

Boot Camp Vancouver, BC Canada  
April 2007

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## Acts 29 Network Bootcamp in Vancouver BC

### Tuesday April 17

- 1:00pm Registration
- 2:00pm Welcome by Acts 29 Director, Scott Thomas & Worship
- 2:30pm *Session #1 ~ Why Plant a Church* (Thomas)
- 3:45pm Break
- 4:00pm *Session #2 ~ Biblical Missiology* (Jeff Vandersteldt)
- 5:15pm Dinner (on your own)
- Assessment Meet up (Only for those being assessed)
- 5:30pm Assessment Training (Only for Acts 29 Assessors)

### Wednesday April 18

- 9:00am Worship
- 9:30am *Session #3 ~ Leading the Mission* (Grant Fishbook)
- 10:45am Break
- 11:00am *Session #4 ~ The Missionary Church* (Michael Goheen)
- 12:15pm Lunch (A29 provides)
- 1:00pm *Session #5 Preaching the Mission* (Mark Driscoll)
- 2:15pm Break
- 2:30pm *Session #6 Characteristics of a Lead Planter* (Mark Driscoll)
- 3:45pm Break
- 4:00pm *Session #7 Gospel Centered Theology* (Ed Marcelle)
- 5:30pm Dinner (on your own)
  
- 7:00 pm *Refocus Conference Begins*  
Mark Driscoll: Recapturing a Nation

### Thursday April 19

*For those being assessed only*

- 8:15am Assessment Slot #1
- 10:30am Assessment Slot #2
- 12:30pm Lunch Break
- 2:00pm Assessment Slot #3
- 4:15pm Assessment Recap
- 5:30pm Done

## Speaker Bio's

**Scott Thomas** is the Director of Acts 29 Network and Pastor of Church Planting at Mars Hill Church. He and Jeannie (Acts 29 Ministry Assistant) have been married for almost 26 years and have two awesome teenage sons who love Jesus, sports and girls (not necessarily in that order). Scott has been a pastor for 27 years—first as a youth pastor and then as a lead pastor and church planter/church replanter for 16 years.

**Jeff Vanderstelt** is pastor of Soma Church in Tacoma. Prior to this, Jeff served in youth ministry for 13 years at Christ-Reformed Church and then Willow Creek Church in the Chicago area. Jeff and his family moved to the Tacoma area four years ago to plant a church, Soma, and is now overseeing missional church planting in the Northwest through a network called Centrifuge. Jeff has a passion to equip the church for ministry and equip leaders for multiplication. His desire is to see the church equipped, empowered and sent out to live the gospel in ways that bring glory to God in all places.

**Grant Fishbook** is the lead pastor of Christ the King Community Church in Bellingham, WA. Over the past 18 years, Grant has been on the front lines of planting, re-planting and transplanting churches in both Canada and the Pacific Northwest. Christ the King has been designed with a transferable DNA and has launched more than 18 daughter and grand-daughter churches. Grant has a Bachelors Degree from Briercrest College and is currently finishing his Masters Degree at Bakke Graduate University. Grant lives in Lynden, WA with his wife Laurel and his "youth group" Braden (13) and McKenna (11).

**Michael Goheen** is married to Marnie now for 28 years and they have five adult children (three daughters, a son, and a daughter-in-law). They live in Burnaby, B.C. Mike is the Geneva Professor of Religious and Worldview Studies at Trinity Western University, Langley, B.C. and minister of preaching at New West Christian Reformed Church, Burnaby, B.C. He received his Ph.D. from the University of Utrecht (Netherlands) writing a dissertation on the missionary ecclesiology of Lesslie Newbigin. Originally from Ontario he is enjoying his second year in beautiful British Columbia.

**Ed Marcelle** is the lead pastor of Terra Nova Church, an Acts 29 Network church in Troy, New York. His passions include culture and art and integrated those elements into the fabric of Terra Nova. Ed has been involved in church planting for many years and continues to influence the northeast with his fresh perspective on the church and its role in the community.

**Mark Driscoll** founded Mars Hill Church ([www.marshillchurch.org](http://www.marshillchurch.org)) in Seattle in the fall of 1996, which has grown to over 6,000 people. He co-founded and is president of the Acts 29 Church Planting Network which has planted over one hundred churches in the U.S. and internationally. He most recently he founded and leads the Resurgence Missional Theology Cooperative ([www.theresurgence.com](http://www.theresurgence.com)). His writing includes three books, *The Radical Reformation: Reaching Out Without Selling Out* and *Confessions of a Reformation Rev.: Hard Lessons from an Emerging Missional Church*. He also contributed to the book *Listening to the Beliefs of Emerging Churches*. His forthcoming works include a chapter in *Above All Earthly Powers*, edited by Dr. John Piper, and the book *Vintage Jesus*. Most enjoyably, Mark and his high school sweetheart, Grace, enjoy raising their three sons and two daughters.

# **Session #1**

## **Why Start a Church**

### **Scott Thomas, Acts 29 Director, Seattle, WA**

#### **Acts 29 Network's vision is "Churches Planting Churches."**

- Roughly 3,500 churches die and close each year in America
- There are only enough church plants to keep up with 1/8 of the U.S. population growth
- There are only 100 churches planted for every 1 million people and with an average attendance of 80 to 90 people that means they will house only 8,000 to 9,000 people
- Nationally, the population grew 13.2% between 1990 and 2000 but new churches were only planted at a 5% rate
- The United States remains the fourth largest mission field in the world. A continuous influx of people from all over the world created this phenomenon.
- A new survey released by The Barna Group (March 19, 2007) reveals that one out of every three adults (33%) is classified as unchurched - meaning they have not attended a religious service of any type during the past six months. When these statistics are projected across the aggregate adult population, the numbers are staggering. An estimated 73 million adults are presently unchurched. When teens and children are added, the total swells to roughly 100 million Americans—almost equal to the entire population of the country of Mexico!

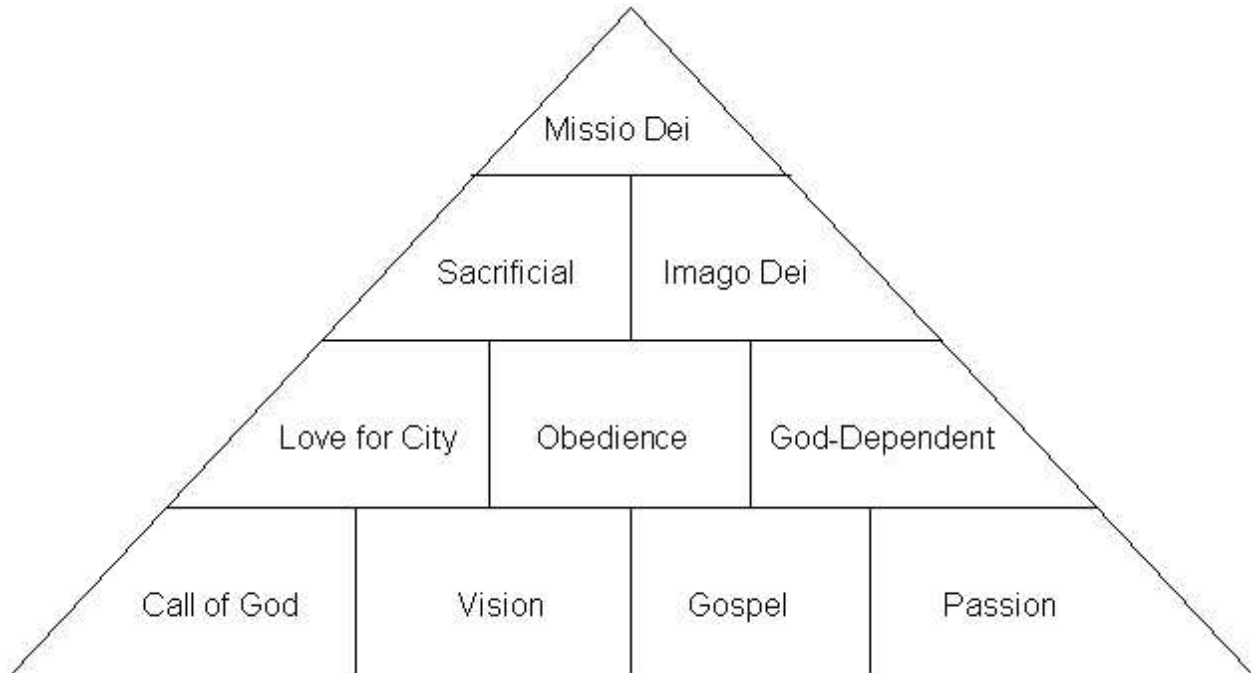
#### **John Armstrong blog:**

1. In proportion to population there are less than half as many churches in the U.S. Today as there were in 1900. Since 1950, there are thirty percent fewer churches for today's population.
2. Approximately 4,000 churches are begun every year, while 7,000 close!
3. North America and Europe are the only continents in the world where Christianity is not growing.
4. In 1991, 21 percent of all adults were unchurched, and in 2002 the number reached 34 percent.
5. Amazingly, giving per person in the church is less today than it was during the Great Depression.
6. The U. S. is the number two missionary receiving country in the world behind only Brazil. Christians outside of North America increasingly view us as a mission field filled with churches that are spiritually asleep.
7. The Association of Church Mission Committees (ACMC) says 250,000 of 300,000 U. S. congregations are stagnant or dying.
8. Both Catholic and Protestant (both evangelical and mainline) churches face the crisis of declining numbers.
9. The percentage of those church members who profess to an experience of the new birth who will be involved in a divorce is higher than that of non-born-again adults, 27 percent to 24 percent.
10. The average attendance at a Protestant church is 90. This is down by ten percent from 1997 and by 12 percent from 1992.

