



MULTIPLYING MINISTRIES

GERALD ROWLANDS

Multiplying Ministries by Gerald Rowlands

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ABOUT THE AUTHOR

Reverend Gerald Rowlands of Queensland, Australia, has been a Minister of the Gospel for more than fifty years. During this time he has served in various roles such as a Pastor, Evangelist, Missionary, Christian Radio Teacher, Bible College Lecturer and Principal.



Gerald and his wife Elizabeth have traveled to some seventy nations of the world having lived for various periods of time in Africa, Asia and Israel.

Gerald is the founder and president of Church Planting International (CPI) and these notes form part of the CPI Training Course for prospective church planters. The CPI Course is being used effectively in some 23 nations around the world.

Gerald's CPI vision for training potential leaders in evangelism, church planting and pastoral ministry was birthed whilst Gerald and his wife were missionaries in Harare, Zimbabwe in 1980. During his first twelve months in Africa in 1975, Gerald had conducted numerous large crusades with many "conversions" recorded and he observed that it was relatively easy to draw a crowd and to see hundreds of people "make decisions" for Christ. The real challenge came after the crusade when those working with Gerald would seek to integrate the "converts" into the Body of Christ and walk in a truly Christian lifestyle. He had begun to realise how crucial it was to train local pastors in the principles of church growth and development. As a result, Gerald began to organise Pastors' Seminars in various parts of Africa to provide teaching and training. In 1979 when God led him to start a Bible College in what was then Rhodesia. At that time, Gerald was able to obtain an old guest house/motel and commenced a one year training course, the for-runner of the CPI Course.

During later visits to Zimbabwe, whilst conducting Church Growth seminars with national pastors, Gerald was able to introduce the CPI training program to many hundreds of ministers. As an ongoing result, the program has been adopted by some 27 denominations in Zimbabwe. All of these denominations and hundreds of graduates of Gerald's CPI Courses participated in a national decade long project called TARGET 2,000. Even now, despite many adverse circumstances within the nation, hundreds of new churches are started every year.

In 1992 Gerald received what he terms a "Macedonian Call" from Asia to place the CPI Course into some 30 new Bible Colleges in several parts of S.E. Asia. Gerald was based in Singapore at that time, and the colleges were in Malaysia, Indonesia, Thailand and the Philippines. It took a few months to accomplish the necessary editing and printing. After this he began to organise pastor's conferences at which his strategy could be shared and the materials made available to all pastors that desired them. Zimbabwe became a missions' focussed nation, sending church planters into several surrounding nations. There are also many churches using the CPI Course in Lesotho, Botswana, Zambia, Swaziland, South Africa, Malawi, Nigeria and Namibia.

Gerald's CPI Course has also been adopted in colleges in India, China, Israel, and in many parts of the former USSR including the Ukraine, Kazakstan and Siberia and Russia itself.

In 2006, Gerald was awarded the Order of Australia Medal (OAM) by the Australian government for services rendered in the emerging world and today Gerald still ministers via a regular radio program focusing on God's plan for Israel and the Church in the end times.

INTRODUCTION

If you are called to be an evangelist and church planter, you are in good company. Jesus was the greatest evangelist and the first church planter. Since then the apostles and a multitude of committed men and women have followed His example, proclaiming the good news of God's kingdom and the message of salvation through faith in Christ. These dedicated souls have gone forth into all the world preaching the Gospel and planting new fellowships of believers wherever their calling has taken them.

The objective that Jesus pursued was broadly two fold. Firstly to introduce men and women to God through faith in His redemption. Secondly to "plant" the church, comprised of all the members of His Body throughout the earth. This great company of redeemed people are to be found in Christian churches around the world.

The method that Jesus employed was that of finding, calling, training disciples and commissioning them to spread the gospel and to plant new churches wherever they went. He commissioned all His disciples to do two things. Firstly to "preach the gospel to every creature. (Mark 16:15) Secondly to "make disciples" of all who believed and received their message. (Matt. 28:19) This was Christ's method. It was the method employed by the early church. It is the biblical method. It is the method that God is using and blessing today. It is also the method we advocate in the CHURCH PLANTING INSTITUTE material.

This course, which is comprised of three modules and a total of twelve subjects is especially intended for use within a local church. It is a basic training program designed to provide resources for preparing potential leaders in the church to become evangelists and church planters.

The approach we suggest is for the local pastor(s) to form a discipleship class that meets regularly in the local church, enrol all the potential leaders in their congregation and begin to disciple them using the C.P.I. materials. The Church Planters Training Manual suggests several ways in which this can be done. Many churches are already using this material. This article on "Multiplying Ministries" also provides numerous ideas about how this type of program can be used to effectively prepare men and women for the great task of proclaiming the Gospel and planting new congregations. I sincerely trust that YOU will be able to become involved in this challenging work.

Gerald Rowlands, for
Church Planting International.

Chapter One

CHURCH GROWTH AND CHURCH PLANTING

These two subjects are very closely related and occupy a very special place in the heart of God, for both are concerned with bringing people to a saving knowledge of Jesus. Church growth and Church planting are both concerned with bringing people to God and adding them to the Body of Christ.

It is a proven reality that strong, thriving churches are better able to plant new congregations than are small struggling ones. They usually have more resources in manpower and finances and providing that they have a vision and desire to extend the Kingdom of God, they are in a stronger position to do so.

So, every pastor and church should have a desire and purpose under God, to see their congregation grow numerically and spiritually, and to use its members and resources to engage in planting new congregations. One of the best indications of congregational maturity is evidenced when that congregation re-produces itself, planting another congregation and caring for it until it also reaches a stage of maturity where it can look after itself.

1.1. PASTORS AND LEADERS ARE THE KEYS TO GROWTH.

I cannot over emphasise this fact. Obviously, God is the indispensable factor in revival, church growth and church planting. Without His help and blessing all our efforts would be in vain. "One (man) sows, another (man) waters, but it is GOD who gives the increase." (1 Cor 3 : 6) Nevertheless, in the work of the Gospel, God has chosen to work through human instruments and He depends upon us to work with Him in this all important task. As someone has well said, "Without God we cannot and without us God will not."

Therefore, every church leader has a solemn responsibility to provide the kind of leadership and inspiration that will encourage the churches to be active and effective in their witness and in spreading the Good News. As we consider this truth we realise how high a privilege and how great a responsibility God has given to every pastor and leader. A responsibility that we can only begin to fulfil as we depend wholly on the strength and inspiration that only God can impart to us.

We are living in very critical times which are sorely testing mankind. Days of extremity and intense pressures when men and women around the world are reaching out for answers and solutions beyond themselves. It is also a time of harvest for God's Kingdom. Many nations are opening up to the Gospel as never before. The Church of Jesus Christ is expanding rapidly in many nations, particularly some of the countries in Asia. God is placing a mantle of ministry on men and women and using them in a powerful manner to reach their generation with the message of Jesus as Saviour, Lord and King.

1.2. LEADERS MUST INSPIRE THEIR ASSOCIATES.

I am personally convinced that the most important and effective thing that any leader can do is to raise up a leadership group around him and prepare them in every possible way to function as a team. No individual can adequately cope with all the responsibilities of a ministry. It requires far more than one person. Therefore a primary task for any

leader is to prayerfully gather a team of loyal co-labourers. His most important function is to pastor those leaders. He must recruit them, teach and train them, inspire them and delegate certain responsibilities and functions to them. If he will effectively shepherd this ministry team, they in turn will be shepherds to the congregation. In this way the senior pastor can multiply his own effectiveness thus reaching and ministering to many more people than he personally could ever hope to reach. In addition, those 'under-shepherds' are gaining valuable experience in the various aspects of ministry so that when the time comes for them to undertake the responsibilities of ministry themselves, they will be better equipped and experienced.

It is good to begin building such a ministry team as soon as possible. Ideally the process should commence as soon as the congregation is founded. Even when the numbers may still be quite small and possibly one pastor could take care of all the tasks. The leader should aim to start building a team around himself and begin to delegate certain responsibilities to potential leaders. He should concentrate primarily on building a strong and loyal ministry team and believe that they will be able to effectively shepherd the congregation of believers.

The process of delegation and sharing the work load was one that Moses found to be most effective. Jethro, his father-in-law had convinced him of the wisdom of such a strategy in those early days of their wilderness wanderings, when Moses was beginning to learn some of the hard lessons of the ministry. Moses discovered that through wise and effective delegation he could care for more people and have less wear and tear on his own person.

(Exodus 18: 1-27)

1.3. CONSTANTLY EMPHASISE THE IMPORTANCE OF WITNESSING.

It is so easy in the ministry to become taken up with all kinds of emphases and responsibilities to the point where the most important things are neglected. Jesus came into this world to seek and to save those who were lost. This was His primary mission. It was His ultimate purpose for both living and dying. Everything He did was towards this end. In a similar manner this must also be the most important task of all believers today. The Church exists to tell the world of God's love and His wonderful plan of salvation.

Whatever other tasks we may deem important, the underlying, foundational and most important of all is to tell all mankind of God's love and His provision for their eternal future. Unfortunately many churches have become inward looking and introspective. Their church program and activities have become more important to them than the task of sharing Christ with the world. We must never lose this basic vision, that Jesus came into this world to save sinners. He also told Peter that if he would truly follow Jesus, he too would become a fisher of men. Lk. 5:10.

