THE NEW TESTAMENT CHURCH PLANTING MANUAL

USING GOD’S TIMELESS PRINCIPLES TO FULFILL THE GREAT COMMISSION

Eph. 4:12

...to equip the saints for the work of ministry...
This work is dedicated to the next generation of leaders raised up and anointed by God to fulfill the book of Acts in the power of the Holy Spirit and to the spiritual fathers and mothers called by God to nurture and equip them for multiplying the harvest through prayer, evangelism, discipleship and church planting in accordance with God’s word.

All Scripture quotations, unless otherwise noted, are taken from the New King James Version.
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A new era of church planting is emerging among the next generation of leaders. It will be much different than what has gone before because it will part with the church planting ideals that have dominated church structure and activity since the Reformation. There will be a clash of generations and ideals, but God is raising up these young lions to carry the torch into all parts of the world. Like Moses and Joshua, Elijah and Elisha, Jesus and the twelve and the seventy, Paul and Timothy, these young Timothy’s of the next generation need to be properly equipped in the New Testament pattern for church planting.

The training of the next generation is the top priority of 5-Fold Global Ministries around the world. Ephesian 4:11 leaders are tasked by God to equip a new generation of leaders to fulfill the book of Acts in the power of the Holy Spirit for the multiplying of the harvest in the last days. This can only be accomplished through prayer, evangelism, discipleship, and church planting in accordance with the word of God. This is a divine assignment mandated by God. It can only be done with heavenly counsel and the mantle of spiritual power and strength in Christ. We must not fail!

Equipping the next generation cannot be confined to the teaching and dispensing of knowledge alone. There must be a demonstration of God’s power. The next generation must see His power in operation. This is why 5-Fold Global moves in spiritual teamwork out of the classroom and into the field of operation to follow the equipping and ministry pattern found in God’s word. The Holy Spirit will direct this new generation on a straight course in ministry and church planting. The New Testament Church Planting Manual has been written to put the plumb line into their hands that we may all come to the place where we can rejoice and say, “I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase.” (1 Cor. 3:6-7).

Dr. Michael D. Gross
5-Fold Global Ministries
5foldglobal@gmail.com
"And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. (Matt. 16:18 NKJ)

I Will Build My Church

The starting point for all church planting is with five words uttered from the mouth of Jesus, the Christ and Son of the living God. The church did not begin on the day of Pentecost as is commonly taught, but it began with the living and authoritative Word of Christ. Jesus spoke prophetically when He spoke those five words to His disciples, “I will build My church.” The use of the future tense meant from that day forward church planting would forever be indispensable to God’s plan for the evangelization of the world. The full context of Jesus’ words are extremely important:

Simon Peter answered and said, “You are the Christ, the Son of the living God.” 17 Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. 18 "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. 19 "And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Matt. 16:16-19 NKJ)

Notice that Peter’s bold confession of who Jesus is forms the rock solid platform for the establishment of the church. Furthermore, the rock solid confession of Christ as the living Son of God comes by heavenly revelation; not human intuition. The establishment of the church also comes by spiritual revelation; not human ingenuity. The church is birthed and built by heavenly counsel.

Every leader must understand that Jesus is the builder of His church. He’s both the builder and it’s His church. Approaching church planting like building the tower of Babel needs to stop! Although there may be some helpful tips that can be learned from church growth seminars that emphasize modern marketing strategies and the like, this seldom has anything to do with the church Jesus said He will build. In addition, pastors need to stop referring to the church where they serve under the Lordship of Jesus Christ as “My church” and “My people.” There is absolutely no biblical precedence for this common practice. You are a servant of God in Christ and you serve the “flock of God.” The “church of God” has been “purchased with His own blood.” (Acts 20:28). It’s not your own! The next generation of leaders must acknowledge God’s vision for church planting or many will continue to struggle to follow Jesus in a “messed up” church. It’s time for a major shift in our understanding and our way of planting new churches.
Defining the Church of the Living God

There is always a danger in defining the church in strictly human terms. Far too many over identify the church with a physical building. In other words, starting a new church is viewed as a strictly brick and mortar proposition. For most it’s the place where they worship in accordance with the practices of a particular religious tradition handed down by their forefathers. Often the religious activity is confined inside the four walls of the church with some limited social outreach projects. Church planting in human hands becomes a project with the vision of constructing a church building and establishing a “daughter” congregation to replicate the religious practices and traditions of the “parent” church. It’s difficult to see that this is even remotely related to the church that Jesus builds. We need to redefine the church in accordance with the New Testament in order to follow a straight course in church planting.

The church is not a human organization though it’s made up of human beings. The church is a living organism breathing in and out the life blood of the Lord Jesus Christ. Paul calls the church “the church of the living God.”

I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. (1Tim. 3:15)

The word living (zao) literally means “breathe, be among the living (not lifeless, not dead), enjoy real life, to live, pass life in the manner of living and acting, to be full of vigor.” The church Jesus builds is like living water “having vital power in itself and exerting the same upon the soul.” It’s crystal clear from God’s perspective that New Testament church planting is all about building a “spiritual house” not a physical one or even a religious one based upon the tradition of men.

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1Pet. 2:4-5)

The church consists of people who are alive in Jesus. Note the continuing emphasis of Christ as the “living stone” and those in Christ as “living stones.” The church that Jesus builds is definitely teaming with life!

The Greek word for church, ekklesia, is used around 110 times in the New Testament (74 times in the singular; 36 times in the plural). The term simply refers to a gathering of Christians who are “called out.” They are “called out” by God to assemble together. The context of each appearance of the word, however, spells out the unique nature and activity of the church. For example, the church is more than two to three people and its activity is far more than a mere gathering of likeminded people for Bible study and fellowship.
"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 "But if he will not hear, take with you one or two more, that by the mouth of two or three witnesses every word may be established." 17 "And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. (Matt. 18:15-17)

And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." 41 Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. 42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. 43 Then fear came upon every soul, and many wonders and signs were done through the apostles. 44 Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them among all, as anyone had need. 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved. (Acts 2:40-47)

Church planting is about planting active churches truly engaged in God’s priorities of prayer, evangelism, discipleship, ministry to the poor, and church planting.

The Bible does use a number of human analogies to help us understand the church, but this does not give man a license to plant churches with his own perceived ingenuity or wisdom. Rather, we must understand and obey the way Jesus wants to build His church. The chart below identifies some of the main analogies used in the New Testament to help us understand the church of the living God.

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The above analogies must be taken very seriously in church planting because the only churches that will prevail against hell are those built in accordance with God’s word. This is why the next generation of leaders need in-depth teaching that reflects the biblical pattern for church planting.

The Multiplication of Churches

Church planting directly relates to God’s mission to save the world. In fact, He’s destined that the number of churches should multiply:
Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. (Acts 9:31)

An examination of church planting in the Scriptures reveals the direct correlation between the ongoing ministry of Jesus after His ascension and the increase of the number of churches throughout the known world. In fact, when we look at the first 30-35 years of church development in the book of Acts we discover that things move from addition to multiplication. For example, in Jerusalem on the day of Pentecost 3,000 were added to the initial 120 believers. This was followed by a daily addition of those being saved and this increasingly continued throughout the city including an additional 5,000 men following a miraculous healing at the temple gate.

Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. (Acts 2:41)

And the Lord added to the church daily those who were being saved. (Acts 2:47)

However, many of those who heard the word believed; and the number of the men came to be about five thousand. (Acts 4:4)

And believers were increasingly added to the Lord, multitudes of both men and women, (Acts 5:14)

The above expansion of the church in Jerusalem most likely took place over a seven year period from approximately A.D. 30-37. The next two decades would usher in a most remarkable multiplication on a regional and global scale. This multiplication included the following:

- The multiplication of the number of disciples (Acts 6:1, 7)

  Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. (Acts 6:1)

  Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith. (Acts 6:7)

- The multiplication of the Word (Acts 6:7; 12:24)

  But the word of God grew and multiplied. (Acts 12:24)

- The multiplication of the number of churches (Acts 9:31)

  Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. (Acts 9:31)
• The multiplication of signs, wonders, and miracles (Acts 2:43; 4:30; 5:14-16; 15:12)

Everyone was filled with awe at the many wonders and signs performed by the apostles. (Acts 2:43 NIV)

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. 13 Yet none of the rest dared join them, but the people esteemed them highly. 14 And believers were increasingly added to the Lord, multitudes of both men and women, (Acts 5:12-14)

Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. (Act 15:12)

It’s amazing how each area of multiplication interacts and affects the other. We must enter into church planting today with the same regional and global vision of multiplication. Too much reliance on human management of the church adversely affects God’s planned increase for the church. There is a big difference between a management driven church and one driven forth by the anointing of the Holy Spirit.

The church is all about continuing the ministry of Jesus upon the earth and this includes the multiplication of the number of churches. Church planting is God’s plan and is destined to increase in the same way as the miracles of Jesus.

"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. (John 14:12)
"This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, (Acts 7:38)

The Building of Tabernacles

God’s people have busied themselves with building programs from the beginning of time.

And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."  
(Gen. 11:4)

Too much emphasis is being placed upon the construction of buildings in church planting. The next generation of leaders must pull away from this compulsive infatuation over church land and buildings. Abraham, Isaac, Jacob, Moses and even David built altars, not buildings for God. God told Jacob He was the God of Bethel and then to get up and move on.

'I am the God of Bethel, where you anointed the pillar and where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.'" (Gen. 31:13)

Of course, if God provides a physical building then use it for His glory; however, if none is provided then don’t strive to build one. The ministry of Jesus is not dependent upon a physical building. God simply does not place a high priority on the building of buildings.

What about the building of the temple in Jerusalem? Doesn’t this confirm the building of church buildings for the purpose of a centralized place of worship? If this were the case, then we would find examples of this in the churches of the New Testament. It’s true that the Old Testament has a lot of emphasis upon the construction and repair of the temple, but there’s a point most overlook: The building of the temple was not God’s idea. God never commanded David to build Him a temple. In fact, God sent the prophet Nathan with a clear message for David:

Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around, 2 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains." 3 Then Nathan said to the king, "Go, do all that is in your heart, for the LORD is with you." 4 But it happened that night that the word of the LORD came to Nathan, saying, 5 "Go and tell My servant David,' Thus says the LORD: "Would you build a house for Me to dwell in? 6 "For I have not dwelt in a house since the time that
I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. "Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'" (2Sam. 7:1-7)

God made it perfectly clear that He did not require this building project. Nor does He require it today. God counters with one of the "root passages of all messianic hope."

