



ACTS 29
N E T W O R K

SEATTLE 2007 BOOTCAMP | CONFERENCE MANUAL

ABOUT THE AUTHORS

Steve Timmis has been married to Janet for 27 years and they are parents to four children and grandparents to two. As well as being a great sinner with an even greater Savior Steve's primary gifting is in starting new projects. He is the founding director of Radstock Ministries (www.radstock.org), an emerging global network of churches connected for mission; founding planter of The Crowded House, a network of missionary congregations in the UK; Co-Director of Northern Training (www.northerntraining.org), a vocational course that equips people to teach the Bible. He has written a number of books and holds an M.A. in Biblical Studies from the University of Sheffield.

Mark Driscoll founded Mars Hill Church (www.marshillchurch.org) in Seattle in the fall of 1996, which has grown to over 6,000 people in one of America's least church cities. He co-founded and is president of the Acts 29 Church Planting Network (www.acts29network.org), which has planted over one hundred churches in the U.S. and internationally, and most recently he founded and leads the Resurgence Missional Theology Cooperative (www.theresurgence.com). Outreach magazine has recognized Mars Hill Church as the ninth most innovative and fifteenth fastest-growing church in America. The Church Report has recognized Pastor Mark as the twenty-second most influential pastor in America. His sermons are downloaded more than a million times a year. Seattle magazine has named Pastor Mark as one of the twenty-five most powerful people in Seattle. Media coverage on Pastor Mark and Mars Hill varies from National Public Radio to Mother Jones magazine, Blender music magazine, Outreach magazine, Preaching Today, and Leadership magazine to ABC Television and the 700 Club. His writing includes two books, *The Radical Reformation: Reaching Out Without Selling Out* and *Confessions of a Reformation Rev.: Hard Lessons from an Emerging Missional Church*. He also contributed to the book *Listening to the Beliefs of Emerging Churches*. His forthcoming works include a chapter in *Above All Earthly Powers*, edited by Dr. John Piper, and the book *Vintage Jesus*. Most enjoyably, Mark and his high school sweetheart, Grace, enjoy raising their three sons and two daughters.

Jeff Vandersteldt is the lead elder of Soma Communities in Tacoma, WA. For 14 years Jeff led youth ministries in a variety of church contexts - from a traditional church to Willow Creek. For the past 4 years Jeff has been involved planting churches and has either led or shared leadership in the planting of 3 different churches in the Pacific Northwest. Jeff feels called to envision, equip and send leaders to multiply church planting movements while he also works to lead one himself in the South Puget Sound area. Jeff studied at Trinity College, Calvin College and Fuller Theological Seminary. He has been married to Jayne for 14 years and has three children: Haylee (5) Caleb (2 1/2) and Maggie (4 months).

Grant Fishbook is the lead pastor of Christ the King Community Church in Bellingham, WA. Over the past 18 years, Grant has been on the front lines of planting, re-planting and transplanting churches in both Canada and the Pacific Northwest. Christ the King has been designed with a transferable DNA and has launched more than 18 daughter and grand-daughter churches. Grant has a Bachelors Degree from Briercrest College and is currently finishing his Masters Degree at Bakke Graduate University. Grant lives in Lynden, WA with his wife Laurel and his "youth group" Braden (13) and McKenna (11).

Darrin Patrick and his wife Amie parachuted into St. Louis and launched The Journey 4 years ago. This urban church currently runs 1500 in attendance. With his role as a board member of Acts 29, Darrin's passion is to see churches planted throughout the Midwest.

Scott Thomas is the Director of Acts 29 Network and Pastor of Church Planting at Mars Hill Church. He and Jeannie (Acts 29 Ministry Assistant) have been married for almost 26 years and have two awesome teenage sons who love Jesus, sports and girls (not necessarily in that order). Scott has been a pastor for 27 years—first as a youth pastor and then as a lead pastor and church planter/church replanter for 16 years.



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The Gospel and Our Culture Network’s adaptation of Leslie Newbigin’s triangular movement of the gospel.



CONFERENCE SCHEDULE

WEDNESDAY MARCH 21ST

Main Lobby	1:00-2:00	Registration
Main Auditorium	2:00-2:30	Welcome – Scott Thomas/Worship – Tim Smith
	2:30-3:30	Session #1: Gospel-Driven Church Planting (Steve Timmis)
Commons	3:30-3:45	Break
Main Auditorium	3:45-5:00	Session #2 Qualifications of a Lead Planter (Mark Driscoll)
Paradox	5:00-5:30	Assessment Meet-up
Ballard Area: See list of restaurant recommendations	5:00-7:00	Dinner (on your own)
Workshops	7:00-8:30	See Schedule below

WORKSHOPS: Choose from 1 of the 5 following workshops

Paradox Room	7:00-8:30	Workshop #1: Jamie Munson: Church Administration
War Room	7:00-8:30	Workshop #2: Paul Petry: Family Care
Capstone A	7:00-8:30	Workshop #3: Mike Wilkerson: Missional Community Groups
Capstone B	7:00-8:30	Workshop #4: James Harleman: Film & Theology
Main Auditorium	7:00-8:30	Workshop #5: Tim Smith: Missional Worship
Capstone C	7:00-8:30	Workshop #6: Matt Stevens: Creativity in the Local Church

THURSDAY, MARCH 22ND

Commons	8:30-9:00	Coffee & Pastries
Main Auditorium	9:00-9:30	Welcome & Worship – Tim Smith
	9:30-10:30	Session #3 Biblical Missiology (Jeff Vandersteldt)
Paradox	9:30-3:15	Wives Track (open to all women- married or single)
Commons	10:30-10:45	Break
Main Auditorium	10:45-11:45	Session #4 Leading the Mission (Grant Fishbook)
Commons	11:45-1:00	Lunch Provided by Acts29



Main Auditorium

12:00-12:30 Agathos Foundation Presentation: One Church, One Village

Main Auditorium

1:00-2:00 Session #5 Developing Elders, Deacons, Members (Mark Driscoll)

Commons

2:00-2:15 Break

Main Auditorium

2:15-3:15 Session #6 Preaching the Mission (Darrin Patrick)

Commons

3:15-3:30 Break

Main Auditorium

3:30-4:45 Session #7 Reverse Engineering Your Life (Mark Driscoll)

Assessment

5:00-7:00 Assessment Slot #1

Snack provided in commons for assessors and Thursday assessees only

Ballard Area: See list of restaurant recommendations

4:45-7:00 Dinner (on your own)

Workshops

7:00-8:30 (see schedule below)

Note: Help will be needed to set up the worship center for the Resurgence Conference after workshops

WORKSHOPS: Choose from 1 of the 5 following workshops**Paradox Room**

7:00-8:30 Workshop #1 James Harleman: Film & Theology

War Room

7:00-8:30 Workshop #2: Paul Petry: Family Care

Capstone A

7:00-8:30 Workshop #3: Tim Smith: Missional Worship

Capstone B

7:00-8:30 Workshop #4: Jamie Munson: Church Administration

Main Auditorium

7:00-8:30 Workshop #5: Mike Wilkerson: Missional Community Groups

Capstone C

7:00-8:30 Workshop #6: Matt Stevens: Creativity in the Local Church

FRIDAY, MARCH 23RD**Assessments – Applies to those being assessed only – Check schedule for location**

8:00-10:00 am

Assessment Slot #2

10:15-12:15

Assessment Slot #3

12:15-1:30

Lunch for assessors provided by Acts29

1:30-3:30 pm

Assessment Slot #4

Registration for Resurgence Conference begins at 6:00pm



RESTAURANTS

Lunch on Thursday, March 22 will be provided and served at Mars Hill Church. Hearty breakfasts and dinners on Wednesday (Thursday will be at Ray's Boathouse provided by Acts 29) will be on your own. Coffee and snacks will be available throughout the day.

Below are several restaurants in the Ballard and Fremont areas (the neighborhoods on either side of Mars Hill Church). All restaurants have been tested and approved by members of the Mars Hill Church staff. See your map of Ballard for location help.

WEST OF CHURCH: BALLARD

Mike's Chili Parlor

1447 NW Ballard Ave (98107) – across from Mars Hill!

206.782.2808

Meat, beans and beer – what more can you ask for?

Open: 11am – 2:00am Price Info: \$10 & under depending if your drinking.

Jolly Roger Taproom

1514 NW Leary Way

206.782.6181

Great Northwest beer brewed on site, with burgers, fabulous fries and other pub food.

This is the closest pub to the church, just ½ block West on Leary Way – easy walk.

Open: 11:00am – 11:00pm Price Info: \$10 & under

Station Bistro

4910 NW Leary Way (98107)

206.782.8466

A funky bistro set in an old revamped gas station. Small plates with Mediterranean influence. Casual with unique style dining, good service, street parking.

