

ABSTRACT

DISCOVERING CHURCH PLANTER BUILDING BLOCKS FOR INTEGRATION INTO EVERY NATION CAMPUS MISSIONARY TRAINING PROVIDING A SEAMLESS PATH FROM CAMPUS MINISTRY TO CHURCH PLANTING MINISTRY

by

R. David Houston

Every Nation Churches & Ministries (EN) has achieved a unique combination of church planting and church-based campus ministry. During the years from 2006 to 2016, it was discovered that sixty-five-percent of EN's church planters came from its campus ministry. The training for each group, however, was completely separate and seemingly unrelated.

The purpose of this research is to find the necessary building blocks for the United States EN church planter, and then present to the United States EN campus leaders the possibility of embedding these building blocks into their campus training. This would provide EN leaders in the United States with an integrated and collaborative training process that brings more consolidation between the two main ministry divisions.

This research may be valuable to other Christian organizations since many of their goals focus on planting churches and reaching youth. However, not as many see the benefit from church-based campus ministry, therefore, the hope is that EN's advancements in church planting and church-based campus ministry will inspire others.

This project includes a biblical study of leadership and the building blocks found in certain biblical leaders. Respectively, ten biblical leaders were chosen with the specific leadership traits established by this research and modeled in their lives.

This project also reviews the sociological research on which all United States church planter assessments are based and includes a separate project undertaken to survey EN church leaders in the United States for their opinions on necessary building blocks for church planters. Overall, there are forty-one participants in three different phases of online surveys, focus groups, and personal interviews.

Finally, the results of this biblical study and the surveys from pastors in the United States were presented to the EN campus leaders across the United States. (The EN national director and the main leaders were told about this research at the beginning and gave their enthusiastic support). As a result, the campus leaders have the opportunity to embed these building blocks into their training. If they do so, the church-planting director at EN can monitor the progress in the coming years and be able to confirm the success of this project in helping EN produce better-prepared and highly-trained church planters.

The lessons learned from this research are:

1. EN's current assessment process and building blocks are similar to those used by virtually every church-planting organization in the United States.
2. The existing EN assessment process is biblically and sociologically sound.
3. This study provides an opportunity for EN Campus to embed these building blocks into their training and achieve a level of integration and collaboration that has never been attempted in the past.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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by

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

This chapter describes the current state of EN training. It outlines the current campus ministry training along with the building blocks needed to lead a church plant. Additionally, the chapter delineates the benefits of integrating these two pieces of training.

Personal Introduction

I was raised in a Christian home, but the churches my family attended did not relate to young people very well. I left the church when I left for college and fell into a typical, sinful lifestyle. In my junior year, I surrendered to Jesus. I was twenty years old. It was 1975, and the “Jesus movement” was still alive across the United States. Many young people were coming to faith in universities across America. Eighteen months later, as I was graduating, an organization called Maranatha Campus Ministries conducted an outreach at our school. I had never heard such powerful, anointed preaching and vision-casting for God's call to win the world and make disciples. I joined Maranatha and was sent about a year later to start a church across the street from the University of Florida. Several churches were planted from that one. Three years later, I moved to Los Angeles to start a church near U.C.L.A. I had no formal theological training and little practical training for church planting, preaching, or discipleship. Even though the church grew slowly, there was a commitment to church planting and several launched overseas. It has been forty years since I began vocational ministry, and I still have a great passion for church planting and campus ministry.

EN Churches officially launched in 1994, although many of its leaders had been working together for decades. The EN Mission Statement is: “We exist to honor God by planting Christ-centered, Spirit-empowered, socially responsible churches and campus ministries in every nation” (*100 Years* 7). As of this writing, EN has over 1,284 churches in 80 nations.

In 2002, the president of EN, Rice Brooks, asked me to move to Nashville to begin a church-planting and pastoral-training school. In that new role, I also traveled to EN churches to conduct marriage, parenting, and pastoral training seminars. In 2005, Kevin York moved from his church in Texas to oversee the Nashville office and step into the role of Executive Director of EN. Together we developed our “ABC3” church-planting process. The “A” represents the “Assessment Center,” which evaluates potential church planters based on their giftedness and preparedness. “B” is for “Boot Camp,” which begins church-planter training. “C3” represents, “coaching, consulting, and clusters.” All these services are provided free of charge for EN church planters. After nearly forty years of ministry, this church-planting process is the most fulfilling and satisfying experience I have found. Perhaps it is because I have seen so many qualified Christian leaders suffer trying to plant churches. Church planting is very challenging work even for those who are gifted and prepared; it is nearly impossible for those God has not called or those who are not trained.

Over the years, I have noticed that a large percentage of thriving church planters were previously involved in EN campus ministry. However, this dissertation addresses a gap in their training and provides insight into the development of building blocks for possible integration into both campus ministry training and church planter preparation.

Statement of the Problem

In EN's early campus ministry training, there existed no identification of, or training for, potential church planters. While many of EN's church planters come from its campus ministry, EN never developed a seamless trajectory for campus ministers to move from campus ministry into church planting. Therefore, when they arrive at the EN church-planting assessment center, they have little or no idea of what the next steps are. They did not complete work to prepare for this, even though these two areas are the focus of EN's mission statement. This situation showed a gap in thinking and planning.

Purpose of the Project

The purpose of this research is to discover church planter building blocks for integration into Every Nation Campus (ENC) missionary training. This will provide a seamless path from campus ministry to church-planting ministry. The goal is to encourage a greater number of well-equipped church planters.

Research Questions

In order to build an integrated, collaborative model from campus ministry training to the necessary building blocks for a church planter, three questions needed to be formulated and answered. Evaluating the current state of EN's campus missionary training was first. The next step was to focus on the goal of the model, which was formulating the building blocks for EN's church planter assessment center. Finally, biblical and theological foundations of a church planter needed to be examined and, through interviews, this study discovered what has proven successful in our EN context.

Sociological findings from research on church-planting in the United States provided aid in this study. Additionally, this research offered a suggested framework that

should assist the EN campus ministry in integrating the new church planter building blocks into its campus missionary training.

Research Question #1

What is our current training process for the EN campus ministry?

Research Question #2

What are the necessary building blocks for a United States EN church planter?

Research Question #3

What framework could be developed that would assist the EN campus ministry to systematically integrate the new building blocks into a more effective training process?

Rationale for the Project

First, this project was necessary because while a large percentage of our church planters come from the EN campus ministry, the training process for each is separate and distinct. There is no collaborative or integrated training. Once this training is available, campus missionaries who choose to plant a church will be more prepared.

God has called Every Nation Churches & Ministries to accomplish these two main tasks: plant churches and campus ministries in every nation. Therefore, everything possible should be done to complete these tasks with excellence and diligence. EN's mission statement is: "To honor God by planting Christ-centered, Spirit-empowered, socially responsible churches and campus ministries in every nation" (*100 Years* 7). Church planting and campus ministry working together and integrating training are fundamental to EN's call.

Second, the project was necessary because the United States model may give insight and inspiration to other EN regions around the world. This collaborative model

might be transferable to other continents since EN promotes campus ministry and church planting globally. This integrated training and collaboration then could increase EN's effectiveness in planting churches near university campuses.

EN utilizes a model called "church-based campus ministry," meaning that when planting a new church, it is always near a university. Each church plant opens the door to a new community and a new campus for EN. EN endeavors to employ fully-funded campus missionaries to work on the campus, evangelizing and discipling students who will become part of the local church. One of EN's founders, Brooks, declares that the future leaders of communities and nations are currently attending university campuses. Reaching them is a key strategy for reaching every nation in our generation (11).

Third, this project was undertaken because Ed Stetzer points out that "church plants advance the Gospel faster and reach deeper into the culture than established churches" (*Importance of Church Planting*). This is why every denomination and network in the United States is stepping up their church-planting efforts. Missiologist C. Peter Wagner declared decades ago, "The single most effective evangelistic methodology under heaven is planting new churches" (*Church Planting* 11). Tim Keller more recently wrote his thoughts on the matter:

The vigorous, continual planting of new congregations is the single most crucial strategy for (1) the numerical growth of the body of Christ in any city, and (2) the continual corporate renewal and revival of the existing churches in a city. Nothing else—not crusades, outreach programs, para-church ministries, congregational consulting, nor church renewal processes—will have the consistent impact of dynamic, extensive church

planting. This is an eyebrow-raising statement. But for those who have done any study at all, it is not even controversial. (*Why Plant Churches* par. 1)

Fourth, this needed to be done because Jesus commanded his people to go into all the world and preach the gospel and teach them to obey all things he has taught (Mat. 28:19-20). This command mandates planting churches. Jesus said in Matthew 16:18, “I will build My Church and the gates of hell shall not prevail against it.” It is necessary to save the lost and gather them together into churches worldwide as stated in Acts 2:44-47. Jesus planned it from the beginning. EN's job is to strategize and work hard to fulfill its part of the Great Commission. In doing so, EN must determine the best way to plant churches globally, discover the precise gifts and commands Jesus bestowed on everyone to do their part within the larger body of Christ, and perceive the distinct grace he has given us that enables us to bear fruit for his kingdom. I believe this integrated, collaborative training model is part of that strategy. Proverbs 16:9 states, “We should make plans, counting on the Lord to direct us” (Patterson).

Last, this venture was necessary because the leader is the lynchpin to the church. As the leader goes, so goes the church. This project focused on identifying and developing strong, skilled, and confident leaders for EN churches. The next generation of leaders may be more easily attracted; the majority of whom are on college campuses.

Definition of Key Terms

1. Integrated—linking, coordinating, or combining the various pieces of training so that they become one

2. Collaborative—two or more parties (EN campus ministry and church-planting ministry) working together for a common goal
3. Seamless training—an equipping process with no gaps between the training the EN university students receive and the assessment process for church-planting candidates
4. Campus Missionary—a young person who has been called and trained through EN to go make disciples full time on a United States university campus
5. Fully-funded campus missionary—a campus missionary who, after MPD training, has built a team of “partners” who will pray and support him or her financially
6. MPD—ministry partnership development, which is the funding process EN uses for campus missionaries and many church planters
7. Church plant—a church less than three years old
8. Church-based campus ministry—the hybrid model EN has developed. It is not the traditional campus ministry model of Campus Crusade for Christ (CRU), InterVarsity, or Navigators, nor is it simply a church doing ministry on a nearby campus. It is an integrated model whereby EN plants churches as close as possible to a university campus. Fully-funded (through building their own ministry partnership team) and trained young people (based out of the church plant) work full time on the campus. The campus missionaries and church work together to build a strong campus ministry and a strong church. The EN global office in Nashville also has a responsibility in this hybrid model. All three entities must communicate and work together to build thriving churches filled with college students.

Delimitations

This dissertation project was developed in cooperation with EN campus missionaries and church planters across the United States. There was no limitation due to age, gender, or ethnicity. EN allows women to be church planters and senior pastors. The official policy of the Every Nation Ministries Board is, “We support and encourage women in all areas of ministry” (*Policy Governance Manual* 34).

This model was built for those in full-time campus ministry or church planting. Additionally, many United States EN campus missionaries and many church planters are funded through a program called Ministry Partnership Development (MPD); however, that is not a requirement for this model. Finally, this research was limited to those EN leaders who have planted in the United States between 2006 and 2016.

This project was developed for campus missionaries and church planters in the United States. It may apply to those in other nations, but there is no plan to make this project cross-cultural. It should be assumed that some findings ascertained by the research are not efficacious in other contexts.

Research Methodology

This dissertation includes past research but focuses primarily on building a model for the future. Maranatha Campus Ministries (MCM) was involved in church planting and campus ministry from 1976-1989. It focused on planting churches near university campuses using campus missionaries to make disciples among the students. As many campus ministers left the campus and went on to plant churches, it seemed clear that campus ministry training helped in the skills necessary to plant a healthy church. When Morning Star International began in 1994 and changed the name to Every Nation

Churches in 2004, the same pattern emerged as many campus ministers decided to plant a church.

Campus ministry experience develops necessary skills, character, and faith for church planting. This dissertation develops a model of training for both campus ministry and church planting that provides evidence for this theory.

This model focuses on EN ministry in the United States only, and its development took place in Nashville, TN, at the EN corporate office. Nashville is the center of EN's campus ministry training and church planter assessment. This project involved Barker, who developed the majority of the campus ministry training curriculum, and Nick Jones, the United States EN Campus (ENC) national director.

During this project, consultation took place with the United States EN regional campus directors to gain perspective on the campus ministry sections of this research. For church-planting strategies, this project gathered ideas from both EN President Steve Murrell and Executive Vice President Kevin York. This research also involved interviewing church planters who began in campus ministry: Chris Johnson, Adam Mabry, Clayton Bell, Gabe Bouch, and Brian Taylor, among others. They are experienced at both ministries and were a great resource.

This project provides statistics from only a few other ministries in the United States because there were very few church-planting organizations that did church-based campus ministry similar to EN. While there were many church-planting organizations and forms of campus ministries, it appeared that what EN was doing was rare. This model integrated and collaborated the training between these two ministries so as to produce more and better-equipped church planters.

This study only involved the EN campus ministry and church planting within the United States. It only included churches planted and campus ministry data from 2006 to the present. Since the goal is to build a model of integrated, collaborative training from student training to the church-planting Assessment Center, including anything that happens after the Assessment Center was superfluous and did not serve this purpose. This research project stopped at the Assessment Center because that was easily measured and was enough for the scope of this study.

One way to measure the effectiveness of this study in the coming years (whether EN is producing more and better-qualified church planters) will be the number of “recommends” given at the Assessment Center to former EN campus missionaries. There are three possible recommendations given to each candidate couple at the Center: green, yellow, or red. Since red means the couple is not recommended to plant a church, EN will be able to graph the number of green and yellow recommendations and see their progress. Many factors influence the number and quality of church planters. Still, this collaborative training should demonstrate increased effectiveness through the Assessment Center statistics.

Type of Research

This pre-intervention used a mix of qualitative and quantitative methods, mainly interviews with campus missionaries and church planters through email surveys, face-to-face conversations, and phone calls. I studied past and current research to find curriculums for training church-based campus missionaries who eventually transitioned into church planters and utilized appropriate tools to evaluate current EN training curriculums and training methods.

Participants

Kevin York is the Executive Vice President of EN and previously oversaw the two areas of church planting and campus ministry. His responsibility for these two training areas made him a wise and insightful resource for this project.

Paul Barker wrote the training curriculum for the EN United States campus training school. He was also a good resource for this entire dissertation.

Nick Jones is the EN United States campus director and knows the campus missionaries the best. He was invaluable for research confirmation and brainstorming sessions.

Adam Mabry was a helpful resource because he was involved in campus ministry and has now planted a church. He is also very involved in church planter assessment and boot camp training.

Clayton Bell and Brian Taylor were both involved in campus ministry and have planted churches. They provided perspective to the model that was built.

Instrumentation

This consisted of face-to-face, group, and phone interviews, plus surveys for email distribution and group participation.

Data Collection

The above participants were interviewed to find answers to the three Research Questions. The face-to-face, group, and phone interviews all ended with the participants filling out a survey, which were either returned by mail, email, or Google Forms. These surveys were counted and collated for each of the three phases of surveys with the different groups of leaders. All the data were kept in a password protected laptop.

Data Analysis

The data analysis will include qualitative and quantitative research. As previously mentioned, little or no research remains in this area as the model may be the first of its kind. It is impossible to know whether Every Nation Campus will eventually adopt this model, how long it would take, and exactly what it would look like when finished. However, every leader that was contacted in EN campus ministry or church planting showed enthusiasm and engaged with this project.

Generalizability

Once built, this model could transfer to other EN regions around the world. This research project has already received positive feedback from our Asian, African, European, and Latin American directors who oversee the training of their campus missionaries and church planters. Since there are common practices and values, and a central mission, this should be transferable. All EN regions plant churches near university campuses, so a seamless training model would make the responsible leaders' jobs easier and more effective. Further, it should help build momentum worldwide for campus ministry and church planting within EN. As stated above in the delimitations, this research was done in the United States, for United States church planting and campus ministry. It should not be assumed that the findings would be one-hundred-percent transferable to other cultures or contexts.

The significance of the project is the expected increase in qualified church planters. It will also encourage and equip campus missionaries who plan on leading a church in the future and help align the mission across the board. As organizations grow

larger, silos develop between departments. Integration and collaboration between the campus and church-planting departments will help resist that and push toward unity.

EN has a notable pattern of ministry that other denominations or organizations may follow in the decades to come. This project may speed EN's effectiveness and encourage other ministries to combine church planting with church-based campus ministry.

This project could also serve other organizations integrating different training programs into one. The principles might be the same regardless of the specific curriculums or methods. Hopefully, the integrative and collaborative program developed through this research will be advantageous to other church-planting and campus ministry organizations.

Project Overview

Chapter 2 of this study examines the biblical, theological, and sociological building blocks necessary to be a successful church planter. It presents a review of scholarly literature on necessary church planter character traits, as well as a review of the current EN campus-ministry training. Chapter 3 presents the research design, methods of research, and data analysis methodology. Chapter 4 shows the results of the research and analysis of the data collected. Chapter 5 offers an interpretation of the research findings, as well as suggestions for future research that would assist EN and other organizations in campus ministry and church-planting training.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

This project addressed the challenge presented by the separation of EN campus-ministry training and church-planter qualifications. From 2006 to 2016, sixty-five percent of EN church planters in the United States originated from its campus ministry. However, many come to the EN Assessment Center after finishing years of successful campus ministry, only to discover that they do not know the building blocks needed for church planting; they have no idea what qualifications they must possess for a successful evaluation. Since the two main goals of EN are church planting and campus ministry, this gap needed to be addressed. It seemed wise to simplify and unify the campus ministry training with the Assessment Center building blocks to create a seamless transition. Ideally, the process will give any campus missionary confidence that, if they eventually felt called to plant a church, they have been trained with the same building blocks needed for the Assessment Center.

Literature Review Overview. The literature review begins with biblical and theological foundations for church planters and campus missionaries.

- The Bible reveals information about these areas of leadership.
- Scripture shows examples of people who exhibit leadership characteristics needed for church planting and campus ministry.

The review seeks to find sociological research on church planter qualifications, building blocks used in assessing potential church planters, and how those building blocks might be used in a suggested framework for EN campus ministry training.

Extensive research on church planter qualifications exists, but much less for campus missionary training, confirming a long-time perception that few organizations conduct church-based campus ministry combined with church planting on a national scale in the United States. The literature describes and discusses the biblical and theological foundations of church planting as well as scholarly material on church planter assessment centers but provides much less on training full-time campus missionaries.

Biblical Foundations

Building an integrated model for EN campus missionaries and church planters must start with the biblical and theological foundations. Ed Stetzer and Daniel Im declare, “We’d be wrong to send out planters with organizational, strategic, and marketing tools but not the fundamental truths of God’s Word and the principles of Scripture from which to work” (29). The same would be true of campus missionaries. We would be wrong to train them without starting with the foundational truths of God’s Word. The first building block the EN Assessment Center evaluates in a potential church planter is “spiritual vitality,” the description of which includes “clear evidence of the authority of Scripture in their thinking and conduct...” (Appendix A). Every candidate in their registration must exegete Scripture passages. EN looks for exegetical ability and minimum theological skills in every church planter (Appendix B).

Biblical Foundations for Every Nation’s Mission

EN bases its mission to plant churches on the Great Commission. The Great Commission is found in the book of Matthew where Jesus stated to his disciples before he left the earth:

All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. (*New King James Version*, Matt. 28:18-20)

The expansion of Christianity is inextricably linked to the planting of churches. Hutz H. Hertzberg wrote, “The New Testament and church history reveal how the Gospel spread throughout the world with the establishment and multiplication of new churches (Acts 9:31; 16:5, etc.). The establishment of churches is both ordained and sustained by God” (Matt. 16:8; Hertzberg 1-2). Every Nation plants churches because Jesus put his plans into the church. The Holy Spirit lives and empowers the church to carry out his mission in the earth. As is often said, Jesus has no plan B. He intends to fulfill his plan in the earth through the ages—which is Christ in the church, the hope of glory (Eph. 3:8-21). He is raising up his bride the church “to present her to Himself, a glorious church, without spot or wrinkle...” (Eph. 5:25-27), and to make disciples in the full-orbed manner that Jesus modeled, there must be local churches. Since Jesus called his disciples into communities of faith—loving and serving one another—he never intended them to live the Christian life alone. We prove our love for him by loving each other (John 13:14-17, 34-35).

Many scholars agree that the practical outworking of making disciples must include the planting of churches. In his dissertation, Lloyd Walter Grant quotes Chester:

“For Paul, mission meant planting churches. In the New Testament, wherever the Gospel was preached local churches were established” (qtd. in Grant 7).

Purpose of Church Planting

Paul Becker, Jim Carpenter, and Mark Williams state: *The New Dynamic Church Planting Handbook* states:

So, why is church planting so important? ...church planting is critically important because it honors God and spreads His fame among the nations. Church planting reflects the light of His beautiful, perfect character through every dark corner of the planet. It brings praise to the One who came to seek and to save those who are lost. (Sec 1-1)

They also went on to declare, “...so that the Gentiles may glorify God for his mercy” (New International Version, Rom. 15:9). “Declare his glory among the nations, his marvelous deeds among all peoples” (Ps. 96:3).

Craig Ott, Stephen J. Strauss, and Timothy C. Tennent state, “One cannot read Acts without noting that nearly everywhere the Gospel was preached, communities of believers are formed” (118). Rick Warren agrees, “The single most effective method for fulfilling the Great Commission that Jesus gave us is to plant new churches! Two thousand years of Christian history have proven that new churches grow faster and reach more people than established churches” (*“Forward” xi*).

[N]umber one on this list of responses to the Great Commission has always been the creation of new worshipping communities called congregations or parishes or missions or churches. Throughout the

centuries this has been the most common attempt to obey that directive of Jesus to make disciples from among those who have been living outside the faith. (Schaller 27)

Broocks has a different angle on this point. He rebuts Wagner's' famous quote, "The single most effective evangelistic methodology under heaven is planting new churches" (qtd. in Broocks 11). Broocks declares in a personal interview:

The best way to obey the Great Commission and make disciples is not planting new churches but instead to "preach the Gospel." He states that new church plants do not always preach the Gospel and make new disciples. Sometimes they just "do church better" than the churches down the street. Sometimes they are more cool, updated, and contemporary with better worship and better preaching, but they are not necessarily preaching the Gospel or winning new converts.

Murrell has a similar concern. He writes that we confuse our job as leaders with Jesus' job. Jesus declared he would build his church (Matt. 16:18). It is not our job to build the church. He commanded us to make disciples. That is our job (WikiChurch foreword). When we try to do his job, the church is unwisely built on the wrong foundation. When we try to do his job, we inevitably neglect his command to make disciples; that is a task he will not complete for us. Murrell believes this is a fundamental flaw in the church of our generation.

I don't know any pastors or missionaries who do not want to make disciples. But many well-meaning people are taking their best shots but aiming at the wrong targets simply because they have wrongly defined

discipleship. They are busy doing traditional church activities, running the latest slick programs, and generally doing everything that can be done in the name of God except making disciples. (WikiChurch 51)

Timothy G. Jacobs researched church-planting pastors who were revamping their small groups for discipleship because they were nothing more than food, Bible study, and some fellowship. These pastors also saw the distinction between the Great Commission to make disciples and Jesus' role to build his church. These pastors—who were planting dozens of churches per year—declared that the primary goal is discipleship, which includes reaching lost people. Then, and only then, should one start the new church (79-87).

J.D. Payne agrees that we must first make disciples, and then plant churches. He notes that nowhere in the Bible are we told to plant churches (*Apostolic* 17); the New Testament pattern was as follows: 1) evangelize and 2) gather them together into a church. Payne declares that biblical church planting is evangelism that results in new churches; churches are supposed to be birthed after evangelism has occurred (*Apostolic* 64). Payne believes with others that Paul is certainly the primary church planter of the New Testament and that we have made church planting more complex than Paul outlined in the New Testament (*Apostolic* 20). He quotes Paul in writing to the new church at Thessalonica:

For we know, brothers loved by God, that he has chosen you because our Gospel came to you not only in word but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. And

you became imitators of us and of the Lord. (*English Standard Version*, I Thess. 1:4-6)

Payne says that based on this text, there are only four necessities for planting churches: sowers, seed, soil, and the Spirit (*Apostolic* 20).

Payne concludes that we have a poor understanding of ecclesiology (the nature of the church). “If our definition is poor, then everything we say and do related to church planting will be poor. We often expect newly planted churches to manifest structures and organizations like what is observed in churches of twenty, forty, and fifty years of age” (“Why Jesus...” 3). In his words, we have confused the role of the church planter. In the Bible, Paul was an apostolic missionary, not a pastor. Payne argues that missionaries and pastors have different gift mixes, and if we send pastors to do the work of a missionary, it is a recipe for burn-out, frustration, and failure (“Why Jesus...” 3).

Roscoe J. Lilly, II, a church planter in the Northeast United States, cautions us that the answer to the growing secularism in that area is not just planting more churches. He declares that the problem in the Northeast is not access to churches, but the lack of credibility in the church. He wants to see more churches serving the community and tangibly demonstrating the love of God. “The Northeast needs first and foremost a different type of church” (2).

Steve Addison is on a similar journey in Australia. God led him to spend more time training Christians to effectively share their faith, make disciples, and then gather the newly-saved disciples into a new church. In other words, Addison wants to first see evangelism and conversion, then find the church planter or pastor to lead the new work. He is passionate about training people to make disciples because he not only envisions

the addition of churches, but rather a “movement” of churches that will extend the kingdom of God (ch. 2).