"And your house and your kingdom shall be established forever before you. Your throne shall be established forever." (2Sam. 7:16)

Although God permitted David’s son, Solomon, to build the temple and promised He would be present there, He was pointing them beyond the physical house to the spiritual house that would be established forever in Christ. Jesus confirms this after He cleansed the temple and also predicted its destruction to the shock of many:

So the Jews answered and said to Him, "What sign do You show to us, since You do these things?" Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said. (John 2:18-22)

Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings are here!" And Jesus answered and said to him, "Do you see these great buildings? Not one stone shall be left upon another, that shall not be thrown down."

(Mark 13:1-2)

This was also a major charge brought against Jesus before Caiaphas, the high priest, and the Sanhedrin: "This fellow said, 'I am able to destroy the temple of God and to build it in three days." (Matt. 26:61). Just as the religious leaders were upset with the idea of the temple’s destruction, God’s people get upset with the notion that God doesn’t need their elaborate buildings to fulfill His purposes on earth. He has a much different mission in mind.

The Temple Sermons

There are several Biblical sermons that clearly display the contrast between an overemphasis upon the physical house and the building of the spiritual house. One of the most famous is the temple sermon of the prophet Jeremiah. This word came from the Lord:

"Stand in the gate of the LORD’S house, and proclaim there this word, and say, ‘Hear the word of the LORD, all you of Judah who enter in at these gates to worship the LORD!’" Thus says the LORD of hosts, the God of Israel: "Amend your ways and your doings, and I will cause you to dwell in this place. "Do not trust in these lying words, saying, 'The temple of the LORD, the
temple of the LORD, the temple of the LORD are these.' 5 "For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor, 6 "if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt, 7 "then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever. 8 "Behold, you trust in lying words that cannot profit. (Jer. 7:2-8)

Even though God did not require the temple to be built, He holds those accountable who build it in His name. In other words, He still requires it to be a holy place and a “house of prayer for all nations.” Anything less than that is a lie and a worthless project of no profit from God’s perspective. This is why church planting must focus upon the building of the spiritual house, the body of Christ, the church of the living God.

Stephen, one of the seven deacons, preached one of the longest messages recorded in the Bible. He included this in his defense:

"But Solomon built Him a house. 48 "However, the Most High does not dwell in temples made with hands, as the prophet says: 49 'Heaven is My throne, And earth is My footstool. What house will you build for Me? says the LORD, Or what is the place of My rest? 50 Has My hand not made all these things?' 51 "You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. (Acts 7:47-51)

Of course, Stephen was stoned for this, but it's important to note that he was a man "of good reputation, full of the Holy Spirit and wisdom." (Acts 6:3, 5). He was “full of faith and power” and he “did great wonders and signs among the people.” (Acts 6:8). The next generation of church planters need to follow the same pattern.

Paul, whom God called to be an apostle to the Gentiles, also preached a message in Athens that reflects the same truth:

"God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. 25 "Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. 26 "And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, 27 "so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; 28 "for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ 29 "Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. 30 "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, (Acts 17:24-30)

God may be present and His cloud of glory even fill the sanctuary of a church building dedicated to Him; however, He is much greater than that. Jesus Himself declared He was greater than the temple.
"Yet I say to you that in this place there is One greater than the temple. (Matt.12:6)

God’s people must understand this to move forward. The time of ignorance is over! The command of repentance is before a generation of new leaders whom God is about to use to multiply the number of churches throughout the world.

The True Tabernacle

The only tabernacle or house God commanded to be erected was the tabernacle in the wilderness. It was a movable tent of great significance. Interestingly, Bezalel of the tribe of Judah made “all that the Lord had commanded Moses.” (Exodus 38:22). The Bible also says God called him by name and filled him with His Spirit. In addition, He gave him and Aholiab the ability to teach others.

And Moses said to the children of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; “and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, (Exodus 35:30-31)

"And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. (Exodus 35:34)

This confirms that church planting involves skilled teaching and teamwork.

Stephen referred to the tabernacle as the “church in the wilderness” and the “tabernacle of witness.” (Acts 7:37, 44). This was a very portable and flexible structure where God would meet them and also move them forward on the course He would direct them in.

Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle. 35 And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle. 36 Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys. 37 But if the cloud was not taken up, then they did not journey till the day that it was taken up. 38 For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys. (Exodus 40:34-38)

Everything in this tabernacle had a purpose. God used this copy of the heavenly tabernacle to teach His people about holiness, obedience, the fear of the Lord and to give them a visual display of His redemptive plan in Christ Jesus. We know this for a fact because of the book of Hebrews.

Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, 2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man. 3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer. 4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts
according to the law; \(^5\) who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See \textit{that} you make all things according to the pattern shown you on the mountain." \(^6\) But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. (Heb. 8:1-6)

Again and again the focus is centralized squarely upon what God is building; not man. This must also be the focus in church planting. The next generation must plant churches under the New Covenant and the true tabernacle erected by God and not man.

\textbf{Characteristics of the True Tabernacle}

There are a number of characteristics of the true tabernacle that must be understood in church planting. These characteristics need to be taught and continually reviewed to overcome past errors.

1. The true tabernacle is heavenly/spiritual. You are building a spiritual house; not a physical one. (Matt. 16:18; 1Pet. 1:4-5, 9)
2. The true tabernacle is the temple of the Holy Spirit. You are now individually and collectively the temple of the Holy Spirit. The ark of the new covenant is within you as well as the kingdom. (1Cor. 3:16-17; 2Cor. 6:19)
3. The true tabernacle ordains the priesthood of Jesus Christ, the head of the church, and all believers. The Levitical priesthood and system is done away with. (Gen. 14:18-20; Psalm 110:4)
4. The true tabernacle has been established with the blood sacrifice of Jesus Christ. (Heb. 9:11-15)
5. The true tabernacle involves spiritual sacrifices. These involve praise to God, doing good, honoring God with our bodies and walking in love. (Heb. 13:15-16; Rom. 12:1; Eph. 5:2)

Paul’s description of the church in the wilderness confirm these characteristics and the contrast with the former Levitical system.

\textit{Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,} \(^2\) \textit{all were baptized into Moses in the cloud and in the sea,} \(^3\) \textit{all ate the same spiritual food,} \(^4\) \textit{and all drank the same spiritual drink.} \textit{For they drank of that spiritual Rock that followed them, and that Rock was Christ.} \(^5\) \textit{But with most of them God was not well pleased, for their bodies were scattered in the wilderness.} (1Cor. 10:1-5)

Does this mean Christ was present with the church in the wilderness? That’s exactly what God’s word says. It also says that God was not happy with most of them. It makes you wonder how pleased God is with the churches being planted today. A growing number of churches remain in the wilderness and its time they repent and become the living church God has destined them to be. But this will require a special anointing upon the leaders of the next generation that we will discuss later in this study.
CHAPTER 3: NEW TESTAMENT CHURCH STRUCTURE

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit. (Eph. 2:19-22)

The One and Only Foundation

Patrick Johnstone of Operation World states, “One of the fundamental reasons for the failure of the church to implement the Last Command of the Lord Jesus Christ is lack of right structures.” Church planting involves careful and masterful building of a spiritual superstructure. The next generation needs to be wise master builders and this involves using the right structure and laying the right foundation.

For we are God's fellow workers; you are God's field, you are God's building. According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (1Cor. 3:9-11)

Note the absolute emphasis on the laying of “no other foundation.” Most Christians understand that Jesus Christ is both the head and the chief cornerstone of the church, but they fall short in understanding the right structure and complete foundation of God’s building. First of all, the Scriptures are very clear regarding the Lordship of Jesus Christ when it comes to church planting and everything else for that matter.

And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. (Eph. 1:22-23)

Therefore it is also contained in the Scripture, "Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame." (1Pet. 2:6)

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. (Col. 1:15-18)

Jesus cannot be the figurehead of the church. He must be the functional head! What does this mean? It means the church must be structured by and from heavenly counsel.
God Himself has placed Jesus as “head” over the church, as well as “all things.” The Greek _hupotasso_ means “to arrange under, to subordinate and put in subjection, to submit to one’s control, to obey, to yield to ones admonition or advice.” It’s actually a Greek military term that means to “arrange troop divisions in military fashion under command of a leader.” In non-military terms it is a voluntary “giving in, cooperating, assuming responsibility and carrying a burden.” Jesus must have the “preeminence” in church planting and in the function of His church.

5-Fold or Ephesians 4:11 ministers have a significant role in church planting, but its apostles and prophets who have the frontline responsibility of laying the proper foundation for the church in every place. The church is “built on the foundation of the apostles and prophets.” (Eph. 2:20). They operate under heaven’s counsel in church planting. They make certain Jesus Christ holds first place in every church. They understand from the body analogy that the loss of the head destroys life. A church that is built upon the precepts of man contrary to the New Testament pattern will experience diminished life.

The Foundational Principles of the Doctrine of Christ

One of the most neglected aspects in the foundation laying phase of church planting is the elementary principles of Christ’s doctrine. If Christ is the head and the cornerstone of the church, then His doctrine completes the foundation. Paul fully understood this when he observed believers were not maturing in the church.

_For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil._ (Heb. 5:12-14)

Church planting involves the planting of healthy churches and this is where believers are united in Christ and progressively maturing, striving together toward the fullness of Christ. Although new churches generally attract new people, unless the foundation is completed the people can progress no further. They will lack skill and experience in living and sharing the life that is in Christ. This is the state many believers find themselves in today and when they begin to drift or fall away it’s almost impossible to renew them to repentance. The answer is to teach them again. Obedience to God in completing the foundation He has ordained is critical at this point.

_Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment._

_And this we will do if God permits._ (Heb. 6:1-3)
God’s word identifies six areas as the elementary or foundational principles of Christ:

1. Repentance from dead works
2. Faith toward God
3. Doctrine of baptisms
4. Laying on of hands
5. Resurrection of the dead
6. Eternal judgment

The above six doctrines are foundational. They represent the basic principles of the spiritual life. These must be taught to believers first or they cannot progress toward maturity in Christ or adapt to the more advanced teachings of mature believers. Membership classes and teaching on denominational doctrines and local church vision and ministry programs will not mature the people of God! Church planting is devoted to laying the foundation of Jesus Christ and that includes His initial doctrines. The six doctrines are not to be laid again, but built upon once they are properly laid in church planting. The early church devoted themselves to this and Paul instructs Timothy to give full attention to the doctrine.

And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. (Acts 2:42)

Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. (1Tim. 4:13-16)

Apostles and prophets as well as the other 5-Fold leaders given to the church are called to equip (train) believers and this involves laying the foundation in the way God ordains. This takes time and much labor. Paul and Barnabas spent a whole year in Antioch; one year and six months in Corinth; and two years in Ephesus teaching many disciples.

