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A Brief Biography and Missiology of Robert E. Logan

J.D. Payne

In the realm of church planting in general and North American church planting in particular, no name stands above the name Bob Logan.¹ Despite Logan's popularity, virtually no publications exist describing his person or his missiology. The purpose of this article is to accomplish that which is lacking in church growth studies today: the production of a biographical sketch and a brief missiology of Robert E. Logan.

This chapter is divided into two major sections. The first section is devoted to a brief biography of Logan. Here I will address his conversion, call to the ministry, educational background, ministerial experience, and influence on North American church planting.

This biographical section is necessary for two reasons. First, despite Logan's dominance in church planting as an international evangelical leader, as mentioned, very little has been written about him. Aside from my dissertation,² Logan's own publications, and one book review,³ I do not know of any other scholarly writings regarding the man or his work. This dearth of information demands production.

The second reason for producing a biographical sketch of Logan is because of a vision he received from God. Though this topic will be addressed later, his "Seashore Vision" has dynamically impacted his life and ministry. It was during a frustrating time in Logan's ministry that he received a vision that has guided his philosophy and missiology to this day. For one to understand the vision, one must understand Logan's life at the time.

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The second section of this chapter will address Logan's missiology as related to church multiplication movements. I will address the influence that both John Wesley and George Patterson have had on Logan's views. The primary focus of this section, however, will be a description of Logan's ecclesiology, pneumatology, and understanding of church multiplication movements.

*Biographical Sketch of Robert E. Logan*⁴

Robert Ellis Logan was born 22 April 1953, in Fresno, California.⁵ God's calling on Logan's life began at a young age. In his book, *Beyond Church Growth*, Logan wrote:

Before I was eight, I had asked Jesus Christ to cleanse my sins, come live in my heart, and make me a member of his family forever. Yet I knew there was more. I knew that God wanted me to work for him, so I committed myself to full-time missionary service.⁶

Logan's official educational background has been derived primarily from places of higher education on the West coast of the United States. Though Logan planned to attend medical school and become a medical missionary, during his third year at the University of California, Los Angeles, God directed him toward seminary. In 1974, he graduated with a Bachelor of Science degree in chemistry from U.C.L.A.⁷ Following graduation, he enrolled in Western Baptist Seminary in Portland, Oregon. In 1977, Logan received a Master of Divinity in pastoral ministries. Seven years later, he completed his Doctor of Ministry in church growth from Fuller Theological Seminary in Pasadena, California.

Logan's initial involvement in church planting came by invitation soon after graduating from Western Baptist Seminary. He recalled:

After I got out, I went looking for a position in a church, actually as [an] associate pastor. . . . So as I was looking around to try to find a position, I couldn't find anything. And so we kind of wandered in the wilderness for a while looking for things and my church was still proceeding with ordination. And at that particular time, after one of the ordination committee meetings, our denominational leader came up to me and said, "Bob have

you ever considered starting a new church?" And so, I said, "Well, I haven't thought much about it, but I'm open to the idea." And he said, "We're thinking about starting a church in the city of Rancho Cucamonga." . . . And so I received a call to go out and start a church. And that was the way I got into church planting.⁸

After moving to California, Logan planted his first church, Community Baptist Church, in the Los Angeles suburb of Alta Loma.⁹ In 1988, he was commissioned as a missionary by Community Baptist Church and began full time service with Church Resource Ministries in Anaheim, California, as Vice President for New Church Development for ten years. From 1988 to the present, he has served as President of Strategic Ministries Inc. He received the "Donald A. McGavran Leadership Award" in 1993 from the North American Society of Church Growth. In 1998, Logan founded CoachNet, a international ministry that re-sources leaders to start, grow and multiply healthy churches.¹⁰

As Executive Director of CoachNet, Logan does many on site church growth consultations and speaks at many conferences throughout the United States and overseas.¹¹ He is involved with designing and field testing innovative church planting strategies, training and equipping leaders for church growth and reproduction, and producing practical church planting tools. Logan's vision for ministry is fairly extensive:

Empowering leaders to start churches that will start other churches, resulting in church multiplication movements; developing culturally appropriate, reproducible strategies to accelerate the multiplication of disciples, groups and churches within cities, regions and countries; raising up leaders for the harvest and from the harvest through reproducible systems of evangelism and leadership development; and cultivating networks for pastors and key leaders to facilitate effective church growth and church planting, giving special attention to prayer, vision, mutual support, organization and personalized coaching.¹²

The Seashore Vision

One event in the life of Logan that dynamically has impacted his life and ministry was what has come to be called "The Sea-

shore Vision." As a young, post-seminarian in 1977, Logan and his family ended up in the suburban community of Alta Loma attempting to plant a church. At the time, pioneering a new work sounded exciting to the Logan family. In the introduction to *Beyond Church Growth*, Logan noted a major obstacle in his new ministry experience: "Perhaps I would have continued coolly through that process had it not been for the malicious designs of that most pernicious of all bubble bursters—reality. I spent two months knocking on doors, trying to generate interest, and trying to figure out what to do next, when it hit me: *I didn't know what in God's name I was doing!*"¹³ Soon afterward, he experienced the Seashore Vision.¹⁴ Logan described this divine event:

I was watching thousands upon thousands of church planters standing upon the seashore. Someone (I think it was God) spoke in a loud voice: "Okay everyone, listen up! Your objective—swim to Catalina Island. Line up and start at my signal!"

The starter's pistol fired and the bewildered church planters jockeyed for position as the waves pounded at their feet. A few hearty souls splashed and floundered. Some sank immediately. Most began to wade gingerly into the waves, longingly glancing back at the shore. Their objective lay shrouded in ocean mists, some twenty-seven near impossible miles distant.

As I observed the events that followed, I began asking God questions. Seeing one church planter after another pulled into the same undercurrent, I blurted out, "Why aren't there buoys to warn church planters and pastors of hazards to avoid during the swim?" Everyone seemed to be making the same fatal mistakes over and over again! Then I saw one unlucky swimmer sink under the water for the third time. He didn't come up again. "Why aren't there lifeboats to rescue those who are going under?" I cried. When I realized this wasn't the first such group in history to launch upon those waters, I angrily wondered, "Where are the church planters who have completed the swim successfully in the past? Why aren't they returning to tell us how to do it?"¹⁵

During the following days, Logan found himself becoming more and more frustrated with the dilemma of his ignorance. Though he had been a good student in seminary, his education

had “little bearing on the task of building a church.”¹⁶ Recalling his despair, Logan described an encounter he had with God:

So I got on my knees, and from the depths of my heart I cried out to God for help: “Lord, I’m not sure what I’m doing here, but I think you have brought me to this moment. I don’t have the faintest notion how to accomplish the idea you’ve put into my head. But you *have* put something there, an ideal, a vision of what your Church ought to look like.

Until now, Lord, I have considered myself to be the builder of this church. But from now on I recognize and confess that *you are the Builder of your Church*. Please show me what you want me to do.”

After further pondering my dream of the seashore, I added, “Lord, we’re not learning from the successes or failures of other church planters. I promise you this: When you get me out of this mess, and if you ever place me in the position to help the others lined up on the shore, that’s what I want to do.”¹⁷

As Logan began to look for resources regarding church planting, his excitement diminished when he found that many writings were “theoretical and not practical” while others contained methodologies useful only in a specific context and with a specific target.¹⁸ Despite the lack of resources and through much trial and error, the Lord allowed Logan to begin and grow Community Baptist Church to an attendance of 1200 people.¹⁹ Logan, nevertheless, remembered his vision and commitment to help others.