Nathan Shank and Kari Shank are concerned that church planting has become too complicated. They declare that church planters need to start and continue with the principles contained in Mark 4:26-29:

1. God alone gives the increase, so we must pray to discern his timing and his direction in sowing the seed.
2. The seed is the message, and God will use anyone to sow who is willing.
3. The soil is the hearts of people in which seed is cast. Knowing and engaging the audience is essential for the sower.

There are seasons of a harvest that require extra urgency and commitment. We must mobilize numbers of people for this harvest (9-16).

Theological Foundations

There are many voices declaring the need for more in-depth biblical and theological analysis of church planting and missions. Grant writes,

From reviewing literature related to the church, mission, and church planting, it appears that theological analysis related to church planting is indeed necessary for at least four different reasons: the current condition of the church, a current lack of theological analysis, the need for churches to be theologically driven, and fidelity to God’s foundation for the church.

(11)

This research agrees. It is surprising how little research has been done on church planting and biblical qualifications for the lead pastor. Most of the work is sociological in

nature instead of starting at the foundation of it all, the biblical record. Ideally, the Bible is the place to begin with to discover the most basic, fundamental reasons for planting and how to plant churches. If the leaders do not have a deep biblical and theological foundation, they will not have all the wisdom, convictions, and persistence that the job demands. Richard Yates Hibbert declared, “The biblical and theological foundation for the planting of churches has generally been assumed rather than explicitly articulated” (316).

Robert L. Plummer wrote, “Thus, we see that while New Testament scholars have neglected missionary themes, missiologists have produced mainly more popular works and have failed to construct a well-crafted biblical theology of mission” (3-4). As seen later in this paper, potential church planters are evaluated at United States assessment centers with building blocks that are derived primarily from sociological research, rather than purely or directly from biblical or theological research. While these building blocks have sufficed for decades, stronger and deeper foundations need to be laid for church planters to be fully equipped. Church planting is tremendously hard work. The more biblical and theological depth the planter comprehends, the more spiritual strength, fortitude, endurance, and passion he or she will possess.

The current assessments in the United States, including the EN Assessment Center, are valuable and contribute immensely to the efforts of denominations and organizations seeking to be wise stewards of their money, time, and personnel. However, as Grant declares,

[T]heological and biblical values should be accorded a higher position in the decision-making process than pragmatism. Unless

theological analysis takes place, it is unlikely that church planting will be theologically driven. Pragmatism will be influential without theological analysis... Given the need to find church planters to further church planting, it may seem prudent to utilize assessment in selecting church planters. But in taking such an approach, it would seem to create the possibility of the church-planting process being governed by pragmatically effective measures, without consideration given to theological and biblical principles. (14)

Grant voices concern for all church-planting assessments. This research adds to the voices pleading for more biblical and theological analysis. Barker, the primary campus ministry educator for EN in the United States for years, declares during an interview:

The building blocks Every Nation has used at its Assessment Center are accurate and have served well to this point. But instead of assessing potential church planters solely based on sociological research, I would prefer to start with the Bible to determine what the building blocks should be. God has given us the Bible to be the foundation of the church and of its leaders. The Bible must be the starting place.

Stuart Murray adds, “An inadequate theological basis [for church planting] will not necessarily hinder short-term growth or result in widespread heresy among newly planted churches. But it will limit the long-term impact of church planting and may result in dangerous distortions of the way in which the mission of the church is understood”

(30). The long-term health and strength of church-planting organizations are at risk.

Church planting is currently trendy and popular in the United States, but it must proceed wisely with a view toward the future and not pragmatically to take advantage of cultural popularity. An important question for Every Nation and the entire body of Christ to determine is whether or not organizations can train and evaluate their planters to ensure this biblical foundation.

The Kingdom of God and the Church

This research revealed the need for a more biblical and theological study focusing on the distinction between the Kingdom of God and the church. Churches that are thriving and multiplying honor God, spreading his glory to all nations and peoples (Ps 46:10, 96:3; Rom 1:5), but we must continually remember that there is a Biblical distinction between the kingdom of God and the church. The church is not the ultimate goal of God in the earth. The kingdom of God coming on earth as it is in heaven seems to be the ultimate goal (Luke 11:2; Murray 31). Murray believed this distinction may seem small to some, but to many authors, it is critical:

Church planting may be a significant way to advance the mission of God. It may help evangelism, peace-making, action for justice, environmental concern, community development, social involvement, and other mission ventures. But it is likely to function in this way only if it is set within the right framework.

Church planting is seen as an end in itself, or simply as an evangelistic methodology, may fall short of its potential and distort

our understanding of God's mission and the nature of God's kingdom (35).

Any organization or planter that does not constantly remember the distinction between the kingdom of God and the church may think they are succeeding when they are actually hindering.

Murray goes on to say, "The church is a community, whereas the kingdom is an activity... [church-planting effort] that fails to engage with the mission agenda of Jesus can easily become church-centered rather than kingdom-oriented" (43).

For example, churches may be multiplying, but their message and lifestyle may be communicating that the God they worship is remote, unconcerned, silent, and restricted to a holy building. Merely planting new churches may not advance the kingdom of God unless those churches communicate the good news to the community and incarnate the news they are proclaiming. Not all new churches do this. Some are as introspective and self-absorbed as older, established churches (Murray 45-46).

Establishing a new church does not automatically mean the kingdom is advancing. Merely using "kingdom" language is not enough. Murray declares the subject of church planting is peripheral rather than central in the New Testament, whereas the kingdom of God is arguably the central theme of Jesus' teaching and the integrating paradigm for the mission of the church. "The church is not the kingdom. It is closely related, but distinct" (46-47). Murray insists on the distinction between the kingdom and the church for at least three reasons:

1. The church is a community, whereas the kingdom is an activity—God extending his rule throughout creation.

2. The kingdom is broader than the church. God is at work outside the church as well as within and through it. Not all the redeemed people of God are identifiable as members of local churches, any more than it is legitimate to claim that every person on a church membership roll has necessarily entered the kingdom of God. Since God is not restricted to working through churches, he can use any means he desires.

3. The kingdom, rather than the church, defines the breadth and depth of God's mission. Murray again is direct and dogmatic, "Neither church growth nor church planting are ultimate goals. Both are subordinate theologically to the advance of the kingdom" (46-51).

If a church planter does not see the kingdom as the big picture, he or she will likely be hindered in actually developing the local church; people respond to the big picture message. The congregation needs to see God at work even when they do not see the local church. They need to have confidence in doing work that does not seem to benefit the local church. Further, somewhat paradoxically, when they are thus encouraged with the bigger vision, they will be of more value in the local community as well. The church planter must have the larger purpose deep within (Verkuyl 172-74).

The Bible appears clear on this view of the kingdom on earth. Jesus taught his disciples to pray for "the kingdom of God to come on earth as it is in heaven" (Matt. 6:9-10). In Luke 13:18-21, we find Jesus describing the pervasive power and scope of the kingdom, declaring it is like a seed in a garden that grows into a large tree. He compares it to leaven that a woman put into her meal until it was all leavened. Both pictures from Jesus speak of the expansiveness and the inexorable growth of the kingdom. That growth,

when translated into disciples, is gathered and nurtured in the local church. The activity of the kingdom, however, is not limited by the church. God's ultimate goal is the kingdom, not the church. "We might expect, therefore, that an alignment with Jesus' mission would be present in the motivations and communication of senior pastors who plant new churches" (Jacobs 37). If church planters only see the "external" growth of the local church, they might become discouraged and miss what the Holy Spirit is doing. On the other hand, if they can see the big picture of the kingdom, they can invest time and gifts into the kingdom, expecting that Jesus will grow the church.

Hibbert writes, "If God's mission is to bring in his kingdom—and there is broad agreement on this—what role does the church—his people—play in this work?" (323). There is consistent agreement among evangelicals that the church is a primary instrument to usher in the kingdom of God on the earth. The church is not the full expression of the kingdom, but it is the one most visible and organized to model the kingdom (Ladd 117).

Hibbert believes that to make church planting the goal of missions misses the broader vision of the kingdom. If churches only see themselves and not the larger kingdom of God, they will become self-absorbed and myopic, missing the totality of God's activity on the earth and in their community (324). Hibbert declares that "although the church is not all of the kingdom, it is the primary instrument of God and the core of what God is doing in the earth" (326). He argues that churches, while not the ultimate goal of missions, are the primary channels of God's blessing. Hibbert concludes, "both the church and the kingdom are brought about by 'Missio Dei,' preaching the kingdom seems to be a synonym for evangelism and church planting, and although the kingdom is

the final goal of God's mission, the church is the way and means by which he is accomplishing that purpose now" (326).

Bob Roberts, Jr., contrasts the kingdom with the narrower use of "missions" in many churches today:

The implication [of the kingdom] throughout Scripture is huge. Sadly, what we have done to 'missions' is to make it only the Gospel of proclamation regarding accepting Jesus as Savior. While that is definitely true, we stop much too short. Accepting Jesus as Savior is only the beginning of walking in the kingdom and doing His will; it is not the ultimate aim. God's kingdom, his perfect rule, and reign is the ultimate aim. That is the glory of God. (575-98)

Biblical Foundations for Church Planters. It has been seen that church planting is an unmistakable part of fulfilling the Great Commission. The Bible demonstrates repeatedly that leaders are necessary for these new churches to succeed. Jesus declared that the harvest is plentiful, but the laborers are few (Matt. 9:37). He modeled the importance of leaders for the Great Commission by choosing twelve disciples and spending the majority of his time with them (Mark 3:14). God gives leaders to the church because leaders have the ability to inspire people to do what they would never do alone. Jesus declared that he would build his church (Matt. 16:18) so he gave leaders as gifts to the church to accomplish that building (Eph. 4:7-8, 11-12).

Paul's Two Lists of Church Leader Qualifications

Paul's lists for church elders in I Timothy 3 and Titus 1. The Bible gives no particular assessment process for church planters (Grant 25-26). Phillip H. Towner believes that Paul adapted a standard list of these qualifications for each situation (249):

This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover, he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. (I Tim 3:1-7)

If a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught,

that he may be able, by sound doctrine, both to exhort and convict those who contradict. (Tit. 1:6-9)

The two lists parallel each other with few exceptions (Hayford 1720). They omit some specifics that seem to be necessary for church planters but are helpful to understand what Paul deemed important for elders. Many authors have noted that these lists are the same for any godly Christian with one exception: the “pastor must be able to teach” (I Tim. 3:2) and similarly “holding fast the faithful word as he has been taught, that he may be able by sound doctrine, both to exhort and convict those who contradict” (Tit. 1:9; Stetzer and Im 44; Patrick 45). Apparently, no one has suggested that these two lists are sufficient for church planter qualifications. Stetzer and Im note that because Paul’s lists in I Timothy 3 and Titus 1 concern pastors and elders, they are relevant for church planters. “But, because church planters encounter issues typically not faced by pastors of established congregations, we need to consider several other qualifications uniquely essential to church planters” (51). Young men who were overseeing young churches received both of these lists. Titus in particular had the responsibility to help new churches in Crete by putting leaders in place (Grant 79). Towner declared, “What is clear from the nature of the instructions is that the Cretan churches are still in the fairly early going” (678). Although Paul did not give Timothy or Titus a clear list of new church planter qualifications, he gave them something helpful to us in this study. Paul listed traits he believed were necessary for the leaders of these new churches.

These Pauline lists are more concerned with character than skills (Grant 81-82). Paul was more concerned with securing a leader with character who would be an example to the church than merely one with skills to get a job done (Mounce 159). Alexander

Strauch agrees, “A noble task naturally demands a noble person” (188). The prophet Hosea wrote, “Like people, like priest,” (Hos. 4:9). Jesus said, “A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher” (Luke 6:40). Biblical history demonstrates that people will seldom rise above the spiritual level of their leadership (Strauch 70). The only two skills mentioned in these two lists are 1) the ability to teach the Word and 2) wise leadership of the man’s family.

Church-planter qualifications from Paul’s life. Stetzer and Im (36-38) recommend another set of traits from the apostle Paul’s life, quoting from a list by John Worcestor:

1. Paul was personally prepared for his church-planting ministry.
2. Paul was an evangelist.
3. Paul was an entrepreneurial leader.
4. Paul was a team player.
5. Paul was a flexible, risk-taking pioneer.
6. Paul cared for people (shepherd role).
7. Paul empowered others (equipping role).
8. Paul stayed committed to fulfilling God’s calling and vision even at the cost of extreme personal sacrifice (Acts 14:19-20; II Cor. 11:23-28).
9. Paul was willing to let go of his church plants and move on to plant more (Acts 16: 40).

This information is very useful coming from the greatest church planter in the New Testament. The book of Acts is the most critical church-planting manual available to the church and its leaders, and Paul is the main figure of the book.

Biblical Traits Necessary for Church Planters

Since the Bible gives no complete list of qualifications for a church planter, Paul's list for elder qualifications is helpful, but not conclusive. Starting a new church from the beginning requires skills that a church elder may not require. There are two pitfalls to avoid when making qualifications for church planters. First, they can be promoted too easily without proper vetting of their call and preparedness. Secondly, the bar can be set too high (e.g. requiring a seminary degree before planting). Darrin Patrick asks two questions when evaluating a person called into ministry: First, do they have a foundational grasp of Scripture? Secondly, do they have fruit from past ministry? (22-23).

Many use the phrase, "New Testament church," as if the Old Testament is no longer relevant, however, we must know what God was doing through the biblical patriarchs in the Old Testament to discern the depth of the New Testament procedures. Mark E. Dever notes, "In order to understand the church in the full richness of God's revealed truth, both Old and New Testaments must be examined...the shape of the visible church today bears a clear continuity-though not identity-with the visible people of the Old Testament" (3).

Descriptions of Leadership: Criteria in Choosing Biblical Leaders

Various descriptions of leadership. C. Peter Wagner described leadership as "the special ability that God gives to certain members of the body of Christ to set goals in accordance with God's purposes for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God" (10). Charles R. Swindoll's definition is similar, "The gift of leadership

is defined like this: the ability to organize and lead projects, to see them through from start to finish, while handling people tactfully and providing the vision to keep them at the task” (1, 3).

James M. Kouzes and Barry Z. Posner describe five practices they have found common in successful leaders:

1. Model the way—words and deeds must be consistent.
2. Inspire a shared vision—they had visions and dreams of what could be. They gaze across the horizon of time, imagining the attractive opportunities that are in store when they and their constituents arrive at a distant destination. Leaders breathe life into the hopes and dreams of others and enable them to see the exciting possibilities that the future holds.
3. Challenge the process—leaders venture out. Leaders know well that innovation and change all involve experimentation, risk, and failure.
4. Enable others to act—they foster collaboration and build trust. Leaders make it possible for others to do good work.
5. Encourage the heart—the climb to the top is arduous and long. People become exhausted, frustrated, and disenchanted. They are often tempted to give up. Genuine acts of caring uplift the spirits and draw people forward (13-19).

J. Robert Clinton defines leadership as “a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people toward His purposes for the group” (14). Later in his book, Clinton admits to his preferred definition, “a dynamic process over an extended period of time in various situations in which a leader utilizing leadership resources and by specific leadership behaviors, influences the

thoughts and activities of followers toward accomplishment of aims usually mutually beneficial for leaders, followers, and the macro context of which they are a part” (213).

Project definition of leadership. Synthesizing these descriptions and definitions together results in this definition of leadership: **A leader is a person with inspiring character, gifted by God with a vision of a preferred future, and a charisma and communication ability to attract and inspire followers to work in unity toward accomplishing that particular vision.**

Choosing top Biblical leaders with this definition. This definition of leadership was used as a criterion to choose the key leaders from the Bible. Women are not excluded from this study, but research revealed only men who met the qualifications. These biblical leaders did not necessarily exhibit all parts of the definition but seemed to have the majority of it. Ten men in the Bible exhibited that level of leadership: Abraham, Joseph, Moses, Joshua, David, Nehemiah, Peter, James, John, and Paul.

1. Abraham received the gift by God to be the father of faith and the beginning of the new nation Israel. His trust in God, to obey to the point of sacrificing his only son Isaac, set him apart for all time as an example of extraordinary faith and courage (Gen. 22:1-18). He certainly had a vision and a calling from God that spoke of a better future (Gen. 12:1-6, Gen 15; Rom. 4:1-25).
2. Joseph qualifies as an extraordinary leader according to our definition. He had a strong character to live a life of forgiving his jealous brothers and clueless father. He was gifted by God to rise to leadership in Pharaoh’s house and demonstrated strategic wisdom beyond his years in managing the wealth of Egypt (Gen. 37:3-11, 41:45-57, 45:1-28, 50:1-21):

“The Bible records nothing about Joseph until he was seventeen years old, at which time he had two dreams that forever changed his life...They were God-initiated dreams, not Joseph-initiated dreams (Gen. 37:5-11). Joseph was thirty years old when he became prime minister of Egypt, saving the nation from famine and ultimately saving his own family” (Damazio 19-20).

3. Moses was one of the most powerful leaders in the biblical record (Matt. 17:1-3). He had a supernatural calling from God at the burning bush (Exod. 3:1-4:17) and he was gifted with unusual faith and the ability to do exploits that convinced people to follow him toward the promised land (Exod. 5:1-14:31). His unique relationship with God gave him great confidence that he was hearing from God, despite the overwhelming obstacles (Exod. 19-23).
4. Joshua demonstrated God-anointed leadership in taking the mantle from Moses and leading the children of Israel into the promised land (Num. 27:18-23; Josh. 1:1-9). He had faith to give a good report when ten of the spies complained and caused the people to rebel (Num. 13:16-25, 14:6-9). He had consistent character and never wavered from fearing and obeying the Lord (Josh. 23-24).
5. David is one of the most popular leaders in the Bible because of his courage, faith in God, and intimate relationship with God (1 Sam. 17; Heb. 11:32-34; Ps. 27:4,8). David’s calling and gifting provided heroism that inspired many to follow him (1 Sam. 16:1-13, 18:5-16; 2 Sam. 7). David’s sins were costly

and painful, but his repentance and godly sorrow allowed God's mercy and a long reign of leadership (2 Sam. 11-12).

6. Nehemiah is a case study in leadership and fits our working definition. He loved God and his people and received his call through a burden for his beloved Jerusalem (Neh. 1:2-12). His courageous gift of leadership was seen through his vision to a beaten down people, instantly inspiring them to rise up and begin to rebuild the broken-down walls of Jerusalem (Neh. 2:17-18).
7. Peter was a leader of Jesus' disciples. He was the first to boldly declare that Jesus was the Messiah (Matt. 16:13-19). While impetuous and arrogant, he demonstrated repentance and a teachable nature that developed him into a strong, capable leader (Matt. 16:21-23; John 21:15-17; Acts 1:15-2:41). He was a fiery communicator who called people to this new faith (Acts 2:1-41).
8. James would qualify not only because Jesus chose him as one of the twelve, and then as one of his three closest disciples (Matt. 10:2, 17:1-9), but also because he became the leader of the Jerusalem church and the critical Jerusalem council (Acts 15:13-22; Gal. 2:9). He wrote a practical and ethical letter that rebuked the shameful neglect of certain Christian duties (Jas. 1:22-2:26).
9. John is a top biblical leader by our definition. He was also chosen by Jesus as one of his twelve closest disciples (Matt. 10:2) and was especially close to him (Matt. 17:1-9). He authored three epistles (1-3 John) and the book of Revelation. He modeled and wrote with an unusual depth of the power of Christian love and character (1 John 2:3-11, 3:10-23). He also demonstrated

wise, courageous leadership by relentlessly warning the church against her enemies (1 John 2:18-23), which included compromise and sin within the church (1 John 1:6-2:1, 3:4-10).

10. Paul is at the top of any biblical leadership list. He had a call from God, as outlined in Acts (9:3-19, 13:2-3), that resulted in an extraordinary life of sacrifice (14:19-22), determination (15:22-26), passion (16:24-25), power (19:11-20), and love for God and man (20:17-38). He was not a gifted speaker, but was a brilliant, scholarly writer (2 Cor. 10:10) whom the Holy Spirit used to write approximately half the New Testament. He was an unstoppable leader (Acts 21:12-14) who disciplined (2 Tim. 2:22) and empowered others to carry on the work (Acts 16:1-5). God gave Paul an unusual grasp of the central message of the Gospel and the Cross (1 Cor. 1:17; Rom. 1:16; Col. 2:1-10).

These are the ten top biblical leaders according to our project definition. And while there are other candidates, these ten met the criteria, thus placing them above the rest. Jacob, whose name was changed to Israel, was mentioned multiple times in the Bible primarily because of his place in the covenant line of Abraham and not for his leadership. Jacob had a prominent place in the Bible because his twelve sons became heirs of the covenant and the twelve tribes of Israel. Jacob himself, however, did not consistently model our definition of leadership.

Some might argue for Solomon, but his rebellion against God's commands and eventual backslidden state disqualifies him. God used Esther in a mighty way, but arguably her cousin, Mordechai, was the real leader of that story.

Noah had a heavenly calling and certainly trusted God in the one-hundred-year process of building the ark that saved a seed of humanity. Nonetheless, the biblical record does not demonstrate his leadership of people, other than his immediate family, choosing to follow him. Many prophets like Isaiah, Jeremiah, and Elijah had extraordinary callings, character, and faith, but also did not appear to impact a large group of followers. Therefore, they do not warrant inclusion in the select group. Jesus of course had every leadership trait to perfection, and that is precisely why he was not included in this study. For this research deemed it most helpful to glean from flawed, imperfect leaders whom God called and used by his grace and mercy.

Now that ten people have been identified according to our definition of leadership, we examine the biblical record of their lives and ministry to cull the foundational leadership traits. From these, we will develop building blocks for church planters.

Key leadership traits identified from these ten biblical leaders. After studying the biblical record of these leaders, this study identified prominent traits from these ten leaders (in no certain order):

- calling
- vision
- spiritual vitality
- kingdom expansion
- generational transfer
- leading by serving
- communication

- faith
- character
- wisdom

There are other traits, including love, sacrifice, courage, and compassion, but the above list represents the dominant characteristics noted by the biblical writers. Outlined below are each of these traits in more detail:

A. Calling

The first trait that stands out in these ten leaders' lives is calling. Abraham received this in Genesis when God spoke to him concerning the land and descendants he was giving Abram (12:1-6, 15). Joseph might not have grasped his calling until later in life, but he knew it clearly when it counted—when he had to forgive his brothers and provide for them during the remainder of the famine (Gen. 45:7-11, 50:18-26). In his lists for church leaders, Paul makes a point concerning calling in I Timothy 3:1, “This is a faithful saying: If a man desires the position of a bishop, he desires a good work.” This is not selfish ambition (Jas. 3:16) of which Paul speaks. This is a holy drive that God puts in a person's heart to lead. J. Oswald Sanders wrote, “It [the office of overseer/bishop] is the most privileged work in the world, and its glorious character should be an incentive to covet it because, when sought from highest motives, it yields both present and eternal dividends” (13).

This is what Hertzberg describes as a “call from God” (131-32). Paul declared in Ephesians 3:8, “To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable

riches of Christ...” Paul said again, in I Timothy 2:7, “for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.” Paul unequivocally knew he was called, appointed, selected, and empowered by God to preach. This is his holy ambition and stewardship. Jeremiah has a clear calling to ministry: “Then the word of the Lord came to me, saying: Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations” (Jer. 1:4-5). “Calling is really a divine act. God called Abraham; He called Israel, ‘Out of Egypt I called My Son’ (Hos. 11:1); God called Moses; God called the prophets” (Franzmann 609). This calling is of such importance to a church planter that Hunt declares, “Ultimately, it is about discerning the called, not about finding the qualified” (14).

Many leaders assessing potential church planters agree with that emphasis as discussed in later chapters of this research. Paul had a deep conviction of his calling from Jesus to apostolic ministry to the Gentiles. This empowered him with passion, courage, and persistence (Acts 20:18-24). It was the same with Moses, Jeremiah, Nehemiah, and most leaders in the Bible. Knowing one’s call was directly from God injected qualities that could not be replicated from any other source. This is a foundation of modern assessment centers, surveyed in later chapters. Ministry is not a profession, it is a vocation, a calling. One must be called in order to do it effectively. Although pastors grapple with precisely what it means to be called by God to lead a church, they must have some conviction that God created them specifically for ministry (Lewis).

“Time and again, amid the challenges of pastor ministry, this divine, more-than-subjective authorization is a major means of pastoral perseverance” (Willimon 14-15). Charles Spurgeon, called the “Prince of Preachers,” strongly addressed the non-negotiable nature of calling: “Do not enter the ministry if you can help it. If any student in this room could be content to be a newspaper editor, a grocer, a farmer, or a doctor, or a lawyer, or a senator, or a king, in the name of heaven and earth, let him go his way” (26-27).

At the same time, God rarely calls two people the same way in the Bible. He will call a leader whatever way he chooses, sometimes in the most inconvenient or unexpected way (Patrick 19). With Moses, it was a burning bush in the back of the desert (Ex. 3). With Nehemiah it came with terrible sadness when he heard of the condition of his beloved Jerusalem (Neh.1). Esther was an adopted orphan who amazingly found herself wed to the king and risking her life to save her people (Esth. 2:17, 4:14-16). Peter was an uneducated fisherman with an impetuous personality who was cleaning his nets near the seashore (Matt. 1:16-17). Any great Christian task requires leaders who know God has called them and prepared them. “Any other motivation, no matter how good it may be, is not enough” (Bevins 64).

B. Vision

When these ten biblical leaders are examined, it is hard to miss the vision that God imparts to them to get his task done. This is the second leadership trait. Abram received godly vision when he received his calling in Genesis. God took Abram outside to count the stars and declared that he will have as many

descendants (Gen. 15:5). Abram was inspired by this vision when taking his only son, Isaac, to sacrifice him in obedience to God (Gen. 22:1-18). Moses received heavenly vision at the burning bush when God called him (Exod. 3:1-10). Joshua received vision by watching Moses' leadership, and then received his own (Num. 27:18-23; Josh. 1:1-18). Peter, James, and John were called directly by Jesus and received a divine vision as they were trained by him and the Holy Spirit (Matt. 10:2-4, 17:1-8).