Then Barnabas departed for Tarsus to seek Saul. And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch. (Acts 11:25-26)

Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized. Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent; "for I am with you, and no one will attack you to hurt you; for I have many people in this city." And he continued there a year and six months, teaching the word of God among them. (Acts 18:8-11)
And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. Now the men were about twelve in all. And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. (Acts 19:6-10)

Note that training and discipleship continued uninterrupted in each place despite opposition from some. The next generation of leaders must be better equipped to lay the foundation God’s way; in accordance with His word and in the power of the Holy Spirit.

The Leadership Structure

There is a much greater awareness of teamwork in church planting today. Unfortunately, it’s mostly limited to the preliminary stage and succumbs to the solo pastoral structure once the new church begins services. The New Testament leadership structure doesn’t resemble the one man and staff structure seen in modern churches. The team leader structure we see displayed in the Early Church most likely began to break down around the middle of the 2nd century. The solo pastoral structure has strong roots in the Reformation and continues to dominate to this day. This human understanding seems to have a stranglehold on how people view church leadership and it’s still being implemented in church planting. The next generation of leaders must break with the old and adapt to the New Testament leadership structure for the church.

What is the leadership structure of the New Testament church? This is a question that must be answered if church planting is to be effective. The church needs leadership or as Jesus observed the multitudes are “like sheep having no shepherd.”

And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things. (Mark 6:34)

No place in the New Testament does Jesus give the church one pastor to shepherd His flock. Dr. C. Peter Wagner points out that of the 48 churches mentioned in the New Testament there is no traditional “pastor” or one man over any of them. In fact, no one was ever called “pastor” and nowhere is it said that a “pastor” must be the head of the local church. It’s unwise to send pastors to plant new churches and then choose a pastor to run the church alone. There is no biblical precedence for this structure or way of doing things. The next generation of leaders cannot afford to follow this limited leadership structure. It simply does not represent the New Testament church structure.
Rather it plays right into the hands of the enemy whose formula is to strike the shepherd and scatter the sheep.

Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.' (Mark 14:27)

The New Testament leadership structure is first and foremost a team structure. This is the wisdom of God and should be displayed in church planting. We learn this from what took place after the ascension of Jesus:

He who descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, (Eph. 4:10-12)

They are called leadership gifts because their role often involves governmental oversight as gifted spiritual leaders bearing influence upon the growth and maturity of the body of Christ. They are frequently referred to as 5-Fold ministry gifts due to the specific ministry of equipping God’s people for the work of ministry. In addition, they are also called the Ascension gifts because they are given to the church by Christ after His ascension (Eph. 4:10). These 5-Fold leaders operate by calling and function rather than title and position. They are servant leaders whom Christ gives to the church. They are God’s first team in church planting.

And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues. (1Cor. 12:27-28)

This role assignment is by appointment or divine placement in the church. It's important to understand that no one has all the gifts and the role of the Ephesian 4:11 leaders is not more important than others. The above order is not a ranking, but an orderly structure and progression in the church. Remember, apostles and prophets lead the way in church planting, particularly in laying the foundation as discussed earlier. Although distinctions in functionality exist, they do have common characteristics as shown in the following chart:
The second team in God’s leadership structure are elders. Once a church is planted by a given 5-Fold team, then elders are appointed to oversee and care for the flock. It’s important to understand that elders are appointed at a later point in the church plant and only after the foundation is properly laid. The church in each city is lacking without these specialized servant leaders set in place.

So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. (Acts 14:23)

For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you-- (Titus 1:5)

Setting things in order has the sense of correcting and straightening things out in the church. Also, note that it entails a plurality of elders. Again, this is another indictment against the current solo pastoral system.

A third team of servant leaders are called deacons. The apostles appointed seven men to oversee the distributions to widows and orphans, a very prominent ministry in the Early Church. Phoebe also was a deacon of the church in Cenchreae so women are not excluded in the New Testament pattern.

Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution. Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a
proselyte from Antioch, whom they set before the apostles; and when they had prayed, they laid hands on them. (Acts 6:1-6)

I commend to you our sister Phoebe, a deacon of the church in Cenchreae. (Rom. 16:1 NIV)

Unlike elders, deacons were selected by the “brethren” and then brought before the apostles. There was interactive teamwork at every level of operation. The results of their obedience to God’s ordained leadership structure was remarkable.

Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith. (Acts 6:7)

5-Fold Leaders, elders, and deacons. The Scriptures outline their functions with detailed moral and character requirements. This represents the team leadership structure of the New Testament. It’s wise to obey this structure in church planting and foolish not to. There is also a biblical precedence for having a multinational team of leaders. Paul (Tarsus), Barnabas (Cyprus), Timothy (Lystra), Aquila & Priscilla (Rome, Italy) and many more are examples that the team was a global team of leaders interacting with the spread of the gospel and church planting.

The Spiritual House

The spiritual house of the Lord is real. It’s a living temple! If the next generation is going to be successful in church planting, then they must get serious about Jesus and the church He is building. There can be no “golden calves.” Neither will another religious house please the Lord. There can be no hypocrisy! There can be no playing of games! Stop hanging around the outer court! Set your sites on being built up a spiritual house!

Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious. Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.” Therefore, to you who believe, He is precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,” and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed. But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. (1Pet. 2:1-10)

Note that the spiritual house involves the offering of spiritual sacrifices. Believers in Christ are lively stones. They are a holy priesthood. They are not spectators of ministry,
but they actively engage in ways that please the Lord. Here are five spiritual sacrifices that please the Lord:

1. Sacrifice of praise (Heb. 13:15)
2. Doing good and sharing (Heb. 13:16)
3. Presenting our bodies (Rom. 12:1)
4. Walking in love (Eph. 5:2)
5. Material support of God’s anointed (Phil. 4:18)

The spiritual house can be pieced together from Scripture as a spiritual superstructure; a building not made with human hands.

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Church planting must be guided with an understanding of the spiritual house Jesus is building. The New Testament structure fully supports the spiritual house. It’s the “greater and more perfect tabernacle” and this is the true tabernacle that Christ came to build on earth as it is in heaven.

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. (Heb. 9:11)
Likewise *greet* the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ. (Rom. 16:5)

**Church Talk**

How did the early church leaders talk about the church? The way they addressed the church gives us a clearer picture about how they understood church planting. It’s obvious from the Scriptures that they did not view the church as a bunch of independent and localized churches doing their own thing throughout a city. For example, there is no mention of an individual church among other churches in any of the cities of the New Testament. The church is always talked about in the singular for a city and only in the plural for a region or continent.

Then news of these things came to the ears of the *church in Jerusalem*, and they sent out Barnabas to go as far as Antioch. (Acts 11:22)

Now in the *church that was at Antioch* there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. (Acts 13:1)

To the *church of God which is at Corinth*, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: (1Cor. 1:2; 2Cor. 1:1)

Paul, Silvanus, and Timothy, To the *church of the Thessalonians* in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ. (1Thes. 1:1; 2Thes. 2:1)

"To the angel of the *church of Ephesus* write, 'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: (Rev. 2:1)

"And to the angel of the *church in Smyrna* write, 'These things says the First and the Last, who was dead, and came to life: (Rev. 2:8)

"And to the angel of the *church in Pergamos* write, 'These things says He who has the sharp two-edged sword: (Rev. 2:12)

"And to the angel of the *church in Thyatira* write, 'These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: (Rev. 2:18)

"And to the angel of the *church in Sardis* write, 'These things says He who has the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are alive, but you are dead. (Rev 3:1 NKJ)"
"And to the angel of the church in Philadelphia write, `These things says He who is holy, He who is true, "He who has the key of David, He who opens and no one shuts, and shuts and no one opens": (Rev. 3:7)

"And to the angel of the church of the Laodiceans write, `These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: (Rev. 3:14)

Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied. (Acts 9:31)

And he went through Syria and Cilicia, strengthening the churches. (Acts 15:41)

The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. (1Cor. 16:19)

Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: (2Cor. 8:1)

...and all the brethren who are with me, To the churches of Galatia: (Gal. 1:2)

John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, (Rev. 1:4)

These references make it very obvious that the current understanding of church planting along denominational lines is out of order.

There is also much talk in the New Testament about “all the saints” or those “called to be saints” in a particular city or region. For example, Paul addresses the church in Rome, Corinth, Ephesus, Philippi, Colossae and Thessalonica with this type of greeting:

To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. (Rom. 1:7)

Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful in Christ Jesus: (Eph 1:1 NKJ)

Paul and Timothy, bondservants of Jesus Christ, To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons: (Phi 1:1 NKJ)

The clearest picture of how early church leaders understood and went about church planting is seen in their talk about the house church.

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

Likewise greet the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ. (Rom. 16:5)
The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. (1Cor. 16:19)

Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house. (Col. 4:15)

...to the beloved Apphia, Archippus our fellow soldier, and to the church in your house: (Philem. 1:2)

It’s important to understand that the Early Church met in homes and expanded through a network of house churches. There were no church buildings as we know today. Elaborate structures are evident only from the 3rd century on. Jesus ministered in synagogues which were mostly private homes with or without architectural alteration, open-air settings, and in houses. The New Testament documents that most of Jesus’ ministry was from house to house. In fact, there are 29 references to houses (οἰκός) in the gospel of Mark alone. Although many modern churches initially began in homes, the house to house spread of the gospel is ignored and totally forgotten as a means of church planting. The next generation of leaders needs to resurrect this primary biblical way of church planting.

The Mission Instructions of Jesus


  After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go.

- Luke 10:4 – rigorous instructions on equipment & supplies for the mission (travel light, renounce all belongings, and depend upon God)

  "Carry neither money bag, knapsack, nor sandals; and greet no one along the road. a prohibition about greeting someone on the way (Note: reveals urgency and danger of getting distracted from the primary mission)

- Luke 10:5-6 – the expression of peace and son of peace in a particular house
"But whatever house you enter, first say, 'Peace to this house.' "And if a son of peace is there, your peace will rest on it; if not, it will return to you.

- Luke 10:5-7a – coming and staying in the house (a fixed quarters as a base of operation)

"And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house."

- Luke 10:7a – eat what you are given (house of provision)

- Luke 10:7b – laborer is worthy of his wages (room & board & the hospitality of the house)

- Luke 10:8 – instructions in every city to eat what is set before you

"Whatever city you enter, and they receive you, eat such things as are set before you.

- Luke 10:9-11 – the instructions to heal and share God’s kingdom.

"And heal the sick there, and say to them, 'The kingdom of God has come near to you.' "But whatever city you enter, and they do not receive you, go out into its streets and say, 'The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.'

