

## THE ECCLESIOLOGY OF TRAINING FOR TRAINERS: THE ISSUE OF METHOD AND 1 TIMOTHY 3:6

---

*John Henry Serworwora*

— Editor’s Note: The opinions and conclusions published in the Great Commission Research Journal are solely those of individual authors and do not necessarily represent the position of Biola University or the Great Commission Research Network (GCRN). Nevertheless this Journal does welcome well-researched, honest dialogue and debate that advances biblically faithful thinking and practice on matters related to the effective fulfillment of the Great Commission. This article is published in that spirit, and thoughtful responses will be considered for publication in future issues.”

### ***Abstract***

The implementation of the *Church Planting Movement (CPM) and Training for Trainers (T4T)* by the International Mission Board of the Southern Baptist Convention missions life is not without challenge. Southern Baptist missiologists and seminary professors have written numerous papers and articles supporting or contesting this methodology. The majority of criticisms focus on the emphasis in the rapidity and “mass production” of churches, fearing the theological alteration among the new believers and their churches. This article argues that the leadership process in T4T/CPM violates the Baptist ecclesiology, since 1 Timothy 3:6 essentially excludes a new believer from pastoral leadership.

In 1998, the Overseas Leadership Team of the International Mission Board (hereafter IMB) adopted the following new vision statement: “We will facilitate the lost coming to saving faith in Jesus Christ by beginning and nur-

turing Church Planting Movements among all peoples.”<sup>1</sup> In pursuit of this vision statement’s goal, the IMB claims to guide “the work of nearly 5,000 IMB missionaries serving in more than 150 countries around the world.”<sup>2</sup> Along with this statement, the IMB recruited David Garrison, author of *Church Planting Movements: How God Is Redeeming a Lost World* (henceforth CPM), as the IMB’s Global Strategist for Evangelical Advancement. The influence of CPM among IMB missionaries resulted in the development of a CPM method called *Training for Trainers* (T4T) by Steve Smith and Ying Kai.<sup>3</sup> Since that time, missionaries who have been practicing this movement and methodology claim a massive success in planting new churches and discipling new believers.<sup>4</sup>

The implementation of CPM and T4T in Southern Baptist mission life is not without challenge. Southern Baptist Convention (SBC) missiologists and seminary mission professors have written numerous papers and articles supporting or contesting the methodology.<sup>5</sup> The majority of criticisms concern the emphasis on the rapidity and “mass production” of churches, especially the issue of selecting new believers to church pastoral leadership.

This article argues that the leadership process in T4T/CPM violates Baptist ecclesiology, since 1 Timothy 3:6 essentially excludes a new believer from pastoral leadership. To accomplish this task, first the author will briefly

---

<sup>1</sup> “Global Research,” IMB, accessed March 22, 2013, <http://public.imb.org/globalresearch/Pages/CPM.aspx>.

<sup>2</sup> Ibid.

<sup>3</sup> Steve Smith and Ying Kai, *Training for Trainers: A Discipleship Re-revolution* (Bangalore, India: WIGTake Resources, 2011).

<sup>4</sup> IMB missionary Mike Shipman relates a story of how a new convert had planted 175 churches in three years after his conversion. Shipman claims that this new believer has planted more than 450 house churches. See “What’s Missing in Our Great ‘Come-Mission?’ The Role of Reproducing Evangelism, Disciple-making and Church Planting for Ordinary Believers,” *Mission Frontiers* (July–August 2012): 12–14. In this same edition, Stan Parks recounts the successful CPM efforts of Victor John among the 100 million people in India. See Stan Parks, “A Church-Planting Movement is a Leadership Movement,” *Mission Frontiers* (July–August 2012).

<sup>5</sup> David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), 129–150. For an excellent critique on CPM, see John Massey, “Wrinkling Time in the Missionary Task: A Theological Review of Church Planting Movements Methodology,” *Southwestern Journal Theology* Vol 55, Number 1 (Fall 2012). See also Hoyt Lovelace, “Is Church Planting Movement Methodology Viable? An Examination of Selected Controversies Associated with the CPM Strategy,” *Journal of Evangelism and Mission* (Spring 2007). For articles endorsing CPM, see Jim Slack, “Church Planting Movements: Rationale, Research, and Realities of Their Existence,” *Journal of Evangelism and Missions* Vol 6 (Spring 2007).

survey both CPM and T4T, along with the concept of church leadership<sup>6</sup> in this movement. Second, the arguments from biblical teaching that deal with these issues will be examined. Third, Baptist ecclesiology will be used to evaluate this movement. Fourth, a biblical model for church plant leadership process will be suggested.

## THE MOVEMENT AND ITS METHOD

---

Perhaps one could ask, does the issue of an SBC missionary entity that selects a recent convert to serve as a church leader even warrant discussion in the academic setting? What is the significance of this issue in relation to the ecclesiology of Southern Baptists? The primary answer to those questions involves the adoption of T4T by the IMB, the largest missions sending agency in the world that serves in more than 150 countries with its 5,000 or more missionaries; this should encourage SBC theologians to become more aware of the teaching and its implications. Southern Baptists, while rejoicing in the results, must be mindful of the ecclesiological implications with more than 150,000 churches planted in less than ten years.

The discussion about the T4T method cannot be separated from David Garrison's CPM methodology. Steve Smith explains that the CPM is a movement, while T4T is one of the methods to achieve this movement.<sup>7</sup> Hence, it is necessary to look briefly at the ecclesiology of CPM and then the methodology of T4T at the same time.

### Church Planting Movement

David Garrison defines a Church Planting Movement as follows: it is “a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment.”<sup>8</sup> This definition derives from his book, but the IMB's website has a slightly different nuance, which states, “A rapid multiplication of indigenous churches planting churches within a given people group or population segment.”<sup>9</sup> Garrison reports how the CPMs around the world claim to have planted thousands of churches and have baptized millions of people in India, China, Africa, and even to the American continent.<sup>10</sup>

---

<sup>6</sup> Since the Baptist ecclesiological office of pastor is the focus of our investigation, the expressions “pastoral leadership” and “church leadership” are used interchangeably.

<sup>7</sup> Smith and Kai, 63.

<sup>8</sup> David Garrison, *Church Planting Movements: How God is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004), 21.

<sup>9</sup> “Central Asian Peoples,” IMB, accessed April 22, 2013, <http://centralasianpeoples.imb.org/explore/cpm.html>.

<sup>10</sup> Garrison, *Church Planting Movements*, 35–155.

In his book, Garrison presents ten universal elements that he claims may be found in every CPM. Those elements include 1) extraordinary prayer, 2) abundant evangelism, 3) intentional planting of reproducing churches, 4) the authority of God's Word, 5) local leadership, 6) lay leadership, 7) house churches, 8) churches planting churches, 9) rapid reproduction, and 10) healthy churches. With the exceptions of lay leadership and rapid reproduction, most of the elements are significant and have biblical support.

Besides these ten universal elements, Garrison sounds a cautionary note about the obstacles to church planting in his article entitled, "Seven Deadly Sins for Church Planting Movement."<sup>11</sup> The first deadly sin was "blurred vision."<sup>12</sup> He is using Proverbs 29:18 to challenge the church planters to exercise their faith by sharpening and expanding their vision. The second sin was "improving the Bible," arguing from Matthew 23:16 that Christians should not add more requirements for church leadership. He states, "Satan knows that if he can distort God's teachings on the *church* and on *church leadership*, he can stop the flow of new believers onto the Kingdom of God"<sup>13</sup> (emphasis his). Sequentialism, the third deadly sin, refers to the conventional systematic process normally applied by missionaries on the field. Instead of doing this, missionaries should "learn to wrinkle time—combining multiple steps into a single model."<sup>14</sup>

The fourth deadly sin is unsavory salt, which is trying to implement CPM in an area where Christianity lost its testimony. The fifth sin is the devil's candy, which is Satan's distraction to money, ministry, and unity. Alien abduction, the sixth deadly sin, occurs when Christianity is seen as a foreign religion and custom to the locals. This includes using foreign monetary support to fund the church planting. The last one is blaming God when there is no success following their efforts.

