

More Healthy Disciples In More Healthy Churches



**Training For Christians Who Desire
More And Better Local Churches**

By Bob Nelson

**Practical Theology 3279 Church Growth, April 2010 edition, (Revised Apr 27,2010)
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To My Students

May they:

**Learn to recognize health in disciples and churches.
Learn to research facts in both church and neighborhood.
Learn to plan for improvements in church health.**

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Preface

My prayer: May we be humble, think clearly, be utterly honest, work hard and trust God absolutely.

Much useful information has been gained since the early days of the church growth movement. After an over-emphasis on a success motive, recent authors are bringing a needed corrective to this trend by focusing more on health than growth. We remain indebted however to those who have gone before us and reminded the church to be both diligent and intelligent in seeking to bring the gospel to the unsaved.

In trying to tap the lessons learned in the past I am especially grateful to Donald McGavran's early call to dispel the "fog" regarding the numerical growth of the Church. It is, after all, a very precious Church that our Lord Jesus is building. The local church we want to see grow is really Christ's local church, not ours. Therefore we need to remain humble. He is the one who is building it, not us. Even the role that we have is the part that he has assigned to us. Unfortunately it is easy to lose sight of this as we desire to be successful as pastors, leaders, and cross cultural workers. The result can be too much pride in our successes, or on the other hand, too much depression after our failures.

The "fog" that McGavran referred to is best dispelled if we are willing to think clearly. In societies where face-saving is so highly valued this is often difficult, and it is sometimes even considered improper to push too hard for accurate information. In this situation in which unspoken communication abounds it is easy to make assumptions about the health and growth of churches that are really not accurate. As an example, for years I heard pastors in our denomination speak with a little jealousy about the success of a few large charismatic churches in our city. The assumption they made was that if you wanted to have a big church you should follow the examples of these churches. Yet a methodical study by my students showed that the largest church by far was the Bible Baptist church, which is definitely not in the charismatic category! We should have the minds of clear thinking scientists who are constantly seeking verifiable truth.

This leads us to a third ingredient to help dispel the "fog", namely, the need to be utterly honest. I wish I did not have to mention this, however, my teaching experience has shown that some students are willing to take shortcuts and to make up data in order to complete assignments by deadlines. Part of the blame rests on a system that expects students to take loads of 25 or more units per semester, making it impossible for them to schedule the number of hours needed for homework. Unfortunately, if a student makes up data while in a school situation, then there is less hope for him after graduation to dispel the "fog" regarding his future church's real situation.

To get good information about a church or a community takes hard work. Significant effort is required just to set up a useful research project or design a survey form. Then it takes more time and effort to actually do the research. And I have found that the final step of creating a useful report from the data gained can be tedious indeed. Yet unless we do this hard work we will continue to live by assumptions and by past experiences alone. I believe as children of God we should act with intention,

intelligence and diligence. As we look for others who are lost we should exert the efforts expected of a motivated rescue operation.

And finally I am reminded of our need to trust God absolutely. Perhaps in spite of our efforts, our local church does not grow and we don't know why. Perhaps instead of growth there is persecution from outside, moral failure within, or some groups that split off to follow a dynamic leader. Let us maintain our trust in Christ alone who knows his sheep and will preserve them.

I love the mental picture of David fighting the bear or the lion to save the sheep. Both strength and clear thinking was needed! Yet later on he told King Saul that it was God who saved him from the claws of those animals. (1 Sam 17:34-37) Let us also have that combination of both self-effort and God-trust while working in Christ's church. We too will use our brains, our strength and our will to be good shepherds to the best of our ability. And at the same time we too will have the humble trust that acknowledges that only God is sovereign and is building his kingdom in his own time and in his own ways.

The purpose of this book is to contribute to the growth of Christ's Church by motivating, educating and equipping every responsive student in my classroom.

I desire to *motivate* students;

to contribute to the growth of Christ's Church.

I desire to *educate* students regarding;

some important principles from the church growth movement,
and some useful definitions of health, both for disciples and for churches.

And I desire to *equip* students to contribute to the growth of Christ's Church;

by giving them experiences of reproducible disciple-making activities,
by expecting them to do accurate and relevant research,
by helping them learn to evaluate and plan for improved health of disciples,
by teaching them to evaluate and plan for improvement in the health of churches,
by challenging them to seek local church reproduction,
and by promoting the need for interdenominational unity in the name of Christ.

Sincerely,
Bob Nelson

Introduction

These lessons were created for use in a formal academic setting in which the class met for one three-hour session each week. These long sessions allowed us to create an environment in which the students could practice some aspects of “doing church,” while learning about healthy discipleship and church growth. Therefore a minimum of class time was spent in lecture and a maximum in learning to use some of the tools that are available.

Because the healthy church is by definition a fellowship of sincere believers, some time was spent in accountability groups of two or three students each.

Because we as disciples should be healthy, time was spent learning to analyze spiritual health in ourselves and others.

Because the local church should be corporately healthy, we practiced using a church health self-evaluation form based on Christian Schwarz’ studies.

Because the local church exists in a real world, the students were required to do an actual survey in a real neighborhood.

And because a healthy and growing church cannot proactively change with out basic planning, many lessons consisted of modeling such planning regarding various topics that affect church health.

I hope these lessons can be useful to the students in their own churches in the future, whether they be house churches or mega churches. In light of this I have avoided detailed prescriptions of how to “do church.” Instead I wanted material that will train the students to use research as an effective spade to reveal and evaluate the realities that surround them. I also wanted the Church Health Self-evaluation Form to serve them like a compass to point the way year after year toward continuing church health. Hopefully these will be useful tools in bringing their churches to greater health and natural reproduction. If they can learn to use the spade without fear and the compass with courage then I will be pleased indeed. And if they can use the lessons to teach others the use of these tools, so much the better.

In trying to produce material that may also be useful for a church setting these lessons are intentionally brief and simplified. Multiple books have been written by others about the topics covered in any one of these lessons. On the other hand, since the academic requirements of a college require a certain level of intellectual expectations I have also included some optional reading assignments and other resources in the appendices for use in school situations.

A note about markings.

1. Activities marked with a trophy [%] are considered advanced level.
2. Skills considered most important for the student to learn are marked with a key [Ñ]
3. The skill accomplishment level is to be determined via:
 - = A verbal check after students do the skill in class.
 - = Honor system report of accomplishment on a quiz.
 - = Submission of a group report.
 - H = Submission of required homework.
4. In many places the teacher will need to write things on a chalkboard for students to copy into their notebooks. The outline in the lessons would be a logical thing to give to the students. I have also highlighted in yellow some ideas that I think are important as an aid to such teachers.

SECTION 1: KNOW THE IMPORTANCE OF HEALTHY DISCIPLES AND CHURCHES!

The lessons in this section provide a foundation of definitions and principles that will be useful in understanding the lessons on research and planning which will follow.

The first step towards church growth is to remind ourselves that disciple-making is our primary concern. This is based on the intentions, work and command of Jesus. We believe that his command to make disciples implies that those disciples would be *true* disciples, what we will call *healthy* disciples in these lessons. A description of a healthy disciple is therefore given so that we can do better than just use words like “church members” or “attendees” to describe what we believe Christ wants us to make.

In this section we will also describe the unchanging essence of the church, in contrast to its many and various kinds of structures. This will help us later as we establish our priorities for making the many practical decisions a church faces regarding programming and budgeting.

Lesson 1 The Reproducing Church Belongs To Christ.

Purpose: To introduce the idea that Christ's church is continually reproducing itself and also to learn about each other as students and teacher.

Memory verse:

Matt 16:18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

Introduction:

In the parable of the tenants in Luke 20:9-19 we are told about a landowner who went away for a long time. When he sent for his share of the harvest, his messengers were beaten and abused. He even sent his son, but the farmers killed him hoping to keep all of the harvest for themselves. They did not admit that the vineyard really did not belong to them and therefore they were punished. This harsh story was told against the leaders of the Jewish people, but there is a lesson for us also. It is possible for us to desire large and successful churches so that we can be famous and receive honor for ourselves. We must always remember that *the growth of the church is for Christ's honor because the Church all belongs to him.*

The Reproducing Church Started With Christ

We will be discussing church health and church growth in these lessons. You have heard about churches that have grown to include thousands and tens of thousands of members. It is tempting to look with too much awe at the men and women who started these churches and think that what they did is something that somehow stands alone in history.

However if we talk to these same leaders they would probably remind us that the work that they do is only a small part of Christianity. It is really Christ that they are working so hard for. *In every generation Christ has raised up people to carry on the business of the Church, but the first generation of disciples started with Christ himself.*

Christ spoke of the need for his own death in order to have spiritual reproduction in John 12:23-24. "Jesus replied, 'The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.'" The disciples did not yet see the value of what Jesus was doing on earth, but *he* did. Mark records the time when Jesus told of his suffering, death and resurrection (Mk 8:31-33). Peter, like others, didn't think that Jesus should have that attitude and told him so. *But when Jesus turned, and saw his disciples, he rebuked Peter for not having a mind for the things of God. Jesus saw his disciples as worth dying for! Do we?*

John 12:25-26 continues, "The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me."

Christ's victory in and through death on the cross intrigues and attracts us just as he said it would in John 12:32 "But I, when I am lifted up from the earth, will draw all men to myself." Christ started the church, and then he passed the work on to his disciples as seen in John 20:21, "Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." So the apostles preached, and people came to salvation in Christ, and the church continued to expand. Although men did the evangelizing, Christ himself was still involved. Acts 2:47 says, "And the Lord added to their number daily those who were being saved".

The church has continued reproducing herself around the globe. And although there are many methods of starting and organizing local churches, there is still only one founder and foundation, Jesus Christ. Remember Paul's words in 1 Cor 3:10-12, "By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. "

The Reproducing Church Continues Through Us.

The fact that the reproducing church does not start with us but continues through us is both humbling and challenging. Suppose that God granted us to "start" a church that grew into thousands of multiplying cell groups. That would be great! But it would still be only a continuation of the Church that Jesus started. It would not in that sense be a church "start" but a church "continuation."

On the other hand it is challenging to realize that God entrusts us with so great a task as continuing the Church of Christ in our time and place. We will need to be able to say to new disciples as Paul did to the Corinthians "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1).

What kind of example are we? Take time to discuss what it is like for you to be a follower of Christ.

<p>Small Group Discussion About Who We Are As Individual Christians.</p> <p>Describe yourself as an individual person.</p> <p>Your name, age, and some adjectives that describe you.</p> <p>Rank the following according to how much they interest you?</p> <p>___ Things ___ Ideas ___ People</p> <p>Describe yourself as a Christian.</p> <p>How long have you known the gospel?</p> <p>Tell about your spiritual walk with Jesus the past few weeks.</p> <p>Frequency of Bible study. (often or seldom?)</p> <p>Level of obedience to what you learn in the Bible. (high to low?)</p> <p>Would you like more people to become like you? Why or why not?</p>

Now describe the local church you have been attending the most or know most about.

Small Group Discussion About The Churches We Attend.

Describe your church.

Describe the meetings you attend: eg. Kind of meetings, schedules, location, number of people attending and type of people attending.

Describe your own feelings about the church.

What do you like most? Least?

What motivates you to attend or bring your friends to church?

What hinders you from bringing friends?

Reproducibility Is Important In Disciple-making and Church Growth.

One of the basic principles in the church growth movement is that **the fastest growth comes when we have multiplication of churches rather than addition.** Here is an example: If one person could start a new church every two years then in four years he could have added one more church to the first one he started and now have two churches. But if he started one church in two years which was reproducible, then both he and it could have started another church during the second two years. This is **multiplication rather than addition, and requires that the way things are done is reproducible.**

[Optional Activity #1 would fit here.]

The concept of reproducibility applies to many aspects of disciple-making. In evangelism, for instance, we should teach the new convert to do the same evangelizing as what we do. Regarding our devotional studies, we can share with our friends what we are doing so that they will know how to study God's word too.

A Demonstration Of The Principle Of "Reproducibility in Training."

The teacher will teach a skill reproducibly (Example: taking an ID picture or tying a knot.)

a. Explain the skill and its usefulness.

b. Establish the expectation that the learner will then teach what he has learned. Decide who will learn first and who he will teach next and who that person will teach and so forth. In a small group go "around the circle" so that everyone learns and then teaches the next person. [In a large group choose a skill in which both reproduction and multiplication can take place. Ie. after a person has finished teaching one person both he and the learner find new people to teach and so on until the whole group is taught. Make sure you have on hand any extra resources needed for many people teaching at the same time.]

c. Teach the skill to the first student. Tell him to watch carefully and remember so he can teach the next person.

d. Observe and give help as needed while he teaches the next person, who teaches the next person etc.

Discussion and Evaluation:

Would this teaching have been faster or slower if the teacher had taught everyone simultaneously?

How important was it that the student knew in advance that he would be able to teach the skill, not merely be able to do it?

Pros And Cons Regarding Reproducibility In Training.

Reproducibility in training has both advantages and disadvantages.

The advantage is that people will learn both how to do the skill and also how to teach another person to do it. The task of teaching a skill to many people will be shared by more and more people because the students are able to become teachers themselves.

One disadvantage is that the first teacher loses control of the quality of the teaching, for better or worse. If, for instance, the skill is painting perhaps the student just isn't as good as the art teacher. When that student becomes a teacher he would not be able to paint examples as well for the next generation of students. The first teacher is not there any more to demonstrate with his great skill.

On the other hand, occasionally the student is better than the teacher. For example, in cross cultural disciple-making the second generation of teachers would almost always be more fluent in the local language and more culturally sensitive than the missionary coming from the outside.

Another disadvantage arises because not everyone has the same talent, personality or resources as the first teacher. Because of this inequality we do not expect a deaf person in the church to learn and then teach singing, or a poor person to learn and teach skills that cost more than he can afford.

And finally, if the training is mostly about knowledge, then it is more efficient to use the lecture style in the classroom or perhaps some type of mass media.

Reproducibility In A Church

The New Testament speaks of reproducibility in how the church is educated. Christ said his disciples would follow his example of being sent; cf John 20:21, 17:18. And Paul clearly expects people to not just hear his teaching but to act on it and then pass it on as he himself has done. Cf. 2 Tim. 2:2 and 1 Cor 15:3 a, 1 Cor 11:1-2, Phil 3:17, Phil 4:9, and 2 Thes 3:7-9.

Skill (10min): Understanding Reproducibility In The Local Church. ○

Discuss how reproducibility could work in the local church.

What skills are needed in your church meetings? How are they taught?

What would change if they were taught reproducibly?

Summary

It is appropriate to begin our study of church growth with a reminder that the growth that we as churches desire is the growth of the "body of Christ". We did not

start the church, Christ did. And we do not start new churches from nothing, but rather we go to a new place and reproduce what we have already experienced ourselves.

Optional Activities

1. Small Group Discussion on Reproducibility in Family Life Activities.

Answer the questions; "What is something you learned from your parents that you could teach to your children?"

Lesson 2 It Is God's Will To Make More Disciples.

Purpose: To examine our commitment to helping accomplish God's will regarding disciple-making.

Memory verse:

Luke 19:10 For the Son of Man came to seek and to save what was lost.

Accountability pairs.

Read 1 Jn 2:15-16 about lust and pride. Discuss briefly and then pray for each other.

Introductory Story: Two Farmers Who Planted Seed.

Two farmers went to the store and bought seed for their fields.

The first farmer went home and planted the seed but then never went back to the field again! His neighbors saw this and were amazed. They said that anyone who didn't take care of the crop and dream of a good harvest wasn't a real farmer.

The second farmer went home, planted the seed and cared for the crop as it grew. He slept well at night knowing that both the life of the plants and the life of his family were in God's hands. At harvest time he and his family worked hard to bring in the crop and rejoiced with their neighbors at what God had allowed.

Is there a lesson here for your church? Just as every real farmer works for a harvest, not just a planting, in the same way, a church that is working for Christ's glory is not satisfied with just giving the good news to people, but desires that there will be a harvest of healthy disciples whose lives bring honor to the kingdom of God.

Is God Concerned About Results?

Donald McGavran was a missionary in India who believed that God is a God of the harvest, not just of the planting and watering. He said that if God is really concerned about results then missionaries should be too. He thought that they should become more serious and more professional in their spiritual farming. He reminded the leaders of churches that we should align ourselves with what God wills even if it is different than our past traditions.

God wants us to make more disciples; and disciples are countable people. Therefore we should want quantity growth, not just quality growth. We should not be satisfied until we have more new disciples.

Discussion: What Are Current Church Attitudes And Actions Regarding Growth?

In groups of two or three, take turns discussing what people in your own church say and do to accomplish numerical growth.

1. Attitudes: What have you heard people “say” about growth and outreach? Do they want it? Do the people talk about it?
2. Actions: What activities have you actually seen people “do” to make more disciples? Do some of them evangelize? How often? Do some invite friends to come?

McGavran said that a “Search” theology was inadequate because the Bible teaches a “Find” theology. What did he mean? We see in the parable of the lost sheep and the lost coin that God has set the example of not just searching, but of searching diligently until the lost object is found. Both energy and wisdom are used in the search process.

This is in contrast to a fatalistic attitude that says that God will save people if and when he wants to, and therefore we don’t need to evangelize. There may be churches who think that our job is only to give the good news, and not to be concerned if people are responsive or not. But McGavran and others said that that would not be good mission work. If the people are not responsive in a particular city, then the missionary should expand the mission work somewhere else until they find people who respond positively.

In a similar way, mission hospitals and orphanages are good because we can show love to our fellow man. But they are not as good as they should be if they don't result in evangelism and disciple-making. Since Jesus came to earth to save the lost from eternal death, we can’t ignore evangelism. We shouldn’t think we can just live good lives and expect people who see us to be saved. They need to know about Jesus.

Discussion: Improve Church Attitudes Regarding Searching For The Lost.

Give two or three ways that a church could change from a “Search” to a “Search until we find” mentality. Things to think about: Do church goals include making disciples? Could more time commitment be expected for evangelism? Could the church be more persistent in the promotion of disciple-making? Could announcements be modified to help people see the connection of various church activities to the disciple-making process?

God Earnestly Wants People To Be Saved Rather Than To Perish.

Christians have been taught to pray for our Father's kingdom to come and his will to be done on earth as it is in heaven. (Mat.6:9-13, Luke 11:1-4) What is God's will regarding disciples? **The biblical evidence is abundant and clear that God wants people to repent and be saved.**

God sent his Son to save the world (Jn 3:16-17). An angel announced that baby Jesus would grow up and save his people from their sin (Mt. 1:21; Lk 1:68). Jesus himself said that he came to seek and save those who are lost (Lk 19:10; Jn 12:47; cf. 1Tim 1:15). He didn't come to just examine their miserable condition!

Bible stories about finding the lost sheep and the lost coin show how much God loves us and rejoices to see sinners repent. [Read Ezek.34:11-12 and Lk.15:1-10 in class.] In the parable of the prodigal son, the son who has sinned "comes to his senses" and returns to his home (Lk. 15: 11-31). In Luke 19 Jesus visited Zachaeus the tax-collector resulting in his repentance from greed and cheating. **A sinner who repents and turns home by faith to his heavenly Father is a true and healthy disciple. This is God's will.**

Evangelism Is Important Because Jesus Will Rule Over Every People Group.

How extensive is the rule of Jesus? Is it limited to the Jewish people? No, **Jesus has been given authority over everyone everywhere.**

Jesus said, "All authority in heaven and on earth has been given to me" (Matt 28:18). The Bible also says that there will come a time when Jesus will judge the whole earth. Matt 25:31-34 says "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats."

Jesus said that his followers would be his witnesses to the uttermost parts of the earth (Acts 1:8; Acts 13: 46-47) and should make disciples of all nations. (Mt 28:18-20; Mk 16:15) The Bible says that Christ will be praised by people everywhere (1 Tim 6:14-15; Rev 17:14).

Authors in the church growth movement noticed that **the word "ethne" which is translated "nations" in Matt 28:19 [and "Gentiles" in Matt 4:15] can also be translated "peoples", and so they encourage us to find "people groups" to work in.** There may be many people groups within one nation. These groups may be people with the same racial background, the same social class or, most commonly, people speaking the same language. No matter how the group is defined, the important question is, "Have they received the gospel message yet?" **Christians today are doing all we can to find any "unreached" people groups and bring them the good news of salvation.**

Skill (5min): Recognize People Groups Near Your Church. ○

What are the people groups near your church? Racial? Social? Language?

Do you know of any that are unreached with the good news?

God Expects Us To Work Hard On His Behalf.

Jesus compared the kingdom of heaven to finding a hidden treasure, to buying a valuable pearl, and to fishing with a large net (Mt.13:44-50). In each case, people used what resources they needed, maybe everything they had, in order to gain the desired objective. They didn't just look at the opportunity, they acted on it. We can understand these stories in two ways. First of all, Jesus himself was willing to sacrifice even his own life, so that the kingdom of saved disciples could be obtained.

Secondly, we ourselves read these parables and wonder what is worth giving everything for? Mark 8:36 is very challenging when it says, "What good is it for a man to gain the whole world, yet forfeit his soul?" Our own eternal salvation is worth giving everything for. But how about the salvation of other people? We may need to exert greater effort and make more sacrifices to bring other disciples into his kingdom.

Jesus told his disciples to pray and ask for workers in the harvest (Mt 9:36 – 38). Whether God answers such prayer by sending us ourselves or by sending someone else, the harvest will always require work!

The parable of the three managers entrusted with money (Mat. 25:13-45 esp 13-30) describes good and bad responses to Christ as King. He is portrayed as an owner of a large estate who puts large amounts of his wealth into the hands of his servants to take care of until he returns from a trip. What was the agreement? In Matthew it only says that the money was "entrusted" to them and that they would "settle accounts" when he returned. No instructions were given about how to use it. The assumption was that they would use the owner's resources as wisely as possible to gain an increase in the wealth of the owner. In the parallel story in Luke 19 it specifically says that they were to make the money grow.

What happened at the time of settlement? The servants who actively pursued a gain for the owner's money were rewarded. The servant who hid the money was severely condemned. He showed that he had no desire to improve the wealth of his boss. He was self centered.

We see an example here of God's anger against those who receive his resources in vain. Do we realize that God might be angry over a "lack" of growth in our church? The parable serves as a warning to us to examine ourselves as individuals and as churches. Are we actively using our God-given talent to make gains for the kingdom of God or do we, like the bad servant, make excuses why we are not doing so? Shouldn't the making of disciple's be high on our church's priority list.

When Jesus comes to earth again we believe that rewards will be given. What excuses for lack of disciple-making would be acceptable to the King of all kings? On the other hand, what an honor to have done the best we could to bring glory, praise, and new converts into his kingdom and then hear the most powerful person in the universe say, "good job."

Discussion: How Can The Church's Talents Be Used For Disciple-Making?

In the parable, the servants used money to make more money. How could your church use disciples to make more disciples?

Write down two ways that the individual talents of the members are used in disciple-making. This could include both what they do to give the good news as well as to how they nurture existing disciples.

Summary

Are we convinced that our Lord wants more disciples whenever possible, not just good quality disciples? What price are we willing to pay to obey the command to make disciples? What priorities need to change in our church? **What attitudes need to change in order for our church to be more serious about reaching unreached people groups?** Let's not allow our belief in God's sovereignty to become an excuse for not using his resources to accomplish his purposes. Let's encourage one another to keep searching for people who need to be saved until we find them and give them the message of forgiveness and hope.

Optional Activities

1. Skill Assignment: Keep An Attendance Chart. H O

Disciples are countable. Unless it is not wise for security reasons, keeping a record of attendance will remind you that your goal is to make more disciples.

Start an attendance chart of any weekly meeting that you attend at your church. Each week record the number of men, women and children. Bring the chart to show to the class each week. You can use Appendix D as a guide.

2. Experiment Using Attendance Charts To Promote Both Growth And Health. %

Start taking attendance in *two* similar meetings, such as Bible studies or Sunday School classes. Commit to keep the records for one semester or perhaps six months. See Appendix E for a sample chart to use.

In one group record only attendance at the meeting.

In the second group, use the extra columns in the chart to somehow reflect goals regarding the spiritual health of the members. Agree with the teacher or leader ahead of time what you would like to measure. Some options would be to record how many people did a memory verse, prayed for a missionary, did an act of love to a neighbor, overflowed the good news etc.

At the end of the time period, compare the charts to examine evidence of quantity growth. Also discuss how the additional requirements of the second group affected the leader, the members, and yourself as chart-keeper. Was it worth the additional effort? Did it keep you motivated more or focused more? Did it force you to set goals or direction regarding spiritual health?

Lesson 3 What Is A Healthy Disciple?

Purpose: To be able to describe the people who make up a healthy church.

Memory verse:

John 8:31: To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples."

Accountability pairs.

Do a fruit inspection. Read the list of the fruit of the Spirit in Gal.5:22-23.

Report to your partner one or two of these "fruits" that you experienced last week. Are you aware of anything that prevents fruit from being produced in your life?

Take turns praying for each other.

Introductory Story: The Gift Of Horses.

Suppose that someone offered you a gift of one hundred horses that you could do with as you pleased. You could keep them to raise and use, give them to your friends or sell them and use the money to buy something else that you wanted. How would you feel at such an announcement? Wouldn't you be happy?

But what if the horses arrived in big trucks and you saw that half of them were already dead and most of the rest were very sick! What would happen to your happiness? It would disappear when you realized that you would have to pay the trucks to haul away the dead horses and you would also have big expenses to nurse the sick ones back to health!

In the same way, we happily dream about getting more members to make our churches bigger. How wonderful it would be if someone brought one hundred new members to our church! But then how sad we would be if we found out that many of them were not really Christians and others were spiritually unhealthy. **When we talk about church growth, we almost always assume that those new members would be healthy disciples.**

Why Should We Talk about Disciple Health?

We should talk about disciple health because it has not been discussed often enough in Church Growth literature. Perhaps it was *assumed* that growing churches would include healthy disciples. Or perhaps the authors were somewhat generic in their definition of the word disciple since their readers are from different denominational backgrounds.

The research has indeed shown that the growth of a church is faster if the members are strong in their convictions. But this is not the same as saying that they are healthy disciples of Jesus. **Strong convictions would cause growth even if the group was a religion not related to Jesus. Therefore we should define what we mean by a healthy disciple when discussing the growth of the Christian church.**

The difficulty of defining church membership has been acknowledged for a long time. It is impossible to compare church statistics if one church requires members to be baptized adults and another church never even keeps any kind of membership lists. In any case though, church membership alone does not prove that a person is a true Christian. It is possible to have congregations in which people are members for social reasons or because they grew up in the church, and yet are actually agnostics or even atheists. Reaction to this type of hypocrisy was a contributing factor in the beginning of my own denomination.

Another reason to discuss disciple health is because it is possible to achieve numerical growth in a church through good management and marketing, and yet lose a Christian distinctive and become a cult. Such church growth is not the kind we want.

Therefore it is our intention in this lesson to set forth a description of healthy disciples. The student should know that in church growth we are not seeking merely an increase in the number of people attending meetings. Nor do we want the increase of disciples without thought to spiritual health. But rather, our goal is an increase in the number of *healthy* disciples who assemble in the name of Christ. We want more healthy disciples in more healthy churches.

Discussion: How Does Your Church Define A Christian? (5 minutes)

Is a definition of what it means to be a disciple clear to your church members? Is it applied to membership requirements? What is it?

A Simple Definition Of Disciple.

A Disciple Of Jesus Is A Follower Of Jesus.

The word translated disciple in the New Testament was used by the Greeks to mean a learner or a student of a teacher. The term disciple described "the necessity of the disciple adopting the philosophy, practices and way of life of his teacher." [From the article 'Disciple' in the Zondervan Pictorial Encyclopedia of the Bible]

There were times when his students followed where Jesus traveled, listened to his teachings and helped him work. However when Jesus told Peter to follow him (John 21:19, 22), it is obvious that since it was right before Jesus' departure it could not be a physical following. Since Jesus' ascension, all of us disciples now follow Jesus as a way of life and belief rather than in the physical sense.

People who followed Jesus were at first called members of The Way perhaps because Jesus said he was "the way, the truth and the life." Later they were called Christians (or Christ followers) by other people as seen in Acts 11:25-26 and the name has been gladly accepted until today.

A Simple Definition Of A Healthy Disciple.

A Healthy Disciple Is Someone Who Follows Jesus Truly.

It is significant that Jesus himself acknowledged the different commitment levels of people. In John 8:31 it says "To the Jews who had believed him, Jesus said, 'If you hold to my teaching, you are *really* my disciples.'" We believe this life of obedience rather than just a casual belief in him describes the healthy disciples in our churches.

They are seeking to know his teachings and follow him continuously. This does not mean that they stop thinking about their secular work, but that the things they have learned from Jesus will so fill their minds that it will affect all of their thoughts, speech and actions. This is described in John 15 when Jesus said that we should always be connected to him in the same way that a branch is attached to the grape vine. The book of 1 John is a strong challenge for Christians to be true disciples.

Christian Schwarz says that members of a healthy church have what he calls a passionate spirituality. They are described as "on fire"[Natural Church Development pp 26-27]. They live committed lives and practice their faith with joy and enthusiasm. This is contrasted with members whose faith has become their performance of a duty. With this in mind, the primary focus of a healthy church is not on whether or not a person attends meetings, gives money in the offerings, or helps with the program of the church. These things are easily seen, measured and they are indeed important. But they don't always measure the change of a person's heart. When a person has been born again by God's Holy Spirit he or she is a holy follower of Jesus all the time, not just while participating in a church program. We should be convinced that the health of disciples is something that we experience anywhere and anytime. It does not matter whether we are at home, at school, at work or in a Bible study; the fruit of the Holy spirit is being produced in us.

Variety In Healthy Disciples.

Are all healthy disciple the same? No. One thing we can be sure of is that all disciples will not be the same because God has created each of us so differently. We have differences in our physical bodies, our emotional types and our social positions. We sometimes disagree about what defines good, beauty, or success. These differences are normal and will naturally affect the church decisions about such practical things as worship style, room decorations and yearly goals.

Does Man Have A Part In Making True Disciples?

Our beliefs about God's sovereignty and man's free choice will affect our thinking about disciple-making. Some groups emphasize that there is absolutely nothing that we can do to get our salvation, not even exercising our will in "receiving" God's gift. They believe strongly that God elects or chooses his people. They would be concerned about the basic premise in the Church Growth movement that assumes that we can manipulate God's hand or his will in the making of disciples or causing the church to grow.

Others say that we are saved by God's grace alone, but we must receive that grace in some way. The Roman Catholic church, for example, says that we receive the grace of God by doing certain good things such as the participation in church activities.

Most evangelical churches say we receive the gracious gift by means of an act of our will such as praying a prayer or perhaps saying words that declare our trust during a baptismal service.

It is my own conviction that God must be absolutely in control of all things or not be God; yet at the same time I believe that He has created man to have a free will, at

least from man's perspective. Therefore I believe we are not only allowed, but expected, to make choices which affect both our own life as disciples and our efforts in the making of new and healthy disciples. Regarding spiritual health I understand that the disciple should both trust and obey. In Ephesians 2:8,9 Paul states clearly that we are only saved by God's grace. The question is, "What are we saved to?" Is it only to heaven rather than hell? Verse 10 shows that we are also saved to an obedient life of doing the good deeds which God has prepared ahead of time for us.

Four Areas Of Spiritual Health.

I like to think of spiritual health in four broad categories; trust in God, interaction with God, obedience to God and godly emotions.

Our trust in God is like our physical heartbeat which is related to the very definition of life. Just as the medic can ask, "Is there a heart-beat?" to see if the patient is alive, so the pastor can ask "Is there trust in Christ?" to see if the one claiming to be a Christian really is one. **When I use the word trust I am actually thinking of the Greek word *pisteo* which is also translated faith and belief.** It describes the relation of a small child who trusts, believes and has faith in adults. It also describes the belief of an adult that something or someone is true.

Sometimes we Christians experience times of confusion, of fighting with God and of doubts when our faith is weak. We want to help each other grow out of those periods of doubts and become strong again in faith. Remember **that a healthy disciple is someone who may have doubts but who is honest with God and able to work through the doubts to even stronger faith than before.**

Interaction with God is our intimate communication with him. We can't see God's Spirit just like we can't see air, but the Bible says that, "The Spirit himself testifies with our spirit that we are God's children (Rom 8:16)." We should make a habit of reading the Bible so that we get it "into" our minds and learn how He wants us to live. Then as the Holy Spirit convinces us of things that we should change, we will confess them to him, and purge "out of" our minds the attitudes that are unhealthy. **A healthy disciple has regular spiritual breathing in and breathing out regarding God's will.**

Our obedience shows that what we are learning during our interaction with God is affecting our daily activities. Our Christianity is not just something in our minds. This obedience is proof that we are living the way God wants us to. **We are not saved by this obedience, we are saved to it.** We can use the list of characteristics in Galatians 5:19-23 or 2 Peter 1:5-7 as one way to quickly evaluate our spiritual strength.

Our emotions are reveal our spiritual health if they are appropriate to our **changing circumstances.** We may be full of zeal one day and depressed the next because of what is happening. It is good for us to remember that God knows us completely, including our emotional variations. **We don't need to fake emotions to please Him, but rather allow our emotions to follow truth.** Sometimes we weep and sometimes we rejoice. Emotions are an area where people differ a lot based on who they are and on their background training. A disciple who is very quiet in worship is not necessarily more or less healthy than one who is very emotional.

In our physical body, temperature is a measure of how our body is reacting to current influences. Similarly, our emotions show our reactions to our mental environment. We can encourage each other to express great joy at God's goodness and yet if necessary to weep over the effect of sin in our society.

Ñ Skill (10 min): Spiritual Health Check-Up. O

Get into groups of three. Go through the Christian Health Evaluation Form described in Appendix F. Practice honest self-evaluation.

Use this exercise to guide you in what to do next to increase your spiritual health. For Example - A low score in Godly Interaction would show a need for more time meditating on scripture and prayer.

Summary

Church growth includes the numerical growth of *disciples* not just church *members*, so it is important to discuss what is meant by disciple. We believe that healthy disciples have a trust in God that is deeper than the doubts that come and go. They are disciplined in spending time learning God's word and confessing their failures. Their knowledge of God's will does not just stay in their heads but is applied in every aspect of an obedient life. And they are able to express true emotions rather than just pretending to be like those around them.

Optional Activities

1. Ñ Skill: Teach Someone Else About the Christian Health Evaluation. H

Go through the Christian Health Evaluation Form with someone in your Church.

Write a one-half page report about how it went.

Lesson 4 How Can We Make Healthy Disciples?

Purpose: A challenge to be healthy disciples ourselves, to be spiritually accountable to someone else, and to do disciple-making activities.

Memory verse:

1 Cor 11:1 Follow my example, as I follow the example of Christ.

Accountability pairs.

Choose one of the areas of health listed below and discuss it with your partner.

1. Trust in God. (Any doubts or questions?)
2. Interaction with God. (Bible Study and confession)
3. Obedience to God's word. (Have you done good instead of bad?)
4. Godly emotions. (Enough joy? Too much depression? Uncontrolled anger? etc.)

Pray for each other.

Introductory Story: Two women who realized they could make disciples.

I was once sharing with a small group about six activities that we can do to help in the disciple-making process. After the meeting an older woman came to me and said that that was the first time she realized that even an average Christian like herself could be a part of disciple-making. She thought only people like pastors and Sunday School teachers who evangelized and taught were the disciple-makers.

In another meeting, we told the people that because of our different personalities everyone would be different regarding which of the six disciple-making activities were hard and which were easy for us. A woman told me afterwards how liberating it had been for her to realize that she wasn't supposed to be perfect in all six disciple-making activities herself, but rather to work along with others in making disciples. In fact, she said, the woman she met with for prayer at the end of the meeting had ranked the difficulty level of the six disciple-making skills exactly opposite as what she had ranked them.

These two women represent many Christians who don't try to make disciples because they feel too inadequate themselves. We need to be freed from unrealistic expectations in order for reproducible disciple-making to become natural.

Why is disciple-making a problem for many people?

Sometimes I have asked people to raise their hand if they are a disciple of Christ. Usually they are very hesitant to do this. Perhaps they are afraid because they think that if they raise their hand, then I will embarrass them by asking them about how often they pray, read the Bible or witness. They don't see themselves as disciples because they have a wrong concept of what a disciple is. They think a disciple is a super-Christian, and therefore someone who is obviously "not like me." So naturally if they aren't sure they can live up to super-Christian standards themselves, they also assume that they can't make other people into super-Christians; and so they don't even try.

There are also people who say, "I can't make disciples because I don't know the Bible very well. If people ask me questions I wouldn't know the answers." Such people may have a lot of questions themselves but are afraid to express them. They remain as fringe Christians or unhealthy disciples because of their fear. These people need to have a small group of friends with whom they can speak honestly and who know that it is normal to have questions, especially since sometimes there are no adequate answers.

Another reason some people hesitate to make disciples is because they are confused or angry regarding other people in the church. They hear odd teaching or see people who are living in sin. "Are those church members really Christians?" they wonder. My advice is to let God be the judge. Paul once admitted that sometimes there were bad teachers even in the church but then he continued, "Nevertheless, God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and, 'Everyone who confesses the name of the Lord must turn away from wickedness.'" (2 Tim 2:19) Don't allow the bad conduct of someone else to stop you from doing things God would want you to do, like helping to make more disciples.

Who makes disciples?

In one sense, God is the one who makes disciples. He chooses people to become His children. "He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. (Titus 3:5-7)" God works through His Spirit among unbelievers. Jesus said about the Spirit, "When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment (John 16:8)." The Holy Spirit still continues to help us as disciples. Paul told Timothy, "Guard the good deposit that was entrusted to you-guard it with the help of the Holy Spirit who lives in us." (2 Tim 1:14)

In another sense, we disciples are the ones to make disciples. God has entrusted to us the work of disciple-making. Jesus said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you (Matt 28:19-20)." Heb 10:24 is one example of many verses that show disciples doing disciple-making: "And let us consider how we may spur one another on toward love and good deeds."

Can you see why it is so important that we understand that we ourselves are disciples? If we stop thinking of ourselves as disciples we stop the chain of reproduction, namely; disciples who make disciples who make disciples who make disciples...etc., etc. If someone convinces us that disciple-making is done only by professionals in the church it is like saying that only women who are trained as midwives can have babies! The population growth would certainly suffer! No, Jesus told his disciples (even doubting ones; Matt 28:17) to "make disciples". And that would mean that he wanted more disciples like themselves; and like you and me. Can you really believe that? Not even the apostles were super-human so why should you be?

Think of disciple-making as "continuing the church with more followers like us."

What is disciple-making?

Is disciple-making just a training program or attendance at a worship service? No, it is more than that. **We don't want followers of a program but followers of Jesus.** Can you see the difference? If we define a disciple as someone who attends a training program, then making disciples would mean convincing people to come to that training program, whether they were Christians or not. If a disciple is defined as a person who comes to your worship service then making disciples is getting people to come to your worship service. **But joyful worship is only part of following Christ.**

Let us **think of disciple-making as growth in the church by natural reproduction.** This happens because we disciples are glad for what God is doing in our own lives. We have peace because we have, by an act of trust, yielded our present and our future to His gracious mercy. There is a confident pride not in our own ability but in the good things that God is enabling us to do and we want others to experience this victory also. Paul told the disciples in Corinth to follow him as he followed Christ. (1 Cor 11:1) and we too can say, "Be like me as we go along the Christian road together."

This kind of reproductive disciple-making will result in new disciples who can "weather the storms" just like they have seen us do. No super-Christians are expected because we know that we ourselves are not super-Christians. A variety of new disciples are expected because we have seen how much difference there is among Christians of our own generation. We have relied on people with different gifts and talents to help us out and so we believe that the next generation of disciples will also rely on one another rather than doing all the disciple-making activities alone.

What are these disciple-making activities that we can do? Here are six activities that occur in the process of reaching out to new people and then continuing on together in our life-long journey with Christ.

Six Disciple-Making Activities:

1. **Praying.** Pray that we will be used by God to glorify Himself rather than ourselves, and pray that his Spirit will be successful in convicting people of their need for salvation.
2. **Loving.** Love our neighbor as ourselves. Without love, disciple-making can become selfish religious salesmanship.
3. **Seeking.** We will need to seek until we find friends or strangers who need spiritual salvation or spiritual health.
4. **Goodnewsing.** People must hear the good news. Share good news from the Bible by using memory verses, verse diagrams, tracts or Bible studies. You can tell them the good news about God's work in your own life. (eg. You can answer four questions about your being a disciple: Why did you become a Christian? How did you do it? What results did you get now? What results do you hope for in the future?)
5. **Challenging.** Follow up an understanding of the good news by challenging people to respond with faith. A transfer of their trust in Christ should result in forsaking the world to follow Christ and declaring their loyalty to him in baptism.

6. **Nurturing.** We nurture disciples by affirming their commitment, teaching them Bible truths, helping them repent, teaching them to read the Bible on their own, inviting them to join a fellowship, and challenging them to be disciple-makers too.

Ñ Skill (15 min): Disciple-Making Self-Evaluation. O

Make a chart on the chalk board listing the six activities listed in this lesson.

Have each student rank the six disciple-making activities from easiest (#1) to hardest (#6). After the ranking is done, discuss the results. How would you partner people so that their skills complement each other?

Think about the people who “made you” as a disciple?

Can you do to others the same things your mentors did to you? Think in terms of the six disciple-making activities. Who taught you how to pray, to show love, to seek others and so forth? **Maybe there are some things that you can copy and others that you can’t.** That’s ok because disciple-making works well when we compliment one another’s abilities. The important thing to remember is that **disciple making is done by real people like your mentors and yourself.**

Ñ Skill (10 min): Recognize reproducibility in ways of making disciples.

Choose one of the six disciple-making activities. Write down several ways that it could be done below.

Discuss: Are some of the ways more reproducible than others? Why?

Skill (15min): Practice teaching a disciple-making activity reproducibly. H O

Choose an activity, think about how you do it, then teach someone else with the agreement that they will teach it to someone else also.

It could be a specific way that you pray, show love, seek, goodnews, challenge or nurture.

Summary

Disciple-making is hindered when disciples have unrealistic expectations of themselves and others. We can acknowledge our strengths and weaknesses and partner with those whose strengths complement our own. In this way disciple-making activities are not only doable but they are enjoyable.

Optional Activities

1. Skill: Teach About The Disciple-Making Activities To Someone Else. H I

Use the Disciple-Making Activities ranking system with someone from your church. Encourage them to be active in the areas of their strengths and to partner with someone else in the areas of weakness.

Write a half-page report about how it went.

Lesson 5 Where And When Are Healthy Disciples Made?

Purpose: To realize that although disciple-making must take place anywhere that disciples live, work and play; small group interaction is perhaps the most important component of it.

Memory verse:

Acts 2:46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts.

Accountability pairs.

Read Mat 28:20; John 14:16-17. Discuss what you do for fun and entertainment. Do you believe the Spirit of Christ enjoys being with your spirit there? Pray together.

Introductory Story: No Time For Dates.

One day a man told his friend, "I love my wife very much, but when I want to schedule a date with her it seems we are always too busy since we work different shifts at the factory."

When his wise friend realized how difficult it really was for them to have time together he offered this advice: "I challenge you to write down what you would want to accomplish on a date and then see if you could accomplish the same things in a different way."

Later when they met again the man happily reported his success. "We realized that we just wanted to show our love to each other in a special way once in awhile. Since we can't do it by having dates right now we have both thought of several other ways to express our love. When I open my lunch sack at work I find a little note from my wife that says she loves me and is thinking of me. And I know she loves mangoes, so I buy her some sweet ones on my way home from work every payday."

I sometimes hear pastors express frustration that people in the community are too busy for Bible study, or that men in the church are too busy to maintain a men's small group. Often the words "lack of commitment" are included in such conversations. Such responses may be caused by other reasons of course, but sometimes they accurately reflect the busy schedules of people. Does disciple-making only occur in meetings? "Where" disciples are made is closely connected to "when" this is done. If we think of it, disciple-making can be done anywhere and anytime! And so I would challenge us to write down what we were hoping to accomplish in those meetings and see if we can accomplish at least some of the things in other ways. Think about the six disciple-making activities and then be creative like the husband and wife in the story.

Where does disciple-making take place?

Jesus ministered one-on-one, in small groups, and to large crowds. The early church met both in homes and in the temple (Acts 2:42-47). All group sizes are

important and useful in one way or another. The apostles used letters to nurture disciples. Today we have many methods of communication available to us.

If we think about disciple-making as a process that involves every aspect of a person's life, then it is obvious that disciple-making activities must also take place wherever the person is.

Nurturing is a good example. For many people whose parents are Christians the nurture starts with family Bible reading and watching their parents live holy lives. It can take place at a Bible Study or a worship service where the Bible is taught directly. It might take place at work where the Holy Spirit is teaching the disciple how to apply the truths learned in the Bible study. It might be during recreation when fair play and self-control are needed. In other words we can understand that disciple-making is a process taking place in the spirit of the disciple whether or not he or she is with other disciples in meetings.

More people are involved in making healthy disciples than we can see. For example, it may seem like only the mentor is doing the work one-on-one. But since he is already a part of a group who is praying and helping him, there are actually more people involved "behind the scenes." And this is the way it should be, because disciple-making is normally a group process. Every disciple is affected by many influences. Here are examples: A mother's prayers, live sermons, sermons through the media, classes at a church, advice from friends, personal Bible study, magazines, books, tapes, billboards and so forth.

Ñ Skill (10 min): Help Members Apply Disciple-Making In Their Homes. •

Brainstorm briefly about how each of the disciple-making activities could be done in a family setting. eg. Prayer - Pray for neighbors by name during Friday family prayer time. Write down the two ideas you think are best.

1. _____
2. _____

Ñ Skill (10 min): Help Members Apply Disciple-Making In The Workplace. •

List three ways that your church can do disciple-making activities *in places where your members are working*. This could include things to nurture your members, or, things to help them make new disciples.

1. _____
2. _____
3. _____

The importance of small groups.

According to Christian Schwarz [Natural Church Development p33], the one most important principle of church growth was the multiplication of small groups. This is not surprising because in small groups the needs of the members can be expressed and often met. Spiritual gifts and natural abilities of disciples can be discovered and practiced. Love can be shown to both fellow Christians and to non-Christian friends.

The small group can be a place where disciples are held accountable for their faith, their interaction with God, their application of His word and their appropriate expression of emotions. In other words they can have regular spiritual health check-ups.

Three descriptions of a healthy small group:

1. A small group is like a House because Christians can feel “at home” there. New disciples “experience” Christianity as it is lived by real Christians. Each disciple can be honest and open, ask questions, rejoice, cry, give help etc. Small group members study God's word together, go on picnics together, work together and celebrate birthdays together. They are "family."

2. A small group is like a Window because even visiting friends who are not yet Christians (ie. seekers on the “outside” of the house) can see what a Christian group is like. They are only curious as they watch at first. But this exposure to real disciples can lead to a solid conversion later because they will have seen both the good and the bad sides of what it means for normal people like themselves to be a disciple.

3. A small group is like the Launching Pad for rockets because disciples encourage each other to "go" and love non-Christians with good news and good deeds.

Four options of what you can do during small group meetings.

1. Bible study only.

If you only have access to a Bible then develop a habit of reading it through over and over. My wife and I read a chapter a day together (except in the Proverbs and Psalm 119 where we go slower). The "Praying Hands Bible Study Method" in Appendix G is a way to study small sections at a time more thoroughly.

Your group can buy Bible study lesson books or Sunday School manuals if they are available. There are books about the many needs that we have as growing and maturing Christians. So if you are in a country that has access to Christian bookstores, use the literature in them to benefit your own life and that of your friends and neighbors.

Whatever material you use, appoint a “teacher” who will prepare ahead of time but will also work hard to have interaction from all the members.

2. Prayer only.

In some prayer meetings the leader chooses a verse to read or gives a very short devotional. The prayer can be spontaneous or guided with a sequence of topics such as thanksgiving, praise, intercession for the church ministries, intercession for personal needs, and intercession for the community and government. Disciples learn how to pray for each other and for outsiders by observing and participating in such meetings.

3. Comprehensive meetings.

Comprehensive small groups include time to focus on relationships with other group members, with God and with the community. A good example is the 4W style. The 4W's stand for: Welcome, Worship, Word, and Works. There are variations as to

how to do this but the basic idea is to have the small group meeting divided into four parts. The leader will create his own lesson built around a Bible text or a pastor might develop it based on the sermon that week. This style has the advantage over the basic Bible study or prayer meeting in that it purposely includes a wider spiritual experience. One disadvantage is that it can become overly long. And if the leader tries to just "teach" instead of facilitate interaction it misses the opportunity to build a "close family," which is only possible in a small group.

There are published materials specifically designed for comprehensive small groups. Using these lessons is similar to using the 4W's but there is less preparation for the leader since they already include ideas for icebreakers, Bible study questions, applications and outreach.

4. Buddy style.

The buddy style describes a very casual small group. The motivation for attendance is friendship not obligation or commitment. There is an agreed upon schedule and location but the time is not strict. When members arrive they participate in friendly talk about how things went the last week. Snacks may or may not be available. The leader has chosen a text to discuss based on the interests and desires that the group expressed in previous meetings. Although the Bible study may be brief, they should get the content and discuss the applications to their jobs and families. Before departing they can pray for each other, perhaps in pairs.

It is important to rotate the person in the leader role so the group can continue even if the normal leader is out of town.

Why are small groups hard for some pastors to use?

There are several reasons why some pastors don't use small groups in the church. For one thing it is more work to prepare lessons every week in addition to preparing the sermon. Since each small group has its own leader it can also be hard to schedule weekly meetings to train the group of leaders for each new lesson.

And because of their personality, some pastors are just not good delegators. It is easier for them to do the Bible Studies themselves than to train someone else to lead them. Small group program coordination requires good advanced preparation or there will be frustration. This is hard for pastors who are spontaneous in their ministry style. The more small groups a church has the more the pastor must be a good manager.

Why is a small group ministry worth the effort?

The pastor should realize that he is multiplying his own gifts when many laymen are leading small groups. More people can become disciples than if he did everything himself and that is the ultimate goal of the church.

In addition, the members are more enthusiastic about Christianity when they are experiencing the "body life" of small groups and are using their spiritual gifts in a wide variety of ways.

Even the community around the church will glorify God when they see the good works done by the church members if the small groups are successful in getting the members to love their neighbors.

Summary

We need to remember that disciple-making takes place everywhere the disciples are. This is true when they are still seekers needing someone to give them the good news, whether at their home, work or play. It is also true when they are saved and are needing to be nurtured regarding every aspect of their lives. But the most significant church meetings regarding disciple-making will be the small groups as long as they include honest and loving interaction by all participants.

Optional Activities

1. Skill: Be Able To Make A Simple 4W Lesson For Small Groups. H

Write a lesson based on a Bible text that has been an encouragement to you recently. Don't copy a lesson from a book! You may not have a book to copy from someday.

1. Choose your Bible text. I often choose a text from my recent devotions. Or if I am preaching a sermon it is good to use that text for the small group lesson.

2. Think of a Theme related to the text and write it at the top of a sheet of paper. Then add a one-sentence purpose statement about what you want the group to believe or do because of the lesson. Keep this very simple.

3. Write "Welcome" on the paper and then write down an ice-breaker to do. It may be related to the theme but it doesn't have to be. It should create good interaction but never cause embarrassment to members. Ice-breakers are ways of showing love by building friendships.

4. Write "Worship" and choose two songs that are related to the theme.

5. Write "Word" and then put down two content questions and two discussion questions related to the Bible text you chose. Content questions have answers that are directly from that Bible text. Discussion questions are usually about an application to daily life and cannot be answered with just yes or no.

6. Write "Works", then write down one application activity that individuals or the group can accomplish in the next week that is related to the verse and ministers to outsiders.

You can also write something to guide the group in praying for each other and for non-Christians.

Lesson 6 What Is A Church?