- Luke 10:11 – the eschatological intensity & earnestness of the kingdom mission


Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name." And He said to them, "I saw Satan fall like lightning from heaven. "Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. "Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

We see from the above breakdown that Jesus trained the seventy to do house to house and city to city outreach leading to the multiplication of the number of churches. They patterned their ministry after His. There is a movement, a progression of the mission from house (10:5) to city (10:8) and region in this outreach strategy. The first stage of proclamation was the house (person to person) and the 2nd stage was citywide outreach. The immediate mission objective was the transformation of the house and household, then the city followed by the region. In His detailed work, House Church and Mission: The Importance of Household Structure in Early Christianity, Dr. Roger Gehring best summarizes this ministry pattern in the three city region of Capernaum, Chorazin and Bethsaida (Matt. 11:20-24).
“Jesus’ missional approach consisted of finding a house and a household willing to commit themselves to his kingdom message. With this house as a social and material basis, he, along with his newly recruited followers, attempted to reach the entire town of Capernaum and from there the surrounding area within and beyond the “evangelical triangle” by traveling from house to house and village to village.”

The Capernaum pattern unfolded in a way that serves as a pattern for healthy church planting.

1. Jesus moved to Capernaum and resided in Peter’s house (Matt. 4:13; 9:1; Mark 2:1)
2. Peter’s house became the ministry headquarters of base of operations; a place of teaching and miracles (Mark 1:29-34; 2:1-12)
3. Jesus exercised an itinerant ministry with His disciples from Peter’s house to three cities (Matt. 11:20-24)
4. Jesus and His disciples conducted a house to house, village to village ministry throughout the region (Mark 1:38-39)

Could this be the New Testament pattern for church planting? It’s a sad case that few modern churches take heed of this pattern for church planting. However, God is raising up the next generation to change this because the time is much shorter than when we first believed.

The Operational Pattern

We see the outreach pattern Jesus trained His disciples for in operation throughout the New Testament. Let’s take a closer look at two churches to see how this church planting pattern is implemented and progresses. First, the church at Jerusalem reveals a very close affinity to the pattern. There were 120 believers who met in the upper room and prayed for ten days before being filled with the Holy Spirit on the day of Pentecost. The Bible reveals that the first Christians in Jerusalem likely met in at least two houses: the house of Mary and the house with the upper room. The following is what we know about Mary’s house:

- It held a considerable number of people (Acts 12:12)
- It had a gate typical of a large distinguished home; gate, courtyard, rooms of the house (Acts 12:13-14)
- The mention of the servant girl, Rhoda, means the house belonged to the affluent (Acts 12:13-15)
- Mary’s house was not the only house believers met in (Acts 12:17)

This all reveals that in early Christianity, there were some well to do Christians who possessed homes and made them available for the larger groups of believers (Acts 1:13-15; 12:12-17; 21: 15-17). In addition, we know the Christians in Jerusalem met in a growing number of homes because Saul’s persecution was targeted from house to house.
As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing them to prison. (Acts 8:3)

In addition, Luke reports that the church grew rapidly so two houses would not have been enough for the people to receive the intense form of teaching, fellowship, communion and prayer indicated in the church.

And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers. 43 Then fear came upon every soul, and many wonders and signs were done through the apostles. 44 Now all who believed were together, and had all things in common, 45 and sold their possessions and goods, and divided them among all, as anyone had need. 46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, 47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved. (Acts 2:42-47)

It’s important to note that the apostles stayed in Jerusalem for eight years until the church began sending them out. Just a brief overview of Peter and John’s team ministry demonstrates they followed the pattern they learned from Jesus.

- **Acts 8:14-25** – Peter and John sent to Samaria to minister the Holy Spirit to new believers following the ministry of Phillip, the Evangelist. They preach in many Samaritan villages as they return to Jerusalem. This appears to begin their itinerant ministry.
- **Acts 9:32-35** – Peter is traveling throughout the region ministering – Lydda & Sharon
- **Acts 9:36-43** – Peter is staying in Joppa (near Lydda) with Simon, the tanner. This is his house of provision and base of operations. Tabitha is raised from the dead in a home.
- **Acts 10:1-48** (Acts 11:1-18) – Peter preaches the gospel in the house of Cornelius. His has a team of six brethren with him (Acts 11:12). This is a clear example of the house mission approach in church planting and may mark the beginning of the first house church in Caesarea.

An important point to remember is that the house to house pattern of church planting does not exclude the likelihood that Peter and others also went into the synagogues, the streets and marketplaces to evangelize!

The church of Antioch was also a great sending church and demonstrated they understood the church planting pattern initiated by Jesus Christ, the Head of the church. We see Ephesians 4:11 leaders praying and ministering unto the Lord when the Holy Spirit spoke to release Paul and Barnabas to a church planting mission that would turn the world upside down. This mission would last about two years and cover at least 1,500 miles.

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, ”Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away. (Acts 13:1-3)
The team also included young John Mark who returned to Jerusalem from Perga in Pamphylia early in the mission (Acts 13:5, 13). We don’t know why he returned, but we know Paul was not pleased (Acts 16:36-41). On this first mission, Paul and Barnabas preached mainly in the synagogues, but remember they were mostly house synagogues during that time period. They believed it was proper for them to preach the Lord first to the Jews; however, so many Gentiles responded that they determined it was God’s will for them to turn to them. This had a regional impact in Antioch of Pisidia and throughout all of Asia Minor.

So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. 43 Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God. 44 On the next Sabbath almost the whole city came together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. 46 Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. 47 “For so the Lord has commanded us: ‘I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.’” 48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed. 49 And the word of the Lord was being spread throughout all the region. 50 But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region. 51 But they shook off the dust from their feet against them, and came to Iconium. 52 And the disciples were filled with joy and with the Holy Spirit. (Acts 13:42-52)

Once the mission was completed, they returned to the church at Antioch to report all the great things God had done among the Gentiles. We know this was a church planting mission because they revisited the churches of Asia Minor and appointed elders in every city prior to arriving in the church at Antioch.

And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.” So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. (Acts 14:21-23)

Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. So they stayed there a long time with the disciples. (Acts 14:27-28)

The New Testament pattern of church planting is best seen in the mission of Paul and Silas. Timothy was also added to the team early in the mission and others would follow. This 2nd church planting mission would take about three years and involve at least 3,500 miles of travel. It was around 20 years after the church of Jerusalem had
begun. The New Testament pattern of church planting is very apparent involving expanded teamwork and house to house ministry. Here’s a summary of the team strategy of church planting from Acts 16:9-34.

- The Holy Spirit forms an international team of Paul, Silas & Timothy
- The team works interdependently with the apostles & elders in the church of Jerusalem and the church of Antioch
- The team has a planned mission to revisit the churches, see how they are doing, and deliver the letter from the apostles and elders in Jerusalem
- The Holy Spirit directs the team to a new target, Macedonia (Europe)
- Salvation, healing, and deliverance are released throughout the region and new churches are planted in at least 8 cities
- New teams are birthed (i.e. Apollos, Priscilla and Aquila)

The church planting pattern used houses as bases of operation in many cities (Acts 17:5-9; 18:1-4, 7-8). The outreach pattern is fully documented.

- Acts 16: 19-34 – Philippian jailer and household baptized.
- Acts 17:1-9 – House of Jason is a base of operation.
- Acts 18:1-4, 7-8 – Paul stays with Priscilla & Aquila; Crispus & household are baptized along with many Corinthians. House churches begun in their houses along with the house of Titus Justus. Confirmation of Luke’s report is found in Paul’s letters. Acts 18:2 (1 Cor. 16:19); 18:5 (1 Thess. 3:6); 18:5 (2 Cor. 1:19); 18:18 (Rom. 16:1); 18:19 (1 Cor. 16:19); 18:27 (1 Cor. 1:12; 3:6; 4:6).

In addition a plurality of house churches were established in at least eight cities.

1. **Philippi** (Acts 16:11-15; 25-34) – Reliable reports of house churches in the house of Lydia and the jailer. (Note: Phil. 1:1 mentions a plurality of bishops so it can be safely understood that there was a plurality of house churches there)
2. **Thessalonica** (Acts 17:1-9) – Jason hosted the church planting team and 1Thess.1:9 & 2:14 indicate a community of believers exist. In addition, 1Thess. 5:12, 27 show that a plurality of house churches is there as well.
3. **Corinth** (Acts 18:1-8) – Paul forms a house church with a couple, Aquila & Priscilla, which serves as the focal point of a citywide mission; Paul moves into the house of Titus Justus, a good candidate for another house church as well as Crispus. Both were most likely home owners. In addition, Stephanas is listed as the first convert in the Corinth (1 Cor. 1:16) and is identified with Fortunatus and Achaicus of his household (16:15-1). The fact that Paul urged others to submit to them reveals a house church under his leadership. A very important revelation is that Rom. 16:23 and 1 Cor. 14:23 indicate a gathering of the whole church of Corinth at a location. Acts 18:10 says there are many Christians in the city. Erastus, a city official in Corinth (Rom. 16:23), must also be considered as a possible house church leader (Acts 19:22; 2 Tim. 4:20). There was a plurality of house churches in Corinth meeting in at least seven or more homes alongside the whole church which met regularly, but not as often.
4. **Cenchreae** (Rom. 16:1-2) – Phoebe had a house church meeting in her home. This was a branch of the Corinthian mission.
5. **Ephesus** (Acts 18:18 – 19:41) – One year after the Corinthian mission, Paul began his mission to Ephesus where he stayed longer than in any other city. Priscilla & Aquila moved there (1 Cor. 16:19) and a church is established in their home identical to the mission pattern in Corinth. Epaenetus is called the first fruit of Asia Minor (Ephesus region) in Rom. 16:5 and Mary is commended for her labor, which reveals that they were members of their house church. 1 Cor. 16:20 confirms that there were other brethren who did not meet in their house church. This again affirms a plurality of house churches in Ephesus, but this cannot be certain. Paul’s many trips there, the size of his team, the many co-workers there indicate a large congregation. In addition, Acts 20:20 appears to confirm the existence of many house churches. (“...how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and **from house to house.**")

6. **Rome** (Rom. 16:3-16) – Priscilla & Aquila return to Rome and establish their 3rd house church (Corinth, Ephesus & Rome). Verses 14 & 15 document two more house churches in Rome. In addition, verses 10 & 11 may identify those who belonged to other house churches in the city. The population of Rome during this time was about a million people.

7. **Colossae** (Philemon 1-2; Col. 4:9, 17) – Philemon is addressed to a small house church that most likely meets in the home of Philemon.