These institutional numbers are a reflection of a deeper and more serious problem, spiritual malaise and sleepiness. How can anyone seriously doubt the need for a general spiritual awakening in the land of Great Awakenings?

Starting a new church has many challenges. If a planter struggles with his motivation for starting a new church, it would not likely survive. So, how do we get over this hurdle of

being resolved in our motivation to start a new church? Listed below is a checklist for the potential planter to help him determine his motivation for starting a church.



1. **Do I possess a call of God to start a new church? Can I envision myself doing anything else?**

<sup>26</sup>*From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.*

<sup>27</sup>*God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. Acts 17:26-27 (c.f. Gen. 12:1-4)*

Os Guinness said in his book, *The Call*, "Calling is the truth that God calls us to Himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, [enthusiasm], and direction lived out as a response to His summons and service." (Os Guinness, *The Call* (Nashville, TN: Word Publishing, 1998).

Tim Keller: "Virtually all the great evangelistic challenges of the New Testament are basically calls to plant churches, not simply to share the faith." (Unpublished paper by Tim Keller. *Why Plant Churches*. Redeemer Presbyterian Church. February 2002)

At Acts 29, one of our core values is a man that is called by God to start a church. If a man is not called by God he should not be planting a church. He should get a job somewhere else—perhaps as a helper to a planter—but he should not try to lead a body of people. Without a call, people will kill your health, your marriage, your family and your finances.

Guinness said, "The notion of calling is vital to each of us because it touches on the modern search for [personal] identity and an understanding of [two crucial questions: who am I? Why am I alive?]"

### **We have basically three misperceptions of a calling:**

1. We are constrained to be. We are prisoners of our culture, our gender, our ethnicity and our upbringing.
2. We have the courage to be. We can be whatever we have the courage to be or will ourselves to become. This is a bent toward Freidrich Nietzsche who believed we either obey ourselves or be commanded.
3. We are constituted to be. Our basic skills, looks, abilities, mind, and experiences shape us for what we are to become.

Each of these has a nugget of truth but all miss the *Caller*. We are not constrained to be, craft ourselves to be or configured to be. We are instead called to be and we must respond to that call. Following that call is a life of freedom and joy (not constraint and duty). C.S. Lewis said, "The more we get what we call 'ourselves' out of the way and let God take over, the more 'ourselves' we become." (Quoted in Guinness)

We can go down two roads that lead us to completely opposite directions. We are unsure of God and are therefore pretending to be sure of self. Or we are unsure of self and are sure of God. Following Christ is our primary calling. Following His direction (i.e. to be a pastor, doctor, etc.) is our secondary calling. His calling works this way: 1) He gets our attention. 2) He calls us to Himself. 3) He calls us to the Lordship of Christ and 4) He calls us to become the man of God to bring His glory.

### **Ten ways to test God's calling in your life:**

1. Is it within the principles of Scripture?
2. Does it demand God's participation?
3. Is it contrary to selfish desires?
4. Will it challenge my faith?
5. Am I pursuing God through it or running from a problem?
6. Am I being patient with it?
7. Does it build up others?
8. Is it within my God-given abilities and spiritual gifts?
9. Has Godly counsel encouraged it?
10. Am I experiencing peace in it?

2. **Do I have a clear vision for what the new church would be like? Do I see transformed lives, newly redeemed people, authentic relationships, radically devoted followers of Christ, repentant hearts, and humble and broken believers?**

Leading a church or ministry is a tough assignment. It is even tougher if the leader does not have a compelling vision. *Compelling*, according to Dictionary.com is "to force or drive, especially to a course of action; to have a powerful and irresistible effect, influence, etc." The vision of a leader must irresistibly force others to follow. How does a leader gain such a compelling vision?

The Church at Corinth was a mess! A less spiritual leader would have poisoned the communion wine and called it a good day. Instead, Paul called them to a holy lifestyle. He gave proper instructions for the Lord's Supper (1 Cor. 11:17-33). He taught them how spiritual gifts were to be practiced (1 Cor. 12). He showed and explained about true love (1 Cor. 13). He demanded proper worship (1 Cor. 14), urged them to live their lives by the power of the resurrection (1 Cor. 15) and led them to give their money sacrificially toward the mission of God (1 Cor. 16). Finally, he exhorted them to <sup>13</sup>*Be on your guard; stand firm*

*in the faith; be men of courage; be strong.* <sup>14</sup>*Do everything in love*" (1 Cor. 16:13-14). That is *not* how you would describe the Church at Corinth: "Firmly contending for the faith in love." But it is how Paul saw this bunch of spiritual rejects. How do you see the people you will be leading?

You have to have a vision for what God is calling you to become. You have to cast that vision clearly and you have to see that vision daily.

- I personally feel a deep burden for this great cause.
- I have a clear vision of the outcome of this great cause.
- I am compelled by the vision.
- The vision changes me.
- I am deeply dependant upon God to fulfill the vision.

For a vision to be compelling, it must be God-originated, not man-originated.

Howard Schultz, chairman of Starbucks recently issued a memo (Feb. 14, 2007) to his leading executives and said, "It's time to get back to the core and make the changes necessary to evoke the heritage, the tradition, and the passion that we all have for the true Starbucks experience... Let's get back to the core. Push for innovation and do the things necessary to once again differentiate Starbucks from all others."

### 3. **Do I see the gospel as the answer to the problems of mankind?**

<sup>17</sup>*For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.* <sup>18</sup>*For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God* (1 Cor. 1:17-18).

Paul's admonition to contextualize to the people in our world was based on the gospel of Jesus Christ (1 Cor. 9:19ff.).

<sup>19</sup> Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. <sup>20</sup> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. <sup>21</sup> To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. <sup>22</sup> To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. <sup>23</sup> I do all this for the sake of the gospel, that I may share in its blessings.

Tim Keller said, "The gospel is not just the A-B-C's but the A to Z of Christianity. The gospel is not just the minimum required doctrine necessary to enter the kingdom, but the way we make all progress in the kingdom." ([www.redeemer2.com/resources/papers/centrality.pdf](http://www.redeemer2.com/resources/papers/centrality.pdf))

John Piper said, "The New Testament often defines the gospel as, simply, Christ. The gospel is the "gospel of Christ" (Romans 15:19; 1 Corinthians 9:12; 2 Corinthians 2:12; 9:13; 10:14; Galatians 1:7; Philippians 1:27; etc.). Or, more specifically, the gospel is 'the gospel of the glory of Christ.' (2 Corinthians 4:4). And even more wonderfully, perhaps, Paul says that the preaching of the gospel is the preaching of 'the unsearchable riches of Christ' (Ephesians 3:8)." [www.desiringgod.org/library/fresh\\_words/2002/060502.html](http://www.desiringgod.org/library/fresh_words/2002/060502.html))

4. **Do I have an insatiable passion for people? Am I broken by the lost souls around me? Am I deeply burdened by nominal Christianity?**

<sup>1</sup>Brothers, my heart's desire and prayer to God for them is that they may be saved (Romans 10:1).

<sup>1</sup>I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. <sup>2</sup>Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect (Romans 12:1-2).

5. **Do I have a love for my city?**

When we think of love for our city we usually tend to go toward mercy ministries such as homeless, impoverished, addictions and the like.

Having a love for the city however entails the following:

- Deep concern for its spiritual state.  
"All problems, personal or social come from a failure to use the gospel in a radical way, to get 'in line with the truth of the gospel' (Gal.2:14). All pathologies [abnormalities, disease] in the church [and city] and all its ineffectiveness come from a failure to use the gospel in a radical way. We believe that if the gospel is expounded and applied in its fullness in any church [or city], that church will look very unique."  
([www.redeemer2.com/resources/papers/centrality.pdf](http://www.redeemer2.com/resources/papers/centrality.pdf))
- A cooperative kingdom building among churches and community agencies; serving for the common good of the city (Jer. 29:5-7)
- An aggressive planting of churches within the city  
New churches reach the non-churched far more effectively than longer-existing churches. Dozens of studies confirm that the average new church gains most of its new members from the ranks of people who are not attending any worshipping body, while churches over 10-15 years of age gain 80-90% of new members by transfer from other congregations. (Lyle Schaller, quoted in D.McGavran and G.Hunter, *Church Growth: Strategies that Work* (Nashville: Abingdon, 1980), p. 100. See C.Kirk Hadaway, *New Churches and Church Growth in the Southern Baptist Convention* (Nashville: Broadman, 1987).
- A commitment to stay in the city where the influence resides (education, money, judicial centers, media outlets, publishers, entertainment, politics, culture, music, art, athletics). See Acts 8:4-8.
- Mark Driscoll said, "Cities create the culture that is disseminated to the suburban and rural areas. It is both foolish and hypocritical for Christians to flee cities and then complain about the culture that emanates from them. The answer is for Christians to love cities, move to cities, pray and for cities and serve cities."  
(Mark Driscoll, *Christians Should Love, Not Forsake the Nation's Cities* Seattle Times August 26, 2006, page B3.)
- A communication of the gospel clearly without falling toward legalism or license.
- Training Christians how to integrate their work and faith without compartmentalizing either.

