

**LAY LEADERSHIP DEVELOPMENT IN THE CONTEXT OF CHURCH
PLANTING
IN CALIFORNIA SOUTHERN BAPTIST CHURCHES**

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ABSTRACT

LAY LEADERSHIP DEVELOPMENT IN THE CONTEXT OF CHURCH PLANTING IN CALIFORNIA SOUTHERN BAPTIST CHURCHES

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The California Southern Baptist Convention equips church planters to reduce the unbelieving population. The flagship training process is *Basic Training for Church Planters*. This project focuses on measuring the leadership development successes of *Basic Training* graduates. The hypothesis of this dissertation is less than 25 percent of *Basic Training* graduates have trained lay leaders to become disciplemakers.

This project includes presentation of previous literature on leadership development in church planting situations. Two types of churches are identified with several categories in each type. Examples of leadership development processes are cited for each category. A detailed explanation of *Basic Training for Church Planters* is presented.

Beyond surveying leadership development processes this project evaluates the fruit being produced by *Basic Training* graduates, namely lay leaders developed in new churches. Are the lay leaders in church plants winning, equipping, and commissioning disciples of Jesus? The procedure used to obtain evaluative data from lay leaders trained by *Basic Training* graduates is presented. Data gained during this project demonstrates that 20 percent of *Basic Training* graduates have produced one or more disciplemakers in church planting contexts. Conclusions and recommendations are presented in the final

chapter that are designed to magnify the application processes of *Basic Training* and thereby to increase the quality and quantity of disciplemakers nurtured in new California Southern Baptist Churches.

CONTENTS

LIST OF TABLES	x
PREFACE	xi
CHAPTER 1 – INTRODUCTION	1
Problem Statement	3
Hypothesis	4
CHAPTER 2 – PREVIOUS RESEARCH AND LITERATURE REVIEW	6
Biblical Mandate	7
Theory and Method of Developing Leaders in a Church Plant	10
Types and Classifications of Churches	11
Leadership Development in Type 1 Churches	13
Leadership Development in Type 2 Churches	28
Other Leadership Development Resources	36
The Program to be Evaluated	38
Objectives of this Research	42
CHAPTER 3 – RESEARCH PROCEDURE	44
Letters to <i>Basic Training</i> Graduates	44
Responses from <i>Basic Training</i> Graduates	45
Examining Third Generation Leaders	47
Procedural Results	49
Disciplemakers Identified	53

CHAPTER 4 – ANALYSIS	54
Area One – Basic Training’s Twelve Dynamics	54
Area Two – Church Planter’s Training Process	63
Area Three – Reproduction	64
Area Four – Spiritual Gifts	72
Area Five – Training Resources	74
Area Six – Previous Discipleship Experience	77
Area Seven – Further Training Requested	79
CHAPTER 5 – CONCLUSIONS AND RECOMMENDATIONS	83
Research Conclusions	84
Recommendations and Further Research	96
Inspiring a Joseph Metamorphosis	105
APPENDIX 1 – LETTER TO BASIC TRAINING GRADUATES	118
APPENDIX 2 – EVALUATIVE INSTRUMENT	119
SELECTED BIBLIOGRAPHY	122

TABLES

Table	Page
3.1. Summary of Responses	52
4.1. Did Church Planter Teach Each Dynamic?	56
4.2. Rate Value of Church Planting Dynamics	59
4.3. Participation in Leadership Development	63
4.4. Have You Discipled Another?	65
4.5. Seven Areas of Leadership Development	66
4.6. Summary of Disciplemaking Data	71
4.7. Leaders List Their Spiritual Gifts	73
4.8. Helpful Resources Cited By Leaders	75
4.9. Previous Discipleship Experience	78
4.10. Topics Important to Lay Leaders	80

PREFACE

Jesus urged reproduction. It is implied in the Great Commission. It is emphatic through His servant the Apostle Paul. Entrust the Gospel to faithful men who will be able to teach others also, and equip the saints for the work of service are maxims for making disciples. However, Jesus does not specify a form or location for implementation. It seems that when two or more gather for the purposes of learning, living, and teaching the gospel, the Great Commission is being carried out. Wherever people gather to do the Great Commission church happens. Jesus wants church to happen everywhere people live.

Basic Training for Church Planters contains fifteen lessons pertaining to starting a traditional American church. The processes are principle-based, and thus transcend models and forms of church. At *Basic Training* students learn to apply the principles into practical processes. Because the heart of church planting beats for winning the lost and equipping them for service in the body of Christ, a church planting training process should result in people making disciples of Jesus Christ. This project, therefore, seeks to evaluate the fruit of the *Basic Training* by measuring the lay leaders developed in the new churches planted by *Basic Training* graduates.

The particular focus in this dissertation is the disciplemaking successes of the lay leaders developed by the *Basic Training* graduates. Did believers in the church plant lead others to salvation, service, and spiritual growth? If many did, then how and what did the church planter teach them to inspire and educate disciplemaking activities? If not, then

what can be done to increase the church planters effectiveness at discipling? The author believes that when non-clergy are making disciples in fulfillment of Jesus' Great Commission in local churches, we will see growth, maturity, and reproduction in California Southern Baptist Churches. In Conclusions and Recommendations I offer several suggestions for improvement that should enhance the effectiveness of *Basic Training for Church Planters* and the entire Church Planting Process of the North American Mission Board.

To the saints in the churches I pastored and planted,
and to those I am in labor with now,
and to those that will be planted.

CHAPTER 1

INTRODUCTION

In January 2001, Advancing God's Kingdom launched to evangelize the business community in America. With a growing number of seminar companies interested in offering worship services at their events, fertile ground appeared to win thousands of souls for Christ's Kingdom. Developing hundreds of spiritual leaders and pastors to plant simple churches in strategic cities around the country seemed to be in reach. Some churches may choose to grow in size and complexity with buildings, programs, and full-time staff. Others may determine to multiply instead of add more and more people to the one church. My vision, as it was since October 2000, was to personally plant one hundred churches in my lifetime. This venture prompted my study of church planting, with particular focus on how others went about equipping leaders.

Advancing God's Kingdom expanded powerfully through the first few months of 2001. The Lord opened doors for me in the business community with seminar speakers, network marketing companies, and real estate investors. I conducted over twenty worship services in several cities by August 2001. With over 450 responding to altar calls, my energy focused on discipling new believers and strategizing about church planting. Opportunities were expanding exponentially until two jetliners terrorized and toppled the World Trade Center on September 11, 2001. The Lord used this disaster to redirect me.

With airports shut down, the business community crawled, especially the seminar industry. I had to find other income sources to feed my family. With youthful thinking, I imagined that I alone conducted this sort of disciple-making church-planting ministry in a non-church environment. Jesus expanded my vision. I knew professional sports teams

had chaplains. As I searched, I learned of outreach ministries to racecar drivers in NASCAR, to cowboys at rodeos, and to many other specific environments. They sought to provide a service for those who attended the event and to the performers. My vision for Advancing God's Kingdom included providing a worship service, offering opportunity to receive Christ, and providing leadership to establish reproducing churches.

With the opportunity stream dammed up, I thirsted for other fishing pools. Established mission agencies had opportunities. I interviewed several important leaders from denominations doing fantastic ministry, like the Northern California Evangelistic Association, which is building a church planting movement for the Christian Church. I talked to dynamic leaders making huge strides for the Missionary Church. Several house church movements interested me. However, I did not find the place God designed for me until meeting with the California Southern Baptist Convention (CSBC).

The Lord opened a door to minister in the Kern County Association of CSBC. The Director of Missions, Dr. Randy Bennett, extended a firm handshake and a warm heart to me. And during our first conversation about ministry opportunities, a precious saint interrupted our conversation with an urgent reminder for Randy. "We need a preacher for this Sunday at Cuyama Valley Baptist Church," Connie Robbins said. Then she turned to me and asked, "What do you do?" One thing led to another, and in March 2002, I began serving the church as interim pastor. Twelve months later, God had raised up a man who received training to serve as pastor. In March 2003, the church elected its new pastor, Captain Jim Sechler of the Santa Barbara County Fire Department.

Early in my administration at Cuyama Valley Baptist Church I met Dr. Rodney Harrison, Church Planting Strategist with CSBC. Rodney and I became friends

immediately as like-minded church planters. In November 2002, Rodney invited me to attend a week-long seminar called *Basic Training for Church Planters*. Dr. Harrison and Dr. Randy Bennett were leading the event in the Pacific Association, adjacent to the Kern County Association. The seminar gave me tremendous insights. I loved the process, and learned many distinctions about church planting.

By October 2002, Dr. Harrison developed a position for me to serve the Pacific Association as its Church Planting Consultant. I gladly accepted the role, receiving it as the Lord's gift for me to do what I love – planting reproducing churches. Beyond personally planting churches, the position involved recruiting church planters whom I could mentor in planting churches. The Lord presented opportunity for me to participate in the church planting movement through the Southern Baptist Convention.

Problem Statement

As a Church Planting Consultant for CSBC and a National Certifying Presenter of the Mentor and Basic Training seminars for the North American Mission Board, I discovered that the Southern Baptist Convention continually enhances their processes for developing lay¹ leadership in newly planted churches. I joined that effort to improve the quality and quantity of church plants in California by mentoring church planters in skills that motivate lay leaders to excel. Mobilizing church members to do the work of the ministry is my commission from Jesus as an evangelist.

This research project identifies and evaluates the way in which the California Southern Baptist Convention trains its church planters to develop primary lay local

¹ The term “lay” is used here because it is famous for distinguishing between “clergy” and “laity.” I personally do not buy into this concept and regard it as a false distinction. From here out I will not use “lay” often. I simply refer to them as leaders.

church leadership in church plants in California. After attending the *Basic Training (BT)* seminars a few times, I wanted to measure how well the graduates of *Basic Training* implemented the principles taught in the seminar. Developing leaders in Christ's church became instilled in me by mentors in my college days. I wanted to objectively evaluate how well the Basic Training graduates have trained lay leaders in their church plants.

This project attempts to evaluate the effectiveness of CSBC's church planter training by measuring the lay leaders developed in the churches planted. An evaluative survey instrument completed by fifty lay leaders, in two to seven year-old churches planted by men who completed *Basic Training for Church Planters*, should yield powerful insights into how well the church planters have been trained. When lay leaders respond to the diagnostic questions in the Evaluative Instrument, their answers should reveal what they were taught, how well they learned it, and how many others they have disciplined toward Christlikeness. In short, this instrument measures lay leaders developed by CSBC-trained church planters to determine how well the lay leaders are making disciples for Jesus Christ.

Hypothesis

My hypothesis is that less than 25 percent of *Basic Training* graduates have trained lay leaders in their church plants who have equipped another person through a basic discipleship process. A basic discipleship process involves four parts: 1. Leading a person to salvation, 2. Teaching that new believer to communicate the gospel to another, 3. Instructing that believer about spiritual gifts, and 4. Assisting that believer to become involved with a ministry in the church plant that is appropriate to his giftedness and personality. The ratio of 25 percent estimates that twenty-five of one hundred *BT*

graduates will have reproduced at least one disciplemaker. A person qualifies as a disciplemaker after he or she has led one or more persons through each of the four processes above. The principles underlying this discipleship process are laid out in Unit Ten – Leadership Development in the *Basic Training for Church Planters* manual.

The results of this research should assist church planter trainers to refine the leadership development section of *Basic Training for Church Planters*. This research may also identify additional resources that help CSBC church planters become more effective and prolific in developing lay leaders in church planting situations. The researcher aspires to gain new insights and strategies about making disciplemakers for advancing God’s Kingdom within and beyond the Southern Baptist Convention. This researcher believes planting reproducing churches accomplishes his part in fulfilling God’s Great Commission. Reproducing churches depend primarily on pastors reproducing other leaders. The Apostle Paul exhorted his protégé “entrust [these truths] to faithful men, who will be able to teach others also” (2 Tim 2:2 NASB). This project intends to measure how well the CSBC carries out this charge.

CHAPTER 2

PREVIOUS RESEARCH AND LITERATURE REVIEW

Many books, articles, and other resources have been written on church planting. Many others have been written about leadership development. Few have addressed leadership development in a church planting context. This section provides a survey of the literature, prefaced by the primary motivation for this endeavor, the mandate of God revealed in the Bible.

My evaluation of the research surfaced two classifications or types of churches. Within each type, numerous expressions of church emerge. This both excited and expanded my view of what God is doing in North America today, particularly in Southern California. The final part of this chapter is a description of the *Basic Training for Church Planters* seminar.

In regards to disciplemaking and church planting, consider the significant distractions to attracting today's generations to Christ. For example, how do we reach those caught up in suburban spirituality, the thirty-something group with "the SUV in the driveway, the golden retriever with a red bandana romping with two children in the front yard?"² Families like this may travel for vacations, have honor roll students in school, and chase from one sporting field to another throughout the week. Do they have time for church? Another group to reach includes the poor who live in desperate sections of the inner city. Another question is, How do we reach the elite business executives living in

² David Goetz, "Suburban Spirituality," *Christianity Today* 47, no. 7 (2003).

the foothills along the green coastline of California? Several innovators have undertaken the task of answering these questions. Lee Strobel offers significant insights in his book, *Inside the Mind of Unchurched Harry & Mary*. His work is helpful for Christians to stay current or get reacquainted with how an unbeliever thinks. Also, one is wise to employ the common knowledge eloquently explained by Dale Carnegie in his book *How to Win Friends and Influence People*. Giving people what they want and need is ultimately accomplished by leading a person to salvation in Christ. Still the bigger question is How do we train up reproducing leaders from within the harvest? Not just conversion. The church needs disciplemakers. This research offers insights and motivation on the subjects of church planting and leadership development. As we cover this literature, let this thought ferment in your mind: What is the goal of our effort?

Biblical Mandate

The Bible, however, is the first source. The topic of leadership development in a church-planting situation is a central application of Jesus' Great Commission and Great Commandments. Jesus is not satisfied if only a few of His people obey His command to make disciples. He wants every believer participating in this process of making disciples who make more disciplemakers. By His power and might, we must produce reproducing believers who gather others to produce reproducing churches.

The Bible has directed my thinking on church planting more than anything else. The ministry of the Apostle Paul recorded in the book of Acts, along with his directives in the epistles to Timothy and Titus moves me to action. The apostle's labor and literature demonstrate that he worked tirelessly to win lost souls out of Satan's kingdom and bring them into God's Kingdom (cf. Col 1:13). It was his aim to expend himself in this process

with the knowledge that it was the Father's work in him (cf. 2 Cor 12:15, Col 1:29). The Apostle Paul's letters to Timothy and Titus reveal a mentor's counsel and directives to his protégés. These books, along with Luke's account in Acts, are the primary sources that motivate me to maximize my effectiveness in mentoring others. However, in these instructions and explanations, Paul does not formally detail a process for training up his men; and yet he commanded Titus to do it: "Set in order what remains and appoint elders in all the churches" (Titus 1:5-6 NASB). Although one may argue Paul's lifestyle demonstrated discipling, I believe it was his teaching that determined his behavior. Let me highlight his practice.

In Acts 20, while concluding his second missionary journey and returning to Jerusalem, the apostle desired to encourage the elders of Ephesus, men whom he had trained daily for three years. Paul expected not to see the men again, and wanted to inspire them for the ministry. He arranged his return schedule so that he could spend some time with them. What Paul shared with them on the island of Miletus has impacted me profoundly. "But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God" (Acts 20:24 NASB). He explained that this process of proclaiming the gospel as "preaching the kingdom" (Acts 20:25 NASB). Then he tied up this package with this phrase, "For I did not shrink from declaring to you the whole purpose of God" (Acts 20:27 NASB). Preaching the kingdom, proclaiming the gospel, and declaring the whole purpose of God are used synonymously to describe the apostle's training process. Paul had a system.

I am persuaded every church planting organization should equip its church planters to imitate Paul's example; not only relating information, but a heart-felt relationship as Paul expressed to the Thessalonians. After only six months, Paul said of his relationship with them: "But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us" (1 Thess 2:7-8 NASB). On the other hand, equipping people to do the work of ministry meant more than just knowing and loving them. The Apostle Paul intended to "present every man complete in Christ" (Col 1:29 NASB). This transformation occurred through meditating upon the saving message about Jesus' power, acting on its truths, and persuading others to follow Christ. Paul aimed to win people to Jesus who would gather for fellowship, study, and sharing the Lord's Supper. These elements marked the church (cf. Acts 2:42). Beyond the local church's function, Paul wanted people to understand the whole purpose of God's Kingdom.

The Apostle Paul advanced God's Kingdom through four components: 1. Finding non-Christians with leadership potential,³ 2. Leading non-Christians to embrace Jesus, 3. Equipping new believers in the tenets of the faith and in the persuasive skills to communicate the gospel, and 4. Commissioning ministers to plant new churches. From another perspective, this four-fold process encompasses what Jesus called "making disciples (cf. Matt 28:19-21). Paul was compelled to share with believers what the Lord taught him while Paul was in seminary in Arabia and Damascus those three years (cf. Gal

³ Paul's ministry began with seeking interested and committed leaders. His first stop was a city's river. At the water's edge he found the Jewish people gathered to pray (e.g. Lydia in Acts 16:13-15). Luke tells us that this was his custom (cf. Acts 16:13 and 16:15).

1:17). As demonstrated by Paul's three-year ministry in Ephesus (cf. Acts 19), one and one-half years in Corinth, and two years under Roman house arrest (cf. Acts 28:30), the Apostle Paul was busy at this four-fold process. For many individuals this equipping process should be completed within two years while some may acquire the skills sooner. According to Revelation 7:9, a multitude of souls repent before the Tribulation ends. Our present efforts contribute to this harvest.

Theory and Method of Developing Leaders in a Church Plant

Studying recent theories and methods for planting churches has impacted my thinking in many ways. My original aim was to review the previous literature to discover strategies for raising leaders in a church-planting context. My unknown bias was that I thought of "church" in a particular way. This study has opened me to different types of churches that employ various strategies for developing leaders. Howard Hendricks' comments stimulated me: "Christians have everything they need to be eminently creative."⁴ I determined to break out of my controlled environment to expand my view of how church should be done. "Imitating our God and Savior allows us to reverse the downward trend to conceive new ideas and formulate fresh approaches to life and ministry," Dr. Hendricks declared.⁵ Thinking about church in different ways caused me to recognize how the church building plays a significant role in how a church functions.

⁴ Howard Hendricks, *Color Outside The Lines* (Nashville, TN: Word Publishing, 1998), Preface, xii.

⁵ Ibid., Preface, x.

Types & Classifications of Churches

The types and classifications described below are not scientific or static. There is much overlap and creative sharing that occurs as this upward swing of church planting takes new shape. Christianity is morphing, according to Ron Martoia. Though strategies and applications are fluid, the doctrines of the Bible are rock solid. We live in exciting times. Many heralds, like the Barna Research Group, continue sounding trumpets and banging cymbals to cause the Church to wake up and innovate.⁶ I am convinced God will not allow anything to derail His Church. Change is what He wills for us – in fact promises that He will do in us (cf. Rom 8:28-29). At the same time, “The gates of hell shall not prevail against her” (Mark 16:18 NASB).

This research identified two types of churches based on their intentions related to building church structures. Within each type, general categories are listed to highlight various philosophies of ministry, including how new pastors and church planters are equipped. God is planting a number of different styles of church today that are seeking to fulfill their part in the Great Commission.

Type 1 Churches

Type 1 Churches follow the traditional church establishment model, which intends to: form a group of believers, gather together for edification, strategization, and evangelization with a view to expand the gathering to the size (numerically and financially) that they are able to construct a church building. Often this is an unstated

⁶ See George Barna, *Turnaround Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), George Barna, *Generation Next: What You Need to Know About Today's Youth* (Ventura, CA: Regal Books, 1995), George Barna, *The Second Coming of the Church* (Nashville, TN: Word Pub., 1998), George Barna et al., *Building Ministries of Impact Exploring Challenges Beyond the Pulpit* (Focus on the Family).

strategy that culminates in an established church with a pastor, congregation, and building. Several reasons urge a congregation to have a church building, including having a place to meet throughout the week and on Sunday, establishing a visible presence in the community, and validating the ministry as a “church” not a fly-by-night cult. Whether aimed to form Anglo, ethnic,⁷ or multicultural congregations, these churches are intent on growth: whether by believers transferring from other churches, gathering unchurched believers, and new converts. The goal of these churches is establishing the congregation and building the facility. When asked what and why they are doing this, you may hear: “Because that is just how we have always done it.”⁸

Strategic plans for building this type of church are clearly articulated in several church planting books. One of the best is Charles Chaney’s *Church Planting at the End of the Twentieth Century*. Though the focus group, or target audience, an individual church aims to reach may be unique - from churches designed to minister to believers, to those seeking to reach the future generations - and though the approach to reach these people may vary, the internal and external structures of church are essentially the same. Evangelization and edification lead to construction of buildings to house the congregation. And God has done and continues to do His work through this type of church.

⁷ Joe S. Ratliff and Michael J. Cox, *Church Planting in the African-American Community* (Nashville, TN: Broadman Press, 1993), Oscar I. Romo, *American Mosaic: Church Planting in Ethnic America* (Nashville, TN: Broadman Press, 1993).

⁸ This is a source for further research: Why do churches grow or not grow? Do larger buildings for larger congregations attract believers away from small churches? America is not getting stronger. Could it be America has substituted numerical growth for spiritual growth? Are church leaders subconsciously more intent on building edifices than edifying believers?

