers* (Acts 9.26-27; 20.20, 2731, 34-36).

    a. Barnabas' church planting work as the occasion to mentor Paul in ministry, cf. Acts 9.26-27

    b. "Every group of people includes some that will influence others. They believe and express confidence in the potential that they see in another individual. Moreover, because of their influence, they help others decide to trust their judgment," Mull, p. 51.

## IV. Dialogue on Kreider and Mull on Structure and Religious Authority

**1 Thess. 5.21 (ESV)**
*but test everything; hold fast what is good.*

*How do these views coincide with the New Testament and Nicene theology of the Church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

**Closing Thoughts**

### Conclusion and Review of the Major Concepts of Lesson Five

» No legitimate vision of church in whatever form (i.e., community, cell-based, mega-church, or house church network) is valid if it does not align with the New Testament apostolic tradition and the biblical injunction about authority and Christian leadership.
» Because of the ever present danger of schism, heresy, isolation, exclusiveness, and pride, all valid church planting movements will build upon, acknowledge and seek legitimate regional connection, whether through denomination, association, or affiliation with other like-minded leaders and congregations which can provide them with encouragement, answerability, and support.

**Before Beginning the Next Lesson**

Please read the following:

- » Acts 6
- » Barna, *Revolution*, pp. 85-99
- » Garrison, *Church Planting Movements*, pp. 99-122
- » Kreider, *House Church Networks*, pp. 81-91
- » Mull, *A Biblical Church Planting Manual*, pp. 44-53

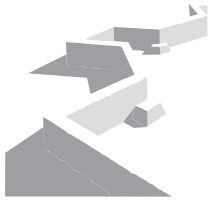
Learn the following verses:

- » Ephesians 4.11-12

# *Mobilizing American Cities for Church Planting Movements: Issues and Concerns*

*Lesson 6*

THE URBAN MINISTRY INSTITUTE,
*a ministry of* WORLD IMPACT, INC.



Study Title:
*Winning the World: Facilitating Urban Church Planting Movements*

*Foundations for Ministry Series*

## *Lesson 6*
## *Mobilizing American Cities for Church Planting Movments: Issues and Concerns*

**Introductory Thoughts**

### *I Keep Six Honest Serving-men*

I keep six honest serving-men, (they taught me all I knew);
Their names are What and Why and When, and How and Where and Who.
I send them over land and sea, I send them east and west;
But after they have worked for me, I give them all a rest.

I let them rest from nine till five, for I am busy then,
As well as breakfast, lunch, and tea, for they are hungry men.
But different folk have different views. I know a person small-
She keeps ten million serving-men, who get no rest at all!

She sends 'em abroad on her own affairs, from the second she opens her eyes-
One million Hows, two million Wheres, and seven million Whys!

*~ Rudyard Kipling, from* ***The Elephant's Child***

**Lesson Outline**

### I. WHY Ought We Consider the Power of Church Planting Movements for Ministry and Mission in Today's American Inner-City Contexts?

*A convincing and compelling case can be made that the American church and mission leaders must take seriously the responsibility to begin their church mobilization and church planting efforts in their own Jerusalems and Judeas, rather than thinking about the Samarias of other places: Acts 1.8 - "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."*

**Matt. 28.18-20 (ESV)**
*And Jesus came and said to them, "All authority in heaven and on earth has been given to me. [19] Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*

**James 2.5 (ESV)**
*Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?*

A. The American inner city represents a tough and difficult mission field: *40 million strong.*

1. America's inner city is not homogenous, but dramatic in its mind-numbing diversity and levels of cultural and class difference.

   a. Massive new immigration (legal and illegal)

   b. Push-pull theory of African-American migration

      (1) First migration: between World War I and II where nearly 4 million blacks left the South "pushed" out by racism and ostracism
      (2) Second migration: after the Civil Rights Act of 1965, the most serious abandonment of the inner city by businesses, professionals, educators, etc.

   c. Well-worn historical divisions between cultures and groups: Koreans, Blacks, Hispanics, poor Whites, etc.

   d. Linguistic and ethnic difference: 23 languages in LA for driver's license!

2. Dramatic class alienation in the American city, which impacts and affects life in urban poor neighborhoods throughout the country

   a. Unemployment and lack of education

   b. Dramatic levels of noninvolvement in political processes and community governance

c. Economic separation between those living in the city and those in the suburbs

d. Lack of government attention and care: a seriously developed "blame-the-victim" social view in the 80's and 90's

3. Rising levels of violence and involvement in the jurisprudential system (i.e., the police, the courts, and the prison systems–heavily weighted on urban needs and issues)

a. Some stats as high as nearly one in three African American homes are touched by involvement in the jurisprudential system

b. More AA men in prison than in college; nearly 600,000 Black men alone in prison today (note: the Center for Disease Control actually recently placed Black men on the endangered list)

4. Abandonment and benign neglect of the church

a. Difficulty of many ethnic churches to reach their own neighbors cross culturally

b. Evangelical church concentration on foreign fields: 10/40 Window

c. Estimations by missions groups that America is basically "reached," and that scarce dollars and missionaries should be deployed to more needy fields

d. Lack of unity and strategy among the American church to join forces to ignite new movements in American urban poor communities

B. God's heart for the poor, and the biblical mandates to care for them

1. OT clear sign of God's burden for the poor

a. Isa. 58.5-7 (ESV) - Is such the fast that I choose, a day for a person to humble himself? Is it to bow down his head like a reed, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the Lord? [6] "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, and to break every yoke? [7] Is it not to share your bread with the hungry and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?

b. Ps. 41.1-3 (ESV) - Blessed is the one who considers the poor! In the day of trouble the Lord delivers him; [2] the Lord protects him and keeps him alive; he is called blessed in the land; you do not give him up to the will of his enemies. [3] The Lord sustains him on his sickbed; in his illness you restore him to full health.

c. Prov. 19.17 (ESV) - Whoever is generous to the poor lends to the Lord, and he will repay him for his deed.

2. Jesus' unique identification with the poor

    a. Matt. 25.35-40 (ESV) - For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, [36] I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' [37] Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? [38] And when did we see you a stranger and welcome you, or naked and clothe you? [39] And when did we see you sick or in prison and visit you?' [40] And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

    b. Luke 18.22 (ESV) - When Jesus heard this, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me."

3. The early Church's transparent commitment to the city, the poor, and the disenfranchised

    a. Heb. 13.16 (ESV) - Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

    b. Rom. 12.13 (ESV) - Contribute to the needs of the saints and seek to show hospitality.

    c. 2 Cor. 9.12 (ESV) - For the ministry of this service is not only supplying the needs of the saints, but is also overflowing in many thanksgivings to God.

d. Gal. 6.10 (ESV) - So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

C. Growing sense of hopelessness, nihilism, and despair of America's urban poor, (i.e., those who are disenfranchised, alienated, and voiceless)

1. Failed social projects for America's poor

a. Civil Rights Movement

b. The Great Society

c. Trickle-Down Economics

d. No-Child-Left-Behind promises

2. Present-day stark examples of the gap between the haves and the have-nots: Hurricane Katrina

3. Breakdown of infrastructures, institutions

a. Housing and urban development

b. Health care and quality of life

c. Lack of investment: deteriorating neighborhoods

d. Broken public systems: education, medical care, political corruption, etc.

e. Deep, growing animosity between city and city hall: the LA riots

4. The urban family's woes: shattered, broken, neglected, decaying

a. Alienation: husbands from wives, parents from children, families from neighbors, neighbors from community

b. 70% born out of wedlock

c. Vast majority of prison populations of America from urban poor communities

d. Jurisprudential involvement as a way of life: Few urban families are not affected by the police, the courts, and the prison system.

D. Implications and conclusions

1. The US urban poor field is one of the largest, toughest, and most reachable fields on earth: They do not align or compare to many other urban fields.

2. Extreme difficulties posed by diversity, violence, shattered families, and spiritual alienation make American cities formidable and intimidating.

3. Church planting movements targeted to reaching the world's lost must seriously take advantage of the challenges represented by the American urban poor.

## II. WHAT Are the Central Distinctives of American Inner-City Contexts, and How Might They Affect Our Understanding of Church Planting Movements for Them?

*Discerning the particular, specific elements in American urban neighborhoods may greatly impact the ways in which we interpret and apply the various insights learned about the nature of spirituality, missions, church planting, church growth, and urban ministry.*

**1 Chron. 12.32 (ESV)** *Of Issachar, men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command.*

**Eph. 5.15-17 (ESV)** *Look carefully then how you walk, not as unwise but as wise, [16] making the best use of the time, because the days are evil. [17] Therefore do not be foolish, but understand what the will of the Lord is.*

A. Urban America is plagued by deep-rooted spiritual alienation and neglect.

1. "The root cause of all alienation–from God and from each other–is sin. The antidote to sin is a personal relationship with God through Christ. This leads to hope, reconciliation, and healing. God usually initiates a personal relationship with an individual, and then nurtures it, through His Church," Keith Phillips, *Out of Ashes,* p. 60.

2. America is not a Christian nation (cf. *Out of Ashes*, p. 61).

   a. Less than 20% of the population meet for worship on any given Sunday.

   b. For instance, in Miami only 7.9% of the population attend church, whether Catholic or Protestant.

   c. Immigration during the 80's exploded, with 90% of the population being non-European, and 15% being Muslim.

d. One out of seven people in the US (roughly 32 million) speak a language other than English at home.

e. The diversity of America is indicative of the same kind of diversity in the most unreached places on earth, i.e., the 10/40 Window.

3. This neglect is not a conspiracy against urban America: As of 2000, 419,000 Christian workers are serving God outside of their home countries (this number includes missionaries of all traditions, Catholic, Orthodox, Protestant, Anglican, independent, and marginal Christian). The U.S. is the largest mission sending and receiving country on earth, sending 118,200 missionaries to other countries and received 33,200.

4. Most workers go to the least needy fields, though over 60% of all people live in cities.

   The real, demonstrated sending priorities apparently emphasize helping Christians become better Christians rather than helping non-Christians consider Christ–or helping Christians of one kind (essentially Catholic or Orthodox) become Christians of another kind (evangelical or Catholic or charismatic, and so on) rather than helping those who have not heard the gospel to hear it.

   *~ Michael Jaffarian,*
   *"The Statistical State of the Missionary Enterprise."*
   ***Missiology: An International Review.***
   *Vol. XXX. No. 1, January 2002, p. 28.*

5. Rise of spiritualism, relativism, secularism, and new age religions in American popular culture

B. Urban America's radical diversity is directly connected to racial, cultural, and ethnic suspicion, conflict.

1. Dramatic population growth in the world: Over six billion people; in 1900 there were only about 1.6 billion, and as recently as 1970, only 3.7 billion. Almost four times as many people in 2000 as 1900 (World Christian Encyclopedia, 2nd Edition, 2002, 1:4). Most populous continent is Asia 3,683 million, Africa, 784 million, Europe, 729 million, Latin America 519 million, North America 310 million, and Oceania 30 million. (Asia, Africa, and Latin America comprise 82% of the world's population!)

2. Complex, ethnic diversity in America: hundreds of distinct languages spoken, numbering well over 60 million people who have been drawn to urban areas for economic, social reasons

3. Race issues still matter: note the Hurricane Katrina aftermath

4. Old wounds still remain; unhealed, festering, ready to be ignited with the least amount of effort.

5. The interconnections of genuine race hatred and class conflict are complex and poignant in America (e.g., between poor Whites, Hispanics, Asians, Blacks, etc.).

C. Urban America is riddled with broken kinship relationships and decaying social networks among many of its varying ethnic groups.

1. The differences between people tend to alienate and divide groups.

2. Our differences tend to divide us because we are ethnocentric, we prefer our own culture and tend to judge others in light of it.

    a. Anthropological roots of division

        (1) The enormous power of enculturation
        (2) The hidden nature of culture
        (3) We love those who are like us.
        (4) Culture Shock: the unsettling effects of operating outside of our own class, culture, or sub-culture

    b. Theological roots of the division

        (1) We tend to place ourselves at the center of the universe.
        (2) We forget or ignore what God is doing in the world regarding the building of his Kingdom on earth.
        (3) We fail to shift our loyalties from our own national, cultural, and class framework to the vision of God's new humanity in Christ.
        (4) We close off our hearts to God's love for all people.
        (5) We reject the notion that you need not change culture in order to become Christian and be Christ's people.

3. Our differences may erect barriers and cause us to treat people differently.

    a. When differences are allowed to divide, we typically respond to others in three inappropriate ways.

    b. We become paternalistic: "help the poor native syndrome": *Our benevolent expression of assumed superiority often results in an attempt to modify the actions, and values of a differing group. (Example- missionaries issuing Western clothing to South Pacific islanders.)*

c. In suspicion, we isolate and separate ourselves from people who are different: *The passive expression of my group's prejudice through the deliberate limiting of contact between my group and the people, actions, and values of the group that is different. (Example- Segregated neighborhoods.)*

d. In hatred and malice, we reject the other culture as bad or evil or undeserving, and seek to undermine and persecute it: *The active expression of my group's hatred for the people, actions, and values of the group that is different. (Example- ethnic cleansing in Bosnia or Rwanda, the Holocaust in Germany, etc.)*

4. Dramatic rise in out-of-wedlock births, broken alienated families are a norm

5. The stability of families in many of the countries we studied make it difficult to easily connect Garrison's research and claims to an American inner city context.

6. Individualism (one of America's main "isms" along with secularism and relativism) has created entire neighborhoods of elderly, poor, and troubled families which are essential lonely, alone, and vulnerable to whatever social influences their community gives rise to (e.g., gang proliferation: 100 percent of cities with populations greater than 250,000 reported gang activity in 2001; there were almost 800,000 people in gangs in the US in 2001, and in a recent survey, 31 percent said their communities refused to acknowledge the gang problem. Many only did so after high-profile gang incidents.)

D. Poverty, disenfranchisement, and a deeply developed class polarization

1. Poverty carries deep racial and ethnic meanings in America which are not present in many societies which, on the whole, are in fact even more poor than the American urban poor.

2. They work with people who prioritize their faith; they are hungry for change, p. 57.

3. They are a source for relationship-building, p. 58.

4. They create a "sense of exhilaration over the transformation," p. 58.

5. Poverty has increased the overall sense of alienation, isolation, and disconnection from the larger society: a cultural case in point, the underground cultures of urban America (e.g., punk, rap, emo, metal, etc.).

6. Ever increasing reality of despair, leading to out-of-control levels of violence in America's inner city (nearly half of the number of people killed in Vietnam conflict are murdered on American streets each year!)

E. Implications and conclusions

1. The elements of America's inner city must be factored into all discussions of church planting, growth, and mobilization, especially in applying models and approaches which have been used effectively in other places.

2. An effective approach to church planting models in America's inner city must seek to address and meet head on all elements of that context if it hopes to be effective.

3. Uncritical application of church planting models which fail to take into account these factors will only invite real failure in the missionaries and pastors, and real failure in the communities targeted and served by them.

4. Church planting movement insights, in order to be effective, must be *contextualized* both by the pastors who serve as well as missionaries who evangelize and plant churches.

## III. WHO Will Be the Central Players in Igniting, Sustaining, and Multiplying Vital Church Planting Movements in American Inner City Contexts?

**Acts 14.21-23 (ESV)** *When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, [22] strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. [23] And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.*

*In sync with all that we hare learned of church planting movements abroad, all efforts toward creating, sustaining, and multiplying vital, healthy church planting movements in America's inner cities must begin and end with indigenous leadership development. The most effective evangelism, follow-up, discipleship, and church planting will be done by city people on behalf of city people through the resources of city people. All of our attention, planning, and effort must concentrate, therefore, on raising up urban men and women, urban families, and urban young people who will reach their own neighbors and webs with the Gospel of Jesus Christ.*

A. The God-called cross-cultural missionary: apostolic ministry

1. God the Holy Spirit calls men and women to cross barriers and declare the Good News to the lost, Acts 13.1-3 (ESV) - Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of 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] Then after fasting and praying they laid their hands on them and sent them off.

2. These specially gifted, particularly called persons are gifts of the Lord to the Church for the purpose of equipping the saints for the work of the ministry, Eph. 4.11-12 (ESV) - And he gave the apostles, the prophets, the evangelists, the pastors and teachers, [12] to equip the saints for the work of ministry, for building up the body of Christ.

3. The role of gifted men and women who can entrust the Good News to faithful laborers can never be underestimated or substituted by any technology, model, or effort.

    a. Acts 20.24 (ESV) - But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God.

    b. 1 Cor. 4.1-2 (ESV) - This is how one should regard us, as servants of Christ and stewards of the mysteries of God. [2] Moreover, it is required of stewards that they be found trustworthy.

    c. 2 Cor. 5.18 (ESV) - All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation.

    d. 2 Tim. 4.5 (ESV) - As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

B. The indigenous ("home grown") leader: elder/pastor/bishop

1. Elders were to be selected to ground the new believers in the faith, Titus 1.5 (ESV) - This is why I left you in Crete, so that

you might put what remained into order, and appoint elders in every town as I directed you.

2. Indigenous leaders are to be appointed and confirmed by those given the authority to establish the churches, Acts 14.23 (ESV) - And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.

3. Ultimately, indigenous leaders are to be the ones who must take responsibility to both sustain the movement, as well as multiply the movement in natural and indigenous contexts, 2 Tim. 2.2 (ESV) - and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.

4. Much of our training has little or nothing to do with urban contexts: "Few will deny that the United States is an "urban" nation whose most profound problems are on display daily in its metropolitan areas. Nonetheless, only one third of the Association of Theological School accredited seminaries in this country offer (much less require) courses concerned with "urban ministry." (Robert V. Kemper, "Theological Education for Urban Ministry: A Survey of U.S. Seminaries," *Theological Education*, Vol. 34, Number 1 [1997]: 51-72.)

C. The "*oikos*" networks of indigenous disciples of Christ will be the means through which the movements are created and thrive.

1. The dimensions of our relational webs

   a. Common kinship relationships (immediate, extended, and adopted families)

b. Common friendships (friends, neighbors, special interests)

c. Common associates (work relationships, special interests, recreation, ethnic or cultural alliances, national allegiances)

2. Why *oikos* (household) evangelism via relational webs are effective

a. *Oikos* evangelism is biblical – Jesus and apostles ministered in this fashion.

b. *Oikos* is our most natural and least threatening network of existing relationships (no cold calling, or the truest form of lifestyle and friendship evangelism).

c. *Oikos* individuals are usually receptive to other members (builds on shared history, experience, and concerns).

d. *Oikos* relationships are "built in" or resident mission fields.

e. *Oikos* relationships make follow-up less strained and impersonal.

f. *Oikos* allows entire family groups to be targeted.

g. *Oikos* relationships constantly re-seed new contact base.

D. The healthy, vital indigenous church (whatever its form–community, mega, or house church network)

1. Church will be critical in every dimension of urban church planting, regardless of the form it takes: community, mega-church, or house church network.

2. No church planting movement will make a lasting impact unless its activities and structures make it possible for vital local churches to be both salt and light in their communities, demonstrating and advancing the Kingdom in ways that the indigenous community can both understand and respect, Matt. 5.14-16 (ESV) - You are the light of the world. A city set on a hill cannot be hidden. [15] Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. [16] In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

3. The relationship between vital churches and godly leaders is indisputable, therefore, all missionary efforts must ultimately dovetail into efforts of identifying and empowering leaders to continue the work, 2 Tim. 2.2.

E. The supportive church association network: denomination, regional, or shared vision/values

1. Denominational association: "churches of a distinct historical sense of identity and belonging"

2. Regional or locale church: e.g., "the churches of God in Christ in Judea," 1 Thess. 2.14 (ESV) - For you, brothers, became imitators of *the churches of God in Christ Jesus that are in Judea.* For you suffered the same things from your own countrymen as they did from the Jews.

3. The churches of shared vision/values: "churches allied in the Spirit"

4. Regional church networks are the key to ensuring long-term viability for urban church starts and plants.

F. Implications and conclusions

1. Church planting movements in urban America will demand those who are churchmen and churchwomen to lead the way in every respect.

2. The role of the cross cultural missionary is essential in igniting church planting movements, but, ultimately, all inroads into culture (and their *oikia*) will necessarily be done by indigenous workers and laborers.

3. Without indigenous workers, no people group will be able to be won.

## IV. HOW Can Such Vital Church Planting Movements Be Wisely and Successfully Ignited in American Inner-City Contexts?

*Our research has shown that churches are multiplied and grow when they are planted and mobilized within a particular linguistic, ethnic, and cultural identity (i.e., homogenous unit) which embrace together their own shared spirituality and vision (identity), and structure themselves in a connected and integrated manner (connectivity).*

**Acts 15.19-21 (ESV)**
*Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, [20] but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. [21] For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.*

**Acts 15.28-29 (ESV)**
*For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: [29] that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.*

A. Plant, grow, and sustain churches within a particular linguistic, ethnic, and cultural identity: the homogenous unit principle.

1. Culture is intrinsic to the creation of God.

2. God as the author of human life (Gen. 1-2)

3. God's creation mandate as an intrinsic blessing of human creative cultural production

    a. Be stewards of the earth: tools, technology, shaping environment.

    b. Go and multiply: kinship, social organization, structure.

4. The differences between peoples have now been acknowledged and reconciled in the ministry of Christ.

    a. Our differences are now reconciled through the work of Christ on the cross.

    b. Between Jew and Gentile, slave and free, male and female, barbarian and Sycthian, Eph. 2; Col. 3.11; Gal. 3.28

    c. God is reconciled with all people now in his Son, 2 Cor. 5.18-21.

    d. We share in both the guilt and the glory, Rom. 3; 1.16-17.

5. The goal of redemption is Christlikeness, not cultural sameness. (The goal is always to help people become more like Jesus, not more like us.)

    a. Colossians 3.11 and Galatians 3.28 do not advocate the obliteration of cultural identity, only the end of ungodly partiality.

    b. Culture has been redeemed in the incarnation of Jesus, 1 John 1.1-3.

6. Our differences are displayed and celebrated in the one, holy, apostolic, and universal Church of Jesus Christ.

    a. A New Humanity in the Church, Eph. 2.13-14 (ESV) - But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. [14] For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility.

    b. Diverse, yet one: although we are many members made up of every kindred, tribe, people, and nation, from every language and clan, from every class and culture, we nevertheless are one body in Christ. We are to strive to make this unity visible in our daily lives and relationships.

    c. In redemption God does not erase, shield, or obliterate our differences, but rather he acknowledges and rejoices in them (Acts 15).

    d. While we retain our differences, in Christ through the *koinonia* (fellowship) we have with God and each other:

(1) We share a common parentage.
(2) We share a common calling.
(3) We share a common destiny.

7. Our differences are overcome in the unity of Christ for the purpose of the ministry of reconciliation.

   a. We express the love of God in our reconciled relationships, making the Gospel attractive to unbelievers, John 13.34-35.

   b. We are reconciled to call the world to be reconciled to God in Christ, 2 Cor. 5.18-21.

   c. Our differences allow us to penetrate every culture and people group with the Gospel, and make disciples and plant churches wherever Christ has yet to be heard and followed.

B. Cultivate a shared communal spirituality where a sense of belonging, ownership, identity, and answerability are highlighted and emphasized.

   1. A shared communal spirituality

      a. Gal. 3.28-29 (ESV) - There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. [29] And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

      b. Col. 3.11 (ESV) - Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.

2. We are to cultivate our "adoption," i.e., our belonging into the family of God.

    a. Eph. 1.5 (ESV) - he predestined us for adoption through Jesus Christ, according to the purpose of his will.

    b. 1 John 3.1 (ESV) - See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.

3. Ownership: indigenously "owned and operated" structures and patterns

    a. We have a spiritual inheritance, Eph. 1.11 (ESV) - In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will.

    b. Even the Corinthians are called to be saints of the Most High God, 1 Cor. 1.2 (ESV) - To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours.

    c. There are no second class movements of the Spirit, James 2.5 (ESV) - Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?

4. Identity: The NT churches shared a fundamental oneness in apostolic faith and practice (i.e., shared the same colors, codes of conduct, and characteristics).

    a. 1 Cor. 4.17 (ESV) - That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.

    b. 1 Cor. 7.17 (ESV) - Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches.

    c. 1 Cor. 11.2 (ESV) - Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you.

    d. 1 Cor. 11.16 (ESV) - If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

    e. 1 Cor. 14.33 (ESV) - For God is not a God of confusion but of peace. As in all the churches of the saints.

    f. 1 Cor. 16.1 (ESV) - Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.

5. Answerability: incorporation, membership, promotion, demotion, and excommunication

C. Develop interrelated structures which connect in a systemic and integrated manner.

1. Movements involve a *plurality of leaders, congregations, and associations*.

2. Shared structures of organization: they remained steadfastly in *the apostles' teaching (i.e., their instruction about order and structure)*, see Acts 2.41-47.

3. Shared protocols of leadership identification and certification: *apostolic confirmation of the Holy Spirit's selection*

   a. 2 Tim. 1.6 (ESV) - For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

   b. Acts 20.28 (ESV) - Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

D. Implications: Why must we strive to connect and integrate all our efforts in growing, mobilizing, and planting churches?

1. To invest in common ventures designed to enable and empower all of the member churches

2. To provide ongoing answerability and support to fledgling and growing churches

3. To join forces in specific projects and operations designed to advance the Kingdom of God in evangelism, outreach, and mission

4. To give care and edification to leaders, members, and congregations in significant felt-need operations and issues (e.g., leadership enhancement, family enrichment, camping, justice issues, etc.)

## V. WHERE Ought We to Begin Such Efforts, and from What Venues Are We Likely to Find Champions to Stimulate in Such Church Planting Movements to American Inner-City Contexts?

**1 Tim. 3.15-16 (ESV)** *if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of truth. [16] Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*

**1 Pet. 2.4-5 (ESV)** *As you come to him, a living stone rejected by men but in the sight of God chosen and precious, [5] you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.*

*Making the church the locus of all spirituality, authority, and governance eliminates the need for unnecessary and weighty bureaucracies, and ensures that the movements will be ecclesial and biblical in orientation. Furthermore, unlike many of the current mini-movements suggested as alternative venues for spiritual revolution, keeping the church as the center of spiritual vitality and mission allows for a new resuscitation of biblical language, a strident application of apostolic tradition, and a fresh rediscovery of the church's insights throughout its history.*

A. The Church as the *where* of authentic kingdom spirituality and Spirit-directed growth: Mull's essential arguments

1. Twelve Biblical Reasons for Starting a New Church (from the Book of Acts). – Marlin Mull (p. 19)

   a. A new church *brings the Kingdom of God to earth* (Acts 1.3; 8.12; 14.22; 19.8; 20.25; 28.23; 28.31).

   b. A new church *helps fulfill the Great Commission* (Acts 1.8; Matt. 28.18-20; Mark 16.15-16; Luke 24.46-49; John 20.19-22).

c. A new church *provides a place of prayer to meet God with others* (Acts 1.14; 4.31; 12.5).

d. A new church *provides another public preaching place* (Acts 9.20; 10.42; 14.7; 16.10; 20.20).

e. A new church *is the most effective evangelistic tool* (Acts 2.38-39; 14.21).

f. A new church *teaches the Bible* (Acts 4.2; 5.19-21; 5.42; 8.4; 11.25-26; 18.11; 20.20; 28.31).

g. A new church *offers another place for Christian service* (Acts 6.3; 9.36; 11.25-26; 11.29-30; 17.15).

h. A new church *trains lay leaders to become preachers* (Acts 6.10; 14.23).

i. A new church *crosses cultural barriers* (Acts 8.35; 10.1-48; 16.9; 22.21).

j. A new church *mentors new believers* (Acts 9.26-28; 20.20; 20.31, 36; 20.34-36; 20.27).

k. A new church *supports worldwide missionary activity* (Acts 13.2-3; 16.9-10).

l. A new church *starts other churches* (Acts 13.2-3; 16.9-10).

B. The Church as the *where of district and locale church* cooperation and support

1. The concept of the Locale Church: "The presence and association of all Christ-honoring congregations in a particular geographical area, regardless of form, denomination, or structure (whether traditional, community, mega-churches, or cell or house churches) which together represent the body of Christ and kingdom witness in a region."

2. In the NT, the churches throughout Asia Minor and the Roman empire were connected and built upon the apostolic witness concerning the person and work of Jesus Christ; in every sense, the early Church was a united, universal church (i.e., it was not perceived in abstract language but real terms, concrete and visible).

3. The Nicene markers were there in the early church!

   a. One: Eph. 4.4-6 (ESV) - There is one body and one Spirit—just as you were called to the one hope that belongs to your call— [5] one Lord, one faith, one baptism, [6] one God and Father of all, who is over all and through all and in all.

   b. Holy: 1 Pet. 2.9 (ESV) - But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

   c. Catholic: Titus 2.14 (ESV) - who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

d. Apostolic: Eph. 2.19-20 (ESV) - So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, [20] built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

4. Note the distinctions in how the churches are identified in the NT.

a. According to their geographic location, 1 Thess. 2.14 (ESV) - For you, brothers, became imitators of *the churches of God in Christ Jesus that are in Judea.* For you suffered the same things from your own countrymen as they did from the Jews.

b. According to their cultural, linguistic, and social background, Rom. 16.3-4 (ESV) - "Greet Prisca and Aquila, my fellow workers in Christ Jesus, [4] who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well."

c. According to their place as assemblies of Messiah under the apostles' direction, Acts 15.41 (ESV) - "And he went through Syria and Cilicia, strengthening the churches."

C. The Church as the *where of regional and national*

1. Sometimes churches were considered in light of their shared conditions or experiences, whether good or bad, e.g., 2 Cor. 8.1 (ESV) - "We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia."

2. Some markers seem to match our own descriptions of boundaries and place for churches, Rev. 1.4 (ESV) - "John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne."

3. Note templates and handouts: *Toward a Governing Structure for an Urban Church Planting Movement*

D. The Church as the *where of international interconnection, support, and growth*

E. Implications and conclusion: The Church is the essential element, structure, and reality of God, under the movement of the Holy Spirit, which God has selected for his glory to be seen, and his kingdom power to be demonstrated. The Church is both the locus and the agent of the Kingdom of God.

## VI. WHEN Will Such Movements Be Most Likely to Start–What Are the Conditions and Requirements for the Igniting of New, Aggressive Church Planting Movements in Urban America?

*In order for robust, dynamic urban church plant movements to occur in urban America, certain conditions will need to be met. These conditions relate to certain spiritual, structural, and missional dynamics which must be informed by the principles of Scripture, as well as the experience of movements abroad. The principle of the analogy of faith comes into play here. While God cannot be made subject to doing the same thing in the same way, we can however depend on God to be faithful to his truths in Scripture, and we can learn from the experience of history. When these truths are acknowledged and followed, we can expect his blessing and aid in our church growth and church planting efforts.*

**John 8.31-32 (ESV)**
*So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, [32] and you will know the truth, and the truth will set you free."*

**Hosea 6.3 (ESV)**
*Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.*

**Matt. 13.11-12 (ESV)**
*And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. [12] For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away."*

**John 7.17 (ESV)**
*If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.*

A. Vital church plant movements in urban America will be ignited when authentic spiritual dynamism is felt in the hearts and lives of those who have a burden to minister within it.

1. The need for dynamic, focused, committed prayer (all of Garrison's research notices this important element in every vital movement)

2. The power of God's Holy Spirit, Zech. 4.6 (ESV) - Then he said to me, "This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, says the Lord of hosts."