In his second deadly sin, Garrison contends that Christians tend to improvise the Bible by distorting "God's teaching on the church and on church leadership."<sup>15</sup> He even admits that CPMs "are often derailed by well intentioned, yet inflated definitions for a church or overwhelming requirements for church leadership."<sup>16</sup> Garrison overlooks the fact that Scripture

---

<sup>11</sup> Ibid., 239.

<sup>12</sup> Ibid., 240.

<sup>13</sup> Ibid., 242.

<sup>14</sup> Ibid. 243-4. The conventional step-by-step process, according to Garrison, is to learn the language, then build the relationship with the people, then share the gospel, then disciple the new converts, then bring them into the congregation, then raise them up to be the leaders, then the missionary has to start the process all over again. He adopts the term of "Wrinkling Time" from the famous Madeline L' Engle's book, *A Wrinkle in Time* (New York: Bantam, 1976).

<sup>15</sup> Ibid., 242.

<sup>16</sup> Ibid.

sets these overwhelming requirements for church leadership. Garrison's emphasis on lay leadership is a noble one but at the same time questionable. He claims, "In Church Planting Movements the laity are clearly in the driver's seat. Unpaid, non-professional common men and women are leading the churches."<sup>17</sup> Instead of having missionaries pastoring these newly planted churches, Garrison prefers to have new converts leading the churches, arguing that Paul never placed the local church authority in the hands of outsiders.<sup>18</sup> As a missiologist, Garrison has seemingly ignored the fact that Timothy and Titus were outsiders to the church in Ephesus and in Crete.

Rapidity is the primary key of the CPM, both in converting people and planting churches. Here, Garrison uses elephants and rabbits as illustrations. He asserts, "Elephants typically require 22 months to produce an offspring, while rabbits can yield a new litter every three months. Church Planting Movements reproduce like rabbits!"<sup>19</sup> Perhaps one of Garrison's most striking statements alleges that "among the Kekchi people . . . if a church didn't reproduce itself after six months it was considered an unhealthy church."<sup>20</sup> The church, instead of reproducing itself in obedience to the Great Commission, may feel compelled to gain converts and thereby avoid this unhealthy congregation stigma. In fact, this is not the only indication of a healthy church.

### **Training for Trainers**

Training for Trainers resulted from the ministry of Ying Kai and his wife Grace, who the International Mission Board sent to reach "Ina," an unreached people group in China. During the first three and one-half years of their ministry, they only saw one to two new believers and no churches planted. The Kais, who have been implementing a biblical CPM process since the beginning of their ministry, finally saw 80 churches planted the following year and another 96 churches planted the year after.<sup>21</sup> They continued reaping the harvest, and at the end of ten years, 1.7 million people were baptized and 158,993 churches were planted.<sup>22</sup>

If the table below is correct, the ratio in Kai's CPMs is ten people per church, or an average of two to three families per church. Kai claims that this harvest is also happening in the Middle East, South Asia, Japan, and even in Waco, Texas.<sup>23</sup> Smith claims that in some places, "the numbers of

---

<sup>17</sup> Ibid., 189.

<sup>18</sup> Ibid., 187.

<sup>19</sup> Garrison, *Church Planting Movements*, 194.

<sup>20</sup> Ibid., 195.

<sup>21</sup> Smith and Kai, *Training for Trainers*, 37.

<sup>22</sup> Ibid., 21.

<sup>23</sup> Ibid., 39–41.

new disciples and churches are growing faster than the pace of the local population, or showing signs of moving in that direction.”<sup>24</sup>

	Baptisms	New Churches
Year One	53,430	3,535
Year Two	104,542	9,320
Year Three	90,648	9,307
Year Four	121,859	12,548
Year Five	153,625	15,193
Year Six	204,055	18,193
Year Seven	210,951	19,921
Year Eight	313,598	28,602
Year Nine	279,231	24,005
First Nine Months Year Ten	206,204	18,368
TOTAL	1,738,143	158,993

Smith defines T4T as “an all-inclusive process of training believers over the course of 12–18 months to witness to the lost and train new believers to form reproducing discipleship communities generation by generation.”<sup>25</sup> The goal is to have these trained believers train others who will in turn train others until a multiplication of four generations has resulted. A six-week basic training course in discipleship is required of each believer. The trainers are developed after these new believers have attended the “Three-Thirds Process” that comprises seven parts. The “three-thirds process” is a) looking back, b) looking up, and c) looking ahead.<sup>26</sup> The “looking back process” is the evaluation process of the trainee based on the following four parts: pastoral care, worship, accountability, and vision casting. Smith and Kai state that the new lesson for Bible Study is the “looking up process,” where the new guidance and direction is given. The last process, the “look ahead process,” is when the trainees are asked to practice the lesson, to set the goals, and to pray to train others.

One important issue concerns why Kai intentionally uses the term “trainer” instead of “disciple.” Regarding this choice of terminology Smith avers (asserts), “There are so many preconceptions and misunderstandings associated with the English word ‘disciple’ that hinder our understanding of the biblical mandate.”<sup>27</sup> The term trainer, according to Smith, denotes that the “follower of Jesus should be like his Master and emulate in all respects.”<sup>28</sup>

<sup>24</sup> Steve Smith, “Getting Kingdom Right to Get Church Right,” *Mission Frontiers* (July–August 2012): 8.

<sup>25</sup> Smith and Kai, *Training for Trainers*, 36.

<sup>26</sup> *Ibid.*, 125.

<sup>27</sup> *Ibid.*, 42.

<sup>28</sup> *Ibid.*, 43.

Smith believes that oftentimes the word “disciples” or the phrase “being disciplined” connotes an idea of receiving, not giving.<sup>29</sup>

#### LEADERSHIP PROCESS OF T4T/CPM

---

The primary goal of T4T is to train the new believers to be trainers, or leaders, in a short amount of time. The two guidelines that govern T4T churches are that the model or aspect of the church should be both biblical and culturally reproducible.<sup>30</sup> T4T believes that all types of church governments mentioned in the Scripture are biblical and can be applied depending on the context. For example, if a particular CPM chose to have a Presbyterian type of church government, they should ensure that the new believers are able to reproduce the Presbyterian system in their new church. Forcing a type of ecclesiological government that is foreign to their culture might limit the leadership “to a few highly trained individuals.”<sup>31</sup>

In this leadership process, the authors of T4T avoid using the term pastor, bishop, or elder. Arguing that the bestowal of the leadership title would elicit pride, Smith explains,

One note of interest: in the T4T framework, Ying never gives his leaders a title. He only calls them “trainers” whether they are church leaders, mid-level trainers, or big trainers. He doesn’t use the term “mid-level trainer” or “big trainer” with them. Because the cultural context in which he works, Ying feels like giving them a title gives them a “big head”—they become proud.<sup>32</sup>

It is quite interesting that Kai has anticipated the new leader’s pride. The following Pauline stewardship entrustment directive to Timothy clearly prohibits the appointment of a novice to the role of pastor: “not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil” (1 Tim 3:6). However, Kai insists on having new converts as pastors. Kai’s attitude as mentioned above is in contradiction with his own teaching and therefore cannot be justified. A proper understanding of the term pastor would cause a leader to be humble, since the meaning of the word is “to shepherd.”<sup>33</sup> Here Kai faces the fundamental problem of terminology, since he has invented the term trainer to replace the term pastor.