Purpose of the lesson: To show that a church's "structure" is not the same as its "essence."

Memory verse:

1 Cor 12:27 Now you are the body of Christ, and each one of you is a part of it.

Accountability pairs. (10 minutes)

Use the questions below to help you analyze your life last week. Discuss your thoughts briefly with your partner and then take turns praying for each other.

1. I am a child of God. What did I do last week that would make Him proud?
2. I am part of Christ's body. What did I do that encouraged other Christians?
3. The Holy Spirit dwells in me. What did I learn that filled me with gladness, hope, courage, enthusiasm or that made me feel more "alive"? On the other hand, what wrong thoughts or wrong actions did he convict me about?

Introductory Story.

There is a children's story about a little wide-mouthed frog who went on a journey to discover the world around him. First he came to a goat and said with his biggest, proudest, widest mouth, "Hello, I'm a wide-mouthed frog and I eat flies. Who are you and what do you eat?" The goat replied, "I'm a goat and I eat grass. Do you want to watch me?" So the little frog watched for awhile and then hopped on to where a boy was sitting. "Hello," he said, "I'm a wide-mouthed frog and I eat flies. Who are you and what do you eat?" The boy said, "I'm a boy, and I eat rice. Do you want to watch me?" So the little frog watched him eat some rice and then hopped down the path. He came to a snake and said, "Hello, I'm a wide-mouthed frog and I eat flies. Who are you and what do you eat?" The snake said, "I'm a snake, and I eat wide-mouthed frogs. Want to watch?" The little frog puckered his mouth as narrow as possible and said, "Oh really? No thanks, I'd better be going now. Goodbye!" And the little frog quickly hopped away.

Did you notice that when the frog met the snake he didn't stop *being* a wide-mouth frog, but he *changed* how he spoke and where he was *in response* to the *new situation*.

In our lesson today we will think about the church, which in its essence is always a group of God's people who are indwelt by his Spirit and functioning as the "body of Christ". But on the other hand, it changes and adapts its outward structures in many ways as it travels through history.

What is the essence of the "Ekklesia", the church?

The Greek word *ekklesia* is usually translated "church" in the English translation of the New Testament. In pre-Christian literature *ekklesia* referred to the citizens of an area, especially when they were called together in a public meeting and it is used this way in Acts 19:49 where it is translated 'assembly'.

Jesus used the term in Mat. 16:18 where he said "I will build my *church*." He is referring to **all of the people who will be part of his group, citizens of his kingdom**. Similarly, in 1 Cor 15:9 and Eph. 5:27 it refers to **all of God's people**. In Acts 9:31 the word is used to refer to **God's people, but they are living in three different provinces**. Most of the New Testament usages are referring to **all of the Christians who live in a particular city** (Acts 8:1 and 1Cor. 1:2 are two examples). But there are also times when Paul speaks of a *church*, obviously **a small group of Christians, which is meeting in someone's house** (cf. Rom16:5).

The use of the word to refer to all of the Christians in a certain city, rather than the location of their meeting places, shows that **the important thing was that they belonged to Christ, not where they met**. In 1 Cor. 14:23 Paul says "If therefore the whole church assembles together..." The word "if" implies that the people are the 'church' whether they were meeting simultaneously in many homes or came together to meet in one place.

Millard Erickson, in his book *Introducing Christian Doctrine 2nd Ed.*, (pages 340-345) suggests that we use three significant images describing the church in the New Testament to help us understand her *essence*. The three persons of the Trinity can be a basis for remembering that **the Church is the people of God, the body of Christ and the temple of the Holy Spirit. Some of Erickson's points are summarized here.**

The Church as "The People of God."

"Paul wrote of God's decision to make believers his people. God said, 'I will live in them and move among them, and I will be their God, and they shall be my people.' (2Cor 6:16). The church is constituted of God's people. They belong to him and he belongs to them."

"The concept of Israel and the church as the people of God contains several implications. God takes pride in them. He provides care and protection to his people; he keeps them 'as the apple of his eye'. (Deut. 32:10) Finally he expects that they will be his people without reservation and without dividing their loyalty."

The identifying mark of these people is a "circumcision of the heart." (Rom. 2:29, see also Phil 3:3). "A particular quality of holiness is expected of the people of God....'Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.' (Eph. 5:25b-27)"

The Church as "The Body of Christ."

"Perhaps the most extended image of the church is its representation as the body of Christ. This image emphasizes that the church is the focal point of Christ's activity now, just as was his physical body during his earthly ministry. The image is used both of the church universal (Eph. 1: 22-23) and of individual local congregations (1 Cor. 12:27). The image of the body of Christ also emphasizes the connection of the church... with Christ. ... Christ in the believer is the basis of belief and hope. ...(Col.1:27)."

"Christ is the head of the body (Col 1:18) of which believers are individual members or parts."

"The image of the body of Christ also speaks of the interconnectedness between all the persons who make up the church. There is no such thing as an isolated, solitary Christian life." (1 Cor. 12) "There is... a mutuality... each believer encourages and builds up the others." (Eph 4:11-16; Gal. 6:2)

“The body is to be characterized by genuine fellowship...an intimate feeling for and understanding of one another...empathy and encouragement.” cf. (1 Cor. 12:26)

“The body of Christ is to be a unified body...for all believers are baptized by one Spirit into one body (1 Cor.12:12-13, see also Eph. 4:4-6)”

The body of Christ is universal in that it is for anyone who will come into it. “Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.” (Col. 3:11)

“As the body of Christ the church is the extension of his ministry. ... Having indicated that all authority in heaven and on earth had been given to him (Mat 28:18), he sent his disciples to evangelize, baptize and teach, promising them that he would be with them always, even to the end of the age (vv 19-20).” They would carry on his work.

The Church as "The Temple of the Holy Spirit."

“It is the Spirit who brought the church into being... at Pentecost. ... and he continues to populate the church: ‘For by one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit.’ (1 Cor.12:13)”

“The church is now indwelt by the Spirit, on both an individual and a collective basis. Paul writes to the Corinthians, ‘Do you not know that you are God’s temple and that God’s Spirit dwells in you?...God’s temple is holy and that temple you are. (1Cor. 3:16-17)” cf (Eph 2:21-22)

The Spirit gives life to the church and the characteristics called the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal. 5:22-23).

“The presence of such qualities is indicative of the activity of the Holy Spirit and thus, in a sense, of the genuineness of the church.”

The Spirit gives power to the church to do great works. (John 14:12) He is a Counselor to Christians but will convict the world of sin, righteousness and judgment. (John 16:7-8) He creates sensitivity to the Lord’s leading and his presence in us is evidence of our being in union with Christ. cf. Rom 8:9-10.

Jesus said the Spirit would bring to remembrance the Lord’s teachings (John 14:26) and it is the Spirit who distributes gifts to men as he chooses. (1 Cor.12:11)

“Finally the Holy Spirit makes the church holy and pure. For just as the temple was a holy and sacred place under the old covenant because God dwelt in it, so also are believers sanctified under the new covenant because they are the temple of the Holy Spirit (1Cor. 6:19-20).”

What is the structure of the church?

Most people who hear the word structure think about the building where disciples meet. But **structure can also describe any way that a thing is constructed or connected together.** Businesses have organizational structures that describe who is in the company and how they are related to each other. The structure of a novel would describe its style and how the story develops and how the pieces of it fit together.

We have chosen to use the word structure to indicate the secondary or non-essential aspects of the local church which all together will define it's unique identity.

These things change from time to time and from one place to another. This is in contrast to the essence of the church which is always the same.

The definitions of structures given here are somewhat arbitrary, but my intention is to define categories that will be useful later on as we evaluate the effectiveness of churches in their environment. You should note that my use of the term is much broader than just the organizational aspect which Christian Schwarz uses.

Some ways in which the local church has structure.

Doctrinal Structure will refer to *what people in a church agree to believe in*. Is the Bible the only revelation of God or just the best one? Do we use only the Bible to teach from or are Sunday School lessons and songs acceptable also? Will we or will we not accept post-Biblical revelations and words from God (e.g. as claimed by the Muslims, Mormons and some Pentecostals)? The doctrinal structures of various local churches can be clear or confusing, applied or ignored, a source of unity or of conflict.

People Structure is *the description of the people who make up the local church*. How does someone become a member? Can babies join? Churches are affected by the number of members, their talents, their spiritual maturity, age, interests, wealth, personalities and etc.

People structure is a factor that influences both current ministry and the vision for the future. The church may sponsor meetings specifically aimed at certain types of people such as youth groups, mothers of young children, or people interested in prayer. It may try to control the minimum size of a daughter congregation, or the maximum size of cell groups. Many aspects of an activity such as dress code, scheduling or availability of parking depend upon the socio-economic class and the local culture of the members or those they seek to reach.

We know that every disciple is equal in Christ spiritually, but the people structure of a local church does affect many of the day-by-day decisions that are made.

Program Structure describes *the activities that takes place when the people meet*.

Will a particular activity be inward focused or outreach focused? How does the content and purpose of programs vary according to the size of the group? It makes a difference in choosing methods and materials for a program if it is intended for a cell group, a congregational worship, a celebration service, a denominational gathering or a large inter-denominational joint service.

The program structure may be just an informal gathering, such as when a few Christian friends meet to talk. In a Bible study or a home prayer meeting, the program structure is a simple weekly tradition that guides what will happen and in what order.

Even a small church has to make decisions about program structure. The church has to decide if it will have communion every meeting or only occasionally. Will it have baptisms of a few people as soon as they are ready and done secretly, or wait and have a once in a year baptism with as many people as possible? Program structure is affected by priorities. A church may have to choose whether to put its resources into developing the praise service or in doing more outreach activities.

A large church will have many sub-programs as part of its program structure. They could include such things as musical concerts, worship services, tutoring for neighbor children, teaching the blind or deaf, sports teams, good news events, hospital visitation, Sunday Schools, even seminaries and colleges. These ministries are guided by the use of management techniques such as vision casting, strategic planning and time management.

Does one program structure work for all local churches? No. And even for the same church, if God allows it to grow in numbers, then the program structure is forced to change as more and more people become involved.

Time Structure refers to *how the disciples schedule their time together*. The schedules may be spontaneous or fixed. Two or three Christians can agree to meet at a bakery at a certain hour every week. But the bigger the church is, the more complicated the schedules become and the more need there is for the use of good time management skills on the part of the leaders. These skills are dependent on the local culture, so Christians in some places are more relaxed about time schedules than in other places. They are different in how they interpret the command: "redeem the time (Eph 5:16 KJV)".

Organization Structure describes *the roles of responsibility of the people in the church*. These agreements might be stated in official organizational charts, but in small churches the relationships are often just assumed by those involved. But just because it is not written down does not mean that an organizational structure does not exist. Someone decides when a Bible study will start. Someone decides what topic to study next. etc. In mega churches the organization is elaborate and multi-layered. In some churches the highest authority is a few well trained leaders. In others it is the whole congregation that has final authority through the election of leaders to their positions by ballot. There is not just one organizational structure used by all churches.

Physical Structure will refer to *the physical place where the church meets*. It may be in someone's home, a rented office space, a rented building or one owned by the members. Physical structure can be anything from a small room to a huge complex of buildings with beautiful landscaping and parking areas. The location of a small group could even be a car, a commuter train, a nature path or a public beach. Paul expected to find a prayer meeting on the banks of a river near Philippi (Acts 16:13).

Every church has to make decisions about physical structure. If the physical structure is someone's house then it may involve no expense for those meeting there. But even a house church will start accumulating an inventory of things the members hold in common that require a place to be stored.

In contrast, a large physical structure (i.e. a building or campus) will involve many decisions about purchasing and maintenance. The church, just like any other type of group, will have to consider capacity, safety, accessibility, beauty, etc. as it modifies its physical structure.

Administration Structure will refer to *the way the disciples take care of the money and possessions they have in common*. A house church may just combine their cash to buy a Bible or buy on-line access time to download resources they need. They may decide to buy a new carpet for the house they meet in, or take up an offering for a sick member who has hospital bills. Larger churches have to pay rent or buy property, buy sound equipment, hymnals or overheads, pay utilities and salaries. They may spend much money for beautiful pageants at Christmas or Easter. They will need to develop budgets to guide the decision making in the use of the church's resources and often start bank accounts to store the money in between expenditures.

It may be tempting to compare one local church to another but this must be done with caution. Each group of believers has a unique set of circumstances that affect the kind of structures that they have at the moment. Consider an example regarding the

physical structure; one church is free to worship in any open place but for another church in another country it would be very dangerous to do so.

As we consider church health, we will see that there may be ways to improve these different structures in ways that will help the members be more effective in carrying out their mission to make more disciples.

Why is it important to distinguish between essence and structure?

Knowing the difference between the essence and structures of the church will help us know what can change and what can't. When the little wide-mouth frog met the snake he could change his speech and his location, but he couldn't change who he was.

Since structure is secondary to essence, we can agree that God is glorified through many variations of structures. God is not necessarily glorified more in a house church than He is in a mega-church, or vice versa. Every church should work to improve its structures so they will be a "better church" and should not be envious of what God is doing in other groups.

Let us be careful that structures don't become more important than essence.

Structures are necessary and important. They are visible and easily analyzed. They are part of traditions that provide security and continuity to the Christians from one generation to another. But if members of a church lose the essence of why they meet, then their physical structures can become empty museums, their administrative structures can be abused by greedy leaders, and their program structures can stop proclaiming the gospel of Christ.

Example Comparing The Structures of Two Different Churches

	Church A	Church B
Doctrinal Structure	Bible is strongest base but they also use Sunday School materials from evangelical sources.	Pastor preaches from the Bible on a variety of topics. Agrees to denominational statement of faith that is very evangelical.
People Structure	Strict membership requirements. About 3500 members. Half the people are middle class, a few wealthy and the rest low income.	Average attendance is 30. No membership list kept since they all know each other. All lower income.
Program Structure	Worship services (2 on Sunday and one on Saturday) all have songs, scripture, special number, a sermon and announcements. But some variation (eg. logic vs emotion emphasis) according to audience. Small group program alternated from nurture to outreach each quarter.	There is a worship service every Sunday with songs, a sermon, scripture and announcements. Two Bible studies during the week; one nurturing the church women and one for outreach. The pastor plans the type of nurture to be done and prepares sermon topics or buys lesson books accordingly.

Time Structure	Worship services and main events are strict in time management. Small groups are encouraged to be on-time starting and stopping but there is more flexibility. Office maintains a two-year event calendar to coordinate activities of different departments.	Relaxed time structure. Both worship and small groups start when everyone is there and end when everything is finished.
Organization Structure	Church board of elders is at the top of an organizational chart that includes a senior pastor and five department pastors for missions, nurture, prayer, music and administration. Church members are challenged to join small groups that relate to each department.	No official chart exist but organization is an on-going interaction between the pastor as leader and the five members of the church board. Most decision making falls to the pastor and the chairman. Annual congregational meeting approves changes and any major decisions.
Physical Structure	Worship services are held in a theater in a mall to provide for parking needs. A home is rented for the administration office and for parking a small truck used for storage of sound equipment between services.	Church meets in a building built and owned by the denomination. A small room serves as an office for the pastor during the week. Six of the seven families can walk to church.
Administration Structure	The administration pastor, one secretary, and a group of deacons collect offerings, deposit in a church bank account, and oversee the distribution of funds according to the annual budget. Individual departments also have deacons with appropriate tasks such as maintain the technical equipment, purchasing nurture materials, etc.	A treasurer and financial secretary receive and process the offerings and provide monthly reports on the church bulletin board. Major purchases are approved by the board and someone is designated to carry it out. Money is sent each month to a member's daughter who is in tribal ministry.

You may compare the two churches above and think that Church A is healthier because it is bigger. But this may not be true. I have known churches like it that have sent letters to their missionaries saying they had to reduce support because they are only receiving half the income they did two years before when their congregation was even twice as big.

Every church has structures. But the structures need to be as effective as possible to continue making more healthy disciples in more healthy churches.

Ñ Skill (10 min): Recognize And Describe The Structures Of A Local Church. ○
Describe your church according to the different structure types listed here.

Summary

The church has changed and will continue to change its structures, but it cannot change who it is. Every group of Christians will make changes in schedule, membership, organization, programs, locations and possessions. But if they were able to stop being the people of God, the body of Christ and the temple of the Holy Spirit, then they would stop being the Church; even if the structures discussed in this lesson continued.

Optional Activities

1. Discussion (15min): Are There Minimum Requirements For Structures? %○

Assign groups to analyze two or three kinds of structure in light of the three images used to describe the essence of the church.

What are the minimum requirements, if any, in each structure to have a church of healthy disciples meeting in the name of Christ?

2. Skill (15min): Recognize how structures affect one another. % H •

Discuss the following question about how doctrinal structure and administration structure interact with each other.

How would a church decide if they should use offering money to pay a pastor, pay a missionary, or split the amount? Look at the church's doctrinal statement and discuss which doctrines might affect the decision.

Lesson 7 What Do We Mean By A Healthy Church?

Purpose: To provide and demonstrate a useful tool for analyzing the health of a church.

Memory verse:

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

Accountability pairs.

Take time to think about your attitude toward the other disciples in your church. If you remember any wrong attitudes, admit them. Ask your partner to pray for your spiritual victory. Thank God for the other disciples in your church.

Introductory Story.

Suppose that you were in a college that only had one pass-fail grade to determine if you graduated. No other grades were ever given during the whole time you attended.

After four or five years of hard work you came home and your parents asked how you did. They had spent a lot of money to have you go there and assumed that you had worked hard all that time, so naturally they hoped for good results. But all you could say is, "They told me I failed. I couldn't graduate."

"What do you mean?" they would ask. "Weren't there at least some of the subjects that you did well in? How close were you to passing?"

And you replied again, "I don't know. They didn't tell me anything except that I failed."

Such a situation is inconceivable to us, but do you realize that sometimes we treat churches or pastors like that college treated its students, on a pass or fail basis? Without realizing what we are doing we might say, "That's a great church! [Pass]" or "That church has problems. [Fail]" or "I don't like our church. [Fail]" or "Your pastor is better than ours. [Pass and Fail]"

It is good to speak encouragingly of others but **it is not fair to treat our churches as if they are either all good or all bad. We need a way to evaluate churches fairly.**

Church health is not the same as church growth.

You can have church growth without health. A fast growing cult could have started as a Christian church but ended up in heresy and abuse.

You could also have health without growth, although it is much less common. An example would be a healthy church which is located near a large employer that has closed. The people in the church would be moving away in order to find work even though their church was healthy.

Christian Schwarz is not even afraid to write about churches that die as being a natural thing. It is not such a bad thing to die if the church has left behind daughter

churches and grand daughter churches! **The best growth is to reproduce ourselves as a church** whether our own congregation continued to grow bigger or not.

Corporate health builds from individual health.

A church is made up of disciples, so a group of healthy disciples are the building blocks of a healthy church. The healthy members are God's people who have responded to His gracious invitation to trust in Christ's death and resurrection to save them. The healthy church they form would therefore hold firmly to the gospel message as the cornerstone of faith. The disciples are the temple of the Holy Spirit both in the individual and a corporate sense. Therefore, the purity and holiness the disciples have as individuals would also be seen in them when the church functions as a group. The disciples, together, are the body of Christ, so just as healthy people don't hurt themselves but protect their bodies and are physically and mentally active, similarly the members of a healthy church should not fight each other but rather be aggressive in showing love and care to each other.

A healthy church takes advantage of the variety within its membership.

We realize that since the church is made up of a group of people, they will have a variety of talents. A healthy church takes advantage of this variety. Instead of making a program and then expecting all of the people to follow, **it discovers the peoples' abilities and modifies the programs to make use of them.** This people-over-program priority has a basis in Jesus' comment that even the Sabbath was made for man not man for the Sabbath (Mark 2:27).

Schwarz uses an illustration of a wagon with square wheels to show what happens when people are not ministering in the church according to their God-given gifts. There is a lot of frustration and little progress. It is possible that some of our traditions have actually hindered some members from becoming better disciples and doing disciple-making activities. A thought provoking example relates to the church's outreach to men. David Murrow in his book Why Men Hate Going To Church claimed that the average American man doesn't feel comfortable in church because the church has evolved to a point where the traditions are more appealing to women's interests and gifts than to men's. I disagree with some of his points, but I do like that he is helping us **think about current realities the church faces rather than just assuming that things are ok if no one says anything negative.**

In order to use the gifts of everyone the church needs to be listening to everyone, not just those who are most vocal. Help the introverts in your group discover the ways that they can use their gifts in disciple-making activities. Find out how men would like to serve in Christ's kingdom. Maybe for some of them it is with a hammer and saw instead of a microphone or guitar.

Four approaches to classifying church health.

We need a useful way to measure the health of a church, a way to avoid the simple extremes of good-bad or pass-fail. But where do we start in quest of such measurements of church health? Here are four approaches that have been used.

1. **Examine The Biblical Teaching.** Rick Warren says we must start with the Bible. In his book, The Purpose Driven Church, he suggests that a congregation do a thorough study of the Word to discover what the church is and why it exists. Since cultures vary around the world and from century to century, we should **remember that the Bible takes priority over cultures.** His book describes how his own church was able to build on the foundation of the purposes they discovered in the Bible. The book also shows how adept they were at understanding the culture of the people they were reaching.

Both good and bad church situations are revealed in the Bible. A good church is described as one where the people are united, harmonious, loving, holy, faithful and so forth. An unhealthy church is one in which the people have pride, jealousy, fighting, ungodliness and false doctrine.

Read examples in the Bible of health and sickness in the church.

Examples of health. 1 Thes. 4:9; Acts 4:32; Acts 17:10-11

Examples of sickness. 1 Cor. 1:11-13; 1 Cor 3: 2-3; Acts 5:1-5

2. **Scientific Research and Analysis.** Christian Schwarz did not think that the emphasis on size was a good enough indicator of what we mean by a “good” church. He compared the church to a plant that grows “all by itself” just because of the way God made it. And like a plant or a person, the healthy church starts small and grows bigger and then at the right time reproduces itself.

Schwarz did a scientific study comparing 1000 churches in 32 countries. He wanted to know what made some churches better than others. Some of the churches were growing and some were not and so **he was able to compare the results to see if there were things that most of the growing churches had in common.** The results were published in a book entitled Natural Church Development and include a list of eight characteristics of church health. A church can contact his group on the internet to get professional advice about making their church healthier.

3. **Wisdom of Leaders.** In 2005 the Evangelical Free Church of America International Mission sent out an opinion **survey to missionaries and denominational leaders around the world asking how they would define church health.** By doing this they took advantage of the wisdom, experience and the variety of cultural perspectives of these people. Based on the survey they have a list of “health indicators.” Much of it is similar to Schwarz’ list.

Their list, however, includes the importance of scriptural authority (which is a denominational distinctive), the importance of purposes and clear vision, an item about financial health, another about the importance of holistic ministry to the poor and another about perseverance in suffering.

4. **Evidence of God's Work.** David Garrison (in the Southern Baptist mission) wrote a book in which **he reports Church Planting Movements happening around the globe.** These amazing works of God are characterized by healthy churches that are multiplying rapidly. The missionaries are called strategists and work hard to minimize their own influence and maximize the ownership of the movement by the local people. The

churches are often lay led house churches and have an emphasis on the Bible as their authority and evangelism as a normal activity.

Schwarz' Eight Quality Characteristics and the Minimum Factor.

View the Powerpoint presentation from Philippine Challenge website. (15 min.)
It is a good overview of Schwarz' concept of natural church development.

In his book Schwarz names 8 characteristics which he says can be used to define the quality of a church. They are not prioritized in any order but are all equal.

1. Enabling leadership.
2. Gift-based ministry.
3. Passionate spirituality.
4. Effective structures.
5. Inspiring worship services.
6. Comprehensive small groups.
7. Need-based evangelism.
8. Loving relationships.

Once he had discovered these eight quality characteristics, he made a way for churches to analyze themselves and get scores between 0 and 100 for each of the characteristics. He discovered that churches that had a score of 65 or higher in ALL of the categories were always churches that were also growing numerically. In contrast he also discovered that to continue to grow and reproduce a church could NOT have low scores in any of these categories. He called the characteristic with the lowest score the church's Minimum Factor related to its health.

His conclusion then was that a church that wants to stay healthy should look to see which characteristic had the lowest score and then develop that area. The areas where the church is strong should be used to help the area where it is weak. For example if it is strong in small groups but the minimum factor is inspiring worship, then it could use the small groups to develop new leaders for the worship service.

Skill (15min): Recognize That The Church's Essence Is A Basis To Its Health. ○
Read the following sentence substitution drill out loud as you relate each of the three essences to each of the eight characteristics of health. Repeat reading for each combination of essence and characteristic

Because the church is the:	people of God body of Christ temple of the Holy Spirit
it should therefore have:	Enabling leadership. Gift-based ministry. Passionate spirituality. Effective structures. Inspiring worship services. Comprehensive small groups. Need-based evangelism. Loving relationships.

Example: Because the church is the people of God (an essence) it should have enabling leadership (a health characteristic). ... gift-based ministry etc.

Optional exercise: Use the characteristic that is your church's current minimum factor in the above exercise. Take time to brainstorm about the relationship to the three essences. For example answer the question, "What, if anything, does enabling leadership have to do with being the people of God? or the body of Christ? or the temple of the Holy Spirit?"

The Church Health Self-Evaluation Form.

I have felt that we need to have a very simple tool that a church could use periodically to serve as a guide in analyzing its health. I admit that self-evaluation is not as good as evaluation by experts, but many churches are not able to access or afford the materials and resources available. (If you want more information about any of Schwarz' eight characteristics you can go online and get it in English or Tagalog. The address is <http://www.philchal.org/ncd>. The website for EFCA's resources on church health is <http://www.efca.org/church-health>.)

The Church Health Self-Evaluation Form (Appendix H) uses the eight characteristics of a healthy church which Schwarz has identified. I like the fact that they were derived from information in many different countries and that they are not just built on opinions. As Schwarz points out, the most important word is the first one, the adjective. For instance every church has leadership, maybe very strong leadership. But the degree to which the leadership is "enabling" people to be the next generation of leaders is the indication of the church's health.

The form requires a church to examine itself using more than a pass-fail judgment because people and churches are too complicated to be labeled so simply. I don't want the church leaders to just think in the extremes of "is our church good or is it bad?" Instead of that, they are given a more complete picture of the church to guide their discussions. Eight different categories is a lot to think about, but it is not overwhelming. And each category can be rated on a scale from 1 to 10 rather than just "weak or strong." By using this style of evaluation we have a way to make a very general analysis, and still have numbers to use for more precise comparisons.

Skill (25min): Practice Using The Church Health Self-Evaluation Form. (Appendix H) ○

[This will be done again in Lesson 10 but should be introduced at this time.]

Pretend that the class is a church board and the school is a church.

Each student should mark a rating for each of the eight categories that apply based on knowledge of the student body. Then on a blank form or on the chalk board, record all of the rankings. This will help you see the distribution of marks and can lead to lively discussions about why one person rates something highly and another gives it a low score.

After you are finished recording the scores, compute the average score for each quality characteristic. You will then see which the strongest areas are and which are the weakest.

Do some brainstorming about how the "church" could take advantage of the strongest characteristic to build up its weakest.

Summary

Although not as accurate as a professional system of surveys, the "Church Health Self-Evaluation Form" can help a church identify their strengths and weaknesses. Then, as suggested in Natural Church Development, the church is encouraged to use their current strengths to develop their current weaknesses. We did this in a small church I attended and within a year and a half, the minimum factor we identified and worked on had become one of the strengths of the church.

Optional Activities

1. Discussion (10min): Comparison Of Health Indicator Lists. % •

Divide into small groups and compare the EFCA 10 Indicators of Church Health or the EFCAIM's list found in Appendix I with Schwarz' 8 Quality Characteristics. Do you think the additional items are required for church health?

2. Discussion (10min): Are Schwarz' 8 Quality Characteristics Biblical? % H

Are the eight characteristics true from a Biblical perspective? Assign one characteristic per small group. Find scripture to validate your agreement or disagreement.

3. Discussion (10min): Know How To Use The Self-Evaluation Form In Several Situations. •

Discuss in small groups then report to the class.

What differences would be seen when using the Church Health Self-Evaluation Form in a house church, a traditional church or a mega church? Would it work for a missionary to apply it to a group of disciples in a tribal culture?

SECTION 2: GET THE TRUE FACTS!

We have declared that a healthy disciple can be described by the four categories of spiritual health and that a healthy church can be described by the eight quality characteristics. Now the question is, “How do these definitions apply to us in our church?”

The lessons in Section 2 are a call to the church to gather facts aggressively, evaluate them honestly and use them courageously. There is also a warning against any attitudes of apathy, complacency or fear that would hinder church health and growth.

Lesson 8 Develop Healthy Attitudes Regarding The Facts Our Church Faces.

Purpose: To show that faith and common sense are better reactions to the realities a church faces, than negative or fatalistic attitudes.

Memory verse:

Proverbs 22:3 A prudent man sees danger and takes refuge, but the simple keep going and suffer for it.

Accountability pairs.

Luke 20:45-47 lists some things that Jesus spoke against. Read them and answer the question, "Would I be guilty of any of these things?" Discuss briefly and then pray for each other.

Introductory story. Money and Faith.

Pastor Al was comparing his rural church to Pastor Jun's city church. "Sometimes there is nothing in the offering plate" said Pastor Al. "How can I manage? Fortunately some of the members can bring some food that they grow, but where do we get money for clothes, school expense and medicine? I guess that this is what Jesus meant when he said we should take up our cross and suffer with him. But sometimes I wish I had a church in the city like you do. At least your members have salaried jobs."

Pastor Jun's response was also full of frustration. "Yes, most of them have jobs," he said, "but that doesn't mean that they give their money to the church. And the expenses we have in the city are bigger than what you have in the mountain. My children have so much pressure to buy the things that their classmates have, but we can't afford it."

"What is even harder for me," he continued, "is that one of our families left us last week. They didn't tell me why but I know that they are going to a big church that meets in a theater now. I feel so helpless. I can't compete with the pastor of that church. Our little congregation can't do the fancy worship style that they have. I guess if God wants our church to grow, then he can make it happen, if we have enough faith. And that is a problem. Some of our members really don't seem to have as much faith as they should. I keep preaching that they should have more faith, but it doesn't seem to help our church grow."

The pastors in the story express the frustration of many real life pastors regarding limited church resources. It didn't take research of the church or of the community to show that the money in the offering was not enough. Can anything be done? What are their options? What is the difference between faith and fatalism? Does their occupation as pastors entitle them to more money from God than the members of their churches who also have financial problems? **Since the church is a community of believers, the realities they face they face together. It is important that they avoid**

fatalism (i.e. the idea that whatever happens will happen no matter what we do) and instead try to overcome problems as well as they can using both their common sense and their trust in our sovereign God.

Realities a church faces involve people, time, place and money.

There are both internal and external factors which affect church health and growth. The ultimate factor of health is our spiritual relationship to Christ who is building his church (John 15). But there are other factors that are not spiritual but affect how many disciples can effectively work together as a church. For the sake of discussion we will consider the realities related to: People, Time, Place and Money. These realities could be described as true facts that affect the church, as opposed to either “false facts” or “wished-for facts”. (An example of a “false fact” is in Act 19:35 . **The city clerk quieted the crowd and said: "Men of Ephesus, doesn't all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven?"**)

Ñ Skill (10min): Recognizing The Realities A Church Faces. ○

Use Appendix J - "Realities Our Church Faces" to stimulate discussion about how these realities affect your church. Here are some sample questions to ask.

1. How does the number of people in the congregation (e.g. 20 vs 2000) affect the serving of communion? How would it affect the members' ability to share temptations or victories with each other?
2. Your church wants to have a Christmas program. What time deadlines should you set for yourselves?
3. The place where you meet has a leaky roof but you don't have money to replace it. What options do you have to deal with the problem?
4. What happens if twice as much money is given in the offering than anticipated? Who decides how is it used?

Five Healthy Attitudes Regarding The Realities A Church Faces.

Let's examine five healthy attitudes that church leaders can have regarding the true facts of their situation.

Healthy Attitude #1: We value true facts.

We know that true facts provide a good foundation for our emotions.

The study of facts related to a problem can sometimes bring the problem to a level of consciousness where we can clearly analyze it and feel like we are more in control. This is the opposite of a fatalistic belief that we can not change our life situation. Fatalism results in depression, lack of hope, and a lack of belief in God's ability to help. Knowing facts helps us know if our feelings are valid or not. Facts determine whether a fire is truly dangerous and we should be afraid and run away from it, or if it is a small fire that is just making a lot of smoke and we should go put it out.

We use true facts to help distinguish faith from foolishness.

We believe God wants us to improve growth in our church. Is it a lack of faith if we seek to understand the hindrances and opportunities we face? No.

Some might say, "We shouldn't focus on facts that put limits on our ministry. God will provide, so we should step out in faith like in the miraculous feeding of the five thousand!" My response is that we should be careful, because grand statements of faith might be made for the effect they have on listeners, not because God really spoke to us. Didn't even Jesus ask his disciples to research the facts about how many loaves and fish were available to use in that miraculous feeding (Mark 6:38)? He did this even though he knew that the answer would in no way limit God's ability to do whatever he chooses.

Don't deny the existence of either problems or opportunities. Sometimes people think that if we ignore problems they will just go away. But the Bible says it is a foolish person who ignores reality (Prov 22:3; 19:2; 14:16). [See also Isa 29:8 for the difference between dreaming and reality.] Jesus didn't ignore the problem of man's separation from God, rather he did what had to be done to solve that real problem.

Planners who ignore the facts are like the blind leading blind. Jesus spoke of a rich man and his brothers who evidently ignored the importance of the law given through Moses, but after death it was too late for them to repent (Luke 16:19-31).

Let's not be like undisciplined children who ignore reality and won't accept limits put on them. They also demand things their parents don't have or can't afford. Such selfishness leads them to poverty, cheating, embezzlement, corruption and other sins.

It is also true that facts can be misused in foolish ways. Satan misused Bible facts and told Jesus to prove he was God's son by making bread out of a rock and by jumping off of a tall building. Imagine having a church goal: "All members will prove that they are true disciples by jumping off a tall roof!" Or "All members will change a stone to bread within one year of conversion as a sign of mature faith." It may sound strange but there are churches that expect members to handle snakes without getting bitten to prove their faith.

We know that true facts are important to a church's planning.

Church growth leaders remind us that our church should plan to "go where the harvest is." We can't know where it is without getting true facts. Our understanding of our own generation of neighbors helps us plan how to connect to them and make more healthy disciples. Paul said he became all things to all people in order to share the gospel (1 Cor 9:19-23).

According to Jesus a wise person counts the cost of a tower before starting construction (Luke 14:28-30). In the same way, some facts are needed before the church does goal setting to know if goals are potentially achievable.

Getting true facts might reveal dangers that the church members are facing. When David looked, he saw a sheep getting killed. A fact. Another time he saw Israelites being intimidated by the God-mocker Goliath. Another fact. In each case he reacted quickly and with faith.

The realities we face are affecting our current effectiveness whether we like it or not. Are the Bible studies we are holding now reaching new people? Does everyone

within walking distance of our church speak the same language we preach in? Are the children coming to church for the same reasons their parents bring them? Are the children learning God's word or just playing during Sunday school time? Knowing the true answers to our questions will help us influence a change for the better in our members.

True facts are what we need to measure the success of the goals we made in the past. And research of facts will be needed in the future to measure the success of our current goals.

A church can modify outreach to meet real needs in the community if they have the true facts about what those needs are. Such knowledge should not be feared because fear prevents action and accomplishment. A Bible proverb says the fool fears the lion in the street (Prov 22:13). His fear prevents him from going about his normal activity. It also prevents him from working with his neighbors to destroy the lion.

Since life keeps changing, our church must keep changing our plans in order to keep making disciples effectively.

Common sense is assumed everywhere in the Bible. Although Moses struck a rock and water came out miraculously (Num 20:7-11), Abraham and Isaac had to dig wells to get their water (Gen 26:15-22). When Jesus was in danger, he escaped (John 8:59; 10:39, Luke 4:29-30). When Paul was in danger, his friends helped him escape through a window (Acts 9:23-25). But when Daniel and his friends were in danger, God saved them with miracles (Dan 6:22; 3:27). As situations change, **it is assumed that people will make necessary adjustments rather than ignore their own safety.**

Healthy Attitude #2: We purposefully focus our research on the most useful facts.

We focus our research in order to use our limited resources wisely.

Since **there are too many facts for us to study thoroughly we have to make limits** on our research. Discipline is needed for this.

Skill (15min): Improving Results Through Intentional Limitations. •

Demonstrate the "Less is More" principle in photography. By eliminating the unnecessary components of a picture we can improve its appeal. Compare two photos in Appendix K.

The same applies to many areas of church structures where the ability to focus on the most important aspects will improve the results.

Assign small groups to discuss: How could the principle of intentional limitations improve; 1. sermon content? 2. tract or flier designs? 3. bulletin board content? 4. church decorations?

Write down two of your group's responses to share to the whole group.

We focus our research on the best sources available.

The quality of the source determines the usefulness of the facts, so **first get facts from the Bible** as the most trustworthy guide for church decisions.

Other resources are available to you in **libraries, on the internet, or in government reports.** Just remember that **sometimes the information is limited in its usefulness to**

the church if the source carries an ungodly bias such as being from a pro-abortion group or a greed-based investment company. Similarly, gossip or guesses are also second-rate sources of true facts because they contain personal biases.

We focus on the best topics.

As Christians we will want to choose topics to study based on God's eyes rather than our own. We might want to study what will bring fame to our church when God wants us to look for where the most needy or most receptive people are.

The "gates of hell" cannot withstand the advance of the church (Matt 16:18). Therefore finding out what groups or neighborhoods or individuals could be considered "gates of hell" would seem to be an appropriate and useful topic of research for your church.

We need to have an attitude that places reason over feelings in our choice of topics. Feelings of fear or intimidation can keep us from discussing a problem that is obvious to everyone but no one talks about openly. Such sensitive realities are difficult to deal with but they affect the health of the church.

Don't spend time on the negatives. Sometimes people want to learn about negative facts just because they are more interesting. But consider the sternness of God's judgment when the Israelis heard and then believed the bad part of the report of their spies more than the good part given by Joshua and Caleb (Num 14:28-33).

A wrong attitude can also prevent you from looking for information you need that will help you reach your community. A church in Boulder, Colorado, USA decided that if they were going to obey the command to love their neighbors they were going to have to change how they themselves talked about their own city. They had been in the habit of speaking about the worst things in it and making jokes about the bad people in it. They helped each other stop their negative attitude and negative talk. After that, they spoke blessings and looked for ways to show love to their city. God honored their new attitude and gave them many opportunities to do good deeds in the community and to pray for their political leaders.

We choose research topics based on the church's vision and goals.

Your church's vision determines what topics are most relevant to study. If your vision is to reach the lost then look for the number and location of lost people within your reach. Define your topic as clearly as possible. What exactly are you looking for? In the above example you will need to define what you mean by "lost" and what you mean by "within your reach."

We want to find the current facts that are the most significant to the church's effectiveness or potential effectiveness in disciple-making activities.

Significant church facts, according to Christian Schwarz, would include these topics: leadership, ministry, spirituality, structures, worship, small groups, evangelism, and relationships. Other people would add finances and vision. Rick Warren suggests that the key facts worth studying in a community are: income, education, common problems, and attitudes toward the church.

Maybe you suspect that some realities block, hinder or help your church goals. If so, do research on those issues to find out for sure.

Suppose your church has a goal of "reaching professionals." If the true facts are that most professionals in your city own cars yet there is no parking area near the church, then the realities would seem to block such a goal. But before giving up on your goal do some more research to find out the cost of renting conference rooms where there is parking already available. Perhaps you could start quarterly outreach events in those places.

Occasionally you will need to learn new vocabulary to describe the facts you need. For example you may know that there is too much sickness in a target area but before you can do research about it you will need to learn the medical terminology of the sickness, the symptoms, and the remedies.

Skill (10min): Analyze How Realities Affect Your Church's Goals. •

Choose one of your church's goals, and then discuss how it would be effected by the realities related to people, time, place or money.

What are the most significant ideas you thought of?

Eg. The goal is to start an outreach team. Discussion reveals this time reality: some members are only available before the worship service and others are only available after it. What should you do?

Healthy Attitude #3: We are *aggressive* in getting good facts.

We start with a positive attitude.

We want good, quality information and we know this requires disciplined and quality work. Therefore we adopt a "Can do" attitude.

We accept deadlines as a part of life because either literally or figuratively; "night comes" and we can't work anymore (John 9:4, 11:9). We count the cost of a project ahead of time (Lk 14:25ff), and then work as *unto the Lord* and not as men-pleasers (Col 3:23). This means we work aggressively but with integrity and accuracy. We don't give up and aren't day-dreamers or lazy. "He who works his land will have abundant food, but he who chases fantasies lacks judgment." Prov 12:11

We expect to accomplish the research successfully, therefore we take the time needed to develop questions whose answers will indeed provide the data we want.

And we avoid some negative attitudes.

Don't just grab facts quickly to meet a deadline even if they are irrelevant to the church's vision.

Don't choose topics for entertainment value rather than solid substance. (cf. about tickled ears in 2 Tim 4:3)

Don't have a blind belief of facts without determining if they are true. Make the effort to validate the truth of facts when possible. This is more important than ever in a time when forwarded electronic messages are fast sources of facts that later can turn out to be false. Solomon's wisdom reminds us that there is always another side to an issue (Prov 18:17).

We strive to get the kind of information that will result in accurate and clear reports.

We get the most accurate and current data possible because false or even vague data is a waste of time of the people who read our reports.

Sometimes accuracy may be obtained with yes/no answers, such as whether or not there is telephone or electric service in the place you want your church to meet. Other situations such as opinion polls however, need continuums to allow for the subjectivity in the answers.

Whenever possible we try to replace general adjectives such as "big", "few", or "a lot of", with numbers and percentages.

As we have seen in the church health evaluation, multiple viewpoints are needed for complex issues. This affects the method of research as well as how we design the report for such complex facts.

We can confidently use three methods to get true facts.

1. **Direct observation.**

Direct observation occurs naturally both consciously and subconsciously. We can increase our observation skills through practice however. For example, we can record the traffic patterns of both people and vehicles near the church. We could then answer questions like: When do most people walk by? What is their gender and age? etc.

[Optional Activity #1 would fit here.]

2. **Opinion survey** of affected people.

Some facts about the community or church can be obtained directly through surveys. We can ask people about what they know or think. This can be done through informal conversations or purposeful investigation. Using the Church Health Self-Evaluation Form is a good way to get true opinions from people in the church.

Similarly, community surveys will help the church stay aware of how the opinions of its neighbors are changing.

3. **Examine the research others have done.**

Facts can come from research on the internet, from government sources, or in libraries. We might call this "research of research" because we are studying the reports of the observations or surveys made by others. It saves us from doing the observation ourselves but we also are forced to trust the validity of what others have done.

Skill (10min): Choosing a research method based on the type of topic. ○

Assign a sample topic from the list below to each small group. Discuss it and decide *which of the 3 types of research* you would use to get the desired data.

1. Research how neighbors schedule their time to help us know when to reach them.
2. Research who makes decisions in a family regarding religion to help us know how to design a gospel tract to reach those people first.
3. Research income levels in the target area to help us know if we should have lay leaders or professional pastors in our church plants there.
4. Research the opinions of politicians to know how to relate to them.
5. Research what are the three biggest temptations women in our church face to help us nurture them to become healthy women of God.

Healthy Attitude #4: We report the facts *clearly* to the decision-makers.

We know who needs the facts.

Who are the decision makers in the church's organizational structure? This may be many leaders, not just the pastor. In a big church different department heads would each have different facts that they need.

We are trustworthy and true in our reporting.

We don't allow feelings to dominate our report of facts. Ten of the Israeli spies allowed fear to control how they reported and the people were affected as a result (Numbers 13 and 14). Statistics can be easily manipulated, therefore the leaders need to trust the person reporting.

We earn that trust through many accurate reports. There are no hidden agendas in how we report. We don't modify the results to benefit ourselves or our relatives and friends.

We submit *all* the truth that comes of the research even if it is unpleasant. (There are exceptions to this rule though. For example, information would not be reported if it would cause harm or danger to someone.)

We report data in the *clearest* way we can.

We report the facts so they are easily and quickly understood by those who will use them. This is done if we "cut through the fog", in other words we eliminate any irrelevant information and report only what is most important. Bold "bottom line" figures will allow the reader to quickly find the key data.

We put numbers in nice columns in order to quickly show differences in amounts.

We use continuums (i.e. ranges of answers such as a score from 1 to 10) rather than Yes/No answers for subjective topics but then put the results in graphs or charts for quick visual comparisons. We put labels on the charts to make it clear what is being compared.

[Optional Activity #2 would fit here.]

Healthy Attitude #5: Our decision-makers are courageous in *using* the true facts to promote health and growth.

We, as leaders, use both common sense and faith in applying the true facts we discover.

Sometimes we need to make changes to improve the health of the church. Let us use the facts courageously and honorably. Do we have to choose between common sense or faith? No. We should use our brain as well as our trust in God.

Everywhere in the Bible it is assumed that people use *common sense*. Women went to the tomb because that is where Jesus' body had been laid. The servant who said Peter was at the door was not believed because the Christians assumed he was in prison.

It is common sense for people to avoid unnecessary harm. According to Proverbs 22:3 a wise person sees danger and reacts to it. The apostle Paul is a good example of this when he fled from persecution rather than surrender to those pursuing him. (cf. Acts 9:24,25; 2 Cor 11:32,33)

But we will also maintain our faith in God.

We have **faith in natural laws because God made them.** For example we believe the seasons he made will continue year after year (Gen 1:14).

We have **faith in God's character as revealed in the Bible.** Even though we cannot see him we trust in him to be loving and just in spite of his having absolute power.

We have **faith in God's ability to accomplish his will in his time.** That includes what he is doing in our own lives and also in all the members of our church.

Our faith provides a base for establishing priorities in how we use the information we get. Anything that promotes God's will comes first. Jesus told us to seek first the kingdom of God and his righteousness (Mat 6:33) and he himself set an example of that courageous unselfishness when he said about his desire to avoid harm, "not my will but thine be done (Mat 26:39)".

Don't feel you need "special" wisdom for most decisions when the Bible already gives principles that apply.

Consider the story of David's report to King Saul (1 Sam 17:34-37). **God protected him AS he was using his brain and brawn against the bear and lion, therefore he had faith that God would protect him AS he used his brain and brawn against the one who defies God.** Faith provided the basis for David's courageous attitude toward the realities he faced. **We too should follow the righteous path even if it leads to persecution or death.**

Here are some more examples of faith applied to facts.

Moses had faith to follow God's command to return to Egypt even though it was against common sense since he had already been rejected there.

Noah obeyed God's command to build a boat on dry land which would have seemed unreasonable but he maintained confidence in God. Common sense would say that Daniels' friends would be killed for disobeying the king, but they had faith that God would honor their loyalty to him whether they died or not (Dan 3:16-18).

Use research information courageously to improve results in the church ministry.

The gathering of facts should ultimately result in positive changes for the church, otherwise the research effort is wasted. Such a desire for final results is seen in Paul's statement that when he is in the church he would rather speak five words with his mind than ten thousand in a strange tongue (1 Cor 14:9-19).

We may need discipline to make changes based on facts. **Resistance to change or to doing something out of our comfort zone is common for us all.** Some of us think, "I'm too old to change." Others are too rigid about secondary issues. There is freedom for the disciple in most things, so let's be flexible in how the church carries on its program

and maintains the facilities where it meets. Like bamboo, we can flex before we break, yet also be firm when our spiritual health is threatened.

We should keep striving to **determine how the research results apply specifically to our church.** James 1:22-24 compares someone who doesn't apply what he learns to a man who sees himself in the mirror but then forgets what he saw.

Look for implications of the results on our current ministry and future ministry. Does it reveal a need for change or does it actually confirm the existing system? Were our assumptions or guesses about the minimum factor accurate? Schwarz' used a barrel illustration to show that just as water level is limited to the lowest point on the rim, so church growth is limited to the minimum factor. Therefore it doesn't help to keep increasing the strongest characteristic of the church, but rather we should use the **strengths to uplift weaknesses** regarding the quality characteristics.

We should **look for Implications regarding time sequence priorities** (cf. Prov 24:27). Did the results reveal an urgent need that the church can pray for and perhaps respond to? What opportunities are opening up for us or what challenges do we need to overcome as quickly as possible? It may be that we need to use facts to guide in the redistribution of the usage of church resources. Proverbs 14:4 is an example of Biblical wisdom that assumes that research has been done to compare the cost of feeding an ox to the potential profit to be gained by using its strength.

Ñ Skill (15min): Responding To Reality •

Divide the class into groups and assign one of the situations below to each group.

Group discussion: 1. Does the "reality" hinder growth in any way? Does it aid growth? Explain the effects on both quantity and quality growth. 2. What plans can your church make to respond to the reality?

A. People Realities.

You have 25 members who are mostly poor. How does this affect: 1. Your desire to minister to rich people? 2. How and where you do your visitation? 3. The events you can do?

B. Time Realities.

Your members are saying the pastor should "do more" with the men but most of them work six days a week and come home exhausted. 1. How will this affect visitation or cell group schedules? 2. Should you expect men to give up family time to come to your meetings? 3. What will you preach to the existing men to encourage them to be faithful Christians at their work?

C. Place Realities.

Your church has been offered a free lot that is 100 sqm. It is in a low area, surrounded by houses and is about 150 meters from the nearest road. 1. Will you advise the board to accept it? Why or why not? 2. What questions should you ask the owner before making a decision? 3. How would the location affect your ability to reach your target population?

D. Money Realities.

For the past 3 months your church's offerings have been decreasing. You no longer have enough to pay monthly expenses. 1. Should you ignore the problem or call a special meeting of the board to discuss the problem. 2. What agenda items will allow you to talk openly in the meeting? 3. What are possible solutions that might work in the short term? Long term?

Skill (15min): Learn To See Members As 24/7 Disciples. ○

Show a sample one-week schedule (24 hours for 7 days) of a typical working man in the church. 1. When is he being a Christian? 2. How does a man show that he is a Christian differently during church meetings than he does at his work? 3. How does your church equip a man to be a faithful Christian at his work?

[Optional Activity #3 would fit here.]

Summary

It is easy to think that since we have faith in God we need not strive for excellence in our understanding of the situation in and around our church. But the Bible everywhere assumes that men and women of faith also use their common sense and seek wisdom. In fact our belief that God made our mind and body gives us a reason for doing the best we can in all of life. This includes finding out true facts and then applying that knowledge to improve our making of more and healthier disciples.

Homework

1. Ñ Interview: Understanding A Church Budget's Affect On Growth. H

Do an interview with a pastor or treasurer about their church budget. Use the interview form in Appendix M.

Optional Activities

1. Skill (10min): Observing Our Surroundings. ○

Make a list of what you observe from where you sit. What do you see, hear, smell, touch and taste?

2. Skill (15min): Know When Graphs are better than numbers. ○

Appendix L is a Game Demonstrating the use of Graph and Spreadsheet Information. It can show the advantage of using graph-based information.

Discuss what reports are made in your church. Which ones would benefit by using graphs?

3. Skill (15min): How Can Money Best Help A Church Grow? % ○

Discuss the use of money in making healthy disciples in healthy churches. Discuss how these things that can cost money: 1. Teaching disciples. 2. Events mixing disciples and seekers. 3. Giving goodnews to seekers.

Can you think of other expenses?

4. Skill (10min): Understanding How To Apply Observations To An Activity. ○

Practice Topic: How much light do you need for an activity? Discuss what activity you are doing, observe the amount of light and whether or not it is the right amount for the activity. Is more light needed or would more light be wasted energy?

Accurately describe the source and amount of light. Be as specific as possible.

Example

Activity: Teaching college students in a night class.