Type 2 Churches

Another strategy focuses exclusively on building people, with no aim to build buildings. This is an innovative approach to church planting in our day. This type of church is cut from the fabric known as house churches or simple churches.⁹ One cannot simply lump all “house churches” together either. Many different strategies and approaches are being used, for example Dick Scoggins network of house churches as explained in his Internet book, *Handbook for House Churches*. For most house churches, however, the aim is to build small groups ranging from three to twelve people. They may meet in a house, or in a cubicle at work, at conventions, at the company lunchroom, or anywhere else. Location is not the issue. Their focus is transforming the participants to live out the principles of community. Rather than seeking to grow the size of the church, they expect when groups grow beyond a dozen or so participants, a new church should be birthed. Again, this small group or house church concept may be similar to a Type 1 church plant in its embryonic stage while Type 2 churches intend to remain small and lean for ease of replication.

Leadership Development in Type 1 Churches

Within the classification of Type 1 Church Plants, four categories are identified: Believers Church, Seeker-Sensitive Church, Seeker-Driven Church, and Future Church. Within each category, several strategies for developing leaders are noted. At the outset, recognize that the types and classifications I present here simply provide a grid to see the

⁹ Mike Steele, “Simple Churches in America,” *DAWN Report*, no. 49 (2003). For more information on Simple Church, see *Why Simple Church*, (Dawn Ministries, accessed July 16 2003); available from <http://www.dawnministries.org/regions/nam/simplechurch/>.

magnificent variation of church planting that is going on at the beginning of this second millennium. This typing and classifying is intended to highlight the main activity of the church. While a Believers Church evangelizes, and a Seeker-Driven Church does excellent Bible preaching, each has a unique focus. These classifications demonstrate the breadth of creativity expressed by God's people as they train up leaders to bring in the harvest.

Believers Church

This category of Type 1 churches focuses on Bible teaching. The philosophy of ministry within these churches extols the primacy and efficacy of the Word of God. When a believer applies himself to learn and live the principles of the Bible, God will direct his steps (cf. Prov 3:5-6, Josh 1:8). Just as this is true for individuals, so it is for churches. Therefore, the church should be a place where believers receive teaching of God's Word. When the Word of God flows in their hearts and minds, God will empower and inspire believers to lead others to Christ. And when new believers get saved, they will want to know God's Word and will thus be drawn to attend the Bible teaching church.

An example of this style of church is Grace Community Church pastored by Dr. John MacArthur. Being a member of the church and serving briefly on the pastoral staff, I have enjoyed listening to Dr. MacArthur carefully expound tightly reasoned one-hour sermons every Sunday morning and evening while someone else preached on Wednesday nights. Training leaders in this style of church is predominantly pedagogical. For example, at Grace Community Church when a parishioner desired to be trained up in the ministry, he may be encouraged to enroll in the Logos Bible Institute, or if more

motivated, the Master's Seminary, both of which meet on the church campus. Discipleship mainly occurs through the sermons and in the classroom along with casual personal interaction. As for church planting, God will move a person to become a great expositor and attend some formal training, like seminary. Then, He will lead him to the mission field. Many churches from fundamental independents to large denominational churches employ this strategy.

Following this pedagogical pattern, others constructed a less demanding requirement than seminary for those seeking to start a church. Instead of four years of graduate school in seminary, a prospective church planter takes a number of classes and seminars to gain the needed knowledge of God's Word. Several church planting movements that seek to plant Type 1 churches have created momentum for fulfilling the Great Commission using the following strategies for developing leaders for church planting.

Institutions

Institutions are one strategy for equipping church planters. Charles Ridley, who did his research in connection with Fuller Theological Seminary, created an important resource for the church planting effort called *How to Select Church Planters*. Over the last decade, Ridley's seminal work for assessing church planting candidates became a standard. It impacted many church planting processes, particularly in the area of assessment. Denominations and other mission agencies spend thousands of dollars equipping a person for domestic or international missions. If the missionary goes overseas and bombs, and has to return broken, that is costly. With Ridley's assessment, all involved grasped more fully the potential for success based on past performance.

When a couple scored high in the thirteen character and personality traits, especially the top characteristics including visioning capacity, team building, and spousal support, it could be safely diagnosed that they had the makeup for church planting, according to Ridley's assessment tool. Robert Logan and Steven Ogne created the most popular church planting training system used in North America called *The Church Planter Toolkit*. The tool kit's twelve cassette tapes provide thorough training on a subject that previously received little attention.

Dr. Aubrey Malphurs, a professor at Dallas Theological Seminary, has been teaching strategies about church planting for several years. As one of the school's foremost authorities on church planting, his recent book called *Planting Growing Churches in the 21st Century* presents a thorough process for starting new churches that reproduce. In addition, Malphurs has written extensively on the details related to church planting and strategic planning, his forte. Studying through all his books and materials will involve a student for months.¹⁰ He, along with many others that I have read, focus on the principles, encouraging individual pastors and churches to design their unique expressions of equipping *disciplemakers* and planting new churches. These are two examples of institutions that have taken up challenges related to church planting.

¹⁰ See Aubrey Malphurs, *Ministry Nuts and Bolts: What They Don't Teach Pastors In Seminary* (Grand Rapids, MI: Kregel Publications, 1997), Aubrey Malphurs, *Developing a Dynamic Mission for Your Ministry* (Grand Rapids, MI: Kregel Publications, 1998), Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids, MI: Baker Books, 1999), Aubrey Malphurs, *Developing A Vision for Ministry in the 21st Century*, 2nd ed. (Grand Rapids, MI: Baker Books, 1999), Aubrey Malphurs, *The Dynamics of Church Leadership* (Grand Rapids, MI: Baker Books, 1999), Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Sóul: Jordan Press, 2000).

Churches Planting Churches

Many churches have created their own church planting processes. Earlier I referenced Grace Community Church which established The Master's Seminary (TMS) as a full-blown training process for equipping preachers to fill the pulpits of America. Though not technically a church planting strategy, Grace Church has been providing pastors to churches since 1986. Beyond filling vacant pulpits some TMS graduates have gone into church planting and are helping other Christian organizations and denominations do this important work. NorthWood Church in Texas is another example of a church that is planting new churches. Their website explains:

Through its own Church-Starting Center, NorthWood is actively involved in seeing God's Kingdom spread throughout the United States by helping to start healthy, reproducing churches around the country. Presently, NorthWood has helped sponsor 47 churches nationwide-from Oregon to Florida, Canada to southern Georgia. Nine churches were started in 2001, and ten more will be launched this year. NorthWood Senior Pastor Bob Roberts has developed a field-tested curriculum for church-planting training, and NorthWood has an experienced church planter on staff-Director of Church Starting Andy Williams-who is focused on identifying and assessing, developing and coaching the best and brightest leaders to spark church-planting movements around the U.S.¹¹

Fellowship Bible Church in Little Rock, Arkansas,¹² and Green Acres Baptist Church in Tyler, Texas,¹³ are two more examples of churches planting churches. Each church created its own processes for equipping church planters.

¹¹ NorthWood Church, available from www.northwoodchurch.org/a/in/cplant.php, accessed 15 August 2003.

¹² Fellowship Bible Church, available from www.fbclr.com/Information/missions.shtml, accessed 14 August 2003.

¹³ Green Acres Baptist Church, available from www.gabc.org/missions.htm, accessed 16 August 2003. This Southern Baptist church celebrates with an average Sunday morning attendance of 11,000 under Pastor David Dykes.

Denominational Church Planting

Some independent, autonomous churches have joined to form groups of churches, like the Southern Baptist Convention (SBC) founded in 1845. The SBC impacts the world by equipping church planters through its six seminaries along with many colleges and universities. For example, the Scarborough Institute for Church Planting and Growth at Southwestern Baptist Theological Seminary has an entire process for equipping men to serve as church planters.¹⁴ Although today the SBC equips leaders for all types and kinds of church plants, the historical focus envisions planting Believers Churches. Other groups of churches established processes to give guidance, counsel, and sometimes commands. Of these denominations, many formed church planting strategies. This section highlights a few examples of how denominations equip church planters.

George Thomasson, who serves the North American Mission Board as Manager of Anglo Church Planting Unit, published *The Church Blueprint* in connection with his service as the Florida Southern Baptist Convention's Church Planting Director. Thomasson's resource "consists of five phases of early church development presented in checklists. The objective of *The Church Blueprint* is to ensure healthy new church development that is Christ-centered, people-focused, and Spirit-empowered."¹⁵ *The Church Blueprint* presents a process for maturing believers into disciples on pages nineteen and twenty, along with outlining a leadership development process (pp. 144-

¹⁴ Southwestern Baptist Theological Seminary, available from www.swbts.edu, accessed 14 August 2003.

¹⁵ George Thomasson, *The Church Blueprint: Practical Helps for Building the Body* (Columbus, GA: Brentwood Christian Press, 2002), 29.

184) that explains four-steps to moving a new Christian through basic discipleship to discipling other believers.

Leonard P. Waterman of the Conservative Baptist Home Mission Society published *Manual for Starting New Churches*. Originally, this 1984 dissertation was written for suburban church planting. Waterman served as Eastern New Church Coordinator for the Conservative Baptism Home Mission Board. Between 1973 and 1984, Waterman was involved in the planting of seventy five churches. He taught Church Planting courses at Denver Conservative Baptist Seminary and Columbia Bible College Graduate School. This manual contains a comprehensive overview of the church planting process.

The vision for Evangelical Free Church of America (EFCA) states: “Our vision is to bring pleasure to God by using proactive, servant leadership to mobilize a church planting movement in the United States of America, where every healthy EFCA church will become a reproducing church, and no EFCA church planter will be left alone.”¹⁶ To accomplish this vision, EFCA developed seven support systems: 1. Launching, 2. Recruiting, 3. Assessing, 4. Coaching, 5. Training, 6. Support with strategic partners and 7. Reproduction. On the matter of training church planters, EFCA provides extensive seminar training.¹⁷ A quote from their website offers a compelling vision: “We envision a movement where we reach a ten percent reproduction rate and a three to five year

¹⁶ Evangelical Free Church, available from www.efca.org, accessed 10 July 2003.

¹⁷ The five seminars are 1. Boot Camp 101 for church planting couples, their lay leaders, and their coaches; 2. Reproducing Clinics for potential parent churches that want to plant a new church; 3. Coaching Clinics to train coaches for church planters; 4. Assessment Clinics to train teams of people to assess potential church planters; and 5. Support Building Clinics for planters who must raise part or all of their support.

reproduction life cycle.”¹⁸ The site is excellent with easy to use features that allow an interested candidate to complete much of the initial pre-assessment profiles online.

The Missionary Church has recently surged forward in its church planting efforts. The Church Multiplication Training Center equips church planters for work in Missionary Churches.¹⁹ This organization serves many denominations with its thorough training process including assessment, Church Planter Boot Camp, followed by two years of mentoring with a seasoned planter. Another strong effort is found in the Baptist General Conference (BGC), which provides a complete church planting process that includes assessment centers, seminars, and mentorship for church planters.²⁰ Many other denominations established church planting strategies intent on building Believers Churches and other Type 1 churches.

Other Ministries

Robert Logan has been instrumental as a consultant for many churches, denominations, and institutions, being widely regarded as a foremost authority on church planting. He developed a resource called *Church Planter's Tool Kit*. This material guides readers through each step of the planting process. Many denominations and other church planting organizations use this material. More recently, Logan developed an online coaching service as an extended support ministry and recruiting tool called CoachNet. “CoachNet is an online tool for Christian leaders. One of the most unique web-based training and communication tools of its kind, CoachNet has a built-in reference library

¹⁸ Evangelical Free Church, available from <http://www.efca.org/planting/index.html>, accessed 10 July 2003.

¹⁹ Missionary Church USA, available from www.mcusa.org and www.cmtmultiply.com, accessed 12 July 2003.

²⁰ Baptist General Conference, available from www.bcgworld.org, accessed 15 July 2003.

with hundreds of valuable resources, discussion forums on a wide variety of ministry topics, on-line study courses, and powerful, interactive on-line coaching tools²¹ Logan's work is seminal to this process of assessing church planters and designing a follow up process that aids those who mentor these fresh church planters.²² It is fair to say that Robert Logan has provided the most significant influence for church planting over the last decade.

Joseph H. Miller of Discovery Life Ministries wrote *The Church Planter: A Growing Manual for Church Development*. His book provides a thorough treatise on the entire process of planting a church. His description of the church planting process includes administration, discovering property, and developing facilities. Miller offers many helpful suggestions on leadership development in a church planting context. Miller's action plan is 1. Focus on individuals in your ministry, 2. Build a love relationship that will last a lifetime, 3. Lead him in Bible study to find the truths for himself, 4. Involve your disciple in activities so he can experience for himself the truth you are teaching, and 5. Be an example for the disciple to follow, which includes causing the disciple to look to Christ, assigning responsibility to the disciple to disciple another person and continue to duplicate the process.²³ Miller states, "We have a leadership crisis

²¹ Robert E. Logan, *CoachNet* available from www.coachnet.org, accessed 12 June 2003.

²² For other resources see www.churchsmart.com, accessed 12 June 2003.

²³ Howard Hendricks, interviewed by author, Dallas, TX, 18 July 2003. Hendricks uses a similar approach in discipling men at Dallas Theological Seminary. He described a small group of seminary students he invites participate in a two-year process. Getting believers to read the Bible and learn to interpret it and apply it for themselves is a hallmark of his discipleship process.

in our churches. We also export the crisis through missions because national pastors are being left to lead although they are inadequately trained to disciple others.”²⁴

Other works offer some process for leadership development that can be applied to new churches, including *Growing Churches, Growing Leaders: How to Lead a Growing Church and Live a Balanced Life* by David Faust. Paul Becker of Multiplication Ministries wrote *Dynamic Church Planting: A Complete Handbook*. The book presents a step-by-step description of the process of planting a church, from why to plant churches, to developing the church “into the future.” Becker notes, “Church planting is an art, not a science.”²⁵ This resource offers four sections: Section 1 – The Beginning of the Adventure, Section 2 – The Church Family, Section 3 – Steps to Dynamic Planting, and Section 4 – Timeline, and Appendices. These works mark the history of the development of church planting processes.

Pastors Who Planted

Advice on church planting comes from pastors who have worked it out and remain in their churches to start new churches. Harold L. Longenecker provides encouragement about the small churches ability to produce leaders in his book, *Growing Leaders By Design*. He writes, “One of the things rural and smaller churches do best is grow leaders. A church I served grew to one hundred in its first fifty years and produced nine foreign missionaries, seven pastors, and three Christian college professors. Laymen who went out from that church into larger, urban churches often reported back to us that most of the leaders in those churches had their ministry starts in small, rural churches.

²⁴ H. Joseph Miller, *The Church Planter: A Growing Manual for Church Development*, 2d ed. (Palm Beach Gardens, FL: Discovering Life Ministries, 1994) p 25.

²⁵ Paul Becker, *Dynamic Church Planting* (Vista, CA: Multiplication Ministries, 1992) 2.

The body of Christ desperately needs this faithful, solid leadership contribution that rural churches have made over the years.”²⁶ Longenecker writes, “It was in this Spirit-empowered community that the relationship between the leader and follower provided the environment for their training. Church leaders sensed a priority to spend time with person training for leadership.”²⁷ The process for leadership development, however, is not articulated well.

These approaches center on creating a community where believers are taught the empowering Word of God. These churches welcome unbelievers into their sanctuaries to hear a defense for the hope of Christianity. The thrust of the Sunday morning service is focused on the sermon where the Bible is explained and the congregation encouraged to learn and live out God’s Word. Granted, the organizations listed above are not exclusively directed to planting a Believers Church. They also plant churches like those listed below.

Seeker-Sensitive Church

Seeker-Sensitive Church is another approach to accomplishing the Great Commission. Though Bible teaching takes place at the worship services, the emphasis of the weekend worship service is on bringing friends and neighbors to church building so they can hear the gospel and be saved. The distinction between the Seeker Sensitive and the Believers Church is the focus of the Sunday Morning worship service. The Seeker Sensitive approach centers on making new believers, and is driven by the Great

²⁶ Harold Longenecker, *Growing Leaders By Design: How to Use Biblical Principles for Leadership Development* (Grand Rapids, MI: Kregel Resources, 1995) 5.

²⁷ Ibid., 75.

Commission. Powerful preaching crescendos toward a call to receive Christ. Discipleship happens in small groups and other classes throughout the week. While many examples of this style of church could be cited, below are a couple of famous seeker sensitive approaches to planting churches.

Rick Warren of Saddleback Community Church has developed a wonderful process over the last twenty years. His book, *Purpose Driven Church*, presents an entire ministry format that a local church could adopt and it can serve as a road map for starting a new church. Using a seeker-sensitive format, Saddleback Community Church attracts a Sunday morning attendance estimated at 15,000. The church has birthed over twenty daughter churches. Whether in a new church or to an existing congregation, Warren's principles for leadership development are transferable and reproducible. Using a baseball diamond illustration, a person is encouraged to progress around the bases toward maturity in Christ. This is a simple process. There are four levels of classes taught in small groups. The content of the class curriculum are not clearly articulated in the book.

Chuck Smith, the leader of Calvary Chapel and pastor of Calvary Chapel Costa Mesa in Orange County, California, seeks to win the lost and lead them to love Jesus. He has been effective: over the last forty years, planting over 700 churches and spawning leaders who created other movements.²⁸ The worship service has vibrant and contemporary music. The preaching is relevant and inspiring, and the atmosphere is celebrative. Their approach to raising leaders is relational. They do not have a seminary nor a formal training school, although many individual churches have developed pastor-

²⁸ One example is Pastor Chuck Smith's former associate, John Wimber, who founded the Vineyard Church in north Orange County, CA. The Vineyard movement has planted hundreds of churches worldwide.

training strategies for their own congregations. In my brief interview with Pastor Chuck in 1997 at Billy Graham Evangelism Conference, Smith shared that there are approximately 700 churches planted from the Costa Mesa church. He also shared that out of the twenty-five largest churches in America, twelve of them were Calvary Chapels. God proliferated and continues to expand Chuck's influence for planting reproducing churches. Greg Laurie is one of those students who has led thousands to Jesus and is currently expanding ministry at Harvest Christian Fellowship in Riverside, California. His book, *The Upside Down Church*, boasts, "Harvest Christian Fellowship has done everything backwards, yet it may be leading more people to Christ than any other church in America."²⁹

Another strategy I classify as seeker-sensitive is Charles Brock's approach detailed in his 1994 book, *Indigenous Church Planting*. I classified Brock's approach as seeker sensitive because he seeks to plant churches with souls gained from the harvest. He explains how to lead people to Christ and then develop those new Christians within the community where the church is being planted, expecting the Lord to use them to reap the harvest; thus the title, *Indigenous Church Planting*. Brock presents a thorough process complete with resources and pamphlets the church planter uses to train up new believers. The process relies on simple Bible studies led by the church planter in such a way that a young believer could reproduce what he witnessed - simple reproduction. Although a congregation may later decide to build a building, this is not the prescription for this process. Brock's approach is that once a Bible study leader is developed, which happens in a couple of weeks in some cases, the ministry is entrusted to that person and the church

²⁹ Greg Laurie and David Kopp, *The Upside-Down Church* (Wheaton, IL: Tyndale House Publishers, 1999) dustcover.

planter moves on to start another church. The Lord has planted almost 300 churches through Dr. Brock's ministry. He used his approach in Asia to establish two Southern Baptist associations of churches.

Seeker-Driven Church

A Seeker-Driven Church focuses its Sunday morning (or Saturday night) service to reach lost people for Jesus, establish a church congregation, and construct buildings to house the assembly. The service may include singing, a message and sketches that interact with relevant life situations, confront current issues, and offer the hope of Jesus. Simply, the service is designed to attract unbelievers. When unbelievers come to church, enjoy an entertaining and stimulating service, the expectation is that they will be more open to hear the gospel message. The discipleship training occurs in small groups at various locations throughout the week. Bill Hybels of Willow Creek Community Church is a key example of this approach.³⁰ His influence has been expanding nationally for several years through his books,³¹ along with those of teachers at the church, like John Ortberg, who wrote *The Life You've Always Wanted*. The approach to reproduction includes both sending out ministers from the staff and training interested leaders through conferences.

³⁰ See the website, www.willowcreek.org/ministries.asp, accessed 15 July 2003.

³¹ See Bill Hybels, *Christians In The Marketplace* (Wheaton, IL: Victor Books, 1982), Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), Lynne Hybels and Bill Hybels, *Rediscovering Church: The Story and Vision of Willow Creek Community Church* (Grand Rapids, MI: Zondervan, 1995).

Future Churches

Beyond the “seeker church” rises a new paradigm. These leaders are pushing the edge of the envelope to innovate for the purpose of reaching the emerging generation. Ron Martoia, planting pastor of Westwinds in Jackson, Michigan and Erwin McManus,³² the lead pastor of Mosaic in Los Angeles, are examples of the Future Church, according to Jim Wilson, author of *Future Church: Ministry In A Post-Seeker Age*. Wilson comments, “The word contemporary means ‘up to date, current’ – but not in Christian circles. We use the word to denote a church movement that began and takes its characteristics from the 1980s – the Seeker Age.”³³ He describes the Future Church as being “as relevant to the post-seeker age as the contemporary church was to the seeker era, but its message resonates more with the doctrine of the traditional church.”³⁴ Same message. Different bows on the package.

Each category of Type 1 churches (Believers Church, Seeker-Sensitive, Seeker-Driven, and Future Churches) share the goals of leading people to embrace Christ, explaining God’s Word to people, gathering an assembly, and eventually constructing a church building that can house the growing number of disciples. This type of church has been dominant in the last quarter of the twentieth century, and millions have come to saving faith in Christ. God’s Kingdom has expanded powerfully.