Jonathan Edwards said in a sermon on 1 Corinthians 13, "The spirit of charity [Christian love] disposes a person to public spiritedness. A man of right spirit is not a man of narrow and private views, but is greatly interested in the good of the community in which he belongs and particularly in the city or village in which he resides. A man of truly Christian spirit will be earnest for the good of his country and of the place of his residence and will be disposed to lay himself out for its improvement." (Quoted in a sermon by John Piper)

John Piper said, "Cultures and societies and peoples that do not have Christian witnesses in them cannot begin to have social or cultural transformation."

#### 6. **Do I believe I am being disobedient if I don't start a church?**

*<sup>16</sup>For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! <sup>17</sup>For if I do this of my own will, I have a reward, but not of my own will, I am still entrusted with a stewardship (1 Cor. 9:16-17)*

If God will let you do anything else, do it. If you cannot feel peace with God unless you start this new body of Christ, then go with God-confidence and glorify Him.

#### 7. **Am I desperately dependant upon God?**

- I am not dependant on my abilities (1 Cor. 1:26-31)
- I preach with God's wisdom (1 Cor. 1:21)
- I need the Holy Spirit's power to be effective (Acts 1:8)

As a church planter you will be faced with many challenges—financial, marital, spiritual, familial, organizational, legal and supernatural. If you don't have any spiritual wins under your belt, you may need to start out in double A before you leap to the big leagues.

Starting a church can be an idolatrous thing for church planters. Yes, you read it correctly. Idolatry is the worship of anything above or equal in essence to the worship of God. Satan tempted Eve with idolatry and he is still tempting men to plant churches built on the human skills, abilities, knowledge, cool factor and influence of the church planter. Additionally, the planting of a church can make a hero out of the planter. We may desire the praise of men above the praise of God. This is idolatrous.

#### 8. **Am I willing to make deep sacrifices for the sake of the gospel?**

*For I am ready not only to be imprisoned but even to die in Jerusalem for the name of the Lord Jesus (Acts 21:13).*

*When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed (Acts 14:21-23).*

## 9. **Imago Dei: Am I an image bearer of the holiness of God?**

*For he chose us in him before the creation of the world to be holy and blameless in his sight (Ephesians 1:4).*

We are to be holy and blameless because man was created in the image of God (Gen. 1:26ff.). The image was marred in the fall of Adam but is now being renewed "*in true righteousness and holiness*" (Eph. 4:24) and in Christ we "*have put on the new self, which is being renewed in knowledge in the image of its Creator*" (Col. 3:10).

Richard Sibbes (1577-1635) said, "Therefore, when you read of the image of God in the New Testament (1 Cor. 11:7 and James 3:9), it must be understood of the image of God in Jesus Christ, the second Adam. Now this image consists in knowledge, in holiness and righteousness. If we compare Col. 3:10 with Eph. 4:24, this was perfected in Christ, who was the image of his Father, and we must be like Christ the second Adam in sanctification ... When God set his image on the first Adam, it was torn down, and decayed and lost, by the malice of the devil ... For every man by nature carries the nature of the devil on him, till the image of God be stamped on, and the image of Satan demolished" (*Works of Richard Sibbes*, vol. 4, pp. 260-261).

"We must not be hindered by the malice of men, but rather contemplate the image of God in them, which by its excellence and dignity moves and enables us to love them. Paul says that we are transformed into the image of God by the gospel. And, according to him, spiritual regeneration is nothing else than the restoration of the same image (Colossians 3:10, and Ephesians 4:23)" (John Calvin).

Man himself is God's image and likeness (Gen. 1:26-27; 5:1; 9:6; 1 Cor. 11:7; James 3:9). The Second Adam, Jesus Christ, is the image (likeness, form) of God in an even stronger sense, befitting His divine nature and his perfect humanity (2 Cor. 4:4; Phil. 2:6; Col. 1:15; Heb. 1:3). In him [Jesus], God renews us in the divine image (Rom. 8:29; 1 Cor. 15:49; Col. 3:10). (John Frame, *Doctrine of God*, p. 365).

## 10. **Am I committed to the Missio Dei?**

*<sup>14</sup>I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup>I do not ask that you take them out of the world, but that you keep them from the evil one. <sup>16</sup>They are not of the world, just as I am not of the world. <sup>18</sup>As you sent me into the world, so I have sent them into the world. <sup>21</sup>that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me (John 17:14-16, 18, 21).*

Your church will never be missional until you lead them to do this in community.

### **the missional church**

We are Sent by God as missionaries into our own natural relationships, activities, community, and occupation or school (Mt. 4:19; Acts 16:20; 17:6). We acknowledge our purpose is to take Christ to the lost (Mt. 28:18-20). We are boldly encountering our culture like Christ (Luke 7:34). We are actively seeking to be trained and equipped as missionaries as a community of believers (Eph. 4:11-16). We are dependent upon the Holy Spirit to use us as agents for evangelizing the lost world (Acts 1:8). We are developing relationships with

the lost for the purpose of sharing Christ's offer of eternal life (Matt. 5:13-16). We are entering into relationships as the means to influence others in their journey toward Christ (John 15:12-17; 1 John 4:19-21). We are helping others to find Jesus in their own way and timing, rather than forcing them to "turn or burn" (1 Cor. 9:20-23). We are affected in every area of our lives through a calling by God to be an agent for the gospel (Acts 4:13, 31-35). We are committed to practicing faith in community—groups of people together (Acts 2:42-45; Phil. 1:27). We are worshipping God in an authentic, personal and evangelistic way (John 4:23-24).

"The vigorous continual planting of new congregations is the single most crucial strategy for the numerical growth of the body of Christ" (Keller).

"I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world." (Jesus) John 17:14-18

## Table Talk

**1. Why do you think there is a need for a new church in your community?**

**2. What is your vision for that city?**

**3. How does one know for sure that he is called to start a church?**

**4. What do you think it means to be "missional"?**

## **Session #2**

### **Biblical Missiology**

**Jeff Vanderstelt, Soma Church, Tacoma WA**

#### **THEOLOGY MATTERS**

##### **The Medium is the Message**

All of us are theologians. And we are continually working out our theology – it is being demonstrated in how we live (James 2:14-26). Our beliefs about God will be seen in what we do.

The expression of church that you develop will be a demonstration of your theology. It will be both the declaration and demonstration of what you believe about God and His Gospel.

This reality is demonstrated in the Incarnation – the Word of God was not just an idea, He took on flesh and dwelt among us so that we could see the glory of God in the fullness of Grace and Truth (John 1:14; Colossians 1:15-19). Jesus' knowledge of the Father was not expressed in word only but also in deed.

We can say all we want about what we believe about God. We can become experts at articulating our Soteriology, Ecclesiology, Missiology, etc... but what we *really* believe will be heard AND observed.

The preaching of the Gospel is both the declaration and demonstration of the Good News of God in Christ Jesus.

This is what is meant when Jesus said, "*You will be my witnesses...*" Acts 1:8

##### **Whose Story Is It Anyway?**

We all approach biblical theology with a presupposition – The Bible is either primarily the Story of God or it is primarily the Story of Humanity.

If we believe it is the Story of God, then Jesus is the hero. He is the one to whom every part of the Story points. It really is ALL about HIM.

If we believe it is primarily the Story of Humanity, man is the hero and every part of the Story points to him. Jesus plays a supporting role, but the story is really ALL about HUMANITY.

*Your presupposition about The Story will absolutely shape your convictions about the Church's mission and the embodiment of that mission in your culture.*

**Our presupposition with Acts 29 is that this is God's Story and that it is all from, about, in, through and for Jesus.**

#### **THE MISSION OF GOD**

A Biblically Missional church doesn't first ask the question, "*What works best?*" Instead, it asks, "*How do we best display who God is and what He has done in and through Jesus Christ appropriately within the culture we are sent to?*"

Our goal is not to convert people to our church. Our goal is to see them converted to Jesus and his mission so that they can BE THE CHURCH that truly declares and demonstrates the Gospel in all of life.

Therefore, our starting point in thinking through what our churches should be like is God. We were created as image bearers. The church is the display of the manifold wisdom of God (Ephesians 3:10).

1. God as MISSIONARY

*God is both a pursuer and a sender*

- He pursued Adam in the Garden – The Gospel was declared and demonstrated (Genesis 3)
- He sent Abraham (Genesis 12)
- The Father sends the Son
- The Church is sent (John 20:21)

2. God as MULTIPLIER

- *In the Beginning God created...be fruitful and multiply and fill the earth* (Genesis 1) – consider the plants, animals and humans (all with the ability to multiply)
- The Promise to Abraham (Genesis 12-13)
- The Fulfillment in Jesus
- The Commission of Jesus – *Make disciples of all nations* (Matthew 28:18-20)
- The Church was created to Multiply

If we are to faithfully declare and display good theology, we must plant and lead churches that have multiplication and mission built into the dna from the beginning.

This looks like:

- Churches that develop Church Planters
- Churches that equip people to be missionaries in their context

## **THE CHURCH AS MISSIONARY and MISSIONARIES**

*But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.*

1 Peter 2:9

### **The Church is the called out ones (Ekklesia) and the sent ones (Ambassadors) of God.**

We are a new family with God as Father. We are a royal priesthood that extends the message of reconciliation to the world. A holy nation that is an alternative city within a city to give a foretaste of what the eternal city will be like under the rule and reign of Jesus Christ. We belong to God and exist to bring Him glory.