---

<sup>29</sup> Ibid.

<sup>30</sup> Ibid., 250.

<sup>31</sup> Ibid., 250–51.

<sup>32</sup> Steve Smith, *Leadership Development Process*, accessed April 15, 2013, <http://t4tonline.org/wp-content/uploads/2011/02/5c-Leadership-Development-Resources.pdf>.

<sup>33</sup> William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 842.

## DOCTRINE OF THE PRIESTHOOD OF BELIEVERS

---

The fundamental issue of the leadership process of this movement is their understanding of the doctrine of the priesthood of believers. Garrison believes that the lay leadership process of this movement rests on this very doctrine. He further states, “It is not that Christianity has no special status for religious leaders; it is that now every Christian has this special status as a priest of the Lord God. Every believer is fully endowed with the right and responsibility to lead the lost to salvation and maturity in Christ.”<sup>34</sup> Along this line, Shipman laments that the Protestant denominations do not seriously practice the true meaning of this doctrine. In elaborating on this denominational failure, he avers, “Even while lay persons do priestly functions, they are usually limited to evangelism, teaching, and praying.”<sup>35</sup> Both Garrison and Shipman are convinced that each believer should have the right to be the leaders of the church. A correct understanding of this important doctrine will provide unbiased assessment of their statements.

The doctrine of the priesthood of believers teaches that every believer, because of the sacrificial death of Christ, has direct access to God without a mediator. In contrast to the Old Testament practice where the people of God had to go through the human priest as an intercessor, Peter exhorts the churches in Asia Minor concerning the privilege they now have in Christ Jesus (2 Pet 1:9). This privilege could only be possible because Jesus himself is the High Priest (Heb 10:19–25; 12:22–24). As a result, the responsibility of each believer is to offer spiritual sacrifices to God. These spiritual sacrifices include offering one’s entire life, engaging in good deeds, sharing material wealth, worshipping, proclaiming God’s Word, seeing people believe, and accepting possible martyrdom.<sup>36</sup> None of these has to do with the leadership of the church.

The doctrine has never implied that all believers have an equal opportunity to be pastor. Danny Akin warns that the “priesthood of all believers has more to do with the believer’s service than with an individual’s position or status.”<sup>37</sup> According to Paige Patterson, “Believer-priests have a *different calling* and enjoy almost infinite combinations of spiritual gifts, each has instant and complete access to God”<sup>38</sup> (emphasis mine). Similarly, Akin distinguishes between the calling and giftedness of believer–priests as follows:

---

<sup>34</sup> Garrison, *Church Planting Movements*, 189.

<sup>35</sup> Shipman, “What’s Missing in Our Great ‘Come-Mission?’” 14.

<sup>36</sup> Malcom B. Yarnell, “The Priesthood of Believers,” in *Restoring Integrity in Baptist Churches* (Grand Rapids: Kregel, 2008), 242–43.

<sup>37</sup> Danny Akin, “Single Elder Led Church: The Bible’s Witness to a Congregational/Single Elder-Led Polity,” in *Five Views of The Church* (Nashville: B&H Publishing Group, 2004), 37.

<sup>38</sup> Paige Patterson, “Single-Elder Congregationalism,” in *Who Runs the Church? Four Views of the Church*, (Grand Rapids: Zondervan, 2004), 140.



“All are priests, but not all lead. All are priests, but some are called by God to give direction and exercise authority.”<sup>39</sup> It is clear from the explanations that this doctrine does not suggest that all believers possess the opportunity, calling, and gifts to be leaders of the church. Shipman’s and Garrison’s view that every believer has the right to assume a church leadership role based upon the priesthood of all believers violates the following two indispensable qualifications for pastoral office: a) the husband of one wife (1 Tim 3:2, Titus 1:6), and b) not a new convert (1 Tim 3:6).

### Women as Leaders of the Church

The first implication of Garrison’s understanding of the priesthood of believers is permitting women to be the pastor of a CPM church. Hoyt Lovelace points out that Garrison made three direct references to women leading the church.<sup>40</sup> In their method, Smith and Kai implied that church leadership is open for men and women.<sup>41</sup> When placing emphasis on “everyone is trained,” Stan Parks recounts the story of an Indian woman who successfully planted 100 churches and declares, “In CPMs, the expectation is that everyone will be trained and they are expected to immediately train others.”<sup>42</sup> Perhaps the following information will be a helpful warning pertaining to this issue:

It has been widely quoted that in both Korea and China, 19 out of 20 house church leaders or small group leaders are women. The disproportionate number of women missionaries in China were able to train many women in the Bible, while only a few of the male converts were selected to go to a formal Bible training institute, significantly increasing the ratios of Bible-trained women to men.<sup>43</sup>

It is clear that this movement put no prohibition for women to be the leaders of the church and in contradiction with what the Bible teaches. Since the earliest day of apostolic church, Christians in majority believe that God has designated the role of the pastor to men.<sup>44</sup> In 1 Timothy 2:12, Paul prohibits women from teaching or having authority over men. Several verses later, Paul clarifies that the bishop should be “the husband of one wife” (1 Tim 3:2). Similar to the qualification of the elders in 1 Timothy 3, the qualification of bishop in Titus 1 states that a bishop is a husband of one

---

<sup>39</sup> Akin, “Single Elder Led Church,” 61.

<sup>40</sup> Hoyt Lovelace, “Is Church Planting Movement Methodology Viable?” 63.

<sup>41</sup> Smith and Kai, *Training for Trainers*, 264.

<sup>42</sup> Stan Parks, “Church-Planting Movement is a Leadership Movement,” *Mission Frontier* (July–August 2012), 25.

<sup>43</sup> Rebecca Lewis, “Strategizing for Church Planting Movements in the Muslim Worlds,” *International Journal of Frontier Missions* (Summer 2004): 73–39.

<sup>44</sup> Douglas Moo, “What Does It Mean Not to Teach or Have Authority over Men? 1 Timothy 2:11–15,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, John Piper and Wayne Grudem, eds. (Wheaton: Crossway, 1991), 179.

wife. This restriction cannot be understood as a “culturally shaped prohibition” that only applied to first century Christianity, as some believe.<sup>45</sup> This injunction, according to Douglas Moo, is “transcultural in the sense that they are permanent ministries of the Christian church, and the prohibitions of 1 Timothy 2:12 are, grounded in theology.”<sup>46</sup>

The words *didasko*, *didaskalia*, and *didaskalos* in the New Testament predominantly refer to “the careful transmission of the tradition concerning Jesus Christ and the authoritative proclamation of God’s will to believers in light of that tradition.”<sup>47</sup> There are several complimentary interpretations of this text. Some believe that women are banned from speaking prophecy since it implies exercising authority over men. Others see it as a prohibition of women to interrupt the worship service by asking questions. A third view espoused by Dorothy Patterson, however, rightly observes that the prohibition excludes women from teaching and having authority over men. Accordingly, she asserts,

Without doubt women did have a variety of positions of service, influence, and even leadership and teaching in the early church. The text of Scripture, however, bears witness that the functions they assumed were done with modesty and order (1 Cor. 11:2–16; 14:40), and that they did not teach or exercise authority over men (1 Tim. 2:11–15; 1 Cor. 14:33–35).<sup>48</sup>

T4T also contradicts what the SBC has upheld since the conservative resurgence. The messengers of the 1984 SBC Annual Meeting approved the following resolution “On Ordination and the Role of Women in Ministry”:

That we not decide concerns of Christian doctrine and practice by modern cultural, sociological, and ecclesiastical trends or by emotional factors; that we remind ourselves of the dearly bought Baptist principle of the final authority of Scripture in matters of faith and conduct; and that we encourage the service of women in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination.<sup>49</sup>

---

<sup>45</sup> Howard Marshall, *Theological Interpretation of the New Testament*, Kevin J. Vanhoozer, gen. ed. (Grand Rapids: Baker Academic, 2008), 166.