It was during 1987 that Logan became increasingly concerned about his role in church planting. He soon resigned from the pastorate of Community Baptist Church and was drawn to the task of raising up and equipping church planters.²⁰ Eleven years after the Seashore Vision, God spoke to Logan and said, “Bob, it’s time to join a mission organization and help church planters around the world that are on the shores getting ready to wade into the water.”²¹

Reflecting on the vision and his promise to God, Logan stated, to a group of students, the importance of that event in his life:

And so that vision, and the reason why I share this in

every class that I teach, is the organizing principle, the organizing vision, the ministry calling to which God has given me. I want to do everything that I possibly can to help fuel a worldwide church multiplication movement. And I want to do that through the closing of the learning loop. To have interactive learning going on, interpersonal learning going on, so that we can keep doing it better, and better, and better. So, that we can see the multiplication of disciples, groups, and churches all over the place. That's the task that we have, if we are going to see the Great Commission fulfilled. And that's my heart, and that's where I tie in to all of this.²²

Logan's Influence

Logan's influence on the Church in general, and on the North American Church in particular, is difficult to state with precision. I have not discovered any published information regarding the effectiveness of Logan's missiology.²³ Since Logan's thinking on North American church multiplication is so contemporary, hardly any critical materials related to his works have been published.²⁴ Time and future research will reveal the results of the effectiveness of his missiology on the multiplication of the North American Church.²⁵

Despite the limited published information regarding Logan's influence, it is still possible to discern that he already has had much influence in contemporary missiological circles. From my research, I believe that one can view a better picture of Logan's influence in light of four elements: his ministry experience; sales of *The Church Planter's Toolkit*; responses from Logan's contemporaries; and an examination of Logan's web sites.

First, Logan has had a tremendous amount of church and parachurch ministry experience.²⁶ He has ministered in at least four churches and taught in at least five theological institutions. He is continually invited to conduct training and consultations around the world on various topics related to disciple making. He has made an impression on many people.

Second, the sales of *The Church Planter's Toolkit* alone have revealed that many are reading and using Logan's resources.²⁷ According to Dave Wetzler, founder and owner of ChurchSmart Resources, "There are over 40 denominations that endorse, purchase, and utilize the Toolkit. Several denominations that have

purchased @100 or more this past year would be: Christian & Missionary Alliance; Lutheran Church Missouri Synod; Four-square."²⁸ As of this writing, the *Toolkit* is the most popular comprehensive tool of its kind in existence for public purchase.

Third, Logan's contemporaries who are experts in the field of church planting offer some revealing information regarding his influence. When asked what he saw as Logan's greatest influence on North American church planting and evangelism in general, Ed Stetzer, national director of the Nehemiah Project of the North American Mission Board, stated:

I believe that Logan has been the greatest influence on North American planting for the last 20 years. He created the system that we today call the 'Church Planting Process'. . . . Most evangelical denominations use his system or a variant of such."²⁹

Stetzer also noted that prior to Logan's influence, only about one-third of all attempted church plants actually survived. Observing that no concrete numbers have been cited, Stetzer commented that he thought this low statistic is improving.³⁰

Kevin W. Mannoia, in his work *Church Planting the Next Generation: Introducing the Century 21 Church Planting System*, offered much praise for Logan's philosophy and methodology. Mannoia wrote:

As you will notice throughout this work, the name *Bob Logan* appears regularly and often. Dr. Logan has had significant influence on my thoughts, strategy and work. He rightfully holds the honor of being the leading resource on church planting in America. His input has dramatically affected our effort in becoming a church planting movement.³¹

Also, C. Peter Wagner has stated that Logan is "America's foremost authority in the field of church planting."³²

Finally, a perusal of the web sites churchsmart.com and coachnet.org reveal an impressive amount of information too detailed to include in this article. For example, it is at these sites one can find several articles written by Logan as well as others, and thousands of pages of on-line material related to church growth, church planting, and church leadership. Opportunities for networking are present at these sites. There is also information on training and consultation. Logan has done an excellent

work at using the Internet to propagate his ministry.

Missiology of Robert E. Logan

Following a discussion of the theological and missiological influences in Logan's life, his ecclesiology and pneumatology will be addressed. His ecclesiology and pneumatology cannot be separated from his missiology. Logan's missiology is primarily derived from his biblical and theological convictions. Because of this relationship, it is necessary to address his ecclesiology and pneumatology prior to other aspects of his missiology. Finally, the remainder of this article will be an examination of what I believe to be the crucial elements of his missiology as related to church multiplication movements.

Theological and Missiological Influences

The theological influences in Logan's life are numerous; he comes from a very eclectic theological background. His parents were originally Methodists, and for five years he was a Presbyterian and eventually ended up in a Conservative Baptist congregation. He has been greatly influenced by the Vineyard Movement, and speaks highly of Pentecostals and Charismatics. As of this writing, he is attending a bilingual, Foursquare church in his neighborhood.³³ Referring to his Reformed views, he once described himself as a "semi-Calvinist. Maybe a 3 or 3.5."³⁴

Logan also has a very high view of the Scriptures. In his Doctor of Ministry dissertation, he wrote, "The Bible is the inerrant, infallible and inspired Word of God. Thus it is our supreme authority in all matters of faith and practice. (2 Timothy 3:16-17)."³⁵ Elsewhere, he noted that "any specific ministry practice must be compatible with biblical principles and guidelines. Within this scriptural framework, God gives freedom to believers and churches to utilize a variety of approaches, strategies, and styles to accomplish his objectives."³⁶

Though different people have helped shape Logan's missiology,³⁷ two men seem to rise above all others: John Wesley and George Patterson. Comparing the lives of John Wesley and his contemporary, George Whitefield, Logan observed:

I've often thought about the difference between George Whitefield's ministry and John Wesley's ministry. I would say just based upon my assessment of these men's lives, that each equally had the anointing of God

on their lives. . . . When you compare though the lasting fruit of their ministries, you do not find much of an impact from George Whitefield's ministry in term of lasting church growth where disciples were made and remained in the church. Whereas you take a look at John Wesley's ministry, and you are left with a whole movement of churches that in the generation after Wesley's death, saw more people come to know Christ, than even during Wesley's lifetime.³⁸

Wesley's use of culturally relevant, support structures of organizing and starting churches and raising up leadership has greatly impacted Logan's thinking. In fact, Logan views the use of support structures as a necessary "key to the advance of God's Kingdom."³⁹ More will be said, regarding Wesley's influence, later in this article.

In order to understand the second major influential person, George Patterson, it is necessary for me to digress briefly from focusing on Logan. In many North American circles, Patterson, unlike Wesley, is not well known. Because of his limited popularity, the following will address this individual.

In 1964, Patterson and his wife were appointed by the Conservative Baptist Home Mission Society to work with the Honduras Bible Institute in Olanchito.⁴⁰

Patterson planted churches for over twenty years in Central America and had a difficult time raising up church leadership.⁴¹ The contemporary institutional approach to leadership training was known as Theological Education by Extension (TEE). This radical form of education had developed in Central America under the leadership of Ralph Winter, Jim Emery, and Ross Kinsler and later became a global movement.⁴²

In essence, TEE decentralized the classroom and took the seminary to the student. Instead of removing students from their environments, the professors went to the students.

After witnessing poor results with TEE, Patterson "finally saw church multiplication through the instrumentality of 'Theological Education *and* Evangelism by Extension' (TEEE)."⁴³ In the foreword to one of Patterson's books, Donald A. McGavran briefly contrasted TEE with TEEE.

Theological Education by Extension, which does not stress evangelism, merely takes the leaders of congregations away from evangelism and sticks their noses in

books. With the leaders thus out of the action, the church grows less and less. TEEE, by way of contrast, stresses the definite commanded steps which are evangelism in the local church and measures the process by the product. Does the assembly line produce cars? Do the fields produce sheaves? Does the training of local leaders get them so intelligently obeying Christ that a stream of converts flows into the churches?⁴⁴

Logan and Neil Cole offered a further description of Patterson's approach:

The model is called Theological Education and Evangelism by Extension (TEEE) and links evangelism to the formation of leaders while mentoring them in the field. Leaders are raised from the harvest. Extension training is a holistic and flexible step-by-step approach that focuses on obedience to Christ. Field-oriented training does not remove the student from his or her vocation and family responsibilities. All ministry activities are immediately linked to biblical study.⁴⁵

During his twenty years in Honduras, Patterson saw over one hundred churches planted through his church multiplication system.⁴⁶

Patterson's influence on Logan was primarily in the area of leadership development. Logan, like Patterson, believes that there is great value in raising up leaders from new converts. Leadership training must connect with the new believers and return them to the field to reach others for Christ.