³² See Erwin Raphael McManus, *An Unstoppable Force: Daring To Become The Church God Had In Mind* (Loveland, Colo.: Group, 2001), Erwin Raphael McManus, *Seizing Your Divine Moment: Dare To Live A Life Of Adventure* (Nashville, Tenn.: Thomas Nelson Publishers, 2002), and Erwin Raphael McManus, *Uprising: A Revolution of the Soul* (Nashville: T. Nelson, 2003).

³³ Wilson, *Future Church: Ministry In A Post-Seeker Age*, 5.

³⁴ Ibid.

Leadership Development in Type 2 Churches

In modern metropolitan cities, both in America and abroad, the dearth of Kingdom living and Gospel preaching expands. To enlighten dark voids and satisfy soul needs, we must plant reproducing churches – gatherings of believers for evangelism, fellowship, instruction, and worship. Economics is an issue. Buying land, erecting a structure, and having a church building is costly, especially in the metropolitan areas where the majority of people live. Using whatever buildings are available has been a strategy, like school buildings and shopping malls. Renting or leasing is also expensive. Looking into the new millennium, there are many new ways to do church.

No longer is a Type 1 church the only option. In fact, it has never been the only option. For many centuries and in many countries, persecution alone has caused believers to meet in homes, in public places, underground – anywhere they could gather two or three together. With skyrocketing costs for buildings and the unavailability of land, planting churches in metropolitan areas had to become creative. God has led many leaders to consider other approaches.

Building upon the discipling strategies of para-church ministries like Campus Crusade for Christ³⁵ founded by Bill Bright and The Navigators with Dawson Trotman, a new paradigm for “the church” has emerged. It is innovative and simple. Launching from the principle of “where two or more are gathered,” a church is being defined as the people instead of the palace. Any small gathering congregated by a

³⁵ I attended an event hosted by Global Pastors Network (GPN) in January 2003. Their BHAG (acronym for Big Hairy Audacious Goal) involves planting five million churches worldwide over the next 10 years. GPN is the visionary movement founded by Bill Bright and James Davis in 2001. As Bright’s health was failing in early 2003, GPN moved to elect John Maxwell chairman of the organization. This is a significant shift for Campus Crusade for Christ toward church planting.

believer for the purposes of Jesus Christ can be called a church. Several examples of Type 2 Church Plants are presented below.

Simple Churches

Discipling A Whole Nation (DAWN) is one organization expressing new perspectives on the church. Its ministry extends internationally. “The purpose of Dawn Ministries is to see saturation church planting become the generally accepted and fervently practiced strategy for completing the task of making disciples of all people in our generation.”³⁶ Their periodical, *The Dawn Report*, updates progress on church planting and provides encouragement and motivation to the discipling enterprise. The Simple Church is their motto. “By ‘simple church’ we mean a way of doing and being church that is so simple that any believer would respond by saying, ‘I could do that!’”³⁷

Globally, the house church movement rose in the later half of the previous century, according to Brierley and Verwer. In the United Kingdom, a movement known as New Church reached its zenith in the late 1980’s. A book was written about this movement entitled, *Restoring the Kingdom*, giving a comprehensive analysis of the history of this movement. “Some observers conclude that New Churches have had their day, and will soon be considered to history as a splinter group, raised up by God for a season, but now giving way to the renewed denominations and new expressions of

³⁶ DAWN Ministries, available from www.dawnministries.org/dawn_info/vision/index.html, accessed 2 July 2003.

³⁷ DAWN Ministries, available from www.dawnministries.org/regions/nam/simplechurch, accessed 15 November 2003.

church.”³⁸ Another author, Wolfgang Simpson, challenges the church to recognize the impact of house churches in his book, *Houses That Change the World*.

Church Multiplication Associates (CMA) is an emerging “network of networks” of “organic” churches that are “intent on being alive with Jesus, mutually encouraging and spontaneously reproductive.”³⁹ CMA is associated with Grace Brethren Churches, Southwest USA; however, denominationalism is not a driving force. “CMA is a voluntary association of several expanding networks. We are bound together by three things: our commitment to live out the Scriptures in today's world, our mutual love for one another and our common mission on this planet. We understand the church to be a living entity and as such she is to be fruitful and multiply and fill the earth.”⁴⁰ Moreover, strategic leadership development occurs in these organic churches. Paul Kaak and Neil Cole developed a training process taught in weekend seminars called Organic Church Planting Greenhouse, in connection with Church Multiplication Associates (CMA). “The training process follows up the weekend with monthly gatherings over a two-year period to help the church planters implement strategies, Paul Kaak explained in a telephone interview.”⁴¹ Cole, who serves as executive director for Church Multiplication Associates, created a leadership development process called Life Transformation Groups. His book

³⁸ Andy Peck, “Are the New Church Streams Stagnating?,” *Christianity + Renewal*, no. 7 (2003): 16-17.

³⁹ Paul Kaak, interviewed by author, Simi Valley, CA, 17 April 2004. Author attended the Greenhouse on October 19-21, 2003 in Alta Loma, California to observe firsthand how the training process works. I gained insights about the people who attend and how they were taught. It was an enjoyable and informative process. I especially enjoyed the worship time, where each participant was given a musical instrument to play and participate in the worship.

⁴⁰ Church Multiplication Associates, available from www.organicchurchplanting.org, accessed 2 August 2003.

⁴¹ Paul Kaak, interviewed by author, Pomona, CA, 19 October 2003.

Cultivating a Heart For God describes how Life Transformation Groups make and multiply disciples. Kaak explained in an interview, “Leadership development begins at conversion through Life Transformation Groups. Later, proven leaders get invited to participate in a non-formal theological learning system called Truth Quest. Leaders gather one day per month over a nine-month period and learn as they teach one another theological categories in a reproducible way.” To guard the Faith, webs of accountability establish parameters and promote integrity, according to Neil Cole.⁴² To move beyond mere health to multiplication, Cole shares ideas on involving those who attend the church gathering to become active participants, according to an article entitled, “Oh, So That’s What A Church Multiplication Movement Looks Like.”⁴³ Cole and Robert Logan coauthored a book on leadership development in churches called *Raising Leaders for the Harvest*. In a telephone interview with Paul Kaak, he expressed the sobering reality that God is the One who moves, plants, and causes growth in His church. The goal is not to build an organization of churches, or gather existing leaders, Kaak explained. The movement wants to simply to win the lost and advance God’s Kingdom.⁴⁴

At the heart of this movement is making church simple, according to Tony & Felicity Dale. Many other cutting edge concepts being applied in the house church movement can be cross-referenced from Internet websites. Periodicals like House2House promote the simple church concept. For example, one interested in solid information about starting a house church could consult www.house2house.com, or

⁴² Neil Cole, “How To Train Pastors and Keep Heresy Out,” *DAWN Report*, no. 49 (2003).

⁴³ Neil Cole, “Oh, So That’s What A Church Multiplication Movement Looks Like,” *DAWN Report*, no. 49 (2003).

⁴⁴ Paul Kaak, interviewed by author, Pomona, CA, 19 November 2003.

www.theooze.com. Ed Stetzer developed a site, www.newchurches.com, full of helpful tools.

Another muscle in this arm of outreach is the Cyberchurch, church via Internet. George Barna and his research team published a book, *The Cyberchurch*. The book interacts with strategies used to reach the Internet generation. This approach is still in its early development. Online churches hold promise of making significant impact. Another high-tech strategy involves doing evangelism through a conference call. People dial in to participate in a live discussion about Jesus' Kingdom and are invited to respond to Christ's invitation on the telephone. A more passive approach encourages interested folks to listen to a recorded gospel presentation and afterward they could leave their contact information for further follow up conversations on the telephone or by e-mail. These expressions seek to save souls without building buildings.

ParaChurches

The art and science of church planting has been done by many parachurch organizations and denominations for decades. The goal of these organizations is not personally building churches. They do other things to build the Kingdom. They are expressions of "church." Several organizations teach principles on leadership development for the church, which can be applied in a church plant context.

Christian Resource Ministries provides many helpful tools through their website, www.crmnet.org. One of those resources is Natural Church Development (NCD), headed by Christian Schwarz. The Natural Church Development is a church's self-evaluation process designed to assess the church's strengths in eight areas: 1. Empowering Leadership; 2. Gift-oriented Ministry; 3. Passionate Spirituality; 4. Functional Structures;

5. Inspiring Worship Services; 6. Holistic Small Groups; 7. Need-oriented Evangelism; and 8. Loving Relationships.⁴⁵ Once a survey is completed the area of lowest quality is, according to Schwarz, likely the barrier that hinders a church from reaching its redemptive potential. The survey results generate into helpful processes that strengthen the church to grow people. On an annual basis, another assessment is done to ensure continued growth in health.⁴⁶ This process is helpful for existing churches and can also fortify the start of a new congregation. Schwarz has done extensive work on the subject.⁴⁷

Post-Modern Churches

Reaching people who have embraced a post-modern mentality necessitates a brand new kind of evangelism. We cannot ask, How and where do we gather them? They will not come to your event or church building. Though house churches are attractive to the post-modern culture, post-modernism is much more than style. Substantive differences mark post-modern thinking. It is part of post-modern culture to be original. Any “cookie cutter” approach to replication is not even on the radar. I have placed this type of church planting as Type 2 (no building) because the “how to” of reaching people in this culture is uncertain.

⁴⁵ Christian Resource Ministries, available from www.crmnet.org, accessed 16 October 2003.

⁴⁶ Natural Church Development International, available from <http://www.growingleadership.com/ncd/ncd02what.htm>, accessed 4 November 2003.

⁴⁷ See Christian Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996), Christian A. Schwarz, *Paradigm Shift in the Church: How Natural Church Development Can Transform Theological Thinking* (Carol Stream, IL: ChurchSmart Resources, 1999), and Christian A. Schwarz and Christoph Schalk, *Implementation Guide to Natural Church Development* (Carol Stream, IL: ChurchSmart Resources, 1998).

In *The Millennial Matrix*, Rex Miller describes the “Inclusive/Interactive worldview as Systems Thinking: New assumptions describe reality as complex and interconnected.”⁴⁸ He explains:

Systems behave in a self-organizing manner and take on unique characteristic as entities but exhibit common characteristics in their interplay. Because of this interconnection one cannot view events as a chain that leads to an outcome. The dots no longer connect and in order to understand and predict results, one has to view the larger system that overshadows these events. The fluid nature of interactive media reflects a reality requiring the ability to deal with variable events governed by overarching system patterns. The approach is being applied to areas where cause and effect reasoning is ineffective; such as the pattern of the wind, the stock market, global negotiations, relationship, etc.”⁴⁹

Postmodernism is vast, and one definition does not contain it, although I believe the previous quote gives its sense. This interesting phenomenon is spreading in California, from San Francisco to Hollywood, to Santa Barbara, to parts of San Diego.

Believers are attempting to explain and communicate with this emerging culture. Brian McLaren captures the essence of postmodernism in his books, *A New Kind of Christian* and *More Ready Than You Realize*. Ed Stetzer of the North American Mission Board of the Southern Baptist Convention wrote a powerful book in 2003 entitled, *Planting New Churches in a Post-Modern Age*. The book is directed toward reaching the emerging culture. As noted earlier, today the SBC continues to reach emerging cultures as it has done through its history. Dr. Stetzer serves as the director of the Nehemiah Project, a church planting strategy that assesses, trains, and commissions church planters from Southern Baptist seminaries. Stetzer outlines a process for developing new believers into mature reproducing believers. Leonard Sweet’s works, *AquaChurch* and *Post-*

⁴⁸ Rex Miller, *The Millennial Matrix*, [www.jordoncooper.com/matrix] accessed 18 August 2003.

⁴⁹ Ibid., accessed 18 August 2003.

Modern Pilgrims, deal with many concepts related to reaching the next generation of thinkers. Dennis McCallum comments that postmodernism presents “a dangerously convincing case for their view--a view that ultimately directly undermines all possibility of knowing objective truth.”⁵⁰ He adds, “We see signs of postmodern analysis on every hand. For instance, the multicultural education movement argues that the goal of education isn't to make students conform to the dominant culture's knowledge, but to 'empower' them by accepting their own standards of literacy. Students don't learn knowledge from the teacher, but create their own knowledge.”⁵¹ Many significant issues related to church planting in the post-modern culture are being developed and form a source for further research; however, postmodernism is too new to allow for careful research evaluation. People still struggle to define the boundaries of this web-like thinking.

Churches in Multi-housing Units

Another form of Type 2 Church Plants is within multi-housing units. Homes within apartment complexes, mobile home villages, Recreational Vehicle (RV) parks, and condominiums have significant population. Gatherings of believers to worship, fellowship and evangelize their neighbors can be established to minister to these people. Congregations can meet in community buildings belonging to the complex for little or no rent. The church serves the community with various activities and services. The literature

⁵⁰ Dennis McCallum, *The Death of Truth* (Minneapolis, MN: Bethany House Publishers, 2003) p 8. McCallum is a writer and co-senior pastor at Xenos Christian Fellowship in Columbus, Ohio.

⁵¹ McCallum, *The Death of Truth*, p 10.

on multi-housing church planting is largely via the Internet,⁵² while one noteworthy book by David Bunch, Jarvey Kneisel, and Barbara Oden has been written on the subject.⁵³

Church planting is the complex reproductive organ of the body of Christ. Church planting is a term that encompasses the entire process from courting a church to consider producing, helping the church develop effective church planters (impregnate), assisting a pregnant church to give birth (planting), and helping the young church to reproduce again (maturation). The above resources demonstrate two types of churches, both of which invested contributions to my thinking about church planting.

Other Leadership Development Resources

Many others writers composed helpful books on leadership development that refresh and motivate the entrepreneurial spirits of church planters. Although these individuals and organizations are not primarily focused on church planters, their training can be applied to the leadership development in church plants. I cite these materials in connection with Type 1 Churches although these principles can be applied for both types.

The California Southern Baptist Convention's Leadership Development Division provides expert training in all aspects of church ministry, from children/preschool training to senior adult leadership training.⁵⁴ Bob Reccord, president of the North

⁵² National Association of Multi-housing Ministries and Congregations, available from www.nammc.i8.com, accessed 10 August 2003; North American Mission Board, available from http://thevillage.cc/sociocultural/multihousing/multi_overview.asp, accessed 10 August 2003.

⁵³ David Bunch, Jarvey Kneisel, and Barbara Oden, *Multihousing Congregations: How to Start and Grow Christian Congregations in Multihousing Communities* (Atlanta, GA: Smith Publishing, 1991).

⁵⁴ California Southern Baptist Convention, available from www.csbc.com, accessed 20 August 2003.

American Mission Board developed and implemented a leadership development strategy called the Next Level Leadership Network.⁵⁵

Any list of helpful books on leadership development must include the wonderful works of Howard Hendricks of the Center for Christian Leadership at Dallas Theological Seminary. Hendricks asserts: “My aim is to produce churches and church leaders that are fully alive, growing, changing and becoming a change element, resourceful, flexible, and maladjusted to the status quo.”⁵⁶ His impact is so wide and deep on the landscape of Christianity. Gene Getz, a prolific author throughout his pastoral and teaching career, is publishing a new book and workbook on developing elders in a church. He has written other helpful books on leadership including *Sharpening The Focus Of The Church*, and has contributed to *Effective Church Growth Strategies*.

Another leader who is multiplying leaders is John Maxwell. The Lord is opening huge doors of opportunity for Dr. Maxwell to influence the business community through Injoy.⁵⁷ His many books and resources are used in wide variety of contexts. Maxwell also is involved in equipping Christians through the non-profit corporation Equip. Equip’s vision statement on the website reads: “To see effective Christian leaders fulfill the Great Commission in every nation.”⁵⁸ At a recent Evangelism Conference, I asked him about plans to set up worship services at these business events. He said he was focused on

⁵⁵ Next Level Leadership, available from www.NextLevelLeadership.com, accessed 20 August 2003.

⁵⁶ Hendricks, *Color Outside The Lines*, 3.

⁵⁷ Injoy, available from www.injoy.com, accessed 15 July 2003.

⁵⁸ Equip, available from www.equip.com, accessed 16 July 2003.

establishing many friendly relationships at this time.⁵⁹ The interview was brief and filled with hope that God is making inroads to the business community.

God has opened doors for many men and women to make an impact for Jesus. Dennis Mock synthesized a master's level Bible degree curriculum into a course called Bible Training for Church Pastors (BTCP).⁶⁰ This tool led to the creation of this non-profit ministry. Several churches, including Denton Bible Church in Denton, Texas, employ this process for equipping trainers who then go overseas to equip national pastors. Another ministry, Training Network (TNET) founded by Bob Gillam, is focused on developing leaders and leadership teams for plateaued or declining churches. TNET teaches their processes over twenty-four months including personal coaching and quarterly seminars. While these leadership development organizations are not actually planting churches, each has produced many helpful leadership resources containing reproducible principles that inspire church planters to build reproducible systems in churches. I now turn to evaluate the church planter training process that is required for all Southern Baptist Church planter candidates to complete before they can receive funding from the North American Mission Board.

The Program to be Evaluated

In 1995, the North American Mission Board launched *Basic Training for Church Planters*. This seminar and manual were developed under the leadership of the Church

⁵⁹ John C. Maxwell, interviewed by author, Fresno, CA, 2 April 2003.

⁶⁰ The Bible Training Centre for Pastors, available from www.btcp.com, accessed 15 August 2003. They also have a program for Church Leaders, which is not as demanding. A church can offer this program to their congregation, as Denton Bible Church has by contacting the office through the website or by phone at (770) 938-6160.

Planting Group including Joe Hernandez, Gerald Colbert, Steve Reid, and several others. A couple years later, Bob Logan was hired to consult with the Southern Baptists in developing this seminar and manual. Since then, refinements have been made culminating in the most recent version published in 2001.

Beginning in 2003, any new missionaries seeking support from the North American Mission Board must first complete an entire training process before he or she can be funded, which includes a pre-assessment called Discovery Tools, a formal church planter assessment, and the Basic Training seminar. Following the seminar, the church planter / missionary is encouraged to plug into a local Multiplying Church Network (MCN) or a Church Planter Network (CPN) available throughout the United States.

The *Basic Training* manual covers fifteen vital areas of church planting ministry. The seminar starts with prayer and developing a Prayer Team. This is a church planter's life line; first for his own soul, then his family's, extending to his supporters who beseech God to bless him, his family and the work of ministry. Students complete this section by writing down a list of potential Prayer Team members. Then they are encouraged to draft a letter inviting people to join the prayer team.

The next four units address foundational issues: Vision Statement, Core Values, Focus Group, and Mission Statement. The church planter must have God's vision for the church. The manual encourages the church planter to seek this vision directly from the Lord. Believing that God has called this person to minister for Him, God must give this person a picture – a vision – of what his life's work becomes. Beyond personal vision for the church planter, the students are encouraged to dream about what this new church could look like thirty years into the future. Projecting them into the future causes them to

break barriers at the beginning of the seminar. By the end of this session, they write down an initial Vision Statement.

The core values that God has inspired in that planter often become the core values God builds into that local church. So, this third section implores the church planter to discover and delineate his core values for this new congregation, which he ultimately writes down on another large Post-It Note. Writing out these statements is a process made famous by Walt Disney, which he called The Story Board.⁶¹

Next, the church planter is led to consider carefully the people God wants him or her to reach.⁶² This is called the Focus Group. Demographic studies are presented to the students according to the area they intend to plant a church, which was ascertained prior to the seminar. Students are led to create a profile of the person or family they want to reach. With a Vision Statement of what the future looks like, their Core Values articulated, and their intended congregation profiled, the next step is to figure out how to make it happen. This is the Mission Statement. Students are taught about mission statements, how they are developed, how they are accomplished, and how to build a new mission with the emerging congregation.⁶³ These are the foundational elements for leading the emerging congregation forward. When the church planter gains proficiency in developing, cultivating, and renewing these areas, he can found a church. And he needs more skills.

⁶¹ I learned about Disney's role from Howard Hendricks in a Doctorate of Ministry seminar called "Creativity in Ministry" at Dallas Theological Seminary, July 2003. The process was popularized and marketed by Michael Vance, the creator of DisneyWorld in Orlando, FL.

⁶² The SBC is intent on reserving the title of "pastor" to males; and woman are definitely involved in planting churches. Several types of churches are being planted, like a house church, where there is not a "pastor." Rather the people do the work of ministry.

⁶³ Team building is an element that should be touched on in this section.

The third major segment of *Basic Training* deals with six areas that put flesh on the bones: Relationships, Evangelism, Core Group, Leadership Development, Worship, and Small Groups. Many church planters overcome fears when venturing out to follow God's call; when they appreciate the value of building solid relationships they insulate themselves from many challenges. With supportive relationships, church planters can confidently seek to save the lost.

Students are encouraged to gather and use several evangelistic tools. The Southern Baptist Convention has a good supply of materials and is constantly receiving innovative approaches to evangelism.⁶⁴ Developing a Core Group involves helping them understand why and how to assemble this group. This is the group that the church planter initially disciples. The cultural makeup of the focus group often resembles what the church will look like when it approaches maturity.

As to the process for leadership development in Section ten, the seminar contains a good illustration of how a person moves from conversion to reproduction; and yet because it is overview, it does not give practical tools or specific strategies for bringing this vision into practice, which needs to be improved.

Worship style is a significant issue that is addressed and the students are encouraged to think through this carefully and come up with a tentative plan for worship. Finally the topic of small groups is addressed as a means to get the congregation working together. The final sections deal with legal issues and piecing together the parts to form a church planting system.