<sup>46</sup> Moo, 193. See also Paige Patterson, “The Meaning of Authority in the Local Church,” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*, John Piper and Wayne Grudem, eds. (Wheaton: Crossway, 1991), 248–59. In this article, Patterson argues that Paul’s limitation on the role of women in the church is “both historical-theological, not cultural or situational.”

<sup>47</sup> *Ibid.*, 185.

<sup>48</sup> Dorothy Patterson, “Why I Believe Southern Baptist Churches Should Not Ordain Women,” *Baptist History and Heritage* 23 no 3 (July 1988): 56–62.

<sup>49</sup> *Sbc.net*, June 1984, “Resolution on Ordination and the Role of Women in Ministry,” accessed 30 April 2013, <http://www.sbc.net/resolutions/amResolution.asp?ID=1088>.

Furthermore, the Baptist Faith and Message 2000 clearly delineates that while the Holy Spirit gives gifts for service for both men and women, “the office of pastor is limited to men that meet the qualifications found in Scripture.”<sup>50</sup> Women by God’s creative order are to be in subjection to men in the home and in the church, and are therefore excluded from the ruling and teaching offices which men are called on to fulfill.<sup>51</sup> The SBC has clearly addressed this issue, thus there is no need for further development here.<sup>52</sup>

### New Convert as Pastor

The second implication of misinterpreting the doctrine of the priesthood of believers concerns allowing a new convert to serve in the role of pastor of a new church. Garrison, Smith, and Kai argue that Christianity is in danger of improving the Bible by adding more requirements to the pastoral qualifications, which is the second deadly sin.<sup>53</sup> In interpreting the Pastoral Epistles (henceforth PE), Smith contends that “the list given in Titus 1 is the list to use in new *church situations*,” and “the list given in 1 Timothy 3 is the list to use for *mature church* situations.”<sup>54</sup> To support his argument, Smith observes four key differences in these two passages. First, “aspire” (NASB) in 1 Timothy 3 contrasts with “appoint” in Titus 1:6. Second, Smith claims that

---

<sup>50</sup> *Baptist Faith and Message* (Nashville: Lifeway, 2000), 13.

<sup>51</sup> George Knight III, “New Testament Teaching on the Role Relationship of Male and Female with Special Reference to the Teaching/Ruling Functions in the Church,” *Journal of the Evangelical Theological Society* 18 no 2 (Spring 1975): 81–91.

<sup>52</sup> For further reading on women in the ministry from the complimentary perspective, see John Piper and Wayne Grudem, eds., *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* (Wheaton: Crossway, 1991). For a discussion between complimentary and egalitarian, see Stanley Grenz and Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove: Intervarsity Press, 1995). For a brief survey on the history of women preachers in the Southern Baptist Convention, see Katie McCoy, “Anchored Against the Tide: Female Pastors in the SBC and Contemporary Drifts Toward Compromise,” *Baptist Theology*, White Paper 37 (January 2011).

<sup>53</sup> Garrison calls the process “On-the-Job Leadership Training,” 239.

<sup>54</sup> Smith, 266. Quite surprisingly, numerous modern scholars support this idea. See Greg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton: Crossway, 2012), 217. Also, Danny Akin, “Single Elder Led Church: The Bible’s Witness to a Congregational/Single Elder-Led Polity,” in *Five Views of The Church* (Nashville: B&H Publishing Group, 2004), 47. Although Akin claims that “this omission may have been necessary due to the infancy of the Cretan churches,” he later says, “the process cannot be hurried or rushed.” Benjamin L. Merkle, “Ecclesiology in the Pastoral Epistles,” in *Entrusted with the Gospel: Paul’s Theology in Pastoral Epistles*, Andreas Kostenberger and Terry Wilder, eds. (Nashville: B&H Academic, 2010), 184–5. Jerome D. Quinn and William C. Wacker, *The First and Second Letters to Timothy: A New Translation with Notes and Commentary* (Grand Rapids: William B. Eerdmans Publishing Company, 2000), 264.

Paul removes the “new convert” prohibition in Titus 1. Third, he observes Paul’s usage of “no longer” in Titus 1. Lastly, Smith argues for the difference between “hold fast” in 1 Timothy 3 versus “able to teach” in Titus 1.

Concerning the first difference, Smith compares the word ὀρέγεται (1 Tim 3:1) and καταστήσης (Tit 1:5), arguing that since the church in Ephesus had been established for many years, there were many who aspired to be church leaders, and Timothy “had to discern if they were qualified to lead at this level yet.”<sup>55</sup> On the other hand, “in the emerging movement on Crete,” Titus’s assignment was to appoint qualified men to be pastor.<sup>56</sup> The problem is more complicated than Smith and Kai suggest, since the possibility of an alternative interpretation of καταστήσης (appoint) exists. George Knight III argues for the alternative rendering of “ordain,” and not merely “appoint,” since the word was used in Acts 6:3, which implied laying hands.<sup>57</sup>

In using the second difference for his support, Smith convincingly states, “[I]n a new church with all new believers, the prohibition for new convert is removed. You are free to develop new converts to lead—out of necessity.”<sup>58</sup> A story of missionaries who have implemented the CPM method in the Netherlands reminds us of the danger of Smith’s convictions and their practice:

All of our (house) churches have lay pastor/leaders because we turn over the work so fast that the missionary seldom leads as many as two or three Bible studies before God raises at least one leader. The new leader seems to be both saved and called to lead at the same time, so we baptize him and give him a Bible.<sup>59</sup>

The story above strictly contradicts the practice of small congregations in the early church. In his excellent research on house churches, Floyd Vivian Filson concludes,

The host of such a group was almost inevitably a man of some education, with a broad background and at least some administrative ability. Moreover, many of these hosts in the earliest years of the Gentile church came from the “God-fearers,” who had shown independence enough to leave their ancestral or native faith and establish contact with the synagogues. They had thus shown themselves to be men of initiative and decision. In a mission movement that required resourcefulness and courage, they were likely candidates for leadership.<sup>60</sup>

---

<sup>55</sup> Smith and Kai, *Training for Trainers*, 268.

<sup>56</sup> *Ibid.*

<sup>57</sup> George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text, New International Greek Testament Commentary* (Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992), 288.

<sup>58</sup> Smith and Kai, *Training for Trainers*, 270.

<sup>59</sup> Garrison, *Church Planting Movements*, 4–5.

<sup>60</sup> Floyd Vivian Filson, “Significance of the Early House Churches,” *Journal of Biblical Literature* 3 (1939): 111–2.

Perhaps the words of John L. Nevius should be seriously considered to address this issue. Having served in China and Korea, the Presbyterian missionary writes, “Young converts should be proved before they are employed and advanced to responsible positions.”<sup>61</sup> Nevius’ main point is that the church should have proven the new convert first before permitting him to assume the responsibility of pastoral ministry. Akin believes that Christian maturity takes time and experience, thus the process should not be hurried.<sup>62</sup> Akin’s argument derives largely from 1 Timothy 5:22, “Do not lay hands on anyone hastily nor share in other people’s sins; keep yourself pure.”