Ecclesiology

In the most basic sense of the concept, Logan defines church as "a group of believers committed to lovingly obey Jesus in community."⁴⁷ Logan has never delineated his theology in general nor his ecclesiology in particular, in a systematic fashion. Despite this paucity of theological organization, major elements of his ecclesiology can be derived from his various publications. Whenever these major elements are examined, a common denominator is found: Logan's understanding of the Church cannot be divorced from the mission of the Church, making disciples. In fact, in light of this latter statement, Logan's ecclesiology could accurately be described as a missional ecclesiology; all of

his belief and teaching concerning the Church revolve around the Great Commission. For example, Logan once stated, "I agree with John Piper, the end is worship and the glorification of God. And the reason why missions exist, in the words of John Piper, is because worship doesn't."⁴⁸

Quoting from David Hesselgrave's work *Planting Churches Cross Culturally*, Logan revealed his understanding of the mission of the Church.

So intimate is the relationship between gospel proclamation and church planting that they cannot be divorced without doing violence to the mission of the Church. The primary mission of the Church, and therefore of the churches, is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service; thereby, planting new congregations throughout the world.⁴⁹

Logan, elsewhere noted the clarity of the mission along with the mission's application to the Church in any context:

Christ's assignment to the Church is clear: Make disciples of all nations. That mandate addresses the task that is given to us. We cannot rest until we have established disciples in every people group. As Christ has said to us, that we are to be His witnesses, in Jerusalem, Judea, Samaria, and to the ends of the earth. And this statement really addresses the context of what we're called to do. In our local ministry, that's our Jerusalem. In our Judea, that's the regional area in which we find ourselves where it's a same homogeneous group. Samaria was talking about a local area, but a culture that is not the same as the one in which we are focused. And the ends of the earth, of course, is the global mandate.⁵⁰

It is difficult to understand Logan's ecclesiology apart from his understanding of the Church's mission.

Two of Logan's assumptions about the Church's nature aid in understanding his ecclesiology. The first assumption is that the Church has an organic nature. The second assumption is that the Church has an operative nature.⁵¹

As a living entity, the Church has an organic and dynamic nature. Throughout the Scriptures the Church is referred to as "a bride, a body, a flock, a vine, a field, a growing mustard seed, a

harvest, even a building made with *living* stones."⁵² Logan understands the Church is about movement, rather than inactivity.

As a living entity, the Church is to multiply Herself. Logan understands that "God intends for His living organisms to be fruitful and multiply."⁵³ Referring back to the Great Commission, Logan stated:

The driving force in my life for a number of years has been the Great Commission: to make disciples of all people groups. To do that, of course, requires evangelism and discipling. But I think if we were to hear Jesus' voice today about how we could best accomplish . . . the Great Commission, I think we would hear Him challenge us to be involved in helping get new churches started. And that flows out of a heart that reflects His own heart.⁵⁴

Continuing on, he further noted:

We need to focus on multiplying churches. . . . Throughout the history of the movement of the Christian Church, whenever we see a great work of God, we always see the multiplication of churches. . . . If we are going to fulfill the Great Commission, we have got to focus on multiplying churches.⁵⁵

Logan believes that this multiplication of the Church is a natural process of being alive. He stated, "It is the very nature of the Church to grow and reproduce, unless we do something that hinders that from happening."⁵⁶ Also, "Healthy churches reproduce. Sick churches or selfish churches don't."⁵⁷

The second primary aspect of the church being a living entity is that "leadership emergence . . . should be an organic process within the church—a by-product of Her very nature and function. The Church has flourished, historically, when She has taken seriously Her commission to raise and send out gifted leaders, without relying solely on other institutions."⁵⁸ Just as multiplication is seen as a characteristic of a healthy church, Logan believes that leadership emergence "should be viewed as an essential element of a church's success."⁵⁹ The issues of church multiplication and leadership development will be addressed in more detail later in this chapter.

Not only does Logan view the Church as being alive, but also the second major assumption he has regarding the Church,

is that the Church is active.⁶⁰ The church has an operative nature. Within this assumption, Logan sees the Church as being built by Jesus, owned by Jesus, engaged in spiritual warfare, and on the offensive, rather than the defensive.⁶¹

These four elements of the active nature of the Church can best be seen in Logan's commentary on Matthew 16:18. During an early time in his church planting endeavors, he came to see the passage from a new perspective, which still influences his ecclesiology to this day. He said:

In the midst of my own struggle, of starting a congregation, I came to realize that this project and this task is far bigger than me. And there was kind of a hopelessness that came over me at that point, until I came across a verse of Scripture that I finally understood for the first time in my life. That Scripture is perhaps one of my favorite verses, Matthew chapter sixteen and verse eighteen. Jesus said there, "I will build my church and the gates of hell will not prevail against it."

Now I had read that verse before, but I had always misunderstood it. . . . But I misunderstood that verse, because I had always pictured the church in a defensive posture. I grew up in a church that kind of looked like a fortress. And so, we had kind of a fortress mentality. And so, the enemy is out there and we were the ones that had to be safe inside the church. Satan was trying to bash down the doors of the church and Jesus was just promising in that verse, protection. The church might move a little bit, but, but it would still be basically standing.

But that's not at all the picture there is it? Jesus said, "I will build my church and the gates of hell will not prevail against it, referring to of course, the church. And so, we are the church. We are the people of God. We are armed with the Word of God; we're empowered by the Spirit of God; and we have the authority of Jesus who said He is going to build his church and those gates of hell will not stand against it. We can flatten those gates. We can invade hell itself and help people come out of the kingdom of darkness and into the kingdom of light. And Jesus has promised us success in that endeavor. We are very literally in the business of depopulating hell."⁶²

Despite the fact that Logan understands the Church to be engaged in spiritual warfare, elsewhere he observed that “the battle is the Lord’s.” Referring again to Matthew 16:18 and describing the verse as “my favorite church planting verse,” Logan says, “I can’t tell you the number of times that I’ve come to the Lord and said, ‘Lord, you said you’d build Your Church, please do it. And would you mind showing me how I fit into your plans?’”⁶³

Logan also sees within the nature of the Church both the concept of a modality and the concept of a sodality. Concerning these concepts, he stated:

Really the church is both, hospital and army. It is a hospital in a sense that it cares for the people and the church, if it’s anything it is a place where people are cared for. That is the modality structure. . . . The sodality, on the other hand, is more like a church in its form like an army. Second decision people, people who are making commitments to move out and pioneer new things. And we’ve seen throughout Church history these two types of structures functioning.⁶⁴

Logan believes that the local church must contain both elements of a modality and a sodality. Without these dual elements existing, church multiplication is null and void. Pondering these elements Logan stated:

I think we need to adopt the terms sodalic and modalic as adjectives. . . . And I’ve realized that a church that is effective for God, has to have some sodalic components to it, even though it will still be perhaps 80 percent modalic in its orientation. There needs to be maybe a 20 percent sodalic edge if it’s going to significantly participate in the advance of God’s kingdom.⁶⁵

Pneumatology

As with Logan’s ecclesiology, the researcher must derive Logan’s pneumatology from searching his publications. There are at least four different characteristics of Logan’s understanding of the Holy Spirit. The Spirit is known to empower, guide, gift, and prepare hearts for evangelism.

In Logan’s publications, the empowering characteristic of the Holy Spirit is discussed much more frequently than the other

three characteristics. Regarding the role of the Spirit, Logan wrote:

The Holy Spirit's arrival brought an arsenal of effective disciple-making tools that addressed both the qualitative and quantitative issues. The second chapter of Acts demonstrates this quite well. Until the Holy Spirit came, the disciples waited in the upper room, not impacting the world around them—like many fortress churches today. The day the tongues of flame descended and the Holy Spirit began his work among them their disciple-making ministry exploded. They began to draw a crowd. Obviously the first thing the Holy Spirit did was to move them out of their fortress—and something began to happen.⁶⁶

The conversion and assimilation of the three thousand followed this event.