This divine calling gives a heavenly burden to the leaders' preaching and vision casting. "Vision arises from a burden that the leader carries to see a different outcome than what otherwise would be" (Jacobs 14-15). Will Mancini describes vision this way: "Vision Proper is the living language that anticipates and illustrates God's better immediate future" (ch. 16). When God calls someone into leadership, he imparts vision alongside that calling. There is no such thing as a calling without corresponding vision.

The vision—the preferred future the leader sees—fires the imagination of the people following him. It may not come instantly with the call, but it will come. Proverbs 29:18 in the *King James Version* reads, "Where there is no vision, the people perish...." However, the *New King James Version* uses different words: "Where there is no revelation, the people cast off restraint...." The leader has revelation from God that inspires people to follow. God revealed a future that can be possessed by faith. The Holy Spirit-anointed leader sees a future and challenges people to believe in the vision and come with him to bring it about.

Henry T. Blackaby and Richard Blackaby agree when they declare vision is “what God has revealed and promised about the future” (69).

Alan J. Roxburgh and Fred Romanuk believe that the current culture of rapid change has rendered that kind of leadership vision-casting ineffective. They argue that it is no longer feasible or realistic to expect people to follow merely because the leader has a revelation or vision from God of the future. They believe the leader should walk humbly and build trust in followers. As the followers see the needs in the community and the possibilities for ministry, the leader can win them over and lead them into action (145-47). Certainly, leaders today need to demonstrate authenticity and genuine character as they lead, but God-given calling that produces revelation and vision will always compel followers who want to make the world a better place.

Vision must be clear, concise, consistent, and celebrated. The vision of the new church should not be pages long. It must be a simple picture that anyone can see. Additionally, it must be clearly and concisely communicated, not changing every time the pastor goes to another conference or reads another book. Then, when the vision comes to pass, the people must celebrate. All this reinforces the vision (Mabry 19).

“And the Lord spoke to Moses, saying, ‘Make two trumpets for yourself...you shall use them for calling the congregation and for directing the movement of the camps. When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting’” (Num. 10:1-3). Habakkuk 2:2 has a similar theme, “Then the Lord replied: ‘Write down the

revelation and make it plain on tablets so that a herald may run with it.” Church planters must learn to cast vision so that people can follow. This requires relentless diligence. “Every church suffers from the entropy of identity—the slow leaking of passion and clarity regarding mission, vision, and values” (Mabry 128).

C. Spiritual Vitality

This trait shows up in every one of the ten biblical leaders. David wrote many songs declaring his love for God’s presence and approval (Ps. 119:35-38, 27:4, 8). David was called by God, “a man after my own heart” (1 Sam. 13:14; Acts 13:22). Jesus challenged the sin and immaturity of Peter, James, and John to bring them up as strong leaders of the early church (Matt. 16:21-23; Mark 10:35-45). They grew to love Jesus as they watched him daily lay down his life for them and finally at the Cross (John 15:13). They obediently sought his will in prayer and patiently waited in the upper room before the Day of Pentecost for the infilling of the Holy Spirit (Acts 2:12-14). Paul’s life and writings demonstrate a man wholly given to God, “the Holy Spirit testifies in every city, saying that chains and tribulations await me. But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the Gospel of the grace of God (Acts 20:23-24). Paul had a relationship with Jesus and a love for him that made him unstoppable.

Nehemiah was a leader with a vibrant spiritual vitality. He loved Jerusalem because it was God’s chosen city and was heartbroken when hearing of its demise (Neh. 1:4). He immediately prayed to God with repentance for their

sin. He acknowledged God's justice in punishing the Jews because of their sin. (Neh. 1:5-11). He prayed in faith for God to do something to restore his beloved city and people. He demonstrated throughout his life a deep humility and a determined prayer life and was absolutely dedicated to God's law (Neh. 2:1-20, 6:9-14, 8:9-10; Hayford 613).

Jesus is the ultimate model for a life-giving, dynamic relationship with the Heavenly Father. He regularly spent time alone with the Father to gain refreshment and strength (Mark 1:35; Luke 9:28). Jesus knew and walked in the love of his Father, which then overflowed to the people (Matt. 3:17). Jesus treasured the Word of God in his heart for inner peace, faith, and a sword to rebuke Satan (Matt. 4:4-10; Eph. 6:13-17; Ps. 119:9, 11). Jesus was dependent on the Father in all things (John 8:28-29).

Church planters are most effective when they do not merely focus on the things they must do, but rather on what God has already accomplished in Jesus. If church planters believe it is all up to their energy and strategy, they carry the weight of the world on their shoulders and will minister that same fleshly striving while quickly burning out. If, on the other hand, the pastor increasingly learns that Jesus is building his church and the gates of Hell itself cannot hinder it, then the pastor can be led by the Holy Spirit and actually enjoy the adventure. There will be much sacrifice, hard work, disappointments, and setbacks, but in the midst of that there will be satisfaction and fulfillment watching God use him or her for his glory.

Spiritual vitality could be a synonym for dependence on God. It is a challenging tension to be dependent on God while doing all the work planting a church. Here is a helpful list of questions by Patrick to assist in a church planter's personal evaluation of his or her own spiritual vitality:

1. Which do I want more: to know God, or to achieve for God? (Phil. 3:10; Exod. 33:13; 1 Tim. 4:6-10)
2. When was the last time I experienced a prompting of the Holy Spirit? (John 4:7-19; Acts 16:6-10)
3. Am I consistently being convicted of sin in my life? (Heb. 12:5-11; John 16:7-8; 2 John 3:9)
4. Am I consistently accepting my acceptance by God through Christ? (2 Cor. 5:17, 5:21)
5. Where do my thoughts go when I am not forced to think about anything?

Church planting is a difficult task that requires vitality from Jesus through the Holy Spirit. Church planters are high energy, entrepreneurial pioneers who can overlook the state of their own soul (Pinney 11). Patrick challenges those called to vocational ministry:

Most of the young men I have encountered who aspire to serve God in vocational ministry gravitate toward the pragmatics of ministry performance: preaching improvement, church growth, cultural engagement, etc. It is good to pursue excellence in these areas. However, the

paradox of Christian ministry is that our peak performance in leading, shepherd, and cultural exegete depends entirely on the health and vitality of a pastor's spiritual life (60).

Church planters need to follow the example of Jesus, who regularly left the crowds and ministry to be alone with the Father (Mark 1:35). The disciples seemed surprised that he would retreat from "success," only because they had not yet learned dependency on the Father and their need to constantly be refilled and energized (Mark 1:37). When Jesus had critical decisions to make (which was often) or needed strength for the coming ministry, he would withdraw to spend time with his Father (Matt. 4:1-3, 14:13, 23). "A key to His ministry was the way He listened to and then obeyed his Father's will, which often took place through the discipline of solitude" (Wilkins 513).

Planters dream of baptisms, healing, and passionate worship—to see Acts 2 happen in their midst. However, Acts 2 comes after Acts 1, and in Acts 1, there is prayer: "[T]hey went up to the upper room, where they were staying...All these with one accord were devoting themselves to prayer..." (Mabry 36).

D. Kingdom Expansion.

The biblical leaders throughout history had a passion to tell others and expand what God revealed to them. Abraham was to have children as numerous as the sand on the seashore and the stars in the sky (Gen. 15). "I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you and curse him who curses you; and in

you all the families of the earth shall be blessed” (Gen. 12:2-3). “Abraham was a receiver of a great vision that encompassed his country, his people, nations of the world, and the spiritual seed, through whom all families of the earth would be blessed...This vision had eternal consequences, worldwide scope, and monumental importance” (Damazio 18). Herbert Lockyer declared Abraham, in light of his call to expansion, “the father of a new spiritual race, the leader of a mighty host” (29).

God gave Joseph dreams concerning the call on his life and gifted him to preserve his family and expand the influence and power of God’s kingdom. Gordon Wenham believes that Joseph was enthralled by these dreams that defined his early years. He was so mesmerized by God’s future for him that he blurted it out to everyone with little restraint or wisdom. That made his brothers jealous, angry, and resentful. Still, God’s purpose would be fulfilled, and he used Joseph’s brothers’ terrible treatment to grow his character and get him to Egypt where the dreams would be fulfilled (352).

Joseph realized God had given him the opportunity to save his covenant family for the future land God had promised their fathers. Joseph said this to his brothers, “Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive (Gen. 50:19-20). Toward the end of his life, Joseph revealed to his family that, “I am dying; but God will surely visit you and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob” (Gen. 50:24).

Joseph knew the promises of God given to their fathers, and he realized the increasingly negative attitude of the Egyptian court toward his rapidly growing family. When Joseph said, “God will surely visit you,” he knew that a miraculous intervention would be necessary to leave Egypt and return to the promised land (Hayford 72). Whereas before Joseph was gentle and gracious with his brothers when he first revealed himself alive (Gen. 45:1-15), this time he corrected them with a direct, “you meant it for evil.” He was still forgiving, yet perhaps a little angry at their continued presumption and pretense. Nevertheless, Joseph knew God had predetermined this to save the family and the future (Calvin 486).

David attacked Goliath so that all the world would know there was a God in Israel. He knew God’s exclusive covenant with Israel, but he knew it well enough to know God intended to use Israel to demonstrate his will for all nations. While Saul and the soldiers of Israel remained terrified, David spoke to the giant:

“You come to me with a sword, with a spear, and with a javelin.

But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day, the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and wild beasts of the earth, that all the earth may know that there is a God in Israel” (1 Sam. 17:45-46).

David had a driving passion for God to be known and glorified not only in Israel, but in all the nations (Ps. 2:8).

Clearly Moses was called to expand the work of God in the nations. He confronted the greatest military leader of his generation at the will of God. His experience with God at the burning bush forever changed the trajectory of his life and the life of the Hebrew nation (Damazio 20). The call on Moses' life was to expand the work of God through the people of God, to those who had never heard. Moses' life was never to be spent on his nation alone, despite his lapses of fear, anger, and discouragement. He was born for greatness and a reputation beyond the borders of the Hebrews. He began to comprehend this as he confronted Pharaoh and the might of Egypt (Durham 31).

Joshua carried on this great work of kingdom expansion as he led the children of Israel into the promised land after Moses died. He exhibited great faith, leadership, and courage to challenge them to attack Jericho and other cities to possess their God-given inheritance.

In the New Testament, kingdom expansion was particularly exhibited in evangelism to spread the message of Jesus and the Cross (Acts 3:1-26). Peter and the New Testament leaders grasped the revelation that, eventually, God would expand the kingdom's activity beyond Israel to the nations of the world (Acts 10:9-11:18). The church at Antioch commissioned Paul and Barnabas to expand the ministry beyond the Jews to the Gentile nations (Acts 13:1-3).

James, who became the leader of the church in Jerusalem, presided over the Jerusalem Council that officially and formally acknowledged, "that the rest of

mankind may seek the Lord, even all the Gentiles who are called by My name, says the Lord who does all these things,” (Acts 15:6-17). James then presided over the letter of commendation for Paul and Barnabas in their ministry to the Gentiles, which further paved the way for the kingdom expansion of the early church (Acts 15:23-31).

Jesus commanded them at his ascension, “that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem” (Luke 24:47). Jesus declared that this kingdom expansion means preaching the gospel to the entire world and making disciples (Matt. 28:18-20).

E. Generational Transfer.

Adam and Eve received prophetic words concerning their offspring at the very beginning (Gen. 3:15). God called Abraham so that “in you all the families of the earth shall be blessed” (Gen. 12:3), and “to your descendants I will give this land” (Gen. 12:7). Joseph knew that he was kept alive and given authority in order to save the generations to come (Gen. 50:19-24). Moses and Joshua were instrumental in God saving a generation (Exod. 3:9-12; Num. 27:18-23). David declared, “One generation shall praise your works to another” (Ps. 145:4). This generational transfer of what God had done, and was doing, in the earth became essential to the Bible’s leaders. They learned it was not all about them, instead they were to pass the torch to the ones to come.

The history of Christianity could be compared to a relay race with one generation passing the baton to the next. It started with Jesus’ group of twelve disciples and now covers the globe. Some missiologists declare that there are over

two billion people who profess Christianity today (Barrett, Johnson, and Crossing 25-32). Paul reminded his disciple, Timothy, of this reproduction model that Jesus had given them: “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others” (2 Tim. 2:22).

Paul outlined a four-generation paradigm: Paul to Timothy to “reliable people” to “others.” To think of a two-generation tier meant that Paul did not have to train Timothy to think about raising up other leaders. Even a three-generation paradigm meant that though Paul taught Timothy to raise up the next generation, Timothy may not teach the next generation to raise up another generation of leaders. Thus, four generations were necessary so that Paul would take the right actions to ensure Timothy trained leaders who knew how to raise up other leaders (Choung 124).

Some of the most tragic verses in the Bible include the following: “When all that generation had been gathered to their fathers, another generation arose after them who did not know the Lord nor the work which He had done for Israel” (Judg. 2:10). This is a failure of leadership.

In the New Testament, the four-generation paradigm is called discipleship. Jesus called twelve disciples to train for the generation after he would be gone (Mark 3:13-19). Robert Coleman notes the importance of discipleship that focuses not on the masses but on a few, “Victory is never won by the multitudes” (36). James Choung touches on this point:

During the... three years of his ministry, Jesus spends most of his waking hours with his disciples not only by his words but also with his life... So much more is learned about a person by watching him, than by having him tell what happened. Unlike a modern presupposition that an intellectual knowledge transfer will do, Jesus practiced 'life on life' ministry (113).

The church belongs to Jesus and he has a distinct job for all believers—to make disciples (16:18). Jesus had already demonstrated this priority with his disciples. He spent a sizable amount of time away from the crowds, engaging, equipping, and empowering his small group of twelve (Luke 6:12-16, 9:1-6, 10). Jesus reiterates his point to Matthew:

All authority has been given to Me in heaven and on earth.
Go therefore and make disciples of all the nations,
baptizing them in the name of the Father and of the Son and
of the Holy Spirit, teaching them to observe all things that I
have commanded you; and lo, I am with you always, even
to the end of the age. (28:18-20)

This is a mandate that many churches in the United States have forgotten. Steve Murrell reminded them:

I believe all churches and ministries can grow if only they master a discipleship process that is simple, biblical, and transferable. I know of churches that are missing a lot of

seemingly important things like nice buildings, good music equipment, support staff, big givers, dynamic preachers: Yet they are still growing because they are making disciples. Churches can be blessed with all those “seemingly important things” and become completely consumed with activities and events that have nothing to do with making disciples. Our goal is to make our small groups and everything else we do support our discipleship process. No activity is neutral. We recognize that everything we do and say will either underline or undermine our discipleship process. (*WikiChurch* 31-32)

Time and time again, Paul’s letters to the churches focused on discipleship. He was completely committed to Jesus’ model of focusing on the few to reach the multitudes. In Colossians, Paul stated: “We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me” (1:28-29). In Galatians, Paul said, “My little children, for whom I am in labor in birth again until Christ is formed in you” (4:19). Paul was not moved by crowds or offerings like much of the United States church. He focused on the heart of the Great Commission to make disciples.

Bill Hull warns, “Unless the church makes making disciples its main agenda, world evangelization is a fantasy” (17). Coleman agrees:

That we are busy in the Church trying to work one program of evangelism after another cannot be denied. But are we accomplishing our objective? ...when His plan is reflected on, the basic philosophy is so different from that of the modern Church that its implications are nothing less than revolutionary. (26)

David Toth agrees when he writes, “The North American church is failing due to the lack of discipleship making ministries to produce disciples who are being spiritually transformed and who go on to make more disciples. More staff and more programs and more resources are not changing the discipleship landscape.” He uses this definition for discipleship: “Discipleship is an intentional and lifestyle relationship to advance the disciple’s relationship with God, to promote the disciple’s character development, and to encourage the disciple’s engagement in the mission of God” (3).

Hull is convinced that we neglect discipleship to our own peril, “[T]he body of Christ pays a huge price...the high cost of non-discipleship...the cost of ignoring non-discipleship Christianity is staggering: We forfeit both a predominantly, vibrant church and the fulfillment of the Great Commission” (*The Complete* 199).

Even more unsettling was a report from empirical research after studying over one thousand churches:

Our studies this year among pastors showed that almost nine out of ten senior pastors of Protestant churches asserted that spiritual immaturity is one of the most serious

problems facing the Church. Yet relatively few of those pastors believe that such immaturity is reflected in their church...the bottom line among both the clergy and laity was indifference toward their acknowledged lack of evaluation. That suggests there is not likely to be much change in this dimension in the immediate future. In other words, as we examine the discipleship landscape, what we see is what we get...and what we will keep getting for some time. (Barna)

Jeffrey Howell Lynn wrote his thesis on making disciples and developing an effective discipleship system. Lynn agrees that the United States church poorly practices discipleship and there does not appear any denomination who has mastered it. He also found that church plants are not effective at discipleship until several years have passed, by which time they have lost many converts. He concludes that church plants need to have a thorough discipleship “system” in place at the beginning of the church’s launch (47-49). If churches will launch with discipleship in place, they will more easily be able to grow with that “rhythm” already established. It will be easier to install this in the beginning than to try to course correct several years down the road.

Warren also believes that if the pastor has true convictions about a purpose in the church and wants that purpose to endure, he must establish a structure around it. Warren declares that a church must clearly enunciate “purposes” so that the pastor does not overemphasize natural gifting. These purposes, departments,

and teams each need permanent structure to fulfill their task (Warren, *Purpose Driven Church* 107-108).

F. Leading by Serving

“Although Jesus was not a revolutionary in the political sense, many of His teachings were startling and revolutionary, and none more so than those on leadership” (Blackaby and Blackaby 23-24). Jesus contrasted the world’s view of leadership with his:

You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not to be so among you. But whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. (Mark 10:42-43)

Only once did Jesus say that he was leading his disciples by example, and that was when he washed their feet (John 13:15)—an example of servanthood. In stating that primacy in leadership comes by way of primacy in servanthood, Jesus did not have in mind mere acts of service, for those can be performed from very dubious motives. He meant the spirit of servanthood, which he expressed when he claimed, “I am among you as He that serves” (Blackaby and Blackaby 26-27).

Moses is not called “Moses, My leader,” but rather “Moses, My servant” (Josh. 1:2). Joseph became a mighty political leader but in the end saw himself as merely an instrument of God’s providence to save his family and future nation (Gen. 50:15-26). David saw himself as a servant of God and of the people (Ezek. 34:23).

Jesus obviously believed in the necessity of setting apart those chosen and gifted to lead (Luke 9:1-10, 10:1-12). The history of the world is the history of the church's leadership, and the history of the church is the history of its leaders. When God desires to do something on the earth, he appoints and raises up a leader. Jacobs agrees, "[I]t is assumed that God will continue to call and work through leaders as catalysts to accomplish his agenda" (2).

Jesus did not use the word "leadership." He used the word "servant" and described the attitude he required in the leaders he was training. He contrasted the leadership of the day, "lording it over others," with the choice to follow his example of serving rather than being served. He modeled the finest leadership seen in human history, but he did it from a motivation of love and unselfishness instead of greed and power as outlined in the following scriptures:

- Philippians 2:5: "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!"
- John 13:13-15: "You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you."

- John 15:12-16: “This is My commandment, that you love one another as I have loved you. Greater love has no one than this than to lay down one’s life for his friends. You are My friends if you do whatever I command you. No longer do I call you servants for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from my father I have made known to you. You did not choose Me, but I chose you and appointed you...”

Peter likewise exhorted church leaders to follow the example of Jesus, “Shepherd the flock of God which is among you, serving as overseers, not by compulsion, but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock; and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away” (1 Pet. 5:2-4).

Paul had a servant heart in his actions and writings:

I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the Gospel. Therefore, I urge you, imitate me. (1 Cor. 4:14-16)

Nehemiah provides a good view of biblical leadership through a servant heart. He had received his call to leadership by an unusual event. He was in Babylonian captivity, but in relative comfort serving the king. When he heard the

horrible condition of his beloved Jerusalem, he began to receive a vision, a conviction that something must be done, and that he must step out in faith and trust God to use him.

The character of Nehemiah's leadership is striking. He refused to extort monies from the people as previous governors had. He refused to eat the governors' provisions and even provided for 150 Jews to eat at his table (Neh. 5:1-19). He modeled Jesus' servant leadership in that he loved the people and unselfishly led by example. He sacrificed for the people's welfare, winning their hearts and loyalty in the process.

G. Communication

Biblical leaders had an ability to communicate the vision from God they received as seen in both Genesis and Exodus. Abraham did so through his sons Isaac and Jacob. An exception would be Moses, a reluctant leader who did not like public speaking. This angered God who called him, yet God graciously provided Aaron to speak Moses' words to Pharaoh and the children of Israel. This arrangement worked well enough as the entire nation was willing to follow Moses into the desert with little provision for food and water.

Nehemiah was a gifted communicator who could motivate followers with the vision he had received (Neh. 2:17-18). He had a seemingly impossible task to rally a beaten down, discouraged, impoverished group into rebuilding the walls of Jerusalem while surrounded by enemies who wished for their destruction.

David's communication gift mainly manifested in the multitude of songs he wrote, which inspired the entire nation. There were moments of inspiration, like facing the giant Goliath:

You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and wild beasts of the earth, that all the earth may know that there is a God in Israel. (1 Sam. 17:45-46)

Understandably, the entire nation of Israel was unified and energized by David's passionate declaration.

In the New Testament, this gift of communication takes on more importance as the good news of Jesus spread to the nations (Matt. 28:18-20). Peter transforms from a coward into a powerful motivator after the resurrection of Jesus and infilling of the Holy Spirit (Luke 22:54-62; Acts 2:14-41).

A church planter must have a gift, an above-average ability to communicate the Word of God with clarity, vision, and passion. Paul's list of qualifications for elders spoke of being "able to teach" (1 Tim. 3:2) and "holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict" (Tit. 1:9).

1. The ability to teach can mean different things. Some people have a gift to communicate and some will never speak well enough to keep people awake. In Paul's day, the oratory skill requirements were undoubtedly less than today but still essential (Strauch 195). Paul's elders were not all senior pastors; many did not speak every week to the local church. Nonetheless, Paul still listed this as a qualification for being a leader in the church since the church is a unique organization built around the Word of God. The Bible is central to the church, containing the history of Israel, the direction, vision, life, and laws from the head of the Church, who is Jesus. The leaders to whom Jesus delegates authority must know and clearly communicate to the church what the Holy Spirit is saying through the Bible (Kent 131).
2. "Holding fast the faithful word as he has been taught" takes Paul's list from character into theology (Mounce 391). Holding fast means to have unwavering adherence—steadfast convictions that have been developed by study and revelation by the Holy Spirit (Strauch 236). "As he has been taught" gives the sense that he is a disciple who has submitted to and learned from others (2 Tim. 2:22). To be qualified to lead the church, a man must be convinced in his heart and mind that the Word of God is faithful (Jer. 1:9-12; Isa. 55:10-11). These are critical requirements if the church leader is to fulfill the responsibilities of exhorting, rebuking, and correcting with the Bible (Grant 107).

3. “That he may be able, by sound doctrine, both to exhort and convict those who contradict...” This is the combination of skills in communicating: theological understanding and convictions, plus the character to appeal, teach, or rebuke with love, patience, and the fear of the Lord (1 Tim. 6:17; 2 Tim. 4:1-5; Tit. 2:7-8, 15, 3:10). This is why elders, church leaders, and church planters may be young, but they must have maturity (1 Tim. 3:6). They should have the opportunity to be disciplined by older, wiser, and more experienced men who can discern the growth and expansion of their character and skills. Then, when they desire to step into local leadership or church planting, they will have been biblically screened, evaluated, and proven ready for this next responsibility (Patrick 30).

Many people in our postmodern, politically-correct U.S. culture are uncomfortable with the picture of a pastor correcting and rebuking people. Pastors are human, and they certainly feel the pressure to be “tolerant” and not judge anyone for their beliefs or lifestyle. “For the time is coming when people will not endure sound teaching, but having itching ears, they will accumulate for themselves teachers to suit their own passions and will turn away from listening to the truth and wander off into myths” (2 Tim. 4:3-4). There are many myths today in the culture and church that the pastor must have the knowledge, skill, and courage to refute.

To preach well requires many hours of hard work. Paul wrote to his young leader Timothy, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching” (1 Tim. 5:17).

Preaching the Word of God will bring disagreement, anger, and persecution. It is not for the timid or those moved by others' opinions (Spurgeon 13). Paul spoke to the elders of the church at Ephesus in a moving, emotional farewell address in the book of Acts:

You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house...chains and tribulations await me...but none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the Gospel of the grace of God...For I have not shunned to declare to you the whole counsel of God. (20:18-27)

Church planters are wise to ensure they teach the whole counsel of God. It is easy to teach a narrow slice of the Bible: self-help, personal destiny, personal opportunity, developing your God-given potential, how to have more money, etc. While these “felt needs” should be addressed from the pulpit, pastors must discipline themselves to preach a more balanced diet, perhaps by taking seasons to teach through portions of the Bible verse-by-verse and letting it speak for itself. The pastor will find himself or herself covering topics not typically taught (Patrick 41).

Preachers must ensure that they are clearly and relentlessly leading their people to the Savior and not mere morality or behavior-modification. Much preaching today has devolved into using biblical stories and characters as examples of how to be good and please God. This combined with humans' natural tendency toward self-righteousness and the "I'll do it myself, thank you" mindset, has spiraled entire churches and denominations away from the Gospel.

