

Scenic Route

Straight Street for Church Planters

A Spiritual Preparation Guide To
Basic Training



North American Mission Board, SBC

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*“And the Lord said to him, ‘Arise and go the street called **Straight**, and inquire at the house of Judas for a man from Tarsus named Saul, for behold he is praying” (Acts 9:11-12, NASB).*

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2002

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HISTORY OF STRAIGHT STREET

Dr. Joe Hernandez, North American Mission Board, SBC

While at a NAMB week at Ridgecrest during the summer of 1998, I was visiting with one of the state convention language missions workers. In the conversation, he was sharing with me what had occurred during a major evangelism event in his state. He had indicated how the focus group to which he was assigned had received only a small portion of the resources for the project. He then indicated that they decided to commit their time to preparing spiritually for the project since they did not have training event funds nor materials to use in any training or promotion. Once the major evangelism events took place, it was remarkable that though his focus group was only a small percentage of the total population, the evangelism results were equal to all other groups together. He was making a point that one should prepare for special events through a process of spiritual preparation and not rely only on good training events.

His words stuck with me as I went on to the worship service that evening and then a major thought struck me! Here we had been in the process of providing Church Planter Basic Training across North America for two years and though it seemed that every workshop was an excellent experience, it was evident that some people had a difficult time engaging fully the depth of the Basic Training workshop. It was apparent that for some the process of working through concepts like developing vision and mission statements might be new and they would need some processing time to fully assimilate the “new” things. For some, it was having to think about what they needed to work on, for a plan had not been initiated. For a few, it might have been nothing more than just going through the hoops that were expected for them to jump through. Whatever the reason, it took a couple of units before it seemed to come together and the participants got into the full swing of the workshop, but precious time was not fully realized in well laid out plans.

That was it! For many of the planting team members, there was the lack of preparation for the Basic Training workshop, more precisely, the lack of the spiritual preparation for the event. I realized that we had a great workshop that helped the planting team lay out their church planting plan, but we had missed the spiritual preparation that would have indeed prepared each one for what God would accomplish through a workshop experience.

The next day, I shared my thoughts with a fellow worker and as I was telling him what I was thinking, I used my arms to demonstrate the dynamic that had been occurring. I laid one of my arms on the table and said that we had created an excellent resource (BT), but it was horizontal, that is from person to person. I then put my other arm with the elbow on the table which was reaching up and indicated that we assumed that the connection with God was occurring, thus the vertical dimension. I then demonstrated that we needed a hinge that connected us to the vertical, God, and this should occur prior to any good horizontal activity, such as the Basic Training.

Out of that discussion was born the idea of a connection, thus the birth of Straight Street, the Spiritual Preparation for Church Planters manual. This was to be a Bible study and prayer approach in which the church planting team member would seek out the issues and topics found in the Basic Training by starting with God through the study of His Word and listening to Him through prayer.

Thus now you have this resource Straight Street for Church Planters, which is intended to connect us to God first and from seeking God, knowing what this means to any process which results in developing a church planting plan. It is our hope that you will seriously consider preparation, that is the spiritual preparation so that you will know what God has in store for you as you experience Basic Training.

Straight Street for Church Planters

Unit 1 – Overview – Scenic Route

Scripture Helps:

Welcome to Straight Street for Church Planters:

I. What is Straight Street for Church Planters?

Straight Street is a personal spiritual preparation guide to be used by members of a church planting team 2-8 weeks before engaging in Basic Training for Church Planters. Straight Street may also be helpful to an early stage church planter who is working through the Early Stage Church Planter Development Resource (ESCPDR). For more information on ESCPDR, visit the North American Mission Board, SBC Church Planting Group Web site, The Village (www.churchplantingvillage.net).

Ideally, a church planter will work through the self-study units that make up Straight Street with the aid of a mentor. By completing Straight Street which is based on Acts chapter 9, a member of a church planting team will be better prepared from a spiritual perspective to process and implement much of the content found in Basic Training for Church Planters.

Straight Street consists of eight units and five appendices not including the overview. A participant will complete the journey through Straight Street by choosing to travel one of three routes, which are described below. Each route involves a different level of intensity and time commitment.

Reflection and Thoughts

- Scenic Route (scenic, slow paced, plenty of stops) – Travel this road if you want to experience all the detail that each unit has to offer and will engage Basic Training for Church Planters in approximately 4-8 weeks.
- Business Route (a few stops along the way) – Travel this road if you want to experience the basics that each unit has to offer without all of the detail and will engage Basic Training for Church Planters in approximately 2-4 weeks.
- Express Route (fast paced, no stops) – Travel this road if you want to experience the main learning objective for each unit and will engage Basic Training for Church Planters within 2 weeks.

A few questions you should consider when choosing which route to travel are: How much time are you willing to invest daily in completing the units and when will you engage in *Basic Training for Church Planters?

**Once a church planter or a member of a church planting team has determined their role in the church plant and identified the people and place, then they should attend a Basic Training event.*

If you were given a printed copy of this overview, and you would like to access and download Straight Street in its entirety, you may do so by going to the North American Mission Board, SBC Church Planting Group Web site: www.churchplantingvillage.net

II. Learning Objectives

Each unit in Straight Street begins with a desired learning outcome, which corresponds with the unit by the same name in the Basic Training for Church Planters participant manual.

Listed are the learning outcomes for each Straight Street unit and the corresponding Basic Training unit:

Unit 1 – Overview

Desired outcome from this unit: A general overview of Straight Street.

Desired outcome from the Basic Training unit on Overview: In this section on strategic planning the church planting team members are introduced to the big picture – the orchard, which is the kingdom of God. A Vision Tree graphic is used to depict the kingdom of God; participants are challenged to think beyond planting just their church, but to see their church plant as a church planting church that will reproduce disciples, leaders, new units, and new churches.

Unit 2 – Prayer

Desired outcome from this unit: For participants to reflect on how prayer has shaped their lives and how their prayers and the prayers of intercessors can shape the future of the church plant.

Desired outcome from the Basic Training unit on Prayer: For the planting team to develop a list of potential intercessors and a plan to enlist these individuals as an intercessory prayer team.

Unit 3 – Vision

Desired outcome from this unit: For participants to identify key Scriptures that pertain to the kingdom of God and the vision that God has given them for the church plant.

Desired outcome from the Basic Training unit on Vision: For the planting team to develop a rough draft of a vision statement.

Unit 4 – Core Values

Desired outcome from this unit: For participants to identify the values behind the functions of the early church and to identify their own personal core values.

Desired outcome from the Basic Training unit on Core Values: For individual team members to understand the importance of core values, to begin a list of personal core values, and to dialogue about what will become the new church's core values.

Unit 5 – Focus Group

Desired outcome from this unit: For participants to understand how God has gifted them, and how He might use their giftedness, uniqueness, background, and life experiences to reach a specific focus group of people.

Desired outcome from the Basic Training unit on Focus Group: For the church planting team to develop an understanding of the persons and their needs and to profile a typical household within their ministry focus group.

Unit 6 – Missions

Desired outcome from this unit: For participants to know what God would have them to do now based upon the things that He has recently convicted, convinced, and corrected them about. To understand the call to missions in a way that is contagious to other believers.

Desired outcome from the Basic Training unit on Missions: For the church planting team to develop a rough draft of the mission statement for the new church.

Unit 7 – Relationships

Desired outcome from this unit: For participants to understand that Jesus must be the central focus of their lives and to recognize that God has prepared others to come alongside them in the church plant so that they will not be alone.

Desired outcome from the Basic Training unit on Relationships: To help the church planter/planting team begin a process of examining relationships essential in the church planting experience.

Unit 8 – Evangelism

Desired outcome from this unit: For participants to reflect on the lostness of man and how God desires to use them to lead lost people to Christ. The participants will also consider their level of

evangelistic training and their understanding of evangelistic approaches. The participants will be challenged to share their faith using an approach of their choosing.

Desired outcome from the Basic Training unit on Evangelism:

For the church planting team to develop an evangelism strategy that is based on the identified ministry focus group.

Unit 9 – Worship

Desired outcome from this unit: For participants to discover or be reminded that true worship always focuses on God.

Desired outcome from the Basic Training unit on Worship: To help the church planting team begin to deal with principles related to worship and develop a worship plan sensitive to the issues of the ministry focus group.

III. Straight Street Learning Approach

The learning approach for Straight Street is self-study. The guide may prove to be most beneficial to the church planter or member of a church planting team who has a mentor to guide and help them to reach their full potential. Please visit the NAMB Church Planting Group Web site for more information about mentoring or if you do not have a mentor but desire one, a mentor selection guide is available at the Web site for your use:

www.churchplantingvillage.net

The content of Straight Street emphasizes one or two learning components or activities from Basic Training for Church Planters. Straight Street was not designed to be an exclusive or exhaustive authority on any of the subject matters contained in the guide. We acknowledge that much more could be written on each of the units, but again the desire was to highlight one or two learning components from Basic Training for Church Planters. A bibliography of suggested reading is included for those who wish to gain further insights into church planting. The participant will note that some units contain more content and activities than others. That design is intentional.

Each unit contains three sets of questions that serve to guide the participant through the study materials. Those questions are:

- 1. What is God saying to me in His Word?**
- 2. What is God saying to me through others?**
- 3. What is it that I am supposed to be doing?**

Within each of the three sets of questions are a series of reflective

questions that require some type of action from the participant. Normally, these reflective questions will require a written response from the participant.

An example from the unit on Core Values:

Read the account of Saul on the road to Damascus in Acts 9:2. Identify the behaviors that he was modeling before his encounter with Jesus Christ.

The biblical content for most of the units is from Acts chapter 9, which relates to Saul’s encounter with Jesus Christ. Scriptures outside of Acts 9 are used on occasion for adding additional emphasis or to expound upon related principles.

IV. The ABC’s to get the most out of Straight Street

1. Approach it with an open and prayerful spirit.
2. Be transparent and honest in your answers.
3. Complete all units in consecutive order.

V. Additional Helps

In the left hand margin there are headings titled, *Scripture Helps* and *Thoughts and Reflection*. These headings provide a place for the participant to record related Scripture references, notes, resources, and their thoughts. On occasion Scripture references or resources will be listed there. Remember, this is your personal journey to spiritual preparedness to Basic Training for Church Planters. Feel free to record in the margins of each unit your thoughts, any notes that you will need to refer to when you engage Basic Training, and/or Scriptures that God uses to speak to you.

NOTE: You will want to have your Straight Street guide with you once you engage Basic Training for Church Planters.

Spend a few moments in prayer asking God to prepare you for Basic Training through Straight Street. If you are willing, sign the covenant saying yes, "I will complete Straight Street."



God, I will complete Straight Street with an open mind and transparent spirit.

Signed: _____

The following is an Annotated Bibliography that may be helpful to you. It represents the views of one reviewer and does not necessarily represent the views of the North American Mission Board, SBC.

**Annotated North American Church Planting
Bibliography
Updated March 2002**

“I like reading sailing books by people who have circumnavigated the globe; I prefer history from the pen of eyewitnesses who participated when the tide turned for a nation; and I want to read church planting books by people who have been down the alley-ways of neopagan Western society and know what it means to call together a new body of believers in Jesus Christ.” –J. Nelson Kraybill, from the Foreword to *Church Planting: Laying Foundations*.

Allen, Roland. *Missionary Methods, St. Paul's or Ours?* Grand Rapids, MI: William B. Eerdmans Publishing Company, 1962.
Though not directly related to North American church planting, this is a seminal book in missiology. Allen posits that the key to evangelizing the world is the adoption of “Paul’s strategy.” Paul relied on trained lay leadership as pastors and elders. Allen’s prescriptions can be applied to the North American scene with the development of lay church planting strategies. His focus on the Holy Spirit’s role is also key to fostering church planting movements today.

Amstutz, Harold E. *Church Planter's Manual*. Cherry Hill, NJ: Association of Baptists for World Evangelism, Inc., 1985.
This book starts as a standard manual with forms, procedures, policies, and the like. The second part of the book then provides five examples of planting situations. Each of these examples is taken from international fields but have application to North American contexts.

Becker, Paul. *Dynamic Church Planting*. Vista, CA: Multiplication Ministries, 1992.
DCP is a three-ring binder/workbook (not a paperback or hardback). It is intended as a guide for a church planter to move through the planting process sequentially. It includes a large section of checklists for the plant. It is a helpful resource for church planters looking for a step-by-step guide.

Brock, Charles. *Indigenous Church Planting*: Nashville: Broadman Press, 1981.
Brock’s resources are time-tested and valuable.

However, they do reflect a paradigm used more frequently in decades past. His ideas often come from his years of church planting in the Philippines among tribal people. As such, they will often relate well in a lower socio-economic bracket in North America, but not to all contexts. The greatest value will be for indigenous lay persons seeking to plant churches in center cities or rural North America.

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

This resource is the only widely published resource available on planting churches in multi-housing congregations (in apartment buildings, trailer parks, etc). Since the vast majority of residents will only be reached by a ministry based inside the multi-housing facility, this is an essential resource. Although multi-housing ministry has declined in visibility in the last decade, the ministry remains essential since 60% of unchurched North America lives in multi-housing settings.

Cannistraci, David. *The Gift of Apostle*. Ventura: Regal Books, 1996.
Cannistraci redefines apostle to mean visionary leader. Though he addresses church planting, he does so in a limited fashion. The title is misleading. This is more a work about redefining leadership than apostolic church planting.

Chaney, Charles L. *Church Planting at the End of the Twentieth Century*. Wheaton, IL: Tyndale House Publishers, Inc., 1993.
In the early nineties, Chaney's book was the best available resource on the topic of North American church planting. Since it is out of print, it has been largely replaced by Malphur's church planting book. The most recent revision adds contemporary methods like the "big start." This is one of the five best books specifically related to planting.

Conn, Harvie, M. ed. *Planting and Growing Urban Churches: From Dream to Reality*. Grand Rapids, MI: Baker Book House, 1996.
Conn's book is not a "how-to" resource for urban planting. It is an advocacy book, not a practitioner's book. If taken as advocacy, it does well. Conn points out the importance of having an urban strategy to reach the burgeoning inner cities of the world.

Faircloth, Samuel D. *Church Planting for Reproduction*. Grand Rapids, MI: Baker Book House, 1991.
Faircloth's book starts as a survey oriented textbook, but quickly becomes a systematic church planting strategy. It is not geared toward North American planting, but this is not a shortcoming. This is one of the few principle-oriented books available that relate to North American planting. In this case,

Faircloth calls his system PERT (a system of Program Evaluation and Review Technique). Regardless of the terminology, this is an important missiological resource for discerning North American planters.

Francis, Hozell C. *Church Planting in the African American Context*. Grand Rapids, MI: Zondervan Publishing House, 2000.

Hozell's book is one of the most recent texts published in church planting. It is a valuable resource in a field with limited literature. Unlike the other texts dealing with African-American church planting, Hozell actually focuses less on the mechanics of planting and more on the sociology of the African-American church (preaching, ministry, leadership, etc.). These are helpful materials, but further study of "how to" plant in the African-American context would add to the strength of the book.

Hesselgrave, David J. *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions*. Grand Rapids, MI: Baker Book House, 1980.

Hesselgrave's book is a step-by-step guide to planting a church in a culture different from one's own. Though systematic, it avoids being simplistic. Instead, each step is explained in practice and in theory. This is the most valuable resource available for cross-cultural planting.

Hiebert, Paul G. and Eloise Hiebert Meneses. *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies*. Grand Rapids, MI: Baker Publishing House, 1995.

On the surface, this book would have little to do with North American church planting. Understandably, its primary focus is planting in the developing world. However, it is not a book about methods or biblical underpinnings. It is about the sociological structures that make up a society. Since the book's primary focus is urban societies, it provides great discernment for inner-city planters seeking to understand the urban context.

Hurn, Raymond W. *The Rising Tide: New Churches for the New Millennium*. Kansas City, MO: Beacon Hill Press, 1997.

Hurn is former superintendent of the Nazarene denomination and this text is geared toward Nazarenes. One strength of the book is the historical overview of Nazarene church planting. The book is primarily an advocacy work.

Jones, Ezra E. *Strategies for New Churches*. New York: Harper and Row, 1976.

Jones writes about church planting from a mainline perspective. The book was ahead of its time, particularly in its attempts to quantify personality characteristics in effective planters (as Ridley has done today). Unfortunately, it is not up to date with

today's technologies and methods.

King, Fred G. *The Church Planter's Training Manual*. Camp Hill, PA: Christian Publications, 1992.

This is an oversized book primarily geared at church planters in the Christian and Missionary Alliance Church with a small amount of universally applicable material. It consists of articles, forms and examples. It will not be of great value to the non-CMA planter.

Lewis, Larry L. *The Church Planter's Handbook*. Nashville: Broadman Press, 1993.

Lewis is former president of the SBC Home Mission Board and now involved in the Celebrate Jesus project. He is an experienced planter. Though the book is out of date technologically and methodologically, it provides excellent resources related to time management and the priority of evangelism in church planting.

Logan, Robert E. *Beyond Church Growth*. Old Tappan, New Jersey: Fleming H. Revell Co., 1989.

Though the title can be misleading, the book is a great resource for church planting. It provides resources for all churches, but is a great supplement for Logan's "Church Planter's Toolkit" available from www.churchsmart.com (the best widely-available resource).

Logan, Robert E. and Steven L. Ogne. *Church Planter's Toolkit*. Pasadena, CA: Charles E. Fuller Institute for Evangelism and Church Growth, 1991.

The Toolkit is the most widely known resource in North American church planting today. It is a twelve-tape series that provides guidance through each step of planting a high impact North American church. It is widely know because there is no other resource as effective for practical preparation. Its two disadvantages are that it is only available in tape format and Dr. Logan is a bit dry in his presentation.

MacNair, Donald J. *The Birth, Care and Feeding of a Local Church*. Grand Rapids, MI: Baker Book House, 1976.

As can be guessed from the publishing date, this book is out of date. Redford's book is equally dated, but it provides the same resource information with more clarity. The section on "Locating Seed Families" is probably the only part of the book that would be helpful for planting today.

Mannoia, Kevin. *Church Planting: The Next Generation*. Indianapolis, IN: Light and Life Communication, 1994.

Mannoia provides a "systems" book. He describes the system developed by his denomination (Free Methodist) which

mirrors that used by many other denominations. Mannoia divides the system into the following categories: Parent Church Network, Profile Assessment System, New Church Incubator, Recruitment Network, Pastor Factory, Church Planter's Summit, Maturing Church Cluster, Strategic Planning Network, Harvest 1000, and the Meta-Church Network. This will be a helpful resource for groups and denominations that do not have a church planting process in place. Those with an effective system may find this book helpful.

McNamara, Roger N. *A Practical Guide to Church Planting*. Cleveland, OH: Baptist Mid-Missions. 1985.

McNamara is writing from the perspective of starting an independent Baptist church in the fundamentalist tradition. The book is very detailed and provides example constitutions, services, etc. It will be of limited use to others.

Malphurs, Aubrey. *Planting Growing Churches for the 21 Century: A Comprehensive Guide for New Churches and Those Desiring Renewal*. Grand Rapids, MI: Baker Book House, 1992.

Malphurs' book is the most commonly used church planting text in academia. The book is often accused of being too focused on large church planting with large mother churches. However, this is the best resource available. (I am a little biased since I wrote a study guide on the book, available at www.seminaryextension.org.) Aubrey tells me that he is working on a third edition that will incorporate more strategic planning information. This will make the book even stronger.

Moorhouse, Carl W. *Growing New Churches: Step-by-Step Procedures in New Church Planting*. Chicago: Standard Publishing Company, 1975.

Moorhouse provides a workbook-like text that is primarily made up of example forms, publications, and brochures. It is out of date.

Murray, Stuart. *Church Planting: Laying Foundations*. Scottsdale, PA: Herald Press, 2001.

The author explains, "This book is not a training manual. It does not engage with all the practicalities of church planting. But it is written for practitioners rather than hearers." This is an excellent work that, I hope, will help prompt others to think missiologically and theologically about church planting. The book was originally (1998) available only in Great Britain but now has a North American version. The book is one of the few books that analyzes the criticisms of church planting and gives solid answers (not just refutations). There are some excellent references to postmodern church planting without the typical obsession with

“nifty” ideas and methods. I think this book is one of the best available.

Nevius, John L. *Planting and Development of Missionary Churches*. Nutley, NJ: Presbyterian and Reformed Publishing Company, 1958.