3. The rediscovery of the apostolic tradition, 2 Thess. 2.15 (ESV) - So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

4. The readiness of a new cross-cultural missions company, Acts 13.2 (ESV) - 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."

5. The realization for a new level of spiritual warfare and combat, even in the face of persecution and rejection

B. Vital church plant movements in urban America will be ignited when we reaffirm the primacy and centrality of the Church in spiritual growth and mission.

1. "The Church is like Noah's ark. If it weren't for the storm *outside*, you simply couldn't stand the stink *inside*."

2. God has raised up the Church in order to demonstrate his glory to the principalities and powers.

3. We simply cannot claim to be loyal to the Church with the big "C" if we are willing to ignore the church with the little "c."

4. We must recognize we will not be effective in planting churches if we in our hearts hold both disdain and disgust for the Church.

5. All strategies for vital spirituality and dynamic ministry must interface and intersect with the church in order to be both biblically credible and spiritually vital.

C. Vital church plant movements in urban America will be ignited when missionary efforts turn from seeking to do the entire work to becoming "fire-starters," "facilitators," and "gadflies" for authentic spiritual momentum.

1. The axiom of missions: Missionaries do not win nations; missionaries win and disciple people group champions who win their communities, their people, and their nations to the Lord.

2. Missionary activity must shift from doing the work to training indigenous people to do the work.

3. All authentic transformation of indigenous communities must be left to the Holy Spirit, who alone can and must raise up a new generation of believers to identify their gifts, and do the work of the ministry.

4. Missionary activity in urban America must determine to learn and emulate missionary activity in foreign contexts: *Missionaries coordinate strategies with indigenous laborers in order to maximize their ability to advance the gospel in their communities and cities.*

D. Vital church plant movements in urban America will be ignited when the churches that are planted are authentically indigenous, with full authority, oversight, and stewardship transferred to indigenous leaders who make the decisions and determine the directions.

1. The equipping of leaders is the single most important issue involved in the creation and sustaining of vital church planting movements among America's urban poor.

2. We must rediscover new, more biblical, less enculturated ways to raise up and release urban leaders for the work of leading the church, and advancing the Kingdom in mission.

3. While we must be careful not to lay hands on any person too quickly, we must also be careful to recognize that unless indigenous leaders fully receive the authority and responsibility to do the task, the Gospel will not penetrate the receiving culture.

## VII. Conclusion

*How do these views above coincide with the New Testament definition of the body of Christ, as well as the Nicene theology of the Church embodied in the creed, i.e., that which defines the church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority)?*

**1 Thess. 5.21 (ESV)**
*but test everything; hold fast what is good.*

A. Clarification between the *facts* and the *claims*

B. Evaluation of the *evidence* supporting the claims

1. The facts of the matter

2. The teachings of Scripture

C. *Re-evaluation* of the *claims* based on our understanding of the evidence

D. *Conclusions* to draw

**Closing Thoughts**

**Conclusion and Review of the Major Concepts of Lesson Six**

» Urban America can learn much from the experience of vital CPMs taking place around the world today.
» Because of its unique elements, however, urban America will demand its own unique "brand" of committed, critical, and open church planting wisdom and applications, taking seriously those elements of urban America that call for *a new kind of work for our time and place*.

**Before Beginning the Next Lesson**

Please read the following:

- Acts 2
- Barna, *Revolution*, pp. 101-121
- Garrison, *Church Planting Movements*, pp. 123-154
- Kreider, *House Church Networks*, pp. 93-102
- Mull, *A Biblical Church Planting Manual*, pp. 54-60

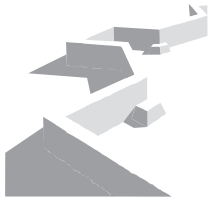
Learn the following verses:

- 1 Corinthians 12.4-8

# *Summary: The Importance of Complimentary Concepts in Urban Church Planting Movements*

*Lesson 7*

THE URBAN MINISTRY INSTITUTE,
*a ministry of* WORLD IMPACT, INC.



Study Title:
*Winning the World: Facilitating Urban Church Planting Movements*

*Foundations for Ministry Series*

# *Lesson 7*
# *Summary: The Importance of Complimentary Concepts in Urban Church Planting Movements*

**Introductory Thoughts**

### *The Problem with Categories*

No category gives us a kind of metaphysically ultimate analysis of the world. Nothing will change the fact that we are creatures with limited knowledge and with a variety of possible perspectives. In speaking of a category or theme, I have in mind not only biblical themes such as "covenant," "revelation," "prophet," "king," and "priest" but also terminology coming from other sources, such as the normative, situational, and personal perspectives on ethics, or philosophical terminology such as "being," "infinite," "necessary," "logical," "reason," "existence," and "mind."

I claim that no single category, theme, or concept and no system of categories can furnish us with an infinitely deep analysis of the world. No category gives an analysis that is innately more penetrating than any other could be. Moreover, no category is capable of being formed that allows human beings to separate the world or any aspect of the world neatly into two parts, leaving no residue or disagreement about possible intermediate cases. No category, whether from philosophy, theology, natural science, or any other discipline, gives us the essence of a particular group of things.

*~ Vern Sheridan Poythress.*
*Symphonic Theology: The Validity of Multiple Perspectives in Theology.*
*Grand Rapids: Academie Books, 1987, p. 82.*

**Lesson Outline**

## I. The Idea of Complimentary Concepts in Missional/Theological Reflection

People are not all alike. They do not always notice the same thing even when they are looking at the same object. This commonplace observation has some profound implications for the way in which we do theology.

*~ Symphonic Theology. p. 9.*

**John 7.24 (ESV)**
*Do not judge by appearances, but judge with right judgment.*

**Prov. 24.23 (ESV)**
*These also are sayings of the wise. Partiality in judging is not good.*

**John 8.15 (ESV)**
*You judge according to the flesh; I judge no one.*

**1 Thess. 5.19-22 (ESV)**
*Do not quench the Spirit. [20] Do not despise prophecies, [21] but test everything; hold fast what is good. [22] Abstain from every form of evil.*

A. The nature of truth-seeking in missiology and theology

1. You simply can never know all about anything, but you can understand it well enough to make an informed, temporary judgment.

2. No two things, situations, or circumstances are identical, and we must be careful in evaluating them as such.

3. People and things may behave and act quite differently in new circumstances and new places.

4. Things exist in varying degrees.

5. Things appear differently to different people because of the nature of our personal perspectives and experiences.

6. Everything changes, and so we must constantly be aware of applying old judgments to new developing situations.

B. The pitfalls of monological perspectives: *the top ten triggers for small-mindedness*

1. We cannot escape our tendencies and predispositions to hear things in a predetermined way: *We are conditioned to believe our way is best.*

2. We are prone to read things and to hear others in a certain way because of our own predetermined positions and perspectives: *"I cannot hear you because of what I expect you to say."*

3. We can operate on misconceptions which block our ability to read the data in a fresh way, as well as reinforce our old ways of seeing things.

4. We tend to reduce issues down to solvable, handleable, "bits and pieces," chunks of reality which we put together to fit our "mosaic" of truth.

5. Once we become vested in a model or perspective, we can become aggressive, defensive, and obstinate about our position over against those that disagree with us.

6. We may become enslaved to a strict Aristotelian "either/or" kind of conceptualization and reductive thinking: *All things are black and white with no grays.*

7. Assume the impossible of multiple right answers to a particular problem or course of action.

8. We cultivate tendencies to see truths as mutually exclusive rather than complimentary and mutually reinforcing.

9. Tendency to see forms of dialogue with initially disagreeable positions as compromise and conceding to false and reckless positions.

10. We cultivate a looseness in our language habits, cultivating a failure to limit our terms or stipulate careful definitions of what we mean in our use of concepts and ideas.

C. Impact on our missional perspectives on church plant movements: *Selectivity and Dogmatism*

1. We may allow our convictions about models to interfere with our ability to hear the facts, and/or become dogmatic regarding certain models unnecessarily.

2. We may confuse particular experiences with certain models as universally applicable and effective.

3. We may ignore some models because they tend to go against our vision of the Church, or their failure to harmonize with our own viewpoints about what we believe the mission of the Church to be.

4. We may allow our personal interests to make us blind to models which may in fact hold great promise for us.

D. Biblical evidences

1. *The Principle of Identity*: Affirm your connection to the historic faith and the biblical Story of God, beginning with Abraham, Israel, and finally in the Messiah, bring all thoughts captive to Messiah, 1 Pet. 2.9-11 (ESV) - But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. [10] Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. [11] Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.

a. We are a part of the one, true covenant people of God who has embraced God's promise of eternal life in the Messiah as embodied in the Abrahamic covenant extended through the people of God.

b. We are a chosen race, a royal priesthood, a holy nation, and a people for the personal possession of the Lord.

c. Once we were not a people, but now in Christ we are his people, having received his mercy.

d. As ambassadors of the future reign of God, we are to live our lives as sojourners and exiles abstaining from the pollution of this present world.

2. *The Principle of Perspective*: Bring all thoughts captive to Messiah, 2 Cor. 10.3-5 (ESV) - For though we walk in the flesh, we are not waging war according to the flesh. [4] For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. [5] We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.

a. We wage warfare not in the flesh, but in the power of God.

b. These weapons are capable of destroying strongholds, arguments, and every lofty opinion raised against the knowledge of God.

c. Through the use of this weaponry we can take every thought captive to Christ.

3. *The Principle of Tradition*: Judge all models against the tradition of the apostles, 2 Thess. 2.13-15 (ESV) - But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth. [14] To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. [15] So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

    a. God, the source of our salvation, chose us as through the sanctification of the Spirit and belief in the truth.

    b. We were called through the Gospel spoken by the apostles, which will result in our obtaining eternal glory in the Lord Jesus Christ.

    c. In light of this selection and salvation, we are to stand firm and hold to the traditions of the apostles.

4. *The Principle of Contextualization*: Use your freedom in Christ to win people in the context of their culture and experience, 1 Cor. 9.19-22 (ESV) - For though I am free from all, I have made myself a servant to all, that I might win more of them. [20] To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. [21] To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. [22] To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.

a. We are free from all, yet, we are to make ourselves servants to all in order to win as many as possible.

b. This principle of freedom applies to Jews, to those under the Law, to those outside, to the weak, and to all people.

c. We are to "become all things to all people," which means that we are to use our freedom to contextualize the Gospel in the hearts and minds of the groups God has called us to, all with the intention to "save some."

5. *The Principle of Connectivity*: Connect your identity and practices to the regional church to which you are a part, e.g., "the churches of God in Christ in Judea," 1 Thess. 2.14 (ESV) - For you, brothers, became imitators of *the churches of God in Christ Jesus that are in Judea.* For you suffered the same things from your own countrymen as they did from the Jews.

a. Churches that thrive and grow associate with one another based on their regional proximity with other apostolic churches, 1 Cor. 16.19 (ESV) - The churches of Asia send you greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord.

b. Churches that thrive and grow are connected to apostolic-level governance, 1 Cor. 7.17 (ESV) - Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches.

c. Churches that thrive and grow are taught the same apostolic doctrine, 1 Cor. 4.17 (ESV) - That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.

d. Churches that thrive and grow align themselves in practice with all other churches that practice the apostolic traditions, 1 Cor. 11.16 (ESV) - If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.

e. Churches that thrive and grow participate in supporting one another with their substance and goods, 1 Cor. 16.1 (ESV) - Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.

f. Churches that thrive and grow are on the radar screen every day from competent, apostolic level leaders, 2 Cor. 11.28 (ESV) - And, apart from other things, there is the daily pressure on me of my anxiety for all the churches.

**John 8.31-32 (ESV)**
*So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, [32] and you will know the truth, and the truth will set you free."*

**Matt. 13.11-12 (ESV)**
*And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. [12] For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away."*

## II. Complimentary Truths in Urban Cross Cultural Church Planting

The use of a multiplicity of perspectives does not constitute a denial of the absoluteness of truth. Rather, it constitutes a recognition of the richness of truth, and it builds on the fact that human beings are limited. Our knowledge of the truth is partial. We know truth, but not all of the truth. And someone else may know truths that we do not know. We are enabled to learn what others know, partly by seeing things from their perspective. Again, we may use the analogy of a precious jewel. The jewel has many facets, each one analogous to a perspective. The facets are all present objectively, as is the jewel as a whole. But not all facets of the jewel may be seen equally well through only one facet. Likewise, not all aspects of the truth can be seen equally well through one perspective.

*~ Poythress,* **Symphonic Theology**, *pp. 45-46.*

A. *Complimentary Concept One*: individual "revolutionary" commitment *alongside* congregational spirituality

1. *Key text*: 1 Pet. 2.9-10 (ESV) - But *you are a chosen race, a royal priesthood, a holy nation, a people for his own possession*, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. [10] Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

2. *Definition of the pair*: We must strive to see that individuals are strengthened in their faith, while at the same time, develop disciplines spiritually in the context of congregational shared spirituality that is vital and regular.

3. *Description of the problem*: the tendency to focus *either* on the growth of individuals alone *or* envision *all spirituality* as merely communal seeking after God

4. *Deepening our perspective and practice*: Our various church building and church planting activities must strive to highlight both the role of the individual striving after God while also the role of the body in sustaining all authentic spiritual vitality.

B. *Complimentary Concept Two*: incorporated church membership *alongside* rigorous personal discipleship

1. *Key text*: Rom. 15.5-7 (ESV) - May the God of endurance and encouragement grant you to *live in such harmony with one another, in accord with Christ Jesus*, [6] that together you may with one voice glorify the God and Father of our Lord Jesus Christ. [7] Therefore *welcome one another as Christ has welcomed you*, for the glory of God.

2. *Definition of the pair*: We must strive to incorporate people formally into congregations where through repentance, confession of faith, and formal catechumen we welcome people into the church *while at the same time* challenge each confessing member to use their gifts for the sake of the body and the mission of the Church.

3. *Description of the problem*: the tendency to focus *either* on formally incorporating new members into the structure of the church itself *or* concentrate on the vitality of the spiritual expression as the true markers of saving faith in Christ

4. *Deepening our perspective and practice*: Emphasize both the formal incorporation of confessing believers into churches where they are recognized as followers of Jesus, baptized, and participate in worship, witness, and good works *as well as* encouraging informal, spontaneous, and responsive signs of discipleship in all areas of life *outside of the formal church structures*.

C. *Complimentary Concept Three*: organic dynamism through relationships *alongside* clear, definite organizational structures

1. *Key text*: Rom. 12.4-6 (ESV) - For as in one body we have many members, and the members do not all have the same function, [5] *so we, though many, are one body in Christ, and individually members one of another.* [6] Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith.

2. *Definition of the pair*: We must strive to see that effective spirituality and mission occurs in the context of the dynamics of organic relationships rooted in the Spirit's leading as well as formal organizational structures which are governed by clear, specific, and enforced protocols, policies, and processes.

3. *Description of the problem*: the tendency to define dynamic spirituality *either* as the outworking of the Spirit's organic and spontaneous growth based on the relationships of individuals alone *or* envision the Church as God's organization which expands as the structure is embraced and expands into new areas and regions

4. *Deepening our perspective and practice*: Affirm the dynamic quality of the relational dimension of the church as well as the need for clearly-defined, well-honed structures that make good use of our gifts, resources, and opportunities.

D. *Complimentary Concept Four*: universal priesthood of all believers *alongside* apostolic oversight of the churches

1. *Key text*: Eph. 4.11-13 (ESV) - And *he gave the apostles, the prophets, the evangelists, the pastors and teachers*, [12] to equip the saints for the work of ministry, for building up the body of Christ, [13] until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

2. *Definition of the pair*: We must encourage the practice of the universal priesthood of all believers to pray, share, witness, and work in Jesus' name *while at the same time,* recognize the need for apostolic governance and authority over all church planting movements, and pastoral authority over all individual congregations.

3. *Description of the problem*: the tendency to see the universal priesthood of believers as the sole principle of organizing body life and relationship *or* to emphasize oversight and governance from legitimate apostolic and bishop level leaders without appeal to the universal ministry of the believers to minister in Jesus' name

4. *Deepening our perspective and practice*: We must affirm the role of all believers as gifted ministers of the Lord as well as acknowledge the need for all churches to be under the authority and guidance of strong, apostolic leaders who can protect, serve, and resource the body for the work of the ministry.

E. *Complimentary Concept Five*: indigenous leadership as primary *alongside* cross-cultural missionary facilitation

1. *Key text*: Rom. 15.15-16 (ESV) - But on some points I have written to you very boldly by way of reminder, because of the grace given me by God [16] *to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God*, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

2. *Definition of the pair*: We must strive to see how indigenous leadership must be at the heart and center of all legitimate missional work, while, at the same time, recognize the critical place that God-called cross cultural missionaries can play in igniting church planting movements among the poor.

3. *Description of the problem*: the tendency to define legitimate spiritual effort and energy only in terms of indigenously led and focused work *or* expand to the point of interference and creating barriers by the role of outside cross-cultural workers to ignite church planting movements

4. *Deepening our perspective and practice*: Recognize the critical role for indigenous leaders to create and sustain urban church plant movements while at the same time affirming the limited but absolutely necessarily input of cross cultural missionaries to multiply such movements throughout a region or area.

F. *Complimentary Concept Six*: massive, systematic intercessory prayer *alongside* aggressive, flexible missional strategies, plans, and projects

1. *Key text*: Phil. 1.27-28 (ESV) - Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are *standing firm in one spirit, with one mind striving side by side for the faith of the gospel*, [28] and not frightened in anything by your opponents. This is a clear sign to them of their destruction, but of your salvation, and that from God.

2. *Definition of the pair*: We must strive to see that both fervent, ongoing intercession and careful missionary strategy are necessary to create and sustain urban church planting movements.

3. *Description of the problem*: the tendency to focus *either* on the invisible spiritual warfare that underlies the mission of the Gospel in the city as the only real work of ministry *or* envision as primary the planning, execution, and review of missionary strategies, models, and projects

4. *Deepening our perspective and practice*: We must recognize the universal need for concentrated, massive, fervent intercession and the role it plays in church planting movements, while, at the same time, setting clear purposes, objectives, and goals, setting priorities, determining projects, and executing strategies with a real penchant to review and evaluate our efforts for results.

G. *Complimentary Concept Seven*: personal care giving in spiritual parenting *alongside* standardized formal instruction in the basics of the faith

1. *Key text*: 1 Cor. 15.1-5 (ESV) - Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, [2] and by which you are being saved, if you hold fast to the word I preached to you— unless you believed in vain. [3] *For I delivered to you as of first importance what I also received*: that Christ died for our sins in accordance with the Scriptures, [4] that he was buried, that he was raised on the third day in accordance with the Scriptures, [5] and that he appeared to Cephas, then to the twelve.

2. *Definition of the pair*: We must strive to see that individuals are provided for with the kind of personal, tender loving care that only a spiritual parent can provide, while at the same time, develop standardized reproducible instructional guides and processes that allow for efficient and dynamic replication.

3. *Description of the problem*: the tendency to focus *either* on the need to feed individuals as little babes in the faith *or* structure all follow-up and discipleship in terms of formalized curricula and processes designed to ground new believers in the faith

4. *Deepening our perspective and practice*: We must recruit, equip, and resource spiritual parents to care for the souls of the little ones in our churches on an individualized basis of mentoring and friendship *as well as* developing more efficient, standardized, and formalized instructional materials and processes that ensures that all new converts can understand, defend, and share the same basic core of truths regarding Christ and his Kingdom to others.

H. *Complimentary Concept Eight*: congregational survival and health *alongside* multiplying church planting movements

1. *Key texts*: Matt. 28.18-20 (ESV) - And Jesus came and said to them, "All authority in heaven and on earth has been given to me. [19] *Go therefore and make disciples of all nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

2. *Definition of the pair*: We must strive to see each church grow and mobilized as a healthy, vital assembly while at the same time, develop standardized procedures to see hundreds, even thousands of vital churches planted throughout urban America.

3. *Description of the problem*: the tendency to focus *either* on the survival and growth of each single congregation as the end-all-and-be-all of our missional activity *or* to give limited attention to the needs of individual congregations for the sake of expansive numbers of new churches being planted among a people group

4. *Deepening our perspective and practice*: We must do all we can to provide each congregation with competent pastoral care as well as do all we can to see the multiplication of many new churches within a particular homogenous people group among the city's populations.

**Closing Thoughts**

## III. Conclusion: Let Us Fly on the Wings of an Eagle . . . Both of Them!

**John 7.24 (ESV)** *Do not judge by appearances, but judge with right judgment.*

*Whatever model we select, whatever procedures we endorse, and whatever strategies we commit to, we must do all we can to ensure that our churches individually and together coincide with the New Testament definition of the body of Christ, as well as the Nicene theology of the Church embodied in the creed, i.e., that which defines the church as one (biblical identity), holy (shared spirituality), catholic (historic roots and connectivity), and apostolic (representative authority).*

- Let us recognize our own inclination to settle on one side of an issue or perspective so dogmatically that we fail to see the other side.
- Let us recognize the nature of biblical wisdom: two apparently contradictory truths which, when seen together enable us to see *into* the truth.
- Let us use all the knowledge we can in order to become the kind of pastors, missionaries, and Christian leaders who can be used of God to raise up a new generation of leaders who can take our cities for God.

The Last Word: Can we rediscover our freedom in Christ in such a way as to open us up to entirely new ways of conceiving membership, leadership, liturgy, justice, discipleship, and missions in order that we may generate entirely new models of vital church spirituality for urban America?

*Please see Appendix 26: **The Orthodox Church** on page 229.*

The Bottom Line:

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**As You Complete This Final Lesson**

Please read the following:

- Acts 15
- Barna, *Revolution*, pp. 123-140
- Garrison, *Church Planting Movements*, pp. 155-168
- Kreider, *House Church Networks*, pp. 103-107
- Mull, *A Biblical Church Planting Manual*, pp. 61-69

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APPENDIX 1

## *The Nicene Creed*

**We believe** in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible.

**We believe** in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, God from God, Light from Light, True God from True God, begotten not created, of the same essence as the Father, through whom all things were made.

**Who for us** men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the virgin Mary and became human. Who for us too, was crucified under Pontius Pilate, suffered and was buried. The third day he rose again according to the Scriptures, ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

**We believe** in the Holy Spirit, the Lord and life-giver, who proceeds from the Father and the Son. Who together with the Father and Son is worshiped and glorified. Who spoke by the prophets.

**We believe** in one holy, catholic, and apostolic church.

**We acknowledge** one baptism for the forgiveness of sin, and we look for the resurrection of the dead and the life of the age to come. Amen.

APPENDIX 2

## *The Nicene Creed with Scripture Memory Verses*

The Urban Ministry Institute

**Rev. 4.11 (ESV)**
*Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.*

We believe in one God, *(Deut. 6.4-5; Mark 12.29; 1 Cor. 8.6)*
the Father Almighty, *(Gen. 17.1; Dan. 4.35; Matt. 6.9; Eph. 4.6; Rev. 1.8)*
maker of heaven and earth *(Gen. 1.1; Isa. 40.28; Rev. 10.6)*
and of all things visible and invisible. *(Ps. 148; Rom. 11.36; Rev. 4.11)*

**John 1.1 (ESV)**
*In the beginning was the Word, and the Word was with God, and the Word was God.*

We believe in one Lord Jesus Christ, the only begotten Son of God,
begotten of the Father before all ages, God from God, Light from Light, True God from True God, begotten not created, of the same essence as the Father, *(John 1.1-2, 3.18, 8.58, 14.9-10, 20.28; Col. 1.15, 17; Heb. 1.3-6)*
through whom all things were made. *(John 1.3; Col. 1.16)*

**1 Cor. 15.3-5 (ESV)**
*For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve.*

Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit and the virgin Mary and became human. *(Matt. 1.20-23; John 1.14, 6.38; Luke 19.10)*
Who for us too, was crucified under Pontius Pilate, suffered and was buried. *(Matt. 27.1-2; Mark 15.24-39, 15.43-47; Acts 13.29; Rom. 5-8; Heb. 2.10, 13.12)*
The third day he rose again according to the Scriptures, *(Mark 16.5-7; Luke 24.6-8; Acts 1.3; Rom. 6.9, 10.9; 2 Tim. 2.8)*
ascended into heaven and is seated at the right hand of the Father. *(Mark 16.19; Eph. 1.19-20)*
He will come again in glory to judge the living and the dead, and His kingdom will have no end. *(Isa. 9.7; Matt. 24.30; John 5.22; Acts 1.11, 17.31; Rom. 14.9; 2 Cor. 5.10; 2 Tim. 4.1)*

*The Nicene Creed with Scripture Memory Verses, continued*

**Rom. 8.11 (ESV)**
*If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.*

We believe in the Holy Spirit, the Lord and life-giver, *(Gen. 1.1-2; Job 33.4; Pss. 104.30, 139.7-8; Luke 4.18-19; John 3.5-6; Acts 1.1-2; 1 Cor. 2.11; Rev. 3.22)*
who proceeds from the Father and the Son. *(John 14.16-18, 14.26, 15.26, 20.22)*
Who together with the Father and Son is worshiped and glorified. *(Isa. 6.3; Matt. 28.19; 2 Cor. 13.14; Rev. 4.8)*
Who spoke by the prophets. *(Num. 11.29; Mic. 3.8; Acts 2.17-18; 2 Pet. 1.21)*

**1 Pet. 2.9 (ESV)**
*But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.*

We believe in one holy, catholic, and apostolic church. *(Matt. 16.18; Eph. 5.25-28, 1 Cor. 1.2, 10.17; 1 Tim. 3.15; Rev. 7.9)*

**1 Thess. 4.16-17 (ESV)**
*For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.*

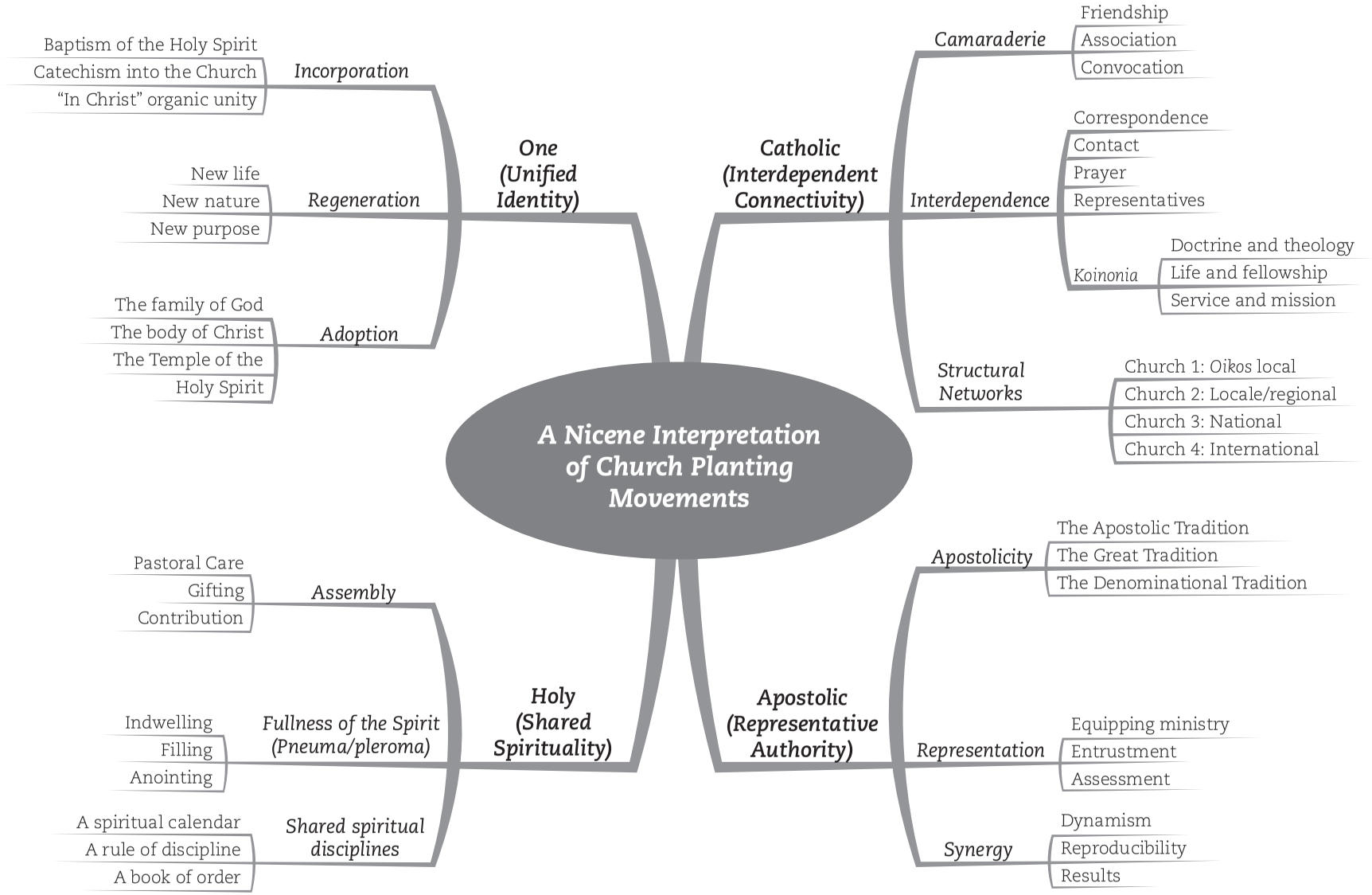
We acknowledge one baptism for the forgiveness of sin, *(Acts 22.16; 1 Pet. 3.21; Eph. 4.4-5)*
and we look for the resurrection of the dead and the life of the age to come. *(Isa. 11.6-10; Mic. 4.1-7; Luke 18.29-30, Rev. 21.1-5; 21.22-22.5)*

Amen.

APPENDIX 3

## *A Nicene Interpretation of Church Planting Movements*

Rev. Dr. Don L. Davis



APPENDIX 4

# *"There Is a River"*

## *Identifying the Streams of a Revitalized Authentic Christian Community in the City**

Rev. Dr. Don L. Davis

Psalm 46.4 (ESV) - There is a river whose streams make glad the city of God, the holy habitation of the Most High.

| **Tributaries of Authentic Historic Biblical Faith** | | | |
|---|---|---|---|
| ***Reaffirmed Biblical Identity*** | ***Revived Shared Spirituality*** | ***Restored Historical Legacy*** | ***Refocused Kingdom Ministry*** |
| The Church is One | The Church is Holy | The Church is Catholic | The Church is Apostolic |
| A Call to Biblical Fidelity<br>*Recognizing the Scriptures as the anchor and foundation of the Christian vision* | A Call to Live as Sojourners and Aliens as the People of God<br>*Defining authentic Christian discipleship as faithful membership among God's people* | A Call to Historic Roots and Continuity<br>*Confessing the common historical identity and continuity of authentic Christian faith* | A Call to Affirm and Express the Global Communion of Saints<br>*Expressing cooperation and collaboration with other believers, both local and global* |
| A Call to Messianic Kingdom Identity<br>*Rediscovering the story of the promised Messiah and his Kingdom in Jesus of Nazareth* | A Call to the Freedom, Power, and Fullness of the Holy Spirit<br>*Walking in the holiness, power, gifting, and liberty of the Holy Spirit in the body of Christ* | A Call to Creedal Affinity<br>*Embracing the Nicene Creed as the shared rule of faith of historic orthodoxy* | A Call to Radical Hospitality and Good Works<br>*Demonstrating the ethics of the Kingdom in works of service, love, and justice* |
| A Call to the Apostolic Faith<br>*Affirming the apostolic tradition as the authoritative ground of the Christian hope* | A Call to Liturgical, Sacramental, and Catechetical Vitality<br>*Experiencing God's presence in the context of the Word, sacrament, and instruction* | A Call to Ecclesial Authority<br>*Submitting to God's gifted servants in the Church as undershepherds of true faith* | A Call to Prophetic and Holistic Witness<br>*Proclaiming Christ and his Kingdom in word and deed to our neighbors and all peoples* |

* This schema is an adaptation and is based on the insights of the Chicago Call statement of May 1977, where various leading evangelical scholars and practitioners met to discuss the relationship of modern evangelicalism to the historic Christian faith.