Observation: The light is from one older 24inch fluorescent bulb in the center of the ceiling. It is about 8' above the students in the center of the room. The light is adequate for reading normal print in the middle of the room but people sitting in the corners can only read materials with larger print.

Application: Replacing the one light with two properly positioned ones would provide the amount needed but adding even more lights would not enable better reading.

Lesson 9 Are We Getting More Disciples In More Churches Or Not?

Purpose: To learn some of the lessons from the Church Growth movement including the need to distinguish different kinds of growth in church membership.

Memory verse:

Luke 15:8-9 Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it?

Accountability pairs.

Read 1 Tim 6:11b and tell what you did or said last week to show that you are pursuing these qualities. Are there changes you should make next week? Pray for each other.

Introductory Story: The Fight of the Water Sellers

A certain man who owned a bottled water company did some research and realized that there was a city of 100,000 people whose water supply was unsafe to drink. So he sent three managers there to start three outlet stores selling safe water. They each were successful and almost immediately had 100 customers each, for a total of 300 customers.

During the year he received good sales reports from the managers and rejoiced at what he read. The typical report was something like this: "I am happy to report that due to our aggressive sales campaign the number of our clients increased by almost 20% in the past month." He realized that at such a large rate of 20% increase *in one month* the original 300 customers would increase to over 2000 in the twelve months of the very first year of business! At that rate, his company would be providing safe water to almost 20,000 people in two years and most of the people in the city within three years!

However, when he went to visit the city after the first year he was completely disheartened to find that the stores *really* only had about 200 customers each. The total was less than 600! How could there be only 600 instead of the 2000 he expected? He soon discovered the problem.

The managers' reports to him did not reveal the complete story about their growth. You see, instead of reporting monthly, they only reported during the months when they had gains and never in the months when they had losses. Secondly, they were in fierce competition with each other. Instead of finding new customers, they had price wars that caused existing customers to transfer between them.

Donald McGavran pointed out that pastors and missionaries can do the same thing. In their desire to be seen positively they might only report the times when their churches increased in size and be silent when they are decreasing or facing problems.

Remember that our church is only one of Christ's many disciple-making churches.

We believe that fulfilling the great commission means getting *more healthy disciples in Christ's kingdom*, regardless of the size of our individual churches.

We discussed in a previous lesson that God wants results. That he is a God of a harvest of countable, healthy disciples. We noted that heaven rejoices when one sinner repents. Therefore **the ultimate goal of every church is to make disciples, not more buildings, but more countable people meeting in groups as Christians.**

But won't the reproduction of disciples eventually end? What happens to quantity growth when no more disciples are being made in a certain community? This can easily happen when the church is in a rural area and all of the neighbors have made a decision either for or against Christ. **If a church seems to have reached a saturation point in a community then two things can be done.**

First of all, **continue to maintain good church health.** When the members' children are properly nurtured they will hopefully stay and become part of the church. A healthy church will also provide a welcome place for Christians who are transferring into the community and seeking a new church home. And if local residents do change their mind and seek after God, they can still find needed nurture at the church.

The second thing to do is to **develop a mission mindset.** Look for unreached people groups that are either near or far away and start praying for them. You will find ways to reach them, perhaps by helping to send a missionary to them.

Discussion: Numerical Growth And Humility.

Suppose someone in the church says "I like to see change and growth, but I don't think we should put too much emphasis on numbers." Discuss how church leaders can monitor growth in the church yet without becoming prideful?

Which disciples should we count?

It would seem that counting disciples in a church should be an easy task and in some situations it is. However we will face several **obstacles that hinder an accurate count.**

First of all is **the problem of defining what we mean by disciple.** No definition will be exactly the same for all churches. One denomination will have a strict membership list which is maintained diligently as baptized and confirmed members are added or transferred to the church. At the other extreme are the churches which have no lists of either members or attendees. Between the extremes are many churches that maintain lists of "members" but whose lists are sometimes not maintained well and may include names of people who have long since moved to another island or are also attending another church or two in the same city. There is also no consistency between churches regarding at what age a person may be listed as a member.

Secondly is **the problem of defining active versus inactive participants.** Since such a judgment is by nature very subjective, most churches would rather not have to make the call. But if our goal is *healthy* disciples rather than merely disciples *in name only*, then **some minimum expectations of activity should be applied when a church counts how many healthy disciples are in it.**

Sometimes I imagine what it was like to see Jesus preaching to a large crowd. There may have been movement in the crowd as some came forward to hear better and some left to resume their daily work activities. Some would be listening eagerly, some

would just be curious. Some would disagree and even be hostile toward him. With this in mind, can we say that if there are 4000 people in the crowd that there were 4000 healthy disciples? Probably not. In a typical crowd there would be a wide range of commitment from those who were completely committed to those who were antagonistic. I say this because if we have a hard time in our church distinguishing how far people have come from the fringes of the church toward complete commitment, then it might be a good sign that our crowds are similar to those of Jesus.

Church growth authors talk about a resistance-receptivity scale. This is simply a way to describe where people are in their openness to the gospel. It is recommended that a church put its efforts into reaching those who are more receptive (or open to the gospel) and yet not ignore those who are resistant. Remember that Jesus was willing to meet with Nicodemus and Zacchaeus who were sincere, but evidently didn't go to meet King Herod who inquired out of mere curiosity (Luke 9:9; 23:8).

The difficulty of identifying church members should not keep us from taking attendance or clarifying who is committed to Christ and to our church. But acknowledging the difficulty will help us be more relaxed regarding the accuracy level of the statistics we do get. Sometimes the Biblical reports of crowd size were just approximations (Mark 8:9; Luke 9:14). And I believe that even a reference such as the one to the 4000 men in Matthew 15:48 was also an approximation simply because crowd size usually changes every few minutes. I think the intention is to show the great size of the crowd rather than to know that there were exactly 4000 men rather than, say, 4007 men in the crowd when it was at its maximum size.

Identify sources of growth: Where do new church members come from?

One of the results of the church growth movement was to help us define more accurately the source of growth in our churches. Dividing membership into the following three categories shows growth in a truer light. It helps us realize that growth in size is caused by more than new converts to Christ. Growth also comes from having children born to church members and from disciples who have moved in from another church.

Conversion growth is the increase of new people who joined the local church because they are new disciples. They may have come from other religions or from a non-religious background, but they have heard the good news about salvation, put their trust in the work Christ did on their behalf and submitted themselves as his followers.

Biological growth is the increase of people who were born to church members and have then decided that they too want to follow Christ in the same way as their parents. A healthy church would have a biological growth rate equal to the general population growth rate in that community; otherwise it is actually declining generation after generation.

Transfer growth is the increase of new people who joined the local church but are not new in their Christianity. They are transferring from another church. If we look at a city or country as a whole it is clear that transfer growth into one church will require transfer decline out of another. But since transfer growth does not result in new converts, the surrounding population is no more Christian than it was before.

All three kinds of growth are needed in certain situations to make and keep members. Conversion growth shows that more people are hearing the gospel and being saved. Biological growth shows that the church is genuine enough that the young people want to belong just like their parents do. Transfer growth shows that the disciples, such as college students, who move into the community from other places are convinced that their relation to Christ can be maintained through fellowship with other believers in this church. Transfer growth can become a negative thing however if people are transferring to and from churches in the same area. The energy of churches, especially in cities, could end up being spent on attracting larger crowds rather than helping people solve the problems that caused them to leave their previous church.

Ñ Skill (15min): Analyze Types Of Growth In The Local Church. ○

Which kinds of growth resulted in the people who attend your church? Make a list of how many people are in your church as a result of conversion, biological and transfer growth. The total of the three numbers should be the same as your current membership.

Now compute the percentage of the total for each type of growth.

Discuss the reasons behind the different kinds of growth and see if you can use the information to stimulate more growth, especially conversion growth.

There is a need for true facts in order to measure growth.

Why get the facts? McGavran's way of stating the problem is that churches and denominations need to "dispel the fog" in reports about conversions or growth. While it is true that vagueness may be needed in areas where there is persecution, it is important to know if the area near your church has been reached with the gospel or not. It is no good planting new rice in a field already filled with rice! We don't even need precise statistics for most outreach decisions. Well founded approximations will provide enough accuracy. But without any statistics we are left with only guesses. Getting statistics that show how many conversions have taken place over a number of years will help us know how much of a community has responded to the gospel already.

But growth statistics are not an end in themselves. The Bible illustration of the good shepherd who goes out in the storm to find the sheep or risks his own life to fight the lion which has attacked show us how important it is to God that a sinner repents and that a disciple is made. The story of the woman who values the coin and searches until it is found teaches us the value of "lost sinner", not on growth percentages. The heavens rejoiced when even *one* sinner came to repentance.

God is pictured as that good shepherd who knows his sheep. If one is missing he knows it. When he goes out searching he knows what he is looking for. He would know his sheep as opposed to someone else's sheep. He would have personal knowledge of its habits and characteristics to help guide him in his search. His knowledge of the countryside would help him know the places of danger or of shelter during a storm.

The parable of the lost coin makes sense only if the woman knew how many coins she owned and how many were in their proper place. Because of that knowledge she discovered that one and only one was missing. Would you notice if one of the disciples

in your church was lost or in trouble? The senior pastor of a church of 5000 isn't expected to know all of those members, but they should be in small groups where their leader would know if something was wrong or one was missing.

It is a natural thing for a church to want to grow numerically. But sometimes churches set goals that aren't met and then after several years people get discouraged. Vision unrelated to real facts is frustrating or useless. Accurate facts about our church growth help us set realistic yet stretching goals. Any church that can maintain a 10% growth per year is doing well. But I think it would be better to set goals related to health improvement which results in growth, than to set goals for growth directly.

Good researchers are needed to get good information.

Good researchers, first of all, are those with a good *attitude about disciple-making*. They are not self-centered but accept the responsibility for making disciples for Christ in their area. The great commission is pleasant to them because they want Christ to be honored and followed by as many people as possible.

Secondly, good researchers are healthy disciples who are people of *integrity*.

I was told by a forestry student once that when he was doing his internship he was supposed to go to a place in the forest and observe the amount of rain in a certain rain gauge every day. But because he was lazy he didn't make the trip, he just looked at what was written in the record book the previous year and wrote that same amount down again. He did not value scientific accuracy. We should not be lazy like that student regarding Christ's kingdom.

Instead, researchers should be self-controlled and not give up in getting the needed data even if it is difficult to assemble. Their faithfulness to their king will help them make sure the data they get is true and accurate data and not just hearsay or guesses. Approximations are better than nothing but often we can do better if we are persistent and faithful in gathering the information.

Thirdly, good researchers know they are loved by God. Because of this knowledge they can be unbiased in how they get the facts. There is no need to manipulate the facts to make themselves look good or bad. Rather, there is just a determination to get the facts so that the church can decide how to use the information to keep improving.

Put the useful facts into a useful report format.

The most useful facts for observing growth or decline in a church are attendance records over a long period of time. If these amounts have been consistently gathered then they may be helpful in discovering the reasons that caused the growth or decline at certain times. If such reasons are discovered, then the church can try to reproduce causes of growth again. Knowing what stimulated the periods of highest conversion growth will help the leaders know where to concentrate the resources of the church.

Charts and graphs are useful for giving more impact to the attendance reports. Even a graph showing decline is at least informative, even if it is discouraging.

Without attendance charts it is easy to forget past performance. But a chart on a wall is a constant reminder of what has happened in the past and what we hope will happen in the future. I wish it was easier to chart spiritual nurture accomplishments.

Skill (10min): Assessment Of Record-Keeping In A Church. ○

1. Does your church keep attendance records? If so, which meetings are analyzed? If not, what other way do the leaders use to show they accept responsibility for the health and growth in the church?

2. Discuss why people have a hard time keeping accurate records.

[Optional activity #1 would fit here.]

Growth is best understood using percentages.

Percentages are useful in comparing the growth in different sized churches. In fact Christian Schwarz showed that smaller churches often have a bigger percentage growth than big churches. "Percentage growth" is the number of new members divided by the number of current members multiplied by 100.

Suppose we were comparing one church with 50 people and another with 500 that both had five new members join. Which one grew the most? If we only go by the numbers of new disciples then they both grew the same amount, five people each.

But if we use percentage growth for both churches, then the smaller one grew the most. The small church had a percentage growth of 10% ($5_{\text{new}}/50_{\text{total}} \times 100 = 10\%$) while the big church only had a percentage growth of 1% ($5_{\text{new}}/500_{\text{total}} \times 100 = 1\%$).

For the large church to equal the 10% growth rate of the small church they would have had to get 50 new members ($50_{\text{new}}/500_{\text{total}} \times 100 = 10\%$).

Percentages also help us understand what part of a nation's population has been reached for Jesus. If a country has 100 million citizens and 10 million are disciples then 10% of the citizens are Christians. But if another country had 1,000 million citizens and 20 million were disciples, then even though there were twice as many Christians, the percentage of the population would only be 2%. We need to be aware of both percentages and totals when we think about church growth and the priorities that guide the use of evangelistic resources.

Summary

A great lesson from the church growth movement is that numerical growth in churches can be separated into biological, transfer and conversion categories. While all of these are important, we are not content until all people in the world have had a chance to be part of conversion growth. By using percentages we can see which countries still have the most need to hear the gospel.

Optional Activities

1. Skill (15min): Using Graphs to Report Attendance. ○

Convert a church attendance chart into a graph.

1. Demonstrate it on the chalkboard while the students copy the procedure at their desks onto graph paper.

2. Make a note of which weeks had the highest and lowest attendance.

3. Show use of different kinds of graphs.

Lesson 10 Get True Facts About Our Church Regarding Health And Growth.

Purpose: To equip church leaders to perform evaluations of church activity as it relates to church health and growth.

Memory verse:

2 Corinthians 13:5 *Examine yourselves* to see whether you are in the faith; *test yourselves*. Do you not realize that Christ Jesus is in you-unless, of course, you fail the test?

Accountability pairs.

Read Matthew 5:37. This verse challenges us to have simple honest speech without a need for emphasis by swearing. How are you doing on speaking the truth simply? Ask God to help you and your partner take another step heavenward on the "honest speech" ladder.

Introductory story: Solving Dodong's problem.

Dodong was feeling discouraged. He talked to his friend Bert about it. Bert asked questions that helped him discover that his discouragement came from two problems. For one thing he was depressed because he lacked money for their family expenses. Secondly, he was also affected because he saw so much on TV that was depressing. The world news showed wars, the national news showed corruption and the local news showed the latest murders, rapes and robberies in his city. Many of the other shows had sex and violence that hindered his Christian walk.

After a short silence Bert said, "I have a solution for you Dodong. It's simple, just sell your TV! Then you'll have the money you need and also be free from the depressing TV shows!"

They both laughed knowing that Dodong's family would not want him to sell the TV. Yet it also made them both think about the reasons we keep doing things we know aren't good for us. It is hard to change our habits!

Sometimes church leaders feel discouraged and aren't sure why. It would be good for people in a church to talk openly and yet graciously about the things they feel. It might be that when the problem is defined, the solution will be as easy as Dodong's... and as hard! The church may discover that some of the things they do are actually hindering the thing they want most; church health and growth.

Examine your church often and accurately.

Some people look in a mirror too often and others not enough. Similarly a church can be too conscious of its own condition and not experience God's rest. Or on the other hand, it might seldom look at itself and not notice problems when they are small. We take time for personal self-examination to see if there is dirt on our face or an

infection in a wound. The church should also take time to look in its mirror. It may find problems that are easy to fix and others that are more serious.

Discussion (7min): What does the Bible say about self-evaluation?

Read the following verses and tell who is examined and what the examination is about.

2 Cor 13:5; 1 Cor 3:13; Gal 6:4 and 1 Thes 5:21.

How often should a church do a self-evaluation? Do it at least once a year or maybe every six months. It is a good habit to have. Just think, Christ is using people like us to build his church; getting more healthy disciples in more healthy congregations! So let's do our best work for his sake! That will require honest and accurate evaluations. It means getting rid of the fog in our communication by avoiding guesses and sticking to the clear facts.

Why wouldn't we want to examine ourselves as a church? For one thing, maybe we are afraid we will "fail the exam." But let's not think of it like a school exam that tests knowledge, but like a doctor's exam that tests our health. If the heart doctor tells us that according to the exam results we need more exercise, we accept it as good advice, not as a condemnation. And then we change our schedule to get exercise. In the same way, a church should not only get facts but respond to them as well.

Jesus told a parable in Matthew 21:28-32 about two sons who were given a command by their father. The first son is commended because even though at first he said he would not obey, later on he changed his mind and obeyed. I hope that if an examination of our church shows an area where we are not obeying Christ's command to make disciples then we too will be quick to change our minds in order to obey him.

Perhaps we think we are just too busy to do a church examination. But think about how often a busy father takes time to check on his kids to see if they are healthy. Church leaders also should want to know how their group is doing so that maturing and disciple-making continue normally.

Discussion (5 min): Hindrances to church self-examinations.

Can you think of other reasons your church might hesitate to do a self-examination? What counter arguments would overcome those hindrances in your culture?

Get the facts about our church's *health*.

First we should remember that a church is made up of individual disciples who form a group. Therefore there are two types of data we are looking for; individual health data and group health data.

Getting information about the spiritual health of individual disciples one at a time isn't too hard since it can be done at any time. It is harder to get information for a whole church. However a church might find it possible to sponsor a church-wide spiritual health check-up once a year. Each disciple could be given a copy of the

Christian Health Evaluation Form (Appendix F) and do a self-examination either by themselves, with partners or in small groups. The results could be used as a basis for encouraging one another to continue to progress in spiritual development. They would also be a great help in deciding what curriculum to use in the nurture programs of the church.

How can we get facts about the health of the church as a group? In Lesson 7 we defined a church's corporate health as described by Christian Schwarz. We can use the eight quality characteristics as a good basis for examining our church's health.

Who should do the examination? It can be done either by the members or by the leaders. In a house church, every one can participate. In a formal congregation the best option is to include all of the people who are active in the church. If that is not possible at least the church board can do it. But don't have just one person, say the pastor, do it. It needs a variety of opinions to insure the best accuracy.

Even though this type of evaluation is not as good as the professional computer-analyzed surveys that can be purchased, it will still give your church a good basis for discussions about what the church should emphasize next in its nurture and outreach.

Ñ Skill (20 min): Using the Church Health Self-Evaluation Form.(2nd time) ○

Make one copy of the form (Appendix H) for each student. (Students can evaluate their home church this time. The results would then be an average score for all of the churches. The important thing is to learn how to evaluate using the form.)

1. Follow the instructions on the form as each student makes individual evaluations of their church.
2. After the forms have been completed, compute the average of all the scores for each of the eight characteristics. What are the strongest and weakest characteristics according to these average scores?
3. Discussion: Suppose your results represent a denomination? Do some brainstorming about how the denominational leaders could use such average scores to take advantage of the strongest characteristic to build up the weakest one.

Get the facts about our local church's *contribution to Church growth*.

As we have discussed in the past, the most important numerical growth we want to accomplish is that of Christ's universal Church, i.e. more disciples in more churches around the world. Therefore we should examine how well we are accomplishing our part in that growth. We do this by getting facts regarding how many new converts have been made and how many new churches have been started as a result of our work.

First we should get the facts about the number of new disciples in our church.

Some churches keep attendance records during weekly worship services. But measuring such attendance alone does not prove conversion growth. In places where a large amount of the population is Christian the attendance figure might include many who are transfer growth or are attending more than one local church at the same time.

Does your church keep track of new disciples? Some churches keep records of the people that are baptized under their ministry. It would be easy for them to look back during the past year and determine how many new people decided to follow Christ and be baptized as Christians. In other churches you would need to talk to the pastor or leaders to get this information. A problem in many churches is that there is no good place for records to be kept. They are too small to have an office and maybe the pastors have changed every few years. I hope those pastors recognize the importance of passing on information about new Christians that will need special nurture.

Second we **get information about the starting of new churches.** As we look back over the last year, what part have we had in the start of new local churches? These might be churches our members are working in directly or they may be part of missionary work that we help support financially. If you can get this information once a year and report it to the congregation they will be encouraged by any conversions that they have been a part of even indirectly.

Get the facts about the church's *priorities*.

What are the church goals? A church may have its **goals written down.** But even if it doesn't, there will at least be **unspoken assumptions** such as "we are here to love each other as good Christians and reach the lost."

In order to advance toward the goal of making more healthy disciples in more healthy churches we must continually **examine our current priorities.** What are these priorities?

Management teachers have pointed out that **what a person *actually does* will show his true priorities more accurately than what he *says*.** Similarly for the church, the activities may not reflect the *stated* goals of the church, but they will reveal the **true priorities of those who are in charge.**

Because of this, in order for us to know how important health and growth are to the church we must examine what actually takes place. This will reveal the real priorities. **Everything the church does should be examined with "church health eyes."** In other words, **how does each activity help get more disciples in more churches?** A church should examine all aspects of church structure, but in this lesson we will just discuss issues related to time and money to learn how to do an examination.

Ñ Skill (10 min): Looking at our church events with church health eyes. ○

Choose a recent event of the church (or school). Go through Appendix N together to evaluate the event. Don't be afraid to answer "Not Applicable" to some questions. Remember that this exercise is to develop good analysis skills, not to think of "right answers" to give.

Get facts about how we are actually spending our *time*.

Most of us don't think very seriously about how we use our time unless we are getting paid by the hour. But **examining time-usage is a good way to see how our spiritual life and secular life interact.** The time analysis tool in Appendix O can be used to examine how individual disciples use their time in ways that relate to the disciple-

making activities discussed in Lesson 4. Since the church is the sum of the disciples in it, doing this analysis with many members will reveal a lot about this aspect of the health of the church as a whole.

Skill (10 min): Examine Time-Use As It Relates To Disciple-making. ○ •

Use the Time Analysis Of Disciple-Making Activities (Appendix O) to examine your own schedules.

Discuss the reasons for the highest scores in the table in section 2. What was the highest score in each line? In each column? What can we learn from each other's results that could help us do more disciple-making?

How are we spending our money?

The use of money is always a good way to measure our priorities whether individually or corporately. How much of the money of the church is really spent to promote the harvest? When we look at our church budget, can we see the ways it is helping to get more healthy disciples in more healthy churches? If so, be sure to communicate those ways to the members who are giving so that they can see that their offerings are well spent.

Skill (10min): Examine effectiveness of church expenditures for disciple-making. ○

Use a blank copy of the chart in part 2 of Appendix O. List your biggest expense items in the left column and score them according to how significant they are in helping members do the six disciple-making activities. Discuss how changes in the budget might cause changes in the disciple-making.

Ñ Skill (10 min): Examine the effectiveness of church activities. •

Here is another way to use the time analysis form. Instead of using it for an individual's schedule, examine the activities in the church calendar to see what part each one has in disciple-making. By doing this examination we can see if there is a balance in activities or if too much is done on one area but none in another.

Go directly to the chart in part 2 of the Appendix O and list each church activity in the left column. Then rate each one for how it promotes each of the disciple-making activities.

Your resulting chart should allow you to quickly visualize two things:

1. The distribution of the disciple-making activities is easily seen. Is there any one of them that scored poorly down the whole column and needs attention? Is there unnecessary duplication in some activities and a lack in others?

2. The type of effectiveness the church events have is seen. Certain church events naturally "fit" a particular disciple-making activity. Use that information to guide priority planning in the church and brainstorm similar activities for next year.

Don't use these examinations as sources of criticism! Use them as encouragements to see what God is doing through your church and a source of stimulation as to how you can do even more! Look for "hotspots" of success in these charts and then congratulate each other on a job well done for Christ's sake.

Summary

Church leadership should make intentional plans to get true and useful facts about the church's health and growth. Some tools for analysis are available; take time to use them! **Be a church that is continually working to stay spiritually healthy.**

Homework

1. Ñ Interview a church leader. H

Use Appendix P as a basis for conducting an interview with a leader of a church in your area. It can either be the pastor of a growing formal church or a leader from a house church or small church.

Optional Activities

1. Skill: Research True Facts About Conversion Growth. •

Write down the number of new converts in your church this year. What is the percentage increase that this represents?

Write a summary of how many churches the church has been involved in starting and what stage they are in. How many new disciples (not transfer growth) are in these churches compared to one year ago.

How affective are the missionaries that your church supports in conversion growth? Is their work more in a goodnewsing role or a nurture role?

2. Skill (15min): Asking members to use their gifts for church health and growth. H

Suppose you want to make a volunteer signup sheet that would tap the members' gifts in order to improve health and growth in the church.

How would you describe some events or activities that promote church health and growth? What "gifts" would you look for that fit each activity?

Lesson 11 Get True Facts About Our Neighborhood.

Purpose: To encourage church leaders to get current and accurate information about their neighbors.

Memory verse:

1 Corinthians 9:22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

Accountability pairs.

Read Titus 2:11-14. Share how you helped someone recently with a good word or kind deed. Thank God for what your partner shared and ask God to give even more opportunities to show love to people next week.

Introductory story: A Reminder of the Good Samaritan Story.

Jesus told a man that he should love his neighbor and then the man asked Jesus, "Who is my neighbor?" I am sure that Jesus knew the standard definition of neighbor, namely, people who live in homes near our own. But in his answer Jesus taught us that a neighbor is more than that. A neighbor is any person that we choose to be a friend to. Jesus told a story about a Samaritan man who helped a Jew who had been attacked on the road (Luke 10:30-37).

The story is important for this lesson because in it there are three people who all see a stranger lying on the road, but only one, the Samaritan, chooses to go closer and help. The major lesson of the story is the importance of showing love to anyone in need. But I want us to notice that in that act of loving it was natural for the Samaritan to *go near and get more facts* about this "neighbor". Getting the facts helped him to be more effective in how he showed love.

I hope that we will be challenged to get more facts about our neighbors, whoever they are, so that we as a church will know better how to show love to them. But like in Jesus' story, just knowing the fact that a certain kind of love is needed is not enough. We need to actually give that love based on the facts we observe.

Why should our church do continual and accurate research?

Our first motive for getting facts about our neighborhood is that *we want to honor our God by obeying His command to love our neighbor.* We are to love our neighbor (Lev 19:18; Matt 22:37-39), love each other (John 13:34-35) and even love people that are different from us (Rom 13:9-10). We are created by God in Christ to good deeds (Eph 2:10) and these would surely include deeds of love as a natural result of having his spirit in us (Gal 5:22-23 cf. Heb 10:24).

Showing love is something healthy disciples want to do naturally! However, some amount of *research is needed continually because our community is changing continually.* Maybe the way we used our resources to minister to the community ten years ago is no longer the best way to do it.

When I think about love I think about a shepherd leading his sheep in green pastures (cf. Psalm 23). The shepherd knows the facts about the needs of the sheep. He also knows which pastures are green during the changing seasons of the year. I would use the term "smart love" to describe the shepherd's love because it is based on accurate information rather than just guessing what is needed. Our churches should become experts at smart love.

Smart love is contextualized love, in other words it is love that is modified to fit the context in which it is shown. Situational differences exist between individuals, families, communities, language groups and even nations. We want our church's expressions of love to fit the situation of those to whom we are showing it. To do this we need accurate and up-to-date facts.

Many things about smart love are pretty obvious. For example if we give a birthday party we would play different types of games with children than with adults. Whether the celebrant is a boy or a girl makes a difference in the kind of gifts we give.

But if the people we want to love are not from our own background, as happens in mission work, then how to give smart love is not as obvious. For example in one country men show manly affection by holding hands while they walk together; in another country that is understood to be homosexual behavior. In my country you would bring flowers either to a funeral or to visit someone in the hospital. In the country where I work you would bring flowers to the funeral but definitely *not* to the sick person. This is just a reminder that smart love is affected by local customs.

What if we make mistakes in showing smart love? People are usually not offended if they know our attitude was unselfish. A little boy might give his grandmother, who has no teeth, a gift of bubble gum because that is the gift he would want for himself. Even if she couldn't chew the gum, she would love the gift because she knew it was given in genuine love, even if it wasn't smart love. Her grandson had followed the "golden rule" of Matt 7:12, "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

Discussion (7min): How is showing love different for men or for women?

How do men in your neighborhood show that they care about other men?
How do the women show their concern for other women?

Our second motive for getting facts about our neighbors comes from *our desire to obey Christ's command to make disciples*. Getting accurate facts will help us be more effective in all of the six disciple-making activities discussed in a previous lesson.

Accurate facts will help us know how to pray accurately, how to give smart love, where to seek, how to package the goodnews, how to challenge and how to nurture.

Paul knew that the Gentiles didn't do things the same way as his own people the Jews did, and so he modified his way of giving the gospel according to whom he was talking to. He became "all things to all people" in order to save some of them (1 Cor. 9:22). One example was the time he talked to the philosophers of Athens. He connected with them by talking first about their own religion (Acts 17:16ff) and then telling them about the true God and his plan of salvation.

When Jesus sent his disciples out to do ministry he told them to find worthy people to stay with (Mt. 10:11-13). How could they find people who are "worthy" without asking questions and getting facts about the people in the places they visited?

What facts should we get?

Just as a business will get facts that will help it to improve its success, so the church should get facts that will help it be more effective in disciple-making.

The first question to ask is this: *Is disciple-making needed at all or are all of the people in our community disciples already?* We cannot see the hearts of people to know what their true spiritual condition is but we can at least ask people to tell us what religion they belong to. If the people are not Christians we can ask them about their attitude toward Christ or his teachings and see how receptive they are. Perhaps they have never heard of Jesus, or perhaps they are not interested to hear. If they say they are not interested in Christianity then we can try to find out why not. Are the things that block or hinder disciple-making related to religious beliefs or intellectualism, or social status? Perhaps it is anger with Christians for something that happened in the past. We won't know until we do the research will we?

Once we have decided to minister in a particular community there are many practical issues that affect disciple-making and that may require some research.

1. In order to communicate the gospel we should research what language to use, whether or not the people can read and how much of the Bible is available in their language. How many of them use the internet? Many churches are communicating to their small group leaders through the internet but it won't work if your members don't have access.

2. Decision-making is not done the same way from one place to another. In western countries people are quite individual in their decision-making, whereas tribal groups make major decisions together as a whole tribe. If a man from that tribe came as a missionary to the United States and treated people as though they made religious decisions as a whole town on the approval of the mayor, it would reveal a great misunderstanding of the U.S. cultural system. In reverse, it would be just as improper for an American missionary to go to that man's tribe and expect them to stop making decisions as a group.

3. Facts about the transportation system can affect disciple-making. Where do people like to gather and how much time and money does it take for them to get there? If you intend for the church to become larger than a house church then eventually you will be forced to consider transportation facts. In the Philippines you would be wise to have your church meet near or on a jeepney route unless your target group is the upper class in which case a place for members to park their cars is more important.

4. The local methods of education affect the nurture aspect of disciple-making. How are young people prepared for adulthood in the place where your church is or will be? Do they attend schools or learn at home? Do they learn the "facts of life" from people their same age at school, from TV shows, from newspapers, from parents, or from songs? The nurture of new disciples will go more smoothly if you use the same or similar learning methods of education that people are already using.

5. In order for a church to show love to their neighbors it is good to get the facts about their **wants and needs**. One way to approach this is to ask the people themselves about their needs. Ask them what they would like you to pray for. Common answers would be related to sickness, disharmony in their relationships, financial crises or to pass exams. These answers reveal **their wants and felt needs**.

But you could **also** get facts about the people's **needs according to experts**, needs that the people may be unaware of themselves. Experts may know that their health problems come from disease carrying mosquitoes or from contaminated water. Maybe poverty is related to a bad road system that causes their products to cost more to bring to market than that of competing suppliers. Maybe they have limited job opportunities because of poor education or because of a reputation of high crime rates that cause employers to move to other cities.

6. God wants us to **help the oppressed** (e.g. Ps 72:1-4 and Matt 23:23). Research can show who the oppressed are in a city. Is there a way that we can help people in our neighborhood get **justice**? What are the facts related to crime and justice in the community? Are those in political and financial power approachable? Will drug lords listen to the gospel? This is an area that will require courage to get the facts and to show smart love.

7. In Rick Warren's book The Purpose Driven Church he describes **the typical man and woman** in the area where his church started. He did a lot of research to find out the average age, education level, occupation, size of families, income levels, special interests etc. The research was important because the church could use the information to connect to its neighbors more effectively. Just don't ignore the untypical people.

Skill (20): Discovering what community information is helpful. % ○

Discuss how each of the eight characteristics of a healthy church (cf. Lesson 7) is affected by the local culture.

1. What *facts* about the culture of the target group will *help* a church *improve* each characteristic? e.g. 'Need-based evangelism' should take advantage of the methods most used for communication in the community. It could therefore be improved by knowing what percentage of the population communicate by letter, email, text message, phone conversation etc.

2. How does the church's normal *interaction* with the community *affect* each topic. e.g. The "structure" of the church is affected by local laws of incorporation and also by the ways a group in that culture manages its money.

Three ways to get information about a neighborhood.

In Lesson 8 we stated that facts can be gained by direct observation, opinion surveys and research of what others have done. Let's see how those methods would be used to get facts about a neighborhood.

Direct observation is excellent and accurate. It is also the most natural thing to do. In Jesus' parable, the Samaritan was travelling down the road and it was a natural thing for him to see a man lying there. He would have immediately observed from a

distance that the man was naked and hurt somehow. When he came closer for a better look, he would have seen the wounds more accurately and then could make appropriate decisions about the medical help needed.

With direct observation you can get pure facts unaffected by the biases of other people. This method is limited, however, to your skill and the resources of time and money you have to work with. You will need persistence to achieve the best results. Suppose, for example, that you want to know where people worship in your city. You could walk through the whole area and mark on a map the location of every chapel, church building, temple, mosque or synagogue etc. It would require a lot of work to do a thorough job in a large city. Most likely you don't have the resources to do that but even a less thorough job could help your church improve its use of evangelism resources by learning what neighborhoods have little or no outreach.

Doing surveys in the community will help you understand what the people there think and feel. If the number of people responding to the survey is large enough then the results will likely represent the majority of the whole population. We did a research of just men in the area around our church in order to find out about their occupations, their interests and topics of their conversations. We went down streets and pathways in pairs and wrote down the answers of the men we met. The results then helped us prepare topics for our men's small group that really connected with their interests and those of their friends. Another time I was preparing an Easter sermon and did a quick man-on-the-street survey in the town I was visiting and asked people what they understood by the word 'resurrection.' It was very helpful for me to hear the variety of their answers including the uncertainty of some of them.

Discussion (10 min): What are your own feelings about surveys? ○

1. Discuss the times when you were being surveyed by others. Was there anything you found offensive when someone interviewed you that you would want to avoid when you do a survey?
2. Next talk about when you were the one administering the survey. Was it easy or hard? Why?

ÑSkill (15 min): Learn To Create Useful Survey Questionnaires. •

There are three steps to preparing good surveys.

1. Decide what you want to know. Describe the desired facts as specifically as you can.
2. Come up with two to four questions whose answers will result in the facts you need for your analysis.
3. Test the survey on someone first and then make modifications before using it in public.

Example for practice: Guide the class in creating a survey in preparation for a sermon on redemption. What could you ask people that would be useful for understanding their views or getting illustrations?

Doing research in libraries, government offices and the internet allows you to read the reports of other people who have studied your community. You may find out that others have already gotten the information that you wanted. Many government and private agencies have done extensive research with the same goal the church has regarding smart love: namely, that of helping the community.

Some of the information you find will also help you improve your disciple-making methods or current use of resources. If someone has studied literacy rates in your target group, you can learn from their data and know how effective Bible studies would be compared to Bible story telling. If their research has a breakdown of the population by age it will help you decide whether to minister more to children or the elderly. If a map shows that your church is walking distance to two colleges, it makes sense to strengthen the college age ministry. Research done on our island a few years ago showed which radio and TV stations were most listened to and which newspapers were most read. This information would be very helpful, for example, to a church that wanted to advertize an evangelistic Christmas program.

Summary

Our desire to get accurate facts about our community comes from more than idle curiosity. It grows from our desire to glorify our God by intelligently loving our neighbors and to be more effective in making disciples for Jesus.

We recognize that direct observation, doing surveys, or reading the research done by other people will all require a lot of effort. But this research needs to be done if our ministry is to connect in the best possible way with those we are trying to reach. Every generation of leaders in the church will have to update this information to keep up with the changes that constantly occur.

Optional Activities

1. Skill: Interview a church about their success in loving neighbors. % H

Interview your pastor or church leaders and determine how the church fulfilled the command to love their neighbors last year. Prepare two or three questions to guide the interview. Write a brief report about what they said.

2. Skill: Survey a community regarding felt needs. % H

Do a community survey to determine which individual and community needs are strongly felt at this time. Prepare questions. Do the survey. Analyze the results. Finally, make some suggestions about how the church can respond to the needs that are reported most often.

There is a sample form in Appendix AC.

SECTION 3: MAKE PLANS TO IMPROVE CHURCH HEALTH AND GROWTH.

In Section 3 we will continue to examine topics related to getting more healthy disciples in more healthy churches. These lessons, however, are designed to also **develop and practice the skill of making action plans which can actually cause improvement in the health of the church.**

Some of the lesson topics are directly related to the eight quality characteristics of a church identified by Christian Schwarz. Others are related to the four categories of spiritual health in individual disciples. They are all intended to serve as useful example topics as we learn the skill of making plans. They are not intended to be a complete series of lessons to develop church health. This is because the task of maintaining church health is an ongoing one which changes year by year as new issues arise in the life of the local church. (There are some ways to improve individual spiritual health given in Appendix Q. And Appendix R has a list of categories that can be used as a stimulus to creating timely targets for church action plans. There is good help and advice regarding the eight quality characteristics available at www.philchal.org/ncd.)

The first lesson (Lesson 12) is intended to help the church recognize the importance of planning and to show the biblical precedence for it. In the remainder of the lessons, selected topics are first examined from a Biblical point of view and then applied to the local church. Each lesson is not intended to be an extensive Biblical development on the topic. That can and should be done in other venues. Rather, **the intent of the lessons is to model a practice of choosing topics relevant to church health, examining related scripture, describing measurable improvement, and then making action plans to accomplish that improvement.**

Obviously the Action Plans that can be accomplished in one week by students will be very limited in scope. But if the skill is developed on a small scale, the student should later be able to use the same principles to help a church make plans on a larger scale covering a six month, one year or longer time span.

Lesson 12 Planning Is Needed To Improve Church Health.

Purpose: To show that intentional planning is a natural result of common sense and wisdom, not an unbiblical lack of faith. To learn a simple planning method that can benefit church health and growth.

Memory verse:

Matt 13:44 The kingdom of heaven is like a treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

Accountability pairs.

Read Proverbs 24:27 about the priority of preparing fields first before building the house. How is your ability to see the right priorities, to plan ahead and to have control over your time? Pray that God will help you and your partner in these areas.

Introductory story: The Man Who Refused To Plan For Survival.

Many years ago I read about some American friends who went out together in a sail boat. When they were far out to sea an accident happened and their boat was disabled. As the days passed their supplies slowly ran out.

One of the companions belonged to a religious group which taught strongly that man should rely only on God for help. Because of this belief, he took the equipment that was used to convert sea water into drinking water and threw it over board while the others were sleeping. He believed that including this equipment as part of their survival plans showed a lack of trust in God's ability to save them.

Unfortunately, however, one of them did die. The other three, including the religious man were finally rescued and lived to tell the story.

Church leaders sometimes wonder if it **is right to make plans** for church growth and health. Was the man in the boat right when he said that making plans is a sign of lack of faith? As we can see in **David's description of his victory** over the lion and the bear (1 Sam. 17:32-37), **he used his intelligence** to control the animal's mouth by grabbing its beard and **then he used his strength** to kill the animal. But **he also had trust** in God who protected him from the claws of the animal. When he attacked Goliath, we see again his wise planning when his weapon of choice was a lethal sling that had a longer range of accuracy than Goliath's lance. He could therefore engage in battle without coming into direct contact with an enemy who was larger, stronger and more shielded than himself. Yet once again, he continued to put his ultimate trust in God whose purposes and plans cannot be defeated.

Christ has given us an active role in the growth of his Church, therefore we should be making plans that will, by God's grace, bring more people into His Kingdom by means of the improved health and growth in the local church.

What is planning?

Planning is making choices that, God willing, will modify the future. The plans will be simple or complex depending on your experience and the size of your group.

Show The Illustrations On Planning In Appendix S.

“Plan the Work, Work the Plan”

“Don’t paint yourself into a corner.”

“P L A N A H Ead”

The last two illustrations show the truth of the saying,
“Poor Planning Promotes Poor Performance.”

Our planning will include the following steps:

1. **Focus on a need.** It might be a problem to solve or an improvement to make.
2. **Brainstorm** in order to get several possible solutions.
3. **Select the best solution option.** The choice is made based on its chance of success, the resources available and a consideration of what might block its progress.
4. **Refine that selected solution into a SMART goal.**
5. **Make an action plan that will accomplish the SMART goal.** This includes the assigning of tasks to specific people who know their resources and time limits.

Sometimes plans are categorized as strategic or tactical.

Strategic plans are the big long term plans that put the organization in a position to succeed in its overall vision. A church uses strategic planning to help it reach a new segment of the surrounding population.

Tactical plans are more immediate and affect smaller groups. An example would be when a pastor decides how he can help someone overcome alcoholism.

Some authors use the term "missionary strategist" rather than "missionary church planter." This is because in the past, a church planter usually focused on starting one church at a time. A missionary strategist, on the other hand, would ask the question, “How can I help MANY churches start in this area that can reproduce themselves without outside resources? What strategy will best accomplish that?”

What can we learn about planning from the Bible?

Planning is done by all men.

Making plans is something that we all do as a part of life activities. Planning is sometimes mentioned specifically in the Bible. But from Genesis to Revelation **it is always assumed to be a normal part of life.**

Avoid the extreme of no planning.

Maybe no church does absolutely no planning, but some do very little. Here are some **reasons why some church leaders don't plan:** “I’m **too busy** to take the time.” “It isn't worth the effort so I'm not motivated to do it.” “I **don't know how** to do planning

in a group.” “Too be honest I **fear failure** if the plans don't succeed.” “We should **just trust God.**” This last reason reveals a belief that God doesn't want us to make plans.

Let's not allow our concept of faith in God to become an excuse for fatalism and lack of planning. In Exodus 14:15-16 God tells Moses to stop crying out to Him and to tell the people to move ahead. God had moved the water but He expected them to move their feet, even though he could have transported them supernaturally like he once did to Philip (cf. Acts 8:39-40). **He accomplished His own will through men's wills.** God expects his people to show their faith by their actions (James 2:14-26). I believe many of those faith-based **actions are improved with good planning.**

When we plan, we are using the wisdom that God has given to us. Therefore we should have confidence that what we plan will really improve the health of our church. Using the brains God gave us is not useless activity! Paul said that if people are to hear the gospel then someone must preach it, and the preachers in turn must be sent. Planning would be a natural part of this sequence of activities (Rom 10:13-15).

Consider, also, that **the wicked servant was condemned because he hid the money given to him rather than making plans for its increase** (Matt 25:14-30).

Planning is worth the effort to those who accept the responsibility for the care of the church. We have learned to evaluate the church, now we should keep going and make plans that will help us improve its minimum factors. We have learned to examine the church's neighborhood by getting facts there, now don't just forget those facts, use them to show love to your neighbors.

Avoid the extreme of prideful planning.

We make plans but we also **acknowledge that God's will always prevails.** Proverbs 19:21 says "many are the plans in a man's heart, but it is the LORD's purpose that prevails." And in Proverbs 16:9; "In his heart a man plans his course, but the LORD determines his steps." This is true whether it is the plans of God's enemies or his own people. The brothers of Joseph had a plan to kill him because of their jealousy and then decided to sell him instead. But God used their plans to accomplish his greater plan to save Israel from the famine (Gen 45:4-7). Jesus' enemies planned to kill him and succeeded in doing so, but now we realize that God had intended for that to happen as part of his plan to save men from sin (c.f. Acts 5:30-32). The apostle Paul had a plan to travel to a certain place but the Bible says that God's spirit prevented him (Acts 16:6-7). Since his purposes are the ones being accomplished, there is no need for us to become over-proud of our own efforts.

When his disciples pointed out the famous beauty of the temple building in Jerusalem, Jesus was not impressed. Instead, his thoughts immediately went to the spiritual kingdom (Mark 13:1). **Let us be like Jesus, always keeping kingdom priorities higher than our own success in the eyes of men.**

Discussion: How can we use the Bible to improve our planning? ○ (10 min)

Divide into small groups. Assign each group a section of Appendix T to read and choose one Bible passage that would encourage and stimulate church leaders to be more intentional in making long range plans.

Good planning includes people involved in carrying out the plans.

Who should do the planning for a church? First of all, the **leader must take the lead**. If no one takes a leadership position, the best planning for improvement of the church will not take place. So a church leader needs to accept his responsibility and lead.

Secondly, **the leader should be part of a team**. Good leaders work with others to make plans because they know that there is wisdom to be gained from working together. A group can “see” better how to plan than any one individual.

Discussion (10 min): Do we use advisers? ○

Read these Bible texts about the use of advisors or counselors: Prov 11:14; 15:22; 20:18; 24:6; Acts 15:5-6.

How many counselors does the leader of your church have when long term planning is done?

The planning process should **include people who will help accomplish the plans**. Those who are involved in planning will develop “ownership” of what is happening and will be more likely to work on them enthusiastically. It is impractical for a large group to participate in all the planning sessions of a church. But be sure to get whatever input is needed from the people who will be needed to help do the various actions later on. Sometimes the people feel that they are not important because they were not included in church planning.

Good planning builds on the church’s purposes.

The word purpose refers to an organization’s reason for existence.

Every local church already has the God-given purpose to make disciples, and some churches have added other purpose statements as well. How will they be accomplished?

First, the leaders should **write a list of goals that describe in more detail how the purposes could be achieved**. I think that defining a goal is half of its accomplishment. So take the time needed to develop and write down goals for your church.

Good planning doesn't stop with goals but includes the steps or actions needed to accomplish them. In choosing which actions to take it is normal to want the biggest results for the least expense. But we should remember that **normally bigger results come as a result of bigger expenses**. Consider Proverbs 14:4 which says indirectly that feeding an ox will bring in more harvest, ie. more results require the additional expenses of buying and feeding the ox. Perhaps we could apply this to a church and say that where there is no pastor the church budget is smaller, but with the wisdom of a good pastor comes more effective disciple-making.

Good planning makes use of the true facts regarding the church and community.

Work with the facts you already know about, both in the church and in the community. Take into consideration the **facts about both costs and opportunities** for

outreach. Your church should choose goals that are attainable considering the realities you face, yet require a stretch of faith and or ability.

It may be that the facts are not what you desire or consider Biblical. Maybe you wish people were more on-time or more enthusiastic. What can you do? A Canadian friend said they have a saying; "Ride a horse in the direction it is going." In other words, you may wish the facts were different than they are but sometimes it is better to "ride facing forward" as you try to change the direction of movement in an organization. They also had a saying; "It's no use kicking a dead horse" (since it would never wake up and do what you wanted). If a person or group does not yet have faith in Christ then don't expect any response regarding the things of Christ.

Be willing to do research to get any additional true facts that are needed. For example you may believe that Bibles are lacking in a community. But you should do more research before you buy so you know how many Bibles are needed in each of the different languages spoken in the area. Research might also help you discover where there is openness to the gospel.

[Optional Activity #1 would fit here.]

Good planning includes changing ordinary goals into SMART goals.

A church will often have many goals to work on. It will need to choose the top priority goal(s) to work on first. Sometimes the goals are either too general or too difficult. To avoid these problems management teachers use the letters S.M.A.R.T. to remind us that goals should be Specific, Measurable, Achievable, Relevant, and Time-based. Is a goal to "make disciples" a SMART goal? No, it is a purpose but not a SMART goal. Notice that it is not specific, not easily measurable, and not time-based. A better goal related to the purpose of making disciples would be like this; "Every family within two hundred steps of our church meeting place will receive a Christmas gospel tract by Dec. 20."

Ñ **Skill (20 min): Creating Smart Goals.** ○
Read and discuss Appendix U about "SMART Goals."

Good planning includes the assignment of action steps or tasks.

Most goals will require several action steps. To discover these specific actions we must ask what tasks need to be done, when and where they should be done, and by whom? What steps need to be taken to get from where we are now to where we want to be? Is there a sequence in what must be done? In other words; Are there some actions that must be done before others can start? Don't "paint yourself in a corner" because you didn't think about sequence. For example don't start working on a program you will present at a certain place and then find out later that the people in control of that place are unwilling to give you permission to be there.

Decide who will be accountable to accomplish each task. Write down their names and make sure they understand and agree with the assignment. What resources are needed for the person to accomplish their task? (Time, Money, Skills, Permissions etc.) When are the deadlines for each task?

Skill (10 min): Practice Sequence Thinking. •

Write down four or more steps that must be done in sequential order for any one of the following projects: Fixing a broken door. Starting a new cell group. Teaching the congregation a new song. Conducting a vacation Bible school.

Good planning is followed up by a good leader.

The leader needs to follow the progress of the action plans. Are people doing their assignments? Do they need help? Are deadlines being met? Is there any failure by some to meet deadlines that affects the work of others? When should an evaluation of goal achievement be done and new goals set?

Note that in the parable of the talents in Luke, the servants who had made successful profits with the money assigned to them (i.e. achieved their goals) were rewarded with bigger jobs, namely, the governance of cities. Why not develop a reputation that in your church you make goals and then celebrate their achievements?

Ñ Skill (20 min): Basic Planning. •

Use the BASIC PLANNING form in Appendix V as a guide for the class to practice choosing a goal, making it SMART'er and then making action plans that would bring about success.

Choose one of the following topics:

Option 1. The need is to make our classroom a better place to meet in. Plan how to accomplish that.

Option 2. The need is to be able to comfort friends who are depressed. Plan how to improve your ability to do that.

Summary

Everyone plans! Kids plan how to have fun. Mothers make shopping lists and fathers plan how to make more money. Little churches plan pot lucks and big churches plan building projects.

The church doesn't need to start planning because it is already doing it. But by being more intentional in making good Action Plans based on SMART goals the church can improve its ability to accomplish its purposes. It can do a better job of disciple-making among the people it can reach.

Optional Activities

1. Skill (10 min): Analyze the likelihood that a goal can be done. ○

In planning we need to see if the option we think is best is actually doable. If it is not, we will choose a more modest goal.

Analyze Luke 14:28-33. What are the goals? The opportunities? The obstacles? The limitations? The options?

Lesson 13 Plan To Increase Our Trust In God.

Purpose: To practice planning an activity that will improve a disciple's "pulse of faith."

Memory verse:

Psalm 56:11 in God I trust; I will not be afraid. What can man do to me?

Accountability pairs.

Read 2 Cor. 13:5. Describe your faith. Is it in God alone and not in any false gods? Are there areas of doubts that you should "talk out" with a friend? Pray for each other.

[Optional: do the Survey of Trust in God in Appendix W as a class, and then discuss your answers in accountability pairs before praying for each other.]

Introduction.

One of the quality characteristics of a church according to Christian Schwarz is "passionate spirituality." This describes Christians who are "on fire", who find prayer an inspiring experience and who live out their faith with contagious enthusiasm.

Suppose that a self-evaluation of the church revealed that passionate spirituality is a "minimum factor" at this time. There are many things that could be done. We could, for instance, make a plan to motivate members to meditate more on the Bible, to worship with more joy, to pray more specifically, or to discuss their doubts in accountability groups.

In this lesson we have chosen to focus on just one aspect of passionate spirituality, namely the solidness of the disciple's trust in God. This topic is very important to the church because the most important characteristic of the true disciple is his trust in Jesus as the Christ who came to save his people from their sin. Isn't this trust what separates Christians from non-Christians? Sometimes the accumulation of riches or knowledge can cause disciples in the church to have a weakened trust in God. Therefore we cannot assume that mere involvement in church activities implies a continued and strong trust in Christ.