### Theological Problems

The CPM and the T4T method have several problems. Since this investigation focuses on the issue of ecclesiology, other areas such as the alleged presence of signs and wonders in the CPM are not treated.<sup>63</sup> Some former Southern Baptist missionaries and missiologists have serious concerns with CPM’s heavy emphasis on speed; they argue that this could possibly open a door for heresies. Former IMB missionary to Brazil Jeff Brawner, for example, examines the CPM and records the following:

The speed required in CPM methodology leads to two problems—doctrinal heresy and moral impurity. Why? Turning over leadership too quickly leads to these problems. CPMs by nature do not address the problem of how to train leaders because it passes leadership too quickly. Simply put, people do not quickly develop spiritual maturity necessary for leadership. After all, the Bible teaches not to hand over leadership to a novice.<sup>64</sup>

---

<sup>61</sup> John L. Nevius, *The Planting and Development of Missionary Churches* (Hancock, NH: Monadnock Press, 1958), 31–32. It is interesting that while Garrison praises Nevius’ three-self principle method, he disregarded the fact that Nevius was adamant in prohibiting new converts to be pastors. See Garrison, 82.

<sup>62</sup> Akin, *Perspectives on Church Government*, 47.

<sup>63</sup> Signs and wonders are the eighth out of ten factors of the CPM. Garrison recounts stories of how fifty believers in India experienced healing before they came to Jesus, a man resurrected from the dead, and numerous similar stories like these. See Garrison, 221–38.

<sup>64</sup> Jeff Brawner, “An Examination of Nine Key Issues Concerning CPM,” *Journal of Evangelism and Mission* (Spring 2007). The nine key issues are 1) The movement often pushes missionaries to plant churches and disciple leaders more quickly than the biblical pattern, 2) The current focus on unreached people groups, while honorable, can cause strategists to overlook some of the proven harvest fields, 3) Due to the emphasis on speed, CPM methodology opens up church planters to the dangers of heresy, 4) The IMB’s push toward CPM methodology has caused a great line of division between the visions of older and younger missionaries, 5) CPM methodology has caused many

Sharing a similar concern, David Sills' work addresses this issue using China as an example in the following way:

China has been a focal point of missions success in recent decades and is sometimes heralded as an example of what can be done when Westerners get out of the way. The house church growth in the country has been both explosive and encouraging. Yet, all is not as well as we might hope; China's church is hurting in many ways because of the dearth of theologically trained leaders. Missionaries report that evangelicals in China are losing ten thousand house churches every year to cults because their church leaders have no theological training. They cannot teach or defend what orthodox Christianity holds to be true.<sup>65</sup>

Garrison's rejoinder to the issue argues that the institutional seminary is not a guarantee of doctrinal integrity. Garrison prioritizes CPM over pastoral training for fear that "higher education . . . can hinder a Church Planting Movements in its early states."<sup>66</sup> CPM practitioners, claims Garrison, employ various theological training venues to train these new pastors.

#### **BIBLICAL TEACHING ON "NEW CONVERT"**

---

The word *neofuton* (*neophyton*) or "new convert" appears only here in the New Testament. Paul uses this agricultural term to describe someone who has recently become a believer of Christ. The word is made up from two Greek words, *neo* (new) and *fow* (to spring up), and it refers to a newly planted palm tree.<sup>67</sup> It literally means "a young plant." However, in order to understand Paul's restriction, one cannot rely solely on the interpretation of this word. The rest of the verse should be put into consideration. The reason that *neofuton* is prohibited to serve as a bishop is given in a clause introduced by *ἵνα μή*, which makes a strong negative intent and should be rendered as "in order that not." Knight argues, "The clause indicates what one seeks to prevent and what would likely happen if a neophyte were made

---

national conventions to reject much of what IMB missionaries are trying to promote, 6) CPM methodology sets up the majority of missionaries for a sense of failure, 7) Current strategy leads to working with questionable Great Commission Christian groups on the field, 8) CPM methodology denigrates working with American volunteers who wish to build church buildings; thus, thousands of volunteers are not utilized that would like to serve, and 9) Wholehearted acceptance of CPM methodology has led to the IMB having a top-down strategy instead of a bottom-up strategy.

<sup>65</sup> Sills, *Teaching and Reaching*, 44.

<sup>66</sup> Garrison, *Church Planting Movements*, 44.

<sup>67</sup> Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997), 1 Ti 3:4–6.

a bishop, i.e., “in order that he may not become conceited and fall into the condemnation incurred by the devil.”<sup>68</sup>

Some scholars contend that the absence of “new convert” in Titus was due to the fact the churches in Crete were younger than the churches in Ephesus. This argument, however, cannot be fully justified if the same argument is used for the qualification of deacons. The absence of the qualification of deacons in Titus does not mean the churches in Crete, due to their infancy stage, had no need for deacons. The church in Jerusalem appointed their seven deacons in her early stage of existence.

### **Hermeneutical Problem**

The proponents of CPM often contravene basic hermeneutical principals to justify their theology.<sup>69</sup> Sills addresses this issue in one of his chapters accordingly, “However, faulty hermeneutics, a low view of Scripture, inadequate biblical foundations, or lack of theological training among many of those who employ these methods cause syncretism, heresy, and weak churches, around the world.”<sup>70</sup> William W. Klein, Craig L. Blomberg, and Robert L. Hubbard Jr. in their work entitled, *Introduction to Biblical Interpretation*, list the following six hermeneutical criteria for the formation of a sound biblical theology:

- 1) valid theologizing must follow the sound exegesis of the appropriate biblical text; 2) theology must be based on the Bible’s total teaching not on selected or isolated texts; 3) legitimate theology respects and articulates the Bible’s own emphases; 4) they must state theological points in ways that explain and illuminate their significance for the life and ministry of the Church today; 5) theology must be centered in what God has revealed in Scripture; 6) modern theologians cannot do their work as if in a vacuum, as if no Christians have ever considered these issues prior to their own time.<sup>71</sup>

The CPM proponent’s interpretation of Scripture essentially fails to follow these hermeneutic principles; thus, their theological framework is deficient.

---

<sup>68</sup> Knight, 163.

<sup>69</sup> Other examples are in defining a church from Matthew 18:20 and the evangelism results based on Mark 4:7–8. It is biblically incorrect to argue the number of churches’ members from Matthew 18. Jesus in Mark 4 clearly talks about individuals who receive the words and not about multiplication of church.

<sup>70</sup> Sills, 129.

<sup>71</sup> William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation* (Nashville: Thomas Nelson, 1993), 462–5.

## BAPTIST ARGUMENT FOR QUALIFICATION OF PASTOR

---

Some Baptist theologians believe that the terms bishop, elder, and shepherd are used interchangeably and refer to one position—pastor or bishop (1 Pet 5:1–5). Baptists have always believed in the high qualifications of a pastor that derive from the overall biblical teaching. The earliest Anabaptist confession, the Schleithem Confession of 1527, describes the pastoral function as follows:

We are agreed as follows on pastors in the church of God. The pastor in the church of God shall, as Paul has prescribed, be one out-and-out has a good report of those who are outside the faith. This office shall be to read to admonish and teach, to warn, to discipline, to ban in the church, to lead out in prayer for the advancement of all the brethren and sister to lift up the bread when it is to be broken, and in all things to see to the care of the body of Christ, in order that it may be built up and developed and the mouth of the slandered be stopped.<sup>72</sup>

The Anabaptists believed that the pastor was someone who is apt to preach and to teach in order to edify the church of God. Certainly, it will take some time for new believers to reach this point. The Second London Confession allows other men besides the pastor to preach, with some condition as follows:

Although it be incumbent on the Bishops or Pastors of the Churches to be instant in Preaching the Word, by way of Office; yet the work of Preaching the Word, is not so peculiarly confined to them; but that others also gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may and ought to perform it.<sup>73</sup>

It shows that lay leaders with high qualifications played an important role in the early life, including preaching ministries, of the English Baptists.

