

Key Values

Pre-class Preparation:

Dale, *Simply Church*, 22-32;
Murray, *Church Planting: Laying Foundations*, 87-125;
Reddin, *Planting Churches that Grow*, 6-8;
Timmis, *Multiplying Churches*, 47-67

- In our study of North American church planting, what we have discovered is that patterns and systems have emerged. Much of this has occurred because of a man named Bob Logan who developed some of these church planting systems that we're going to look at. These systems have been seen to emerge in certain denominations and mission agencies in slightly variant forms but also with many similarities. These systems and patterns may not be universally embraced but they are now very common. Dr. Kevin Mannoia, a Free Methodist church leader and former past president of the National Association of Evangelicals, wrote a book entitled *Church Planting: the Next Generation*.¹ The book is a description of standard church planting system in North American church planting for the last couple of decades. If you have an interest in these systems and the thinking that has influenced the many groups involved in church planting today, or maybe you'd like to help create a better church planting strategy, Mannoia's book is something you should study.

What we have seen in the last two decades of the 20th century is the focus on systems and support of the church planter. The concepts of assessment, training, and accountability are parts of those emerging systems. Twenty years ago church planting was for the most part a "solo act." You were basically on your own. Sometimes it worked and sometimes it didn't. When it did not work it not only hurt the plant and the planter, but ultimately it hurt the Kingdom of God. Out of this dilemma, these systems that we're going to look at have emerged. The North American Mission Board developed systems that were influenced by Bob Logan and others, but also developed some of its own concepts and ideas. Their study led them to ask the question, "What can we do to help the church planter?" They recognized that in helping the planter they also helped the church plant.



Out of that study, they developed a set of key values which have helped us to see God at work. Watch this clip about where God is at work and the results of systems that are now in place.

Video: A vision for what God is doing in Miami.

If we're going to get to the place where we see church planting take place all across North America, both urban and rural, it will be because of God's divine insight leading us to launch systems for church planters. Gone are the days when they are sent out to fend for themselves. So today we're going to look at these key values that are emerging across the board in evangelical circles. Understand first that . . .

⊕ A Different Future Requires Different Values

- You'll remember when we went through the historical section and we talked about the decline of Christendom, from Constantine to the beginning of the Modern Era. In that study we talked about the fact that church planting lost its focus due to a failure to plant churches inside Christendom. When Modernism entered the historical scene it led to the privatization of faith. Today in the Post-Modern Era the church continues to lose ground in North America. And a different future requires different values. There must be a change in values if we're to make an impact for God's Kingdom. It has been said that . . .

- **“Insanity is doing the same old things - the same old way - expecting different results.” (Einstein)**
 - Remember Murray's admonition that we stop planting the same type of churches that are hemorrhaging and ineffective in reaching their surrounding communities. Rather, we need to plant churches that are contextually appropriate and on mission in their community, reaching out to lost people and growing through evangelism. But . . .

- **Most of our visioning is re-visioning a more efficient and effective past.**
 - Remember that we said those who will have the hardest time in the next paradigm are those who had the most success in the last paradigm. It is hard for those who've experienced great success in a Sunday School enrollment campaign to understand that today those types of methods are no longer effective in many areas. The same goes true for the bus ministry; sometimes the plan no longer connects with the surrounding culture. So let's look now at the

question . . .

⊕ What are Key (Core) Values?

- They often are unwritten assumptions that guide who we are and what we do.
- They underlie our words and actions.
 - They may be written or unwritten, but ultimately they are values that underscore who we are and the things we do.
- They are convictions about how a ministry operates, not doctrinal statements about what it believes.
 - Doctrinal statements are important but these are more directive statements that describe who we are. Core values are always pointing us in the directions we believe God is leading. Watch this clip and try to find the key values being expressed by the person speaking. Maybe jot it down on the side of your notes as you hear some of these key values and how they might impact the church that they're involved with or have planted.
- They provide a compass for strategic planning.
 - Watch this clip and try to find the key values being expressed by the person speaking. Maybe jot it down on the side of your notes as you hear some of these key values and how they might impact the church that they're involved with or have planted.
 - Video: Sky – open eyes and focus on lost people.
 - The values expressed in these clips may not be our values. But the values expressed are those that will connect with the communities that church planters are trying to reach. There's nothing wrong with trying to purchase a new sound system but in a community where a key value is centered on relationship, those things are not important. Key values will emerge from biblical principles, but those values will also be expressed more specifically within the individual cultural context. So let's look at some of the . . .