Luke tells the story of Jesus ascending from the grave and, soon thereafter, joining some disciples walking a seven-mile journey from Jerusalem to Emmaus. They did not recognize him, and he did not reveal himself at the beginning. After they told him their disappointment in Jesus' death, thinking that he must not have been the Messiah as they hoped, Jesus said this to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:13-27). Jesus taught these two disciples, and Luke continued the teaching that, from the beginning of the Bible with Moses to the present day, it has all been about him. All of Israel's history points to him. The Law of Moses, the Ten Commandments, and the sacrifices of the Tabernacle and the Temple point to Jesus.

The stories of the heroes of the Bible point to Jesus. It was not written to be a collection of stories about morality; it was written to expound on Jesus the Savior who would come and did come. The books of the Bible, Jesus made clear,

are not written to tell people how to be good. They are written to show how people cannot be good and therefore need a Savior.

Later, Jesus spoke to all his disciples, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me” (Luke 24:44). Bryan Chapell said it well, “In its context, every passage possesses one or more of four redemptive foci. The text may be predictive of the work of Christ, preparatory for the work of Christ, reflective of the work of Christ, and/or resultant of the work of Christ” (282). The Bible from Genesis to Revelation points to Jesus (Patrick 79). It is not a collection of stories as much as it is one grand story. The Bible is not primarily about man, but about God. It is not a book or collection of books about how to live, but rather a grand story of how God loved and redeemed mankind despite our sin and rebellion (John 3:16). God created mankind knowing we would rebel and plunge into sin and death, planning all along to use that as the backdrop to demonstrate his magnificent, breathtaking, stunning rescue through the Cross of his beloved Son. “God made Him, who knew no sin, to be made sin on our behalf, that we might be made the righteousness of God in Christ Jesus” (2 Cor. 5:21; Rev. 20:12).

H. Faith.

It seems clear that leaders and church planters called by God usually possess a faith in God that is equal to the task he has given them. “As each one has received a spiritual gift, let him employ it in serving one another, as good stewards of the manifold grace of God” (1 Pet. 4:10). Jesus had a faith that

surpassed anything seen on the planet because he was God's gift and the leader of all leaders. Abraham had extraordinary faith and thus is called the father of our faith (Gen. 22; Rom. 4:16-22).

Moses exhibited extraordinary faith when he dispatched the ten plagues on Pharaoh and Egypt and took the Hebrew slaves away from their captivity toward their promised land (Exod. 7-12). Moses was not a perfect leader; he doubted, argued with God, and gave in to fear (Exod. 4:1, 10-14, 5:22-23). However, God will often build a leaders' faith by a supernatural experience at the beginning of his task. Moses heard his task first by God speaking to him through a bush that was burning but not consumed (Exod. 3:1-10).

God took Abraham outside at night to speak to him before he had children. Abraham found out he would have a son supernaturally, and that God would multiply his descendants as plentiful as the stars in heaven (Gen. 12:1-3, 15:4-6).

In the New Testament, Paul fell from his horse when a light appeared from heaven and left him blinded for three days until a Christian prayed and prophesied over him concerning his task (Acts 9:1-20). Jesus is the author of all Christians' faith, but he gives extraordinary faith to his leaders for their difficult job of leading people. The New Testament declares:

For I say, through the grace given me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to

our faith; or ministry, let us use it in ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. (1 Cor. 12:3, 6, 8)

Paul writes that God gives to each one a measure, a quantity or quality of faith. This will be to enable that person to use his spiritual gift to build the church of Jesus by the power of the Holy Spirit. He who leads is to lead with diligence (Rom. 12:8).

This unusual faith is not to be confused with the gift of faith to which Paul refers in 1 Corinthians 12:9, “to another faith by the same Spirit...” That most likely refers to a gift of faith given for a specific need, such as healing, deliverance, or some supernatural task. The God-ordained leader may undoubtedly need these more than the average Christian, but this is different from the overall faith given to a godly leader. This faith should be viewed as unusual vision, belief, capacity, and possibility thinking.

Hebrews 11 might be the clearest exposition of this faith found in God’s leaders throughout history. “Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony” (11:1-2). The author of this book describes faith and then goes on to list many of Israel’s heroes who worked with above-average faith (e.g. Enoch, Noah, Abraham, Jacob, Moses, Gideon, Samson, David, etc.). Verses throughout this chapter give clues of this faith that performs the impossible and brings glory to God. “But without faith it is impossible to please Him, for he who comes to God

must believe that He is, and that He is a rewarder of those who diligently seek Him” (11:6).

This unusual faith that God imparts and develops in his leaders looks for a reward (vs 6). Leaders are motivated by a possible earthly—and certainly a heavenly—reward for their sacrifice, leadership, and faith. Verse 8 is a good summary of many leaders’ experiences: “By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.” This is the life of a leader. He is called to go, many times only knowing the next step, not the long-term future. That is part of his faith. He is then to challenge others to follow him even though he does not know exactly where he is going or where he will end up. This is raw faith and trust in God who leads. This is the testimony of the Bible’s leaders. “These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth” (11:13).

God’s leaders see a vision of the future, which is a mark of their faith. They see something that others do not see. They see what God is doing on the earth at that time and they see their part to play. They then have courage, inspiration, and conviction to challenge others to join them. This is the faith of God’s leaders. This is how things get done on the earth. Many times, the vision the leader saw was not fulfilled in his lifetime; he may have only been a catalyst. However, his faith was one of the necessary steps.

Hebrews 12:2 speaks of a critical part of this faith that God gives to leaders, “looking unto Jesus, the author and finisher of our faith....” God is the initiator and the finisher of faith in the earth. It is neither leader’s will, strength of personality, nor force of self-discipline that sets him or her apart. It is the seed that Jesus deposits and waters that makes the leader valuable to the church. The church of Jesus is not merely a human enterprise; it is divine in origin and sustainability.

All Christians are expected, commanded, and challenged to live by faith in God and his promises as stated in 1 Peter and Hebrews 11:1. God gives extraordinary faith to his appointed leaders to perform their tasks; they need extra faith to rally the people to the task, which many times seems impossible (Neh. 2:3-5).

This dissertation concerns campus missionaries and church planters, both of whom require a measure of faith commensurate to their tasks. Though every pastor needs faith, the church planter needs extraordinary faith. Although the church does not exist and cannot be seen before it is started, the planter must possess the conviction that the new church is a reality; it will come into existence. The planter who does not have faith that God is planting a church through his efforts should not be a planter (Stetzer and Im 51).

Proverbs 29:18 has been oft-quoted for leaders, “Where there is no revelation, the people cast off restraint...” God gives leaders vision, a burning bush experience, a voice from heaven, a future that must be secured. God gives the leader the charge to find people to rally to the cause, for no call of God is done alone (Eccles. 2).

I. Character

Paul placed primary emphasis on character for elders (1 Tim. 3:1-7 and Tit. 1:6-9). Paul challenged the church in Rome to “be not conformed to this world but be transformed by the renewing of your mind” (Rom. 12:2). “Clearly, it is the inside that matters to Jesus” (Furman 203). The depth and strength of character Paul refers to only comes from the Holy Spirit regenerating and sanctifying a person from the inner man. Spiritual transformation is the effective path of character development. “Secular educational institutions and organizations such as Character Counts have a formidable task ahead of them. They seek to change the character of a person without a spiritual change within” (Furman 203).

Yet many who claim to be Christians with the power of the Holy Spirit act no differently than unbelievers. In the massive research project by the Barna Group, David Kinnaman and Gabe Lyons wrote:

In virtually every study we conduct, representing thousands of interviews every year, born-again Christians fail to display much attitudinal or behavioral evidence of transformed lives...When asked to identify their activities over the last thirty days, born-again believers were just as likely to bet or gamble, to visit a pornographic website, to take something that did not belong to them, to consult a medium or psychic, to physically fight or abuse someone, to have consumed enough alcohol to be considered legally drunk, to have used an illegal, nonprescription drug, to

have said something to someone that was not true, to have gotten back at someone for something he or she did, and to have said mean things behind another person's back. No difference...If these [two] groups of people were in two separate rooms, and you were asked to determine, based on their lifestyles alone, which room contained the Christians, you would be hard-pressed to find much difference. (47)

Paul wrote to the church at Corinth, which was an extremely sexually immoral and pagan city, "You yourselves are our letter...known and read by everybody" (*New International Version*, 2 Cor. 3:2). The same Holy Spirit that used Paul and his preaching, discipleship, and leadership to transform believers in his day, should be doing it in current day as well. Transformed character is the foundation of the church and its credibility. Character is not just one decision or one event, it is a consistent pattern of behavior. Christian character that is formed by the Holy Spirit has been developed by one godly decision after another, usually prompted by study of the Bible and the revelation and conviction of the Holy Spirit. There is no shortcut. This is why individuals can see and judge Paul's elder qualifications in 1 Timothy and Titus (Furman 205-06).

Character is rarely formed outside the context of biblical community. Knowing this, the wise church planter teaches and presses his followers into true biblical community. The leader knows there is no other place for developing the Christian character the lost world needs to see, and the necessary foundation for the leaders who are sent out to plant other churches. Kouzes and Posner wrote,

What we found in our investigation of admired leadership qualities is that more than anything people want leaders who are credible. Credibility is the foundation of leadership. Above all else, we must be able to believe in our leaders. We must believe that their word can be trusted, that they'll do what they say...Because this finding has been so pervasive and so consistent, we've come to refer to it as The First Law of Leadership: If you don't believe in the messenger, you won't believe the message. (33)

In the secular marketplace, character and humility are found in great leaders. Jim Collins, in his groundbreaking research, found that the most effective leaders, whom he named "Level 5" leaders, exhibited a surprising combination of personal humility and professional will. Collins found that the highest achieving market leaders, who took their companies from average to extraordinary, had gone beyond mere selfish ambition, developing into a leader that cared for the people and the company more than his own advancement (19-21). Paul put it this way in the famous "love chapter" of 1 Corinthians:

And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing." (13:2-3)

Paul, who was not a hyper-sensitive man, flatly declared that unless love is the motivation and is in operation, there is no reward from heaven. Paul's long description of love in verses 4-8 challenge any human. Without the constant power of the Holy Spirit, people are stuck in selfishness and lovelessness. Paul ended this exhortation on love with this verse, "And now abide faith, hope, love, these three; but the greatest of these is love" (1 Cor. 13:13). It is wise for church planters to know this is the measuring stick that the Holy Spirit uses. Success is not merely in numbers, monies, or buildings. Success in making disciples, exerting supernatural faith and great leadership—all may be discarded by God—if not done in love. It is difficult to see and measure love in biblical leaders such as Abraham, Moses, Joshua, Nehemiah, Peter, James, and John. Potentially, their perseverance in the ministry demonstrated love for the people and for the nation. Certainly, Paul spoke on more than love for God, although that is the starting place.

As we discussed earlier, to know and receive the overflowing love of God for oneself is the starting point for all fruitful ministry. It is impossible to really love people in the way that Paul describes without knowing the love of God for yourself. Only that love demonstrated at the Cross melts away natural, stubborn, human self-centeredness. Only knowing and walking continuously in God's love—shed in the heart through the Holy Spirit—allows a person to love and continue loving others.

Church planters will meet resistance from human pride, selfishness, deceitfulness, and Satanic onslaught. Nothing will keep the heart of the leader tender like daily experiencing the love of God.

- Romans 5:2: “By faith we have been introduced into this grace, in which we stand.”
- 1 John 4:19: “We love Him because He first loved us.”

Clinton writes:

Quality leadership does not come easily. It requires time, experience, and repeated instances of maturity processing. Mature ministry flows from a mature character, formed in the graduate school of life. Ministry can be successful through giftedness alone, but a leader whose ministry skills outstrip his character formation will eventually falter. A mature, successful ministry flows from one who has both ministry skills and character that has been mellowed, developed, and ripened by God’s maturity processing. Character formation is fundamental. Ministry flows out of being. (145)

J. Godly wisdom.

Many biblical leaders displayed unusual wisdom in their ministry. Kings and queens sought Solomon’s wisdom (1 Kings 4:29-34). He wrote many proverbs, filled with extraordinary wisdom, that remain relevant thousands of years later (Prov. 1:1-6). Solomon penned this wisdom: “The words of the wise

are like goads, and the words of scholars are like well-driven nails, given by one Shepherd” (Eccles. 12:11). Effective leaders and preachers need wisdom. Winston C. Reyes declares, “Preachers should learn to anticipate how their message would be received by the congregation and aim to gain their attention from beginning to the end of the sermon” (23).

Biblical leaders demonstrate wisdom most when in pressure situations. Church plants are, by nature, pressure-filled. John Riva Furman writes of church leaders, “An elder should be a man that is able to focus on the substance of the issue at hand when there is noise and pressure all around him...He has the ability to stay the course and remain steady.” Furman notes that a church leader must be able to separate emotions and feelings from facts in order to give sound judgment (49).

There is wisdom in knowing what the leader is called to do and what he must trust God alone to do. Jesus stated emphatically, “I will build My church and the gates of Hell shall not prevail against it” (Matt.16:18). John records him stating that, “apart from Me you can do nothing” (John 15:5). David Hesselgrave words ring true:

When I examine the Scriptures...I am reminded that there is a very real sense in which the only sufficient cause for the growth of the church of Jesus Christ is the sovereign and gracious action of the Triune God.... When the greatest “church growth specialist” of them all wrote concerning his role in the growth of the church at Corinth he said, I planted, Apollos watered, But God caused the

growth. (*New American Standard Bible*, 1 Cor. 3:6; *Dynamic Religious Movements* 299)

When a leader possesses the biblical wisdom to know God alone causes the increase, it produces a holy fear and awe, a dependency upon God that looks good on the leader and glorifies God. This leader grows in true humility and can cultivate it in his or her followers.

Biblical and Theological Foundations for Targeting Youth: Campus Ministry

Campus ministry starts with the Great Commission (Matt. 28:18-20). Jesus said to go into all the world to preach the gospel. All the world includes the college campuses. United States-based InterVarsity, a global campus ministry, declares:

We are looking for students who: show up..., are eager to see something happen that isn't currently on campus..., are willing to make accommodations in their lives to see something develop..., want more in their relationship to God, and want it for those around them even if they aren't sure how it will be done...." (*InterVarsity* 1.16).

Documents through the decades in the United States show that most people who become Christians do so while young.

Jesus declared in Matthew 9:36-38 that the harvest is ripe, but the laborers are few. This harvest certainly includes the college campuses of the United States. He put no age limits on the laborers. As outlined in a later discussion, many biblical heroes and Jesus' own disciples were young, many of them college age.

A Christian who is going to university or who graduated from a university appears to be the best candidate for making disciples there. The Navigators call these

Christians “insiders,” and suggest that when a leader builds relationships with a group of people such as other students, they will reap the best harvest. Not only have these students seen the example of this leader’s life with Jesus, the leader developed strategic relationships and trust with them. “Insiders are vital to our calling, and we must convey that [in our training]” (“Advancing the Gospel” 12-13).

Church planters must go to the college campuses because the Bible teaches the importance of reaching a person while they are young. Solomon wrote in Proverbs that parents are to train their children in the way they should go (to love and obey God), and that training would tend to stay with them all the days of their lives. In other words, young people are impressionable and what is implanted on their hearts and minds tends to take root (Prov. 22:6). Tremper Longman, III, and David E. Garland write, “The child [of 22:6] presumably is in the youngest years, although the Talmud places him between sixteen and twenty-four” (188). Whatever the age Solomon was considering, the principle remains the same. It is strategic, biblical, and vital to reach youth with the gospel.

The same is true with sinful and unbiblical thoughts and values. If planted in young people’s hearts and minds early in life, sadly those tend to grow and produce myths and practices that are harder to dislodge later in life. Paul wrote in Galatians, “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap” (6:9). This is a general principle and not an iron clad guarantee but enforces the principle of planting good seeds in young people before their hearts harden with sin and unbiblical ideas (Gal. 6:7-8; 1 Pet. 1:22-2:2). John R. W. Stott comments concerning Galatians 6:7:

It is not the reapers who decide what the harvest is going to be like, but the sowers...This principle is an immutable law of God. In order to emphasize

it, the apostle prefaces it with both a command (do not be deceived) and a statement (God is not mocked). (165-66)

Even a cursory study of the Bible reveals that God uses young people. Jesus' disciples were young men, most likely between the ages of eighteen and thirty. That could be because Jesus himself was only about thirty years of age, but more likely because these were young men who were still open to new ideas and life. "Young people have imagination. Youth can capture a vision quickly. And they dare to believe when they are faced with the impossible" (Broocks, *Change the Campus* 16). This is very significant because Jesus was putting his entire ministry in the hands of young men. Humanly speaking of course, the Holy Spirit was present, empowering all believers as the church grew and people made disciples.

Many biblical heroes and leaders were young men. Daniel, Shadrach, Meshach, and Abednego were young men whom God used mightily in their generation. John F. Walvoord writes, "Their age at the time of their training is not specified, but they were probably in their early teens" ("Early Life"). Joseph was twenty-eight when he interpreted the dreams of the baker and butler in prison, and only thirty when he stood before Pharaoh and became second in command only to him (Gen. 41:46). Jeremiah was about twenty years of age when called by God with a difficult task. He was to carry a severe message of doom and judgment to his people (Jer. 1:6, 14-19). In the New Testament, Timothy was a young man with vital leadership. Paul exhorted him, "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" (1 Tim. 4:12). Paul wanted to embolden the young man when people questioned his authority with his relatively young age.

God promised to pour out his Spirit on youth—sons and daughters (Acts 2:17). Peter interpreted this prophecy from the Old Testament Joel when the Holy Spirit was poured out on the day of Pentecost. Peter declared this is the beginning of what was promised. God is doing something different in the earth and it involves young people (Joel 2:28-32; Acts 2:16-18). Sons and daughters will move in the gifts and power of the Spirit, prophesying and seeing visions.

Since God revealed ahead of time that he has great plans for young people, it takes strategy to plan how to reach them with the Gospel:

This scripture translates into an enormous awakening among the youth of the world, a coming global harvest of young people. We must be prepared to handle this harvest by sending campus missionaries to colleges and high schools, missionaries who are equipped and empowered to make disciples.
(Murrell, *100 Years* 70)

The Bible does not specify to go where the upcoming leaders were located, but there are clues that some did just that. For example, the apostle Paul seemed to target major metropolitan areas of influence. He went wherever the Holy Spirit led and opened doors but invested the majority of his time and preaching in the influential cities of the Roman Empire (Acts 9-21). Stark comments:

If the goal is to ‘make disciples of all nations,’ missionaries need to go where there are many potential converts, which is precisely what Paul did. His missionary journeys took him to major cities such as Antioch, Corinth, and Athens, with only occasional visits

to smaller communities such as Iconium and Laodicea. No mention is made of him preaching in the countryside. (19)

The United States is the most strategic mission field with its university campuses—full of masses of young people, away from home for the first time, in a learning environment. Further, the overwhelming majority of top universities are found in major cities, which presented an ideal target for the apostle Paul. The American evangelist Dwight L. Moody understood strategic evangelism, “Water runs downhill, and the highest hills in America are the great cities. If we can stir them we shall stir the whole country” (qtd. in Moody 263).

Aaron Bradley Coe made a strong case for strategic focus on church planting in major cities:

[A] concentrated effort of church planting in the global cities is necessary for the sake of the world. Cities hold a vast amount of influence over the rest of the world; what flows out the cities will have an impact on the outer regions.... People all over the world are taking their cues from the major cities. The world mimics the major cities. If the church is not in the city, the rest of the country will suffer. (8)

The same strategic importance Coe places on major cities should be given to universities. Perhaps because Paul was more educated than most, he went to the educational and cultural centers of the day. Regardless, he planted the seed of the gospel in communities that most likely contained rising leaders. Paul went to many nations to plant the gospel because he knew it would take root and expand. In the same way, college

campuses are a strategic mission field because they represent many nations. It is a way to reach the world from the doorstep. The founder of Campus Crusade for Christ (CRU), Bill Bright, stated:

Never in history have so many college students been more ready to receive Christ as Savior and follow him as Lord. They are waiting to be challenged and led in the greatest revolution in history—the fulfillment of the Great Commission in this generation. If you win the university today, we will win the world tomorrow! (Worcester)

There are spiritual forces blinding people in the world (Eph. 6:12; 2 Cor. 4:4), but there are also ideologies that blind people to the truth that must be challenged (Col. 1:21, 2:8, John 8:32, 14:6). Brooks has stated that, in the United States, college campuses are a main venue for ungodly and destructive ideology. In the book of Acts, we see Paul going to the Areopagus to debate and preach (Acts 17:16-34). This was an open forum of philosophical discussion. Paul observed the current cultural ideologies and then preached the gospel. This could be compared to ministry on the university campuses of today's generation. The campuses are a forum for ideas and discussion, with masses of young people there to learn and grow (Murrell, *100 Years* 68-70). Students constitute an extremely important mission field. (Keller, *Center Church*, ch. 13). Scripture also speaks of believers' responsibility to foreigners: "The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself..." (Lev. 19:34).

Brooks touches on this in his literature:

If you have ever visited a foreign country, you know what it is like to be a stranger. Different customs and different languages are just

the beginning of the obstacles...Surveys have shown that what international students want most, besides their degree, is an American friend—someone with whom they can converse, someone to make them feel at home.... As it was on the day of Pentecost in Acts 2:5 when God poured out His Spirit and there were present those ‘from every nation under heaven,’ so it is now. Make no mistake, it is all within the providential plan of God that so many internationals are here at this time in history. (*Change the Campus* 202-203)

The apostle Paul had a strategy in his work of planting churches. Raymond Chang noted that Paul spent time with the new converts and developed them into leaders (Chang 28). The apostle Paul trained young Timothy who, after his mentoring, eventually led the church at Ephesus. Eckhard J. Schnabel wrote, “Paul surrounded himself with a circle of coworkers...of the approximately one hundred names that are connected with Paul in the book of Acts and in the Pauline letters, thirty-eight people are coworkers of the apostle” (Schnabel 1425).

Church Planter Assessment History and Development

Attempts to match job requirements with applicant qualifications has at least a fifty-year history... The Assessment Center Model was developed during World War II for a superior evaluation of British military officers... In American industry, the first major documented use of assessment center procedures is credited to AT&T in 1956. AT&T’s effort led to a laboratory study described

in the Management Progress Study. Four hundred and twenty-two people who were hired and then evaluated in an assessment center process were monitored over a period of time. After eight years, 85% of the individuals who achieved the middle management level had been correctly identified by the assessment process.

(Thompson 62-63)

Before the 1990s, most church-planting books were about how to plant and where to plant. Only later did church-planting leaders begin to see the need for the competencies of the lead pastor to be evaluated. Hertzberg writes, “Wise stewardship of people and resources necessitates careful assessment and right ministry placement of church planters... This will only be realized as denominations, church-planting organizations/networks, theological schools and churches make church planter assessment and development a high priority” (17-18).

Simply having the desire to plant churches and putting resources into it does not automatically ensure success. “There are plenty of churches planted with great intentions that do not survive” (Crofford 6). In the last ten years, the Evangelical Lutheran Churches of America and the International Pentecostal Holiness Churches have seen almost half of their church plants falter and close. Averaging the closure rate of church plants among ten aggressive church-planting denominations in the last ten years reveals that three out of ten churches fail to continue (Olson 149).

Charles R. Ridley is credited with developing the assessment process from which most church planter assessments are derived. “Many people are referring to the Ridley assessment when they speak of a church-planter assessment” (Stetzer and Im 50). “To be

sure selection is no easy assignment. Compared to the total pool of potential candidates, only a precious few can be expected to be truly effective church planters” (Ridley 4). “Like so many other pursuits, in church planting everything rises and falls on leadership” (Crofford 8). Stetzer and Im point out, “Without properly assessing candidates, effectiveness for the kingdom wanes. Thus, assessments must be more than a ‘they look sharp’ or ‘my gut tells me’ system” (49). Additionally, “Assessments need to reflect accurately the giftedness of the candidate and match them with the appropriate spot in ministry” (52).

Sharra Hynes notes that there are many leadership theories, and describes two of the various theories, “trait” and “situational:”

Trait theories promote that leadership skills are inborn and that there is a particular personality type that is best matched with leadership roles. The trait theory of leadership is closely aligned with the great-man theory of leadership and is espoused by those who believe that individuals are responsible for turning around organizations or winning battles and wars....The situational theory group promotes that leadership occurs within a broader context and there is no one style of leadership best matched with every situation, rather some leaders will be preferred in one situation and not in another. (17-18)

There may not be unanimous agreement on the possibility of evaluating a leader, or the method used, but nevertheless, assessments in the church-planting world are broadly used by denominations and organizations across the United States.

David E. York is also concerned about assessing a leader because of the lack of supposedly necessary characteristics. “One of the dangers of modern Christian leadership is the adoption of too many postures and practices from the secular world. This pattern has created a generation of Christian leaders more concerned with running the church than with leading like Jesus” (48). York in particular writes about how many overlook the introvert who can be used by God: “Researches have shown consistently that there is no single trait, such as extroversion, that is necessary for effective leadership” (66). York believes that, more important than having a certain set of traits, is that one knows the traits he or she was given, and securely uses those in leadership.

Certainly, assessment of church planters must be careful not to underestimate or categorize God, thinking God can only use a certain personality. The Bible is replete with God doing the unusual through the least likely person, for example, Gideon in Judges (6:11-24). At the same time, God normally gifts people for a specifically-created purpose (1 Pet. 4:10).