### Hold Fast Versus Able to Teach

Smith argues that, “in a new church situation, a new convert is not yet able to teach the Word, at least not eloquently. However, in a mature church a basic skill is the ability to teach the meaning of God’s word to the flock.”<sup>74</sup> He believes that this distinction lay behind Paul’s choosing the expression *ajntecovmenon* (holding fast the faithful word) to the church in Crete (Tit 1:9), instead of *didaktikovn* (able to teach) in 1 Timothy 3:2. Since the person is still in the leadership process, according to Smith, the importance

---

<sup>72</sup> William Lumpkins, *Baptist Confession of Faith* (Valley Forge, PA: Judson Press, 1959), 27.

<sup>73</sup> *Ibid.*, 288.

<sup>74</sup> Smith and Kai, *Training for Trainers*, 272.



is that they love the Word and “rely on it as their authority for leading the flock.”<sup>75</sup> However, Smith overlooks the fact that not only is the phrase “new convert” not found in the qualifications for church leaders in Titus 1, but also the phrase “good reputation” is absent. Does this mean that in Titus there is no need to have a pastor with a good reputation? Such an ethical requirement would seem especially necessary in Crete, where Paul starkly describes the character of the residents accordingly, “Cretans *are* always liars, evil beasts, lazy gluttons” (Tit 1:12).

Here is another example where Smith and Kai have a serious problem in interpreting the Scripture. Their interpretation of Titus 1:9 neglects to account for the overall context, especially Titus 1:10–16.

10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not *teach* for the sake of sordid gain. 12 One of themselves, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” 13 This testimony is true. For this reason reprove them severely so that they may be sound in the faith, 14 not paying attention to Jewish myths and commandments of men who turn away from the truth. 15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. 16 They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.<sup>76</sup>

The task of a pastor in Crete involves to silence (v. 11) and to reprove (v. 13) these rebellious, empty talkers and deceivers that exist (v. 10). The Wuest rendering of ἐπιστομιζῶ, originally “to put something into the mouth” and ἔλεγε αὐτοὺς ἀποτόμως is “to rebuke sharply as to bring conviction and confession of sin.”<sup>77</sup> These also required the ability to teach as Paul told Timothy in 1 Timothy 3:2, not just love and rely on the Word. It is almost impossible for a new convert to carry these difficult tasks without enough preparation and training.

When discussing the qualifications for pastor, Mark Dever contends that “able to teach” is distinctive among the others.<sup>78</sup> He further deliberates, “Pastors in churches today must recover the understanding that their primary role is to preach the Word of God. This must happen both for the sake of the

---

<sup>75</sup> Ibid., 273.

<sup>76</sup> *New American Standard Bible: 1995 Update* (LaHabra, CA: The Lockman Foundation, 1995), Tt 1:10–16.

<sup>77</sup> Wuest, Tt 1:10.

<sup>78</sup> Mark Dever, “The Doctrine of the Church,” *Theology for the Church* (Nashville: B&H Academic, 2007), 796.

flock and for the sake of reaching outside the flock.”<sup>79</sup> John Stott states, “It is clear from this that the presbyter-bishops are called essentially to a teaching ministry, which necessitates both a gift for teaching (*didaktikos*) and loyalty to the teaching, that is, of the apostles (the *didache*).”<sup>80</sup> Akin, commenting on 1 Timothy 3:2 and Titus 1:9, contends, “*didaktikos* carries the idea of ‘skill in teaching.’”<sup>81</sup> Along the line with these statements, Malcolm B. Yarnell declares,

The pastor is charged by God to lead the people of God. Pastoral leadership is exercised entirely through the proclamation of the doctrine and Word of God. The pastor’s authority is nothing more, nor less, than the fervent, faithful, watchful, exemplary labor of preaching God’s Word, for which he is accountable. Simply put, the Word of God is the pastor’s entire authority.<sup>82</sup>

Obviously, there is no room for an inexperienced new believer to hold such an important position in a church.

### Historical Consideration

The time of Paul’s initial ministry in Crete is uncertain. Titus 1:5 shows that the evangelists had done some mission work on the island before Paul left Titus there. Paul continued his journey to Ephesus with Timothy and intended to spend the winter in Nicopolis (Titus 3:12). The words “every city” in Titus 1:5 denote that there were several congregations in Crete. While numerous New Testament commentators believe that these churches were young and unorganized, this does not necessitate that the believers were recently converted. This conclusion, unfortunately, has overlooked the fact that the book of Acts mentions Cretans in the list of people who were present during Pentecost. It is entirely possible that the Cretans, who were saved under the preaching of Peter, returned to Crete and started a church of their own, just as the Asians and the Romans mentioned had done (Acts 2:9–11).<sup>83</sup>

Another consideration is the widely acknowledged custom of circulating Paul’s letters by the hand of his coworkers Timothy and Titus to the other congregations. Regarding this custom, Jerome D. Quinn avers, “Accordingly, the PE were opened and read as a collection in the second century and per-

---

<sup>79</sup> *Ibid.*, 846.

<sup>80</sup> John Stott, *Guard the Truth: The Message of 1 Timothy & Titus* (Downers Grove: InterVarsity Press, 1996), 178.

<sup>81</sup> Akin, *Perspectives on Church Government*, 46.

<sup>82</sup> Malcolm B. Yarnell III, “The Church,” in *Baptist Faith and Message 2000: Critical Issues in America’s Largest Protestant Denomination*. Douglas K. Blount and Joseph D. Wooddell, eds. (New York: Rowman & Littlefield, 2007), 62.

<sup>83</sup> William Hendriksen and Simon J. Kistemaker, *Exposition of the Pastoral Epistles, New Testament Commentary*, vol. 4 (Grand Rapids: Baker Book House, 1953–2001), 39–40.

haps even in the first (regardless of whether the letter had also an individual preexistence).<sup>84</sup> Some commentators agree that 1 Timothy and Titus share the same purpose, i.e., to warn Timothy and Titus of the false teachers in Ephesus and Crete.<sup>85</sup>

Basic hermeneutics also requires a careful examination of the evidence for the dating of each letter before reaching a conclusion. Any conclusion is, of course, tenuous at best. When T4T claims that Paul removes the “new convert” qualifications in Titus from 1 Timothy, it implies that 1 Timothy was written first and Titus later. While it is true that some New Testament scholars believe that 1 Timothy was written first and then Titus, some believe Titus was the first one to be written. In spite of these arguments, J. N. D. Kelly states,

All these theories are interesting but unconvincing; if we are honest, we must confess that, while these personal references are always likely to intrigue and fascinate us, they give us almost nothing firm to grip hold of. If a guess may be hazarded, it seems probable, in view of the fact that 1 Timothy and Titus go over much the same ground in very similar language, that these two letters at any rate were written fairly close to each other.<sup>86</sup>

Similarly, Gordon Fee claims that “it is not clear from evidence of the PE themselves is the actual order of events and the sequence of 1 Timothy and Titus.”<sup>87</sup> One can conclude that the removal of this particular qualification from 1 Timothy is an argument from silence.