Nevius is not well known in North American church planting for good reason. His influence is primarily found in Korea. However, his ideas influence North American planting. His emphasis on indigenous ministry (three-selves) helped spark the remarkable growth of the Korean church.

Ratliff, Joe S. and Michael J. Cox. *Church Planting in the African-American Community*. Nashville, TN: Broadman Press, 1993.

Church planting is always difficult, but (according to Ratliff and Cox) it is even more so in the African-American community. In the African-American context, church planting is often perceived as an insult to the established church and its pastor. This work is intended for Southern Baptists, but is widely applicable in other situations. It provides advocacy, examples, and practical suggestions.

Reddin, Opal. *Planting Churches that Grow*. Springfield, MO: Central Bible College Press, 1990.

One of few women (or Pentecostals) writing on the topic of church planting, Reddin provides an excellent resource. First, she provides insight into some of the growth in the Pentecostal movement by emphasizing spiritual gifts and the power of the Spirit. Second, she provides some interesting insights into planting churches targeted at cults and new-agers.

Redford, Jack. *Planting New Churches*. Nashville: Broadman Press, 1978.

Redford’s book was, at one time, the most influential book on Southern Baptist Church planting. His “Nine Steps” were the paradigm adopted by the Home Mission Board of the Southern Baptist Convention. Though dated, the book is still a valuable resource today for the mother church seeking to start a daughter congregation. Its “steps” should not be followed by the pioneer pastor. Instead, they are intended to be followed by the involved mother church starting a daughter congregation.

Ridley, Charles R. *How To Select Church Planters*. Pasadena: Fuller Evangelistic Association, 1988.

Ridley’s writing and training have become the standard used in North America to evaluate potential church planters. This book, though difficult to find, is the standard writing and should be required reading for everyone who selects

church planters.

Romo, Oscar I. *American Mosaic Church Planting in Ethnic America*. Nashville: Broadman Press, 1993.

Romo describes the current ethnic church planting system in place among Southern Baptists. This system includes ethnic fellowships and intentional ethnic planting and training. He does advocate the need for planting by describing an increasingly pluralistic society. He then provides suggestions and worksheets to develop an ethnic planting strategy.

Sanchez, Daniel R., Ebbie C. Smith, and Curtis E. Watke.

Reproducing Congregations: A Guidebook for Contextual New Church Development. Cumming, GA: Church Starting Network. 2001.

This book is a textbook and may have value for academic use. The authors show a strong grasp of the available literature and it is heavily footnoted. I am a big fan of Dr. Sanchez and his thorough approach comes through. Because it is geared toward an academic setting, it may be too detailed for the average North American church planter. The book covers all of church planting, not just the North American side, so it moves from starting one church, to catalytic roles, to other topics. Honestly, I wish it were two books with more information in each. However, if the price comes down (currently it is \$34.95), I think it will make a good resource in academic settings. (Dr. Sanchez tells me that they also have PowerPoints and accompanying notebook.)

Schaller, Lyle E. *Forty-Four Questions for Church Planters*. Nashville, TN: Abingdon, 1991.

In Schaller's typical 44 question format, he addresses many surprisingly contemporary issues related to church planting. (The book was published in 1991.) Unlike many how-to books, Schaller uses his question format to explore in-depth the background of many issues.

Shenk, David W. and Ervin R. Stutzman. *Creating Communities of the Kingdom: New Testament Models of Church Planting*. Scottdale, PA: Herald Press, 1988.

Shenk and Stutzman consistently look to the same place as they explain their model: the Scriptures. This resource is the best in dealing with scriptural issues and application in church planting. The model is thoroughly biblical while remaining practical. It is among the best five books available on church planting.

Steffan, Tom. *Passing the Baton: Church Planting that Empowers*.

This book can fool you. It is "about" international church planting, but it is very applicable to U.S. planting, particularly in the inner-city. His emphasis on empowerment is an important addition to

the training of every urban church planter.

Sullivan, Bill M. *Starting Strong New Churches*. Kansas City, MO: New Start, 1997.

The book is a smaller text that provides some basic church planting information. It is intended primarily as an advocacy book geared toward Nazarenes. The strength of the book is the chapter that deals with objections to planting.

Tidsworth, Floyd, Jr. *Life Cycle of a New Congregation*. Nashville, TN: Broadman, 1992.

Tidsworth, former director of the Home Mission Board's church planting department, has provided a planting handbook. The title is misleading since the text deals little with the actual life cycle. Instead, it primarily focuses on the birth of a new church and then its reproduction—with little about the life cycle in the middle.

Timmis, Stephen, editor. *Multipling Churches: Reaching Communities Through Church Planting*. Hearn, Ross-shire, England: Christian Focus Publications, 2000.

This book is an advocacy, rather than a "how-to," book. The authors are quite clear about their intent: "(T)his is not a 'how-to' book... What the book is trying to do is to move church planting up the church agenda, and focus upon the principles rather than the practice." I believe they accomplished the former but I am not sure about the latter. Their book is strong on encouraging people toward church planting but it is really too small (128 pages) to address the principles.

Tinsley, William C. *Upon This Rock: Dimensions of Church Planting*. Atlanta, GA: Baptist Home Mission Board, 1985.

Tinsley's book is an advocacy book for Southern Baptists. Long before other denominations began to promote planting, Tinsley (and Redford) promoted planting among SBC churches. The book is woefully out of date, but must be seen in its context.

Towns, Elmer L. *Getting A Church Started: A Student Manual for the Theological Foundation and Practical Techniques of Planting a Church*. Lynchburg, VA: Church Growth Institute, 1985.

Towns' book has been published in various forms. (The latest is a workbook that contains the full text of his book and tapes presented at a recent church growth conference.) The book remains the same. It is geared toward the independent Baptist. It is highly sequential and provides an effective list of tasks that will provide the planter direction.

Wagner, C. Peter. *Church Planting For A Greater Harvest*. Ventura: Regal Books, 1990.

Wagner's book is an advocacy book. It is an excellent resource for the person seeking to convince a church or

denominational leader why church planting is important. It has limited methodology, but contains a good amount of denominational research.

Warren, Richard. *The Purpose Driven Church*. Grand Rapids, MI: Zondervan Publishing House, 1995.

This book is the best selling work on church growth ever published. The book is not strictly a church planting book. However, many have considered it a strategy for planting a large church. If so, it may be the most influential book on church planting in North America today.

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Straight Street for Church Planters

Unit 2 – Prayer – Scenic Route

Scripture Helps:

Desired outcome from this unit: For participants to reflect on the importance of prayer in their life and ministry, to consider how their prayers, and the prayers of their intercessory prayer team, along with specific prayer activities, can prepare the community and shape the life of the church plant.

Desired outcome from the Basic Training unit on Prayer: For the planting team to rededicate themselves to personal prayer, develop a list of potential intercessors and a plan to enlist these individuals as an intercessory prayer team.

I. What is God saying to me in His Word?

Jesus Christ took the initiative to speak to Saul on the road to Damascus. Saul was on a mission to arrest the people of the Way. Jesus was on a mission to arrest the heart of a man and show him the true Way. It is not surprising that only after a short time Saul, whose name much later was changed to Paul, was found praying to the very Jesus who had just a few days before changed his life forever. Saul's prayer life was one of the very first things that he developed immediately after his encounter with Jesus. Read Acts 9:11.

Reflection and Thoughts

Dr. T. W. Hunt says that, "Prayer is the shaping force of history." "The apostle Paul's prayers helped to shape the personality and destiny of the new church as it spread across the Mediterranean world."

In this unit you will discover how Paul's life was shaped through prayer, how prayer can shape your life, and the life of your church plant.

Read Acts 9:1—Saul was breathing out threats and murder against the disciples of the Lord. The word literally means, "snorting." Saul by breathing out threats was only doing that which was natural and common to him. Fellowshiping with God in prayer does not come natural to man. God, on the other hand, initiates the relationship with mankind. Most often this takes place through prayer. Satan is very good at causing individuals to rely on processes and procedures that can be devoid of spiritual power. The reminder of Zach 4:6 is very important to church planters "Not by might, nor by power but by my spirit says the Lord Almighty."

Read Acts 9:3-5—As with most of the divine encounters in the Bible, Saul recognized that he, too, was in the divine presence of God. He was in the presence of holiness (Jesus Christ). Not only did Saul experience the holiness of Jesus on the road to Damascus, but he also experienced the love and mercy of Jesus toward a sinner. Each church planter should allow the Spirit to root out every impurity that interferes with our personal holiness and witness.

Describe a time in your life when you experienced the holiness, love and mercy of God. Was this through a time of prayer? What areas of your life need renewal and cleansing?

God is holy, loving, and merciful. When we pray to God we must take into account His total nature. In other words, because He is holy, loving, and merciful we come to Him in prayer on those grounds. Be careful to replace religious pretense and ritual with intimate, personal relationship with your Abba Father.

God is holy—Read Isaiah 6:3.

Take time to allow the Spirit to replace all religious pretense and ritual with intimate relationship. Write a brief prayer of praise to God.

God is loving—Read John 3:16.

Pause to acknowledge his gift of love by dying for our sin. Write a brief prayer thanking God for His love.

God is merciful—Read Psalm 103:8.

Imagine where you would be serving if His mercy did not override our deserved judgment for sin in our lives. Write a brief prayer thanking God for His mercy.

“Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus. And he was three days without sight, and neither ate nor drank” (Acts 9:8-9, NASB).

Saul was made temporarily blind by the intense light. He naturally closed his eyes upon seeing the bright light, but when he later opened them he could not see; externally that is. He was, however, able to see internally. For three days he dealt with his past life and the meaning of Jesus’ personal visit to him. It is no surprise that when Ananias went to Straight Street to the house of Judas, he found Saul of Tarsus praying to God.

There are times when we find ourselves brought to the dust. These are painful days filled with darkness and uncertainty about what God would have us to do. It is in our time(s) of prayer and undivided focus on God that we often discover the Why’s, What’s, and How’s of life. It was no different for Saul. Notice the importance of not allowing Satan to take our self-confidence and turn it into self-sufficiency, or worse, to turn self-confidence into arrogance.

Describe a time in your life when you were without direction and could not see a particular situation clearly from God’s perspective. Or when the self-confidence needed to be a church planter became self-sufficiency or arrogance.

Describe your prayer behaviors at that time. (Example, Where did you pray? Did you pray with others or ask them to pray for you? How much time did you devote to prayer? Did you fast or read God’s Word or a devotional study?)

Describe how prayer, experiences, or God's Word helped you to see the situation more clearly from God's perspective.

What were the implications from that experience? How has that experience affected your prayer life today?

Describe what God has been saying to you in prayer about your prayer life, your attitudes and some of the self-made difficulties you are facing.

Describe what God has been saying to you in prayer about your walk with Him. Notice the implication to your walk with Him if you are not hearing Him say anything to you right now.

Describe what God has been saying to you in prayer about your ministry and church planting. Notice the implication to your ministry if you are not hearing Him say anything to you right now.

II. What is God saying to me through others?

Read Luke 24:52-53.

The birth of the early church started in an atmosphere of prayer and praise. This evidently was not private prayer. The early church met **every day** at regular hours for prayer. This perhaps was the beginning of a climate for an ongoing community lifestyle of prayer. It is good to pray not only privately, but also with others.

What happens when the church comes together and prays? What could happen to your community if you prayed for and shared Jesus with everyone there?

When God answers the prayer(s) that have been prayed for by the church, then the church can give God the glory because they have seen God respond to specific prayer.

What specific prayers have been answered in the past two months at the church that you attend? Did God get the glory for answering those prayers? What are the implications to your ministry if you cannot think of any specific answered prayers?

Read 1 Timothy 2:1-4, NIV.

1 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone- 2 for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. 3 This is good, and pleases God our Savior, 4 who wants all men to be saved and to come to a knowledge of the truth.

Note in these verses that Paul deals with praying for others, our need for prayer, and praying for the lost. If we who believe in prayer are not praying fervently and specifically for others, then who is praying for them?

The following question will help you to think about who you are praying for and with whom you are praying.

Reflection:

- What did Saul pray about?
- What did he ask people to pray about?
- What is your understanding of Saul's prayer life?
- How did prayer impact his ministry?
- Do you believe in the power of prayer?
- Do you believe in the power of others praying for you?
- How has the power of prayer been demonstrated in your life?
- How does specific, fervent, prayer impact your life and ministry?
- What has God been saying to you in your prayers?

Answer the following questions.

What should I do to create or enhance a daily, consistent, and effective quiet time?

Do my spouse and I pray together consistently?

Do I pray consistently with my children in a way that distinguishes ritual from relationship?

Do I have someone that I am accountable to for my prayer time? If so, who? If not, do you see value in having someone to be accountable to in prayer and Bible study?

Who am I praying for? What are the implications for my obedience if I am not praying fervently and righteously for others?

Who is praying for me? What can happen to my ministry if I do not enlist and maintain prayer support?

What would you like people to pray for when they pray for you?

Who is a prayer warrior that I would call at 3:00 a.m. to pray for me? Why this person? Do others consider me a prayer warrior? Why or why not?

III. What is it that I am supposed to be doing?

List:

Books that I've read recently about prayer. What lessons did you learn from them?

Books that I need to read about prayer. (Visit www.namb.net/prayer or www.praytimer.org and click on bibliography for updated, biblically accurate prayer material)

Resources about prayer that I need to obtain

Conferences or seminars that I have attended that dealt with prayer and lessons I learned and applied to my life.

Specific prayer activities that you will engage in or ask your intercessory prayer team to participate in that will help to prepare the soil through prayer for the harvest. Some examples could be, Prayer Walks, Taking Prayer to the Streets, implementing PrayTimer, and Lighthouses of Prayer.

Things I have done and will do this year in terms of my personal prayer life. Zech 4:6, NIV: “So he said to me, ‘This is the word of the Lord to Zerubbabel: “Not by might nor by power, but by my Spirit,” says the Lord Almighty.’”

Reflection:

- I can pray fervently for doors of opportunity to open.
- I can pray specifically for believers, unbelievers, and personal needs.
- I can pray for deliverance.
- I can pray for boldness.
- I can pray for the churches.
- I can enlist others to pray for me.
- I can participate in a prayer walk.

Straight Street for Church Planters
Unit 3 – Vision – Scenic Route

Scripture Helps:

Desired outcome from this unit: For participants to identify key Scriptures that pertain to the kingdom of God and the vision that God has given them for the church plant.

Desired outcome from the Basic Training unit on Vision: For the planting team to develop a rough draft of a vision statement.

I. What is God saying to me in His Word?

“Where there is no revelation, the people cast off restraint” (Prov. 29:18, NIV).

“Where there is no vision, the people are unrestrained” (Prov. 29:18, NASB) [“perish” in KJV].

“I will pour forth of My Spirit upon all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:17, NASB).

Reflection and Thoughts

In Proverbs 29:18 the word translated “*vision*” in several translations is translated “*revelation*” in the NIV. The emphasis here is that the vision or revelation does not come from man. It does not well up from within the planter but it is God’s revelation about His church. Note, the emphasis is on God, not man.

Read Acts 9:1-9 from the *New American Standard Version* of the Bible.

Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest,
2 and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.
3 As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him;
4 and he fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”
5 And he said, “Who are You, Lord?” And He said, “I am Jesus whom you are persecuting,
6 but get up and enter the city, and it will be told you what you must do.”

7 The men who traveled with him stood speechless, hearing the voice but seeing no one.

8 Saul got up from the ground, and though his eyes were open, he could see nothing; and leading him by the hand, they brought him into Damascus.

9 And he was three days without sight, and neither ate nor drank.

10 Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.”

11 And the Lord said to him, “Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying,

12 and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight.”

13 But Ananias answered, “Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem;

14 and here he has authority from the chief priests to bind all who call on Your name.”

15 But the Lord said to him, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel;

16 for I will show him how much he must suffer for My name’s sake.”

17 So Ananias departed and entered the house, and after laying his hands on him said, “Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit.”

18 And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized

19 and he took food and was strengthened.

Did you take note of the number of times that God speaks of Himself or His purpose (me, mine, my)? Now read Psalm 100. Again, take note of how many times the personal pronoun *he, his*, or the word the *Lord* is used. Do you see that it is all about God? Through this study you will discover how you can get God’s vision for your new church plant by focusing on Him and what he has to say about His kingdom, His church, and you personally. With that in mind, let us begin.

A. What is God saying to you about His kingdom?

Read the Scripture below and Appendix A – “The Kingdom of Heaven” then continue with this study.

1. The kingdom is about *power*—For the kingdom of God is

Now, go back through these Scriptures and circle key words that help you to see a picture of God's kingdom or His church. Write those key words in the margin to the left; again, you will come back to them later in this study.

Activity: Study and reflect upon the chart found on page 41 of this unit called *Envisioning an Uplifting and Ennobling Future*.

B. What is God saying to you about His church?

In Basic Training, you will learn that vision focuses the church on the critical issues. It answers the question, "Do I believe this MUST be?" with a resounding "Yes!"

What do you think are the critical issues that the church should truly focus on?

What do you believe the church must be?

Which passages of Scriptures do you think best describes what the church should be? Write them in the space provided. *Note, do not list Scriptures that tell what the church should do, only what the church should be.*

II. What is God saying to me through others?

Read the following verses from Acts 9:10-16, NIV

In Damascus there was a disciple named Ananias. The Lord called to him in a vision, “Ananias!” “Yes, Lord,” he answered. The Lord told him, “Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.” “Lord,” Ananias answered, “I have heard many reports about this man and all the harm he has done to your saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name.” But the Lord said to Ananias, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name.”

God spoke to Ananias in a vision and told him to go to a man named Saul of Tarsus. From the text we can gather that Ananias had never personally met Saul, yet he had heard things about him—negative things. Perhaps you have heard God’s call to be involved in a church plant in a specific area or with people that you are not personally familiar with. Often, all that you have to go on is in terms of what others have said about the location you will be planting in or the people whom you will minister. Sometimes, those reports from others might be positive, negative, exaggerated, overemphasized or lack accurate details.

What have you heard God say to you about church planting in general?

What have you heard other Christians say to you about church planting in general?

What have you heard people in the community say to you about church planting in general?

What have you heard God say to you about church planting in a specific area and/or to a specific focus group?

What have you heard other Christians say to you about church planting in a specific area and/or to a specific focus group?

What have you heard people in the community say to you about church planting in a specific area and/or to a specific focus group?

III. What is it that I am supposed to be doing?

Read the following verses:

Jesus said to them, “My Father is always at his work to this very day, and I, too, am working” (John 5:17-18, NIV).

As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world (John 9:4-5, NIV).

I have brought you glory on earth by completing the work you gave me to do (John 17:4-5, NIV).

These verses remind us that Jesus was always about the Father’s business. He only did what the Father asked him to do.

Questions to think about:

What business are you about?

What do you need to be doing at this point in your life in light of what the Father has asked you to do?

Take a moment and think about the vision that God has given you for church planting. Next, put into words the vision that God has given you for church planting using all that you have learned in this study along with any key words and/or pictures that you identified from Scriptures.

Envisioning an Uplifting and Ennobling Future

Listening to God	Listening to Life's Experience	Listening to Those Around You
<p>Verses related to kingdom of God:</p> <p>What verses related to the kingdom of God have spoken to me?</p> <p>What key ideas related to the kingdom impact ministry?</p>	<p>Life Past</p> <p>Review life and identify the peaks and valleys of life. Are there any themes or patterns to these highs and lows?</p> <p>What strengths and characteristics were revealed in these experiences?</p>	<p>Hearing people in community</p> <p>How does the community need to be different because of the church's ministry?</p> <p>What role will the church play in the community?</p>
<p>Verses related to church/church pictures</p> <p>What pictures of the church are most attractive to you?</p> <p>What are the implications of those pictures for the church's life?</p>	<p>Life Present</p>	<p>Hearing from pastors in community</p> <p>How will this new church complement other churches in the community?</p> <p>How will this new church be differentiated from other churches in the community?</p>
<p>Verses related to functions of church</p> <p>In thinking about the functions, what verses direct the church in each function?</p>	<p>Life Future</p>	<p>Hearing denominational and political leaders on community</p>

Straight Street for Church Planters

Unit 4 – Core Values – Scenic Route

Scripture Helps:

Genesis 1:31; 3:4
Revelation 3

Reflection and Thoughts

“All values are either sacred or secular.”

Desired outcome from this unit: For participants to identify the values behind the functions of the early church and to identify their own personal core values.

Desired outcome from the Basic Training unit on Core Values: For individual team members to understand the importance of core values, to begin a list of personal core values, and to dialogue about what will become the new church’s core values.