Open: 5pm – 11:00pm Price Info: \$15 & under

Bad Albert's Tap & Grill

5100 Ballard Ave NW (98107)

206.782.9623

Lots of beer, better than typical pub-grub menus, not better atmosphere than typical one room pub. Street parking in "old" Ballard.

Open: 11am – 2:00am Price Info: \$10 & under depending if your drinking.

King's Hardware

5225 Ballard Ave NW (98107)

206.782.0027

A favorite with Mars Hillians. Funky outdoors décor, great burgers, amazing sweet potato fries, happy hour 6-8pm. Pool & ski ball too!

Open: 11:30am – 12:00pm Price Info: \$10 & under



Madame K's

5327 Ballard Ave NW (98107)
206.783.9710

Awesome, unique pizza as well as unique atmosphere (restaurant was a former brothel in the 1800's - they've kept that theme). Good service, but food can be slow- can get very busy. Street parking in "old" Ballard.
Open: 5:00pm – 10:00pm Price Info: Average gourmet pizza prices.

India Bistro

2301 NW Market St. (98107)
206.783.5080

An Indian-food-lover's paradise. Casual dining, good value, good service, street parking.
Open: 11:30am – 3pm, 5pm – 9:30pm Price Info: \$20 & under

Lombardi's Cucina

2200 NW Market St. (98107)
206.783.0055

Walk in and smell the garlic. Walk out and smell like garlic. Good Italian. Nice ambiance, good value, professional service, street parking. Not ideal for large groups.
Open: 11:30am – 3pm, 4:30pm – 9:30pm Price Info: \$20 & under

The Other Coast Cafe

5315 Ballard Ave NW (98107)
206.789.0936

Seriously the best subs you will ever eat. Signature sandwiches or build your own. Great value, good service – walk up and order. No plastic, but ATM inside. Small unimpressive dining room, better to take-out. Can get very busy. Street parking in "old" Ballard.
Open: 10:30am – 7:00pm Price Info: \$15 & under depending on sub size

Lockspot Cafe

3005 NW 54th St. (98107)
206.789.4865

Best fish and chips anywhere. Next to the famous Ballard Locks. Can be smoky, good for take-out. Full bar available.
Open: 11am – 10:00am Price Info: \$15 & under

Ray's Cafe

6049 Seaview Ave NW (98107)
206.789.3770

Simply great seafood, famous nation wide. Good atmosphere, amazing view. Good for groups, can get very busy. Parking lot! Lower level "Boathouse", more posh, more \$\$.
Open: 11:30am – 9:00pm Price Info: \$20 & under



EAST OF CHURCH: FREMONT

Medin's Ravioli Station

4620 Leary Way NW (98107)
206.789.6680

Fresh pasta bundles a handful of unique and traditional fillings. Cool little place right down the street from the church. Great service, value and food! Also great for take-out. Not ideal for large groups unless previously arranged.

Open: 11:30am – 9:30pm (Monday's lunch only till 2pm) Price Info: \$20 & under

Brouwer's

400 North 35th Street (corner of 35th and Phinney) (98107)
206.267.Bier

This is a gastro-pub. Great Belgian & American food, 50 plus beers on tap, many of which are Belgian & German. Good for groups up to 8 unless previously arranged. Large space though.

Open: 11:00am – 2:00pm Price Info: \$15 & under

Blue C Sushi

3411 Fremont Ave N (98103)
206.633.3411

Brand new hipster sushi place! Great selection, good prices, fresh. Awesome atmosphere, can get very busy. Street parking – tough to find, but worth the 1 or 2 block walk.

Open: 11am – 9:00pm Price Info: average meal \$10 - \$12

Baja Fresh

601 N 34th St. (98107)
206.545.1101

No lard! Great Mexican, way above fast food – and like the name says, it's fresh! Street parking - may have to pay to park.

Open: 11:00am – 9:00pm Price Info: \$10 & under

Chillies Paste Thai Cuisine

119 N 36th St (98103)

Delicious Thai in Fremont

Open: 11:00am – 10:00pm Price Info: \$8 - \$12 & under





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SALVATION: INDIVIDUAL OR CORPORATE?

Church planters can be passionate about planting churches but indifferent about what kind of churches they plant. "Gospel driven church planting" is church planting that:

- Takes the gospel seriously
- Is given impetus by the gospel
- Is given shape and definition by the gospel

But what is that gospel?

I am involved in a church-planting network that goes under the name of The Crowded House (www.thecrowdedhouse.org). We are about planting churches in a fiercely antagonistic and deeply secular culture. It is our ambition to reach some of the 90% of the population in the UK for whom traditional church has no relevance or worth. Our modus operandi is Mission through Community and our aim is to be Communities in Mission. There are two principles from which we work:

- 1] Mission is the primary responsibility of the church in the world
- 2] The church is God's primary mission strategy in the world

One of the criticisms (and incidentally, criticism is a significant feature of the church planting terrain!) levelled at us is that we are 'gospel plus'. Some people believe we have placed so much emphasis upon community that we have added to the simple, saving gospel of Christ crucified. It all depends on your understanding of the gospel.

- Is the gospel about the glory of God in rescuing individual sinners and bringing them one by one into heaven for his own honor and reputation?
- Or is the gospel about the glory of God in rescuing a people with which he will populate his new heaven and earth for his own honor and reputation?

"The church lies at the very center of the eternal purposes of God. It is not a divine afterthought. It is not an accident of history. On the contrary, the church is God's new community. For his purpose, conceived in a past eternity, being worked out in history, and to be perfected in a future eternity, is not just to save isolated individuals and so perpetuate our loneliness, but rather to build his church, that is, to call out of the world a people for his own glory" (John Stott).

Paul tells us that it is the church that is the focus of God's saving activity in Christ: "Christ loved the church and gave himself up for her, that he might sanctify her... (and) present to himself the church in all her glory..." (cf. Eph 5:25-33).

"Gospel driven church planting" is church planting that takes the church seriously. I'm not talking about questions of church government or size or worship styles, but about the cultural dynamic that will define the life and identity of the churches that, under God, you will plant. In order to do that, you will need to learn the art of principled pragmatism.



GOD: THE ULTIMATE PRAGMATIST?

Church planters can often default to just pragmatism. Sometimes unthinkingly; sometimes out of desperation. Pragmatism is wrong-headed and wrong-hearted, and we should avoid it. Church planting needs to work from principles – clear, formulated, articulated and defining biblical principles. If they are biblical principles, they will ‘work’ because God is the ultimate pragmatist; or more accurately, the ultimate principled pragmatist.

JESUS: NOT YOUR AVERAGE SUPERHERO

Starting from Mark 1:1 we are told that the author aims to identify Jesus as the Servant promised in the OT who is the true Son of God. Mark uses a term already in use to help him highlight the significance of Jesus. The word ‘gospel’ was news given to heralds to take throughout the Roman Empire concerning a world-changing, history-making, life-defining event, such as the coronation of a new Caesar. It was an announcement of an historical event that introduced a new situation for the world.

This Jesus is not your typical world-changing, history-making Superhero, and Mark’s concern is not with Jesus in isolation, primarily because ‘the gospel’ is not about Jesus in isolation. Through Mark’s references to the OT, he is telling us Jesus is:

- The Lord (Mark 1:2-3; see Mal 3:1 and Isa. 40:3)
- The One through whom the promises of God to his people are fulfilled (Mark 1:8; see Isa. 44:3)
- The Son of God (Mark 1:11; see Ex 4:11)
- The faithful Son of God (Mark 1:12-13; see Ps 95 and 114).

Jesus came to establish the true people of God. The calling of the first four disciples in Mark 1:16-20 was a statement of intent, and a demonstration of the nature of the kingdom. Mark 3:13-19 takes up this theme and demonstrates just how significant and revolutionary it is.

Here is a working definition of the kingdom of God:

Wherever God’s rule is exercised actively in Christ and obeyed willingly by a people, resulting in life and blessing, there is the in-breaking Kingdom.

Mark says the gospel is about Jesus Christ, the Son of God (Mark 1:1); Jesus says the kingdom of God is at hand (Mark 1:14). The kingdom is near because the king is! It is precisely because Jesus is here that the kingdom of God has arrived!

Mark 1:16-20: Mark records Jesus calling the fishermen to follow him (Mark 1:17), and shows them immediately responding in obedience to his call (Mark 1:18). If the first act of the king is to call a people to submit to his rule, his second act is to appoint them to be the means by which they will gather others in.

FISHERMEN: PUN OR IDENTITY?