J. Allen Thompson did a thorough and credible study of church planters and assessment leaders many years ago and came to this conclusion regarding assessing potential church planters from a list of needed core competencies: “Church planters and assessment leaders agree that a prioritized list of qualities specifically aligned to the church-planting function *is* [emphasis mine] an achievable goal” (124). Thompson agrees that no single competency sets apart a church planter; rather, there are many and all are important. He listed twenty-one competencies, then grouped them into three main areas: spiritual life, church-planting skills, and personal and interpersonal traits. “In sum, church planters will have a DNA that distinguishes them” (125-26).

Charles Ridley's original assessment. As mentioned earlier, the Ridley research has remained the foundation for contemporary assessments in the United States since its publication in 1988:

It is difficult to overstate the impact of Ridley's work on the field of church planter assessment and the discipline of behavioral interviewing of church planter candidates. Forms of [his] list are found throughout church-planting materials everywhere and few assessment instruments or assessment centers stray very far from focusing on these traits in some format. Even a cursory review of printed literature or online resources discovers forms of Ridley core competencies being used to this day. After over a quarter century, Ridley's research remains the gold standard of analysis for core competencies of church planters. (Crofford 10-11)

The Church Planter Performance Profile (CPPP) was developed in response to a need to ensure the highest standards in selection, training and evaluation of persons called to church-planting ministry. Carl George, director of the Charles E. Fuller Institute of Evangelism and Church Growth, recognized the difficulties in placing able candidates and was moved by the tremendous cost inappropriate placement imposed on denominations. George then engaged in dialogue with Charles Ridley, professor in the School of Psychology at Fuller Theological Seminary. Their discussions led to a research project designed to determine the skills, abilities, and qualities that are essential for effectiveness as a church

planter. Thirteen denominations formed a consortium which sponsored the project. (Ridley, *How to Select*)

Ridley's work was first presented in *How to Select Church Planters: A Self-study Manual for Recruiting, Screening, Interviewing and Evaluating Qualified Church Planters* and later in a textbook titled, *Training for Selection Interviewing*. Ridley, with Robert E. Logan, and Helena Gerstenberg, found thirteen basic building blocks from his research. Church planters must possess necessary character traits to succeed. They should:

1. Possess a visionizing capacity to imagine the future, to persuade other persons to become involved in that dream, and to bring the vision into reality.
2. Be intrinsically motivated so they can approach ministry as a self-starter and commit to excellence through hard work and determination.
3. Create ownership of ministry, suggesting they can instill in others a sense of personal responsibility for the growth and success of the ministry and train leaders to reproduce other leaders.
4. Relate to the unchurched, develop rapport, and break through barriers with unchurched people, encouraging them to examine and to commit themselves to a personal walk with God. Additionally, they enable new believers to lead others to salvation in Jesus Christ.
5. Cooperate with the spouse. A marital partnership is one in which church planting couples agree on ministry priorities, each partner's role and involvement, and the integration and balance of ministry with family life.

6. Effectively build relationships, take initiative in meeting people, and deepen relationships as a basis for more effective ministry.
7. Commit to church growth value and congregational development as a means for increasing the number and quality of disciples. Through this commitment they increase numerical growth in the context of spiritual and relational growth.
8. Maintain responsiveness to the community and show their ability to adapt a ministry to the culture and needs of the target area residents.
9. Use the giftedness of others to equip and release them to minister on the basis of their own spiritual giftedness.
10. Be a starter who is flexible and adaptable, who can adjust to change and ambiguity, shift priorities when necessary, and handle multiple tasks at the same time. This leader can navigate surprises and emergencies.
11. Build group cohesiveness, enabling it to work collaboratively toward common goals, and who skillfully manages divisiveness and dis-unifying elements.
12. Demonstrate resilience and the ability to sustain himself or herself emotionally, spiritually, and physically through setbacks, losses, disappointments, and failures.
13. Exercise faith by translating personal convictions into personal and ministry decisions and resulting actions. (Stetzer and Im 50-51)

Ridley's actual research methodology is not included in his books or his research literature. Others have tried to obtain his methodology and failed (Hertzberg 46). John Shepherd studied Ridley's assessment process and found it was accurate and helpful. He wrote that the process was an "accurate predictor of future church-planting behavior, as

measured by the outcomes of average worship attendance and baptisms from conversions for the first two years...” (Stetzer and Bird 16).

Contemporary Assessment Centers

Many of the following popular assessment centers in the United States have been developed from Ridley’s building blocks.

1. The Presbyterian Church of America’s church-planting arm, Mission to North America (MNA) has this information, and more, on its website:

- A. Choosing and retaining the right pastor is the key variable in planting a new mission. -Lyle Schaller

Why Be Assessed? Planting a new church is a ministry requiring special gifts, abilities, experiences, and calling distinct from typical pastoral ministry. The MNA posts a list by J. Allen Thompson that includes ten dimensions and thirty-four competencies of a successful church planter (Appendix C). Additionally, the MNA Assessment Center is a four-day event used to help evaluate interested pastors in the specific competencies for church planting.

- B. Some of these competencies include:

- i. Vital Spiritual Life: exhibiting a compelling walk with God; living by grace, practicing love.
- ii. Strong Prayer Life: depending on God through prayer as a priority.
- iii. Personal integrity: exercising strong biblical morality and principles in daily life.
- iv. Family Life: developing growing love relationships among family members who share the vision of ministry.

- v. Evangelism: cooperating with God in leading people to salvation.
 - vi. Visionary Leadership: leading others with grace to accomplish God's plan.
 - vii. Preaching: proclaiming God's Word confidently. (“Church Planter Assessment Center”)
2. Acts 29 is a church-planting network in the U.S. Here is their website information:
- A. We want to create a caring atmosphere with a range of formal and informal assessment settings. Formal assessment will take place through the following:
- i. Preaching assessment—the men will be given a text prior to the assessment conference and will be required to preach on that text for twenty minutes.
 - ii. Pastoral assessment—we will present you with a case study of a pastoral situation in the context of church planting and ask you in groups to discuss how you would begin to address the situation.
 - iii. Strategic planning assessment—we will present you with a church-planting case study and ask you to discuss in groups how you approach the plant from a strategic point of view.
 - iv. Wives discussion—during the conference wives are invited to a couple of informal discussions with the female assessors to talk about their expectations ministry and to explore a complementarian approach to planting.

- v. Interview—there are two interviews over the course of the conference. You will have a specific assessment team who will spend time looking specifically at you and your situation to assess your giftedness to plant with Acts 29.
- vi. Meal times—throughout the conference, meals and breaks are key times to build relationships with other applicants and assessors, to relax and learn from one another. Acts 29 is a relational network, this conference provides great spaces to begin building those relationships.

B. Core Competencies

- i. Spiritual Vitality
 - ii. Theological Clarity
 - iii. Conviction & Commendation
 - iv. Marriage (if married)
 - v. Relationships
 - vi. Leadership
 - vii. Maturity
 - viii. Missional Lifestyle
 - ix. Disciple Making
 - x. Ability to teach
 - xi. Entrepreneurial Aptitude
3. Every Nation Churches & Ministries currently uses sixteen building blocks in assessment. Here is the information on the website:

A. Purpose and Objective: The purpose of the Every Nation

Churches Assessment Center is to accurately appraise the ability of a candidate/couple to effectively serve as the lead pastor of a potential church plant.

B. Assessment Process—How We Do It: Successful church planters share many of the same qualities. These qualities have been categorized into sixteen essential characteristics or building blocks.

The Assessment process is about using relevant personality instruments, multiple group exercises, interviews and tasks to help identify whether or not they possess these sixteen “Building Blocks.” A team of experienced assessors/church-planters and a certified marriage counselor have the job of observing these candidates throughout the week and asking behavioral questions to identify whether or not a candidate possesses the sixteen-character qualities (below).

C. The Sixteen Characteristics

General Ministry Qualifications:

- Strong spiritual vitality
- Stable emotional health and self-image
- Healthy marriage and family support for church planting
- Well-developed relational intelligence and ability
- High level of integrity
- Definite call to church planting
- Obvious resilience and tenacity

Specific Church-Planting Ministry Qualifications

- Exceptional leadership ability
- Zealous evangelistic bent
- Dynamic public ministry skills
- Experienced entrepreneurial capability
- Courageous faith
- Track record of productivity
- Proficient knowledge of church planting and church health
- Clear and compelling vision and philosophy of ministry
- Habitually reproduces disciples and leaders

These characteristics are derived from the analysis of focus-group discussions; they are neither psychometric measures nor behavioral indices. For that reason, their power and ability to inform are both limited and focused. These factors can tell us relatively little about what is conclusively “true” about effective new-church development. They can, however, give us quite powerful indications about what those who are doing new-church development effectively consider to be conclusively true (Wood, 2006 155).

Hertzberg (64-65) states that:

Northwood Church in Keller, Texas, is pastored by Bob Roberts.

Northwood is regarded as one of the most aggressive church planting churches in North America. They either directly or indirectly helped to establish seventy-five churches during 2005-2006 (Hunt 10). Northwood has developed an excellent church planting residency training program.

They have developed a preferred church planter profile consisting of twelve 65 important qualities (Roberts 171-75). Both their church planter profile and behavioral question assessment process borrow significantly from Ridley (Hunt 10).

Hertzberg continued to discuss the methodology. “Stephen Gray’s research is one of the few attempts to objectively verify the correlation between Ridley’s assessment methodology and ‘effectiveness’” (Hertzberg 70).

Dennis Duane Powell’s dissertation on church-planting programs led him to conclude that assessments were valuable and should be recommended for church planters. His study showed evidence of a strong correlation between sustainability (self-supporting) within five years of launch and funding, models used, and formal assessment for the church planter. He found that education of the planter, though important, was not as important as assessment for the necessary building blocks (108). “The church-planting ministry offers no guarantees. Despite the best efforts of researchers in the area of church planting and the work of practitioners of this ministry, no one has developed a method and model of church planting which guarantees a church start which will grow to maturity in a set period of time” (107). Church consultant Bill Easum says it this way:

The importance of church planting is seen in the following information.

The International Pentecostal Holiness Church is the fastest growing group in the country. They plant a church each year for every 15 existing churches. Southern Baptists plant one for every 50 churches. UMC plant one for every 500 churches. Every denomination that is planting less than 1% new churches annually is declining. (Crofford 6)

Ridley cautions early in his work that assessment is a difficult process and great potential exists for incorrect evaluation. He references the four possible categories of outcome for assessment. Category One is the correct negative, when assessment properly identifies that the aforementioned traits do not exist for a church planter. Category Two is the false negative, where assessment rules out a minister who indeed would have successfully planted. The third category is the false positive, wherein a person is approved to plant a church and fails, discovering that his or her call and traits do not match up well for church planting after all. Finally, category four is the correct positive; wherein a good prospect is identified and goes on to succeed. As can be seen by this categorization, only quadrant four results are of benefit to a denomination investing heavily in this process (Crofford 10).

Todd Kendall Crofford's dissertation addresses what he feels is a gap in church planter assessments. He does not believe that the pastoral experience of the potential planter is being adequately evaluated:

After years of analysis, what remains somewhat untested is whether there is a significant influence on the success of church planters based upon their past ministry experience...is it possible that someone can possess what appears to be the right combination of the traits listed above and yet not succeed because they simply do not have the necessary pastoral experience? (11)

Randall Scott Loescher researched successful church-planting organizations. He had been given the job of finding the best practices from these denominations so that the "Open Bible Churches" could benefit as they were planting churches. In his dissertation,

he discovered similar building blocks that Charles Ridley revealed (Loescher 188). Over and over, research proves that Ridley's original building blocks discovered in 1984 are still accurate thirty-three years later. This is remarkable, and the longevity of his research highlights the credibility of assessment centers using his work.

There are weaknesses to the assessment center model. It is very expensive for church planters to attend a week-long assessment with transportation, hotels, and meals. The assessment organization usually foots the astronomical bill for the assessors' expenses for the three-to-four-day event, the time involved for the assessment, and travel for these busy leaders. Most significantly, it can be difficult to contract quality assessors for each candidate couple, which is the usual arrangement (Crofford 69).

Stetzer, in his 2011 study, shared similar concerns as Crofford about assessing church-planting candidates without previous pastoral experience. He does acknowledge that leadership skills observed in other environments besides church can demonstrate competency. Certainly, if a person has proven leadership in other areas, that will suggest he can duplicate those skills in a church environment (Crofford 71).

Every Nation Current Campus Ministry Training

The goal is for every missionary to be fully-funded, well-trained, and on campus. When the missionary is employed with EN, the goal is to provide complete training relative to the missionary's length of employment with Every Nation. Below is an overview of the campus missionary's training path from application submission through four years of employment.

1. Overview:

- a. During the preparation period for New Staff Training (NST), missionaries complete the eight-week core beliefs training.
- b. During the 200-day period, while raising their initial MPD team, missionaries will complete EN's Leadership 215 course, "Introduction to Every Nation."
- c. Attend the School of Campus Ministry. At the school, they are trained in ministry skills necessary for their first years on campus and complete the EN's Leadership 215 course, "Leadership."
- d. Complete the remaining EN's Leadership 215 courses during the four years of employment.

2. School of Campus Ministry

- a. The School is a 7-week in-person training intensive.
- b. The School is designed to impart necessary ministry skills for a missionary's first year on campus.

Outcome-Based Objectives

- a. Students can articulate the Gospel in a personal way that produces a response.
- b. Students understand and practice the fundamentals of discipleship and can communicate them.
- c. Students have a thorough understanding of the EN campus process and how to implement it.
- d. Students maintain a full partnership team.

- e. Students understand and embrace EN history, core values, and mission statement.
- f. Students understand and practice the spiritual disciplines.
- g. Students understand religions and belief systems that affect students
- h. Students discover their unique gifts and strengths for life and ministry
- i. Students understand and apply essential leadership principles and management skills.
- j. Students understand and develop strong communication skills.
- k. Students understand the central doctrines of the faith.

Summary of Literature

Conducting this research on building blocks for Every Nation church planters was valuable no matter how or if Every Nation Campus (ENC) decides to integrate it into their training. The updated research gives our Assessment Center more credibility and wisdom in picking the next generation of planters and provides a basis for clarifying and simplifying the current sixteen building blocks, which will be helpful.

The main argument against finding building blocks as outlined in this research is from those who say that the more biblical pattern is not to evaluate a leader, have him build a launch team, raise monies and then move to a city. Rather the biblical pattern is to go into a city, evangelize, disciple the converts, bring them into the community, find a leader, and then start the church.

The definition of “leader” synthesized from other authors will help greatly in choosing which building blocks are finally chosen. This research provides a wonderful, clear, concise list, but thus far not the means to decide exactly how many building blocks

to include in the final count. The number of blocks is important for at least two reasons: The Every Nation Assessment Center demands a concise, clear list of building blocks; and secondly, the training model for ENC will need as clear and concise a list as possible so as to begin to determine how to embed these building blocks into their campus missionary training.

Every Nation Campus leadership may choose to not use these building blocks in their training. Regardless, this research endeavors to be as credible, helpful, and supportive as possible to church planting and campus ministry. However, there are many factors that could hinder it from being fully utilized in ENC.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter describes the project, the participants, and the instruments used for research. The chapter also explains who participated and why. Research began with the national campus leader, church planters, EN national church leaders, and finally regional campus leaders. Each group answered a different research question and utilized varied research instruments (online surveys, focus groups, and personal interviews).

Every Nation campus and church leaders received explanations and a brief description of the general demographics of each group. Additionally, they listened to discussions on the reliability of the research, understood the possibility of replicating the project, and reviewed data collection and analysis procedures.

Nature and Purpose of the Project

The purpose of this project was to find a list of building blocks that an EN church planter in the United States needs to be successful. The project also provides a framework to assist ENC leaders who desire to integrate these building blocks into upgraded campus training.

As stated earlier, this project used online surveys, focus groups, and personal interviews for research with EN campus ministers, church planters, and national leaders in the United States. Since EN campus leaders already have a training process, copies of that process were received by email. An online survey (Appendix D) was sent to specific EN church planters and national church leaders for input on the building blocks necessary for a successful EN church planter. Since EN has a distinct mission and plants churches

near university campuses, church planters may require unique skills. These answers were collated into a workable, concise list of building blocks, and then presented to focus groups and personal interviews for honing (Appendix E). Finally, the regional campus directors reviewed the building blocks and discussed how to integrate them into current campus missionary training.

Research Questions

RQ #1. What is our current training process for Every Nation Campus?

The national EN campus leader answered this question by email. As it is public knowledge, this information does not need to be kept confidential. The leader is in possession of the complete curriculum that EN Campus currently uses. This may include teaching notes, desired outcome objectives for the students, and various stages of their training.

RQ #2. What are the necessary building blocks for a United States EN church planter?

There were three phases of research to adequately address this question. The first phase involved an online survey sent to those who have planted or sent out an EN planter in the last ten years. Existing churches that joined EN or any church planters who attended EN's Assessment Center and were not recommended to plant did not receive surveys. The second phase included focus groups consisting of several online survey participants. Personal interviews with EN North American Regional Team (NALT) members constituted the third phase.

The participants received context for this question. Since EN has a distinct mission and plants churches near university campuses, EN church planters may require

unique building blocks. Building blocks for this research were defined as *skills, character, or gifts*. Success was minimally defined as *growing the church to become self-sustaining (financial independence), self-governing, and self-reproducing (planting another EN church)*. This research is for the United States only. EN church planters were asked to list as few or as many building blocks as they deemed necessary, and to describe each building block as concisely as possible, without prioritization. They were not given the results of the Chapter 2 biblical study or Literature Review. They simply answered this one question from their own experience and study.

It is difficult to imagine any of these participants offended or hurt by any of these questions or other responses, but nevertheless, they all signed confidentiality forms (Appendix F). All individual answers were kept confidential and only the lead investigator and executive assistant had access. These survey answers were only kept in two laptops with security locks in place. The results were deleted twelve months after dissertation approval.

Each building block mentioned in the online survey was assigned one point. Then, these results were taken to church planters and national church leaders for the next phase, which consisted of focus groups. They were shown which building blocks garnered the most points in phase one. Then, they were asked these four questions to refine and hone the list: Are there any building blocks missing? Can any of these be combined? Are there any that need to be reworded? Which of these are essential for success?

These focus groups' final "votes" were worth 1.5 points. Each building block continued to get points. These focus groups carried more weight and more value than the

online surveys because each building block “vote” received 1.5 points in this second phase instead of the one point for the first-phase online surveys. These focus groups lasted for sixty minutes maximum. These focus groups and the third phase of personal interviews were conducted behind closed doors to ensure confidentiality.

Next were personal interviews with our North American Leadership Team (NALT). At the end of each interview, they were given their building block “votes,” worth two points per building block. These also lasted sixty minutes maximum.

RQ #3. What framework could we develop that would assist ENC to systematically integrate these building blocks into a more effective training process?

A focus group with ENC regional directors is probing into the answer to this question. This focus group did not make a final decision on embedding these building blocks into campus ministry training. That could be a long process for ENC. Nonetheless, this focus group explored what the research showed thus far about EN church planters in the United States and made an initial proposal of how it could be embedded into ENC training.

Each of them signed a confidentiality form, and only the executive assistant and lead researcher accessed and tabulated the results from this EN Campus focus group. This focus group lasted ninety minutes maximum.

They were reminded of the current campus ministry training, along with the purpose of this project. The building blocks that scored the highest in this research project and that would be applicable to ENC, will be used. A disclaimer was given at the beginning, "please give your honest opinion. Do not feel like you have to agree with this proposal."

The campus regional leaders focus group answered these questions:

How could ENC campus directors benefit from this suggested framework?

How could this help ENC better develop leaders?

How could this help ENC in expanding to more campuses?

How might this help ENC in developing standardized training for local chapters?

Are there any concerns, hindrances, or unintended consequences?

Ministry Context

The unique context for Every Nation Churches starts with them being planted on or near university campuses in the United States. The context brings several things into focus for church planters. They are nearly always planting in larger, influential cities. Planters have to pay more for their facilities than planters in a small town or country setting. They also have to be trained and skilled in preaching and leading young people coming from the campus community. The longer young people are at the university, the more unbiblical thinking they tend to possess, compared to the general population. On the other hand, they are away from their parents and home for the longest time of their lives thus far and are at a time in their lives to learn and receive new ideas and philosophies, which could include the gospel. Therefore, EN church planters need training to maximize the unique opportunities and challenges the campus presents (Broocks, *Change the Campus*, ch. 1).

Every Nation is officially twenty-five years old (*EveryNation.org*). Sixty-five percent of the church planters in this study came from full-time campus missionary work, so they are familiar with raising money, casting vision, training leaders, clearly communicating the gospel, and disciple-making.

Every Nation has a strong value of ethnic diversity (Murrell, “Multi-ethnic Ministry”) which works well near university campuses. This presents challenges and opportunities when growing the church and choosing the style of preaching and worship, among other things.

Since EN plants churches near university campuses develops full-time campus missionaries to work on the campus, the students are naturally a focus for the church. Not the only focus or target, but larger than that to which many adults and families are accustomed. Occasionally the EN church planter must explain the vision to reach not only the community but the youth as well. Some traditional Christians never accept this university focus and leave the EN church. The EN planter must be aware that this is a tension that should be managed well in order to reach a target. Brooks states, “Our strategy is to go onto a campus and start there and also to have one foot in the campus and one foot in the community” (qtd. in Johnson, “Rice Brooks”). The campus brings unusual and needed energy and ideas and vision, but the community brings stability and resources to the new plant. EN leaders desire both but must possess skill and patience to hold onto one without letting go of the other.

One hundred percent of EN church planters in the United States from 2006 to 2016 have been male, but EN is open to female leaders. In the *Policy Governance Manual of the Every Nation Board*, it states, “We support and encourage women in all areas of ministry” (EN, GP16). As of this writing, two females have participated in the Church-Planting Assessment Center and both were recommended for church planting.

Participants

Criteria for Selection

The national campus director recommended all campus leaders who have developed ENC's current training to participate in focus groups and answer the first research question.

To answer the second research question, a survey was sent to recent EN church planters and the national leaders who oversaw them. A list was compiled from the last ten years of church planters from EN records to give these two groups an excellent understanding of the building blocks needed for United States EN church planters.

Then, EN's national church leaders (NALT) across the United States were asked to participate since they had overseen EN churches in the United States. They had watched the EN Assessment Center and had developed a high capacity for understanding church planters and their qualifications.

All three groups of participants were not told the results of the biblical study or literature review of Chapter 2. Rather, they were simply asked the open-ended question, "What are the necessary building blocks for a United States EN church planter?" The purpose was to have two independent, "stand alone" parts that did not influence one another.

Lastly, the United States EN national campus directors were invited to participate. That list came from the EN national campus director. These people, whom he calls his "regional campus directors," had the most experience and history with EN campus work. Therefore, they were the wisest concerning the feasibility of embedding church planter building blocks in their campus training curriculum.

Description of Participants

One hundred percent of the church data participants were male between the ages of thirty and seventy years old. Each participant was fully involved in his local church. The group was ethnically diverse, with the majority (59%) Caucasian, then African-American (26%), and Asian (8%). Every participant was in full-time vocational ministry. Most of the pastors were in full-time ministry for life. The campus regional directors' leaders were younger (thirty to forty years of age) but that could change. Some were still in a developmental stage of life, where most pastors have made that decision, and this was their life calling or vocation. The campus leaders all had a university degree, that being a prerequisite for EN campus missionaries. This research did not discover how long these participants have been Christian, as it was not relevant to the purpose.

Ethical Considerations

Consent forms were used with every participant, and each participant was given an explanation of the project in writing or in person (Appendix F). The online surveys were collected by the executive assistant to this project. The focus groups were conducted securely through Google Hangout, and the surveys done at the end of those were gathered anonymously and kept in a password-protected laptop. The personal interviews were done privately behind closed doors or by phone, with those results kept securely in the same password-protected laptop.

Instrumentation

The current EN campus training curriculum was received by email. An online survey (Google Forms) was used for all participants. Those answers were collated for presentation to the Google Hangout focus groups.

Reliability and Validity of Project Design

The questions asked were very straightforward and clear. These church planters and pastors were involved weekly, if not daily, in church planting and these questions were simple and direct. The points system to give appropriate value to each answer was simple and clear as well. It was easily understood and justified. It clearly measured these church leader's opinions.

The Asbury-assigned coach and two other experienced researchers at the Every Nation office reviewed these tools and gave feedback. They believed these tools would provide effective results.

This research path was been written like a recipe that anyone could follow. However, because of the nature of this project, if someone did it again with the exact same participants, asking the exact questions, they might reach slightly different results because of the subjective nature of the questions. A participant might feel differently from one day to the next on these various building blocks. The same would be true for the focus groups. People's opinions shift regularly on subjects like building blocks for a church planter.

Data Collection

The type of research done in this project was pre-intervention. The project design was mixed-method which used quantitative and qualitative tools. First, Google Forms was used to collect online surveys. Second, Google Hangouts was employed for five focus groups across the United States. Third, personal interviews were arranged to elicit their opinion on the project purpose. "Methodological triangulation-the use of multiple methods to study a single problem.... such as interviews, observations,

questionnaires...provides the best rationale when using quantitative techniques” (Sensing 74).

The following steps were taken to collect the data:

1. I emailed the United States Every Nation national director of campus ministry for the current training process. He sent it to me, and it was on my laptop. It was public knowledge, so no confidentiality was required.
2. From the Every Nation membership files, churches were counted that have been planted in the United States in the last ten years. Those churches that were already existing churches and joined EN were not counted. Only the churches that EN planted through their ABC3 process were counted. Additionally, all the “satellite” campuses that have been launched were not counted (Appendix G).
3. I then sent those pastors an introductory letter explaining my project, asking for their help and the need to sign a confidentiality agreement (Appendix H).
4. Then about a week later, I sent the Google Forms survey and told them it would be open for about three weeks. I sent email and text reminders out every week until I closed the survey on May 19, 2018, resulting in a seventy-percent response rate (thirty-seven participants and twenty-six responses).
5. We assigned one point for each “building block” that was mentioned by the participants. We then put the building blocks with corresponding points into another document.