Key Values in NAMB Planting:

⊕ Seeker Targeted.

- The word “seeker” conjures up many ideas, some positive and some negative, in evangelical thought today. So let’s define the word “seeker” in church planting like this . . . anytime a church is planted it needs to be focused on reaching the lost, or those who are seeking. God has already been working in their lives, drawing them by His Holy Spirit, and they are responding to Him with baby steps at this point. But they are seeking. Jesus said . . .

- ***"The Son of man came to seek and save that which was lost," (Luke 19:10).***
- **All new churches must be seeker-targeted; whether they remain so depends on the paradigm of the church.**
 - If when we start a new church our ultimate desire is to win the lost, the church must be seeker targeted. As the church is disciplined and matures, as it grows deeper in biblical teachings and practices the ordinances, then parts of the church will be seeker focused while other parts of the church develop differing focuses. But in the beginning the main focus should be that of seekers. It is an atmosphere you want to maintain throughout the life of the church. If we aren’t seeker focused we’ll be focused on “sheep stealing.” The church will present a better program, use advertising to get the word out concerning what a great church it is, and ultimately siphon off believers from other churches. In your reading for today there was a quote in Malphurs book where he quotes George Barna. It’s important to hear it again at this point:

“Perhaps it is not surprising, then, to report that our studies of the Protestant churches that are growing fastest are expanding primarily by incorporating people from other declining churches. That is growth by transfer, rather than by conversion. Thus, while many churches across the nation receive attention for their explosive growth, relatively few of those churches are attracting adults who are newcomers to the faith. Most frequently, they are simply enlisting individuals who have left their existing church home to be a part of the ‘happening church.’”

It’s just an exercise in rearranging Christians while the world goes to hell. The Kingdom of God is not advanced and instead of growing our own church we end up hurting others. Seeker focused church planting is key. As a church planter enters a community it would be a good idea to talk to local pastors and discover where the lost people live. In addition, it would

be a good idea for him to inform local pastors that he isn't looking for their church members but for unchurched people to whom he might proclaim Christ. Another key value is the importance of being . . .

⊕ **Theologically Grounded.**

- **"In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following," (1 Timothy 4:6, NASB).**
 - For years, the criticism of church planting has centered around the accusation that church planting waters down the Gospel. Often the presence of casual dress, contemporary music, or overt friendliness were viewed as strange and unusual. But those characteristics are not in and of themselves watering down the Gospel. And the truth is that for some anything new is suspect and open to criticism. However, in reality there is some church planting going on in North America today that does water down the Gospel. Some new church plants, while in the process of trying to be culturally relevant, have lost that clear connection to the authority of Scripture. True church planting must be theologically grounded. It takes more than a sermon incorporating seven psychological principles leading to greater happiness. A true church is under, and subject to, the authority of God's Word. A message from the pulpit must be based on Scripture. In our quest to be relevant and contextualized, we must always remember that the biblical text contains the message we are called to present. Certainly it must be presented in a seeker sensitive, contextually relevant manner. The message should employ humor and creativity to convey the biblical truths contained therein, but ultimately we need churches that are theologically grounded.

- **Poor theology is often evidenced by poor methodology.**
 - Without good theology all we are producing are clubs where we hope to help people improve themselves and become good people. Mark Twain said that the church was good people telling good people how to be good people. But the church must be more than that. It must be a place where the supernatural presence of God is at work as His inspired Word is being taught. That means we must deal with some . . .

- **Issues**

- **Ordinances. (1 Corinthians 11:23-34)**

- We must address what we believe occurs in the Lord's Supper. What do we believe about baptism? Churches that lightly address these issues as they arise are lightly addressing the Word of God. The central focus of the Lord's Supper in the early church is undeniable. It calls for self-examination prior to the taking of the supper for the sake of consecration to Christ, the focusing of one's life by His promised care and return. In the Corinthian church many were weak and sick, and some had even died, because of a failure to take seriously this ordinance from the Lord. Church planters must deal with these issues openly, honestly, and completely. For example . . .