Part 1. Get The Bible Perspective.

The whole Bible is related to man's faith in God and therefore it is impossible to choose just a few key texts. How can we handle topics with such an overload of information available? We will research as many verses as we have time for and then make sure we find ways to apply what we learn.

What does it mean to trust? Webster's Dictionary defines the word trust as "a firm belief or confidence in the honesty, integrity, reliability, justice, etc. of another person or thing". Thus a church's trust in God is seen in their confidence in God's honesty, integrity, reliability and justice. Problems regarding trust might be seen in two forms; a partial trust or a misdirected trust.

Partial trust would mean that a disciple is not completely sure that God has those characteristics of honesty, integrity, reliability and justice. Perhaps there are problems

in his life that have made him doubt that God is truly just or reliable. Or perhaps an increase in wealth has reduced a Christian's sense of his need to trust God.

Misdirected trust occurs when we put too much confidence in someone or something other than God. Someone who relies on himself alone is haughty and not "poor in spirit" (Mat 5:3). Someone who trusts too much in riches shows that he is less confident in God's care for him. Someone who consults spirits or horoscopes for guidance in life is misdirecting his trust away from God and God's revealed will in the Bible. To trust God means to believe that when all is said and done God has our best interest in mind regarding what happens to us both now and after physical death. Even after all of Job's problems he still believed no one else could understand him and said of God, "Though he slay me, yet will I hope in him; I will surely defend my ways to his face (Job 13:15)."

I like to **first understand what the Bible itself says about a topic** and then later use secondary sources such as Bible dictionaries. Here are some verses about trust that were collected using the cross-reference capability of the free E-sword Bible program.

Avoid misdirected trust

- Don't trust in idols. Isa. 42:17; Hab 2:18
- Don't trust in our own abilities. Phil 3:3-4; cf. Lk 18:9ff, Jer 17:5
- Don't trust in money and riches. 1 Ti 6:17; Ps 52:7; Lk 12:15; Ps 49:6; Mt. 10:24
- Don't trust in weapons. Ps 44:6

Promote trust by example and advice

- Declare our trust. eg. 2 Sam. 22:3; Ps 25:20; Ps 31:1; 140:6; 141:8, Dan 3:17-18
- Advise other people to trust God. Prov 3:5; Ps 4:5; 115:9-11

Results of trust

- Trust in Jesus gives us confidence to approach God. Eph 3:12; 2 Cor 3:4
- Have stability. Ps 125:1
- Have peace and calmness. Prov 14:26; Ps 11:1; 23:4; 1 Pet 5:7; Is 26:3
- Have blessing and joy. Prov 16:20; Ps 5:11; 33:21
- Don't be fearful. Ps 56:11; Ps 112:7; Is 12:2; Heb. 13:6
- Be delivered from the wicked. Ps 37:40; Prov 29:25
- Realize we have good things from God. 1 Ti. 6:17; Ps 34:8; 40:4; Jer 17:7
- Realize we have hope in resurrection. 2 Cor 1:9-10, Pr 73:23-26
- Accept trials from God. 2 Cor 12:8-10; Heb 12:2

Part 2. How Could We Describe Improvement?

The topic of "trust" is very subjective and perhaps it is impossible to give ourselves a score that we could compare accurately year after year. But **we will not give up trying to improve in our trust just because it is hard to measure.** **We will be like the apostles who asked Jesus to increase their faith (Luke 17:5-10).** By the way, we should notice that his answer focused on obedience, not on a mental attitude related to trust.

The verses above give us enough information to now **describe measurable improvements in trust.** Here are four examples.

1. During the last year there was **an increase in my own confidence that God's care for me is best**. It is better than any other care I could receive from idols or anything else.
2. I **do not seek guidance from spirits**, horoscopes or astrologers anymore like I used to last year.
3. My **emotions are more stable and joyful** this year than last year because I have more confidence in God's love for me and therefore I don't worry as much.
4. I **am more convinced** than I was last year that Jesus overcame death and will also give me that power so **that I can receive eternal life** too.

Part 3. Do We Need More Facts?

Notice how we must continually narrow our topic as we look for specific ways to make improvements in the church. We first chose just one out of the **eight characteristics** of a healthy church, namely **passionate spirituality**. Then we narrowed that topic to just **the aspect of trust**. But even within the topic of trust we have at least four areas in which to seek measurable improvement. Therefore we will need to **narrow our choice still further**.

How should we decide which of the four areas to use? We need to know facts about the members' trust. We can use existing data if it is available or get new information.

If you already have information, use it. If you don't then a simple survey can be given in the church. I have made one available in Appendix W. It will help us measure several things such as the object of our trust, the ease of declaring it to others, and the results of trust as it affects our emotions.

You could also ask people other things about their faith. Have they ever asked for God's forgiveness? Are they sure Christ's death paid for all of their sins? Is their motive for trusting Christ because they really want holiness and heaven, or do they just want to avoid hell?

Skill (15 min): Prioritizing Plans Based On Survey Results. ○

Do the survey using Appendix W if you didn't do it during the accountability time. Note that a lower score means lower trust.

Average all of the scores and then compare them. What does this reveal about the area of greatest need for improvement for the group as a whole?

The one with the lowest average score should get priority in planning.

Part 4. Skill Practice: Plan for Improvement In Trust. •

For the sake of demonstration, this lesson will build on Part 2, #4 above and try to improve people's confident hope in going to heaven.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.

Suggested focus based on statement #4 above. Our desire is that all of the members in our class will develop a stronger assurance of eternal life than they have now.

Optional Plan: Use results of the Appendix W survey for this skill practice.

1. The statement with the lowest average score expresses the strongest felt need of the group.
2. Write a sentence describing the improvement needed. _____

3. Proceed with each step using this focus as the base.

STEP 2 BRAINSTORM

Write down three to six **possible** solutions or improvements in the form of goals. (Four examples are given here but you should think of more.)

1. Get more knowledge of God's promises of everlasting life for believers.
2. Members will read of God's power to give life.
3. Allow people to talk openly in small groups about questions or doubts they have regarding heaven and hell or life after death.
4. Learn a song about trusting in God for eternal life.
5. _____
6. _____

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed in improving trust. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

- a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.
- b. Write down the *names of people* who accept accountability for each action.
- c. Write down *estimates of the resources* needed for each task (hours, money, etc.)
- d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities:

1. Skill (10 min): Choosing Lesson Topics For A Small Group •

Assume that your church decides to improve the "trust" of the disciples. A review the scriptures listed above shows that the topic of trust is very broad. Therefore, write down five specific sub-topics that a small group could study that should help the members be more confident about being Christ's disciples.

Your existing knowledge of the members should influence your selection of topics.

Lesson 14 Plan To Deepen Our Loving Worship Of God.

Purposes: To learn how to examine group worship and make plans to improve it. To use a computer Bible program to do a research on a topic.

Memory verse:

Psalm 100: 1-2 Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before him with joyful songs.

Accountability pairs.

Discuss your own recent worship experiences. What helped you focus on God? What distracted you? Which is easier for you; to worship privately or with other disciples? After a brief discussion pray for each other to be more God-awed.

Introduction.

Worship has both private and group forms. In this lesson we will only address that which is done together with other disciples whether in large or small groups.

Christian Schwarz discovered that one reason that high quality churches were different from others was because their worship was inspiring to their people. An important thing that his study revealed is that the inspiration did NOT depend upon any particular style. In other words, it seems that inspiration can take place whether the church is using African drums or an Austrian symphony for its music; whether the teaching is done with great emotion or with controlled logic. A worship service could be very entertaining without actually edifying the worshipper's spirit. Or, on the other hand, it might be quite unprofessional and yet be used by God's Spirit to comfort, encourage and challenge his people.

Discussion (10 min): Understand Schwarz' Discovery Regarding Worship Style.

(see Natural Church Development p 30-31)

1. Schwarz says people often think that using certain worship models such as the seeker-sensitive service is a church growth principle. Have you heard people say a particular worship style is the most biblical method? Which style?
2. The chart showed that the highest percentage of churches using a seeker service was found in the "high quality / declining" group. Does this surprise you? Why?
3. Eighty percent of the members in the "high quality / growing" category said that attending worship service was an inspiring experience.
Discuss what he might mean when he says that inspiration is evidence of the work of the Holy Spirit, rather than a *presumption* of His presence.

What should we do if our church scored low in the quality characteristic "Inspiring Worship"? What plans can we make and carry out to improve the inspiration level of our worship time as a group?

Part 1. Get The Bible Perspective.

Bible computer programs are great help if they are available. In the last lesson we used the free program called E-Sword to find Bible verses related to the topic. In preparation for this lesson the dictionary part of the same program was used to get the following definitions for the word "worship."

From the International Standard Bible Encyclopedia in the E-sword program.

Worship is: Honor, reverence, homage, in thought, feeling, or act, paid to men, angels, or other "spiritual" beings, and figuratively to other entities, ideas, powers or qualities, but specifically and supremely to Deity.

From the Easton's Bible dictionary in the E-sword program.

Worship is: Homage rendered to God which it is sinful (idolatry) to render to any created being (Exo34:14; Isa2:8). Such worship was refused by Peter (Act10:25-26) and by an angel (Rev22:8-9).

As we can see, the first definition describes many ways the word worship is used. The second definition contrasts the worship of God to idolatry.

Skill (15 min): Be Able To Use Bible Dictionaries On A Computer. ○

Demonstrate in class how to use the *dictionaries* in E-Sword by typing the word in the search box in the dictionary window.

Look up the word "worship" and note the extensive definition in ISBE compared to other dictionaries available in the program.

Look up "adore" and "adoration."

Look up "bow" and note that the first definition of bow is for archery, but the next listing of bow/bowing has information about worship.

[Note: The words available in the search box area depend on which dictionary tab is currently active.]

What does the Bible say regarding reverence, honor, adoration etc in relation to worship? The following are some of the verses found from a search on the topic. The Naves' Topical Bible is a good place to start and then the cross-reference system will lead you to other verses.

- Worship is to be rendered to God only.
Exo.20:3; Deu.5:7; Deu.6:13; Mat.4:10; Luk.4:8; Acts10:26; Acts14:15; Col.2:18; Rev.19:10; Rev.22:8
- Worship was in the temple.
Jer 26:2; Luk 18:10; Luk 24:53; Deut 16:11
- Worship was in homes.
Act.1:13-14; Act.5:42; Act.12:12; Act.20:7-9; Rom.16:5; 1Co.16:19; Col.4:15; Phm.1:2

- Worship's **location is not the most important.**
John 4:23-24
- Worship is **expected.**
Jews went three times a year to Jerusalem.
Exo.23:17-18; Exo.34:23
Jews made vows and brought them to the temple.
Psa.76:11; Psa.96:8-9; Luk.5:14
Keep meeting with other Christians.
Heb.10:25. (although context is about fellowship not worship)
- Worship **requires a right attitude.**
I rejoiced with those who said to me, "Let us go to the house of the Lord."
Ps 122:1
Come into His presence with joy.
Ps 42:4; 43:4
Have awe.
Ps 33:8; Heb 12:28
Be thankful.
Ps 100:4
Don't do worship to be "seen by men".
Mat 6:1-8

Ñ Skill (15 min): Recognizing How Parts Of A Worship Service Involve Worship. •

Write down a list of all the activities done in a typical worship service in your church. Start with the arrival of the first people such as a janitor and end with whatever is done by the last people there.

Next go back and discuss why each activity is done. Which activities on the list are direct acts of worship and which ones are done for other reasons such as information or efficient seating. Use a 1 to 10 scale where 1 is for things that are related very indirectly to worship and 10 is for those that are a direct way of worship.

Part 2. How Could We Describe Improvement?

To be honest, **I don't think worship can be measured, but I do think it might be improved.** Here are some **suggestions** and perhaps you can think of other ways also.

1. Worship improves if the disciples are better prepared beforehand.

Our worship of God is improved when we know more about him. Therefore we can encourage church members to study God's character and his acts before they come together in worship.

During the week they can learn more about him by having personal and family **devotions in the Bible.** They can read **books** about God's greatness. They can be doing things that **remind each other about God while at work, school or play.** We can teach them to look for "God-sightings" and to "see Jesus" in the people around them.

A church can schedule times during the week for members to unite in prayer and fasting as they meditate on verses that speak of God's greatness and goodness.

Maybe the worship service could be modified to prepare us better. Posters about God's greatness can be placed where people walk by them on the way to worship. We can listen to someone's testimony about God's power before we are called to worship him together with singing. Similarly, we can put the worship of singing last on the program and have a sermon about God's greatness to prepare our hearts first. Let me add a word of caution though, people like and need tradition. So don't be constantly changing the order of service or it will create too much thinking about the service itself and not about God who is being worshipped in it.

2. Worship improves if the disciples' needs regarding worship are known and met.

Some churches have Sunday services aimed at the needs of seekers because that is the day they are free to attend. If the church Sunday services are aimed at seekers, then the church should also provide a different time and place for the disciples to have more intimate worship experiences, including the sacrament of communion.

We can improve worship by adapting the service to the needs of the members according to their stage of life. For example, many churches have something called junior church where the teaching and singing are geared for children. Others have one service with older music and one with newer music.

Don't assume that disciples are all the same. Do some surveys to determine the things most needed or desired by members. The survey results should reveal the teaching or preaching topics that are wanted and needed, the most meaningful singing styles, the ideal length of the service, and possible improvements in the environmental conditions like brightness, color, chairs, air-movement, etc. Look for anything that is enhancing or detracting from the giving of honor to God.

3. Better preparation for the service can create a more inspiring worship experience.

Good preparations by the pastor, the board and the worship team are proof that they all value worship. Lack of preparation leads to distractions and shows that the leaders had other things in their lives that were a higher priority that week than the worship service.

Better preparation in a variety of areas can improve worship. Here are a few examples.

- **Topics:** Choose a sermon series that will generate awe of God or of His gospel.
- Use **memory aids:** A sermon about God's love is remembered longer if it is improved with object lessons.
- **Theme unity:** A set of songs that fits the sermon theme helps the whole service be a unit. Even things like announcements and offerings can be modified to enhance the theme.
- **Readable Visuals:** The letter size used in flipcharts, overheads or power-points need to be big enough to be read by the people in the very back.
- **Song words and notes:** Singers and musicians that practiced well don't have as much nervousness that can detract attention away from the words of the songs.

- **Physical environment:** Good cleaning, lighting, and temperature control done by the janitor are often forgotten as helping in having a good worship experience. Improving security in some situations will help worshippers concentrate on God.
- **Sound system balance:** The good sound man knows how to set the audio system so that it is soft enough for the people to hear themselves sing praise to God, and loud enough so that they can hear the message of solos and the sermon.
- **Expense Reports:** Well-written reports from the treasurer are put on a bulletin board to help people praise God when they see how their offerings are being used to accomplish God's work.

Part 3. Do We Need More Facts?

In order to make plans to improve worship you will need to evaluate what you are already doing. I recommend that you do a survey of the people in the church as a basis for any changes. Design a questionnaire that would evaluate your church in at least five areas regarding worship. The answers should be ranges of scores from 1 to 10, not just "yes" or "no."

You should make your own survey but we will include two samples here. They are small so they could be filled out quickly and collected easily perhaps with an offering.

Worship Questionnaire	
We would like you to help us strengthen our worship experience. Please help us evaluate our worship time by giving a score between 1 (Not so true) and 10 (Very True) to indicate your thoughts at this time.	
	Your score
1. Our church people <i>adore</i> God from our hearts.	_____
2. Our worship service helps us to <i>respect</i> God.	_____
3. Our worship service is a time of <i>praising</i> God.	_____
4. Our worship service is a time of <i>thanksgiving</i> to God.	_____
5. Our church people have a good <i>knowledge</i> of God.	_____

<u>Survey Regarding Ways To Improve Our Worship.</u>	
Please help us by taking time to answer these questions. Write your answers below and then return this paper in the offering.	
1. What helps or hinders your <i>desire</i> to come each week to our worship services?	
Helps: _____	
Hinders: _____	
2. What helps or hinders your <i>ability</i> to praise God during our worship services?	
Helps: _____	
Hinders: _____	

Ñ Skill (20 min): Analyzing An Environment. ○

Analyze the current environment of our class.

Describe it using each of your senses. What do you see? What do you hear? What can you touch? Are you tasting anything or wish you could? What do you smell?

Think again about the connection of our purpose, learning, and the five senses. Write down things that might improve taking a class here. eg. How could what is *seen* be changed to improve our *ability to learn*?

How much would it cost in time and money to make such improvements?

(Note: you can do the same analysis of your church worship environment.)

Part 4. Skill: Plan For Improvement In Worship H

For this practice planning we will focus on "changing the environment to enhance worship." We will use the chapel situation of the students and try to come up with an action plan that could be accomplished before our next class period.

Option for the remainder of the lesson:

Choose a different topic that is currently more relevant to the needs of the class or church for the improvement of worship. Proceed with the planning using that focus instead of the one presented here.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.

Perhaps the members could have a better worship experience by means of improvements in the physical environment that either help them focus thoughts on God's greatness, or minimize their distractions.

STEP 2 BRAINSTORM (do in class)

Write down some possible solutions or improvements in the form of goals. (Note that ideas could also have come from a survey given related to the topic.)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

- a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.
- b. Write down the *names of people* who accept accountability for each action.
- c. Write down *estimates of the resources* needed for each task (hours, money, etc.)
- d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities

1. Skill (20 min): Recognizing How Size Affects Worship. %○
 Read the description of four different styles of worship service mentioned in Appendix X.
 Discuss the potentials, limitations, advantages and disadvantages regarding worship for each style.

2. Discussion (10 min): What Might Ideal Worship Be Like? ○
 Suppose we think of our church meetings as a preview to what it will be like in the beauty of heaven. Describe what comes to your mind when you think of ideal relationships, ways of honoring God, the physical environment, sounds, sights, conversations, teachings and any other aspects you can think of.

3. Skill: Survey worship style preference. H

Design a five-question survey form to get information regarding your members' worship style preferences. Options can include style of music, prayer, teaching, level of formality or even dress code if you think it is important to them.

4. Skill: Plan a teaching series about God. % H

Choose four characteristics of God.

Develop titles for a sermon series (or a small group lesson series) about how these characteristics affect our worship of him.

5. Skill: Plan For Improvement In Worship Via Better Preparations. H

Choose a church the group is familiar with.

Suppose the "Step One Focus" is: The worship could be improved by better preparation.

Complete the remaining planning steps. Write down the results of the brainstorming, refining and action plan and bring a copy of it all to the instructor next week.

Lesson 15 Plan To Improve Our Love For Our Neighbors.

Purpose: To demonstrate making a plan to help the church purposefully and intelligently show godly love to their neighbors.

Memory verse:

Luke 6:31 Do to others as you would have them do to you.

Accountability pairs.

Read Matt 22:37-39. Jesus commanded us to love our neighbor as ourselves. Can you give some proof that you obeyed that command during the last week or two? What proof? Pray for each other to have more opportunities to obey this command.

Introduction

The command to love our neighbor follows immediately after the command to love God! (Matthew 22) In order for a disciple to have healthy applications of his or her faith on a personal level, there must be genuine love of neighbors. It is important at the church corporate level too. Love of neighbor is not found as a separate health characteristic in Schwarz' list but it is essential in both "loving relationships" and "need-oriented evangelism" and it is implied in most of the other characteristics.

Therefore, since both a healthy disciple and a healthy church require love of neighbor, let us explore how to gain improvement in this area.

Part 1. Get The Bible Perspective.

As a part of the preparation for making action plans about showing love to neighbors I have collected a few Bible verses showing examples of how love was shown purposefully and with intelligence.

Love is shown in the Bible by:

- Seeking and saving the lost. (Lk.19:10)
- Intentionally taking a trip to bring the good news to people (Acts 13:2-4).
- Doing things to others as you would have them do to you. (Matt 7:9-12; Lk.6:31)
- Not withholding goods from a neighbor. (1 John 3:17)
- Visiting Christians who are sick or imprisoned. (Mat 25:34-46)
- Building up (i.e. encouraging) our neighbors. (Rom 15:2)
- Being all things to all kinds of people in order to save some. (1 Cor 9:19-23).

Discussion (15 min): Intentional love. ○

Assign someone to read each of the verses listed above.

Report or discuss as a group how the love described in each text is done "intentionally."

Part 2. How Could We Describe Improvement?

How we show our love to neighbors will depend completely on the specific situation a church finds themselves in. Therefore, the ideas given below regarding improvement should be used as a stimulation of your own thinking as you apply this lesson to your own church.

1. Improve our loving *attitude* towards neighbors.

Be proactive and aggressive to show love, lots of it. Let it be an overflow of the love we experience from God. Whether in preaching, teaching or personal Bible reading, encourage each other to develop a habit of asking "How could this truth help me show more love to our neighbors?"

Usually you can assume that other people think much like you do in mono-cultural situations. The result is that your act of love is appropriate and appreciated. And even in the few situations where the "neighbors" are very different from you, your sincere act of love is usually not offensive, but rather is recognized and acknowledged as love. Hypocritical or selfish love is, however, NOT appreciated. People often can recognize when you are "doing good" for selfish reasons.

Our church outreach should be unselfish just like God's love is. Consider what Jesus said in Matt 5:43-48.

"You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? Be perfect, therefore, as your heavenly Father is perfect.

I like to compare *unselfish* love to a beautiful stream flowing out from the church and providing a drink of fresh water for thirsty people in the community, some of whom don't even know where it came from. In contrast, *selfish* outreach is like that of an octopus that reaches its tentacles around every rock and hole looking for something to pull back to itself and eat. Let's equip the church to be like the stream, not like the octopus.

Don't show love to people in order to create a debt of gratitude so they will join the church. Rather, be like some churches who even do their acts of love in secret so that the recipients will only be able to praise God for the blessing they receive. Remember when Jesus spoke against people who were praying in public so that people would notice them? He said they had already received their reward (Mat 6:2-5). I think he meant that their reward was the people's attention which is what they really wanted; not the thing they were praying about nor approval from God.

2. Improve our loving *actions* by doing them better and more often.

Our church's love is active if we are using our resources for the benefit of others. Here are some kinds of resources that might be available from your church members.

Time. (Sit with the sick. Listen. Just "be there." Prayer.)

Communication. (Encouragement. Advice. Referrals. Praise. Thanks. Gospel.)

Skills or services. (Clean. Wash. Cut hair. Medical service. Fix things. Etc.)

Money given or lent. (Little or big amounts. For basic needs; missions etc.)

Things given, lent, or discounted. (Food. Clothes. Tools. Supplies. Toys. etc.)

How then can we improve the love done by the church? Think of the neighbors' situation. What do they need and want? And what can we do about it? How can our limited abilities and resources fit their lives, needs and desires? How can our ministry (eg. evangelism, worship, nurture) fit their schedules and their needs?

3. Improve our love by connecting to *more* neighbors.

There must be some type of connection for people to show love. One kind of connection is through the natural relationships that already exist between people. These are sometimes called "natural bridges" and include the relatives, neighbors and fellow workers of church members. We should continue to show love to these "neighbors".

At the same time we can also look for *new* connections by doing bridging activities. These are events in which you purposefully bring good news or good deeds to people that are not currently part of your fellowship. The loving connection to *more* people might be made by traveling to where they are, by using interactive communication media like the telephone or by using one-way communication like advertising in the mass media.

4. Improve love by connecting with *more understanding* to our neighbors.

We can love our neighbors with more intelligence if we do a survey of the target group systematically. The results of the survey will help us improve our ability to connect to them. A simple example is if the survey reveals a lot of new neighbors from a different language group. Then the connection would be "*better*" if some church members learned their language in order to share the gospel to them in their language. (This topic was discussed also in Lesson 11 Get Facts About Our Neighborhood.)

5. Improve love by *holistic ministering to body, mind and spirit.*

It can happen that a church has developed a certain kind of outreach which they do well and often, yet which is not ministering to the whole needs of the people. Perhaps their strength is social outreach such as drug rehabilitation. Or perhaps it is spiritual outreach such as evangelism. A church can improve its love to neighbor by purposefully having a more balanced approach. It is important to think first of the basic needs of food, clothing, and shelter (cf. James 2:14-17). But look for ways to meet their desires as well as their needs. Holistic love must also include evangelism because the gospel is the best news a person could ever get.

Is there a way to **prioritize holistic love** since we can't do everything we desire? Here are some ideas that come to my mind. **Give first to the righteous who are needy. Don't reward bad behavior or addiction** by giving money to an alcoholic rather than to his godly wife. In other words **you shouldn't give the resources of the church blindly**, but be aware of who receives them. An example of this in the New Testament is when Paul made rules to guide the church in the giving of food (2 Thes 3:10-12, 1 Tim 5:9-16).

In spiritual matters, try to spend your time giving the gospel to those who are most interested. Jesus said not to throw pearls down to the pigs (Mat 7:6). If you have something so precious as the gospel, don't treat it as if it were ordinary. Instead, give priority to unreached people groups who are being receptive and be cautious regarding people who oppose it (2 Tim 4:14-15).

And finally we must admit that both we and our neighbors have time limitations. So **use time wisely. Give priority to events that take advantage of windows of opportunity** because they open and then close. Examples of this would be holiday-based events that come once a year or disaster relief that hopefully comes rarely.

One of Schwarz' quality characteristics is called need-oriented evangelism. The idea is to **learn the needs of the community and then give priority to methods of evangelism that can be tied to meeting those needs.** That way you can show love by both evangelism and good works at the same time. Remember however to do your loving deeds unselfishly rather than to "get" a response. Be like God who gives the sun and rain unselfishly (Matt. 5:45).

6. Improve love by **countering problems with tough love.**

Tough love is when you do something the receiving person might think is hurtful. It might be disciplining a child, or a church member. When the Spirit convicts people of their sin it hurts them and destroys selfish pride. You might have to confront a neighbor who is abusive or a criminal. It might be telling people, like Jesus did, to pay their share of taxes, or telling government officials to avoid corruption so more roads can be built.

Ñ Skill (10 min): Brainstorm About Improving Love For Neighbors. •

Based on the ideas and verses given above, write down six sentences describing in specific terms what an improvement in your church's love for neighbors might look like.

Part 3. Do We Need More Facts?

To improve love shown by the church we need two types of facts: **1. What are the needs of the neighbors?** and **2. What are the resources of the church people?** You will need to **do two surveys**, one in the neighborhood and one in the church. After you have done the surveys you will need to **analyze them to see which needs are most important so you can focus on them first.** Don't feel that your church doesn't have enough resources to show love. Even giving a cup of cold water in Jesus' name at the right time can be helpful (Matt 10:42). Jesus may or may not use your resources miraculously but it is interesting that before feeding the crowd of 5000 with a miracle, he first had the disciples research their own resources ("go and see" Mark 6:38).

Ñ Skill (20 min): Matching Resources And Needs. •

Divide into two groups. One group will make a brief list of the resources (time, abilities, money, or things) that the church has available for showing love to neighbors. The second group will make a list of the spiritual, social, and physical needs they know of in the community or target group.

After 5 minutes each group should give a ranking to the items in their own list. The greatest need or the best resource is ranked #1 and so forth from most to least.

Next write the top five items from both lists side by side on the chalkboard. Put the resources on the left and the needs on the right.

Discuss how the church could use their greatest resources to help minister to the greatest needs. Can #1 resource be used to help #1 need? #2 need? etc.

Select the highest *priority* use of church resources. Even though many needs are urgent, we can't meet them all so choose only one or two. Seek the best return on the investment of the resources Christ has given by considering the impact on Christ's kingdom. Is disciple-making enhanced or improved? Can God's mercy and love be shown?

Prayer: Ask God to help us choose the best way to show love next. After the prayer ask if any members have a strong desire to champion a certain action?

Part 4. Plan for Improvement In Love Of Neighbors. H

For this lesson we will make a plan to show smart love on Christ's behalf to a very small target group (e.g. just the president or staff of the school). The plan should be accomplished during the next week. Later in your church you can use the same planning method to do a major "Love Your Neighbor Day (or week, or month!)"

Option for remainder of lesson:

Choose a different topic that is currently more relevant to the needs of the class or church for the improvement of their love for neighbors. Proceed with the planning using *that* focus instead of the one presented here.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.
We want to improve our expression of love to one or two staff members this week.

STEP 2 BRAINSTORM (do in class)

Write down some possible solutions or improvements in the form of goals.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

- a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.
- b. Write down the *names of people* who accept accountability for each action.
- c. Write down *estimates of resources* needed for each task (hours, money, etc.)
- d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities

1. Skill: Plan A Love-Your-Neighbor day. % H
Work with the pastor of a local church to plan a day or weekend in which the church members will purposely show love to a target group.
Choose the target group and the date.
Make a list of known church resources and known needs of neighbors.
Brainstorm creative ways the church can use resources to meet needs.
Think of activities for each of the five senses.
Do an action plan for two or three ways of showing love that day.

Lesson 16 Plan To Encourage Other Churches Around Us.

Purpose: To challenge leaders to plan events that encourage other Christian churches in their area as a demonstration of the unity of the whole body of Christ.

Memory verse:

John 17:20-22 "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."

Accountability pairs.

How is your Christian Health? Is your trust in God strong? Are you *interacting with God*? Are you obeying what you learned in his word? Are your emotions fitting to your situation? Discuss briefly and then pray for each other.

Introduction

How do we respond to churches around us? We have double reason to love them; both as neighbors (Matt 22:39) and as fellow-Christians (1 Thes 3:12; 1 John 4:7-8). Unfortunately this love is often not as visible as it should be.

Three difficulties related to the relationships between neighboring churches.

First, one or more churches may reject each other because of the differences in their doctrines. There are smiles and greetings when the members meet in public places but under the surface is a coolness, or worse, hostility. Let's not forget that other churches, even those we consider cults are still neighbors, and therefore worthy of our love.

A second difficulty is related to our self-esteem. It is normal for us to want to be part of something important, growing, and well-known. It is wrong though to allow this desire of importance to control our thinking (cf. Matt 23:5-7). Recently I met some people from a large church near ours. They kept urging me to come and see the great things happening at their church even though they knew I was already active in our own church. When I asked if there was anything that our church could pray for regarding their big church they were surprised and said "no". On the other hand, they were sure that if I wanted to visit their pastor he would be willing to pray for *our* needs!

Fortunately I know that their prideful attitude was not found in the pastoral staff at that church. I use them as an example to show how easy it is for pride to blind us from seeing our need both to help and to be helped. Pride can rob us of fellowship with one another on an inter-church level. I don't see how Jesus' name is glorified if his churches don't love each other.

A third difficulty relates to our limited resources. We know that we don't have enough time, money, ideas and energy to meet the needs of our own church much less try to connect with other churches too. This is a very practical and valid consideration.

Our primary energy must be for our own congregation, but I challenge us to not let a year go by without doing at least one thing that shows we are part of the larger body of Christ.

The original church growth literature written by Donald McGavran challenged mission groups to ask questions about success in disciple-making from Christ's point of view. Christ could ask, for example, "Is my great commission being accomplished in this area?" Such a question assumes that disciples of Jesus do not belong to an organization but to Christ himself. If we know that there are other Christian churches near our church, then it is wrong to act as if they don't exist or to be jealous of them. Rather we need to recognize and encourage each other.

Practical issues in working with the whole body of Christ.

Comparing ourselves to other churches can result in either pride or jealousy. Don't let it happen. If someone else's group is growing faster, rejoice with them. Let us learn to delight with the angels any time sinners repent and become disciples. Is another church experiencing internal conflict while yours is doing well? Don't become proud, but pray for a solution to their problem.

The existence of doctrinal differences is another practical issue that we must face. We will have to admit we can't know for sure if people are true disciples because we cannot see their heart. Every Christian wants to be on God's side. But because of different beliefs, people in one church aren't sure people in another are true Christians. Many groups such as Evangelicals, Seventh Day Adventists, "liberal" churches, Mormons, Iglesia ni Cristo etc. all claim to be followers of Christ. But there are huge differences between them doctrinally that should not be ignored.

Some groups are more isolationist and won't join "joint fellowships." I think we will have to accept rejection by isolationists but still love them. In contrast to the isolationists are groups that are so ecumenical they are willing to identify with anyone with any kind of faith, even faith in a Hindu god!

We need to be somewhat isolationist because of our concern about truth and desire to maintain its purity. We need to be somewhat ecumenical because we are concerned about unity and desire to replace prejudice with love. My denomination, the Evangelical Free Church, tries to be balanced. We are firm about what we see as the most important truths as stated in our doctrinal statement. But we are able to have fellowship with others that disagree with us on what we consider secondary things.

A true disciple should make a specific declaration that he or she has accepted God's gracious forgiveness of sin and trusted in the saving work of Christ. We also look for a change of lifestyle that evidences a holy transformation which has overcome old self-righteousness, sinful habits, prejudices and hatreds. But in the end we trust God to know who really belongs to him. In 2 Tim 2:19 Paul wrote, "Nevertheless, God's solid foundation stands firm, sealed with this inscription: 'The Lord knows those who are his,' and, 'Everyone who confesses the name of the Lord must turn away from wickedness.'"

Another fact that we cannot avoid is the conflict of schedules and priorities of each local church. Even as individuals we can only be "one place at a time," so how

much harder it is for a group of churches to schedule something! The bigger the group, the more there will be schedule conflicts.

Here is some general advice about participation in joint activities: Try your best before Christ to include joint activities in your schedule but don't worry about offending others when you can't go. The inter-church training seminars that use locally available, reproducible resources should get priority over those seminars requiring imported resources. Plan ahead so you can coordinate your local church schedule to include one joint event per year. Perhaps you can encourage your small groups to go take turns representing your church during other inter-church events.

Part 1. Get The Bible Perspective.

The following description of fellowship and unity in the church is from the article on "Church" in the International Standard Bible Encyclopedia included in the free E-sword computer program.

... if each believer is vitally joined to Christ, all believers must stand in a living relation to one another. In Paul's favorite figure, Christians are members one of another because they are members in particular of the body of Christ (Rom_12:5; 1Co_12:27). That the Christian society was recognized from the first as a fellowship appears from the name "the brethren," which is so commonly applied to those who belong to it. In Acts the name is of very frequent occurrence (Act_9:30, etc.), and it is employed by Paul in the epistles of every period of his career (1Th_4:10, etc.). Similar testimony lies in the fact that "the koinōnia" (English Versions "fellowship") takes its place in the earliest meetings of the church side by side with the apostles' teaching and the breaking of bread and prayers (Act_2:42). See COMMUNION. The koinōnia at first carried with it a community of goods (Act_2:44; Act_4:32), but afterward found expression in the fellowship of ministration (2Co_8:4) and in such acts of Christian charity as are inspired by Christian faith (Heb_13:16).

...Although local congregations sprang up wherever the gospel was preached, and each of these enjoyed an independent life of its own, the unity of the church was clearly recognized from the first. The intercourse between Jerusalem and Antioch (Act_11:22; Act_15:2), the conference held in the former city (Act_15:6), the right hand of fellowship given by the elder apostles to Paul and Barnabas (Gal_2:9), the untiring efforts made by Paul himself to forge strong links of love and mutual service between Gentile and Jewish Christians (2 Cor 8) - all these things serve to show how fully it was realized that though there were many churches, there was but one church. This truth comes to its complete expression in the epistles of Paul's imprisonment, with their vision of the church as a body of which Christ is the head, a body animated by one spirit, and having one Lord, one faith, one baptism, one God and Father of all (Eph_4:4; Col_1:18; Col_3:11). And this unity, it is to be noticed, is conceived of as a visible unity. Jesus Himself evidently conceived it so when He prayed for His disciples that they all might be one, so that the world might believe (Joh_17:21). And the unity of which Paul writes and for which he strove is a unity that finds visible expression. Not, it is true, in any uniformity of outward polity, but through the manifestation of a common faith in acts of mutual love (Eph_4:3, Eph_4:13; 2Co_9:1-15).

Ñ Group Work (10 min): How And Why We Show Love To Other Churches.

Here are some verses I got from Nave's Topical Bible on the topic "Church". Read them and write down a word or a phrase showing how they relate to loving other churches near to your own. (Assign four verses per small group.)

Eg. Th 4:9-12 *love all brothers in the province*

Psa_133:1

Eph_2:14-19

Joh_10:16

Eph_2:21

Joh_17:11

Eph_3:6

Joh_17:20-23

Eph_3:15

Rom_12:4-5

Eph_4:4-6

1Co_10:17

Eph_4:12-13

1Co_12:5

Eph_4:16

1 Cor 12:12-27

Eph_4:25

Gal_3:26-28

Col_3:11

Eph_1:10

Col_3:15

Ñ Skill (7 min): Brainstorm Activities That Prove That Christians Are Unified. ○

Based on the Bible verses that we have read, what are things we can do to show the world that Christians are unified under Christ Jesus as our head?

Make a list of three to five activities.

Part 2. How Could We Describe Improvement?

We can improve our inter-church unity in several ways.

1. Improvement can come if we take more time than before to "think big".

How does God see our community from a heavenly perspective? The Church of Christ includes everyone who names the name of Christ, with members from every kindred, tribe and nation; every language or people group (Rev 5:9; Acts 10:35)! You and I are a part of that great Church! You can preach or teach on this topic of God's perspective.

2. Improvement may simply mean increasing our awareness of the churches around us.

I know churches that pray for two different neighboring churches every Sunday during their worship services. Their members are constantly aware that they are part of the larger body of Christians.

3. We can improve by participating in joint services or ministries.

Big joint celebrations provide more mutual encouragement and stimulation than what one church alone can do. They create a joyful impact on the members of the many local churches that attend. Such events take a lot of work but they are worth participating in occasionally. You can compare it to the Jews in the Old Testament era who joined others in Jerusalem for the major feasts one to three times a year.

4. We can improve the unity by increasing our group's interdependence on other churches.

Churches should learn about one another's strengths and take advantage of them. If another neighboring church has a specialty area such as a great annual Christmas pageant or a drug rehabilitation program don't be afraid to send your members there. On the other hand if you have a special program, don't be shy to ask to advertise it in the other churches around you. Consider something called comity agreements. This takes place when two or more groups have a vision to reach the same area. They will meet together to see how they can maximize their effort for Christ's sake without duplicating each other's work.

Note: It is assumed in this lesson that if your church is in an area where Christians are persecuted then you would not expose yourselves to unnecessary harm caused by open publicity or joint celebrations.

Part 3. Do We Need More Facts?

What facts are needed in order to encourage the churches around us?

First of all we need to find out what other groups are active near us. Make a list of those within walking or riding distance. In developed places you can look in telephone directories. In other places you may have to just walk around and ask people. Another good place to get this information is at the office of a Christian bookstore or radio station serving your area. They may be aware of customers or listeners near your location.

Find out if there is already a history of community all-church activities. Many cities have ministerial fellowships where pastors from different denominations can meet together to discuss issues that effect all Christians. Participate as much as you have time for in promoting unity.

Are there community needs that are too big for just one local church to handle alone? Maybe you can join others to get a new translation of the Bible into your dialect. Maybe you can influence the local politicians to take stands on issues that promote faith and godliness.

Part 4. Skill: Plan for Improvement In The Encouragement Of Neighbor Churches. ○

Option for remainder of lesson:

Choose a topic that is currently more relevant to the needs of the class or church regarding the improvement of our ability to encourage neighbor churches. Proceed with the planning using that focus instead of the one written below.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.

(Assigned) Plan to improve unity among the members of the body of Christ near you.

STEP 2 BRAINSTORM

Write down some possible solutions or improvements in the form of goals.

1. Find out what other groups are nearby and pray for them during worship.
2. Send a delegation of two or three to visit another church once a quarter.
3. Don't allow bad-mouthing or backbiting of other churches.
4. Meet a community need (job fairs, street clean-up, volunteer day, help a cause, etc.)
5. Have a spiritual celebration together such as an Easter sunrise service.
6. _____.
7. _____.
8. _____.

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

- a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.
- b. Write down the *names of people* who accept accountability for each action.
- c. Write down *estimates of resources* needed for each task (hours, money, etc.)
- d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities

1. Skill: Plan an inter-church based Love-Your-Neighbor Day. % H

See the plan in the previous lesson about planning a love-your-neighbor day. But this time think about how to do it with other churches near you.

Decide who would be willing to coordinate the event.

Contact other churches to see which ones are interested and able to join.

Form an inter-church committee to do the planning as described before.

2. Essay: Improving The Unity Among Christians.H

Write an essay about improving the inter-church unity of Christians. Develop the concepts of both doctrine-based unity and spirit-based unity and make practical suggestions about how they might be improved.

Lesson 17 Plan To Deepen Our Love For One Another.

Purposes: To make a plan to improve our loving relationships with one another in the church. To demonstrate how to use the internet to get information about church health.

Memory verse:

John 13:35 By this all men will know that you are my disciples, if you love one another."

Accountability pairs.

Read John 13:35. How are you doing in your love for other Christians? Do you need to repent of any jealousy or backbiting? Pray for each other to abound in blessing and good works toward other Christians.

Introduction

This is a lesson that is always important because we always want to improve our love for each other as members of the church. I am reminded of a time when I did a survey in a church and a majority of the people said that "loving" was the easiest part of disciple-making. Afterwards, when I talked to the pastor he said he was surprised by their answer because he had not felt much love from them! That church needed an action plan to make sure their pastor was included in their expressions of love.

If "loving relationships" has become a minimum factor in the church, then I hope that this lesson can be used to improve it. It might have become a minimum factor due to a particular problem such as gossip or prejudice that is causing disharmony. But it can also happen when the other health characteristics have been raised to higher scores so now is the time to "deepen" the love which already exists. (cf. 1 Thes. 4:9-10)

One of the best ways to deepen loving relationships in a church is through a good small group program. Therefore part of this lesson will be to teach the student how to access a website where resources can be found on that topic as well as the other seven characteristics of health identified in Natural Church Development.

In a previous lesson we discussed loving our neighbors. There are a lot of parallels between loving neighbors and loving fellow-Christians. In fact maybe the least we should do is to love each other as we do our neighbors. But this love should improve with our maturity as Christians. When we became disciples we became part of Christ's body along with other Christians. In the process there is a part of us that "dies" in favor of our Lord and of our fellow disciples. This death to self and to the things of the world frees us to be more open and more risk-taking in our expression of love to other people, especially those who have also "died with Christ" (Rom 6:1-11).

Part 1. Get The Bible Perspective.

Should we really expect a different kind of love among Christians than we do in our relationships with other people in our community? What does the Bible say?

In preparing this part of the lesson I have used two methods to get a biblical point of view on the topic of loving one another as Christians.

The first method was to use the tools and cross reference ability of the e-Sword computer program to find, read and then select the following references about loving relationships among Christians.

Skill (20 min): Ability to choose verses to motivate members regarding love. ○

1. Read the summary statements below. Ask yourself, "Which of these might motivate our church members to improve their love for each other?"

2. Next narrow your focus by checking the three statements you think would be the most useful at this time in the life of the church.

3. Finally, from those three statements you checked, choose two Bible texts.

Circle one text reference that could be the basis of an expository sermon on improving love among your members.

Circle another reference that could be used as a basis for small group discussion.

___ A new commandment to love is given. Jn 13:34

___ People will know Christ's disciples by their love. Jn 13:35

___ Jesus prayed that we would have unity. Jn.17:20-21

___ We care for each other in spite of our differences. 1 Cor 12 especially verse 25

___ We are taught by God to love each other. 1Th 4:9

___ Harmonious fellowship is needed in the Church. John 13:34; Acts 4:32; Phi 2:1-4

___ Divisions in the Church should be shunned. Rom 16:17; 1Cor 1:10; 1Cor 3:3

___ Fraternity (brotherly love) is displayed among God's people. Gen 13:8; Deut 15:7-15; Ps 133:1-3; Matt 5:21-24; Matt 18:15-17; Matt 18:21-22; Matt 25:40; John 15:12; Rom 12:10; 1Cor 6:1-8; 1Cor 8:1-13; Gal 6:1-2; 1Pet 1:22-23; 1Pet 2:17; 1Pet 3:8-9; 2Pet 1:5-7; 1 John 2:9-11; 1 John 3:17

The second method of getting Bible references that I want to demonstrate is to get them from an internet source related to church health.

Since loving relationships are so inter-connected to healthy small groups I decided to get verses on the internet related to small groups. To do this I used the Philippine Challenge website.

According to Christian Schwarz, the most significant indicator of churches that scored high in both quality and growth is the existence of comprehensive small groups. This is not surprising since people can express their needs and get help in small groups. Love can be shown to both Christians and non-Christian friends who attend. In small groups people's abilities are revealed and their spiritual gifts can be discovered and practiced. Do the skill practice below to access information that will help your groups.

Ñ Skill Practice (10 min): Get Bible verses from the Philippine Challenge website to improve the health of Small Groups.

Demonstrate how to follow these instructions.

1. Log on to the internet using a computer that has such access.
2. Start the internet browser program such as Internet Explorer or Mozilla Firefox.
3. Click in the place for typing in web addresses (URLs) and type the address:
<http://www.philchal.org>

Then press the Enter key.

4. Browse the website until you find the place to download information about Comprehensive Small Groups. [In February 2009 the series of clicks was as follows: "Natural Church Development" on the left side / "8 Qualities" on the left side / "Comprehensive Small Groups" in the middle of the page.]
5. Proceed to download the file "compsmgrps.exe" which is a Microsoft word document 28 pages long entitled "Tools To Strengthen Comprehensive Small Groups". It will probably be saved in the desktop of the computer. (A hard copy of selected pages is included in Appendix Y.)
6. On the third page of this document is a section called "For Meditation". Copy down the eleven Bible references listed there.

Part 2. How Could We Describe Improvement?

1. We can improve love by *spending more time in relational activities*.

This is an area where *small groups do what worship services can't do* because the worship services are usually done in a performer/audience format. *Small groups that are done correctly will have good interaction between members using friendship-builders, discussions and group projects.* Aside from small groups, the church can also do other relational activities such as family outings, special group outings or just scheduled times when members visit each other at home or work.

2. Improvement can be seen in the *increased intentionality regarding love for other Christians*.

For example, *instead of just hoping that Sunday School members will show love to one another on their own, the teacher can intentionally schedule time in the meeting for friendship building activities and for ministering to personal needs.* Including the accountability time in these lessons is an example of *intentionally building relationships*.

3. Improvement in loving relationships can be shown by *an increase in awareness of the spiritual and physical needs* of other disciples.

Are there some church members who are lost, hurt, having a hard time studying the Bible, not at peace, or even fighting each other? The *small group leaders should work to improve their own awareness of these needs.*

4. An improvement in love would be shown when *more effort is made to give needed care* to the members.

It is not enough just to be aware of the spiritual condition of the members. The small group *leader and the fellow-members need to exhibit the will to act* on what is

known. Sometimes a shepherd's courage must be shown in delivering the members from their attackers.

5. Improvement in loving relationships is seen when **members repent** of sinful unloving habits such as pride, stealing, gossip and backbiting.

Part 3. Do We Need More Facts?

How will you know what kind of improvement in love is needed? Do research. **Choose an area of improvement and then design a survey that will show the current reality for your members.** Example 1: Improve relational activities - Survey members about how much time they spend with their family, friends or fellow Christians. Example 2: Improve awareness of needs - Ask about how well their needs are known and ministered to by others in their small group. Example 3: Improve repentance from unloving habits - Ask about habits such as gossip, envy or selfishness.

You might need to get facts that will help you schedule special events. Get facts about family and school schedules to know when to have a church outing. Get facts about work schedules before you host a seminar on marriage enrichment that involves employed husbands and wives.

Part 4. Plan for Improvement Of Our Love For Fellow Christians. I-I

Plans for improvement could focus either on a certain issue or on a certain target group. For example you might work on an unloving habit to correct, such as tardiness. Or you could try to make it easier for people to come and worship, such as making easier access for the elderly or handicapped members.

If you target a certain group you can be more specific in your plans. e.g. What if you focus on young mothers? Either teach them how to love their husband and children, or, teach their husband and children how show them more love. It can be great fun to encourage each other to increase our loving relationships.

As an example of planning for improvement in small groups read the section "Halimbawa Ng Goals" in Appendix Z.

Option for remainder of lesson:

Choose a topic that is currently more relevant to the needs of the class or church for the deepening of love for one another. Proceed with the planning using that focus instead of the one presented below.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement. (Assigned) Our men don't know each other well. We need to make sure that every guy has a chance to build strong friendships with three or four other Christian men.

STEP 2 BRAINSTORM (do in class)

Write down some possible solutions or improvements in the form of goals.

1. _____
2. _____
3. _____
4. _____
5. _____

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

- a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.
- b. Write down the *names of people* who accept accountability for each action.
- c. Write down *estimates of resources* needed for each task (hours, money, etc.)
- d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities

Ñ **Homework: Get Bible verses from the Philippine Challenge website to help improve the Loving Relationships in a church. H**

Use the same procedure demonstrated in the skill practice in Part 1 above. Use a computer where you can download files from the internet. Go to the Philippine Challenge website and download the file on "Loving Relationships". Copy the references of the verses in the Meditation part of the document.

In class you will be asked if you accomplished the task yourself and to show the instructor the verse references you got.

1. Skill: Evaluate and help a church improve loving relationships. H

Do a class project to help a local church evaluate their congregation and make an action plan to improve in the area of "loving relationships."

2. Skill (10 min): Practice A Friendship-Builder Related To "Loving Relationships." ○

Read Scripture: John 1:42 where Jesus knew a man by name.

Activity: Memorize the full names of the people in your group. Practice over and over until you all get the names right. If you already know each others names, add a parent's name, eg. This is Andrew de la Cruz, son of Juan de la Cruz.

3. Skill (7 min): Doing Word Substitutions To Improve Understanding Of Love. ○

Assign three verses from this lesson to each small group.

Instructions: Read the first verse about love assigned to your group. Read it twice more, doing a substitution drill on the word "love." In other words think of another word or a phrase that would fit the sentence pattern but give a different meaning. By doing this type of drill we can have a better appreciation of what the verse means when the original word is in its proper place.

When you finish one verse, repeat the exercise with two more verses.

Example:

Original word: "love".

John 13:35 says, "By this all men will know that you are my disciples, if you **love** one another."

First substitution: "play chess with"

John 13:35 does not say, "By this all men will know that you are my disciples, if you **play chess with** one another."

Second substitution: "debate with"

John 13:35 does not say, "By this all men will know that you are my disciples, if you **debate with** one another."

When we do a substitution drill with a Bible verse, it forces us to think about what the verse did NOT say. e.g. We can easily imagine church members playing chess, and that might even be a way they show love to one another, but the original verse says only that the way people will recognize Christians is through their love for each other, not one particular way in which that takes place.

Lesson 18 Plan To Improve Our Nurture Of One Another.

Purpose: To learn how to plan activities that lead disciples into continuing good health and greater maturity.

Memory verse:

2 Tim 2:2 And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

Accountability pairs.

Read Titus 1:5-9. How well do you qualify to lead according to these standards? Is there anything you need to change to be like this? Discuss and then pray for each other.

Introduction

To nurture someone is to provide for them what is needed for health and growth.

Physical nurture includes the provision of proper food, shelter, clothing and exercise.

Social nurture includes providing for our need to be accepted, loved, educated and protected from harm.

Spiritual nurture includes activities that deepen our faith and improve our holiness. The best way to do this is to read the Bible, pray, and then apply what we learn. It is not without reason that we teach our children the song "Read your Bible, pray everyday, and you'll grow, grow, grow." Almost everyone can and should be doing this.

Some disciples are brand new and need to be taught how to study the Bible. Others have been taught Bible stories since they were babies. Their nurture must include attempts to answer the hard questions of Christianity and to help them maintain faith and godliness in the pressures of daily life. Garrison points out in his Church Planting Movements that nurture is often *not sequential*. For example; a mature Christian, a new Christian and a non-Christian may all be asking some of the same "hard questions." Therefore it is appropriate to discuss them in a situation where everyone can hear and participate. The church should have both sequential training for discipleship and yet be responding to people's current questions.