Logan has a longing for this type of empowerment for the Church today. It is the empowerment which affects the mission. He commented:

Oh, that we would have the power and the anointing of God on our lives for our ministry. That we would have that kind of demonstration of the power that we see in the New Testament Church and we've seen in those periods of revival time and time again. We desperately need a fresh touch of the Holy Spirit of God to be able to fulfill the work and the mission that He has called us to.⁶⁷

Logan views spiritual empowerment as a significant key to the advancement of the Kingdom.⁶⁸ Logan wrote:

Great and significant movements of God are always energized by the power of the Holy Spirit. It was true of the early church; it has been true during every period of explosive growth and multiplication of the church throughout history. . . . Every significant advance of the kingdom of God is preceded by and fueled by the empowering work of the Holy Spirit.⁶⁹

Reverting back to the Matthean and both Lukan accounts of the Great Commission, Logan stated that Jesus told His disciples two very important things: "Don't forget your mission!" and

"Don't go out in your own strength!" (emphasis mine).⁷⁰ Logan also stated that the empowerment is so crucial to a church that "unless we have the power of God active in our lives and our ministries, you can have all the best strategies in the world and you'll be no different than a corporation."⁷¹

Discussing the use of methods and principles, Logan stated a second characteristic of the Holy Spirit: He provides guidance. This guidance is necessary for the proper contextualization of methods and principles:

Just because a method works here does not mean that you can take that method and just blindly take it and use it over here. Rather, what one needs to do is discern what is [*sic*] the principles, because principles are true in any context, and anytime, anyplace. And then figure out under the guidance of the Holy Spirit how does this principle live its way out in this particular unique context.⁷²

In what sounds very similar to an excerpt from the popular work *Experiencing God: Knowing and Doing the Will of God*,⁷³ Logan tied in the Spirit's guiding role with Matthew 16:18:

Jesus said, "I will build My Church and the gates of hell will not prevail against it." And so, therefore, we have to be in step with what Jesus intends to do and to figure out where Jesus is and join Him there and to cooperate with His Holy Spirit so that God's agenda becomes a reality in our context. That's the privilege and opportunity we have.⁷⁴

A third role of the Holy Spirit is that He gifts believers for service. Logan believes that the discovery and use of spiritual gifts are vital to a congregation. He wrote that "The purpose of spiritual gifts is to glorify God. When every believer uses his gift(s), the body of Christ matures and grows."⁷⁵ Citing C. Peter Wagner, Logan acknowledged the Spirit's role in gifting the Church: "Wagner defines a gift as 'a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body.'"⁷⁶

A fourth role of the Holy Spirit is that He prepares the way for evangelism. The following couple of quotations reveal Logan's understanding of the necessity of the Holy Spirit in evangelism. He wrote, "Only as a result of the working of the

Holy Spirit in a person's life is that person ever moved to seek God. Because of prayer for the lost and God's own sovereign will, the Holy Spirit goes before you to prepare the hearts of men and women to respond positively to Jesus Christ."⁷⁷ Speaking to a class of students, Logan said:

That as we look at the work of God, no matter what situation you are in, unless God moves in the hearts of the people you are seeking to reach, you won't see anything happen. Only God changes people's lives. Only God is the One that makes it happen.⁷⁸

Church Multiplication Movements

There are many different avenues that one could travel while discussing Logan's missiology. Aside from church planting, he has developed thoughts concerning cell groups, spiritual gifts, *oikos* evangelism, and compassion ministry, just to mention a few.⁷⁹ One concept, however, that has permeated Logan's missiology for many years has been that of church multiplication movements. When asked if there was a difference between a church planting movement and a church multiplication movement, Logan responded by noting that both movements were actually synonymous with each other. He continued on to describe further why he advocated using the latter terminology, to describe a movement:

The church planting movement has come to mean many different things. So we've been using the term "church multiplication" to define more clearly the effect of churches planting churches planting churches. Basically, in Roland Allen's terms [it is the] spontaneous multiplication of the Church. So, it's starting churches that start churches that start churches [and] all that's involved in that process.⁸⁰

Because of the nature of this article and an increased global interest in church multiplication, I will limit discussing Logan's missiology to his understanding of church multiplication movements. A complete missiology of Logan will have to be deferred to future researchers. The essence of church multiplication movements, according to Logan, can be reduced to three fundamentals. The rest of this article will address those fundamentals and two major paradigms of church multiplication movements.

While examining Logan's work, the researcher cannot deny the simple fact that Logan's passion is to maximize all that he has been given for the purpose of multiplying churches. For example, he wrote:

We cannot fulfill the Great Commission simply through the expansion of existing churches. Nor can we accomplish our mission merely through the addition of new churches. We must focus on multiplication: developing and starting healthy churches that will grow and reproduce themselves.⁸¹

Logan believes that the solution to a rapid increase in the number of churches, and thus an increase in disciples, is that church multiplication movements must occur.

In an article entitled "Keys for Advancing God's Kingdom," Logan wrote:

Jesus spent three years developing the foundation for church multiplication movements. The church grew and multiplied rapidly in the first century and at other [times] throughout church history. What are the keys for a dynamic work of God, where we see the multiplication of disciples, groups and churches all over the place?⁸²

Continuing on in the article, Logan delineated the three necessary components to a church multiplication movement: spiritual empowerment, cultural relevance, and reproducible systems.⁸³

Spiritual Empowerment

As noted previously, spiritual empowerment is derived from Logan's pneumatology and that "every significant advance of the kingdom of God is preceded by and fueled by the empowering work of the Holy Spirit."⁸⁴ A corollary related to Logan's understanding of spiritual empowerment is prayer. The importance of prayer can be found in the majority, if not all, of Logan's primary publications. So critical is prayer to Logan's missiology that he has offered admonitions such as: "Prayerless [church] planters are powerless planters,"⁸⁵ and borrowing from E. M. Bounds, "'prayer is not just preparation for the battle, it is the battle."⁸⁶ Logan is also quick to advise church planters that, prior to any church planting activities, they need to spend at least ten or more hours in "uninterrupted thought and prayer to

hear God's call and direction" for their ministries.⁸⁷

There are three main reasons that Logan emphasizes prayer as it is related to spiritual empowerment: the need for revival; the need for leadership; and the reality of spiritual warfare. The first reason is that unless God moves to stir hearts to revival, advancement of the Kingdom is slow and church multiplication movements are virtually non-existent. Logan commented:

You are probably aware of the growing prayer movement that is emerging throughout the world. God is preparing his church for revival that results in a phenomenal harvest. Believers are seeking God in deep and significant ways—through confession of sin, intimacy worship and powerful intercession. As believers experience the transforming work of God in their own lives, they are motivated and empowered [to] help nonbelievers also experience the transforming power of the gospel.⁸⁸

While speaking to a class of students, Logan stated:

Yesterday we talked about the notion of spiritual empowerment and we saw basically that the spiritual powers [are] released through prayer whenever you see the rapid expanse of God's Kingdom be it numerically, culturally, or geographically. And the key to that is revival. And to realize that we need to have God's spirit poured out in a way that really touches our hearts resulting in the advance of the Kingdom of God through bold witness and authentic Kingdom ministry.

And we viewed yesterday that what happens in a revival is there's a deeper experience of God's holiness and love; there's a renewed worship and sense of God's presence; there's the bold and powerful witness, and authentic Kingdom ministry.⁸⁹

According to Logan, God has blessed His people with prayer and when they sincerely take advantage of this blessing, God moves and accomplishes more than they could ever ask or imagine for the growth of the Kingdom.