In order to effectively achieve this purpose, the pastor must not only preach and teach it, he must also demonstrate it. He must become an inspiring model, dedicated to bringing Christ to the world. In emphasising the importance of this aspect of ministry let me give you something important to remember. "It is more important to bring Christ to the world, than to bring the world to Christ." Initially there may seem to be little difference between these two concepts but there is actually a tremendous difference.

In bringing Christ to the world, our premise begins with Christ. We focus our thoughts and attention on Him. We spend time with Him. We wait upon Him. We emphasise His importance in our lives. We acknowledge our complete dependence upon Him. Anything and everything we attempt begins with and issues forth from Him. He is our focal point, our lives revolve around Him. Our hearts and minds, our life and strength, are all focused on Him. He is the starting point of all our endeavours and nothing is attempted that He does not initiate.

The concept of bringing the world to Christ is quite different. This endeavour focuses our attention not upon Jesus, but upon the world. We are initially conscious of the world with all its problems and heartaches. In focusing our initial and immediate attention upon this we concentrate our thoughts on the world and the masses of humanity instead of on Christ. To use an old colloquialism, we are "putting the cart before the horse." We are putting things back to front. Jesus knows about the world. He came to live and die for mankind. He has purchased salvation for all people. As we abide in Christ, enjoying daily fellowship with Him and drawing on His strength and power, He will direct us to the very ones to whom He wants us to minister. In this way all our efforts and endeavours begin in Him and ultimately bring Him, in us, to the world around us.

1.4. EMPHASISE SALVATION IN EVERY CHURCH SERVICE.

It should be the aim of every church to become a SOUL WINNING CENTRE. Every time we gather we should be aware that this is the real reason for being. Jesus has brought us into His Kingdom that we in turn might bring others. So, irrespective of what day it is or what the purpose of our gathering is, we should always be alert to the possibility of presenting the claims of Christ to the people and of making opportunity to receive Him as Saviour and Lord. This does not mean that we must laboriously preach a "Gospel message" in every service or gear the whole meeting to the unconverted. It means that whatever the purpose of our gathering we can always spend a short time presenting Christ as Saviour and giving a brief opportunity to some person to respond and make their peace with God through faith in Jesus.

This can happen in a prayer meeting or a communion service. It can happen at a wedding or a funeral. Once we become attuned to the concept of winning people to Christ, it is amazing how many kinds of opportunities will come our way.

1.5. EVERY CHURCH MEMBER SHOULD BE A WITNESS.

A pastor could never win a community alone. He needs helpers and co-workers to effectively reach that community. Every church member should be made aware of and sensitive to pre-Christians. They must be taught and trained to communicate with those who have not yet trusted Christ. We must encourage them by all means to reach out sensitively and compassionately to unconverted persons. Our witness for Christ must be far more than merely preaching at them. We must genuinely believe that God will put His love for sinners into our hearts. Every believer must be taught and encouraged to reach out in love and compassion to all who are still outside of Christ. It is as every joint and every part of the Body works together effectually that the Body is edified and grows to full stature.(Eph. 4 :16)

1.6. MAKE EVERY CHURCH SERVICE AS ATTRACTIVE AS POSSIBLE.

The Computer world has given us some great phrases, one of which is "user friendly", which indicates that the computer and its program is easy to get along with. Novices

need not be afraid, it is easy to understand and easy to use. This helpful phrase should be imported into our churches and we should always endeavour to make our church services and activities as easy to get along with as possible. Make them as friendly and inviting as possible for the uninitiated.

We must always be conscious that we have, sometimes sub-consciously, become very "religious" in our life styles. These traits are often carried over into our church activities and we develop a religious type of culture that is strange and foreign to non Christians. Many churches have the mistaken idea that such cultural trappings are sacred and holy. They have developed the idea that God desires and honours religion and religious routines. However, such things do NOT impress God or non converted people. These religious activities are often disconcerting to pre-Christians. We would relate to and communicate with people much more easily and effectively if we appeared to be more natural.

Our church meetings should be positive, joyful, friendly, and easily understandable. The church, in its worship and celebration, should be the happiest gathering in town. A place to which people will come when they need comforting, encouraging and confirming. A place where burdens are lifted and downcast hearts filled with rejoicing. A sanctuary to which the broken hearted may come to find healing and wholeness amongst a company of people who are filled with and demonstrate the compassion of Jesus.

1.7. TRAIN YOUR MEMBERS IN SOUL WINNING AND COUNSELLING.

Most Christians want to do something for God but are reluctant or afraid because they lack the skills, experience and confidence. Why not plan to have a training class, conducted twice yearly or every quarter, in which you teach the people how to lead people to Christ, how to prayer-counsel them and how to follow them up and encourage them in their new found faith?

The more people from your congregation that are trained in these activities, the more likely it is that the church will grow. Do not be afraid of having too many trained workers. The more the better. Once they have undergone training try to involve them in meaningful ministry as often as possible.

1.8. USE EVANGELISTIC ACTIVITIES BEYOND THE CHURCH WALLS.

We have been speaking about the desirability of making our churches and activities as attractive and "user friendly" as possible. However, I must also emphasise the importance of encouraging and organising evangelistic outreaches beyond the walls of your meeting place and reaching into the local community.

One of the most effective ways to do this is through the establishment of house meetings where your church members in a given area may meet informally in one of their homes. Make sure that these gatherings do not become another "church service". House meetings can be much more informal than church services tend to be. Many persons who may not attend a church service will attend a house meeting so you need to preserve the atmosphere of informality that distinguishes a house from a "church". Try to maintain an informal, friendly, family atmosphere. Try to avoid too many "religious" activities and too much formality. Aim to discover ways in which you may all help to meet the real needs of the various people who attend the meetings. Invite neighbours

and contacts in the local vicinity to attend. A fellowship meal is usually an event that people enjoy and at which they can more easily relax and enjoy conversation and social contact.

In addition to house meetings, there are numerous other ways in which the Christian witness can be shared. Encourage all the members to be prayerfully creative in their thinking and planning. Ask the Holy Spirit to show you all the various ways in which the Good News can be shared with the local community.

1.9. EMPHASISE THE VISION OF CHURCH PLANTING.

It is never too early, or too late, to begin emphasising the vision of church planting. Even when a congregation is newly formed and perhaps quite small, it is good to let the people know that your vision for the future includes the planting of more churches. When a congregation grows up with this concept they are being sub-consciously prepared for it. Potential leaders will then seek training and experience that will enable them to participate in the vision and be an integral part of its fulfilment.

Be prayerfully alert to any indications that God is moving you towards commencing a new fellowship. You may find a number of people in your church who live in close proximity to each other in an area some distance from your church. Begin to consider the possibility of launching a new congregation there. Or perhaps there is a population explosion developing in an area close to your church. Start to prayerfully consider ways in which the Gospel can be shared there and of how a new fellowship might be commenced.

1.10. ORGANISE A LEADERS' TRAINING CLASS.

Teaching, training and developing your potential leaders should always be a high priority for every leader. Regular training classes are the best way to encourage and implement this. You must take the lead in promoting this program and you should personally have consistent involvement in it. This gives you the opportunity to share your vision and passion with your possible leaders. It affords you the chance to pour your life into your leadership. Leadership skills are “caught” as well as “taught”.

This class should not be a program of heavy theological studies, but of subjects that are spiritual, biblical and practical. It should emphasise the basic skills of Christian leadership with particular emphasis on soul winning, church growth and church planting. The syllabus of the C.P.I. will prove helpful in this regard. It will give you some practical ideas about what to teach and how to prepare your leaders for the challenging task of evangelism and church planting. You may subsequently add to the subject matter, including various other subjects that are helpful for lay ministers who are potential church planters. However, the twelve subjects in the C.P.I. program will give you a good start and help you to launch this concept in your church. In the following chapters I will give you many helpful guide lines as to how you can effectively achieve this.

Chapter Two

A BIBLICAL CONCEPT OF SMALL GROUPS

The real key to church growth and church planting is the multiplying of ministries by discipling men and women and developing their ministry giftings. No individual, no matter how capable or gifted, can perform all the tasks that are necessary to achieve real growth and expansion. The pastoral, evangelistic and church planting ministries require a considerable variety of giftings for effective accomplishment and no one person has all those giftings. Even if some individual did possess such giftings, they cannot perform the task of more than one person. It is far better to recruit, train, and employ ten men to do a job, than to be able to do the work of ten men oneself.

The kind of training and preparation required for the development of ministry giftings is best effected in the context of a small group. Such a group is more conducive to:-

- A selected company of persons.
- Better opportunity for developing relationships.
- More opportunity for attention to individuals.
- More opportunity for participation and inter-action.

Discipling men and women and preparing them for ministry involves several basic necessities of which the following are a few.

a. The formation of lives and building of character.

Lives are far more important than “ministries”. The quality of the life and character are much more important than charisma or personality.

What a person “is”, is much more important than what they can “do”.

Character lasts much longer than gifting.

b. The preparation of ministries

Although the intrinsic aptitude for ministry is God given, the ability to discharge and use them effectively can be developed and enhanced. People can be trained in various aspects of ministry, e.g preaching, worship leading, counselling, leadership skills, and team management etc.

c. The motivation of the Spirit.