I. What is God saying to me in His Word?

Behavioral modeling is one of the most effective means for communicating a concept to people. Luke records that the early church “devoted themselves to” their values—an obvious reference to how they lived and went about their ministry (Aubrey Malphurs, *Values-Driven Leadership*).

In Unit 4 of *Basic Training* you will discover what values **are**, what values **do**, and how values are **determined**. For the purpose of this study, you will discover what the Bible has to say about values by examining Scriptures related to Paul and the early church. You will also be given an opportunity to begin to identify your own core values, those that you had before coming to know Christ, and those that you have developed since knowing Christ. You will also be given opportunity to identify the core values of the early church. Having this information will help you answer the question in Unit 4 of *Basic Training*, “*What should the church really be doing?*”

Values are biblical—All values are either sacred or secular. However, not everything that takes place in the church is good and sacred; nor is everything that takes place outside of the church bad and secular. When God created the world, no sacred or secular dichotomy existed—all of God’s creation was sacred. “God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day” (Gen. 1:31, NASB). The secular existence came into being in Genesis chapter 3 when Satan spoke the lie. “The serpent said to the woman, ‘You surely will not die!’” (Gen. 3:4, NASB).

Values are foundational to everything we do whether or not we know what they are. Personal values underlie our word and actions all the time. *Values are more about deeds than words*. Core values should have the capacity of being expressed in terms of acceptable and unacceptable behavior. “Values help us determine what to do

Scripture Helps:

and what not to do. They are deep-seated, pervasive standards that influence every aspect of our lives: our moral judgments, our responses to others, and our commitments to personal and organizational goals. Values set the parameters for the hundreds of decisions that we make every day” (*Leadership Challenge*, p. 212).

A look at Saul’s values and behaviors before his encounter with Christ.

Read the account of Saul on the road to Damascus in Acts 9:2. Identify the behaviors that he was modeling before his encounter with Jesus Christ.

Reflection and Thoughts

“For, I the Lord, do not change”
(*Mal. 3:6, NASB*).

Saul was operating out of the context of protecting and defending his religious heritage. Were his behaviors biblical? Why or why not?

**The test of a value system
for the Christian**

“Is it biblical?”

List some behaviors that you modeled before your encounter with Christ. Were they biblical? Why or why not?

Biblical (sacred) values are sourced in God.

Read the following Scriptures and you will discover that:

1. God is true (Romans 3:4).
2. Jesus Christ is the truth (John 14:6).

3. God will always remain true (James 1:17; Malachi 3:6).

What is the implication of these Scriptures for your life?

A look at Saul's values and behaviors after his encounter with Christ.

Read the account of Saul's conversion in Acts 9:3-9, 18-22. Identify the behaviors that he modeled soon after his encounter with Jesus Christ.

List some behaviors that you modeled soon after your encounter with Christ. Were they biblical? Why or why not?

List some behaviors that you are currently modeling and answer these questions. Are they biblical? Why or why not? What are the values behind those behaviors? What values drive these behaviors? Are the behaviors that you are currently modeling consistent with the behaviors that you modeled soon after your conversion or are they a mixture of behaviors that represent both your life before your conversion and your life after your conversion?

A look at the functions of the early church.

Read the following Scriptures and note the underlined word that demonstrates a function of the Jerusalem church. An example is given. *Note:* There may be more than one function for each Scripture.

Acts 2:42, 43—They were continually devoting themselves to the apostles' *teaching* and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.

Acts 2:42—They were continually devoting themselves to the apostles' teaching and to *fellowship*, to the breaking of bread and to prayer.

Acts 2:42—They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to *prayer*.

Acts 2:44, 46—And all those who had believed were *together* and had *all things in common*; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with *one mind* in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart

Acts 2:47—*Praising God* and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

Acts 2:47—Praising God and having favor with all the people. And the Lord was adding to their number day by day those who were *being saved*.

The functions of the Jerusalem Church might look something like this.

- | |
|-----------------------|
| 1. Teaching |
| 2. Fellowship |
| 3. Prayer |
| 4. Biblical Community |
| 5. Worship |
| 6. Evangelism |

- | | | |
|-----------------|---|------------|
| 1. Education | } | Formal |
| 2. Adoration | | Fellowship |
| 3. Service | } | In |
| | | Out |
| 4. Proclamation | } | Preaching |
| | | Evangelism |
| | | Missions |

Look at each of the functions of the early church and discover why they did them. Ask the question why did they do what they did?

The reason **WHY** you do something helps to identify the value behind the behavior or activity.

Look for the reason why you do something. Why identifies the value.

Why did the early church **teach**?

Why was this important to the early church?

Why did the early church **fellowship**?

Why was this important to the early church?

Why did the early church **pray**?

Why was this important to the early church?

Why did the early church practice **biblical community**?

Why was this important to the early church?

Why did the early church **worship**?

Why was this important to the early church?

Why did the early church **evangelize**?

Why was this important to the early church?

Note: These functions are not doctrinal statements. However, each of them could be supported with Scripture. Remember the test of a value system for a Christian: *“Is it biblical?”*

You will now have an opportunity to discover and list your own values. You might be wondering, “How does one discover his or her core values?” You start by answering this one question, “What values do you hold, not what values should you hold?” You must discover your own values and not borrow them from someone else or take them from a list or recently read book. However, there is value in reviewing a list of values and noting the ones that stand out and grab you. You will then need to determine if these are clear, felt values. Some of these will be; others will not.

A look at the specific behaviors of Saul after his conversion.

Reread the account of Saul's conversion in Acts 9:1-31. Years later Paul reflected on that conversion experience and the values he held in the BC (before his encounter with Christ) of life and those he came to hold in the AD (after his encounter with Christ on road to Damascus) of his life. Read Phil. 3:4-11. What does he tell were some of the BC values and what behaviors did they produce in Acts 9:1-2? What does he tell you became of some of the AD values and what behaviors did they produce in Acts 9:17-31?

Use this chart to record your findings.

BC Behavior	BC Value
AD Behavior	AD Value

II. What is God saying to me through others?

Identify two or three leaders in your life; one could be your mentor. Can you identify their core values and how they behaviorally demonstrate those core values toward you? Use the chart below.

Person's Name	Core Value	Behavior

Has God recently used someone in your life to question or challenge you in the area of one or more of your core values? If so, what was your response?

What is God saying to you through others concerning your core values and how you demonstrate them behaviorally?

III. What is it that I am supposed to be doing?

Ask several people to share with you what they think you stand for and list below their responses.

Determine what the bottom line is for you. What are you most passionate about? What are you willing to fight over? What battle scars do you have? What are you not willing to give up?

List below what your ministry represents.

Straight Street for Church Planters
Unit 5 – Focus Group – Scenic Route

Scripture Helps:

Desired outcome from this unit: For participants to understand how God has gifted them, and how He might use their giftedness, uniqueness, background, and life experiences to reach a specific focus group of people.

Desired outcome from the Basic Training unit on Focus

Group: For the church planting team to develop an understanding of the persons and their needs and to profile a typical household within their ministry focus group.

I. What is God saying to me in His Word?

“To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God’s law but am under Christ’s law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings” (1 Cor. 9:20-23, NIV).

Reflection and Thoughts

NOTE: The following is taken from Unit 5: Focus Group of the Basic Training for Church Planters Presenter’s Manual.

“As one begins this unit of study, it is important to keep in mind that the contextual environment and ministry focus group represent two different perspectives. The contextual environment takes into account a geographic area that may have many potential ministry focus groups. In a church multiplication movement, both the contextual environment and the ministry focus group must be considered so that awareness and a strategy to reach all people will be a part of the up-front planning process. Although every contextual environment differs and no two-ministry focus groups are the same, there are consistent principles for understanding the environment and the focus group. In church planting, contextualization refers to developing and/or adapting a strategy determined by the specific context (area and people). In other words, the way we approach worship style or evangelism is impacted by the context—the place where you are working and the people you are seeking to reach. The apostle Paul contextualized his approach to presenting the gospel wherever he went. His whole

approach can be summed up in 1 Cor. 9:22, “To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some”(NIV).

Activity: Contextualization

What is your understanding of contextualization or contextual environment?

Describe a moment of contextualization in your life. For instance, “ I became _____ so that I might win some to the Lord or have opportunity to share the gospel with someone.” Fill in the blank and describe the situation.

Two paths come together for this section of Straight Street. In developing an understanding of the Ministry Focus Group (the atmosphere or climate in which a church is planted), the church planter needs to carefully explore each path. One church-planting leader frequently says, “Many church planters miss the will of God for their church planting experience by 4 miles.” The location problems arise because the planting team members do not understand who they are and who God has called and equipped them to reach. Observe these issues from a different metaphor. It can be said that every church’s personality is encoded from two sources; the first is the church planter or planting team, and the second source is the core group. The new church’s personality determines the type of persons it will reach and retain. There is truth in the book title, *One Size Does Not Fit All*.

Now, go back over the answers to the previous questions and list the common denominators that you find.

Notice the three phrases and some implications:

Do not think of yourself more highly than you ought.

Church planters tend to be persons described as having a strong sense of calling and self worth—sometimes that is called ego strength. There is a difference in egotistical and ego strength. Egotism is often manifested in pride and arrogance—both are described as negative character traits in the Bible. In *Good to Great*, a Level 5 leader is described as one “who blends extreme personal humility with intense professional will . . . Level 5 leaders channel their ego needs away from themselves and into the larger goal of building a great company. It’s not that Level 5 leaders have no ego or self-interest. Indeed, they are incredibly ambitious—but *their ambition is first and foremost for the institution, not themselves*” (p. 21).

Think of yourself with sober judgment. Sober judgment refers to an honest understanding of self—both strengths and weaknesses. The members of the planting team recognize that each has strengths that will be needed by the team and each has weaknesses that will be compensated for by other team members. Part of the picture here is that of an honest appraisal of gifts, strengths, and talents.

We have different gifts, according to the grace given us.

Through the Holy Spirit, the Father has distributed gifts as He has chosen for the benefit of the church. No one person has all the gifts needed for an apostolic/missionary team. Gifts are to be exercised in harmony and concert. Recognize the value of your gift(s) and the gift(s) of those around you.

In this electronic age, George Thomasson, North American Mission Board, SBC suggests an acrostic that connects with many persons. One of the greatest responsibilities of church planters is to develop their own leadership and to build leaders and to plug them

into specific places of ministry. Paul said it this way: we are “to prepare God's people for works of service” (Eph. 4:12, NIV). A vital element of this is to help Christians find out how God has “wired” them. By “wired” George means:

Who are you? This refers to one’s disposition or personality and recognizes that God has created each of us as very different people.

Involve-ments. This focus is on life’s experiences that impact direction in life.

Resources. In this arena, the challenge is to help persons affirm their unique abilities or natural talents.

Endowments. The challenge here is to assist people in discovering, developing, and deploying their spiritual gifts.

Desires. This refers to what motivates and drives people, what it is that excites them and what makes them feel fulfilled when they do it.

And how have these equipped/prepared you for church planting?

- ✓ If you have completed the Discovery Tool, review that resource and identify your gift(s) and personality style.
- ✓ If you have not, go to www.churchplantingvillage.net and complete the instrument.
- ✓ Have each member of the team complete Discovery Tool.
- ✓ Discuss the results. As you know one another, do the results of the tool agree with your assessment of other members?
- ✓ Are there gifts needed on the team that are missing?
- ✓ How much similarity or diversity of personality types make up team members? Is that a strength or a weakness for the team?
- ✓ Do some team members with a different personality need to be enlisted to give greater balance to the team?*

My spiritual gifts are: (If you do not know what your spiritual gifts are, visit www.elmertowns.com/spiritual_gifts_test/ for a spiritual gift inventory.)

- ✓ Aspiration, to what level of education, income and social standing do I aspire?

9 Socioeconomic Subgroups (see chart at end of unit)

1. Upper-Upper
2. Middle-Upper
3. Lower -Upper
4. Upper-Middle
5. Middle-Middle
6. Lower-Middle
7. Upper-Lower
8. Middle-Lower
9. Lower-Lower

Church planters tend to be more effective in reaching persons from their actual socioeconomic background. This reflects their heart and experiences from their most formative years.

It is easy to recognize limitations in reaching across ethnic, language, and racial barriers. It must be understood that cultural differences are not limited to ethnic, language, or racial areas.

Within the same racial, language groups there are socioeconomic barriers that need to be taken into consideration. Most pastors and church planters cannot reach as far as they imagine. Physically, the average person's reach is three feet. Socially, the average person's reach is three of the nine socioeconomic subgroups (see above list). Most persons function better with groups that represent their actual background, that is their formative years between ages 3 and 12, than their current levels of educational or income attainment or their levels of aspiration.

Some persons are gifted cross-culturally, are more adaptable socially, and are able to reach more effectively across cultural barriers.

Activity: Think through the following questions.

In what socioeconomic group did I grow up, especially from 3-12 years of age?

With what groups of persons do I feel most comfortable?

With what groups of persons do I feel most uncomfortable?

How comfortable am I in dealing with persons from different backgrounds—racial, ethnic, economic, educational?

What is it that I am supposed to be doing?

The second path for this unit is that the church planter needs to know the community that is the focus of the church plant.

Three steps need to go into learning about the community. First, the planting team needs to research the community. There are a variety of resources for research. Local resources are the best place to begin and should not be overlooked. Some of these sources are governmental or economic in nature. Local sources can include city or county planning commissions, Chambers of Commerce, real estate groups, or school superintendent's offices. Many colleges, regional (multiple county) governing authorities and state demographers are broader based resources. Some associations, state conventions and national agencies (seminaries or NAMB) can provide resources. Look for demographics, lifestyle, social, cultural, or religious issues. Also look for current numbers and how they have changed in the last ten years and what trends are anticipated in the next five and ten years. In many rural communities and small towns, the diversity is minimal and the distance between groups is limited. In urban areas, the diversity is normally more pronounced and the potential ministry focus groups multiplied.

(You can obtain a free set of demographics and an ACORN profile on your focus community by calling Research at NAMB, 770-410-6385.)

What research has been done in the area that you will plant in?

Who can you enlist to read and clip articles from newspapers or Web sites that give insight to the community facts and trends where you are planting?

Have you met the editor of the local newspaper or the editor of the religious section, providing the newspaper has one?

_____ Yes _____ No

What have you learned about facts and trends in terms of your focus group and the community that they live in? What are the implications for your church plant?

The third step is to relate to individuals in the community. Often from the articles in a local paper or business magazine, the key decision makers and the organizations that they participate in can be identified. Different members of the church planting planning team can begin to contact, interview, and develop relations with some of these community leaders. Not only do leaders need to be heard concerning the community but persons who are part of the proposed ministry focus group also need to be listened to as the team seeks to understand the particular community where the church plant is being considered.

Who are the community leaders that you have met?

Who are the community leaders that you need to meet?

What facts or trends have other churches discovered about the community that you will plant in? Have you talked with attendees from other churches or visited their Web sites?

Activity: Community. Think through the following questions.

What are the different socioeconomic, ethnic, languages and racial groups in the community/area of your church plant that need to be reached?

What is the degree of match between the church planter/church planting team and the community or the various ministry focus groups?

Activity: Reflection Questions

I know what my spiritual gifts are.

_____ Yes _____ No

I have been assessed as a church planter.

_____ Yes _____ No (if you answered “no,”
inquire of your SDOM or program person about church
planter assessment for your state convention)

I know where God wants me to plant a church.

_____ Yes _____ No

I know the ministry focus group for the new church plant.

_____ Yes _____ No

I can describe my ministry focus group.

_____ Yes _____ No

I am a good match for my ministry focus group.

_____ Yes _____ No

Straight Street for Church Planters

Unit 6 – Missions – Scenic Route

Scripture Helps:

Desired outcome from this unit: For participants to know what God would have them to do now based upon the things that He has recently convicted, convinced, and corrected them about. To understand the call to missions in a way that is contagious to other believers.

Desired outcome from the Basic Training unit on Missions: For the church planting team to develop a rough draft of the mission statement for the new church.

I. What is God saying to me in His Word?

Reflection and Thoughts

Jesus said, *“That which I see the Father doing, that I do also. My Father is always at his work to this very day, and I, too, am working. I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does”* (John 5:17-19, NIV).

Activity: Read Acts 9:1-19 and focus on verses 4-5. Pray and ask God to speak to you through these verses. Take time for personal cleansing for unhindered access to the Spirit.

Helpful Web sites

www.namb.net
www.sbc.net
www.wmu.net
www.imb.org
www.onmission.net
www.churchsmart.com
http://www.namb.net/root/departments/media_and_mobilization_group/

“He fell to the ground and heard a voice say to him, ‘Saul, Saul, why do you persecute me?’ ‘Who are you, Lord’ Saul asked” (Acts 9:4-5, NIV).

The first words that Saul heard from Jesus were, *“Saul, Saul, why are you persecuting Me?”* Simply put, Jesus was asking Saul, “Why are you doing this? Why are you persecuting me?” The “why” question was an important question that our Lord was asking Saul. It is a question that you should ask yourself often throughout the church planting process; you can be certain that others will. People will want to know why you do certain things and probably even more important to them is that they will want to know why you want them to do certain things. So often, we do things without asking ourselves why am I doing this, or for whom am I doing this? In the rough times of ministry the only thing that will keep you there is the call. We too often look at situations in terms of good or bad; is it good or bad for my family and me? Or bad is defined by something bad that happens to us. We have to come to the point of seeing that events are good if they are good for the kingdom and bad if they are bad for the kingdom. There are

Notice in Acts 9:5 that Saul did not answer the Lord's question, and instead, he asked the Lord a question. He said, *Who are you, Lord* (sir)? Saul was not yet acquainted with Jesus personally, but the bright light, and the voice of Jesus, convinced him that one from heaven was indeed speaking to him. In just a matter of moments, Saul went from being on a self-serving personal mission to being on mission with God. Note the change in the *will* of Saul because of his conversion; Saul went from doing his *will* to doing the *will* of God.

Jesus said, "My Father is always at his work to this very day, and I, too, am working" (John 5:17-18, NIV).

"For I have come down from heaven not to do my will but to do the will of him who sent me" (John 6:38, NIV).

In *Basic Training for Church Planters*, you will be asked to develop a mission statement for your new church plant. In order to write an effective mission statement you will need to know the answers to these two questions: **1. Where are you now?** (your current condition—both as church/core group and community) and **2. Where you are going?** (your vision, as directed by Scripture).

For the purpose of the next portion of this study, you will consider where you are now and where you are going. You will also draw from the following commentary excerpt that emphasizes how Saul was convicted, convinced, and corrected by Jesus Christ.

*The charge exhibited against him is, Why persecutest thou me? Observe here: First, before Saul was made a saint, he was made to see himself a sinner, a great sinner, a sinner against Christ. Now he was made to see that evil in himself which he never saw before; sin revived and he died. Note, a humbling conviction of sin is the first step towards a saving conversion from sin. Secondly, He is convinced of one particular sin, which he was most notoriously guilty of, and had justified himself in, and thereby way is made for his conviction of all the rest. Thirdly, the sin he is convinced of is persecution: Why persecutest thou me? It is a very affectionate expostulation (*correction), enough to melt a heart of stone (from Matthew Henry's Commentary on the Whole Bible: New Modern Edition, Electronic Database. Copyright (c) 1991 by Hendrickson Publishers, Inc.). *Word was added for clarification and is not part of the original text.*

Activity: Answer the following:

A. Where are you now? (your current condition)

Now, go back through the paragraph that you just wrote and circle key words that jump out at you or have special meaning to you. Using the key words that you circled, complete this sentence.

At this time in my life, I believe God would have me to (include the biblical reasons)...

B. Where are you going? (your vision)

In Unit 3 – Vision, you were asked to identify key Scriptures that pertain to your church plant and write out the vision that God has given you for that plant. Now go back, review what you wrote, and answer this question. **What needs to take place spiritually, personally, and professionally in your life to help move you closer to that vision?**

Activity – List those things that you think need to happen to help move you closer to the vision that God has given you.

SPIRITUALLY:

PERSONALLY:

PROFESSIONALLY:

II. What is God saying to me through others?

Activity – Share your vision with someone else. Ask them to share with you what they think needs to happen in your life for you to move closer to the vision that God has given you. (This is a good place to help your spouse feel she is an integral part of your ministry.) Write down their responses and compare them with the list that you made in the previous activity. Take note of any common expressions or themes between your vision and their suggestions.