The Church doesn't DO missions. The Church IS missionary and trains and develops missionaries for it's context.

Missionaries must ask:

*What does the Word become flesh look like in every cultural context?*

*What does the Good News (Grace and Truth of Jesus) look like in our cultural context?*

Missionaries must identify:

1. The Barriers to the Gospel
  - Language
  - Practices
  - Misperceptions

What prevents the Gospel of Jesus Christ from being heard and seen?

2. The Idols of the Culture
  - What are the good things that have become the ultimate things?
  - What are the functional saviors within the culture?
  - What false gospels is the culture buying into?

What are people trusting to *save* them? What do they believe will make them significant, loved and secure?

Missionaries must:

1. Enter into the culture with the Gospel
2. Develop culturally contextual forms for the Gospel
3. Identify and address the idols with the Gospel
4. Show how the Gospel completes their cultural narrative

**The Forms and Expressions that our Churches take on should be developed with a Missionary mindset.**

There are identities and practices of the Church that do not change. But all other things MUST change in order to be faithful to the Gospel and the Missionary call of the Church

Contextualization places the church into a point of tension – to be both Biblically sound and contextually appropriate.

“Contextualization is not giving people what they want. Rather, it is giving God’s answers (which they may not want) to the questions they are asking and in forms they can comprehend...You must be radically like them and radically unlike them.

If you over adapt to the culture it means you have bought into their idols. If you under adapt to the culture than you have bought too much into the idols of the culture you are in (i.e. the church culture).” Tim Keller

## **THE CHURCH AS MULTIPLIER**

The church is not effective because it can gather large numbers of people to events. The Biblically Missional Church measures success in her ability to see people converted to the Gospel of Jesus Christ, committed to the Mission of the Gospel and equipped to live out the Gospel in all of life.

If the Church is going to recover its’ Missionary roots, it will have to effectively equip it’s people to be missionaries.

## **Called to Equip**

Ephesians 4:11-13

As you discern God's will for the picture of the Church embodying the Gospel in your context, remember your role – to equip the people of God to BE the church on mission.

Many local expressions of the church are built around and upon one charismatic personality. And often the rest of the church and the multiplicity of its' gifts exists to support and prop up the ministry of that one leader. In these situations, the church has a hard time imagining herself continuing the mission when that leader leaves, falls or dies.

The Biblical picture of the Church is one in which Jesus is the Head Pastor who will be with us always, will never fall and has already conquered death. Every member of his body is absolutely necessary for the building up of the Church. The leaders are called to serve and equip the saints. And the gifts are developed to serve the building up of the Church in a community or city.

The leadership in a missional church regularly asks:

1. What gifts have been given to this local expression?
2. How are we effectively equipping our people to declare and display the Gospel through their gifts in our city (not just our gatherings)?
3. How do we best serve the building up of the Church in our city with those gifts?
4. How do we send more people out on mission?
5. Who will plant our next expression of the church?

## **The Equipping Process**

To think through the process necessary to equip people to be missionaries, imagine what it will take to lead a "native" from not knowing the Gospel to becoming a church planter.

Keep in mind, you are always discipling people – You are NEVER NOT discipling someone – AND therefore you are also always equipping in one way or another. You are either doing it intentionally or through abdication. People are learning from you. They will learn what it means to be on mission and what it looks like to be a missionary. Everything you do communicates what you believe about God, the Gospel and the role of every person in His work.

You can't tell people they are a holy priesthood and then demonstrate that you are the only priest.

You can't tell people they are to live as an alternate city (holy nation) in their city and then tell them their MAIN job is to bring people to the church building to hear you preach.

You can't tell people to preach the gospel everywhere they go when they see you as the only preacher of the gospel.

***You are discipling and equipping people ALL the time. And they will learn more from what you do and how the Church exists then from what you say.***

Therefore think through everything you do and ask yourself:

*What are we communicating by doing it this way?*

*What are we REALLY teaching through this medium?*

*What will people know about God, the Gospel and their role in missions through this medium?*

Then ask:

*How will/do our forms serve the function of training our people to be missionaries in their context?*

*How will we teach, rebuke, correct and train our people to live and think as missionaries who contextualize the gospel in the sphere of life they find themselves in (2 Timothy 3:16-17)?*

*What should we be doing within these forms to equip people to live out their identity as the:*

1. Called family of God (Chosen People)
2. Present Priesthood where they live, work, play (Royal Priesthood)
3. Sent Servants who display the gospel with the currency of love and the action of serving (Holy Nation)

*If the people God has given us were to plant a church without us someday, what will they need to be prepared to do?*

## Table Talk

- 1. What do you think are the distinguishing factors between the Church as Missionary/Missionaries and a Church that supports missions?**
  
- 2. What needs to happen in order for you to more effectively lead/plant a church that is the Missionary People of God (training, immersion into your culture, engagement in service, etc...)?**
  
- 3. Identify one cultural barrier or idol in the community you live in and share how you would bring the gospel to bear on that (both demonstratively and declaratively).**
  
- 4. What would you or your church need to do in order to help people embrace the Church as Missionary/Missionaries?**

# Session #3

## LEADING THE MISSION

### Grant Fishbook, Christ the King, Bellingham, WA

#### KEY ASSUMPTIONS:

##### 1) We are called to the same corporate mission:

**Matthew 28:18-20:** *Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

**John 20:21:** *Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."*

##### 2) We are called to similar personal mission:

**Luke 19:10:** *Jesus: For the Son of man has come to seek and to save that which was lost.*

**Philippians 1:21:** *Paul: For me to live is Christ and to die is gain.*

**John 3:30:** *John the Baptist: He must become greater; I must become less.*

##### 3) We are to flesh out that mission with great diversity

**Ephesians 4:16:** *From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.*

#### THREE LEVELS OF PASTORAL PLANTING THEOLOGY:

##### Level I: Biblical/Ecclesiological Roles:

**Acts 20:27-28:** *"For I have not hesitated to proclaim to you the whole will of God. Keep watch over yourselves and all of the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with His own blood."*

**I Peter 5:1-4:** *"To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings, and one who also will share in the glory to be revealed; be shepherd's of God's flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve, not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away."*

### Understanding the planter as:

The planter as pastor  
The planter as shepherd  
The planter as mentor  
The planter as missionary  
The planter as theologian  
The planter as evangelist

The planter as spiritual director  
The planter as teacher  
The planter as elder  
The planter as deployment of spiritual gifts specialist  
The planter as "Bondservant" "slave"

### Level II: Administrative/Logistical Roles:

**I Corinthians 3:10-15:** *"By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay a foundation other than the one he has already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.*

### Understanding the planter as:

The planter as business manager  
The planter as employer  
The planter as diplomat  
The planter as coach  
The planter as visionary  
The planter as non-profit expert  
The planter as entrepreneur

The planter as social architect  
The planter as manager  
The planter as "sacrificial lamb"  
The planter as chief steward  
The planter as psychologist, psychiatrist, therapist

### Level III: Familial Roles:

**Ephesians 5:15-17:** *Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is.*

**Ephesians 5:25-27:** *Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.*

**Ephesians 6:4:** *Fathers do not exasperate your children; instead, bring them up in the training and instruction of the Lord.*

### Understanding the planter as:

The planter as husband  
The planter as father  
The planter as community member

The planter as neighbor  
The planter as friend

## A Pastoral and Spiritual Gut Check:

- What is your motive behind becoming a "pastor"?
- Are you willing to pay the price for planting?
- Are you willing to fail?
- Are you willing to be a "fool" in the eyes of man?
- Are you seeking status with other pastors?
- Are you willing to be alone?
- Are you called to THE mission or YOUR mission?
- Will you willingly enlist in God's school of humility?
- Do you question your ability to persevere?
- Is your family fully on board? Do they know where the mission might take you?
- What is your primary calling?
- What are your primary spiritual gifts?
- Are you willing to love unlovable people?
- Are you open to deep disappointment?

**Galatians 1:10:** *"Am I now trying to win the approval of men, or of God? Or, am I still trying to please men? If I were still trying to please men, I would not be a servant of Christ."*

## THE HIGH CALLING OF MISSION:

Leading the Mission to Christ

Leading the Mission while interfacing with culture

Leading the Mission from the Word

Leading the Mission with Integrity

- a. Financial integrity
  1. Establish appropriate checks and balances
  2. Establish a pattern off external audits and reviews
  3. Establish a precedent of "open book" accountability
- b. Moral integrity

Leading the Mission with Accountability:

- a. Willfully placing yourself under authority for the sake of the church
- b. Declaring your mentors
- c. Establish a core of trusted "go to" people

Leading the Mission with Perspective

- a. Define your critical success factors
  - Not successful but faithful.
  - Not separate but reconciled.
  - Not safe but risky.

The only purpose of the gospel is to reconcile people to God and to each other. A gospel that doesn't reconcile is not a Christian gospel at all. But in America, it seems as if we don't believe that. We don't really believe that the proof of our discipleship is that we love one another (see John 13:35). No, we think the proof is in numbers ... Even if our "converts" continue to hate each other, even if they will not worship with their brothers and sisters in

Christ, we point to their "conversion" as evidence of the gospel's success. We have substituted a gospel of church growth for a gospel of reconciliation.