We must be open to the empowering of the Holy Spirit. No matter how skilful and competent one may become in speaking, teaching, worship leading etc, it is the fresh touch of God upon that ministry that makes all the difference. We frequently call this “the anointing of the Spirit”. It is the Spirit of God, flowing through a ministry that reaches the spirit of man within him. If we minister from our intellect, we will reach the intellects of our listeners. If we minister from the heart, we will reach the hearts. But if we minister by the Holy Spirit, we will reach the spirits of men and women.

We can never achieve this kind of discipling until we first recognise the importance of small group discipling strategies, for it is in small groups that this kind of training is most effectively achieved. Let’s consider briefly the biblical significance of small groups.

2.1. GOD HIMSELF IS A "SMALL GROUP".

The concept of “small groups” is introduced in the very first verse of the Bible, viz *“In the beginning Elohim created the heaven and the earth”*. (Gen 1:1) This Hebrew name Elohim is used for “God” consistently in the first sixteen chapters of Genesis. Although translated as though it were singular, the word is actually plural, signifying more than one person.

We Christians have ascribed the word “Trinity” to God in an over-simplistic attempt to describe the intrinsic unity of His multiple being. God is actually a “small group” in Himself. But that small group is so bonded together that they are truly one. This unity presents us with the finest possible image of what the Body of Christ is meant to be. *“We, being many, are one loaf and one body”*. 1 Cor 10:17.

2.2. GOD INITIATED SMALL GROUPS IN ISRAEL.

a. The Nation.

The nation of Israel was forecast in Gen 12:2. and initiated at Mount Sinai in Exodus 19:5,6. They are a chosen people, set apart by God from all other nations on earth. Deut 7:6. They form a special nation known as “The House of Israel”. (Ex 40:38)

b. The Tribes. Gen 49.

The nation was comprised of twelve tribes. (Gen 49:28) which were descended from the twelve sons of Jacob. Gen 35:22-26.

c. Clans. Num 26: 21-49.

The twelve tribes were further divided into more than 50 clans or sub-tribes that existed in Israel, comprised of the children, grandchildren and great grandchildren of the original twelve sons of Jacob.

d. Families.

The family structure is the basic factor of society and of a nation. It was ordained by God (Gen 1:26-28) from the creation of humankind. It formed the basic structure of the nation of Israel. These families were actually extended families composed of mother and father, children and grandchildren, together with servants and dependants.

2.3. JESUS CONCENTRATED ON SMALL GROUPS.

The first thing that Jesus did, upon commencing His ministry, was to call His twelve disciples to Him. Throughout the three years of His ministry he spent most of His time pouring His life into them. It was in the context and environment of these small groups that He fashioned their lives on His own. The structure of small groups, or cells, provided the appropriate environment and atmosphere for the forming of lives based upon His own.

Without such small groupings it is extremely difficult if not impossible to see people fashion their lives on Christ's. Jesus is seen at various times, working with :-

- a. The Inner three, Peter, James, John. (Matt 17:1)
- b. The Twelve. (Lk. 9:1)
- c. The Seventy. (Lk 10:1)

2.4. HE SPENT MOST OF HIS TIME WITH THE TWELVE.

a. He majored on personal relationship.

The group of disciples that Jesus formed was small enough to remain personal and vital. It was a group of individuals whose lives were blended together to form a united entity.

b. He shared His life with them.

Jesus did not merely preach a sermon to His disciples twice a week from behind a pulpit, He actually lived among them, sharing His life with them in every aspect. He walked, talked, taught, ate, relaxed, laughed and cried with them. He looked to them to share His burdens and offered to carry their burdens too. He did not keep himself apart and aloof from them as many pastors do from their associates today.

c. He modelled His ministry among them.

Jesus began His public ministry in the company of His disciples. *“Now both Jesus and His disciples were invited to the wedding”*. (John 2:2) It was on this occasion that Jesus performed His first miracle. (John 2:11) His disciples were present to observe this and the manner in which he accomplished it.

d. He taught them by teaching and doing.

“The former account I made O Theophilus, of all that Jesus began both to do and to teach”. (Acts 1:1) Jesus went about His work and ministry in the presence and sight of His disciples. They personally witnessed all that He did and as they watched He also taught them how to do it. This particular teaching style was consistently used by Jesus and is still the most effective way to teach.

e. He prepared them for ministry.

For more than three years Jesus associated with His disciples in this intimate manner and their lives were formed by His presence, teachings and example. At the end of that period they were ready for the launching of the Church and the ministry that God has intended them to fulfil.

2.5. THE EARLY CHURCH FORMED SMALL GROUPS.

“Breaking bread from house to house.” Acts 2:46.

“And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Messiah”. (Acts 5:42)

“I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house”. (Acts 20:20)

It was largely in the setting of these house churches that the Apostles laid the foundations of the early church. Church buildings as we know them, were not evident until some 300 years after the birth of the church and its growth throughout the world.

The Apostolic Emphasis.

“Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost”. (Acts 2: 38)

1. REPENT. "Mentanoia". Change your thoughts, life style etc
 2. BE BAPTISED. Bury your old life.
 3. RECEIVE THE HOLY SPIRIT. Your new life.
 4. SURRENDER TO THE LORDSHIP OF CHRIST.
- Acts 2: 36-38. "Jesus Christ is Lord"

2.6. THEY THAT WERE BAPTISED CONTINUED STEADFASTLY IN :-

1. Apostle's Doctrine. —"Life style"

The word "doctrine" in its New Testament setting, does not convey the same idea that it does in our modern context. Today we usually understand it to mean the principles of our belief. We think of studying doctrine almost as an intellectual pursuit. In the Bible it conveys a much more practical application, meaning a way of life, or life style. The Apostles had imbibed a lifestyle from Jesus. Now they shared this with their disciples who would in turn share it with their disciples. We must maintain close contact with Jesus and out of that contact form the lives of our disciples.

2. Apostle's Fellowship. —Koinonia = Relationship and Partnership

Just as doctrine has assumed a different meaning in recent years, so has the idea of fellowship. It has assumed a very superficial image such as drinking tea together or having a picnic. But in the Bible it meant a solemn partnership, for which marriage or a business partnership may be an ideal model.

Therefore the Apostles had a partnership in which they were all deeply committed one to another. They taught the new converts about this relationship and by their teaching endeavoured to induct them into it.

3. Breaking of Bread, covenant relationship and social activity.

The reference to "breaking bread from house to house", does not only refer to partaking together of Holy Communion. Nor does it simply mean to share meals and hospitality. Breaking bread and eating together was symbolic of joining in covenant with each other. They entered into a "covenant of strong friendship" together. Within the context of their covenant relationship they also spent quality time together including times of relaxation that helped to enhance and enrich their relationships.

4. Prayers. Spiritual life. Reciprocity of communication.

It is significant that prayers came after doctrine, fellowship and covenant. It was only because of these solid relationships they were able to unite in community prayer. They were not only in the same building, they were also "of one accord".

2.7. THE NEW TESTAMENT PATTERN.

As soon as the New Testament church was formed on the Day of Pentecost, we see a pattern established that included the principle of meeting in small groups.

"And they, continuing daily with one accord in the temple and house to house, did eat their meat with gladness and singleness of heart". (Acts 2:46)

It was evidently in these small groups, meeting daily in their houses, that the foundations of their new Faith were laid. It was here that the discipleship process took place and their New Covenant relationships were formed. It was in this close context of fellowship that the koinoia bonds were formed and developed that would later enable them to *"lay down their lives for the brethren"*. (1 John 3:16)

Our attitude towards one another.

The formation and outworking of our relationships with other members of the Body, especially those with whom we are meant to form a 'joint', (Eph. 4:16) will help to mature our personal life into that of an effective and responsible minister of God. Our inter-reactions with fellow members in giving, receiving, ministering, and sacrificing will deepen, enrich and enhance our life and ministry.

a. Accept one another. Rom 15:7.

"Therefore, receive one another, just as Christ also received you, to the glory of God". Christ received us willingly, lovingly, just as we were. Jesus did not receive us because we fulfilled some kind of criteria He demanded, He loved and accepted us just as we were. It is precisely because Christ has received us so freely that we must in turn accept each other in the same manner.

b. Forgive one another. Eph 4:32.

"Be kind to one another, tender hearted, forgiving one another even as Christ forgave you". Paul intimates, (Rom 14:1) that when we do receive and accept one another it must not be *"to doubtful disputations"*. i.e. we must not accept each other partially or conditionally but wholly and unconditionally.

c. Care for one another. 1 Cor 12:25, 26

"The members should have the same care for one another so that if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it".

Jesus Christ wants to care for the members of His Body and He wants to accomplish this through the members of His Body. He wants to exercise His care, in His Name to every member of His Body. This must begin with the leadership and filter down amongst all the members. The leaders must be seen to love one another, for Jesus said of His disciples, *"By this shall all men know that you are my disciples, because you have love one for another"*.

d. Edify one another. 1 Thess 5:11.

"Therefore comfort each other and edify (build up) each other, just as you are also doing".

Edify comes from the Latin word, "to build", hence, build up one another. Its particular application in the biblical sense is to build people up in their faith, — intellectually, morally and spiritually.

It is the opposite of tearing down. Rather than tearing each other down with strife, criticism and malice, we are to positively bless, strengthen and edify each other.

e. Bear one another's burdens.

"Bear one another's burdens and so fulfil the law of Christ". Gal 6:2.