Some churches will have members who are gifted teachers. These people will find an abundance of resources to help them teach on any level from preschool to seminary. They can buy materials in local Christian bookstores in many countries or download on-line resources wherever there is internet access. Encourage these teachers to get more formal education themselves in Bible colleges and seminaries.

Sometimes people have to teach whether they are gifted in teaching or not. This should not be seen as a "second-best" situation as long as the one teaching is showing life-evidence of a genuine faith. Rather, it is part of the natural growth process of all societies (for example parents will naturally teach their children as much as they know themselves).

How will we know if our church needs to improve in the area of nurture? We could consider two targets of nurture: the felt needs and real needs of members.

A *felt need* for nurture occurs when the church members are not finding a way in which their questions or doubts can be addressed. They may look at the programs of the church and feel that nothing is addressing the issues they are currently facing.

Another type of felt need occurs when people are ministering, but not in their areas of strength. They feel frustrated but don't want to stop ministering since they love God and his church. Nurturing such people might include either providing renewed motivation regarding the value of what they are doing or else, if possible, have them switch roles with someone else. An example from family life is in order here. A young mother may not enjoy changing diapers on her baby but it helps if someone reminds her of the great value of being a good mom. It also helps if her husband will take turns when he can, of such unpleasant duties.

A *real need* for nurture exists if people need something whether they know it or not. A real need for nurture in *knowledge* exists for those who do not know what is considered basic Christian knowledge such as that which is found in catechism lessons. *Real need* for nurture in *Christian life skills* exists for those who are not integrating what they learn from the Bible into their daily lives.

Part 1. Get The Bible Perspective.

What does the Bible teach about teaching? Let's look at some of the verses about this topic.

Skill demonstration: Using interactive techniques while teaching.

As we read through these lists, underline the key words in italics in each line. Notice how this simple action of underlining will increase your ability to learn.

1. Bible verses about *who teaches and who is taught*.

**Men* should teach their *sons and grandsons*. Ex 10:2

Solomon wrote proverbs to teach *the simple, the youth, and the wise*. Prov 1:1-6

**[Parent]* train up a *child* in the way he should go. Pro 22:6; Eph 6:4

**Those who were taught* can teach *others* to teach *others*. 2 Tim 2:2

*Teach *each other* by example. Phi 3:17; 2 Th 3:9; 1 Tim 4:12; 1 Pet 5:3

Teachers are among those God gives to equip *the church*. Eph 4:11-12

The king sent *professionals* to teach *people*. 2 Ch 17:7-9

2. *Qualifications* of leaders such as teachers.

*Be *above reproach*. Titus 1:5-9

*Be one who *avoids irreverent debating* about words. 2 Tim 2:14-16

3. *Content* of teaching.

*Make disciples, baptize them and teach to *obey His commands*. Mat 28:19-20

*They listened to the *teachings of the apostles*. Acts 2:42-47

Timothy was sent to *establish and exhort* Christians in their *faith*. 1 Th 3:2

- *Speak the *gospel*, the unsearchable riches of Christ. Eph 3:8-10; 1Th 2:4
- *Teach *what will equip saints and build up the body of Christ*. Eph 4:11-12
- Teach *good morals, stewardship of resources, and wisdom*. The Book of Proverbs
- Teach the *word of God*, don't just debate hot topics. 1 Tim 4:13; 2 Tim 2

4. **Styles of teaching and learning.**

- Be an example* yourself of one who teaches sound doctrine. 2 Tim 1:13
- *Use many settings for teaching your kids. *Sit, Walk, Lie, Tie to a hand*. Deut 6:6-9
- *Make situations where *children will ask questions*. Ex 12:26-27; 13:8-10; 14-16
- An example of the *question/answer* style of teaching. Luk 21:7-9
- **Object lessons/actions* are used to reinforce the learning. Eze 12:18-20; 21:6-7
- *A *pile of stones* made to remind future generations of God's acts. Jos 4:19-24
- *Teach people by means of a *song* (in this case about judgment.) Deut 31:19
- The Psalms of Ascent (124-134) were *sung to teach while walking* to the temple.
- *Jesus often *taught to crowds* of people at the *temple*. Luk 21:37-38
- **Read the scripture* while the people are standing and listening. Jos 8:35
- Learn (not to worry) by *observing the birds and flowers*. Mat 6:25-30
- *Learn from *observing the difficulties* of a lazy person. Pro 24:30-34

Part 2. How Could We Describe Improvement?

How can we know if our church is improving in the area of nurture? In this lesson I want to focus on spiritual nurture, although the church should be concerned about the physical and social nurture of its members as well. Here are some ways to measure improvement in spiritual nurture. (Appendix N also gives some ideas for improving nurture regarding the spiritual health. see also Appendix AE.)

1. There are *more disciples being nurtured* than before whether by means of lecture, small groups, or one-on-one discipleship.
2. *More knowledge of the Bible* has actually been learned by the members.
3. Members have been *more obedient in applying* what they learned.
4. There are *more people teaching* than there were last year.
5. Teaching *methods have improved* because there is more use of *object lessons and other resources* than before.
6. *More people* are able to *minister in the areas of their strengths* than before.
7. Humility and *godly character of the teachers is more evident*.

Part 3. Do We Need More Facts?

Evaluate the current situation regarding nurture to see if there is a problem in the area of motivation, skill or resources. Using the criteria for improvement listed above we can come up with many possible questions to ask about the church. Here are some examples.

- How many *disciples* are really trying to learn?
- How good is our *knowledge* of the Bible?
- How much time are the members spending in their *personal Bible reading*?

To what extent are we holding each other accountable to *apply* what we learn rather than just getting more knowledge?
 How many *teachers* do we have?
 Which members in the church are especially *gifted in teaching* adults? teaching youth? or teaching children?
 Do our teachers have the *training and resources* they need to be most effective?
 How many of the disciples know how to *use their strengths* to help in the nurture of the other disciples?
 How well are we known in our community for our *godliness*?

Ñ Skill (20 min): Doing A Simple Spiritual Gifts Inventory Of A Group. •

1. Read the following verses and make a list on the chalk board of the spiritual gifts mentioned.

Rm. 12:6-8	1 Cor 12:7-10	1 Cor 14:12
Eph 4:8-14	1 Pet 4:10-11	

2. Which gifts do our group members have?
 Each student should put their initials by the ones that they think they have.

3. Take turns encouraging each other to use the gifts we have. Tell the person if there are other gifts you have observed in him or her also.

Part 4. Skill: Plan for Improvement In Nurture. ○

A church can make many different plans to improve nurture. For example, they could focus just on **motivation** and perhaps try to improve attendance in classes or seminars that are being offered. They could focus on the **skills** of teachers and brainstorm with those teachers on what **resources** are needed and then make a plan on how to obtain them. They could focus on a **type of knowledge** that is needed by some or all of the congregation. (See Appendix AF for a research form revised from the class project in 2010.)

A house church could make a plan regarding what books of the Bible to study next, what gospel songs to teach the children or what Bible memory to do together. A large formal church could set a one-year preaching schedule or plan how to rally the members around a certain theme each month and what materials to buy.

Ñ Skill demonstration (15 min): Make A Small Group Lesson.

Demonstrate preparing a 4W style lesson using Matt 6:24-34 as the text. The first part of Appendix AA can be used as a guide.

Option for remainder of lesson:

Choose a topic that is currently more relevant to the needs of the class or church for the improvement of nurture. Proceed with the planning using that focus instead of the one presented here.

For this lesson the assignment is to make a plan that will require student teams to each write a 4W style small group lessons that will be useful in their weekend assignments. The lessons should be finished and submitted next week.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.

(Assigned) *The young disciples in the church are interested in political issues and wonder if the Bible has any guidelines regarding our relationship to the government.*

STEP 2 BRAINSTORM (some options I thought of)

Write down some possible solutions or improvements in the form of goals.

1. Invite Christian politicians to speak at the youth meeting.
2. Have the youth group do a poster contest regarding "God and Government" that must feature Bible references.
3. Have the youth make a list and pray for government leaders who represent them.
4. Ask the youth to make a list of political issues for an adult panel discussion.
5. Prepare a series of small group lessons built on verses related to government.
- 6.
- 7.
- 8.

STEP 3 REFINE

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

This is my assignment for the class refined from idea #5 above.

By next week each student team will have turned in a 4W style lesson built on just one or two Bible texts related to a Christian's relationship to government.

STEP 4 ACTION PLANS (do in class or in small groups)

a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.

b. Write down the *names of people* who accept accountability for each action.

c. Write down *estimates of the resources* needed for each task (hours, money, etc.)

d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities

1. Skill (7 min): Help guide a new disciple in Bible Reading. •
 Demonstrate making a Bible reading assignment bookmark for new Christians. See Appendix AB for a design that gives an overview of the good news. Cut paper the size of the bookmark. Manually copy the content of the "original" onto your own bookmark.
 A new disciple you are helping can copy your bookmark in the same way.

2. Skill: Administer A Gifts/Talents/Strengths Evaluation For A Church. % H
 A spiritual gifts inventory by C. Peter Wagner called the Wagner-Modified Houts Questionnaire is available at:
http://www.agts.edu/community/wagner_modified_houts.pdf
 It is 125 questions and the document includes a brief description of about 25 gifts. The Questionnaire is self-explanatory in how it is to be used.
 Appendix AD contains a list of the gifts evaluated in the questionnaire.

3. Skill (15 min): Comparing Nurture In Our Church To The Scripture. ○
 Look through the list of scriptures at the beginning of this lesson.
 Compare each scripture that has an asterisk in front with what is being done in your church. Evaluate them from 1 to 10 where 10 means the church is very close to the example in the scripture.
 Example: Think about the pile of stones the Israelites built according to Joshua 4:19-24. Does the church have something that is intended to help remember something God has done in the past as a way of teaching the children and their children about God's faithfulness? If there isn't one yet then the score is 1 or 2. If there is one then the score is 9 or 10.

Lesson 19 Plan To Improve The Effectiveness Of Our Church Structures.

Purpose: To learn how to produce activities that improve the church's various kinds of structures.

Memory verse:

John 15:2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.

Accountability pairs.

Read Matt 22:21. Think about your finances. Does your personal budget reflect obedience to Christ's command to give to God what is God's and to the government what belongs to it? Are you paying your share of taxes like Jesus did? Discuss and pray for each other.

Introduction

Christian Schwarz says that effective structures are a necessary part of a healthy church. But effectiveness can only be measured if we know what results we are seeking. What is the church trying to accomplish? Similarly, Rick Warren says that a church should be purpose driven and that every thing that is done should be evaluated to see whether it contributes to the accomplishment of the church's purpose. All aspects of the church should be evaluated. There is no room for pet projects that are using up resources without contributing to the making of more healthy disciples.

The word "structures" can be used in many ways as discussed in Lesson 6. I am using structures to refer to those things which are important to the church's identity but are not considered the essence of what it is. For the sake of analysis we can categorize these structures as they relate to doctrines, people, time, program, organization, physical aspects and administrative aspects as defined in Lesson 6. Even though there are overlaps, these categories will give us a starting point for evaluation and discussion. It will help us know which traditions to keep, modify, revive or discard. Remember that we must have the will to change things if necessary, even if the ineffective tradition or practice happens to be important to us personally.

Ñ Skill: Evaluate Structures To Keep The Good And Modify The Bad Parts. • ○

1. Examine each area of your church listed below.

Look at doctrinal

Look at administrative

Look at people

CHURCH STRUCTURES

Look at physical

Look at time

Look at organizational

Look at program

2. Make three columns on a sheet of paper like this.		
In the left column write the area to be examined such as "administrative."	In the middle column write things that are working well in that area and should be continued.	In the right column write things that aren't working well or don't help the congregation make more disciples.
3. Finally, underline the two least productive activities. Decide to change them in a way that will better accomplish the church's purpose or else replace them with something that does.		

Part 1. Get The Bible Perspective.

Bible passages related to knowing or accomplishing goals.

Jesus told Pilate his purpose, namely to testify to the truth. John 18:37

The command to the apostles was to make disciples of all nations. Mt.28:16-20

Parables comparing the kingdom of heaven to a treasure or a pearl include people who know the value of what they seek and will set their minds to get it. Mat 13:44-46

Bible passages about effectiveness and the willingness to change.

Paul would endure anything so that the elect could obtain salvation. 2Tim 2:10

Parable about a tree that will be cut down because it is not bearing fruit. (The context is about repentance on a personal level but it assumes the principle that effectiveness is measured by the end results.) Luk 13:6-9

Every branch that doesn't bear fruit is pruned. John 15:2

We should abhor evil and hold on to what is good. Rom 12:9

Great actions or activities are not considered effective if they are not accompanied by love. 1 Cor 13

Jesus chose to accomplish the will of the Father in spite of the pain it would require. Mk 14:36

The parable about repentance featured a son who was willing to change his mind. Mt 21:28-31

Bible passages related to the structures discussed in this lesson.

Doctrine:

Teach according to sound doctrine. Titus 2:1

Sound doctrine counters wrong lifestyles. 1 Tim 1:10

The need to counter wrong teaching and avoid speculations. 1 Tim 1:1-7

People:

Don't partner with unbelievers but separate from the wicked. 2 Cor 6:14-17

Paul promised to remember the poor. Gal 2:10

Paul rebuked Peter for his religion-based prejudice. Gal 2:11-14

External differences unimportant compared to unity in Christ. Col 3:11; Gal 5:6

Time:

Jesus said we should work God's will while we still can. John 9:4
Do your work the very best way you can while you can. Ecc 9:10
Make the best use of your time. Eph 5:15; Col. 4:5
Limit your visitation times lest you overstay your welcome. Prov 25:17

Program:

A description of the first Christian group activities. Acts 2:42-47
Be serious about how we talk to God. Ecc 5:2-7

Organizational:

Jesus expects servant-style leadership. Mark 10:42-45
The younger should submit to the elders as we all submit to God. 1 Pet 5:5-6
Leaders should be above reproach. Titus 1:7
Moses had a leadership system over 1000's, 100's, 50's and 10's. Ex 18:21

Physical:

God surrounded Adam and Eve with trees beautiful to look at. Gen 2:9
A description of the beautiful things made for the worship tent. Ex 25
God values humble worship over the place of worship. Isa 66:1-4; Acts 7:47-51
Jesus found a way to deal with overcrowding that hindered teaching. Luke 5:1-3

Administration:

Don't be deceitful in handling of money. Acts 5:4
A challenge to give an offering to poor Christians. 2 Cor 8:14-15; 9:6-15
Stewards (managers) should be trustworthy. 1 Cor 4:2

Part 2. How Could We Describe Improvement?

Here are some suggestions of how we might describe improvements in structures.

1. Improve our **attitude about change**.

More willingness to do Bible-based evaluations without feeling threatened.

More willingness to stop ineffective structures.

More willingness to hold on to what is good even if it is not in "fashion" with the world.

More willingness to seek and adapt new options regarding structures.

2. Doctrinal structure is improved when **more disciples know what they believe** and why.

3. People structure is improved when **natural limitations such as language or age are recognized and dealt with** as much as possible. Also, try to discover and **remove any unbiblical attitudes that keep seekers out or keep the unrepentant in**.

4. Time structure is improved when **the maximum number of people can participate** in the activities that match their current spiritual needs and life schedule. Their choice of which meetings to attend should be based on what builds up their health, not just on maintaining traditions or gaining the approval of their leader.

5. Program structure is improved when **the content of the meetings is more effective in improving the health** of the disciples who attend. For example: Their trust in God is

defined and tested. Bible study and confession are modeled and taught to them. The application of the Bible's truth is discussed, modeled, expected and reported. Times for expressing various emotions are available to them.

6. Organization structure is based on stable servant-leadership. It is improved if any **changes made will result in more and healthier disciples**. It is also improved when it can be more easily reproduced in another healthy church.

7. Physical structure of a church is improved when the **venue of meetings is modified to help more than hinder** the accomplishment of the purpose of each kind of meeting.

8. Administrative structure is improved when the **things or money** held in common by the disciples is **more efficiently and effectively used** in meeting the needs of the group and helping the poor.

Part 3. Do We Need More Facts?

Here are some suggested questions to help determine how effective our current structures are. **Our goal is to know if the effectiveness has changed (for better or worse) in the last five years for any particular structure.**

Doctrine:

- Are the disciples reading the whole Bible or only parts?
- Do the disciples truly understand the gospel and new life?
- Do we get sidetracked on secondary doctrines?

People:

- Is prejudice or ignorance preventing anyone from joining us?
- Are we unknowingly creating barriers that keep people out?
- Are we unknowingly allowing unrepentant people to stay in?
- What limits our fellowship to a certain target group?
- What limits our outreach? Eg. Language or geographical area.

Time:

- How much time do the disciples spend on life activities?
Eg. Eat, sleep, work, school, social/recreation, family, church etc.
- Do disciples know how many hours a week the church expects of them?
(Or is there pressure that all members attend all meetings?)
- Do people stop attending meetings because they are too stretched?
- Are we good time managers?
- Is enough time given to plan well for special events?

Program:

- How does the time we spend together improve our health as disciples?
- How much focus is on knowing God?
- How much focus is on loving our neighbors?
- Are all six disciple-making activities done in one or another meeting?

Organization:

- Is the decision making process of the church clear to everyone affected?
- Does the decision making process promote effective disciple-making?
- Does the organization provide long term stability and predictability?

Physical aspects:

- Is education done where disciples can hear and see adequately?
- Is worship done where disciples can focus on God?
- Are sermon applications realistic? Are they doable by the disciples?
- Is the cost of maintaining a building achievable?
- Does the design of the building hinder anyone from coming to the group?

Administration:

- Is it clear who cares for the things or money the disciples own in common?
- Does the church have a tradition of properly recorded baptism certificates?
- Where are the church records kept? Who is accountable for keeping them?
- Are disciples helping meet each other's physical or financial needs?
- Are disciples, as a congregation, also remembering the poor?

Skill (10 min): Analyze Seeker-Sensitivity Of Meetings. O

Review Rick Warren's frustration about not knowing what kind of service would take place on a particular Sunday and therefore not knowing when would be a good time to bring a non-Christian friend. Some churches have a "seeker-sensitive" service to be attractive to the non-Christian. Other churches react against that as being too worldly.

Make a list of the various types of meetings your church has during a one-year period. Put a check mark by the meetings that would be best to invite non-Christians to. Explain and discuss your reasons.

Part 4. Skill: Plan for Improvement in Structure. H

Choose one type of structure to work on at a time. Do an evaluation of its current effectiveness in helping the church make more healthy disciples. After the results of the evaluation are received, make a plan to improve in that structure.

Option for remainder of lesson:

Choose a topic that is currently more relevant to the needs of the class or church for the improvement of structures. Proceed with the planning using that focus instead of the one presented below.

For our class session we will make a plan to "improve the people structure of the school," but *first*, we must do an evaluation.

Skill: Evaluate the People-structure of our school. % H

1. Discuss the school's purpose for existence.
2. Next evaluate where our students are coming from now.
3. Next discuss if there is any unbiblical prejudice that might hinder anyone from coming. Are there prejudices against any language groups or nationalities? Would anyone feel welcome and accepted in the dorm or on campus? Discuss the language limitations that are part of operating a school.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.

(Assigned) Improve the "people structure" of the school so that more of the right kind of disciples are coming to be trained.

STEP 2 BRAINSTORM (do in class)

Write down some possible solutions or improvements in the form of goals.

1. eg. Applicants are screened with the Christian Health Evaluation before coming.

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.

b. Write down the *names of people* who accept accountability for each action.

c. Write down *estimates of the resources* needed for each task (hours, money, etc.)

d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities

1. Skill (10 min): Survey For Improving Seeker-Sensitivity In A Meeting. •

Which meetings do you want non-Christians to attend? Perhaps there are things your church could change to make members more likely to invite their friends to come to those meetings. Create a survey form that could be given to the congregation to get the answers. Keep the survey simple, just two or three questions.

2. Skill (10 min): Identify Obstacles To Improving Structures % •

Review the descriptions of improvements for each type of structure. Write down two or three things that would be obstacles to overcome in your church situation if you hope to accomplish improvement in each area.

Lesson 20 Plan To Improve The Enablement Of Next-Generation Disciples.

Purpose: To learn to produce activities that guide disciples into better enablement styles of leadership.

Memory verse:

John 17:18-19 As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified.

Accountability pairs.

Read 2 Timothy 2:2. Think of a disciple that you have been teaching. Do you think that he will be able to faithfully teach others what you entrusted to him? Pray for each other to be teachers who are patient, yet have high standards.

Introduction

Christian Schwarz' research showed that the principle he calls Enabling Leadership is one of the eight characteristics that a church must have to be a healthy church. If your church is weak in this area then you will want to work to improve it.

There are two ways we can interpret the term Enabling Leadership. We can enable people to become leaders and we can also enable the existing leaders to be effective in their leadership. In the organization I belong to we say that the workers should be developed, empowered and released. This is a good summary of this dual concept of enablement.

1. Enable people to become leaders.

Development involves enabling people to grow in their ability to use their gifts. People who have the ability to lead should be developed to do it well. The objective of training is that they will learn how to lead both effectively and efficiently. They should be placed in situations where they can observe good leadership and then practice it.

2. Enable existing leaders to be effective.

The enablement of the existing leader involves empowerment and release so they can lead effectively. In other words don't just give a person who has knowledge and skill in leadership a meaningless title or position. In stead, give them real authority and then allow them freedom, within limits, to either accomplish success or experience failure.

3. Reproducibility is closely related to enablement.

A leader can enable an apprentice do a task. But the apprentice may become a very good leader without ever training anyone else to lead in the "next generation". Reproducibility happens when the apprentice not only learns how to do the task and how to teach someone else to do it, but he actually *does* teach someone else to do it. This requires an expectation or hope that each trainee will someday be a trainer.

The most natural example of this is a father teaching his son. Occasionally he will say "Son, someday when you have a family of your own you'll need to know how to do this." **The father does not see his son merely as a helping son, but as a future father.** In disciplining, much of the training is accomplished when we are observed as good models. **But it is good for us who are modelling to intentionally see the new disciple as a future disciplinarian.** Without this attitude of reproducibility our church might end up with a short term mentality that enjoys quality results of good leaders now, but loses that life dynamic that stimulates young Christians to develop into the next generation of workers.

The emphasis on reproducibility is nothing new in Christian organizations. The Navigators or Campus Crusade for Christ are well known for their emphasis on the 2 Tim 2:2 *principle of reproducibility*. Their materials are designed so that the disciples being trained can use them as they then train the "next generation" of disciples. Many churches are using small group systems like D12 or G12 that expect leaders to reproduce themselves by training the next generation of small group leaders.

We need to **keep the concept of reproducibility in proper perspective** however. **Although a tree reproduces another tree, a leaf cell doesn't reproduce a root cell.** In the body, an ear doesn't reproduce an eye, yet the body as a whole reproduces itself. Similarly, as the whole church is reproducing itself, a musician may only be able to reproduce herself in people if they have ability in music. Other people may be gifted to be prayer warriors. Someone gifted as an evangelist should recognize what his part is in the whole picture of the church activities. He can't help but do goodnewsing himself and is glad to help others give the goodnews to their friends. But he is always watching for any of the members who seem to have the natural abilities of an evangelist and gives special mentoring to them.

Part 1. Get The Bible Perspective.

The Bible has many references to the enablement of leaders through training or delegating, but the idea of reproducibility in training, i.e. the intentional training of trainers, is less emphasized. Let us first consider verses about leadership and secondly about reproducibility in leadership.

1. Bible verses about **the enablement of leaders.**

The idea of enabling qualified people to lead is well supported in scripture. God himself empowered and sent Moses back to Egypt to do His work (Ex 4:12.) He gave people certain abilities for the purpose of doing excellent craftsmanship related to the tabernacle (Ex 31:1-11). He also gifted people in the New Testament church for equipping fellow-believers (Eph 4:11-12). Jesus empowered and sent the disciples out to preach and heal (Lk 9:1-6; Mat. 10:5- 15.) Moses, upon the advise of Jethro, delegated decision making to good men (Ex 18:13-27.) Paul expected certain leaders to continue his ministry (Phil 3:17; 4:9; 2 Thes 3:7-9; 1 Tim 1:18.) When Peter tells church elders to "shepherd the flock" (1 Pet 5:1-3), it is assumed that they were empowered with authority and released to do their work.

2. The **Bible emphasizes the results of training more than the methods.**

Although training is a universal phenomenon, the Biblical accounts of teaching often focus on the *spiritual content* being taught rather than on any strategy or method of teaching, including the reproducibility principle we have discussed. For example; Paul expected change in disciples that would result in godliness (Phil 1:27), but he doesn't say *how* they should accomplish that change. In Col 1:9-13 he says that he prays for the disciples in Colossae so that they will have both knowledge of God and godly lives (cf. Hebrews 13:20-21.) His focus is on the kind of knowledge and lifestyle, not on any particular method by which it is taught. He tells the Ephesian Christians to equip themselves with spiritual armor (Eph 6:10-11), but again, he doesn't say if this equipping should be done via lectures, verse memorization or going to small group meetings etc.

I believe that Jesus intentionally washed the feet of his disciples so that they would observe and understand his humble style of leadership (Jn 13:3-7), not so they could master the technique of foot-washing.

I mention these expectations of Jesus and Paul because when we think about enablement in disciple-making and church leadership, I don't want us to focus as much on training the next generation of *leaders* as on the next generation of *disciples* who are perhaps becoming leaders in various tasks. Let us then think of preachers, musicians or janitors as *disciples* who happen to be the people we are also training to do preaching, singing or cleaning in the church. Let's keep our priorities on the spiritual qualities first.

3. Bible verses related to reproducibility in training.

Now let us turn to some key verses in support of reproducibility in teaching or leading. The most well known one is the instruction of Paul in 2 Tim. 2:2 which is a direct command to consider the one taught as a future teacher. It is also possible that Jesus intended to establish reproducibility in the disciple-making process when he told his *disciples* to *make more disciples* (Matt 28:20) or when he sent disciples as he himself had been sent (John 20:21,).

In the Old Testament, reproducible teaching methods are assumed in the commands for fathers to teach their sons, generation after generation (Deut 6:6-7; Psa 78:5-8.) Several verses in the New Testament show that Paul was an example of reproducibility. He was a former trainee who was now passing on what he had been taught to his own new trainees (cf. 1 Cor 11:1-2; 11:23-26; 15:3).

Skill (15 min): Analysis Of Leadership Style. ○

1. Describe your leadership style to the group.

Do you like to lead?

When you are required to lead, what style describes you best?

Sergeant (I say and you do)

Coach (In order for our team to win, do the part we trained you for)

Buddy (Let's do something we enjoy. OK?)

2. Give an example of a time when you led something and DID NOT try to prepare someone to lead after you. What happened when you stopped leading?

Part 2. How Could We Describe Improvement?

Here are some ways we could describe improvement in the area of the enablement of church leaders.

1. The church leaders are now *more aware of the need* for enablement and *reproducibility*.
2. The current leaders are being *equipped and empowered to do ministry in a more effective way* now than was happening before.
3. More church leaders are *purposefully* training someone to do their job.
4. We have more leaders who have *gone through an apprenticeship themselves* than we had before.
5. There are *more multi-generational activities*, either in the human sense or the spiritual sense than before. In other words, children of Christians are observing their parents doing disciple-making activities and therefore become disciple-makers themselves. Similarly, new converts or even seekers, are welcomed to attend activities where they see and experience what their trainers are doing and can see if they are gifted in the same skills.

Part 3. Do We Need More Facts?

We may need to get facts from the church related to the current leadership structure, the attitudes of current leaders or the results of our current training.

1. We should *understand the current leadership structure of our church in light of the enablement principle*. If the church has a non-reproducible style of leadership then people probably feel comfortable in their roles as leaders and followers. In such a situation the leaders would first have to agree that the reproducibility type of enablement would be better at making more disciples before they can be expected to reproduce themselves and release next-generation leaders.

Perhaps the leadership roles are so difficult that no one wants to do them! The pastor is burning himself out "doing everything," not because he wants to, but because no one else wants to. The church may then need to evaluate and modify the program or organizational "structures" of the church as discussed in another lesson in order to increase participation.

2. Examine *the attitude of our current leaders regarding enabling* leadership. How intentional has the church board been to enable next-generation board members? How often have the ministry leaders been instructed or reminded to train an apprentice? Are people unconsciously threatened if someone else would do "their job?" Is money, position, prestige, or any other benefit related to a job in the church in such a way that people might hesitate to turn their job over to the next generation of disciple? It may be difficult to get answers to these questions but they are facts that could be affecting reproducibility.

3. *Examine the results of enablement*. Which activities are being done this year by someone who was an apprentice last year? Do these apprentices also have a "reproducibility" mindset?

4. *Examine multi-generationalism*. What activities took place during the last year that exposed children or new converts to the disciple-making activities of their parents or trainers?

Ñ Skill (10 min): Analyze Enablement Of New Leadership. •

Suppose that you are the leader of a small group. Discuss how the skills used in a small group program are related to enablement and reproducibility.

1. How can you teach an apprentice how to prepare for the meetings, for example in the selection of what materials to use or what songs to sing etc.?
2. How can you teach an apprentice how to lead the meeting?
3. How can the mature group members train less mature members about goodnewsing using on-the-job training?

Part 4. Skill: Plan for Improvement of Leadership Enablement. H

Here are **three suggested plans** regarding the enablement of new leaders.

1. Plan to **convince current leaders** regarding *the need for enablement*. Do a survey to find out how well they understand the concept. Then make an action plan to deal with any questions they have.

2. Plan to **develop, empower and release church workers**. Do a survey to determine the gifts of members. Choose two or three areas where many members are gifted. Then make a plan to provide these people with training and opportunities to use their gifts during the next year.

3. Plan to **have students (or a church board?) teach someone to teach someone** a good news diagram such as the ones of Jn 3:16 or Eph 2:1-10. Allow them to choose which one they like best and then make a plan that requires them to enable another person to use it by a certain deadline.

Option for remainder of lesson:

Choose a topic that is currently more relevant to the needs of the class or church for the improvement of enabling leadership. Proceed with the planning using that focus instead of the one presented below.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.

(Assigned) I have chosen suggestion number three above for our focus. I want each student to "enable" someone else to draw and use a one-verse diagram.

STEP 2 BRAINSTORM (do in class)

Write down some possible solutions or improvements in the form of goals.

1. e.g. Each student will teach someone to teach the John 3:16 diagram. _____
2. _____
3. _____
4. _____
5. _____
6. _____

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.

b. Write down the *names of people* who accept accountability for each action.

c. Write down *estimates of resources* needed for each task (hours, money, etc.)

d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Optional Activities

1. Skill: Enable the students to be teachers. H

Option A. Assign students to write a paragraph for an accountability group similar to the ones in these lessons. They must choose a short text related to spiritual health, write an application question related to it and give a reminder to pray together.

Option B. Assign a different lesson to each student and have them prepare five final examination questions from it.

Lesson 21 Plan To Take Advantage Of Changes.

Purpose: To challenge and equip church leaders to purposefully and regularly examine the changes in the church and in the surrounding society, and then proactively take advantage of those changes to make more disciples.

Memory verse:

Matt 13:45-46 "Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it."

Accountability pairs.

Read Acts 8:1-4 about a big change that took place in the church. Think about change in our lives. What is something that has changed within the last year? It could be something in your own life, your family or your community. How did it affect you? Did it affect one of the four categories of your spiritual health? Thank God for being good in the life of your accountability partner during the changes that have taken place in his life.

Introduction

1. Change can cause stress.

Change is part of life. But sometimes the changes we experience become sources of conflict between individuals within the church. An example is the disagreement that can develop regarding worship styles that is a result of the changes in musical taste between parents and children. Another example of conflict is what happens when new leaders take over in a church and change the way things are done. People who are used to the older traditions may resist changing to the new traditions.

2. Stress because of change is often a result of people's love for God.

I believe that much of this stress over changes is actually related to a positive thing, namely our desire to please God. As disciples we want to "do what is right" and our church traditions are what have defined for us what is "right." Let's consider for example how vices are defined. Because of our love for God we want to obey his word, the Bible. Therefore we know from the Bible that we shouldn't be sexually immoral or be drunk. But nothing is said in the Bible about smoking. Is it a vice? We rely on the traditions of the church we were raised in to determine if it is acceptable or not to smoke. A similar area is the area of fashion. In some churches a man shows his respect for God by wearing a suit and tie to worship services. But as the men's fashions of society change, the men in the church are faced with the question, "Can I still honor God if I don't wear a tie during worship?" Changes in women's fashions are a continual challenge to the God-fearing woman. Even if she believes that the command to have her head covered (1 Cor 11:4-6) was for a different time and place, she must still try to apply the Bible's generic command to be "modest" (1 Tim 2:9) as she follows to some extent the fashions of her neighborhood. Swimming attire

for example is often not modest. Such changes would not cause stress if the disciples were not loving God and wanting to please him.

3. Change can make people more receptive to the gospel.

Our love for God can help the church take a positive view on changes taking place around it. Our desire to spread his gospel in new places will cause us to watch for changes that create new opportunities to do that. For example, it has been found that receptivity to the gospel is increased when people have had major changes in their lives, such as when they move to a new city. When they are uprooted from their old surroundings they are more open to accept friendships even with people of another religion than their own. Therefore this change in the life of new-comers can open new doors for the gospel witness as long as it is combined with genuine love.

4. Changes in society affect how we love our neighbors.

The changes of a society happen in the people themselves and in many areas of their culture. Consider the difference that ten years of age makes in a person. Your way of showing love to an eleven-year-old neighbor boy today is different than the way you would have treated him ten years ago simply because an eleven-year-old boy is treated differently than a one-year-old boy. How about the changes in fashions? Giving a teen-age girl a gift of clothes that are terribly out of style is not a good way to show her love! The point in each case is this, that being aware of changes in a child's age or in the fashion of clothing can help us apply the golden rule as we show love to our neighbors.

Natural disasters and crises are sources of huge changes. If we are aware of such changes, then we have a new opportunity to show our love toward our neighbors. We can share the stability of our faith when people are overwhelmed by hopelessness. In times of personal or public oppression we can declare that there is a God who exists and has revealed that he will ultimately provide justice and comfort to his people.

5. Change affects the wise use of church resources.

A continuing awareness of change is just good common sense since a church has limited resources that it wants to use wisely. We can't do everything we want to do so let's do what we can in the best way possible. Think about the limited *time* resources of people in the church. In order to best use our member's time for disciple-making, we would be willing to change small group meeting times to adapt to changes in their work schedules. Similarly we want to prioritize our church *budget* in the way that contributes the most to church health, so we designate more funds to improving whatever our church's current "minimum factor" is. How about *evangelism*? We will examine the materials and media that we use. Will what worked even five years ago still "connect" to our non-Christian friends? Advertising experts are continually doing surveys to know how to connect with people. They monitor internet access habits, they learn which groups of people watch which television programs, and they know what topics are most in demand by newspaper readers. We can learn the content that they discover and we can follow their example of doing diligent, on-going research.

6. Three ways to take advantage of changes.

First we can *offer people stability and security when they need it*. We can remind them of the unchangeable aspects of God and His church as an attractive source of security in a changing world. Tell them about things that don't change: The steadfastness of God, His love, his revelation of Himself, the news of His grace and the ongoing work of His Spirit in order to make us holy.

Secondly, we can *improve our love for our neighbors if we know what changes are taking place* in their lives. What do they need or want that is different than it was ten years ago? What new technology will help us be more effective in giving them the good news or showing them good works?

Thirdly, we can *become better in all aspects of making disciples when we know how to modify the structures of the church* (see Lesson 19) as we adapt to the changes that we are experiencing. *We build on the essence of the church but we are free to be flexible in adapting its structures to changing times.*

A warning is appropriate however since we need to *avoid just being people-pleasers*. Since society does change easily and often, this is a reminder to us that we should work at making disciples who have a new heart rather than just having a new culture or a different church to attend.

Part 1. Get The Bible Perspective.

The Bible gives us some clues about what to do in a changing world.

1. *We will maintain our solid foundation as we are surrounded by change.*

No matter how society changes, we remain the people of God (2Cor 6:16), the body of Christ (1 Cor. 12) and the temple of the Holy Spirit (1Cor. 3:16-17). With such a foundation of who we are (2 Cor 5:1) we can be very flexible in modifying the program structure, physical structure and organizational structure of the church in order to meet changes in society and to attack whatever forms of wickedness we currently encounter. (cf. 1 Cor 8:13; 9:19-23; 10:33; Rom 15:1; 2 Cor 11:29; Gal 6:1)

2. *We will have a proactive attitude about change.*

The Bible has many examples about *being aggressive and proactive rather than defensive and reactive regarding the changes of life*. King Hezekiah was aggressive to seek God and worked wholeheartedly for the service of God's temple (2 Chr 31 especially verses 20-21). Disciples should *purposefully* seek things that are God's will as they make decisions in life (Mat 7:7-8 with 1 John 5:14). Paul compared the Christian life to the aggressiveness found in sports (1 Cor 9:24-27) and can say that he himself forgets what is behind and strives for what is ahead (Phil 3:13-14). We are not to be people who shrink back (Heb 10:38-39), but rather we are told to throw off anything that hinders us and run with perseverance the race marked out for us (Heb 12:1). A good wife considers a field and then buys it (Prov 31:16). And Jesus assumed this natural assertiveness when he said that if a man's life was changed by finding a treasure in a field he would work hard to get it (Mat 13:44).

In contrast we should not follow the way of the lazy man who evidently uses the arrival of danger as an excuse for inaction (Prov. 22:13; 26:13). Nor should we be overwhelmed like the Israelites who withdrew their trust in God's power after hearing some negative reports about the land promised to them(Num 13:32-33).

3. ***We will be willing to suffer persecution if the changes are for the worse.***

The Bible has reminders that we should react with perseverance and hope for a better eternal future when the change we experience is hurtful. Jesus said that we are blessed when we are persecuted for being good (Mat 5:10-12). Peter tells us to rejoice when we suffer as Christians (1 Pet 4:13-14; 5:10) and reminds us that Christ didn't return the bad words that were spoken against him (1 Pet 2:23). Paul reminds us of the motive for our patience when he said that the sufferings he was going through couldn't compare with the glory he hoped for in the future (Rom 8:18).

4. ***We will watch for opportunities that changes bring.***

We should be alert and wise in how we use the opportunities of a changing world. Here are some verses that mention this need.

Proverbs 10:5 says "He who gathers in summer is a prudent son, but he who sleeps in harvest is a son who brings shame."(ESV) Wouldn't this principle also apply to church work as a church goes through times of spiritual harvest? Another agricultural illustration is about the ox which is worth feeding since it has the power that a human doesn't have (Prov 14:4). ***Are there new resources that can be tapped by your generation that didn't exist in the past that will allow you to reach more people with the gospel?***

The wise leaders from Issachar who came to King David were "men who had understanding of the times, to know what Israel ought to do" (1 Chron 12:32). Perhaps as church leaders we don't feel that we have that kind of understanding of our nations but we could try to tap professional resources to help us know what we "ought to do."

5. ***We will be intentionally alert for changes whether bad or good.***

The need for ongoing evaluation of changes is implied in Prov 27:23 which says, "Know well the condition of your flocks, and give attention to your herds, for riches do not last forever; and does a crown endure to all generations." The proverb uses an agricultural principle and applies it to political leadership, but we can apply it to church leadership too. ***Pay attention to the condition of your congregation because times change.***

In Ezekiel 33:1-6 there is a description of a city guard. The guard's job is to watch for threats, in other words, negative changes in the city's security situation. If a threat appears he should report it so it can be responded to in time. Is your church alert to spiritual threats?

According to Mat 25:13 we should stay alert and ready for the Lord's return. What a wonderful change that will be!

Part 2. How Could We Describe Improvement?

Here are **three ways to describe improvement** in our reaction to changes.

1. Church members now have **a more positive view of life in general** as they experience normal changes. They do not always assume the negative view when they talk about each other or about their neighbors.

2. The church **leaders are more purposefully aware of changes** now than they used to be. They make plans to discover current and expected changes and then *discuss whether those changes are likely to help or hinder their ability to make disciples*. Topics for this research include *how to connect* with people (current issues and topics, languages used, felt needs and accessibility in time or place), *how to convince* people (current values, logic and ways of making decisions), and *how to love* people (community problems, effects of disasters or just new places people hangout.) They intentionally research demographic, socio-political, cultural, geographical/natural and spiritual changes that have taken place.

Like the watchman on a city wall, the church stays alert watching for threats to the life of the church or for new opportunities to give the gospel.

3. The **leaders now have more wisdom in how to react to changes** in order to produce more healthy disciples in more healthy churches. Whether they learn from their own experiences or by reading about the experiences of others, they are getting smarter every year regarding what changes to look for and in recognizing how long the windows of opportunity may exist for them to take advantage of the changes.

Part 3. Do We Need More Facts?

Here are some questions to help us see where improvement is needed in the church's reaction to change.

1. How positive is the general attitude of church members? Are we letting a few negative members pull us back from trying new things for God?

2. How proactive are we regarding change? For example is anyone examining the church "structures" in light of how current changes are affecting them? Our "minimum factor" regarding the characteristics of church health keeps changing. Are we aware of this change?

3. What evidence is there that the church was watching for opportunities or dangers during the last year? Do we have people in the church who would be good at such research but weren't assigned to do it?

4. Finally, how good are we in knowing how to react to change? Were we able to be patient and creative in the face of obstacles that developed? Were we both humble and aggressive in taking advantage of new windows of opportunity? Or were we angry or in shock because we were caught off guard by some change?

Skill (15 min): Brainstorm About Changes That Affect The Church. O

1. Use the following categories to stimulate a brainstorming session regarding what kind of changes have taken place in the last ten years. Write them in a list.
2. Discuss how the changes provide opportunities for a church to improve its disciple-making. e.g. How do they affect the way we can love our neighbors?

Changes occur in:

Age	Work/Occupations	Communication
Health	Education	Technology
Economy	Religion	Culture/recreation
Society	Transportation	Government

Part 4. N Skill: Plan for Improvement in Responses to Changes. H

Here are some planning ideas for a church to consider regarding changes.

1. Plan to take advantage of the age changes of the people in the church. What can each person do now that they couldn't do five years ago? How have their disciple-making skills developed? Make a plan to use their new abilities and knowledge to help the church make more healthy disciples.
2. Plan to use people who can read the newspaper or do other research. Ask them to do their research on a monthly basis and report changes they see happening. Decide what they should look for and who they should report to. Then the church can have brainstorming sessions to involve more people in modifying church structures as a result of what these researchers report.
3. Plan to do a research of government or private reports about demographic changes anticipated in the future for your area. What do the experts think will change in the next ten years? Discuss how it will affect the various structures of the church.

Option for remainder of lesson:
 Choose a topic that is currently more relevant to the needs of the class or church for the improvement of our reaction to changes. Proceed with the planning using that focus instead of the one presented below.

STEP 1 FOCUS

Select the target group and then write down one topic or need for improvement.
 (Assigned) Our church needs to react to changes in transportation positively.

STEP 2 BRAINSTORM (do in class)

Write down some possible solutions or improvements in the form of goals.

1. e.g. We will take advantage of the rerouting of the 12L jeepneys rather than complain about it.

2. _____
3. _____
4. _____
5. _____

STEP 3 REFINE (do in class)

Choose the goal we think is the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS (do in class or in small groups)

- a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.
- b. Write down the *names of people* who accept accountability for each action.
- c. Write down *estimates of the resources* needed for each task (hours, money, etc.)
- d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Homework.

Ñ Skill: Research Demographic Changes. H
Do research on demographic changes in your city or area. One possible source is at www.ansus.gov.ph/data.
Report the changes in population, employment and education over the last ten years. Next describe how this has affected your church already or how it might affect your church ministry in the future.

Optional Activities

1. Skill: Discover Community Changes Via Interview Of Older Residents. HI

Do a survey of people older than 50 in your community. Ask them what changes they have noticed in the last 5 to 10 years.

Record your findings and make suggestions about how the church can take advantage of the changes to make more healthy disciples.

A previous class asked these two questions:

Unsa may mga kalambuan nga imong nakita sa lima o napulo ka tuig nga molabay?

Unsa may nahimong epecto sa imong kinabuhi?"

The results were then put in these categories: Education, Health, Economy, Government, Transportation, Technology, and Religion.

SECTION 4: START ANOTHER CHURCH.

This section is intended to stimulate church leaders to consider if their church is ready to start a new church and how to work toward that goal. We will consider the general questions of when? where? and how? from a church growth perspective. We will not get into the detailed aspects presented in a church planting course or seminar.

I recommend David White's book [Your Church Can Multiply](#) as a practical resource for this topic.

Lesson 22 When Should We Start Another Church?

Purpose: To challenge church leaders to plan for healthy church reproduction and examine issues that would maximize the making of healthy disciples.

Memory verse:

Acts 13:2 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."

Accountability pairs: Read Exodus 22:29 about bringing a part of harvest offerings to the temple promptly. Is procrastination (i.e. putting off doing something that needs to be done) a problem for you? Has it ever hindered you in doing the six disciple-making activities? Pray for each other, thanking God for the times you have overcome the temptation to procrastinate.

Good Health Prepares A Church For Reproduction

Jesus said you "will be" my witnesses (Acts 1:8). This is not a command but a simple prediction of the disciple-making that is continuing even now. I believe that the disciple-making we do should be a natural part of local church reproduction. Our question then will be; "When is it time for our congregation to reproduce itself?"

Like human beings, churches are ready to reproduce themselves when they are healthy and mature. In a mature church there is a constant desire to "go into all the world and make disciples (Mat 28:16-20)." Making another congregation "like us" is natural and desirable when they are "ripe" for the multiplication of reproduction. How can we describe this ripeness?

The church members will each be learning from God's word and therefore maturing in knowledge. Their application of what they learn has made them salt and light in their community through their godly actions. Their health has probably resulted in numerical growth because the church is full of life and therefore attractive to people.

Their spiritual health as individuals also results in a corporate maturity in the church. Through the ups and downs of the organization they have gained corporate God-confidence and group-confidence. They know for sure that God loves them and they are proud of their group because of the loving relationships they have. Size is a secondary issue to them. They know they don't have to wait until they are a big church to multiply since Jesus said that where even just two or three are gathered in his name he is in their midst (Mat 18:20). They know that their size is more significant to practical and cultural issues and not so important to spiritual success when it comes to starting a new church.

Their healthy maturity frees them from a self-centered approach to growth. They don't have an insecure or an egotistical "need" to get members. Their big question isn't, "What can we do to get people to join our church?" but "How can we help make more disciples who can experience the new life that we enjoy?" Their outreach is like the delivery of fresh cool water rather than like the probing tentacles of a hungry octopus.

The New Testament Tells More About Making Disciples Than About Making Churches.

An examination of the book of Acts shows that there was a **part of the growth of the Church that was *planned* by men and a part that was *unplanned* by them.** This should encourage us to know that we can probably start another local church whenever it seems wise to us, knowing that God is always divinely in control even if things happen that were not in our plans.

The initial expansion of the church is reported as an activity of God rather than of men. This is seen in the use of phrases such as "the Lord added to their number" (Acts 2:47), "those who had heard the word believed" (Acts 4:4), "believers were added to the Lord" (Acts 5:14), or "the number of disciples multiplied greatly" (Acts 6:7). According to Acts 11:19 it was not planning that set in motion the spread of the gospel but rather the persecution of Christians who then talked to Jews wherever they went.

In the next verse (Acts 11:20) we are reminded that **the starting of new congregations also involved the actions of men** because it tells us that some people shared the gospel with Greeks in the city of Antioch. The result was that "a great number who believed turned to the Lord" (Acts 11:21). This church in Antioch in turn was prompted by the Holy Spirit to send Paul and Barnabas to do mission work (Acts 13:1-5). **The work of the Spirit was not part of men's plans but it resulted in men's plans.** Once they were set apart for the job Paul and Barnabas had to decide things like who would be on the team and where they would go first. When the team was in Pisidian Antioch (Acts 13:46-48), Paul said that they would turn from preaching to the Jews there to preaching to the Gentiles. This was an intentional change that resulted in new disciples. It doesn't really speak to our topic of when an existing church should start another church, except that **Paul recognized that the work with one group was finished and that prompted them to change their focus to another group.**

When Is It Wise To Start A New Church?

I don't know that this can be answered in a simple way because churches differ so much from each other. Multiplication for an underground house church will be very different than for a formal church and so forth.

Never the less, here are some ideas that I think are relevant to the question of timing.

1. **Watch for the time when the congregation is showing concern about a particular group of people that they know about who haven't heard the goodnews or experienced Christian fellowship.** They will be motivated to start a new church as soon as possible when they are aware of this need. They will feel the same as Paul when he said in Rom 10:13-15 "how can they hear without someone preaching to them?" This burden or weight on their hearts is like knowing about people who are going hungry while we have enough food. I am afraid that without this part of "ripeness" any attempts to start a new church will be too filled with "self" motives such as success and pride.

2. **Watch for a necessary amount of working knowledge about what a local church is and how things in it work.** It would be unwise to expect new Christians to reproduce something they don't understand yet. It is natural that they should have enough experience in their current church so that they can reproduce it in another location. This is like the

young man who helps his father in business. There may not be an exact time when he knows he should go out in business on his own, but there will be a natural confidence of his knowing he could do it if he needed to. Then since he is looking for the opportunity he will see it when it comes and eventually start his own venture. He doesn't wait till he knows everything because the learning he does about business continues even after he is on his own. The amount of knowledge needed to start a new house church is less than that needed to start a formal church that follows the traditions of a particular denomination. **But don't wait to know everything about church work before starting one if the right opportunity comes.**

3. **Watch for a time when nurture of the new congregation is likely to be sustainable.** This is unlike individual evangelism which sometimes takes place even when the recipient of the goodnews will never be seen again. A church, by definition, is a group of Christians who *continue* meeting together for worship and nurture. **If it seems that there are enough people, enough commitment to each other, and enough resources for this to be sustainable then another aspect of "ripeness" has been achieved.** Obviously the resources needed by a formal church that requires one or more professional staff to reproduce itself would be different than for a house church. For the house church the resources are very minimal! I am reminded of Christ's instructions to his disciples when they went to minister in a new village. They were to find a worthy man and stay there. That's all! So when you find the "worthy man" (Matt 10:11) in a new place, stay in his house and plant a church! (If you follow Paul's example you will "make and sell tents" too in order to earn your keep and pay for the expense of your teammates. cf. Acts 20:34; 1 Th 2:9; 2 Th 3:7-9)

Take A Positive View About Starting A New Church

Another way to approach the issue of timing and motivation is to ask, **"Why should we NOT start another church soon?"** There are various reasons that we could give for a delay. They might include **uncertainty** since we haven't done it before, **not enough time to train** our people in Bible college, **not enough money** to maintain a church building, our **enjoyment of our current church** situation and etc. But if starting another church will result in more healthy disciples being made, then let's do it.

But what if we've never done it before? **Let's commit to the reproduction of our church whether or not we have seen a previous model of church planting.** Let's not wait until we have finished a seminary training. People who are part of a church planting movement have shown that the churches can reproduce themselves very quickly. In those situations they are led by multiple lay leaders so there is no delay as people are being trained on-the-job to take the pastoral role. They probably meet in a house so there is also no delay in order to obtain property.

For those who are a part of a formal church, more caution is needed in the timing of a church plant. In this case Christ's comparison of discipleship to a man making a tower is more appropriate. Just as the resources for building a tower should be assured before construction is started, so also the resources for a new church to exist and grow should be in place before a public worship service is held.

Skill (10 min): Discover Hindrances To Church Reproduction. O

Go around the circle giving each person the opportunity to answer the question: "What kept you from having a new church start in your home last year?" e.g. someone might answer that they never even thought about the possibility of doing such a thing.

Continue the discussion by thinking of ways that the hindrances might be overcome.