The need for spiritually empowered leaders is a second reason Logan admonishes the Church to pray. Expounding on one of his favorite leadership passages, Logan commented:

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In Matthew chapter nine, Jesus said, "The harvest is plentiful." And then He identified the one and only one limiting factor to the multiplication of new churches. What is that? He said, "The workers are few." He didn't say, "The harvest is plentiful and the finances are limited." He didn't say, "The harvest is plentiful but there's no room for a meeting place." He didn't say, "The harvest is plentiful but you can't do it." He said, "The harvest is plentiful, but the workers, the workers are few." The only limiting component to the multiplication and parenting of new churches is leadership. That's it. Leadership.⁹⁰

Continuing on, Logan reminded the listeners that Jesus told us to ask the Lord of the harvest to send out workers into His harvest field. Logan stated:

How do you get leaders? Ask God for them. Ask God for the leaders. Jesus told us to pray for the workers. James chapter four tells us sometimes we have not because we ask not.⁹¹

The motivation for asking must be derived from the desire to reap the harvest. Elsewhere, Logan also stated:

Our motivation for praying to ask God for workers and for leaders is because our hearts break over the things that break God's heart, that we have a compassion for people without Christ. And because the harvest is so plentiful, leadership is what is missing to be able to reap that harvest. And so we ask God for leaders because our hearts are filled with compassion.⁹²

In an article entitled "Dynamics of Church Multiplication Movements," Logan revealed his understanding of the importance of leadership within a church multiplication movement. So vital is the role of leadership to the movement, he believes that without the leaders the movement would cease to exist. He wrote:

Jesus told us that "the harvest is plentiful, but the laborers are few" (Matthew 9:37-38). Church planting movements require a reproducible process of multiplying more and better leaders. As the harvest is gathered, the church's potential for mobilizing leaders must increase

proportionately. . . . We must raise leaders for the harvest and from the harvest in order to cultivate and sustain church multiplication.⁹³

Logan believes that “everything rises and falls on leadership”⁹⁴ and that “lack of leadership is one of the primarily limiting factors in a church multiplication movement.”⁹⁵ Praying for both workers and leaders for church multiplication is seen as extremely important.

A third reason Logan admonishes the Church to pray is because of the reality of spiritual warfare. Without spiritual empowerment, the Church cannot truly grow in general, nor can the Church advance through multiplication movements in particular. The Church is always on the battlefield.

Logan is quick to warn anyone that starting new churches is not an activity for the timid individual who is afraid of the battle. He commented:

Church planting, as you well know, is the toughest thing that you can go out and do. It not only has all the challenges of just getting something new, like a business started, but you are doing that in the spiritual realm where there is not only just the normal kinds of opposition and obstacles to overcome, but you also are talking about a spiritual battle in the heavenly realms that’s tied into what is happening on the earth. That’s an awesome, awesome thought.⁹⁶

In his work, *Beyond Church Growth*, he wrote:

The reality is that we are involved in spiritual warfare. Unseen, it rages all around us. Battles are won or lost, and we often attribute these to fate, luck, or coincidence. Yet as you read through Scripture you become keenly aware that so much of what we attribute to accident is in reality a result of spiritual design. Prayer, as our only true spiritual weapon, is not simply the preparation for the battle: *Prayer is the battle.*⁹⁷

Continuing on, Logan stated:

Planting or growing churches puts you on the front lines of spiritual warfare. Anyone on the front lines will catch a lot of flak. Your shield of faith will be extinguishing a great many of the enemy’s fiery darts, and the sword of

the Spirit, which is the Word of God, will find itself handily employed between the chinks of many a foe's armor. But you'll find the key in Ephesians 6:18: "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints."⁹⁸

Cultural Relevance

The second component, which Logan believes is necessary for church multiplication movements, is cultural relevance. The issue of contextualization is a major concern for Logan. Cultural diversity can be found in any given region. Church leaders must adapt their church multiplication methods to their unique ecclesiastical contexts. Churches must adapt their church multiplication methods to the cultures they desire to reach for Christ. Speaking to a class on starting and multiplying churches, Logan said:

And it is important to realize that it is essential to be culturally relevant even if you are not going cross-culturally. Because the fact is that even when we are crossing over from light into darkness that is a cross-cultural experience. And so, therefore, we need to make sure we are being appropriate in the approaches that we use.⁹⁹

Whether Logan is equipping individual church planters or consulting with a local church or district, his desire is to place emphasis on principles rather than methodology. When asked if he saw his approach to starting churches as being considered a methodology, he responded by stating, "No, some might take it that way. I am very much oriented toward principles and then helping people think through how to apply those principles which are timeless in the given context in which they find themselves."¹⁰⁰ Many times, especially when he is working outside of the United States, Logan has used phrases such as, "Look, I don't know how this applies in this context, but here's the principle; here's some examples of how it works in other contexts. How's it going to work in your context?"¹⁰¹

His passion for the contextualization of principles was made clear during his presentation at the 2000 American Society for Church Growth meeting in Pasadena, California. In the introduc-

tion of his presentation, Logan stated that he was concerned with the contemporary obsession for methodology without contextualization:

But even with this particular title, “Innovative Ways to Start Churches in the 21st Century,” in some sense, I am reluctant to share. Because there is a caution that I want to give and the caution is the emphasis and focus that we have on methods and models. That we in the Western world are obsessed with copying models and methodologies instead of looking at the core principles that are involved. And so in some respects, I almost did not want to share any models or methods for fear that people would copy them.

[Success is] find out what God wants you to do and do it. And I have never come across a more profound definition of success, because we have to find out God’s solution in *our unique context* [emphasis mine].¹⁰²

In his article, “Key for Advancing God’s Kingdom,” Logan wrote concerning cultural relevance in evangelism:

The never-changing gospel needs to be communicated in an ever-changing world. Gospel, as you know, is the “good news” that touches the very heart of people. In missiological terms, that’s called contextualization, which requires prayerful discernment. . . .

As believers, we need to share the unchanging message of the gospel in a way that strikes and resonates at the very core of the people we are trying to reach. It makes them perk up their ears and say, “Wait a second, I want to hear more. I’m interested. There’s something different here.” That’s cultural relevance.¹⁰³

Reproducible Systems

The third component, which Logan believes is necessary for church multiplication movements, is reproducible systems. Explaining the term “reproducible” Logan said, “Reproducible methods or reproducible systems means that the way in which you do it can be imitable [*sic*] and you teach what you want to see accomplished and built into people’s lives right from the very beginning.”¹⁰⁴ In general, Logan advocates two basic systems for church multiplication movements. He noted:

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There are essentially two sets of systems that are necessary if you're going to have a church multiplication movement. The first would be the starting of new churches. The second is the strengthening of existing churches. And as churches are strengthened to be able to become healthy, then in fact they get involved in the church planting movement. They become churches that start churches because the Church is made by God to grow and reproduce. And so it's important if we look at a comprehensive view we must have strategies or ways to help get new churches started and multiplied as well as help the existing churches to get stronger so that they can be involved in the harvest and the multiplication of new churches as well.¹⁰⁵

There are at least two reasons Logan believes reproducible systems are necessary for church multiplication movements. The first reason, as mentioned earlier, is related to John Wesley's influence. Again, comparing Whitefield and Wesley, Logan wrote:

George Whitefield and John Wesley were contemporaries during the 18th century. Both of them were godly men who were spiritually empowered and culturally relevant. But when you look at the lasting results of their ministries, there's a startling contrast.

Whitefield had thousands upon thousands of people who professed faith in Christ, but very few disciples who were added to the church. Whitefield himself recognized the lack of a lasting harvest. Near the end of his ministry, he said, "my converts are like a rope of sand."

Wesley, on the other hand, left behind a movement of churches that have grown primarily through evangelism, reaching whole different segments of society the church had ignored. At the end of his life there were some 57,000 people registered in their societies, and the generation after Wesley's death won more people to Christ than even during Wesley's life.

What was the difference between Whitefield and Wesley? The critics of John Wesley correctly identified the secret. They derogatorily called the emerging groups "Methodists."¹⁰⁶

Reflecting on this historical situation, Logan continued:

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There were not enough leaders in existing churches to handle the great harvest, so by necessity Wesley developed reproducible systems to allow new converts to grow into leadership positions while they themselves were making disciples and multiplying groups and churches. It was the reproducible methods or systems that empowered these ordinary people to do extraordinary things!¹⁰⁷

A second reason Logan believes reproducible systems are necessary for a church multiplication movement is illustrated by Stephen Covey's concept of increasing production capacity. Logan stated:

If you want to establish a church planting movement, we have to move away from the thought of how do we start one church at a time. In Covey's book, *The Seven Habits of Highly Effective People*, he makes a distinction between increasing production and increasing production capacity. And so far, most of the efforts we've done in church planting have just been on production, trying to get individual churches started. If we're going to see a movement of God, we need to think more like John Wesley and figure out how we can increase production capacity. . . .