## **SUGGESTED SOLUTIONS**

This article has no intention to deny the movement of the Holy Spirit in the Training for Trainers process. It is to remind T4T practitioners that their

---

<sup>84</sup> Jerome D. Quinn, *The Anchor Bible: The Letter to Titus, A New Translation with Notes and Commentary and an Introduction to Titus, I and II Timothy, The Pastoral Epistles* (New York: Doubleday, 1908).

<sup>85</sup> See Knight III, *The Pastoral Epistles: A Commentary on the Greek Text*, 10–11. In this introduction Knight further says, “In 1 Timothy and Titus the latter includes instruction concerning what sort of men are to be appointed to church leadership. These concerns are not treated individually but are interwoven in the letters.” See Risto Saarinen, *The Pastoral Epistles with Philemon & Jude* (Grand Rapids: Brazo Press, 2008), 32–36, 173–6. Merrill C. Tenney, *New Testament Survey* (Grand Rapids: William B Eerdmans Publishing Co, 1961), 331–42. William D. Mounce, “Pastoral Epistles,” in *Word Biblical Commentary Vol 46* (Nashville: Thomas Nelson Publishers, 2000), ix, xciv–xcv.

<sup>86</sup> J.N.D. Kelly, *A Commentary on the Pastoral Epistles* (London: Adam & Charles Black, 1963), 36.

<sup>87</sup> Gordon Fee, “1 and 2 Timothy, Titus,” in *A Good News Commentary* (San Francisco: Harper & Row Publishers, 1984), xviii.

method does not preclude producing successful church planters, nor is their process the only one available in training church planters. Perhaps the proponents of CPM should consider some wise words from Clyde Meador, the Executive Vice President of the IMB. Having worked with the agency for more than thirty years, Meador traces the history of missions work in some of the claimed areas of CPM. Commenting on the result of CPM in one of the Asian countries that produces 900,000 believers in 100,000 house churches, Meador wisely comments that the result cannot be separated from the fact that missionaries from European Baptists planted the seed more than one hundred years ago.<sup>88</sup> In another country in Asia where the number of churches grew from 100 to 3,000 in 15 years, Meador claims that “growth was built upon a foundation begun by Baptist missionaries in 1914.”<sup>89</sup>

T4T should consider combining Sills’ and Nevius’ methods to produce strong churches and well-trained pastors. Nevius’ method has proven successful in producing church planting churches in South Korea. The growth of Korean churches and the multiplication of cell groups among Korean churches is clear evidence of this. Three of his principles derived from Scripture, namely, prohibiting new converts to be pastors, strong Bible study classes, and church discipline, should be added to improve the T4T.<sup>90</sup> Sills believes in providing a solid theological teaching to the local pastors in the mission fields; he has proven both reaching and teaching are inseparable.

## CONCLUSION

The ecclesiology of T4T primarily does not adhere to the Baptist Faith and Message 2000 and the IMB’s guidelines for overseas church planting.<sup>91</sup> It is clear that T4T does not teach congregationalism as generally practiced by Southern Baptist churches, that is, a congregation led by a single shepherd who is under the Lord Jesus Christ and in accordance with democratic, congregational practice. Allowing each church plant to decide its own type of government is not according to what Southern Baptists have believed.

---

<sup>88</sup> Clyde Meador, “The Left Side of the Graph,” *Journal of Evangelism and Missions*, 59–63.

<sup>89</sup> *Ibid.*

<sup>90</sup> For an excellent article on Nevius’ method and CPM, see Wesley L. Handy, “Correlating the Nevius Method with Church Planting Movements: Early Korean Revivals as a Case Study,” *Eleutheria*, Vol. 2: Issue 1, Article 3 (2012). In this paper, Handy argues that South Korea has experienced the Church Planting Movements in the early 1900s because of their implementation of Nevius’ method.

<sup>91</sup> “International Mission Board, Definition of a Church,” IMB, accessed May 3, 2013, <http://imb.org/main/news/details.asp?StoryID=3838&LanguageID=1709>, See Appendix 1.

The qualifications for pastor as listed in 1 Timothy 3 and Titus 1 are applicable to any type of context or circumstances. It means that a new convert has to go through a spiritual maturity process until he realizes his divine calling to ministry and corresponding spiritual giftedness. This qualification ought not to be altered, just because there is an immense need for pastors as the result of a vast growth of churches in a particular area.

The critique I have given above is not without support from my own personal ministry experience. As one who has led the church planting effort of Jakarta Baptist Seminary for the last six years, I have witnessed the peril of trusting the new church plant to inexperienced seminary students. In 2008, the seminary adopted a Jakarta 100 Church Planting Vision where students, both undergraduate and graduate programs, are required to plant a church as a requirement for graduation. Twelve house churches flourished in the first three years, but two ceased to exist due to the maturity level of the planters. All of the students who spend weekdays fully trained at the seminary are not new converts, yet some of them failed in their efforts.

The task of Southern Baptists is not only to reach the unreached people and to plant indigenous churches among them, but also to teach them the proper way of understanding the Bible by using the right principle of hermeneutics. Numerous Baptist seminaries around the world existed because of the commitment of the early Southern Baptist missionaries to extend the theological training to overseas and to produce qualified pastors and church leaders. One should remember the words of the Apostle Paul, "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Tim 4:16). While it is true that pastoring a church does not necessitate seminary training, it does not mean a new convert can lead a church. Instead, a well-trained, God-called, and spiritually qualified pastor is true whether in Ephesus, Crete, the United States of America, or other parts of the world.

## Bibliography

### Books

- Akin, Daniel L., ed. *A Theology for the Church*. Nashville: B & H Academic, 2007.
- Akin, Daniel, James Leo Garrett, Jr., Robert L. Reymond, James R. White, and Paul F. M. Zahl. *Perspectives on Church Government: 5 Views*. Edited by Chad Owen Brand and R. Stanton Norman. Nashville: B & H Academic, 2004.
- Allison, Greg R. *Sojourners and Strangers: The Doctrine of the Church*. Wheaton: Crossway, 2012.
- Blount, Douglas K. and Joseph D. Wooddell, eds. *Baptist Faith and Message 2000: Critical Issues in America's Largest Protestant Denomination*. New York: Rowman & Littlefield, 2007.
- Cowan, Steven. *Who Runs the Church? Four Views of the Church*. Grand Rapids: Zondervan, 2004.
- Fee, Gordon. *1 and 2 Timothy, Titus: A Good News Commentary*. San Francisco: Harper & Row Publishers, 1984.
- Garrison, David. *Church Planting Movements*. Richmond: IMB, 1999.