Independent versus Denominational Considerations

An advantage of autonomous groups is that they don't have to wait for approval to start a new church. They can react quickly to needs and reproduce themselves without much ado. But on the negative side, they might start something too soon in their haste. Perhaps the leaders of a denomination would have had the experience to see the warning signs of failure that those with less experience missed.

Discuss (10 min): Decision-Making About Church Reproduction.

Talk about how big, middle-sized, or small churches would decide when the Spirit of Christ says, "Go, start a church." Who makes such a decision for each type of church?

Summary

The proper time to start another church is when the church is healthy, is burdened for the lost, understands and is confident in their own structures and has found a responsive target group that can sustain worship and nurture in future years.

Optional Activities

1. Skill: Determine the ripeness of the church for reproduction. H

Do a survey of your church to determine:

1. How much concern for the lost exists.
2. How knowledgeable people are regarding their own church structures.
3. How many resources from the church and the target area are available to

support a "church-plant" for six years.

Lesson 23 Where Should We Start Another Church?

Purpose: To remind church leaders that starting another church might be in both near and far places but to put their priorities on using their resources to reach receptive people.

Memory verse:

Acts 11:19 Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews.

Accountability pairs:

Read Mat 9:36 that tells of Jesus looking at a crowd with compassion. Have you been able to do the same recently? Or have you been more likely to use people as tools to help you get what you want? Pray for each other to have increased compassion.

How Do We Decide Where To Go Next?

If the church is motivated to reproduce itself by starting another church, then a decision must be made regarding the location of such endeavor. In this lesson I would like to remind you of **three areas to keep in mind** as you make that decision; **spiritual** considerations, **cultural** considerations, and **resource** considerations.

Spiritual Considerations

1. **Where are there unreached people?** Jesus said he came to seek and save the lost (Luke 19:10) so shouldn't we as his workers also have that as our priority? It may take some research to determine where these people are but that is part of the "seeking" process. We must realize that **the location of the most unreached people keeps changing**. An example is Europe where places that once were locations from which missionaries were sent are now target areas for mission work.

Paul was eager to proclaim the gospel where it was not known (Rom 15:20-21) and not build on another's foundation. This was his personal conviction and did not apply to other workers who came and built on his foundations. Some churches will want to be like Paul and go where no one else is preaching the gospel. **In reality though you will usually find other groups also working in the same location. Therefore the church might make a comity agreement with other groups so as not to duplicate each other. Or, they may decide to work in partnership with each other and take advantage of each other's strengths.**

2. **Are the people responsive?** When Jesus sent his disciples out to preach the good news of the kingdom (Mat 10:1-14) they could not know ahead what the response would be. Jesus gave them **instructions for both good and bad responses**. If the people were receptive they were to **stay and minister**, but if the people would not receive them or listen to them they were to **shake the dust off their feet** as they were leaving the village as a sign against them (Mat 10:12-14 and Luke 9:5). This priority of giving to receptive people fits the figurative language of the harvest that Jesus used several times. Harvest time is a window of opportunity when the grain is ripe enough to gather and has not yet fallen to the ground or otherwise been lost. **The person harvesting doesn't go in too soon or too late but**

watches the field to see when the time is right. So too the church can be watching potential areas for openness to the good news.

Cultural Considerations

Acts 1:8 is a record of Jesus' description of how the church would spread. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

It can be observed that the religious/cultural aspects of this sequence of locations seems to be more significant than geographical aspects. The disciples were largely Galileans yet they were to focus first not on their homes in Galilee but on Jerusalem and then Judea, the heart locations of God's covenant people, the Jews.

Next in order was not Jordan or Egypt, but Samaria, a place that Jesus had forbidden them to go to earlier (Mat 10:5) yet was a place where he had had a successful ministry after he met the woman at Jacob's well (John 4:39-42). The Samaritans spoke the same language as the Jews, were partially descended from Abraham, and were looking for the Messiah. Yet they were also different from the disciples in religion and culture.

The ends of the earth meant everywhere else that you could find people, so I suppose if Jesus were speaking today he could even include witness in the international space station. Anyway, since the early church already accomplished the literal Jerusalem, Judea, Samaria sequence, how do we help finish off the "ends of the earth" part? Church growth literature uses the term bridges to describe our connections to other people.

1. Follow natural bridges.

The first place to consider planting a new church is right at home; your church's Jerusalem and Judea. I believe one reason that this is important is because the people closest to you will be the ones who can see in your lives the affect of the gospel (or lack of it). These people are your relatives, your friends, your neighbors and the people you come in contact with on a regular basis. These latter include teachers, fellow students, fellow workers, people you do business with or the staff at the stores where you shop regularly. These are people that Jesus wants to be able hear the good news from your lips and see the results in your life. A man he cured from demon possession wanted to follow him but Jesus didn't allow it (Luke 8:27-39). Instead he said "'Return home and tell how much God has done for you.' So the man went away and told all over town how much Jesus had done for him."

The reports in church growth have claimed that it is easiest to start churches among people who are like yourselves because you are both part of the same homogeneous group. This simply means a group in which people are the same. In such a group the communication is better and assumptions about how to live are mostly the same. Such groups are usually living together as the majority group in a community or perhaps as an ethnic minority cluster such as the "China towns" found in major cities outside China. Such groups of like-minded people are usually, but not always, living together geographically. They could also be online chat groups or special interest groups where people communicate and form friendships.

Because these people are already a part of your life, the connections to them are referred to as *natural bridges* available for the gospel message to travel across from you to them. Take time to think about the natural bridges your church members have and see if there are areas that need to hear the gospel from you.

Ñ Skill (10 min): Analyze The Church's Natural Bridges. •

Think about the people that you contact every day or every week. These are the people you have the strongest natural bridges to. Which aspects of the good news come to mind when you think of each one. Salvation from sin? Hope of help? Friendship with God? Friendship with other believers? Meaning in life? Have you been able to have spiritual talks with them already? What is their current attitude toward your faith?

Have each member think of three people they contact at least twice a week and write down their current attitude toward Jesus.

Name:

Attitude:

_____	_____
_____	_____
_____	_____

2. Manufacture new bridges.

The second place to consider starting a new church is among people who might be described as *close but different*. For the Jewish disciples the Samaritans fell into this category. They were *geographically close but socially separated*. Jesus' disciples had been surprised when they found him talking to a Samaritan woman since it was socially unacceptable as she herself knew (John 4:9). In a similar way Peter had to be prepared through a vision before he, as a Jew, would go into a Roman soldier's house to tell about Jesus (Acts 10). The soldier was close geographically but different culturally since he was not a Jew.

The first Jewish Christians were slow to make bridges to non-Jews. They used the natural bridges first. And even after God used Peter to show them that he intended the good news for non-Jews also, when they heard that there were people in Antioch who witnessed to non-Jews (Acts 11:19-24) they sent Barnabas to investigate what was really happening. This type of cross-cultural outreach is not easy. People reacted against it (Acts 11:1-3), Paul rebuked Peter for hypocrisy because of it (Gal 2:11-14), and the first major conflict the church leaders faced was related to the inequity of food distribution to people in this category (Acts 6:1-6). *Be prepared for a bit of struggle if you start a new church cross-culturally.*

Does your church have a chance to reproduce itself among people who are close but different? International students and tourists who come to your city are possibly speaking a language you can understand but they have different backgrounds. They are usually transient so starting a church among them is more difficult than just witnessing to them. Some people think that Philip's witness to the Ethiopian Eunuch while he was temporarily in Israel (Acts 8:26-39) may have been the beginning of the Christian church in Ethiopia. So

don't stop witnessing to these transient visitors, they might go back to their homes and start churches you never hear about.

More common examples of this group of close but different people would be ethnic communities, refugee camps or immigrant workers who have limited ability in the language your church people speak. These people are near you long term and if they need the gospel then your church should work hard to start a church among them in their heart language.

The third place to start a new church is among people who are both far and different from you. Before international communication, the only way to reach these people was to send missionaries to bring the gospel to them and help them start their churches. Jesus left his home in heaven to bring salvation to people on earth, and thus gave a model for the church's missionaries to leave home to minister to those who are far away. They cannot just go do ministry and then come back home every weekend for fellowship and comfort. The missionary must go to the unreached, learn their language, their culture and learn how the gospel message fits their world view. He must find out if they make decisions as a group rather than individually. He might find out that they misunderstand his gestures, his words or his intentions. Starting a church among people that are both far and different is the most difficult of all. Why would your church want to do it? Only because of the spiritual need you have discovered there.

Resource Considerations

1. Choose a new church location that seems logically achievable and yet is faith-based. I have seen church plants fail because there was not adequate provision for sustained support. Do your church members have the time to commit to traveling to the target location for ministry week after week for the next three to five years? Do you have money for the transportation involved? If you are starting a formal church, do you have the money to pay the salary of a worker until the new church is self-supporting? Will the new church ever be self-supporting or are they already part of a sector of society that is financially dependent on others? These are practical questions that should be answered in the same way that Jesus assumed a builder would count the cost before starting construction of a tower (Luke 14:28-30).

On the other hand, don't let the practical considerations dampen your faith. If you have discovered a very needy area that seems beyond your means to work there, don't give up too quickly. Keep praying that God will send workers into his harvest (Mat 9:37-38). Find someone who has the burden to oversee the ministry and also has an ability to communicate the need to others. This person can coordinate the resources available from your church and develop partnerships with others to get the remaining necessary resources. This is especially valid when you have a burden to reach people in the "far and different" category.

2. I would challenge you to help start new churches both near and far at the same time. This will involve church members directly in ministry in the near church plant and therefore help them develop their talents for the kingdom. But it is also good to keep a world wide perspective on the Christianity that we are a part of. Have someone in the church look for any connections you might have with people from another place that is currently unreached and far from you. If you can send a missionary there, great. But

usually a small church will need to join others or use a mission agency in order to assemble the total resources needed to accomplish the task.

3. **Prioritize your location options based on spiritual considerations.** When you analyze your natural bridges you might find that there are several places where you have a strong connection. Suppose that your church members have a lot of nursing students planning to go abroad as overseas contract workers. If the options for them are the United States or the United Arab Emirates then the natural desire would be for them to go where the salary is the highest. But if spiritual need is the key consideration then the United Arab Emirates would take priority.

Or suppose your members have a lot of relatives clustered in two towns, one is ten kilometers away and the other is one hundred kilometers away. What should you do? The closest one would seem to use the least resources. But it would be good to send witness teams to both locations to test receptivity. If you find that the far one is receptive and the near one is resistant then spend the extra resources to go where the harvest is ready.

Summary

With the whole world as the possible target how will you decide where to start a church? Go where the people are most unreached yet responsive. Go to your own people and tell them what God has done for you. Go where you have natural bridges already. But don't wait until you have used all of your natural bridges before you start manufacturing bridges to go to new places even to the ends of the earth.

Optional Activities

1. Skill: Do a gospel probe to a new area. H

Send a team to an area where you might want to start another church. Use culturally appropriate ways to survey people and get their reaction to the gospel.

Have the team report their findings to the church. What percentages of the people interviewed were positive, negative or didn't care?

Lesson 24 How Should We Start Another Church?

Purpose: To encourage church leaders to start another church in a similar way to how theirs was started unless for some reason that is not possible, to challenge them to be flexible to modify past methods as needed so that the making of disciples continues in the healthiest way possible.

Memory verse:

Ps 111:1 Praise the LORD. I will extol the LORD with all my heart in the council of the upright and in the assembly.

Accountability pairs:

Read Acts 9:31. What do you know about the beginning of your church? What role did people who were as old at that time as you are now have in starting it? Pray for God to use you in helping your church be healthy enough to reproduce itself.

Introduction

Your church was started by someone. How did it happen? Was it a planned hive off of people from another congregation or perhaps an uncomfortable split? Was it the work of an individual church planter or a church planting team? What barriers did they have to overcome?

No matter how it started it involved some activities that were natural and comfortable for those involved and other activities that were not. Some things happened intentionally and others were unplanned. Some things resulted in hard work and others were gracious gifts from God.

Start With Healthy Disciples From A Healthy Church

It is most important that you should be healthy disciples yourselves. How can the blind lead the blind and not fall into a pit (Lk 6:39)? When you start a new church you will be reproducing yourselves so stay spiritually healthy! Do regular health assessments as individual disciples. (cf. Lesson 3 What is a Healthy Disciple?)

Practice working as a team if you will be going as a team. Define individual roles that will work in the target area and practice them together before the separation is made from the sending church. Who is the leader? How will decisions be made? How are problems solved? Who is in charge of common finances or inventory items? If you are starting a church among people like yourself then you will already have answers to these questions based on how it is done in the sending church. Like a dividing cell in the human body, you establish the functioning parallel "church" within your sending church and then the separation can be anticipated and natural. Notice how different this kind of separation is compared to when a church splits because of some problem.

Continue Making Healthy Disciples As You Have Already Been Doing

Since you are already making disciples, just continue doing what you are doing. But, make sure what you do is reproducible in both methods and materials. (cf. Lesson 4 How

Can We Make Healthy Disciples?) **How will you know what methods are reproducible?**

Simple. Observe the disciples you made two years ago who are already following your example and making their own disciples. Study how they are doing it. Those methods are the ways that are reproducible.

If seeking and goodnewsing have become hard because your town is already mostly Christian, then you are probably already doing disciple-making long-distance on the internet or by means of mission trips. Keep it up!

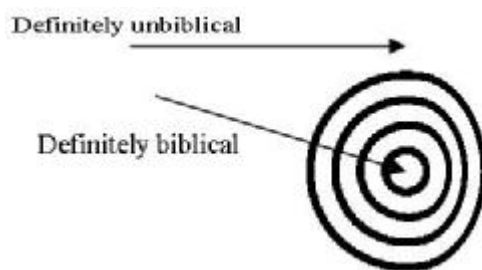
Keep making disciples using the natural bridges of your members. Healthy grass spreads by growing new plants connected to the old roots. The result is that it covers more and more area as the years go by. As long as there is adequate place and nutrients it will continue to reproduce itself. In a similar way, healthy churches start new churches next to their own. **Disciple making activities are done in reproducible ways taking advantage of the natural bridges or people networks that already exist. Eventually another congregation will hive off part of itself as a core group for yet another new church.** (The term "hive off" comes from the way that bees start a new colony in a new beehive.) An advantage of using natural bridges is that, like the grass roots, a strong unseen connection is there between the old and new groups of disciples. In these fellowships or denominations, new congregations are connected to previous ones through agreements that help them spiritually, emotionally, educationally, legally and sometimes financially.

A time will come when you purposefully go beyond just following natural bridges and send people to make disciples in a target area. There are two common factors used for choosing the target area. The first is related to your existing members; perhaps many of them are from an area where it would be logical to start a separate church. Secondly, perhaps your research has revealed an unreached people group that you want to reach even though it may be far away. **Whether the target area is near or far the work is the same as what you have already been doing; making disciples.** If you can only **send a single** church planting pastor or couple, they will carry a lot of responsibility and have to do things that may not be easy for them. They should have the personality and experience required to do all of the disciple-making activities since they cannot rely on others.

It would be better to **send a team.** A team can be from three to five families or even more in a living situation. **They can demonstrate a model of the church organization from the very beginning for the new disciples made in the target area.** Team members can take advantage of their different strengths but should also be willing to work outside of their individual comfort zones when needed. **There are disadvantages to this in cross cultural church plants where the tendency is to just do things the way they were done in the sending church and not recognize the significant differences of the new culture.** And if the team is a missionary team in a distant location then **the coming and going of team members on home assignments or furloughs will cause changes in the roles of responsibility.** In some recent church planting movements, the style of the foreign missionaries is to do initial evangelism and nurture but resist the desire to form their own church. Instead of that they allow the new converts to develop the organization and structure in ways that are natural to their own culture while the missionaries give biblical guidance as necessary.

Modify Your Disciple-Making If It Is Advantageous Or Necessary To Do So

When is it advantageous to make modifications? Always. This is because change is continually taking place in ourselves, our language and our surroundings. And when is modification absolutely necessary? It is necessary when the cultural "distance" of the target group is far from your own, perhaps including a very different worldview. Then it is important to reproduce the essence of the church but be flexible regarding the structures. This is easier said than done. You will need to be willing to re-think your definition of what it means to be a disciple or a church. Be willing to re-define these concepts in a way that fits the Bible AND the new culture. I like the target illustration. The bull's-eye equals what is definitely biblical. The area outside of the rim represents what is definitely unbiblical. There may be many circles in between. Stay as close to the bull's-eye as you and the disciples from the new culture can agree on.



It is important to consider the costs people in a non-Christian society face in becoming a disciple. We should confirm biblical expectations such as the willingness to accept possible rejection (Luke 14:27-33), the importance of declaring loyalty to Christ in baptism (Matt 28:19) and of course the basic need to repent of sin (Matt 4:17). Sometimes it is hard to know what the right thing to do is. In those times we need to give priority to the clear teachings of Jesus. Even if the culture is attracted to dictatorial leadership we disciples are bound by Christ's command to use servant-leadership (cf. John 13:12-17). Even if the culture values the smart and the powerful and marginalizes the poor and the insane, we are still bound by the fact that God is gracious to the humble (Lk 18:14).

On the other hand, whenever possible we should reduce cultural barriers as we do our disciple-making. The Bible says that some of the Jewish Christians who went to Antioch shared with non-Jews (Acts 11:19-21). This ended up causing a conflict that was dealt with in the first council and the decision was to not put unnecessary restrictions on the non-Jews (Acts 15:19). This was an example of minimizing the barriers.

How does this work out in practical terms? Here are just a few examples. We should use the heart language of the target group so they will understand easily. All six disciple-making activities should be done in the mother tongue. This might mean learning a whole new language or just adopting to the local vocabulary and pronunciation used in the target area without grumbling. We should find reproducible teaching methods. Economic status of the target group is important regarding this area. For example in poorer areas a chalk board may be too expensive to be reproducible while in a rich area whiteboards or LCD projectors are easily reproducible. We should also require culturally appropriate forms of Christian life applications. Don't wear clothing or use mannerisms that are considered

culturally offensive by the people you are trying to reach. Expect new disciples to show love and respect in ways that are understood correctly by their peers. The new Christians should observe the Lord's supper. But whether the drink is wine, grape juice, coffee or Coca-Cola varies from place to place.

Be willing to **make such changes to increase the *reproducible* effectiveness of your disciple-making.** If it fits the situation better to kneel during prayer, then do it. If the people greet each other with a bow instead of a holy kiss then bow. If the people wear white at wedding, don't fight it. If they confess sin to you while standing at a distance that is either too close or too far away for your comfort, then remember that repentance is required but standing distance is flexible. If they are more likely to read text messages than leaflets, then you know what you must do.

Worship services and other **meetings can be modified to be more attractive to the target people group.** Attraction represents the "pull" on visitors to come whether they are new seekers or transferring disciples. The best quality performance will usually attract the most people. But here is a warning; just like the pull stops when an electromagnet is turned off, there would be some people who leave the church if for some reason the "attraction" stops.

Jesus realized that attraction is temporary and challenged people concerning it. In John 6:26-27 (ESV) Jesus told followers, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal."

The advantage of starting a church within homogeneous groups is that since people understand each other you know what attracts people and you can try to meet those desires. In most places, quality preaching or music performance is attracting. Drama or similar things with entertainment value are attracting. Handsome preachers or beautiful women singers and dancers are attracting. Comfortable chairs, air-conditioning and beautiful surroundings are attracting. Free food or gifts are attracting. But they are not always attracting for the right reasons and often are not "reproducible." **It is better to start churches that can reproduce themselves over and over than to start a program built mostly on attraction.**

Assemble The Disciples Into A Healthy New Church

When possible assemble the disciples of the new church in the same way as your current church was started. This is the normal and natural way and is usually reproducible in the new church as long as the current situation is the same as the past.

Suppose that your church was started by using a hiving process. Then hiving should again work well since the people already are familiar with it. In such a case **a team or core group is formed** and given the necessary **responsibilities**. Using agreed upon **roles** and based on the practices of the sending church, the team can now start functioning as the new church group. There is both moral and practical support for the team as they make plans to transition themselves into the new location. There should be an official separation scheduled to avoid confusion in any responsibility turnover issues related to the new ministry. Times are set for the transition of accountability. If reports of the group were

sent to the sending church pastor before, now they go to the pastor of the new church. This could include reports about ministry, finances or the locations of meetings.

Suppose the church was started by foreign missionaries and now they have matured and want to send their own missionaries. The difficulty is that they were not able to observe the process used by the original missionary's home church. They will just have to use the same basic mission principles of "pray, give and go" but modified to fit their own cultural context.

Sometimes you are forced to assemble the first disciples in a different way than what was done when your church was started.

I can think of four situations when this would need to happen. 1. Your church was started by a subsidized worker but no more subsidy is available. 2. Your church was started by a foreigner but you are not foreigners in your target area. The people are the same as you so you can do things that feel right for you without the cultural limitations a foreign missionary would have. 3. Your church came from a church of people like yourselves but in your new church plant you are reaching out to people of a different sub-culture. These new people "don't fit" your church for whatever reasons. Since those people would not feel comfortable in either your small groups or large meetings you need to adapt if you want to start a new church among them. 4. You intentionally want to start a different kind of church than the sending church you are a part of even in the same culture. Perhaps you believe that modifications would reduce barriers or form new attractions for certain people in the target area, eg. night shift workers in a local factory or youth who prefer communicating via the internet.

If you want to assemble disciples in a different kind of church than your own sending church then consider these two opposite approaches or perhaps a combination of the two.

Approach 1 - Start with past experience and modify things only if needed. Try the way things were done in the sending church first. If problems are recognized, then modify structures to fix them as needed.

Approach 2 - Make a fresh start and only add what works well. This might be a good idea if the sending church seems overloaded with bureaucracy that is not easily reproducible by a starting church. Use the essence of the church as the base starting point but assume that everything else is very flexible. Put a major emphasis on Bible study more than other materials used in disciple-making. Build from that into other types of formal nurture as needed. Get major involvement from the new disciples in how the assembling of people into a group takes place so that starting a new church fits the new culture. Examples could include decisions about women wearing veils, people sitting on mats or people using electronic Bibles in hand held computers. Should there be one leader or a committee? Should the offering be used to meet the needs of members or should the money be put in a bank account?

When starting a new church by making a fresh start, consider these ideas and see which of the assembling processes you think is most reproducible in your target area.

1. A lay led, networked church that meets in a home or other free location.
2. Several lay led churches supervised by a licensed circuit-pastor they share the financial support of.

3. A small congregation that has a licensed pastor but meets in a free or inexpensive place.
4. Medium sized group with their own building that supports a licensed pastor and perhaps some other paid staff.
5. A large congregation with multiple licensed staff and expensive facilities.
6. A mega-sized church in a target area that can supply and support the professional level personnel needed to staff it. The lead pastor must have good management skills. Remember to plan for people's involvement at the different levels; cell (5-10 people for interaction), congregation (50-150 people for expanded resources) and celebration (200+ for highest quality music and preaching).

No matter what type of new church you start, examine the health of the church regularly from the beginning. We should learn from the research of Christian Schwarz that a balance of the quality characteristics is what is needed to result in growth. Newcomers are attracted to these characteristics and repelled when they are absent. You can use the form in Appendix H if you can't avail of his professional services.

Summary

How can we start a healthy new church? The natural and often best method is to duplicate what was done in the healthy sending church. Start with healthy disciples who are experienced in making disciples. Then send them out as either a church planting individual, family or team of families. If the target area is where some members already live then it is best to hive off a section of the sending church to establish themselves among their own community and the new disciples they are making. This is natural reproduction of the church. If the target area is in a people group that is culturally different than the sending church then either minor or major modifications will need to be made in the disciple-making process and the way the new believers are assembled. There can be much flexibility in how the new church is structured as long as they remain committed to being the people of God, the body of Christ and the temple of the Holy Spirit.

I hope that you will continue to overcome barriers in your disciple-making and that you will be used by God to start a new church.

Optional Activities

Group Discussion (7 min): Minimum Requirements For Church Reproduction.

"True disciples can by nature make disciples like themselves; even if there is no building and no Sunday program." Do you agree or not? Why?

APPENDICES

Appendix A - RESOURCES FOR THE ACADEMIC ENVIRONMENT.

Syllabus for PT 3279 Church Growth

Evangelical Theological College of the Philippines

2nd semester, SY 2008-2009

Instructor: Mr. Bob Nelson

Course Description

3 Units. A study of the Biblical principles of church health and growth. A review of selected case studies of local churches. Students are given opportunity to observe some of these concepts in a local church.

Objectives

1. To learn about the history and principles of the church growth movement.
2. To investigate Biblical passages related to health and growth of the Church.
3. To be exposed to studies that relate to the health and growth of the church.
4. To apply some of the principles learned to a local church.

Requirements

1. Class attendance and participation in group work.
2. Satisfactory completion of quizzes and tests of skill.
3. Satisfactory completion of two (2) interviews and at least six (6) action plans.
4. Three (3) Essays to show student's ability to communicate clearly.
 - 500-800 words (Approximately 1 1/2 pages single spaced.)
 - On white paper, preferably 8 1/2 x 11 inch size.
 - May be hand-written as long as it is easy to read, but I prefer typed or printed.
 - No title page (save expense for the student).
 - Leave a 1 inch margin on all sides.
 - Content format as follows:

1" margins

DelaCruz, Juan Box # ____
The Title of the Essay Is Underlined

PT3209 Bob Nelson - Instructor

Begin text here after one blank line. Use an indented sentence to show the beginning of each new paragraph and continue the paper to completion.
etc.
etc.
etc

Word Count = xxx

The essay topic options are described on pages 185-187.

Important Note: At the end of the paper *record the word count*, in other words, write down how many words are in the body of the essay. It is the student's responsibility to show that the number of words is not less than 500 and not more than 800 (except for Essay #6).

5. Research Project related to a local church and/or to a country or a people group.
6. Additional work/test may be allowed at the end of the semester to raise a grade.

Grading

- 05% Class attendance
- 10% Group participation in class
- 15% Quizzes
- 10% Proof of (3) skills
- 25% Participate in (6 to 8) Action plans done by the class
- 25% Essays (3) and midterm work
- 10% Interviews (2)

Texts:

- Bible
- Garrison, David; Church Planting Movements
- Johnstone, Partrick; Operation World
- McGavran, Donald; Understanding Church Growth
- Nelson, Bob; More Healthy Disciples in More Healthy Churches (used as class lecture notes)
- Schwartz, Christian; Natural Church Development
- Warren, Rick; Purpose Driven Church
- White, David; Your Church Can Multiply
- Internet sites regarding church health and growth. Eg. philchal.org and EFCA.org
- Miscellaneous readings.

Additional Comments:

- a. Assignments will be due at beginning of class so we will be free from distractions. Assignments received after the opening prayer will be marked "late" and the grade will be reduced 10%. Agreed?
- b. Both church health and church growth are accomplished by groups of people working together. Therefore we will try to model that in this class by including group assignments. We will discover together and practice together.
- c. Church health assumes disciple health. In order to do more than just talk about being a healthy disciple we will divide into accountability groups at the beginning of class times. We will sometimes have specific questions to ask each other, or else we will just report how things are going. The things discussed in accountability groups should remain confidential.

Class Schedule for Church Health/Growth 2009-10 academic year.

DATE	LESSONS COVERED	READINGS AFTER LESSON and quizzed with lesson.	ASSNMT DUE
Nov 4	L1 The Reproducing Church Belongs To Christ.	Warren 251-277.	
Nov 11	L2 It Is God's Will To Make More Disciples.	Appendices B and C. McGavran 20-30.	Start of Skill 1
Nov 18	L3 What Is A Healthy Disciple?	Acts 26. Schwarz 20-21; 26-27. Zondervan "Disciple". Schwarz 6-14; 32-33.	
	L4 How Can We Make Healthy Disciples?		
	L5 Where And When Are Healthy Disciples Made?		
Nov 25	Day Of Prayer		
Dec 2	L6 What Is A Church?	Erickson 340-345 (in notes). "church" verses in E-sword. Schwarz 15-19; 38-41; 24-25. Appendix I - Health per EFCA.	Essay 1 or 2 Skill 2
	L7 What Do We Mean By A Healthy Church?		
Dec 9	L8 Develop Healthy Attitudes Regarding The Facts Our Church Faces.	Schwarz 49-53 McGavran 54-66 Review Appendix C - Ch.Grth. principles.	Essay 3 or 4
	L9 Are We Getting More Disciples In More Churches Or Not?		
Dec 16	L10 Get True Facts About Our Church Regarding Health And Growth.	McGavran 67-87	
Jan 6	L11 Get True Facts About Our Neighborhood.	Schwarz 34-35 Warren 75-84	Essay 5 or 6 Interview 1
Jan 13	Project As Midterm: Interview pastor of a Large Church		
Jan 20	L12 Planning Is Needed To Improve Church Health.	Warren 85-109	Interview 2
Jan 27	L13 Plan To Increase Our Trust In God.	Garrison 40-43	Action plan 1

Feb 3	L14 Plan To Deepen Our Loving Worship Of God.	Schwarz 30-31	Action plan 2
Feb 10	L15 Plan To Improve Our Love For Our Neighbors.		Action plan 3
Feb 17	L16 Plan To Encourage Other Churches Around Us.	Ephesians 4 Schwarz 36-37 In Appendix Y: section called "Halimbawa ng Goals".	Action plan 4
	L17 Plan To Deepen Our Love For One Another.		
Feb 24	L18 Plan To Improve Our Nurture Of One Another.		Action plan 5 Skill 3
Mar 3	L19 Plan To Improve The Effectiveness Of Our Church Structures.	Schwarz 28-29; 46-48	Action plan 6
Mar 10	L20 Plan To Improve Enablement Of Next-generation Disciples.	Schwarz 22-23; 68-69	Action plan 7
Mar 17	(optional) L21 Plan To Take Advantage Of Changes.		Action plan 8 Skill 4 Skill 1 ends
	(give notes) L22 When Should We Start Another Church?		
	(give notes) L23 Where Should We Start Another Church?		
	(give notes) L24 How Should We Start Another Church?		
Mar 17	Final Exam Week		

Reading Assignments [to be read after the lesson]

Lesson 1 The Reproducing Church Started From Christ.

1. Read pp251-277 Purpose Driven Church by Rich Warren (seeker sensitiveness)

Lesson 2 It Is God's Will To Make More Disciples.

1. Read Appendix B Overview of the Church Growth Movement
2. Read pp20-30 Understanding Church Growth by Donald McGavran (God's Will and Church Growth.)

Lesson 3 What Is A Healthy Disciple?

1. Read Acts chapter 26 Paul before Agrippa stating his desire to make disciples.
2. Read Schwarz pp20-21 Is growth appropriate?
3. Read Schwarz p26-27 Passionate spirituality.
4. Read article on "Disciple" in Zondervan Pictorial Encyclopedia of the Bible

Lesson 4 How Can We Make Healthy Disciples?

1. Read Schwarz pp6-14 Introduction

Lesson 5 Where Are Healthy Disciples Made?

1. Read Schwarz pp32-33 Holistic Small Groups

Lesson 6 What Is A Church?

1. Read pp340-345 from Introducing Christian Doctrine, 2nd Ed. by Millard Erickson.
2. Read all of the verses containing the word 'church' in either American Standard Version (ASV) or the Modern King James Version (MKJV). Use the E-sword program in the library computers. You will report this honor system style at our next class.

Lesson 7 What Do We Mean By A "Healthy" Church?

1. Read Schwarz, pp15-19, 38-41 A scientific approach. All 8 qualities needed.
2. Read pp24-25 Schwarz: Gift-oriented ministry.
3. Read Appendix F regarding EFCA's 10 Leading Indicators of Church Health.

Lesson 8 Develop A Healthy Attitude About The Facts Our Church Faces.

1. Read Schwarz: p49-53 regarding minimum factors.

Lesson 9 Are We Getting More Disciples In More Churches Or Not?

1. Read pp54-66 in McGavran: A Universal Fog.
2. Read Appendix I: Wagner's summary of church growth principles.

Lesson 10 Get Facts About Our Church Regarding Health And Growth.

1. Read pp67-87 McGavran: The Facts Needed

Lesson 11 Get Facts About Our Neighborhood.

1. Read pg 34-35 Schwarz: Need-oriented Evangelism
2. Read pp75-84 Warren: What Drives Your Church

Lesson 12 Planning Is Needed To Improve Church Health

1. Read pp85-109 Warren: Foundation for a Healthy Church/Defining Purposes.

Lesson 13 Plan To Increase Our Trust In God.

1. Read pp 40-43 Garrison: Ten Practical Handles

Lesson 14 Plan To Deepen Our Loving Worship Of God.

1. Read pp30-31 Schwarz: Inspiring Worship

Lesson 15 Plan To Improve Our Love For Our Neighbors.

No reading assignment.

Lesson 16 Plan To Encourage Other Churches Around Us.

1. Read Eph. 4 The universal church is unity in diversity.

Lesson 17 Plan To Deepen Our Love For One Another.

1. Read pp36-37 Schwarz: Loving Relationships.
2. Read "Halimbawa ng Goals" from Philchal website about: Loving relationships.
cf. Appendix Z

Lesson 18 Plan To Improve Our Nurture Of One Another.

No reading assignment.

Lesson 19 Plan To Improve The Effectiveness Of Our Church Structures.

1. Read pp28-29 Schwarz: Functional Structures.
2. Read pp46-48 Schwarz: Are Large Churches "Good" Churches?

Lesson 20 Plan To Improve Enablement Of Next-Generation Disciples.

1. Read pp22-23 Schwarz: Empowering Leadership
2. Read pp68-69 Schwarz: Multiplication

Lesson 21 Plan To Take Advantage Of Changes.

No further reading assignments

Other Assignments

ESSAY ASSIGNMENTS

Essay 1 "A Description Of A True Disciple Who Inspired Me."

Due _____

Purpose: To show the student's ability to describe spiritual aspects of character and be encouraged by sharing about a spiritually healthy mentor they had.

Grade basis:

General-

(25%) Use of the format in the syllabus with name and appropriate paragraphing.

(15%) Clarity of thought. How easy is it for others to understand the essay?

Paragraph one -

(20%) Tell who the person is (name, age, address, occupation and other interesting information.

Paragraph two -

(20%) Tell why the person is a true disciple. Describe their actions and/or attitudes that convinced you that this person was a true disciple (e.g. Give two or three specific times that you saw the person overcoming temptation, or doing a good deed by faith, or sharing the gospel etc).

(20%) Finally, tell about a change that you made in your own life because of what you saw in this person.

I don't want generic information like " A true disciple is a righteous person who follows God sincerely." Rather, describe to me a specific Christian who influenced you. If they are alive, I could talk to them and confirm the description in your essay. I may ask you for further details about the person in class.

Essay 2: "A Report Of An Unreached People Group"

Due _____

Purpose: To show the student's *ability to do good research* and to learn about an unreached people group. I recommend using Operation World by Patrick Johnstone.

Basis for Grading:

(25%) Use of the format in the syllabus with name and appropriate paragraphing.

(15%) Clarity of thought. How easy is it for others to understand the essay?

(10%) Description of what *defines the people* as a group.

(What do they have in common with each other? Are they a tribe? a language group? a social group? a geographical group?)

(10%) Description of their *location*.

(Tell where they live. What country, province, city or town? Describe the place. Is it a forest, desert, plains or swamp? Are they living in rural places or cities? Are they nomads? How would you get to them?)

(20) Describe their *culture*.

(Tell briefly about their language, religion and government. Tell about their literacy rate or education opportunities. What are their sources of income? What are they known for? Etc.)

(20) Describe the amount of *exposure to the gospel*.

(What groups are working there now? How many people are there per evangelical church? What percentage of the population is Christian?)

Essay 3: "Disciple-making In The Workplaces Of Church Members"

Due _____

Purpose: To show that the student can think creatively regarding how the church could *accomplish* its *vision* to make more disciples by doing disciple-making activities in the places where its members are working.

Basis for Grading:

(25%) Use of the format in the syllabus with name and appropriate paragraphing.

(15%) Clarity of thought. How easy is it for others to understand the essay?

(20%) *Description* of the places where most of the members work for a living.

(20%) Suggestions of ways that prayer, loving, seeking, goodnewsing and challenging could be done effectively in those locations.

(20%) Suggestions of ways that the members themselves could be nurtured in those locations.

Essay 4 "My Visit To A Church"

Due _____

Purpose: To show the student's *ability to observe* a church activity accurately and to articulate what attracted him regarding the particular event.

Basis for grading:

(25%) Use of the format in the syllabus with name and appropriate paragraphing.

(15%) Clarity of thought. How easy is it for others to understand the essay?

(20%) Description of the church meeting.

a. What *kind* of meeting was it?

(Was it for worship? A party? Prayer? A board meeting? Small group? S.S.? etc.)

b. What were the *people* like who attended?

(How many men versus women? What ages? What race or language group were they? What was their social status? Could they read and write? etc.)

(05%) Description of *when* the meeting took place. Date? Time of day?

(15%) Description of the *location*. (Where was it? In a park? Was it in a building? What kind of building? Were the people crowded? Was there any furniture or equipments that you noticed? etc.)

(20%) What made the visit *memorable* to you? (Was there a reason you went that made it memorable? Was it the people you went with? Something that happened to you or to someone else at the meeting? Was it something unusual about the place? Was there an unpleasant experience that happened that you can't forget easily? etc.)

Essay 5: "Analysis Of A Church Social Event As A Disciple-Making Tool"

Due _____

Purpose: To show that the student can recognize how an actual *activity* of a church *accomplishes* the church's *vision* to make more disciples.

Basis for Grading:

(25%) Use of the format in the syllabus with name and appropriate paragraphing.

(15%) Clarity of thought. How easy is it for others to understand the essay?

(20%) *Description* of the **social event** of the church that the student attended.

(When? Where? Who? What?)

(20%) Description of the *purposes which it tried to accomplish*.

(Why did the activity take place? Was the purpose or reason ever given? Was it purely from tradition? What was the expected result? **If** there was no stated purpose or reason given, tell why do **you** think it took place?)

(20%) Clear evaluation of the event's success or lack of it regarding disciple-making.

(Did the event result in any new disciples? Did the event give more health or strength to existing disciples? In what way?)

Essay #6: "An Analysis Of The Eight Characteristics Of A Healthy Church"

Due _____

Purpose: To show that the student understands Schwarz' eight characteristics of a healthy church.

Basis for Grading:

(25%) Use of the format in the syllabus with name and appropriate paragraphing **EXCEPT that it MAY BE LONGER than 800 words.**

(15%) Clarity of thought. How easy is it for others to understand the essay?

(30%) A brief *definition* of what the eight characteristics are according to Christian Schwarz.

(30%) Give a convincing *explanation* of how each characteristic can be applied to accomplish more church health.

(eg. In what way would the church suffer without it even if the other characteristics of the church scored highly?)

SKILL ASSIGNMENTS

Skill #1: Keeping An Attendance Chart

Due _____

Use blank form of Attendance Chart with space for six months of reports.

The student will be expected to show the progress of the chart in class.

(Alternate: Use the experimental form in Appendix D.)

Skill #2: Teach someone to do a Christian Health Evaluation

See Optional Activity #1 in Lesson 3.

Due _____

Skill #3: Ability To Get Church Growth Resource Material on the Internet

See relevant Activity in Lesson 17.

Due _____

Skill #4: Research Demographic Changes In A City

See Lesson 21.

Due _____

INTERVIEWS

Interview #1: Interview a pastor or treasurer about church budget

See optional activity in Lesson 8.

Due _____

Interview #2: Interview a pastor of a growing church regarding growth and health

See appendix P and use that form.

Due _____

(Alternate: Interview a house church leader.)

ACTION PLANS

Lessons 13 through 21 include the making of goals and carrying out of Action Plans to accomplish those goals. These plans will be made in class but may include homework responsibilities for students.

One or more of these lessons should be done in connection with a local church to include an actual community survey that is created by the class and done by the class in the target location. A report of the results of the survey shall be made and given to the church.

In Action Plan #5, student teams will write an action plan to produce a 4W lesson as specified in the 'Plan for Improvement' section of Lesson 18. Each team should turn in both the action plan showing their individual assignments and deadlines. I also want to see the resulting 4W lesson. Note that the topic has been given in Step 3 already.

Personal Information Form

Name (Last, First) _____ Nickname _____
ETCP Box number _____

Birthdate (M/D/Y) _____, Age ____ Sex ____ Language in home _____

Where is home? _____

Where have you lived most? __farm __small village/town __small city __big city

What occupations (jobs) have you observed the most as you grew up (for example the work of your parents, friends or neighbors).

What "marketable" skills do you have already that would enable you to be a tentmaker missionary? (i.e. skills that people would pay you to use.)

What "marketable" skills would you like to learn?

What two churches have you attended most in the last 5 years.

	Name	Location	Size
1.	_____	_____	_____
2.	_____	_____	_____

What is your weekend church assignment?

Location. _____

Work you do. _____

Name of the Pastor. _____

Describe an ideal church; one that you would desire to attend and bring friends to.

Do not write in this box.

Appendix B - A BRIEF HISTORY OF THE CHURCH GROWTH MOVEMENT.

Donald McGavran (1897 - 1990)

Mission work in India.

Passion for accomplishing the great commission.

Willing to ask hard questions like:

Is the Church of Christ succeeding to make disciples?

Could changes result in a bigger harvest?

Wrote Bridges of God in 1955.

Wrote Understanding Church Growth in 1970

Later authors tended to focus more and more on the local church.

How can "our" church grow more?

Many "marketing" concepts used.

C. Peter Wagner's summary of principles (circa 1973) is in Appendix C.

What I approve: It woke up the church to be serious about results.

What I disapprove: It had too much "reading into" scripture and success focus.

Fuller Theological Seminary started the School of World Mission in 1965 which is a focal point for the church growth movement.

Christian Schwarz

Studied Church Growth literature.

Wanted to find out what principles God used to build the church.

Did a scientific analysis of 1000 churches in 31 countries.

Showed that if a church is really healthy it is also growing.

But the growing may be in reproducing itself rather than getting bigger.

He is famous for his focus on the "all by itself" principle of growth by God.

His analysis identified eight necessary quality characteristics of healthy churches.

Wrote Natural Church Development in 1996.

I have been disappointed in what I think is misuse of scripture in some recent materials they put out. E.G. over departmentalizing the different persons of the Trinity in order to use them as a model of the differences among Christians in the church.

David Garrison

Works with the Southern Baptist international mission board.

His book emphasizes that growth comes when churches can easily multiply themselves.

They try to start Church Planting Movements rather than just local churches.

(Option: Show the Southern Baptist power point on Church Planting Movements.)

Appendix C - WAGNER SUMMARY OF CHURCH GROWTH PRINCIPLES.

This list is a condensation of an article in Christianity Today in which C. Peter Wagner compares the Church growth movement to the traditional concept of missions.

Areas in common with historic missions.

1. Theologically, church growth is in the conservative evangelical tradition.
2. Orthodox doctrine must prove itself in daily life.
3. Man without Christ is eternally lost and evangelism is the primary task of the entire church.
4. Nothing is accomplished without the supernatural power of the Holy Spirit.

Areas of distinction.

1. A proper combination of the Lordship of Christ and the responsibility of man requires Church growth, i.e. God is not pleased with unfruitful results.
2. The primary task of the Church is to preach, disciple and incorporate disciples in churches.
 - a. Focus on human responsibility of the whole body more than the individual.
 - b. God is glorified when new numbers of people are added to the Church.
 - c. Evangelistic effectiveness is measured in disciples not decisions.
3. Clear objectives are necessary and must be used to measure effectiveness. The Great Commission tells us to make (countable) disciples.
4. Sound strategy must be developed to reach objectives.
5. Social and behavioral sciences can contribute to strategy.
 - a. People movements--multi-individual interdependent conversions are the most productive vehicle for making disciples.
 - b. Power encounter--a vital step in conversion, esp. of animists. It is a test of power between God and the evil spirits.
 - c. Dynamics of innovation--missionaries can be trained to avoid blunders in introducing new ideas and practices.
 - d. Indigeneity--includes the three "selves" and more.
 - e. Ethnotheology--combining anthropology with Biblical theology.
6. Research is essential for optimum Church growth. Base strategy on facts, not hopes, wishes or promises.
 - a. Recognize the resistance-receptivity axis.
 - b. Be objective about methods. Locate, describe, and analyze for each time and place, the methods that God has blessed and those He has not.
 - c. Realize the importance of structures throughout missions history.
These are divided into:
modalities--parish churches
sodalities--voluntary societies of Christians. 20

Notes

19 Donald C. Palmer, *Explosion of People Evangelism* (Chicago: Moody Press, 1974), p. 157.

20 C. Peter Wagner, "11 'Church Growth': More than a Man, a Magazine, a School, a Book," *Christianity Today* (December 7, 1973), cited by Alvin Martin, ed., *The Means of World Evangelization*, pp. 490-493.

Appendix D - A SAMPLE ATTENDANCE CHART.

Name of Group _____

Week	Date	Men	Women	Children	Total
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
Average					
High					
Low					

Week	Date	Men	Women	Children	Total
27					
28					
29					
30					
31					
32					
33					
34					
35					
36					
37					
38					
39					
40					
41					
42					
43					
44					
45					
46					
47					
48					
49					
50					
51					
52					
Average					
High					
Low					

Appendix E - A CHART FOR ATTENDANCE PLUS OTHER GOALS.

Name of Group _____

Week	Date	Attendance			
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
Average					
High					
Low					

Week	Date	Attendance			
27					
28					
29					
30					
31					
32					
33					
34					
35					
36					
37					
38					
39					
40					
41					
42					
43					
44					
45					
46					
47					
48					
49					
50					
51					
52					
Average					
High					
Low					

Appendix F - CHRISTIAN HEALTH EVALUATION FORM.

Three ways to use this form:

Option 1: Put a check mark by each item that you feel confident about and a question mark by ones you want to work on or study.

Option 2: Score each item between 1 (low) and 10 (high) according to how accurately it describes you today.

Option 3: Do a quick review of your spiritual health by scoring only the four main categories.

1. Trust In God

The Greek verb 'pisteuo', noun 'pistin' and adjective 'pistos' could be translated into English using the proper grammatical variations of 'trust,' 'belief' or 'faith'. Thus when we use the phrase "trust in God" here we are including the concepts of faith, belief and confidence that are both rational like a student and pre-rational like a baby.

Trust in whom?

- a. ___ I trust in God who has revealed himself in the Bible as *Father, Son and Spirit*.
- b. ___ I believe in God's *greatness and his goodness*.
- c. ___ I trust in *Jesus as both the unique son of God and as the Christ* revealed in the Old Testament.
- d. ___ In regard to salvation from sin and eternal destiny, *I do not trust my own efforts* at all.
- e. ___ I *will not* trust or seek help from *other gods, images, or in words of spirits*.

Trust regarding what?

- f. ___ I trust God to give me *eternal life* because I identify myself with Jesus who overcame death for us.
- g. ___ I am trusting in Christ's death-blood as the one way for us to be *reconciled to God* and released from his anger.
- h. ___ I am confident that God has *heard my cry and forgiven my sin* based on his faithfulness.
- i. ___ I believe that God desires *my ultimate best* to give me *a meaningful and holy life*.
- j. ___ My trust is ultimately in *God's care* in times of *difficulties* even though I also use human knowledge and skills to solve problems when I can.

How do I show my trust?

- k. ___ I "*call upon the Lord*" simply and sincerely.
- l. ___ I *humbly surrender* to God's will more than my own desires when there is a difference.
- m. ___ I *replace my doubts with trust* in God.

2. Interaction With God

- a. ___ I *am learning from the Bible daily*. I rejoice to know and believe *God's will* as much as I can. I talk to God about what I learn in the Bible.
- b. ___ I *talk to God* about many things each day.
- c. ___ I *pray with total transparency* since God knows me completely anyway. I can express any of my emotions; joy, hope, doubt, despair, anger etc.
- d. ___ *When I pray in public, my focus is on God*, not on myself or the people who hear me.
- e. ___ I try to *understand my heavenly Father's character*. eg. holy, just, loving, good, etc.
- f. ___ I *confess my sins* and agree that they are bad.

g. ___ I *enjoy being with God*: knowing him, trusting him, following him, resting in him.

h. ___ I *freely ask God for help* such as care, protection, knowledge and abilities that help me be better.

i. ___ I *do not tell God what to do or test him*, as if I were his superior.

3. Obedience To God's Word

- a. ___ I *apply* what I am learning in the Bible to my daily life. This includes *obeying orders* that apply to me, *copying good* examples and *avoiding bad* ones.
- b. ___ I *repent from the sin* that I confessed. i.e. I stop doing it and change my ways to avoid it.
- c. ___ I show my *love to God* in my thoughts and my actions.
- d. ___ I show *love to all my neighbors*.
- e. ___ I show *love to all fellow-Christians*.
- f. ___ I *worship with fellow-Christians*.
- g. ___ The *fruit of the holy spirit* is seen in my life.
 ___ Love, ___ Joy, ___ peace, ___ patience, ___ kindness,
 ___ goodness, ___ faithfulness, ___ gentleness and
 ___ self-control.
- h. ___ I am replacing timidity with *courage as I tell people about Jesus and the gospel*.

4. Godly Emotions

- a. ___ I am *seeking to have God's emotions*: I hate sin and rejoice to see people repent. I am angry at sinners but I delight in the righteous.
- b. ___ *My feelings are fitting to my life situations*; sometimes joyful and sometimes sad, angry etc. I know that a healthy Christian has times of both excitement and rest, times of both success and persecution.
- c. ___ I have a *confident hope* that God will save me from hell and give me eternal and joyful life.
- d. ___ I have *freedom in worship* either quietly or excitedly. I don't feel I must follow what others do.
- e. ___ I am experiencing a deep level peace because my trust in God is stronger than my *worry about problems in life or what people think of me*.
- f. ___ I *have patience* with people that have different personalities since not everyone will want the same things I want.
- g. ___ I *do not use mind-over-matter techniques* to overcome depression but pour out my heart to God.
- h. ___ I *avoid living in denial regarding my problems* because that would be lying and deceiving my self.

Appendix G - THE PRAYING HANDS BIBLE STUDY METHOD.

From Care Group Lessons - Book 1, Lesson 15 "How To Study The Bible".

Today instead of our normal Bible study we are going to discuss a method of study called "The Praying Hands Bible Study Method" because like hands touched in prayer look like beginning and ending parenthesis markers, you will begin and end the Bible study with prayer.

Step 1. Begin with a prayer for wisdom. Even if you only have 10 minutes to study, develop a habit of asking for God's wisdom to understand what you read.

Step 2. Get the content. Every paragraph or every few verses ask the news reporter questions about the text: Who? What? When? Where? and Why? Warning! Be truthful! eg. If no reason "why" is given then don't make up a reason.

Step 3. Look for applications. Now that you know "what" the Bible says, you need to decide "what difference" it will make in your life. You can look for a "COBRA": ie. something to Copy, to Obey, to Believe is true, to Rejoice in, or to Avoid.

Step 4. Pray for courage to apply what you learned. We need God's help! Prayer to God who is unseen is our declaration by faith that we cannot be righteous and holy without his help.

Appendix H - CHURCH HEALTH SELF-EVALUATION FORM.

Based on Natural Church Development seminar by Philippine Challenge using Christian Schwarz' criteria for health.

Church: _____ Date: _____

PURPOSE. Use this evaluation to help find the current "minimum factor" in your church's health; ie. the area where the needs are the greatest *at this time*. Involve the leaders of the church in the evaluation and do it once a year since the minimum factor should change because of your work. Aim for a goal of maintaining a score of 6 or higher in all of the areas of health.

INSTRUCTIONS.

Read the descriptions of the health characteristics below. Then each evaluator will rate the church in each of the areas. Put an x on the 1-10 scale according to how well you think the church is succeeding compared to others. [1= poor 5=same as most others 10=excellent] Write your number rating that represents the x under "Score". The space on the right is for comments to explain your evaluation.