**- John Perkins**

*from "With Justice for All"*

- b. Our critical success factors are:
  1. Complete family buy-in and understanding
  2. Baptisms and transformation stories
  3. Committed missional living locally, nationally and globally
  4. Missional stewardship
  5. Active support of multiplying churches

## 4 CHURCH CROSS SECTION OF MISSION, VISION AND VALUES

### CTK Bellingham

Established: April 1988  
Pastor Grant Fishbook

**Meyers-Briggs:** INFP

**Spiritual Gifts:**

- Teaching
- Preaching
- Helps

**Current Size** = 3500

**Mission:** To create an authentic Christian community that effectively reaches out to unchurched people in love, acceptance and forgiveness so that they may experience the joy of salvation and a purposeful life of discipleship.

**Vision:** Mobilizing real people who serve the real God in the real world.

**Values:**

1. A commitment to outreach
2. The priority of personal worship
3. A culture of recovery
4. The importance of authentic relationships
5. The necessity of discipleship
6. Small groups as the basic building block of the church
7. The trustworthiness of God and his Word
8. The ministry of every believer

### CTK Skagit

Established: April 1999  
Pastor Dave Browning

**Meyers-Briggs:** ENTJ

**Spiritual Gifts:**

- Leadership
- Wisdom
- Teaching

**Current Size** = 6000 @ all locations

**Mission:** To create an authentic Christian community that effectively reaches out to unchurched people in love, acceptance and forgiveness so that they may experience the joy of salvation and a purposeful life of discipleship.

**Vision:** To see a prevailing, multi-location church emerge that will transform the spiritual landscape. This church will convene in hundreds of small groups with worship centers strategically located in every community.

**Values:**

**Simplicity.** CTK is about keeping the main thing the main thing. We try to keep it simple. **Authenticity.** CTK is about real people having a real relationship with God. We try to keep it real. **Community.** CTK is about loving God and people. We try to keep it personal. **Empowerment.** CTK is about saying yes to what God wants to do

in your life. We try to keep it positive.

**Entrepreneurial Spirit.**

CTK is about reaching as many people as possible as quickly as possible. We try to keep the arrows pointed out.

### CTK North County

Established: July 2000  
Pastor Kim Ryan

**Meyers-Briggs:** ENFJ

**Spiritual Gifts:**

- Prophetic
- Exhortation
- Leadership

**Current Size** = 1800

**Mission:** To create an authentic Christian community that effectively reaches out to unchurched people in love, acceptance, and forgiveness so that they too may experience the joy of salvation and a purposeful life of discipleship.

**Vision:** Transforming real people into real followers of Jesus Christ.

**Values:**

1. A commitment to evangelism. People should be forgiven and
2. The ministry of the laity. Their work is the most important work.
3. The culture of recovery. There is hope for the future

and forgiveness for the past.

4. The importance of relationships;

trust

building, transparency, truth telling, healing, reconciliation, and growth.

5. The necessity of discipleship.

Learning

and training are lifetime

experiences.

6. Small groups are the basic building blocks of the church.

### Redeemer

Established: February 2007

Pastor Rob Berreth

**Meyers-Briggs:** INTJ

**Spiritual Gifts:**

- Teaching
- Leadership
- 

**Current Size** = 65

**Mission:** To live and proclaim the full Gospel, for the whole person, for the entire world, for the glory of God

**Vision:** Redemption

**Values:**

Guiding Principles:

- Ceaseless prayer
- Holistic worship
- Incarnational truth
- Missional community
- Compassionate living

## **How do you define your Mission, Vision, and Values?**

- 1) Prayer
- 2) Fasting
- 3) Personal Exploration of the Word
- 4) Service
- 5) Living with the pain of failure
- 6) Discovering and defining your personal calling and style
- 7) Humbly educating yourself on other people's mission, vision and values
- 8) Through a cultural synthesis of the planting demographic

## **Rob Berreth – current planter in our network**

Christ was a lover of people, Paul was a lover of people, they were not just, or perhaps primarily missional, they were relational, dare I say incarnational. We are "leading" a mission so people can be in relationship with God and therefore can't forget to nurture the relationships around us as we lead – with our Lord, with our wife, with our kids, with our core, etc.

I think I forgot this the first few months of the core building phase. Everyone I met became a strategic opportunity that I felt would accomplish the building of a "church", instead of brothers and sisters in Christ who I am called to love and to lead to the cross. I began to see each interaction as an assessment of their gifts and what they had to offer to the "mission" instead of isolated people, just like myself, who need fellowship with God and each other.

## **THE INHERENT RISKS OF POOR MISSION UNDERSTANDING AND EXECUTION:**

- 1) High level of frustration by those trying to follow
- 2) Produces a distorted view of God
- 3) Isolates leadership and creates spiritual contests
- 4) Forces the planter into perpetual roles of weakness

## **Recommended Reading**

Above All Earthly Pow'rs, David Wells  
Announcing the Reign of God, Mortimer Arias  
Back to Jerusalem, Brother Yun, Peter Xu Yongze, Enoch Wang with Paul Hattaway  
Breaking the Missional Code, Ed Stetzer  
Christ-Centered Preaching, Brian Chapell  
Communion with God, John Owen  
Each for the Other, Brian Chapell  
God is the Gospel, John Piper  
Losing Our Virtue, David Wells  
Missional Church, Darell Guder  
Mortification of Sin, John Owen  
Planting Missional Churches, Ed Stetzer  
Preachers and Preaching, Martin Lloyd-Jones  
Preaching Christ from the Old Testament, Sidney Greidanus  
Preaching Christ in All of Scripture, Edmond Clowney

Redemption Accomplished and Applied, John Murray  
The Apostolic Preaching of the Cross, Leon Morris  
The Atonement, Leon Morris  
The Basics of Christian Leadership, John Stott  
The Church Between Gospel & Culture, Ed. George R. Hunsberger and Craig Van Gelder  
The Cross and Christian Ministry, D.A. Carson  
The Cross of Christ, John Stott  
The Death of Death in the Death of Christ, John Owen  
The Glory of Christ, John Owen  
The Glory of the Cross (worst book cover ever...good book), Samuel Zwemmer  
The Gospel in a Pluralistic Society, Leslie Newbigin  
The Reformed Pastor, Richard Baxter  
The Supremacy of God in Preaching, John Piper  
The Bible

- Memorize 2 Timothy
- Know Isaiah and 1 Corinthians really well

## Table Talk

1. What is your motive behind becoming a "pastor"?
2. What is the "price" you are paying upfront to plant a church?
3. **(Refer to: Level I: Biblical / Ecclesiological Roles):** What area of being a "pastor" are you weakest? Can you strengthen this or hand this responsibility off to someone more gifted in that area? What do you look for in a person to hand this off to? How do you cultivate this in yourself?
4. **(Refer to: Level II: Administrative/ Logistical Roles):** What area of being a "pastor" are you weakest? Can you strengthen this or hand this responsibility off to someone more gifted in that area? What do you look for in a person to hand this off to? How do you cultivate this in yourself?
- 5 **(Refer to Level III: Familial Roles):** What area of being a "pastor" are you weakest? Can you strengthen this or hand this responsibility off to someone more gifted in that area? What do you look for in a person to hand this off to? How do you cultivate this in yourself?

# Session #4

## The Missional Church

**Michael Goheen, Trinity Western University, Langley, B.C.**

### **Traditional Understanding of Mission**

- Geographical expansion
- From Christian West to non-Christian non-West (mission field)
- Mission and church separated
- Mission: Organisation responsible for expansion
- Western church: Supported mission financially
- Non-western church: 'Container' for converts
- Sender (Western church); Sent (missionary)

### **New Understanding of Mission Today**

- God's mission: Long-term purpose to restore creation
- Church's mission: Participation at God's invitation and command in His mission
- Sender (Jesus); Sent (whole church)
- Mission is to, from, and in all six continents
- Church doesn't *have* a mission but *is* a mission

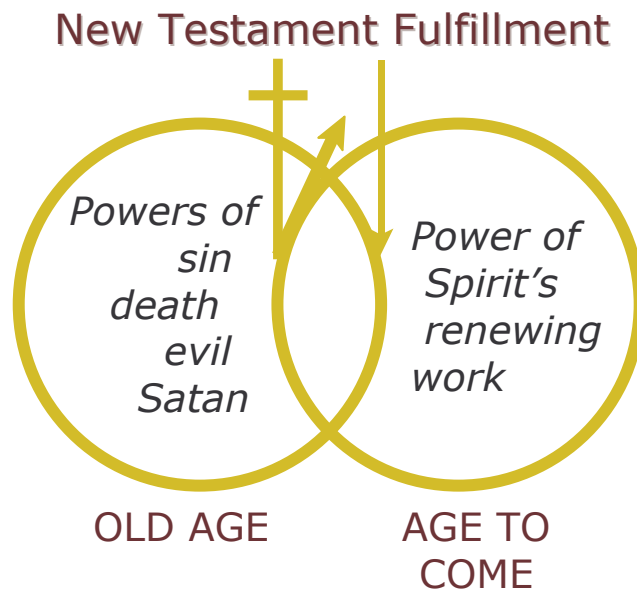
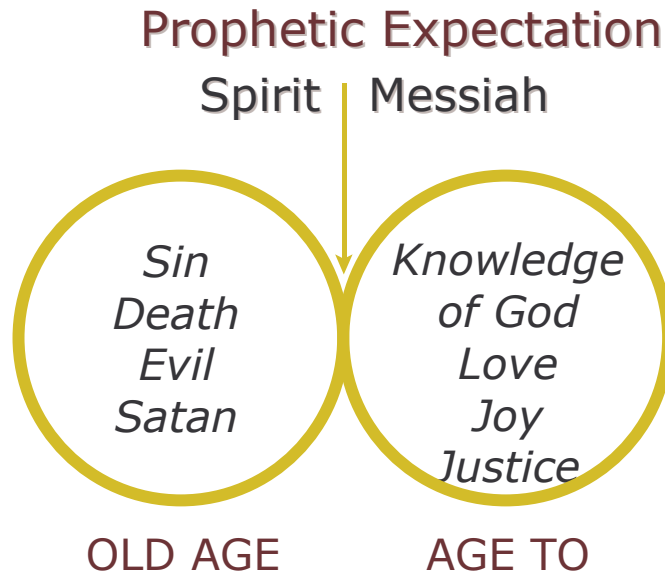
### ***Missio Dei***

'Bible renders to us the story of God's mission through God's people in their engagement with God's world for the sake of the whole of God's creation.'