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APPENDIX 5

## *That We May Be One: Elements of an Integrated Church Planting Movement among the Urban Poor*

Rev. Dr. Don L. Davis

Church Planting Movement among the Urban Poor = *an integrated and aggressive advance of the Kingdom of God among the urban poor resulting in a significant increase of indigenous churches which fundamentally share in common a constellation of elements which provides them with a distinct and unique identity, purpose, and practice.*

> It is a most invaluable part of that blessed "liberty wherewith Christ hath made us free," that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigency of times and occasions."
>
> *~ 1789 Preface to the Book of Common Prayer, 1928 Episcopal edition.*

Ministry among the urban poor must be grounded in a vision and understanding of the liberty we have in Christ to conceive of coherent, integrated movements of followers of Jesus who because of shared experience, proximity, culture, and history *determine to reflect their unique faith and practice in a way consistent with the historic faith but distinct to their life and times.* This is not an arbitrary act; movements cannot ignore the nature of the one (unity), holy (sanctity), catholic (universality), and apostolic (apostolicity) Church, the one true people of God.

Nevertheless, as was affirmed by the emerging leaders of the then American Episcopal Church, the freedom that we have in Christ allows for different forms and usages of worship in the body of Christ without any offense whatsoever, as long as we are faithful to the historic orthodox beliefs of the Church as taught to us by the prophets and apostles of our Lord. Doctrine must remain anchored and complete; discipline, however, can be based on the contingencies and exigencies

*That We May Be One, continued*

of the people who embrace them, as long as all that is shaped and conceived builds up the body of Christ, and glorifies God our Father through our Lord Jesus Christ.

"*The congregations in an* Integrated Church Planting Movement among the Urban Poor *will exhibit together . . .*"

1. **A shared history and identity** (i.e., *a common name and heritage*). CPMs among the urban poor will seek to link themselves to and identify themselves by a well defined and joyfully shared history and persona that all members and congregations share.

2. **A shared liturgy and celebration** (i.e., *a common worship*). CPMs among the urban poor should reflect a shared hymnody, practice of the sacraments, theological focus and imagery, aesthetic vision, vestments, liturgical order, symbology, and spiritual formation that enables us to worship and glorify God in such a way that lifts up the Lord and attracts urbanites to vital worship.

3. **A shared membership, well-being, welfare, and support** (i.e., *a common order and discipline*). CPMs among the urban poor must be anchored in evangelical and historically orthodox presentations of the Gospel that results in conversions to Jesus Christ and incorporation into local churches.

4. **A shared catechism and doctrine** (i.e., *a common faith*). CPMs among the urban poor must embrace a common biblical theology and express it practically in a Christian education that reflects their commonly-held faith.

5. **A shared church government and authority** (i.e., *a common polity*). CPMs among the urban poor must be organized around a common polity, ecclesial management, and submit to flexible governing policies that allow for effective and efficient management of our resources and congregations.

*That We May Be One, continued*

6. A shared leadership development structure (i.e., *a common pastoral strategy*). CPMs among the urban poor are committed to supplying each congregation with godly under-shepherds, and seek to identify, equip, and support its pastors and missionaries in order that their members may grow to maturity in Christ.

7. A shared financial philosophy and procedure (i.e., *a common stewardship*). CPMs among the urban poor strive to handle all of their financial affairs and resources with wise, streamlined, and reproducible policies that allow for the good management of our monies and goods, locally, regionally, and nationally.

8. A shared care and support ministry (i.e., *a common service*). CPMs among the urban poor seek to practically demonstrate the love and justice of the Kingdom among its members and towards others in the city that allows individuals and congregations to love their neighbors as they love themselves.

9. A shared evangelism and outreach (i.e., *a common mission*): CPMs among the urban poor network and collaborate among their members in order to clearly present Jesus and his Kingdom to the lost in the city in order to multiply new congregations in unreached urban areas as quickly as possible.

10. A shared vision for connection and association (i.e., *a common partnership*). CPMs among the urban poor must seek to make fresh connections, links, and relationships with other movements for the sake of regular communication, fellowship, and mission.

These principles of belonging, camaraderie, and identity lay the foundation for new paradigm of authentic ecumenical unity, the kind that can lead to partnerships and collaboration of grand scope and deep substance. Below is a short overview of the TUMI biblical basis of the kind of partnerships which can fuel and sustain credible church planting movements among the urban poor.

*That We May Be One, continued*

### *God's Partners and Fellow Workers*

1 Cor. 3.1-9 (ESV) - But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. [2] I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, [3] for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? [4] For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human? [5] What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. [6] I planted, Apollos watered, but God gave the growth. [7] So neither he who plants nor he who waters is anything, but only God who gives the growth. [8] He who plants and he who waters are one, and each will receive his wages according to his labor. [9] For we are God's fellow workers. You are God's field, God's building.

**To Facilitate Pioneer Church Planting Movements Among America's Unreached $C_1$ Communities**

As a ministry of World Impact, TUMI is dedicated to generating and strategically facilitating dynamic, indigenous $C_1$ church planting movements targeted to reach the 80% Window of America's inner cities. In order to attain this purpose, we will help form strategic alliances between and among urban missionaries and pastors, theologians and missiologists, churches and denominations, and other kingdom-minded individuals and organizations in order to trigger robust pioneer church planting movements that multiply thousands of culturally-conducive evangelical $C_1$ churches among America's urban poor. We will offer our expertise to assure that these churches in every way glorify God the Father in their Christ-centered identity, Spirit-formed worship and community life, historically orthodox doctrine, and kingdom-oriented practice and mission."

**I. Partnership$_1$ Involves Recognizing Our Fundamental Unity in Christ: *We Share the Same Spiritual DNA*.**

A. *Our faith in Jesus has made us one together.*

1. John 1.3 (ESV) - that which we have seen and heard we proclaim also to you, so that you too may have fellowship

*That We May Be One, continued*

with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

2. John 17.11 (ESV) - And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.

B. *The organic unity between the Father and Son, and the people of God*, John 17.21-22 (ESV) - that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. [22] The glory that you have given me I have given to them, that they may be one even as we are one.

C. *Our unity leads to a common effort in glorifying God the Father of our Lord*, Rom. 15.5-6 (ESV) - May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, [6] that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

D. *God's will for the body is unity in mind and judgment*, 1 Cor. 1.10 (ESV) - I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and the same judgment.

E. *The Holy Spirit's baptism has made us of one spiritual body and spirit*, 1 Cor. 12.12-13 (ESV) - For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. [13] For in one Spirit we were all baptized into one body— Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

F. *The very essence of biblical faith is unity*, Eph. 4.4 (ESV) - There is one body and one Spirit—just as you were called to the one hope that belongs to your call [5] one Lord, one faith, one baptism, [6]

*That We May Be One, continued*

one God and Father of all, who is over all and through all and in all.

G. *Our bond of partnership precludes unity with those not united to Christ*, 2 Cor. 6.14-16 (ESV) - Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? [15] What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? [16] What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people."

## II. Partnership$_2$ Involves the Sharing of Monies, Persons, and Resources to Fund a Common Cause: *We Share a Common Source, Table, and Pot.*

A. *The partnership between those who share the Word and receive it involves concrete blessing and giving.*

1. *The taught share with the teacher*, Gal. 6.6 (ESV) - One who is taught the word must share all good things with the one who teaches.

2. *Illustrated in the relationship of the Jew to the Gentile in the body*, Rom. 15.27 (ESV) - They were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

B. *The power of unity extends to those who are appointed by God to serve his people*, Deut. 12.19 (ESV) - Take care that you do not neglect the Levite as long as you live in your land.

C. *Those who labor deserve the generous supply of those who benefit from that labor.*

*That We May Be One, continued*

1. *Christ's exhortation to the disciples*, Matt. 10.10 (ESV) - No bag for your journey, nor two tunics nor sandals nor a staff, for the laborer deserves his food.

2. *Illustrated from OT Scripture and analogy*, 1 Cor. 9.9-14 (ESV) - For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned? [10] Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop. [11] If we have sown spiritual things among you, is it too much if we reap material things from you? [12] If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. [13] Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? [14] In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

3. *Double honor: respect and sharing of resources*, 1 Tim. 5.17-18 (ESV) - Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. [18] For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages."

D. *The Philippian relationship with Paul is a prototype of this kind of essential partnership.*

1. *From the beginning they shared tangibly with Paul*, Phil. 1.3-5 - I thank my God in all my remembrance of you, [4] always in every prayer of mine for you all making my prayer with joy, [5] because of your partnership in the gospel from the first day until now.

*That We May Be One, continued*

2. *Epaphroditus was their messenger to transport their aid to Paul*, Phil. 2.25 - I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need.

3. *The Philippians were completely engaged in support of Paul's ministry from the first*, Phil. 4.15-18 - And you Philippians yourselves know that in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only. [16] Even in Thessalonica you sent me help for my needs once and again. [17] Not that I seek the gift, but I seek the fruit that increases to your credit. [18] I have received full payment, and more. I am well supplied, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God.

**III. Partnership$_3$ Involves Collaborating Together as Co-workers and Co-laborers in the Work of Advancing the Kingdom: *We Share a Common Cause and Task*.**

A. *Partnership assumes that each person and congregation brings their unique experience, perspective, and gifting to the table for use*, Gal. 2.6-8 (ESV) - And from those who seemed to be influential (what they were makes no difference to me; God shows no partiality)—those, I say, who seemed influential added nothing to me. [7] On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised [8] (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the Gentiles).

B. *Authentic partnerships involve discerning the Lord's leading, opportunity, and blessing on those who are called to represent his interests in the places where he has led them*, Gal. 2.9-10 (ESV) - and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the

*That We May Be One, continued*

Gentiles and they to the circumcised. [10] Only, they asked us to remember the poor, the very thing I was eager to do.

C. *Partnership in terms of co-working and co-laboring involves shared vision and commitment to a common cause, e.g., Timothy*, Phil. 2.19-24 (ESV) - I hope in the Lord Jesus to send Timothy to you soon, so that I too may be cheered by news of you. [20] For I have no one like him, who will be genuinely concerned for your welfare. [21] They all seek their own interests, not those of Jesus Christ. [22] But you know Timothy's proven worth, how as a son with a father he has served with me in the gospel. [23] I hope therefore to send him just as soon as I see how it will go with me, [24] and I trust in the Lord that shortly I myself will come also.

D. *Paul's unique words for his partners in the Gospel*

1. Co-worker (*synergos*), Rom. 16.3, 7, 9, 21; 2 Cor. 8.23; Phil. 2.25; 4.3; Col. 4.7, 10, 11, 14; Philem. 1, 24.

2. Co-prisoner (*synaichmalotos*), Col. 4.10; Philem. 23

3. Co-slave (*syndoulos*), Col. 1.7, 4.7

4. Co-soldier (*systratiotes*) Phil. 2.25; Philem. 2

5. Co-laborers (*synatheleo*), Phil. 4.2-3

E. A brief listing of Paul's partners in ministry (these accompanied him at every phase and effort of the work, with diverse backgrounds, giftings, tasks, and responsibilities along the way of his ministry).

1. John Mark (Col. 4.10; Philem. 24)

2. Artistarchus (Col. 4.10; Philem. 24)

3. Andronicus and Junia (Rom. 16.7)

4. Philemon (Philem. 1)

*That We May Be One, continued*

5. Epaphroditus (same as Epaphras) (Col. 1.7; Philem. 23; Phil. 2.25)
6. Clement (Phil. 4.3)
7. Urbanus (Rom. 16.9)
8. Jesus Justus (Col. 4.11)
9. Demas (who later apostocized in the world), (Col. 4.14; Philem. 24; 2 Tim. 4.20)
10. Tychicus (Col. 4.7; Phil. 4.3)
11. Archippus (Philem. 2)
12. Euodia (Phil. 4.2-3)
13. Syntyche (Phil.4.2-3)
14. Tertius (Rom. 16.22)
15. Phoebe (Rom. 16.1)
16. Erastus (Rom. 16.23)
17. Quartus (Rom. 16.23)
18. Tryphaena (Rom. 16.12)
19. Tryphosa (Rom. 16.12)
20. Persis (Rom. 16.12)
21. Mary (Rom. 16.6)
22. Onesiphorus (2 Tim. 1.16-18)

*That We May Be One, continued*

## IV. Implications of Partnership Principles in Light of TUMI's Visions

### To Facilitate Pioneer Church Planting Movements among America's Unreached $C_1$ Communities

As a ministry of World Impact, TUMI is dedicated to generating and strategically facilitating dynamic, indigenous $C_1$ church planting movements targeted to reach the 80% Window of America's inner cities. In order to attain this purpose, we will help form strategic alliances between and among urban missionaries and pastors, theologians and missiologists, churches and denominations, and other kingdom-minded individuals and organizations in order to trigger robust pioneer church planting movements that multiply thousands of culturally-conducive evangelical $C_1$ churches among America's urban poor. We will offer our expertise to assure that these churches in every way glorify God the Father in their Christ-centered identity, Spirit-formed worship and community life, historically orthodox doctrine, and kingdom-oriented practice and mission."

A. *TUMI will help form strategic alliances to trigger urban church plant movements.*

B. *TUMI seeks to support dynamic movements which produce and sustain healthy $C_1$ churches.*

C. Clear implications of this for us

1. *We don't recruit people to ourselves*, but to participate in Christ's kingdom advance.

2. *We don't own the vision*, it is God's desire to impact the world, and we contribute alongside others.

3. *Our contribution is no better or worse than others*: we are co-laborers with others.

4. The work that others do will probably be *more critical and fruitful* than our own.

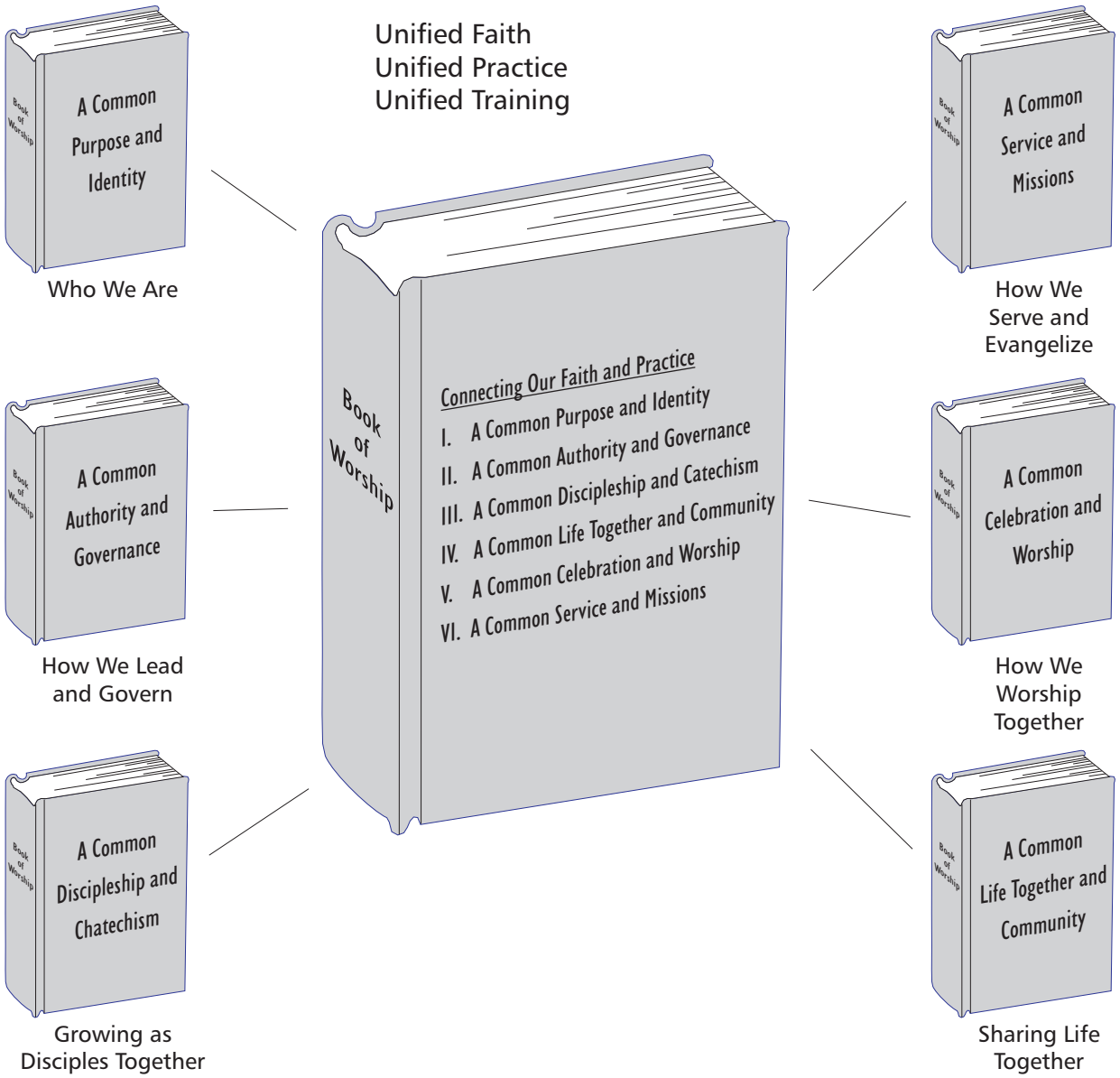
*That We May Be One, continued*

Bottom line: *"There is virtually no limit to what we can accomplish if we as a team are willing to give our all for the sake of our common cause, if we do not care what role we have to play in order to win, nor care who gets the credit after the victory."*

APPENDIX 6

# *Imagining a $C_1$ Integrated Church Planting Movement*

Rev. Dr. Don L. Davis




## How an Integrated and Common Vision Can Be Used for Discipleship and Church Planting

1. How to incorporate new members
2. Training representative leaders
3. Determining church governance
4. Equipping church planters
5. Handling church discipline

Whole and parts

- One Commonly shared vision
- Different interrelated parts
- A single, integrated way
- A varied, contextualized expression

APPENDIX 7

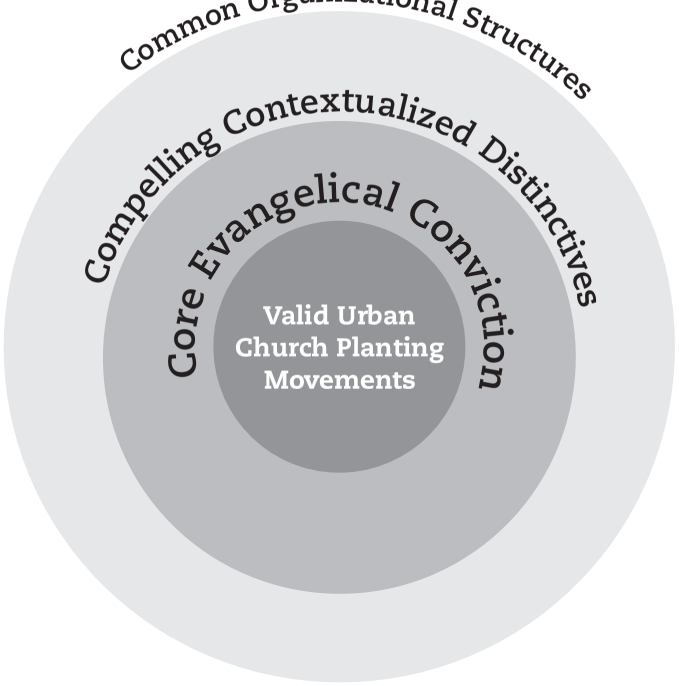
# *Discerning Valid Urban Church Plant Movements: Elements of Authentic Urban Christian Community*

Rev. Dr. Don L. Davis

### *Core Evangelical Conviction*
*"What Is Our Confession?"*

This circle represents *a movement's most fundamental convictions and commitments*, i.e., its Affirmation of Faith, its commitment to the Gospel and those truths contained in the early Christian creeds (i.e., The Nicene Creed). These convictions are anchored in the doctrinal teachings of the Word of God, and represent a movement's unequivocal commitment to historic orthodoxy.

As members of the one, holy, catholic (universal), and apostolic church, *valid movements must be ready and willing to die for the core evangelical convictions of the historic orthodox faith. These convictions serve as the movement's connection to the historic Christian confession. As such, can never be compromised or altered.*




### *Common Organizational Structures*
*"What Is Our 'Way of Wisdom'?"*

This circle represents the ways in which *valid* urban church plant movements express their convictions and identity *through their own distinct organizational structures and ministry programs*. Structures and programs should be designed and executed in light of the particular challenges and opportunities represented in a particular missions context. They must, by definition, be subject to change under the movement's constant search to find better, more effective ways to manage and organize for ministry. Such structures are therefore subject to the movement's self-defined processes to apply its accumulated wisdom in *how best* to accomplish our purposes in the city.

As communities of faith in Christ, urban church movements must be *encouraged to dialogue about their structures in order to discover and apply the best possible methods they can to contextualize the Gospel, edify their member churches, and advance the Kingdom of God among their neighbors.*

### *Compelling Contextualized Distinctives*
*"What Is Our Identity?"*

This circle represents a movement's compelling distinctives, that is, those particular cultural, ethnic, and spiritual characteristics represented in the environment where a movement takes root. A simple example of such a distinctive is language. Evangelism and discipleship must be done in the language of the people who hear and receive the Gospel. Correspondingly, urban church plant movements will be impacted by spiritual and cultural distinctives which the Spirit uses to gather the Lord's church together (i.e., note the power of pentecostal and charismatic movements among cultures with a strong sense of the powers and how they impact and affect everyday life). Such distinctives are often embodied and championed by leaders who represent these identities with particular clarity and force (e.g., Aimee Semple McPherson, Richard Allen, C. H. Mason, John Wesley, Martin Luther, Chuck Smith, John Wimber).

Specific traditions seek to express and live out this faithfulness to the Apostolic and Great Traditions through their worship, teaching, and service. They seek to make the Gospel clear within new cultures or sub-cultures, speaking and modeling the hope of Christ into new situations shaped by their own unique set of issues, concerns, questions and experience. These movements, therefore, are a form of *contextualization* of the Apostolic tradition, making that tradition real in such a way that new groups of people may come to faith in Jesus Christ, and be incorporated into the community of faith--obeying the teachings of Jesus and giving witness to his Kingdom to their neighbors.

Urban church plant movements must *be ready and willing to articulate and defend their unique distinctives as God's kingdom community in the city.*

APPENDIX 8

# *The Concept of the Locale Church: The Role of the Regional Church*

Rev. Dr. Don L. Davis

The concept of the Locale Church: *"The presence and association of all Christ-honoring congregations in a particular geographical area, regardless of form, denomination, or structure (whether traditional, community, mega-churches, or cell or house churches) which together represent the body of Christ and kingdom witness in a region."*

## I. Elements of the Locale Church (i.e., Regional Church)

A. In the NT, the churches throughout Asia Minor and the Roman empire were connected and built upon the *apostolic witness concerning the person and work of Jesus Christ*; in every sense, the early Church was

1. One: Eph. 4.4-6 (ESV) - There is one body and one Spirit—just as you were called to the one hope that belongs to your call— [5] one Lord, one faith, one baptism, [6] one God and Father of all, who is over all and through all and in all.

2. Holy: 1 Pet. 2.9 (ESV) - But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

3. Catholic: Titus 2.14 (ESV) - who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

4. Apostolic: Eph. 2.19-20 (ESV) - So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, [20] built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone.

*The Concept of the Locale Church, continued*

B. The kind of experience they were undergoing in their location and condition, 1 Thess. 2.14 (ESV) - For you, brothers, became imitators of the *churches of God in Christ Jesus that are in Judea.* For you suffered the same things from your own countrymen as they did from the Jews.

C. Their cultural background, Rom. 16.3-4 (ESV) - Greet Prisca and Aquila, my fellow workers in Christ Jesus, [4] who risked their necks for my life, to whom not only I give thanks but *all the churches of the Gentiles* give thanks as well.

D. Their spiritual condition, Acts 15.41 (ESV) - And he went through Syria and Cilicia, *strengthening the churches.*

E. Their particular geographical location and proximity

1. 2 Cor. 8.1 (ESV) - We want you to know, brothers, about the grace of God that has been given among *the churches of Macedonia.*

2. Rev. 1.4 (ESV) - John to *the seven churches that are in Asia*: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne.

## II. The Problem with the Hodges Three-Self's Paradigm of Church Identity

*The Melvin Hodges paradigm emphasizes the* ***need for indigenous independence*** *in church starts and development. According to Hodge, churches must be* ***self-governing*** *(the indigenous church controls its own affairs and direction),* ***self-supporting*** *(the indigenous church supports its activities and leaders on the basis of its own funding and resources), and* ***self-propagating*** *(the indigenous church produces outreach and mission through its own efforts, evangelizing, discipling, and reproducing daughter churches). This paradigm is problematic if by "self" we mean* ***completely separate and autonomous from the influence and support of any other congregations.***

*The Concept of the Locale Church, continued*

A. No church can be *fully autonomous* (i.e., a law to itself; we are all connected to apostolic witness, to the communion of saints, and to our common head and source, the Lord Jesus Christ), Eph. 4.4-6.

B. Likewise, no church can be expected to meet its own needs *entirely*; the apostles defined *self-support* in ways that ignored Hodge's element of complete indigenous support (e.g., the Jerusalem famine and the Macedonian offering, cf. Acts 15, 2 Cor. 8-9).

C. The early Church was a *network of congregations and their leaders* bound together by their common parentage by the Holy Spirit and their shared oversight by the apostles, along with their shared persecution and opposition from both Jewish and Roman sources, e.g., 1 Cor. 12.13; 2 Cor. 11.9.

D. Urban churches today desperately require the benefits of ongoing connection, oversight, partnership, and support from one another.

   1. *Scattered, alienated, and disconnected flocks*: the importance of the unity of the Church in our witness to Christ, John 17.21-23

   2. *Under-supported, financially strapped congregations*: need for interconnected livelihood and growth of urban congregations, 2 Cor. 8.1-4; Acts 11.27-30

   3. *Poorly coordinated outreach and mission*: the need for coordinated efforts at outreach, evangelism, social service, and mission, Acts 15.22

E. Principles and practice of the locale church relationships

   1. Recognize the truth that all pastors need to be *pastored*.

*The Concept of the Locale Church, continued*

2. Further acknowledge that, in spite of the "self-" principles of church governance, all churches need relationships with other churches if they are to mature.

3. Acknowledge the historical benefit of having congregational oversight (i.e., bishop or council) in the life of vulnerable, fledgling congregations and their leaders.

    a. Regional relationships are key to *connecting pastors and churches*.

    b. Regional relationships ensure the *sharing of provision among churches* which cannot meet their full need alone.

    c. Regional relationships establish *some level of self-chosen oversight for pastors* who are accustomed to functioning as Lone Rangers.

    d. Regional relationships open up the possibility of new outreach and mission by connecting believers of good will around issues and projects which require our attention as *believers in our locale*.

APPENDIX 9

# *A Schematic for a Theology of the Kingdom of God*

The Urban Ministry Institute

| **The Father**<br>Love - 1 John 4.8<br>Maker of heaven and earth and of all things visible and invisible | **The Son**<br>Faith - Heb. 12.2<br>Prophet, Priest, and King | **The Spirit**<br>Hope - Rom. 15.13<br>Lord of the Church |
|---|---|---|
| **Creation**<br>All that exists through the creative action of God. | **Kingdom**<br>The Reign of God expressed in the rule of his Son Jesus the Messiah. | **Church**<br>The one, holy, apostolic community which functions as a witness to (Acts 28.31) and a foretaste of (Col. 1.12; James 1.18; 1 Pet. 2.9; Rev. 1.6) the Kingdom of God. |
| **Rom. 8.18-21 ➔**<br><br>The eternal God, sovereign in power, infinite in wisdom, perfect in holiness, and steadfast in love, is the source and goal of all things. | **Freedom**<br>(Slavery)<br><br>Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed." - John 8.34-36 (ESV) | *The Church is an Apostolic Community Where the Word is Rightly Preached, Therefore it is a Community of:*<br><br>**Calling** - For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. - Gal. 5.1 (ESV) (cf. Rom. 8.28-30; 1 Cor. 1.26-31; Eph. 1.18; 2 Thess. 2.13-14; Jude 1.1)<br><br>**Faith** - ". . . for unless you believe that I am he you will die in your sins". . . . So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free." - John 8.24b, 31-32 (ESV) (cf. Ps. 119.45; Rom. 1.17; 5.1-2; Eph. 2.8-9; 2 Tim. 1.13-14; Heb. 2.14-15; James 1.25)<br><br>**Witness** - The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor. - Luke 4.18-19 (ESV) (cf. Lev. 25.10; Prov. 31.8; Matt. 4.17; 28.18-20; Mark 13.10; Acts 1.8; 8.4, 12; 13.1-3; 25.20; 28.30-31) |
| **Rev. 21.1-5 ➔**<br><br>O, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments, and how inscrutable his ways! For who has known the mind of the Lord, or who has been his counselor? Or who has ever given a gift to him, that he might be repaid?" For from him and through him and to him are all things. To him be glory forever! Amen! - Rom. 11.33-36 (ESV) (cf. 1 Cor. 15.23-28; Rev. 21.1-5) | **Wholeness**<br>(Sickness)<br><br>But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. - Isa. 53.5 (ESV) | *The Church is One Community Where the Sacraments are Rightly Administered, Therefore it is a Community of:*<br><br>**Worship** - You shall serve the Lord your God, and he will bless your bread and your water, and I will take sickness away from among you. - Exod. 23.25 (ESV) (cf. Ps. 147.1-3; Heb. 12.28; Col. 3.16; Rev. 15.3-4; 19.5)<br><br>**Covenant** - And the Holy Spirit also bears witness to us; for after the saying, "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," then he adds, "I will remember their sins and their lawless deeds no more." - Heb. 10.15-17 (ESV) (cf. Isa. 54.10-17; Ezek. 34.25-31; 37.26-27; Mal. 2.4-5; Luke 22.20; 2 Cor. 3.6; Col. 3.15; Heb. 8.7-13; 12.22-24; 13.20-21)<br><br>**Presence** - In him you also are being built together into a dwelling place for God by his Spirit. - Eph. 2.22 (ESV) (cf. Exod. 40.34-38; Ezek. 48.35; Matt. 18.18-20) |
| **Isa. 11.6-9 ➔** | **Justice**<br>(Selfishness)<br><br>Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not quarrel or cry aloud, nor will anyone hear his voice in the streets; a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory. - Matt. 12.18-20 (ESV) | *The Church is a Holy Community Where Discipline is Rightly Ordered, Therefore it is a Community of:*<br><br>**Reconciliation** - For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility. And he came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father. - Eph. 2.14-18 (ESV) (cf. Exod. 23.4-9; Lev. 19.34; Deut. 10.18-19; Ezek. 22.29; Mic. 6.8; 2 Cor. 5.16-21)<br><br>**Suffering** - Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God. - 1 Pet. 4.1-2 (ESV) (cf. Luke 6.22; 10.3; Rom. 8.17; 2 Tim. 2.3; 3.12; 1 Pet. 2.20-24; Heb. 5.8; 13.11-14)<br><br>**Service** - But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." - Matt. 20.25-28 (ESV) (cf. 1 John 4.16-18; Gal. 2.10) |

APPENDIX 10

# *Traditions*

*(Paradosis)*

Rev. Dr. Don L. Davis and Rev. Terry G. Cornett

**Strong's Definition**

*Paradosis*. Transmission, i.e. (concretely) a precept; specifically, the Jewish traditionary law

**Vine's Explanation**

denotes "a tradition," and hence, by metonymy, (a) "the teachings of the rabbis," . . . (b) "apostolic teaching," . . . of instructions concerning the gatherings of believers, of Christian doctrine in general . . . of instructions concerning everyday conduct.