There are at least a couple of ways of understanding the promise of Jesus to make these men fishers of men. One is as a pun, or a play on words. Jeremiah 16 seems to be a chapter of unremitting misery and judgement. Verse 13 states it in unequivocal terms: “I will throw you out of this land into a land neither you nor your fathers have known, and there you will serve other gods day and night, for I will show you no favor.”

Right in the middle of this dark and heavy scene of judgement with the ominous smell of sulphur hanging in the air, God speaks a word of comfort and consolation:

“However, the days are coming,” declares the LORD, “when men will no longer say, ‘As surely as the LORD lives, who brought the Israelites up out of Egypt,’ but they will say, ‘As

surely as the LORD lives, who brought the Israelites up out of the land of the north and out of all the countries where he had banished them.' For I will restore them to the land I gave their forefathers. I will send for many fishermen," declares the LORD, "and they will catch them" (vv.14-15).

God promises, in the midst of judgement that he will send out fishermen to find the remnant and bring them home. Jesus is appointing these men to be those fishermen. Their task is to gather in 'the remnant', and bring them, as a people, into the place of God's blessing, living under the reign of God's King.

That is why Mark's account, ending abruptly as it does at Mark 16:8, is only the beginning! The gathering in of God's people from the nations is the on-going task. The direction and shape has been set in the coming, dying and rising of the King. But its continuation and completion is the privilege of the people of God, empowered and sustained through the Spirit of God as they take the gospel word of God to the nations.

CHURCH: THE KINGDOM OF GOD WITH FLESH ON IT

The theme of God's people (AKA, the church) is not incidental or tangential to the gospel. It is that which demonstrates the nature of the gospel, and the means through which the gospel advances. The gospel is the gospel of the kingdom; good news about King Jesus that:

- Commands sinners to submit to his kingly and kindly rule over his people
- Warns rebels to turn from their rebellion and be his people
- Invites the broken to reject their idols to worship the true King as he gathers his people together under his grace

This has profound implications for church planting. God always had a people in mind; a new humanity in view. The corporate is integral to who we are as Christians, and "gospel driven church planting" should both recognize and express that. The King gives the in-breaking kingdom impetus and direction. But under his reign, it is the community of the King that will be the means of its advance.

Mark tells the true story of:

- A King who laid aside his power and came in weakness and humility
- A King who said that true authority was exercised through service
- A King despised by the powerful and welcomed by the marginalised
- A King who gave his life to set his subjects free

This King told his followers that they were to live as he had lived and walk where he walked.

This is why the story goes on to tell of:

- A community of people who offered identity and belonging
- A community committed to a truth that was liberating
- A community with leaders who saw themselves as servants
- A community who put the truth it believed into practice through the service of others
- A community that not only acknowledged its failures but wove them into the fabric of its life and identity.

That community (AKA, the church) is part and parcel of the same story, and we need to recognize what a powerful apologetic it is!

Jesus said: "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" (John 13:34-35).

COMMUNITY: THE DYNAMIC OF MISSION

Christian community is an indispensable component of Christian mission. Mission takes place as people see our love for one another. We all know that the gospel is communicated both through the words we say and the lives we live. What Jesus says is that it is the life we live together that counts. The life of the Christian community is part of the way by which the gospel is communicated.

Our life is the way in which people understand the gospel. People need to encounter the church as a network of relationships rather than a meeting you attend or a place you enter. Mission must involve not only contact between unbelievers and individual Christians, but between unbelievers and the Christian community.

In my experience of church planting, time after time people have been attracted to the Christian community before they were attracted to the Christian message. Of course attraction to the Christian community is not enough. The gospel is a word. Conversion involves hearing and believing the truth.

But our generation understands the gospel message better when it is set in the context of a gospel community. Every 'text' has a 'context'. This is an important principle of Bible interpretation. But it is equally as true of gospel work. Every time you communicate the message of the gospel you do so in a context, and that context affects the meaning that people give to your message.

If you talk about God's grace while constantly condemning other people's lifestyles then you should not be surprised if you are misunderstood. Nor will we be understood if we talk of God's love while you exhibit bitterness and envy. The best context for gospel communication is a distinctive, caring, inclusive Christian community. It is important that my unbelieving friends meet my believing friends so they can see how we relate to one another.

Our modern worldview was built upon the assertion that truth was determined by autonomous human reason, fashioning us in the process into autonomous human individuals. But things have developed because now we have all become creators of our own truth. We are not autonomous. God said, "Let us make man in our image". The God-in-community created us as individuals-in-community.

Jesus went out of his way to include the marginalized and sinners. And the religious people of his day scorned him for it and Jesus was accused of being a glutton and a drunkard, a friend of tax collectors and sinners. This is what our churches should be: places of refuge, security, identity and acceptance. In other words: the home for which broken people instinctively long.

EPILOGUE

“Gospel driven church planting” will not only plant churches; it will plant churches that will give a glimpse of what it is like when Jesus reigns as King. “Gospel driven church planting” will create distinctive and dynamic communities that sing a better song and tell a more beguiling, compelling and truthful story than that of the world.

So how do we do it?

- We meditate on the gospel
- We love the church as Christ loved the Church
- We plant churches that by their corporate lives and culture show the world what a great and gracious King is our King







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PREFACE

Even a cursory reading of the Bible reveals that when God wants to get something done He starts by selecting a dude to lead that change and works through that dude. Examples include sparing humanity (Noah), founding a nation (Abraham), liberating a nation (Moses), establishing a throne (David), building a Temple (Solomon), preparing hearts (John the Baptizer), reaching Gentiles (Paul), and redeeming creation (Jesus). Therefore, a church cannot be successfully planted and expect to survive if it is not led by a dude who obediently follows God as He speaks through Scripture and leads through the Spirit. To qualify as a church planter, a man must therefore meet the criteria set in Scripture for an elder, as well as the additional requirements necessary for a church planter.

PART 1: QUALIFIED ELDERSHIP

The elder qualifications listed in 1 Timothy 3:1–7 and Titus 1:5–9 are virtually identical and are the basic minimal criteria that should be expected of any man being considered for eldership. Therefore, the lead planter must at least meet these minimal criteria if he hopes to plant a church that honors God and is blessed by the Holy Spirit. The following criteria are taken from 1 Timothy 3:1–7:

1. Relation to God

- A man — masculine leader, not a female
- Above reproach — without any character defect
- Able to teach — effective Bible communicator
- Not a new convert — mature Christian

2. Relation to Family

- Husband of one wife — one-woman man, sexually pure
- Has obedient children — successful father
- Manages family well — provides for, leads, organizes, loves

3. Relation to Self

- Temperate — mentally and emotionally stable
- Self-controlled — disciplined life of sound decision-making
- Not given to drunkenness — without addictions
- Not a lover of money — financially content and upright

4. Relation to Others

- Respectable — worth following and imitating
- Hospitable — welcomes strangers, especially non-Christians for evangelism
- Not violent — even-tempered
- Gentle — kind, gracious, loving
- Not contentious — peaceable, not quarrelsome/divisive
- Good reputation with outsiders — respected by non-Christians

PART 2 : COMPETENT ELDERSHIP

The lead elder in a church plant is setting a precedent for what faithful pastoral leadership is in that church. Therefore, the lead pastor in a church plant must not only have character which qualifies him to lead God's people, but also the competency to accomplish the duties Jesus his Senior Pastor has assigned him. The duties of the elders are many according to Scripture and until an elder team is in place the lead elder who founds the church should expect to work as a generalist doing the following duties until more of the load can be shared with other elders, deacons, and members once the church leadership formalizes a few years into the church plant:

- Prayer and Scripture study (Acts 6:4)
- Ruling/leading the church (1 Timothy 5:17)
- Managing the church (1 Timothy 3:4–5)
- Caring for people in the church (1 Peter 5:2–5)
- Giving account to God for the church (Hebrews 13:17)
- Living exemplary lives (Hebrews 13:7)
- Rightly using the authority God has given them (Acts 20:28)
- Teaching the Bible correctly (Ephesians 4:11; 1 Timothy 3:2)
- Preaching (1 Timothy 5:17)
- Praying for the sick (James 5:13–15)
- Teaching sound doctrine and refuting false teachings (Titus 1:9)
- Working hard (1 Thessalonians 5:12)
- Rightly using money and power (1 Peter 5:1–3)
- Protecting the church from false teachers (Acts 20:17–31)
- Disciplining unrepentant Christians (Matthew 18:15–17)

PART 3: THE CHURCH PLANTING ELDER

Because church planting is so unlike pastoring an existing church there are requirements for a founding, church planting lead elder in addition to that of a typical elder that a church planter must be willing to embrace and execute if he hopes to be the dude. They include the following:

- Gifts as apostle, leader, evangelist, and teacher
- Life of passionately following Jesus that is worth following (1 Corinthians 11:1) and imitating (Hebrews 13:7)
- Ability to pull the church toward God's mission with the strength of an ox (1 Timothy 5:17–18)
- Fight for the purity of the church with the toughness of a warrior (2 Timothy 2:3–4)
- Live a life of discipline so that he can compete with the skill of an athlete (2 Timothy 2:5)
- Work tirelessly like a farmer who is up before the sun doing his job every day (2 Timothy 2:6)
- Serve as the only elder until elders are appointed a few years into the church plant
- Lead the church as the first among equals when the elder team is in place



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THEOLOGY MATTERS

The Medium is the Message

All of us are theologians. And we are continually working out our theology – it is being demonstrated in how we live (James 2:14-26). Our beliefs about God will be seen in what we do.