⁶⁴ FAITH is a key resource promoted by CSBC since 2001.

A significant value of this principal-based material is its flexibility. The information can be applied to many classifications of churches referred to in this literature review. Some may contend that *Basic Training* is only theoretical. The reason for generalized principles involves the freedom of the church planter to design his or her own vision, values, and mission statement, all of which may effect the particular leadership style and thereby the leadership development process. In producing a wonderful strategy, the Southern Baptist Convention has sidestepped the land mind known as “narcissistic pedagogy.”⁶⁵ Church planters are encouraged to dream and envision the type of church that best suits their personality and their culture.

Objectives of this Research

In this doctoral project, I intend to evaluate the leadership development section of *Basic Training* by evaluating the fruit produced. The “fruit” is the leadership developed in the church plant. Dr. J.D. Payne, the Nehemiah Professor of Church Planting at The Southern Baptist Theological Seminary in Louisville, Kentucky, conducted post-doctoral research on the top five needs of church planters.⁶⁶ Payne received 190 responses⁶⁷ to his single question, “What do you believe are the five most critical issues facing North American church planters today?” Here is a list of the five most common responses. 1. Finances – 49.5 percent of respondents. 2. Leadership Development – 38.9 percent.

⁶⁵ Carol Hess, “Echo’s Lament: Teaching, Mentoring, and the Danger of Narcissistic Pedagogy,” *Teaching Theology and Religion* 6, no. 3 (2003). “The core of narcissistic pedagogy is that the teacher experiences a student not as a center of independent action, but as part of the teacher himself.”

⁶⁶ J.D. Payne, *From the Trenches: Church Planters Speak on the Five Most Critical Issues in Church Planting Today*, prepublication draft, December 2003.

⁶⁷ Of the 190 respondents, 144 were associated with the North American Mission Board of the Southern Baptist Convention. These were not all church planters. Some were missionaries, state convention leaders, and national leaders.

3. Unsupportive or “turfish” churches – 34.2 percent. 4. Contextualization challenges - 26.8 percent. 5. Stress on Family – 24.7 percent.⁶⁸ Dr. Payne’s discoveries further stretch me to take action in shoring up the leadership breaches exposed through this research project. *Basic Training* has significantly invigorated the survival of church plants. And, this project seeks to improve *Basic Training* to resolve church planting challenges facing the North American congregations.

This research reveals hunger for more leadership training processes. Dr. John Maxwell’s meteoric rise also evidences the national and global desire for leadership training by experts who make it fun.⁶⁹ As we move beyond the hype and into the labor of implementing leadership principles, we can expect to reverse the downward spiral by increasing the number of reproducing churches in America. The operative concept: implementation. Just attending a conference without implementing principles is unconscionable. As leaders apply themselves to carry out what they hear in *Basic Training*, the American church can expect to flourish.

Healthy churches flourish in soil prepared by healthy leaders. Healthy leaders effectively apply the leadership training they received, while ineffective leaders continue to hear and not apply. I determine to do my part in stimulating application so that reproducing leaders are raised to lead churches that also reproduce. A church planting success is defined, therefore, as starting a church with a reproducing leader that produces disciplemaking leaders who reproduce additional churches.

⁶⁸ J.D. Payne, *From the Trenches*, Introduction, p. 7.

⁶⁹ Injoy and the other ministry corporations launched by John C. Maxwell have had significant positive impact on the development of leaders. His conferences, simulcasts and books have been a blessing to me also.

CHAPTER 3

RESEARCH PROCEDURE

Before discussing details of the research, here is an outline of the procedure for evaluating *Basic Training for Church Planters*. First a list of *Basic Training (BT)* graduates was secured from the North American Mission Board. Second, the author invited the *BT* graduates to submit the names and addresses of leaders they raised in their church plants. Third, these leaders were contacted and invited to complete the Evaluative Instrument. Next, the completed instruments from across the state of California were gathered and analyzed to prove or disprove the research hypothesis. The following details the execution of this procedure.

Letters to *Basic Training* Graduates

I contacted the North American Mission Board (NAMB) of the Southern Baptist Convention with a request for the names and addresses of those who completed *Basic Training* in California. Though California served as the site for the training, all registration forms are sent to NAMB for recording. NAMB provided a list of 183 *BT* graduates who completed the training between January 1997 and September 2003. After reviewing and researching the names on this list, I discovered that 160 of the *BT* graduates completed the training during the five-year period I was researching (January 1, 1997, to December 31, 2002). Within five years, the *BT* graduates will have had sufficient time to implement

the training and develop leaders. These 160 *BT* graduates composed the population to be research in this project.

I drafted a letter to the 160 *BT* graduates explaining my research project and asking for their participation. I included the letter as Appendix 1. This letter introduced my objectives and invited the *Basic Training* graduates to compile a list of the leaders they personally trained. I requested that this list be sent to me by either a phone call or e-mail message. I expected a strong response from these enthusiastic *BT* graduates, who I thought would have experienced massive church growth, just like they dreamed about at the *BT* seminar. I sent out the first mailing in early August 2003.

Responses from *Basic Training* Graduates

By September 2, 2003, three weeks after the initial letters were mailed out, I received only five responses from *BT* graduates. None of the respondents could recommend any leaders they had trained through the *Basic Training* materials. I experienced battles with disappointment during those weeks of September.

Motivation Needed

By mid October, several more *BT* graduates responded after I contacted them personally. Yet only one *BT* graduate provided names of students he had discipled. I learned through interviews with several key leaders in the California Southern Baptist Convention who had completed *Basic Training* that they had not trained a single person through the entire process.⁷⁰ One church planter I interviewed told me that he decided not

⁷⁰ Three leaders I interviewed in July 2003 (Dr. Randy Bennett, Phil Langley, and Chuck Melton) each gave reasons why they had not taken a person through the entire *BT* process, although each shared they used many principles and strategies in a number of ways that have profited their ministry.

to implement the *BT* strategies. He was not sufficiently impressed with *Basic Training* processes to implement the complete process in his church planting process. In an interview, he mentioned that he was using only parts of the process.⁷¹ Prince acknowledged using many of the principles taught in *BT*. For those who have chosen not to use the Basic Training system, the question is, Will the leaders trained in the church plant be able to start another effective church? This is a significant challenge facing all *BT* graduates. Will they apply themselves to develop a reproducible process? Also, this involves a significant issue for certified presenters: Can they sufficiently persuade *BT* students to implement the strategies in a reproducible manner?

Returned Mail

In addition to receiving responses from *BT* graduates, I had also received a pile of thirty-two returned letters: the mail was undeliverable. The list I received from NAMB with 160 graduates was the most current and yet it contained at least thirty-two confirmed inaccurate addresses. In other words, 20 percent of the most important group for the future of the California Southern Baptist Convention is not being well shepherded. This evaluation is based on the fact that a current address is not available, a minor issue perhaps, and yet it speaks loudly. Faithful in the little things is what Jesus wants from His servants. Action steps to correct this situation will be suggested later. Therefore, for the sake of accuracy in this project, I assume that only 128 *BT* Graduates were invited to participate in this project.

⁷¹ Andy Prince, interviewed by author, Bakersfield, CA, 29 July 2003.

October Totals

By late October 2003, after two months of research, I received a total of thirteen responses from *BT* graduates, a response ratio of 10.2 percent.⁷² These graduates supplied the names and addresses of only ten leaders they had trained through all or part of the *Basic Training* materials, which is less than one leader trained per *BT* graduate. The biggest challenge was getting the *BT* graduates to return my calls. There may be several reasons for this that I will address later.

Examining Third Generation Leaders

Basic Training graduates submitted contact information for ten third-generation leaders.⁷³ The leaders received evaluations to measure the value of the training they received from the *BT*-trained church planter. The following describes how the researcher gathered the data.

Making Contact

I had to use several approaches to make initial contact with the leaders, because I received only partial contact information from the *BT* graduates. In my initial request to *BT* graduates, I asked for the leaders' full contact information; however, as the process moved along, I was willing to take any contact information I could receive. I used at least one of the following three approaches for making contact with each of the ten leaders.

⁷² Ratio compares number of *BT* graduates responding to the revised population: 13 to 128 = 10.2 percent.

⁷³ The Mentoring Group at the North American Mission Board trained the first generation of *BT* graduates in California to become Certified *Basic Training* Presenters. The second generation is those *BT* graduates trained by the California Certified *BT* Presenters. The third generation refers to those trained by the *Basic Training* graduates, the leaders whose names I received and who completed the evaluative instrument.

Letter

The researcher drafted a cover letter to send along with the approved Evaluative Instrument⁷⁴ to five of the ten leaders by United States Postal Service. The letter encourages them for their faithful participation in a new church. The letter seeks to honor their commitment to planting a new church and gaining from the church planter's leadership development process. They are invited to complete the Evaluative Instrument and return it by mail or fax.

Phone Call

Four of the ten leaders received phone calls, alerting them that they had been selected for a brief evaluation as part of a doctoral research project aimed to improve the quality of service that the North American Mission Board and California Southern Baptist Convention provides its constituents. During the call, the research objectives were described. The leaders were encouraged to complete the instrument and return it by mail.

E-mail

Five of the ten leaders received the letter and Evaluative Instrument by e-mail only. The letter was copied from a word processing software, pasted onto the e-mail server, and then sent. The Evaluative Instrument went as an attached file. Additionally, three other leaders received the email in addition to another form. A total of eight leaders received the e-mail.

⁷⁴ See this letter as Appendix 1. See the Evaluative Instrument as Appendix 2.

Procedural Results

As a part of this research, I wanted to see how the responses varied with the number of contacts. Of the ten leaders contacted, three received all three approaches.⁷⁵ Two received two approaches (phone call and postal mail)⁷⁶ and five received only one of the approaches (e-mail).⁷⁷ Below is a further explanation.

How They Responded

On the manner of how leaders returned surveys, of those who responded, 66 percent used the postal mail and 33 percent used e-mail. This is important for how we do research, and suggests that making contacts by phone, e-mail and postal mail are important for receiving the most number of responses.

Next, I analyzed the ratios between the number of contacts to number of returned evaluations. The first group who received all three contact approaches (call, postal mail, and e-mail) responded at 66 percent. The second group who received two contact approaches (call and postal mail) responded at 20 percent, while the third group who received only the e-mail responded at 0 percent.

How Many Responded

After all the effort, I received only three completed surveys: a response rate of 33 percent. To obtain my projected total of fifty completed surveys, I would need to send

⁷⁵ Sechler, Killion, Nuno.

⁷⁶ Cortez, Sumagang.

⁷⁷ Overstreet, Balabat, Mattison, McClain, Miller.

150 leaders both a letter and Evaluative Instrument. Due to the time constraints of this research project and the inaccessibility of these leaders, I determined to press forward.

The next step in the process involved evaluating the training provided by *BT* graduates by analyzing the data from the three completed surveys. After some preliminary work, the first draft deadline of November 15 crashed upon my project. I determined to submit the data I had obtained, and seek direction on how to proceed.

Sample Size Too Small

After discussing challenges related to the small sample size of leaders equipped by *BT* graduates,⁷⁸ my first reader informed me I needed at least ten completed evaluations to constitute a large enough sample group. So I needed to find at least seven more people who would complete the Evaluative Instrument. I pressed ahead with phone calls, visits, and whatever else I could do to find more leaders trained by *BT* graduates.

Overcoming Three Challenges

Three continuous challenges surfaced throughout this project including,

1. Contacting *BT* graduates who had trained leaders; 2. Obtaining contact information of leaders trained; and 3. Receiving completed evaluations from leaders. Let me give more detail on each of these challenges.

Contacting *BT* Graduates

Earlier I mentioned that finding an up-to-date report on *BT* graduates in California was tough. I realized by this point that I was on an invalid search, because no such list had been constructed. I believe this area is vital to our reproduction efforts. Though it

⁷⁸ Ratio of *BT* graduates who submitted names per total population: 1 of 160 = 1.6 percent. Ratio of completed leader evaluations to total population: 3 of 160 = 1.9 percent.

also will help with tracking, the bigger issue is that church planting is a lonely process, especially when the opposition rises, and conflicts erupt. Moreover, it is nearly impossible to communicate encouragement and challenge expectation if one cannot even contact the *BT* graduates. I expected to find an up-to-date report on *BT* graduates when I began this research project. One fruit of this project will be to complete both a current list of California *BT* Graduates, and perhaps an accurate church planting progress report.

Contacting Leaders

The second struggle, which I explained with the first attempt at research data, involved receiving contact information for leaders raised by *BT* graduates. It follows that if the *BT* graduates cannot be readily contacted that contacting the leaders they trained will be more difficult. At this point, I realized that I needed to be more proactive. Instead of relying on phone calls and e-mail, I made several personal visits. I traveled to Los Angeles and to San Diego on different trips, encouraging church planters and their leaders to participate in this research. Additionally, I visited one church planter's office on several occasions before receiving completed instruments from his leaders. Granted, church planters are busy enough with their own churches, and doing some "evaluation" was an extra task that made it to the bottom of their stack of "Projects To Complete," if they even have such a stack. Personal contact, as I rediscovered, is key in receiving reliable data.

Receiving Completed Evaluations

The third challenge was getting the small group of leaders I received to complete the evaluations and return them to me. The leaders themselves did not respond quickly to my requests. I had been working at this for two months, when I first received a list of ten

leaders trained. It was wearisome. Now, I was determined to complete this important research. I battled through excuse after excuse. After five months of effort, my list of leaders topped out at sixteen, although I still only had four completed surveys. So, I prayed some more, made more calls, and finally received an additional eight completed evaluations, for a total of twelve completed evaluations. Ultimately, sixteen leaders completed and returned twelve evaluations, a response ratio of 33 percent.

Due to time constraints, I settled for this small sample group. I was ready to begin analysis, the details of which follow.

Disciplemakers Identified

A total of sixteen leaders were recommended by *BT* graduates for this research project. Twelve leaders completed the Evaluative Instrument created for this project that I labeled Sample Group B. The response rate was 75 percent. Five *Basic Training* graduates trained these leaders in unique church planting situations within homogeneous cultures: four predominantly Anglo churches, one predominantly black church. The following table details total numbers for population and sample group.

Summary of Responses, Table 3.1

Description	Total Number
Total <i>BT</i> Graduates in CA Jan. 1997 – Sept. 2003	183
<i>BT</i> Graduates from Jan. 1997 – Dec. 2002	160
<i>BT</i> Graduates Who Received Letters	128
<i>BT</i> Graduates Who Responded (Sample Group A)	15
<i>BT</i> Graduates Who Submitted Names of Equipped Leaders	5
Equipped Leaders Who Received Evaluations	16
Equipped Leaders Who Completed Evaluations (Sample Group B)	12

These numbers reveal many good signs. First, it is clear that the *Basic Training* material is transferable. Of the fifteen *Basic Training* graduates who responded (Sample Group A above), 30 percent revealed they taught *BT* material to potential leaders in their church plants.⁷⁹ However, it seems likely that those *BT* graduates who did not respond would have a lower rate of implementing the teaching than those who did respond. People are more likely to respond when they can report favorable behavior and outcomes for themselves than when they must report unfavorable information. Second, although the sample size is small, it is statistically appropriate to apply the ratios obtained from the Sample Group A to the total population of California *Basic Training* graduates. The sample size is over ten percent and is sufficient to conduct evaluative research. Another observation recognizes the third generation⁸⁰ of church planting participants is teaching *Basic Training* principles to the leaders they are grooming to extend God's Kingdom (Sample Group B above). These disciplers are the main focus of this research.

⁷⁹ The five *BT* graduates who submitted these sixteen leaders are top quality *BT* Presenters and church planters. The quality of the leaders sampled, therefore, could be considered high.

⁸⁰ First generation trained the *BT* graduates who are the second generation. A few second generation *BT* graduates became *BT* Presenters who then trained a third generation of leaders, who are represented by the sixteen names submitted above, twelve of whom completed evaluations. These twelve leaders reported training a fourth generation, three of whom are church planting pastors.

CHAPTER 4

ANALYSIS

The real value of the *Basic Training for Church Planters* seminar is evidenced in the disciplemaking leaders developed in the church planting situation. So, the value question is, “How well did *Basic Training* graduates teach what they learned to the people with leadership potential in the newly planted churches?” This significant question pumps the heart for *Basic Training*’s future growth and increased effectiveness. This question measures a church planter from the perspective of the leaders he trained. The instrument’s questions should also diagnose the value the leaders attach to what they learned from the church planters. In this section, I will evaluate the answers given to seven questions on the Instrument for Evaluation.⁸¹

The analysis involves evaluating each of the seven areas addressed in the Evaluative Instrument. A description of the Instrument’s central idea and intent for each area is presented, followed by a table of the responses given by the leaders, and an analysis of the data. The leaders’ responses in these seven areas should provide significant data to guide improvements of *Basic Training for Church Planters*.

Area One - *Basic Training*’s Twelve Dynamics

The first question on the Evaluative Instrument consisted of two parts. The leader trained by the *BT* graduate was asked to indicate by “Yes” or “No” whether the *BT*

⁸¹ See Appendix 2.

graduate taught leaders in the church plant the twelve church planting dynamics of *Basic Training*. A column in the table indicates when no answer was written. A final column shows the average of “Yes” scores.

In evaluating the responses, an average percentage score of 80 percent or higher is strong indication of several things.⁸² First, the leader’s high score indicates that it was of value to him. Second, a high score assumes that the *BT* graduate valued the lesson enough to teach it. Third, it indicates the presenter communicated the dynamic effectively enough to inspire the church planting students to pass it on to their leaders.

On the other hand, a percentage score lower than 80 percent may indicate several matters of concern. First, a low score may indicate the *BT* graduate did not understand the dynamic well enough to teach it. This may point to challenges with both the presenter and/or the *BT* graduate.⁸³ In either case, this would be a source for further research. Second, a score below 80 percent may indicate the *BT* graduate regarded the dynamic as not significant enough to teach to his leaders. Third, the *BT* graduate may have struggled teaching the complicated dynamic to laymen. Regardless of the specific reason(s), a dynamic that scores less than 80 percent should be further evaluated for its effectiveness in the *Basic Training* seminar.

⁸² The high score of 80 percent is chosen because of the ease of answering Yes / No questions. Often people will record “Yes” answers on this type of survey. The result is a high scoring ratio. However, when a lesson or dynamic is less than excellent or not taught in a memorable way, it will receive a “NO” answer, and thus score low. This reasoning is based on my own experience with this type of testing, and not scientific research.

⁸³ The term *BT* student refers to the same person as the *BT* graduate, with the distinction prior to his actual graduation.

Table of Responses

Table 4.1 records the Leaders' reply to whether their church planter taught each of the twelve dynamics. A calculation of the percentage of "Yes" answers to the twelve completed surveys follows. Scores of "No" and "No Answer" are negative calculations in this equation.

Did Church Planter Teach Each Dynamic? – Table 4.1

Dynamics for Church Planting	YES	NO	No Answer	AVE. %
1. Developing & Involving a Prayer Team	11	0	1	92
2. Discover & Communicate a Vision Statement	11	0	1	92
3. Identifying & Focusing Core Values	10	1	1	83
4. Identifying & Clarifying the Focus Group	9	1	2	75
5. Establishing Mission Statement(s)	11	0	1	92
6. Engaging & Expanding Relationships	11	0	1	92
7. Equipping & Exercising in Evangelism	11	0	1	92
8. Nurturing & Strengthening a Core Group	11	0	1	92
9. Engaging a Leadership Development Plan	9	2	1	75
10. Developing a Worship Strategy	8	2	2	66
11. Implementing Small Groups	10	1	1	83
12. Establishing a Master Plan with Mileposts	4	5	3	33

Analysis

Responses to the first dynamic, Prayer Team, were overwhelmingly "Yes" (eleven of twelve; or 92 percent). This indicates the *BT* graduates taught this dynamic to their leaders in the church plant. This is a great indication, recognizing that much of the processes described in *BT* insist that God is the one who builds His church. He is the One who gives vision to the church planter and his leaders about what He wants. It is encouraging that this dynamic was taught in a memorable way to the leaders. Several other dynamics received an equal score of 92 percent including Vision, Mission

Statement, Relationships, Evangelism, and Core Group. This data indicates that the *BT* graduates are effectively teaching the most vital dynamics to the church planting training.

The dynamic that suffered the worst neglect was dynamic twelve, “Establishing a Master Plan with Mileposts,” which received a score of 33 percent. Although Master Plan is a significant part of the process, the low score indicates the dynamic suffered neglect. A weakness in this question is that it does not provide reasons why the leaders gave a low score; and to do so likely would have made the survey too complicated and time consuming to complete. I suggest some possible reasons for the low score. Perhaps it is because Master Plan is one of the final components of the *Basic Training* strategy. Several other demanding processes are necessary before one can construct a Master Plan, such as discovering God’s Vision for the new church, developing a Mission Statement, and coming up with an evangelism strategy. These three are complicated processes by themselves. Perhaps for these reasons, by the time a *BT* graduate gets to this final dynamic, he is out of gas. This is another reason church planters need and want gifted mentors who can work with them beginning the week after *BT*.⁸⁴ NAMB recognized this, and has encouraged every church planter to attend *BT* with a mentor and his church planting team. Over the last year and half of *Basic Training* events I have attended, less than 25 percent of church planters have attended with a team.

Leadership Development and Worship Strategy were the next two most neglected dynamics, receiving scores of 75 percent and 66 percent respectively. Suggestions for overcoming this disparity will be presented in chapter five.

⁸⁴ In chapter five, see Mentorship for *Basic Training* Graduates, a 12-week process intended to significantly decrease the feeling of being overwhelmed, and significantly increase the potential for effective implementation of *BT* dynamics in the new church.