## 1. The concept of tradition in Scripture is essentially positive.

Jer. 6.16 (ESV) - Thus says the Lord: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it'" (cf. Exod. 3.15; Judg. 2.17; 1 Kings 8.57-58; Ps. 78.1-6).

2 Chron. 35.25 (ESV) - Jeremiah also uttered a lament for Josiah; and all the singing men and singing women have spoken of Josiah in their laments to this day. They made these a rule in Israel; behold, they are written in the Laments (cf. Gen. 32.32; Judg. 11.38-40).

Jer. 35.14-19 (ESV) - The command that Jonadab the son of Rechab gave to his sons, to drink no wine, has been kept, and they drink none to this day, for they have obeyed their father's command. I have spoken to you persistently, but you have not listened to me. I have sent to you all my servants the prophets, sending them persistently, saying, 'Turn now every one of you from his evil way, and amend your deeds, and do not go after other gods to serve them, and then you shall dwell in the land that I gave to you and your fathers.' But you did not incline your ear or listen to me. The sons of Jonadab the son of Rechab have kept the command that their father gave them, but this people has not obeyed me. Therefore, thus says the Lord, the God of hosts, the

*Traditions, continued*

God of Israel: Behold, I am bringing upon Judah and all the inhabitants of Jerusalem all the disaster that I have pronounced against them, because I have spoken to them and they have not listened, I have called to them and they have not answered." But to the house of the Rechabites Jeremiah said, "Thus says the Lord of hosts, the God of Israel: Because you have obeyed the command of Jonadab your father and kept all his precepts and done all that he commanded you, therefore thus says the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall never lack a man to stand before me."

**2. Godly tradition is a wonderful thing, but not all tradition is godly.**

Any individual tradition must be judged by its faithfulness to the Word of God and its usefulness in helping people maintain obedience to Christ's example and teaching.[1] In the Gospels, Jesus frequently rebukes the Pharisees for establishing traditions that nullify rather than uphold God's commands.

Mark 7.8 (ESV) - You leave the commandment of God and hold to the tradition of men" (cf. Matt. 15.2-6; Mark 7.13).

Col. 2.8 (ESV) - See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.

**3. Without the fullness of the Holy Spirit, and the constant edification provided to us by the Word of God, tradition will inevitably lead to dead formalism.**

Those who are spiritual are filled with the Holy Spirit, whose power and leading alone provides individuals and congregations a sense of freedom and vitality in all they practice and believe. However, when the practices and teachings of any given tradition are no longer infused by the power of the Holy Spirit and the Word of God, tradition loses its effectiveness, and may actually become counterproductive to our discipleship in Jesus Christ.

[1] *"All Protestants insist that these traditions must ever be tested against Scripture and can never possess an independent apostolic authority over or alongside of Scripture." (J. Van Engen, "Tradition," **Evangelical Dictionary of Theology**, Walter Elwell, Gen. ed.) We would add that Scripture is itself the "authoritative tradition" by which all other traditions are judged. See "Appendix A, The Founders of Tradition: Three Levels of Christian Authority," at the end of this article.*

*Traditions, continued*

Eph. 5.18 (ESV) - And do not get drunk with wine, for that is debauchery, but be filled with the Spirit.

Gal. 5.22-25 (ESV) - But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.

2 Cor. 3.5-6 (ESV) - Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

**4. Fidelity to the Apostolic Tradition (teaching and modeling) is the essence of Christian maturity.**

2 Tim. 2.2 (ESV) - and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.

1 Cor. 11.1-2 (ESV) - Be imitators of me, as I am of Christ. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you (cf. 1 Cor. 4.16-17, 2 Tim. 1.13-14, 2 Thess. 3.7-9, Phil. 4.9).

1 Cor. 15.3-8 (ESV) - For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.

*Traditions, continued*

**5. The Apostle Paul often includes an appeal to the tradition for support in doctrinal practices.**

1 Cor. 11.16 (ESV) - If anyone is inclined to be contentious, we have no such practice, nor do the churches of God (cf. 1 Cor. 1.2, 7.17, 15.3).

1 Cor. 14.33-34 (ESV) - For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

**6. When a congregation uses received tradition to remain faithful to the "Word of God," they are commended by the apostles.**

1 Cor. 11.2 (ESV) - Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you.

2 Thess. 2.15 (ESV) - So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

2 Thess. 3.6 (ESV) - Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us.

## *Appendix A*

### *The Founders of Tradition: Three Levels of Christian Authority*

Exod. 3.15 (ESV) - God also said to Moses, "Say this to the people of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations."

*Traditions, continued*

## 1. The Authoritative Tradition: the Apostles and the Prophets (The Holy Scriptures)

> Eph. 2.19-21 (ESV) - So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord.
>
> *~ The Apostle Paul*

The Authoritative Tradition comprises the writings of those who gave eyewitness testimony to the revelation and saving acts of Yahweh, first in Israel, and ultimately in Jesus Christ the Messiah. This testimony is binding for all people, at all times, and in all places. It is the authoritative tradition by which all subsequent tradition is judged.

## 2. The Great Tradition: the Ecumenical Councils and their Creeds[2]

> What has been believed everywhere, always, and by all.
>
> *~ Vincent of Lerins*

The Great Tradition is the core dogma (doctrine) of the Church. It represents the teaching of the Church as it has understood the Authoritative Tradition (the Holy Scriptures), and summarizes those essential truths that Christians of all ages have confessed and believed. To these doctrinal statements the whole Church, (Catholic, Orthodox, and Protestant)[3] gives its assent. The worship and theology of the Church reflects this core dogma, which finds its summation and fulfillment in the person and work of Jesus Christ. From earliest times, Christians have expressed their devotion to God in its Church calendar, a yearly pattern of worship which summarizes and reenacts the events of Christ's life.

[2] *See Appendix B, "Defining the Great Tradition" at the end of this article.*

[3] *Even the more radical wing of the Protestant reformation (Anabaptists) who were the most reluctant to embrace the creeds as dogmatic instruments of faith, did not disagree with the essential content found in them. "They assumed the Apostolic Creed–they called it 'The Faith,' **Der Glaube**, as did most people." See John Howard Yoder, **Preface to Theology: Christology and Theological Method**. Grand Rapids: Brazos Press, 2002. pp. 222-223.*

*Traditions, continued*

### 3. Specific Church Traditions: the Founders of Denominations and Orders

The Presbyterian Church (U.S.A.) has approximately 2.5 million members, 11,200 congregations and 21,000 ordained ministers. Presbyterians trace their history to the 16th century and the Protestant Reformation. Our heritage, and much of what we believe, began with the French lawyer John Calvin (1509-1564), whose writings crystallized much of the Reformed thinking that came before him.

*~ The Presbyterian Church, U.S.A.*

Christians have expressed their faith in Jesus Christ in various ways through specific movements and traditions which embrace and express the Authoritative Tradition and the Great Tradition in unique ways. For instance, Catholic movements have arisen around people like Benedict, Francis, or Dominic, and among Protestants people like Martin Luther, John Calvin, Ulrich Zwingli, and John Wesley. Women have founded vital movements of Christian faith (e.g., Aimee Semple McPherson of the Foursquare Church), as well as minorities (e.g., Richard Allen of the African Methodist Episcopal Church or Charles H. Mason of the Church of God in Christ, who also helped to spawn the Assemblies of God), all which attempted to express the Authoritative Tradition and the Great Tradition in a specific way consistent with their time and expression.

The emergence of vital, dynamic movements of the faith at different times and among different peoples reveal the fresh working of the Holy Spirit throughout history. Thus, inside Catholicism, new communities have arisen such as the Benedictines, Franciscans, and Dominicans; and outside Catholicism, new denominations have emerged (Lutherans, Presbyterians, Methodists, Church of God in Christ, etc.). Each of these specific traditions have "founders," key leaders whose energy and vision helped to establish a unique expression of Christian faith and practice. Of course, to be legitimate, these movements must adhere to and faithfully express both the Authoritative Tradition and the Great Tradition. Members of these specific traditions embrace their own unique practices and patterns of spirituality, but these unique features are not necessarily binding on the Church at large. They represent the unique

*Traditions, continued*

expressions of that community's understanding of and faithfulness to the Authoritative and Great Traditions.

Specific traditions seek to express and live out this faithfulness to the Authoritative and Great Traditions through their worship, teaching, and service. They seek to make the Gospel clear within new cultures or sub-cultures, speaking and modeling the hope of Christ into new situations shaped by their own set of questions posed in light of their own unique circumstances. These movements, therefore, seek to contextualize the Authoritative tradition in a way that faithfully and effectively leads new groups of people to faith in Jesus Christ, and incorporates those who believe into the community of faith that obeys his teachings and gives witness of him to others.

## *Appendix B*

## *Defining the "Great Tradition"*

The Great Tradition (sometimes called the "classical Christian tradition") is defined by Robert E. Webber as follows:

> [It is] the broad outline of Christian belief and practice developed from the Scriptures between the time of Christ and the middle of the fifth century
>
> *~ Webber. **The Majestic Tapestry**. Nashville: Thomas Nelson Publishers, 1986. p. 10.*

This tradition is widely affirmed by Protestant theologians both ancient and modern.

> Thus those ancient Councils of Nicea, Constantinople, the first of Ephesus, Chalcedon, and the like, which were held for refuting errors, we willingly embrace, and reverence as sacred, in so far as relates to doctrines of faith, for they contain nothing but the pure and genuine interpretation of Scripture, which the holy Fathers with spiritual prudence adopted to crush the enemies of religion who had then arisen.
>
> *~ John Calvin. **Institutes**. IV, ix. 8.*

*Traditions, continued*

> . . . most of what is enduringly valuable in contemporary biblical exegesis was discovered by the fifth century.
>
> *~ Thomas C. Oden. **The Word of Life**. San Francisco: HarperSanFrancisco, 1989. p. xi*

> The first four Councils are by far the most important, as they settled the orthodox faith on the Trinity and the Incarnation.
>
> *~ Philip Schaff. **The Creeds of Christendom**. Vol. 1. Grand Rapids: Baker Book House, 1996. p. 44.*

Our reference to the Ecumenical Councils and Creeds is, therefore, focused on those Councils which retain a widespread agreement in the Church among Catholics, Orthodox, and Protestants. While Catholic and Orthodox share common agreement on the first seven councils, Protestants tend to affirm and use primarily the first four. Therefore, those councils which continue to be shared by the whole Church are completed with the Council of Chalcedon in 451.

It is worth noting that each of these four Ecumenical Councils took place in a pre-European cultural context and that none of them were held in Europe. They were councils of the whole Church and they reflected a time in which Christianity was primarily an eastern religion in it's geographic core. By modern reckoning, their participants were African, Asian, and European. The councils reflected a church that ". . . has roots in cultures far distant from Europe and preceded the development of modern European identity, and [of which] some of its greatest minds have been African" (Oden, *The Living God,* San Francisco: HarperSanFrancisco, 1987, p. 9).

Perhaps the most important achievement of the Councils was the creation of what is now commonly called the Nicene Creed. It serves as a summary statement of the Christian faith that can be agreed on by Catholic, Orthodox, and Protestant Christians.

The first four Ecumenical Councils are summarized in the following chart (see next page):

*Traditions, continued*

| *Name/Date/Location* | *Purpose* |
|---|---|
| First Ecumenical Council<br>325 AD<br>Nicea, Asia Minor | Defending against: Arianism<br>Question Answered: Was Jesus God?<br>Action: Developed the initial form of the Nicene Creed to serve as a summary of the Christian faith |
| Second Ecumenical Council<br>381 AD<br>Constantinople, Asia Minor | Defending against: Macedonianism<br>Question Answered: Is the Holy Spirit a personal and equal part of the Godhead?<br>Action: Completed the Nicene Creed by expending the article dealing with the Holy Spirit |
| Third Ecumenical Council<br>431 AD<br>Ephesus, Asia Minor | Defending against: Nestorianism<br>Question Answered: Is Jesus Christ both God and man in one person?<br>Action: Defined Christ as the Incarnate Word of God and affirmed his mother Mary as *theotokos* (God-bearer) |
| Fourth Ecumenical Council<br>451 AD<br>Chalcedon, Asia Minor | Defending against: Monophysitism<br>Question Answered: How can Jesus be both God and man?<br>Action: Explained the relationship between Jesus' two natures (human and Divine) |

APPENDIX 11

## *Some Important Barna Definitions*

From: http://barna.org/

*Most adults feel accepted by God, but lack a biblical worldview (August 9, 2005)*

**Barna's Definition of "Biblical Worldview"**

For several years, The Barna Group has been tracking how many people possess a "biblical worldview." The organization defines such a life perspective on the basis of several questions about religious beliefs. The definition requires someone to believe that absolute moral truth exists; that the source of moral truth is the Bible; that the Bible is accurate in all of the principles it teaches; that eternal spiritual salvation cannot be earned; that Jesus lived a sinless life on earth; that every person has a responsibility to share their religious beliefs with others; that Satan is a living force, not just a symbol of evil; and the God is the all-knowing, all-powerful maker of the universe who still rules that creation today.

*November 9, 2004*

**Barna's Definition of "Born Again" and "Evangelical"**

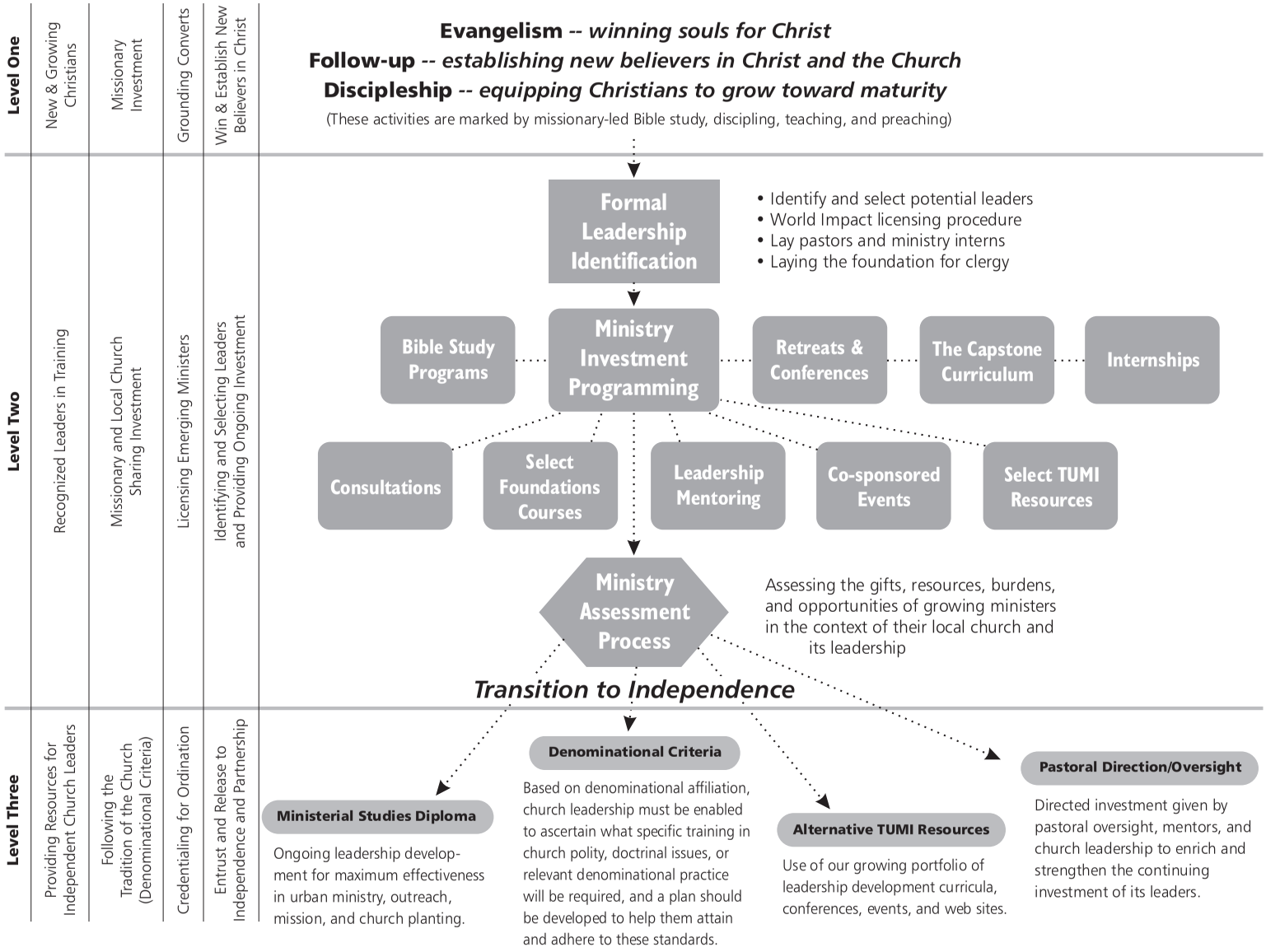
"Born again Christians" were defined in these surveys as people who said they have made "a personal commitment to Jesus Christ that is still important in their life today: and who also indicated they believe that when they die they will go to Heaven because they had confessed their sins and had accepted Jesus Christ as their savior."

"Evangelicals" are a subset of born again Christians in Barna surveys. In addition to meeting the born again criteria, evangelicals also meet seven other conditions. Those include saying their faith is very important in their life today; contending that they have a personal responsibility to share their religious beliefs about Christ with non-Christians; stating that Satan exists; maintaining that eternal salvation is possible only through grace, not works; asserting that Jesus Christ lived a sinless life on earth; saying that the Bible is totally accurate in all it teaches; and describing God as the all-knowing, all-powerful, perfect deity who created the universe and still rules it today.

APPENDIX 12

# *Three Levels of Ministry Investment*

Rev. Dr. Don L. Davis



APPENDIX 13

## *Four Context of Urban Christian Leadership Development*

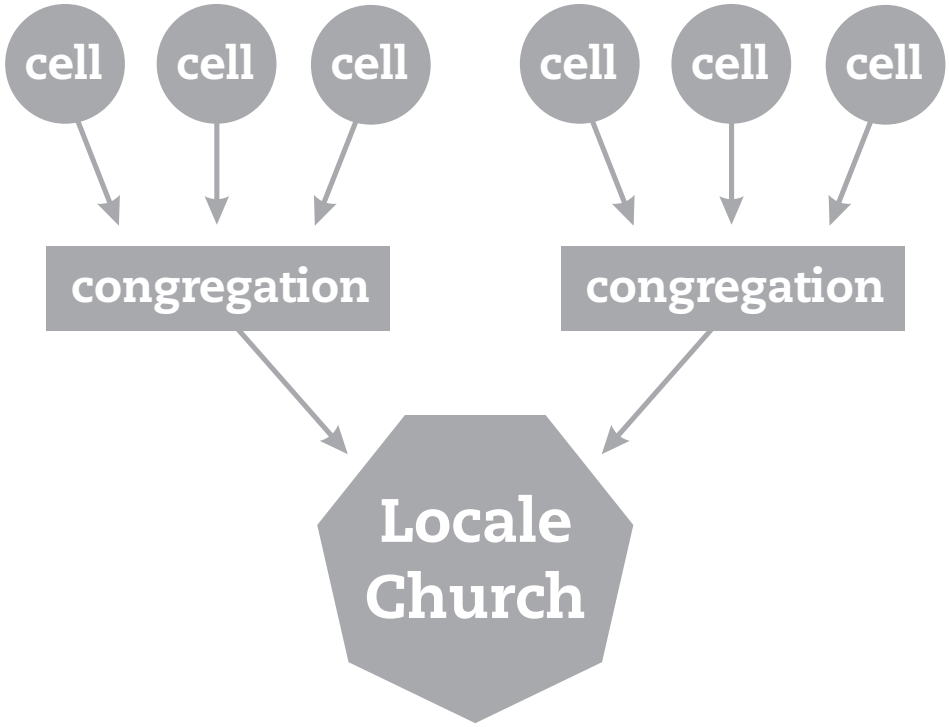
Rev. Dr. Don L. Davis

**1.** Personal Friendships, Mentoring, and Discipleship

**2.** Small Group Nurture and Cell Groups

**3.** Congregational Life and Governance

**4.** Inter-congregational Cooperation and Collaboration



APPENDIX 14

## *Discipling the Faithful: Establishing Leaders for the Urban Church*

Crowns of Beauty Conference. Don Davis. February 1998.

| | Commission | Character | Competence | Community |
|---|---|---|---|---|
| Definition | Recognizes the call of God and replies with prompt obedience to his lordship and leading | Reflects the character of Christ in their personal convictions, conduct, and lifestyle | Responds in the power of the Spirit with excellence in carrying out their appointed tasks and ministry | Regards multiplying disciples in the body of Christ as the primary role of ministry |
| Key Scripture | 2 Tim. 1.6-14; 1 Tim. 4.14; Acts 1.8; Matt. 28.18-20 | John 15.4-5; 2 Tim. 2.2; 1 Cor. 4.2; Gal. 5.16-23 | 2 Tim. 2.15; 3.16-17; Rom. 15.14; 1 Cor. 12 | Eph. 4.9-15; 1 Cor. 12.1-27 |
| Critical Concept | The Authority of God: God's leader acts on God's recognized call and authority, acknowledged by the saints and God's leaders | The Humility of Christ: God's leader demonstrates the mind and lifestyle of Christ in his or her actions and relationships | The Power of the Spirit: God's leader operates in the gifting and anointing of the Holy Spirit | The Growth of the Church: God's leader uses all of his or her resources to equip and empower the body of Christ for his/her goal and task |
| Central Elements | A clear call from God<br>Authentic testimony before God and others<br>Deep sense of personal conviction based on Scripture<br>Personal burden for a particular task or people<br>Confirmation by leaders and the body | Passion for Christlikeness<br>Radical lifestyle for the Kingdom<br>Serious pursuit of holiness<br>Discipline in the personal life<br>Fulfills role-relationships as bondslave of Jesus Christ<br>Provides an attractive model for others in their conduct, speech, and lifestyle (the fruit of the Spirit) | Endowments and gifts from the Spirit<br>Sound discipling from an able mentor<br>Skill in the spiritual disciplines<br>Ability in the Word<br>Able to evangelize, follow up, and disciple new converts<br>Strategic in the use of resources and people to accomplish God's task | Genuine love for and desire to serve God's people<br>Disciples faithful individuals<br>Facilitates growth in small groups<br>Pastors and equips believers in the congregation<br>Nurtures associations and networks among Christians and churches<br>Advances new movements among God's people locally |
| Satanic Strategy to Abort | Operates on the basis of personality or position rather than on God's appointed call and ongoing authority | Substitutes ministry activity and/or hard work and industry for godliness and Christlikeness | Functions on natural gifting and personal ingenuity rather than on the Spirit's leading and gifting | Exalts tasks and activities above equipping the saints and developing Christian community |
| Key Steps | Identify God's call<br>Discover your burden<br>Be confirmed by leaders | Abide in Christ<br>Discipline for godliness<br>Pursue holiness in all | Discover the Spirit's gifts<br>Receive excellent training<br>Hone your performance | Embrace God's Church<br>Learn leadership's contexts<br>Equip concentrically |
| Results | Deep confidence in God arising from God's call | Powerful Christlike example provided for others to follow | Dynamic working of the Holy Spirit | Multiplying disciples in the Church |

APPENDIX 15

## *Nurturing Authentic Christian Leadership*

Rev. Dr. Don L. Davis

| Cliff On-One-Side | Cliff On-the-Other-Side |
|---|---|
| Laying on hands too quickly | Always postponing delegation to indigenous |
| Ignoring culture in leadership training | Elevating culture above truth |
| Demoting doctrine and theology | Supposing doctrine and theology as only criteria |
| Highlighting skills and gifts above availability and character | Substituting availability and character for genuine giftedness |
| Emphasizing administrative abilities above spiritual dynamism | Ignoring administration's role in spiritual vitality and power |
| Equating readiness with Christian perfection | Ignoring the importance of biblical standards |
| Limiting candidacy for leadership based on gender and ethnicity | Setting quotas of leadership based on gender and ethnicity |
| Seeing everyone as a leader | Seeing virtually no one as worthy to lead |

APPENDIX 16

## *Our Declaration of Dependence: Freedom in Christ*

Rev. Dr. Don L. Davis

It is important to teach Christian morality within the realm of the freedom that was won for us by Christ's death on the Cross, and the entrance of the Holy Spirit into the life and mission of the Church (i.e., Gal. 5.1 (ESV) - "It is for freedom Christ has set you free"), and always in the context of using your freedom in the framework of bringing God glory and advancing Christ's Kingdom. Along with some critical texts on freedom in the Epistles, I believe we can equip others to live for Christ and his Kingdom by emphasizing the "6-8-10" principles of 1 Corinthians, and apply them to all moral issues.

1. 1 Cor. 6.9-11, Christianity is about transformation in Christ; no amount of excuses will get a person into the Kingdom.

2. 1 Cor. 6.12a, We are free in Christ, but not everything one does is edifying or helpful.

3. 1 Cor. 6.12b, We are free in Christ, but anything that is addictive and exercising control over you is counter to Christ and his Kingdom.

4. 1 Cor. 8.7-13, We are free in Christ, but we ought never to flaunt our freedom, especially in the face of Christians whose conscience would be marred and who would stumble if they see us doing something they find offensive.

5. 1 Cor. 10.23, We are free in Christ; all things are lawful for us, but neither is everything helpful, nor does doing everything build us up.

6. 1 Cor. 10.24, We are free in Christ, and ought to use our freedom to love our brothers and sisters in Christ, and nurture them for others' well being (cf. Gal. 5.13).

7. 1 Cor. 10.31, We are free in Christ, and given that freedom in order that we might glorify God in all that we do, whether we eat or drink, or anything else.

*Our Declaration of Dependence: Freedom in Christ, continued*

8. 1 Cor. 10.32-33, We are free in Christ, and ought to use our freedom in order do what we can to give no offense to people in the world or the Church, but do what we do in order to influence them to know and love Christ, i.e., that they might be saved.

In addition to these principles, I believe we ought also to emphasize the following principles:

» 1 Pet. 2.16, We ought to live free in Christ as servants of God, but never seek to use our freedom as a cover-up for evil.

» John 8.31-32, We show ourselves to be disciples of Christ as we abide and continue in his Word, and in so doing we come to know the truth, and the truth sets us free in him.

» Gal. 5.13, We as brothers and sisters in Christ were called to be free, yet not using our freedom as a license to indulge our sinful natures; rather, we are called to be free in order to serve one another in love.

This focus on freedom, in my mind, places all things that we say to adults or teens in context. Often, the way in which we disciple many new Christians is through a rigorous taxonomy (listing) of different vices and moral ills, and this can, at times, not only give them the sense that Christianity is an anti-act religion (a religion of simply not doing things), and/or a faith overly concerned with not sinning. Actually, the moral focus in Christianity is on freedom, a freedom won at high price, a freedom to love God and advance the Kingdom, a freedom to live a surrendered life before the Lord. The moral responsibility of an urban Christian is to live free in Jesus Christ, to live free unto God's glory, and not using their freedom from the law as a license for sin.

The core of the teaching, then, is to focus on the freedom won for us through Christ's death and resurrection, and our union with him. We are now set free from the law, the principle of sin and death, the condemnation and guilt of our own sin, and the conviction of the law on us. We serve God now out of gratitude and thankfulness, and the

*Our Declaration of Dependence: Freedom in Christ, continued*

moral impulse is living free in Christ. Yet, we do not use our freedom to be wiseguys or knuckle-heads, but to glorify God and love others. This is the context that we address the thorny issues of homosexuality, abortion, and other social ills. Those who engage in such acts feign freedom, but, lacking a knowledge of God in Christ, they are merely following their own internal predispositions, which are not informed either by God's moral will or his love.

Freedom in Christ is a banner call to live holy and joyously as urban disciples. This freedom will enable them to see how creative they can be as Christians in the midst of so-called "free" living which only leads to bondage, shame, and remorse.

APPENDIX 17

# *Sample of Episcopal Governing Structure for Urban Church Planting Movements*

Rev. Terry G. Cornett and Rev. Dr. Don L. Davis

[1] The Presiding Bishop is elected from among the First Bishop's Council by a vote of the General Assembly of Bishops to serve for a term of 5 years. The Presiding Bishop can be reelected for up to two additional 5-year terms.

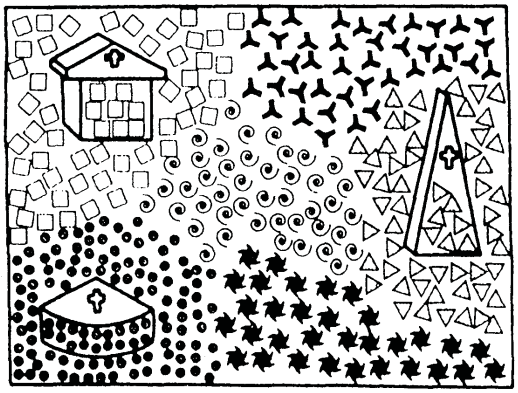
[2] The Church Growth Council consists of all the Evangelists, Teachers, and Missionary Pastors in the region.

[3] The Missionary Pastor is appointed and funded by the Bishop and operates directly under his/her authority.