On Mission Opportunities

Contact your State Director of Mission, the North American Mission Board, SBC, or the WMU for information on how you can be involved with On Mission Opportunities.

www.namb.net

www.wmu.org

List suggestions from others here (what are the implications if you have nothing to write here?):

Now go through the list and circle only the suggestions others have made that God has already spoken to you about.

List those suggestions here:

Did you sense a call from God out of one or more of these experiences? If so, what was that call?

III. What is it that I am supposed to be doing?

Jesus said to Saul, “Get up.” He would later say to Ananias, “Get up.” At some point God may say to you, “Get up and move from where you are, get going, and get on with it.” There comes a time when a person must get on with what God has called him to do and be.

In *Beyond Entrepreneurship*, Collins and Lazier help explain the relation of vision and mission statements. They write, “To grasp the difference between (vision) and mission, think of pursuing a guiding star across a mountain range. Your vision is the guiding star, always out there on the horizon, never attainable, but always pulling you forward. Your mission on the other hand, is the specific mountain you are climbing at the moment.

While assaulting that mountain, all your focus and energy goes into that specific ascent. But once you reach the top, you sight again on the guiding star (your vision) and pick yet another mountain to climb (your mission). And, of course, throughout the entire adventure, you remain true to your core values and beliefs (p. 63).

“Unlike (vision), which is never achieved, a mission should be achievable...Once a mission is fulfilled, you return to vision to set a new mission” (p. 74)

Once again, note a portion of the above quote - *Your mission, on the other hand, is the specific mountain you are climbing at the moment.*

As stated at the beginning of this unit, this study was an attempt to help you know what God would have you to do at this time in your life based upon those things that He has convicted, convinced, and corrected you about.

Activity: How can you help others to hear and respond to

God's call to missions?

Which of those events described above in your call can you duplicate to help others?

Describe your role in helping others hear and respond to the call of God to short-term and long-term missions involvement.

Determine specific ways to do that.

Activity: Write your mission.

Complete this statement as clearly and briefly as you can.

The specific mountain that I am to climb at the moment is...

Now, get up and go take that mountain!

www.churchsmart.com

www.lifeway.com

Dr. H. Gerald Colbert
gcolbert@namb.net

Discovery Tools –

Contact John Shepherd of the North American Mission Board, SBC at jshpherd@namb.net

Additional Helps and Resources:

This study was not intended to help you to develop a personal mission statement, though that could have been achieved with the addition of a few statements and learning activities. An excellent resource for discussing and writing your mission statement is *Focus* by Terry B. Walling, ChurchSmart Resources. Two excellent resources are available for your use if you desire to know what your mission is in regards to leadership roles. The first is *Developing Your Ministry Roles* by Dr. H. Gerald Colbert, North American Mission Board, SBC; the second is *Jesus on Leadership: Discovering the secrets of servant leadership from the life of Christ* by C. Gene Wilkes, LifeWay.

Missiology: An Introduction to the Foundations, History, and Strategies of World Missions by John Mark Terry, Ebbie C. Smith, and Justice Anderson (editors), Broadman and Holman, 1998.

Terry B. Walling suggests 4 steps for implementing your mission.

1. Understand yourself.
2. Determine your life roles.
3. Develop one-year objectives.
4. Set monthly objectives.

Discovery Tools:

“Discovery Tools is a self-assessment resource that helps you discover how God has designed you to be involved in church planting. You will explore your call into ministry, spiritual gifts, passion, ministry preference, and past behaviors and experiences.”

Straight Street for Church Planters
Unit 7 – Relationships – Scenic Route

Study Helps:

- Acts 9:7-11; 26-28
- Matthew 12:46-50
- John 3:16

Resources:

Reflection and Thoughts

“You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you” (John 15:16, NASB).

Desired outcome from this unit: For participants to understand that Jesus must be the central focus of their life and to recognize that God has prepared others to come alongside of them in the church plant so that they will not be alone.

Desired outcome from the Basic Training unit on Relationships: To help the church planter/planting team begin a process of examining relationships essential in the church planting experience.

I. What is God saying to me in His Word?

“The Bible is first and foremost a book about relationships,” says Henry Blackaby, author of *Experiencing God: Knowing and Doing the Will of God*.

It is imperative that Jesus becomes the starting point for all our relationships. He is also the central focus for the church plant and not the church planter. Healthy relationships begin with a healthy relational walk with our Lord.

Read the account of Saul’s encounter with Jesus in Acts 9.

That day Jesus became the center of Saul’s life. In Unit 2 of this study you were asked to share your encounter of coming to know Christ in a real and meaningful way and accepting him as your Savior. Take a moment now and reflect back on that encounter and honestly answer these questions.

Is Jesus still the central focus of your life today?

Yes, Jesus is the central focus of my life today because

No, Jesus is not the central focus of my life today because

Spend a moment in prayer asking God to reveal to you anything in your life that may become a barrier in your relationship with Him or with others.

How will you demonstrate to others that Jesus is the central focus of your church plant?

“As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. And Jesus said to them, ‘Follow Me, and I will make you become fishers of men.’”
(Mark 1:16-17, NASB).

List below 2-3 Scriptures that speak to the following types of relationships.

1. _____ God and Man
2. _____ Man and God
3. _____ Family
4. _____ Friends
5. _____ Husband and Wife

II. What is God saying to me through others?

Read the following Scriptures and identify at least two people that God used to assist Saul soon after his encounter with Jesus. Note: The Scriptures may not always give a person’s name.

1. Acts 9:8

2. Acts 9:10

3. Acts 9:19

Did you discover that God used the men who accompanied Saul on his mission to Damascus to assist him after his encounter with Jesus? Next, God instructed the disciple Ananias to go to Straight Street and inquire about a man named Saul. Ananias obeyed God

“Paul, an apostle of Christ Jesus by the will of God”
(Eph 1:1, NASB).

- The church planting team
- Core group
- Partnering entities
- Local association of churches
- _____
- _____
- _____
- _____

Are there any other people that you can think of that God might want to use to assist you in church planting? They may be people that have shown minor or significant interest in you, your family, and your church plant. List their names and remember to thank God for them.

Discover as many Scriptures as you can that show how God used people to assist the Apostle Paul in his church planting endeavors. List below the Scripture reference, their names, and the roles that they had.

Church life begins in the home. If a church planter gains a church but loses his or her family, he or she has gained nothing. It is important for the church planter to begin thinking about roles, expectations, and covenants within the church planter's family.

Discover 3-5 key Scriptures regarding the family. Write the Scriptures below.

1. _____

2. _____

3. _____

4. _____

5. _____

As the church planter, what do you see as your role?

List 2-3 Scripture references to support your answer.

What do you see the role of your spouse and children to be in relation to church planting?

List 2-3 Scripture references to support your answer.

Read Acts 9:22-31.

God brought Barnabas into Saul's life to walk alongside of him. God may also bring a mentor or several mentors into your life to walk alongside of you.

Is there someone that is mentoring you now? If so, write the person's name here and take a moment to thank God for him/her.

The Mentoring Team of the North American Mission Board defines mentoring as: an intentional, dynamic relationship in which the

Straight Street for Church Planters

Unit 8 – Evangelism – Scenic Route

Helpful Web Sites

www.namb.net/root/evangelism

www.namb.net

www.lifeway.net

Desired outcome from this unit: For participants to reflect on the lostness of man and how God desires to use the participants to lead lost people to Christ. The participants will also consider their level of evangelistic training and their understanding of evangelistic approaches. The participants will be challenged to share their faith using an approach of their choosing.

Desired outcome from the Basic Training unit on Evangelism: For the church planting team to develop an evangelism strategy that is based on the identified ministry focus group.

The North American Mission Board, SBC Evangelism Group defines evangelism in the following way:

God's act of working through believers empowered by the Holy Spirit to communicate the good news of Jesus Christ to every person and people group with the purpose to persuade the lost to come to salvation.

- **Acts of God**—We confess that salvation is of God. He has taken the initiative, while we were yet sinners, to send Christ into the world. He convicts people of sin and convinces them of the truth of Jesus Christ as the only way of salvation.
- **Gospel of Christ**—Salvation is due to Christ's redemptive work on the cross. He was the sacrifice for sin and was the first fruit of the resurrection. Salvation is due solely to the work of Jesus Christ and is not based on any form of human effort.
- **Come to Salvation**—Everyone is commanded to repent toward God and to place their faith in Jesus Christ. Salvation is appropriated by faith alone and the only saving object of Christian belief is Jesus.

Scripture Helps:

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance” (2 Pet. 3:9, NAS).

I. What is God saying to me in His Word?

Read the following passages of Scripture and note the two references to Paul's testimony before and after his conversion (Acts 9:10-22, NIV):

“In Damascus there was a disciple named Ananias. The Lord called to him in a vision, ‘Ananias!’ ‘Yes, Lord,’ he answered. The Lord told him, ‘Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying. In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.’ ‘Lord,’ Ananias answered, ‘I have heard many reports about this man and all the harm he has done to your

Reflection and Thoughts

“A postmodern culture will debate religion, politics, and morality. The one thing it will not debate is...your personal experience. That’s why your story/testimony is a powerful tool for 21st century evangelism.”

The NET – NAMB

“Your personal testimony is a powerful tool for sharing the gospel....use it often.”

saints in Jerusalem. And he has come here with authority from the chief priests to arrest all who call on your name.’ But the Lord said to Ananias, ‘Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name.’ Then Ananias went to the house and entered it. Placing his hands on Saul, he said, ‘Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.’ Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength. Saul spent several days with the disciples in Damascus. At once he began to preach in the synagogues that Jesus is the Son of God. All those who heard him were astonished and asked, ‘Isn’t he the man who raised havoc in Jerusalem among those who call on this name? And hasn’t he come here to take them as prisoners to the chief priests?’ Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.”

Can you imagine the concern and anxiety that Ananias must have experienced when God told him to go and meet with Saul? Perhaps he must have been thinking, “But Lord, I have heard about this man. He has a reputation for persecuting Christians.” Even those who later heard Saul preach in the synagogue were amazed. They too remembered or had heard from others about his reputation for persecuting followers of Christ.

As you work through this unit, keep in mind the word testimony. You will be asked to consider your testimony, the good, the bad, and the ugly of it. You will be asked to write your personal testimony using this simple outline: what my life was like before knowing Christ, how I came to know Christ, and what my life is like since coming to know Christ as my personal Savior. You will also be challenged to learn how to share your personal testimony in 2-5 minutes and to share it with someone before attending Basic Training for Church Planters.

Consider how God used Saul’s personal testimony to reach many people for Christ. Have you considered how God could use your personal testimony to reach others for Christ? “Your personal testimony is a powerful tool for sharing the gospel, use it often.”
The NET—NAMB

Activity – Scripture Search

You will need a Bible and a concordance for the following activity.

What Scripture(s) best described your life before knowing Christ? Write the reference(s) below.

What Scripture(s) best describes your life at this time? Write the reference(s) below.

What Scriptures do you think best describe the condition of lost man? Write the reference(s) below.

List several Scriptures that describe new life in Christ. Write the reference(s) below.

List several Scriptures that you think would be appropriate to share with a lost person that would help them to understand that they: (write out the Scripture text and reference)

are lost –

have sinned –

are loved by God –

can experience forgiveness of their sin –

can have a real and meaningful relationship with Jesus Christ –

can grow as a Christian –

Using your personal testimony is just one approach to sharing the gospel. Please read the article at the end of this unit “Finding the Approach That Fits You.” In it you will discover six personal styles for sharing Christ.

II. What is God saying to me through others?

In *Basic Training for Church Planters*, Unit 8: Evangelism, you will learn about the need to penetrate key people networks. Jesus often demonstrated the importance of penetrating people networks. The calling of Matthew led to an invitation to a party; thus, a new network was penetrated. The calling of Andrew led to the calling of Peter. Every contact has potential for opening new doors to opportunities for sharing the gospel. In the New Testament, it was not unusual for entire households to be evangelized. Priority should be given to penetrating key people networks.

Activity – Identify networks.

List any key people networks that you are attempting to penetrate in the community where you will be planting a church.

“God is at work in the lives of nonbelievers and invites us to join Him.... God is in the redemption business, as demonstrated in His activity through His Son.”—Basic Training for Church Planters

What will be your plan to penetrate these key people networks? (Will you share your personal testimony, using servant evangelism events and/or evangelistic tools such as The Net or Faith, et cetera?)

List the names of lost people who you are praying for.

What are you doing to cultivate relationships with them?

What is your plan to share the gospel with these people? Will you share your personal testimony with them?

List the names of laborers for the harvest that you are praying for. “Therefore pray the Lord of the harvest to send out laborers into His harvest” (Matt. 9:38, NKJV).

“The Word [Jesus] became flesh and made his dwelling among us” (John 1:14, NIV).

“Jesus answered, ‘I am the way and the truth and the life. No one comes to the Father except through me’” (John 14:6-7, NIV).

“That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. As the Scripture says, ‘Anyone who trusts in him will never be put to shame’” (Rom. 10:9-11, NIV).

“The NET approach is powerful because it teaches believers to clearly articulate their story by combining their salvation experience with the essential truths of the gospel. It requires the memorization of familiar Scriptures. Since The NET presentation is built around a person’s story/testimony, it is easy to learn, easy to communicate, and easy to remember.”
The NET, NAMB

Activity – Identify evangelism resources.

List any evangelism courses, workshops, training, or conferences that you have completed.

Make a list of evangelism resources that you are familiar with.

Eternal Life Track, NAMB

Share Jesus Without Fear
William Fay with
Linda Evans Shepherd,
Broadman & Holman Publishers

Activity - Visit the following Web sites.

- www.namb.net
- www.churchplantingvillage.net
- www.lifeway.net

List other evangelism resource Web sites that you are familiar with.

Activity – Review the Engel Scale.

For most nonbelievers the conversion process is lengthening. One excellent tool for helping the planter understand his target audience's spiritual awareness is the Engel scale. This linear scale,¹ which resembles a number line, depicts a series of steps from complete unawareness and ignorance, to a maturing commitment to Christianity.

The Engel Scale

The Engel Scale classifies awareness in a range of steps from -8 to +3, as follows:

- 8:** Awareness of a supreme being but no effective knowledge of the gospel
- 7:** Initial awareness of the gospel
- 6:** Awareness of the fundamentals of the gospel
- 5:** Grasp of implications of the gospel
- 4:** Positive attitude toward the gospel
- 3:** Counting the cost
- 2:** Decision to act
- 1:** Repentance and faith in Christ
- REGENERATION**
- +1:** Post-decision evaluation
- +2:** Incorporation into the body
- +3:** A lifetime of growth in Christ—discipleship and service

Negative one is the crucial step, but not necessarily an isolated event. It demands a patient process. God, of course, can make it an instantaneous event, but it is usually a *process* that leads to this event.² Following conversion (step 0), the new believer begins to evaluate the decision, is incorporated into a

¹There are different versions of the Engle scale. Malphurs describes a slightly different version than I have reproduced (Malphurs, *Planting Growing Churches*, 275).

²Engel erroneously places repentance before regeneration. Theologians have historically held that regeneration precedes (and enables) repentance.

fellowship of believers, and becomes one who actively shares the gospel. The planter's task is to partner with God in order to move people toward understanding—toward the point of repentance and faith in Christ. The effective evangelist-planter will learn to recognize that people are at different stages when they come to worship services.

Prospect Development

The development of prospects for evangelism is an important matter for church planting. It is not a difficult thing to do. Once again, the planter must be intentional in this task. The most obvious way to find prospects is through door-to-door survey. It is a good and time-tested method though less effective in affluent areas. Immediately below you will find several ways to develop prospects for evangelism.

Relationship Building

Intentional relationship building begins with meeting community leaders. Planters often meet leaders by becoming a team or club chaplain, by becoming involved in a community organization, or by personally contacting the mayor and other government leaders.

If you, the planter, intentionally build relationships, people begin to know who you are and why you are there. Some may even come to your church. Intentional relationship building with community leaders adds credibility to your church.

Marketplace Farming

Marketplace “farming” is the process of consistently making contacts with friends or neighbors—building relationships leading to an opportunity to share Christ. Church planters should know their neighbors. The planter cannot afford to spend all of his time with church people. Rather, the planter should become acquainted with the unchurched living nearby. This process of “marketplace farming” is also an intentional process.

For instance, upon moving to a new area, you can move your bank account into that community, purchase your gasoline and meals and groceries from local businesses and become acquainted with the clerks and servers by name. *We must be intentional* about meeting people.

³ “...*the church planter cannot assume that people understand*”

³ How to Plant a Church CD 0390. A Study Guide by Dr. Ed Stetzer, North American Mission Board, SBC. Produced by Seminary Extension of the Southern Baptist Seminaries, Council of Seminary Presidents, William E. Vinson, Jr., Director, Southern Baptist Convention Building, 901 Commerce Street, Suite 500, Nashville, TN 37203-3631.

who Jesus is or what sin has done, even in North America.”

Activity – Share your faith with someone daily.

“Finding the Approach That Fits You”

Six personal styles for sharing Christ

Excerpted from the book *Becoming a Contagious Christian* by Bill Hybels and Mark Mittelberg

This was the end. He'd written off personal evangelism and was ready to invest his time and energy elsewhere. It wasn't that he didn't believe in it anymore. He knew it was important, biblical and the only hope for helping people find Christ. Clearly, it was something somebody ought to be doing. But not him. Not anymore.

What had soured my friend's attitude toward spreading the faith? He'd had a heavy dose of reaching out in ways that didn't fit him.

You see, he'd signed up for a summer-long tour of duty helping a church with evangelism. He loved that church, enjoyed the people he was partnering with, and became enthralled with some of the conversations he had with spiritual seekers along the way. The problem, however, had to do with the approach that their group employed.

The primary way they tried to spread the message was through a direct, cold contact, knock-at-the-door-talk-fast-before-they-close-it methodology. They also handed out church invitations and gospel pamphlets to individuals on the street—people who often made it clear they weren't interested.

At the end of their eight-week effort, the only person who had received Christ was the brother of a woman from the church. His name was Tony, and they'd met at a dinner at Tony's sister's home. He and my friend hit it off naturally, and through the friendship that developed, the gospel was communicated and a commitment was made.

When summer ended and my friend returned home, he was thankful he had signed up but was glad it was over. Evangelism, he concluded, is for people with a certain kind of personality and temperament, a kind he clearly didn't have.

Ironically, a year later we hired him at Willow Creek Community Church to direct our evangelism ministries, a role he's fulfilled since 1987. I'm talking about Mark Mittelberg, the coauthor of this book. His life's passion is leading people to Christ and teaching others how to do the same.

What happened during that year? What did Mark discover that caused such a change in his attitude? He learned he could be effective in spreading the message of Jesus Christ without trying to fit into someone else's mold. He found out he could be himself.

After spending many years helping seekers come to faith, I've been fascinated to find that one of the biggest barriers to effective outreach is the problem of misconceptions. And that's true on both sides of the evangelism equation.

On the seeker side, the misguided ideas people have about God's character and His church preclude them from making an open and honest spiritual search. Their inaccurate image of God and what serving Him would be like pushes them away from Him. But when people's mistaken notions of God's nature are replaced by an accurate understanding of His grace-filled and compassionate heart, they become much more open to trusting Christ. And when they discover the acceptance, joy and purpose that come from being part of a biblically functioning body of believers, they'll be drawn in even further.

On the believer side of the equation, misconceptions about the outreach enterprise itself tend to inhibit people from getting involved. In fact, I'm convinced that one of the greatest impediments to individuals in churches getting active in personal evangelism is that many Christians misunderstand what it actually entails. The dreaded "E word" fills them with fear and guilt.

To illustrate the kinds of perception problems I'm referring to, let me call in one of my key witnesses: You. I'd like to know what image comes to your mind when you think of the word "evangelist." Does it evoke enthusiasm for reaching your irreligious friends and family members? Or do you, like most of us, have some negative associations that come to mind with the mere mention of the word?

I've asked this question in enough groups to know that, on hearing the words "evangelism" or "evangelist," many people immediately conjure up memories of infamous televangelists, known primarily for extracting large amounts of money from their well-meaning followers. Or they think of the stereotypical street preacher, megaphone in hand, blaring out barely intelligible indictments about the end of the world and the impending judgment of God.

Admittedly, many people do have a few positive images of evangelism. But the fact that so many individuals make such unflattering associations points to the immensity of the problem.

In fact, *The Day America Told the Truth*, a book by James Patterson and Peter Kim, reports that when a national survey asked respondents to rank various professions for their honesty and integrity, TV evangelists came out almost at the very bottom, below lawyers, politicians, car salesmen and even prostitutes. Out of the 73 occupations compared in this integrity rating, only two ended up lower on the scale: organized crime bosses and drug dealers! Fair or unfair, it's easy to understand why so many of us struggle with our perceptions at this point. We want to honor God by directing those around us toward His love and truth, but we wonder what we'll have to become in the process.