Part 2 of the First Question

The second part of the initial question asked the trainee to rate the benefit of the twelve church planting dynamics. Although it was not specified, the leaders may have given an evaluation of the benefit resulting from effectively applying the dynamic (e.g. How beneficial is prayer to a church plant?) while the point of the question was, How effectively did the church planter teach the dynamic? This question also seeks to discern how well the church planter taught the above twelve dynamics. Let me give a couple of examples. Dynamics that were not taught well (and thus received scores in the lower ranges) perhaps received insufficient energy from the church planters. In other words, the ideal is to have each of the twelve dynamics receive a score of seven. This would indicate that the leader believed the *BT* graduate communicated all twelve dynamics with persuasive power. It would also indicate that the leader feels equally persuaded that he should teach this dynamic to every leader he discipled. With the ideal stated, let's now take a realistic look at how we can evaluate the answers given by the twelve leaders.

A score of 5.5 or higher is strong indication that this material was critical to the trainee in establishing the church. A score between 5.4 and 4.1 indicates that the *BT* graduate did a fair job of teaching this dynamic, and it could be a place for extra work. A score of 4.0 or lower indicates an area of neglect by the *BT* graduate, and thus perhaps some failure on the presenters part of persuading the *BT* graduate of this dynamics importance in the church planting process. If no score was given, I indicate so in the column entitled "No Score." This score will be "0" when figuring the average score. The table also indicates a Low / High record, and an average score rating how well the *Basic*

Training graduates communicated each dynamic. These figures provide data used to measure the lay leaders' perspective of the quality of training provided by *BT* graduates.

Table of Responses

Table 4.2 records each leader's value ratings for church planting dynamics. A score of one means the dynamic was not taught in a helpful way, while a seven indicates the church planter taught the dynamic effectively. The low and high score are listed along with the average for each dynamic.

Rate Value of Church Planting Dynamic – Table 4.2

Church Planting Dynamics	1	2	3	4	5	6	7	No Score	Low/High	Ave.
1. Prayer Team				2	3	4	3		4 / 7	5.7
2. Vision Statement				3	1	3	4	1	4 / 7	5.3
3. Core Values				2	3	3	4		4 / 7	5.8
4. Focus Group				4	3		3	2	4 / 7	4.0
5. Mission Statement			1	1	5	3	2		3 / 7	5.3
6. Relationships				2	2	2	6		4 / 7	6.0
7. Evangelism				2	2	4	4		4 / 7	5.8
8. Core Group			1	2		3	6		3 / 7	5.9
9. Leadership Development			2	2	2	4		2	3 / 6	4.0
10. Worship Strategy			1	2	2	2	3	2	3 / 7	4.5
11. Small Groups				1	5	1	3	2	4 / 7	4.7
12. Master Plan with Mileposts	1	1	1	1		1	1	6	1 / 7	1.9

Analysis

To evaluate the leaders' responses, please recall the matrix I established to analyze the data: Critical Dynamics, Important Dynamics, and Ineffective Dynamics.

Critical Dynamics – Score of 5.75 or higher

The term “critical” conveys that the church plant will likely fail if these dynamics are not effectively implemented. Four church planting dynamics received scores in this range: Relationships – 6.0, Core Group – 5.9, Core Values – 5.8, and Evangelism – 5.8. A key theme during the *Basic Training* seminar is that church planting rises and falls on relationships. The leaders understood this. It appears to be firmly set in leaders’ minds, thus was properly emphasized by the church planter. The first place of expressing relationships in a church planting situation is the Core Group; thus, it is understandable why this dynamic scored just below relationships. It is normal for the next two dynamics, Core Values and Evangelism, to be powerfully expressed and demonstrated by church planters (*BT* graduate). Evangelism is a core passion in church planters. They live to seek and win the lost. It is understandable that these four dynamics are strongly communicated by these leaders who were equipped by *BT* graduates.

Important Dynamics – Percentage score between 4.1 and 5.74

The second range, called Important Dynamics, deal with issues that are important for the church once it has reached a size where it can begin to sustain itself. Five church planting dynamics received scores in this range: Prayer Team – 5.7, Vision Statement – 5.3, Mission Statement – 5.3, Small Groups – 4.7, and Worship Strategy – 4.5. While these dynamics are important in church planting process, it may be reasoned that the church planter did not emphasize these issues strongly or persuasively to the leaders. These dynamics will become increasingly important once the church plant reaches a vital mass (approximately seven families). It is often reported that once the group grows beyond ten or so families, the needed leadership savvy to establish a vision statement and

mission statement may extend beyond the young church planters ability and experience. Consequently, a new church may struggle with internal personality and power conflicts.

Ineffective Dynamics - Scores in the range of 4.0 and below

Dynamics receiving these scores are often completely neglected in the early stages of a new church plant. By ineffective, I mean only to note that the leaders did not score this dynamic high, which may mean that this dynamic(s) received less emphasis in the *BT* graduate/church planter's education process. The leaders scored three dynamics in this range: Leadership Development – 4.0, Focus Group – 4.0, and Master Plan – 1.9. First, it should be noted that the score for Master Plan was low. When a church planter cannot or does not communicate a Master Plan describing how leadership development is accomplished, he will likely not be able to build a reproducing church. In other words, with an average zealous church plant, he generates enough excitement to gather people. The bigger challenge is once the group gathers the church planter may be quickly inundated with shepherding the flock and preaching sermons. He may not have sufficient time to strategically plan a leadership development process. Other research echoes these same findings, particular with regard to leadership development.⁸⁵ A clear strategy, like in the book *Discipleship Intensive*,⁸⁶ should be given during *Basic Training* so that the church planter begins a leadership development process with his Core Group from the outset of the new church.

⁸⁵ J.D. Payne's research echoes this important need of church planters to have a leadership development plan. By the time the church planter realizes he needs this, the church is already up and running. It's strategy, or lack thereof, is part of the ethos of the congregation. Adding a new strategy to an existing church body demands significant maturity in leading groups, which is often lacking for young church planters. The remedy: effectively persuade the church planters at the level of *Basic Training* that they need to grab and employ *Discipleship Intensive*, a strategic plan produced by Advancing God's Kingdom.

⁸⁶ Darren D. Hulbert, *Discipleship Intensive* (New Cuyama, CA: AGK Publications, 2003) 1-2.

A second issue is the low value placed on Focus Group. Without a clearly defined Focus Group, an energetic zealous pastor can become so focused on gathering a flock that he justifies bringing in believers from other churches to “build” his church. This is pandemic in the American church. New churches spring up with youthful exuberance while older church buildings become abandoned hollowed halls, instead of abundant hallowed halls. Granted, legitimate reasons exist for believers to leave churches. And yet, a new church plant that unknowingly, or even strategically, targets believers⁸⁷ misses the intention of church planting. New churches should intend to reduce the number of unbelievers. When reaching and winning unbelievers to Jesus is not the dominant focus of a new church, the church intends to grow, whether acknowledged or not, by what is notoriously called “sheep stealing.” Perhaps this is why existing churches are so threatened by church planting. The proper focus group of church plants is to seek to save the lost, not build new churches with recycled lonely saints. Jesus commented, “I have not come to call the righteous but sinners to repentance” (Luke 5:32 NASB). Thus, a good example of a proper focus group for new church plant is a den of thieves.⁸⁸ When one does this, however, he must be ready for the backlash of good intentioned believers.

A third concern is the inadequate communication of the master plan for the church. The heart of *Basic Training* is to equip the church planters with a strategic master plan that integrates the twelve dynamics. To discover a low score prompts concern for several reasons. First, when the church planting pastor cannot or does not clearly

⁸⁷ I have experienced the negative effects first hand in re-establishing a church in a community. Gathering believers who were not attending a church elsewhere has its own set of problems. Recognize the reality that healthy believers generally fellowship weekly and are not looking to “jump ship” with a new start. So when “believers” now want to join, it may be a bigger source for head-aches than soul winning support (or support for soul-winning).

⁸⁸ Personally, one of my favorite “fishing holes” is the business seminar industry.

articulate a master plan, the people will not function optimally. Consequently, the church blindly follows the leader, not the leader's plan. The church planter must disseminate the plan with its reproductive DNA.⁸⁹ Remove the leader and the church plant fails.

Area Two – Church Planter's Training Process

A theme throughout *Basic Training* is "intentionality." The central ideas of this question are obvious: did the church planter have a process for developing leaders and did the leader participate. This question measures whether or not the trainee participated in the church planter's training process by answering "Yes" or "No." Additionally, if the trainee did participate, he was asked to indicate how long he participated in the training process.

Table of Responses

First, eleven of the twelve leaders affirmed that they personally participated in their church planter's training process. The table below graphs the length of time the leader participated in their church planter's training process.

Participation in Leadership Development – Table 4.3

Length in Months	Number of Leaders Participating
None	1
1-3 Months	2
4-6 Months	5
7-12 Months	2
13-18 Months	2

⁸⁹ Deoxyribonucleic acid (DNA) is the central program God designed in the cells of a living animal. This has become a euphemism for the internal plan of a church. This DNA of a church, as noted above, is often an unspoken set of presuppositions that are manifested in the behaviors of church members and attenders. This can sometimes be also referred to as the "culture" of a church.

Analysis

This data clarifies that *BT* graduates comprehended and applied the Leadership Development dynamic to some degree. As evidenced in Table 4.3, time was spent in the *BT* graduates' training process, spanning from three months to eighteen months. As noted earlier, developing leaders in a church planting context is vital to establishing a reproducing church. The table affirms that each of the leaders participated in a training process. The majority has participated for six months or less. In all, eleven of the twelve leaders testified that they participated in the leadership development process.

Area Three – Reproduction

The third question measures reproduction. The first part of Area Three invited each leader to mark “Yes” or “No” to the question, “Have you taken the opportunity to teach another person the discipleship process you learned from your church planter?” The idea behind this question was to determine whether the leader in the church plant believed he actually discipled another person. A second part to this question asked whether the discipleship process used by the *BT* graduate was reproducible. The chosen way to answer this second question involved a direct question to the leader, “Did you disciple another person using the process you learned from your church planter?”⁹⁰ A third part of the question divided the Leadership Development process into seven processes. Each leader was asked to list the number of people he discipled in each of the

⁹⁰ A further piece of information would be helpful here, namely a description of the process that the *BT* graduate used. I attempted to gain insights to this in Questions 4, 5 & 6; however, it would be interesting to see a written discipleship plan that each leader used, assuming they had a written plan.

seven process. Area Three contained three parts and I will table and analyze part one by itself and parts two and three together.

Table of Responses

The following chart records the responses to the first part of Area Three: “Have you taken opportunity to disciple another person through the discipleship process you learned from your church planter?”

Have You Discipled Another? – Table 4.4

Yes	No	Not Scored
8	3	1

Analysis

From this data, I made several observations. First, eight of the twelve leaders answered Yes. This response affirms two matters: 1. All eight leaders believed that he discipled another person, and 2. The *BT* graduate’s process was reproducible.⁹¹ This is an exciting observation. Granted, more research is needed here on what exactly transpired in the discipling relationship between the *BT* graduate and his leaders, what transpired between the leader and those he discipled, and what did the one discipled gain? For now we note that 66.7 percent of the leaders believe they discipled another person in at least one of the seven areas.

⁹¹ The data on the degree of reproducibility will be evaluated according to three levels of discipleship production.

How Many Did You Disciple and to What Level?

The second part of the question asked for a specific number of persons the leader disciplined. I further define “discipleship” as occurring in seven areas. This insight diagnoses the breadth of the *BT* graduates’ comprehension of leadership development and how well he could replicate⁹² his knowledge. Only eight of the twelve leaders listed numbers of others disciplined. The chart below identifies their answers.

Seven Areas of Leadership Development – Table 4.5

	To Salvation	To Teach The Gospel	To Discover Spiritual Gifts	To Service in Church	To Serve in Leadership	To Serve as Deacon	To Serve As Pastor / Church Planter
Leader 1	1	10	6	3	10	1	1
Leader 2	0	3	0	3	3	1	0
Leader 3	10	25	20	25	5	0	2
Leader 4	2	1	0	1	2	0	0
Leader 5	60	30	30	40	15	8	0
Leader 6	0	0	0	2	2	1	0
Leader 7	0	2	2	2	0	0	0
Leader 8	0	1	1	1	0	0	0
Totals	73	72	59	77	37	11	3

Analysis

This reproduction noted above is attributable partially, if not completely, to the leader’s participation in the *BT* graduate’s leadership development process.⁹³ I assert this

⁹² I choose the word “replicate” over “duplicate.” Discipleship is not about creating copies. It is about creating unique followers of Jesus, who will use their own creativity, insights, culture, and personality to demonstrate their fullness to exalt Jesus Christ.

⁹³ All leaders have a process, whether they realize it or not. The challenge is helping leaders recognize their process. Once they do, adjustments can be knowingly made to maximize the positive effects of that process.

because all leaders indicated they participated in their church planter's process. Granted, the results should be evaluated in light of the other training the leader has received, which is discussed in Area Six. For now, recognize *Basic Training* is having significant impact in the reproduction of leaders.

The primary intent of this research was to measure how many *BT* graduates have reproduced at the basic level (Level Three). I refer to these leaders as disciplemakers. My hypothesis was that less than 25 percent of *BT* graduates reproduced disciplemakers. I am pleased to report that eight leaders "were able to teach others also" to some degree (2 Tim 2:2 NASB). This offers very encouraging results. Moreover, each respondent indicated various healthy levels of reproduction in their church ministry. At the same time, only three leaders reported taking another person through each of the first four discipleship processes; therefore, *BT* graduates only produced three disciplemakers. Let me explain in more detail below.

I categorized the seven areas of leadership development in the chart above into three distinct levels of reproduction. The first level involves the reproduction of new pastors/church planters. New pastors and church planters are being developed in connection with *Basic Training*. The second level, involves equipping other lay leaders and deacons. You are going to see that the leaders discipled by *BT* graduates reproduced deacons and other church leaders. A third level groups those who have completed basics of discipleship. Leaders who discipled another person through each of these four areas I call disciplemakers, an expectation articulated by the Apostle Paul in 2 Timothy 2:2. The following evidence demonstrates reproduction stimulated by the *Basic Training* seminar in each of these three levels.

Level One - Reproducing a Pastor/Church Planter

Two leaders reproduced three new church planters.⁹⁴ Leader 1 indicated that he reproduced one new pastor/church planter. He was involved with the process of planting a Hispanic church in his community. This is dramatic reproduction, and one has to ask where he learned how to do this. As you will see in Area Six, Leader 1 noted that he had participated in a discipleship relationship before beginning the *BT* graduate's training process. The leader described, however, that the greatest benefit he received was from the *BT* graduate, who "expanded his knowledge of the Word of God" and shifted his education "toward specific leadership development strategies." It must be acknowledged, therefore, that this leader's reproduction potential was greatly stimulated by his relationship with the *BT* graduate.

Leader 3 testified to training up two new pastor/church planters. He noted that "a previous pastor" disciplined him prior to his work with the *BT* graduate. Although the leader did not give specific details of his previous training as requested, his desire for reproduction is thrilling. Moreover, this leader reported that the *BT* graduate trained him for eighteen months. It should be assumed, therefore, that both these leaders were strongly influenced toward reproduction by the *BT* graduate.

A theme in *BT* involves motivating the church planter to think beyond a single church to envision planting an "orchard" of churches. Two out of the thirteen leaders were able to equip three new pastor/church planters. They seemed to have caught this motivation and are passing it on. Although it goes beyond the scope of this research

⁹⁴ This data is observable in the right hand column of the chart, Seven Areas of Leadership Development.

project, it would be interesting to discover how the *BT* graduate equipped and commissioned these new church planters.

Level Two - Serving as Deacons & Leaders

Another significant level of reproduction is evident from this research. The Sample Group *BT* graduates equipped eight leaders who reproduced a total of 48 other new leaders serving in various church leadership roles. Eleven of the 48 new leaders serve in the office of deacon. It would be worthy of further investigation to discover how these leaders were trained up in each of the different ministry situations.

Level Three - Beginning Reproduction

The initial level of reproductive discipleship includes the first four areas in the Seven Areas of Leadership Development: 1. Leading another to salvation; 2. Teaching another to preach the gospel; 3. Leading another to discovering his/her spiritual gifts; and 4. Assisting another to exercise those gifts in the body of Christ. A disciplemaker is one who has equipped the same person through each of these four areas. This is basic discipleship. Every member of a church planting team should learn, live, and teach a basic disciplemaking plan. The data, however, indicates only four leaders in Sample Group B led another person through all four areas of basic discipleship. Technically, it is not possible to determine whether any leader led one person through each of the four processes. To three of the leaders in Sample Group B, I give the benefit of the doubt and hereby qualify them as *disciplemakers*. In a moment, I will analyze this data in relationship to the research hypothesis.

Four Experienced No Reproductive Disciplemaking

It is equally arresting that four of the twelve leaders in Sample Group B reported no reproductive ministry. My concern for this low reproduction rests upon the *BT* graduates. Apparently, one-third of Sample Group B were not sufficiently motivated and/or equipped to lead another through a basic discipleship process. Granted, the focus of *BT* is on principles, and yet the principles should be implemented more effectively than sixty-six percent. Though eleven of the twelve admitted to being a part of a *BT* graduate's discipleship process, two-thirds of these leaders have not succeeded yet in reproducing another follower of Christ. Perhaps this was a challenge with the *BT* graduate. A repeated theme during the *Basic Training* seminar implores students to develop, communicate, and implement a vision for and practice of reproduction.

Multiple reasons may exist for the leader's failure to reproduce. Let me offer three general categories of failure: 1. The *BT* graduate did not communicate a vision for reproduction to the leaders. 2. Leaders didn't receive or develop a plan for reproduction. 3. Leaders simply failed to execute the plan they had. A solution for significantly increasing the number of reproducing disciplers will be addressed in chapter five.

Other Ratios and Estimates

The chart below summarizes the data gained from this research. Beginning with the establishment of the population, the chart also identifies the sample group of fifteen *BT* graduates, and the number of leaders produced by *BT* graduates from the sample group produced. Next, the leaders who completed the Evaluative Instrument are listed, along with how many new disciples they produced. Finally, the chart records the number of disciplers produced. It is also important to note that several new leaders were

developed who went beyond basic discipleship to become deacons, ministry leaders and even new pastors. These significant pieces of data gathered in this research provide valuable sources for evaluating *Basic Training for Church Planters*.

Summary of Disciplemaking Data – Table 4.6

Description	Received Invitations: 128 BT Grads surveyed	Estimated Totals for Entire Population of 160 BT Grads
Responses from BT Graduates	15 (11.7%) ⁹⁵	Nothing to report ⁹⁶
BT Grads who discipled other Leaders	5 of 15 (33%)	33% of 160 = 53 ⁹⁷
Leaders discipled by BT grads	16 (107%) ⁹⁸	107% of 53 = 57 ⁹⁹
Leaders who completed the Evaluative Instrument	12 of 16 (75%)	75% of 57 = 43
Leaders who are discipling others in one or more of the seven areas of discipleship	8 of 12 (67%) ¹⁰⁰	67% of 43 = 29
Leaders who are disciplmakers ¹⁰¹	3 of 12 (20%)	20% of 43 = 9
Leaders who have equipped Other Ministry Leaders & Deacons	6 of 12 (50%)	50% of 43 = 22
Leaders who have equipped Church Planters & Pastors	2 of 12 (17%) ¹⁰²	17% of 43 = 7

⁹⁵ The sample group is approximately 12 percent of the entire population, which is a large enough percentage to establish a Sample Group. The ratios received from Sample Group, therefore, can be applied to the entire population.

⁹⁶ It is not possible to generate any reliable figures for the entire population from this first equation.

⁹⁷ Applying the percentage from the Sample Group to the entire population, this data reveals that that fifty-three of the 160 BT graduates (or 33%) have educated others to some degree with what they learned at the BT seminar. All solutions to equations are rounded for easy observation.

⁹⁸ The figure of 107 percent indicates that the Sample Group produced another 16 leaders. In other words, collectively the BT graduates (total of fifteen) equipped 16 leaders, a ratio of 107 percent.

⁹⁹ Taking the fifteen BT graduates collectively as a representative of the entire population, it can be assumed that what they produced represents what the entire population produced, namely 107 percent of BT graduates will have discipled and raised up another person to some degree. More detail is seen in the next statistic on Table 4.5.

¹⁰⁰ You notice that I use twelve leaders here because it is more accurate to evaluate only the leaders who completed the evaluations; thus, twelve rather than 16.

¹⁰¹ *Disciplmaker* is a qualification reached when a leader disciples one or more persons through each of the first four area of the Leadership Development process in Table 4.5.

Area Four – Spiritual Gifts

Paul exhorted Timothy to find faithful men who were “able to equip others also” (2 Tim 2:2 NASB). Timothy found men of “faithful” character. Beyond character, moral strength had to be combined with the ability to “equip others also.” The complicated process of “equipping” is related to the spiritual gift called “apt to teach,” a prerequisite for those aspiring to the office of pastor/elder (1 Tim 3:2 KJV).¹⁰³ This fourth question seeks to diagnose how the church planter equipped the trainee for ministry in the local church, particularly on topics related to spiritual gifts.

The statement on the Evaluative Instrument reads, “Please list your top three spiritual gifts along with how you are using your gifts to build the church.” This question seeks two responses. First, responses will indicate whether the church planter taught on spiritual gifts. Beyond just a listing of the gifts, I want to see how well these leaders understand the gifting of the Spirit for service. So, the second part of the question seeks to discern the manner in which the leader is using his gifts in serving the church. When a leader recognizes his own gifts and then situates his life to employ his gifts, it is expected that he will be able to help others do the same.