So the movement of God is going to be a shift from focusing on individual congregations being started to supportive-type environments, like incubators, being started, which now increases production capacity as we go along the way. And if we see the Spirit of God move in great power we'd better be prepared to have structures that continue to resource and so the movement doesn't sputter out and we don't conserve the fruit that God has given us.¹⁰⁸

Using a hypothetical scenario Logan showed the connection between leadership development and increasing production capacity. He observed:

When you see thousands and tens of thousands of new people coming to know Christ, it quickly outstrips your capacity to be able to service those people and to serve those people with existing leaders. There must be a way to raise up leaders from the harvest. And so church mul-

tiplication movements utilize leadership development strategies that's [*sic*] integrally woven into the evangelism process.¹⁰⁹

Two Major Paradigms

Logan sees two major paradigms to church multiplication movements.¹¹⁰ The first paradigm is what is referred to as the harvest paradigm, or a cross-cultural paradigm.¹¹¹ The second paradigm is the systems approach. This latter paradigm, when applied to a North American context, or possibly any context where the Church has been established for many years, relies on the implementation of several reproducible systems to re-tool the Church for the movement to come. These systems could be referred to as several organizers or structures, which facilitate a church multiplication movement. Though both the cross-cultural paradigm and the systems approach consist of the necessary components for a church multiplication movement (i.e., spiritual empowerment, cultural relevance, reproducible systems), it is the systems approach which relies more heavily on the implementation of various extensive systems to initiate the movement, hence the label, systems approach.¹¹²

The overarching difference between the two paradigms is that the crux of the cross-cultural paradigm is starting a church multiplication movement from scratch, and the way of the systems approach is the re-tooling the established Church to try to become a movement.¹¹³ When approaching a church multiplication movement from the grass-roots level and working outside of the establishment, one is building from scratch and does not initially need a plethora of systems to assist in revamping a district's ideologies and methodology for church multiplication. When working within the establishment, however, reliance on numerous systems is seen as necessary to restructure the district or denomination for church multiplication.

While discussing the cross-cultural paradigm, Logan stated the importance of leadership:

If you are starting from scratch, then you are dealing with the issue of how to build from the grassroots, and therefore, the movement emerges as you work with folks. And so, the key operative, organizing principle of the grassroots, bottom-up approach is an apostolic leader with either John Wesley's skills or people on his

team that function in the organizing capacity to help increase the prospects of that occurring.

And so, probably apostolic gifting . . . is a real crucial issue for church multiplication movements from the grassroots up. But, apostolic leaders who have respect for the cultivation of reproducible approaches that increase capacity.¹¹⁴

Continuing on, Logan stated:

Many apostolic leaders don't have an appreciation or respect for systems that increase capacity. And so, therefore, they flow a lot off of just their own anointing and they get lots and lots of results, but generally it's church planting by addition, not multiplication. You know, I don't mind when you see hundreds of churches being started. But the more significant fruit they could get if they were simply to try and organize what was going on, and just be a little bit more intentional about what they're doing; they could see a harvest that would go ten, fifty, a hundred-fold what they've experienced.¹¹⁵

It is necessary to clarify the cross-cultural paradigm. The critical need is spiritually empowered leadership that can multiply new congregations in a culturally relevant fashion similar to the apostle Paul. The church planters enter a new area, evangelize the people, congregationalize the believers, raise up indigenous leadership from the harvest, and equip the new church to multiply itself.

Because the reproducible systems increase production capacity, the church planters must be willing to adopt an organized approach. Many catalytic planters tend to be unorganized and still see much fruit come from their ministries. According to Logan, if they only would organize their methods into systems that enhance reproduction, the church planters would see a dramatic increase in the number of churches which would begin.

While discussing church multiplication movements Logan stated that "if you don't allow it to become a system, then you don't get the spontaneous multiplication you want."¹¹⁶ Through the development of organized systems, the churches in a pioneer area would be taught to multiply themselves instead of relying on the planters to start new churches. The planting becomes more ecclesiocentric, which results in churches multiplying

churches, rather than an anthropocentric approach which results in individual leaders adding new churches to the Church.

The cross-cultural approach is delineated into six stages.¹¹⁷ The first step is preparing the strategy and team formation. It is here that the vision, strategy, and overall organization are mapped out. The planters start with the end, church multiplication, in their plans. The second step is the pre-evangelism stage, known as cultivating. Here the team begins to reside among and develop relationships with the target population. Language and cultural acquisition occur during this stage. The third stage is the evangelizing and multiplying of cells, the sowing stage. Evangelism occurs and believers are organized into cell groups that are designed for reproduction. The fourth stage raises up disciple-making pastoral leaders; this stage is the growing stage. The missionaries are not to start the churches and then pastor those churches. Leadership is raised up from the harvest through on-the-job training. Evangelism and church planting are emphasized. The new leaders gradually become responsible for overall church health, growth, and cell multiplication. The harvesting stage is the fifth stage whereby healthy churches are established. It is here that the new congregation begins living out the Great Commandment and Great Commission. The final stage is the extending stage, multiplying churches and launching mission movements. Because the new congregation has been instructed in multiplication since their conversions, the process continues to other unbelievers.

As noted above, whereas the cross-cultural paradigm is more related to a grassroots approach to starting a church multiplication movement, the systems approach is more related to areas where the Church has been established. The systems approach entails a re-tooling of the Church, be it a denomination, group, or church, for the purpose of a church planting movement. In an email which I received from Logan, he delineated the ten systems that, "when these systems are fully functioning within a district, association, or region of churches, the stage is set for church multiplication movements."¹¹⁸ The following information is adapted from an attachment to that email.

*Ten Systems*¹¹⁹

The first system is the system of spiritual dynamics. Godly intercession is a requirement for any healthy church planting endeavor; a strong spiritual foundation must be established.

Without prayer, we cannot accomplish anything of significant value.

The second system is one that aids a denomination, district, association, or region of churches to develop a shared vision for the church planting movement. All groups involved must have the same vision for the harvest. Assistance in strategy development is also part of this system.

The third system deals with attracting church planters. After the vision has been developed and refined, church planters are needed. This system deals with how planters can be attracted and recruited. Leaders are encouraged to think through how to train and coach planters.

Assessing church planters is the focus of the fourth system to be implemented for a church multiplication movement. The premise for this system is that choosing the right church planters is crucial and, therefore, church planting candidates must be evaluated carefully. This system offers instruction on developing an assessment process for future church planters.

The training of church planters is the concern of the fifth system. A church planting movement requires that leaders be multiplied to meet the demands of the gathered harvest. This system assists in the development of how to maintain church planter accountability and mobilizing and training church planting mentors. One focus of this system is to educate others how to raise up leadership from the harvest.

The sixth system addresses the issue of coaching church planters. Logan advocates that coaching may be the most important ingredient for success in a new church plant. Church planters need someone to walk with them during the difficult times of their ministries. This system strives to produce a quality coaching environment, and to recruit, train, and equip church planting coaches.

The next system concerns healthy church multiplication. Established churches contain a wealth of resources for new church plants. This system helps gather support and participation of local churches in the church multiplication process.

Developing multiplying networks is the focus of the eighth system. Church planters, coaches, sponsoring pastors, and district leaders all need support groups when experiencing difficult times in the ministry. The networks established are to connect individuals together so they can learn from one another's trials as well as joys.

The ninth system addresses the notion of planning for church multiplication. This system understands the importance of planning as related to the creation of a church multiplication movement. Emphasis is placed on the necessity of team meetings for organization, planning, refocusing, and evaluating as related to the church multiplication movement.