Easter is always an outreach emphasis time in many churches. It can be a high attendance time for a new church plant with the proper ground work and advertisement. But if you are expecting a group of 500 new people who may come as a result of your invitations, is it appropriate to serve the Lord's Supper (a very traditional practice at Easter) to a group of people, the majority of whom are probably lost? Certainly that will change as those people come to Christ over time in the church. But the question is, as you are in the process of starting a church, what do you have in the first six months? If you have a huge first service and many people come, is it a church? And when does it become a church? And how do we deal with the ordinances in that situation? Another issue we need to come to grips with is our . . .

- **Ecclesiology. (1 Corinthians 5:17-20)**

- As we said at the beginning of this course, a solid ecclesiology is essential from the beginning. It should not be prone to shifting with every new book that the church planter reads. There are issues of . . .

- **Leadership. (1 Timothy 3)**

- How are we going to develop our leaders and what are the standards for those leaders? They must be based on sound biblical theology. For example it isn't uncommon in some churches for them to use musicians

leading in worship who may not be Christians, rationalizing the compromise with a belief that seeds are being planted in their lives as they play in the band. But it's wrong to have someone lost leading in worship. These are issues we need to seriously think through. What can non-Christians do in the church? Can they serve in maintenance or custodial work? Can they be involved in set-up? What is appropriate and what is not? Base your conclusions on biblical and theological reasons.

- **Lord's Day (Revelation 1:10)**

- Can worship be done strictly on Sunday or is Saturday night another option? How about Monday night? You need to have theological principles for your answers to those questions. God does not give us a time when we are to worship. Sunday morning services were held at 11:00 am so that farmers could milk their cows and get to church on time. It's a tradition, not a biblical command. What about . . .

- **Worship (1 Timothy 4:13)**

- What is the purpose and the function of worship? If worship is evangelism, then how does that work? Sally Morgenthaler has written a book entitled *Worship Evangelism*. Her position is that worship is a time to bring glory and honor to God. As lost people see God's people worshipping they will in turn be drawn to Him. What about it? And then what about . . .

- **Gift Operation (1 Corinthians 12, 14)**

- You need a clear biblical understanding because people will come to your church from all different backgrounds. A charismatic will come to a non-charismatic church where there is wonderful worship and they are going to feel "led of the Spirit" to speak in tongues. What is your understanding of this according to Scripture? If yours is a charismatic church, you have to have some clear positions concerning what is appropriate and what is not. Your positions must be clear and biblical, explaining why you take a certain position. Saying to someone, "We just don't do it that way," won't work in a new church. It doesn't work in any church. You have to be prepared. How about . . .

- **Membership (1 Corinthians 5:9ff, others)**

- It is important that the church be open for anyone and everyone to come and attend. Many of those people will come seeking, while at the same time having serious sin problems in their lives (unmarried couples living together, homosexuals, addicts, etc). And while the church is open for them to attend, there must be clear standards for them if they wish to join. New churches from the beginning need clear biblical and theological grounds for membership and accountability in the church. And while there is no mention of membership in the Bible, there is much written about accountability. Membership is a method of biblical accountability. Protecting “the unity of the church” (1 Cor. 5:9) means allowing anyone to attend, but not permitting them to join if they are not committed to Christ and the precepts found in His Word. Membership spells accountability. You would never allow someone into membership if the same behavior would require the church to withdraw fellowship from them.

Being theologically grounded is a critical part of the church planter’s work. But too often this is overlooked because of other pressing needs. There’s work to be done in putting together a praise band. There’s a need to find a place to meet and get the word out. The church needs a sound system. And if you don’t take the time to work through these issues, you are in danger of becoming non-theological in your approach to church. Furthermore, you will create problems for yourself later on because all of these issues will eventually need to be addressed. And if you haven’t taken the time to understand the theological basis for dealing with them, there will be problems. Another key value that comes from the NAMB system is . . .

⊕ **Practical Equipping.**

- We should be solid in our theology but flexible in our methodology. Our task is to equip people practically. Jesus said:
 - ***“See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves,” (Matthew 10:16, NRSV).***

We've said that in the past history of church planting, the church planter was often just sent out to fend for himself. But we have learned over the years as we've discovered these systems, that there are some things that can be provided to the church planter to help. If God is at work and the planter is surrendered, these tools can accelerate the work in the church plant. So practical equipping is an important value.