Table of Responses

I have listed the twelve leaders in the chart below, indicating what they recorded as their top 3 spiritual gifts along with how they are serving the body of Christ now. I am using the same order of leaders as in the above chart for Area Three. When no response

¹⁰² The actual percentage is 16.667, rounded up to 17 percent. This means that approximately 17 percent of the leaders raised by *BT* graduates will equip other church planting pastors.

¹⁰³ “Apt to teach,” means that the person has the desire combined with intellectual capacity.

was given to the question, I entered NA for No Answer. Here is what the leaders trained by *BT* graduates reported.

Leaders List Their Spiritual Gifts – Table 4.7

	Gift #1	Gift #2	Gift #3	How are You Using Your Gifts Now?
Leader 1	Pastor	Teaching	Prophecy	Bi-vocational pastor, Fire Captain
Leader 2	Serving	Giving	Teaching	Deacon, Postmaster
Leader 3	Evangelism	Wisdom	Teaching/ Preaching	NA
Leader 4	Teaching	Preaching	Shepherding	NA
Leader 5	Preaching	Establishing Relationships	Communication Skills	Pastor/Church Planter
Leader 6	Hospitality	Service	Teaching	Serve at church events, teaching small group studies
Leader 7	Encouragement	NA	NA	NA
Leader 8	Exhortation	NA	NA	NA
Leader 9	NA	NA	NA	Core Group leader in Hispanic Church Plant
Leader 10	Hospitality	Compassion	Service	NA
Leader 11	Apostle	Leadership	Teaching	Pastor/Church Planter
Leader 12	Teaching	Encouragement	NA	Sunday School teacher, VBS leader

Analysis

After studying the chart above, it became apparent that these twelve leaders trained by *BT* graduates play significant roles in the body of Christ, and in their local churches. Only five of the twelve leaders did not give specific examples of service which means that 59.3 percent of these leaders trained by *BT* graduates recognize a specific ministry in which they can employ their spiritual gifts. When they learn to discover and develop their own giftedness for service, it is expected that God will inspire them to

reproduce this process with other people. As for the five who did not list a specific place of ministry, there are several possible reasons such as they have not reached that level of maturity yet. Recall that six of the leaders reported that they had been in the *BT* graduate's discipleship process for six months or less. Although this seems slow, it may be that the leader determined not to place "novices" in places of service.

Two of the leaders, because of the equipping received from the *BT* graduate, are now functioning in the multifaceted role of pastor/church planter. This is a strong indication that the processes learned in *Basic Training* can be transferred to other leaders, and translated to fit their particular context. At the same time, it should be noted that *BT* materials do not offer a program for leadership development or appointment of pastor/elders. Therefore, it is assumed the *BT* graduate developed some process on his own that he used to equip the leaders.

Area Five – Training Resources

As part of the church planter's training process, the trainees were asked to record three resources recommended by the church planter in his leadership development process. For the trainee to recall and list books strongly indicates the value of these resources to the developing leader. Also it indicates that the church planter followed a strategic process in raising leaders, a process that included outside reading. Moreover, when the leader can recall resources used in his own training, he will likely use these and other resources as he trains other leaders. The concept of reproduction at every level, constantly preached during the *BT* seminar, could be demonstrated to have borne initial fruit when the leaders can recall resources that impacted them. Here is what I found.

Table of Responses

The chart below records the books listed by the leaders equipped by *BT* graduates. I ordered the leaders exactly as in the previous chart. The books and other resources are listed by title and author's last name (when available), and may or may not be listed in the bibliography of this dissertation. When no resources are listed, you will see "NA" for No Answer in the column.

Helpful Resources Cited by Leaders – Table 4.8

	Resource #1	Resource #2	Resource #3
Leader 1	<i>The Whole Purpose of God</i> , Hulbert	<i>Discipleship Intensive</i> , Hulbert	<i>Rethinking the Church</i> , White
Leader 2	<i>Parakaleo: The Heart of Deacon Ministry</i> , Stringfellow	<i>The Boomerang Mandate</i> , Wilson	<i>Rediscovering Pastor Ministry</i> , MacArthur
Leader 3	<i>Personal Walk With God</i>	<i>Purpose Driven Church</i> , Warren	<i>Fresh Wind Fresh Fire</i>
Leader 4	<i>Visioneering</i> , Stanley	<i>Paul's Missionary Methods</i> , Allen	<i>Brick by Brick</i> , Swindoll
Leader 5	<i>Forty Days of Purpose</i> , Warren	<i>Fulfillment Hour</i> , McCalep	<i>A Pastor's Guide Book</i> , Criswell
Leader 6	<i>Purpose Driven Life</i> , Warren	<i>Experiencing God</i> , Blackaby	Sermon, "Giants"
Leader 7	<i>Experiencing God</i> , Blackaby	NA	NA
Leader 8	<i>Experiencing God</i> , Blackaby	NA	NA
Leader 9	NA	NA	NA
Leader 10	<i>Purpose Driven Life</i> , Warren	<i>Experiencing God</i> , Blackaby	Sermon, "Let Us Rise Up and Build"
Leader 11	<i>Church for the Unchurched</i> , Hunter	<i>Church Next</i> , Gibbs	<i>Let The Nations Be Glad</i> , Piper
Leader 12	<i>Experiencing God</i> , Blackaby	<i>Purpose Driven Life</i> , Warren	<i>Sharing Your Faith Without Fear</i>

Analysis

It appears that all twelve leaders, except for Leader 9, acknowledged that their church planter recommended and/or incorporated at least one resource into the discipleship process. Moreover, the resources significantly impacted the leader's development. Nine of the leaders indicated three significant resources as part of their training.

Well-Known Works

It is noteworthy that several volumes have impacted numerous leaders. Most of the resources are well known. For example, Leaders 5-8, 10, and 12 cite works by Rick Warren (*Purpose Driven Church*, *Purpose Driven Life*) and Henry Blackaby (*Experiencing God*). Though these men are integrally involved in Southern Baptist work, their influence presently extends throughout Christendom. Leader 2 cited the works of Stringfellow and Wilson as significant aids in understanding and discharging his role as deacon, which is his present place of ministry in his local church. Stringfellow and Wilson are well known in Southern Baptist circles.

Lesser-Known Works

The lesser known books are of interest. Leader 1 listed three resources for their significant impact (Hulbert, *The Whole Purpose of God* and *Discipleship Intensive*, White, *Rethinking the Church*). Again, from personal knowledge this leader has gained immeasurably from the church planter's leadership development process. In fact, as I came to understand after this man joined our church, the fact that I had a carefully mapped out a leadership development process attracted him. He serves fulltime as a Santa Barbara County fire captain. The fact remains: a leader with a plan will attract other

leaders. Helping the church planters develop a concatenated system is vital for helping them discover and raise new leaders in the church plant.

Area Six – Previous Discipleship Experience

The sixth evaluative item seeks to discern Sample Group B's previous discipleship experiences. It asks directly whether or not each leader had been discipled and for how long. Secondly, the question asks for a brief description of the discipleship process that he was previously involved in. These questions seek to discern what the leader brought to the discipleship process led by the BT graduate. This data gives counter weight to measure the effects and benefits gained from the discipleship process led by the BT graduate.

Table of Responses

The chart below records leaders' responses about their discipleship experience prior to involvement in the church plant with the *BT* graduate. "Yes" or "No" answers are recorded, along with NA for "No Answer." As you are about to see, surprising answers were given. I determined to take no editorial liberties. The following table records the leaders responses.

Previous Discipleship Experience – Table 4.9

	No Answer	Yes	No	Describe the process
Leader 1		X		No description given
Leader 2		X		“One to One” discipleship ¹⁰⁴
Leader 3		X		“With previous pastor”
Leader 4			X	
Leader 5		X		Attended Bishop College, Theological seminary, discipled by former pastor, been in the ministry since 1976.
Leader 6			X	
Leader 7			X	
Leader 8		X		Attended Bible School
Leader 9	X			NA
Leader 10		X		Participated in Saddleback’s 101, 201, 301, 401. Also completed “Experience God” course.
Leader 11		X		Discipled, yes; but not in a church planting context.
Leader 12	X			

Analysis

Several observations were gained from this data. First, recognize seven of the twelve leaders indicated they participated in another discipleship relationship prior to the *BT* graduate’s discipleship process. For example, Leader 1 did not give much detail about the previous process, and went to explain the virtues of the discipleship process enjoyed with his *BT*-trained church planter. Leader 3 is also too unclear to validate that he experienced a prior reproducible discipleship process. The same should be recognized for Leader 2. Leader 10 is the only one who provided a clear outline of the discipleship process he participated in. Because of the lack of clear descriptions by four of the seven leaders about former discipleship, it may be safe to assume that the strength of their lives is due largely to their exposure to and equipping under the church planter who graduated

¹⁰⁴ No further information given on the process. There are several “one to one” strategies being used in the church recently.

from *Basic Training for Church Planters*. Therefore, for ten of twelve leaders (83 percent), their major discipleship influence came from the *BT*-trained church planter.

Area Seven – Further Training

The final question on the Instrument for Evaluation asked for the leaders' input on what types of training could the California Southern Baptist Convention offer that would entice these church leaders to participate. The intention of this last question was to ask the leaders developed in the church plants what they wanted to have more training on. The responses below will indicate something different than what the church planter wants and needs. It will get at what the lay leaders in the church believe is important for further developing their understanding and skills for their service.

As a note of reference, while preparing the analysis for this last question, I realize the data I received is related to what Dr. J. D. Payne obtained. Let me say that I had already completed the research portion of this project before I met Dr. Payne. To contrast our findings, one should note who is submitting what is needed in the church planting context. His research reveals what the church planter wants, while my research records what the leaders in the church plant want.

Table of Responses

Table 4.10 lists subjects of interest recorded by the leaders developed in a church planting context. I have prioritized the list of subjects based on the number of times a subject appeared on the Evaluative Instrument. It should be noted that only seven of the twelve leaders indicated subjects for a training event that they would attend. Again, I sought to record the leaders' words written on their evaluations. I grouped them together

into seven general topics. Again, it is important to note that these are topics requested by the leaders in the newly planted churches.

Topics Important to Lay Leaders – Table 4.10

Subject of Interest	Requests
1. Leadership Development – identifying gifts, building unity	3
2. Church Administration – taxes	3
3. Funding the Church Plant – teaching stewardship	2
4. Personal Evangelism – witnessing to others’ faith	2
5. Small Groups - establishing & teaching	2
6. Technology - software, office record keeping	1
7. Worship / Music Ministry	1

Analysis

This data indicates that leaders want more training on seven topics. I have chosen to look more carefully at the first four topics: Leadership Development, Administration, Funding, and Evangelism. I will list them below with further elaboration about how their desires can be met.

Leadership Development

It is now not surprising that Leadership Development topped the chart for further study. Once a Christian finds himself in a situation whose demands exceed his own power and ability, he begins looking for others to assist him. Soon he finds that there are many lookers, and many demanders, but who can find a leader with internal motivation, intellectual aptitude, and integrated behavior to put in charge of carrying for eternal souls? When none can be found, the issue quickly becomes, “How can I develop them?” This is the heart of the struggle with planting new churches as this evidence shows.

Administration

A second request involves training on legal workings of a church, like taxes and payroll. The *BT* manual includes a unit on Administrative Issues. When this unit is presented, however, it triggers little discussion from the church planters. Moreover, as to the day to day administration of the church office, the Southern Baptist Convention has worked hard in developing a computer software program that addresses a multitude of these administrative needs. It is called Church Planting Management System (CPMS). Initially developed in the late 1990s, this software has been upgraded, updated, and fine-tuned over the last couple of years. The North American Mission Board serves the churches of the Southern Baptist Convention, and NAMB has taken the lead to train as many church planters as they can in this innovative software.¹⁰⁵

Funding

A third expressed need concerns funding the church plant. In J.D. Payne's research, funding was the number one issue of concern for church planters. In this research, it is the leaders developed by the church planters who echo this concern. However, it should be noted that this need is in the middle of the pack. Perhaps this is because lay leaders in our day expect more production from church planters. Church planters sometimes long for the comforts of an established pastorate where they can study for 40 hours per week and feed the sheep. This is not the life of the church planter. He needs to be out and about, working among the people he is seeking to win. At the same time, the church planter's generating his own income should be a short-term process. As the church grows, the growing flock will demand more of his time. Until it grows enough

¹⁰⁵ Unfortunately, in early 2004, this software product was sold off to another company and is no longer supported by NAMB.

to support him, he needs to have a strategy to feed his family. This should be addressed more fully in the church planting process.

Evangelism

A fourth concern, personal evangelism, is about the heart; and these lay leaders are asking how to keep one's heart attuned to soul winning. I, too, wish a pill, potion or lotion existed that created the "want to" for the frightening enterprise of soul-confrontation. I believe, however, that an external force will not inspire it. Passion for souls comes from within. The Spirit of God who abides in us brings the power and gives us the will to gather the adrenaline and direct it to satisfaction by speaking the Truth in love to whoever will listen. So, those who are looking for the next tool or training are looking in the wrong direction. It is not from without. The energy is within. This morale is as famous as Frank Baum's story, Wizard of Oz.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

To address every concern exposed in this research would extend this report significantly beyond the scope of this project. I now present conclusions from the research data and offer several recommendations, both specific plans to remedy the challenges and suggestions for further research related to *Basic Training*. This will be followed by another section that presents a strategy that I have called the Joseph Metamorphosis, a four-step process designed to motivate *BT* presenters and other leaders to reproduce disciplemakers.

On a national scale, a startling realization is that every person today can readily assess massive amounts of information, and yet the practice of health-building principles seems to be decreasing. Depression is pandemic, and antidepressant drug companies flourish. Obesity is breaking down bodies, and health clubs and gyms have never been more popular. Education test scores decline annually in California, though one can read about every subject on the Internet. It's not much different in the church.

Powerful principles for church growth and health are often regarded as just theory. Church planting strategies flourish, while America loses 1,000 churches per year to decay, neglect, and death.¹⁰⁶ Immorality among pastors evidences disconnection of

¹⁰⁶ It is estimated that in North America approximately 3,000 new churches are planted each year while 4,000 close each year. See Stetzer, *Planting New Churches in a Postmodern Age* (Nashville, TN: Broadman & Holman, 2003) 10.

frightening proportions. Yes, new churches need to be planted, and more importantly Christians need to behave like Jesus, especially pastors.

Producing strong leaders who equip other reproducing leaders who move forward to plant reproducing churches is the universal objective in Jesus' Great Commission. The question is how to do this? We must establish a spiritual war plan that fortifies leaders with integrity from the heart, to the head, to the hands.

Research Conclusions

In this section, conclusions are drawn from the data gained from the Evaluation Instrument. Each of the seven questions asked in the questionnaire are addressed.

Area One – The Twelve Dynamics

First, the data from Area One affirms that *Basic Training* graduates taught all twelve principles they learned at the *BT* seminar. All lay leaders surveyed indicated that the church planter taught something about each of the twelve dynamics. The *Basic Training* seminar apparently succeeded in expanding the church planters' perspective on many facets of this demanding challenge.

Moreover, the research data affirms that the *BT* graduates effectively communicated nine of the twelve dynamics. The three that did not receive acceptable ratings were Master Plan, Focus Group, and Leadership Development. These three scored as Ineffective Dynamics. This evidence heightens my concern for equipping *BT* graduates to effectively train up reproducing leaders in their church plants. When a church planter struggles to lay out the big picture and describe a process for raising leaders, he will

struggle in producing a reproducing church. This is a significant need that I will attempt to address later in this chapter.

Area Two – Leadership Development Process

The second question asked the leaders developed by the *BT* graduates about the church planter's leadership development process. The leaders acknowledged that the church planter did offer a process for training and equipping potential church leaders and they personally participated in the process. Yet, recall in Area One, the same leaders scored the benefit of Leadership Development as an Ineffective Dynamic. Why the disparity? On another note, consider that leadership development likely occurred in both Core Groups and Small Groups. Both these dynamics scored as Critical Dynamics. What is the source of the disparity between the low rating for Leadership Development and the high score for Core Group and Small Groups?

Although the Evaluative Instrument did not reveal objective answers at this depth of detail, several suggestions could be made. Moreover the heart of this research project is to evaluate the leadership development processes provided to church planters through *Basic Training*. I offer three reasons for the disparity between leaders' low scoring of the benefit of Leadership Development dynamic and the high scores given to other leadership related issues in Area Two. I am persuaded these observations demand attention to refine and develop *Basic Training* as the key training element in NAMB's Church Planting Process.

Let me offer another observation and recommendation related to leadership development and worship. The lay leaders rated instruction on Leadership Development and Worship Strategy with scores of 75 percent and 66 percent respectively. The author

offers several reasons for the low scores. 1. Many Southern Baptist churches faced their most significant challenges due to changes in worship style.¹⁰⁷ 2. Inadequate leadership development among the church leaders can be a source for unavoidable personality conflicts. Little conflicts breed bitterness that can quickly escalate into church fights. 3. Another observation is leadership development was the second greatest need expressed by church planters, according to Dr. J.D. Payne.¹⁰⁸ 4. My personal observation is that the Leadership Development section of the *BT* material provides good strategy with inadequate tools to accomplish the strategy. Adjustments that will enhance the Leadership Development process should be made in the following areas.

Manual

First, it must be acknowledged that Unit Ten – Leadership Development in the *BT* manual has shortcomings. While most of the manual offers practical resources for implementing the principles, this section does not provide any models or resources. To talk about the need for leaders is one thing. To explain how to develop them is another. Because of the lack of illustrations about how to develop leaders, confusion may arise on the part of *BT* presenters, which filters down to the *BT* students, who then struggle to communicate this dynamic to their people. I will offer solutions on this subject later in this dissertation. Suffice it to note here, a disconnection between the principles and the practices of leadership development is inherent in Unit Ten of the *BT* manual.

¹⁰⁷ This was not confined to Southern Baptist churches, and it is not necessarily a brand new challenge. It is a reflection of the disruption of American culture by many forces, including the influx of other religious traditions, which have caused Christians to back away from the “old time religion.” This is a source for further research.

¹⁰⁸ J.D. Payne, interviewed by author, Atlanta, GA, 17 December 2003.

Overcoming Suspicion

Think back to the apparent contradiction manifested by the leaders' responses to Area Two which asked, "Did the church planter have a process for developing leaders?" Confusion may exist for the *BT* graduates about both what and how to teach the topic Leadership Development. Specifically, "leadership" is difficult to define, describe, and display. Dr. Jeffrey Clark, Director of Black Church Extension for CSBC, is presently working on a second doctoral degree related to leadership development in organizations. In an interview, he explained that there is no established, agreed-upon definition of leadership. Leaders employed outside the church recognize that leadership is often applied to a particular area of expertise. And when a preacher speaks of church leadership, this may conjure ideas of spiritual expertise.

I have a friend who works in the film industry in Hollywood. He told me recently about the kinds of suspicion that he hears about. When the sins of significant spiritual leaders are paraded through the media, everyone questions, What kind of "spiritual expert" commits a sin against himself, his wife, his children, his family, his church, his friends, and his community? "Experts" don't make stupid mistakes. That's what makes them experts. Granted, they may make mistakes when pushed to the edge of their abilities. But, they don't make mistakes regularly on the easy stuff. Experts can do the challenging task in their field with consistent perfection, at least, that is what's expected of experts. So, when a church leader commits sins in the basics of life (e.g. the big three: Sex, Money, Power), how can he really be an expert? Thoughts like this are rambling through many American minds in our day.

Is it any wonder that America is loosing 1,000 churches per year? Even within the church questions of spiritual leadership abound. In fact, who can really be a spiritual leader? Seeing that we constantly commit sins, including the basest, most heinous, most deceptive one: pride. The strategy to overcome the general suspicions about leaders, especially spiritual leaders, is to make sure we are developing leaders who possess Christlike character, skills, and plans for reproduction. The Joseph Metamorphosis offers many solutions.

Missing Content

Another serious issue arises from the disparity between Leadership Development (scored low) and Core Group and Small Groups (scored high). The reason for the disparity may be lack of content for both the church planter and the new converts. For example, when the average Joe gets saved in a church plant, often the church planter quickly puts him to work. Another living soul that wants to help is wind in the sails of church planter. Church planters should entrust ministry to people as soon as possible. At the same time, instruction in the Bible must also begin immediately. The question the church planter must quickly answer is, What discipling process can be used to equip this valuable new born-again soul? What will a church planter use as source material from which to develop a plan for basic discipleship. Often this is not answered well in the church planters mind.

BT offers no resources in its manual. A supplement is handed out at some *BT* seminars. It lists a plethora of resources produced by Lifeway, the publication outlet for Southern Baptist materials. However, just handing a young leader a list of books will not get the job done. Often it will lead him into further exasperation, because he knows

materials exist and does not have the time to read all these materials. On another level, consider this: when a church planter, who is often younger than the men he is recruiting to participate in the church plant, begins to develop leadership, what will he use as a standard to define, describe, and develop leaders for the church plant? This can be overwhelming for him, and thus he may take no action and develop no plan. This may be what the leaders are noting in the disparity.

