

I. Week 13, Church Planting Part 2

- A. Historical snapshot, George Leile
 - i. First missionary from America to go to a foreign land.
 - ii. About a decade before William Carey.
 - iii. Born on a slave plantation in Virginia around 1750.
 - iv. Sold / moved around several times in his youth.
 - v. Did not know his parents but was told that his father was a spiritual man
 - vi. Young man, had a natural fear of God that kept him back from many sins and bad company but did not understand the gospel. Relied on his good works.
 - vii. 1773, age 23, he was dramatically converted after a period of 6 months of conviction of sin and inner turmoil.
 - viii. Baptized by Matthew Moore, a white minister.
 - ix. At his conversion, he asked God to give him a work of ministry, no matter how simple or lowly it was. Genuine desire to serve God in ministry.
 - x. His white owner gave him his freedom so that he could pursue ministry.
 - xi. 1775 he was ordained as a minister and served as a bi-vocational pastor in Savannah, Georgia.
 - xii. Planted a church there while also working as a farmer and doing other side jobs to support his wife and four children.
 - xiii. Skilled preacher, although he had no formal training.
 - xiv. His style was even compared to George Whitefield.
 - xv. 1778 his master, Henry Sharp, died in the Revolutionary War, and Sharp's descendants tried to re-enslave Leile.
 - xvi. Briefly imprisoned he borrowed money that allowed him to get out of prison and leave Georgia for Jamaica. He traveled there with a British Colonel and worked for this man for 2 years to pay off his debt.
 - xvii. Jamaica was at the time under British rule and was sugar-production machine. African slaves outnumbered white people at the ratio of 20:1. The indigenous populations had mostly died off due to contact with the Spanish and British colonists.
 - xviii. He ministered in Jamaica amongst the local population and the African slaves.
 - xix. Primary ministry was in Kingston Jamaica, which is the largest city. In 1784, he had organized a church in Kingston.
 - xx. In seven years of preaching to the African slaves in Jamaica, over 500 slaves were converted.
 - xxi. Upon this initial success, Leile requested support from other churches and agencies, writing to Baptists in England about his work. Wrote a letter in 1791 requesting help.
 - xxii. He travelled around the island of Jamaica preaching to slaves and gathering them into local churches.
 - xxiii. Continued to face opposition in his ministry, as preaching to slaves was not respected or accepted by the colonists. Thrown in jail multiple times.
 - xxiv. Early 1800s, a law was enacted to forbid all preaching to the slaves and, at times, was enforced with cruel brutality, imprisonment, abuse, murder, etc.
 - xxv. He continued his ministry in Kingston and throughout Jamaica.
 - xxvi. Sent out men as preachers to Georgia, Nova Scotia, and to Africa (Sierra Leone)

- xxvii. In 1814, when the first Baptist missionaries from England arrived in Jamaica, there were 8,000 Baptist converts. By 1832, the number had grown to 20,000.
- xxviii. He died in 1828, little is known about the circumstances of his death.
- xxix. Lessons learned...
 - a. Immediately organized new believers into a church
 - b. Bi-vocational ministry due to the needs of the people
 - c. Sought to co-operate with other mission agencies
 - d. Ministry that was birthed in suffering, both as a slave in America, and then endured through suffering in the opposition that he faced in his ministry to African slaves in Jamaica.