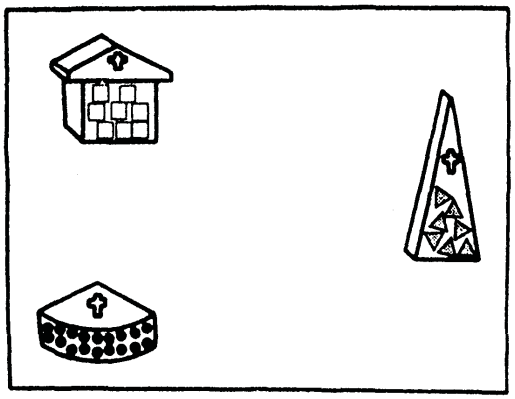
APPENDIX 18

## *Targeting Unreached Groups in Church Neighborhoods*

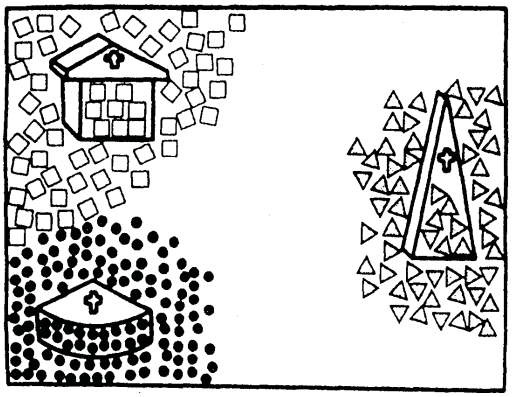
Mission Frontiers



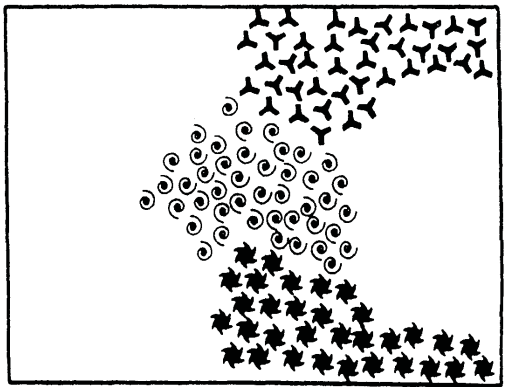
**Many Different Peoples!**



**Many Homogenous Congregations**



**The Extent of Normal "Outreach": Incorporating and Gathering According to Culture**

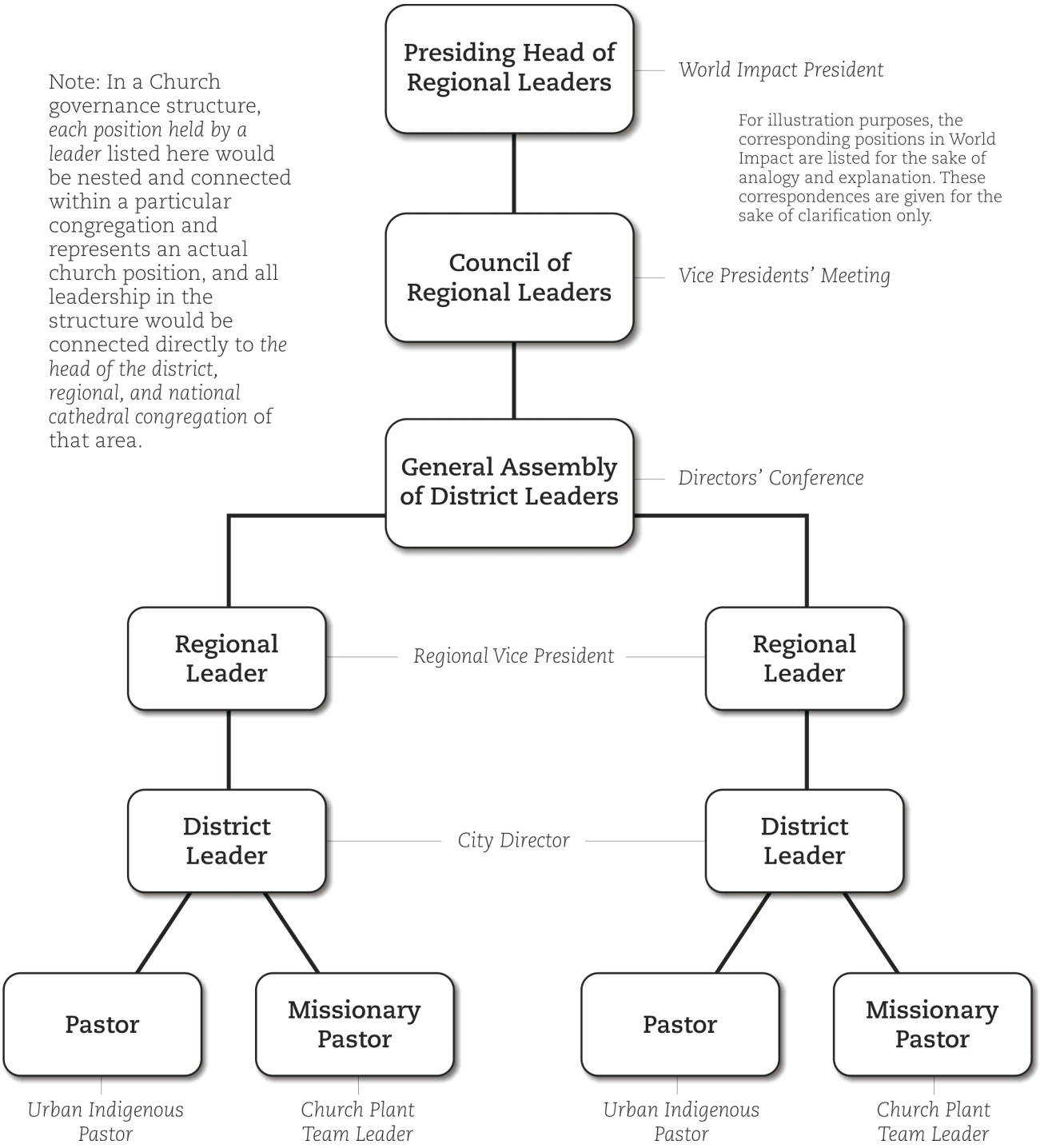


**"So Close and Yet so Far Away": The Unreached, Unaffected Neighbors**

APPENDIX 19

# *Toward a Governing Structure for an Urban Church Planting Movement*

Rev. Dr. Don L. Davis



APPENDIX 20

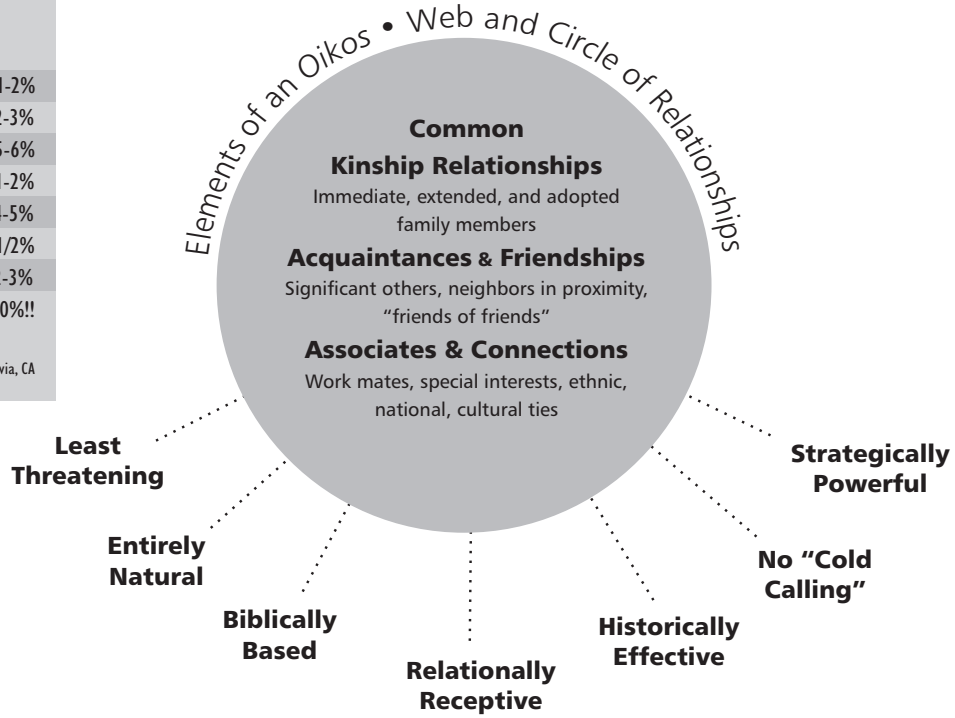
## *The Oikos Factor: Spheres of Relationship and Influence*

Rev. Dr. Don L. Davis

Survey: 42,000 asked: Who or what was responsible for your coming to Christ and your church:

| | |
|---|---|
| Special need | 1-2% |
| Walk-in | 2-3% |
| Pastor | 5-6% |
| Visitation | 1-2% |
| Sunday School | 4-5% |
| Evangelistic crusade/TV | 1/2% |
| Church program | 2-3% |
| Friend or relative | 75-90%!! |

--Church Growth, Inc. Monrovia, CA




***Oikos* (household) in the OT**

"A household usually contained four generations, including men, married women, unmarried daughters, slaves of both sexes, persons without citizenship, and "sojourners," or resident foreign workers." *– Hans Walter Wolff, Anthologyof the Old Testament.*

***Oikos* (household) in the NT**

Evangelism and disciple making in our NT narratives are often described as following the flow of the relational networks of various people within their *oikoi* (households), that is, those natural lines of connection in which they resided and lived (c.f., Mark 5.19; Luke 19.9; John 4.53; 1.41-45, etc.). Andrew to Simon (John 1.41-45), and both Cornelius (Acts 10-11) and the Philippian jailer (Acts 16) are notable cases of evangelism and discipling through *oikoi.*

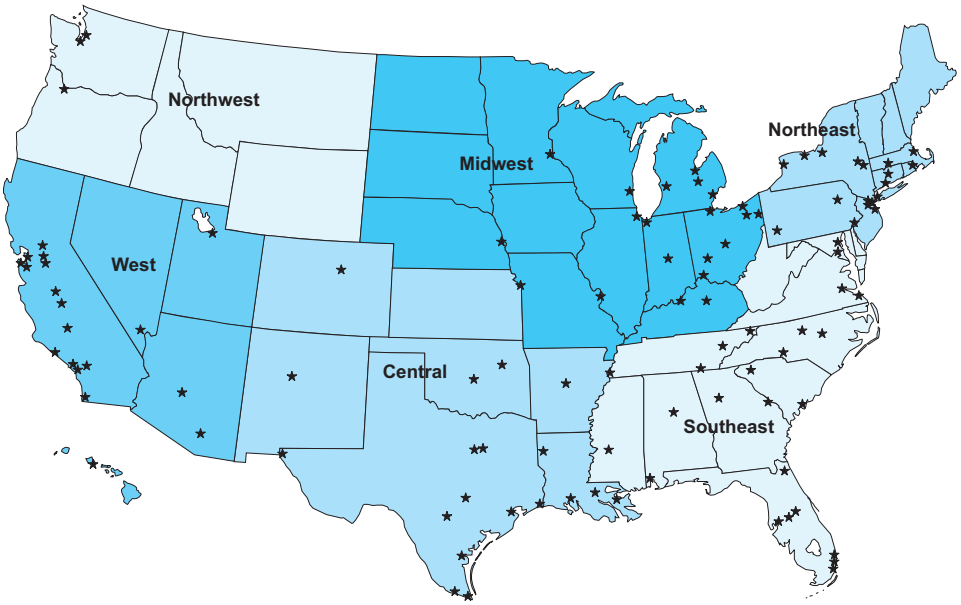
***Oikos* (household) among the urban poor**

While great differences exist between cultures, kinship relationships, special interest groups, and family structures among urban populations, it is clear that urbanites connect with others far more on the basis of connections through relationships, friendships, and family than through proximity and neighborhood alone. Often times the closest friends of urban poor dwellers are not immediately close by in terms of neighborhood; family and friends may dwell blocks, even miles away. Taking the time to study the precise linkages of relationships among the dwellers in a certain area can prove extremely helpful in determining the most effective strategies for evangelism and disciple making in inner city contexts.

APPENDIX 21

# *Regions of Governance*

The Urban Ministry Institute




**Cities are listed in order by largest population of urban poor.**

Los Angeles-Long Beach, CA
New York, NY
Chicago, IL
Detroit, MI
Philadelphia, PA
Houston, TX
Boston-Worcester-Lawrence, MA-NH-ME-CT
Miami, FL
Riverside-San Bernardino, CA

Dallas, TX
Atlanta, GA
San Diego, CA
Phoenix-Mesa, AZ
Washington, DC-MD-VA-WV
Cleveland-Lorain-Elyria, OH
St. Louis, MO-IL
Orange County, CA

New Orleans, LA
Tampa-St. Petersburg-Clearwater, FL
Pittsburgh, PA
San Antonio, TX
Baltimore, MD
Minneapolis-St. Paul, MN-WI
Oakland, CA
Fresno, CA

Memphis, TN-AR-MS
Newark, NJ
Norfolk-Virginia Beach-Newport News, VA-NC
Seattle-Bellevue-Everett, WA
Sacramento, CA
Kansas City, MO-KS
Cincinnati, OH-KY-IN
El Paso, TX

Fort Worth-Arlington, TX
Milwaukee-Waukesha, WI
McAllen-Edinburg-Mission, TX
Denver, CO
Portland-Vancouver, OR-WA
Orlando, FL
Nassau-Suffolk, NY
Buffalo-Niagra Falls, NY

Columbus, OH
Indianapolis, IN
Fort Lauderdale, FL
Oklahoma City, OK
San Francisco, CA
Charlotte-Gastonia-Rock Hill, NC-SC
New Haven-Meriden, CT
Birmingham, AL

Louisville, KY
San Jose, CA
Las Vegas, NV-AZ
Tucson, AZ
Jacksonville, FL
Austin-San Marcos, TX
Bakersfield, CA
Greensboro-Winston-Salem-High Point, NC

Tulsa, OK
Dayton-Springfield, OH
Rochester, NY
West Palm Beach-Boca Raton, FL
Salt Lake City-Ogden, UT
Albuquerque, NM
Brownsville-Harlingen-San Benito, TX
Providence-Fall River-Warwick, RI-MA

Grand Rapids-Muskegon-Holland, MI
Mobile, AL
Greenville-Spartanburg-Anderson, SC
Richmond-Petersburg, VA
Bergen-Passaic, NJ
Hartford, CT
Raleigh-Durham-Chapel Hill, NC
Baton Rouge, LA

Jersey City, NJ
Visalia-Tulare-Porterville, CA
Knoxville, TN
Stockton-Lodi, CA
Youngstown-Warren, OH
Syracuse, NY
Albany-Schenectady-Troy, NY
Jackson, MS

Akron, OH
Toledo, OH
Shreveport-Bossier City, LA
Gary, IN
Lafayette, LA
Charleston-North Charleston, SC
Corpus Christi, TX
Flint, MI

Little Rock-North Little Rock, AR
Tacoma, WA
Monmouth-Ocean, NJ
Scranton-Wilkes-Barre-Hazelton, PA
Ventura, CA
Springfield, MA
Lakeland-Winter Haven, FL
Johnson City-Kingsport-Bristol, TN-VA

Honolulu, HI
Chattanooga, TN-GA
Augusta-Aiken, GA-SC
Omaha-NE-IA
Modesto, CA
Saginaw-Bay City-Midland, MI
Lexington, KY
Beaumont-Port Arthur, TX

APPENDIX 22

## *Early Christian Writings: The Didache (Roberts-Donaldson English Translation)*

From: Http://www.earlychristianwritings.com/text/didache-roberts.html

**The Lord's Teaching through the Twelve Apostles to the Nations**

Chapter 1. The Two Ways and the First Commandment. There are two ways, one of life and one of death, but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, love your neighbor as yourself, and do not do to another what you would not want done to you. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there for loving those who love you? Do not the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone strikes your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one who asks you, and ask it not back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he who gives according to the commandment, for he is guiltless. Woe to him who receives; for if one receives who has need, he is guiltless; but he who receives not having need shall pay the penalty, why he received and for what. And coming into confinement, he shall be examined concerning the things which he has done, and he shall not escape from there until he pays back the last penny. And also concerning this, it has been said, "Let your alms sweat in your hands, until you know to whom you should give."

Chapter 2. The Second Commandment: Grave Sin Forbidden. And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, you shall not commit pederasty, you shall not commit fornication, you shall not steal, you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is born. You shall not covet the things of your neighbor, you shall not swear, you shall not bear false witness, you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued, for to be double-tongued is a

*Early Christian Writings: The Didache, continued*

snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbor. You shall not hate any man; but some you shall reprove, and concerning some you shall pray, and some you shall love more than your own life.

Chapter 3. Other Sins Forbidden. My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads to murder. Be neither jealous, nor quarrelsome, nor of hot temper, for out of all these murders are engendered. My child, be not a lustful one, for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things, for out of all these idolatry is engendered. My child, be not a liar, since a lie leads to theft. Be neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy. Be neither self-willed nor evil-minded, for out of all these blasphemies are engendered.

Rather, be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. Accept whatever happens to you as good, knowing that apart from God nothing comes to pass.

Chapter 4. Various Precepts. My child, remember night and day him who speaks the word of God to you, and honor him as you do the Lord. For wherever the lordly rule is uttered, there is the Lord. And seek out day by day the faces of the saints, in order that you may rest upon their words. Do not long for division, but rather bring those who contend to peace. Judge righteously, and do not respect persons in reproving for transgressions. You shall not be undecided whether or not it shall be. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. Do not hesitate to give, nor complain when you give; for

*Early Christian Writings: The Didache, continued*

you shall know who is the good repayer of the hire. Do not turn away from him who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are partakers in that which is immortal, how much more in things which are mortal? Do not remove your hand from your son or daughter; rather, teach them the fear of God from their youth. Do not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he comes not to call according to the outward appearance, but to them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Lord. Do not in any way forsake the commandments of the Lord; but keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter 5. The Way of Death. And the way of death is this: First of all it is evil and accursed: murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcrafts, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the afflicted, not knowing Him Who made them, murderers of children, destroyers of the handiwork of God, turning away from him who is in want, afflicting him who is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6. Against False Teachers, and Food Offered to Idols. See that no one causes you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear the entire yoke of the Lord, you will be perfect; but if you are not able to do this, do what you are able. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of dead gods.

*Early Christian Writings: The Didache, continued*

Chapter 7. Concerning Baptism. And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

Chapter 8. Fasting and Prayer (the Lord's Prayer). But let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

> *Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever.*

Pray this three times each day.

Chapter 9. The Eucharist. Now concerning the Eucharist, give thanks this way. First, concerning the cup:

> *We thank thee, our Father, for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever.*

And concerning the broken bread:

> *We thank Thee, our Father, for the life and knowledge which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever.*

*Early Christian Writings: The Didache, continued*

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

Chapter 10. Prayer after Communion. But after you are filled, give thanks this way:

> *We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.*

But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11. Concerning Teachers, Apostles, and Prophets. Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, act according to the decree of the Gospel. Let every apostle who comes to you be received as the Lord. But he shall not remain more than one day; or two days, if there's a need. But if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet. And every prophet who speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore from their ways shall

*Early Christian Writings: The Didache, continued*

the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit does not eat it, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, "Give me money," or something else, you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.

Chapter 12. Reception of Christians. But receive everyone who comes in the name of the Lord, and prove and know him afterward; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work and eat. But if he has no trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.

Chapter 13. Support of Prophets. But every true prophet who wants to live among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14. Christian Assembly on the Lord's Day. But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time

*Early Christian Writings: The Didache, continued*

offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

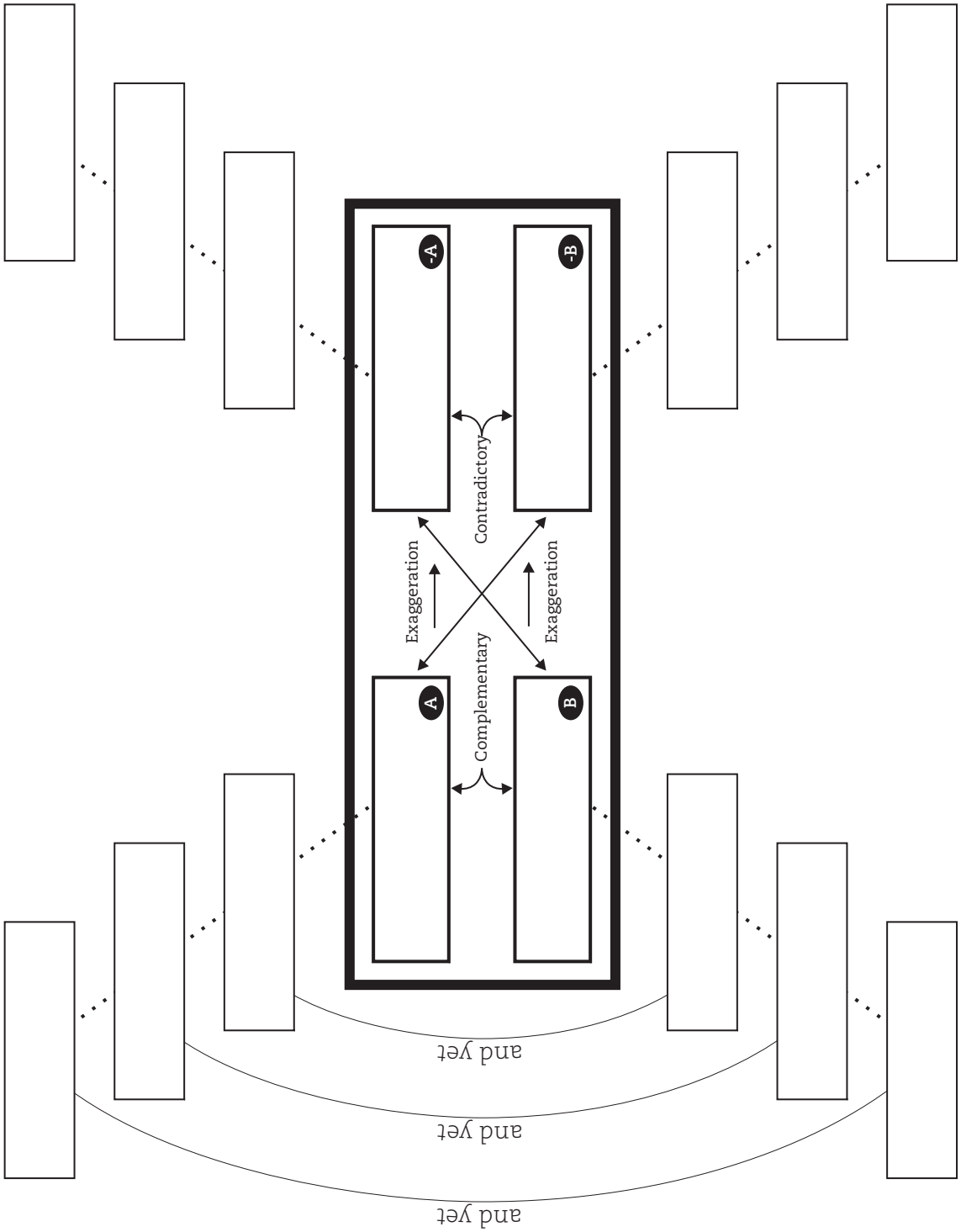
Chapter 15. Bishops and Deacons; Christian Reproof. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proved; for they also render to you the service of prophets and teachers. Therefore do not despise them, for they are your honored ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel. But to anyone that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Chapter 16. Watchfulness; the Coming of the Lord. Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead — yet not of all, but as it is said: "The Lord shall come and all His saints with Him." Then shall the world see the Lord coming upon the clouds of heaven.

APPENDIX 23

## *Dialogic Diagram*

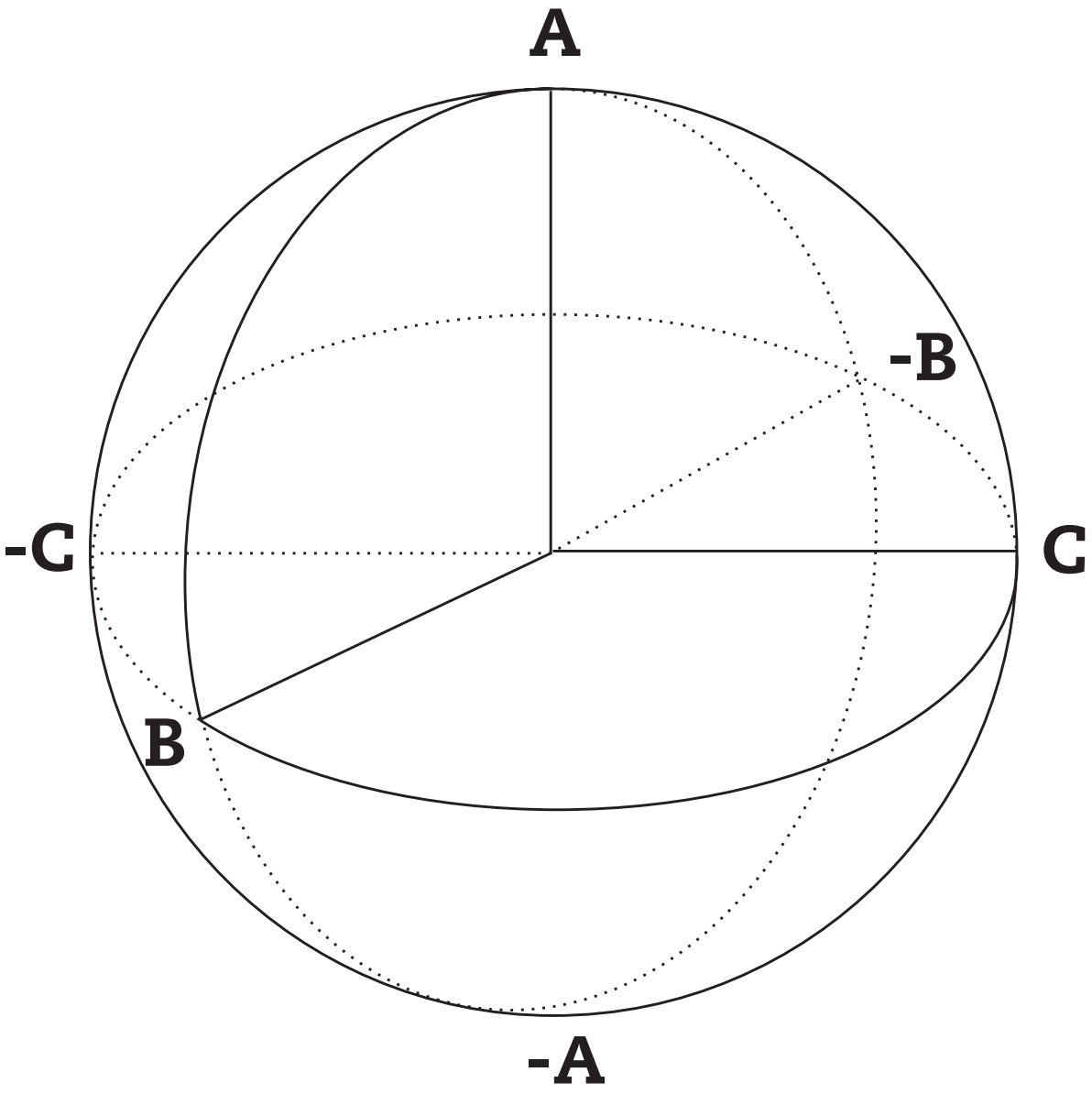
Rev. Dr. Don L. Davis



APPENDIX 24

## *Large Sphere*

Rev. Dr. Don L. Davis



APPENDIX 25

## *Dialogical Analysis of Early Church Controversies*

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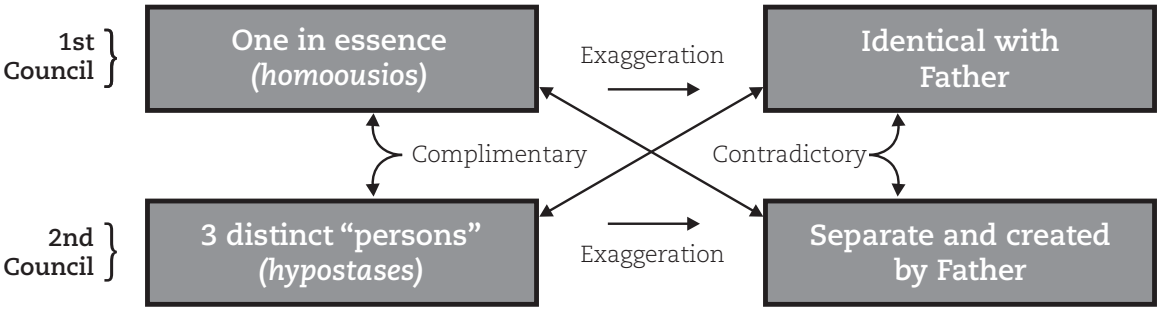
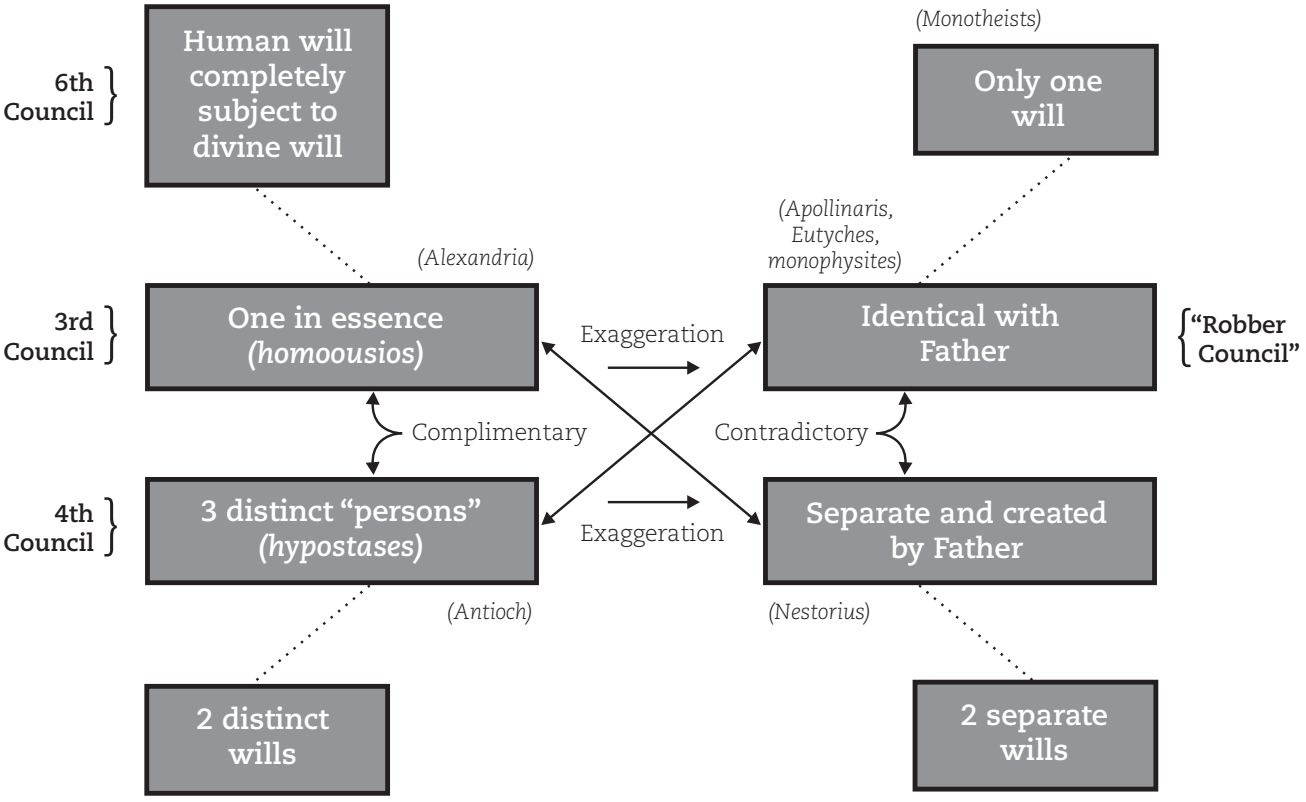
### *Trinitarian Controversy: Christ's Deity*




### *Christological Controversy: Christ's Humanity*



APPENDIX 26

## *The Orthodox Church*

Timothy Ware (Bishop Kallistos of Diokleia), *The Orthodox Church*. Penguin Books, 1964. p. 56.