When everyone is done, take a break while someone gets the scores and records the average for each area. Circle the lowest *average* score. This represents your church's area of greatest immediate need. Brainstorm how you can use areas of strength to help this "minimum factor" in the next months.

	Score	Comments	Average
1. Enabling leadership	1 -----^----- 10	_____	_____
2. Gift-based ministry	1 -----^----- 10	_____	_____
3. Passionate Spirituality	1 -----^----- 10	_____	_____
4. Effective Structures	1 -----^----- 10	_____	_____
5. Inspiring Worship	1 -----^----- 10	_____	_____
6. Comprehensive small groups	1 -----^----- 10	_____	_____
7. Need-based evangelism	1 -----^----- 10	_____	_____
8. Loving Relationships	1 -----^----- 10	_____	_____

1. Enabling Leadership

No super-pastor who does everything
 Leaders train others for the ministry, rather than just doing the ministry themselves
 All leaders enable others, not just the pastor
 Mentoring, equipping, and coaching is done
 On-the-job training is done
 Apprentice leaders being developed

2. Gift-based Ministry

Members are helped to identify gifts
 Gifts matched to ministries
 Gifts counselor in place (big churches)
 Joy in serving

3. Passionate Spirituality

Hunger for God and strong in prayer
 Personal spiritual disciplines
 Holiness, obedience
 Bible based

4. Effective Structures

All ministries have goals
 Evaluation is done often
 Ministries do what they are supposed to do
 Change ineffective structures

5. Inspiring Worship Services

I was glad when they said to me, "Let us go to the house of the Lord." Ps 122:1

6. Comprehensive Small Groups

They include Worship, Edification, Fellowship, Prayer and Challenge to outreach
 Ministry to on another's felt needs: spiritual, emotional, physical, social
 Operation or use of spiritual gifts
 Trust and Love is experienced in the groups
 Multiplication of groups

7. Need-based Evangelism

Aware of the felt needs in the community
 Ministries to meet these felt needs
 Members mobilized to effectively evangelize contacts gained
 New believers-friendly service
 New believers are assimilated

8. Loving Relationships

Atmosphere of trust and joy
 Affirmation and encouragement
 Prayer for one another
 Able to forgive
 Few petty quarrels
 Petty quarrels quickly fixed
 No reputation destruction
 No gossip

Appendix I - EFCA's 10 LEADING INDICATORS OF A HEALTHY CHURCH.

Found at <http://www.efca.org/church-health/reachnational-church-health/ten-leading-indicators-healthy-church> on November 25, 2008. Links to resources are included on line.

Ten Leading Indicators of a Healthy Church

The Evangelical Free Church movement exists to glorify God by multiplying healthy churches among all people.

Centrality of God's Word

/"All Scripture is God-breathed and is useful...so that the man of God may be thoroughly equipped for every good work." (II Tim. 3:16, 17)/

We are committed to a proclamation of God's Word which is clear, theologically sound and communicated in a relevant and practical way. The end result of our proclamation is people who are eager to please God by applying His Word to every area of life.

Passionate Spirituality

/"Be filled with the Spirit...be strong in the Lord and in His mighty power..." "Put on the full armor of God...And pray in the Spirit on all occasions with all kinds of prayers and requests..." (Eph. 5:18-21; 6:10-18)/

We recognize that it is only the presence and power of the Holy Spirit that enables us to live obedient, transformed lives. The prayer lives of our congregations reflect a deep dependence upon God. Experiencing God and following Him are hallmarks of our ministries.

Fruitful Evangelism

/"The Son of Man came to seek and to save what was lost." (Luke 19:10)/

We are driven to reach our neighborhoods, our nation and our world with the Gospel of Jesus Christ regardless of racial, economic or political barriers. The budgets, programs and leaders of our local churches reflect a high commitment to outreach and evangelism, both locally and worldwide. Significant numerical growth through evangelism is an expected outcome of this commitment.

High Impact Worship

/"Shout for joy...Worship the Lord...Enter His gates with thanksgiving..." (Psalm 100)/

Inspiring worship which glorifies God and engages the heart, mind and emotions of people with God must be a hallmark of our public services. We are committed to meeting the worship needs of the various generations attending our churches. Healthy churches are characterized by a spirit of joy expressed in worship.

Mission and Vision-Driven

/"Therefore go..." (Matt. 28:19-20)/

Our congregations must have a clear sense of God's mission and a compelling vision for the future that is communicated clearly to all members and that drives their programs, budget, personnel and priorities. We need church structures that facilitate mission and vision. A willingness to change and take risks are crucial to ongoing effectiveness for local church ministry.

Leadership Development

/"Entrust to reliable men..." (II Tim. 2:2, I Tim. 3:1-13; I Pet. 5:1-11)/

We are committed to intentional leadership development and the exercise of the leadership gifts. We desire to see trained, godly individuals who are spiritually mature lead our local congregations. We desire to see mature leaders deployed in full-time vocational ministry as workers for the harvest.

Church Planting

/"...in Jerusalem, and in all Judea and Samaria, and to the ends of the earth," (Acts 1:8; Acts 13-28)/

Healthy congregations are committed to reproducing themselves. We have a vision for planting or facilitating the planting of churches in our community, district and world. Believing that God desires the EFCA to reflect the economic and ethnic diversity of our nation, we will be intentional in planting churches among all people who make up our nation and our world.

Financial Stewardship

/"Command...not to be arrogant nor to put their hope in wealth...but to put their hope in God...Command them to do good...and to be generous and willing to share..." (I Tim. 6:17-19)/

Our churches must be financially strong through ongoing stewardship education and the challenging of our congregations to make sacrificial investments in eternity through regular and special gifts. Our pastors must address the issue of money and possessions in a biblical, relevant and practical way. Our congregations must adopt God's heart for the poor, disadvantaged and needy in their allocation of available resources.

Intentional Disciplemaking

/"Entrust to reliable men..." (II Tim 2:2)
"Therefore go and make disciples..." (Matt. 28:19-20)/

Intentional disciplemaking processes to the next level of spiritual maturity must be built into the fabric of every local church. These disciplemaking pathways must be able to take a majority of local church members from new life in Christ to spiritual maturity. We have a commitment to see each member of our congregations using their spiritual gift(s) within the context of the local church.

Loving Relationships

/"By this all men will know that you are My disciples, if you love one another." (John 13:35)/

Recognizing that all men are made in God's image and are loved by Him, we believe that our churches must reach across social, economic and racial lines with practical acts of love within the church and the community - with special care for the needy, forgotten and defenseless. We also believe our churches must be characterized by believers who are committed to the reconciliation of relationships among all people. Within the local church, loving relationships produce unity, accountability and a powerful demonstration of God's presence within our communities.

EFCAIM's 12 Leading Indicators of a Healthy Church (draft)

Draft from October 23, 2005 (EFCAIM is now called ReachGlobal)

The Evangelical Free Church International Mission exists to glorify God by multiplying healthy churches among all people.

Centrality of God's Word

"All Scripture is God-breathed and is useful...so that the man of God may be thoroughly equipped for every good work." (II Tim. 3:16, 17)

A healthy church is committed to the teaching of God's Word which is clear, theologically sound and communicated in a relevant and practical way. The end result of proclamation is communities of believers composed of people who are eager to please God by applying His Word to every area of life.

Local believers are able to interpret and apply the Word of God to their context in ways consistent with Christian orthodoxy, contextually relevant and counter-culturally challenging. Traditional customs, ethical questions, worldview issues are evaluated and adapted (as necessary) in light of Scripture. The Bible provides the standard to discern between appropriate contextualization and inappropriate syncretism.

- § Commitment to the inspiration and authority of scripture.
- § Obedience to scripture in individual lives and in the life of the church.
- § Able to interpret scripture and apply appropriately to issues facing the church.
- § Communication of scriptural teaching in ways understandable and relevant to the cultural context.
- § Allowing scripture to challenge cultural norms and lifestyle.

Passionate Spirituality

"Be filled with the Spirit...be strong in the Lord and in His mighty power..." "Put on the full armor of God...And pray in the Spirit on all occasions with all kinds of prayers and requests..." (Eph. 5:18-21; 6:10-18)

Only by the presence and power of the Holy Spirit can Christians live obedient, transformed lives. The prayer lives of a congregation should evidence a deep dependence upon God. The Christ-glorifying corporate worship of the church reflects the gratitude and joy of God's people. Worship should express itself in culturally appropriate forms and regularly include celebration of the Lord's Supper.

The healthy church has learned to follow the leading of the Spirit consistent with biblical guidance in its decision making, recognizing Christ as sole Head of the church.

- § Spirit-transformed lives
- § Spirit-filled prayer

- § Christ-glorifying worship (incl. contextual forms and the Lord's Supper)
- § Christ-honoring guidance and decision making

Fruitful Evangelism

"The Son of Man came to seek and to save what was lost." (Luke 19:10)

Healthy churches are driven to reach their neighborhoods, nation and world with the Gospel of Jesus Christ crossing racial, economic or political barriers. The programs and leaders of a local church reflect a high commitment to outreach and evangelism, both locally and worldwide.

Believers are able to communicate the Gospel faithfully in culturally relevant ways. Conversion is understood less in terms of a spontaneous "decision," and more as true understanding of the gospel, spirit-moved repentance and enduring faith in Christ as Lord and Savior. True conversion results in new believers confessing their faith in Christ through baptism and thereby identifying with a local body of believers. Thus such a commitment to evangelism normally leads to the growth of the local church.

- § Evangelism among all peoples.
- § Contextualized evangelism that leads to deep and lasting conversion.
- § Baptism as public confession of faith and identification with the local church
- § Evangelism resulting in church growth

Mission-Driven

"Therefore go..." (Matt. 28:19-20)

A healthy congregation has a clear sense of God's mission for the church that is communicated clearly and "owned" by all members. Commitment to this mission guides the ministries and decisions of the church. Church structures should facilitate mission. A willingness to change and take steps of faith is crucial to ongoing effectiveness for local church ministry in a rapidly changing world.

- § Clear understanding and broad ownership of the mission of the church
- § Mission as a guiding principle in church life and ministry.
- § Structures that facilitate mission.
- § Willingness for change and steps of faith.

Equipping Servant-Leadership

"Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock." (1 Peter 5:2-3)

"And He gave some... for the equipping of the saints for the work of service, to the building up of the body of Christ." (Eph 4:11-12)

A church can be no healthier than the spiritual health of its leaders. Healthy churches have leaders who exemplify spiritual maturity and Christ-like character. They exercise their authority under the headship of Christ with gentleness and in selfless service of others. Leaders not only promote the spiritual growth and care of the members, but also equip and empower them for ministry. Attention is given to the intentional development of the next generation of leaders.

- § Exemplary leaders
- § Servant leadership
- § Equipping and empowering for ministry
- § Development of future leaders

Church Planting

"...in Jerusalem, and in all Judea and Samaria, and to the ends of the earth," (Acts 1:8; Acts 13-28)

Healthy congregations are committed to reproducing themselves. Christ desires to build his church and see kingdom communities formed in every locality and among every people. Believing that God desires the Body of Christ to reflect the social, economic and ethnic diversity of a nation or locality, a healthy church will seek to be intentional in planting churches among all people including the sending of cross-cultural church planters and missionaries.

- § Commitment to reproduction
- § Diversity and church planting among all peoples
- § Church planting locally and cross-culturally

Stewardship of Resources

"Command...not to be arrogant nor to put their hope in wealth...but to put their hope in God...Command them to do good...and to be generous and willing to share..." (1 Tim. 6:17-19)

A healthy church demonstrates faithful and sacrificial stewardship of all the resources that God has entrusted to it. This begins by meeting their own ongoing needs through local resources and giving (thus freeing outside resources for other pioneering efforts), but must also grow beyond this in giving to support ministries beyond their own local needs. They will also have God's heart for helping the poor. Local leaders must address the issue of money and possessions in a biblical, relevant and practical way.

- § Sacrificial giving
- § Self-supporting
- § Giving to help others
- § Stewardship education

Intentional Disciplemaking

"Therefore go and make disciples..." (Matt. 28:19-20)

A healthy church intentionally helps believers mature in their walk with Christ, growing in the

grace and knowledge of the Lord and experiencing personal, social, and worldview transformation. Personal holiness and the exercise of spiritual disciplines are continually pursued. Often this occurs best in the context of a committed small group. Every Christian should be growing in devotion to Christ and in a life of mutual commitment and service in the community of believers.

- § Intentional methods promoting spiritual growth
- § Holiness and spiritual disciplines
- § Small groups as the normal structure
- § Commitment and service in the church

Loving Relationships

"By this all men will know that you are My disciples, if you love one another." (John 13:35)

A healthy church is characterized by believers who are committed to one another and demonstrate their love for one another in practical ways. Recognizing that all men are made in God's image, the love and acceptance of the church must reach across social, economic and racial lines with special care for the needy, forgotten and defenseless. Healthy churches are committed to the reconciliation of relationships among all people.

Within the local church, loving relationships produce unity, accountability and a powerful demonstration of God's presence within our communities. Loving relationships, however, also include loving discipline. As a community of both grace and holiness discipline is exercised under the guidance of the Holy Spirit and in accordance with biblical principles.

- § Caring for the needy in the church and community
- § Racial and social reconciliation
- § Church discipline

Holistic Ministry

"But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?" (1 John 3:17)

God calls his church to not only care for the spiritual, but also the physical, social and psychological well being of people as an expression of Christ's love for the whole person. Healthy churches demonstrate God's love by sacrificially giving and serving to help meet the needs of persons near and far. This may include ministries of compassion, education, economic development or social change. While no church can do everything that could be done, every church can do something that should be done.

- § Care for whole persons
- § Sacrificial giving and serving
- § Realistic involvement

Unity and Interdependence

"... that they may all be one; even as Thou, Father, art in Me, and I in Thee, ...; that the world may believe that Thou didst send Me." (John 17:21)

Christian unity demonstrates to the world that Jesus was sent by God. Believers in healthy congregations strive to live in harmony and unity of spirit, seeking to resolve conflict in a biblical and loving manner. Racial reconciliation is a powerful testimony to Christ's love. Unity is also evidenced by cooperation and interdependence between Christ-honoring congregations. This may occur informally as churches work and pray together in a city or region. It may also be expressed more formally through membership and cooperation in a fellowship of churches, regionally, nationally or internationally. Every healthy congregation knows that it part of a larger Body of Christ; others need them, and they need others.

- § Unity as witness
- § Unity within a local congregation
- § Local expressions of unity and cooperation
- § Regional, national and international expressions of interdependence

Perseverance and Witness in Suffering

"And indeed, all who desire to live godly in Christ Jesus will be persecuted." (II Tim 3:12)

Every church that faithfully follows Jesus Christ will encounter opposition in either subtle or overt ways and may even suffer violence. This is part of the cost of discipleship. In healthy churches believers are prepared, if necessary, to gladly suffer in the name of Christ, for it is understood as a privilege and an opportunity for witness, not retaliation. While desiring to live as responsible citizens, we know that ultimately we must obey God and not men. We seek to do good and live in harmony with all people, but the "offense of the cross" can never be denied or compromised.

- § Willing to suffer for right reasons
- § Opposition as opportunity for witness
- § Responsible citizenship
- § Not denying the offense of the cross

Appendix J - REALITIES OUR CHURCH FACES.

Below are some samples of realities a church faces. You can think of other categories also.

1. People Realities.

- a. How many people are involved?
- b. What are their levels of spiritual health?
- c. What abilities do they have or lack?
- d. What personalities do they have or lack?
- e. What is their social status?
- f. What is their previous religious background?
- g. What education have they received?

2. Time Realities.

- a. How much time do church workers have? Enough time to prepare well?
- b. What are typical schedules of members? Of neighbors?
- c. How do members expect their pastor to use his time? E.g. Study? Visit? Pray?
- d. Deadlines exist. Night comes when no man can work!... Sunday comes also!
- e. Seasonal events require advance preparation. E.g. Easter? Graduations?

3. Place Realities.

- a. What place is best for a disciple's devotions or a pastor's sermon preparation?
- b. Are there occupancy limits for the cell groups, youth group or worship? What if more people come?
- c. Is there enough place for parking bicycles, motorcycles or cars? On street? Off street? Sunday only availability?
- d. Distance to church affects fare amounts. One ride is easier for people to come than two or three.
- e. Is there visibility of the church's building or is that dangerous? Is a sign ok on the street?
- f. Does the meeting place flood during heavy rains? How high?

4. Money Realities.

- a. What is the leaders' time worth? per hour? per week? per month?
- b. How much money does it take to maintain a building?
- c. How much money is needed for salaries? Assistant pastors?
- d. How much money is needed for evangelism/outreach? Tracts?
- e. How much money is needed for worship and prayer? Guitar?
- f. What is the average income of the members?
- g. What motivates people to give? Nagging? Vision? Wisdom?
- h. How much money (or donated time) is needed to support the vision?

Appendix K - THE LESS-IS-MORE PRINCIPLE IN PHOTOGRAPHY.



By eliminating distracting surroundings a photograph carries more impact.

Appendix L - GAME DEMONSTRATING THE USE OF GRAPHS.

Data Acquisition Game

In this game we will compare data from three different churches named Faith, Hope and Love. Below and on the next page are summaries of the attendance and income for each church for twelve Sundays.

1. Divide the class into two teams seated where they cannot see each other's papers.
2. All team members are given a sheet with the data from the churches. But one team has it in the spreadsheet form (below) and the other has it in the graph form (on the next page).
3. Ask the questions below and see which team can answer fastest.

Regarding attendance:

Which church had the highest attendance in one Sunday?

Which church declined in attendance over the twelve weeks?

Regarding monthly income:

Which church had a lot of members who give once a month (every 4 weeks)?

Which church had the smallest income in one Sunday?

Which church had a gradually declining income during the twelve weeks?

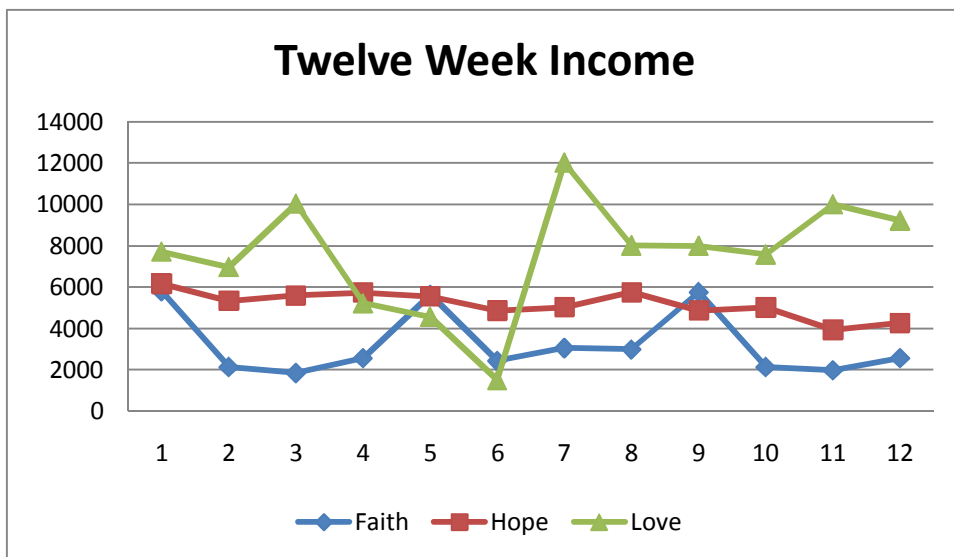
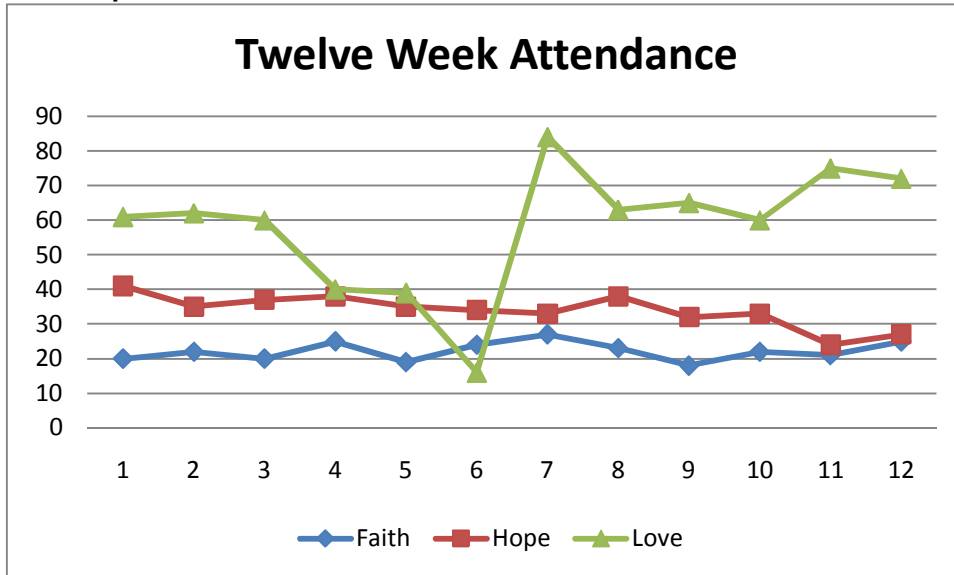
4. Next, have the two teams switch papers.

Repeat the same questions after switching the data forms in order that each team can experience trying to find the answers using both types of data format.

Spreadsheet Form presentation:

Data Acquisition Game												
Attendance for 12 weeks												
week	1	2	3	4	5	6	7	8	9	10	11	12
Faith	20	22	20	25	19	24	27	23	18	22	21	25
Hope	41	35	37	38	35	34	33	38	32	33	24	27
Love	61	62	60	40	39	16	84	63	65	60	75	72
Income for 12 weeks												
week	1	2	3	4	5	6	7	8	9	10	11	12
Faith	5800	2146	1860	2575	5620	2432	3061	2989	5754	2146	1988	2575
Hope	6163	5335	5590	5734	5555	4862	5020	5744	4876	5018	3932	4261
Love	7723	6965	10028	5220	4566	1509	12012	8009	7994	7582	9998	9218

Graph Form presentation:
Data Acquisition Game



Appendix M - FIELD REPORT: INTERVIEW REGARDING A CHURCH BUDGET.

Student's Name: _____

Date of the interview: _____ Time _____ .

Location of interview (place, address, etc): _____

Name of person Interviewed: _____

NAME OF CHURCH: _____

SIZE OF CHURCH: Average weekly worship attendance _____

CHURCH FINANCES: Approximate average monthly income _____

Approximate average monthly expenses _____

I. Does the church have a written budget? Yes ___ No ___

A. If "No" regarding budget:

What are the main reasons for not having a church budget?

___ Not high priority or interest. ___ No one able to do it.

___ No time to do it. ___ Other reason. please comment:

B. If "Yes" regarding a written budget:

1. Who makes or prepares the budget? _____

2. Who must approve the budget? _____

3. What are the main items of the budget?

List the largest expenses below. (Or make a copy of the budget on the back side.)

4. What items in the church budget seem to have the most direct and positive effect on making new disciples? Why?

5. What advice does the interviewee have to the student regarding church budgets?

Signature of person Interviewed: _____

Appendix N - EVALUATE EVENTS WITH CHURCH HEALTH EYES.

A. Briefly describe the event.

What?
When?
Where?
Who?

B. Evaluate the event as it relates to church health and growth.

Use a scale of 1 low to 10 high.

You can also write NA for Not Applicable.

1. How did the event help *individuals* become healthier disciples?

___ Increase their *trust* in Christ?

e.g. more knowledge about Christ through Bible teaching or song lyrics.
other _____

___ Increase their *spiritual breathing*?

e.g. more training in good meditation on God's word.
e.g. more knowledge of God's will for us.
e.g. more humility before God and confession of sin.
other _____

___ Increase their *application of God's will* in daily activities?

e.g. better understanding of how God's will is shown in specific situations.
e.g. more motivation to apply what is known.
other _____

___ Increase their health regarding religion-based *emotions*?

e.g. music/singing had enjoyable quality, appropriate words, humble performance.
e.g. time spent praising God for what He's done.
e.g. relaxed with "clean" fun activities like sports, parties. etc.
e.g. improved their ability to "rest in the Lord" mentally in spite of life's crises.
other _____

2. How did the event improve the group's *corporate health*?

___ Improve the leadership or management of the group?

e.g. personality tests to understand each other.
e.g. management or leadership seminars.
other _____

___ Improve the quality of the group members' love for each other?

e.g. practicing "one another" activities.
other _____

___ Improve communication within the group?

e.g. helped improve announcements, bulletin boards etc.
e.g. vision was communicated from the leaders.
e.g. needs were communicated to the leaders.
other _____

3. How did the event help *conversion* growth?

___ Did it help Christians mix with Non-Christians?

- e.g. church participation in community events like Community Clean Up etc.
- e.g. church sponsored sports, games, outings, seminars or other bridge events.
- e.g. outreaches, Vacation Bible School, Mother's Of Pre-schoolers groups etc.
- e.g. social events; birthdays, deaths, weddings
- other _____

___ Did it help non-Christians hear the good news?

- e.g. there were testimonies, songs or sermons that explained the gospel.
- e.g. media was used well: literature, newspaper, radio, tv, internet
- e.g. it was a special evangelistic presentation. e.g. movies, concerts
- e.g. there was a challenge to respond to the gospel.
- other _____

C. Analysis and comments.

Remember, evaluation is a tool to help us focus our energies, not to put others down.

1. Write comments about the items that received the highest scores. What happened that made them special?

2. If you were to do the event again, would you make any changes to make it even more effective in producing individual and corporate health?

Appendix O - TIME ANALYSIS OF DISCIPLE-MAKING ACTIVITIES.

Name or description of the group: _____
 Individual name: _____ Date of analysis: _____

1. In the one-week calendar below, record what you do during a typical week. Don't worry about preciseness, it is more important to remember as many of the activities as possible that you do week after week. Include meal preparations, meals, travel time, work or school schedule, coffee with friends or anything you have been doing on a regular basis recently.

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6am ↑							
6:30 ↑							
7am ↑							
8am							
9am							
10am							
11am							
12n							
1pm							
2pm							
3pm							
4pm							
5pm							
6pm							
7pm							
8pm							
9pm ↑							

Next list the activities (E.g. breakfast, travel to work) in the left column on the next page.

Appendix P - FIELD REPORT: A STUDY OF A GROWING CHURCH.

Evangelical Theological College of the Philippines

R. Duterte St., Banawa, Cebu City

PT 3209 Church Growth

Name of Student: _____ ETCP Box# _____

Assignment: Interview a pastor of a growing church to learn about church growth and health.

Dear Pastor,

Greetings in Jesus' precious name.

It is our desire to expose our church growth students to experienced pastors who are currently ministering in congregations that God has blessed qualitatively and quantitatively. The following form will provide a guide for the students in the interview. Your candid comments will help our class have a positive learning experience. We greatly appreciate your taking time to help our students in this class project.

Sincerely,

Bob Nelson (Instructor)

Name of Pastor: _____

Number of years as pastor of this church _____

Name of Church: _____

Address: _____

Name of parent church if applicable: _____

1. Description of the church.

a. Size: How many people are currently attending your church?

Total worship attendance: _____ in _____ service(s).

Total small group attendance: _____ in _____ group(s).

Staff members: _____

Other: _____

b. Description of the congregation (Use *approximate* percentages.)

Age: 1-25 _____ %

25-65 _____ %

66+ _____ %

Gender: Male _____ %

Female _____ %

Education: College grad or more _____ %

High School or less _____ %

Employment: Employed fulltime _____ %

Employed part time _____ %

Unemployed _____ %

Socio/Economic: Higher incomes _____%
 Average basic wages _____%
 Lower incomes _____%

c. Is there anything unique or definitive about your congregation?

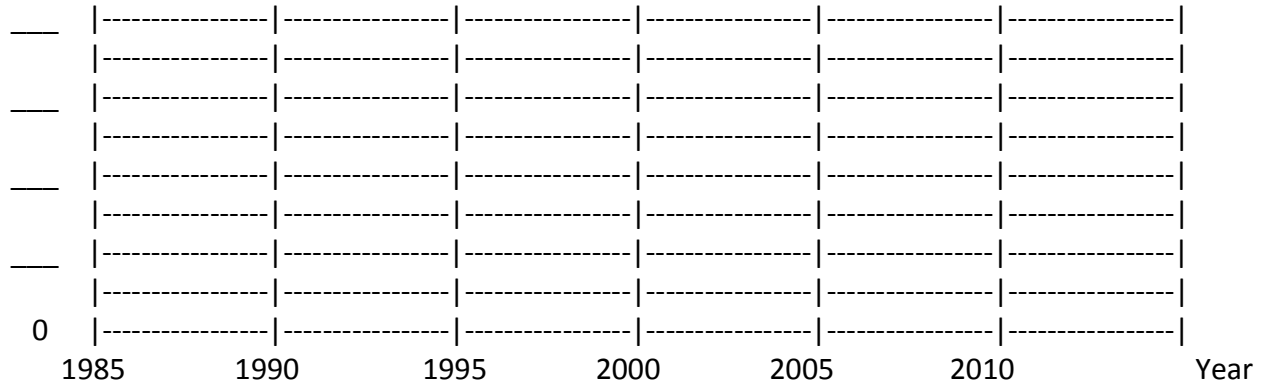
What words describe them?

2. Causes of Growth.

a. Size *change* during the last 25 years.

Please chart the approximate size of your church during the last 25 years.

Approximate Size (Number of Regular Attendees)



Please give us comments to explain any unusual increases or decreases, e.g. started a daughter church or changed a ministry focus.

b. To quote Donald McGavran in Understanding Church Growth, “Which among the hundreds of activities carried on, convictions held, attitudes demonstrated and persons engaged in the work *are the actual cause of church growth?*”

What could you point to as the major cause or causes of the growth of your church?

3. A self-evaluation of church health using Christian Schwarz’ criteria.

Please rate your church on a 1-10 scale according to how closely your church fits the descriptive words in Schwarz’ eight quality characteristics.

1= poor fit, 5=same as most others, 10=excellent fit.

(See the attached form for more explanations of the qualities.)

	Church score	
Enabling type leadership	1 -----^-----	10 ___
Gift-based ministry	1 -----^-----	10 ___
Loving Relationships	1 -----^-----	10 ___
Inspiring Worship	1 -----^-----	10 ___
Useful (effective)Structures	1 -----^-----	10 ___
Need-based evangelism	1 -----^-----	10 ___
Wholistic small groups	1 -----^-----	10 ___
Passionate Spirituality	1 -----^-----	10 ___

4. What advice would you have for a young pastor who desires that his church would be a healthy and growing part of the kingdom of God?

5. Thank you very much for your time and cooperation! May God continue to bless your ministry to His glory and honor. May we pray for you?

Signature of pastor _____

Appendix Q - WAYS TO IMPROVE SPIRITUAL HEALTH.

You can help improve a disciple's:

Pulse of Faith

- by guiding him in talking about where his trust lies.
- by interceding for him.
- by teaching about the character of God.
- by teaching about the works of God.
- by providing opportunities for him to share his faith.
- by involving him in worship experiences.

Breathing of Holy Interaction

- by modeling a good relationship with God yourself.
- by teaching how to study the Bible.
- by teaching how to pray and confess.
- by teaching about meditation and fasting.

Grip of Application

- by teaching how to look for applications (honest self talk about what is studied).
- by establishing accountability (in a prayer partnership or small group).
- by helping with self evaluation and repentance.

Temperature of Appropriate Emotion

- by involvement with Christian friends (stabilization and stimulation).
- by teaching joyfulness and thankfulness.
- by teaching about rest and peace.

Appendix R - A LIST OF TARGET TOPICS FOR CHURCH PLANNING.

The following list is a summary of categories referred to in these lessons. They can help you as you decide where to focus the church's efforts and resources next.

The Eight Qualities of Healthy Churches (from *The ABC's of Natural Church Development* c 1997, by Christian Schwarz) (see Lesson 7 and Appendix H)

- Enabling Leadership (see Lesson 20)
- Gift-based Ministry (see Appendix AD)
- Passionate Spirituality
- Effective Systems (or Structures) (see Appendix M)
- Inspiring Worship Service (see Lesson 14 and Appendix X)
- Comprehensive Small Groups (see Lesson 6 and Appendix Y)
- Need-meeting Evangelism (see Lesson 11)
- Loving Relationships (see Lesson 17)

The Four Categories of Christian Spiritual Health (see Appendices F and Q)

- Trust in God (see Lesson 13 and Appendix W)
- Interaction with God
- Obedience to God's Word
- Godly Emotions

The Six Disciple-Making Activities (see Lesson 4)

- Praying
- Loving (see Lesson 15)
- Seeking
- Goodnewsing
- Challenging
- Nurturing (see Lesson 18 and Appendices G, Z, and AA)

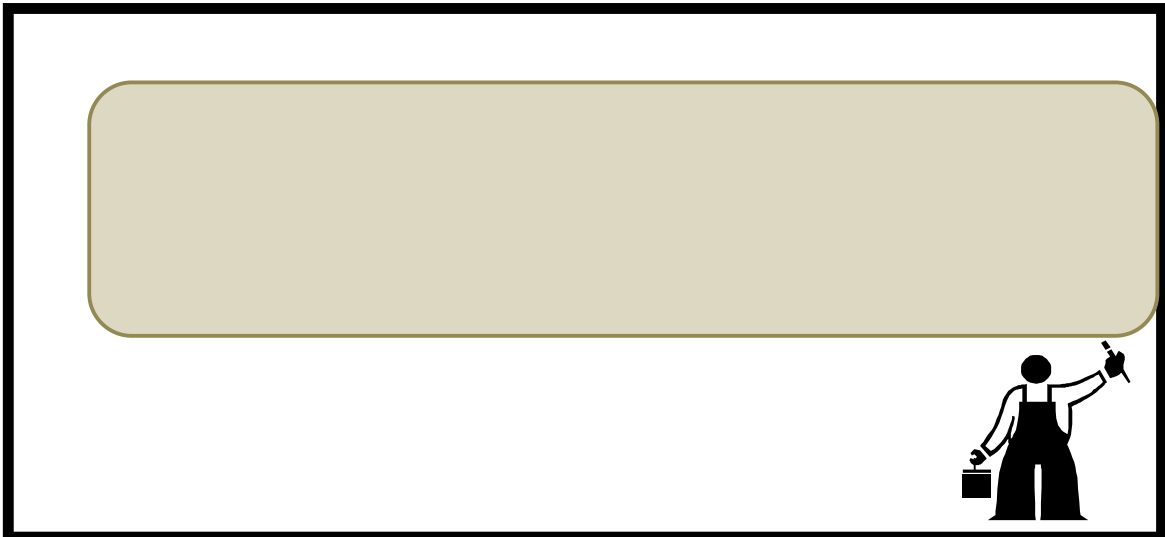
Church Essences (from *Introducing Christian Doctrine* 2nd Ed. by Millard Erickson) (see Lesson 6)

- People of God (see Lesson 16)
- Body of Christ (see Lesson 17)
- Temple of the Holy Spirit

Church Structures (see Lessons 6 and 19)

- Doctrinal
- People
- Program
- Time (see Appendix O)
- Organization
- Physical
- Administration

**PLAN THE WORK
WORK THE PLAN**



Appendix T - THE BIBLE SPEAKS ON PLANNING.

1. God Plans

Planning is a natural part of human endeavor and is mentioned or implied often in scripture. The ultimate planner is God himself who knows all things and has all power to accomplish his purposes.

I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please. From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do. Isaiah 46:10-11

*The LORD works out everything for his own ends—even the wicked for a day of disaster. Prov 16:4
But he stands alone, and who can oppose him? He does whatever he pleases. Job 23:13*

Isaiah and Jeremiah reported with certainty God's plans against Assyria (Isa 14:24-27), Edom (Jer 49:20) and Babylon (Jer 50:45; 51:29).

The anger of the LORD will not turn back until he fully accomplishes the purposes of his heart. Jeremiah 23:20a

In contrast to his angry judgment, God also makes plans of blessing to and through his righteous people and especially the Church.

This is what the LORD says: "When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place. 11 For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. 12 Then you will call upon me and come and pray to me, and I will listen to you. 13 You will seek me and find me when you seek me with all your heart. 14 I will be found by you," declares the LORD, "and will bring you back from captivity. I will gather you from all the nations and places where I have banished you," declares the LORD, "and will bring you back to the place from which I carried you into exile." Jer 29:10-14

His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord. Eph 3:10-11

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory. Eph 1:11-12

For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. Eph 2:10

who has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. 2 Tim 1:9

2. God's Plans Are Sovereign Over Men's Plans

The Jewish leaders were right when they said that it is useless to fight against God's will (Acts 5:38-40). David learned this when God did not let him build the temple (1 Chron 28:2-6). Paul intended to minister in Rome but was stopped (Rom 1:11-13) and when he wanted to go to the province of Asia the Holy Spirit diverted him to Macedonia instead (Acts 16:6-10).

Many are the plans in a man's heart, but it is the LORD's purpose that prevails. Prov 19:21

There is no wisdom, no insight, no plan that can succeed against the LORD. Prov 21:30

Most of the time men's plans are not against God but the Bible is clear that God's plans will always supersede men's plans. He used Joseph's brothers' plan to kill him as a means of saving Israel (Gen 45:4-11; 50:19-21). Herod and Pilate conspired to kill Jesus but were actually carrying forward God's plan of salvation (Acts 4:27-28). The leaders of nations will one day voluntarily yield their authority to the beast, but actually it is God who has put it in their hearts to do this. (Rev 17:17-18)

The king's heart is in the hand of the LORD; he directs it like a watercourse wherever he pleases. Prov 21:1

The horse is made ready for the day of battle, but victory rests with the LORD. Prov 21:31

In his heart a man plans his course, but the LORD determines his steps. Prov 16:9

To man belong the plans of the heart, but from the LORD comes the reply of the tongue. Prov 16:1

3. Men Should Plan With Humility

The result of knowing about God's sovereignty is that we will continue to make plans, but will also have the humility to acknowledge that God might change things.

Now listen, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money." Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes. Instead, you ought to say, "If it is the Lord's will, we will live and do this or that." James 4:13-15

When they asked him [Paul] to spend more time with them, he declined. But as he left, he promised, "I will come back if it is God's will." Then he set sail from Ephesus. Acts 18:20-22

Commit to the LORD whatever you do, and your plans will succeed. Prov 16:3

And so we make plans, not committing them to our own success or comforts, but to God.

4. Planning Is Natural For People To Do.

Bible references to men's plans reflect the same motivations that we experience today; including danger avoidance, priorities in decision-making, the practical preparations for cold weather, plans to encourage others, or to repent. Unfortunately people also have selfish plans to hide sin (cf. King David trying to hide his immorality) or to get rid of enemies like Joseph's brothers planned to kill him (Gen 37:19-22) or to arrest and kill Jesus (Matt 26:4-5; 27:62-64). In the Old Testament there are plans made for defeating David (2 Sam 17:1-14) and David's counter plans to establish a spy network (2 Sam 15:32-36). We can read about David and Saul planning the attack against Goliath and the strategic decision to use a long range weapon instead of the sword which was both too heavy for David and would require close quarter fighting against a larger enemy (1 Sam 17:38-40). There is a record of the Israelite's successful ambush of their brothers, the Benjamites (Judg. 20:29-32).

A prudent man sees danger and takes refuge, but the simple keep going and suffer for it. Prov 22:3

Finish your outdoor work and get your fields ready; after that, build your house. Prov 24:27

Where there is no oxen, the manger is empty, but from the strength of an ox comes an abundant harvest.
Prov 14:4

When it snows, she has no fear for her household; for all of them are clothed in scarlet. Prov 31:21

And let us consider how we may spur one another on toward love and good deeds. Heb 10:24

"When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men.' So he got up and went to his father." Luke 15:17-20

The woman conceived and sent word to David, saying, "I am pregnant." So David sent this word to Joab: "Send me Uriah the Hittite." 2 Sam 11: 5,6 [David made plans by which the woman's husband, Uriah, was killed.]

5. Effective Plans Are Based On Good Preparation And Follow-up.

In the process of making plans we act out of knowledge (Prov 13:16) and should include many advisers (Prov 20:18; 24:5-6). When Jesus said we should count the cost before becoming a disciple (Luke 14:28-35) he assumed that people knew it was foolish not to do the needed research before beginning something important. Future results of plans are based both on current preparation and on-going maintenance and there is joy when plans are accomplished.

Plans fail for lack of counsel, but with many advisers they succeed. Prov 15:22

For lack of guidance a nation falls, but many advisers make victory sure. Prov 11:14

He who answers before listening--that is his folly and his shame. Prov 18:13

She considers a field and buys it; Prov 31:16 [describing the desirable wife.]

He who works his land will have abundant food, but he who chases fantasies lacks judgment. Prov 12:11

Be sure you know the condition of your flocks, give careful attention to your herds; for riches do not endure forever, and a crown is not secure for all generations. When the hay is removed and new growth appears and the grass from the hills is gathered in, the lambs will provide you with clothing, and the goats with the price of a field. You will have plenty of goats' milk to feed you and your family and to nourish your servant girls. Prov 27:23-27

Hope deferred makes the heart sick, but a longing fulfilled is a tree of life. Prov 13:12

A longing fulfilled is sweet to the soul, but fools detest turning from evil. Prov 13:19

6. Planning Related To Ministry.

Planning in activities related to religion was assumed in the Bible as it is today. David made plans to build a temple to God and passed them on to his son Solomon (1 Chron 28:11-14). Solomon gave orders about how to carry out these plans (2 Chron 2:1-2) and reported their accomplishment (2 Chron 6:7-11). Jesus used an advance team as part of his ministry and knew that accomplishing his plan of redemption would be stressful but worth giving everything for (Matt 13:45). As Paul worked hard (Phil 3:12-14) to accomplish his ministry of taking the gospel to the Gentiles he made travel plans just like we do (2 Cor 1:15-17).

As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem. When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?" But Jesus turned and rebuked them, and they went to another village. Luke 9:51-56

[Jesus said] But I have a baptism to undergo, and how distressed I am until it is completed! Luke 12:50

The kingdom of heaven is like a treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. Matt 13:44

After all this had happened, Paul decided to go to Jerusalem, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also." Acts 19:21

Paul had decided to sail past Ephesus to avoid spending time in the province of Asia, for he was in a hurry to reach Jerusalem, if possible, by the day of Pentecost. Acts 20:16

But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. Now, however, I am on my way to Jerusalem in the service of the saints there. Rom 15:23-25

Appendix U - S.M.A.R.T. GOALS.

As you set goals in your church, here are some guidelines to help focus your work. To set goals, first decide where you are now and where you would like to be.

SMART Goals can help church leaders focus on how to improve disciple-making. A SMART Goal states specifically what the disciples should believe, learn or do. It clarifies the standards expected, and the measures used to determine if disciples have achieved that standard.

A SMART Goal is:

Specific

Linked to the church's purposes and focused on specific disciple-making needs. It answers the questions: What is expected? & How is it done?

Measurable

The success at reaching these goals can be measured in the disciples' achievement. It answers questions: How much? & How many?

Attainable

The goals CAN be achieved in a specific amount of time and with the resources at hand.

Relevant

The goals are aimed at well-defined outcomes that can be shown to accomplish the church's purposes.

Time Bound

The goals have a clearly defined timeframe that can be accomplished by a target date. It answers the question when?

Not a SMART Goal: Disciples will improve their knowledge of the Bible.

A SMART Goal: 80% of the disciples in our group will be able to summarize the Gospel of John by the end of the year.

[Adapted and modified from Bloomington Indiana public schools website.]

Appendix V - BASIC PLANNING

STEP 1 FOCUS

Write down one topic or need that we will work on.

STEP 2 BRAINSTORM

Write down some possible solutions or improvements in the form of goals.

1. _____
2. _____
3. _____
4. _____

STEP 3 REFINE THE BEST

Choose the goal we think is best, the one most likely to succeed. Analyze it using the SMART criteria. It should be: Specific, Measurable, Attainable, Relevant, and Time-bound. Make any necessary improvements and rewrite it. (I recommend writing it on a chalk board, white board, or computer so that everyone can see it and recommend changes.)

STEP 4 ACTION PLANS

a. Write down the *specific actions* (tasks or jobs) that need to be done to accomplish the goal. Use pencil or chalk and leave blank lines to make it easier to change if you think of additional tasks. Next, go back over these actions and use numbers to indicate the order in which they need to be done.

b. Write down the *names of people* who accept accountability for each action.

c. Write down *estimates of resources* needed for each task (hours, money, etc.)

d. Write down *realistic deadlines* for each action based on the hours needed.

Actions	Person in charge	Resources needed	Deadline

Appendix W - SURVEY OF TRUST IN GOD.

Use this form to examine yourself regarding the strength of your trust in God in several areas of life. The purpose is not to see if you are a good or bad person but to reveal areas where you can improve your trust.

Instructions: Read the statements that are across from each other that show weaker trust on the left and stronger trust on the right. Put an x on the line between them to indicate where you would score yourself today. Discuss your answers with a friend or together in your small group.

1.	I believe that my eternal joy and comfort depends on me and my own efforts.	-----^----- 0 5 10 HOPE	I believe that my eternal joy and comfort depends on God's gracious choice to save me through Jesus.
2.	When I make decisions I just use common sense or get advice from idols, spirits, or astrology, etc.	-----^----- 0 5 10 DECISIONS	When I make decisions I trust that my knowledge of the Bible will guide my common sense.
3.	In seeking joy and comfort I use my resources first (abilities, money, friends etc.) and then pray.	-----^----- 0 5 10 PRAYER	In seeking joy and comfort I pray first and then use my resources, rejoicing that God gave them to me also.
4.	I am usually silent about my religion and only declare my trust in God when I am with other Christians.	-----^----- 0 5 10 WITNESS	My trust in God is so strong that I can talk to others whether they agree or not. I encourage them to trust Him too if they are non-Christians.
5.	I am often fearful and worried about many things such as what others will think about me. It is hard to relax.	-----^----- 0 5 10 EMOTION	Knowing that God is in control of my destiny helps me to be stable, confident, peaceful, calm and joyful. I can persevere in suffering.
6.	I try very hard to be happy and do good things that would make people (even God) like me, but I still feel insecure inside.	-----^----- 0 5 10 SELF-ESTEEM	I love to do good works and I rejoice when God's Holy spirit is prompting me to do them.

Optional Use: Collect this information from all of the members of your church. Compute the average scores for each set of statements. Use this information to help you decide what chapters of the Bible to study next. E.g. If there is a low average score for #6 then it would be wise to study chapters about how great God's love is.

Appendix X - FOUR STYLES OF WORSHIP SERVICE.

1. An Informal Service.

a. There is very little structure or preparation. People just come and share their lives as parts of the body of Christ. Leaders can ask for favorite songs or lead discussions of Bible chapters. cf. 1 Cor. 14; Eph 5; Acts 2

b. The priesthood of all believers promotes equality before God. Members use their gifts and talents to encourage and teach one another and discuss love to neighbors.

c. Those with more knowledge of the apostles' teachings can share their knowledge or guide in Bible study. But godly love for each other is even more important. "Knowledge puffs up but love builds up." 1 Cor. 8:1

2. A Formal Service.

a. A tradition is used to guide the meeting which varies from one denomination to another. There is a starting and stopping time. People are assigned to do different tasks during the worship such as ushering, song leading, and preaching. There is a leader/audience format. The audience is encouraged to participate or to consider becoming leaders also.

b. A typical service includes: Start the meeting with a call to worship or opening prayer. Singing. Teaching or sermon. Offering. Announcements. Ending with a prayer. Showing friendship to each other is done before and after the service.

3. A Designer Service

a. There is even more leader/audience distinction. It is more like a play or a concert.

b. Every part is done to help accomplish a purpose.

c. The target audience is studied to see what is appealing to them. They may be Christians or seekers. But a reputation is established so that people know what to expect when they bring their friends and there are no embarrassing surprises to those who come.

d. The content of the service is chosen and modified to connect with the audience.

e. The environment of the service is chosen to make them feel at home.

eg. One worship service for cowboys was held in a cattle sale barn.

f. Those who participate are expected to be "professional" at what they do; including leadership, musicians, prop men, ushers, intercessors, computer operators etc. In other words they know what is expected, they practice or prepare well in advance, and they are on time during the performance.

g. The pastor and members of the church know how the worship service "fits" in the whole ministry of the church. eg. Maybe there is no sermon, only a drama lesson during a seeker sensitive service, but there is serious doctrinal teaching or worship being done during cell groups that the members attend at another time.

4. An Individualized or "Come and Go" Service.

a. Compare it to going to a department store, temple or an amusement park. (For example: In a department store different places "connect" with different family members. A man might go to the tool section, whereas his wife might be bored by the tools and go to the women's clothing department. But they might meet as a family at a certain time in an eating area before going home.)

b. The church leaders would anticipate a variety of needs and make opportunities available where people can have those needs met. Praise in one area, prayer closets in another, counseling in another, and a bookstore or coffee shop in another.

c. Schedules of events are made and followed; eg. a sermon by a gifted preacher is in one place at 9 am and a guitar jam session is somewhere else at 11 am.

d. People choose their own activities. They might come and offer their praise as a family and then leave if they wanted. Or a couple could separate and later rejoin to have a meal together with their cell group.

e. The starting and ending times are limited on the opening and closing of the campus or the building rather than just on individual performances.

f. Subgroups could form and discuss a topic of the day or meet and listen to a teacher like the disciples listened to Jesus at one part of the temple while people were giving offerings in another.

g. You can have singers welcoming people at the entrance (like the music in shopping malls.) Signs and banners could be placed strategically to encourage worship.

h. The purpose is to make healthy disciples by connecting to people, feeding them spiritually and encouraging them to connect and feed others. In other words you could not expect people just to attend a service out of duty, they need to be spiritually fed to keep coming.

Appendix Y - SMALL GROUP RESOURCE OF PHILIPPINE CHALLENGE

These are sample pages from the resources available to you at <http://www.philchal.org>

Tools to Strengthen Comprehensive Small Groups

Mga Maliit na Grupong Sumasaklaw sa Buong Katauhan

Comprehensive Small Groups are disciple-making communities with the following purposes:

- To reach the unchurched
- To meet individual needs
- To develop each person according to their God-given gifts
- To raise leaders to sustain the growth of the church.

Like healthy body cells, Comprehensive Small Groups should grow and multiply.

Some churches have Comprehensive Small Groups as their Weakest Quality because they have almost no small groups in their church. Other churches have small groups, but don't meet the real questions and needs of their members in a comprehensive way. Other churches have some groups that meet real needs but they don't multiply. The action steps you select for your church will depend on how well developed your small groups are now.

Many churches have struggled by trying to imitate the small group programs of other churches, or from other countries. Maraming mapupulot sa mga ganito, pero mahirap kung gagayahin eksakto. Because of this, we have limited this chapter to general principles. We have avoided recommending specific programs. The principles given here are applicable in any church, in any place, at any time. It will be up to you to figure out exactly how to put the principles into action in your church.

The Big Question:

Are our small groups focused on answering the true questions and meeting the real needs of our members in a comprehensive way?

As you work through this chapter, review this question often. Allow God to speak to you. As He gives you ideas for your church, write them down. Incorporate these ideas into your plan to make the small groups in your church more comprehensive.

Prayer Guide for Comprehensive Small Groups

You can use the list below as you pray for the Comprehensive Small Groups in your church. As you pray add other items as the Lord reveals them to you.

Thank God ...

- For the great privilege of being a part of the body of Christ and a member of a small group.
- For the great potential for powerful ministry through small groups in your church.
- For those whom God will use to strengthen this ministry in your church.
-

Acknowledge ...

- The beauty of God's design for members to minister to one another.
- God's desire for all of your members to receive unconditional love and acceptance from one another.
- The inability of any individual to give adequate pastoral care for everyone in your church.
- Your limitations to contribute to your small group ministry.
-

Confess ...

- Any insecurities you have which hinder you from maximum participation in your small group.
- Any laziness to become more involved in the lives of others.
-

Ask God ...