Has this problem affected you? Has your passion for communicating your faith been dampened by the thought that you'll have to become something that's contrary to your own personality? Or have you, like Mark, tried to adopt an evangelism style that doesn't fit you at all?

This kind of thinking is a tragedy for the church. And it's even worse for lost people. In fact, I believe it originated as a satanic scheme to defeat the expansion of the Kingdom of God. And while it's been an extremely successful strategy, it's time for the church to put a stop to it. How can we do this? By understanding the great news that's both freeing and empowering: God knew what He was doing when He made you. He did! He custom designed you with your unique combination of personality, temperament, talents and background, and He wants to harness and use these in His mission to reach this messed-up world.

That means He wants to use you in a fashion that fits the person He made you to be. God doesn't call us all to spread His truth in the same way. Instead, He built diversity into the fabric of His body of believers. And until we realize that, we'll find ourselves needlessly imitating each other's outreach efforts, wastefully duplicating some approaches while harmfully squelching others.

So, you may be wondering, what exactly did Mark learn that so transformed his outlook on evangelism? Well, he had been attending our church's midweek worship services where I was teaching a series called, "Adventures in Personal Evangelism." On one of those nights I explained a pattern I'd noticed of how characters in the Bible took differing approaches, or styles, to communicate their faith to others.

That was new information to Mark. It opened his eyes to the fact that there's no one "right way" to spread the gospel message. And, in particular, he heard about an approach Paul used that seemed to fit him well.

The message Mark heard that night unlocked the door to his future involvement in spreading the faith. He felt free. He discovered what I hope will be liberating news to you: that you can be yourself! And, in the process, you'll be able to have maximum spiritual impact on others.

A common mistake in many arenas is to look at a need and then find a person to fill it. For example, in the world of business, people are routinely hired to fill positions not because they have any passion for that particular area, but because they meet the minimal qualifications to get the task done. In education, students frequently choose college degree programs not because they really care about the subject matter, but because projected market demand seems to dictate it. And in churches, teachers are often chosen to instruct the second grade Sunday school classes not because they necessarily love and care about children, but because they're willing and available.

Is it any wonder that these institutions struggle so much with absenteeism and high turnover? After any initial enthusiasm wears off, the person feels misplaced and begins to burn out.

Starting with the need and plugging people in is not a good way to develop long-term careers or passion-driven lifestyles. And this is certainly true when it comes to motivating Christians to spread the message of Christ. Yet most of the evangelism and

missions appeals I hear are pitched just that way: “There’s a world of hurting and lost people out there, and God needs you to sign up for our program to help them.”

But if, as it says in 1 Corinthians 12:11, the Holy Spirit really distributes spiritual gifts to each person, “just as He determines,” then perhaps we can rely more on His work and turn our procedure around. Why not start with each individual believer and try to help him or her discover what kind of role God has designed for him or her to fill?

Let’s look at the way God equipped six people in the New Testament to fulfill differing outreach needs. In the process, we’ll discover six biblical styles of evangelism. As I describe each one, ask yourself if it might fit you.

Peter’s Confrontational Approach

It’s no secret that Peter was a “Ready-Fire-Aim” kind of guy. Whatever he did, he did it unhesitatingly and with full force. When Jesus asked the disciples in Matthew 16:15 who they thought He was, Peter didn’t mince words; he declared flat-out that Jesus was the Messiah. Then a few verses later he challenged Jesus’ stated mission head on. Can you imagine trying to correct the Son of God? You might, if you have a confrontational style yourself!

When Peter was in the fishing boat and wanted to be with Jesus, he didn’t hesitate to do whatever it took to get close to Him, even if it meant trying to walk on water. And when their enemies came to take Jesus away, Peter was ready to cut off their heads.

All Peter needed was to be convinced he was right, and there was almost no stopping him. He was direct, he was bold, and he was right to the point.

Is it any wonder God chose him as His spokesman on the day of Pentecost in Acts 2? It was a perfect fit! God needed someone unafraid to take a stand, right there in Jerusalem, the city where Jesus had been crucified a few weeks earlier. He wanted to let the thousands of people who were there know in no uncertain terms that they’d crucified the Messiah, and that they needed to call on Him for His mercy and forgiveness.

Peter’s personality was custom-designed to fill the bill. With the empowerment of the Holy Spirit, he stood quite naturally and confronted the people with the facts. And God miraculously used his efforts; 3,000 people trusted Christ and were baptized that same day.

As exciting as that historical event was, we need to turn our focus to today. Do you realize that there are a lot of people in your world who won’t come to Christ until someone like Peter holds their feet to the fire?

I have a friend who for years played church and pretended to be a Christian. He’d heard lots of good teaching, knew the gospel message inside and out, and could quote

numerous Bible verses. The only thing he lacked was a confrontational evangelist who could get in his face about his need to start living the truth he knew. Then one day God sent one. This man looked my friend in the eye and told him he was a hypocrite.

That made him angry, but it made him think. And within a week's time he'd committed his life to Christ, a decision that has transformed his life over the last 20 years.

Some people are just waiting for a contagious Christian who won't beat around the bush, but who'll clarify the truth of Christ and challenge them to do something about it. Could that Christian be you? Do you resonate with Peter's approach, or are you ready to move on to the other five options?

Actually, this is the style that's more natural for me. It's not hard for me to look people directly in the eye and ask them where they stand.

I enjoy confronting and exhorting those in need of God's grace. Other people who have this style include Chuck Colson and, in his own unique fashion, Billy Graham. But don't despair. You don't have to start at their level. God can use confrontational Christians at all degrees of development.

If this approach is for you, ask the Holy Spirit to guide you to know how, when and where to direct your words and challenges, as well as the wisdom you'll need to do it with an appropriate mix of grace and truth.

Paul's Intellectual Approach

Though Paul certainly could confront people with truth when necessary, the hallmark of his approach was his logical and reasoned presentation of the gospel message. Read any of the letters he wrote —Romans is the best example — and you'll see that he was a master at laying out a sound explanation of the central truths about God's nature, our sin and Christ's solution.

When you look at his background, Paul's organized mind doesn't come as a surprise. He was highly educated, tutored under a man who was reputed to be one of the finest teachers in the land. In his writings, you can see his natural tendency to argue point-counterpoint with imaginary foes who might challenge his positions. Paul was an intellect to be reckoned with.

Can you think of a better person for God to send to the philosophers in Athens? The account is in Acts 17, where you'll find Paul presenting an ingenious argument, starting from the Athenian idol to an unknown god and moving all the way to the only true God and His resurrected Messiah.

His approach was so effective that some of his listeners became believers.

It's interesting to note the wisdom God displays in His choice of spokesmen. These philosophers would not have related to Peter's direct, "turn-or-burn!" approach. They needed logic that conclusively proved its point.

And I'll bet there are people in your circle who are just like them. They don't want easy answers or platitudes like, "You'll just have to accept it on faith." To their ears that sounds like, "Leap before you look. Who knows, you might get lucky." They want to know why they should leap at all.

Perhaps you're a Paul. Is the intellectual approach one that fits you? Are you an inquisitive type who enjoys working with ideas and evidence?

This style has become more and more important as our society has become increasingly secular. So many seekers need to hear the gospel not only declared but also defined and defended.

This is the style Mark identified with that night several years ago. The pattern he observed in Paul legitimized his own interest in studying philosophy and apologetics (the defense of the Christian faith). Since then he's flourished evangelistically as he's marshaled the evidence supporting Christianity to reach seekers individually and in large groups. And he's built ministries designed to further those efforts.

This is also the primary approach used by such well-known Christians as Josh McDowell, D. James Kennedy, and Ravi Zacharias.

The Blind Man's Testimonial Approach

Though we know less about him than we do about Peter or Paul, we can be sure about this; the blind man healed by Jesus in John 9 had seen something happen in his life worth talking about.

He'd been blind since birth, and regularly sat begging from people passing by. But his routine quickly changed when Jesus came along and gave him the gift of sight. No sooner was he able to see than he was thrust in front of a hostile audience and asked to explain what had happened.

It is interesting that the man refused to enter into theological debate with them (John 9:25), though Paul probably would have been happy to oblige them with a few compelling arguments. And he steered away from confrontation, whereas Peter might have given them a shot of truth. Those responses didn't fit who he was.

Instead he spoke from his experience and confidently said, "One thing I do know. I was blind but now I see!" That's a difficult declaration to argue with, isn't it? It's pretty hard to escape the implications of such a testimony, even from a fledgling Christian.

Notice that in verse 3 Jesus said this man had been born blind “so that the work of God might be displayed in his life.” That’s an example of what I’ve been saying: that we are custom-tailored for a particular approach. God had been preparing this man all of his life for these events and his telling them in a way that would point people toward Christ.

And there are a lot of people who live and work around you who need to hear a similar testimony about how God is working in a believer’s life. They might not respond very well to a challenge or an argument, but a personal account of someone’s coming to faith would influence them powerfully.

Could that story be yours? Do you, like the man who had been blind, feel comfortable telling others how God led you to himself? Even if you haven’t done that yet, does this idea excite you? Stories like yours can be powerful tools.

Examples of people who effectively use this testimonial approach include Dave Dravecky, the former baseball pitcher who lost his arm to cancer, and Joni Erickson Tada, a quadriplegic woman whose account of how God helped her through her tragic accident points people clearly toward Him.

It’s important to point out that effective testimonies don’t have to be dramatic. Don’t exclude yourself from this approach because you have a garden-variety testimony. Maybe you went to church and were religious all your life before you realized that those things didn’t make you a Christian. But the story of how you moved from religion into a relationship with Christ will be more relevant to most of your acquaintances than a sensational story of someone coming to Christ out of a life of witchcraft and drugs.

As a matter of fact, the difficulty of personally relating to the dramatic testimony may give your friends an excuse. “People like that need religion!” they might say. But your everyday story will relate to their everyday life and show them that they, too, need the grace and leadership of God that you’ve found.

And if you do have a more dramatic story, ask God to lead you concerning how much detail to give and to whom to tell it, so that they’ll hear the aspects of your experience they can connect with, and be drawn to seek what you’ve found in Christ.

Matthew’s Interpersonal Approach

By any standard, he was an unlikely candidate. Tax collectors just weren’t known for becoming evangelists. Yet that’s exactly what happened to Matthew. After accepting Jesus’ call to become one of His followers, he decided to do whatever he could to bring along as many of his friends as possible.

So, as we saw in Luke 5:29, he put on a big banquet for all of his tax-collecting buddies in an effort to expose them to Jesus and the new life He offered. Unlike those who utilize the other approaches we’ve examined, Matthew didn’t confront or intellectually

challenge them, nor is there any mention of his telling them the story of what had happened to him. Those were simply not his styles.

Rather, he relied on the relationships he'd built with these men over the years and sought to further develop their friendships. He invited them into his home. He spent time with them and ate with them. He did all of this because he genuinely cared about them, and he wanted to influence them toward considering the claims of Christ.

The vantage point of friendship gives us the highest possibility of influence in the lives of others.

From my experience, those who have the interpersonal style of evangelism specialize in this area. They tend to be warm, people-centered individuals who enjoy deep levels of communication and trust with those they're reaching out to.

And many people will never be reached until someone takes the time to build that kind of intimacy with them. Maybe you're an interpersonal evangelist. Do you enjoy having long talks over a cup of coffee with a friend you're trying to reach? Can you patiently listen to other people's concerns without rushing in to tell them what they need to do? Do you enjoy having people into your home, sharing a meal, and spending time in conversation?

A couple of well-known examples of the interpersonal style are Becky Pippert and Joe Aldrich, both of whom have written helpful books on the subject. Churches around the world need a lot more of their members to develop this kind of approach with their own friends and family members as well as the lost people in their wider communities.

The Samaritan Woman's Invitational Approach

Don't you love the way God picks unlikely people to fulfill His divine purposes? We've seen it with the blind man, with Matthew, and now with this woman from Samaria. And, as you get more involved in personal outreach to others, you'll probably feel this way about yourself. I sometimes look at God's activity of touching people through me and say to myself, "Who'd have ever thunk it!" God seems to delight in using ordinary, everyday kinds of people in surprising and exciting ways.

The Samaritan woman had three things going against her: she was a Samaritan, she was a woman and she was living an immoral lifestyle. Back then, any one of these would be enough to disqualify her from being taken seriously by society. But do you think that stopped Jesus? You can read in John 4 how He ignored all the conventional wisdom and political correctness of the day by striking up a conversation with her.

It didn't take long for the woman to realize that the man she was talking to was no ordinary Jewish teacher.

His prophetic insights and authoritative answers convinced her of His claim to be the Messiah.

So what did she do? She immediately went to her town and brought a bunch of people to the well to hear Jesus for themselves. This simple invitation resulted in His staying in their town for two days. Many of the woman's friends declared, in verse 42, "Now we have heard for ourselves, and we know that this man really is the Savior of the world."

There are many people who would make great strides in their spiritual journey if someone would go to the effort of strategically inviting them to a seeker-friendly church service or outreach event.

And a lot of non-Christians are open to this approach. A recent poll by researcher George Barna showed, for example, that about 25 percent of the adults in the United States would go to church if a friend would just invite them. Think about it: one in four of your friends would be willing to join you! The primary question you'll need to answer is what kinds of events—church services, concerts, movies, plays or other programs in your church or community—would be appropriate to bring them to. Consider their perspective and interests in order to make the best choice. Although invitations are a great way for all of us to reach out to others, some people, like the woman at the well, have a knack for getting people to go places with them.

Do you find yourself constantly widening the circle of people involved in your activities? Have you found that when there's an outreach event going on your minivan is getting a bit tight? Maybe it's time to trade it in on a full-size van so you can expand your evangelistic efforts!

It's hard to think of well-known examples of people with the invitational style. Many of these Christians tend to stay out of the limelight. But when you see one you'll probably know it. They love to pick up strays. They're the unsung heroes who make outreach events successful by filling them with people who need to hear the message.

Mark knows someone named Nancy who has this style. A few years back his friends threw a birthday party for him. There were about 30 people there, including one guy he'd never seen before. Later, this man took out a violin and played "Happy Birthday."

Mark thought it was a nice gesture, but he still wondered who this person was. Finally, someone filled him in. The violinist was trekking across the country alone, and Nancy had met him at the train station.

She decided to bring him to Mark's birthday party, just in case he might meet some contagious Christians who'd be able to help him come to Christ.

Now that's the invitational approach!

Dorcas' Service Approach

The Bible says in Acts 9:36 that Dorcas was “always doing good and helping the poor.” She was well-known for her loving acts of service which she performed in the name of Christ. Specifically, she made robes and articles of clothing for widows and other needy people in her town.

She was, in effect, a quiet practitioner of what we're calling the service approach to evangelism. It would have been very hard for people to observe her activity and not get a glimpse of the love of Christ that inspired her. In fact, her work was so important that when she died a premature death, God sent Peter to raise her from the dead and put her back into service.

People who take this approach find it relatively easy to serve others. It's how God made them. They naturally notice needs others don't see, and they find joy in meeting them, even if they don't get a lot of credit for it. Often more quiet types, these people enjoy expressing compassion through tangible forms of action.

Though this style tends to get less press, and it often takes a much longer period of time before producing spiritual results, it's one of the most important approaches. Service-style evangelists touch people nobody else can reach.

Ginger had a brother who was into New Age ideas and was disinterested in Christianity. So she did what came naturally to her and her confrontational style—she challenged him with the claims of Christ. When that didn't seem to make a dent, she studied and came to him with reasons why he should change his position. Nothing got through. Finally, all hope seemed to dissipate when he moved his family to join a New Age religious sect.

But God had another card up His sleeve. When Ginger's brother moved into his new home, he soon met the people who lived next-door. These people were constantly doing things for him, like helping him get settled in, lending a hand when something needed to be fixed, bringing over food when someone in his family was sick. Just ordinary acts of service—done out of their love for Christ.

They brought down the wall between Ginger's brother and God, brick by brick. Within a year's time, he had committed his life to Christ, moved his family back home, and celebrated his first communion sitting next to Ginger at one of our worship services!

Can you see why this style needs to be celebrated? Those neighbors will probably never be famous, but God is using their efforts to reach those the rest of us haven't got a clue how to.

You may not have the knowledge of Paul or the courage of Peter and the Samaritan woman. But you're a whiz at making meals or fixing cars. I hope you can see how things can be done in a way that points people to God.

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Straight Street for Church Planters
Unit 9 – Worship – Scenic Route

Scripture Helps:

Isa. 6:1-9, NAS

Reflection and Thoughts

Desired outcome from this unit: For participants to discover or be reminded that true worship always focuses on God.

Desired outcome from the Basic Training unit on Worship: To help the church planting team begin to deal with principles related to worship and develop a worship plan sensitive to the issues of the ministry focus group.

I. What is God saying to me in His Word?

“In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, ‘Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of His glory.’ And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, ‘Woe is me, for I am ruined! Because I am a man of unclean lips, and I live among a people of unclean lips; for my eyes have seen the King, the Lord of hosts.’ Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar with tongs. And he touched my mouth {with it} and said, ‘Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven.’ Then I heard the voice of the Lord, saying, ‘Whom shall I send, and who will go for us?’ Then I said, ‘Here am I. Send me!’ And He said, ‘Go’” (Isa. 6:1-9, NAS).

Read Revelation 4:1-11 and Ezekiel 1:28 in addition to the above passage.

What did Isaiah, John, and Ezekiel see?

They all saw a vision of God on His Throne.

What does a throne portray or represent?

In his book, *Return to Worship* (Broadman and Holman, 1999), Ron Owens says, “When we worship, we come to a throne. This is where worship must begin. Everything else arranges itself around that throne. All created life, the church, the angelic world— everything is in subjection to the One seated on the throne. When we worship, we acknowledge that all authority, power, dominion, control, and supremacy belong to Him who sits on the throne. There is no authentic worship without the acknowledgement of the authority of God.”

A church planter must give serious thought to who or what will influence the worship style for the new church plant. The biblical basis begins with an understanding that we are to worship God in spirit and truth. “*But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth*” (John 4:23-24, NAS).

Read Acts 9:1-31.

Saul’s view of God changed dramatically in Acts 9. Saul acknowledged the authority, power, and supremacy of Jesus Christ in his encounter with Jesus on the road to Damascus. Saul saw the Lord Jesus Christ and he never got over it. It affected everything that he said, did, and wrote. He was awestruck by the authority, power, and supremacy of God.

In what ways do you acknowledge the authority, power, and supremacy of Jesus Christ in your life?

How will you demonstrate the authority, power, and supremacy of Jesus Christ in the design of corporate worship for your church plant?

The apostle Paul kept his eyes upon the Lord; he remained focused on keeping Jesus the center of attention.

Discover some Scriptures that support the following thoughts:

1. True worship always focuses on God.

2. Biblical worship includes believers worshiping in spirit and truth.

3. Biblical worship includes a dimension that nonbelievers are seeking truth, understanding truth, coming to conviction, and becoming true worshipers.

Has it been a while since you had that kind of experience? What do you think needs to take place in your life for that to happen again?

II. What is God saying to me through others?

Read Acts 9:7-9.

Saul's traveling companions heard the sound of someone's voice, but they did not see anyone. In essence, Saul's traveling companions served as authenticators of what happened to him. However, they did not see the vision of Jesus. They heard a voice, but they did not see anyone. You will find as you engage in the activity of church planting that a variety of people will attend your Bible studies or worship events for one reason or the other. Most, if not all, are searching or looking for something. You, of course, desire that they see their need for Christ, yet most often they will observe something else before they ever see their need for Christ. What they often observe first is a sense of authenticity. They are asking themselves, is this real and can this be?

True worship is authentic worship. Authentic worship is true worship.

When Saul picked himself up off the ground, he found that he was blind. He was led away to Damascus by his traveling companions a broken and powerless man.

Try to get a picture in your mind of Saul's traveling companions leading him by the hand to Damascus as you answer these questions.

What do you think was going through the mind of Saul after his encounter with Christ?

What elements do you think need to be present in order for someone to authentically worship God? Example, a Bible, prayer, etc.

What elements do you think that people you are trying to reach will expect to see or think is needed in order for them to have an authentic worship experience? Example, a church building, a piano, an offering, etc.

Respond to this statement, “For worship in the corporate setting what is needed is me, another person and Jesus. All else is icing on the cake.” Do you agree or disagree with this statement? What Scriptures can you provide to support your answer?