B. Review Six Stages of the Missions Task / Church Multiplication Cycle

- i. **Draw the process on the board.**
- ii. **Sequential but not mutually exclusive.**
- iii. First, we must **engage** the unreached with the gospel
 - a. Finding ways to get to them, live among them and get to know them.
 - b. Include things like business as mission, tent-making.
 - c. *Missionary is a learner, learning new language, new culture, etc.*
 - d. *Willing to try new foods.*
 - e. *Willing to adjust cultural practices.*
 - f. *Aware of ethnocentric tendencies.*
- iv. Second, we must **evangelize**.
 - a. Share the gospel in language they can understand and challenge them to repent and believe.
 - b. Include Scripture translation, if not already present.
 - c. *Missionary is an evangelist.*
 - d. *Someone who knows the gospel, abundantly sharing the gospel with people that he or she meets.*
 - e. *Evangelistic Bible study with a small group.*
- v. Third, we must **disciple**.
 - a. Disciple new believers so that they grow to reflect and represent Christ.
 - b. *What is a disciple?* Disciple is a follower of Christ.
 - c. *Missionary is a teacher.*
 - d. *Teaching doctrine and life. Doctrine is for living.*
 - e. *Gospel. Discipleship. How to study the Bible. Prayer and fasting. Stewardship. Baptism / Lord's Supper. Assurance of salvation. Nature and function of the church.*
 - f. *Bible studies.*
- vi. Fourth, we must plant healthy churches that continue the work of evangelizing their area and that reproduce and multiply. **Church-plant**.
 - a. A New Testament church is a group of baptized believers in Jesus Christ who assemble together regularly and who are committed to one another

to be the body of Christ together, *under the authority of the Scriptures and the leadership of the elders.*

- b. *Being the body of Christ together includes...*
 - i. Evangelism – clear understanding of the gospel
 - ii. Discipleship – clear focus on making more disciples, Matt. 28
 - iii. Membership – particular group of people marked out.
 - iv. Leadership (training elders/deacons, Eph. 4).
 - v. Teaching and preaching - A church submits to the inerrant word of God as the ultimate authority for all that it believes and does. I Timothy 4 – preach the word.
 - vi. Ordinances – Lord’s Supper and Baptism
 - vii. Worship – Col 3, singing songs; exalting Christ
 - viii. Prayer – Acts 2:42
 - ix. Fellowship – Acts 2:42
 - x. Accountability and discipline – Matthew 18:15-20, I Cor. 5
 - xi. Giving – I Cor. 16:1-4
 - xii. Mission. A church embraces its responsibility to fulfill the Great Commission, both locally and globally, from the beginning of its existence as a church.
- c. *Missionary is a developer / trainer.*
- d. *Missionary guides the new believers to self-identify as a church.*
- e. Church Locations
 - i. Traditional / Western church meeting in a building
 - ii. Cell church – groups of believers that meet in different locations united under one pastor or elder board
 - iii. House church – autonomous churches that meet in homes, usually consisting of 20-30 members
- f. Church Leadership Models
 - i. Where did the pastors for the churches come from in Paul’s ministry? Which churches did Paul pastor? Did Paul send for leaders from Jerusalem?
 - ii. Plant-and-pastor – Not wrong, but should not be the norm
 - iii. Apostolic model – planting and moving on, raising up pastors from the church.
- vii. Fifth, we must train leaders for those churches, and we must train people who can keep training leaders whether we are there or not. **Train leaders**
 - a. *Missionary is a mentor/partner.*
 - b. *2 Timothy 2:2 – training elders / leaders who will be able to train others*
 - c. *Missionary models leadership from the very beginning.*
- viii. Sixth, we must work ourselves out of a job and partner with these new churches to move on to other places and people groups that need the gospel. **Phase-out**
 - a. *Missionary is a mentor/partner.*
 - b. *Missionary models leadership from the very beginning.*
 - c. *Acts 20:20-35.*