- Garrison, David. *Church Planting Movements: How God Is Redeeming a Lost World*. Midlothian, VA: WIGTake Resources, 2004.
- Grenz, Stanley and Denise Muir Kjesbo. *Women in the Church: A Biblical Theology of Women in Ministry*. Downers Grove: Intervarsity Press, 1995.
- Kelly, J.N.D. *A Commentary on the Pastoral Epistles*. London: Adam & Charles Black, 1963.
- Klein, William W., Craig L. Blomberg, and Robert L. Hubbard Jr. *Introduction to Biblical Interpretation*. Nashville: Thomas Nelson, 1993.
- Kostenberger, Andreas and Terry Wilder, eds. *Entrusted with the Gospel: Paul's Theology in Pastoral Epistles*. Nashville: B&H Academic, 2010.
- Knight, George W. III. *The Pastoral Epistles: A Commentary on the Greek Text (New International Greek Testament Commentary)*. Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992.
- Lumpkin, William. *Baptist Confession of Faith*. Valley Forge, PA: Judson Press, 1959.
- Marshall, Howard. "1 Timothy." In *Theological Interpretation of the New Testament*, Kevin J. Vanhoozer, Gen. Ed. Grand Rapids: Baker Academic, 2008.
- Mounce, William D. "Pastoral Epistles." In *Word Biblical Commentary Vol 46*. Nashville: Thomas Nelson Publishers, 2000.
- Nevius, John L. *The Planting and Development of Missionary Churches*. Hancock, NH: Monadnock Press, 1958
- Piper, John and Wayne Grudem, eds. *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. Wheaton: Crossway, 1991.
- Quinn, Jerome D. *The Anchor Bible: The Letter to Titus, A New Translation with Notes and Commentary and an Introduction to Titus, I and II Timothy, The Pastoral Epistles*. New York: Doubleday, 1908.
- Quinn, Jerome D. and William C. Wacker. *The First and Second Letters to Timothy: A New Translation with Notes and Commentary*. Grand Rapids: William B. Eerdmans Publishing Company, 2000.
- Sills, David. *Reaching and Teaching: A Call to Great Commission Obedience*. Chicago: Moody Publishers, 2010.
- Saarinen, Risto. *The Pastoral Epistles with Philemon & Jude*. Grand Rapids: Brazo Press, 2008.
- Smith, Steve and Ying Kai. *Training for Trainers: A Discipleship Re-revolution*. Bangalore, India: WIGTake Resources, 2011.
- Stott, John. *Guard the Truth: The Message of 1 Timothy & Titus*. Downers Grove: Intervarsity Press, 1996.
- Tenney, Merrill C. *New Testament Survey*. Grand Rapids: William B Eerdmans Publishing Co, 1961.
- White, Thomas, Jason G. Duesing, and Malcolm B. Yarnell III, eds. *Restoring Integrity in Baptist Churches*. Grand Rapids: Kregel, 2008.
- Wuest, Kenneth S. *Wuest's Word Studies from the Greek New Testament: For the English Reader*. Grand Rapids: Eerdmans, 1997.

### Articles

- Baptist Faith and Message 2000, Article VI. The Church.
- Brawner, Jeff. "An Examination Of Nine Key Issues Concerning CPM." *Journal of Evangelism and Mission* (Spring 2007).
- Handy, Wesley L. "Correlating the Nevius Method with Church Planting Movements: Early Korean Revivals as a Case Study." *Eleutheria* Vol. 2: Issue 1, Article 3 (2012).
- Knight, George W. *Journal of the Evangelical Theological Society* 18 no 2 (Spring 1975): 81–91.

- Lewis, Rebecca. "Strategizing for Church Planting Movements in the Muslim Worlds." *International Journal of Frontier Missions* (Summer 2004): 73–39.
- Lovelace, Hoyt. "Is Church Planting Movement Methodology Viable? An Examination of Selected Controversies Associated with the CPM Strategy." *Journal of Evangelism and Mission* (Spring 2007).
- Massey, John. "Wrinkling Time in the Missionary Task: A Theological Review of Church Planting Movements Methodology." *Southwestern Journal Theology* Vol 55 Number 1 (Fall 2012).
- Meador, Clyde. "The Left Side of the Graph." *Journal of Evangelism and Missions*.
- Parks, Stan. "Church-Planting Movement is a Leadership Movement." *Mission Frontier* (July–August 2012).
- Patterson, Dorothy. "Why I Believe Southern Baptist Churches Should Not Ordain Women." *Baptist History and Heritage*, 23 no 3 (July 1988): 56–62.
- Shipman, Mike. "What's Missing in Our Great 'Come-Mission?' The Role of Reproducing Evangelism, Disciple-making, and Church Planting for Ordinary Believers." *Mission Frontiers* (July–August 2012): 12–14.
- Slack, Jim. "Church Planting Movements: Rationale, Research and Realities of Their Existence." *Journal of Evangelism and Missions* Vol 6 (Spring 2007).
- Smith, Steve. "Getting Kingdom Right to Get Church Right." *Mission Frontiers* (July–August 2012).

#### **Web-based Sources**

- IMB. "Central Asian Peoples." Accessed April 22, 2013. <http://centralasianpeoples.imb.org/explore/cpm.html>.
- IMB. "Global Research." Accessed March 22, 2013. <http://public.imb.org/globalresearch/Pages/CPM.aspx>.
- "Resolution on Ordination and the Role of Women in Ministry." *Sbc.net*, June 1984. Accessed 30 April 2013. <http://www.sbc.net/resolutions/amResolution.asp?ID=1088>.
- Smith, Steve. "Leadership Development Process." Accessed April 15, 2013. <http://t4tonline.org/wp-content/uploads/2011/02/5c-Leadership-Development-Resources.pdf>.

## **APPENDIX**

### **International Mission Board, Definition of a Church**

#### *Definition*

The definition of a local church is given in the 2000 edition of the Baptist Faith and Message:

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.

Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation, each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scriptures.

## *Guidelines*

We believe that every local church is autonomous under the Lordship of Jesus Christ and the authority of His inerrant word. This is as true overseas as it is in the United States. Some churches to which we relate overseas may make decisions in doctrine and practice which we would not choose. Nevertheless, we are accountable to God and to Southern Baptists for the foundation that we lay when we plant churches, for the teaching that we give when we train church leaders, and for the criteria that we use when we count churches. In our church planting and teaching ministries, we will seek to lay a foundation of beliefs and practices that are consistent with the Baptist Faith and Message 2000, although local churches overseas may express those beliefs and practices in different ways according to the needs of their cultural settings. Flowing from the definition of a church given above and from the Scriptures from which this definition is derived, we will observe the following guidelines in church planting, leadership training, and statistical reporting.

1. A church is intentional about being a church. Members think of themselves as a church. They are committed to one another and to God (associated by covenant) in pursuing all that Scripture requires of a church.
2. A church has an identifiable membership of baptized believers in Jesus Christ.
3. A church practices the baptism of believers only by immersing them in water.
4. A church observes the Lord's Supper on a regular basis.
5. Under the authority of the local church and its leadership, members may be assigned to carry out the ordinances.
6. A church submits to the inerrant word of God as the ultimate authority for all that it believes and does.
7. A church meets regularly for worship, prayer, the study of God's Word, and fellowship. Members of the church minister to one another's needs, hold each other accountable, and exercise church discipline as needed. Members encourage one another and build each other up in holiness, maturity in Christ, and love.
8. A church embraces its responsibility to fulfill the Great Commission, both locally and globally, from the beginning of its existence as a church.
9. A church is autonomous and self-governing under the Lordship of Jesus Christ and the authority of His Word.
10. A church has identifiable leaders, who are scrutinized and set apart according to the qualifications set forth in Scripture. A church recognizes two Biblical offices of church leadership: pastors/elders/overseers and deacons. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.

## **About the Author**

John Henry Serworwora is a native Indonesian who is currently pursuing his Doctor of Philosophy degree in Systematic Theology at Southwestern Baptist Theological Seminary in Fort Worth, TX. Soon after completing his Master of Divinity at Mid-America Baptist Seminary in Memphis, TN, Serworwora served as the president of Jakarta Baptist Theological Seminary from 2006–2010. During his leadership, the seminary has seen numerous churches planted by the students and more than three hundred local pastors trained. Church planting became the heartbeat of the seminary. Serworwora and his wife Lena have five children—Michelle, Maureen, Marianne, Miracle, and Micah.