Area Three – Reproducing Disciplemakers

The heart of the third question provides data to evaluate the hypothesis. My hypothesis assumes that less than 25 percent of *Basic Training* graduates have trained one or more disciplemakers. In other words, I estimate that seventy-five of one hundred *BT* graduates have not reproduced a single disciplemaker. To clarify the definition, a disciplemaker is a leader who has equipped at least one other person through an entire basic discipleship process (e.g. Level One of Leadership Development) that includes four parts: 1. Leading a person to salvation, 2. Teaching the new believer to teach the gospel to another, 3. Instructing the believer about spiritual gifts, and 4. Assisting the believer to become involved with a ministry in the church plant that is appropriate to his giftedness and personality. These principles of discipleship and leadership development are described in the *Basic Training for Church Planters* manual. The principles are expounded during the seminar. However, the specifics of a plan for carrying them out are not provided in the manual. This could be one reason that Leadership Development scores high on a church planters needs list. They need and want models that demonstrate the principles.

Two Approaches to the Data

Several ways exist to analyze the data. Two approaches are now presented. First, I define the population as all 160 *BT* graduates. However, an adjustment must be made because thirty-two of these *BT* graduates were inaccessible, thus reducing the population from 160 to 128. The objective data evidences that 128 *BT* graduates produced three disciplemaking leaders,¹⁰⁹ a ratio of 2.3 percent. In order to apply this 2.3 percent ratio to the entire population, I must assume the other 113 *BT* graduates decided not to submit names of leaders because they had not raised any leaders. However, it may not be fair to apply this percentage to the entire population of *BT* graduates researched in this project. A more accurate ratio could be determined to evaluate how many *BT* graduates equipped disciplemaking leaders.

A second approach to this data defines the fifteen *BT* graduates who responded to my request and submitted names of leaders trained as Sample Group A. This sample group represents approximately 12 percent of all *BT* graduates from January 1997 through December 2002.¹¹⁰ Next, I observed the number of disciplemakers Sample Group A reproduced. Collectively, the fifteen *BT* graduates produced three leaders who qualified as disciplemakers.¹¹¹ Sample Group A, therefore, had a disciplemaking

¹⁰⁹ A disciplemaking leader is the same as a disciplemaker, one who has lead one or more people through the first four levels of the Seven Levels of Leadership Development.

¹¹⁰ Population of *BT* graduates surveyed is 128, and the sample group A is fifteen, equaling a ratio of 11.7 percent. Though this is below what I anticipated, this ratio is sufficient for evaluative data.

¹¹¹ Of the sixteen leaders (Group B) submitted by the Group A, only twelve completed and returned evaluative instruments (a seventy-five percent response rate).

reproduction ratio of 20 percent.¹¹² This means it takes about five *BT* graduates to produce one disciplemaker.

Assuming these fifteen *BT* graduates in Sample Group A are representative of the entire population, I could apply the 20 percent ratio to all 128 *BT* graduates. If so, 20 percent of *BT* graduates equip only one disciplemaker in their church planting situations. Numerically, this reveals the 128 *BT* graduates in California between January 1997 and December 2002 have produced approximately twenty-six disciplemakers. In other words, it could be estimated that only twenty out of one hundred *BT* graduates equipped one person to become a disciplemaker.

Significant Accomplishments

To summarize other significant leadership development accomplishments, eight leaders reported that they taught others what they learned resulting in seventy-three new salvations wrought by Jesus. Collectively, these eight leaders involved many people in 336 discipleship processes. Of the twelve leaders raised up, two became pastor/church planters, a ratio of 16.7 percent. In every one hundred leaders trained by *BT* graduates, seventeen may become church planting pastors. In short, a significant amount of reproductive ministry happened through the leaders trained by *BT* graduates.

A more acceptable goal is that every *BT* graduate should produce at least one disciplemaker. Consider that high caliber leaders attend *BT* seminars. From these church leaders, I expect each one to produce five or more disciplemakers. They also should go on to produce several other ministry leaders, deacons, and church planting pastors. If this type of reproducing leader is not leading the church plant, the church plant will not

¹¹² This ratio results from dividing the total disciplemakers reproduced by the sample population, three to fifteen equals 20 percent.

reproduce another church. Perhaps this is why we are losing 1,000 congregations per year in America. I offer several solutions for increasing this percentage of reproducing disciplemakers through a process I call the Joseph Metamorphosis.

In a healthy reproductive environment, one could expect every *BT* graduate produces several disciplemakers! Then a real church planting movement begins.

Area Four – Spiritual Gifts

Data from Area Four lead to the conclusion that 60 percent of Sample Group B, (leaders trained by *BT* graduates) actively employ their spiritual gifts in the church planting situation. This could be extrapolated to estimate that 60 percent of lay leaders in church plants understand spiritual gifts and have learned to employ their unique giftedness in serving the body of Christ. Considering the adage of the 80-20 rule that is true in most churches where 80 percent of the work is done by 20 percent of the people, in a church planting situation, it could be assumed that 60 percent of those involved are doing the work of ministry.

Area Five – Training Resources

Concluding observations about Training Resources are numerous. I focus on three observations now. First, it is evident that reading good books both feeds those already involved in ministry and attracts new leaders. Books, unlike other media, cause the reader's mind to imagine, to create pictures, and to think thoughts. Thoughts are things that can enrich, enliven, and generate momentum like nothing else. Ten of the leaders cited books that had significant impact on their development. Second, there seems to be a progression with the training resources used by the leaders who produced the most

significant reproduction. As noted earlier, Leader 2's book listed directed him toward the Deaconate. That is where Leader 2 serves now. Observe Leader 11's list: *Church for the Unchurched*, *Church Next*, and *Let The Nations Be Glad*. A clear progression exists directed toward building a church team that reaches out to the world. This does not happen by accident. Clearly, the *BT* graduates who led these men had a plan, and a specially crafted plan for each leader. This is a great encouragement about the *Basic Training for Church Planters* seminar. These are evidences of good thinking and planning by the church planters. It may be that the new leaders learned to think strategically at the *Basic Training* seminar, or was it the strategic thinking in the *BT* materials that sparked their interest to attend.¹¹³ In either case, church planting is a great process for developing new leadership. Every church should consider how they can partner in planting more churches.

Area Six – Church Planting and Disciplemaking

Area Six surfaced data related to discipleship. Eight out of ten leaders developed in churches planted by *BT* graduates received their first significant reproducible discipleship experience in the church planting situation. This provides evidence for the following observations. Church planting is a wonderful location for leadership development. Participating in a church planting project carries great potential for causing spiritual growth in one's life. These values motivate me to continue exerting much effort in calling existing churches to use church planting as a rally point for developing both its

¹¹³ As a personal testimony, during my first exposure to *Basic Training* in September 2002, I saw a strategy that captured my interest because it expanding my thinking. After working in two church planting situations, I knew what worked and what didn't it. It was what I did not know that I needed. This material expanded my vision in remarkable ways, especially the principles expressed in Master Plan.

own leaders and new leaders for reaching the harvest. Generally speaking, people take the path of least resistance. When the only path available is to “Go and make disciples in all neighborhoods” people will sense the urgency to move.

Area Seven – Further Training Requested

The leaders indicated that they wanted more training on four vital areas for their church planting endeavors. The first is leadership development. I have already offered several recommendations about leadership development, so I will not address that issue here. Three other areas where further training was requested are listed with suggested solutions.

Funding

Personally, I have known the financial challenges of church planting. When I was really hungry in 2001, the Lord opened unexpected opportunities. I learned and implemented several income generation activities. In short, I turned my entrepreneurial skills to function in the entrepreneurial business world. I gained a wide range of experience in many areas of business since the turn of the millennium. During my business training, I recognized the need for ministering to business leaders. The Lord opened a door for me to launch a new ministry that I called Advancing God’s Kingdom. While launching this ministry in a business context, I took advantage of the opportunities presented to me. I believe the entrepreneurial system of income generating vehicles that I learned can be replicated and used by other church planters. These opportunities not only provide income to feed their families and fund their ministries. They are also avenues to meet people who will attend the new church. I have developed several avenues to help church planters make money on the side while ministering to those in the community.

Evangelism

The lay leaders' underlying concerns about evangelism were not surfaced in this research. However, this research indicates they want further training in evangelism. My sense is that lay leaders, like most other believers, make excuses for their fear of rejection. It would be nice to think that with another training session, then lay leaders would share the gospel. They want this to be true. The reality though is people have to overcome their resistance to share. I, too, wish a pill, potion or lotion existed that created the "want to" for the frightening enterprise of soul-confrontation. I believe, however, that an external force will not inspire it. Passion for souls comes from within. The Spirit of God who abides in us brings the power and gives us the will to gather the adrenaline and direct it to satisfaction by speaking the Truth in love to whoever will listen. So, those who are looking for the next tool or training are looking in the wrong direction. It is not from without. The energy is within. This morale is as famous as Frank Baum's story, Wizard of Oz.

Summary

This research project stimulates many questions and issues. I believe the most significant need evidenced by this research involves shepherding the *Basic Training* graduates until they have reproduced this entire church planting process at least one time. As evidenced in this chapter, *BT* graduates struggled to communicate the dynamics of Master Planning and Leadership Development to the lay leaders. It should be emphasized that these concepts are difficult to comprehend, in addition to all the other dynamics bearing upon the enthusiastic church planter. Meanwhile, after the new planter stumbles and grows through the pains of preparation and launch, and after he persuades a few

families to join the church planting effort and has pressed through to the end of his ability, he will then need someone he can trust to guide him through the challenging process of leadership development; first for his own growth, and then for growing other leaders. Without reproductive leadership development processes, the church may appear to be growing in size, yet it will likely fail to give birth to a new church. Planting reproducing churches is my life vision, and I want to do all I can to aid this global process for God's Kingdom.

Recommendations and Further Research

Throughout the dissertation, I have noted many issues for further research. At this time, I shall address what I feel are the most vital issues and offer suggestions for improving processes related to *Basic Training for Church Planters*.

Editions to the Basic Training Manual

Several editions to the manual have been made annually as the process has grown, developed and be refined. The most recent edition for 2003 has just been distributed on compact disk from the North American Mission Board. With the findings in this research project, I would recommend editions in several areas.

Unit Ten on Leadership Development

This diagram and PowerPoint presentation are based on materials from MasterBuilder, a tested and proved discipleship system popular in Southern Baptist circles in the middle decades of last century (1950-1970). Granted, "teaching faithful men who will be able to teach others also" is an ancient principle from the first century. Because of its immense value, it demands to look its best and can use a fresh coat of paint

regularly. As to principles, the section is a homerun. As to practices, it is pitcher's foul bunt with two strikes.

More particularly, the section offers no additional resources in the footnotes, unlike many of the other units in the *Basic Training* manual. Students are instructed to graph the flow of the process on the blank diagram. Usually, they are so consumed with the artistic challenges of copying a sketch that they miss the content. Moreover, the materials do not provide any practical advice on what to use in their evangelism strategy, although a new section on Personal Evangelism was added to the 2003 edition.

A further project could be to come up with a list of the top five resources for each of the three levels of leadership listed earlier: 1. Basic discipleship (gospel, gifts, and place of service), 2. Team Leader & Diaconate, and 3. Pastor/Church Planter. Another resource from Advancing God's Kingdom used for developing disciplemakers (Level Three) into skilled Bible teachers and church officers (Level Two & One) is the Church Leadership Development Process. The process equips disciplemakers with three units: Systematic Theology, Biblical Theology, and Practical Theology. For the Systematic Theology unit, use Hulbert's book *The Whole Purpose of God*. This has proven to be a valuable asset. For each leadership level, a list of three to five resources could be cited. Also, during the seminar, *BT* presenters should reference each of these resources, persuading the students that they will have greater exposure to these materials they participate in the network, Mentorship for Basic Training Graduates.¹¹⁴

¹¹⁴ I have developed outlines for each of the twelve weeks of the mentorship network that are available through Advancing God's Kingdom, 5909 Uner St., Bakersfield, CA 93308.

Master Plan

Although the Master Plan dynamic received a low score for the leaders in the newly planted churches, I believe that this section is well done. It is just a difficult process, especially when dealing with a church planter or church planting team that has not considered developing a big picture of what the church will look like when it is mature. I note this as an area for further research. For example one could study the value of this dynamic by comparing the number of disciplemakers produced in church plants that developed a Master Plan to churches that did not.

Training the Trainers

Recently, I received appointment as a National Certifying Presenter of *Basic Training*. I have the privilege and responsibility of training top-quality leaders who will present at *Basic Training* seminars. In this section on recommendations and further research, let me address several matters to impress upon on the trainers who will then impact the church planters.

Principles then Programs

The data in this research evidences the normal dissipation that occurs while information filters down from *BT* presenters to *BT* graduates to leaders in the church plant. This breakdown has been shown to be particularly noticeable between church planting principles and church planting programs. I insist that principles should be taught before programs are presented. Let me give an example in this research that illustrates why I insist on principles then programs.

In the early part of chapter three, I referenced a church planter who told me that he decided not to implement the strategies taught in Basic Training. This person moved

from a seminary located in the east coast of the United States directly into a church planter role in California. He is a gifted guy with a high view of his life, which is entirely appropriate for him. The challenge is that at thirty, in fact, regardless of age, one cannot know what he does not know. This rookie church planter told me that he decided “not to follow” the strategies of Basic Training. He had learned a different strategy to plant a church. Let me explain this example and then I will tie it together in a moment.

There are many formats and formulas practiced by “famous” churches. For a church planter to pick up a popular church system, say from Rick Warren (Purpose Driven Church), Chuck Smith (Calvary Chapel), or Bill Hybels (Willow Creek), and then move forward to implement the programs is fine. In fact, many have done it, and God has seen fit to gather many people to the new church. However, when the storms of life send the crashing waves at the church, the leader will need more than a good system. He will need to understand the principles, the reasons why, that underlie the programs. In short, the church planter must comprehend the principles upon which the church planting system is grounded. That is what *Basic Training* provides.

The creators of the *Basic Training* manual made a methodical decision about the training process. They determined, from my perspective, that it was better to build on the principles than simply explain programs that could be duplicated. I now recognize the wisdom in this strategy. This choice looks beyond the vogue programs to the long-term principles that will bear fruit for generations. NAMB’s Church Planting Process (CPP), of which *Basic Training* is one component, is only seven years new in Southern Baptist circles. The principles are rock solid. The decision was made to allow the church planters to discover and develop their own programs that fleshed out the principles. Moreover,

many different styles of churches are being birthed upon the principles of *Basic Training*. I'm in agreement with this choice as far as priority is concerned.

On the other hand, having a clear design that coordinates principles into practical working relationships is also essential, though secondary. The *BT* presenter should have a clear plan that he had implemented in his own life and ministry. He will then be more able to help another develop a process. Particularly in the Leadership Development section, the *BT* Presenter needs to tie together the principles to a practical application. The *BT* presenter should give a clear and simple process that brings in new people, equips them for ministry, and eventually sends them out to start new churches is essential for building a church that can reproduce consistently.

The answer to the question of priority, whether principles or practices come first, can be simply stated as, Principles first, develop programs that evidence the principles afterward. Principles explain why we do what we do. Practices explain how we do what we do. Both are needed for consistent church reproduction. I offer that when NAMB can match current programs (e.g. “fresh paint”) to eternal principles, we will service our church planters more effectively, which will increase our value to them and their responsiveness to our leadership services. *Discipleship Intensive* is the manual I implement for the Leadership Development for Advancing God's Kingdom. This is a great example of what could be presented at every *BT* seminar.

Mentoring for Basic Training Graduates

Think now about the rookie church planter illustration. This demonstrates why *Basic Training* presenters must be extraordinary leaders and experienced practitioners. Imagine a *Basic Training* graduate who does not exert the energy to understand the

principles of church planting. Imagine when this church planter reviews his *BT* seminar materials, he can not recognize how the *BT* process could help him plant one church that eventually becomes an orchard of churches. Instead of working with the principles, he opts for a program-driven church planting process. Programs do explain process to some degree,¹¹⁵ and yet too often a church planter who is unwilling or unable to comprehend the principles is heading into challenges for himself and for the new church.

Why would a church planter choose this? Perhaps, his expectation is so high that he cannot calm himself. Momentum is building, and he has to act now. Possibly his own worth is tied too tightly to what he accomplishes. So, he goes with the get-big-quick approach. Maybe he thinks he is going to plant a church that is more prolific than Calvary Chapel, pastored by Chuck Smith, which has now birthed close to 1,000 daughter churches, several of which are among the largest churches in the United States today.¹¹⁶ Without understanding the principles related to church planting, this planter and the church he plants are heading down a tempestuous path. Church planters with grandiose ideas desperately need the experienced leader (*BT* Presenter) who is mature enough to diagnose and empathize with the planter's ethos, and yet who also possessed the confidence to command the planter's respect.

Before I get into an over-estimation of what the *Basic Training* presenter can supply, I acknowledge that church planter training is an impossible task for a human to do with great consistency. A church planter trainer is like a baseball player with respect

¹¹⁵ I do not intend to create a false dichotomy, nor to intimate that "program driven" churches are in any way "less than" another. I am focused on the church planter and his need for a skilled presenter.

¹¹⁶ Chuck Smith, interviewed by author at Billy Graham School of Evangelism, Lake Louis, Alberta, Canada, 21 October 1997. He explained that nine of the twenty-five largest churches in America were Calvary Chapels. He also mentioned that Calvary Chapel Costa Mesa had planted approximately 700 churches.

to consistency. If the trainer's average success is above .400,¹¹⁷ he is worth millions to an organization. The *BT* trainer must also receive support from the local church planting team including the local mentor who may work with the church planter (*BT* grad) and the local networks. An evaluation of the success rate of the *Basic Training* trainer is one aspect. Moreover, this observation also shows the need for more effective follow up of the *BT* graduate and the *BT* trainer. Like most professor student relationships, the focus becomes about transfer of information, which quickly castrates the relationship. There should be some extended mentoring process and follow up, as I have mentioned before. Mentorship for *Basic Training* Graduates increases the likelihood that the *BT* graduate will get hooked up with a local Church Planter Network (CPN).

Qualities Of A Certified Presenter

Another matter for further consideration involves who and how one becomes a certified presenter of *Basic Training*. An emphatic statement follows: *Basic Training* trainers must be highly gifted, highly proficient, leaders who have the ability to persuade highly gifted, highly motivated, individuals to comprehend and commit to employing the principles of *Basic Training*. Without this vital relationship of respect and confidence, there is little hope that implementation of *Basic Training* will increase beyond the low reproduction statistic. Again, this data confirms the hypothesis of this project that less than 25 percent of *BT* graduates will have disciplined leaders who have reproduced the discipleship process in others

¹¹⁷ Success means that *BT* trainer is able to equip a church planter who can then build a church that trains another church planter and plants another church.

Securing Productive Ongoing Relationships

As every college, university and graduate school recognizes, maintaining a supportive relationship with alumni is a challenging proposition. The students are there to learn skills, and the professors are there to give information. The relationship is secondary or tertiary; or for some institutions, it is non-existent. My research of *Basic Training* reveals that NAMB's relationship with its *BT* grads is in the last group. My solution: fund the Mentorship for *Basic Training* Graduates. As an initial low cost test, \$100 could be added to each student's enrollment cost. For this price, every *BT* graduate would receive a formal invitation to participate in weekly interaction with Darren Hulbert, National Certifying Presenter of Mentor and *Basic Training*. Interaction would be handled through several media including Internet, e-mail, and telephone calls. A weekly national conference call covers one of the twelve strategic dynamics. In addition to this powerful process, Hulbert would fortify national communication between Network Facilitators. The Network Facilitators would participate on the weekly conference call, and eventually would learn the twelve-week process so that over the next six months (two complete cycles of Mentorship of *Basic Training* Graduates), regional Network Facilitators receive certification to conduct Mentorship for *Basic Training* Graduates. Within the next six months, regional facilitators of Mentorship for *Basic Training* Graduates will have trained State and Associational leaders to conduct the training. Imagine the benefits. Not only are the *Basic Training* graduates receiving the leadership development training first hand, they are participating in an ongoing process whereby they become integrally involved in Southern Baptist life, the Cooperative Program, State and Associational ministries.

What has lacked in the great plans of the past, as well as the training process of today, is what I bring to the table: the ability to persuade *Basic Training* graduates that they make powerful impact by taking action now. Actively reviewing and implementing the principles into practices is going to stimulate reproduction. I want to see this happen. I am committed to making it happen.

Imagine orchards of churches bunched together across North America. Imagine horticultural experts (pastor/church planters) who lovingly and aggressively care for the individual trees God assigned them, and who powerfully network with other pastors in the associational orchards. See them mentoring new church planters to establish churches that equip more people to follow Jesus. Meanwhile, individually all these pastors and church planters attractively invite other pastors to consider these words: “Has anyone taken the time to fully explain to you all the benefits of implementing the principles of the *Basic Training for Church Planters* seminar? Just like you, they now want to enroll for *Basic Training* and all the discipleship networks that produce reproducing leaders.

Identifying Leadership Development Processes used by BT Graduates

Significant issues could be further studied with respect to the *BT* graduate. This project attempted to identify how well the *BT* graduate implemented the principles in general and specifically sought to diagnose how many leaders disciplined others. A further piece of research could be to investigate the discipleship process used by each *BT* graduate. One could obtain a complete list of *BT* graduates from the North American Mission Board. More specifically, one could evaluate the degree to which the *BT* graduates wrote down a complete discipleship process compared to how much they designed on the fly. Granted, much is done in the name of discipleship that is not written.

Jesus did not have a written plan; and yet He communicated it clearly enough that the disciples could record the Sermon on the Mount some thirty years after the event.¹¹⁸ This would be an interesting study.

Inspiring A Joseph Metamorphosis

As a final segment, I want to present a strategy that I believe will help to remedy many of the major issues presented in this dissertation. I believe that by practicing the four steps of this process that I termed the Joseph Metamorphosis, we can help young leaders move from precocious beginnings to productive church planters.