III. What is it that I am supposed to be doing?

Read Acts 9:7-9.

Saul was led away by his traveling companions, blind, broken, and powerless.

Describe a time in your life when you were completely focused on God, in essence you were blinded to the things of the world. It was just you and God.

Has it been a while since you had that kind of experience? What do you think needs to take place in your life for that to happen again?

Describe a time of brokenness in your life.

Has it been a while since you had that kind of experience? What do you think needs to take place in your life for that to happen again?

Describe a time in your life when you were completely powerless, yet you experienced the power of God.

Has it been a while since you had that kind of experience? What do you think needs to take place in your life for that to happen again?

Would you agree that authentic worship involves being broken before God?

Is there an area in your life that needs to be broken before God so that you can enjoy authentic worship with Him?

Remember – True worship always focuses on God!

Straight Street for Church Planters
Appendix A – The Kingdom of Heaven – Scenic Route

At hand, is come in midst, appear
Compared, like
Enter/not enter
Theirs is, yours is
Is, is not

kingdom of heaven (NAS)

Matt 3:2

2 “Repent, for the **kingdom of heaven** is at hand.” (NAS)

Matt 4:17

17 “From that time Jesus began to preach and say, ‘Repent, for the **kingdom of heaven** is at hand.’” (NAS)

Matt 5:3

3 “Blessed are the poor in spirit, for theirs is the **kingdom of heaven.**” (NAS)

Matt 5:10

10 “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the **kingdom of heaven.**” (NAS)

Matt 5:19

19 “Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the **kingdom of heaven**; but whoever keeps and teaches {them,} he shall be called great in the **kingdom of heaven.**” (NAS)

Matt 5:20

20 “For I say to you, that unless your righteousness surpasses {that} of the scribes and Pharisees, you shall not enter the **kingdom of heaven.**” (NAS)

Matt 7:21

21 “Not everyone who says to Me, ‘Lord, Lord,’ will enter the **kingdom of heaven**; but he who does the will of My Father who is in heaven.” (NAS)

Matt 8:11

11 “And I say to you, that many shall come from east and west, and recline {at the table} with Abraham, and Isaac, and Jacob, in the **kingdom of heaven**” (NAS)

Matt 10:7

7 “And as you go, preach, saying, ‘The **kingdom of heaven** is at hand.’” (NAS)

Matt 11:11

11 “Truly, I say to you, among those born of women there has not arisen {anyone} greater than John the Baptist; yet he who is least in the **kingdom of heaven** is greater than he.” (NAS)

Matt 11:12

12 “And from the days of John the Baptist until now the **kingdom of heaven** suffers violence, and violent men take it by force.” (NAS)

Matt 13:11

11 “And He answered and said to them, ‘To you it has been granted to know the mysteries of the **kingdom of heaven**, but to them it has not been granted.’” (NAS)

Matt 13:24

24 “He presented another parable to them, saying, ‘The **kingdom of heaven** may be compared to a man who sowed good seed in his field.’” (NAS)

Matt 13:31

31 “He presented another parable to them, saying, ‘The **kingdom of heaven** is like a mustard seed, which a man took and sowed in his field’” (NAS)

Matt 13:33

33 “He spoke another parable to them, ‘The **kingdom of heaven** is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened.’” (NAS)

Matt 13:44

44 “The **kingdom of heaven** is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field.” (NAS)

Matt 13:45

45 “Again, the **kingdom of heaven** is like a merchant seeking fine pearls” (NAS)

Matt 13:47

47 “Again, the **kingdom of heaven** is like a dragnet cast into the sea, and gathering {fish} of every kind” (NAS)

Matt 13:52

52 “And He said to them, ‘Therefore every scribe who has become a disciple of the **kingdom of heaven** is like a head of a household, who brings forth out of his treasure things new and old.’” (NAS)

Matt 16:19

19 “I will give you the keys of the **kingdom of heaven**; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven.” (NAS)

Matt 18:1

1 “At that time the disciples came to Jesus, saying, ‘Who then is greatest in the **kingdom of heaven?**’” (NAS)

Matt 18:3

3 “and said, ‘Truly I say to you, unless you are converted and become like children, you shall not enter the **kingdom of heaven.**’” (NAS)

Matt 18:4

4 “Whoever then humbles himself as this child, he is the greatest in the **kingdom of heaven.**” (NAS)

Matt 18:23

23 “For this reason the **kingdom of heaven** may be compared to a certain king who wished to settle accounts with his slaves.” (NAS)

Matt 19:12

12 “For there are eunuchs who were born that way from their mother’s womb; and there are eunuchs who were made eunuchs by men; and there are {also} eunuchs who made themselves eunuchs for the sake of the **kingdom of heaven.** He who is able to accept {this,} let him accept {it.}” (NAS)

Matt 19:14

14 But Jesus said, “Let the children alone, and do not hinder them from coming to Me; for the **kingdom of heaven** belongs to such as these.” (NAS)

Matt 19:23

23 “And Jesus said to His disciples, ‘Truly I say to you, it is hard for a rich man to enter the **kingdom of heaven.**’” (NAS)

Matt 20:1

1 “For the **kingdom of heaven** is like a landowner who went out early in the morning to hire laborers for his vineyard.” (NAS)

Matt 22:2

2 “The **kingdom of heaven** may be compared to a king, who gave a wedding feast for his son.” (NAS)

Matt 23:13

13 “But woe to you, scribes and Pharisees, hypocrites, because you shut off the **kingdom of heaven** from men; for you do not enter in yourselves, nor do you allow those who are entering to go in.” (NAS)

Matt 25:1

1 “Then the **kingdom of heaven** will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom.” (NAS)
kingdom of God (NAS)

Matt 12:28

28 “But if I cast out demons by the Spirit of God, then the **kingdom of God** has come upon you.” (NAS)

Matt 19:24

24 “And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the **kingdom of God.**” (NAS)

Matt 21:31

31 “‘Which of the two did the will of his father?’ They said, ‘The latter.’ Jesus said to them, ‘Truly I say to you that the tax-gatherers and harlots will get into the **kingdom of God** before you.’” (NAS)

Matt 21:43

43 “Therefore I say to you, the **kingdom of God** will be taken away from you, and be given to a nation producing the fruit of it.” (NAS)

Mark 1:15

15 “and saying, ‘The time is fulfilled, and the **kingdom of God** is at hand; repent and believe in the gospel.’” (NAS)

Mark 4:11

11 “And He was saying to them, ‘To you has been given the mystery of the **kingdom of God**; but those who are outside get everything in parables’” (NAS)

Mark 4:26

26 “And He was saying, ‘The **kingdom of God** is like a man who casts seed upon the soil’” (NAS)

Mark 4:30

30 “And He said, ‘How shall we picture the **kingdom of God**, or by what parable shall we present it?’” (NAS)

Mark 9:1

1 “And He was saying to them, ‘Truly I say to you, there are some of those who are standing here who shall not taste death until they see the **kingdom of God** after it has come with power.’” (NAS)

Mark 9:47

47 “And if your eye causes you to stumble, cast it out; it is better for you to enter the **kingdom of God** with one eye, than having two eyes, to be cast into hell” (NAS)

Mark 10:14

14 “But when Jesus saw this, He was indignant and said to them, ‘Permit the children to come to Me; do not hinder them; for the **kingdom of God** belongs to such as these.’” (NAS)

Mark 10:15

15 “Truly I say to you, whoever does not receive the **kingdom of God** like a child shall not enter it {at all.}” (NAS)

Mark 10:23

23 “And Jesus, looking around, said to His disciples, ‘How hard it will be for those who are wealthy to enter the **kingdom of God!**’” (NAS)

Mark 10:24

24 “And the disciples were amazed at His words. But Jesus answered again and said to them, ‘Children, how hard it is to enter the **kingdom of God!**’” (NAS)

Mark 10:25

25 “It is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God.**” (NAS)

Mark 12:34

34 “And when Jesus saw that he had answered intelligently, He said to him, ‘You are not far from the **kingdom of God.**’ And after that, no one would venture to ask Him any more questions.” (NAS)

Mark 14:25

25 “Truly I say to you, I shall never again drink of the fruit of the vine until that day when I drink it new in the **kingdom of God.**” (NAS)

Mark 15:43

43 “Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the **kingdom of God**; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.” (NAS)

Luke 4:43

43 “But He said to them, ‘I must preach the **kingdom of God** to the other cities also, for I was sent for this purpose.’” (NAS)

Luke 6:20

20 “And turning His gaze on His disciples, He {began} to say, ‘Blessed {are} you {who are} poor, for yours is the **kingdom of God.**’” (NAS)

Luke 7:28

28 “I say to you, among those born of women, there is no one greater than John; yet he who is least in the **kingdom of God** is greater than he.” (NAS)

Luke 8:1

1 “And it came about soon afterwards, that He {began} going about from one city and village to another, proclaiming and preaching the **kingdom of God**; and the twelve were with Him” (NAS)

Luke 8:10

10 “And He said, ‘To you it has been granted to know the mysteries of the **kingdom of God**, but to the rest {it is} in parables, in order that seeing they may not see, and hearing they may not understand.’” (NAS)

Luke 9:2

2 “And He sent them out to proclaim the **kingdom of God**, and to perform healing.” (NAS)

Luke 9:11

11 “But the multitudes were aware of this and followed Him; and welcoming them, He {began} speaking to them about the **kingdom of God** and curing those who had need of healing.” (NAS)

Luke 9:27

27 “But I say to you truthfully, there are some of those standing here who shall not taste death until they see the **kingdom of God.**” (NAS)

Luke 9:60

60 “But He said to him, ‘Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the **kingdom of God.**’” (NAS)

Luke 9:62

62 “But Jesus said to him, ‘No one, after putting his hand to the plow and looking back, is fit for the **kingdom of God.**’” (NAS)

Luke 10:9

9 “and heal those in it who are sick, and say to them, ‘The **kingdom of God** has come near to you.’” (NAS)

Luke 10:11

11 “Even the dust of your city which clings to our feet, we wipe off {in protest} against you; yet be sure of this, that the **kingdom of God** has come near.” (NAS)

Luke 11:20

20 “But if I cast out demons by the finger of God, then the **kingdom of God** has come upon you.” (NAS)

Luke 13:18

18 “Therefore He was saying, ‘What is the **kingdom of God** like, and to what shall I compare it?’” (NAS)

Luke 13:20

20 “And again He said, ‘To what shall I compare the **kingdom of God?**’” (NAS)

Luke 13:28

28 “There will be weeping and gnashing of teeth there when you see Abraham and Isaac and Jacob and all the prophets in the **kingdom of God**, but yourselves being cast out.” (NAS)

Luke 13:29

29 “And they will come from east and west, and from north and south, and will recline {at the table} in the **kingdom of God.**” (NAS)

Luke 14:15

15 “And when one of those who were reclining {at the table} with Him heard this, he said to Him, ‘Blessed is everyone who shall eat bread in the **kingdom of God!**’” (NAS)

Luke 16:16

16 “The Law and the Prophets {were proclaimed} until John; since then the gospel of the **kingdom of God** is preached, and everyone is forcing his way into it.” (NAS)

Luke 17:20

20 “Now having been questioned by the Pharisees as to when the **kingdom of God** was coming, He answered them and said, ‘The **kingdom of God** is not coming with signs to be observed’” (NAS)

Luke 17:21

21 “nor will they say, ‘Look, here {it is!}’ or, ‘There {it is!}’ For behold, the **kingdom of God** is in your midst.” (NAS)

Luke 18:16

16 “But Jesus called for them, saying, ‘Permit the children to come to Me, and do not hinder them, for the **kingdom of God** belongs to such as these.’” (NAS)

Luke 18:17

17 “Truly I say to you, whoever does not receive the **kingdom of God** like a child shall not enter it {at all.}” (NAS)

Luke 18:24

24 “And Jesus looked at him and said, ‘How hard it is for those who are wealthy to enter the **kingdom of God!**’” (NAS)

Luke 18:25

25 “For it is easier for a camel to go through the eye of a needle, than for a rich man to enter the **kingdom of God.**” (NAS)

Luke 18:29

29 “And He said to them, ‘Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the **kingdom of God**, 30 who shall not receive many times as much at this time and in the age to come, eternal life.’” (NAS)

Luke 19:11

11 “And while they were listening to these things, He went on to tell a parable, because He was near Jerusalem, and they supposed that the **kingdom of God** was going to appear immediately.” (NAS)

Luke 21:31

31 “Even so you, too, when you see these things happening, recognize that the **kingdom of God** is near.” (NAS)

Luke 22:16

16 “for I say to you, I shall never again eat it until it is fulfilled in the **kingdom of God**.” (NAS)

Luke 22:18

18 “for I say to you, I will not drink of the fruit of the vine from now on until the **kingdom of God** comes.” (NAS)

Luke 23:51

51 “(he had not consented to their plan and action), {a man} from Arimathea, a city of the Jews, who was waiting for the **kingdom of God**” (NAS)

John 3:3

3 “Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again, he cannot see the **kingdom of God**.’” (NAS)

John 3:5

5 “Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the **kingdom of God**.’” (NAS)

Acts 1:3

3 “To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over {a period of} forty days, and speaking of the things concerning the **kingdom of God**.” (NAS)

Acts 8:12

12 “But when they believed Philip preaching the good news about the **kingdom of God** and the name of Jesus Christ, they were being baptized, men and women alike.” (NAS)

Acts 14:22

22 “strengthening the souls of the disciples, encouraging them to continue in the faith, and {saying,} ‘Through many tribulations we must enter the **kingdom of God**.’” (NAS)

Acts 19:8

8 “And he entered the synagogue and continued speaking out boldly for three months, reasoning and persuading {them} about the **kingdom of God.**” (NAS)

Acts 28:23

23 “And when they had set a day for him, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the **kingdom of God**, and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening.” (NAS)

Acts 28:31

31 “preaching the **kingdom of God**, and teaching concerning the Lord Jesus Christ with all openness, unhindered.” (NAS)

Rom 14:17

17 “for the **kingdom of God** is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” (NAS)

1 Cor 4:20

20 “For the **kingdom of God** does not consist in words, but in power.” (NAS)

1 Cor 6:9

9 “Or do you not know that the unrighteous shall not inherit the **kingdom of God**? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor {the} covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the **kingdom of God.**” (NAS)

1 Cor 15:50

50 “Now I say this, brethren, that flesh and blood cannot inherit the **kingdom of God**; nor does the perishable inherit the imperishable.” (NAS)

Gal 5:21

21 “envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the **kingdom of God.**” (NAS)

Col 4:11

11 “and {also} Jesus who is called Justus; these are the only fellow workers for the **kingdom of God** who are from the circumcision; and they have proved to be an encouragement to me.” (NAS)

2 Thes 1:5

5 “{This is} a plain indication of God’s righteous judgment so that you may be considered worthy of the **kingdom of God**, for which indeed you are suffering.” (NAS)

thy **kingdom** (NAS)

Matt 6:10

10 “Thy **kingdom** come. Thy will be done, On earth as it is in heaven.” (NAS)

Luke 11:2

2 “And He said to them, ‘When you pray, say: “Father, hallowed be Thy name. Thy **kingdom** come.”’” (NAS)

thine is the **kingdom** (NAS)

Matt 6:13

13 “And do not lead us into temptation, but deliver us from evil. [For Thine is the **kingdom**, and the power, and the glory, forever. Amen.]” (NAS)

kingdom (NAS)

Matt 6:33

33 “But seek first His **kingdom** and His righteousness; and all these things shall be added to you.” (NAS)

Matt 8:12

12 “but the sons of the **kingdom** shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth.” (NAS)

Matt 9:35

35 “And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the **kingdom**, and healing every kind of disease and every kind of sickness.” (NAS)

Matt 12:25

25 “And knowing their thoughts He said to them, ‘Any **kingdom** divided against itself is laid waste; and any city or house divided against itself shall not stand. 26 And if Satan casts out Satan, he is divided against himself; how then shall his **kingdom** stand?’” (NAS)

Matt 13:19

19 “When anyone hears the word of the **kingdom**, and does not understand it, the evil {one} comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.” (NAS)

Matt 13:38

38 “and the field is the world; and {as for} the good seed, these are the sons of the **kingdom**; and the tares are the sons of the evil {one}” (NAS)

Matt 13:41

41 “The Son of Man will send forth His angels, and they will gather out of His **kingdom** all stumbling blocks, and those who commit lawlessness” (NAS)

Matt 13:43

43 “Then the righteous will shine forth as the sun in the **kingdom** of their Father. He who has ears, let him hear.” (NAS)

Matt 16:28

28 “Truly I say to you, there are some of those who are standing here who shall not taste death until they see the Son of Man coming in His **kingdom.**” (NAS)

Matt 20:21

21 “And He said to her, ‘What do you wish?’ She said to Him, ‘Command that in Your **kingdom** these two sons of mine may sit, one on Your right and one on Your left.’” (NAS) (this question seems precipitated by Jesus’ comment in Matt 19:28: And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (NAS))

Matt 24:7

7 “For nation will rise against nation, and **kingdom** against **kingdom**, and in various places there will be famines and earthquakes.” (NAS)

Matt 24:14

14 “And this gospel of the **kingdom** shall be preached in the whole world for a witness to all the nations, and then the end shall come.” (NAS)

Matt 25:34

34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the **kingdom** prepared for you from the foundation of the world.’” (NAS)

Matt 26:29

29 “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s **kingdom.**” (NAS)

Mark 3:24

24 “And if a **kingdom** is divided against itself, that **kingdom** cannot stand.” (NAS)

Mark 13:8

8 “For nation will arise against nation, and **kingdom** against **kingdom**; there will be earthquakes in various places; there will {also} be famines. These things are {merely} the beginning of birth pangs.” (NAS)

Luke 1:33

33 “and He will reign over the house of Jacob forever; and His **kingdom** will have no end.”
(NAS)

Luke 11:17

17 “But He knew their thoughts, and said to them, ‘Any **kingdom** divided against itself is laid waste; and a house {divided} against itself falls. 18 And if Satan also is divided against himself, how shall his **kingdom** stand? For you say that I cast out demons by Beelzebul.’”
(NAS)

Luke 12:31

31 “But seek for His **kingdom**, and these things shall be added to you. 32 Do not be afraid, little flock, for your Father has chosen gladly to give you the **kingdom**.” (NAS)

Luke 19:12

12 “He said therefore, ‘A certain nobleman went to a distant country to receive a **kingdom** for himself, and {then} return.’” (NAS)

Luke 21:10

10 “Then He continued by saying to them, ‘Nation will rise against nation, and **kingdom** against **kingdom**’” (NAS)

Luke 22:29

29 “and just as My Father has granted Me a **kingdom**, I grant you 30 that you may eat and drink at My table in My **kingdom**, and you will sit on thrones judging the twelve tribes of Israel.” (NAS)

Luke 23:42

42 “And he was saying, ‘Jesus, remember me when You come in Your **kingdom!**’” (NAS)

John 18:36

36 “Jesus answered, ‘My **kingdom** is not of this world. If My **kingdom** were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My **kingdom** is not of this realm.’” (NAS)

Acts 1:6

6 “And so when they had come together, they were asking Him, saying, ‘Lord, is it at this time You are restoring the **kingdom** to Israel?’” (NAS)

Acts 20:25

25 “And now, behold, I know that all of you, among whom I went about preaching the **kingdom**, will see my face no more.” (NAS)

1 Thes 2:12

12 “so that you may walk in a manner worthy of the God who calls you into His own **kingdom** and glory.” (NAS)

2 Tim 4:1

1 “I solemnly charge {you} in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His **kingdom**” (NAS)

2 Tim 4:18

18 “The Lord will deliver me from every evil deed, and will bring me safely to His heavenly **kingdom**; to Him {be} the glory forever and ever. Amen.” (NAS)

Heb 1:8

8 “But of the Son {He says}, ‘Thy throne, O God, is forever and ever, and the righteous scepter is the scepter of His **kingdom**.’” (NAS)

Heb 12:28

28 “Therefore, since we receive a **kingdom** which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe” (NAS)

James 2:5

5 “Listen, my beloved brethren: did not God choose the poor of this world {to be} rich in faith and heirs of the **kingdom** which He promised to those who love Him?” (NAS)

2 Pet 1:11

11 “for in this way the entrance into the eternal **kingdom** of our Lord and Savior Jesus Christ will be abundantly supplied to you.” (NAS)

Rev 1:6

6 “and He has made us {to be} a **kingdom**, priests to His God and Father; to Him {be} the glory and the dominion forever and ever. Amen.” (NAS)

Rev 1:9

9 “I, John, your brother and fellow partaker in the tribulation and **kingdom** and perseverance {which are} in Jesus, was on the island called Patmos, because of the word of God and the testimony of Jesus.” (NAS)

Rev 5:10

10 “And Thou hast made them {to be} a **kingdom** and priests to our God; and they will reign upon the earth.” (NAS)

Rev 11:15

15 “And the seventh angel sounded; and there arose loud voices in heaven, saying, ‘The **kingdom** of the world has become {the **kingdom**} of our Lord, and of His Christ; and He will reign forever and ever.’” (NAS)

Rev 12:10

10 “And I heard a loud voice in heaven, saying, ‘Now the salvation, and the power, and the **kingdom** of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night.’” (NAS)

Rev 16:10

10 “And the fifth {angel} poured out his bowl upon the throne of the beast; and his **kingdom** became darkened; and they gnawed their tongues because of pain” (NAS)

Rev 17:12

12 “And the ten horns which you saw are ten kings, who have not yet received a **kingdom**, but they receive authority as kings with the beast for one hour.” (NAS)

Rev 17:17

17 “For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their **kingdom** to the beast, until the words of God should be fulfilled.” (NAS)

kingdoms (NAS)

Matt 4:8

8 “Again, the devil took Him to a very high mountain, and showed Him all the **kingdoms** of the world, and their glory” (NAS)

Luke 4:5

5 “And he led Him up and showed Him all the **kingdoms** of the world in a moment of time.” (NAS)

Heb 11:33

33 “who by faith conquered **kingdoms**, performed {acts of} righteousness, obtained promises, shut the mouths of lions” (NAS)

Parables of the Kingdom of Heaven

Matt 13:1-58 *SOWER/SEED/FOUR SOILS*

1 On that day Jesus went out of the house, and was sitting by the sea.

2 And great multitudes gathered to Him, so that He got into a boat and sat down, and the whole multitude was standing on the beach.