The expression of church that you develop will be a demonstration of your theology. It will be both the declaration and demonstration of what you believe about God and His Gospel.

This reality is demonstrated in the Incarnation – the Word of God was not just an idea, He took on flesh and dwelt among us so that we could see the glory of God in the fullness of Grace and Truth (John 1:14; Colossians 1:15-19). Jesus' knowledge of the Father was not expressed in word only but also in deed.

We can say all we want about what we believe about God. We can become experts at articulating our Soteriology, Ecclesiology, Missiology, etc... but what we really believe will be heard AND observed.

The preaching of the Gospel is both the declaration and demonstration of the Good News of God in Christ Jesus.

Whose Story Is It Anyway?

We all approach biblical theology with a presupposition – The Bible is either primarily the Story of God or it is primarily the Story of Humanity.

If we believe it is the Story of God, then Jesus is the hero. He is the one to whom every part of the Story points. It really is ALL about HIM.

If we believe it is primarily the Story of Humanity, man is the hero and every part of the Story points to him. Jesus plays a supporting role, but the story is really ALL about HUMANITY.

Your presupposition about The Story will absolutely shape your convictions about the Church's mission and the embodiment of that mission in your culture.

Our presupposition at Acts 29 is that this is God's Story and that it is all from, about, in, through and for Jesus.

THE MISSION OF GOD

A Biblically Missional church doesn't first ask the question, "What works best?" Instead, it asks, "How do we best display who God is and what He has done in and through Jesus Christ appropriately within the culture we are sent?"

Our goal is not to convert people to Jesus and our church. Our goal is to see them converted to Jesus and his mission so that they can BE THE CHURCH that truly declares and demonstrates the Gospel in all of life.

Therefore, our starting point in thinking through what our churches should be like is God. We were created as image bearers. The church is the display of the manifold wisdom of God (Ephesians 3:10).

1. God as MULTIPLIER

- In the Beginning God created...be fruitful and multiply and fill the earth (Genesis 1) – consider the plants, animals and humans (all with the ability to multiply)
- The Promise to Abraham (Genesis 12-13)
- The Fulfillment in Jesus
- The Commission of Jesus – Make disciples of all nations (Matthew 28:18-20)
- The Church was created to Multiply

2. God as MISSIONARY

- God is both a pursuer and a sender
- He pursued Adam in the Garden – The Gospel was declared and demonstrated (Genesis 3)
- He sent Abraham (Genesis 12)
- The Father sends the Son
- The Church is sent (John 20:21)

If we are to faithfully declare and display good theology, we must plant and lead churches that have multiplication and mission built into the dna from the beginning.

This looks like:

- Churches that develop Church Planters
- Churches that equip people to be missionaries in their context

THE CHURCH AS MISSIONARY AND MISSIONARIES

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 1 Peter 2:9

The Church is the called out ones (Ekklesia) and the sent ones (Ambassadors) of God.

We are a new family with God as Father. We are a royal priesthood that extends the message of reconciliation to the world. A holy nation that is an alternative city within a city to give a foretaste of what the eternal city will be like under the rule and reign of Jesus Christ. We belong to God and exist to bring Him glory.

The Church doesn't DO missions. The Church IS missionary and trains and develops missionaries for its context.

Missionaries must ask:

What does the Word become flesh look like in every cultural context?

What does the Good News (Grace and Truth of Jesus) look like in our cultural context?

Missionaries must identify:

1. The Barriers to the Gospel

- Language
- Practices
- Misperceptions

What prevents the Gospel of Jesus Christ from being heard and seen?

2. The Idols of the Culture

- What are the good things that have become the ultimate things?
- What are the functional saviors within the culture?
- What false gospels is the culture buying into?

What do people trust in to save them? What do they believe will make them significant, loved and secure?

Missionaries must:

1. Enter into the culture with the Gospel
2. Develop culturally contextual forms for the Gospel
3. Identify and address the idols with the Gospel
4. Show how the Gospel completes their cultural narrative

The Forms and Expressions that our Churches take on should be developed with a Missionary mindset.

There are identities and practices of the Church that do not change. But all other things MUST change in order to be faithful to the Gospel and the Missionary call of the Church

Contextualization places the church into a point of tension – to be both Biblically sound and contextually appropriate.

“Contextualization is not giving people what they want. Rather, it is giving God's answers (which they may not want) to the questions they are asking and in forms they can comprehend... You must be radically like them and radically unlike them.

If you over adapt to the culture it means you have bought into their idols. If you under adapt to the culture then you have bought too much into the idols of the culture you are in (i.e. the church culture).” - Tim Keller

THE CHURCH AS MULTIPLIER

The church is not effective because it can gather large numbers of people to its events. The Biblically Missional Church measures its success in its ability to see people converted to the Gospel of Jesus Christ, committed to the Mission of the Gospel and equipped to live out the Gospel in all of life.

If the Church is going to recover its Missionary roots, it will have to effectively equip its people to be missionaries.

Called to Equip

And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry. Ephesians 4:11-12

As you discern God's will for the picture of the Church embodying the Gospel in your context, remember your role – to equip the people of God to BE the church on mission.

Many local expressions of the church are built around and upon one charismatic personality. And often the rest of the church and the multiplicity of its gifts exist to support and prop up the ministry of that one leader. In these situations, the church has a hard time imagining itself continuing the mission when that leader leaves, falls or dies.

The Biblical picture of the Church is one in which Jesus is the Head Pastor who will be with us always, will never fall and has already conquered death. Every member of his body is absolutely necessary for the building up of the Church. The leaders are called to serve and equip the saints. And the gifts are developed to serve the building up of the Church in a community or city.

The leadership in a missional church regularly asks:

1. What gifts have been given to this local expression?
2. How are we effectively equipping our people to declare and display the Gospel through their gifts in our city (not just our gatherings)?
3. How do we best serve the building up of the Church in our city with those gifts?
4. How do we send more people out on mission?
5. Who will plant our next expression of the church?

The Equipping Process

To think through the process necessary to equip people to be missionaries, imagine what it will take to lead a "native" from not knowing the Gospel to becoming a church planter.

Keep in mind, you are always discipling people – You are NEVER NOT discipling someone – AND therefore you are also always equipping in one way or another. You are either doing it intentionally or through abdication. People are learning from you. They will learn what it means to be on mission and what it looks like to be a missionary. Everything you do communicates what you believe about God, the Gospel and the role of every person in His work.

You can't tell people they are a holy priesthood and then demonstrate that you are the only priest.

You can't tell people they are to live as an alternate city (holy nation) in their city and then tell them their MAIN job is to bring people to the church building to hear you preach.

You can't tell people to preach the gospel everywhere they go when they see you as the only gospel preacher.

You are discipling and equipping people ALL the time. And they will learn more from what you do and how the Church exists than from what you say.

Therefore think through everything you do and ask yourself:

What are we communicating by doing it this way?

What are we REALLY teaching through this medium?

What will people know about God, the Gospel and their role in missions through this medium?

Paul with Timothy

And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others as also. 2 Timothy 2:2

You however have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings... 2 Timothy 3:10-11

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work. 2 Timothy 3:16-17

An Equipping Paradigm

1. Teaching

- Who God is
- What has been accomplished in Jesus Christ – the Gospel
- Who we are because of Christ's work (Our Identity in Christ)
- How we are called to live because of Christ's work on our behalf and his ongoing work in us

2. Reproof

- Speaking the truth in love
- Go after the heart, not just the behavior
- Lead people to repentance through the Gospel of Grace and Truth

3. Correction

- Correct false doctrines
- Bring the Gospel to bear on people's distorted views of God and self
- Bring healing to hearts through the corrective work of the Gospel
- Help people reinterpret all of life and ministry in light of the Gospel and the Mission of God

4. Training in Righteousness

- Give people the same skills you needed to do your work
- Help them contextualize the gospel in their culture
- Equip them to preach in word and deed
- Send them out to BE the Church



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KEY ASSUMPTIONS:

1) We are called to the same corporate mission:

Matthew 28:18-20: Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. 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. And surely I am with you always, to the very end of the age."