We contacted each “cluster region” in the United States and asked them to participate in a focus group to look further at the same question as the earlier online surveys. We had nineteen participate in four different focus groups for ninety minutes

each. The optimum number depends on the topic and the interest, but 8-12 is often cited as an average number (Sensing 121). “Focus group interviews also provide a means of collecting qualitative data” (Berg 145). “By allowing the group to ponder, inquire, test alternatives, and synthesize responses, peer learning takes place. Through synergy, the collective mind influences individual development...” (Sensing xxii). The synergy of the group will often provide richer data than if each person in the group had been interviewed separately. One person’s response may prompt or modify another person’s memory of an event and its details. “Because not everyone will have the same views and experience, participants influence one another” (Sensing 120).

Data Analysis

This data was collected in a mixed-method format with quantitative and qualitative tools. This research was done in three phases. Phase one was an online survey sent to EN church planters. This was done through the online tool Google Forms. Surveys were sent to thirty-seven church planters, twenty-six of whom responded within the allotted time. The data was analyzed and categorized so that if one participant voted for “leadership potential” and another participant voted for “the ability to inspire others to follow a person,” both were placed under the category “leadership versatility” because that phrase was used the most. These responses were put on a Google Sheet. Some responses were long paragraphs, but all were eventually categorized into one-to-eight-word phrases. This Google Sheet had all thirty-eight building blocks that were mentioned by the participants.

The second phase involved four focus groups of pastors across the United States. After the ninety-minute focus group, they were asked to fill out a Google Sheet with the

first phase building blocks already listed. They were told they could vote on an existing building block or describe a new one. Their votes were analyzed and categorized similar to phase one, except these phase two votes were given 1.5 points each. These four focus groups represented the five EN cluster regions of Hawaii/west coast, the southwest, the southeast, the central cluster, and lastly the northeast. There was a total of nineteen pastors in these four focus groups.

The totals from the twenty-six online surveys and the nineteen participants in the focus groups were added and put into another column in the Google Sheet. These new totals from phase one and two were also put in descending order from the highest point total to the lowest.

Phase three had ten personal interviews and each of their votes were worth two points each. These interviews were semi-structured and lasted a maximum of ninety minutes.

Each leader interviewed was given a copy of the totals for phase one and two. They were asked to answer the same question as phase one and two, “What are the necessary building blocks for a United States Every Nation church planter?”

On one hand, analyzing the data was as easy as adding the point totals. Determining where to cut off the list was not so easy. There were nineteen building blocks on the final tally, with scores between 86.5 for the highest (“leadership”) and only 14.5 for the lowest (“basic money management skills”). Since the purpose of this dissertation was to produce researched building blocks that could be embedded into campus ministry training, consideration was given to the number of actual building blocks. Nineteen building blocks were burdensome to accomplish this task.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

Every Nation Churches & Ministries has two foundational practices: church planting and campus ministry. Sixty-five percent of 2006-2016 United States church planters were campus missionaries before they decided to plant a church. However, the EN campus ministry training had been separate from the church-planting process.

This research provides biblical and sociological building blocks that EN church planters need and a framework for the EN campus ministry to embed these building blocks into their training. Therefore, campus missionaries who will eventually plant a church are able to begin their church-planter training from the start.

Participants

There were forty-one participants in this research. The demographic profiles are represented in Figures 1-6. Phase one and two involved thirty-seven church planters and church-planting national leaders. Twenty-six responded to a survey. These leaders were given from April 28, 2018, until June 17, 2018, to respond to the survey. Phase three included ten EN leaders from the United States in personal interviews. Ten were invited to participate in the interviews and all ten responded. Figures 7-9 show the demographics of the EN campus regional leadership team who worked under the national director.

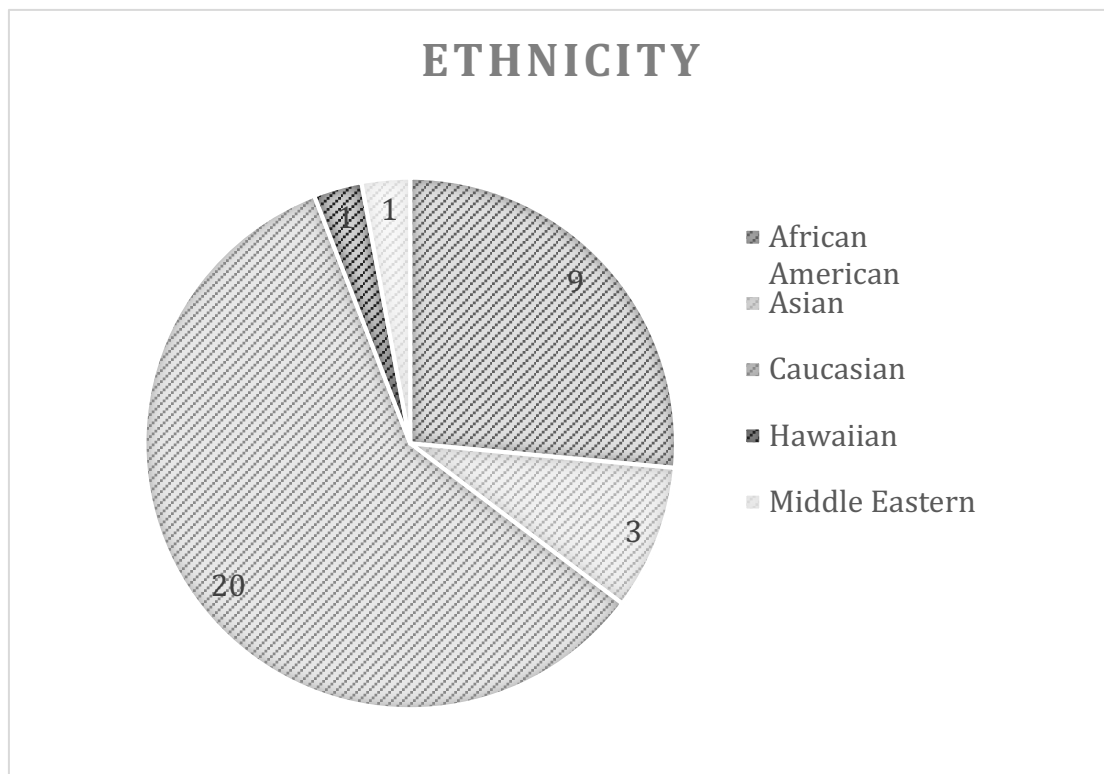
Phases One Through Three Demographics

Figure 1. Ethnicities of Participants.

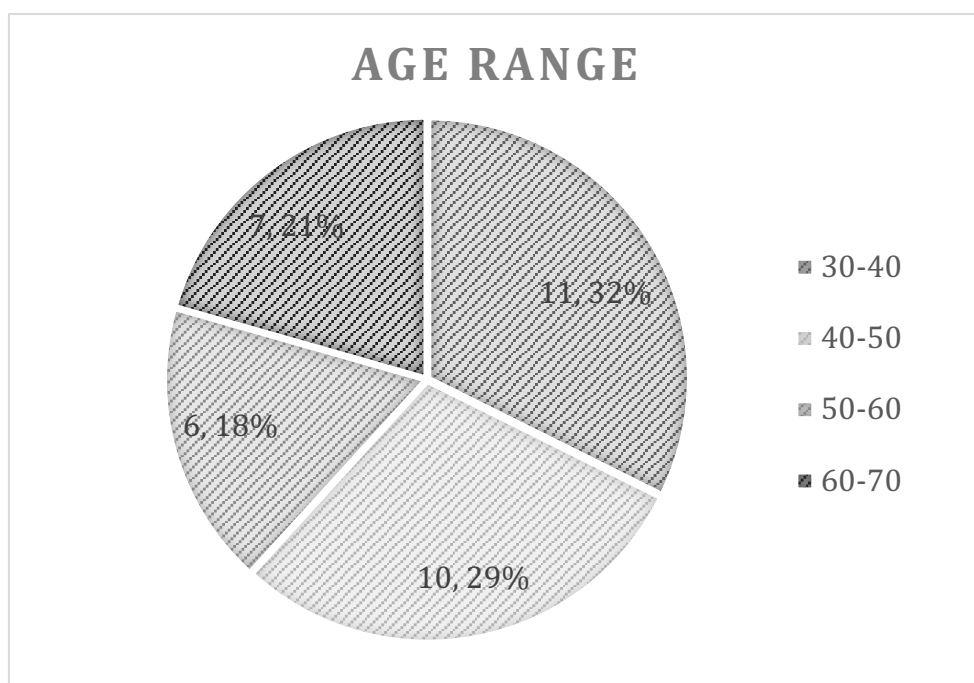


Figure 2. Age Range of Participants.

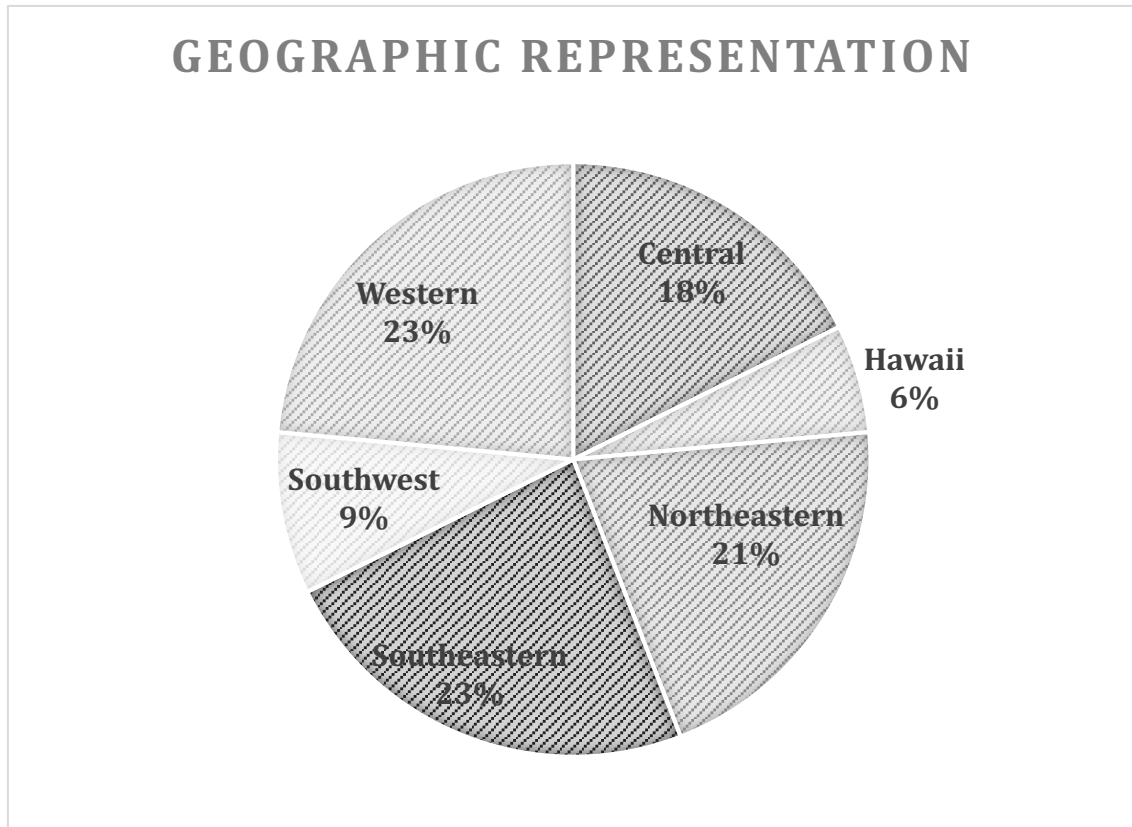


Figure 3. Geographical Representation of Participants.

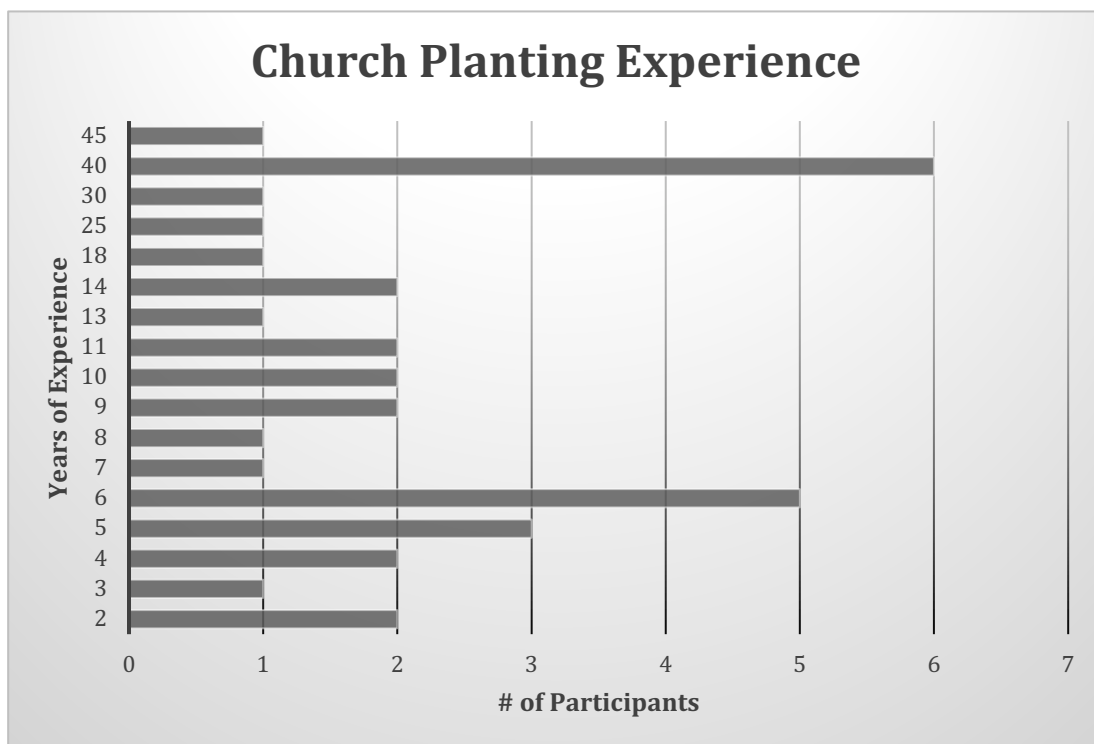


Figure 4. Church-Planting Experience of Participants.

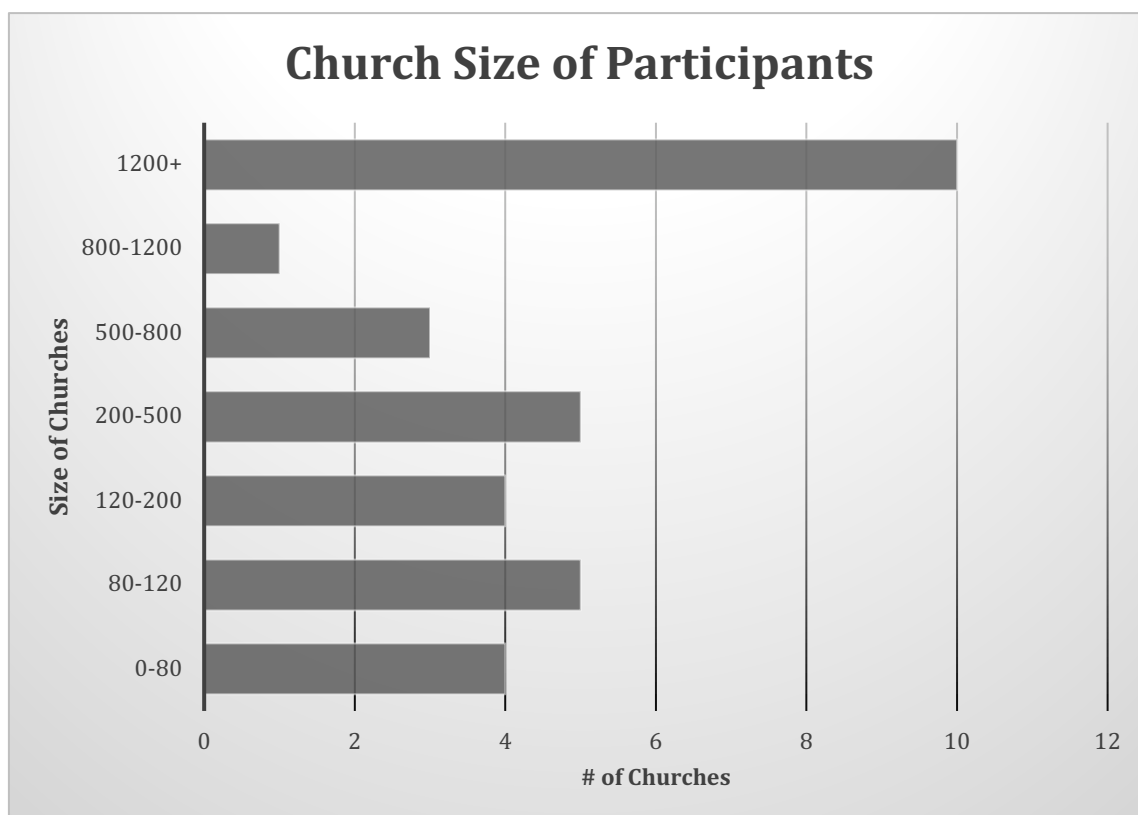


Figure 5. Church Size of Participants.

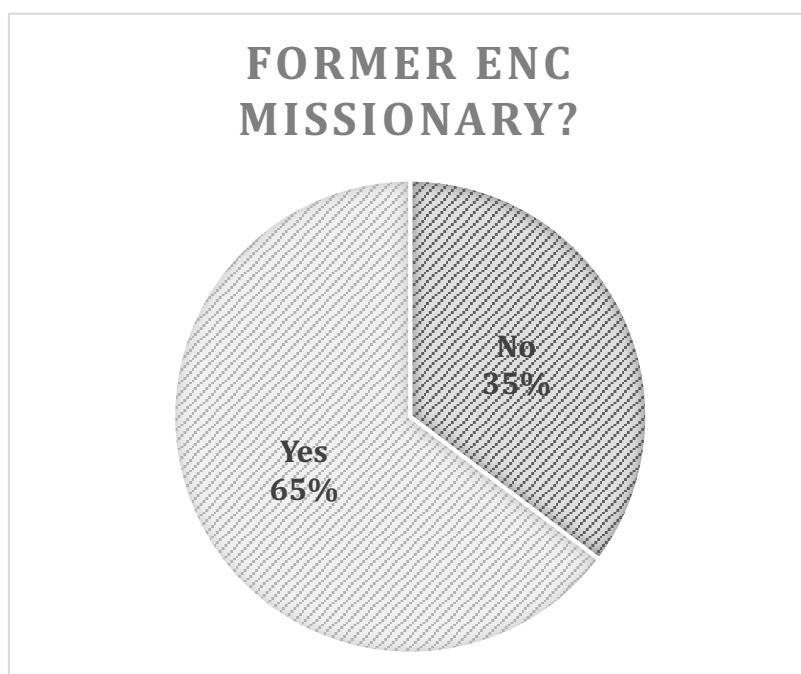


Figure 6. Former Campus Missionary Experience of Participants.

Demographics of Campus Leader Participants

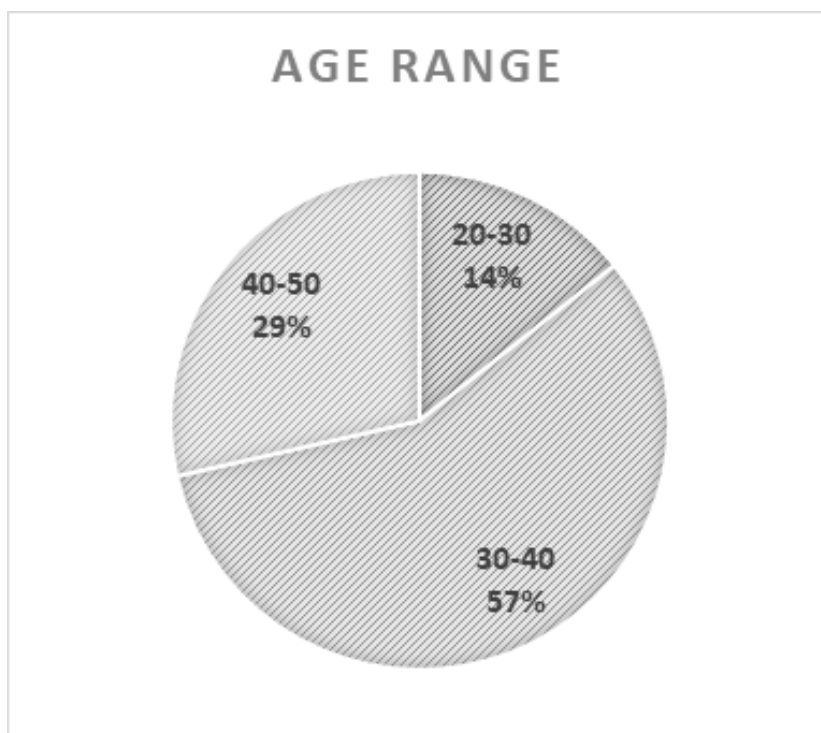


Figure 7. Age Range of Campus Leadership.

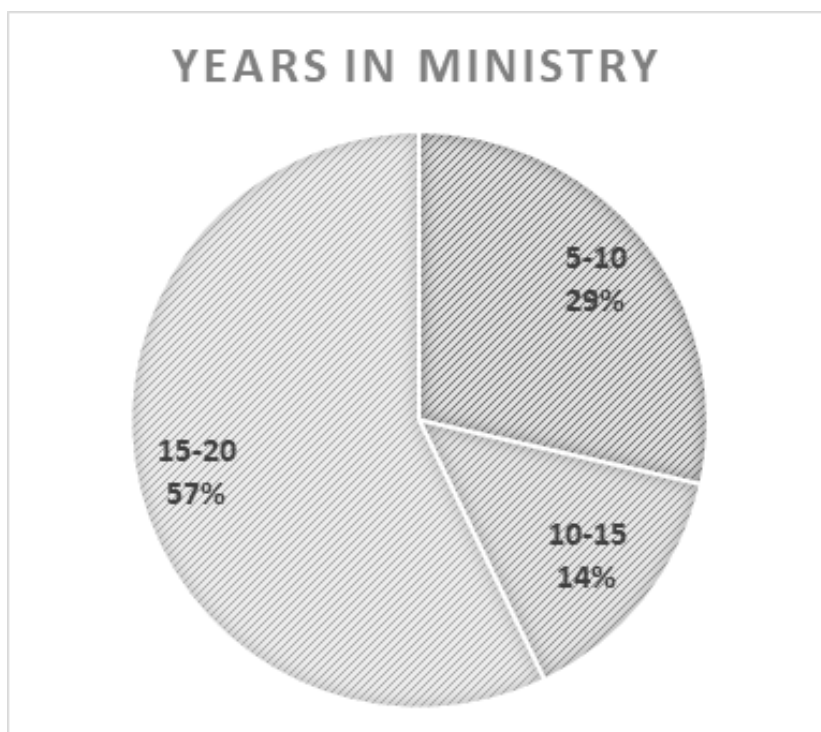


Figure 8. Years in Ministry of Campus Leadership.

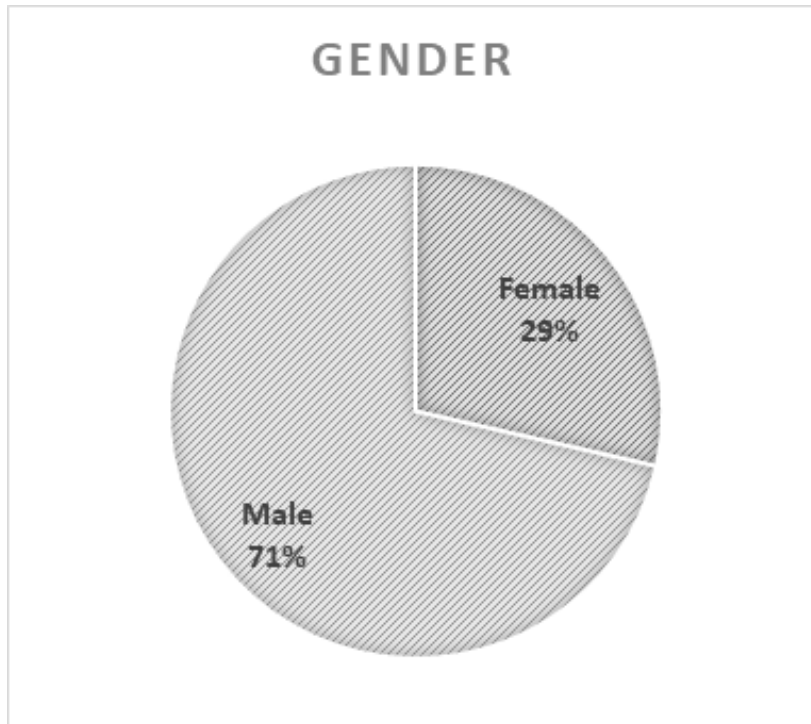


Figure 9. Gender of Campus Leadership.

Research Question #1: Description of Evidence

Every Nation Campus (ENC) requires pre-work before students attend training. The school is a seven-week, in-person training intensive designed to impart necessary ministry skills for a missionary's first year on campus. After the student completes this training, they are expected to complete EN's Leadership 215 during the next four years of campus ministry.