- d. *Paul entrusts the believers to God, commends them to God, even in the face of fierce wolves and false teachers.*
 - e. *Missionary must trust that God will build his church.*
- ix. Summary Points...
- a. *The cycle of church planting is to continue until Christ returns.*
 - b. *Reproducibility and contextualization are key. Indigeneity.*
 - c. *Real world process is not as simple or segmented.*
 - d. *Implication for missionaries. Who do we send?*
 - i. *Vibrant personal relationship with Jesus.*
 - ii. *Heart for the nations.*
 - iii. *Willingness to travel / learn new cultures.*
 - iv. *Understand the gospel.*
 - v. *Able to disciple new believers.*
 - vi. *Healthy ecclesiology.*
 - vii. *Able to train leaders.*
- C. Keeping the Main Thing the Main Thing
- i. Before we discuss some of the different church-planting methods in use today, let's remember a few things:
 - a. Diversity in missionary approaches because of the divergence in missionaries (Bethel, Stirring, Presbyterian, Cow Creek, cults, Catholic etc.)
 - b. Gracious and humble interaction
 - c. But we must insist on clarity on key gospel issues and the church
 - ii. Galatians 1:6-9 – Different gospel is accursed, Jesus + Judaism = different gospel
 - iii. 2 Corinthians 11:1-4 – different gospel leads the Corinthians away from sincere and pure devotion to Christ
 - iv. Faithfulness to Christ and the gospel must be paramount.
 - v. Other goals and strategies should be held loosely and re-evaluated and submitted to the leading of the Spirit and the accountability of the church
- D. Church Planting Movements
- i. Church Planting Movements and David Garrison, IMB Vice President, 1998
 - ii. *A simple, concise definition of a Church Planting Movement (CPM) is a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment.*
 - iii. More than “evangelism that results in new churches”.
 - iv. More than revival of existing churches.
 - v. Emphasis on the indigenous churches taking over the momentum for propagation of the gospel and the planting of new churches – good emphasis.

- vi. Specific in targeting a rapid and exponential growth – descriptive of what has happened in many areas
 - vii. Ten Universal Factors
 - a. Prayer – focused, intentional prayer for progress of the gospel
 - b. Abundant evangelism – reaping what you sow, harvest principle
 - c. Intentional church planting – vision for a movement to start from the outset
 - d. Scriptural authority – focus on obedience to God’s Word as ultimate authority
 - e. Local leadership – phasing out from the very beginning, Modeling, Assisting, Watching, Leaving
 - f. Lay leadership – bi-vocational, lay leadership in house churches
 - g. Cell or house churches – vast majority are worshipping in small groups, 10-30 members that meet in a home or a storefront building.
 - h. Churches planting churches – planting churches is part of the DNA of new churches. New believers are immediately encouraged to share their faith.
 - i. Rapid reproduction – goal is multiplicative church growth, often look for certain number of 4th generation churches before qualifying a work as a CPM.
 - j. Healthy churches – worship, evangelism, discipleship, ministry, and fellowship.
 - viii. Good to be intentional about goals from the beginning but ultimate evaluation of a work must be based on faithfulness to the gospel and not on the speed at which the work grows.
 - ix. Missionaries must have a good handle on the gospel and the church.
- E. Disciple Making Movements
- i. Gather together interested people to study the Bible.
 - ii. 20-25 week discovery Bible study
 - iii. At the end of the Bible study, the group decides whether to continue or not.
 - iv. De-emphasize the need for trained leadership. Group is self-led.
 - v. Blurs the line between believers and unbelievers.
 - vi. Need for speed evaluated.
- F. Insider Movements, C1-C6 scale
- i. Under-contextualization....importing Western culture....
 - ii. What Not to Do, the African Queen scene, 1951 movie
 - iii. Over-contextualization....syncretism
 - iv. C1-C6 scale, 1998, John Travis.
 - v. Started as a way to describe what actually exists. Descriptive. Now sometimes used as prescriptive for what we should do. John Travis

- vi. This spectrum has been heavily debated and written about in missions circles for the last 20.
- vii. Set up by a guy who is pro-Insider movement.
- viii. The C1-C6 spectrum compares and contrasts types of Christ-centered communities in the Muslim world.
- ix. Attempts to address enormous diversity
- x. Purpose is to help CP and MBB determine which model is the best fit in a given context
- xi. All six are found in the Muslim world.