John 20:21: Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."

2) We are called to similar personal mission:

Luke 19:10: Jesus: For the Son of man has come to seek and to save that which was lost.

Philippians 1:21: Paul: For me to live is Christ and to die is gain.

John 3:30: John the Baptist: He must become greater; I must become less.

3) We are to flesh out that mission with great diversity

Ephesians 4:16: From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

THREE LEVELS OF PASTORAL PLANTING THEOLOGY:

Level I: Biblical/Ecclesiological Roles:

Acts 20:27-28: "For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all of the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with His own blood."

1 Peter 5:1-4: "To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings, and one who also will share in the glory to be revealed; be shepherds of God's flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away."

Understanding the planter as:

The planter as pastor

The planter as shepherd

The planter as theologian

The planter as spiritual director

The planter as elder

The planter as deployment of spiritual gifts specialist

The planter as mentor

The planter as missionary

The planter as evangelist

The planter as teacher

The planter as “Bondservant” “slave”

Level II: Administrative/Logistical Roles:

I Corinthians 3:10-15: “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 a foundation other than the one he has already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man’s work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

Understanding the planter as:

The planter as business manager

The planter as diplomat

The planter as visionary

The planter as entrepreneur

The planter as manager

The planter as “sacrificial lamb”

The planter as employer

The planter as coach

The planter as non-profit expert

The planter as social architect

The planter as chief steward

The planter as psychologist, psychiatrist, therapist

Level III: Familial Roles:

Ephesians 5:15-17: Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is.

Ephesians 5:25-27: Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Ephesians 6:4: Fathers do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

Understanding the planter as:

The planter as husband

The planter as community member

The planter as father

The planter as neighbor

The planter as friend

A Pastoral and Spiritual Gut Check:

- What is your motive behind becoming a "pastor"?
- Are you willing to pay the price for planting?
- Are you willing to fail?
- Are you willing to be a "fool" in the eyes of man?
- Are you seeking status with other pastors?
- Are you willing to be alone?
- Are you called to THE mission or YOUR mission?
- Will you willingly enlist in God's school of humility?
- Do you question your ability to persevere?
- Is your family fully on board? Do they know where the mission might take you?
- What is your primary calling?
- What are your primary spiritual gifts?
- Are you willing to love unlovable people?
- Are you open to deep disappointment?

Galatians 1:10: "Am I now trying to win the approval of men, or of God? Or, am I still trying to please men? If I were still trying to please men, I would not be a servant of Christ."

THE HIGH CALLING OF MISSION:

Leading the Mission to Christ

Leading the Mission while interfacing with culture

Leading the Mission from the Word

Leading the Mission with Integrity

a. Financial integrity

1. Establish appropriate checks and balances
2. Establish a pattern off external audits and reviews
3. Establish a precedent of "open book" accountability

b. Moral integrity

Leading the Mission with Accountability:

- a. Willfully placing yourself under authority for the sake of the church
- b. Declaring your mentors
- c. Establish a core of trusted "go to" people

Leading the Mission with Perspective

- a. Define your critical success factors

Not successful but faithful.

Not separate but reconciled.

Not safe but risky.

The only purpose of the gospel is to reconcile people to God and to each other. A gospel that doesn't reconcile is not a Christian gospel at all. But in America, it seems as if we don't believe that. We don't really believe that the proof of our discipleship is that we love one another (see John 13:35). No, we think the proof is in numbers ... Even if our "converts" continue to hate each other, even if they will not worship with their brothers and sisters in Christ, we point to their "conversion" as evidence of the gospel's success. We have substituted a gospel of church growth for a gospel of reconciliation.

- John Perkins (from "With Justice for All")

b. Our critical success factors are:

1. Complete family buy-in and understanding
2. Baptisms and transformation stories
3. Committed missional living locally, nationally and globally
4. Missional stewardship
5. Active support of multiplying churches

4 CHURCH CROSS SECTION OF MISSION, VISION, AND VALUES

CTK Bellingham

Established: April 1988
Pastor Grant Fishbook
Meyers-Briggs: INFP

Spiritual Gifts:

- Teaching
- Preaching
- Helps

Current Size = 3500

Mission: To create an authentic Christian community that effectively reaches out to unchurched people in love, acceptance and forgiveness so that they may experience the joy of salvation and a purposeful life of discipleship.

Vision: Mobilizing real people who serve the real God in the real world.

Values:

1. A commitment to outreach
2. The priority of personal worship
3. A culture of recovery
4. The importance of authentic relationships
5. The necessity of discipleship
6. Small groups as the basic building block of the church
7. The trustworthiness of God and his Word
8. The ministry of every believer

CTK Skagit

Established: April 1999
Pastor Dave Browning
Meyers-Briggs: ENTJ

Spiritual Gifts:

- Leadership
- Wisdom
- Teaching

Current Size = 6000 @ all locations

Mission: To create an authentic Christian community that effectively reaches out to unchurched people in love, acceptance and forgiveness so that they may experience the joy of salvation and a purposeful life of discipleship.

Vision: To see a prevailing, multi-location church emerge that will transform the spiritual landscape. This church will convene in hundreds of small groups with worship centers strategically located in every community.

Values: Simplicity. CTK is about keeping the main thing the main thing. We try to keep it simple. Authenticity. CTK is about real people having a real relationship with God. We try to keep it real. Community. CTK is about loving God and people. We try to keep it personal.

Empowerment. CTK is about saying yes to what God wants to do in your life. We try to keep it positive.

Entrepreneurial Spirit. CTK is about reaching as many people as possible as quickly as possible. We try to keep the arrows pointed out.



CTK North County

Established: July 2000

Pastor Kim Ryan
Meyers-Briggs: ENFJ

Spiritual Gifts:

- Prophetic
- Exhortation
- Leadership

Current Size = 1800

Mission: To create an authentic Christian community that effectively reaches out to unchurched people in love, acceptance, and forgiveness so that they too may experience the joy of salvation and a purposeful life of discipleship.

Vision: Transforming real people into real followers of Jesus Christ.

Values:

1. A commitment to evangelism. People should be and forgiveness.
2. The ministry of the laity. Their work is the most important work.
3. The culture of recovery. There is hope for the future and forgiveness for the past.
4. The importance of relationships; trust building, transparency, truth telling, healing, reconciliation, and growth.
5. The necessity of discipleship. Learning and training are lifetime experiences.
6. Small groups are the basic building blocks of the church.

Redeemer

Established: February 2007

Pastor Rob Berreth
Meyers-Briggs: INTJ

Spiritual Gifts:

- Teaching
- Leadership

Current Size = 65

Mission: To live and proclaim the full Gospel, for the whole person, for the entire world, for the glory of God

Vision: Redemption

Values:

Guiding Principles:

- Ceaseless prayer
- Holistic worship
- Incarnational truth
- Missional community
- Compassionate living

How do you define your Mission, Vision, and Values?

- 1) Prayer
- 2) Fasting
- 3) Personal Exploration of the Word
- 4) Service
- 5) Living with the pain of failure
- 6) Discovering and defining your personal calling and style
- 7) Humbly educating yourself on other people's mission, vision and values
- 8) Through a cultural synthesis of the planting demographic

Rob Berreth – current planter in our network

Christ was a lover of people, Paul was a lover of people, they were not just, or perhaps primarily missional, they were relational, dare I say incarnational. We are “leading” a mission so people can be in relationship with God and therefore can't forget to nurture the relationships around us as we lead – with our Lord, with our wife, with our kids, with our core, etc.

I think I forgot this the first few months of the core building phase. Everyone I met became a strategic opportunity that I felt would accomplish the building of a “church”, instead of brothers and sisters in Christ who I am called to love and to lead to the cross. I began to see each interaction as an assessment of their gifts and what they had to offer to the “mission” instead of isolated people, just like myself, who need fellowship with God and each other.