8. **Laodicea** (Col. 4:15) – Nympha is a woman who has a house church in her home. Nympha, Priscilla, Phoebe, Junia and Lydia all reveal that women had a notable involvement in leading house churches.

An effective church planting strategy needs to follow the New Testament pattern. It’s the pattern God will honor. To do this you have to have the right team; one that’s called forth by the Holy Spirit and understands the New Testament church that is to be built. Here’s what we learn about the way leaders planted churches in the Bible.

- A church planting team arises and is equipped through prayer and direction of the Holy Spirit
- There is teamwork with an existing healthy church or churches
- There is a planned mission with specific objectives
- The church planting team seeks and finds a home that can be used as a base of operation.
- The church planting team continues and expands the ministry of Jesus including signs, wonders, and miracles in His name.
- There is willingness to adjust to a new target if and when the Holy Spirit directs
- The church planting team will encounter some level of persecution
- A new church or churches will be planted in accordance with God’s word and the power of the Holy Spirit
- New church planting teams will be birthed during the church planting operation
- The church planting team reports to the sending church or churches

This is the New Testament way of church planting. It takes courage to follow it with the wisdom and power God gives.
Beloved, you do faithfully whatever you do for the brethren and for strangers, who have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well, because they went forth for His name's sake, taking nothing from the Gentiles. We therefore ought to receive such, that we may become fellow workers for the truth. (3John 1:5-8)

The Diotrephes Error

Church budgets seldom include the sending and receiving of Ephesian 4:11 leaders or church planting teams. This is a great error similar to that of a man named Diotrephes. This domineering man in one of the churches refused to give provision to traveling ministry teams sent from the Apostle John. Diotrephes also kept others from giving them hospitality and those that did, he somehow got them thrown out of the church. John wrote to Gaius, described as the Elder, to rebuke Diotrephes for his ungodly actions.

I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us. Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting them out of the church. Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God. (3John 1:9-11)

What would John write to modern churches whose attitude and budgets reflect the same spirit of Diotrephes?

The New Testament Church is filled with examples of genuine itinerant ministry teams. The number of churches were multiplied from city to city, region after region through these Ephesian 4:11 teams. The church of Jerusalem and of Antioch were both sending churches.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, who, when they had come down, prayed for them that they might receive the Holy Spirit. (Acts 8:14-15)

Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch. (Acts 11:22)

And in these days prophets came from Jerusalem to Antioch. (Acts 11:27)
As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away. (Acts 13:2-3)

Paul defended his spiritual authority and biblical right to receive material support from those he ministered to, but chose not to in order to win more to Christ (1Cor. 9:1-19). Itinerant leaders need to know how to go forth in any and every situation. Sacrifices must be made in order to go forth with the New Testament pattern of church planting; however, the church of Philippi regularly supported Paul’s church planting mission.

I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ who strengthens me. 14 Nevertheless you have done well that you shared in my distress. 15 Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only. 16 For even in Thessalonica you sent aid once and again for my necessities. 17 Not that I seek the gift, but I seek the fruit that abounds to your account. 18 Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God. (Phil. 4:12-18)

The churches of the New Testament sent and received ministry teams and these teams received reasonable provision in accordance with the mission instructions of Jesus. Reasonable provision meant it was enough. This is far from the extravagance we see in church salaries and buildings today. Many leaders covet success and a prosperity that is unreasonable. Paul did not share this sentiment and addressed the elders of the church at Ephesus with a clear example and reminder for leaders of every generation.

"I have coveted no one's silver or gold or apparel. "Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. "I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said,'It is more blessed to give than to receive.'" (Acts 20:33-35)

Budget Submission to God

Church budgets must be submitted to God’s vision and not the other way around. Finances must never be permitted to dominate or adversely influence the vision for ministry that God has given the church. Spiritual leaders must exercise spiritual authority over the church budget to ensure resources are properly applied to God’s priorities rather than the priorities of man. In other words, you budget God’s vision. This is not the first step in church planting, but one of the last things leaders should consider once they have heard clearly from God and mapped out His strategy to build His church in a city and region of the world.
Many church budgets today are totally imbalanced to say the least with most resources going to salaries and buildings. It’s not uncommon to see 80% of church resources allotted to these two areas alone with the rest committed to programs within the four walls of the church building. Little to nothing is left for outreach ministry. If this was not enough, ecclesiastical crime worldwide has increased from 18 billion dollars in the year 2000 to 39 billion dollars in 2014. This amount is expected to grow to 60 billion dollars by the year 2025. Many churches repeat over and over again that there’s no money to send forth church planting teams. This is simply not the case. God’s provision is there, but it must be spiritually managed in accordance with the principles and priorities of God. Most leaders are untrained to do this; however, if the next generation of leaders is going to effectively plant churches, then they must learn to properly budget God’s vision.

**Budgeting a Regional and Global Vision**

God’s provision follows the vision He has given. Many have this all backwards with the vision following the provision. Look at the regional and global vision in Appendix 2. This is an example of a vision given by God for the region of Northeast Ohio in the USA and beyond. It’s a vision that includes church planting as a primary means of fulfilling the Great Commission. God’s vision requires the transformation of existing church budgets to come into alignment with what He has spoken. Very few existing churches have the understanding or fortitude to make this shift, but they must because souls are at stake. How do you budget this vision?

Start with the outreach and church planting pattern of the New Testament. Keep in mind the temple building under the Old Testament has undergone a complete transformation in the New Testament based upon better promises, better ministry, and a better sacrifice according to the word of God. In addition, the Levitical system and priesthood has been done away with on the Cross. You must approach the budget with a New Testament mindset. Anything less will get you off course. Follow these steps.

1. Pray and review the New Testament outreach and church planting pattern
2. Categorize each of God’s revealed priorities of the vision (include key verses of Scripture)
3. Establish planned ministry objectives that are measurable to fulfill God’s vision (include a timeline for fulfillment)
4. Pray and allot or in some cases reassign available resources for each objective
5. Always give all glory and honor to God for every success

The above steps lead you through a spiritual and practical process that is the complete opposite to what is experienced in the solo pastoral and departmental structure of most churches today. The next generation of leaders cannot go forth on a straight course without understanding and guiding church finances in the way that will honor God.
Preparing a New Testament Church Budget

The vision example of Appendix 2 lends itself well to the formation of a New Testament church budget. Appendix 3 provides a breakdown of what the budget would look like. Note how the basic vision God gave is included at the top of the budget. This provides a visual example of how every detail is submitted to God’s vision. This will produce a spiritual unity around the priorities established by God. The amounts are purposely left blank on the sample because God holds everyone, including churches, financially accountable to what they have and not what they don’t have.

For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have. (2Cor. 8:12)

A budget that has limited finances does not automatically mean it will have a limited ministry. If this was the case, a poor minister of the gospel could not advance God’s kingdom in his or her region of the world. Financial resources are important for mission accomplishment, but their lack cannot stop the ministry of Jesus Christ. His ministry simply is not dependent upon finances.

So he gave them his attention, expecting to receive something from them. Then Peter said, “Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.” And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God. And all the people saw him walking and praising God. (Acts 3:5–9)

The financial support for the above ministry was not one Cent, one Rubi, or one Schilling and yet this ministry through Peter and John resulted in the salvation of 5,000 men alone. God’s provision followed the ministry (Acts 4:4, 34–37). It’s okay to seek the Lord for provision, but seek His kingdom first. The way leaders and God’s people handle finances is a serious matter with God. The Roman Centurion Cornielius’ giving was like a memorial before God (Acts 10:1–4). Church budgets need to reflect the same spiritual principles of giving outlined in Appendix 4. These principles must be followed in church planting around the world.
"The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD." (Luke 4:18-19)

The Mantle of Power

There is an anointing for church planting that emanates from the anointing we see upon Jesus and the apostolic leaders of the Early Church. This anointing is like the mantle of power when Elisha took up Elijah’s mantle and struck the waters of the Jordan River.

He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan. Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, "Where is the LORD God of Elijah?" And when he also had struck the water, it was divided this way and that; and Elisha crossed over. Now when the sons of the prophets who were from Jericho saw him, they said, "The spirit of Elijah rests on Elisha." And they came to meet him, and bowed to the ground before him. (2Kings 2:13-15)

The mantle was a symbol of the spiritual authority and power given by God. The Gospels of the New Testament document that Jesus, the Son of the living God, has the mantle of power and demonstrates how He used it. Elisha struck the water with the mantle. He used it. He put it to the test. Like Elisha, disciples of Jesus in the Early Church focused upon Him and the mantle of power. The anointing works through the mantle and breaks everything held in bondage. It sets captives free!

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. (Isaiah 10:27 KJV)

This anointing, this mantle of power in Christ is all that’s needed to fulfill the Great Commission, defeat the devil, win the lost, and multiply the number of churches in the final hour. What are you doing with the mantle of power? This is the most relevant question in church planting. Most churches do not teach on the Baptism with the Holy Spirit, the operation of the gifts, casting out demons, healing the sick and the like. For many, the mantle remains stuck in the mud. Ephesian 4:11 leaders are called to teach people about the mantle and how to use it because it’s the only way ordained by God for the spread of the gospel and church planting from city to city, region to region:
"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

(Acts 1:8)

Every church planting team sent forth has to have an operational understanding of the power they have in Christ and the Holy Spirit. Others need to see the power of Jesus, the mantle, upon them. The mantle of power will work through us.

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, (Eph. 3:20)

The next generation of leaders need to go forth with the mantle of power in Jesus to bring deliverance and healing to people. This is the missional command of Jesus for church planting.

"Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. (Matt. 10:8)

Denying the power is not an option in church planting. The next generation must do more than receive the power, but must yield to the Holy Spirit for the mantle of power to be used. They must access the power with humility and a pursuit of holiness and godliness to keep the mantle of power in Christ.

The Running Anointing

The prophet Zechariah received eight visions from God recorded in the Scriptures. The vision of the lampstand and olive trees has a special significance to the subject of church planting. We know that Jesus gives the interpretation of “seven lampstands” to John in Revelation as the “seven churches.” (Rev. 1:20). Can there also be an important message for the church in Zechariah’s fifth vision (Zech. 4:1-14)? To answer this we must take a closer look at the vision and its application for the church and church planting. Remember, the context of this vision is the completion of the temple project. The fact that the prophet sees a golden lampstand with a bowl on top, seven lamps with seven pipes, and two olive shoots has a unique prophetic significance. The church must prepare for a flow of anointing oil from above.

Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. And he said to me, "What do you see?" So I said, "I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. "Two olive trees are by it, one at the right of the bowl and the other at its left." (Zech. 4:1-3)
The prophet asks, "What are these, my lord (4:4)?" Note that the angel responds, “Do you not know what these are (4:5)?” This seems to imply there should be more spiritual understanding of the things necessary for building the temple God’s way. The angel of God then applies the vision to the situation.

So he answered and said to me: “This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by My Spirit,’ Says the LORD of hosts. 7 ‘Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone With shouts of “Grace, grace to it!”’ 8 Moreover the word of the LORD came to me, saying: 9 “The hands of Zerubbabel Have laid the foundation of this temple; His hands shall also finish it. Then you will know That the LORD of hosts has sent Me to you. 10 For who has despised the day of small things? For these seven rejoice to see The plumb line in the hand of Zerubbabel. They are the eyes of the LORD, Which scan to and fro throughout the whole earth.” 11 Then I answered and said to him, “What are these two olive trees-- at the right of the lampstand and at its left?” 12 And I further answered and said to him, "What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?” 13 Then he answered me and said, "Do you not know what these are?” And I said, "No, my lord.” 14 So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth.” (Zech. 4:6-10)

Here’s how the running anointing applies to the church and church planting.

- It awakens the church to receive God’s vision and priorities (Zech. 4:1-3)
- It brings the word of the Lord and understanding to church leaders and then to the people of God (Zech. 4:6)
- It brings realization that the church can only complete the mission by the Holy Spirit (Zech. 4:6)
- It overcomes by God’s grace mountains of opposition that discourage the builders causing them to shout in victory (Zech. 4:7)
- It brings confidence to God’s people that the leaders called by Him to lay the foundation will see it finished for a testimony to God (Zech. 4:9)
- It causes the church to rejoice with Jesus for godly leadership (Zech. 4:10)
- It assures the church that the “plumb line” is in the right hands and things will stay in line with the word of the Lord (Zech. 4:10)
- It delivers a fresh anointing upon the church and particularly the next generation (Zech. 4:11-14)

There is a clear call to the church for a prophetic awakening from sleep. Paul also calls the church to awaken because the time is near.

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. (Rom. 13:11)

God is about to awaken the church again with a running anointing.
The Breaker Anointing

Church planting today appears to follow a predictable track that often restricts the New Testament pattern. It’s almost like leaders follow their own prophetic stream of understanding in planting churches that fall far short of God’s plan. The prophet Micah, like many of the biblical prophets, addressed this issue with a sobering message.

You who are named the house of Jacob: “Is the Spirit of the LORD restricted? Are these His doings? Do not My words do good To him who walks uprightly? (Micah 2:7)

The condition Micah was addressing is God’s charge against His people. They have defiled His land with their sinfulness and their prophets spoke only what they wanted to hear. God’s response was that He was coming out of His place to deal with it and that He was going to break it! This was also confirmed by the prophet Isaiah.

For behold, the LORD is coming out of His place; He will come down And tread on the high places of the earth. (Micah 1:3)

Therefore thus says the Holy One of Israel: “Because you despise this word, And trust in oppression and perversity, And rely on them, Therefore this iniquity shall be to you Like a breach ready to fall, A bulge in a high wall, Whose breaking comes suddenly, in an instant. And He shall break it like the breaking of the potter’s vessel, Which is broken in pieces; He shall not spare. So there shall not be found among its fragments A shard to take fire from the hearth, Or to take water from the cistern.” (Isaiah 30:12-14)

Micah also revealed an anointing upon one who will break things open. Remember the church is primarily a gathering of God’s people called out to worship Him.

“I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, Like a flock in the midst of their pasture; They shall make a loud noise because of so many people. The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head.” (Micah 2:12-13)

God’s solution was to “break it.” The old wineskin pattern of temple building in church planting must be broken and it takes the same breaking anointing to do it. God promises to gather the remnant and that one who “breaks open” will come. Note the King of kings is leading the way through the old gate into the new one. The Lord is the Head leading His church onward! Jesus is leading a new generation of leaders with the breaker anointing similar to the prophets who were tasked in their youth to “root out and to pull down, to destroy and to throw down, to build and to plant.” (Jer. 1:10).
The breaker anointing doesn’t just root out that which does not belong, but it also repairs things following repentance. The enemy plan has not changed and this remains true for the church and church planting to the present day.

"Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel "— (Isaiah 7:6)

The next generation will have to fight for the church Jesus is building because it’s the only one that will be left standing. The breaker anointing is needed to do this. This anointing does several things:

- Stands in the breech (Psalm 106:23; Ezek. 22:30)

  Therefore He said that He would destroy them, Had not Moses His chosen one stood before Him in the breach, To turn away His wrath, lest He destroy them. (Psalm 106:23)

  "So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one. (Ezek. 22:30)

- Gives preferred status to the younger generation (Gen. 38:29). Like Perez, Jacob, and Ephraim, God plans to break forth the next generation ahead of the old.

  Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez. (Gen. 38:29)

- Repairs the breech (Isaiah 58:12; Amos 9:11-12; Acts 15:15-17)

  Those from among you Shall build the old waste places; You shall raise up the foundations of many generations; And you shall be called the Repairer of the Breach, The Restorer of Streets to Dwell In. (Isaiah 58:12)

  On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old; That they may possess the remnant of Edom, And all the Gentiles who are called by My name," Says the LORD who does this thing. (Amos 9:11-12; Acts 15:15-17)

- Breaks through the enemy to victory (1Chron. 14:11; 2Sam. 5:20)

  So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place Baal Perazim. (1Chron. 14:11; 2Sam. 5:20)
The Hebrew word, *perets*, is used in each of the above references. This word refers to “a breech, a gap, a bursting forth.” The next generation is about to burst forth to implement the New Testament pattern of church planting. It will be a fight that must be won for the sake of multitudes of people in every place of the world who will perish without Christ.
CHAPTER 7: SPIRITUAL IMPARTATION FOR CHURCH PLANTING

For I long to see you, that I may impart to you some spiritual gift, so that you may be established-- (Rom. 1:11)

The Call to Demonstrate the Power

There is a call from God to show the next generation His power. Older Ephesian 4:11 leaders are doing a poor job of this today. They need to step it up!

Even when I am old and gray, do not forsake me, my God, till I declare your power to the next generation, your mighty acts to all who are to come. (Psalm 71:18 NIV)

Jesus spent around three years training His disciples in ministry and He obviously spent time training the seventy before He sent them out in teams of two. His training pattern consisted of both public and private teaching sessions to impart an understanding of all things to them. It also included learning from observation and discussion of how Jesus used God’s imparted authority and power in the field. This was an important phase of their development prior to Jesus imparting the same authority and power to them and sending them out in teams to bring deliverance and healing to the people. This was a clear action phase, but their training did not stop there. They also returned to report all things to Jesus. There is a training pattern that involves a spiritual impartation to equip the next generation for ministry and church planting. This training pattern is highly reproducible yet few churches are doing it. This is why there must be a focus on the regional and global vision for church planting in order to implement the training pattern modelled by Jesus. The church Jesus is building is a equipping and sending church and those sent are to be trained His way. The following chart compares the sending forth of the twelve and the seventy in order to reveal the biblical pattern for training and spiritual impartation.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Spiritual Impartation</td>
<td>And He called the twelve to Himself, and began to send them out two by two, and gave them power over unclean spirits. (6:7)</td>
<td>Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. (9:1)</td>
<td>&quot;Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. (10:19)</td>
</tr>
<tr>
<td>Sending</td>
<td>He sent them to preach the kingdom of God and to heal the sick. (9:2 NKJ)</td>
<td>After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go. (10:1)</td>
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<td>------------------------------------------------------------------------</td>
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<tr>
<td>began to send them out two by two (6:7)</td>
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<tr>
<td>Mission Instructions</td>
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<td>He commanded them to take nothing for the journey except a staff-- no bag, no bread, no copper in their money belts-- but to wear sandals, and not to put on two tunics. Also He said to them, &quot;In whatever place you enter a house, stay there till you depart from that place. &quot;And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!&quot; (6:8-11)</td>
<td>&quot;And heal the sick there, and say to them, 'The kingdom of God has come near to you.'&quot; (10:9) &quot;He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me.&quot; (10:13) Note: Detailed mission instructions 10:3-16</td>
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<td>Ministry Action</td>
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<td>So they went out and preached that people should repent. And they cast out many demons, and anointed with oil many who were sick, and healed them. (6:12)</td>
<td>So they departed and went through the towns, preaching the gospel and healing everywhere. (9:6)</td>
<td>For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. (10:13) &quot;Lord, even the demons are subject to us in Your name.&quot; (10:17)</td>
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<tr>
<td>Reporting</td>
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<td>Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught. (6:30)</td>
<td>And the apostles, when they had returned, told Him all that they had done. (9:10)</td>
<td>Then the seventy returned with joy, saying, &quot;Lord, even the demons are subject to us in Your name.&quot; (10:17)</td>
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<tr>
<td>Debriefing</td>
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<td>And He said to them, &quot;Come aside by yourselves to a deserted place and rest a while.&quot; For there were many coming and going, and they did not even have time to eat. (6:31)</td>
<td>Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida. (9:10)</td>
<td>&quot;Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.&quot; (10:20)</td>
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</table>

Although the Gospel of Matthew only partially documents the previous pattern, it is clearly the understood operational training pattern in the broader context of the Gospel.
Equipping for church planting must follow the same pattern for training and spiritual impartation in order to be effective. In addition to imparting the gospel of Jesus Christ, Paul desired to impart at least three things to the next generation of Timothy’s:

1. Spiritual gifts (Rom. 1:11)
2. Grace to those who hear (Eph. 4:29)
3. His own life (1Thes. 2:8)

He wanted their faith to stand in the power of God. To do this Paul had to show them the power.

And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. (1Cor. 2:1-5)

The Call to Stir Up the Gift

One of the charges Paul gave to Timothy was to “stir up the gift.”

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. (2Tim. 1:6)

What was happening here? Paul was telling Timothy to fan the gift into a flame. Paul had laid hands upon Timothy with others. This indicates there was a spiritual impartation given to Timothy by older leaders who trained and nurtured him and others.

This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, (1Tim. 1:18)

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. (1Tim. 4:14)

God uses spiritual impartation to reveal and confirm His will and purposes to His servants. Like Paul, leaders today need to urge younger leaders to exercise the gift(s) they receive through such spiritual impartation. The context also implies that Paul and Timothy among others followed the operational training and sending pattern discussed earlier. The spiritual impartation and sending pattern for church planting needs to be at fever pitch to work. It must be approached with power and a sound mind coupled with a strong anointing from above.
The Call to Equip the Next Generation

The next generation needs to be nurtured in the things of God in order to embrace and implement the New Testament pattern for church planting. God is raising up spiritual fathers and mothers for this purpose.