The C1–C6 Spectrum

	C1	C2	C3	C4	C5	C6
<i>Christ-Centered Community Description</i>	A church foreign to the Muslim community in both culture and language	C1 in form but speaking the language used by Muslims, though their religious terminology is distinctively non-Muslim	C2 using non-Islamic cultural elements (e.g., dress, music, diet, arts)	C3 with some Biblically acceptable Islamic practices	C4 with a “Muslim follower of Jesus” self-identity	Secret Believers, may or may not be active members in the religious life of the Muslim community
<i>Self-Identity</i>	“Christian”	“Christian”	“Christian”	“Follower of Isa”	“Muslim follower of Jesus”	<i>Privately:</i> “Christian,” or “Follower of Isa,” or “Muslim follower of Jesus”
<i>Muslim Perception</i>	Christian	Christian	Christian	A <i>kind of</i> Christian	A <i>strange kind of</i> Muslim	Muslim

- xii. C1 – traditional Church using outsider language (Orthodox, Catholic, Protestant). Thousands of C1 churches are found in Muslim lands today. C1 believers call themselves “Christians”. Many reflect Western culture.
- xiii. C2 – essentially the same as C1 except for language. Though insider language, religious vocabulary is probably non-Islamic. Cultural gap between Muslims and C2. Majority of churches located in the Muslim world are C1 or C2. C2 believers call themselves “Christians”.
- xiv. C3 – contextualized Christ-centered communities using insider language and religiously neutral insider culture forms. Religiously neutral forms may include

folk music, ethnic dress, artwork, etc. Islamic elements (where present) are “filtered out” so as to use purely cultural forms.

- xv. C4 – contextualized Christ-Centered communities using insider language and biblically permissible cultural and Islamic forms. C4 believers identify themselves as “followers of Isa the Messiah” (or something similar). Not see as Muslim by the Muslim communities. Meetings not held in church buildings.
 - xvi. C5 – Christ-centered communities of “Messianic Muslims” who have accepted Jesus as Lord and Savior. Believers remain legally and socially within the community of Islam. Somewhat similar to the Messianic Jewish movement. Aspects of Islamic theology which are incompatible with the Bible are rejected, or reinterpreted if possible. Unsaved Muslims may see C5 believers as theologically deviant and may eventually expel them from the community of Islam. Usually, C5 believers remain in the mosque and do not change their ID card.
 - xvii. C6 – small Christ-centered communities of secret/underground believers. Similar to persecuted believers suffering under totalitarian regimes. Due to fear, isolation, or threat of extreme governmental/community legal action or retaliation, C6 believers worship Christ secretly.
 - xviii. Phil Parshall, “Danger! New Directions in Contextualization.” *Evangelical Missions Quarterly* (October 1998), 404-410.
- I.
- xix. Phil Parshall’s Contextualized Model
 - a. 1975
 - b. Friday worship
 - c. Wash before entering
 - d. Leave shoes at door
 - e. Teacher / worshipers sit on mats on the floor
 - f. No baptism until a group is ready
 - xx. Survey of C5 Experiment after 20 years
 - a. 97% say Jesus is the only Savior
 - b. 100% pray to Jesus for forgiveness
 - c. 76% meet weekly for Christian worship
 - d. 55% believe in the Trinity
 - e. 50% go to Mosque
 - f. 96% say Koran was given by God
 - g. 66% say the Koran is the most important
 - h. 45% say they feel at peace hearing the Koran
 - xxi. Phil Parshall’s Guidelines
 - a. Be aware of the danger of syncretism
 - b. Affirm the uniqueness of Christ
 - c. Study Islam in depth
 - d. Experiment with ways to remove cultural barriers

- e. Monitor your experiment carefully

C5 believer remains in the mosque, as part of the Muslim community.
C5 believer self-identifies as a Muslim
Others would describe a C5 believers as a Muslim.

Remember that this began as a descriptive spectrum.
What actually exists.