The Joseph Metamorphosis is about the process that Joseph experienced. God gave him a vision when he was just a young boy. He spoke about in the face of his brothers, seeking their approval, and whatever other foolish desires filled him. Then God used them and others to swat the ignorance out of him and conform into the man who Pharaoh entrusted with his entire kingdom. And this high position was for the purpose of carrying out the vision God entrusted to him. What I am advocating here is a process that seeks to tie together many of the significant issues addressed in this dissertation. Beyond the adjustments to the Basic Training seminar, we need to make minor adjustments to the entire Church Planting Process, namely the inclusion of the Mentorship for Basic Training Graduates network, that provides a segue from graduation to reproduction. We must add significant value to keep our most precious commodity fully supplied and fully engaged in the process of planting reproducing churches.

¹¹⁸ They had the infallible inspiration of the Holy Spirit, who came upon the writers of the Bible that using their own language, personality, and culture, they wrote down God's word without error in the original autographa.

Though my primary audience for this presentation is the North American Mission Board and all other Southern Baptist entities that conduct *Basic Training* seminars,¹¹⁹ this process also holds value for all who inspire church leaders; thus, pastors, missionaries, and various denominational servants will all benefit greatly from this. Moreover, these recommendations will encourage the leaders trained by *BT* graduates. This process can be used beyond the church body. I am persuaded every leader wants to have strong supporters, those who believe in him, and want to see his dream develop into a valuable portrait. You will receive that here, and can become that for all the people you inspire. Every leader is going to significantly increase his value by experiencing his unique variation of the Joseph Metamorphosis. Before looking at the four steps of the Joseph Metamorphosis, let me offer two more motivations.

Motivation 1 - Increasing Expectations

Leadership begins with a dream. The leader then has to believe the dream himself. Then, the leader needs to be prepared for the rough road that leads to accomplishing the vision. This is the initial stage of experiencing the Joseph Metamorphosis. And it will be so much better to go through this with a mentor. Think about it. Isn't it so much better to know that another person is willing to work with you to build your dream? That's what *Basic Training* is all about. When inspiring church planters go through the *Basic Training* seminar, we should aim to enable them to enjoy a unique experience. Recall Joseph, the

¹¹⁹ The *Basic Training for Church Planters* seminar is one part of the Church Planting Process (CPP) of the North American Mission Board. Other parts include Discovery Tools, which is an initial tool that one interested in church planting is encouraged to complete. A church planter candidate would then submit to a Church Planter Assessment, which is a full-day process that thoroughly evaluates one's gifts, calling, and competence for the rigors of church planting. Following completion of assessment, a candidate is encouraged to attend a *Basic Training* seminar with his church planting team. Church Planter Networks are designed as peer mentoring groups for those in the throes of planting a church, often led by a seasoned church planter.

youngest son of Isaac, had all the benefits of being the beloved son of his aged father. Remember how his older envious brothers mocked him as “the dreamer.” Consider the challenges Joseph faced. Inexplicable dreams that stirred in his mind like a boiling stew. Mockings from his family rang in his ears when he shared his dreams.

Experienced leaders understand that a powerful dream is usually the beginning of very painful journey. Just like a married woman rejoices with her husband about the news of their first pregnancy, and by the third month, the celebration has waned as things really start to change. My wife and I have had four children – and the work gets more and more complicated the older the child gets. Leadership dreams are very similar.

Joseph is a great example that announcing a dream may result in being sold into slavery. Moreover, from a seasoned perspective, we can be there to aid the “Joseph’s” with great visions and no plans to develop a strategy for accomplishing the vision. As your mind now fills with many other illustrations, take a moment and write them down. Throughout reading the processes of the Joseph Metamorphosis, many fantastic ideas are going to fill your mind.

Motivation 2 - Empowering a Dream

How many church planters have a dream? Just about all of them, don’t they. Instead of trying to “direct their dream,” *Basic Training* encourages pursuit of God’s vision. Students take time to ask God for illumination about His plan for the new work. This is a significant process that needs to have some lead time. *Basic Training* is one of the most important events in a church planter’s life, and it should be awesome! My expectation is that God uses the seminar to cause His beloved “Josephs” to expand their minds with challenging opportunities, equip their hands with incredible competence, and

saturate their character with integrity to resist temptation. I believe these objectives are going to be manifested through this four-step process that joins God in maximizing the potential of church planters by helping them experience their unique Joseph Metamorphosis. And by implementing these processes until Jesus comes, you and I will inspire *BT* graduates to reproduce disciplemakers at a 50 percent clip within the next two years. Now let's look briefly at the four processes of the Joseph Metamorphosis.

Step 1 - Building Better Rapport

In the context of the *Basic Training* seminar, it is the *BT* presenters aim to equip "Josephs" to understand how to be attractive to others. We must model this by being attractive to the church planters. Keeping their attention riveted on what we supply depends on us supplying what appeals to them. One thing that will always appeal is enriching relationships. We need to work on maintaining and extending our appeal and benefits so that church planters find great resource and satisfaction when they participate with NAMB and CSBC. We need to constantly exercise ourselves in maintaining and building better rapport.

With Leaders

I have mentioned this in various ways already, and it bears repeating. God is raising leaders. These young leaders, because of the greatness of the vision they have been given, will appear cocky, arrogant, and self-assured. Without a proper attitude on the trainers' part, perhaps because of our own insecurity, we may seek to put the dreamers in their places. And with the Joseph's, and the David's who are ready to fight with no fear of man, we need not behave like the older brothers. We need to be like the Jonathan's who are willing to lay down our lives for the sake of these leaders. May our

posture be more like Potiphar, who gave Joseph opportunity, who beheld his power, and entrusted him with great responsibility. God will take care of the temptations and challenges for the young leaders, like the “messenger of Satan” He would not remove from the Apostle Paul. For us, let our posture as trainers exemplify unflappable support, loyalty, and valuable counsel.

With BT Presenters

And for the church planters, they will learn to clothe themselves with humility, as Peter warns. This is their challenge, to be willing to sit and listen. We have a short time to gain their respect. Nothing builds respect like competence. So, our challenge is to equip *Basic Training* presenters and mentors who exemplify the traits and skills needed by zealous church planters. It is my experience in working with church planters, and being one myself, they need friendships with leaders that truly stimulate them to grow, that enable them to find strength, and who supply help in times of need.

Encouragement

Encouraging God’s work by supporting His rising leaders through the Joseph Metamorphosis is going to build better rapport. This must be emphasized as a strategic process for enhancing the church planting process. For the BT presenters, they need to be reminded of this as they prepare to interact with the church planters. The BT students need to recognize that they have been invited to participate in BT because their value and potential are recognized. For the BT graduates, the rapport that was built needs to be maintained through the networks, including Mentorship for BT Graduates. Good rapport is essential as a first step in helping another experience the Joseph Metamorphosis. Remember Potiphar.

Step 2 - Eliciting Their Outcome

Beyond the finer points of listening, eliciting the church planter's outcome is a process that inspires the church planter to carefully articulate his presuppositions. To lead the church planter to understand his own church planting presuppositions involves several steps including asking "why" questions. The "how" and "what" questions describe processes. Effective "why" questions delve into self-exposure, which is vital in helping the aggressive church planter articulate his thinking. This is absolutely necessary in constructing foundational comprehension of the full picture, or master plan, of how to plant a reproducing church.

For example, in my interaction with a church planter who launched a church in Spring 2002, I probed deeper into why he wanted to spend millions of dollars to build a new church facility for his church plant which presently meets at a local college. His answer involved several standard reasons including: 1. A permanent structure establishes legitimacy for the church, congregation, staff, and pastor, 2. A permanent facility eliminates the need for people having to set up and break down the "church sanctuary" each week, 3. It provides secure and safe places for children to play and be trained in Sunday School classes, and 4. A permanent sanctuary is a wise investment for a long-term presence for Christ in a community. Many other reasons could be cited, and the bigger question is why?

My contention is not about a building. They are perfect when the situation is right, including pastor's gifts, calling, and ability match the congregation's intentions and make up. Rather, the deeper issue is that this sort of "significant church" mentality is not what God intends for the majority of men called to ministry. There are just a handful of mega

churches over 1,000 in Sunday morning attendance.¹²⁰ So, is the issue that only a few pastors have the ability to pastor a church of 1,000 or more, or is this the wrong question? I offer that this is the wrong question. This question measures a man by a standard that only a small percentage of pastors achieve. Rather, I offer that we need to call the pastors to a different “ideal situation.” Look at Joseph. I mean really look at his life. Look at Paul’s journeys. Look at David’s children. Look at all the moral carnage of the kings of Israel. What these tell us is that the golden streets are not walked yet. Jesus instructed us that we would suffer persecution when we follow Him.

Revisioning

So, we need to carefully diagnose and dismantle the illusions that basking in the limelight is the goal, or writing the best-seller, or achieving notoriety are the ultimate value sources. This is far too small a prize. This is far too confining a vision. This is too self-centered and worldly. Church planter trainers need to debunk these bobbles from church planter’s vision. Then we need to encourage better visions, or what can be called revisioning. This depends largely on Step 1, “Have you developed strong enough rapport?” Is there enough in the emotion bank to make this large of a withdrawal? Sometimes the death of vision is necessary. My experience is that is it usually just a significant redirection, thus re-visioning is in order. We need to empower them with support so that they desire to recast a vision for eternity. We need to encourage them to see the souls in their vision, and how important it is to revitalize that vision. We should

¹²⁰ The figures ranges between 3 to 7 percent of churches in America have a Sunday morning attendance of 1,000 or more. So, are 95 percent of pastors living and serving under the psychological complex that they are just not getting what they deserve? And if so, is that good? Because it is not good, we need to settle this notion with some healthy reality, especially as it relates to the church planter’s expectation.

encourage the self-less application of the vision to catch the bigger purposes of bondage to servitude, like Jesus. Or in practical ways to redeem the outcasts of society, like Ghandi did, or serving the helpless “outcasts” like Dr. Paul Brand did,¹²¹ or taking a costly stand against bigotry and other ethnocentric neurosis like Martin Luther King, Jr.¹²² Three men cited for their vigilant resistance to ethical blind spots exemplify the spirit of determination needed for church planters. They were able to help others look at life from new vantage points. These are examples of how eliciting one’s deeper desires can liberate a church planter to discover God’s vision for their extraordinary lives.

Strategies

A suggestion to enhance the church planting effort is to construct a network where church planters can present their innovative visions. Unlike the brothers who wanted to throttle Joseph when he spoke, church planter trainers need to hear and receive their visions for glorifying God and how God may use them for His purposes. Bill Hybels and Rick Warren wanted to do church differently, and what a great blessing they have been to expansion of God’s Kingdom. We need to create and recreate avenues that invite church planters input, and provide a sounding board. This is not a new concept and NAMB has worked to establish follow up processes through their Networks. In the next three paragraphs, I want to describe three networks.

¹²¹ Dr. Paul Brand used his incredible gifts in medicine to create incredible breakthroughs in overcoming the debilitating physical consequences related to leprosy.

¹²² Despite King’s own moral travesties, his strength and determination liberated millions of souls from both the external and internal bondages of cultural pressure.

Networks

Church Planting Networks (CPN) are designed to facilitate growth and development of the church planter while in the midst of establishing a local church. It has been referred to as “Just In Time” training. Multiplying Church Networks (MCN), created in the throes of ministry in the Kern County Association by Dr. Rodney Harrison and Dr. Randy Bennett, brings together pastors and other leaders in existing churches who fellowship around the objectives of deepening camaraderie and fashioning partnerships between churches to plant new ones. The 5-1-5 Strategy is an example, where five partners (i.e. churches, associations, and/or other entities) work together to plant one church over a five year period.¹²³ With all the networks, a key ingredient to attracting a group is meeting the felt needs of the church planters. “Eliciting their outcome” is another term to describe an approach to identifying what the church planters believe they need.

Mentorship for Basic Training Graduates

A third network that I alluded to earlier is called Mentorship for *Basic Training* Graduates. I created this process as part of this research project. I began implementing it as a dry-test in March 2003. Let me describe its intent and process. During the *Basic Training* seminar, the presenter(s) cultivate a healthy relationship with the students. Extending this relationship through weekly conference calls for up to three months is one way to ensure that the *BT* graduate finds a local network. I received positive feedback regarding this plan and intend to pursue its implementation in 2004.

¹²³ Randy Bennett, interviewed by author, Bakersfield, CA, 15 July 2003.

The driving force behind this network urges *BT* graduates to strategize and communicate their vision, in whatever stage of development it might be. Once the vision is cast and its level of maturity is understood, a plan for carrying it out is devised (Mission Statement). “Eliciting their outcome” involves encouraging the *BT* graduate to develop the vision and then engaging them to create a plan to bring it to pass. Once the plan is laid out, then the mentoring process urges the church planter to work the plan.

Moreover, each network is intended to extend beyond just Southern Baptist church planters. In my extended research I have developed strategic alliances with several other church planting and mission organizations. Creative thinking accelerates as one thinks with innovative minds. I have seen this in both the business context (seminar industry) and in church planter training circles. So, it is our aim to involve other Christians who share a common vision of planting reproducing churches. In fact in 2004, we are strategizing a statewide California *Basic Training* event. The expectation is to both teach our strategy and invite the insights of those who attend through various forms of feedback. Again, the big idea in this portion that fosters a Joseph Metamorphosis is eliciting the outcome of the church planters.

Step 3 – Inspiring Profitable Action

Church planters are innovators, entrepreneurs, dreamers, and some are like Joseph. They do need and want inspiration. One way to inspire others toward profitable action is to ensure that we are speaking a language they can understand. Be careful to avoid the idea that one has to think, look, and speak as they do. This may happen when one is fully engrossed in the culture, like Lottie Moon did with the Chinese. However, I have found that learning to speak the cultural language simple means that the *BT*

presenter speaks in a way that the student understands. This is especially important for *BT* presenters who are communicating to the rising leaders who are intent to plant new churches. To inspire profitable action, the *BT* presenter must gain the confidence of the students.

Communication

Inspiring a new generation demands we adapt to communicate into their cultural dialect. This missiological tenet compels us to inspire their choices by explaining the territory. Remember, they may be brash, and they don't know what they don't know. And when they understand we explicate principles that will launch their minds to grasp massive revelations, they will listen. Thus, we need to carefully explain what we mean by established concepts such as vision, values, and mission. They love what the concepts contain. It may be true, however, that they have heard the words, and the words lacked power. When we can communicate power to the church planters, they will be enabled to impact future expansion, and exploration.

When we inspire these young minds, instead of instructing them in principles we may not apply, there is no limit to the expansion of God's Kingdom. And we have the right and responsibility to inspire church planters to "say to this mountain, 'Be taken up and cast into the sea'" (Matt. 21:21 NASB). Let's inspire mustard seeds of faith. Or, like Joseph, to see these young leaders receive and wield power for the benefit of others. See them make significant moral decisions that may cost them everything except integrity. Let's be willing to stand with them.

Step 4 - Promoting Value

Value can be a relative term. When I speak of promoting value, I mean that we inspire others toward high levels of competence and character. These two vital ingredients marked Joseph's life, and I believe are essential to equipping church planters who reproduce disciplemakers.

Character and competence feed off one another. Character rises as one's competence in Christlikeness ascends. For a believer, once he is rescued from a life of delusion, he is set on a path toward Christlikeness. The beginning of this path is black and white. As one matures in Christ and God seasons him with a mixture of trials, tribulations, and triumphs, his character becomes increasingly strong. As one's character is strengthened by what he overcomes and achieves (i.e. competence), his value increases proportionately. As his value rises, we can expect God will inspire him. The young leader's picture of how he can make impact for God's Kingdom is his dream. We must come along and help him clarify details of what the picture looks like (vision), and how to make it reality (mission statement).

Dreams without discipline are delusion. We don't need or want to inspire delusions. How many people have you heard that are like those clouds without rain? We want church planters who abide in Christ with His Word abiding in them, and who then ask God to do great movements with full assurance that He is going to use them to accomplish it. This is probably the biggest value we bring to a young leader – exhorting his belief that God will use him to accomplish the vision; if not all of it now, at least most of it over his lifetime. This “seasoning” process must be integrated into *Basic Training*. A

solution that satisfies many concerns addressed about character, competence, and rapport is a mentoring process offered to all *BT* graduates.

Inspiring church planters with the Joseph Metamorphosis matures competence, character, and vision. The next generation of church planters will reach beyond us. We are a team, built by God, intent on elevating each other as high as possible so that His children on earth give maximum praise to Christ Jesus. Powerfully use your life in building disciplemakers who reproduce disciplemakers. When the refinements mentioned above are implemented in *BT* over the next six months, we can expect 50 percent of *BT* graduates to effectively equip reproducing disciplemakers. This will increase both the number and quality of church plants in the next three years. This is our best strategy to make up lost ground for Christ in America and around the world.

APPENDIX 1

LETTER TO *BASIC TRAINING* GRADUATES

October 2003

Fellow Leader:

«FirstName», thank you for disciplining yourself for the purpose of godliness. You are storing up immeasurable wealth that Jesus one day will bestow upon you in the presence of many witnesses. I'm proud to hear of your steadfast work in advancing God's Kingdom. The California Southern Baptist Convention wants to thank you for your effort in planting, cultivating, and growing healthy churches.

My name is Darren Hulbert, and I am working with the North American Mission Board to evaluate our flagship church planting process called Basic Training for Church Planters. The pastor/church planter who discipled you, «FirstName», is one of our premier graduates from Basic Training. He recommended you to participate in this research project that I am conducting as part of my doctor of ministry degree at Dallas Theological Seminary.

Your input is vital, «FirstName». As you now complete the enclosed survey, please speak frankly and honestly about what you gained from the church planter/pastor who discipled you. Questions range from "How well did the church planter equip you for ministry?" to "What did you find most helpful?" And we also want to hear from you about what else you want to become more effective in your service to your church.

It is our aim to continually improve our service to church leaders and pastors so they build better, stronger, and more servants of Jesus Christ. By completing this survey now and returning it in the enclosed envelope, you help us help you. If you already completed your evaluation by e-mail, you do not need to complete a hard copy. «FirstName», thanks in advance for your input.

Sincerely,

Darren D. Hulbert
Church Planting Strategist
California Southern Baptist Convention

APPENDIX 2

EVALUATIVE INSTRUMENT

Welcome

You have been invited to complete this survey because you are an important leader in a church plant within the California Southern Baptist Convention. We want you're your input on identifying and evaluating the training you received from your church planter.

Instructions

To complete this form, choose a method that works best for you. 1. Complete the form online and send it back by Reply E-mail. 2. Print the e-mail, complete the hard copy, and return it per instructions at the end. Your awesome and I am excited to read your insights and evaluations. Thank you in advance for completing this now.

1. *Basic Training for Church Planters* teaches several vital dynamics. Please circle whether the church planter taught these dynamics to the church (Yes or No) and rate the benefit these dynamics brought to your church's development (1 = no benefit, 7 = massive benefit. Note: When completing this form by e-mail or online, put an X next to your answer).

Examples: Yes X No
 1 2 3 4 5 6 X 7
 No benefit Massive Benefit

Dynamics for Church Planting	Did the CP teach this?	Rate its benefit
1. Developing & Involving a Prayer Team	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
2. Discover & Communicate a Vision Statement	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
3. Identifying & Focusing Core Values	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
4. Identifying & Clarifying the Focus Group	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
5. Establishing Mission Statement(s)	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
6. Engaging & Expanding Relationships	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
7. Equipping & Exercising in Evangelism	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
8. Nurturing & Strengthening a Core Group	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
9. Engaging a Leadership Development Plan	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
10. Developing a Worship Strategy	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
11. Implementing Small Groups	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .
12. Establishing a Master Plan with Mileposts	Yes__ No__	<u> 1 </u> <u> 2 </u> <u> 3 </u> <u> 4 </u> <u> 5 </u> <u> 6 </u> <u> 7 </u> .

2. Did you personally participate in the church planter's training process?

Yes ___ or No ___ (Circle Y or N; or Put an X next to answer)

If Yes, how long were you involved in training? _____ (Write in years/months)

3. Have you taken opportunity to disciple another person through the discipleship process you learned from your church planter?

Yes ___ or No ___ (Circle one or put an X next to it)

If you have disciplined others in the church, how many people you have disciplined in each of the following areas? (Write the number in the blank space below the graph)

To Salvation	To Teach the Gospel	To Discover Spiritual Gifts	To Service in Church	To Serve in Leadership	To Serve as Deacon	To Serve as Pastor /Ch. Planter
_____	_____	_____	_____	_____	_____	_____

4. Please list your top three spiritual gifts along with how you are using your gifts to build the church.

5. Recall the top 3 training resources (books, sermons, articles, etc.) used by the church planter that had significant impact on you (Use as much space as needed.)

6. Prior to participating in this church plant, were you disciplined? Yes or No (Circle one; or Put an X) If Yes, give a brief description of the process.

7. If the CSBC offered a training course for lay leaders, what are topics would entice you to attend the training?

Thank you for completing this survey.

Return this to Darren Hulbert, California Southern Baptist Convention by e-mail to DHulbert1@aol.com. Or if you completed a hard copy, mail it to Darren Hulbert, 5909 Umer St, Bakersfield, CA 93308. A third option is to fax it to: 253-660-3259.

When I receive your evaluation, I will send you a Thank You Gift. Please include your name and e-mail address to receive a FREE discipleship tool from *Advancing God's Kingdom*. Thanks again for helping me help you and your church maximize its impact for advancing God's Kingdom.

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