⊕ Individual Gifting.

- Church planters come in a variety of shapes and sizes. Some are introverts and some are extroverts. There is no one personality type that is considered to be ideal for the church planter. Both of them are gifted in their ability to draw together a crowd and share the truth of God's Word in their own unique manner. It's all a matter of how God has wired and gifted us individually. If He has called you then, He also has a way of reaching people through your uniqueness!

- ***"But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit..." (1 Corinthians 12:7-10, NASB).***

- So the task for us then is to help people define their individual gifts as a part of the church planting process. Watch this clip on gifting . . .

Video – Victor Martinez talks about mentoring and recognizing gifts

One way that we can bring out some of that individual gifting is through the . . .

⊕ Role of Mentoring.

- The North American Mission Board has a whole mentoring system. And one of the things that they've discovered in their research is that church planters who meet together with a mentor have twice the attendance in their church after four years than churches where the planters has no mentor. Mentoring is an important factor in the growth of the church.

“The way of a fool is right in his own eyes, but a wise man is he who listens to counsel,” (Proverbs 12:15).

- Sometimes the self-starter, entrepreneurial types of church planters are not the best listeners. Rather than learning from others, they have to make all their own mistakes. But when the entrepreneurial self-starter humbles himself and listens to others with more experience he becomes more effective, a great tool in the hands of the Lord.

Mentoring is valued everywhere except the church.

- But it’s everywhere in the Bible. We see . . .

(Paul and Timothy; Barnabas and John Mark)

- and the tremendous harvest that those relationships reaped. Mentoring is different from coaching—although it does include elements of it. Mentoring is dealing with personhood issues. Howard Hendricks of Dallas Seminary’s Center for Christian Leadership says “A mentor is someone who is committed –who has been where you need to go. He is not a smarter or more gifted person, but just someone who is a little further down the road. And by virtue of life experience and growing wisdom, has the honesty to tell you where he has have failed and where he has succeeded.”² The church planter will also have a supervisor to examine methods and results and to suggest different ideas. But a mentor is simply concerned with the personal life of the church planter in areas such as his relationship to his wife and the quiet time with God. The encouragement of the mentor becomes a key part of the growth of the church planter. Watch this clip about the process and value of mentoring . . .

Video: The value of coaching/mentoring

Another key value in church planting is that of . . .

⊕ Partnerships.

“Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion...” (Ecclesiastes 4:9-12).

- Partnerships occur in a variety of different ways in church planting. Depending on the denominational structures, partnerships can develop between a national agency, state convention or district, a local association, and an individual church. The North American Mission Board responds to the a need for a church planter by working with their partners at the associational level, the national convention level, and the North American Mission Board level to develop a strategy to meet the needs of the church planter. For instance if there is a need for a church planter in Fresno, California, a partnership will form between the Mid-Valley Baptist Association, the California State Convention, and NAMB, all working together. Anytime you can get four Baptist entities working together, it must be a work of God. Without the partnership there is confusion and potential for overlap. Partnerships make sense because people on the field are best suited to see the need for a church rather than a denominational office located a thousand miles away. Partnerships are a key value in church planting. Another value is the . . .

⊕ Penetration of New Areas.

- **“My ambition has always been to proclaim the Good News in places where Christ has not been heard of, so as not to build on a foundation laid by someone else” (Romans 15:20, TEV).**
 - Does that mean church planting isn't important in areas such as the Bible Belt? No. But many church planters from this area also want to plant in this area. It isn't hard to recruit a planter to work in a southern urban area. For some it is a natural fit to go to these familiar areas. But many of those same people would never consider going to Boston. It's difficult bridging that E-2 evangelism gap. Sure they speak the same language, but it is different too. The food is different and the values are different. The same is true for going to the Miami area. People talk funny and many have Spanish accents. So the challenge is to get the potential church planter to consider an area where they wouldn't normally go. *An interesting statistic in Southern Baptist churches is that 80% of pastors minister in churches that are within 100 miles of their wife's parent's home.* As a denomination it is going to be difficult to reach the northern states if we remain primarily in one area. Methodists may be grouped in one area. Lutherans may populate another area. We need to look to the broader opportunity to share Christ.