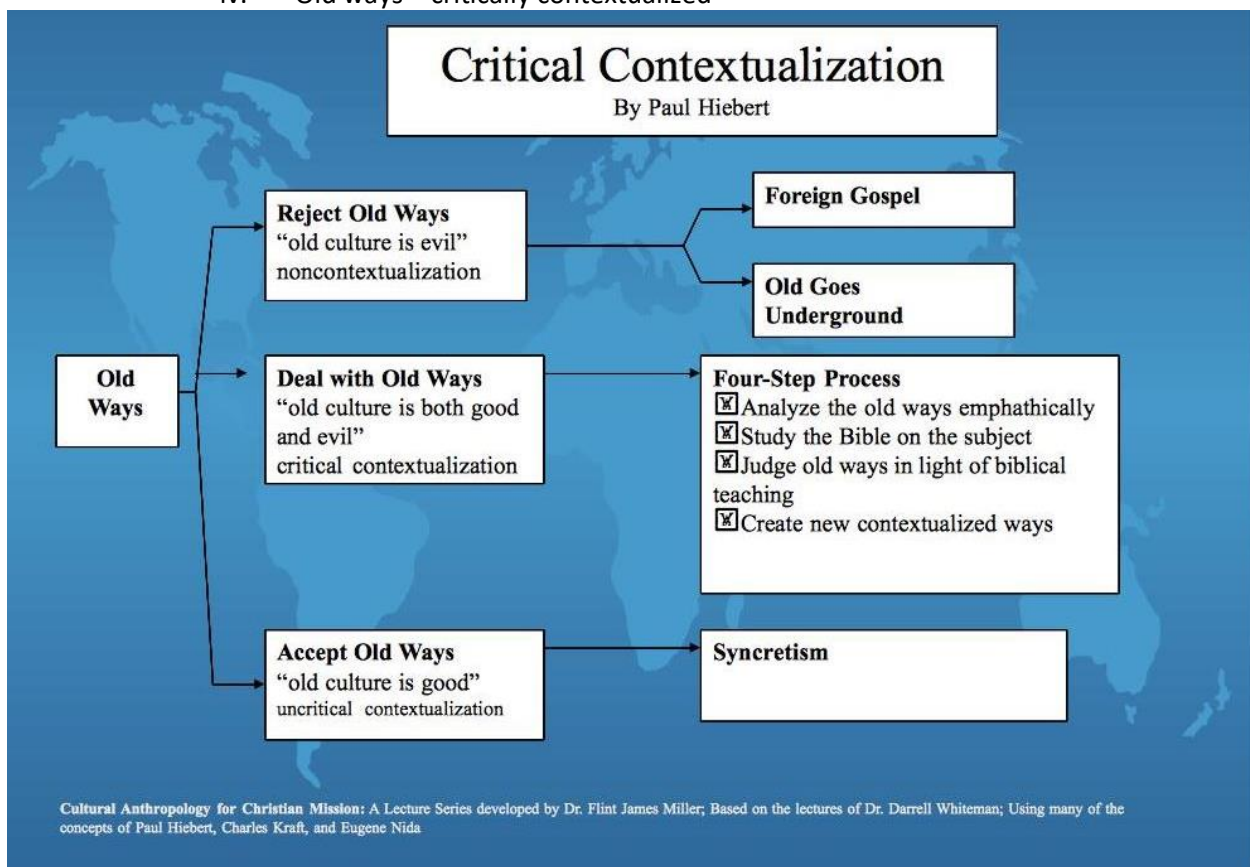
Is it possible for a genuine believer to be C5? *Yes.*

Is it healthy, sustainable model to aim for C5 believers? *No.*

Is it a wise practice for missionaries to identify as C5 believers? *No.*

G. Critical Contextualization model

- i. Recall the discussion of culture. Mixture of good and evil.
- ii. Old ways – rejected
- iii. Old ways – accepted
- iv. Old ways – critically contextualized



H. Application

- i. We must be clear about the gospel!
- ii. We must be clear about the nature of the church.