THE INHERENT RISKS OF POOR MISSION UNDERSTANDING AND EXECUTION:

- 1) High level of frustration by those trying to follow
- 2) Produces a distorted view of God
- 3) Isolates leadership and creates spiritual contests
- 4) Forces the planter into perpetual roles of weakness

RECOMMENDED READING

Above All Earthly Pow'rs, David Wells
Announcing the Reign of God, Mortimer Arias
Back to Jerusalem, Brother Yun, Peter Xu Yongze, Enoch Wang with Paul Hattaway
Breaking the Missional Code, Ed Stetzer
Christ-Centered Preaching, Brian Chapell
Communion with God, John Owen
Each for the Other, Brian Chapell
God is the Gospel, John Piper
Losing Our Virtue, David Wells
Missional Church, Darell Guder
Mortification of Sin, John Owen
Planting Missional Churches, Ed Stetzer
Preachers and Preaching, Martin Lloyd-Jones
Preaching Christ from the Old Testament, Sidney Greidanus
Preaching Christ in All of Scripture, Edmond Clowney
Redemption Accomplished and Applied, John Murray
The Apostolic Preaching of the Cross, Leon Morris
The Atonement, Leon Morris
The Basics of Christian Leadership, John Stott
The Church Between Gospel & Culture, Ed. George R. Hunsberger and Craig Van Gelder
The Cross and Christian Ministry, D.A. Carson
The Cross of Christ, John Stott
The Death of Death in the Death of Christ, John Owen
The Glory of Christ, John Owen
The Glory of the Cross (worst book cover ever...good book), Samuel Zwemmer
The Gospel in a Pluralistic Society, Leslie Newbigin
The Reformed Pastor, Richard Baxter
The Supremacy of God in Preaching, John Piper
The Bible

- Memorize 2 Timothy
- Know Isaiah and 1 Corinthians really well





PREFACE

To plant and grow a healthy missional church requires a biblically based leadership structure over the course of a few years. The primary elements of this ecclesiological structure include an understanding of the active leadership role of Jesus in the local church, qualified and competent male elders, male and female deacons, and devoted church members.

PART 1 — JESUS IS THE SENIOR PASTOR OF THE CHURCH

The key to ecclesiology is theology proper. Simply, if the person and ongoing work of Jesus is not exceptionally clear and practically integrated in the church then eventually the church will become very sick.

- Jesus Christ is the apostle who plants a church (Hebrews 3:1)
- Jesus is the senior pastor who leads the church (1 Peter 5:4)
- Jesus is the head of the church (Colossians 1:4; 2:10, 19)
- Jesus grows and builds a church (Matthew 16:18)
- Jesus shuts a church down for becoming faithless and/or fruitless (Revelation 2:5)

PART 2 — ELDERS/PASTORS ARE THE SENIOR LEADERS UNDER JESUS

- Elders are the senior male leaders of the church who are also synonymously called “pastors,” “bishops,” and “overseers” throughout the New Testament (Acts 20:28; Ephesians 4:11; 1 Peter 5:2).
- Elders are men chosen for their ministry according to clear biblical requirements (1 Timothy 2:11–3:7; Titus 1:5–9).
- The lead pastor who founds the church must function as the solo elder until a plurality of elders can be established.
- Until a team of elders can be established the lead pastor should have an advisory counsel of external seasoned pastors who are available to give him counsel when needed and support if a church discipline issue should arise.
- When installed, elders must lead the church and never represent factions, agendas, or disgruntled or pushy people within the church.

PART 3 — DEACONS ARE THE SECONDARY LEADERS UNDER THE ELDERS/PASTORS

Although Acts 6:1–7 does not explicitly mention deacons, we can extract the biblical principle that when the senior spiritual leadership is overburdened to the degree that they are unable to simultaneously get time for prayer, Bible study, and care of needy people, they are free to appoint pastoral assistants to help alleviate some of their burden. These pastoral assistants are deacons. Acts 29 allows each local church plant to determine if they will have female deacons, but most Acts 29 churches do in fact have female deacons in addition to male deacons. Unlike elder duties, the duties of deacons are not stated in Scripture because a deacon is simply a servant that serves however they are needed. However, their qualifications and rewards are spoken of in Scripture (1 Timothy 3:8–13):

- Worthy of respect — without any character defect, holy
- Sincere — heartfelt, earnest, honest, authentic
- Not indulging in much wine — without addictions, self-controlled
- Not pursuing dishonest gain — not greedy, financially content and upright
- Keeping hold of the deep truths of the faith with a clear conscience — sound biblical theology held with deep conviction
- Tested — proven worthy over time

Additional Requirements for Female Deacons

- Worthy of respect — honored by both men and women as exemplary Christians
- Not malicious talkers — not prone to sins of the tongue such as gossip, slander, lying, etc.
- Temperate — not prone to emotionalism
- Trustworthy in everything — faithful in all life roles (e.g., wife, mother, daughter, sister)

Additional Requirements for Male Deacons

- Husband of one wife — a one-woman man, sexually pure
- Manages his children and household well — godly husband and father who leads, manages, and provides for his family

Rewards for Faithful Deacons

- Excellent standing — honored and respected by God's people in the church
- Great assurance in their faith — a deep confidence in the power of the Gospel and the security of their relationship with God

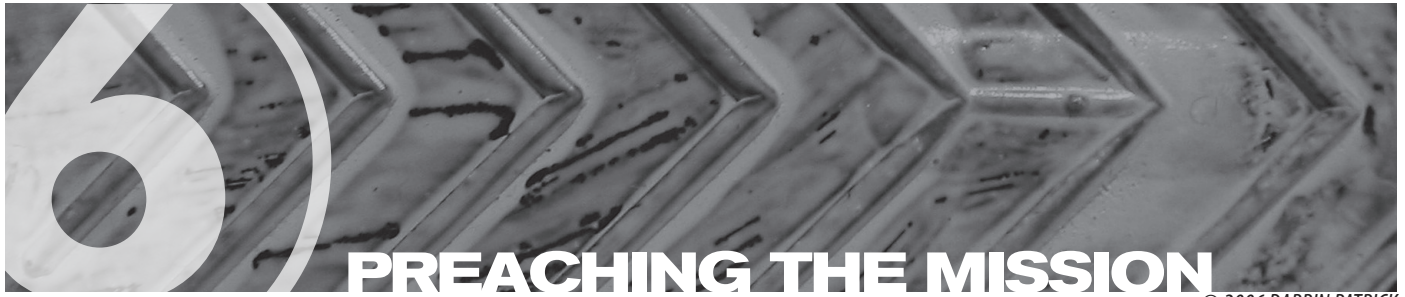
PART 4 — CHURCH MEMBERS SERVE AND LEAD UNDER THE ELDERS AND DEACONS

Church members are Christians who are devoted to their church and to ensuring its health and growth by giving their time, talent, and treasure to the mission of their church. The Bible speaks of this community with multiple metaphors:

- Christians are to work together like a family (1 Timothy 3:15; 5:1–2)
- Christians are to work together like the parts of a body (Romans 12:4–5; 1 Corinthians 12:16–17)

The early church had a notion of membership that included:

- a numerical record (Acts 2:37–47)
- records of widows (1 Timothy 5:3–16)
- elections (Acts 6:1–6)
- discipline (Matthew 18:15–20; 1 Corinthians 5; Galatians 6:1)
- accountability (Hebrews 13:17)
- an awareness of who was a church member (Romans 16:1–16)



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PREACHING CONVICTIONS

Conviction 1: Preaching is central in corporate worship and congregational life

Behold the days are coming," declares the Lord GOD,"when I will send a famine on the land—not a famine of bread nor a thirst for water, but of hearing the words of God"
Amos 8:11

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke and exhort, with compete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachings to suit their own passions, and will turn away from listening to the truth and wander off into myths. 2 Timothy 4:1-4

Conviction 2: Preachers must be under the Spirit's control in their lives and in their preaching.

Our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. 1 Thessalonians 1:5

Do not get drunk with wine, for that is debauchery, but be filled with the Spirit. Ephesians 5:18

"What is meant by this 'unction' or 'anointing' of the Spirit? ... It is the Holy Spirit falling upon the preaching in a special manner. It is an access of power. It is God giving power, and enabling, through the Spirit to the preacher in order that he may do this work in a manner that lifts it beyond the efforts and endeavors of a man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works. This is seen very plainly in the Scriptures." Martyn Lloyd Jones, *Preaching and Preachers* p. 305

Conviction 3: Good preaching is a result of God's gifting and hard work

To each is given the manifestation of the Spirit for the common good. 1 Corinthians 12:7

To one he gave five talents, to another two, to another one, to each according to his ability. Matthew 25:15

Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me. Colossians 1:28-29



PREPARATION

Meditation – Soaking my mind and heart in the text

How can I worship the Father through the text?
Where is Jesus in the text?
What is the Spirit saying to me in the text?
What do I need to repent of in order to experience God through the text?

Exegesis – Discerning the meaning of the text

What does the text say?
How did the original audience here this text?
What does this mean for me?
What does this mean for the church?

Application – Bringing the text to real life

What connection is there between original audience and my audience?
What sin keeps us from doing the text?
What principles can I extract from the text that will speak to my audience?
How is Jesus the hero?

Editing – Streamlining content for effective communication

How can I apply the principle “less is more”?
How can I be faithful to the text and preach it to the level of the congregation?

DELIVERY

Preaching the Text

How can I lift off the meaning of the text?
How can I avoid reading into the text?