'Fundamentally, our mission (if it is biblically informed and validated) means our committed participation as God's people, at God's invitation and command, in God's own mission, within the history of God's world for the redemption of God's creation.'  
(Chris Wright)

### **Role of church in story of Bible**

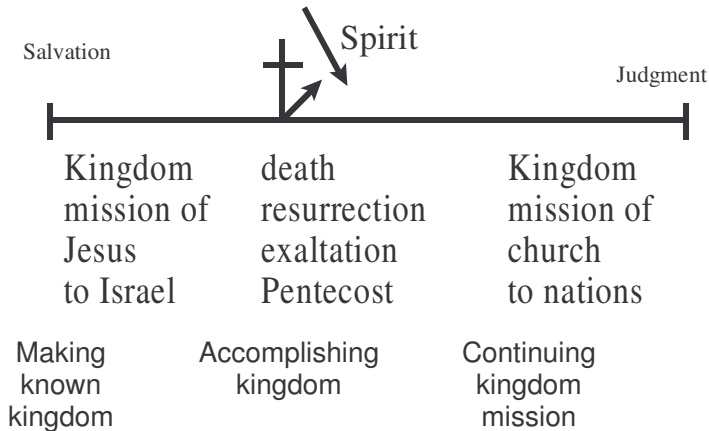
- Bible as universal history: Role of God's people in this story
- Old Testament people of God:
  - Abraham: Chosen to be a channel of blessing to the nations (Gen 12.1-3)
  - Sinai: A light to the nations (Ex 19.3-6)
  - On display in the land
  - Failure and prophetic promise
- Jesus: Good news of the kingdom



**Why the overlap?**

The meaning of this 'overlap of the ages' in which we live, the time between the coming of Christ and His coming again, is that it is the time given for the witness of the apostolic Church to the ends of the earth. The end of all things, which has been revealed in Christ, is—so to say—held back until the witness has been borne to the whole world concerning the judgment and salvation revealed in Christ. The implication of a true eschatological perspective will be missionary obedience, and the eschatology which does not issue in such obedience is a false eschatology. (Newbigin)

## Era of Witness



### Making Known the Kingdom

Jesus:

- Announced the kingdom with his words
- Demonstrated the kingdom with his deeds
- Embodied the kingdom with his life
- Prayed for the coming of the kingdom
- Struggled against opposition to kingdom
- Formed kingdom community

### Sending of the church

- 'As the Father has sent me, I am sending you.'
- 'Jesus has not left us with a rigid model for action; rather he inspired his disciples to prolong the logic of his own action in a creative way amid the new and different historical circumstances in which the community would have to proclaim the gospel.' (Bosch).
- Need to accomplish kingdom: cross, resurrection, ascension, Pentecost

### A Witnessing Community (Acts 1.6-8)

- Now you're going to restore the kingdom, right? (1.6)
- Not for you to know when (1.7)
- Until then you are a witnessing community starting here to the ends of the earth (1.8)
- You'll need the Spirit (1.8)

### Spirit, foretaste, and preview

- Spirit gives a *foretaste* of the kingdom
  - Foretaste is real taste now
  - Complete meal coming in the future
- Constitutes church as *previews* of kingdom
  - Preview is real footage of coming movie/kingdom
  - Designed to interest viewer in coming movie/kingdom
- Church in midst of world as picture of salvation that is coming

### **Three Marks of Church: Acts 2:42-47**

- Devotion to apostles' teaching, fellowship, breaking of bread, and prayer: Celebrating and nourishing kingdom life (v. 42)
- Life of kingdom manifested: Attractive 'good news people' (v. 43- 47)
- Lord adds to number (v. 47)

### **Church as Missionary Community: Nearby and Far Away**

Pattern in Antioch (Acts 11, 13)

- 'Evidence of the grace of God' (11.23)
- 'Great number of people were brought to the Lord' (11.24)
- Sent Paul and Barnabas to establish witnessing communities in areas where there was none (13.1-3)

### **Paul's Pattern**

- Pioneer church planting (Rom. 15:23)
  - Three missionary journeys
- Build them up for faithful witness
  - Visits on journeys
  - Letters

### **Mission of the church today**

- Being a light to the nations: Continuing the mission of Israel (Ex 19.3-6 cf. 1 Pet 2.9)
- Making known the kingdom: Continuing the mission of Jesus (John 20.21)
- Bearing faithful witness: Continuing the mission of the early church

### **Ending of Acts: 28 and 29?**

- Why so abrupt? Loose ends?
- Story of Acts has not ended
- Continues today until Christ returns

### **Ecclesiology in the 20<sup>th</sup> century**

' . . . the doctrine of the church became, as it had never quite been before, the bearer of the whole Christian message for the twentieth century, as well as the recapitulation of the entire doctrinal tradition from preceding centuries.' (Jaroslav Pelikan)

". . . there is no denying the fact that the last two decades or so have also seen the appearance of surprisingly many full-scale treatments of ecclesiology." (Veli-Matti Kärkkäinen)

### **Jurgen Moltmann on the church . . .**

- Western ecclesiologies, structures, practices formulated in context of Western christianized culture
- Christianized culture disintegrating
- Church finds itself in a new missionary situation
- Waking up to new missionary calling: re-evaluation of nature of church, as well as structures, practices.
  - "Yet up to now the European churches have found it hard to discover Europe as a missionary field or to see themselves as missionary churches."

### **Hendrikus Berkhof on the church . . .**

- Need for whole reformulation of our ecclesiology from standpoint of mission

- Resources of missionary tradition hold much promise for this renewal and reformulation since they grappled with church's calling in cross-cultural situation

### **Berkhof's Ecclesiology**

- Church as institution
- Church as community
- Church's orientation to the world

### **Berkhof: Church as institution**

- Activities and ministries organized in a particular societal institution the church ministers Christ to the people
- Believers are 'in' the church
- Institutional aspect dominated ecclesiology through history of the church

### **Berkhof: Church as community**

- Community of believers that has been given diverse gifts for the sake of building up the body of Christ
- Believers *are* collectively the church
- Church as community emerged since Reformation

### **Berkhof: Church's orientation to the world**

- 'Yet it is not enough to ascertain this twofold character of the church.'
- Various factors have highlighted the importance of adding a third dimension: the church's orientation to the world
- Not an addendum but goal and purpose of church
- Church is misunderstood if this aspect of ecclesiology is neglected
- Demands the rethinking of all ecclesiology from the standpoint of the relation of the church to the world

### **Berkhof's Chain**

- Chain: Christ→Church→World
- Christ mediated to congregation through ministry of church; Christ mediated to world through congregation
- 'In this chain the world comes last, yet it is the goal that gives meaning and purpose to the preceding links. Everything that has come before serves this goal, even when it is not deliberately stated.'

### **Bridge from God to the world**

- Church bridge between God's purposes and world's need
- 'First relationship' is to the Lord and his purpose
  - Church as place and instrument of God's work
- This relationship gives the 'content as well as the standard for her directedness to the world.'
  - Being-in-the-world and being-different-from-the world
  - In gathered and scattered forms

### **Lesslie Newbigin: Missionary nature of the church**

' "As the Father has sent me, so I send you" defines the very being of the Church as mission. In this sense everything that the Church is and does can be and should be part of mission.'