3 And He spoke many things to them in parables, saying, “Behold, the sower went out to sow;

4 and as he sowed, some {seeds} fell beside the road, and the birds came and ate them up.

5 “And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil.

6 “But when the sun had risen, they were scorched; and because they had no root, they withered away.

7 “And others fell among the thorns, and the thorns came up and choked them out.

8 “And others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty.

9 “He who has ears, let him hear.”

18 “Hear then the parable of the sower.

19 “When anyone hears the word of the **kingdom**, and does not understand it, the evil {one} comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.

20 “And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy;

21 yet he has no {firm} root in himself, but is {only} temporary, and when affliction or persecution arises because of the word, immediately he falls away.

22 “And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.

23 “And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty.”

WHY JESUS USED PARABLES

10 And the disciples came and said to Him, “Why do You speak to them in parables?”

11 And He answered and said to them, “To you it has been granted to know the mysteries of the **kingdom of heaven**, but to them it has not been granted.

12 “For whoever has, to him shall {more} be given, and he shall have an abundance; but whoever does not have, even what he has shall be taken away from him.

13 “Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand.

14 “And in their case the prophecy of Isaiah is being fulfilled, which says, ‘You will keep on hearing, but will not understand; and you will keep on seeing, but will not perceive;

15 For the heart of this people has become dull, and with their ears they scarcely hear, and they have closed their eyes lest they should see with their eyes, and hear with their ears, and understand with their heart and return, and I should heal them.’

16 “But blessed are your eyes, because they see; and your ears, because they hear.

17 “For truly I say to you, that many prophets and righteous men desired to see what you see, and did not see {it} and to hear what you hear, and did not hear {it}”

34 All these things Jesus spoke to the multitudes in parables, and He did not speak to them without a parable,

35 so that what was spoken through the prophet might be fulfilled, saying, “I will open My mouth in parables; I will utter things hidden since the foundation of the world.”

WHEAT AND TARES

24 He presented another parable to them, saying, “The **kingdom of heaven** may be compared to a man who sowed good seed in his field.

25 “But while men were sleeping, his enemy came and sowed tares also among the wheat, and went away.

26 “But when the wheat sprang up and bore grain, then the tares became evident also.

27 “And the slaves of the landowner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’

28 “And he said to them, ‘An enemy has done this!’ And the slaves said to him, ‘Do you want us, then, to go and gather them up?’

29 “But he said, ‘No; lest while you are gathering up the tares, you may root up the wheat with them.

30 ‘Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, “First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn.””

36 Then He left the multitudes, and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

37 And He answered and said, “The one who sows the good seed is the Son of Man,

38 and the field is the world; and {as for} the good seed, these are the sons of the **kingdom**; and the tares are the sons of the evil {one;}

39 and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.

40 “Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age.

41 “The Son of Man will send forth His angels, and they will gather out of His **kingdom** all stumbling blocks, and those who commit lawlessness,

42 and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth.

43 “Then the righteous will shine forth as the sun in the **kingdom** of their Father. He who has ears, let him hear.”

MUSTARD SEED

31 He presented another parable to them, saying, “The **kingdom of heaven** is like a mustard seed, which a man took and sowed in his field;

32 and this is smaller than all {other} seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that the birds of the air come and nest in its branches.”

LEAVEN

33 He spoke another parable to them, “The **kingdom of heaven** is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened.”

TREASURE

44 “The **kingdom of heaven** is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field.”

PEARLS

45 “Again, the **kingdom of heaven** is like a merchant seeking fine pearls,

46 and upon finding one pearl of great value, he went and sold all that he had, and bought it.”

NET

47 “Again, the **kingdom of heaven** is like a dragnet cast into the sea, and gathering {fish} of every kind;

48 and when it was filled, they drew it up on the beach; and they sat down, and gathered the good {fish} into containers, but the bad they threw away.

49 “So it will be at the end of the age; the angels shall come forth, and take out the wicked from among the righteous,
50 and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth.”

HOUSEHOLDER’S TREASURE

51 “Have you understood all these things?” They said to Him, “Yes.”
52 And He said to them, “Therefore every scribe who has become a disciple of the **kingdom of heaven** is like a head of a household, who brings forth out of his treasure things new and old.”
53 And it came about that when Jesus had finished these parables, He departed from there.

WORKERS IN VINEYARD

Matt 20:1-16

1 “For the **kingdom of heaven** is like a landowner who went out early in the morning to hire laborers for his vineyard.
2 “And when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard.
3 “And he went out about the third hour and saw others standing idle in the market place;
4 and to those he said, ‘You too go into the vineyard, and whatever is right I will give you.’ And {so} they went.
5 “Again he went out about the sixth and the ninth hour, and did the same thing.
6 “And about the eleventh {hour} he went out, and found others standing; and he said to them, ‘Why have you been standing here idle all day long?’
7 “They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard.’
8 “And when evening had come, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last {group} to the first.’
9 “And when those {hired} about the eleventh hour came, each one received a denarius.
10 “And when those {hired} first came, they thought that they would receive more; and they also received each one a denarius.
11 “And when they received it, they grumbled at the landowner,
12 saying, ‘These last men have worked {only} one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.’
13 “But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius?’
14 ‘Take what is yours and go your way, but I wish to give to this last man the same as to you.
15 ‘Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?’
16 Thus the last shall be first, and the first last.”
(NAS)

WEDDING FEAST

Matt 22:1-14

1 And Jesus answered and spoke to them again in parables, saying,
2 “The **kingdom of heaven** may be compared to a king, who gave a wedding feast for his son.

3 “And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

4 “Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are {all} butchered and everything is ready; come to the wedding feast.”’

5 “But they paid no attention and went their way, one to his own farm, another to his business,

6 and the rest seized his slaves and mistreated them and killed them.

7 “But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire.

8 “Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy.

9 ‘Go therefore to the main highways, and as many as you find {there,} invite to the wedding feast.’

10 “And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests.

11 “But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes,

12 and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And he was speechless.

13 “Then the king said to the servants, ‘Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.’

14 “For many are called, but few {are} chosen.”

(NAS)

TEN VIRGINS

Matt 25:1-46

1 “Then the **kingdom of heaven** will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom.

2 “And five of them were foolish, and five were prudent.

3 “For when the foolish took their lamps, they took no oil with them,

4 but the prudent took oil in flasks along with their lamps.

5 “Now while the bridegroom was delaying, they all got drowsy and {began} to sleep.

6 “But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet {him.}’

7 “Then all those virgins rose, and trimmed their lamps.

8 “And the foolish said to the prudent, ‘Give us some of your oil, for our lamps are going out.’

9 “But the prudent answered, saying, ‘No, there will not be enough for us and you {too;} go instead to the dealers and buy {some} for yourselves.’

10 “And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut.

11 “And later the other virgins also came, saying, ‘Lord, lord, open up for us.’

12 “But he answered and said, ‘Truly I say to you, I do not know you.’

13 “Be on the alert then, for you do not know the day nor the hour.”

TALENTS

14 “For {it is} just like a man {about} to go on a journey, who called his own slaves, and entrusted his possessions to them.

15 “And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey.

16 “Immediately the one who had received the five talents went and traded with them, and gained five more talents.

17 “In the same manner the one who {had received} the two {talents} gained two more.

18 “But he who received the one {talent} went away and dug in the ground, and hid his master’s money.

19 “Now after a long time the master of those slaves came and settled accounts with them.

20 “And the one who had received the five talents came up and brought five more talents, saying, ‘Master, you entrusted five talents to me; see, I have gained five more talents.’

21 “His master said to him, ‘Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.’

22 “The one also who {had received} the two talents came up and said, ‘Master, you entrusted to me two talents; see, I have gained two more talents.’

23 “His master said to him, ‘Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’

24 “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no {seed.}

25 ‘And I was afraid, and went away and hid your talent in the ground; see, you have what is yours.’

26 “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no {seed.}

27 ‘Then you ought to have put my money in the bank, and on my arrival I would have received my {money} back with interest.

28 ‘Therefore take away the talent from him, and give it to the one who has the ten talents.’

29 “For to everyone who has shall {more} be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away.

30 “And cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth.”

SHEEP AND GOATS

31 “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

32 “And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats;

33 and He will put the sheep on His right, and the goats on the left.

34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the **kingdom** prepared for you from the foundation of the world.

35 ‘For I was hungry, and you gave Me {something} to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in;

36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’

37 “Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You drink?
38 ‘And when did we see You a stranger, and invite You in, or naked, and clothe You?
39 ‘And when did we see You sick, or in prison, and come to You?’
40 “And the King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, {even} the least {of them,} you did it to Me.’
41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;
42 for I was hungry, and you gave Me {nothing} to eat; I was thirsty, and you gave Me nothing to drink;
43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’
44 “Then they themselves also will answer, saying, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?’
45 “Then He will answer them, saying, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’
46 “And these will go away into eternal punishment, but the righteous into eternal life.”
(NAS)

3 And He spoke many things to them in parables, saying, “Behold, the sower went out to sow;	18 “Hear then the parable of the sower.
4 and as he sowed, some {seeds} fell beside the road, and the birds came and ate them up.	19 “When anyone hears the word of the kingdom , and does not understand it, the evil {one} comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.
5 “And others fell upon the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 “But when the sun had risen, they were scorched; and because they had no root, they withered away.	20 “And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; 21 yet he has no {firm} root in himself, but is {only} temporary, and when affliction or persecution arises because of the word, immediately he falls away.
7 “And others fell among the thorns, and the thorns came up and choked them out.	22 “And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.
8 “And others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty.	24 “And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty.”
9 “He who has ears, let him hear.”	

Parables of Kingdom of God

TWO SONS

Matt 21:24-45

24 And Jesus answered and said to them, "I will ask you one thing too, which if you tell Me, I will also tell you by what authority I do these things.

25 "The baptism of John was from what {source,} from heaven or from men?" And they {began} reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?'

26 "But if we say, 'From men,' we fear the multitude; for they all hold John to be a prophet."

27 And answering Jesus, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things.

28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.'

29 "And he answered and said, 'I will, sir'; and he did not go.

30 "And he came to the second and said the same thing. But he answered and said, 'I will not'; {yet} he afterward regretted {it} and went.

31 "Which of the two did the will of his father?" They said, "The latter." Jesus said to them, "Truly I say to you that the tax-gatherers and harlots will get into the **kingdom of God** before you.

32 "For John came to you in the way of righteousness and you did not believe him; but the tax-gatherers and harlots did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him.

TENANTS

33 "Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine-growers, and went on a journey.

34 "And when the harvest time approached, he sent his slaves to the vine-growers to receive his produce.

35 "And the vine-growers took his slaves and beat one, and killed another, and stoned a third.

36 "Again he sent another group of slaves larger than the first; and they did the same thing to them.

37 "But afterward he sent his son to them, saying, 'They will respect my son.'

38 "But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him, and seize his inheritance.'

39 "And they took him, and threw him out of the vineyard, and killed him.

40 "Therefore when the owner of the vineyard comes, what will he do to those vine-growers?"

41 They said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the {proper} seasons."

42 Jesus said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected, this became the chief corner {stone;} this came about from the Lord, and it is marvelous in our eyes’?”

43 “Therefore I say to you, the **kingdom of God** will be taken away from you, and be given to a nation producing the fruit of it.

44 “And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”

45 And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.

(NAS)

SEED

Mark 4:26-34

26 And He was saying, “The **kingdom of God** is like a man who casts seed upon the soil;

27 and goes to bed at night and gets up by day, and the seed sprouts up and grows—how, he himself does not know.

28 “The soil produces crops by itself; first the blade, then the head, then the mature grain in the head.

29 “But when the crop permits, he immediately puts in the sickle, because the harvest has come.”

MUSTARD SEED

30 And He said, “How shall we picture the **kingdom of God**, or by what parable shall we present it?”

31 “{It is} like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil,

32 yet when it is sown, grows up and becomes larger than all the garden plants and forms large branches; so that the birds of the air can nest under its shade.”

33 And with many such parables He was speaking the word to them as they were able to hear it;

34 and He did not speak to them without a parable; but He was explaining everything privately to His own disciples.

(NAS)

MUSTARD SEED & LEAVEN

Luke 13:18-21

18 Therefore He was saying, “What is the **kingdom of God** like, and to what shall I compare it?”

19 “It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree; and the birds of the air nested in its branches.”

20 And again He said, “To what shall I compare the **kingdom of God**?”

21 “It is like leaven, which a woman took and hid in three pecks of meal, until it was all leavened.”

(NAS)

DINNER AND GUESTS

Luke 14:15-24

15 And when one of those who were reclining {at the table} with Him heard this, he said to Him, “Blessed is everyone who shall eat bread in the **kingdom of God!**”

16 But He said to him, “A certain man was giving a big dinner, and he invited many;

17 and at the dinner hour he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’

18 “But they all alike began to make excuses. The first one said to him, ‘I have bought a piece of land and I need to go out and look at it; please consider me excused.’

19 “And another one said, ‘I have bought five yoke of oxen, and I am going to try them out; please consider me excused.’

20 “And another one said, ‘I have married a wife, and for that reason I cannot come.’

21 “And the slave came {back} and reported this to his master. Then the head of the household became angry and said to his slave, ‘Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’

22 “And the slave said, ‘Master, what you commanded has been done, and still there is room.’

23 “And the master said to the slave, ‘Go out into the highways and along the hedges, and compel {them} to come in, that my house may be filled.

24 ‘For I tell you, none of those men who were invited shall taste of my dinner.’”

(NAS)

TEN MINAS

Luke 19:11-27

11 And while they were listening to these things, He went on to tell a parable, because He was near Jerusalem, and they supposed that the **kingdom of God** was going to appear immediately.

12 He said therefore, “A certain nobleman went to a distant country to receive a **kingdom** for himself, and {then} return.

13 “And he called ten of his slaves, and gave them ten minas, and said to them, ‘Do business {with this} until I come {back.}’

14 “But his citizens hated him, and sent a delegation after him, saying, ‘We do not want this man to reign over us.’

15 “And it came about that when he returned, after receiving the **kingdom**, he ordered that these slaves, to whom he had given the money, be called to him in order that he might know what business they had done.

16 “And the first appeared, saying, ‘Master, your mina has made ten minas more.’

17 “And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities.’

18 “And the second came, saying, ‘Your mina, master, has made five minas.’

19 “And he said to him also, ‘And you are to be over five cities.’

20 “And another came, saying, ‘Master, behold your mina, which I kept put away in a handkerchief;

21 for I was afraid of you, because you are an exacting man; you take up what you did not lay down, and reap what you did not sow.’

22 “He said to him, ‘By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down, and reaping what I did not sow?’

23 ‘Then why did you not put the money in the bank, and having come, I would have collected it with interest?’

24 “And he said to the bystanders, ‘Take the mina away from him, and give it to the one who has the ten minas.’

25 “And they said to him, ‘Master, he has ten minas {already.}’

26 “I tell you, that to everyone who has shall {more} be given, but from the one who does not have, even what he does have shall be taken away.

27 “But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence.”

(NAS)

Straight Street for Church Planters

Appendix B – Love One Another Passages – Scenic Route

Scripture Helps:

Mark 9:50 “Salt is good; but if the salt becomes unsalty, with what will you make it salty {again}? Have salt in yourselves, and be at peace with one another.” (NAS)

John 13:34 “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another.” (NAS)

John 15:12 “This is My commandment, that you love one another, just as I have loved you.” (NAS)

John 15:17 “This I command you, that you love one another.” (NAS)

Rom 12:10 “Be devoted to one another in brotherly love; give preference to one another in honor.” (NAS)

Rom 12:16 “Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.” (NAS)

Rom 13:8 “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled {the} law.” (NAS)

Reflection and Thoughts

Rom 14:13 “Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother’s way.” (NAS)

Rom 14:19 “So then let us pursue the things which make for peace and the building up of one another.” (NAS)

Rom 15:5 “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus” (NAS)

Rom 15:7 “Wherefore, accept one another, just as Christ also accepted us to the glory of God.” (NAS)

Rom 15:14 “And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another.” (NAS)

Rom 16:16 “Greet one another with a holy kiss. All the churches of Christ greet you.” (NAS)

1 Cor 11:33 “So then, my brethren, when you come together to eat, wait for one another.” (NAS)

1 Cor 12:25 “that there should be no division in the body, but {that} the members should have the same care for one another.” (NAS)

1 Cor 16:20 “All the brethren greet you. Greet **one another** with a holy kiss.” (NAS)

2 Cor 13:12 “Greet **one another** with a holy kiss.” (NAS)

Gal 5:13 “For you were called to freedom, brethren; only {do} not {turn} your freedom into an opportunity for the flesh, but through love serve **one another**.” (NAS)

Gal 5:15 “But if you bite and devour **one another**, take care lest you be consumed by **one another**.” (NAS)

Gal 5:17 “For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to **one another**, so that you may not do the things that you please.” (NAS)

Gal 5:26 “Let us not become boastful, challenging **one another**, envying **one another**.” (NAS)

Eph 4:2 “with all humility and gentleness, with patience, showing forbearance to **one another** in love” (NAS)

Eph 4:25 “Therefore, laying aside falsehood, speak truth, each one {of you,} with his neighbor, for we are members of **one another**.” (NAS)

Eph 4:32 “And be kind to **one another**, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.” (NAS)

Eph 5:19 “speaking to **one another** in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord” (NAS)

Eph 5:21 “and be subject to **one another** in the fear of Christ.” (NAS)

Phil 2:3 “Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard **one another** as more important than himself” (NAS)

Col 3:9 “Do not lie to **one another**, since you laid aside the old self with its {evil} practices” (NAS)

Col 3:13 “bearing with **one another**, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.” (NAS)

Col 3:16 “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing **one another** with psalms {and} hymns {and} spiritual songs, singing with thankfulness in your hearts to God.” (NAS)

1 Thes 3:12 “and may the Lord cause you to increase and abound in love for **one another**, and for all men, just as we also {do} for you” (NAS)

1 Thes 4:9 “Now as to the love of the brethren, you have no need for {anyone} to write to you, for you yourselves are taught by God to love **one another**” (NAS)

1 Thes 4:18 “Therefore comfort **one another** with these words.” (NAS)

1 Thes 5:11 “Therefore encourage **one another**, and build up **one another**, just as you also are doing.” (NAS)

1 Thes 5:13 “and that you esteem them very highly in love because of their work. Live in peace with **one another**.” (NAS)

1 Thes 5:15 “See that no one repays another with evil for evil, but always seek after that which is good for **one another** and for all men.” (NAS)

2 Thes 1:3 “We ought always to give thanks to God for you, brethren, as is {only} fitting, because your faith is greatly enlarged, and the love of each one of you toward **one another** grows {ever} greater.” (NAS)