Biblical Exposition

Expository preaching attempts to present and apply the truths of a specific biblical passage. Haddon Robinson

An expository sermon expound Scripture by deriving from a specific text main points and sub points that disclose the thought of the author, cover the scope of the passage, and are applied to the lives of the listeners. Bryan Chapell, Christ-Centered Preaching, pg. 129

The tendency of some men who have a systematic theology, which they hold very rigidly, is to impose this wrongly upon particular texts and so do violence to those texts. In other word they do not actually derive that particular doctrine from the text with which they are dealing at that point. The doctrine may be true but it does not arise from that particular text; and we must always be textual. Martyn Lloyd-Jones, Preachers and Preaching, pg. 66-67

Narrative Exposition

The Bible is not a science book that we simply dissect and then explain. It is essentially stories within a greater Story. Good preaching unveils the greater Story within the smaller stories.

DELIVERY

Preaching the Gospel

What does it mean to preach the gospel in every text?

What is the difference between Christ-Centered and Gospel-Centered preaching?

Gospel-Centered Preaching means preaching the person and work of Christ as both the motive and means to true Christian living and relating all aspects of Christian life to Christ and the gospel. (Global Church Advancement Session 3 p. 5)

1 Corinthians 15:3-6

“The truth of the Gospel is the principle article of all Christian doctrine....Most necessary is it that we know this article well, teach it to others, and beat it into their heads continually.” Martin Luther

Most people’s problems are a failure to orient their lives to the gospel. Most people struggle because they have failed to believe the gospel through and through. Richard Lovelace

Using the Gospel

How can I encourage life-change through my preaching?

What is the connection between the gospel and renewal?

How can preaching the gospel deal with the sin beneath the sin?

Using the gospel to encourage true repentance

It is important to consider how the gospel affects and transforms the act of repentance. In “religion” the purpose of repentance is basically to keep God happy so he will continue to bless you and answer your prayers. This means that “religious repentance” is: a) selfish, b) self-righteous, c) and bitter all the way to the bottom. But in the gospel the purpose of repentance is to repeatedly tap into the joy of our union with Christ in order to weaken our need to do anything contrary to God’s heart. Tim Keller

But grow in grace and knowledge of our Lord and Savior Jesus Christ. 2 Peter 3:18

Using the gospel to explain Three ways to Live not Two

Unless you distinguish the gospel from both religion and irreligion—from both traditional moralism and liberal relativism—then newcomers in your services will automatically think you are simply calling them to be good and nice people. They will be bored. -Tim Keller

Now all the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.” So he told them these parables....Luke 15:1-3

GUARDING GOSPEL-CENTEREDNESS IN PREACHING

Tri-Perspectival approach (Sources: John Frame, Tim Keller)

1. Expounding Christ. (Christ as prophet revealing truth)

To expound and teach the text so people understand Christ. You haven't expounded the text unless you have integrated its particular message with the climax of God's revelation in Jesus Christ. The aim is to explain the text in its overall Biblical context, which is always to ask:

"What does this tell me about the person/work/teaching of Jesus?"

2. Applying Christ. (Christ as King commands obedience)

To apply and counsel with the text so people put on Christ. The aim is to relate the text to the hearers' practical life issues and problems, which is always to ask:

"How am I failing to rejoice in and live as if this were true about who Jesus is and what He did?"

3. Adoring Christ. (Christ as priest, evoking worship)

To adore and worship with the text so that people rejoice in Christ. The aim is to experience Christ through the text as you present it, so the hearers have a sense of God on their hearts. This is to ask:

"How can I adore and rejoice in Christ from what I learned?"

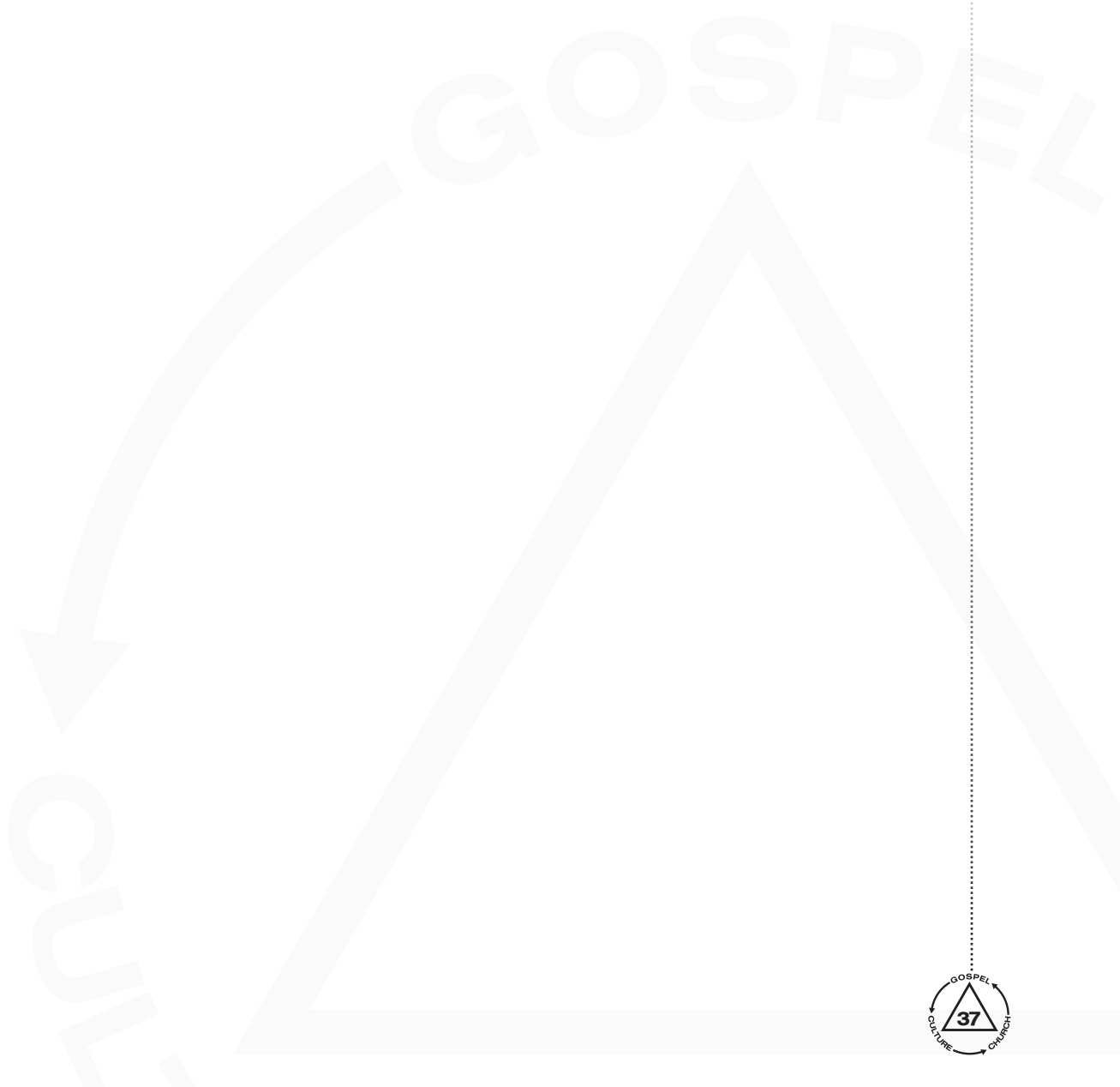
RESOURCES

Light and Heat: The Puritan View of the Pulpit, Bruce Bickel
Christ-Centered Preaching, Bryan Chapell
The Sermon as Symphony, Mike Graves
Preachers and Preaching, Martyn Lloyd-Jones
Apologetic Preaching, Craig Loscalzo
The Homiletical Plot, Eugene Lowry
The Art of Prophesying, William Perkins
The Supremacy of God in Preaching, John Piper
Biblical Preaching, Haddon Robinson
Feed My Sheep, Soli Deo Gloria
Refining Your Style: Learning from Respected Communicators by Dave Stone
Preaching Between Two Worlds, John Stott

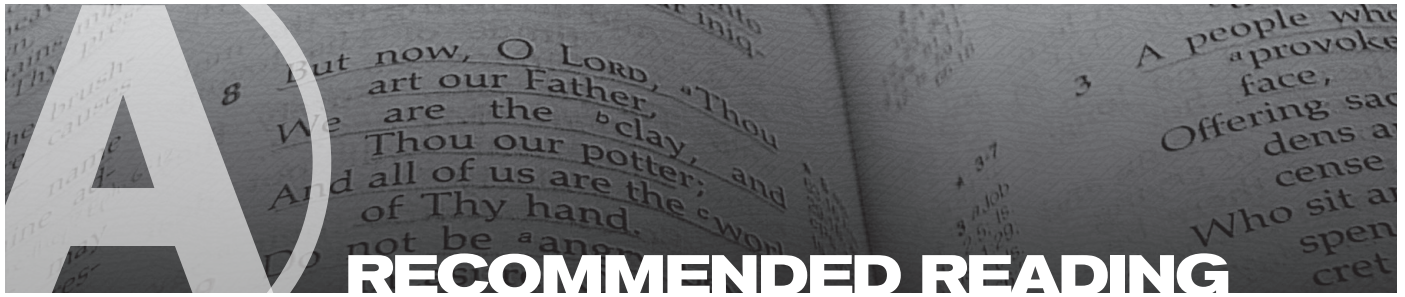
REVERSE ENGINEERING YOUR LIFE

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The "Reverse Engineering Your Life" content is no longer available for download or electronic distribution. Mars Hill Church/Acts 29 Network will no longer be publishing this material. The intention is to publish this material in a book at a future date.