Outcome-Based Objectives

1. Students can articulate the gospel in a personal way that produces a response.
2. Students understand and practice the fundamentals of discipleship and can communicate them.

3. Students have a thorough understanding of the EN campus process and how to implement it.
4. Students maintain a full partnership team.
5. Students understand and embrace EN history, core values, and mission statement.
6. Students understand and practice the spiritual disciplines.
7. Students understand religions and belief systems that affect students.
8. Students discover their unique gifts and strengths for life and ministry.
9. Students understand and apply essential leadership principles and management skills.
10. Students understand and develop strong communication skills.
11. Students understand the central doctrines of the faith.

Research Question #2: Description of Evidence

The Building Blocks listed below were first constructed from responses given anonymously through an online survey. Twenty-six church planters and EN national leaders participated in this survey. They were asked one question, “What are the necessary building blocks for a U.S. EN church planter?” The building blocks recommended are listed in alphabetical order. The votes are unweighted (or, weighted at 1.0) in the computation of the score.

Table 1. Online Survey Results

Building Block Description	Score (weighted at 1.0 per vote)
Ability to create a strong, distinct culture and community	2
Ability to preach in a compelling manner	11
Call to ministry (continual sense of calling + sense of grace)	10
Clear vision	8
Coach to keep you accountable on goals and metrics	2
Conviction about reaching the next generation (campus ministry)	7

Courage	2
Discipleship strategy	10
Emotional stability	11
EN DNA (identify those qualities that DNA includes)	5
Energy for self and the team/attractional/charismatic	2
Entrepreneurship	7
Established supporting, sending church	4
Evangelism	8
Exemplary communication skills	4
Faith	5
General people skills/relational competence	5
Generous lifestyle	1
Good with finances	4
Have a full-time campus minister with whom you have relational equality.	1
Have a network of church-planter friends and local pastors	1
History of fruitfulness and productivity	11
Humility	4
Integrity	9
Intimacy with God/strong spiritual disciplines	3
Knowledge of church planting	6
Leadership versatility	12
Maturity	2
Moments of grace (evidence that it's God's doing)/trust	3
Perseverance to breakthrough barriers/resilience (GRIT)	7
Plan for multiplication	2
Resources (money, people, prayer, equipment)	6
Social responsibility	2
Spiritual Vitality	8
Strategic	2
Strong marriage and supporting family system	10

Team Builder	7
World Missions	1

Following the anonymous survey, four different focus groups consisting of pastors from each Every Nation region were asked to vote on the suggested Building Blocks and to add any they believe were important. This resulted in a list longer than the first. Each vote was weighted at 1.5. A unique ID was added to each entry to track edits, refinements, and consolidation of Building Blocks during the research process.

Table 2. Focus Group Tallies

Building Block Description	Building Block ID	Totals (each vote weighted at 1.5)
Ability to create a strong, distinct culture and community	1	12
Ability to preach in a compelling manner	2	19.5
Call to ministry (continual sense of calling + sense of grace)	3	16.5
Calling, Character, and Gifting	4	1.5
Clear vision	5	4.5
Coach to keep you accountable on goals and metrics	6	3
Conviction about reaching the next generation (campus ministry)	7	4.5
Courage	8	0
Discipleship strategy	9	12
Emotional Awareness/Stability	10	3
Emotional stability	11	15
EN DNA (identify those qualities that DNA includes)	12	6
Energy for self & the team/attractual/charismatic	13	12
Entrepreneurship	14	13.5
Established supporting, sending church	15	3
Evangelism	16	18
Exemplary communication skills	17	4.5
Faith	18	15
General people skills/relational competence	19	13.5
Generous lifestyle	20	4.5
Good with finances	21	10.5

Have a full-time campus minister with whom you have relational equality.	22	0
Have a network of church-planter friends and local pastors	23	1.5
History of fruitfulness and productivity	24	16.5
Humility	25	3
Integrity	26	10.5
Intimacy with God/strong spiritual disciplines	27	9
Knowledge of church planting	28	6
Leadership Capacity	29	3
Leadership versatility	30	13.5
Lordship	31	1.5
Love for ethnic diversity	32	4.5
Maturity	33	1.5
Ministry and Interpersonal Skills	34	1.5
Mission/Missional Understanding	35	4.5
Moments of grace (evidence that it's God's doing)/trust	36	0
Perseverance to breakthrough barriers/resilience (GRIT)	37	15
Plan for multiplication	38	0
Proven developer of leaders	39	1.5
Relational Health	40	3
Resources (money, people, prayer, equipment)	41	3
Skill Awareness (playing to your strengths)	42	3
Social responsibility	43	3
Spiritual Health and Maturity	44	3
Spiritual Vitality	45	10.5
Strategic	46	1.5
Strong marriage and supporting family system	47	16.5
Teachability/Learner	48	1.5
Team Builder	49	12
World Missions	50	3

The next group asked to “vote” on the consolidated list of Building Blocks was the North American Leadership Team. These votes were weighted at 2.0 in the final tally. The list given to the NALT was significantly condensed from the original 50 Building Blocks. This table details that condensation process.

Table 3. NALT Tallies			
Building Block Description	Building Block ID	Consolidated BBs	Totals (votes weighted at 2.0)
Ability to create a strong, distinct culture and community	1	1	0
Ability to preach in a compelling manner	2	2, 17	12
Call to ministry	3	3, 4	8
Clear and compelling vision	5	5, 12, 32, 35, 50	6
Campus ministry vision	7	7, 22	8
Discipleship strategy	9	9, 38	4
Emotional health and stability	10	10, 11, 23, 42	6
Entrepreneurial start-up gifting	14	14, 15, 41	4
Lifestyle and passion for evangelism	16	16	8
Faith	18	18, 36	20
General people skills/relational competence	19	19, 34, 40	6
Basic money management skills	21	21	0
History of fruitfulness and productivity	24	24, 39	6
Knowledge of church planting	28	28, 43	0
Leadership	30	13, 24, 30, 46, 49	20
Christian Character	33	6, 20, 25, 26, 33	18
Perseverance to breakthrough barriers/resilience (GRIT)	37	8, 37, 48	4
Spiritual Vitality	45	27, 31, 44, 45	6
Strong marriage and supporting family system	47	47	10

This final table combines the scores from the Online Survey, Focus Groups, and NALT survey to produce a final ranking of the Building Blocks.

Table 4. Final Tallies

Building Block Description	Building Block ID	Total
Ability to create a strong, distinct culture and community	1	23.5
Ability to preach in a compelling manner	2	51
Call to ministry	3	34.5
Clear and compelling vision	5	30
Campus ministry vision	7	24.5
Discipleship strategy	9	32
Emotional health and stability	10	43
Entrepreneurial start-up gifting	14	24.5
Lifestyle and passion for evangelism	16	34
Faith	18	45
General people skills/relational competence	19	29
Basic money management skills	21	14.5
History of fruitfulness and productivity	24	33.5
Knowledge of church planting	28	21
Leadership	30	86.5
Christian Character	33	56.5
Perseverance to breakthrough barriers/resilience (GRIT)	37	26
Spiritual Vitality	45	39.5
Strong marriage and supporting family system	47	36.5

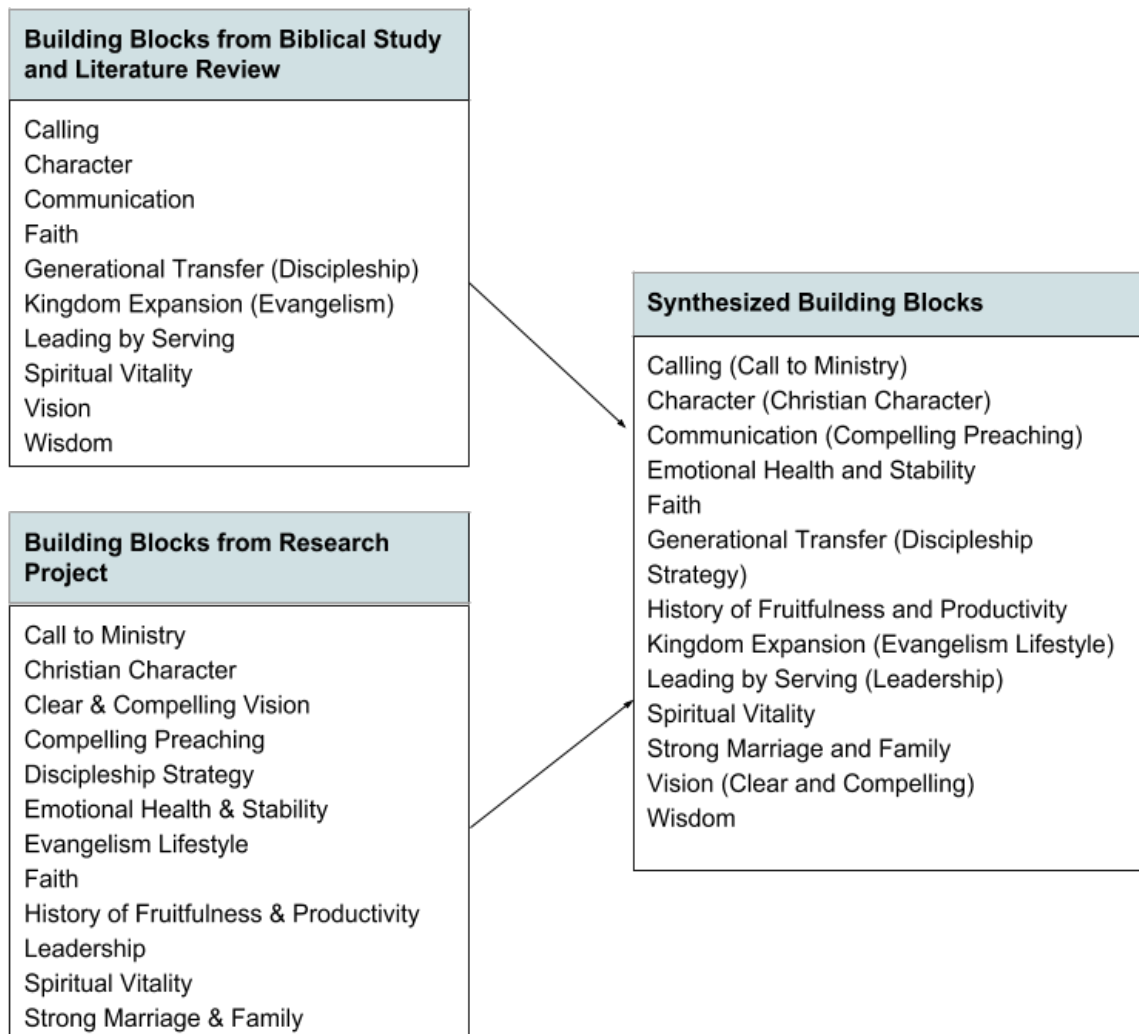


Figure 10. Synthesized Building Blocks.

Research Question #3: Description of Evidence

In order to reconcile the building blocks defined in the biblical study and literature review with the research project building blocks, a “synthesized” list was created (Figure 10). From this list of thirteen synthesized building blocks, five were chosen that would most easily be put into a suggested framework for EN campus leaders (Figure 11). This reduction down to five building blocks is justified because of the lack of time in that ninety-minute focus group to cover all thirteen building blocks. Additionally, Paul Barker, author of the ENC curriculum, advised that the thirteen building blocks be

reduced. For this focus group, there was only a need to see a sample to get an idea of the direction things were going. It is a "framework" that ENC may use in its future training. The five building blocks most easily integrated into campus leaders training are leadership, faith, Christian character, evangelism, and communication.

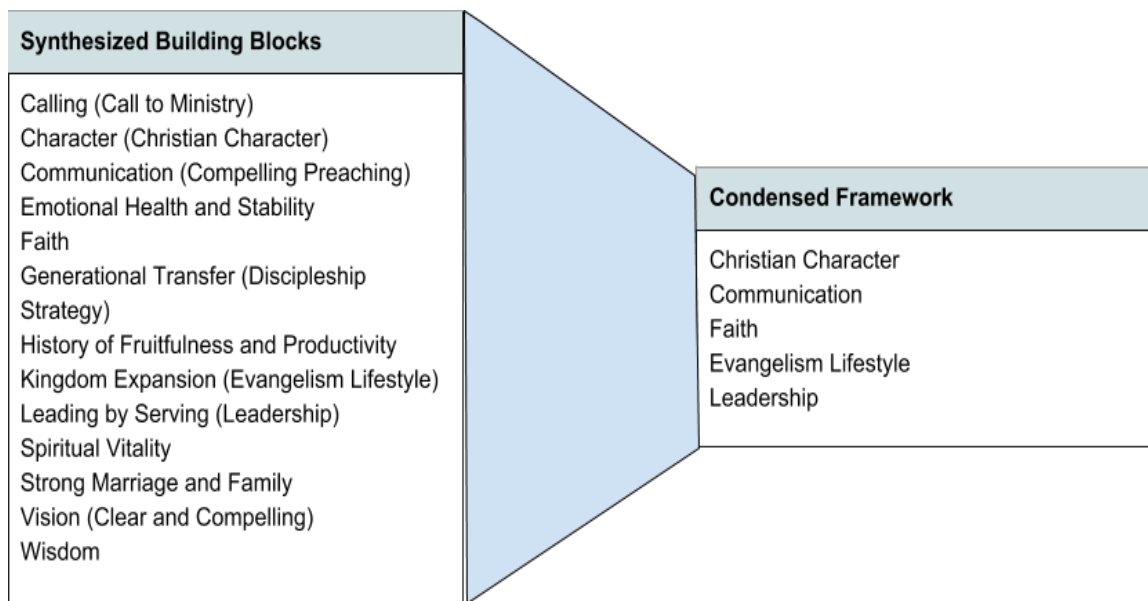


Figure 11. Condensed Framework.

Summary of Major Findings

1. Leadership traits found in the chosen leaders

A focused, biblical study of each leader revealed the traits enabling them to accomplish extraordinary tasks. From the study's "leadership definition," ten leaders were chosen, and from their lives ten-character traits, or building blocks, emerged. The Bible is the inspired Word of God and the recorded history of these leaders gives Holy Spirit-insight into the necessary building blocks church leaders in every generation should possess.

A separate research project was conducted with EN church planters, pastors, and leaders. This project revealed thirteen necessary building blocks for EN church planters. When these were synthesized with the ten from the biblical study, thirteen building blocks were found.

2. Enduring efficacy of Charles Ridley's church-planter building blocks research

“Denominations across North America use his work to assess their planter candidates” (Stetzer and Im 50). While there are many critics of Ridley's building blocks, and he has never revealed his exact research methods, the endurance of Ridley's work is difficult to overstate.

It should be noted that this research did not set out to prove or disprove Ridley's findings. The biblical study of leadership in Chapter 2 of this dissertation was completed without any bias towards the sociological research of Ridley or contemporary assessment tools. Rather, it was an independent biblical and theological study that determined what the Bible revealed about leadership and the building blocks leaders possessed. The subsequent research project with EN church planters and national leaders was also developed with no thought or desire to prove or disprove Ridley's findings. This biblical study and subsequent research findings align with Ridley's thirty-one-year-old findings.

3. Overwhelming approval from EN campus leaders for building blocks

No previous research was been done to integrate EN campus ministry training and EN church planter building blocks. When the ENC regional campus leaders were presented with building blocks from this research for possible embedding into campus training, they answered four survey questions. The answers were given on a scale of one to ten, with one being no agreement and ten being total agreement. The vote was two

hundred seventy-four out of two hundred eighty in favor, or a 97.9 percent approval rating. There was no pressure or obligation to win approval because this project merely provided a possible framework that may be used by ENC (Table 5).

Table 5. Votes from Campus Leadership for Building Blocks

This Framework could be used to...	Develop campus directors training.	Develop campus leaders.	Expand to more campuses.	Create training for local campus chapters.	Overall Average
Leader 1	10	10	10	10	
Leader 2	10	10	10	10	
Leader 3	9	9	8	8	
Leader 4	10	10	10	10	
Leader 5	10	10	10	10	
Leader 6	10	10	10	10	
Leader 7	10	10	10	10	
Framework Average	9.86	9.86	9.71	9.71	9.79

4. Robust debate concerning who is best gifted to start a new church

A straightforward reading of the foremost church-planting manual, the Book of Acts, appears to maintain that Paul was not a pastor, he was an apostle, a gifted evangelist with a missionary call to start something new from scratch. Paul wins and disciples his new converts and then, and only then, did he appoint a pastor to care for the church (Payne, *Apostolic* ch. 12).

5. Theological distinction between the church and the kingdom of God

The church is neither the kingdom nor God's ultimate goal on earth. The church is God's main vehicle; his instrument to bring about his larger kingdom goal. However, if leaders are merely church-centered and do not keep in mind the greater goal of God's kingdom, they will be short-sighted (Addison, ch. 2). Simply planting churches does not mean Christians are winning. Churches are not the ultimate scorecard. The Kingdom of

God has always been the Trinity's ultimate goal and what God is working toward. If the pastor and the church members are not clear about this distinction, they will be short-sighted and focus on work that only benefits the church. They may become discouraged because God is working and moving toward the expansion of his Kingdom, but in ways that may not directly benefit the church. When the church is theologically driven instead of pragmatically driven, it will have the conviction to endure and the foresight to follow the leading of the Holy Spirit (Grant, ch. 11).

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This research addresses the lack of integration between the two major training programs in Every Nation Churches & Ministries in the United States. Every Nation (EN) focuses on two primary ministries: church planting and church-based campus ministry. The majority of church planters come from campus ministry, but no effort had been made to integrate or collaborate the training. The purpose of this project was to find the necessary building blocks for a United States EN church planter and provide a framework for EM's campus ministry to embed those building blocks into their training.

This chapter presents the major findings from the research. Also included is a discussion on how these findings may be used with EN's training programs. It is hoped this research may be useful not only in the United States but in EN worldwide. Also included are the limitations of this study and unexpected findings from the research.

Recommendations for EN were given based on the research. These are listed with the hope and expectation that future generations of church planters and campus missionaries will benefit. Lastly, this project revealed the need for future study.

Major Findings

Leadership traits (building blocks) necessary for an EN church planter

Certain leadership traits are held up as necessary for church planters in the larger body of Christ and within Every Nation. Each of these biblical characteristics could be justified by someone's experience. As director of EN's Assessment Center, my job involves identifying the vital attributes in a church planter. Therefore, I was not unbiased

when this study began. However, I am more passionate and committed to finding solid biblical foundations for church planters than I am with keeping the status quo.

During the research, I discovered that some traits I highly value over years past did not stand up to the scrutiny of this study. They were practical but could not be proven biblically.

Many of the varying opinions in the peer-reviewed documents I studied were related to church planter assessments in the United States, and the primary users of necessary building blocks were those who utilized a church-planting assessment process. This could be traced back to Charles Ridley's research in 1988 at Fuller Theological Seminary in Pasadena, CA. The findings of this research were similar to those found in the literature review. As former Executive Director of Lifeway Research, Ed Stetzer is an acknowledged expert with church planting data in the U.S., and his research is similar to these findings.

This research is grounded in biblical study because there is no stronger, truer, longer-lasting foundation than the Bible. The definition of leadership is biblically sound and the ten leaders who met the qualifications are all biblical characters. The leadership traits discovered were found solely through the biblical accounts of their exploits. These findings gave added confidence to a church-planter candidate assessment process, took it beyond a mere pragmatic approach, and grounded it in careful theological analysis.

The biblical study in Chapter 2 and the separate research with the EN leaders revealed similar results. This seemed to imply that these EN leaders were astute in biblical standards for leadership.

Enduring efficacy of Ridley's thirteen building blocks

Since I direct EN's Assessment Center, I knew about identifying necessary building blocks for church planters. I was familiar with Ridley's research and the thirteen building blocks he found. I was unprepared for what this research revealed, however. I did not realize how similar the majority of assessments in the United States were to Ridley's building blocks identified in 1988. I did not comprehend the amazing endurance of his research and how it had outlasted critics year after year. Further, I did not realize how similar EN's assessment was to Ridley's building blocks. He used language that is somewhat different, so it is not immediately apparent. However, when this study involved Ridley's research and the comparison was made to EN's current assessment, the similarity was stunning.

A Venn Diagram (Figure 12) shows the similarity between this research project and Charles Ridley's research in 1988. The findings from this research which did not show in Ridley's research are in blue on the left side of the Diagram. The findings from Ridley's research which were not revealed by this study are in yellow on the right side of the diagram, and the building blocks which were similar in both studies are in green in the middle of the diagram.

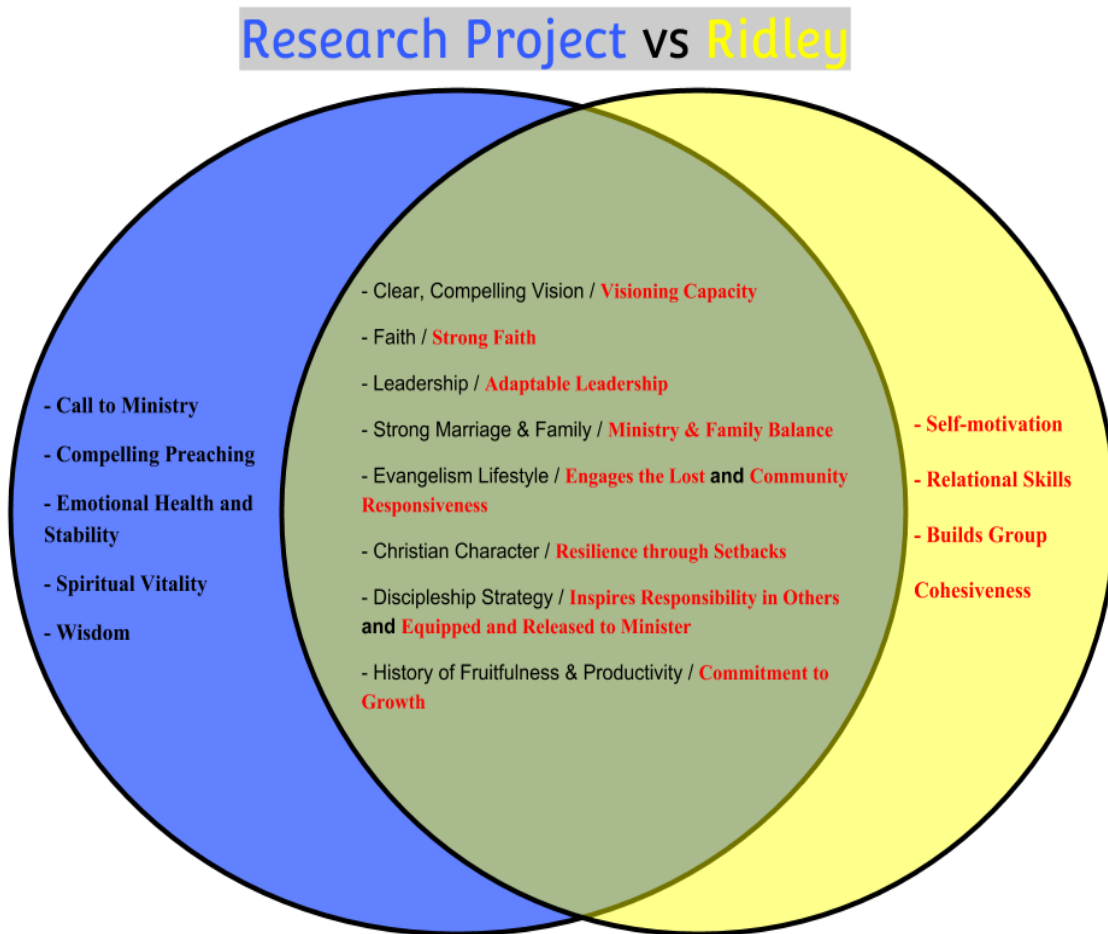


Figure 12. Comparison of Ridley and Research Project.

Overwhelming enthusiasm of Every Nation Campus leaders

I have been very familiar with ENC for decades, since church planting and campus ministry are the two primary areas of ministry focus. I knew they upgraded their training annually and considered them cutting edge in campus ministry in the United States. Three years ago, when starting this research, I submitted the general idea to the ENC national director. He was open and enthusiastic, but I did not know how his national campus leaders would respond to this project.

They were not cognizant of the fact that sixty-five percent of EN church planters come from campus ministry. The national leader had empowered them well, for they were very confident in the focus group and asked excellent, probing questions.

The literature review was not relevant to the campus leader's enthusiasm for this project, because I did not find another national church-based campus ministry that is thoroughly integrated with church planting.

The Bible does not contain campus ministry or training young people to be missionaries to the universities, because the university was not invented until centuries after the New Testament canon was closed. However, it is certainly biblical to recognize that necessary traits for church planters would be applicable and relevant to missionaries and or evangelists working among youth. Church planters and campus evangelists alike need to understand culture and how to penetrate it with the gospel (Rom. 1:16).

Robust debate on who is best to initiate a church plant

This research found authors who push back at the contemporary method of identifying, training, and then sending a church planter (pastor) to a new city. Instead, they use Paul as an example of a missionary or evangelist going into a new city and winning converts, and then, and only then, starting a new church. They insist that Acts describes the apostle, missionary, or evangelist as the person to initiate a church, not a pastor. The pastor is only necessary afterwards to begin to care for and disciple the new converts (Payne, *Apostolic* ch. 6).

The Literature Review found excellent arguments in support of this idea. Payne is correct when stating that biblically, church planting was evangelism that eventually resulted in new churches (*Apostolic* ch. 1). Following the model in the book of Acts,

evangelism is the first and primary start of a new church. If true, then most church planting assessment centers in the U.S. are looking for the wrong person to initiate the work. Instead of searching for well-rounded leader who many times is pastoral, they should be looking for evangelistic, apostolic leaders.