East and west were becoming strangers to one another, and this was something from which both were likely to suffer. In the early Church there had been unity in the faith, but a diversity of theological schools. From the start Greeks and Latins had each approached the Christian Mystery in their own way. The Latin approach was more practical, the Greek more speculative; Latin thought was influenced by juridical ideas, by the concepts of Roman law, while the Greeks understood theology in the context of worship and in the light of the Holy Liturgy. When thinking about the Trinity, Latins started with the unity of the Godhead, Greeks with the threeness of the persons; when reflecting on the Crucifixion, Latins thought primarily of Christ the Victim, Greeks of Christ the Victor; Latins talked more of redemption, Greeks of deification; and so on. Like the schools Antioch and Alexandria within the east, these two distinctive approaches were not in themselves contradictory; each served to supplement the other, and each had its place in the fullness of Catholic tradition. But now that the two sides were becoming strangers to one another – with no political and little cultural unity, with no common language – there was a danger that each side would follow its own approach in isolation and push it to extremes, forgetting the value in the opposite point of view.

APPENDIX 27

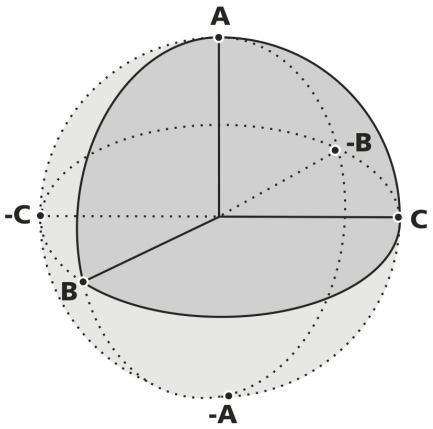
## *Trinitarian Views of the Church*

Rev. Dr. Don L. Davis

- Diversity of ways of looking at reality
- Each viewpoint is valid (equally important)
- Reality includes a unity at all levels

**Unity**
**+ Equality**
**+ Diversity**

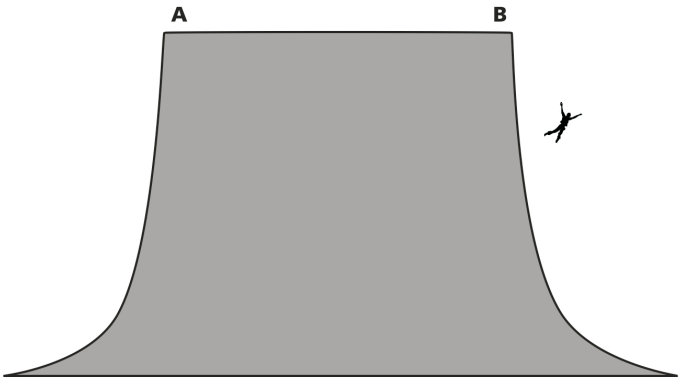
**= Truth**

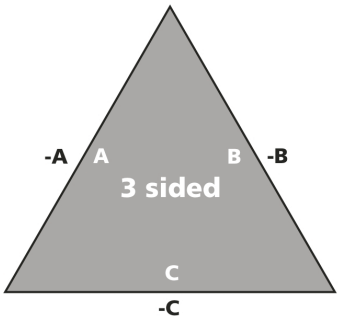


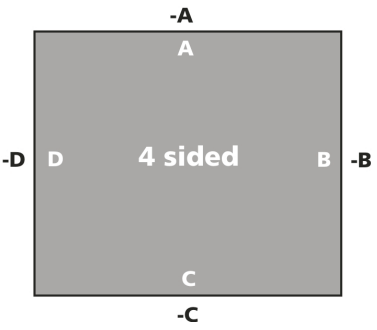

**A B C** = Positive Complementary Trio

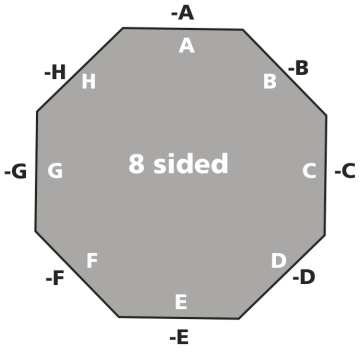
**-A B C**
**A -B C**
**A B -C**
**-A -B C**
**A -B -C**
**-A B -C**
**-A -B -C**

Various Heretical Combinations



APPENDIX 28

## *A Call to an Ancient Evangelical Future*

Revised 36-5.12.06

**Prologue**

In every age the Holy Spirit calls the Church to examine its faithfulness to God's revelation in Jesus Christ, authoritatively recorded in Scripture and handed down through the Church. Thus, while we affirm the global strength and vitality of worldwide Evangelicalism in our day, we believe the North American expression of Evangelicalism needs to be especially sensitive to the new external and internal challenges facing God's people.

These external challenges include the current cultural milieu and the resurgence of religious and political ideologies. The internal challenges include Evangelical accommodation to civil religion, rationalism, privatism and pragmatism. In light of these challenges, we call Evangelicals to strengthen their witness through a recovery of the faith articulated by the consensus of the ancient Church and its guardians in the traditions of Eastern Orthodoxy, Roman Catholicism, the Protestant Reformation and the Evangelical awakenings. Ancient Christians faced a world of paganism, Gnosticism and political domination. In the face of heresy and persecution, they understood history through Israel's story, culminating in the death and resurrection of Jesus and the coming of God's Kingdom.

Today, as in the ancient era, the Church is confronted by a host of master narratives that contradict and compete with the gospel. The pressing question is: who gets to narrate the world? The *Call to an Ancient Evangelical Future* challenges Evangelical Christians to restore the priority of the divinely inspired biblical story of God's acts in history. The narrative of God's Kingdom holds eternal implications for the mission of the Church, its theological reflection, its public ministries of worship and spirituality and its life in the world. By engaging these themes, we believe the Church will be strengthened to address the issues of our day.

**1. On the Primacy of the Biblical Narrative**

We call for a return to the priority of the divinely authorized canonical story of the Triune God. This story--Creation, Incarnation, and

*A Call to an Ancient Evangelical Future, continued*

Re-creation--was effected by Christ's recapitulation of human history and summarized by the early Church in its Rules of Faith. The gospel-formed content of these Rules served as the key to the interpretation of Scripture and its critique of contemporary culture, and thus shaped the church's pastoral ministry. Today, we call Evangelicals to turn away from modern theological methods that reduce the gospel to mere propositions, and from contemporary pastoral ministries so compatible with culture that they camouflage God's story or empty it of its cosmic and redemptive meaning. In a world of competing stories, we call Evangelicals to recover the truth of God's word as *the* story of the world, and to make it the centerpiece of Evangelical life.

**2. On the Church, the Continuation of God's Narrative**
We call Evangelicals to take seriously the visible character of the Church. We call for a commitment to its mission in the world in fidelity to God's mission (*Missio Dei*), and for an exploration of the ecumenical implications this has for the unity, holiness catholicity, and apostolicity of the Church. Thus, we call Evangelicals to turn away from an individualism that makes the Church a mere addendum to God's redemptive plan. Individualistic Evangelicalism has contributed to the current problems of churchless Christianity, redefinitions of the Church according to business models, separatist ecclesiologies and judgmental attitudes toward the Church. Therefore, we call Evangelicals to recover their place in the community of the Church catholic.

**3. On the Church's Theological Reflection on God's Narrative**
We call for the Church's reflection to remain anchored in the Scriptures in continuity with the theological interpretation learned from the early Fathers. Thus, we call Evangelicals to turn away from methods that separate theological reflection from the common traditions of the Church. These modern methods compartmentalize God's story by analyzing its separate parts, while ignoring God's entire redemptive work as recapitulated in Christ. Anti-historical attitudes also disregard the common biblical and theological legacy of the ancient Church. Such disregard ignores the hermeneutical value of the Church's ecumenical creeds. This reduces God's story of the world to one of many competing theologies and impairs the unified witness of the Church to God's plan for the history of the world. Therefore, we call Evangelicals to unity in

*A Call to an Ancient Evangelical Future, continued*

"the tradition that has been believed everywhere, always and by all," as well as to humility and charity in their various Protestant traditions.

**4. On Church's Worship as Telling and Enacting God's Narrative**
We call for public worship that sings, preaches and enacts God's story. We call for a renewed consideration of how God ministers to us in baptism, Eucharist, confession, the laying on of hands, marriage, healing and through the charisms of the Spirit, for these actions shape our lives and signify the meaning of the world. Thus, we call Evangelicals to turn away from forms of worship that focus on God as a mere object of the intellect, or that assert the self as the source of worship. Such worship has resulted in lecture-oriented, music-driven, performance-centered and program-controlled models that do not adequately proclaim God's cosmic redemption. Therefore, we call Evangelicals to recover the historic substance of worship of Word and Table and to attend to the Christian year, which marks time according to God's saving acts.

**5. On Spiritual Formation in the Church as Embodiment of God's Narrative**
We call for a catechetical spiritual formation of the people of God that is based firmly on a Trinitarian biblical narrative. We are concerned when spirituality is separated from the story of God and baptism into the life of Christ and his Body. Spirituality, made independent from God's story, is often characterized by legalism, mere intellectual knowledge, an overly therapeutic culture, New Age Gnosticism, a dualistic rejection of this world and a narcissistic preoccupation with one's own experience. These false spiritualities are inadequate for the challenges we face in today's world. Therefore, we call Evangelicals to return to a historic spirituality like that taught and practiced in the ancient catechumenate.

**6. On the Church's Embodied Life in the World**
We call for a cruciform holiness and commitment to God's mission in the world. This embodied holiness affirms life, biblical morality and appropriate self-denial. It calls us to be faithful stewards of the created order and bold prophets to our contemporary culture. Thus, we call Evangelicals to intensify their prophetic voice against forms of indifference to God's gift of life, economic and political injustice, ecological insensitivity and the failure to champion the poor and marginalized. Too often we have failed to stand prophetically against

*A Call to an Ancient Evangelical Future, continued*

the culture's captivity to racism, consumerism, political correctness, civil religion, sexism, ethical relativism, violence and the culture of death. These failures have muted the voice of Christ to the world through his Church and detract from God's story of the world, which the Church is collectively to embody. Therefore, we call the Church to recover its counter-cultural mission to the world.

**Epilogue**

In sum, we call Evangelicals to recover the conviction that God's story shapes the mission of the Church to bear witness to God's Kingdom and to inform the spiritual foundations of civilization. We set forth this *Call* as an ongoing, open-ended conversation. We are aware that we have our blind spots and weaknesses. Therefore, we encourage Evangelicals to engage this *Call* within educational centers, denominations and local churches through publications and conferences.

We pray that we can move with intention to proclaim a loving, transcendent, triune God who has become involved in our history. In line with Scripture, creed and tradition, it is our deepest desire to embody God's purposes in the mission of the Church through our theological reflection, our worship, our spirituality and our life in the world, all the while proclaiming that Jesus is Lord over all creation.

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This *Call* is issued in the spirit of *sic et non*; therefore those who affix their names to this *Call* need not agree with all its content. Rather, its consensus is that these are issues to be discussed in the tradition of *semper reformanda* as the church faces the new challenges of our time. Over a period of seven months, more than 300 persons have participated via e-mail to write the *Call*. These men and women represent a broad diversity of ethnicity and denominational affiliation.

*A Call to an Ancient Evangelical Future, continued*

The four theologians who most consistently interacted with the development of the *Call* have been named as *Theological Editors*. The *Board of Reference* was given the special assignment of overall approval.

If you wish to be a signer on the *Call* go to www.ancientfutureworship.com

APPENDIX 29

## *A Primer: The Vision of The Urban Ministry Institute Equipping Leaders for the Urban Church*

Rev. Dr. Don L. Davis

*Habakkuk 2.2-4 (ESV) - And the Lord answered me: "Write the vision; make it plain on tablets, so he may run who reads it. [3] For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay. [4] Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith."*

### To Facilitate Pioneer Church Planting Movements among America's Unreached $C_1$ Communities

As a ministry of World Impact, TUMI is dedicated to generating and strategically facilitating dynamic, indigenous $C_1$ church planting movements targeted to reach the 80% Window of America's inner cities.

In order to attain this purpose, we will help form strategic alliances between and among urban missionaries and pastors, churches and denominations, and other kingdom-minded organizations in order to trigger robust pioneer church planting movements that multiply thousands of culturally conducive evangelical $C_1$ churches among America's urban poor. We will offer our expertise to assure that these churches in every way glorify God the Father in their Christ-centered identity, Spirit-formed worship and community life, historically orthodox doctrine, and kingdom-oriented practice and mission.

### To Equip Leaders Serving the Churches That Arise from These $C_1$ Church Planting Movements

Furthermore, TUMI will strive to insure that the leaders and congregations connected with these $C_1$ church planting movements are equipped for effective urban ministry, and empowered to affiliate with other leaders and churches in shared identity and purposeful association.

We will do all we can to make certain that the leaders and churches that arise from these movements participate as active members of larger networks of healthy assemblies where they can be encouraged in their common worship and discipleship, enriched in dynamic and ongoing fellowship, protected through effective structures of godly oversight and stewardship, and positioned to collaborate in outreach together through strategic projects of giving, service, and mission.

*A Primer: The Vision of The Urban Ministry Institute, continued*

**To Spawn Aggressive New $C_1$ Church Planting Initiatives among the Poor Across the Globe**

Finally, TUMI will do all in its power to see that $C_1$ evangelical leaders and their churches join together in explicit unity for the purpose of fulfilling the Great Commission among the urban poor of the world. Starting with the 80% Window, we will challenge every $C_1$ Christian leader, $C_1$ urban church, and $C_1$ church planting movement we encounter to create synergy through contributing, cooperating, and coordinating their gifts and resources with others in order to give credible witness to Christ and his Kingdom to every urban poor community on earth. We will begin with our own Jerusalems and Judeas here in urban America, and hope to grow throughout this continent, and in our hemisphere.

Ultimately, we will seek to assist these same church planting movements among America's urban poor to aggressively advance the Kingdom by rapidly multiplying similar church planting movements among the unreached urban poor of the mega-cities of the world, especially those recognized as Gateway cities within the 10/40 Window.

APPENDIX 30

## *Advancing the Kingdom in the City: Multiplying Congregations with a Common Identity*

Rev. Dr. Don L. Davis

*Acts 2.41-47 (ESV) - So those who received his word were baptized, and there were added that day about three thousand souls. [42] And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. [43] And awe came upon every soul, and many wonders and signs were being done through the apostles. [44]* ***And all who believed were together and had all things in common.*** *[45] And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. [46] And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, [47] praising God and having favor with all the people.* ***And the Lord added to their number day by day those who were being saved.***

koinõnia (Pronunciation: [koy-no-KNEE-ah])
Trinitarian Principle: Unity • Diversity • Equality

World Impact seeks to plant churches that are kingdom-oriented communities where Christ is exalted as Lord and the Kingdom of God is advanced in every facet of community life, and, we seek to do this in a way that respects and acknowledges the validity and significance of incarnating this community life in the receiving culture. In order to ensure the viability, protection, and flourishing of these congregations, we ought to explore forming close-knit associations between congregations where a common identity, confession, and faith are practiced, under a common oversight and governance, that connects in a fundamental way the resources and visions of each church without lording over them.

Below is a chart that sketches what might be the elements of such a common coalition of churches which would link their lives in a strategic way for the well-being and enrichment of the entire fellowship of churches. (Cf. *Imagining a Unified, Connected $C_1$ Church Planting Movement* which in a comprehensive way suggests what may be included along ecclesial and missional, liturgical, and catechetical lines in such a fellowship).

*Advancing the Kingdom in the City, continued*

| Sharing a Common Identity, Purpose, and Mission | |
|---|---|
| A Common Name and Association | Understanding the churches as fundamentally linked in history, identity, legacy, and destiny |
| A Common Confession and Faith | Developing a common theological and doctrinal vision |
| A Common Celebration and Worship | Practicing a common liturgy with shared worship approaches |
| A Common Discipleship and Catechism | Sharing a common curriculum and process for welcoming, incorporating, and discipling new believers into our fellowship |
| A Common Governance and Oversight | Answering to a common accountability for leadership and care |
| A Common Service and Missionary Outreach | Developing integrated processes and programs of justice, good works, outreach, evangelism, and missions, both at home and throughout the world |
| A Common Stewardship and Partnership | Combining resources through consistent mutual contribution to maximize the impact of the entire association |

**Benefits of a Common Movement**

1. Sense of belonging through a shared faith and identity
2. Efficiency and economy of effort
3. Ability to plant multiple plants in many different venues and populations
4. Cultivating genuine unity and diversity, with a spirit of mutuality and equality among the congregations
5. Increased productivity and viability within our missions efforts and churches
6. Interchangeability and cross pollination
7. Ongoing support and encouragement of our leaders
8. Provide leverage for new projects and new initiatives
9. Standardized processes and procedures for incorporation and training
10. Greater opportunities for convocation and exposure to other like-minded believers
11. Exploration of new connections with other associations with similar vision
12. Assistance in jump starting WI RMO spirituality and unity

APPENDIX 31

## *Authority and Indigenous CPMs: Making the Case for Spiritual Identity*

Rev. Dr. Don L. Davis

Do CPMs require decentralization of authority and looseness of common identity in order to be dynamic?

> Denominations and church structures that impose a hierarchy of authority or require bureaucratic decision-making are ill-suited to handle the dynamism of a Church Planting Movement. It is important that every cell or house church leader has all the authority required to do whatever needs to be done in terms of evangelism, ministry and new church planting without seeking approval from a church hierarchy.
>
> ~ *David Garrison.* ***Church Planting Movements****. Richmond: Southern Baptist Convention, 1999.*

Why *Identity* is fundamental to healthy $C_1$ church planting among the poor

1. Shared vision, spirituality, and identity: $C_1$s desire and want to have a sense of belonging

2. Friendship, camaraderie, cooperation among congregations plagued with sense of isolation

3. Protection against the fertile ground of heresy in the city

4. Cross-pollination and ever-ready supply of leaders and gifted team members

5. Exponential increase for maximum impact through shared resources

6. Leveraging the community's resources and commitment on its priority issues and concerns

7. Coordination of training for leaders and workers in terms of curricula, processes, and personnel

*Authority and Indigenous CPMs, continued*

8. Development of common resources for worship, discipleship, and spiritual growth

9. Integration of efforts rather than duplication of investments

10. Concentration on the strengths of gifted, available members to be used within the network of congregations in their specific locales

11. Pooling of funds and resources for strategic initiatives and projects

12. Adoption of strategic initiatives and work groups among and within members of the network

13. Retention of congregational authority within a framework of shared communal identity

14. Providing small, often isolated congregations with a sense of excitement and identity through conference, convocation, and gatherings

15. Raising up new generations of leadership for broader levels of supervision and oversight, i.e., the ongoing development of "bishop" level

**Objections Answered**

1. *"Denominations and church structures that impose a hierarch of authority or require bureaucratic decision-making are ill-suited to handle the dynamism of a Church Planting Movement."*

   The idea per se that denominations and church structures *will certainly* impede the dynamism of a Church Planting movement is fallacious. Many of the most vital movements of church planting in America among the poor have been *movements of a kind*–Vineyard, COGIC, Calvary Chapel, or Victory Outreach, to name a few. Of course, a rigid, authoritarian, non-empowering structure will cancel any vital spiritual enterprise, but to suggest that *every denomination and church structure* is *defacto* anti-dynamic when it comes to church

*Authority and Indigenous CPMs, continued*

planting does not coincide with the biblical record (e.g., the centralized leadership, oversight, and supply given by the apostles to the early mission of the Church) or the history of missions.

2. *"$C_1$ communities require the discovery of real autonomy in order to really be liberated for dynamic spirituality and effective mission."*

   $C_1$ communities do deserve the right and privilege to express wholeheartedly the freedom won for them in Jesus Christ (Gal. 5.1-13; 1 Pet. 2.16; 1 Cor. 9.19ff.). Yet, to assume that $C_1$ churches ought to define freedom in terms of *the absence of connection, tradition, and identity* is merely to perpetuate their isolation from the historical development of the Church, even as because of poverty they have been excluded from the history of society. The autonomy we require is not the antinomianistic (anti-law) tendencies of libertines nor the rigid slavish conformity to rules from legalists. True freedom in a $C_1$ context will be the Spirit-formed community life of disciples of Jesus who express their liberty in service and devotion to one another. Defining freedom in terms of suburban penchants toward privatization and staunch independence is no real liberty for $C_1$ neighborhoods. Our unity and connection are the true and authentic signs of our belonging to God, and solid testimony to Jesus' identity in this world (John 17).

3. *"Shared structures in terms of worship, mission, and ministry tends to inevitability lead to mindless conformity and the lack of freshness and innovation at the local and congregational level."*

   While mindless recitation and repetition of written prayers, liturgies, and songs may easily lead to a pre-fab, second hand empty faith, there is no reason to believe that created, shared resources for worship and discipleship must lead to spiritual deadness. The intent in shared liturgical, catechetical, and sacramental processes and resources is to make *spontaneity and freshness more possible by supplying worshipers and disciples with solid content.* The idea per se that providing worship resources to churches must inevitably lead to dryness and emptiness is like suggesting that providing abundant choices of ice cream flavors at Baskin Robins will thwart creative

*Authority and Indigenous CPMs, continued*

cone development! Rather, having more flavors to choose from actually enhances the happy ice cream customer's ability to "mix-and-match" his cone based on his desires and flavors available. Resources *stimulate* variety; they do not *eliminate* variety.

4. *"Movements that grow from shared identity tend to be incestuous, that is, they only appeal to those people who share the cultural biases and practices of the group. Cross-cultural missions demands full investment of authority at the local level alone, and no interference from bureaucracies from above."*

   While loyalty to "our tradition" has often blurred or eclipsed our shared loyalty to the Kingdom of God, there is no evidence to suggest that strong communal identity and tradition *must inevitably lead* to the kind of ego-centric, incestuous clannishness that some denominations and sects express. Contextual theologies, while absolutely critical for a full and free expression of the Christian faith among a people, must always be assessed according to the canonical Scriptures and weighed according to the doctrine and practice of the Great Tradition. Nothing could be more dangerous than assuming that contextualization means being free from fidelity to the Scripture as interpreted by historic orthodox faith. No people group can assert a primacy over and above what the Church, in the words of St. Vincent of Lerins, has "always believed, everywhere, and by all." Although local expression is to be applauded and highlighted, it is never free from the tethers of biblical faith and historic orthodox doctrine. To be a Christian, by definition, is to be faithful to what the prophets and apostles handed down to us. This axiom applies to every people group who say "Yes!" to the saving grace of God in Christ. We are free to *express* the faith, not to *recreate* it.

5. *"CPMs that emphasize indigeneity are most effective when no effort is made to plant churches within a shared tradition, identity, or focus."*

   Actually, the data suggests that unless CPMs are affiliated and originate within a distinct tradition with its own shared spirituality and forms of standardization and authority, they stagnate or fizzle. Dynamic multiplication of churches occurs when a distinct faith

*Authority and Indigenous CPMs, continued*

community bonded together by its own doctrine, theology, and practice strategize to plant churches of their own kind within a culture that is affirmed to contextualize that identity. Without both the shared tradition and the freedom to contextualize that tradition within an ethnic or people group, CPMs do not multiply churches.

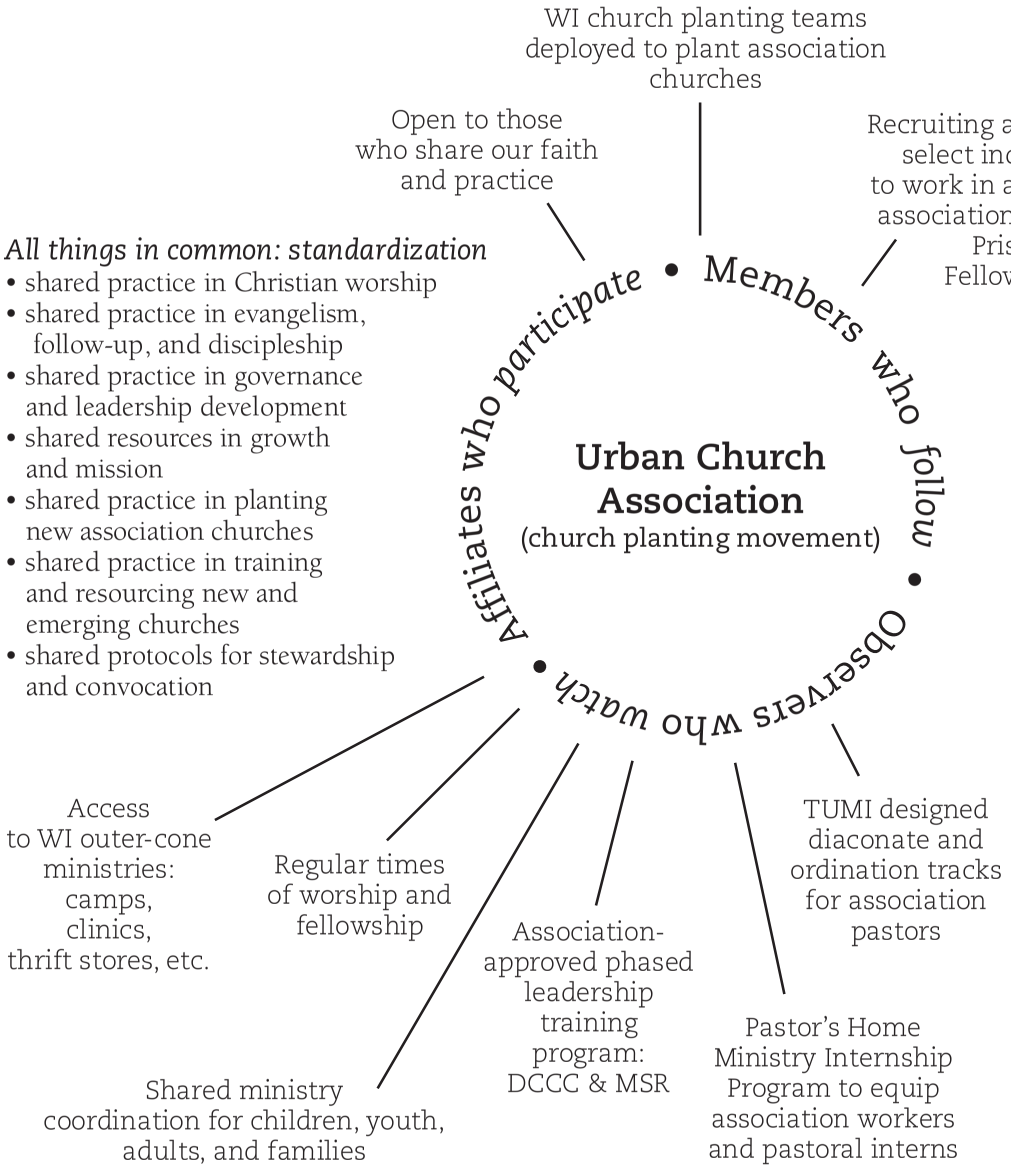
6. *"CPMs share the same fundamental characteristics wherever they occur. Therefore, CPMs among the $C_1$ American urban poor communities will most likely develop in ways similar to those that have occurred in various places around the world, regardless of context and ethnic populations."*

   The American inner city, although sharing some salient elements with urban poor populations around the globe, represents a distinct and difficult field. It is different from many urban poor populations worldwide. First, the American inner city is simply not as indigent and poor; hundreds of thousands of people live on dumps, are homeless, and have been chronically unemployed around the globe in conditions that are far worse off physically than the US ghettoes. Second, the demolition of the family within the majority of American urban poor communities fractures the society in ways that make it far more difficult to penetrate. Also, the level of violence in the American inner city is unparalleled when compared to urban slums around the world. Finally, the cultural animosity generated by the American underclass to evangelical Christian norms and values makes evangelism nigh impossible among certain $C_1$ urban poor groups. To become a Christian is to become affiliated with white, middle-class, Republican values and norms which have historically been perceived as alien and oppressive to these cultures. The greatest challenge for authentic urban mission among America's inner-city poor is to contextualize the Gospel of Christ. This kind of contextualized Gospel must be careful to retain the historical connection to the Great Tradition of the Church, while at the same time, allow for liberty in Christ for the urban poor to make the Gospel their own, within their own culture and milieu.

APPENDIX 32

# *Urban Church Association*

Rev. Dr. Don L. Davis, October 19, 2006




*All things in common: standardization*

- shared practice in Christian worship
- shared practice in evangelism, follow-up, and discipleship
- shared practice in governance and leadership development
- shared resources in growth and mission
- shared practice in planting new association churches
- shared practice in training and resourcing new and emerging churches
- shared protocols for stewardship and convocation

***Affiliates*** – those leaders and congregations who participate in association events and resources but retain their own autonomy and identity within another church community.

***Members*** – those leaders and congregations who voluntarily submit to the authority and identity of the association for their growth and mission.

*Definition of observers, affiliates, and members.*

1. Observers are allowed to attend select association events as friends of the association, with no further obligation to participate in its activities or initiatives.

2. Affiliates participate in sponsored association events, but do not sit or vote on its councils of authority. They associate voluntarily, that is, they retain their own authority and identity within their own church community. The connection they share with the association is based on shared values, resources, and mission.

3. Affiliates are not subject to decisions made by the association in regards to its doctrine, mission, and authority. They are limited to participate in those events, resource sharing, and mission projects allowed by the association.

4. Member voluntarily submit to the authority of the association, with full rights and privileges thereof, to contribute and represent it according to its protocols. Member churches are able to vote, be nominated for leadership, and participate in all levels of association business and mission.

APPENDIX 33

# *Church Planting Movements, $C_1$ Neighborhoods, and 80% Windows: The Importance of the Vision*

Rev. Dr. Don L. Davis

*Matthew 16.13-20 (ESV) - Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" [14] And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." [15] He said to them, "But who do you say that I am?" [16] Simon Peter replied, "You are the Christ, the Son of the living God." [17] And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. [18] And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. [19] I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." [20] Then he strictly charged the disciples to tell no one that he was the Christ.*

**To Facilitate Pioneer Church Planting Movements among America's Unreached $C_1$ Communities**

As a ministry of World Impact, TUMI is dedicated to generating and strategically facilitating dynamic, indigenous $C_1$ church planting movements targeted to reach the 80% Window of America's inner cities.