Disclaimer: The following books comprise a brief list of resources that we have found helpful for our church planters. In endorsing each of these books we are not saying that we agree on every point, but rather find the book as a whole helpful. Some of the authors that our planters gravitate toward include members of our Acts 29 board such as Mark Driscoll and Ed Stetzer, along with current writers such as Ravi Zacharias, Tim Keller, John Piper, DA Carson, Wayne Grudem, Bruce Ware, Leon Morris, Alister McGrath, and John Frame. A previous generation of writers we like includes Francis Schaeffer, JI Packer, and John Stott. We also like a lot of dead guys, including the Puritans.

1. "SHORT LIST" FOR MISSIONAL CHURCH PLANTERS

Books on Mission/Gospel

Lesslie Newbign: The Gospel in a Pluralist Society and/or The Open Secret
Darrell Guder: Missional Church: A Vision for the Sending of the Church
George Hunsburger: The Church Between Gospel and Culture
Mark Driscoll: The Radical Reformation
Ed Stetzer: Breaking the Missional Code

Church Planting

Ed Stetzer: Planting New Churches in a Postmodern Age
Aubrey Malphurs: Planting Growing Churches for the 21st Century
Ralph Moore: Starting a New Church
Ed Stetzer: Planting Missional Churches
Ralph Moore: Starting a New Church

Theology

Wayne Grudem: Systematic Theology
Lewis & Demarest: Integrative Theology

Church Government

Alexander Strauch: Biblical Eldership
Gene Getz: Elders and Leaders
Mark Dever: Nine Marks of a Healthy Church
Mark Driscoll: Confessions of a Reformation Rev

Preaching

Bruce Bickel: Light and Heat: The Puritan View of the Pulpit
Bryan Chapell: Christ Centered Preaching



2. EXPANDED READING LIST

Apologetics

Apologetics to the Glory of God, John Frame
Jesus Under Fire, J.P. Moreland, Editor
Scaling The Secular City, J.P. Moreland
Classical Apologetics, Sproul, Gerstner, Lindsley
The Defense of the Faith, Cornelius Van Til
Mere Christianity, C.S. Lewis
Christianity on Trial, Vincent Carrol

Canon

The Canon, F.F. Bruce

Church History

Church History in Plain Language, Bruce Shelley

Church in Postmodernity

Above all Earthly Powr's, David Wells
The Gagging of God, DA Carson

Church Planting Resources

44 Questions for Church Planters, Lyle E. Schaller
Church Planting for a Greater Harvest: A Comprehensive Guide, C. Peter Wagner and Francis A. Sullivan
Cities: Missions' New Frontier, Roger S. Greenway and Timothy M. Monsma
Creating Communities of the Kingdom: New Testament Models of Church Planting, David W. Shenk and Ervin R. Stutzman
God's Missionary People: Rethinking the Purpose of the Local Church, Charles Van Engen
Missionary Methods: St. Paul's or Ours?, Roland Allen
Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches, Christian A. Schwarz
Planting Growing Churches for the 21st Century, Aubrey Malphurs and Joe Aldrich
Church Planting, Tom Jones
Planting Missional Churches, Ed Stetzer
Planting New Churches in a Postmodern Age, Ed Stetzer
Starting a New Church, Ralph Moore

Christian Life

Orthodoxy, G.K. Chesterton
The Cost of Discipleship, Dietrich Bonhoeffer
Desiring God, John Piper
The Pleasures of God, John Piper
A Long Obedience In The Same Direction, Eugene Peterson

The Cross

The Cross of Christ, John Stott
The Cross and Salvation, Bruce Demarest



The Atonement, Leon Morris
The Glory of the Atonement, Hill, James, and Nicole

Cults

Kingdom of the Cults, Walter Martin
The Challenge of the cults and the new religions, Ron Rhodes
Dictionary of Cults Sects Religions and the Occult, George Mather

Emerging Church

Perimeters of Light, Ed Stetzer
Becoming Conversant with the Emerging Church, DA Carson

Feminism

Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism, John Piper and Wayne Grudem
Evangelical Feminism and Biblical Truth, Wayne Grudem

Hermeneutics

Getting the Message, Daniel Doriani
Is There Meaning In the Text, Kevin Vanhoozer

Historical Theology

Christian Theology: An Introduction, Alister E. McGrath
The Case for Faith, Lee Strobel
The Case for Christ, Lee Strobel

Marriage & Family

Shepherding A Child's Heart, Ted Tripp *
Intimate Issues, Linda Dillow (Women)
A Celebration of Sex: A Guide to Enjoying God's Gift of Sexual Intimacy, Douglas Rosenau

Missiology

The Gospel in a Pluralist Society, Leslie Newbigin
The Church Between Gospel and Culture, George Hunsberger
The Christian Mission and Modern Culture, 6 Authors
The Missional Church, Darrell Guder
Let the Nations Be Glad, John Piper
Planting Growing Churches, Aubrey Malphurs
God is the Gospel, John Piper
Cities of God: The Real Story of How Christianity Became an Urban Movement and Conquered Rome, Rodney Stark
Transforming Mission: Paradigm Shifts in Theology of Mission, David Bosch

Pastoral Care

The Reformed Pastor, Richard Baxter
The Contemplative Pastor, Eugene Peterson
Five Smooth Stones For Pastoral Work, Eugene Peterson

Working The Angles, Eugene Peterson
Pastoral Ministry, John MacArthur
Pastoral Counseling, John MacArthur
Elders and Leaders, Gene Getz
The Unity Factor, Larry Osborne
Spurgeon's Lectures to My Students, Charles Spurgeon
Brothers, We Are Not Professionals, John Piper

Preaching

Preaching the Whole Bible as Christian Scripture, Graeme Goldsworthy

Spiritual Disciplines

Spiritual Disciplines for the Christian Life, Don Whitney

Western Culture

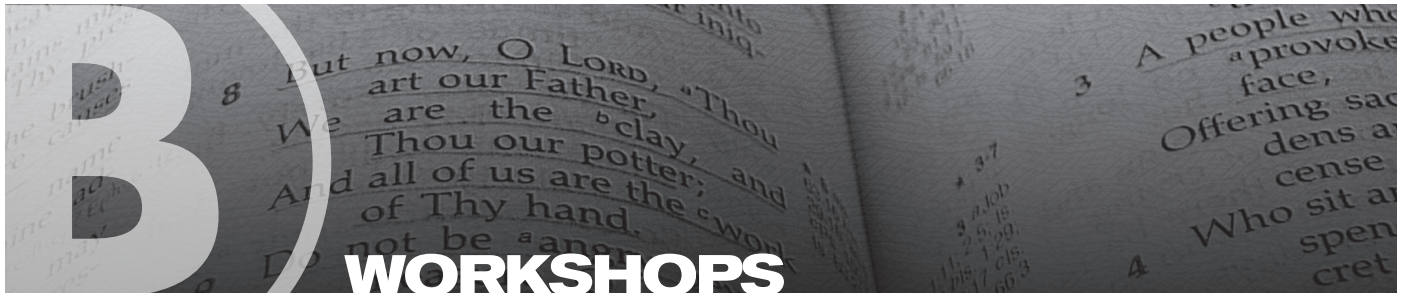
Bowling Alone : The Collapse and Revival of American Community, Robert Putnam
The Fourth Turning, William Strauss and Neil Howe
The Cultural Creatives : How 50 Million People Are Changing the World, Sherry Ruth
Anderson and Paul H. Ray
Soul Searching, Christian Smith and Melinda Lundquist Denton

World Religions

Jesus Among other Gods, Ravi Zacharias
Christianity at the Religious Roundtable, Tenent

Worship

Unceasing Worship, Harold Best
Worship in Spirit and Truth, John Frame
Worship by the Book, DA Carson



WORKSHOPS