This scripture occurs within the context of an exhortation to lovingly restore a brother who has been "taken in a fault". Obviously it refers to helping to bear the kind of burdens occasioned by such events and other grievous experiences. It also refers to helping each other to bear the burdens that life often thrusts upon us. Instead of leaving a brother to struggle alone we are to help and assist each other to meet the demands of life.

f. Be devoted to one another. Rom 12:10.

“Be kindly affectionate to one another with brotherly love, in honour giving preference to one another”.

When something was given to God, it was said to be “devoted” to Him. Having once devoted some item to Him, it could never be retrieved or taken back. It was now deemed to be “holy unto the Lord”. As such, it was His forever.

God wants us to devote ourselves to one another. To give ourselves in covenant relationship to those members of the body to whom God has joined us. In order to develop such relationships we need to relate closely to our brethren with “kindly, affectionate, brotherly love, in honour preferring others before our self.”

g. Love one another. 1 John 4:11

“Beloved, if God so loved us, we ought also to love one another”.

The biblical kind of love that is enjoined on us in the scriptures, is a higher, richer, deeper, more meaningful love than any human love. Human love has many varied expressions including mental, emotional, romantic, and physical. The quality of love that Jesus demonstrated and advocated is different and superior to all of these. The “agape” (ar-gar-pay) love that Jesus introduced was far superior to human, romantic, sentimental, physical love, that may often be showy, yet superficial and unreliable. It is a love that is based on something far deeper than sentiment or emotion. It is a Divinely imparted love that is poured into our hearts by the Holy Spirit. (Rom 5:5) It is really the love of Christ within us, whereby we may love one another, “with the love of the Lord”.

h. Serve one another. 1 Pet. 4:10

“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God”.

The ministry of servanthood is a somewhat despised and sadly neglected one today, yet the biblical implication of “minister”, is “servant”. Jesus demonstrated the ministry of servanthood and set forth a pattern for all His disciples. It requires true humility to be an effective servant, a humility that unfortunately, many ministers do not have.

It was this humble attitude of servanthood that is referred to in Phil 2:5 where we are exhorted to *“let the same attitude be in you that was also in Christ Jesus”*. It is impossible to attain any measure of Christ-likeness unless we have this attitude, the reality of which is developed and refined as we humbly choose to serve one another in the Body of Christ.

i. Provoke each other to good works. Heb 10:24.

“And let us consider one another, to provoke each other to love and good works”. To provoke means to “rouse or incite” and has both a negative or positive implication. The New Testament clearly teaches that we are not to aggravate each other negatively, i.e. to anger or evil, but we are to provoke (stir) each other to love and good works”.

This is the only kind of provocation that we are allowed to indulge in as Christians. The provocation whereby we encourage, inspire and stir up each

other to perform good works through which the name of the Lord may be honoured.

2.8. THE NATURE AND PURPOSE OF SMALL GROUPS.

I am using the word small, in contrast to large. The early church met in both small and large gatherings depending on the occasion and purpose of the meeting. The larger groups met either in the temple or some public location, for the purpose of a united witness. The smaller groups usually met in houses for the purpose of instruction, interaction, and caring for one another.

From the pattern that Jesus established we may surmise that twelve persons is a good number for the purposes of a discipleship group. However, this is not a fixed figure and may be somewhat smaller or larger depending on the circumstances. Some groups may comprise of only two or three persons. Jesus spoke of “two or three being gathered in His Name”. (Matt 18:20)

However, a small group should not be allowed to become too large lest it lose the advantages of small group intimacy and inter-action.

Small groups may function in a variety of ways :-

A house church. Church group small enough to meet in a house.

Cell group. Part of a larger body, meeting locally in small numbers.

Special interest group. e.g. music ministry, visitation ministry, missions committee.

Discipleship group. Preparing leaders.

2.9. EXISTING FOR :-

a. Fellowship. (Koinonia)

Developing a deeper awareness of the nature of our relationship as members of the Body of Christ. The church of Jesus Christ is not a club that one may join without having any desire or intention to enrich the other members. It is a body in which every organ and limb is joined by a sympathetic nervous system that ensures that when one member suffers, we all suffer. Just as no part of a body can live unto itself but is only of use when properly joined and related to all other members, so we must be properly related to Christ's body and its many members.

b. Edification. Building up one another.

Learning to encourage each other and to build up each other in the Faith and in the development and use of Spiritual gifts. Ephesians 4:12, 16, tells us that the Body of Christ is built up, strengthened, edified, enlarged, by that which “every joint” supplies. A joint is the place where one or more members join together in harmonious unity to facilitate some specific function and purpose. e.g. the knee joint, without which we cannot walk properly.

In a similar manner the various members of Christ's Body are intended to be joined together in right relationship in order to jointly edify the church.

c. Developing Christ-likeness.

Jesus is the “express image” of God the Father. (Heb 1:3) He is the human personification of the Heavenly Father, made in the same image and likeness as Him. He is thus a true son of God. The ultimate desire of the Holy Spirit is to

develop and perfect that same likeness in us, the redeemed people of God. This awesome task cannot be accomplished unless the right environment is provided. Part of that environment is found in the relationship that is developed in a functioning Koinonia situation. Jesus is clearly portrayed as a true servant. (Phil 2:1-7) and unless we too have that same attitude we can never attain to genuine Christ-likeness.

d. Instruction.

Teaching and instruction is also a requisite in the proper and full development of our life, character and ministry. This instruction must be much more adequate than the kind that is delivered over a pulpit in a formal setting. The instruction that forms lives and ministries needs to be conveyed and received in the context of covenant commitment and a real life ministering environment.

e. Participation.

The type of setting that we are advocating is also one in which active participation is inevitably involved. This is achieved initially by conducting workshop sessions that require active participation on the part of the students. It also requires actual participation in ministry events, e.g worship leading, preaching, ministering to people in counselling and prayer. It is a style of training that we often call “on the job training”. Instruction that is not merely academic or philosophical, but of a practical nature that can only be imparted and imbibed in the context of actually performing the task.

f. Undertaking and Fulfilling Ministries.

There is no authentic substitute for actually performing the real task. In addition to all the teaching and training that the students receive, and their active participation in work shop style activities, they must also be given adequate expression in the function and performance of actual ministry. Opportunities must be provided in which they can actually perform ministry tasks under the eye and supervision of some more experienced person.

We see Jesus employing this style of training as He sent out the twelve and later the seventy. He gave them a clear commission together with a detailed job description.

Chapter Three

HOW JESUS MADE DISCIPLES

In His final words before ascending to heaven, Jesus commissioned His disciples:-

1. To go into all the world and preach the Gospel. Mark 16:15.
2. To go into all the world and make disciples. Matt 28:19.

In doing so He emphasised His (and our) top priorities. i.e.

Preaching the Gospel, winning the lost.

Making disciples. Feeding and forming the lives of believers.

He had challenged Peter on these two lines.

1. "Fishers of men". Matt 4:19.
2. "Feed my sheep". John 16:17

Most ministers preach the Gospel but relatively few make disciples as Jesus commanded us.

JESUS INITIATED THE PLAN OF REDEMPTION.

Jesus came into the world to "seek and save those who were lost" Lk 19:10.

His first words were "*Repent and believe the Gospel of the Kingdom.*" Mark 1:15.

His supreme mission was to restore fallen mankind. To this end He came, lived, died and rose again.

He began this tremendous mission by choosing, calling and training disciples.

"And as He walked by the sea of Galilee, He saw Simon, and Andrew his brother casting a net into the sea for they were fishermen. Then said Jesus to them, Follow Me and I will make you fishers of men." Mark 1:16,17.

a. HE CHOSE THEM

Jesus chose, approached, and recruited His disciples. He did not issue an open ended invitation. Please notice some of the principles involved in calling them as found in the passage,

John 15:13-17

13 *Greater love bath no man than this, that a man lay down his life for his friends.*

14 *Ye are my friends, if ye do whatsoever I command you.*

15 *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

16 *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

17 *These things I command you, that ye love one another. (KJV)*

1. V13a. His choice was motivated by love.
2. Love for His Father. Love for His disciples. Love for the world to whom they would minister.

2. V13b. He was ready to make sacrifices (lay down His life) in order to disciple them.
3. V14. He looked upon them as friends, not servants.
4. V15. He taught them “everything that the Father had shown Him”.
5. V16. He chose them, they did not choose Him.
6. V16. He ordained them to be fruitful.
7. V16. He intended that their “fruit should remain”.

"Jesus found Philip and said to him, follow Me." John 1:43.

He chose them for their potential rather than their track record.

He chose a wide variety of persons. Fishermen, doctor, tax collector etc.

b. HE CALLED THEM

- He called them by name. e.g. John 1:42. *"You are Simon."*
- He challenged them to follow Him. Learn, obey, model their lives on His. John 1:43.
- He demanded a complete, sacrificial response. e.g. *"they forsook all and followed Him."*
- He formed a relationship with each.
- He invested His life into each of them individually

c. HE MODELLED HIS LIFE AND MINISTRY BEFORE THEM.

- Jesus became a role model for His disciples.
- He spent quality time with them.
- He demonstrated the finest qualities of leadership.
- He modelled character, integrity, humility and obedience.
- Demonstrated the constant need for spiritual renewal
- Demonstrated the need for rest and recreation.

d. HE TAUGHT THEM.

- Jesus had a particular style of teaching.
- He taught by association, mixing with the disciples.
- He taught by example.
- He taught by the doing and teaching method. Acts.1:1.
- He "formed" rather than simply informed.
- He “equipped” to do the work of the ministry.