## I. The Always-Questioned Identity of Jesus

*Matt. 16.13-20 (ESV) - Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" [14] And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." [15] He said to them, "But who do you say that I am?"*

A. Question One: "Who do people say that the Son of Man is?"

B. Question Two: "But who do you say that I am?"

*CPMs, $C_1$ Neighborhoods, and 80% Windows, continued*

## II. The Revelation of Peter: "You Are the Messiah!"

*Matt. 16.16 (ESV) - Simon Peter replied, "You are the Christ, the Son of the living God."*

A. Affirmation One: "You are the Messiah" (i.e., the anointed Servant of Yahweh foretold by the prophets who alone will rule over the Kingdom of God forever)

B. Affirmation Two: ". . . the Son of the Living God!" (i.e., the divine Son of God who reveals God's glory to us, and redeems us from the curse of sin and death)

## III. On This Rock: The Centrality of the Church in the Cosmic Struggle for Humanity

*Matt. 16.17-19 (ESV) - And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. [18] And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. [19] I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."*

A. Christ's Messianic identity occurs through divine revelation, *1 Cor. 12.3 (ESV) - Therefore I want you to understand that no one speaking in the Spirit of God ever says "Jesus is accursed!" and no one can say "Jesus is Lord" except in the Holy Spirit.*

B. Christ's affirmation of "on this Rock"

1. On the Rock of the confession that Jesus of Nazareth is Messiah and Lord of all, *Rom. 10.8-9 (ESV) - But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); [9] because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.*

*CPMs, $C_1$ Neighborhoods, and 80% Windows, continued*

2. On this confession the Church of Jesus Christ is built, *1 Cor. 3.10-11 (ESV) - According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. [11] For no one can lay a foundation other than that which is laid, which is Jesus Christ.*

3. Not even the gates of hell can withstand the onslaught of the Kingdom's advance through the Church of Jesus Christ.

    a. Our station and security are immovable, *Ps. 125.1 (ESV) - Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.*

    b. No weapon formed against us shall stand, *Isa. 54.17 (ESV) - no weapon that is fashioned against you shall succeed, and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the Lord and their vindication from me, declares the Lord.*

    c. Nothing can separate the church from the love of God, *Rom. 8.33-39 (ESV) - Who shall bring any charge against God's elect? It is God who justifies. [34] Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. [35] Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? [36] As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."[37] No, in all these things we are more than conquerors through him who loved us. [38] For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, [39] nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.*

*CPMs, $C_1$ Neighborhoods, and 80% Windows, continued*

4. The "Keys of the Kingdom" are given to the Church: binding and loosing, *Matt. 18.18 (ESV) - Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*

## IV. Application to the Vision

***To Facilitate Pioneer Church Planting Movements among America's Unreached $C_1$ Communities.*** *As a ministry of World Impact, TUMI is dedicated to generating and strategically facilitating dynamic, indigenous $C_1$ church planting movements targeted to reach the 80% Window of America's inner cities.*

A. TUMI seeks to generate and strategically facilitate *indigenous $C_1$ church planting movements* (dynamic spiritual awakening and advancement of the Kingdom among the poorest of the poor in the cities of America and the world).

B. TUMI targets its activities on the *80% Window (those communities and urban areas where eighty percent of all urban poor residents in America dwell).*

C. The rationale: four reasons why TUMI focuses on church planting among $C_1$ populations:

1. The Church of Jesus Christ alone is the locus and agent of the Kingdom of God on earth during this Age, 2 Cor. 5.20.

2. The urban poor (i.e., $C_1$ neighborhoods) represent one of the most strategic and dynamic fields in the entire earth, James 2.5, cf. Luke 4.18.

3. Facilitating movements that plant healthy churches in $C_1$ neighborhoods is perhaps one of the greatest efforts anyone can make in fulfilling the Great Commission in our generation.

*CPMs, $C_1$ Neighborhoods, and 80% Windows, continued*

4. Targeting the 80% Window could very well be the most strategic focus in mission that any urban ministry could have.

## V. The Power of Vision to Shape Culture and Achievement: Connecting the Dots of TUMI's Vision and Its Ongoing Operational Life and Mission

A. The power of vision, *Prov. 29.18 (ESV) - Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law.*

1. To give our enterprise meaning and direction
2. To guide our decisions and determinations
3. To determine our investments
4. To coordinate our efforts

B. Principles of vision: our responsibility to "run with the vision"

1. We must *articulate clearly to ourselves and others* what God has called us to be and do.
2. We are to *recruit the right people at the right time to accomplish the right tasks* alongside our team as we seek to accomplish our vision.
3. We must *constantly dialogue* about the vision's nature and significance.
4. We must *apply ourselves in the most disciplined way* to carry out our strategic initiatives and plans to accomplish our vision.
5. We must *measure all we do according to the vision*, and give one another feedback in how our efforts are helping and/or hindering our vision's accomplishment.

*CPMs, $C_1$ Neighborhoods, and 80% Windows, continued*

6. We must develop the *courage to reject, remove, or change anything we have been doing* as it relates to the vision.

7. We must *invest all our time, money, and energy in those things* that will help us accomplish our vision.

8. We must *acknowledge the contribution of everyone* who gave to the accomplishment of our vision, and ensure that they are rewarded for their efforts.

| Understand the Implications of Our Vision | | | | |
|---|---|---|---|---|
| The Vision | What the vision requires | How our current people can contribute to the vision | Where our gaps lie | What we need to trust God for |

**The Last Word:**

*Hab. 2.2-4 (ESV) - And the Lord answered me: "Write the vision; make it plain on tablets, so he may run who reads it. [3] For still the vision awaits its appointed time; it hastens to the end—it will not lie. If it seems slow, wait for it; it will surely come; it will not delay. [4] Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith."*

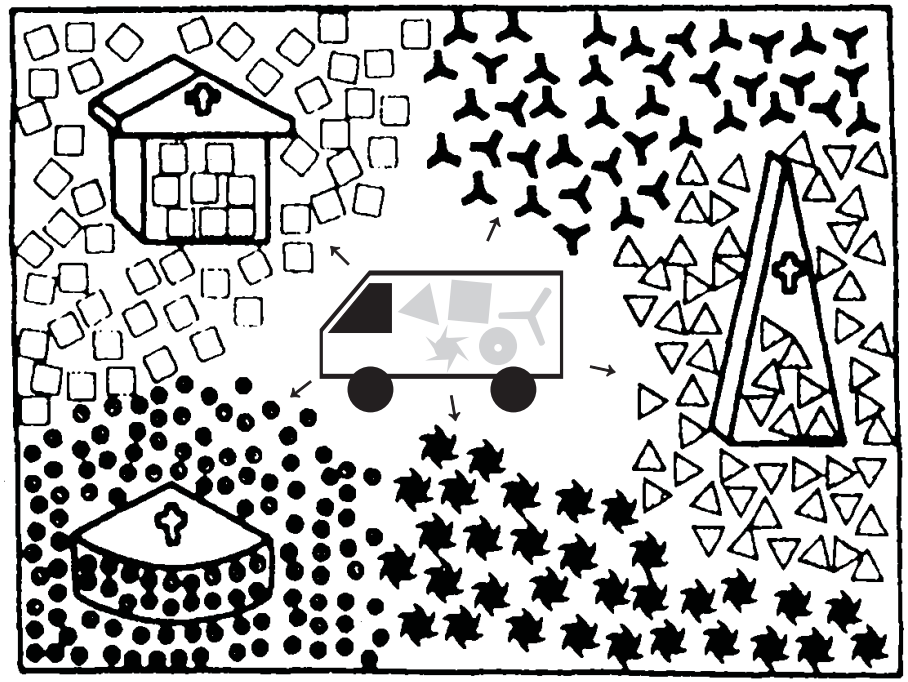
APPENDIX 34

# *Cluster Church Plant Teams*

Rev. Dr. Don L. Davis

Definition: *A cluster church plant team itinerates from place to place for the purpose of planting a number of churches of the same kind in different locations at the same time.*

*Coordinating the efforts of a single apostolic band to engage in multiple church plants.*



Distinctives:
- Vision of itinerancy
- Recognizable identity
- Common DNA
- Coordinated efforts
- Unity of headship
- Standardized training
- Efficient organization
- Shared resources
- Interdependent life
- Gifted investment
- Answerability to authority

## Cluster Church Plant Teams Checklist

*Determine our DNA: acknowledging a common parentage and identity*
*Selection of appropriate multiple target areas and populations*
*Setting a strategy for the entire effort (all plants included)*
*Communicating with volunteers, prayer supporters, and donors*
*Recruiting the most suitable apostolic band for this effort*
*Identifying gifted ad-hoc members for the initiative (evangelists, preachers, etc.)*
*Scheduling your itinerary ministry for each area*

APPENDIX 35

# *The Efficiency of Dynamic Standardization: Models Supporting an Integrated Vision of Urban Cross-cultural Church Planting*

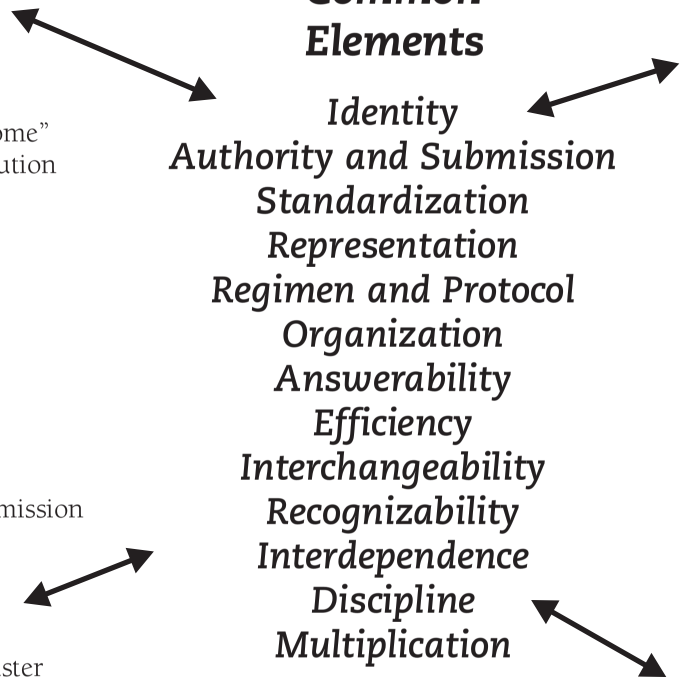
Rev. Dr. Don L. Davis • Zech. 4:6 (ESV) - Not by might, nor by power, but by my Spirit, says the Lord of hosts.

### *The relationships and structure of a **family***

- Shared DNA
- Common parentage
- Recognizable identity
- Intimacy and "home sweet home"
- Life together through contribution
- Mutual responsibility
- Provision and care
- Instruction and training
- Reproduction and lineage

### *The disciplined regimen of a **training academy***

- Legitimate authority and submission
- Structure of relationships
- Teacher-student regimen
- Apprenticeship standards
- Levels of expertise
- Core content and skills to master
- Coaching, mentoring, disciplined practice
- Loyalty and honor: representing the school
- Subordination and answerability
- Graduation to multiplication: continuing the legacy




### *The reproducibility and quality control of a **franchise***

- An original prototype, standard, and product
- Opportunity to make product available
- Proven, recognized success with the original
- Ground-swell of need to reproduce service or product
- Creating a valid template to multiply services
- Common procedures, protocols, and policies
- Interchangeability of personnel, equipment, resources
- Common training and preparation regimens
- Mutual positions and options
- Submission to essentials; freedom in options
- Initial investments from leaders and franchisees
- Organizational commitment to franchises
- Shared contributions and privileges of headquarters to franchises

### *The rigors and efficiency of an **army***

- A transparent recruiting process
- Well communicated purpose and aims
- Clear lines of authority and responsibility
- Strategic common vision
- Excellent, authorized, competent leaders on the field
- Simple-to-implement strategies and solutions
- Shared, disciplined, and enforced protocol
- Interchangeability of personnel, equipment, resources
- Common training and preparation regimens
- Freedom in maneuverability and adjustment
- Emphasis on unity of command and leadership
- Sensitivity to the times, situations, needs, and places
- Application of extraordinary force and energy
- Determination to press all resources for sake of victory

APPENDIX 36

## *The Nature of Dynamic Church Plant Movements: Defining the Elements of Effective Church Planting Movements*

Rev. Dr. Don L. Davis, March 13, 2007

| The Nature of Dynamic Church Plant Movements | | | | | |
|---|---|---|---|---|---|
| ***Elements*** | | ***Shared Spirituality*** | ***People Group Identity*** | ***Multiplication Strategy*** | ***Level of Fruitfulness*** |
| Explanation | | *Presumes a valid, distinctive apostolic spiritual identity worthy of the Lord (why and what)* | *Conditions how that spiritual identity is understood, practiced, and embodied (where and with whom)* | *Determines how that spiritual identity is formed, nourished, and multiplied (how)* | |
| Burden | | *To embrace and live out a fundamental spiritual vision and practice* | *To contextualize within a culture or people group* | *To organize resources and structures as a coherent movement* | |
| Alternative Approaches in Church Planting | Model 1 | Sharing the same spirituality and practice | Similar culture and ethnicity | Shared structures and protocols | Most Effective |
| | Model 2 | Sharing the same spirituality and practice | Different cultures and ethnicities | Shared structures and protocols | More Effective |
| | Model 3 | Divergent, dissimilar spirituality and practice | Similar culture and ethnicity | Iconoclastic structures and protocols | Less Effective |
| | Model 4 | Different spirituality and practice | Different cultures and ethnicities | Iconoclastic structures and protocols | Least Effective |

*The Nature of Dynamic Church Plant Movements, continued*

**History and identity** (*our common heritage*). Our church planting movements must link themselves to and identify with themselves by a well defined and joyfully shared history and persona that all members and congregations share.

**Membership and belonging** (*our common discipline*). Our church planting movements must be anchored in evangelical and historically orthodox presentations of the Gospel that results in conversions to Jesus Christ and incorporation into local churches.

**Theology and doctrine** (*our common faith*). Our church planting movements must be anchored in a common theology and Christian education (catechism) that reflects a commonly-held faith.

**Worship and liturgy** (*our common worship*). Our church planting movements must reflect a shared hymnody, liturgy, symbology, and spiritual formation that enables us to worship and glorify God in a way that lifts up the Lord and attracts urbanites to vital worship.

**Convocation and association** (*our common partnership*). Our church planting movements must seek to connect, link, and associate the congregations and leaders within our movement to one another in regular communication, fellowship, and alliance.

**Justice and support ministries** (*our common service*). Our church planting movements must demonstrate the love and justice of the Kingdom in the city in practical ways that allow individuals and congregations to love their neighbors as they love themselves.

**Resources and finances** (*our common stewardship*). Our church planting movements must handle its financial affairs and resources with wise, streamlined, and reproducible policies that allow for the good management of our monies and goods.

**Church government** (*our common polity*). Our church planting movements must be organized around a common polity, management, and governing policies that allow for efficient management of our resources and congregations.

*The Nature of Dynamic Church Plant Movements, continued*

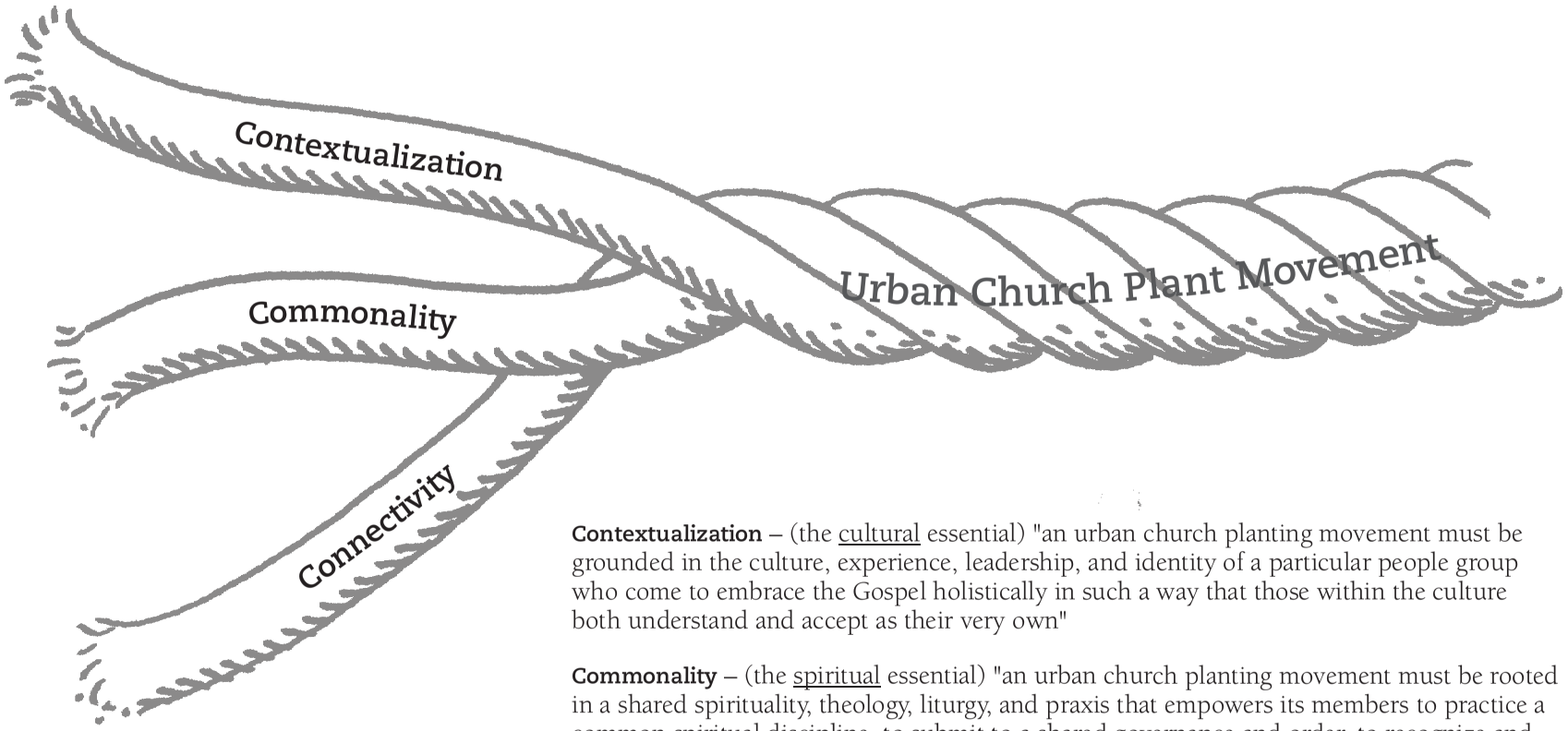
**Leadership development policies and strategies** (*our common shepherding*). Our church planting movements must be committed to identifying, equipping, and supporting pastors and missionaries in our congregations that links all of our leaders to one another in faith and practice.

**Evangelism and missions** (*our common mission*). Our church planting movements must coordinate their efforts and activities around giving clear witness of Jesus to the city and result in significant numbers of new congregations being planted and joining our movement as quickly as possible.

APPENDIX 37

# *The Threefold Cord of Urban Cross-Cultural Church Planting Movements*

Rev. Dr. Don L. Davis




**Ecc. 4.12 (ESV)** - *And though a man might prevail against one who is alone, two will withstand him— a threefold cord is not quickly broken.*

**Contextualization** – (the cultural essential) "an urban church planting movement must be grounded in the culture, experience, leadership, and identity of a particular people group who come to embrace the Gospel holistically in such a way that those within the culture both understand and accept as their very own"

**Commonality** – (the spiritual essential) "an urban church planting movement must be rooted in a shared spirituality, theology, liturgy, and praxis that empowers its members to practice a common spiritual discipline, to submit to a shared governance and order, to recognize and affirm its unique theological and spiritual distinctives, to incorporate and confirm its members and leaders according to a common protocol, and to integrate the efforts of its congregations together into a coherent, unified movement"

**Connectivity** – (the structural essential) "an urban church planting movement must connect its leaders, members, and congregations through integrated structures that enable its congregations and leaders to gather regularly for convocation and fellowship, that combine resources and funds for cooperation and mutual support, and that provide oversight that protects and equips the members of the movement for dynamic reproduction"

APPENDIX 38

## *Looking toward the Horizons: Facilitating an Association of Urban Congregations*

Rev. Dr. Don L. Davis

*The following outline is a brainstorming and talking paper meant to suggest new ways for us to consider how we may operationalize our intent to network urban churches for edification, evangelism, and equipping in the cities of America. The creation of an association which would address the particular needs of new, emerging, ongoing, and changing urban congregations could prove instrumental in our pioneer missions efforts, and is utterly consistent with World Impact's commitment to "work toward the creation of a network of World Impact-planted churches, both locally and nationally. Rather than establishing isolated individual churches, teams should work to create an association of churches" (cf. "Developing Urban Congregations" in World Impact Ministry Resources, p. W70.69).*

**Association of Urban Congregations**

**I. Infrastructure Issues**

A. Governance
   1. Mission statement
   2. Constitution and by-laws?
   3. Structure and organizational process
   4. Officers and help

B. Language foci
   1. Spanish-speaking division
   2. English-speaking division
   3. Other?

C. Coordination
   1. Local
   2. Regional
      a. Northeast
      b. Southeast
      c. Midwest
      d. West
   3. National
      a. WI-selected city as natural gathering point
      b. Sponsoring networks
      c. Providing support and assistance

*Looking toward the Horizons, continued*

**II. Establishing Rules of Membership**

A. Admission: association versus denomination
B. Recognition of autonomy of each local congregation
C. Articles of Faith of association membership
D. Terms and conditions
E. Privileges and benefits
F. Responsibilities of member congregations
G. Processing initial applications and guiding superstructure

**III. Hosting Cooperative Ventures among Congregations**

A. Discussion of congregational concerns and priorities
B. Fellowship, encouragement, and edification
C. Credentialing leaders
D. Providing pastoral care supports
E. Sponsoring mission projects and ministry internships
F. New urban church plant endorsements and support
G. Association representation among larger Christian community

**IV. Providing Pastoral Support Care**

A. Credentialing and recognition of association-approved pastors
B. Supplemental income support for new churches
C. Home and/or parsonage allowances
D. Facilities grants and/or loans to new churches
E. Pastoral retreats, counseling, and equipping
F. Term life insurance aid
G. Health insurance support
H. Mentoring and supervision

**V. Sponsoring Association Gatherings**

A. How often
    1. Quarterly
    2. Semi-annually
    3. Annually
    4. Bi-annually
    5. Tri-annually
B. Sponsored in specific locales
    1. Local meetings
    2. Regional meetings
    3. National meetings

*Looking toward the Horizons, continued*

C. Types
   1. Worship gatherings
   2. Planning sessions
   3. Topic or thematic gatherings
   4. Conventions and convocations

**VI. Supporting Discipleship and Christian Education**

A. Publishing
   1. Theological newsletters
   2. Devotional guides
   3. Specialized materials to address particular needs
B. Seminars and training opportunities
C. Specialized training focus groups
D. TUMI-sponsored programs

**VII. Encouraging Cooperation among the Congregations for Global Missions**

A. Developing pioneer urban church plant endeavors
B. Short term missions projects
C. Sponsoring overseas urban missions projects among the poor
D. Social justice initiatives
   1. Prison
   2. Substance abuse
   3. Family enrichment
   4. Youth and gang-related
   5. Other?
E. Youth organizations and congresses
F. Sponsored evangelistic outreach events and projects
G. SUCCP-sponsored teams (Church Plant School)
H. Supplemental support for church plant initiatives

**VIII. Supporting Leadership Development among Association Fellowships**

A. Establishing standards for church leadership
B. Crafting credentials process for association leaders
C. Setting aside resources for scholarships for emerging urban leaders
D. Developing urban leaders "Farm Club"

*Looking toward the Horizons, continued*

E. Identifying viable leadership development models for urban churches
F. Recognizing formal independence congregationally
G. Helping congregations legally incorporate

APPENDIX 39

# *Editorial*

Ralph D. Winter

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*Ralph D. Winter is the Editor of Mission Frontiers and the General Director of the Frontier Mission Fellowship.*

Dear Reader,

This time you must learn a new phrase: Insider Movements.

This idea as a mission strategy was so shockingly new in Paul's day that almost no one (either then or now) gets the point. That's why we are devoting this entire issue to "Insider Movements." That's why the 2005 annual meeting of the International Society for Frontier Missiology is devoted to the same subject. (See *www.ijfm.org/isfm*.)

First of all, be warned: many mission donors and prayer warriors, and even some missionaries, heartily disagree with the idea.

One outstanding missionary found that even his mission board director could not agree. He was finally asked to find another mission agency to work under. Why? His director was a fine former pastor who had never lived among a totally strange people. After a couple of years of increasingly serious correspondence between the director and the missionary family, the relationship had to come to an end.

Okay, so this is serious business. Why is *Insider Movements* such a troubling concept?

Well, everywhere Paul went "Judaizers" followed him and tried to destroy the Insider Movement he had established.

Some of those Judaizers were earnest followers of Christ who simply could not imagine how a Greek – still a Greek in dress, language and culture – could become a believer in Jesus Christ without casting off a huge amount of his Greek culture, get circumcised, follow the "kosher" dietary rules and the "new moons and Sabbaths", etc.

*Ralph D. Winter Editorial, continued*

The flagrant language of Paul's letter to the Galatians is one result. The very serious text of his letter to the Romans is another. Years ago the scales fell off my eyes when I read that "Israel, who pursued a law of righteousness, has not attained it … Why not? Because they pursued it not by faith but as if it were by works" (Rom. 9:32 NIV).

Paul was not saying the Jewish religious culture was defective or that the Greek culture was superior. He was emphasizing that heart faith is the key element in any culture—that *forms* were not the key thing but the *faith*. Greeks who yielded in heart faith to the Gospel did not need to become Jews culturally and follow Jewish forms.

Paul said, in effect, "I am very, very proud of a Gospel that is the power of God to save people who obey God in faith, no matter whether they follow Jewish or Greek customs" (Rom. 1:16).

But the real trick is not simply for people of faith in every culture to stay and stagnate in their own cultural cul-de-sac, but both to retain their own culture and at the same time recognize the validity of versions of the faith within other cultures and the universality of the Body of Christ.

Different sources of European Christianity flowed over into the United States, producing some 200 different "flavors" of Christianity—some born here (Mormons, Jehovah's Witnesses), some quite biblical, some not so biblical, some very strange.

The same thing happens on the mission field: a lot of different movements emerge. The ideal is for the Gospel to become effectively expressed within the language and culture of a people and not just be a transplant from the missionary's culture.

H. Richard Niebhur's famous book, *Social Sources of Denominationalism*, is known for pointing out that different denominations did not just have doctrinal differences (often very minor) but usually reflected, at least for a time, social differences that were the real difference. Note, however, the Christian faith was in many cases an "Insider Movement" and was expressed within different social streams, taking on characteristics of those different streams.

*Ralph D. Winter Editorial, continued*

But, back to missions. The Jewish/Greek thing is far more and far "worse" than the differences between Methodists who pray that their trespasses be forgiven and Presbyterians who pray that their debts be forgiven!

No, in Paul's day circumcision was undoubtedly a major barrier to adult Greek men becoming culturally Jewish followers of Christ. Another sensitive point was the question of eating meat that had been offered to idols, and so on.

Later in history, the Jewish/Greek tension was paralleled by a Latin/German tension. This time, we see a profound difference in attitudes toward clerical marriage vs. celibacy and the use of Latin in church services.

For centuries Latin was *the language* of Europe, enabling ministers, attorneys, medical doctors, and public officials to read the books of their trade in a single language. That lasted a long time! For centuries a unifying reading language did a lot of good. But the Bible did not come into its own until it was translated into the heart languages of Europe.

The deep rumbling that modernized Europe was the unleashed Bible.

It is an exciting and maybe disturbing thing—the idea that biblical faith can be clothed in any language and culture. Witness the awesome reality in the so-called mission lands today. Whether Africa, India or China, it may well be that the largest number of genuine believers in Jesus Christ do not show up in what we usually call Christian churches!

Can you believe it? They may still consider themselves Muslims or Hindus (in a cultural sense).

Alas, today Christianity itself is identified with the cultural vehicle of the civilization of the West. People in mission lands who do not wish to be "westernized" feel they need to stay clear of the Christian Church, which in their own country is often a church highly Western in its culture, theology, interpretation of the Bible, etc.

*Ralph D. Winter Editorial, continued*

For example, in Japan there are "churches" that are so Western that in the last forty years they have not grown by a single member. Many astute observers have concluded that there is not yet "a Japanese form of Christianity." When one emerges, it may not want to associate with the Western Christian tradition except in a fraternal way.

In India we now know that there are actually millions of Hindus who have chosen to follow Christ, reading the Bible daily and worshipping at the household level, but not often frequenting the West-related Christian churches of that land.

In some places thousands of people who consider themselves Muslims are nevertheless heart-and-soul followers of Jesus Christ who carry the New Testament with them into the mosques.

In Africa there are more than 50 million believers (of a sort) within a vast sphere called "the African Initiated Churches." The people in the more formally "Christian church" may not regard these others as Christians at all. Indeed, some of them are a whole lot further from pure biblical faith than Mormons. But, if they revere and study the Bible, we need to let the Bible do its work. These groups range from the wildly heretical to the seriously biblical within over ten thousand "denominations" which are not related to any overt Christian body.

Thus, not all "insider" movements are ideal. Our own Christianity is not very successfully [*sic*] "inside" our culture, since many "Christians" are Christian in name only. Even mission "church planting" activities may or may not be "insider" at all, and even if they are they may not be ideal.

Around the world some of these movements do not baptize. In other cases they do. I have been asked, "Are you promoting the idea of non-baptized believers?" No, in reporting the existence of these millions of people, we are reporting on the incredible power of the Bible. We are not promoting all the ideas they reflect or the practices they follow. The Bible is like an underground fire burning out of control! In one sense we can be very happy.

APPENDIX 40

## *When "Christian" Does Not Translate*

Frank Decker

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*A former missionary in Ghana, Frank Decker currently serves as Vice President for Field Operations for the Mission Society for United Methodists.*

"I grew up as a Muslim, and when I gave my life to Jesus I became a Christian. Then I felt the Lord saying, 'Go back to your family and tell them what the Lord has done for you.'" Such was the beginning of the testimony of a sweet sister in Christ named Salima. As she stood before the microphone at a conference held recently in Asia, I thought about how her story would have been applauded by my Christian friends back home.

But then she said something that would have probably shocked most American Christians. She told us that in order to share Christ with her family, she now identifies herself as a Muslim rather than a Christian. "But," she added, "I could never go back to Islam without Jesus whom I love as my Lord."

Like this woman, countless people, primarily in Asia, who live in Muslim, Buddhist, and Hindu contexts are saying *yes* to Jesus, but *no* to Christianity. As Westerners, we assume that the word "Christian" *ipso facto* refers to someone who has given his or her life to Jesus, and a "non-Christian" is an unbeliever. However, in the words of one Asian attendee, "The word 'Christian' means something different here in the East."

Consider the story of Chai, a Buddhist from Thailand. "Thailand has not become a Christian country, because in the eyes of the Thai, to become a Christian means you can no longer be Thai. That's because in Thailand 'Christian' equals 'foreigner.'" So when Chai gave his life to Jesus, he began referring to himself as a "Child of God" and a "new Buddhist." He then related a subsequent incident in which he had a conversation with a Buddhist monk on a train. "After I listened to his story, I told him that he was missing one thing in life. He asked me what that was and I told him it was Jesus."

Chai continued to tell us the story in which the monk not only gave his life to Christ, but also invited Chai to come to his Buddhist temple to

*When "Christian" Does Not Translate, continued*

share about Jesus. Then Chai said, "At the beginning of our conversation the monk asked me, 'Are you a Christian?' and I said *no*. I explained that Christianity and Jesus are two different things. Salvation is in Jesus, not in Christianity. If I had said I was a 'Christian,' the conversation would have ended at that point." But it didn't end. And the monk now walks with Jesus.

Indeed, an American missionary that has been working in Asia for about two decades said, "For the first five or seven years of our ministry in [a Muslim country] we were frustrated because we were trying to get people to change their religion." He went on to say how in evangelical circles we talk a lot about how it is not our religion that saves us; it is *Jesus*. "If we really believe that, why do we insist that people change their religion?"

Asif is a brother in Christ with whom I have spent time in his village in a country that is 90 percent Muslim. Traditional Christian organizations in that country have only had a significant impact on the other ten percent that has never been Muslim. Make no mistake – Asif is sold out to Jesus, as are the other members of this Muslim Background Believers (MBB) movement. I will never forget seeing the tears stream down Asif's face as he told me how he and his brother, also a believer in Jesus, were beaten in an attack that his brother did not survive. These are Muslims who walk with Jesus and openly share with their Muslim friends about the Lord, who in Arabic is referred to as "Isa al-Masih" (Jesus the Messiah).