*Esse of the church not the bene esse*

'Without mission, the Church simply falls to the ground. We must say bluntly that when the Church ceases to be a mission, then she ceases to have any right to the titles by which she is adorned in the New Testament.' (Lesslie Newbigin)

### **Related to God and the world**

- Self-chosen name: ekklesia (public assembly)
- Modified by two phrases: 'of God' and 'in Corinth' (1 Cor 1.2)
- Of God: Chosen by God for God's mission in the world
- In Corinth: Chosen for the sake of the world

### **For the sake of the world**

- 'The church does not exist for itself or for what it can offer its members. When the church tries to order its life simply in relation to its own concerns and for the purposes of its own continued existence, it is untrue to its proper nature.'
- Solidarity and separation; affirmation and dissent

### **Dissent and affirmation**

A society which accepts the crucifixion and resurrection of Jesus as its ultimate standards of reference will have to be a society whose whole style of life, and not only its words, conveys something of that radical dissent from the world which is manifested in the Cross, and at the same time something of that affirmation of the world which is made possible by the resurrection. (Newbigin)

### **Against the world for the world**

We must always, it seems to me, in every situation, be wrestling with both sides of this reality: that the Church is for the world against the world. The Church is against the world for the world. The Church is for the human community in that place, that village, that city, that nation, in the sense that Christ is for the world. And that must be the determining criterion at every point (Newbigin)

### **Failure to be 'for' the world**

- Syncretism: Absorbed into idolatry of culture
- Irrelevance: Withdrawal into past or foreign forms of life

### **Church as sign, instrument, firstfruit (or foretaste) of the kingdom**

The business of this 7 percent [church in Madras] is to be an effective sign, instrument, and firstfruit of God's purpose for the whole city. Each of those three words is important. They are to be a *sign*, pointing men to something that is beyond their present horizon but can give guidance and hope now; an *instrument* (not the only one) that God can use for his work of healing, liberating, and blessing; and a *firstfruit*—a place where men and women can have a real taste now of the joy and freedom God intends for all. (Newbigin)

### **Factors Crippling Missionary Consciousness: Christendom**

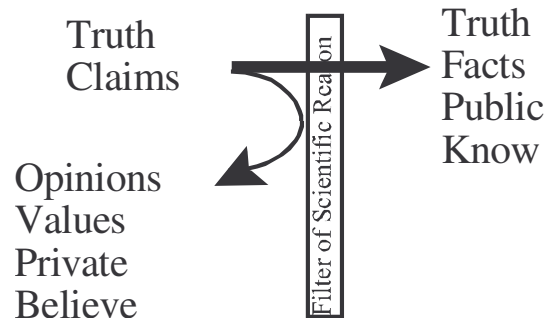
- Non-missionary ecclesiological reflection
- Non-missionary patterns of churchmanship (structures, worship, sacraments, leadership, theological education, etc.)
- Loss of an antithetical tension with culture.

### **Newbigin's Ambiguity about Christendom: Differing missional context?**

- 'Christendom is the first great attempt to translate the universal claim of Christ into political terms.'

- ' . . . the Gospel was wrought into the very stuff of Western Europe's social and personal life.'
- Newbigin's missionary experience in a culture dominated by the Hindu worldview enabled him to see that western culture had been positively shaped by the gospel and 'that we still live largely on the spiritual capital which it generated.'

## Fact-Value Dichotomy



### Separation of mission and church

'The separation of these two things which God has joined together must be judged one of the great calamities of missionary history, and the healing of this division one of the greatest tasks of our time.' (Newbigin)

### Implications for church's gathered life

- *Leadership*: Not simply professionals who give pastoral care to the congregation but those who lead the congregation into mission in the world.
- *Worship*: Liturgy with an eye to God's mission in the world; celebration and nurture of God's mighty acts in history, especially Jesus Christ, to nurture the church in a different story than the one of the culture; nourish the life of Christ in the congregation with a view to its manifestation in the world.
- *Structures*: Structural forms enable the congregation to be equipped for its mission in the world; emphasis on small groups integrated in various spheres of society

### Activities in world characteristic of congregation

- *Evangelism*: Evangelizing church that makes the good news of Jesus Christ known in verbal witness.
- *Socially active church*: Deeply involved in the needs of its neighbourhood, country, and world embodying the justice and mercy of the kingdom.
- Importance of the *believer's callings* in various aspects of culture: Gathered church—believers will be nourished, equipped and supported in their callings; Scattered church—believers will embody the Lordship of Christ over all areas of life challenging the cultural idols. 'Primary witness!'
- Deeply committed to *missions*: participate in task of taking the gospel to places and peoples in the world where the gospel is not known.

### Conclusion

Hendrikus Berkhof: ". . . necessity of restudying ecclesiology . . . from the standpoint of the relationship to the world has only begun to take hold in the 20th century."

**Church as *institution* and *community* need to be rethought in light of its *mission to the world*.**

Work continues:

- 1) Academically: remains for others to work this out in a more systematic and comprehensive way in theological reflection;
- 2) Congregations: work out what it means to be church in ecclesial practice.

### Table Talk

1. In what ways has the Church failed to be "for the world"?
2. In what ways can we be relevantly "for the world".
3. How is the Church sustained by being "for the world".
4. In what ways can the Church "cross the line" in being for the world?

## Session #5

### Preaching the Mission

#### Mark Driscoll, Mars Hill Church, Seattle, WA

. . . *preach the word* . . .  
2 Timothy 4:2

#### **I. Current Perspectives on Preaching**

- *Dialogue over monologue* — removing the preacher in favor of a discussion leader of sorts who hosts a dialogue instead of presenting a monologue. This is simply the result of a low view of the Bible, church leadership, the gift of preaching/teaching and the postmodern addiction to complete egalitarianism in the home and church because of a disdain for authority. Practically, it is impossible to grow a church beyond maybe one hundred people in a room at one time with this format and encourages false teachers to rise up and lead many astray.
- *Expository preaching* — going through a book of the Bible verse by verse. While the Bible never commands or really even illustrates this method, some practical reasons make it popular:
  1. Because all Scripture is God-breathed and for our benefit, there is not a page of Scripture that is not helpful to our faith, so we should examine it all (2 Timothy 3:16–17).
  2. From church history we do know that influential preachers such as Justin Martyr preached expository sermons that went through books of the Bible line by line.
  3. It allows non-Christians and new Christians to follow along more easily than if the preaching jumps around the Bible.
  4. It doesn't allow the preacher to avoid difficult texts and issues.
  5. It helps teach the congregation to study the Bible for themselves.
  6. It helps show the importance of context in Scripture.
  7. It helps people to read and study along with the sermons each week.
  8. It makes it easier for people to refer back to what they have learned in Scripture.
  9. It forces the authority to reside in the text and not the teacher.
- *Textual preaching* — preaching on one section of Scripture without preaching it in the middle of the entire book as is done with expository preaching. Examples include a series on the "I AM" statements of Jesus from John's gospel, a series on songs of the incarnation sung in Luke's gospel at the birth of Jesus, or a series on elder qualifications from 1 Timothy 3 and Titus 1. Some practical reasons also make this method popular:
  1. It shows the consistency of Scripture by linking sections together.
  2. It allows the preacher with a revolving church to hit the highlights of central truths every year.
  3. It allows the preacher to work in smaller chunks of four to eight weeks, providing flexibility to deal with issues as they arise.
  4. It allows the preacher to work around the Christian calendar with mini-series on the incarnation around Christmas, crucifixion in the dark winter months, and resurrection around Easter.
- *Topical preaching* — using several texts from one or more books of the Bible or biblical authors to speak on an issue from many places in the Bible. Examples include a series I

did on the atonement and one I am working on answering twelve common questions about Jesus. Scriptures are pulled from multiple places in the Bible for each sermon. As an aside, when this is done it is good to have the verses on a handout and/or on PowerPoint so that people do not get lost trying to keep up. While we do not have the full transcripts of the sermons preached in the Bible, the portions we do have tend to show that topical teaching was common. Some practical reasons this method are favorable include:

1. The ability to trace a theme through multiple books of the Bible, showing the consistency of Scripture.
  2. The ability to preach with multiple perspectives and avoid the common error of reductionism
  3. The ability to address most thoroughly questions and controversies that arise.
  4. The ability to select the most appropriate verses from Scripture on a given topic.
- *Seeker vs. believer* — there is an ongoing debate as to the purpose of the sermon and whether or not it should focus on converting the lost or maturing the saved. The apparent conflict is resolved by simply noting that both need to repent of sin and trust in Jesus to live a new life empowered by the Spirit and so a sermon can and should effectively communicate to both if the preacher is able to explain Christian jargon and such in order to speak the “tongue” of the hearer.
  - *Long sermons* — it is becoming more common with younger and more theologically reformed preachers to have longer sermons (e.g., forty-five minutes to one hour) than is common in most seeker and purpose-type evangelical churches (twenty to thirty minutes). The Bible does not speak to this issue directly. Upon occasion, though, we do see Jesus and Paul preaching very long sermons (Matthew 15:29–31; Acts 20:7–11). We do not have the transcripts of their sermons to see exactly what was said or how their arguments were arranged.

## **II. Reflections on the Narrative Preaching Trend**

### **Cons:**

- Mainline, liberal origins with a low view of Bible
- Can be a move away from propositional truth in favor of relativism and perspectivism as if transformation were possible without information.
- Can mean that the Bible is a story (not meta-narrative story) and preaching is a story about the story.
- Can mean that books of the Bible that are not narrative (e.g., Proverbs is generally not narrative though it does include some interspersed narratives such as chapters five and seven) are not well taught because a form is imposed on a book without regard for its literary form.

### **Pros:**

- Can mean that a sermon can follow the storyline of a Bible story from one event to the next rather than a systematic theology approach of proposition to proposition.