Eph 4:11-13

11 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: (KJV)*

Notice that Christ gave ministers (v.11) to the church, that they should “*perfect, train, equip the saints to do the work of the ministry that would edify (build up) the body of Christ*”.

Here is a simple picture of how He taught :-

I do it, you watch (I model the task)

I do it, you help (I mentor)

You do it, I help (I assist)

You do it, I watch (I monitor)

You do it, someone else watches. (You model and mentor someone else)

e. HE INSPIRED THEM. You are... you will be.

"You are Simon, you shall become Cephas." —"You are a pebble, you will become as a rock". Jesus inspired and encouraged Peter to reach his potential and become what God had ordained him to be. He developed personal relationships with each of His disciples and used His contact with them to instruct, train and fashion their lives. He shows us by His Spirit, a vision of what we were meant to become. Then He helps us in every way to achieve that goal.

f. HE ASSIGNED TASKS AND RESPONSIBILITIES TO THEM.

"Give them to eat". Matt 14:16. Jesus had been carefully preparing them for this moment when He would assign to them a task they had never attempted or accomplished before. It was an assignment that they were completely incapable of performing without God's supernatural help. They were completely dependent on Him for His enabling.

g. HE DELEGATED APPROPRIATE AUTHORITY. Luke 10:19

Notice that Jesus assigned responsibility before He delegated authority. Our authority in Christ is given for a particular purpose. Not to satisfy our personal whims and desires, but to fulfil the work that He has given us to do. We cannot go around glibly “exercising authority” in any sphere we wish. That authority is conferred on us to enable us to “finish the work that He had given us to do”.

h. HE COMMISSIONED THEM.

"Then Jesus called His twelve disciples together, and gave them power and authority over all devils and to heal the sick. And He sent them to preach the Kingdom of God and to heal the sick." Luke 9:1,2.

"After these things, the Lord appointed other seventy also and sent them two by two before His face into every city and place into which He Himself would come." Luke 10:1.

Please notice the structure of the word commission.

Co = together with.

Mission, = a task to be accomplished.

He commissioned them to fulfil a task together with Himself.

i. HE REVIEWED AND DE-BRIEFED THEM.

"And the Apostles, when they had returned, told Him all that they had done."
Luke 9:10.

"And the seventy returned again with joy, saying, Lord even the demons are subject to us in your name." Luke 10:17.

Immediately after the missions that Jesus commissioned them to undertake, the disciples returned to Him to give a full report of all they had experienced. Jesus rejoiced with them about the victories they had experienced but He also corrected and re-adjusted them, e.g. *"Do not rejoice that the spirits are subject to you but rather rejoice because your names are written in heaven"*. (Luke 10:20)

j. HE MODIFIED THEIR MANDATE.

Luke 9:1-6. Luke 10:1-16.

There are several changes and minor modifications between the commission of Luke 9 and that of Luke 10. We will not endeavour to analyse or discuss those differences but simply refer to them in the sense that our tasks, in performing the Great Commission, sometimes require some modifications and adjustments. Sometimes the methodology and role needs to be adjusted according to the kind of persons who are being sent out, or according to the type of people to whom they are being sent and their environment and situation. We must never be afraid to undertake adjustments and modifications from time to time as the circumstances indicate.

k. HE RE-COMMISSIONED THEM.

Mark 16:15. Matt 28:19

In some ways, the issuing of the Great Commission amounts to a re-commissioning of the disciples. Their mandate is changed somewhat from that which they received in Luke 9, and 10. In a similar manner our particular commission and role may be adjusted from time to time. A pastor may be changed to the role of a teacher, or an evangelist into that of a missionary. We need to endeavour to function in the specific calling and graces that God brings upon our life.

l. HE WILL REVIEW THEM BEFORE THE JUDGEMENT SEAT.

(2 Cor 5:10)

"For we must all appear before the Judgement seat of Christ to give an account of the deeds done in the body and to receive according to what he has done, whether good or bad."

One day we shall all appear before the Judgement seat of Christ to give account of our stewardship of the gifts He imparted to us. In order to prepare for that awesome occasion we need to keep in close and vital contact with the Lord so that we can hear His voice, His comments, and sometimes His corrections. We need to keep an open and honest heart before Him so that we can be constantly aware of His appraisal. In this way we can maintain our walk and work before Him in a manner that pleases Him and with which He is well satisfied.

It is also a healthy thing for every worker to have a fellow minister to whom he or she is answerable and accountable. This affords a realistic measure of observation in our life and ministry. Each servant of Christ needs at least one

peer who can speak honestly and frankly into their life. This affords a good opportunity for the kind of corrections and adjustments that all of us may need to make periodically.

Chapter Four

CHURCH PLANTERS TRAINING CLASSES

We have mentioned the two priorities of the Great Commission.

1. Spreading the Gospel. Being “fishers of men”.
2. Making disciples. Feeding God’s sheep.

The most effective way to “make disciples” is in small groups.

- This is the biblical method.
- It was the style that Jesus used.
- It was the method employed by the early church
- It is still effective today. e.g. Full Gospel Church, Seoul, Korea.

4.1. EVERY PASTOR SHOULD HAVE APPRENTICES. (DISCIPLES)

Jesus had His disciples. The three, the twelve and the seventy.

The Apostles had their disciples. e.g. Paul and Timothy.

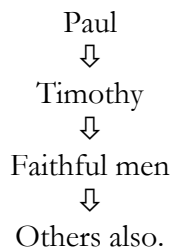
Timothy disciplined other “faithful men”.

Those faithful men taught others also, viz :-

2 Tim 2:2

2 “*And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others*”.

(NIV)



This style is still needed today.

4.2. THE CHURCH PLANTING PROGRAM CAN HELP YOU TO DO THIS.

It is designed for use in the local church.

It is designed for use in small groups.

It is intended that the local pastor be the principal.

Its emphasis is meant to be relational (mentoring) rather than academic

Its emphases are Soul winning, Church growth, Church planting

Each person disciplined in this context will become more useful in the local church.

Each graduate will become a pastoral candidate.

4.3. CHOOSING YOUR POTENTIAL LEADERS.

Usually from amongst your congregation members.

Persons in good standing. Examples to the flock.

Persons who have proven themselves to some degree. Not novices.

Persons who are teachable, amenable, compatible.

Persons who have a good, loyal and faithful attitude.

4.4. CHOOSE THEM PRAYERFULLY

Prayerful observation enables you to discern potential which may not be naturally obvious.

4.5. CHOOSE THEM CAREFULLY

Even in approaching them you are making some kind of commitment.

Better not make the approach than have to retract it later.

Get alongside them initially. Get to know them.

Prove their worth to some degree before committing yourself to disciple them.

4.6. MAKE SURE THEY ARE COMPATIBLE

With you, your vision and leadership style.

With the vision and program of your church.

With the group of which they will become part.

You can only disciple them if they appreciate, trust and support you.

4.7. ENSURE THAT THEY ARE TEACHABLE.

Do they want to learn?

Are they willing to learn?

Will they pay the price of such training?

The price being true commitment, sacrifice and work.

4.8. ARE THEY TRULY "LABOURERS"?

Jesus told us to pray for "labourers". (Luke 10:2)

God needs persons who are committed to *work* with Him.

The kind of people that God needs are those who are not afraid of work.

But also those who realise that, "*Unless the Lord builds the house, they labour in vain that build it*". (Psa 127:1)

4.9. CHOOSE PERSONS OF CHARACTER.

Character is more important than personality, but it is possible to have both.

Character is who you are, personality is what you do.

Character is internal, personality is external.

Character is deep within, personality is superficial.

Christian character is the evidence of the fruit of the Spirit and its development and maturity in the life of a believer.

4.10. THE IMPORTANCE OF A GOOD ATTITUDE.

Attitude is our disposition, temperament, manner. It is the kind of "spirit" we have. Try to choose persons who have a good, healthy, positive outlook.

People who are well balanced in temperament and nature. The development of the "fruit of the Spirit" (Gal 5:22) has a direct effect on the nature of one's temperament. A poor attitude frequently indicates a character that has not been fully yielded and surrendered to God. There is often an underlying attitude of self will and rebellion.

4.11. CHOOSE MEN WHOSE HOUSEHOLD IS IN ORDER. (1 Tim 3:4)

God requires that His servants be at least capable of running their own family and household well and in an admirable fashion. He points out that if a candidate for the

ministry cannot even regulate his own family properly, he could not be expected to rule a congregation well.

Many interesting and vital aspects of a man's character are revealed by the way in which he treats his wife and family.

If a man cannot properly love and care for his wife, how will he love and care for a congregation?

If a man cannot organise and administer his own household efficiently, how can he adequately administer the extended family that a fellowship represents?

If you want to know what kind of a man you are considering for the ministry, it might be an idea to look carefully at his wife and family, for they are a product of his pastoral skills.

4.12. TALK WITH EACH INDIVIDUALLY.

Share your vision, purpose and plan.

Share your heart and its passion for God and His kingdom.

Discern the quality of their response.

Look for a kindredness of spirit.

4.13. TALK WITH THE GROUP COLLECTIVELY.

Explain the proposed plan.

Discuss it thoroughly.

Ascertain the most appropriate arrangements.

When? Where? How often? How long?

Try to make collectively appropriate decisions on these issues.