For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me. (1Cor. 4:15-16)

There is too much “do as I say” instead of “do as I do” in ministry training today. The ministry in operation part is greatly lacking so the releasing or sending forth comes very slowly if at all. The old structure and way of church planting leaves little to no room for the next generation. Many are untrained in even the basic foundational principles of Christ. We must change this now and nurture the followers of Christ. But what should a young leader look for to get equipped for ministry and church planting? Paul again gives us some important attributes for spiritual fathering and mothering the next generation.

But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict. 3 For our exhortation did not come from error or uncleanness, nor was it in deceit. 4 But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts. 5 For neither at any time did we use flattering words, as you know, nor a cloak for covetousness-- God is witness. 6 Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. 7 But we were gentle among you, just as a nursing mother cherishes her own children. 8 So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. 9 For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God. 10 You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe; 11 as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children, 12 that you would walk worthy of God who calls you into His own kingdom and glory. (1Thes. 2:2-12)

There are a number of things the next generation of leaders must look for in spiritual fathers and mothers. Here are just a few from the above segment of Scripture:

- Those who are acquainted with the difficulties of ministry in obedience to Christ (2:2)
- Those who are bold to speak what you need to hear (2:2)
- Those who are willing to exhort you without hidden agendas (2:3)
- Those who are approved by God and speak not to please men (2:4)
- Those who do not flatter you or covet you (2:5)
- Those who do not seek the glory of men or demand attention from you (2:6)
- Those who prefer you and lay themselves aside for your training (2:7-8)
- Those who work hard on your behalf and do not burden you with their needs (2:9-10)
- Those who exhort, comfort and charge you to walk worthy of God (2:11-12)
The equipping of the next generation is dependent upon these attributes. Popular mentoring programs fall short of the spiritual training modeled by Jesus and the Early Church.

**The Call to Pray, Evangelize, and Disciple**

The church is far from inactive today. It’s just not active with the things that are consistent with the New Testament pattern for church planting. The church just doesn’t look like it wants to do the things Jesus tells it to do.

“*But why do you call Me Lord, Lord,* and do not do the things which I say? *Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:* "He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. *But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.*” (Luke 6:46-49)

Every church publicly declares it’s built upon the foundation of Jesus Christ. They proclaim Him as the Head of the Church when in reality they fail to actively engage in His ministry according to His instructions. They end up practicing a form of religion and following denominational traditions without the power. Jeremiah prophesied a timeless message when he revealed two evils committed by God’s people:

“For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewn themselves cisterns—broken cisterns that can hold no water. (Jer. 2:13)

Any church project or program that doesn’t engage in prayer, evangelism, discipleship and church planting cannot hold the living water of God’s word and Spirit. It’s a broken cistern! It’s an old wineskin and it’s useless to pour new wine into it. Church planting that is aligned with the old wineskin structure and departmental ministry will not work. This is Christ's perspective on the matter.

He told them this parable: "*No one tears a piece out of a new garment to patch an old one. Otherwise, they will have torn the new garment, and the patch from the new will not match the old. And no one pours new wine into old wineskins. Otherwise, the new wine will burst the skins; the wine will run out and the wineskins will be ruined. No, new wine must be poured into new wineskins. And no one after drinking old wine wants the new, for they say, ‘The old is better.’*” (Luke 5:36-39 NIV)

New Testament church planting was and is a new wineskin activity. It’s squarely focused in Christ on prayer, evangelism, and discipleship in and through the power of the Holy Spirit. The five biblical references to the Great Commission confirm this.
And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matt. 28:18-20)

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover. (Mark 16:15-18)

Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." (Luke 24:46-49)

So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained." (John 20:21-23)

And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (Acts 1:5-8)

The call is clearly to pray, evangelize and disciple. This is what Jesus Christ commands us to do and He gives us the power to do it and do it well. This is what the next generation must be equipped to do.
A Final Word

The next generation must not hold anything back. The full counsel of God is needed for church planting. Jesus held nothing back in training His disciples. He taught them about the urgency of the harvest and the work they were to accomplish together.

Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. "Do you not say, 'There are still four months and then comes the harvest '? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! (John 4:34-35)

Paul also equipped the Ephesian elders with the full counsel of God.

"You know, from the first day that I came to Asia, in what manner I always lived among you, "serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; "how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, "testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ. (Acts 20:18-21)

Church planting is all about the harvest; not mega churches and mega buildings. Only the New Testament pattern for church planting can bring in the end time harvest. Jesus Christ is the Lord of the Harvest! The harvest is ripe and plentiful. It’s the laborers who are few and these laborers need to be equipped in church planting.

Then He said to them, "The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest. (Luke 10:2)
Appendix 1

Why Church Planting

With about 350,000 evangelical churches in North America, some might say that we have enough. But consider these facts:

For every new church that opens, four close.

19.4 % decline in church attendance in the past decade alone

Only 28% of people ages 23-37 attend church, as opposed to 43%-52% for older generations.

Only one county in America has a greater church population than it did ten years ago.

15,000 people per month convert to Islam in the U.S.

290 million people in the US. 65% or 188 million have no vital church connection.

If we were to start new churches of 1000 people each, we would need almost 200,000 new churches in the United States to win all these people.

According to Billy Graham, about 75% of all those who consider themselves Christians and regularly go to church are really not Christians. So we need to win not only all of those “outside” the church but also many of those “inside” the church.

The U.S. has the 4th largest population of unreached people in the world, after India, China, and Malaysia.

The U.S. is 14th on the list of nations RECEIVING missionaries from other countries.

85 % of all churches in America are either plateaued or are declining (Win Arn, Church Growth Expert; found in Aubrey Malphurs, Planting Growing Churches. Page 13.)

Of the 85% that are growing, 14% are doing so by transfer from other churches. (Malphurs, page 32) Even with all those churches out there, 65% of North American’s (~200 million people) have no church affiliation and do not consider themselves Christians.

That means that only 1 out of 100 of the churches that claim to be “evangelical” are actually winning non-Christians to Christ. We desperately need more “Great Commission” churches.

Church planting:

Church planting: The Single-most Effective Evangelistic Methodology. As good stewards we must ask ourselves how we will spend our limited resources. Do we reenergize existing churches or work on starting new ones? The answer might be found in the following quote from Peter Wagner, a leading expert in church renewal:

I begin this book with a categorical statement that will seem bold and brash to some at first sight, even though it has been well substantiated by research over the past two or three decades: The single most effective evangelistic methodology under heaven is planting new churches. (Wagner, “Church Planting For a Greater Harvest,” Page 7.)

Those who have tried both will attest to the fact that it takes much more energy to bring new life into an existing church than to start a new one. As Audrey Malphurs puts it, “It is easier to have a baby than to raise the dead.”

Christian Schwarz in Natural Church Development surveyed over 1,000 churches from 32 countries and 6 continents. He discovered that new churches of 100 were 16 times more effective in winning new converts to Christ than megachurches. Clearly, we need more churches that are passionate and effective in winning the lost to Christ.
A Regional and Global Vision
-Living and Sharing the Gospel of Christ-

The Vision God birthed through Prayer, Scripture, Visions, and Seasons of Fasting:
To be a powerful movement of God's love and ministry: proclaiming Christ and building disciples throughout Northeast Ohio and abroad.' (Matthew 28:19-20)

The Mission God spoke:
Pray / Evangelize / Disciple

Prayer - Guided by the Holy Spirit in all things; allowing prayer, fasting, and the worship of God to anchor the church.

Evangelism - We will thrive and experience rapid growth when we intentionally and strategically share the gospel in all places at all times in all seasons; employing biblical principles for sharing the Gospel and enacting its Kingdom truths house to house (e.g. power evangelism, courageous sharing, fellowship, church planting, works of biblical justice etc.).

Discipleship - With a fervent desire to model the impact, structure, and growth of the New Testament church we will make discipleship a core component of all we do. Employing a comprehensive discipleship strategy we will begin to raise up the leaders for the vision as well as men and women of God hungering after Christ and radically impacting the world around them. (Acts 2:42-47)

The God-Given Objective:
Reaching the unbelieving 5% of Stark (3,750) and surrounding 8 counties (14,560) through active evangelism, Spirit-filled discipleship, and "House to House" Church Planting thereby coming into alignment with the Commission of Christ as seen in Matthew 28:16-20, Acts 1:5-8, Mark 16:15-18, Luke 24:46-49, John 20:21-23.

The Model for Spirit-Filled Discipleship (C.F.D.):
We will establish a "Center for Discipleship": a four phase equipping model (Mark 4:25-29) aimed at equipping, empowering, and releasing the body for the work of ministry (Ephesians 4:12); staffed and taught by a E411 teaching team comprised of trained local and foreign gifted leaders.

Phase 1
Spiritual Formation
(1 Cor. 4:12)
In Christ Series
Doctrine of Christ Series
Personal Evangelism Series
Prayer Series

Phase 2
Transformation Ministry
(Rom. 12:2)
Biblical Standards for: Morality/Marriage/Sexuality
40 Values Training
Holy Spirit Series
Giving and Receiving Series
Divine Healing Series
Praise and Worship Series

Phase 3
Ministry Activation
(Acts 1:8)
Spiritual Warfare Series
Spiritual Gifts Training
Cross-Cultural Missions Training
Christ Centered Training
Intentional 5-Fold Ministry Training

Phase 4
Mission Multiplication
(Luke 10:1)
House Church Planting School
E411 Leadership Boot camp
Marketplace Harvest Strategy Leader to Leader ISOM Immersion and CCDA Justice Training
Appendix 3
A New Testament Church Budget

The church budget should be created on a Microsoft Excel Spreadsheet or ledger if no computer access is available. The following is only a sample of how to budget the vision given by God in Appendix 2.