These "insider movements" are not intended to *hide* a believer's spiritual identity, but rather to enable those within the movement to *go deeper* into the cultural community – be it Islamic, Hindu, or Buddhist – and be witnesses for Jesus within the context of that culture. In some countries, such movements are just getting started. In other places, estimates of adherents are in the hundreds of thousands.

As the Body of Christ, we should be very careful that the things we uphold as sacred are not post-biblical accoutrements, but are indeed transcendent. If we are not open to "new wineskins," we may unwittingly find ourselves attached to traditions, as were the Pharisees in the day of Jesus . . . .

**The names in this story have been changed. This article is excerpted by permission from the May/June 2005 issue of Good News Magazine, a renewal ministry within the United Methodist Church (www.goodnewsmag.org).*

APPENDIX 41

# *Pursuing Faith, Not Religion*
# *The Liberating Quest for Contextualization*

Charles Kraft

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*Dr. Charles H. Kraft has served as a missionary in Nigeria, taught African languages and linguistics at Michigan State University and UCLA for ten years, and taught Anthropology and Intercultural Communication in the School of Intercultural Studies, Fuller Seminary for the past 35 years. He travels widely, has pioneered in the field of Contextualization, and is widely used in a ministry of inner healing. He is the author or editor of many books, including Appropriate Christianity (William Carey Library Publishers, 2005).*

*The following is excerpted from chapters 5 and 6 of Appropriate Christianity (William Carey Library Publishers, 2005).*

It is not widely understood either outside of or even inside of Christianity that our faith is intended to be different from the religions in its relationship to the culture of the people who practice it. Whereas religions such as Islam, Buddhism and Hinduism require a sizeable chunk of the culture in which they were developed, Christianity rightly understood does not. Jesus came to bring life (Jn. 10:10), not a religion. It is people who have reduced our faith to a religion and exported it as if it is simply a competitor with the religions. And so, those receiving our message tend to interpret Christianity as if it was simply another religion—a culturally-encapsulated religion—rather than a faith that can be expressed in terms of any culture.

But Christianity correctly understood is commitment- and meaning-based, not form-based. A commitment to Jesus Christ and the meanings associated with that commitment can, therefore, be practiced in a wide variety of cultural forms. This is what contextualization is all about. And this is an important feature of Christianity that is often misunderstood by advocates as well as potential receptors.

Still another part of the reputation of Christianity worldwide is that it is more a matter of thinking than of practicality. For many, our faith has little to do with the issues of real life such as how to gain protection from evil spirits, how to gain and keep physical health and how to maintain good family relationships. Instead, Christianity is often seen as a breaker-up of families. And when the issue is a need for spiritual power and protection, even Christians need to keep on good terms with a shaman, priest or medicine man/woman since, in spite of biblical promises, Christian pastors can only recommend secular approaches to healing and protection.

*Pursuing Faith, Not Religion, continued*

A Christianity that is appropriate both to the Bible and to the receiving culture will confront these misperceptions and, hopefully, get them changed.

**Traditions Die Hard**

Any discussion of this topic needs to take into account the fact that the situations most cross-cultural workers are working in nowadays are seldom pioneer situations. Thus, we who teach contextualization are dealing primarily with those whose major concern will have to be on how to bring about change in already existing situations rather than on how to plant culturally appropriate churches.

Typically, then, those who learn what contextualization is all about find themselves working with churches that are quite committed to their Western approach to Christianity. This has become their tradition and they are not open to changing it.

The leaders of many such churches may never have seen culturally appropriate Christianity and probably lack the ability to imagine it. And if they can imagine such an approach, they are unlikely to want to risk what they are familiar with in hopes of gaining greater cultural appropriateness. For many, the risk of losing their position may be very real since their colleagues, committed to preserving the "sacred" tradition, may turn against them and oust them from their parishes.

We need to learn, then, not only the principles of cultural appropriateness, but the principles of effective communication. And this needs to be coupled with patience and prayer plus a readiness to make the right kind of suggestions if asked to.

**Fear of Syncretism**

A major hindrance to many, especially those who have received theological instruction, is the fear that they might open the door to an aberrant form of Christianity. They see Latin American "christo-paganism" and shy away from what is called Christian but is not really. Fearing that if they deviate from the Western Christianity that they have received they are in danger of people carrying things too far, they fall back on the familiar and do nothing to change it, no matter how much

*Pursuing Faith, Not Religion, continued*

misunderstanding there might be in the community of unbelievers concerning the real meanings of Christianity.

There are, however, at least two roads to syncretism: an approach that is too nativistic and an approach that is too dominated by foreignness. With respect to the latter, it is easy to miss the fact that Western Christianity is quite syncretistic when it is very intellectualized, organized according to foreign patterns, weak on the Holy Spirit and spiritual power, strong on Western forms of communication (e.g., preaching) and Western worship patterns and imposed on non-Western peoples as if it were scriptural. It is often easier to conclude that a form of Christian expression is syncretistic when it looks too much like the receiving culture than when it looks "normal," that is, Western.

But Western patterns are often farther from the Bible than non-Western patterns. And the amount of miscommunication of what the gospel really is can be great when people get the impression that ours is a religion rather than a faith and that, therefore, foreign forms are a requirement. To give that impression is surely syncretistic and heretical. I call this "communicational heresy."

But, what about the concept of syncretism? Is this something that can be avoided or is it a factor of human limitations and sinfulness? I vote for the latter and suggest that there is no way to avoid it. Wherever there are imperfect understandings made by imperfect people, there will be syncretism. That syncretism exists in all churches is not the problem. Helping people to move from where they are to more ideal expressions of Christian faith is what we need to address.

As long as we fear something that is inevitable, however, we are in bondage. I remember the words of one field missionary who was studying with us, "Until I stopped worrying about syncretism, I could not properly think about contextualization." Our advice to national leaders (and to missionaries), then, is to stop fearing syncretism. Deal with it in its various forms as a starting point, whether it has come from the receiving society or from the source society and help people to move toward more ideal expressions of their faith ….

*Pursuing Faith, Not Religion, continued*

**Domestication and "Cultural Christianity"**

[Down] through the centuries, those who have come to Christ have tended to "domesticate" their Christianity. Just as the early Jewish Christians who disagreed with Paul required Gentiles to accept Christ in a Jewish cultural package, so Romans and Germans and Americans have pressured those who convert to Christ to also convert to the culture of those who bring the message.

Thus, our faith has come to be known as primarily a cultural thing, a religion wrapped in the cultural forms of the group in power. And from about the fourth century on it has been seen largely as a European cultural thing—captured by our European ancestors and domesticated in cultures very different from that in which the faith was originally planted. Converts to Christianity, then, are seen as those who have abandoned their own cultural religion and chosen to adopt the religion and, usually, many of the forms of European culture. Often such converts are regarded as traitors to their own people and their ways.

If ours is simply a "form religion," … it can be *adapted but not contextualized*, it can be in *competition with other forms of religion* but not flow through those forms because by definition it seeks to replace those forms. But biblical Christianity is not simply a set of cultural forms. Cultural Christianity, however, is. And we get tangled up in our discussions because it is often not clear whether we are speaking of essential, biblical Christianity or of the traditional religion of Western societies that is also called Christianity. In one of my books (1979a) I have attempted to make this distinction by spelling biblical Christianity with a capital C and cultural christianity with a small c.…

I would … call religion a form thing, the expression through cultural forms of deep-level (worldview) assumptions and meanings. Religious forms are culture-specific and, if the religion has been borrowed from another cultural context, it requires certain of the forms of that other culture to be borrowed. Islam, for example, requires certain forms of prayer, a specific pilgrimage, an untranslatable Arabic book, even clothing styles. Likewise Judaism, Hinduism, Buddhism and cultural christianity. These are religions.

*Pursuing Faith, Not Religion, continued*

Essential biblical Christianity, however, requires none of the original cultural forms. That's how it can be "captured" by the West and be considered Western even though its origin is not Western. *Essential Christianity is an allegiance, a relationship, from which flow a series of meanings that are intended to be expressed through the cultural forms of any culture*. These forms are intended, then, to be chosen for their appropriateness to convey proper biblical meanings in the receptors' contexts.

I believe Christianity is intended to be "a faith," not a set of cultural forms and therefore different in essence from the religions. Religions, because they are cultural things, can be *adapted* to new cultures. Adaptation is an external thing resulting in smaller or larger changes in the forms of the religion. Christianity, however, can be *contextualized*, a process in which appropriate meanings may be carried by quite different forms in various cultures. Unfortunately, due to the interference of cultural christianity, we have not seen all the variety that is possible . . . .

APPENDIX 42

# *Contextualization among Muslims, Hindus, and Buddhists: A Focus on "Insider Movements"*

John and Anna Travis

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*The following is excerpted by permission of the authors. A larger version of this article is found in chapter 23 of Appropriate Christianity (William Carey Library Publishers, 2005).*

*John and Anna Travis, along with their two children, have lived in a tight-knit Asian Muslim neighborhood for nearly 20 years. They are involved in contextualized sharing of the good news, Bible translation and the ministry of prayer for inner healing. They have also helped train field workers in a number of Asian, Middle Eastern and North African countries. Both are pursuing graduate degrees, with John a Ph.D. candidate.*

Much has been written over the past 25 years on the application of contextualization in ministry among Muslims. In 1998 I (John) wrote an article for the *Evangelical Missions Quarterly* in which I presented a model for comparing six different types of *ekklesia* or congregations (which I refer to as "Christ-centered communities") found in the Muslim world today (Travis 1998). These six types of Christ-centered communities are differentiated in terms of three factors: language, cultural forms, and religious identity. This model, referred to as the C1-C6 spectrum (or continuum), has generated much discussion, especially around the issue of fellowships of "Muslim followers of Jesus" (the C5 position on the scale).

Parshall (1998), an advocate of contextualization, feels that C5 crosses the line and falls into dangerous syncretism. In subsequent writings many of Parshall's concerns have been addressed (see Massey 2000, Gilliland 1998, Winter 1999, Travis 1998 and 2000). *Yet in spite of concerns that some may have on this issue, the fact remains that in a number of countries today, there are groups of Muslims who have genuinely come to faith in Jesus Christ, yet have remained legally and socio-religiously within the local Muslim community. . . .*

We will not be contending that C5 is the best or only thing God is doing in the Muslim world today; indeed God is bringing Muslims to Himself in a great diversity of ways, some of which we may only understand in eternity. What we will argue, however, is that one way God is moving at this point in salvation history, is by sovereignly drawing Muslims to Himself, revolutionizing them spiritually, yet calling them to remain as salt and light in the religious community of their birth. . . .

*Contextualization among Muslims, Hindus, and Buddhists, continued*

In recent years we have had the privilege of meeting a number of C5 Muslims, and although our religious backgrounds and forms of worship are quite different, we have experienced sweet fellowship in Isa the Messiah. There is no question in our minds that these C5 Muslims are born-again members of the Kingdom of God, called to live out the Gospel inside the religious borders of their birth. As we have continued to see the limits of C4 in our context, and as our burden for lost Muslims only grows heavier, we have become convinced that a C5 expression of faith could actually be viable for our precious Muslim neighbors and probably large blocs of the Muslim world. We ourselves, being "Christian-background-believers," maintain a C4 lifestyle, but we believe God has called us to help "birth a C5 movement" in our context . . . .

We have attended many Muslim funerals. We grieve every time we see another Muslim friend buried, having passed into eternity without salvation in Christ. As we have seen the resistance toward changing religions and the huge gap between the Muslim and Christian communities, we feel that fighting the religion-changing battle is the wrong battle. We have little hope in our lifetime to believe for a major enough cultural, political and religious change to occur in our context such that Muslims would become open to entering Christianity on a wide scale.

But we do have great hope, as great as the promises of God, to believe that an "insider movement" could get off the ground – that vast numbers could discover that salvation in Isa the Messiah is waiting for every Muslim who will believe. We sense the desire of Jesus Himself to take the "yeast" of His Gospel to the inner chambers of Muslim communities, calling men, women and children to walk with Him as Lord and Savior, remaining vital members of their families and Muslim communities.

**Theoretical and Theological Issues Regarding C5 Movements**

. . . Our intent is not to prove if C5 *can* happen, as case studies already indicate that it *is* happening. Rather, we hope to help build a framework from which to understand this phenomenon and to answer some of the questions which have arisen such as: From a biblical perspective, can a person be truly saved and continue to be a Muslim? Doesn't a follower

*Contextualization among Muslims, Hindus, and Buddhists, continued*

of Christ need to identify himself as a Christian and officially join the Christian faith? Can a Muslim follower of Christ retain all Muslim practices, in particular praying in the mosque toward Mecca and continuing to repeat the Muslim creed? This section will be framed around ten premises [elaborated in the full version of this article].

**"The Church Emerges from the Inside"**
*A missionary couple working in Asia report, "In 1990 we were sent out into the field as church planters. But over the last year we have observed that when the gospel is sown on fertile soil within already established social groupings – like a circle of close neighbor friends, or the multi-generations an extended household – the church emerges from the inside. It is not so much that we are planting a church but that we are planting the gospel, and as the gospel seed grows, the church or churches form to the shape of existing networks."*

- *Premise 1*: For Muslims, culture, politics and religion are nearly inseparable, making changing religions a total break with society.
- *Premise 2*: Salvation is by grace alone through relationship / allegiance to Jesus Christ. Changing religions is not a prerequisite for nor a guarantee of salvation.
- *Premise 3*: Jesus' primary concern was the establishment of the Kingdom of God, not the founding of a new religion.
- *Premise 4*: The very term "Christian" is often misleading – not all called Christian are in Christ and not all in Christ are called Christian.
- *Premise 5*: Often gaps exist between what people actually believe and what their religion or group officially teaches.
- *Premise 6*: Some Islamic beliefs and practices are in keeping with the Word of God; some are not.
- *Premise 7*: Salvation involves a process. Often the exact point of transfer from the kingdom of darkness to the Kingdom of light is not known.
- *Premise 8*: A follower of Christ needs to be set free by Jesus from spiritual bondages in order to thrive in his/her life with Him.
- *Premise 9*: Due to the lack of Church structure and organization, C5 movements must have an exceptionally high reliance on the Spirit and the Word as their primary source of instruction.
- *Premise 10* : A contextual theology can only properly be developed through a dynamic interaction of actual ministry experience, the specific leading of the Spirit and the study of the Word of God.

**A Look Beyond the Islamic Milieu**

. . . An amazing book has just been republished by William Carey Library – *Churchless Christianity* (Hoefer 2001). The author, while formerly teaching at a seminary in India, began hearing stories of Hindus who in fact were worshipping and following Jesus in the privacy of their own homes. Knowing that there are many Hindus who have

*Contextualization among Muslims, Hindus, and Buddhists, continued*

high regard for Jesus as a teacher, he set out to determine if indeed they had accepted Him as Lord and Savior or only as an enlightened guru. His quest became the basis of a doctoral dissertation in which he interviewed 80 such Hindu and Muslim families in the area of Madras, India.

Hoefer found that that a large number of these families, which have never been baptized or joined churches, indeed have a true relationship with Christ and pray and study His Word fervently. Hoefer says that most want baptism, but have never seen a baptism which is not one in the same with becoming an official member of a particular church. His conclusion after a very extensive process of interviews and statistical analysis is that in Madras there are 200,000 Hindus and Muslims who worship Jesus – an amount equal to the total number of Christians in that city!

It is instructive to note that 200 years ago, William Carey referred to Hindu followers of Jesus as "Christian Hindoos." Apparently this was due to the strong linkage in the minds of the Indians (and presumably William Carey) between being Hindu and being Indian (etymologically the word India comes from Hindia, the land of the Hindus). Rather than Hinduism being close to monotheistic faiths, it is just the opposite: adherents can worship any number of gods and goddesses. It appears that this openness allows room to exclusively worship the God of the Bible as the one true God (note the words of Joshua in Joshua 24:14-15).

In the early 1900s, Indian evangelist Sadhu Sundar Singh ran into hidden groups of Jesus followers among Hindus. As he preached the Gospel in Benares, his listeners told him of a Hindu holy man who had been preaching the same message. Singh spent the night at the man's home and heard his claim that his Hindu order had been founded long ago by the apostle Thomas, and now had up to 40,000 members. Singh later observed their services (including worship, prayer, baptism and communion) which were held in places which looked exactly like Hindu shrines and temples, minus the idols. "When Sundar tried to persuade them that they should openly declare themselves as Christians, they assured him that they were doing a more effective work as secret disciples, accepted as ordinary sadhus, but drawing men's minds toward

*Contextualization among Muslims, Hindus, and Buddhists, continued*

the true faith in readiness for the day when open discipleship became possible" (Davey 1950:80) [*sic*].

Recently, we met a man doing outreach among Buddhists, among whom there is an extremely high fusion of culture and religion. To my surprise he had taken the C1-C6 continuum and adapted it to a Buddhist context. Though it appears impossible for the Gospel to thrive inside Buddhism, might there not be millions of Buddhists who are nominal believers and who are only Buddhist due to birth and nationality? As Kraft has stated (1996:212-213), once this principle of true spiritual allegiance versus formal religion is grasped, "we begin to discover exciting possibilities for working within, say, Jewish or Islamic or Hindu or Buddhist or animistic cultures to reach people who will be culturally Jewish or Muslim or Hindu or animist to the end of their days but Christian in their faith allegiance". (Note: in his book Kraft defines Christian with a capital "C" as follower of Christ verses *christian* with a small "c" referring to the religious institution).

What is all of this leading to? Is there not blatant idolatry in traditional Hinduism? Yes, but not among those Hindu followers of Christ described by Hoefer and Davey. Is there not a denial by most Muslims that Jesus died on the cross? Yes, but not by those Muslims we have known who have put their faith in Christ. Is it not true that Jews teach the Messiah is yet to come? Yes, but thousands of Jews go to Messianic synagogues and believe, as did thousands of Jews in the first century, that Yeshua is indeed the long awaited Son of David.

We are tentatively coming to the conviction that God is doing a new thing to reach these remaining nations (*ta ethne*) dominated by mega-faiths. If Bosch had it right that faith in Christ wasn't meant to be a religion, could it be that we are witnessing some of the first fruits of vast movements where Jesus is causing the Gospel to break out of "Christianity"? Where those who know Jesus remain as a sweet fragrance inside the religion of their birth, and eventually the number of born-again adherents grows so large that a reform movement from inside that religion is birthed?

The process may be theologically messy, but we see no alternative. If we view both culture and religion as a person's own skin, we can look

*Contextualization among Muslims, Hindus, and Buddhists, continued*

beyond it to the millions of human hearts longing for God yet longing to remain in community with their own people. This is in no way universalism (the belief that in the end all will be saved). Rather, this is a call to take much more seriously Christ's final words to go into all the world – Hindu, Buddhist, Muslim, Christian – and make disciples of all nations.

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APPENDIX 43

# *A People Reborn*
# *Foundational Insights on People Movements*

Donald McGavran

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*Editor's note: What follows are excerpts from the late Donald McGavran's foreword to the English edition of Christian Keysser's classic book, A People Reborn (William Carey Library, 1980). McGavran's pen portraits and autobiographical notes reveal the extent to which, consciously or not, today's proponents of either insider movements or church-planting movements are building on foundations laid by pioneers such as Keysser, McGavran, and others in the first half of the 20th century. Note, in the final paragraph, McGavran's prescient observations about mission in the 21st century.*

[Christian Keysser] was born in Bavaria in 1877, went to Kaiser Wilhelm Land (East New Guinea) in 1899, and remained in or near Sattelberg as a missionary till 1921, when he returned to Germany.... A literal translation of [Keysser's book] is *A New Guinean Congregation*. A truer, better title is: *A People Reborn: Caring Communities, Their Birth and Development*. . . .

**People Movements to Christ**

. . . Around 1900 Keysser found himself evangelizing the Kate (pronounced Kawtai or kotte) tribe in the mountains near the sea.... Keysser's genius recognized that Christianization ought to preserve this people consciousness, and transform it into Tribal Christianity or Folk Christianity. . . .

In 1935, largely through [Waskom] Pickett's writings and lectures, I woke to a discipling of ethnic units. I accompanied him while he studied missions in Mid-India and contributed several chapters to his *Christian Missions in Mid-India*, 1938. I, too, saw that the goal was not one-by-one conversion out of the castes and tribes, but rather the conversion of social units which remained part of the caste or tribe, and continued living in their ancestral homes. For the next two decades I worked at encouraging a Satnami people movement to develop – and failed. In 1955, my *Bridges of God* called castewise or tribal movements to Christian Faith "people movements".... What Keysser, Pickett and

*A People Reborn, continued*

[Bruno] Gutmann had described in New Guinea, India and Tanganyika – *Bridges of God* – indebted only to Pickett, described in universal terms.

The discovery of all of us was that group decisions, which preserved the corporate life of the society and enabled men and women to become Christians without social dislocation, was the route by which most humans have moved to Christian Faith from non-Christian Faith, and was a good route. For all four of us, the discovery was difficult because missionaries came out of the most dedicated parts of the Western Church. They had learned that real Christians are those who individually and at great cost believe in Jesus Christ, love Him, obey His Word, and venture out alone across the seven seas to do His bidding. They believed that "one-by-one-against-the-tide" was the right, the best, and often the only way for men and women to become Christians. . . .

Keysser's discovery in 1903 should be seen against his common erroneous conviction. He broke through that mindset to see that for a people to come to Christ "with social structure intact" was the best possible way. He, of course, went on immediately to describe the way in which such a people movement should be nurtured, guarded against formalism, fed on the Word, and made strong through constant exercise of its Christian options. This is his great contribution. His book is essential reading for any who wish to understand a) that discipling ethnic units is a splendid way for multitudes to become Christian, and b) how discipling and perfecting can be done so they result in genuine Christians in a truly Christian Congregation – a true Homogeneous Unit Church.

**The Objective Thinker**

. . . The people movement really began to roll. The outlying clans and villages clamored to become Christian, precisely because they saw that the Christians had become *greatly changed for the better.* This is the fundamental reason why people movements occur. Human beings are highly intelligent. After all, man is homo sapiens. When he sees that the new order, the Church, is actually different from and *superior* to the old order, then homo sapiens in corporate decisions moves to Christian Faith. A chain reaction runs through the tribal fabric. Congregations multiply. In general, it may be said that the higher the standard of

*A People Reborn, continued*

Christianity achieved by the first groups to become Christian, the more influential is their example. Keysser, the objective thinker, saw this. . . .

**Forming a True Congregation**

[Another reason] why missiologists will profit from this book is Keysser's determined emphasis on the privilege and duty of the missionary *to form a Christian congregation out of various villages and clans.* By this he does not mean taking individuals, as separate pebbles, and forming them into a new organization called the church. Rather, he means taking the social organism, which the clan or village had been from time immemorial, and by exposing it to God's will and God's Word, and by leading it to act in a Christian fashion *transforming it into a Christian tribe*. This is not done simply by baptizing it. Hearing the Gospel, seeing the Gospel, receiving ample instruction, some of it in dramatic form, being baptized with clanal approval, and then for years led by the missionary and the Word, thinking through what in specific circumstances Christ requires the village, clan or tribe (the Christian Congregation) to do – all these steps are required to transform non-Christian social units into a Christian congregation. . . .

Dr. Keysser's adverse judgments concerning the churches in Germany must be seen as part of his convictions concerning the True Church. Throughout this volume he criticizes congregations in Germany for not being true communities, i.e. true *congregations*. . . . When in 1922 Keysser went back to Germany, he experienced culture shock in reverse. He found "churches" which as churches exercised little if any pastoral care of their members. . . . The congregations were not real communities. . . .

Today, when the establishment of caring communities in western churches has become one of the main purposes of contemporary Christianity, Keysser's comments about the German Church are particularly pertinent. They can be affirmed about the Church in most developed nations. When society becomes fragmented, individualism rages out of control and loneliness afflicts millions. The Church must provide loving, caring, powerful *communities*. Life is richest when lived in such. In the ancient world New Testament churches were such communities. Churches can again become such in New Guinea and

*A People Reborn, continued*

New York, in Tokyo and Berlin, and in short, in every land. *True Churches are functioning communities.*

. . . Professor Keysser has given the world of mission many insights which will be of great use in the coming century. In his day, animistic tribes were turning to Christ by people movements and forming genuine communities (congregations) in the Christian fold. In the twenty-first century, we shall see great segments of developing *and developed* nations turn to Christian Faith without social dislocation. They will remain real communities in becoming real congregations. Modern missiology is indebted to Christian Keysser.

APPENDIX 44

# *Missions in the 21st Century Working with Social Entrepreneurs?*

Rebecca Lewis

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*Rebecca Lewis spent eight years in Morocco on a church planting team and currently creates curricula to help young people see how they can live their lives for God's purposes.*

The challenge is this: how to catalyze an "insider movement" to Christ in a society closed to traditional mission work? For this to happen, the gospel needs to spread through pre-existing social networks, which become the "church." People should not be drawn out of their families or communities into new social structures in order to become believers. God seems to be opening a new avenue of opportunity into closed societies through working with community agents of change – entrepreneurs working for social reform.

Historically, the most successful model for achieving lasting social change has been neither government nor business but the voluntary society (also known as the "citizen sector" or "civil society"). The idea of citizens banding together to reform society took a great step forward during the Evangelical Awakening, initiated by John Wesley in the 18th century. Out of this revival, and the Second Great Awakening in the early 19th century, came hundreds of voluntary, cross-denominational associations or "societies." Founded by visionary social entrepreneurs, each society attacked a certain issue, everything from abolishing slavery to creating special "Sunday schools" to teach reading to children who worked all week. Why not harness this successful model as a vehicle for advancing God's purposes among today's least-reached people groups?

Today the door is wide open in most countries to people who would catalyze grass-roots initiatives to address social problems. During the 1990s the number of international non-profit organizations jumped from 6000 to 26,000, a growth rate of over 400%. Likewise, hundreds of thousands of national NGOs (non-government organizations) have been formed in non-Western countries. Why the sudden growth? First, since the fall of the Soviet Union, many governments have been releasing control of the economy and nurturing the private sector.

*Missions in the 21st Century, continued*

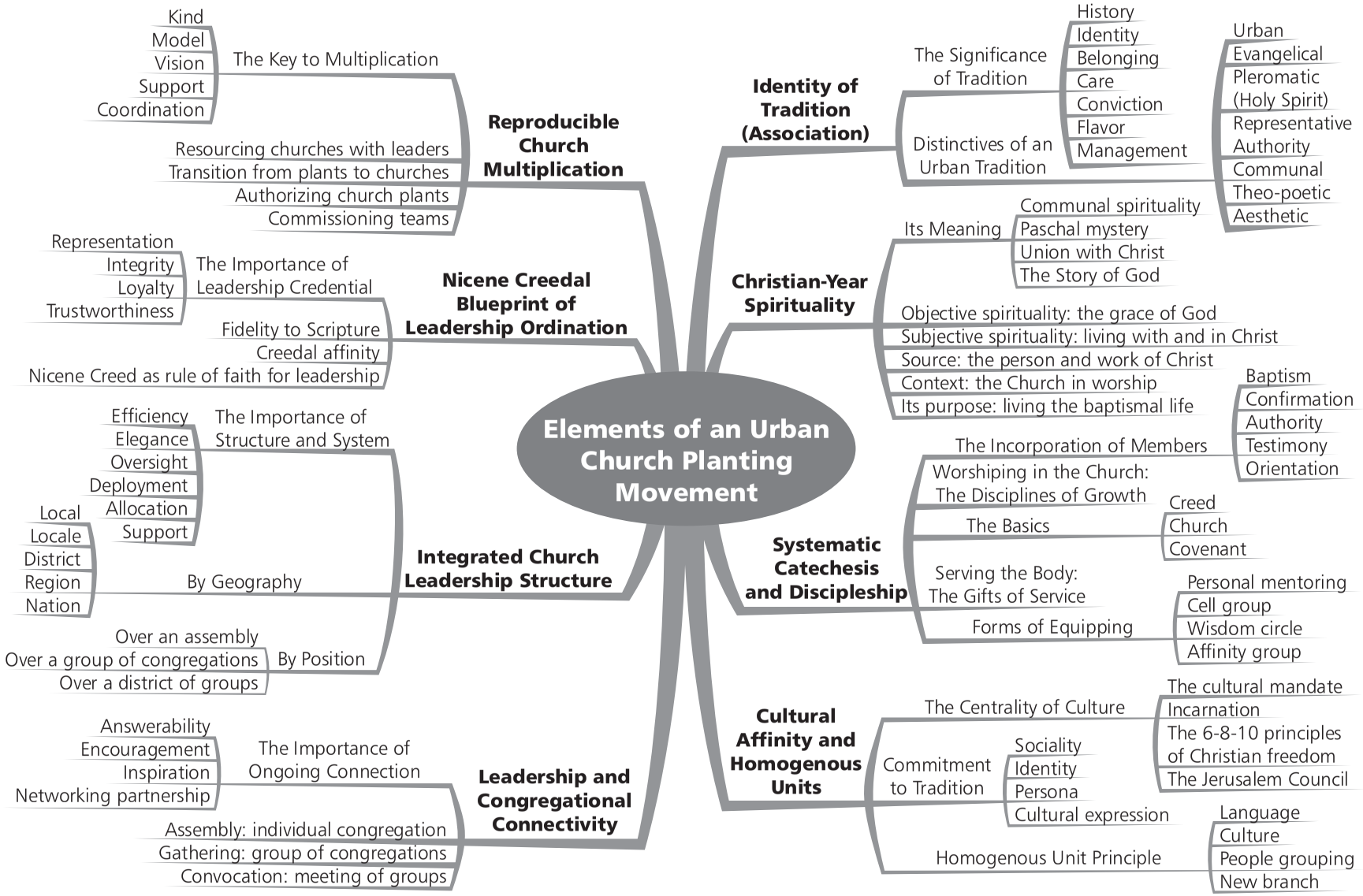
Second, social entrepreneurs and the civil society sector are now widely recognized for their success in solving formerly intractable problems.

Third, governments are increasingly embarrassed if they try to block non-profit initiatives, because a global value for "empathy" has been established by the rapidly-spreading evangelical movement and the incorporation of Christian values in secular education worldwide. Fourth, there is a new openness to change in general. As people in remote places have become exposed to the rest of the world through mass media, they are reconsidering their behavior patterns and traditional beliefs. People everywhere are putting their hope in education and valuing progress as never before. As a result, local communities, as well as national governments, are getting behind citizen organizations seeking to implement solutions to systemic problems.

If the goal is to produce insider movements to Christ, why work with social entrepreneurs? Christian workers can build extensive relationships with leaders and families within a community by assisting social entrepreneurs (whether they are believers or not) with their vision to attack a problem. These types of broad relational networks – proactively bringing change to the community – form an excellent basis for the spread of the gospel in a way that leads to insider movements. Through helping the civil sector, workers have a role that is understandable and beneficial both in the eyes of the local people and the government. Also, like Jesus, they can announce the Kingdom in the context of bringing healing to the community.

To those who would like to learn more about finding and assisting social entrepreneurs, I recommend David Bornstein's fascinating book, *How to Change the World: Social Entrepreneurs and the Power of New Ideas* (Oxford University Press, 2003).

APPENDIX 45

# *Elements of an Urban Church Planting Movement*

Rev. Dr. Don L. Davis