The final decisions will be yours.

4.14. THE MOST SUITABLE VENUE.

Some part of the church premises might be best.

This links the program to the local church activities.

Makes appropriate equipment available. O.H.P. etc.

Any place that affords privacy would be acceptable.

4.15. THE MOST APPROPRIATE TIME SPOT.

This may depend to a large degree on the employment commitments of your potential students, particularly if they are married, family people. Finding the time that is most suitable and appropriate to the majority of your students may be the deciding factor.

4.16. THE MOST EFFECTIVE TEACHING STYLES.

Build relationships.

Demand commitment.

Expect certain sacrifices.

Model your teaching principles.

Involve your students. Workshops. Participation. Practice.

Form the company into a team with mutual respect and loyalty.

Chapter Five

THREE STYLES OF LEADERSHIP

There are many different styles of leadership in our society as indeed there are in the church. I would like to briefly discuss three styles that are commonly evident in churches today. The first is bad. The second good. The third, the best. For the sake of this study I will call them :-

5.1. THE CORK IN THE BOTTLE STYLE.

This is a style in which the individual leader is very much to the forefront. The church or organisation of which he is the leader is like a bottle in which he is a cork. Nothing enters or leaves that vessel with his personal approval and permission. He is personally involved at every level of decision making and nothing transpires that he does not instigate.

I often call this kind of leader a “one man band”. A leader who tries to do everything himself. On several occasions I have seen such a person trying to play several instruments at once. One fellow that I clearly recall was performing at Fisherman’s Wharf in San Francisco. He was blowing a mouth organ, playing an accordion, banging a drum, clanging a cymbal. His head, mouth, hands and feet were all working overtime as he endeavoured to do the work of a whole orchestra. It was certainly an amusing and entertaining sight. However, it is not so amusing when we see a Christian leader attempting to do a similar thing.

Such a leader rarely delegates except for menial tasks that he does not want to do. He rarely spends time training and preparing his potential leaders. He selfishly and jealously holds all the leadership roles to himself. He sees himself as the big shot whose job no one else can do nearly as effectively.

I see him as a “cork in the bottle”. Nothing can happen in the church without his permission. He may have a board of elders but this is frequently composed of “yes men”, especially selected because they always agree with him.

This style can sometimes work in a small church where the members are content to be largely inactive and uninvolved. However, it is a negative style that rarely if ever leads to growth and expansion. The cork may remain in place if there is only water or milk in the bottle, but if there is the life and wine of the Spirit this may cause an agitation that will inevitably do one of two things. It will either burst the bottle and cause a “church split”, or the internal pressure will build up until it eventually fires the cork out of the bottle.

5.2. THE PYRAMID, OR EXECUTIVE STYLE.

This style is a big improvement over the first. It was recommended to Moses by his father-in-law Jethro. (Ex 18:13-27) Moses had been trying to function as a “one man band”. He was becoming exhausted through the long hours he was working. The people also were exhausted waiting in long lines for a chance to consult with him.

On Jethro’s advice, Moses changed his leadership style to the pyramid model in which he assumed his place at the top of the pyramid. Moses was instructed to *“teach the people the statutes and the laws, and show them the way in which they must walk and the work they must do”*. (Ex 18:20) Moses related directly to men who were “leaders of thousands”, who then

related to “leaders of hundreds”, who in turn related to “leaders of fifties”, then “leaders of tens”. Thus the authority structure flowed down from the top to the bottom.

This a very clear and effective model that is used by most business corporations. Through this model the authority structure is clearly established

The chain of command is clearly defined.

Everyone has a clear understanding of their authority level in the organisation.

Many contemporary churches have adopted some variation of this style and it can work very effectively in the setting of a church or Christian organisation. However, it is not the ideal. It is not the Jesus style of leadership.

5.3. THE JESUS STYLE OF LEADERSHIP.

This is by far the most desirable model for church leadership. I sometimes define it as the “hub principle”, in which Jesus is the hub (centre) and the disciples are the spokes which flow out to the perimeter of the wheel.

This too is a model in which the authority structure is clearly defined. Jesus is the centre. He is the hub around which everything else revolves. Every spoke is joined to Him, but is also joined to the rim of the wheel. The hub is the factor around which the whole wheel constantly revolves. Each spoke is only useful and valid inasmuch as it relates properly to the hub, and is also attached to the rim.

Unfortunately, for many Christian leaders, their leadership style is often dictated by their denomination and the style of leadership that this body espouses. This is all too often based upon a clergy / laity concept rather than that of a body ministry. This makes it very difficult for pastors to adopt a New Testament pattern based on the priesthood of all believers. It can also make it more difficult to truly disciple believers. However, this in no way excuses one from following the biblical injunction to make disciples. One way or another, a way must be found to provide an environment for effective discipling.

Unless a pastor is “making disciples”, he is not wholly fulfilling his ministry. An integral and essential aspect of the pastoral and teaching ministry is that of training and preparing potential leaders in the skills and disciplines of leadership.

Eph 4:11,12 tells us that :-

v.11. “Christ Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

v.12. “for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ”.

This clearly teaches that the primary task of the five-fold ministry gifts is not to do the work of the ministry but to equip (train, prepare, adjust, form) the saints, in order that they may fulfil the work of the ministry, i.e. building up the body of Christ.

A truly effective pastor does not perform all the work of the ministry himself. His foremost task is to select, call, train and generally prepare the saints to do this. Only in this way can the local body of believers be genuinely matured and built up. No individual can adequately fulfil a pastoral ministry alone. It requires numerous giftings and numbers of qualified persons to properly fulfil the task of shepherding the people of God.

The first essential requirement to achieve this is a disciple training program in every local church. Ideally these disciples, (apprentices or trainees) should be co-opted into a ministry team. By this means they can not only receive training, they can also be given genuine opportunity to express their ministries in real life situations within the ministry orb of the church. As the candidates develop in experience and skills, they are gradually made capable of undertaking the various tasks that comprise the ministry of a shepherd. In the next chapter I will be writing about some of the principles of forming a ministry team.

Chapter Six

HOW TO BUILD A MINISTRY TEAM

Any large task worthy of accomplishment requires at least five factors:-

1. Worthy and inspiring objectives.
2. Suitable personnel. (A team of workers)
3. Organisational and management structure and skills.
4. Quality control. evaluating, adjusting
5. Marketing strategy

These five principles are necessary in any large endeavour. They constitute the basic factors of any business corporation or company. They are principles which are also necessary to observe in the formation of a ministry team.

Large tasks requires a variety of persons.

Part of success in leadership is blending the different types harmoniously. Each type is needed. Each has different characteristics, temperament etc. Success demands effectively managing the various types.

With the above five factors in mind, let's look at some of the disciples Jesus chose and what their characters, temperaments and roles might have been.

1. PETER. —Conceptual. —An ideas person.

Received revelation. Matt. 16:13-19.

Asked important questions. Gathering information. Matt 18:21.

Planning to build three tabernacles. Matt 17:4.

Characteristics. Eager, open to new ideas. Quick to catch on.

Contra. Needs balance of Organiser, Controller.

2. JOHN. —A People person. Personnel relationships.

He was amongst the inner circle of Jesus. Matt 26:37

Close to Jesus at supper, his head on his chest. John 13:23-25.

Jesus committed His mother to John's care. John 19:26,27.

His encouragement to Paul. Gal 2:9.

Characteristics. Enjoys people, relates well to others. Empathiser.

Motivator, positive, enthusiastic and persuasive.

3. ANDREW. —Organiser.

Brought Peter to Christ. John 1:40-42.

Told Jesus about the lad's lunch. John 6:8,9.

Organised an appointment with Jesus for the Greeks. John 12:20-26.

Asked further details of Jesus. Matt 13:3,4. "Andrew asked Jesus privately."

Wants to obtain fullest details.

Characteristics. Meticulous for detail, Cautious, slower to move.

Contra. May need special persuasion, inspiration and stirring up.

4. THOMAS. —Cautious Controller.

"Doubting Thomas"

Needed instruction and explanation from Jesus. John 14:1-3.

States his agenda for belief. John 20:25.

Jesus appears again to convince him. John 20:26-29.

Characteristics. Cautious, Slow mover, needs facts and figures.

Contra. Sometimes over cautious, resistant to change.

5. PAUL. The Entrepreneur.

Paul, as a leading apostle, is one of the leading entrepreneurs (promoters, pioneers, spearheads of the early church). The word entrepreneur means “one who is enterprising”, i.e. adventurous, energetic, bold, eager spirited, venturesome and resourceful. In our modern world the word is most frequently used in the realm of business enterprise. It signifies a person who is always alert to new business opportunities. One who seizes every opportunity to create new and successful business ventures.

Paul was an entrepreneur in the spiritual realm. He was whole-heartedly dedicated to the “business of establishing the church wherever and whenever possible”. He pursued his task with every skill and talent available.

Some of the factors in forming and sustaining a ministry team.

1. Conceive a clear vision, purpose and objective.

It is amazing how many churches have no real idea as to where they are "going". They meander along from year to year with an annual programme and certain short term goals but no clearly conceived long term objective to which they are moving. Many have never seriously given prayerful consideration as to exactly what they are seeking to achieve in the long term. They have no clearly developed picture of what kind of a church God wants them to be in 10 or 20 years from now.