- To impart a clear vision in your church for a ministry of reproducing small groups.
- For the necessary leadership.
- That your small groups would be high quality.
- That your small groups would be a loving family for those with difficult situations in their natural families.
- To reach many unbelievers through your small groups.
- For wisdom in developing the small group ministry in your church.
-

For Meditation

Below are some Scriptures about Comprehensive Small Groups. You can add more to this list if you would like to.

Have someone read the Scriptures slowly, giving everyone plenty of time to meditate on these truths. While meditating, seek the Lord in prayer for any direction He may give. As you sense the Lord speaking to you write these impressions down. After reading and meditating on the Scriptures, discuss your impressions. Incorporate these ideas into your goals and action plans to strengthen the Comprehensive Small Groups in your church.

- Spur one another on toward love and good deeds (Heb. 10:24, NIV).
- Be devoted to one another in brotherly love. Honor one another above yourselves (Rom. 12:10, NIV).
- They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved (Acts 2:46-47, NIV).
- As iron sharpens iron, so one man sharpens another (Prov. 27:17, NIV).
- Serve one another in love (Gal. 5:13, NIV).
- Carry each other's burdens (Gal. 6:2, NIV).
- Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms (1 Pt. 4:8-10, NIV).
- Confess your sins to each other and pray for each other (Jms. 5:16, NIV).
- Accept one another, then, just as Christ accepted you (Rom. 15:7, NIV).
- Encourage one another and build each other up (1 Thes. 5:11, NIV).
- "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (Jn. 13:34-35, NIV).

Return to the word of God frequently for His direction, focus and insight.

Evaluation Questions for Comprehensive Small Groups

Discuss these Evaluation Questions with the leaders of your church. Even if Comprehensive Small Groups is the Weakest Quality of your church, there are probably at least some good things happening in your church in some type of small groups. These questions will help you to identify the good things your church is doing and what you could do to strengthen or develop your small groups and make them more comprehensive. This will help you make an action plan that is especially designed for your church. No two churches will have the same action plans to strengthen their Comprehensive Small Groups since no two churches are alike.

As you discuss the questions, identify specific possible work areas for your church. Write these down on the “Possible Work Areas Worksheet” at the end of the Evaluation Questions.

These are the specific things measured in the NCD survey related to Comprehensive Small Groups:

- Spiritually Oriented
- Developing Relationships
- Active Participation
- Baguhan-friendly
- Multiplication of Disciples, Leaders and Groups
-

Spiritually Oriented

- 1) Do your groups experience God’s presence? How many of your groups experience it regularly?
- 2) Does the Bible play a central role in your small groups?
- 3) Do all small groups include extended times of meaningful prayer?
- 4) Do all small groups include times of worship?
- 5) What are your groups doing to facilitate worship, in addition to singing?

Developing Relationships

- 1) Do group members trust one another enough to share personal struggles?
- 2) What might be hindering honest sharing?
- 3) In what ways are members encouraged to interact between meetings?

- 4) What do you do outside of group meetings to help group members get to know each other?
- 5) How relevant are the topics to the lives of the people in the groups?
- 6) What evidence is there that the groups are actually meeting the needs of its members?

Active Participation

- 1) How do leaders mobilize the gifts and abilities of the people in their groups to contribute to the life of the group?
- 2) What roles or responsibilities are there for individuals in the group besides small group leader?
- 3) If someone in the group takes a responsibility, what kind of follow-up is expected from the small group leader?

Baguhan-friendly

- 1) How do your groups make new people feel welcome?
- 2) How do you follow-up on visitors to your groups?
- 3) How effective have your groups been in incorporating new people into group and church life?
- 4) What events do small groups plan that are attractive to newcomers (such as social events)?

Multiplication of Disciples, Leaders and Groups

- 1) To what extent do your groups have a vision for multiplication?
- 2) To what extent are group members encouraged to reach out to unbelievers?
- 3) How are group members accountable for their spiritual growth and use of spiritual gifts?
- 4) How do you train and coach small group leaders?
- 5) Is instruction on how to multiply a group included in the training?

- 6) Do small group leaders train apprentice leaders while leading their group?
- 7) How many new groups were started in the last year either through multiplication or as new groups?
- 8) If your answer to the previous question is less than you would like, what do you think is the limiting factor?

General Evaluation Question

- 1) What do you think are some of the reasons why Comprehensive Small Groups is the Weakest Quality in your church?

Halimbawa ng Goals

God is Good Christian Fellowship wanted to incorporate item number 4: “Pastoral care is done through our small groups.” The elders had observed that as the church was growing, Pastor Glenn was being overwhelmed by the needs of the members. He loved the members and was effective in ministering to them, but was starting to burn out. The elders feared that the growth of the church might plateau if Pastor Glenn couldn’t minister to more people. They didn’t have a goal yet related to using their small groups for pastoral care, so when they wrote their goal they focused on freeing Pastor Glenn. They wanted him to have more time to enable leaders and spend less time meeting the pastoral needs of the members. They hoped that as the small groups were mobilized to provide pastoral care, they would meet the members’ needs.

To accomplish this they wrote the following goal:

By Oct. 30, Pastor Glenn will spend only 10% of his time providing pastoral care for our members.

This would be a big change at God is Good. Talagang sanay ang mga miyembro sa care ni Pastor Glenn. Maaaring masabi natin na spoiled pa sila. Pastor Glenn estimated that he was spending 75% of his time on the pastoral care of the members. The first step was to communicate the changing role of their pastor. Kuya James gave a message on this one Sunday morning. He explained that many of their members also had the gift of pastoring and would be mobilized in their small groups to play a greater role in this area. Kuya James shared that all members had spiritual gifts and should minister to one another. Pumayag ang mga miyembro na biblical pala ito at talagang kailangang gawin sa church nila.

Small group members with the gift of pastoring were then identified and were given special training on how to use this gift in their small groups. Their training also focused on how to mobilize group members to minister to one another.

A pilot project was run for two months using this type of pastoral care. Maganda raw.

Pastor Glenn kept track of how he spent his time each day noting the time he spent ministering to the members. He found that he was still spending 30% of his time in this way.

For the next month, lalong pinigil pa ni Pastor Glenn ang kanyang sarili. Nasanay kasi. But he forced himself to allow others the privilege and pleasure of doing this ministry. Tapos, sinukat ulit. Naabot! He only spent 10% of his time on ministering to individual needs.

As members were mobilized Pastor Glenn spent more of his time enabling leaders and God is Good continued to grow in quality and quantity.

Another item that God is Good wanted to work on was #5: “There is always application of spiritual truths.” In the past, maraming discussions tungkol sa Biblia sa kanilang mga small groups. Pero mahina sila sa talagang applying the word sa kanilang pang-araw-araw na buhay. So they set this goal:

By Nov. 30, 70% of our small group members will apply the word of God to their lives.

First, Pastor Glenn met with all of the small group leaders and trained them on the importance of life application. They discussed 2 Tim. 3:16-17 and James 1:22-25. Then, Pastor Glenn had everyone read Proverbs 15. Everyone picked the verse that they felt the Lord most wanted them to apply to their lives. Pastor Glenn then asked each leader to share the verse and how they would apply that truth to their lives. After sharing, they prayed together, about the things shared. Pastor Glenn told them that they would meet again after one week and each leader would share how they had applied the verse to their lives. Natakot ang iba. Hindi kasi sila sanay. Pero excited din.

After a week they came back and shared how they had applied the word to their lives. Everyone was blessed! All the leaders were eager to do this in their small groups. The leaders then used these techniques in their groups. The results were fantastic! Members saw real growth in their spiritual lives like never before.

Pastor Glenn then picked a small group at random. He asked the leader to record how many members had actually applied the word of God to their lives. It was 90%! Pastor Glenn took this test case as an indication that 90% of their small group members were applying the things studied in their small groups to their lives. As a result, talagang pumasok ang God is Good sa bagong level ng spirituality!

Action Planning

Sige na. Kayo naman ang gumawa ng mga goals para sa church ninyo. Review your 4-6 work areas. Write qualitative goals for each of them, as God Is Good Christian Fellowship did. Use the Goals Worksheet on pg. 175.

For best results, write SMART goals. S = Specific, M = Measurable, A = Achievable, R = Result-oriented, T = Time-bound. For help on how to write SMART goals, see the *Philippine Implementation Guide to NCD*, pgs. 84-99. These materials can also be downloaded for free at www.philchal.org. Click on NCD/Network Meeting Guides/Network Meeting #4/Delegates' Notes.

Life-releasing Principles

Natural Church Development is concerned with developing the 8 essential qualities for church health. But there is more. In the NCD research, Life-releasing Principles were also discovered. It will be a big help to your church if you use these principles. This will enable your church to grow “all by itself.”

Discuss the questions below with your church leaders and incorporate the principles into your goals and action plans.

Interdependence

- 1) How could your small groups benefit by being linked together into an overall system?
- 2) What specific things could be accomplished more effectively by having two or more small groups work together?

Multiplication

- 1) How does your small group system facilitate the multiplication of small groups?

Use Everything to Your Advantage

- 1) How could the positive results from your small groups be directed to see greater fruit in evangelism?
- 2) What are some problems in your church that could actually be used as opportunities to strengthen your small groups?

Maximum Usage

- 1) What is the main purpose of your small groups? What other purposes might they have?
- 2) What could be done now in your small groups to prepare for the forming of new groups?

Mutual Benefit

- 1) How can other ministries in the church benefit from your small groups?
- 2) How can your small groups benefit from other ministries in the church?
- 3) How are you mobilizing spiritual gifts to function in your groups?

Fruitful

- 1) How will you measure the effectiveness of your small groups?

Work on Your Goals

After listing your goals and applying the Life-releasing Principles, tuparin ang goals! Malaking tulong sa church ninyo kapag natupad na! Pero bale wala ang lahat ng nagawa na kung hindi pagtatrabahuan ang goals.

It should take about 6 months para tuparin ang mga goal ninyo. Mayroong madaling tuparin, kahit isang linggo lang. Mayroon din namang matagal tuparin. Kung minsan, kailangan ang buong anim na buwan.

When you have completed your 4-6 goals, you can write additional goals or repeat the NCD survey. Karaniwan, kapag natupad ang 4-6 goals, lumakas na ang Weakest Quality. Karaniwan, at this point, hindi na weakest ang quality na 'yan. By repeating the NCD survey, you will identify your new Weakest Quality. Mas malaking tulong marahil sa church ninyo, at this point, kung magfo-focus sa panibagong Weakest Quality na ito.

May God bless you and your church as you work on strengthening your church's health!

How to Start Small Groups in Your Church

If you are about to begin a small group ministry in your church, rather than start completely new groups, you could consider using your existing groups. Do you have men's groups? Women's groups? Sunday School classes? Perhaps these groups could be restructured to become more comprehensive. Study the Checklist for Comprehensive Small Groups on the previous pages. You may already be doing some of these things. Identify what is lacking in your existing groups and work on including these things.

Another option is to begin a completely new small group ministry. Here are some steps you could consider following:

1) **Pray**

Begin to pray that the Lord would prepare your leaders and members to implement small groups. Enlist others to pray.

2) **Study**

Get some good books about small groups. Some are listed in the resource section of this chapter. Study them carefully and discuss them with your leaders. Talk to other churches that have begun small groups in their church to see what you can learn from their experience.

3) **Write**

Write a brief description of why you want to begin small groups in your church and what these small groups will do. This could just be a short description of one page or less.

4) **Gain support**

Distribute this description to the leaders in the church to gain their support. You might also teach and preach about small groups in the worship service, Sunday School classes, congregational meetings, leadership meetings, etc.

5) **Start the first group**

It's usually better to start a small group ministry with just one group rather than marami agad. Think big but start small. Get a mixture of new and mature Christians in this group. Recruit and train a leader. Recruit an apprentice leader who will be trained by On-the-Job-Training. Launch the group.

6) **Experience the first group**

As the first group begins to function, make sure that it includes all of the essential components of a Comprehensive Small Group. Use item #2 on the Checklist for Comprehensive Small Groups as a guide. Be especially sure that this small group is practicing evangelism.

7) **Multiply the group**

Use this first group to birth two new groups, giving you a total of three small groups. Select strategic church members who can be added to the new groups. These strategic members should be those who are most supportive of the small group concept and have the best potential to help the groups multiply.

8) **Continue to multiply**

Continue to raise up apprentice leaders, evangelize and multiply groups. Continue to implement the items in the Checklist for Comprehensive Small Groups.

9) **Phase out overlapping ministries**

As the small groups develop, they may overlap in purpose, to some extent, with older ministries in your church. Let some of these ministries die if they are less effective than your small groups. It will probably be difficult to continue all older ministries and add new small groups. It normally takes an older church 3-5 years to develop strong small groups and phase out overlapping ministries.

Small Group Evaluation Guide

Small group leaders can use this guide to evaluate their small group meeting each week.

		Weak				Strong
		1	2	3	4	5
1.	God's presence We experienced God moving in our group.	1	2	3	4	5
2.	Worship Group members connected with God in meaningful worship.	1	2	3	4	5
3.	Sharing Members freely shared with each other about how God was speaking to them from the word and about concerns in their personal lives.	1	2	3	4	5
4.	Prayer Every person and every concern was prayed for.	1	2	3	4	5
5.	Genuine fellowship Members showed genuine love for one another. Members were mobilized to edify one another, during and after the group meeting.	1	2	3	4	5
6.	Trust Confidentiality is being practiced and the level of sharing is becoming more and more personal.	1	2	3	4	5
7.	Spiritual gifts The gifts of all group members were actively used to edify one another.	1	2	3	4	5
8.	Application God spoke to each member. It was clear to each one how God wanted them to apply the Word to their lives. Commitments were made to make these applications. Similar commitments from previous weeks were followed up on.	1	2	3	4	5
9.	Pastoral care Group members felt that their need for pastoral care was met.	1	2	3	4	5
10.	Evangelism Everyone shared the names of unbelievers they are sharing the gospel with. Each one was prayed for.	1	2	3	4	5
11.	Visitors In answer to prayer, there were first time visitors at our small group. Our members reached out warmly to them and they felt very comfortable and welcome.	1	2	3	4	5
12.	Apprentice developed Our apprentice leader was given greater responsibility to lead the meeting.	1	2	3	4	5
13.	Vision for multiplication The challenge to multiply the group was given and received.	1	2	3	4	5

14. What are some of the strengths of this small group? _____

15. How could this group improve? _____

Resources for Comprehensive Small Groups

Here are some additional resources that can help you to further strengthen Comprehensive Small Groups in your church. All of these resources are available in the Philippines.

- *The Purpose-Driven Life* by Rick Warren
- *Tuklasin* booklets are very excellent materials for small group meetings. They are available at all of The Bible League outlets throughout the Philippines.
- *Marks of Great Churches* by Glenn Johnson
- *Life in His Body* by David Finnell
- *The Second Reformation* by William A. Beckham
- *Where Do We Go From Here?* by Ralph Neighbour
- *The Shepherds Guidebook* by Ralph Neighbour
- *Anyone Can Lead* by David A. White
- *Developing Small Group Leaders*. A video tape by Herbie Carmona.
- *Stages of a Small Group*. A video tape by Herbie Carmona.
These two videos are available from Kaagapay Video Ministry, a division of Church Strengthening Ministry. You can contact them at 0919-827-7743, (02) 852-7301 to 04, kaagapay@csm-publishing.org
- Check out www.coachnet.org
Some areas of this website are reserved for subscribers. Discounted subscriptions are available through Philippine Challenge.

Adapted from Schwarz, Christian A., *Implementation Guide to Natural Church Development*. Carol Stream, IL, USA: ChurchSmart Resources, 1998, pg. 96. Used with permission.

Also adapted from Schwarz, *Implementation Guide to Natural Church Development*, pg. 96. Used with permission.

Appendix Z - LOVING RELATIONSHIPS - SAMPLE GOALS

This is a sample of the resources available to your church at <http://www.philchal.org> From Natural Church Development Resource entitled, "**Tools to Strengthen Loving Relationships** *Pakikipag-ugnayang May Pag-ibig*" at the Philippine Challenge website.

Halimbawa ng Goals

God is Good Christian Fellowship wanted to incorporate item number 6 from the checklist: "Our members forgive one another." To do this, they wrote the following goal:

By Sept. 30, 80% of our members will have forgiven everyone who has offended them.

Alam ni Pastor Glenn na merong ibang mga miyembro na may hinanakit at sama ng loob. Pero wala siyang idea kung ilan sila. So his first step was to preach a message

1. Nasaktan ka ba sa buhay mo? _____

2. Ilan ang mga tao sa buhay mo na hindi mo pa pinapatawad at kailangang patawarin? _____

entitled "Nasaktan ka ba?" This was about different hurts in life and the importance of forgiving those who have hurt us. At the end of the message, Pastor Glenn asked all of the members kung nasaktan sila at kung kailangan pa silang magpatawad. Para malaman kung ilan sila, ginamit ni Pastor Glenn ang isang simpleng survey form (nasa kaliwa). Anonymous ito.

Nagulat si Pastor Glenn sa resulta. 16% lang ng mga miyembro ang nagpatawad na sa lahat. Lahat ng mga natira ay kailangan pa ring magpatawad sa isa or mahigit pang tao.

Pastor Glenn gave the second message in the series entitled "Papaano magpapatawad nang tunay?" After covering these guidelines in the

message, he lead his congregation through an exercise, helping them to forgive those who had hurt them. Umiyak si Ate Baby. Inabuso siya ng kanyang tatay noong dalaga pa siya. Kailangang patawarin niya ang kanyang tatay. Umiyak din si Kuya Henry. Hindi siya paboritong anak ng kanilang mga magulang noong maliit sila. Naramdaman niya na rejected siya. Hanggang ngayon, kailangan patawarin niya ang kanyang mga magulang. Talagang mabigat ang service.

At the end of the service, Pastor Glenn distributed the same survey form again. This time, 88% of the members wrote "0" on question number 2. Ibig sabihin, nagpatawad na sila sa lahat ng dapat patawarin. Lumampas sila sa kanilang goal.

The remaining 12% required additional counseling and prayer, but Pastor Glenn was hopeful that they would also come to experience healing through forgiving.

After this, everyone noticed a big change in the life of the church. Mas kaya nilang umibig ngayon! Nakatulong nang malaki ang pagpapatawad.

At God is Good they also weren't able to check item number 17 on the checklist: "Bawal magtsismis in our church." Alam ni Pastor Glenn na ito ay talagang isang malaking problema sa kanilang church. Kaya, nagsulat sila ng ganitong goal:

"By Oct. 30, we will decrease the tsismis in our church to only 5 times within one week."

Una sa lahat, gustong malaman ni Pastor Glenn kung gaano kagrabe talaga itong problema. During the announcement time at their service the next Sunday ibinigay ni Pastor Glenn ang isang kapisang papel sa bawat umatend. 65 sila noong Linggo na 'yon. Then he asked, "Ilang beses ninyong narinig ang tsismis galing sa bibig ng isang miyembro natin sa buong isang linggong nakalipas?"

One of the members totaled up the numbers on the slips of paper. Naku! 194! Grabe talaga!

Gumawa si Pastor Glenn ng action plan. He preached a sermon on Eph. 4:29 – "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen." Then he had the whole church memorize this verse. They took time right in the worship service to memorize the verse, then they reviewed it every week. He also preached a one month series from Proverbs entitled "Ang Kapangyarihan ng Dila."

He also had the kabataan make several posters. Ang nakalagay ay "Bawal Magtsismis!" They put these posters up all over the church.

Then, Pastor Glenn gave one more message entitled: "Our responsibility to rebuke one another in love." The message was on the importance of rebuking in general. But special focus was given to rebuking anyone who was heard speaking tsismis. Pastor Glenn trained all the members na kung narinig nila ang anumang tsismis, dapat nilang sabihin, "Kapatid, tandaan natin ang Efeso 4:29."

The members began applying this! Mahirap sa una. Pero meron ding matapang na may kalakasan galing sa Panginoon para sumunod sa Kanya kahit sa ganitong paraan. After a couple of weeks, natuto rin magrebuke ang iba. Kapag maraming nagre-rebuke, halos wala nang nagtsismis! Kaya, sinukat na naman.

The next Sunday, Pastor Glenn gave out slips of paper and asked the same question he asked before: "How many times have you heard one of our members tsimis within the past week?" He had the totals added up. Apat lang! Magaling! Lumampas sila sa kanilang goal! And most importantly, the members were really starting to only speak words that built others up. Through this their love for one another was greatly strengthened!

Appendix AA - USING THE 4W'S TO LEAD A CARE GROUP MEETING.

From "Care Group Lessons - Book 1" pages 61-62. English and Cebuano

Preparation

Before the meeting the leader should prepare for:

1. **Welcome** by choosing one or two icebreakers.
2. **Worship** by selecting songs or appointing a song leader to select the songs.
3. **Word** by choosing scripture. (assigned by overseer or from personal quiet times)

Study the chapter around the text.

Write three or four questions whose answer is found in the verses.

4. **Works** by inviting someone to go with you to the care group. (ie. modeling outreach)

Pagpangandam

Sa dili pa magmiting, kinahanglan giandam na sa lider ang mga mosunod:

1. *Pag-abiabi pinaagi sa pagpili ug usa o duha ka icebreakers.*
2. *Pagsimba pinaagi sa pagpilig mga alawiton sa pagdayeg o sa pagtudlo ug song leader nga maoy mopili sa mga alawiton.*
3. *Pulong pinaagi sa pagpili ug scripture. (gikan sa overseer o kaugalingong quiet times.)*

Tun-an ang mga kapitolo nga nagapalibot sa texto.

Magsulat ug tulo o upat ka pangutana nga ang tubag makita sa mga bersikulo.

4. *Buluhaton pinaagi sa pagimbitar ug bisita nga motambong sa care group. (ie. modelo sa outreach.)*

The Four Parts Of The Care Group Meeting

WELCOME (Man to Man) 15 mins.

Bati sa Gugma (Tawo ngadto sa Tawo)

Welcome everyone and do the icebreakers to show each other love.

Batia ang tanan ug himua ang icebreakers para ipakita ang gugma sa matag usa.

WORSHIP (Man to God) 15 min.

Balaan nga Pagsimba (Tawo ngadto sa Dios)

Sing praise to God and/or read Bible verses that tell of His goodness.

Simbaha ang Dios pinaagi sa pag-awit ug mga pagdayeg ug /o sa pagbasa ug mga bersikulo sa Biblia.

WORD (God to Man) 30 mins.

Basa sa Bibliya (Dios nganhi sa Tawo)

Leader introduces scripture: Read the verses together. Ask the questions prepared ahead of time or review the content by briefly answering; **When? Where? Who? and What?**

Ang lider mohatag ug introduction sa scripture: Magdungan ug basa sa mga bersikulo. Ipangutana ang mga inandam na nga mga pangutana o kaha balikan ang content pinaagi sa minugbong tubag sa: Kanus-a? Diin? Kinsa? Unsa?

Group sharing: Look for Application: (COBRA = Something to Copy, Obey, Believe, Rejoice in or Avoid.) Be personal, specific and practical. Encourage honesty.

Pakigbahinay: Mangita ug aplikasyon: (COBRA = Copy – Butang sulodnon; Obey – Tumanon; Believe – Tuohan; Rejoice in – Ikalipay; or Avoid – o Likayan). Kinahanglan gikan sa kaugalingon, klaro ug praktikal. Magmatinud-anon.

Mutual Ministry: Ask each other for help in changing to Christlike values.

Hinungpong Tahas: Mangayo ug abag sa matag-usa sa pagbag-o nga mahisama kang Kristo.

WORKS (Believers to Unbelievers) 15 mins.

Buhat para sa Ginoo (Mga Magtutuo ngadto sa mga Dili Magtutuo)

Reinforcing Outward Care.

Evaluate past events and plan for future events.


*Pagpaligon sa pagbati alang sa uban.
Timbang-timbangon ang mga nangagi nga panghitabo ug magplano para sa umaabot nga buluhaton.*

Prayer Ministry

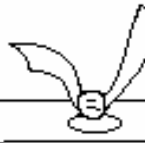
Pray for specific people and for opportunities to give out the Good News.

*Tahas sa Pag-ampo
Mag-ampo alang sa mga tawo ug para sab makabaton ug kahigayonan nga makabahin sa Maayong Balita.*

Appendix AB - A BOOKMARK FOR REPRODUCIBLE FOLLOW-UP.



Old Testament Background	
__ Genesis	1
__	2
__	3
__ 11:27 to	
__ 13:18	
Life of Christ	
__ Luke	2
__ John	1
__	2
__	3
__	15
__	19
__	20
Beginning of the Church	
__ Acts	1
__	2
__	9
__	19



Letters written by the Disciples	
__ Romans	1
__	3
__	12
__ I. Cor.	13
__ Gal.	5
__ Eph.	4
__	5
__	6
__ Heb.	10
__	11
__ James	1
__	3
__ I. John	1
__	4
Now read the whole gospel of Mark!	

As a new disciple it is important to get a Bible to read. Learn to find books of the Bible using the table of contents and to tell the difference between chapter numbers which are usually large numbers, and verse numbers which are very small. To read Gen 11:27 you will find Genesis, then chapter 11 and finally verse 27.

Copy these bookmarks as a guide for your first overview of what the Bible tells about the goodnews and how it affects us as disciples. If you only have the New Testament you will need to skip the references in Genesis because it is in the Old Testament part of the Bible.

Appendix AC - SAMPLE COMMUNITY SURVEY.

Community Need Survey

A project for PT 3209, ETCP, Duterte Street, Banawa, Cebu City.

Instructor: Mr. Robert Nelson

Research accomplished for *1st Evangelical Free Church, Basak, San Nicolas, Cebu City*

Student Name: _____ Date _____

Dear Sir/Madam,

This is a survey done to determine what are the greatest needs that people in our community are experiencing at this time. We appreciate your help.

Physical Needs

Circle the answers that describe your current situation.

My food: kulang, sacto, sobra

My home: kinahanglan ug ayo, humanonon, OK na, sobrang dako

My clothing: kulang, ilisanan, sacto, sobra

My health: masakiton, OK lang, himsug

My exercise: wala, kulang, sacto, sobra

My physical safety: kulang, sacto, way hadlok

Other _____

What do you think are the two greatest physical needs in your community?

Emotional Needs

Circle the answers that describe your current situation.

I feel accepted: dili, usahay lang, kasagaran, kanunay

I feel loved: dili, usahay lang, kasagaran, kanunay

I feel happy: dili, usahay lang, kasagaran, kanunay

I feel afraid: kanunay, kasagaran, usahay lang, kasagaran dili

Other _____

What do you think are the two greatest sources of fear for people in your community?

Economic Needs

Circle the answers that describe your current situation.

My income: kulang, sacto, sobra

My expenses: sobra, sacto, igo lang sa akong kita

My cash flow: kanunay utang, ok lang kasagaran, makapautang ako

My savings: wala gyud, dili igo sa education needs, ok lang sa basics, maayo man

My budgeting: wala naghimo, nagsulay apan lisud, nagsunod gyud ug budget

Other _____

What do you think are the two greatest hindrances to getting a better income?

Social Needs

Circle the answers that describe your current situation.

My successes: morag wala, usahay, may daghan

My education: kulang, OK lang, gusto pa ko

My employment: walay trabaho, part-time lang, contrata, full time

My privacy: kulang ug privacy, sacto, sobra kay mingaw ko

Other _____

What do you think are the two greatest hindrances to social advancement?

Community Needs

Circle the answers that describe your current situation.

Unity: iya-iya lang, OK lang, magtabangay kami kanunay

Safety: hadlok ko, hadlok ko sa gabii lang, nagbantay lang, walay problema

Streets: sobrang gamay, OK lang sa among gamit, puede moagi ang fire truck

Drainage: kanunay may tubig, problema lang kong kusog ulan, way problema

Air: daghang pollution, OK lang, fresco kaayo

Water: walay supply, kulang ug limpyong tubig, OK lang, way problema sa tubig

Government: walay tabang, kulang ang tabang, OK lang, tabang kaayo sila

Other _____

What do you think are the two most important goals to improve your community?

Spiritual Needs

Circle the answers that describe your current situation.

My trust in God: wala ko nagtuo, talagsa ko hunahuna ana, dako akong pagsalig

My worship: wala, usahay lang, kasagaran, kanunay

My religious knowledge: gamay, kulang, nahibalo na ko, sobra sa average

My righteousness: makasasala kaayo, maayo gamay, naninguha ko, matarong ko

My fellowship: dili ko religious, talagsa lang, sa church lang, apil ko sa gamayng grupo

My hope of eternal joy: wala, dili ko seguro, seguro ko

Other _____

What do you think are the two greatest things a church can provide for people in a community?

Appendix AD - WAGNER-MODIFIED HOUTS QUESTIONNAIRE
Definitions.

The following pages include a list of the categories of spiritual gifts and their definitions as used by the Wagner-modified Houts Questionnaire. The Questionnaire can be obtained from:

Charles E. Fuller Institute of Evangelism and Church Growth
P.O. Box 91990
Pasadena CA. 91109 1990

Step III Review Gift Definitions and Scripture References

The following three pages contain **suggested** definitions of the spiritual gifts. While not meant to be dogmatic or final, these definitions and supporting scriptures do correspond to characteristics of the gifts as expressed in the Wagner-Modified Houts Questionnaire.

- A. Prophecy.** The gift of prophecy is the special ability that God gives to certain members of the body of Christ to receive and communicate an immediate message of God to His people through a divinely-anointed utterance.
- B. Pastor.** The gift of pastor is the special ability that God gives to certain members of the body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers.
- C. Teaching.** The gift of teaching is the special ability that God gives to certain members of the body of Christ to communicate information relevant to the health and ministry of the body and its members in such a way that others will learn.
- D. Wisdom.** The gift of wisdom is the special ability that God gives to certain members of the body of Christ to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the body of Christ.
- E. Knowledge.** The gift of knowledge is the special ability that God gives to certain members of the body of Christ to discover, accumulate, analyze, and clarify information and ideas which are pertinent to the well being of the body.
- F. Exhortation.** The gift of exhortation is the special ability that God gives to certain members of the body of Christ to minister words of comfort, consolation, encouragement, and counsel to other members of the body in such a way that they feel helped and healed.
- G. Discerning of Spirits.** The gift of discerning of spirits is the special ability that God gives to certain members of the body of Christ to know with assurance whether certain behavior purported to be of God is in reality divine, human, or satanic.
- H. Giving.** The gift of giving is the special ability that God gives to certain members of the body of Christ to contribute their material resources to the work of the Lord with liberality and cheerfulness.
- I. Helps.** The gift of helps is the special ability that God gives to certain members of the body of Christ to invest the talents they have in the life and ministry of other members of the body, with thus enabling those others to increase the effectiveness of their own spiritual gifts.

I Cor. 12:10, 28
Eph. 4:11 – 14
Romans 12:6
Luke 7:26
Acts 15:32;21:9 – 11
Eph. 4:11 – 14
I Timothy 3:1 – 7
John 10:1 – 18
I Peter 5:1 – 3
I Cor. 12:28
Eph. 4:11 – 14
Romans 12:7
Acts 18:24 – 28
Acts 12: 20 – 21
I Cor. 2:1 – 13
I Cor. 12:8
Acts 6:3, 10
James 1:5 – 6
II Peter 3:15,16
I Cor. 2:14; 12:8
Acts 5:1 – 11
Coloss. 2:2 – 3
II Cor. 11:6
Romans 12:8
I Timothy 4:13
Hebrews 10:25
Acts 14:22

I Cor. 12:10
Acts 5:1 – 11
Acts 16:16 – 18
I John 4:1 – 6
Matt. 16:21 – 23
Romans 12:8
II Cor. 8:1 – 7
II Cor. 9:2 – 8
Mark 12:41 – 44
I Cor. 12:28
Romans 16:1 – 2
Acts 9:36
Luke 8:2 – 3
Mark 15: 40 – 41

J. Mercy. The gift of mercy is the special ability that God gives to certain members of the body of Christ to feel genuine empathy and compassion for individuals (both Christian & non – Christian) who suffer distressing physical, mental, or emotional problems, and to translate that compassion into cheerfully done deeds which reflect Christ’s love and alleviate the suffering.

K. Missionary. The gift of missionary is the special ability that God gives to certain members of the body of Christ to minister whatever other spiritual gifts they have in a second culture.

L. Evangelist. The gift of evangelist is the special ability that God gives to certain members of the body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus’ disciples and responsible members of the body of Christ.

M. Hospitality. The gift of hospitality is the special ability that God gives to certain members of the body of Christ to provide an open house and a warm welcome to those in need of food and lodging.

N. Faith. The gift of faith is the special ability that God gives to certain members of the body of Christ to discern with extraordinary confidence the will and purposes of God for His work.

O. Leadership. The gift of leadership is the special ability that God gives to certain members of the body of Christ to set goals in accordance with God’s purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God.

P. Administration. The gift of administration is the special ability that God gives to certain members of the body of Christ to understand clearly the immediate and long range goals of a particular unit of the body of Christ and to devise and execute effective plans for the accomplishment of those goals.

Q. Miracles. The gift of miracles is the special ability that God gives to certain members of the body of Christ to serve as human intermediaries through whom it pleases God to perform such powerful acts that are perceived by observers to have altered the ordinary course of nature.

Romans 12:8
Mark 9:41
Acts 16:33 – 34
Luke 10:33 – 35
Matt. 20:29 – 34
Matt. 25:34 – 40
Acts 11:28 – 30
I Cor.9:19 – 23
Acts 8:4
Acts 13:2 – 3
Acts 22:21
Romans 10:15
Eph. 4:11 – 14
II Timothy 4:5
Acts 8:5 – 6
Acts 8:26 – 40
Acts 14:21
Acts 21:8
I Peter 4:9
Romans 12:9 – 13
Romans 16:23
Acts 16:14 – 15
Hebrews 13:1 - 2
I Cor. 12:9
Acts 11:22 – 24
Acts 27:21 – 25
Hebrews 11
Romans 4:18 – 21
I Timothy 5:17
Acts 7:10
Acts 15:7 – 11
Romans 12:8
Hebrews 13:17
Luke 9:51
I Cor. 12:28
Acts 6:1 – 7
Acts 27:11
Luke 14:28 – 30
Titus 1:5

I Cor. 12:10, 28
Acts 9:36 – 42
Acts 19:11 – 20
Acts 20:7 – 12
Romans 15:18 – 19
II Cor. 12:12

R. Healing. The gift of healing is the special ability that God gives to certain members of the body of Christ to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means.

I Cor. 12:9, 28
Acts 3:1 – 10
Acts 5:12 – 16
Acts 9:32 – 35
Acts 28:7 - 10
I Cor.12:10, 28
I Cor. 14:13 – 19
Acts 2:1 – 13
Acts 10:44 – 46
Acts 19:1 – 7
Mark 16:17
I Cor. 12:10, 30
I Cor. 14:13
I Cor. 14:26 - 28

S. Tongues. The gift of tongues is the special ability that God gives to certain members of the body of Christ (a) to speak to God in a language they have never learned and/or (b) to receive and communicate an immediate message of God to His people through a divinely – anointed utterance in a language they have never learned.

T. Interpretation. The gift of interpretation is the special ability that God gives to certain members of the body of Christ to make known in a vernacular the message of one who speaks in tongues.

U. Voluntary Poverty. The gift of voluntary poverty is the special ability that God gives to certain members of the body of Christ to renounce material comfort and luxury and adopt a personal lifestyle equivalent to those living at the poverty level in a given society in order to serve God more effectively.

I Cor. 13:1 – 3
Acts 2:44 – 45
Acts 4:34 – 37
II Cor. 6:10
II Cor. 8:9

V. Celibacy. The gift of celibacy is the special ability that God gives to certain members of the body of Christ to remain single and enjoy it; to be unmarried and not suffer undue sexual temptations.

I Cor. 7:7 – 8
Matt. 19:10 – 12

W. Intercession. The gift of Intercession is the special ability that God gives to certain members of the body of Christ to pray for extended periods of time on a regular basis and see frequent and specific answers to their prayers, to a degree much greater than that which is expected of the average Christian.

James 5:14 – 16
I Timothy 2:1 – 2
Coloss.1:9 – 12
Coloss.4:12 – 13
Acts 12:12
Luke 22:41 – 44
Matt.12:22 – 32
Luke 10:12 – 20
Acts 8:5 – 8; 16:16 – 18
II Tim. 1:16 – 18
Romans 12:7
Acts 6:1 – 7
Titus 3:14
Gal. 6:2, 10

X. Exorcism. The gift of exorcism is the special ability that God gives to certain members of the body of Christ to cast out demons and evil spirits.

Y. Service. The gift of service is the special ability that God gives to certain members of the body of Christ to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and to help accomplish the desired results.

For a more complete description of these gifts, you may want to read the book by C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow*. It is available through the Charles E. Fuller Institute of Evangelism and Church Growth.

Note: What this questionnaire calls exorcism should biblically, properly, be referred to as deliverance ministry. The ability to stand in God's name and in His place of authority and to declare that any and all demons or demonic forces affecting a person, situation, or possession be cast out into the deepest sea never to return. That as the person with this gift stands in Jesus place of authority the demonic force(s) must obey.

Appendix AE – IDEAS FROM ‘YOUR CHURCH CAN MULTIPLY’.

At the time of this writing the book Your Church Can Multiply by David White was no longer available through OMF Literature. Therefore I am including some of the practical information that I believe is worth passing on regarding nurture.

He recommends that Outreach Bible Studies should have two months of evangelistic focus followed by two months of nurture focus and lists the following resources for materials:

1. Tuklasin - from the Philippine Bible League. (also available in other languages)
2. Train and Multiply - by Philippine Challenge
3. SOW (School Of Workers) - by Tribes and Nations Outreach
4. Building On Firm Foundations (also known as Chronological Bible Lessons) - by New Tribes Mission.
5. Make your own materials.
6. Inductive Bible Studies. e.g. An evangelism focus from Ephesians chapters 1 to 3 followed by a nurture focus from chapters 4 to 6.

In the two chapters in the section called ‘Step 9 Continue Nurture And Outreach’ he has much practical advice that make the book worth reading. I hope that at least the following sub-headings from those chapters may be helpful to you as you design your own nurture program.

Chapter 15 Develop Nurture Ministries.

- *Keep the Bible central.
- *Use active participation in the learning process.
- *Facilitate relationship-building.
- *Provide a shepherd for every sheep.
- *Mobilize to evangelize.
- *Assure attendance.

Chapter 16 Continue To Do Outreach.

- *Mobilize members to evangelize.
- *Begin new outreach ministries.
- *Include the Gospel in your preaching.
- *Place new contacts where they are more comfortable.
- *Multiply cells.
- *Develop more leaders.

Appendix AF – CHRISTIAN NURTURE SURVEY

Purpose: This survey is meant to determine which areas of the spiritual growth of its members a church should deal with. There are questions about personal discipline, intimacy with God, community with other believers and influence with non-believers.

Procedure: Rate yourself regarding how truly each statement describes you recently. Circle a number on the range from 0 to 10 as your score. Zero (0) means it is not at all true about you or is not applicable to you. Ten (10) means it describes you very accurately. A score in the middle such as five (5) would mean that is about equally true and equally false about you. Don't worry about being exact; just circle the number that feels right.

Personal discipline

0 1 2 3 4 5 6 7 8 9 10 Self discipline is easy for me.

0 1 2 3 4 5 6 7 8 9 10 I am known for making good choices, not bad ones.

0 1 2 3 4 5 6 7 8 9 10 Obedience to God is easy for me.

I can easily overcome temptations in the area of:

0 1 2 3 4 5 6 7 8 9 10 Time management

0 1 2 3 4 5 6 7 8 9 10 Money management

0 1 2 3 4 5 6 7 8 9 10 Controlling my tongue and avoiding gossip

0 1 2 3 4 5 6 7 8 9 10 Controlling my physical desires (food, controlling habits, lust etc.)

0 1 2 3 4 5 6 7 8 9 10 Controlling my feelings, anger, jealousy etc.

Optional: A subject that I would like more information about is: _____

Intimacy with God

0 1 2 3 4 5 6 7 8 9 10 I know a lot about God's character.

0 1 2 3 4 5 6 7 8 9 10 I know a lot about what God expects me to do.

0 1 2 3 4 5 6 7 8 9 10 I have a good understanding of the content of the Old Testament.

0 1 2 3 4 5 6 7 8 9 10 I have a good understanding of the content of the New Testament.

0 1 2 3 4 5 6 7 8 9 10 Reading a part of the Bible every day has been easy recently.

0 1 2 3 4 5 6 7 8 9 10 My trust in God is very strong.

Optional: A question or a doubt that I am facing recently is: _____

Community with other believers

0 1 2 3 4 5 6 7 8 9 10 It is easy for me to love others in the church.

0 1 2 3 4 5 6 7 8 9 10 I am experiencing much love from others in the church.

0 1 2 3 4 5 6 7 8 9 10 I have a great desire to attend church each week.

0 1 2 3 4 5 6 7 8 9 10 I am good at giving my tithes and offerings to the church ministry.

0 1 2 3 4 5 6 7 8 9 10 I am an active member of a small group.

Optional: The following suggestions might make it easier to be a part of our church fellowship: ____

Influence with non-believers

0 1 2 3 4 5 6 7 8 9 10 I understand how a Christian's life is different from a non-Christian's.

0 1 2 3 4 5 6 7 8 9 10 I am in a ministry at church where I can share Christ with non-Christians.

0 1 2 3 4 5 6 7 8 9 10 It is easy for me to help non-Christian friends do right and avoid wrong.

The following describes me when I share the Good News:

0 1 2 3 4 5 6 7 8 9 10 I am very confident.

0 1 2 3 4 5 6 7 8 9 10 I am able to answer questions people have.

0 1 2 3 4 5 6 7 8 9 10 I often meet with or talk to non-Christians

0 1 2 3 4 5 6 7 8 9 10 I know how to explain the Good News easily.

0 1 2 3 4 5 6 7 8 9 10 I have a strong desire to tell the Good News.

Optional: Please describe the places where you are most likely to be with non-Christians. _____

Optional: Are there any areas of your Christian life that you would like to develop? _____

TEACHER'S SUPPLEMENT

Recommended Use Of Class Time

Normal Use Of Class Time

1. Receive homework.
2. Opening prayer.
3. Take attendance.
4. Give Quiz (Grade in class, student sees grade, then return quiz to the teacher).
Progress on attendance charts reported via a separate question on the quiz.
5. Give out the Lesson and Appendices as used.
Read the memory verse.
Do accountability in pairs (plus a group of three if an odd number of students).
Continue with lesson having students read some of the paragraphs.
Consider which if any optional activities you would have time to do.
6. Clarify assignments for next session based on Class Schedule in Appendix A.

First Day Class Preliminaries

1. Introductions (eg. Name, hero, church affiliation or background.)
Introduce yourself as the teacher.
Brief introductions by each student.
2. Give out pages 1-8 of Lesson book.
Explain that we will be making a book during the semester.
Therefore they should file material they receive according to page number.
Read the preface on pages 5 and 6.
3. Give out Appendix A pages.
Read through the syllabus and additional comments.
Go over the Class Schedule.
Explain that the schedule of lessons and readings are together in regards to the quizzes. In other words, the readings on the same line as a lesson will be quizzed along with the content of those lesson notes the next week.
Show how the Assignment Sheets relate to the "ASSNMT" column in the Class Schedule table. Note that the students will be choosing one of two essay topics each time an essay is assigned.
4. Give out the "Personal Information Forms."
If the class is small, have each student read the form of another student out loud. If class is large, have them divide into groups of 5 or 6 and share this information within their group.
5. Give out Section 1 introduction and Lesson 1 (pages 9-16)
Read Section 1 introduction on page 9.
Do Lesson 1.
Read the memory verse together.
Take turns reading paragraphs.
Guide the students during the activities enclosed in boxes.

Class Preparations for Church Health/Growth 2009-10 academic year.

DATE	Lesson	Class Preparations	App	READINGS AFTER LESSON	ASSNMT DUE
Prior to first class.		Determine approximate number of students. Buy special folders for each and for self. Print Teacher's Supplement for own folder. Prepare Attendance form (names/dates) Prepare Gradebook (names)			
Nov 4	L1	Print title and first pages of lesson book (pp1-8). Print Appendix A. Print Section 1 Intro and Lesson 1 (pp9-16). Choose a skill to teach (p13) and prepare needed props.	A	Warren 251-277	
Nov 11	L2	Print quiz on L1 and etc. Print Lesson 2. Print Appendices B, C, D, and E. Decide whether to use chart in Appendix C or D for Skill 1.	B,C, D,E	Appendix B and C as Overview. McGavran 20-30.	Skill 1 start
Nov 18	L3	Print quiz on L2 and etc. Print Lesson 3. Print Appendix F.	F	Acts 26. Schwarz 20-21; 26-27. Zondervan "Disciple". Schwarz 6-14; 32-33.	
	L4	Print Lesson 4. Decide if you will do Option Skill 1.			
	L5	Print Lesson 5. Print Appendix G.	G		
Nov 25		Day Of Prayer No Class			
Dec 2	L6	Print quiz on L3, 4, & 5 and etc. Print Lesson 6. Decide if you will do Option Skill 1 or 2.		Erickson 340-345 (in notes) "church" verses in E-sword Schwarz 15-19; 38-41; 24-25 Appendix I - Health per EFCA	Essay 1 or 2 Skill 2
	L7	Print Lesson 7. Prepare to show Phil Chal powerpoint. Print Appendix H. Print Appendix I. Decide if you will do any optional activities.	H,I		

Dec 9	L8	Print quiz on L6 & 7 and etc. Print Section 2 Introduction page Print Lesson 8 Print Appendices J,K,L and M Choose what you have time to do. Print graphs from Appendix L for game.	J,K L,M	Schwarz 49-53 McGavran 54-66 Review Appendix C - C.G. principles	Essay 3 or 4
	L9	Print Lesson 9			
Dec 16	L10	Print quiz on L8 & 9 and etc. Print Lesson 10 Print new copies of H for each student. Print Appendices N, O, and P. Go over App P for use as midterm class interview and make assignments of which students will do which parts. Decide regarding whether to do Optional Activity 2, or let it be bonus work.	H,N, O,P	McGavran 67-87	
Jan 6	L11	Print quiz on L10 and etc. Print Lesson 11 Decide on Optional activities. If you do #2 then print Appendix AC.	AC	Schwarz 34-35 Warren 75-84	Essay 5 or 6 Interview1
Jan 13		Project As Midterm: Interview pastor of a Large Church Print Appendix Q Print Appendix R			
Jan 20	L12	Print quiz on L11 and etc. Print Section 3 Introduction. Print Appendices Q and R (for future reference only) Print Lesson 12 Print Appendices S, T, U and V. Decide ahead which parts of lesson to give priority to.	Q,R S,T U,V	Warren 85-109	Interview 2
Jan 27	L13	Print quiz on L12 and etc. Print Lesson 13 Print Appendix W	W	Garrison 40-43	Action plan 1
Feb 3	L14	Print quiz on L13 and etc. Print Lesson 14 Prepare to do the demonstration of e-Sword. Eg. Bring an LCD projector. Print Appendix X. Decide if you will do any Optional activities.	X	Schwarz 30-31	Action plan 2
Feb 10	L15	Print quiz on L14 and etc. Print Lesson 15			Action plan 3

Feb 17	L16	Print quiz on L15 and etc. Print Lesson 16		Ephesians 4 Schwarz 36-37 Philchal -Halimbawang Goals	Action plan 4
	L17	Print Lesson 17 Prepare to do the demonstration of how to download and get verses from Philippine Challenge web site. Print Appendices Y and Z.	Y,Z		
Feb 24	L18	Print quiz on L16&17 and etc. Print Lesson 18 Print Appendices AA, AB, AD and AE. Print AC if it wasn't printed with Lesson11	AA AB AD AE		Action plan 5 Skill 3
Mar 3	L19	Print quiz on L18 and etc. Print Lesson 19		Schwarz 28-29; 46-48	Action plan 6
Mar 10	L20	Print quiz on L19 and etc. Print Lesson 20		Schwarz 22-23; 68-69	Action plan 7
Mar 17	L21	Print Lesson 21			Action plan 8 Skill 1 ends
	L22	Print Lesson 22			
	L23	Print Lesson 23			
	L24	Print Lesson 24			
Mar 17		Final Exam Week			Skill 4

Essay Grading Form

=====

Name _____ Box _____

Grade _____%

Essay: _____

Basis for grading.		Poor	Excellent
___/10	Include Your name and box #.	-----+-----	-----+-----
___/10	Use format in syllabus.	-----+-----	-----+-----
___/ 5	Use paragraphs to separate parts of the essay.	-----+-----	-----+-----
___/15	Clarity of thought. Ease for others to understand	-----+-----	-----+-----
___/		-----+-----	-----+-----
___/		-----+-----	-----+-----
___/		-----+-----	-----+-----
___/		-----+-----	-----+-----
___/100%			

Comments

4W Cell Group Lesson Grading Form

=====

Name _____ Box _____

Grade _____%

Score	Wt.	
___	20	Use a 4-W's style.
___	10	Choose a text in the Bible.
___	10	Choose a Theme that applies one principle from the text.
___	10	Write a purpose statement to create focus for the lesson.
___	10	Choose an ice-breaker for the Welcome time.
___	10	Choose 2 or 3 songs that fit the topic for the Worship time.
___	10	Write out 2 or 3 content questions.
___	10	Write out 2 or 3 application discussion questions.
___	10	Choose a simple outreach activity that each member can do.
Total	___	

Preparation Factors Related To The Class Survey Project

1. Can it be accomplished during the weekly class time?
 - a. Includes travel time to and from the survey location so it must be near.
 - b. The target population is available during class time.

This eliminates Sunday surveys of congregations, Sunday Schools etc.
Also eliminates most people who are working at that hour.
2. The Survey topic will coincide with one of the action plan topics of Section 3.

Currently this includes: Trust, Worship, Loving Relationships, Nurture, Structures, Leadership enablement, and Reaction to Changes.
3. The pastor is an active participant in the planning.
 - a. The pastor understands the usefulness of surveys.
 - b. The pastor has agreed on the topic of the survey or helped choose it.
 - c. The pastor agrees with the target group and the Action Plan.
 - d. The pastor approves the questions used in the survey in light of the fact that the target group will connect the survey to his church.
 - e. The pastor agrees to receive and use the results of the survey.
4. Examples of target groups available weekday mornings.

Non-working and in-house working residents of a community.
The elderly.
Business/Government establishments (owners, workers, customers, suppliers.)
Parks, plazas, entertainment areas.
Man-on-the street interviews.
Schools/colleges (staff via letters?, faculty in lounges, students in halls/canteens.)
Transportation (drivers, passengers via raise of hands?)
5. Consider giving priority to churches where our students attend.

Sample Grade Computation Sheet

Church Growth Class (PT3279)
 Evangelical Theological College of the Philippines
 2nd Semester School Year 2009-2010
 Instructor - Bob Nelson

Student Name: _____
 Last _____
 First _____

	Date	4-Nov-09	11-Nov-09	18-Nov-09	25-Nov-09	2-Dec-09	9-Dec-09	16-Dec-09	23-Dec-09	30-Dec-09	6-Jan-10	13-Jan-10	20-Jan-10	27-Jan-10	3-Feb-10	10-Feb-10	17-Feb-10	24-Feb-10	3-Mar-10	10-Mar-10	17-Mar-10	Average	Multiplier																					
Attendance/Participation																							x 15% =																					
Quizzes		1	2			3	4	5			6	7	8		9	10	11	12	13	14			x 15% =																					
Skills		1a			2													3	1z	4			x 10% =																					
Essays						1/2	3/4				5/6												x 15% =																					
Interviews											1		2										x 10% =																					
Midterm prep and report											prep	intw	rpt										x 10% =																					
Action Plans												1	2	3	4	5	6	7	8				x 25% =																					
Other																							x 0% =																					
Percentage Grade																																												
ETCP Grade																																												