Refuting this process from the Bible would be difficult. The Bible of course nowhere uses the words church planter, but the book of Acts would have to be considered as the church plant manual. The clear model that Paul exemplified was to go to a new city, preach the gospel, make disciples, and then later appoint elders to rule the churches (Acts 11:21-26, 13:5, 16-41, 14:1, 6-7, 16:1, 6, 17:1). Paul did not send church planters to start churches in new cities, he went himself, usually with only one or two traveling companions.

The argument could be made that Paul had no alternative, because he had no surplus of young leaders he could use. The church was at its infancy and had no extra leaders that could be sent. Nonetheless, it is hard to argue with Paul's success in starting churches.

This research project found biblical traits or building blocks from influential leaders in the Bible. Paul was one of those leaders. The purpose of this project was not to debate who is better at starting a church, a pastor or an evangelist. This study did find that evangelism is one of those necessary building blocks for a church planter and must be at the forefront of the new church. Further, the leader should demonstrate that evangelistic gift and or passion regularly to his disciples and leaders.

Theological distinction between the church and the Kingdom of God

Prior to this study, the EN Churches Department had not given much attention to this distinction. Most denominations are church-centered and do not give much time to the study or understanding of the kingdom of God and the implications therein. The kingdom seems ethereal, obtuse, and not “practical,” particularly in North American pragmatism. Measurement of Kingdom activity is difficult if not impossible. Denominations are motivated to measure results to see if they are growing in their desired metrics.

This study brought to light the distinction and how vital it is for church planters to grasp. Jacobs declares that there is agreement in the church that God’s ultimate goal is the kingdom, but if the church does not study to align itself with his mission, we limit our usefulness and the longevity of our work (Jacobs, ch. 2). Johannes Verkuyl states something every church planter needs to remember, that church members need to have faith that their labor, that does not seem to add to their local church, still has value to God and his purposes (Verkuyl ch. 6). Otherwise, church members too easily become discouraged and short-sighted.

The biblical record certainly backs up this finding. When Jesus taught his disciples to pray, in what is called “The Lord’s Prayer,” he declared to the Father, “Your kingdom come...” (Luke 11:2). The kingdom of God seems to be Jesus’ ultimate goal in Luke 13:18-20. Jesus came to inaugurate the kingdom, and it will eventually fill the earth. The kingdom is broader than the church. The kingdom encompasses the church but is larger (Murray ch. 2).

Ministry Implications of the Findings

These leadership traits found from the biblical, sociological, and research studies can guide EN in upgrading their church planter Assessment Center. The assessment process is built upon necessary building blocks that each church planter must possess in order to receive a recommendation from EN. EN's current assessment process has used the same building blocks for many years, and they were merely imported from other denominations' assessments. These findings will enable the Assessment Center to be grounded on solid biblical, theological research that will give greater credibility, confidence, and foundations to the assessors, candidates, and the national leaders of EN.

One EN pastor came as an assessor to the EN Assessment Center, and declared, "If EN is called and anointed by God to train and send out church plants, why wouldn't these necessary building blocks be the foundation of my local leadership training?" (Jones). With these new, biblically sound, research-tested building blocks, local EN pastors can be even more confident in integrating their training with the Assessment Center tools.

The enduring efficacy of Charles Ridley's findings thirty-one years ago should inspire others with the ability of solid research to solve problems and maximize opportunities. There are roadblocks that stop or paralyze denominations' best intentions and goals, as there are God-sized opportunities that will come along of which need to be used. What Ridley's research has done for the body of Christ in this nation cannot be overestimated. This finding should stir other leaders like myself to not assume anything is impossible, and to aggressively study to uncover the next Ridley-like research that can make such an impact. Surely God has strategically placed "Ridleys" in every

denomination that will go beyond mere curiosity, wondering, or anecdotal evidence—and instead do the hard work of research to discover biblical and practical solutions.

This study can help guide EN leaders in the ongoing discussion about who is best suited to start a new church, a traditional pastor or a missionary/evangelist. One of EN's founders is an extremely gifted evangelist and he has long resisted the idea of only sending pastors to plant churches. He believes that the best way to plant new churches is to evangelize a campus and community, then that evangelist/apostolic leader transitions the new church to a pastor who can continue the work (Broocks, personal interview).

Payne believes we need more theological grounding in the nature of the church (Payne, "Why Jesus" ch. 3). If church leaders do not grapple with the full theological implications of what God has made the church to be, the church will not have the spiritual strength or endurance God designed. These findings do not prove one way better than the other but show the strengths of each method. This study recommends that both methods should be tried by EN leaders.

This study informs EN leaders and church planters that there is a robust discussion of the distinction between the local church and the kingdom which should be continued. It was not the purpose of this dissertation to fully grapple with this topic, but it certainly has brought to light the vital importance of ongoing research. These findings should guide EN in biblical and theological debate so that EN churches will have the fullness, the depth, and the resiliency that this revelation provides. In this study's findings, pastors, members, and the local churches will not fulfill their entire purpose without knowledge of this revelation and the resulting implications.

Limitations of the Study

I faced few limitations during this research, and I do not believe those impacted the generalization of the study findings. One limitation was the inability to attend the focus groups in person. The participants were scattered all across the United States and it was not possible to be with them in person, although that had been my original plan. I had hoped to have focus groups during the regional “pastors cluster” gatherings across the country in the spring of 2018, but some were during the same week and it was just not possible. I do not believe the results of the focus groups would have been any different, it simply would have been interesting to be there in person and watch the interaction and synergy.

The other limitation was the inability to do all my personal interviews face-to-face. Instead, many interviews took place through FaceTime, Skype, or a phone call. These personal interviews were with many of EN’s national and international leaders who travel a lot. I knew from the beginning that I might not be able to meet with them in person. I do not think the results would have differed; it just would have been enjoyable to do these in person.

This research was entirely with EN leaders who may be biased toward their particular denominational practices. These findings were not debated by leaders from other denominations. On the other hand, if these findings were unique, perhaps it is because EN’s church-based campus ministry and church planting combination is unusual. EN may be attracting a particular leader because of their specific mission; or they may be producing particular leaders because of their specific training.

Unexpected Observations

I was surprised at how little research has been done on campus ministry in the United States. I expected there to be more studies of CRU, Intervarsity, Navigators, Chi Alpha, and other campus ministries that have had success in the United States and abroad.

I was also very surprised at the lack of theological research on church planters and their necessary qualifications. Knowing that Ridley did his groundbreaking research over thirty-one years ago, I assumed that many others had followed that with biblical and theological analysis that probed deeper into this issue.

I was surprised at the endurance of Ridley's research in 1988 on church planter building blocks. It seems astounding that Ridley was the first to do solid research on church planters, and that he evidently did such a good job that it has lasted this long and seems in no danger of becoming out of date. The United States culture has changed dramatically in the last thirty-one years, along with strategies and best practices of church planting. So, in that context of change, the efficacy and steadfastness of Ridley's work is all the more praiseworthy.

I was aware of the differences of the kingdom of God and the local church but was not expecting to find such a robust debate within academia. I was surprised by the studies showing the weaknesses of a "church-centric" mindset and ignoring the breadth of the kingdom.

This research also surprised me concerning the discussion of who is most gifted to lead a work that turns into a new church. I had heard evangelists within EN protesting that EN should not wait for individuals to complete our ABC3 process before planting.

That our process ignored the biblical pattern of simply sending an evangelist into an area, then gathering the converts and building them into a church community. However, I had never been exposed to authors doing such an excellent job of detailing the differences between this view versus the traditional view of church planting.

Recommendations

Research should be done on evangelism in EN churches to determine how many lost but have now been found are being disciplined. That statistic would enable EN to develop an adequate scoreboard to know if EN churches are actually “winning.” Simply counting new church plants is not the only metric and might cover weaknesses if that is all that is being measured.

Research should be done on why EN campus ministry is excellent preparation for EN church planting and what it does that trains people to transition into leading a church. I am curious as to why, in the last ten years, sixty-five percent of EN’s church planters come from campus ministry.

As EN grows with “one foot in the community and one foot on the campus,” studies should be initiated on church-based campus ministry as EN defines it as well as on the particular strengths and weaknesses of this approach. This is a relatively new concept and so much is probably being assumed or taken for granted.

Certainly, someone in EN should continue studying who is best gifted to start a new church—a traditional pastor or a gifted evangelist. If this study is correct and more attention needs to be given to the evangelistic leader, then EN needs to grapple with how to identify, train, and fund evangelists for this great work.

Lastly, a church planting denomination like EN should not neglect the important differences of the kingdom of God and the local church. A long-term project that will not make an immediate impact on church planting, but eventually will strengthen the vision and scope of church planters, it will give EN and their pastors biblical convictions that will stand the test of time, persecution, economic hardship, and other hindrances. The project will also give EN church planters a broad enough vision to be at peace with whatever results God gives them in the local church, while staying encouraged that God's kingdom is increasing and filling the earth (Isa. 9:7).

Postscript

I did not realize the scope and demands of this dissertation, and it is probably good that I did not. I would not have been confident that I could finish the work and do it with excellence. I feel like God has helped me every step of the way and this was his initiative and not mine.

I have thoroughly enjoyed my class work and professors at Asbury Seminary. I have loved every visit to the campus. There is a special place in my heart for the Wilmore campus and the memories of these last three years.

There were eight of us from Every Nation Churches, and I could not imagine doing this without the camaraderie of the "Asbury Eight" as we came to call ourselves.

I have never attempted research on this level, and it has brought a new respect for going beyond anecdotal evidence, hearsay, or mere tradition. I hope that God can use this study, and that EN leaders can take these findings and build upon them, for greater effectiveness and the glory of his name.

APPENDIXES

- A. EN Assessment Center Building Blocks
- B. EN Assessment Center Exegesis and Presentation Assignments
- C. J. Allen Thompson's Ten Dimensions and Thirty-Four Competencies
- D. Survey questions
- E. Building Block Tally Sheets
- F. Ethical Considerations Worksheet
 - Confidentiality Form
 - Consent Forms
- G. Definition of "Independent Church Plant"
- H. Letter of Invitation to Research Project

APPENDIX A

16 Building Blocks for Church-Planters

- 1 STRONG SPIRITUAL VITALITY**
Characterized by regular, deep times of connecting with God; vibrant prayer life and clear evidence of the authority of Scripture in their thinking and conduct; reliance on God to do ministry through him/her; values relationship with Christ as more important than ministry success.
- 2 STABLE EMOTIONAL HEALTH AND SELF-IMAGE**
Demonstrated by insightful self-awareness; understands their own strengths and blind-spots; demonstrates ability to accept and process criticism, freely affirm others, set and maintain healthy boundaries.
- 3 HEALTHY MARRIAGE AND FAMILY SUPPORT FOR CHURCH PLANTING**
Relationship with spouse is open, loving and shows a mutual reliance on God; growing, Christ-centered relationship with children; family is a clear priority; excitement, support and commitment for ministry is shared.
- 4 HIGH LEVEL OF INTEGRITY**
Clearly committed to honesty, truthfulness and authenticity; will do the right thing at high personal cost; shows financial responsibility.
- 5 DEFINITE CALL TO CHURCH PLANTING**
Demonstrates a strong sense of God's calling on their life to start a new church; validated in previous ministry experience.
- 6 EXPERIENCED ENTREPRENEURIAL CAPABILITY**
Consistent history of starting successful ministries/ventures; ability to gather necessary people and resources, organize and carry out plans, creatively solve problems; always looking for new opportunities.
- 7 WELL-DEVELOPED RELATIONAL INTELLIGENCE AND ABILITY**
Natural ability to connect well with others, solve interpersonal problems, listen well and work productively in groups settings; engaging communicator.
- 8 OBVIOUS RESILIENCE AND TENACITY**
Ability to follow through in difficult circumstances; finds creative solutions to problems; persists in hope, enthusiasm and hard work.
- 9 EXCEPTIONAL LEADERSHIP ABILITY**
Characterized by ability to communicate compelling vision; build committed teams; quickly build influence; motivate self and others to achieve objectives; manage momentum.
- 10 ZEALOUS EVANGELISTIC BENT**
Demonstrates clear passion to share the Gospel with those disconnect from God; practices a lifestyle of evangelism regularly and effectively sharing their faith; inspires and teaches others to do the same.
- 11 DYNAMIC PUBLIC MINISTRY SKILLS**
Preaches with vitality and power of the Holy Spirit; communicates deep Biblical truth with clarity and insightful application; easily establishes and maintains connection with audience; flexible with different styles and settings.
- 12 COURAGEOUS FAITH**
Willingness to sacrifice for their God-given vision; reliance on God in the face of personal risk; sees and is motivated by Kingdom results; ultimately trusts God for ministry outcomes.
- 13 TRACK RECORD OF PRODUCTIVITY**
Previous ministry responsibilities characterized overall by growth and productivity; work ethic demonstrates efficiency, initiative and follow-through; appreciates a challenge and is willing to work hard to see results.
- 14 PROFICIENT KNOWLEDGE OF CHURCH PLANTING & CHURCH HEALTH**
Has ministry experience in a church plant and/or a healthy, growing church; understands basic church planting and church health principles; attended relevant, quality conferences; read pertinent church planting/church health books.
- 15 CLEAR AND COMPELLING VISION AND PHILOSOPHY OF MINISTRY**
Demonstrates a resonance with their target community and the ability to contextualize the Gospel in it; can clearly communicate how the new church will function in the community and have a thorough plan and timeline for establishing a ministry presence.
- 16 HABITUALLY REPRODUCES DISCIPLES AND LEADERS**
Can specifically identify people they have developed as leaders; demonstrates a regular practice of identifying and intentionally discipling others, who in turn do the same.

APPENDIX B

HOMEWORK ASSIGNMENTS

DIRECTIONS: For the Assessment Center we are asking you to complete the following 3 Homework Assignments: Exegesis, What is the Gospel, and Vision Casting. Directions for each assignment is provided below. The first 2 homework assignments (Exegesis and What is the Gospel) will need to be submitted prior to attending this event. Your Vision Casting assignment you will simply need to have ready to present the first day of the Assessment Center.

EXEGESIS

DIRECTIONS: In one page or less, please provide an exegesis of Romans 3:21–26.

WHAT IS THE GOSPEL?

DIRECTIONS: In one page or less, please explain the Gospel.

VISION CASTING

PRESENTATION INSTRUCTIONS: We're asking you to make two presentations that will take place during the first day of the Assessment Center. Please come prepared to make the presentations at any time during the Assessment Center. No audio/visual tools are necessary.

PRESENTATION 1: SERMON PRESENTATION OF THE GOSPEL

Scenario: You (the aspiring lead pastor of each candidate couple) will have twenty minutes to present your Gospel message to an imaginary church, where 50% of the attendees are not Christians. This should be similar to what you, as a church planter, might preach to your new church. Your presentation will be followed by seven minutes of Q&A. Following this presentation, you and your spouse will share five adjectives describing each other.

PRESENTATION 2: VISION CASTING

Scenario: You've invited a group of friends to come to your home with the express purpose of asking them to join your launch team. You will present as if everyone at the Assessment Center is in that group. In this exercise, you'll have twenty minutes to present. The idea is that you're inviting people to be a part of this new church, sharing with them what your church plant is going to look like, and telling them how they can be a part of it (you must have in mind the specific city/area you want to plant a new church in). After you present, there will be seven minutes of Q&A for you and your spouse concerning the philosophy of ministry, church-planting knowledge, discipleship, and evangelism.

APPENDIX C

10 DIMENSIONS AND 34 COMPETENCIES OF A SUCCESSFUL CHURCH PLANTER¹

Over a three-year period, extensive doctoral research of the activities of sixty-eight successful church planters was conducted. Careful examination of the findings of this research supports the following skills, abilities and character traits as desirable for church planting:

Dimension 1: Integrity:

1. *Responsible*: tends to be answerable and accountable in work assignments
2. *Ethical*: conforms to moral standards and values
3. *Inspires trust*: demonstrates reliability in word and action

Dimension 2: Personal Spiritual Dynamics:

4. *Prayer*: listens to and converses with God regarding ministry needs
5. *Walk with God*: understands and depends on God's grace for joyful living
6. *Call*: exhibits an inner urging and outward confirmation of gifting for church ministry.

Dimension 3: Missional Engagement:

7. *Evangelism*: joyfully shares the good news of Christ's redemptive work that brings salvation and growth.
8. *Gathers people*: connects positively with diverse people drawing them to one another and to Christ.
9. *Missional culture*: cultivates a growing commitment to an outreach focus
10. *Embraces diversity*: identifies with and serves diverse peoples in the community
11. *Mercy ministry*: activates a caring ministry for the needs of people

Dimension 4: Visioning Capacity:

12. *Motivates others*: awakens inner drive in followers to serve others meaningfully
13. *Values teams*: harnesses people in a coordinated effort toward a common purpose
14. *Manages vision*: skillfully directs people and activities toward an anticipated future

Dimension 5: Gospel Communication:

15. *Redemptive preaching*: communicates God's truth from the biblical text focusing on Christ's work
16. *Effective communication*: able to express gospel truth clearly and winsomely
17. *Enables worship*: effectively draws others to focus on God in reverential praise and adoration

Dimension 6: Learning Agility:

18. *Tolerance for ambiguity*: able to take action in unclear situations
19. *Personal learning*: adept at gaining new knowledge, attitudes and skills quickly
20. *Adjusts strategies*: adapts actions to fit context and needs
21. *Self-development*: pursues personal growth toward greater effectiveness
22. *Self-knowledge*: gains insights through evaluation by self and others

Dimension 7: Emotional Stability:

23. *Stress navigation*: able to respond positively to physical and mental strain
24. *Opportunity-minded*: seizes adverse situations to advance Christ's cause
25. *Confidence*: able to move through difficulties with humble boldness

Dimension 8: Family Life:

26. *Healthy family*: maintains supportive relationships through stages of life
27. *Growing marriage*: exhibits sensitive interdependence in love's journey
28. *Spouse partnership*: demonstrate joint interest and commitment to a common vision

Dimension 9: Expectant of Results:

29. *Action-oriented*: strongly inclined to advance the mission
30. *Perseverance*: exhibits steadfastness in purpose in spite of difficulties

Dimension 10: Managerial Courage:

31. *Directing*: leads others toward a common goal in spite of problems
32. *Conflict management*: understands and mitigates sharp disagreements
33. *Staffing*: selects appropriate people to lead segments of ministry
34. *Evaluating people*: estimates the character and ability of persons to meet set requirements

¹ © Copyright 2007, J. Allen Thompson, Ph.D., *Church Leader Inventory: A PCA Qualitative and Quantitative Study*, ICPC. Used with Permission from The International Church Planting Center April 2011

APPENDIX D

David Houston Church Plant Research Project

Form description

Email address *

Valid email address

This form is collecting email addresses. [Change settings](#)

...

What “building blocks” are necessary for a US Every Nation church planter to succeed?

Note: 1) Please describe these as concisely as possible. 2) List as few or as many as needed. 3) Since Every Nation has a distinct mission and plants churches near university campuses, Every Nation church planters may require unique building blocks. Building blocks for this research are defined as skills, character, or gifts. Success is minimally defined as: growing the church to become self-sustaining (financial independence), self-governing, and reproducing (planting another Every Nation church).

Long answer text

What is your mother's maiden name?

This information will be used to keep your data confidential during the research project.

Short answer text

APPENDIX E

**Asbury Theological Seminary
Research Project for Church Planter Building Blocks
David Houston, Doctoral Candidate**

Building Block Tally Sheet 1

The Building Blocks listed below were first constructed from responses given anonymously. The "votes" were tabulated in column B under #1 Tally. Next, 4 different focus groups consisting of pastors from each EN region were asked to vote on the suggested Building Blocks, as well as add any they believe are important. Those votes are in columns C-F.

A	B	C	D	E	F
Building Block	#1 tally	6/14 Vote	6/27 Vote	7/2 Vote	7/3 Vote
Leadership versatility	12	4		2	3
Ability to preach in a compelling manner	11	4	2	3	4
Emotional stability	11	3	2	1	4
History of fruitfulness and productivity	11	4	1	2	4
Discipleship strategy	10	3	2		3
Strong marriage & supporting family system	10	4	2	1	4
Call to ministry (continual sense of calling + sense of grace)	10	4	1	2	4
Integrity	9	1		2	4
Spiritual Vitality	8			3	4
Evangelism	8	3	2	3	4
Clear vision	8	1	1		1
Perseverance to breakthrough barriers/resilience (GRIT)	7	2	1	3	4
Entrepreneurship	7	3	1	1	4
Team Builder	7	2	1	3	2
Conviction about reaching the next generation (campus ministry)	7	3			
Resources (money, people, prayer, equipment)	6	2			
Knowledge of church planting	6			3	1
Faith	5	3		3	4
EN DNA (identify those qualities that DNA includes)	5				4
General people skills/relational competence	5	2	1	2	4
Exemplary communication skills	4		1	1	1
Good with finances	4	3			4
Established supporting, sending church	4	2			
Humility	4	1			1

APPENDIX F

CONFIDENTIALITY AGREEMENT

Title of Research Project: Building Blocks an Every Nation US Church Planter Needs for Success and Meeting with Every Nation Campus Leadership Approval

Local Principal Investigator: David Houston

As a member of this research team I understand that I may have access to confidential information about study sites and participants. By signing this statement, I am indicating my understanding of my responsibilities to maintain confidentiality and agree to the following:

- I understand that names and any other identifying information about study sites and participants are completely confidential.
- I agree not to divulge, publish, or otherwise make known to unauthorized persons or to the public any information obtained in the course of this research project that could identify the persons who participated in the study.
- I understand that all information about study sites or participants obtained or accessed by me in the course of my work is confidential. I agree not to divulge or otherwise make known to unauthorized persons any of this information, unless specifically authorized to do so by approved protocol or by the local principal investigator acting in response to applicable law or court order, or public health or clinical need.
- I understand that I am not to read information about study sites or participants, or any other confidential documents, nor ask questions of study participants for my own personal information but only to the extent and for the purpose of performing my assigned duties on this research project.
- I agree to notify the local principal investigator immediately should I become aware of an actual breach of confidentiality or a situation, which could potentially result in a breach, whether this be on my part or on the part of another person.

Signature	Date	Printed name
Signature of local principal investigator	Date	Printed name

APPENDIX G

INFORMED CONSENT LETTER

You are invited to be involved in a research study being conducted by David Houston in the doctoral program at Asbury Theological Seminary. You are invited because *you are an Every Nation U.S. church planter or have some oversight of Every Nation U.S. church planters.*

This study is titled: The purpose of this project is to find a list of building blocks that a US Every Nation church planter would need to succeed, and that Every Nation Campus national leaders would approve being embedded in an upgraded campus training curriculum.

If you agree to be a part of this project, you will be asked to participate in a focus group with other members. The focus group will last 60 minutes maximum, and David Houston will be leading the discussion and doing a video and audio recording of the group. The focus group will take place at the 2018 central, southwest, southeast, or northeast spring clusters. There will be no payment for participation.

If you decide at any time you do not want to participate in this study, you may stop whenever you wish. And you may ask David Houston questions about anything in this study. David Houston will verbally inform all participants that he and his executive assistant will keep their responses confidential. David Houston will ask all group participants to keep all other participants' responses confidential, however, he cannot guarantee they will.

Signing this paper means that you have read this and that you want to participate in the study. You agree that you have been told about this study, why it is being done, and what to do.

Signature of Person Agreeing to be in the Study

Date Signed

INFORMED CONSENT LETTER

You are invited to be involved in a research study being conducted by David Houston in the doctoral program at Asbury Theological Seminary. You are invited because you are an Every Nation U.S. campus missionary or have been identified as an ENC leader by Nick Jones, the national director.

The purpose of this project is to find a list of building blocks that a US Every Nation church planter would need to succeed, and that Every Nation Campus national leaders would approve being embedded in an upgraded campus training curriculum.

If you agree to be a part of this project, you will be asked to participate in a focus group with other members. The focus group will last 90 minutes maximum, and David Houston will be leading the discussion and doing a video and audio recording of the group. The focus group will take place at the 2018 ENC conference in TX or in Nashville. There will be no payment for participation.

If you decide at any time you do not want to participate in this study, you may stop whenever you wish. And you may ask David Houston questions about anything in this study. David Houston will verbally inform all participants that he and his executive assistant will keep their responses confidential. David Houston will ask all group participants to keep all other participants' responses confidential, however, he cannot guarantee they will.

Signing this paper means that you have read this and that you want to participate in the study. You agree that you have been told about this study, why it is being done, and what to do.

Signature of Person Agreeing to be in the Study

Date Signed

APPENDIX G

The distinction is that an “independent church plant” is meeting weekly in a different building and at a different time or in a different language than the sending/mother church. In addition, the pastor has a certain amount of autonomy and is doing the majority of the preaching. This distinction is sometimes a gray area. Sometimes the distinction is solely at the discretion of the sending pastor. There may be reasons a sending pastor wants the new church to be a satellite for a season. The sending pastor may want the new leader to prove his or her leadership before giving him or her the full authority of an independent church plant.

APPENDIX H

You're invited to be in a research study conducted by David Houston in the doctoral program at Asbury Theological Seminary. You're invited because you're an Every Nation U.S. church planter or have some oversight of Every Nation U.S. church planters.

Additionally, in order to meet Asbury Theological Seminary requirements, it's necessary that you sign a "Confidentiality Agreement" and "Informed Consent Letter." These two forms will be sent to you via separate email using Adobe Sign.

For the research to continue moving forward, we need your response by May 4th. Please take 20-30 minutes to complete this survey.

Thank you so much! We know you are busy with important work. We believe this research will help Every Nation church planting for years to come!

Laurie Mingus
Executive Assistant to David Houston

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