Heb 3:13 “But encourage **one another** day after day, as long as it is {still} called ‘Today,’ lest any one of you be hardened by the deceitfulness of sin.” (NAS)

Heb 10:24 “and let us consider how to stimulate **one another** to love and good deeds” (NAS)

Heb 10:25 “not forsaking our own assembling together, as is the habit of some, but encouraging {**one another**}; and all the more, as you see the day drawing near.” (NAS)

James 4:11 “Do not speak against **one another**, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge {of it.}” (NAS)

James 5:9 “Do not complain, brethren, against **one another**, that you yourselves may not be judged; behold, the Judge is standing right at the door.” (NAS)

James 5:16 “Therefore, confess your sins to **one another**, and pray for **one another**, so that you may be healed. The effective prayer of a righteous man can accomplish much.” (NAS)

1 Pet 1:22 “Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love **one another** from the heart” (NAS)

1 Pet 4:8 “Above all, keep fervent in your love for **one another**, because love covers a multitude of sins.” (NAS)

1 Pet 4:9 “Be hospitable to **one another** without complaint.” (NAS)

1 Pet 4:10 “As each one has received a {special} gift, employ it in serving **one another**, as good stewards of the manifold grace of God.” (NAS)

1 Pet 5:5 “You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward **one another**, for God is opposed to the proud, but gives grace to the humble.” (NAS)

1 Pet 5:14 “Greet **one another** with a kiss of love. Peace be to you all who are in Christ.” (NAS)

1 Jn 1:7 “but if we walk in the light as He Himself is in the light, we have

fellowship with **one another**, and the blood of Jesus His Son cleanses us from all sin.” (NAS)

1 Jn 3:11 “For this is the message which you have heard from the beginning, that we should love **one another**” (NAS)

1 Jn 3:23 “And this is His commandment, that we believe in the name of His Son Jesus Christ, and love **one another**, just as He commanded us.” (NAS)

1 Jn 4:7 “Beloved, let us love **one another**, for love is from God; and everyone who loves is born of God and knows God.” (NAS)

1 Jn 4:11 “Beloved, if God so loved us, we also ought to love **one another**. 12 No one has beheld God at any time; if we love **one another**, God abides in us, and His love is perfected in us.” (NAS)

2 Jn 1:5 “And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love **one another**.” (NAS)

one another (NIV)

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

Rom 12:10 “Be devoted to **one another** in brotherly love. Honor **one another** above yourselves.” (NIV)

Rom 12:16 “Live in harmony with **one another**. Do not be proud, but be willing to associate with people of low position. Do not be conceited.” (NIV)

Rom 13:8 “Let no debt remain outstanding, except the continuing debt to love **one another**, for he who loves his fellowman has fulfilled the law.” (NIV)

Rom 14:13 “Therefore let us stop passing judgment on **one another**. Instead, make up your mind not to put any stumbling block or obstacle in your brother’s way.” (NIV)

Rom 15:7 “Accept **one another**, then, just as Christ accepted you, in order to bring praise to God.” (NIV)

Rom 15:14 “I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct **one another**.” (NIV)

Rom 16:16 “Greet **one another** with a holy kiss. All the churches of Christ send greetings.” (NIV)

1 Cor 1:10 “I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with **one another** so that there may be no divisions among you and that you may be perfectly united in mind and thought.” (NIV)

1 Cor 16:20 “All the brothers here send you greetings. Greet **one another** with a holy kiss.” (NIV)

2 Cor 13:12 “Greet **one another** with a holy kiss.” (NIV)

Gal 5:13 “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve **one another** in love.” (NIV)

Eph 4:2 “Be completely humble and gentle; be patient, bearing with **one another** in love.” (NIV)

Eph 4:32 “Be kind and compassionate to **one another**, forgiving each other, just as in Christ God forgave you.” (NIV)

Eph 5:19 “Speak to **one another** with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord” (NIV)

Eph 5:21 “Submit to **one another** out of reverence for Christ” (NIV)

Col 3:13 “Bear with each other and forgive whatever grievances you may have against **one another**. Forgive as the Lord forgave you.” (NIV)

Col 3:16 “Let the word of Christ dwell in you richly as you teach and admonish **one another** with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.” (NIV)

1 Thes 5:11 “Therefore encourage **one another** and build each other up, just as in fact you are doing.” (NIV)

Heb 3:13 “But encourage **one another** daily, as long as it is called Today, so that none of you may be hardened by sin’s deceitfulness.” (NIV)

Heb 10:24 “And let us consider how we may spur **one another** on toward love and good deeds.” (NIV)

Heb 10:25 “Let us not give up meeting together, as some are in the habit of doing, but let us encourage **one another**—and all the more as you see the Day approaching.” (NIV)

James 4:11 “Brothers, do not slander **one another**. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.” (NIV)

1 Pet 1:22 “Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love **one another** deeply, from the heart.” (NIV)

1 Pet 3:8 “Finally, all of you, live in harmony with **one another**; be sympathetic, love as brothers, be compassionate and humble.” (NIV)

1 Pet 4:9 “Offer hospitality to **one another** without grumbling.” (NIV)

1 Pet 5:5 “Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward **one another**, because, “God opposes the proud but gives grace to the humble.” (NIV)

1 Pet 5:14 “Greet **one another** with a kiss of love. Peace to all of you who are in Christ.” (NIV)

1 Jn 1:7 “But if we walk in the light, as he is in the light, we have fellowship with **one another**, and the blood of Jesus, his Son, purifies us from all sin.” (NIV)

1 Jn 3:11 “This is the message you heard from the beginning: We should love **one another**.” (NIV)

1 Jn 3:23 “And this is his command: to believe in the name of his Son, Jesus Christ, and to love **one another** as he commanded us.” (NIV)

1 Jn 4:7 “Dear friends, let us love **one another**, for love comes from God. Everyone who loves has been born of God and knows God.” (NIV)

1 Jn 4:11 “Dear friends, since God so loved us, we also ought to love **one another**.” (NIV)

1 Jn 4:12 “No one has ever seen God; but if we love **one another**, God lives in us and his love is made complete in us.” (NIV)

2 Jn 1:5 “And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love **one another**.” (NIV)

One Another (KJV)

Mark 9:50 “Have salt in yourselves and have peace **one with another**.” (KJV)

John 13:34 “A new commandment I give unto you, That ye love **one another**; as I have loved you, that ye also love **one another**. 35 By this shall all men know that ye are my disciples, if ye have love **one to another**.” (KJV)

John 15:12 “This is my commandment, That ye love **one another**, as I have loved you.” (KJV)

John 15:17 “These things I command you, that ye love **one another**.” (KJV)

Rom 12:10 “Be kindly affectioned **one to another** with brotherly love; in honour preferring one another” (KJV)

Rom 12:16 “Be of the same mind **one** toward **another**. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.” (KJV)

Rom 13:8 “Owe no man any thing, but to love **one another**: for he that loveth another hath fulfilled the law.” (KJV)

Rom 14:13 “Let us not therefore judge **one another** any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.” (KJV)

Rom 14:19 “Let us therefore follow after the things which make for peace, and the things wherewith one may edify another.” (KJV)

Rom 15:5 “Now the God of patience and consolation grant you to be like-minded **one** toward **another** according to Jesus Christ.” (KJV)

Rom 15:7 “Wherefore receive ye **one another**, as Christ also received us to the glory of God.” (KJV)

Rom 15:14 “And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish **one another.**” (KJV)

Rom 16:16 “Salute **one another** with an holy kiss. The churches of Christ salute you.” (KJV)

1 Cor 12:25 “That there should be no schism in the body; but that the members should have the same care **one for another.**” (KJV)

1 Cor 16:20 “All the brethren greet you. Greet ye **one another** with an holy kiss.” (KJV)

2 Cor 13:12 “Greet **one another** with an holy kiss.” (KJV)

Gal 5:13 “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve **one another.**” (KJV)

Gal 5:15 “But if ye bite and devour **one another**, take heed that ye be not consumed one of another.” (KJV)

Gal 5:26 “Let us not be desirous of vain glory, provoking **one another**, envying **one another.**” (KJV)

Eph 4:2 “With all lowliness and meekness, with longsuffering, forbearing **one another** in love” (KJV)

Eph 4:25 “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.” (KJV)

Eph 4:32 “And be ye kind one to another, tenderhearted, forgiving **one another**, even as God for Christ’s sake hath forgiven you.” (KJV)

Eph 5:21 “Submitting yourselves to **one another** in the fear of God.”

Col 3:9 “Lie not **one** to **another**, seeing that ye have put off the old man with his deeds.” (KJV)

Col 3:13 “Forbearing **one another**, and forgiving **one another**, if any man have a quarrel against any: even as Christ forgave you, so also do ye.” (KJV)

Col 3:16 “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing **one another** in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (KJV)

1 Thes 3:12 “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you” (KJV)

1 Thes 4:9 “But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love **one another.**” (KJV)

1 Thes 4:18 “Wherefore comfort **one another** with these words.” (KJV)

1 Thes 5:11 “Wherefore comfort yourselves together, and edify **one another**, even as also ye do.” (KJV)

Heb 3:13 “But exhort **one another** daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.” (KJV)

Heb 10:24 “And let us consider **one another** to provoke unto love and to good works” (KJV)

Heb 10:25 “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting **one another**: and so much the more, as ye see the day approaching.” (KJV)

James 4:11 “Speak not evil **one of another**, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.” (KJV)

James 5:9 “Grudge not **one against another**, brethren, lest ye be condemned: behold, the judge standeth before the door.” (KJV)

James 5:16 “Confess your faults **one to another**, and pray **one for another**, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” (KJV)

1 Pet 1:22 “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love **one another** with a pure heart fervently” (KJV)

1 Pet 3:8 “Finally, be ye all of one mind, having compassion **one of another**, love as brethren, be pitiful, be courteous” (KJV)

1 Pet 4:9 “Use hospitality **one to another** without grudging.” (KJV)

1 Pet 4:10 “As every man hath received the gift, even so minister the same **one to another**, as good stewards of the manifold grace of God.” (KJV)

1 Pet 5:5 “Likewise, ye younger, submit yourselves to the elder. Yea, all of you be subject **one to another**, and be clothed with humility; for God resisteth the proud and giveth grace to the humble.” (KJV)

1 Pet 5:14 “Greet ye **one another** with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.” (KJV)

1 Jn 3:11 “For this is the message that ye heard from the beginning, that we should love **one another**.” (KJV)

1 Jn 3:23 “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love **one another**, as he gave us commandment.” (KJV)

1 Jn 4:7 “Beloved, let us love **one another**: for love is of God; and every one that loveth is born of God, and knoweth God.” (KJV)

1 Jn 4:11 “Beloved, if God so loved us, we ought also to love **one another**. 12 No man hath seen God at any time. If we love **one another**, God dwelleth in us, and his love is perfected in us.” (KJV)

2 Jn 1:5 “And now I beseech thee, lady, not as though I wrote a new

commandment unto thee, but that which we had from the beginning, that we love **one another**.” (KJV)

Straight Street for Church Planters
Appendix C – *Person of Peace – Scenic Route

Scripture Helps:

I. What is God saying to me in His Word?

Read these verses:
John 4:7-45; Mark 5:1-20; Acts 16:13-15; Acts 10 and Acts 16:22

II. What is God saying to me through others?

Answer the following questions using the verses you just read and the Characteristics of a *Person of Peace chart on page 6. Answer as openly and honestly as you can.

Which of these people would you have invited to your home or church before their encounter with Jesus?

Why would you have invited them to your home or church?

Reflection and Thoughts

Whom would you not have invited to your home or church? Why?

What impact do you suppose it would have on your spouse and family if you invited one of these people to your home?

What impact do you suppose it would have on your core group or members of your church if you invited one of these people to your home?

Take a moment and share your response with your spouse and family. What was their reaction? Was it similar or different to the response that you just wrote? Why?

Have you ever invited someone to your home that fits the description of those listed on the Person of Peace chart? Describe the person and why you felt compelled to invite him or her to your home.

III. What is it that I am supposed to be doing?

The beginning point for many ministries' outreach is to find God's "person of peace" – a person who has been cultivated by God and is ready for your ministry effort. The receptivity of this person is high. At this point, it is more important to take the church to the person rather than extract this person out of his or her *oikos* (household or world). Build relationships where he or she feels secure and comfortable.

Use the chart to identify the names of possible Persons of Peace in your context. List their characteristics and the relationship that you need to build with them.

Name of Person of Peace	His/Her Characteristics	What is the relationship that I need to build with this person?

Take a moment and pray for each of these people by name. Ask God to give you opportunities to develop a meaningful relationship with them.

As you begin to work in the person of peace's environment, the next most probable people who will be receptive to the gospel will be his or her family. Encourage the person of peace to begin as soon as possible to witness to family members. Where relationships are strained or severed, work to begin the healing process that can lead to reconciliation.

Use the chart to identify the names of possible family members of a Person of Peace in your context. List their characteristics and the relationship that you need to build with them.

Name of Family Member of Person of Peace	His/Her Characteristics	What is the relationship that I need to build with this person?

Take a moment and pray for each of these people by name. Ask God to give you opportunities to develop a meaningful relationship with them.

Ultimately the person of peace will begin to share with his or her closest friends. You may even be included in this close circle to minister. It should always, however, be the goal to disciple the new convert to become the primary minister within his or her group. Your role is to equip others to minister.

Use the chart to identify the names of possible friends of a Person of Peace in your context. List their characteristics and the relationship that you need to build with them.

Name of Friend of Person of Peace	His/Her Characteristics	What is the relationship that I need to build with this person?

Take a moment and pray for each of these people by name. Ask God to give you opportunities to develop a meaningful relationship with them.

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Appendix D – Potential Core Values – Scenic Route

Accountability	Ethical practices	Merit	Wealth
Achievement	Excellence	Money	Wisdom
Advancement	Excitement	Order	Working alone
Adventure	Experimentation	Participation	_____
Affection/love/care	Expertise	Patience	_____
Appearance	Fairness	Peace	_____
Arts	Faithfulness	Pleasure	_____
Authenticity	Fame	Possessions	_____
Authority	Family	Power/authority	_____
Challenge	Flexibility	Privacy	_____
Change/variety	Freedom	Purity	_____
Character	Friendship	Quality	_____
Close relationships	Fun	Recognition	_____
Community	Gentleness	Reconciliation	_____
Companionship	Goodness	Relationships	_____
Compassion	Growth	Relevance	_____
Competence	Hard work	Reputation	_____
Competition	Harmony	Research	_____
Conformity	Helpfulness	Responsibility	_____
Control	Heritage	Restoration	_____
Cooperation	Honesty	Reverence	_____
Creativity	Inclusion	Risk taking	_____
Credibility	Independence	Safety	_____
Decisiveness	Individuality	Security	_____
Democracy	Influence	Self-control	_____
Development	Innovation	Self-respect	_____
Discipline	Integrity	Serenity	_____
Diversity	Intellectual status	Service	_____
Ecology	Involvement	Sophistication	_____
Economic security	Justice	Stability	_____
Effectiveness	Kindness	Status	_____
Efficiency	Knowledge	Team	_____
Empowerment	Leadership	Technology	_____
Enjoyment	Learning	Tradition	_____
Enthusiasm	Location	Tranquility	_____
Equality	Loyalty	Truth	_____

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Appendix E – PrayTimer – Scenic Route



Book with software on CD-ROM.
North American Mission Board, SBC
0633010596 - \$18.99

Purpose of the PrayTimer™ Software. What could happen if we prayed for and shared Jesus with every person in our community? Here is a tool to help church planters who struggle to find real time for real prayer that makes a difference.

This software helps maximize and expand the believer's prayer time. Think of the impact by providing each person, congregation or small group with specific, current prayer lists. PrayTimer provides tools for individuals, prayer coordinators, and church staff to provide those lists. It helps them to manage, print, and distribute specific, current prayer requests.

The Bible study sessions help believers and unbelievers discover the source of effective prayer.

Software Features include:

- Customizable calendar options for prayer requests with daily, weekly, and monthly calendar views.
- Downloadable files included in the software to pray for specific national and international requests, as well as missionaries on their birthdays.
- A schedule of Bible verses to read through the Bible in a year.
- A library page at www.praytimer.org to download updated prayer lists.

The PrayTimer Guidebook and Bible Study: This material helps believers and unbelievers find time for prayer. It presents six 90-minute sessions about prayer that can be used as an outreach Bible study. It also provides specific instructions for the software. Session topics include following Christ in biblical prayer, spiritual warfare, and developing a prayer ministry.

- The first and second sessions introduce unbelievers (and reminds believers) that the source and motivation for prayer flows from our personal relationship with Jesus.
- Session three presents a biblical study of spiritual warfare and effective prayer.
- Session four describes ways to lead the church to become a house of prayer.
- Session five helps each believer to become a prayer warrior whether or not they use the software.
- Session six presents biblical motivation for prayer and detailed instructions for PrayTimer software.
- Easily create and import local prayer request files.
- Easily export prayer request files to church members or other people using the software (i.e. create a file of your core group, your target community for your sponsor churches).

Testimonials/endorsements:

Long ago I discovered the convenience of typing my devotional notes into the computer, even during my personal devotional time. Technology ought to be at the service of the kingdom. Thomas Wright has given us a useful tool for organizing our prayer time and prayer requests. His book begins at the right place — creation and its purpose. His doctrinal content is much needed, including a strong emphasis on coming to the Father through Christ. Dr. Wright makes a helpful distinction between “popular prayer” and “true prayer.” His pithy statements make strong points: “In spite of the cultural opinion to the contrary, there is no degree of acceptable sin.” “Praying in Jesus’ name means asking anything that is consistent with His character, nature, and personality” – and he has others scattered at helpful places. Wright also gives helpful correctives to some recent movements and superstitions that are confusing sincere Christians. The content and the technology are right in line with where I believe God wants to take serious pray-ers today.

T.W. Hunt

Retired LIFE Consultant of Prayer
Baptist Sunday School Board

PrayTimer is absolutely fantastic! I know of nothing else as practical or multifunctional in organizing an individual or church prayer life. Why didn't somebody else do this before! I can't tell you how strongly I recommend it! On a scale of 1 to 10, I give it a 10.

John Franklin

Prayer/Discipleship Specialist
LifeWay

This Jesus-centered PrayTimer is full of incredibly complete instructions that will produce the powerful prayer life you have been seeking

Evelyn Christenson

Author, *What Happens When Women Pray*

The PrayTimer is a wonderful tool. The emphasis on prayer as a calendared event is fantastic. Prayer is often that item of convenience and not that priority item on our schedule. PrayTimer places it at the top of the list.

John W. Welch, Pastor

First Baptist Church, Winston, Mo

Dr. Thomas Wright offers this unique software to aid believers in the life of prayer. I commend it. Now we can pray not only on our knees, or prayer corners, but at our keyboards. Don't let the technology scare you. This gives "pray at all times" new meaning.

Lon Allison, Director,

Billy Graham Center, Wheaton, Ill.

I have enjoyed using PrayTimer because it has made my prayer time more focused.

Marsha Withrow

Charlotte, N.C.

The software has consolidated all my various prayer lists into one. Now I do not forget to pray for someone on the day of their surgery because it is on my prayer list for that day.

Kamela Efirid

Stanfield, N.C.

Copies can be ordered from
Lifeway Christian Resources
1-800-448-8032 or at www.praytimer.org
\$18.99

1. Which units were most helpful to you?

	Inadequate				Helpful
	1	2	3	4	5
1. Overview	_____	_____	_____	_____	_____
2. Prayer	_____	_____	_____	_____	_____
3. Vision	_____	_____	_____	_____	_____
4. Core Values	_____	_____	_____	_____	_____
5. Focus Group	_____	_____	_____	_____	_____
6. Mission	_____	_____	_____	_____	_____
7. Relationships	_____	_____	_____	_____	_____
8. Evangelism	_____	_____	_____	_____	_____
9. Worship	_____	_____	_____	_____	_____
Appendix A – Kingdom of Heaven	_____	_____	_____	_____	_____
Appendix B – Love One Another Passages	_____	_____	_____	_____	_____
Appendix C – Person of Peace	_____	_____	_____	_____	_____
Appendix D – Potential Core Values	_____	_____	_____	_____	_____
Appendix E – Pray Timer	_____	_____	_____	_____	_____

2. Do you think a Spiritual Preparation Guide to Basic Training is a needed resource for church planters and those that work with them?

3. What were the benefits for you if you worked through the guide with the aid of a mentor?