2. Share the vision from the outset. Planning, discussing, strategising.

It is very helpful for the effective functioning of a team if all the members are an integral part of the vision from its inception. If their prayers, ideas, concepts and strategies have been invested into the overall vision, they feel very much an integral part of its fulfilment. There is a team involvement, investment and commitment.

3. Write out a clear statement of mission.

Reducing the vision to writing is a great way to clarify it. It can be stated succinctly, comprehensively, yet briefly. There ought to be a brief, one paragraph statement that embodies the basic thrust of the vision. Afterwards this statement can be broken up into a few paragraphs, each of which describes a particular aspect of the aim of the vision. Copies of the basic statement, perhaps reduced to a "slogan", can be strategically placed in numerous places around the church or office to keep the vision before the eyes and thoughts of the team and members.

4. Choose your team members carefully.

The various members of the team must be chosen with great care. The constitution of that team will depend to a large degree upon the specific nature of the vision and the particular objectives that you are seeking to attain. Team members should be chosen for their particular and unique skills and qualifications. There needs to be a proper balance to ensure that all areas of the vision are adequately covered. Generally it is wisdom to add to your team, members who can handle tasks that are not your particular strength.

Recruit people who compensate the weaker areas of the team. Three basic questions should always be asked of every potential team member.

- Can they do the job? Are they suitably qualified and competent?
- Will they do the job? Are they committed and willing to work hard?
- Will they fit into the team harmoniously? Are they team players?

5. Encourage the team to "own the vision."

It is important that every team member is wholly committed to the fulfilment of the vision. They must feel they are an integral and essential member of the team, vital to the effective accomplishment of the vision. We often call this "owning the vision", feeling that the vision God has given is as much their vision as that of anyone else. Help each member to realise that they have a vested interest in the fulfillment of the vision. Try to provide various legitimate incentives.

6. Recognise and appreciate and care for each individual.

We should always bear in mind the particular uniqueness of each individual in the team and appreciate them for the specific skills they are able to bring to the task. Too often a team leader will select someone because of their unique character and personality or spiritual gifting and afterwards will expect that person to change and conform to the style of the leader. Don't seek to have a team of clones who are all alike.

7. Consistently emphasise the need for team work.

Having recognised the value of each unique individual we must also emphasise the consistent need for team spirit. No matter how brilliant a player may be, no individual can win alone. Victory depends upon the effective, harmonious working and flowing together of every team member. No captain can win alone. Eventually he is only as good as his team. His success is achieved by his ability to promote and maintain harmony and co-operation amongst all his team members.

8. Emphasise mutual loyalty at all times.

Loyalty is the virtue that holds a team together. It is usually a reciprocal quality. If you expect and desire your team members to be loyal to you, then you must be loyal to them at all times. Loyalty elicits loyalty. If the leader is obviously and evidently loyal to his team, they in turn will usually respond with a similar quality of loyalty. The degree of loyalty that a team manifests is often linked with the quality of loyalty that the leader demonstrates. He reaps whatever he sows.

Our loyalty must be in at least three directions.

- Loyalty to God.
- Loyalty to each other.
- Loyalty to the task and vision we are seeking to accomplish.

9. Encourage corporate enthusiasm. If the team wins, we all win.

Too many people have their own personal agenda at the top of their priorities. It ought not to be so, but frequently it is. Personal ambition must be sublimated to the good of the team and the fulfilment of the vision. Self interest must be sacrificed for the good of the whole. Every member must know, "If the team wins, I have won. If it loses, I have lost." We should try to engender an enthusiasm that is corporate in its nature and

rejoices most when a corporate victory is won. Each member must have a sense of belonging and an awareness that the true benefits are the mutual benefits.

10. Inculcate a family spirit. Encourage brotherly relationships.

A ministry group is more than a team, it is a family. In fact the whole Body of Christ is a family and certainly a local church ought to be. This family spirit can only be actuated if the ministry team demonstrates the reality and benefits of such a model. The Apostolic company were like a band of brothers, each loving and caring for the others. We also need to strive for that kind of relationship. There is safety, strength, encouragement and satisfaction in such relationship. These factors can permeate the whole church if they are properly taught and genuinely demonstrated right at the top.

11. Encourage a positive working environment.

Life is composed of both negatives and positives and it is the union of both, in correct proportion and balance, that produces the synthesis of life. However, our primary task, as team leaders is to emphasise the positive aspects. This is the ethos and atmosphere of victory and accomplishment. No team can work effectively together without a positive attitude towards their common task and its successful fulfilment. Team spirit or morale is fashioned in a positive environment and we must try to ensure that all our team activities, our planning sessions, prayer times and fellowship gatherings foster a positive attitude. Every team member should seek to actively affirm his peers.

12. Share relevant information regularly.

Every team member needs to know that they are an integral and essential part of the effective functioning of their team. One of the factors that fosters this sense of belonging and being valued is to ensure that information and news vital to the successful functioning of the team is shared with all the members at regular intervals. The leader should always ensure that regular meetings are convened at which pertinent information is shared and discussed with his departmental leaders. This activity always helps to weld a team together and encourage greater levels of commitment and participation. The experience of vital and meaningful sharing is essential for the team members in building their understanding and increasing their effectiveness.

Concerning the processes of learning, one great mind has said :-

I hear,..... and I forget.

I see, and I remember.

I participate,and I understand.

Regular reviews should be made to ascertain how effectively the vision is being fulfilled. It may be necessary at times to adjust the plans and strategies or the roles of workers in order to attain greater effectiveness.

ENCOURAGE PERSONAL GROWTH AND DEVELOPMENT.

1. Emphasise the need for constant, consistent development.
2. Provide incentives for development.
3. Provide or advise ways and means of development.
4. Endeavour to model the signs of maturity.
5. Try to make every team member feel needed and appreciated.
6. Endeavour to afford them job satisfaction.

7. Recognise human need factors. Esteem, acceptance, usefulness, and job satisfaction.

A primary purpose of training disciples is to adequately prepare them to effectively undertake the various tasks and responsibilities of leadership. An essential aspect of that preparation is the delegation of specific tasks to be undertaken by the disciples. This requires them to have a knowledge of the basic principles of delegation.

STRATEGIES IN DELEGATION.

1. Clearly identify the Objectives and Vision.

Many churches are going nowhere fast, because they have never taken the time to properly identify their vision and the objectives to be attained in reaching that vision. Their objectives are always abstract and vague, lacking dimensions and time frames. Their desire is “to grow”, but they have never defined :-

How large?

How will it happen?

What concrete steps do we need to take to make it happen?

What will it cost?

How shall we meet that cost?

(The cost is not primarily financial, but in terms of man power, labour, sacrifice etc. If we get the motives right, God will take care of the finances)

2. Reduce it to writing.

Clarify and simplify it. Provide Flow charts of authority structure. The task of reducing the vision to writing is always a helpful exercise. It makes us prayerfully think through all the aspects of the vision. As we endeavour to express the vision clearly and succinctly, we are forced to responsibly think our way through the project. This enables us to get a realistic grasp and perspective upon what we are attempting. It makes us realistically consider the very basic requirements of its fulfilment and every aspect that will be necessary for its ultimate achievement.

3. Delegate specific responsibilities. Written Job descriptions.

The delegation of responsibilities should always precede the conferring of authority. Responsible delegation can only occur when the specific requirements are clearly presented. It is always good to do this in writing, presenting a complete job description of all that is required.

4. Delegate sufficient authority.

Authority is the delegated right to act within the scope of one's responsibilities, i.e. to go ahead and do the job that has been entrusted to you. To acquire the resources, personnel and equipment that is necessary in order to effectively complete the given task.

5. Clearly establish parameters.

Whenever a task is committed to some person, clear guidelines must also be given as to the exact parameters within which the person is authorised to act. They must understand that they are authorised to act within the parameters of their task but not beyond them.

6. Require adequate accountability.

Having delegated responsibility and authority you must also provide a consistent means whereby the person may be kept accountable as to the progress that is being made. This

often happens in a (weekly) staff meeting, when everyone on the team is required to furnish a report of current progress in their sphere of activity.

7. Encourage initiative within guide-lines of job description.

Having clearly conveyed the parameters of the task and the appropriate authority that has been assigned to the person, scope must be given for the exercise of personal initiative. You will only get the value of a person's skills and abilities as you allow them adequate room in which to exercise those abilities.

8. Establish competent oversight.

Much of the success of good leadership depends on the ability to exercise competent oversight. To know exactly what is transpiring at all times and to make the necessary adjustments and changes that may be called for from time to time. This oversight must be administered without constantly "breathing down the necks" of those to whom you have delegated responsibilities. A method of oversight must be established that is thorough, competent, conclusive, yet unobtrusive. This will require some established method of receiving regular reports. A routine whereby each team member must furnish regular reports on their task accomplishments. These should be analysed and commented upon, both positively and correctively.

9. Conduct regular de-briefing sessions, with individuals privately, and with the team members corporately.

Regular and consistent contact must be maintained with each individual in the team. Routine team meetings are also essential at which every person on the team has opportunity to report of the status of their task. Such meetings are needful in order to foster and encourage the sense of belonging that every team member should have.

10. Share and celebrate victories.

One of the factors that develops good team spirit is the achieving of victories together. It encourages mutual esteem. It is therefore beneficial to celebrate victories and achievements together. Emphasise the fact that these victories are only achieved by working in co-operation and that every team member is valued and appreciated. Let everyone enjoy the sweet taste of victory.