<table>
<thead>
<tr>
<th>Category</th>
<th>Budgeted</th>
<th>Actual</th>
<th>Difference</th>
<th>Comments/PMO's</th>
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<tbody>
<tr>
<td>Residential Leader Team</td>
<td></td>
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<td>Eph. 4:11-16</td>
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<tr>
<td>E411 Leaders</td>
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<td>Provide reasonable monthly wage for 3 fulltime trained leaders</td>
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<td>Housing Allowance</td>
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<td>Preauthorized amount subject to full SE tax only in USA</td>
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<td>Authorized Reimbursements</td>
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<td>Mileage, Resource Books, etc.</td>
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<td>Continuing Education</td>
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<td>Send to 1 strategic conference</td>
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<td>Annual Tax Consultation</td>
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<td>Clifford &amp; Associates for full accountability of finances</td>
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<td>Staff Payroll</td>
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<td>Church secretary, etc.</td>
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<td>Workers Compensation</td>
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<td>Applies to USA states only</td>
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<td>Intercessor Resources</td>
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<td>Place anointed resources to equip &amp; mobilize intercessors</td>
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<td>Intercessor I.T.S.</td>
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<td>Provide 2 intensive training sessions for city intercessors</td>
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<td>Regional Prayer Summits</td>
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<td>Host 2 regional prayer summits</td>
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<td>Train 12 young leaders</td>
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<td>Plant 3 house churches in targeted region</td>
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<td>Development</td>
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<td>House to House Visitation</td>
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<td></td>
<td>Visit 100 new families in their homes</td>
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<td>Digital Ministries</td>
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<td>Research Possibilities</td>
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<tr>
<td>Cleansing Streams</td>
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<td>Provide ten 50% tuition scholarship as seed plant</td>
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<td>Deliverance Ministry</td>
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<tr>
<td>Marriage Preparation &amp;</td>
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<td>Provide anointed materials for healthy marriages</td>
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<td>Ministry</td>
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<td>Discipleship</td>
<td>Acts 11:26</td>
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<tr>
<td>E411 Itinerant Teaching Team</td>
<td>Utilize 3 outside regional leaders for discipleship training</td>
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<tr>
<td>Phase 1 Spiritual Formation</td>
<td>Send 70 believers through Phase 1 discipleship</td>
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<tr>
<td>Phase 2 Transformation Ministry</td>
<td>Send 70 believers through Phase 2 discipleship</td>
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<tr>
<td>Phase 3 Ministry Activation</td>
<td>Send 70 believers through Phase 3 discipleship</td>
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<tr>
<td>Phase 4 Mission Multiplication</td>
<td>Equip 24 young leaders for ministry &amp; house church planting</td>
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<tr>
<td>Early Childhood</td>
<td>Provide workbooks &amp; materials for basic Christian education</td>
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<td>K-5</td>
<td>Provide workbooks &amp; materials for basic Christian education</td>
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<tr>
<td>Middle School</td>
<td>Send 20 MS students through Phase 1 discipleship</td>
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<tr>
<td>High School</td>
<td>Send 20 HS students through Phase 1 discipleship</td>
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<tr>
<td>Discipleship I.T.S.</td>
<td>Host 2 intense regional training sessions for discipleship</td>
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**Category Total**

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<thead>
<tr>
<th>Regional &amp; World Missions</th>
<th>Acts 1:8</th>
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<tbody>
<tr>
<td>Ministry to the Poor &amp; Afflicted, Orphans &amp; Widows</td>
<td>Support 10 orphans and 10 widows</td>
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<tr>
<td>E411 International Team</td>
<td>Receive 3 global leaders for 21-day spiritual impartation</td>
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<tr>
<td>Strategic Global Operation</td>
<td>Conduct 1 strategic level global operation</td>
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<tr>
<td>E411 Team Leader Travel</td>
<td>Send forth 1 E411 church planting team</td>
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<tr>
<td>Regional/Global Seed Planting</td>
<td>Sow provision into 2 regional and global church planting operations</td>
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**Category Total**

<table>
<thead>
<tr>
<th>Administration &amp; General Operations</th>
<th>Note: Minimal cost for House Church Network; High cost for Traditional Church Planting</th>
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<tbody>
<tr>
<td>Phone, Cable, Internet</td>
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<tr>
<td>Church Advertisement</td>
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<td>Office &amp; Copy</td>
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<td>Postage</td>
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<td>Casual Labor</td>
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<td>Financial/Legal Consultants</td>
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<td>In-House Events</td>
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<td>Speaker Fees</td>
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<td>Fees &amp; Admin Costs</td>
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<td>Category Total</td>
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<td>----------------</td>
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</tr>
<tr>
<td>Land, Building(s) &amp; Equipment</td>
<td>Note: No cost for House Church Network; High Cost for Traditional Church Planting</td>
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<tr>
<td>Rent or Mortgage</td>
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<tr>
<td>Security</td>
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<td>Utilities</td>
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<td>Cleaning &amp; Support</td>
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<td>Insurance</td>
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<tr>
<td>Building &amp; Grounds Maintenance</td>
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<td>Annual Inspections</td>
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<td>Church Vehicle &amp; Maintenance</td>
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<td>Category Total</td>
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</tr>
<tr>
<td>Total Expenses</td>
<td>Add all categories</td>
</tr>
<tr>
<td>Total Tithes &amp; Offerings or General Fund Contributions</td>
<td>Use reasonable estimate for new church plant or total from previous year for existing church</td>
</tr>
<tr>
<td>Balance</td>
<td>The difference between contributions &amp; expenses</td>
</tr>
</tbody>
</table>
Appendix 4

Principles of Grace Giving

We learn that prophets came from Jerusalem to Antioch (Acts 11:27) and one of them named Agabus showed by the Spirit that a famine was coming upon Judea (11:28). The disciples decided to send relief, each according to his ability (11:29). Barnabas and Saul (Paul) were commissioned to take this gift to the elders. Chapters 8 and 9 of Second Corinthians deal with the further collection of voluntary offerings for Judea. These two chapters present a clear model for all Christian giving.

8:1-4  **Principle #1** - Outward circumstances and difficulties should not inhibit generosity in giving.

- The Macedonian churches were not giving out of their abundance; they gave out of their poverty.
- They gave not because they had to give, but because they wanted to give.
- Their giving far exceeded their financial ability.
- They viewed this special offering as a privilege; not as an obligation.
- Giving is viewed as a Christian "grace."
- Joy and generosity are twins; they accompany one another.

8:5  **Principle #2** – All financial giving should be preceded with self-giving.

- They first gave themselves to the Lord.

8:6-7  **Principle #3** – Believers should seek to excel in the grace of giving.

8:6, 10-11; 9:5  **Principle #4** – Worthy stewardship goals should be brought to completion.

- Finish what you begin.
- In spiritual things, there is value in completing what you start.

8:8-9, 24  **Principle #5** – Generous giving gives evidence of the sincerity of one’s love.

- One's motivation for giving should always be love for the Lord and the saints.

8:8-9  **Principle #6** – There is a connecting link between the grace of God and the grace of giving.

- The grace of God becomes the supreme motivation factor in true Christian stewardship.
- Our giving should be rooted in His giving.
8:12  *Principle #7* – A willingness to give is more important than the amount given.

8:13-15  *Principle #8* – In the economy of God, the sufficiency of some ministers is applied to the deficiency of others for equality.

8:16-21  *Principle #9* – The expenditure of God's money should be done judiciously.

- To honor the Lord
- To do vital ministry
- To avoid any type of criticism

9:1-2  *Principle #10* – Generous, spiritual giving will have a positive influence on the giving of others.

9:5-7  *Principle #11* – The attitude in which a gift is given is of utmost importance to God; give cheerfully and willingly; not grudgingly.

9:8-11  *Principle #12* – Generosity moves the heart of God to provide more seed and meet all needs.

- All grace
- Always
- All sufficiency
- All things

9:11-14  *Principle #13* – Generosity will result in praise and thanksgiving to God.

9:15  *Principle #14* – Generous giving is the natural response to God's indescribable gift.

Taken from a chart by Jim Peacock MA (Hons), Diploma of Teaching.
Appendix 5
Discussion Questions

Chapter 1: God’s Vision for Church Planting

1. What do we mean when we say that “the church is a spiritual house, not a physical one or even a religious one based upon the tradition of men”?
2. Consider the ways in which the church multiplied in the book of Acts. Why do you think these ways were so effective?
3. We know that Jesus is in charge of building His Church as recorded in Matthew 16:18. Prayerfully search your own heart and repent of any attempt to build “your” church. Prepare your heart and mind to receive insight in how to more fully serve under the Lordship of Jesus Christ.

Chapter 2: The Church in the Wilderness

1. Discuss some of the points made in this chapter about God’s perspective on our overemphasis of church buildings. Is there any part of God’s perspective that surprises you? Encourages you? Do you have any attitudes in this area of which you need to repent?
2. “The only tabernacle or house God commanded to be erected was the tabernacle in the wilderness.” Consider the purpose of this house and why it was commanded to be built.
3. Think on the characteristics of the true tabernacle as presented in this chapter. How do these concepts impact your own ideas about church planting?

Chapter 3: New Testament Church Structure

1. “Apostles and prophets have the frontline responsibility of laying the proper foundation for the church in every place.” Think of biblical examples where this was demonstrated for us. Can you also think of any modern examples where you have seen this in action?
2. Name the six elementary principles of Christ found in Hebrews 6:1-3. Have you heard each of these principles taught on a regular basis within the local church? Why do you think this is so?
3. How did the solo pastoral structure we often see today become so common? How does this contrast with what we see evidenced in the New Testament church?
Chapter 4: New Testament Church Planting

1. What might be done in your city to encourage the "singular" view of the Church? Pray and consider what the Lord might show you to do to contribute in this area.
2. We can trace the flow of outreach in Luke 10 moving from house and household, then to the city, and then to the region. What practical benefits can you see for such a model of outreach?
3. In your city and/or region, does the house play a small or large role in church planting? Why do you think this is so?
4. This chapter lays out extensive biblical evidence for an effective church planting strategy. Consider this pattern in its entirety and which aspects need to be addressed within your own community.

Chapter 5: God’s Provision for Church Planting

1. What things would you like to keep in mind after reviewing the biblical model of how to treat (and not treat) genuine itinerant ministry teams?
2. Think about your own attitudes toward finances and budgets in the church. What does it mean to properly budget God’s vision?
3. Which do you tend to seek first – His provision or His kingdom? How might your priorities best be aligned to reflect His priorities?

Chapter 6: The Anointing for Church Planting

1. What are you doing with the mantle of power in Christ? Why do you think we call this “the most relevant question in church planting”?
2. Discuss your reflections on how “the running anointing” as described in Zechariah 4 applies to the church and church planting.
3. What role does “the breaker anointing” play in the spiritual fight for the church Jesus is building? Pray about what role you have to play in allowing this anointing to be active and flowing.

Chapter 7: Spiritual Impartation for Church Planting

1. Reflect on the pattern of outreach shown in this chapter: spiritual impartation, sending, mission instructions, ministry action, reporting, and debriefing. Reflect on any experience that you have had with this pattern in your own life.
2. Have you had any spiritual fathers or mothers in your own life? How have they equipped you to grow and walk worthy of God who calls you?
3. Jesus Christ calls us to pray, evangelize, and disciple. Pray for the courage to take up the mantle of power and to equip your own spiritual children to do the same!