- **The difficulty of recruiting in the hard areas is contrary to the heart of Paul.**
 - Ask the Lord to broaden your horizons. Your call may take you to Mongolia, Minnesota, or Mississippi. But the point is to remain open to God's cross-cultural call. Another key value is . . .

⊕ Lay Ministry.

- ***"Greet Priscilla and Aquila, who work with me in Christ Jesus... Greet also the church in their house," (1 Corinthians 16:3,5, NRSV)***³
 - The North American Mission Board believes in lay ministry. One way God uses ordinary people is to plant churches beginning in homes. Churches meeting in homes are a biblical expression of the church—since churches naturally lend to this way of doing church. Such churches will seek to have the same leadership of pastors and helpers (deacons) as described in Acts 14:23 and I Timothy 3. A trend in some urban areas of North America is the use of house churches to reach merging post-modern generations. Lay ministers are being used of God in a variety of ways and they are valued. Through their exposure to ministry opportunities, God calls many of them to full-time vocational ministry roles—many as pastors. Another key characteristic of church planting is . . .

⊕ Valuing Diversity.

- "They sang a new song: 'You are worthy to take the scroll and to break open its seals. For you were killed,
- **... and by your sacrificial death you bought for God people from every tribe, language, nation, and race," (Revelation 5:9, NASB).**
- **The growth of church planting in the SBC has predominantly been in ethnic and African-American planting.**

In many areas of the nation the Southern Baptist Convention would have declined if it were not for ethnic plants. Across the nation, Southern Baptists worship in 111 different languages every weekend. So that helps us to see the importance of diversity in church planting. The SBC denomination works hard to promote the value of diversity in all that we do.

SBC church planting training is not ethnic-specific. Another key value is . . .

⊕ More Churches not just Larger Churches.

- Big churches are important and we need more of them. We believe it is better to have multiplying churches than just mega churches. But small churches are important too. The Bible says . . .

- ***“God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,” (1 Corinthians 1:27, NASB).***

- Churches meeting in homes in various parts of the west and northeast have been effectively used by God to bring people to Christ. Smaller churches have an important role to play as do larger churches. Listen to this planter’s heart . . .

Video – Smaller church being a mother church (not a mega church)

You hear this pastor’s heart not so much to grow larger in number but to grow broader in influence. And that really speaks to the next key value of . . .

⊕ Reproduction.

- This pastor is looking at growing to 150 people. But God may cause that church to grow to 1,500 or 15,000 people because God is going to bless churches that bless others through church reproduction. We see God doing this very thing in . . .

- **The Book of Acts.**

- **Key Values in NAMB Planting.**

- **Megachurches vs. Minichurches.**

- So as you grow your new church plant, if you want to be biblical you must consider expanding the influence of your church outward through new church plants. Churches need to plant churches. The Kingdom of God does not end with the planting of your church. Acts is filled

with references to churches planting churches. And thankfully it has been the focus in Southern Baptist circles. Peter Wagner wrote:

“It is not by accident that Southern Baptists have become the largest Protestant denomination in America. One of their secrets is that they constantly invest substantial resources of personnel and finances in church planting on all levels from local congregations to associations to state conventions to their Home Mission Board (NAMB) in Atlanta. Although they will be the first to admit they don’t do it enough, each year they strive to plant more new churches or church-type missions than the previous year. Much of what I have learned about church planting I have learned from Southern Baptists.”⁴

- Another key value is the need both for . . .Megachurches and Minichurches

This comes from the results of a study of 1,000 churches published in the book *Natural Church Development* by Christian Schwarz.⁵ In it we find . . .

⊕ Megachurches.

- Average size: 2,856.
- On the average, won 112 people to Christ over 5 years.

⊕ Minichurches.

- Average size: 51.
- On the average, won 32 people to Christ over 5 year.⁶
- Implication: Minichurches (some of which were church starts) are 1600% more effectively evangelistically.
 - So as we look at the systems that have led to a greater effectiveness in church planting, much of it has centered in on ministering to the needs of planters so that they can minister to the needs of new churches. Those values are essential to the task; because without right values we have wrong results. We must have a strong process that leads to strong New Testament reproducing churches.