The final system deals with funding church multiplication. This system supports the statement that funding is required to fuel a church multiplication movement. How will churches and denominations pay for all of the church planting work? is a question this system seeks to answer. Effort is geared toward understanding where funding sources exist and how funding can be developed.

Conclusion

Though Logan's ministry in church planting began as a young graduate invited to plant a church in California, it has now expanded to international proportions. He is a prolific writer and his use of harnessing the power of the Internet for church growth, church planting/multiplication, and leadership development is even beyond the cutting edge. Aside from his vast ministry experience as a planter, pastor, educator, consultant, mentor, and coach, other influences on his missiology include his biblical and theological convictions, John Wesley, and George Patterson. Wesley has helped shape Logan's understanding of the need for reproducible systems. Patterson's influence has been more in the area of multiplying leaders by raising up leaders from the harvest to return to work the harvest.

Logan's ecclesiology is based on his understanding of the Church's organic and operative nature and the modalic-sodalic duality. The Church is both alive and active; it is both owned by Christ and being built by Christ thorough the work of His people. The Church is always on the advance and is constantly engaged in spiritual warfare. The Church is to multiply Herself. As a modality, the local church exists as a hospital with a maintenance-oriented focus. As a sodality, the local church exists as an army with a mission-oriented focus.

It is the function of multiplication which gives rise to the need for church multiplication movements. According to Logan, for this particular movement to occur, spiritual empowerment, cultural relevance, and reproducible systems must be in place despite the paradigm of multiplication.

The two paradigms, of church multiplication that Logan emphasizes, are the cross-cultural and the systems approach. The former is usually found in pioneer areas and revolves around six major stages; the latter is to be a part of re-tooling an existing group, church, or denomination to prepare for the movement to follow. The systems approach relies heavily on ten systems, hence the name systems approach to church multiplication movements.

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NOTES

1. Unless otherwise noted, I will always refer to the local church with a lowercase "c" and the universal, national, or denominational church with an uppercase "C".

2. Jervis D. Payne, "An Evaluation of the Systems Approach to North American Church Multiplication Movements of Robert E. Logan in Light of the Missiology of Roland Allen," Ph.D. diss., The Southern Baptist Theological Seminary, 2001.

3. John Johnson, review of *Beyond Church Growth*, by Robert E. Logan, *Evangelical Missions Quarterly* 28 (October 1992): 434.

4. Unless otherwise noted, all biographical information is taken from an email received from Mary Owens, an associate at CoachNet, Inc., to the author on 14 April 2000.

5. Robert E. Logan, "Community Baptist Church: A Strategy for Continued Growth" (D.Min. diss., Fuller Theological Seminary, 1984), 191.

6. Robert E. Logan, *Beyond Church Growth: Action Plans for Developing a Dynamic Church* (Grand Rapids, MI: Fleming H. Revel, 1989), 9.

7. Robert Logan, (classroom lecture, MC 525—*Starting and Multiply-*

ing Churches, 26 January 1998), audiocassette.

8. Ibid.

9. Community Baptist Church has grown to approximately 2500 people in five weekly worship services. Since 1984, CBC has started at least six daughter churches. Many of the daughter churches are also planting other churches.

10. CoachNet's on-line service [www.coachnet.org] is by far the best web-based resource that I have ever seen, especially in the areas of coaching, church planting, and church leadership.

11. Logan has ministered in over twenty countries and regions including Eastern Europe, Japan, and Australia. According to Mary Owens, an associate with CoachNet Inc., Logan conducts about eighty speaking engagements each year, excluding his seminary teaching. Taken from a phone call with Mary Owens 8 April 2000.

12. E-mail from Mary Owens, associate at CoachNet, Inc., to author on 14 April 2000.

13. Logan, *Beyond Church Growth*, 9-10.

14. Logan has been elusive in defining the Seashore Vision. In *Beyond Church Growth*, he referred to the event as a "vision" and then stated the following: "Well, best not to call it a vision if you've graduated from a Conservative Baptist seminary. Let's call it a dream—a nightmare, really" (10).

15. Ibid.

16. Ibid., 11.

17. Ibid.

18. Ibid.

19. E-mail from Mary Owens, associate at CoachNet, Inc., to author on 14 April, 2000.

20. Logan, *Beyond Church Growth*, 12-13.

21. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.

22. Ibid.

23. At the 2000 American Society for Church Growth Conference, Logan did make reference to some encouraging results which are taking place in the Foursquare Church as they implement his systems approach to church multiplication movements (Bob Logan, "Innovative Church Planting in the 21st Century," American Society for Church Growth X5-0, 2000, cassette.). For a description and analysis of the systems approach see Jervis D. Payne, "An Evaluation of the Systems Approach to North American Church Multiplication Movements of Robert E. Logan in Light of the Missiology of Roland Allen," Ph.D. diss., The Southern Baptist Theological Seminary, 2001.

24. In fact, as of this writing, I have been able to locate only one published review of any of his works: John Johnson, review of *Beyond Church Growth*, by Robert E. Logan, *Evangelical Missions Quarterly* 28

(October 1992): 434.

25. Logan's work in the area of using reproducible systems in church multiplication is only about eleven years old.

26. For a detailed listing of Logan's ministry experience see Jervis D. Payne, "An Evaluation of the Systems Approach to North American Church Multiplication Movements of Robert E. Logan in Light of the Missiology of Roland Allen," Ph.D. diss., The Southern Baptist Theological Seminary, 2001, 106-11.

27. *The Church Planter's Toolkit* is a self study resource kit which "guides you step-by-step through the process of starting a church that will thrive. The kit is complete with 12 cassette tapes, detailed checklists, and action planning worksheets" (Robert E. Logan and Steven L. Ogne, rev. ed. *The Church Planters Toolkit* [n.p.: ChurchSmart Resources, 1994], back cover).

28. FAX from Dave Wetzler at ChurchSmart Resources to author on 27 April 2000.

29. E-mail from Ed Stetzer to author 18 April, 2000.

30. Ibid.

31. Kevin W. Mannoia, *Church Planting The Next Generation: Introducing the Century 21 Church Planting System* (Indianapolis, IN: Light and Life Press, 1994), 7.

32. C. Peter Wagner, cited on the back cover of Logan and Ogne, *The Church Planter's Toolkit*.

33. Robert E. Logan, interview by author, 27 March 2001, Chicago, tape recording.

34. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.

35. Logan, "Community Baptist Church: A Strategy for Continued Growth," 178.

36. Ibid., 28.

37. Aside from John Wesley and George Patterson, others include: Don Stewart, the executive pastor at Hope Chapel in Formosa Beach, California who introduced Logan to the Church "Lifecycle" concept; and a Conservative Baptist named James Duren who is working among ethnics in Southern California. Logan, interview by author, 27 March 2001, Chicago, tape recording.

38. Robert E. Logan and Steven L. Ogne, "Starting Churches that Reproduce," *The Church Planter's Toolkit*, Tape 12, 1991, cassette.

39. Ibid.

40. George Patterson, *Church Planting Through Obedience Oriented Teaching* (Pasadena, CA: William Carey Library, 1981), 58.

41. George Patterson and Richard Scoggins, *Church Multiplication Guide: Helping Churches to Reproduce Locally and Abroad* (Pasadena, CA: William Carey Library, 1993), 6.

42. Justice C. Anderson, "Theological Education by Extension," in

Evangelical Dictionary of World Missions, ed. A. Scott Moreau (Grand Rapids, MI: Baker Books, 2000), 944.

43. Patterson and Scoggins, 6.

44. Patterson, *Church Planting through Obedience Oriented Teaching*,

v.

45. Robert E. Logan and Neil Cole, *Raising Leaders for the Harvest* (n.p.: ChurchSmart Resources, 1992-95), 4-11.

46. Ibid.

47. E-mail from Robert E. Logan to author on 18 June 2001. Within Logan's definition of the church, George Patterson's influence can be observed. For Patterson, the church is defined as "a fellowship of believers committed to obeying the Lord Jesus Christ" (Patterson, *Church Planting through Obedience Oriented Teaching*, 1).