11. Recognise and show constructive concern for non-achievement.

In addition to celebrating victories together, we must also recognise and acknowledge those times when we may have failed to achieve our immediate goal. We need to analyse the reasons for non-achievement and take steps to ensure that any weaknesses are eliminated. These steps must always be taken in a positive and constructive manner, not majoring on problems and weaknesses but on solutions.

12. Encourage members to take rest and recreation breaks.

I have emphasised the need for strong commitment and a healthy willingness to work in order to reach our goals. Before concluding this chapter I must also emphasise the need for workers to observe the need for proper breaks with time for rest and recuperation. Some team members will develop a workaholic attitude, sacrificing all other things to their work. We need to encourage a balanced approach that combines a strong work commitment with the need to observe proper relaxation and recuperation requirements. Team leaders should not only teach this concept, they must also model it before their associates, setting a good example as they themselves observe this important principle. Jesus did this. He frequently told His disciples to "*Come apart and rest awhile*".

Emphasis must also be laid on the need to spend quality time with one's family. Some leaders mistakenly feel that they are frittering away valuable time by spending it with their spouse and family but this is certainly not the case. I have witnessed several pastors, "winning the world and losing their family". Devoting so much time to their work load that they have none to spend with their own family members. This is naturally resented by the family who feel they are not appreciated or valued. The result may well be a broken family unit, a tragedy that ought not to be!

Chapter Seven

SOME KEYS TO RESOLVING CONFLICTS

In any team, including a "ministry team", there is a potential for some degree of conflict. Most teams are initially comprised of a number of skilful individuals. The task of a coach or trainer is to blend those various talents together for the good of the whole.

1. Some initial disagreements are almost inevitable.

Given the need for a variety of skills and expertise and the fact that such skills are found in the different types of character, personality and temperament, it is almost inevitable that there will surface initial areas of misunderstanding and conflict. This was certainly true amongst the disciples that Jesus drew around Himself. Their backgrounds, life experience, and temperaments were obviously widely divergent and when they first joined Him there was blatant jostling for positions and roles. There were clear signs of rivalry and conflict, but Jesus persevered with the initial immaturity of His followers, gradually forming and shaping their lives until they emerged with greater maturity and competence.

2. They should be recognised and resolved quickly and fairly.

The recognition and resolution of conflict or potential conflict is necessary in any type of team situation. No team can function at its best if there is unresolved conflict present. The effectiveness of any corporate body depends to a large degree on the harmonious unity of purpose of its members. However, this is especially true of a Christian ministry team. God attaches a special value to unity and reserves a unique quality of "blessing" for the "brethren who dwell in unity." (Psa. 133.) It is therefore important that dis-unity is dealt with speedily in a manner that is fair and just to all concerned. God will always bless such actions.

3. The solving of them can be positive and productive.

The leader must also be prepared to patiently seek to resolve any areas of conflict that may become evident. It is often through the resolution of such problems that true relationship is developed in its deeper dimensions. A ministry team that does not reach the openness and honesty required to properly deal with these kind of problems will probably never achieve genuine strengths of relationship. Resolving such issues and going beyond them effectively demands the facility of "speaking the truth in love" and it is only as this quality is achieved that a team can graduate from superficial to deeper levels of maturity and relationship. The Apostle Paul, who in the earlier stages of their relationship held serious reservations about John Mark, later specifically requested his presence saying "he is profitable to me". (2 Tim 4:11)

4. Conduct regular and frequent team meetings.

Opportunities to get together regularly to share matters relating to the corporate vision are essential. Such meetings must occur frequently and regularly. Obviously many of these team meetings will be for de-briefing, reporting, discussing and praying about the progress of the vision. They are essential for forward planning and organising, which without regular attention will lose its edge and effectiveness.

However, the team members should also come together frequently for more informal times of fellowship and relaxation. It is only through the sharing of lives in these ordinary aspects of life that members can truly discover each other and learn to know the true and

real person. Relationship and fellowship at this level is essential to the development and deepening of genuine brotherliness.

5. Encourage openness and honesty.

It is essential, for the effective functioning of a ministry team, that all the members relate to each other in frankness, openness and honesty. This is vital for the quality of unity that is needed for effective operation. This quality of relationship is also imperative as a protection for all the team members. Such a relationship can solve problems of temptation to which most leaders are subjected from time to time.

6. Give people room to be themselves and to express their uniqueness.

It is a grave mistake to demand conformity amongst the team members. The unity that God seeks and desires is that of '*variety in harmony*'. A wide variety of giftings are needed in order to accomplish a many faceted task. This inevitably requires a considerable variety of skills and of personalities. Having chosen such a variety it is foolish to expect them all to be alike and conform to one particular personality type. An important aspect of leadership is the ability to gain harmonious co-operation from a team of widely different persons.

7. Trust your team members. Express and show confidence in them.

One of the main reasons why some leaders do not delegate as they ought is because they do not fully trust their fellow workers. Delegation is essential to effectiveness and growth but in order to do it you must learn to trust your fellow workers. Three important factors in delegation are :-

- Choose the right people.
- Delegate well defined tasks to the appropriate persons.
- Trust them to get on with it.

8. Don't breathe down their necks.

Having committed a delegated task and role, give the person room to get on with it in their own inevitable way. Workers will usually rise to the level of competence that you trust them for. In the process they will probably make some mistakes and you must be prepared for this. The person who never makes a mistake, never makes anything.

9. Learn to listen to people.

A successful leader needs to be a good communicator. However, it is also very important that he learns to listen with humility too. Effective communication is of necessity a two way function. The leader who never listens, never learns. He will never really get to know and understand his team members if he does not learn to listen to them and take notice of them.

10. Make opportunities to talk with them.

In a smaller church you will usually be amongst your team on a consistent and regular basis. The larger the organisation the more challenging the need to stay in close personal touch with every member. Regular one on one talks will help to achieve this. You don't need to have long, profound conversations. Verbal contact on a friendly, personal level at regular intervals helps to maintain the sense of togetherness and belonging. It promotes unity, loyalty and team commitment.

11. Express genuine appreciation.

Many leaders often feel appreciative, but fail to convey or express it, and frequently the other person feels unappreciated and neglected. It is a relatively simple thing to develop a habit of briefly expressing appreciation whenever you feel aware of it. You may do it verbally with a sincere, "Thank you, I really appreciate that way you accomplished that task and I greatly value you as a fellow worker." Once in a while you might write a note or send a card. You could take a person out for a meal or buy them a simple gift. There are many ways to express appreciation and each of them are valued by the recipient.

12. Administer corrective measures in private.

While appreciation and thanks can often be expressed publicly, corrective measures should always be attended to privately and confidentially except in extreme or unusual circumstances. No one likes to be criticised, rebuked or corrected before their peers. It undermines confidence and destroys relationship. Always try to bring the person aside and talk with them privately when you need to correct behaviour, attitude, or performance.

13. Seek to build people's confidence and competence levels.

An essential aspect of effective leadership is to reproduce other leaders. Every Paul should have his Timothy. Every leader should be a mentor to one or several apprentices. Every company should pour some time and effort into preparing its leaders for the future. This is particularly so in the case of churches where the fundamental purpose of the pastoral / teaching ministry is preparing the saints for the work of the ministry. (Eph. 4:11)

14. Accentuate positives, not negatives.

The synthesis of life is composed of positives and negatives and both are inevitable and essential to the function of life in the real world. However, whilst recognising the inevitable reality of negative forces, leaders and their teams should consciously concentrate their thoughts and attitudes on the positives rather than the negatives. Concentrating primarily on the positive aspects will prepare one to face both the positive and negative issues of life. Of course the ideal attitude is a healthy balance of both but where this is obtainable, then it is better to lean towards the positive.

15. Encourage them to spend quality time together.

Teams cannot develop in relationship or unity without spending quality time together in every possible area of life. Jesus shared His life completely with the twelve. They were together almost day and night for more than three years. They saw and experienced each other under almost every possible circumstance. They walked, worked, ate, and talked together.

16. Be available to them, as individuals and corporately.

A true leader cannot afford to live in isolation from his team. He must be approachable, accessible and available to them. He should be ready and willing to meet with them consistently, individually or corporately.

17. Endeavour to model leadership at all times.

Whether consciously or un-consciously, it is a fact that the leader is a role model at all times. To gain and hold the credibility of leadership he should consistently portray the image of a good leader. His team are constantly aware of their leader and are imbibing

attitudes and perspectives from him. An important aspect of his role is therefore to demonstrate the characteristics of good leadership.

18. Assign specific and productive tasks to each.

Every team member needs to have specific and productive tasks allotted to them. They need to know and clearly understand what their role and duties are and their duties should always include some things that are positively productive. They need to know that their work is integral to the success of the operation.

19. Challenge their potential. Give them something to rise to.

Most people, given favourable opportunity, will rise to the level of their competence but they need constant challenges to help them to do so. Such challenges should progressively increase in intensity, i.e. they should become more and more challenging and stimulating as the person grows in skills and competence.

20. Adjust the tasks somewhat to suit the person.

One of the major fears of a delegator is that his nominee will not perform the task in the manner that he, the leader would. He must understand that people have different approaches and methods of successfully accomplishing the same task. Sometimes the task may need to be adjusted somewhat to suit the approach of a certain person but this can be done without sacrificing the ultimate quality of performance.