48. Bob Logan, "Innovative Church Planting in the 21st Century," American Society for Church Growth X5-0, 2000, cassette.

49. Robert E. Logan and Steven L. Ogne, "Perspectives on 'Church Planting'," *The Church Planter's Toolkit*, Tape 1, 1991, cassette.

50. Ibid.

51. Logan and Cole, *Raising Leaders*, 2-3, 2-4.

52. Ibid., 2-3.

53. Ibid.

54. Robert E. Logan, "The Need for New Churches (Matthew 9:35-38)," Fuller Theological Seminary, 1244b. 1991, cassette.

55. Ibid.

56. Robert E. Logan and Steven L. Ogne, "Expand Vision for Church Multiplication'," *Churches Planting Churches: A Comprehensive Guide for Multiplying New Congregations* (n.p.: ChurchSmart Resources, 1995), Tape 1, cassette.

57. Robert E. Logan and Steven L. Ogne, *Churches Planting Churches: A Comprehensive Guide for Multiplying New Congregations*, (n.p.: ChurchSmart Resources, 1995), videocassette.

58. Logan and Cole, *Raising Leaders*, 2-3.

59. Ibid., 2-5.

60. Ibid., 2-4.

61. Ibid.

62. Logan and Ogne, "Perspectives on 'Church Planting'," cassette.

63. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.

64. Logan and Ogne, "Starting Churches that Reproduce," cassette.

65. Ibid.

66. Logan, *Beyond Church Growth*, 96-97.

67. Logan and Ogne, "Starting Churches that Reproduce," cassette.

68. Bob Logan, "Keys for Advancing God's Kingdom," [on-line], accessed 13 April 2000, http://www.churchsmart.com/newsletter/96_01_art_2.html; Internet.

69. Ibid.
70. Ibid.
71. Logan and Ogne, "Starting Churches that Reproduce," cassette.
72. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.
73. Henry T. Blackaby and Claude V. King, *Experiencing God: Knowing and Doing the Will of God* (Nashville, TN: Lifeway Press, 1990).
74. Logan, "Innovative Church Planting in the 21st Century," cassette.
75. Logan, "Community Baptist Church: A Strategy for Continued Growth," 34.
76. Ibid. More information regarding Logan's passion for churches to discover and utilize their giftedness can be found in *Beyond Church Growth*, 160-72.
77. Robert E. Logan and Jeff Rast, *Church Planting Workbook* (Pasadena, CA: Charles E. Fuller Institute of Evangelism and Church Growth, 1985), 18.
78. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.
79. For example, see Logan, *Beyond Church Growth*, 94-172; and Robert E. Logan and Larry Short, *Mobilizing for Compassion: Moving People into Ministry* (Grand Rapids, MI: Fleming H. Revell, 1994).
80. Logan, interview by author, 27 March 2001, Chicago, tape recording.
81. Robert E. Logan, "Dynamics of Church Multiplication Movements," email from Robert E. Logan to author on 21 March 2001.
82. Logan, "Keys for Advancing God's Kingdom."
83. Ibid. Logan's three dynamics have somewhat diminished in number over the course of time. On tape 12, "Starting Churches that Reproduce," in *The Church Planter's Toolkit*, Logan stated: "I would like to address some of the broader issues of what is it really going to take to advance the Kingdom of God and establish church planting movements so that churches will grow and reproduce other churches. As I reflect upon biblical teaching, as well as survey Church history, I've discovered that there's [sic] at least five keys for the development of a church planting movement. When we see God work in a great and significant way to advance His Kingdom, I see these five keys as being critical." Logan then discussed the following five keys: spiritual motivation, strategic vision, sodalic leaders, supernatural power, and support structures. See Logan and Ogne, "Starting Churches that Reproduce," cassette. In a class which he taught at Fuller Theological Seminary in 1998, and his presentation at the American Society for Church Growth in 2000, Logan only listed three keys (spiritual empowerment, cultural relevance, reproducible systems) to church multiplication movements. See Logan, (classroom lecture, MC 525—*Starting and Multiplying*

Churches, 26 January 1998), audiocassette, and Logan, "Innovative Church Planting in the 21st Century," audiocassette. It is possible that somehow he has placed "strategic vision" and "sodalic leaders" as sub-categories of one or more of the other three key components. I have chosen to discuss the three keys, because Logan's most recent thoughts have consisted of only three keys, and in a recent interview with him, he confirmed only three keys.

84. Logan, "Keys for Advancing God's Kingdom."

85. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.

86. Logan, "Keys for Advancing God's Kingdom."

87. Logan and Ogne, *The Church Planter's Toolkit*, 1-7.

88. Logan, "Keys for Advancing God's Kingdom."

89. Robert Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 27 January 1998), audiocassette.

90. Robert E. Logan and Steven L. Ogne, "Expand Vision for Church Multiplication," *Churches Planting Churches* (n.p.: ChurchSmart Resources, 1995), tape 1, cassette.

91. Ibid.

92. Robert Logan, "Seeking Finding and Developing Leaders," *The Pastor's Update*, Fuller Theological Seminary 2541, 1997, cassette.

93. Logan, "Dynamics of Church Multiplication Movements," email from Robert E. Logan to author on 21 March 2001.

94. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.

95. Robert E. Logan and Neil Cole, "Harvesting: Church Multiplication Movements," *Raising Leaders for the Harvest* (n.p.: ChurchSmart Resources, 1992-95), tape 6, cassette.

96. Bob Logan, "Church Planter Selection and Team Formation," *How to Daughter a Growing and Reproducing Church* (Pasadena, CA: Charles E. Fuller Institute of Evangelism and Church Growth, 1988), tape 1, cassette.

97. Logan, *Beyond Church Growth*, 32.

98. Ibid., 33.

99. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 27 January 1998), audiocassette.

100. Robert E. Logan, interview by author, 27 March 2001, Chicago, tape recording.

101. Ibid.

102. Logan, "Innovative Church Planting in the 21st Century," cassette.

103. Logan, "Keys for Advancing God's Kingdom."

104. Logan, (classroom lecture, MC 525—*Starting and Multiplying Churches*, 26 January 1998), audiocassette.

105. Logan and Cole, "Harvesting: Church Multiplication Move-

ments," tape 6, cassette.

106. Logan, "Keys for Advancing God's Kingdom."

107. Ibid.

108. Logan and Ogne, "Starting Churches that Reproduce," tape 12, cassette.

109. Robert E. Logan and Neil Cole, "Envisioning the Harvest," *Raising Leaders for the Harvest*, (n.p.: ChurchSmart Resources, 1995), tape 1, cassette.

110. It should be noted that these two paradigms are not church planting models. The paradigms are models for church multiplication movements. In other words, these are paradigms which exist to facilitate a movement of church planting, not just an approach to plant some churches here and there. When the church planting movement occurs, following the implementation of the paradigm, various church planting models may manifest themselves. These two paradigms are not in and of themselves a new approach to start a church.

111. A detailed discussion of this paradigm is beyond the scope of this article.

112. It should also be stated that the reproducible systems will manifest themselves in a different manner within each paradigm. For example, a system for training church planters will look differently in a pioneer area where no seminary exists as opposed to a country where theological institutions have been established for many years. A system for funding church multiplication will look differently in a pioneer area where no Church exists as opposed to a country where the Church has a variety of resources.

113. Logan, interview by author, 27 March 2001, Chicago, tape recording.

114. Ibid.

115. Ibid.

116. Ibid.

117. The following description of the six stages is taken from "Church Planting: Cross-cultural and Pioneer Movements" [on-line], accessed 22 June 2001, <http://www.coachnet.org>; quick find number: cc2729; Internet.

118. Logan, "Dynamics of Church Multiplication Movements," email from Robert E. Logan to author on 21 March 2001.

119. For a detailed description of each of the ten systems see Jervis D. Payne, "An Evaluation of the Systems Approach to North American Church Multiplication Movements of Robert E. Logan in Light of the Missiology of Roland Allen," Ph.D. diss., The Southern Baptist Theological Seminary, 2001, 150-201.