- Can mean that the hearer is not given the thesis up front followed by its defense but rather is taken on a journey through the story of the text through conflict, tension, and eventual resolution. This is often more gripping and memorable.
- Can mean that the Christ-centered preaching approach inspired by Geerhardus Vos and the biblical theology stream of reformed theology promoted by Graeme Goldsworthy, Edmund Clowney, and Bryan Chapell (as opposed to the more strictly systematic stream of reformed theology) are applied.
- Can mean that the Bible is THE STORY (meta-narrative) and that preaching always connects to THE STORY, which is the story of redemption, or the gospel. This means that every sermon needs to be explained in terms of where it fits in terms of creation, curse, covenant, Christ, church, and consummation. This does not mean that every sermon is a story, but rather that every sermon fits within THE STORY and the genre and style of biblical literature determines the format of the sermon. Some are narrative and some are not. This also allows us to start in a better place than systematic theology. For example, the five points of Calvinism start with the fall and human depravity and ignore the first two chapters of Genesis, where the story of the Bible begins.
- Can mean that not only is the Bible the meta-narrative story that moves from creation to new creation, but that it has Jesus as its hero and centerpiece in both His incarnation *and* exaltation:
  - Matthew 5:17 *Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*
  - John 5:39 *You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me . . .*
  - Luke 24:27 . . . *beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.*
  - Luke 24:44–45 *He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures.*

### **III. Historical Lessons on Preaching**

- Martin Luther — distinguishing law- from gospel-preaching to avoid moralism
- John Calvin — preaching for the transformation of a city
- Jonathan Edwards — preaching to inflame the affections and spark revival
- Puritans — meeting the objectives of the hearer
- Charles Haddon Spurgeon — preaching the images
- Geerhardus Vos — preaching Jesus

### **IV. Five Biblical Lessons on Preaching (1 Corinthians 1:18–2:5)**

#### **1. Christ-centered preaching is cross-centered (1 Corinthians 1:18–25).**

<sup>18</sup> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup> For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." <sup>20</sup> Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup> For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. <sup>22</sup> For Jews demand signs and Greeks seek wisdom, <sup>23</sup> but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

2. **Christ-centered preaching humbles man and exalts Jesus (1 Corinthians 1:26–31).**

<sup>26</sup> For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. <sup>27</sup> But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; <sup>28</sup> God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, <sup>29</sup> so that no human being might boast in the presence of God. <sup>30</sup> He is the source of your life in Christ Jesus, whom God made our wisdom and our righteousness and sanctification and redemption. <sup>31</sup> Therefore, as it is written, "Let the one who boasts, boast in the Lord."

3. **The preacher must culturally appropriate his style (1 Corinthians 2:1–5).**

<sup>1</sup> And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. <sup>2</sup> For I decided to know nothing among you except Jesus Christ and him crucified. <sup>3</sup> And I was with you in weakness and in fear and much trembling, <sup>4</sup> and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> that your faith might not rest in the wisdom of men but in the power of God.

## V. **Practical Suggestions for Preachers**

1. **Labor in preaching and teaching.** Prayerfully choose a book of the Bible (and sometimes a thematic theological series) that bites you and plan on spending months, sometimes years, studying that book in preparation to preach it. A book like Genesis took me over 1,000 hours of work to study, write commentary, and preach.
2. **Pray and meditate over the text.** Continually pray for the Holy Spirit to teach you His Word as you are studying the Scripture. No amount of theological training can overcome the deficit of a preacher who is not led by the Holy Spirit to understand and proclaim the very words that He inspired.
3. **Struggle, and then preach the fight, not just the win.** As you study, wrestle with tough texts like Jacob wrestled Jesus. I find that preaching tough texts such as gender roles, the flood, hell, etc., are much like driving a car into a steep curve. If you hit the brakes in fear, you will lose control, but if you accelerate into the tough turns, gravity actually slingshots you through smoothly. In the pulpit, momentum and authority come through accelerating into tough texts in the study and then driving the church through them.
4. **Find the images.** As you study Scripture, steep in the verses/phrases/words/pictures that bite. Too often the principles of Scripture are preached when the images and word-

pictures are far more impacting and memorable. For this reason, other movements have even co-opted the biblical images so that a dove now represents peace, not the Holy Spirit, and a rainbow represents gay rights, not the Flood, by which God killed people for sin (including sexual sin). I find that sermons are memorable if the images in the Scriptures can be drilled into the imaginations of people. Perhaps the master at this was Charles Haddon Spurgeon, who would not just describe a scene of Scripture, but actually put you in it through your imagination.

- 5. Check the experts.** Only after you have spent considerable time in the naked text should you check your studies with trusted teachers to ensure you have not come to heretical conclusions. I try not to pick up the commentaries until I have had many months in the Scripture I am preaching to ensure I do not get lazy or simply rely on another man's walk with God. I will read it repeatedly in multiple translations and read every decent commentary from every theological persuasion I can find in order to examine the book from every angle.
- 6. Move from theology to doxology and biography.** You must live what you learn, teach it to your family, and spend a lot of time repenting of sin and seeking to obey God's Word by the grace He provides. Much of my sermon is simply explaining what the Scripture says, how that has changed my life, and how that is causing transformation in my family and those people with whom I live in community. In this way I hope to demonstrate to my church what it means to come under Scripture; by talking about my own sins and flaws, they see me struggling through Scripture and not just preaching my tidy answers at the end of my studies. Because of this my sermons are long, anywhere from an hour to an hour and a half.

## **VI. Five Sermon-Framing Questions**

I find myself continually coming back to five questions which shape every one my sermons:

### **1. What does Scripture say?**

To answer this we need to check translations, do our word studies, and find out exactly what words best convey the meaning of Scripture.

### **2. What does Scripture mean?**

Here we need to interpret what is said, which requires commentaries, cultural background studies, etc. At this phase, John Glynn's *Commentary and Reference Survey* is a must-have for every preacher and teacher. He rates all of the best commentaries and other reference material on various books of the Bible and theological topics.

### **3. Why do we resist this truth?**

Here we are assuming that people will not simply embrace God's truth but fight it with their thoughts and/or actions because they are sinners who, like Romans 1:18 says, suppress the truth. So, we attempt to predict their objections and resistance so that we can answer them and remove their resistance to get them to embrace God's truth for their life. This part of the sermon must be confrontational and often ends up in people walking out, standing up to argue, and sending in nasty emails, all of which indicates you've hit a nerve like God wants you to. The real fight begins at this point and a preacher needs to come with his hands up looking for an opening much like a boxer. The issue here is uncovering the idols that people have and breaking their

resistance to the truth of the gospel. This is also accomplished by co-opting their cultural hopes and presenting the gospel as the only answer to their deepest longing.

**4. Why does this matter?**

We need to connect all that we have said to a missional purpose for our lives, families, church, and ultimately God's glory. Something may be true but if people do not find it to also be important, they tend not to act on it. On this point I like to connect Scripture to the character of God, nature of the gospel, our mission in our city, and the quality of our lives both individually and collectively as a city of God within our city.

**5. How is Jesus the hero/savior?**

The Bible is one story in which Jesus is the hero. Therefore, to properly teach/preach the Bible we have to continually lift Him up as the hero. Any sermon in which the focus is not on the person and work of Jesus will lack spiritual authority and power because the Holy Spirit will not bless the teaching of any hero other than Jesus.

Question and Answer:

## **Session #6**

# **Qualifications of the Lead Planter: The Dude**

## **Mark Driscoll, Mars Hill Church, Seattle, WA**

### **Preface**

Even a cursory reading of the Bible reveals that when God wants to get something done, He starts by selecting a dude to lead that change and works through that dude. Examples include sparing humanity (Noah), founding a nation (Abraham), liberating a nation (Moses), establishing a throne (David), building a Temple (Solomon), preparing hearts (John the Baptizer), reaching Gentiles (Paul), and redeeming creation (Jesus). Therefore, a church cannot be successfully planted and expect to survive if it is not led by a dude who obediently follows God as He speaks through Scripture and leads through the Spirit. To qualify as a church planter, a man must therefore meet the criteria set in Scripture for an elder, as well as the additional requirements necessary for a church planter.

### **Part 1 — Qualified Eldership**

The elder qualifications listed in 1 Timothy 3:1–7 and Titus 1:5–9 are virtually identical and are the basic minimal criteria that should be expected of any man being considered for eldership. Therefore, the lead planter must at least meet these minimal criteria if he hopes to plant a church that honors God and is blessed by the Holy Spirit. The following criteria are taken from 1 Timothy 3:1–7:

#### **1. Relation to God**

- A man — masculine leader, not a female
- Above reproach — without any character defect
- Able to teach — effective Bible communicator
- Not a new convert — mature Christian

#### **2. Relation to Family**

- Husband of one wife — one-woman man, sexually pure
- Has obedient children — successful father
- Manages family well — provides for, leads, organizes, loves

#### **3. Relation to Self**

- Temperate — mentally and emotionally stable
- Self-controlled — disciplined life of sound decision-making
- Not given to drunkenness — without addictions
- Not a lover of money — financially content and upright

#### **4. Relation to Others**

- Respectable — worth following and imitating
- Hospitable — welcomes strangers, especially non-Christians for evangelism
- Not violent — even-tempered
- Gentle — kind, gracious, loving
- Not contentious — peaceable, not quarrelsome/divisive
- Good reputation with outsiders — respected by non-Christians

## Part 2 — Competent Eldership

The lead elder in a church plant is setting a precedent for what faithful pastoral leadership is in that church. Therefore, the lead pastor in a church plant must not only have character which qualifies him to lead God's people, but also the competency to accomplish the duties Jesus his Senior Pastor has assigned him. The duties of the elders are many according to Scripture. Until an elder team is in place, the lead elder who founds the church should expect to work as a generalist doing the following duties until more of the load can be shared with other elders, deacons, and members once the church leadership formalizes a few years into the church plant:

- Prayer and Scripture study (Acts 6:4)
- Ruling/leading the church (1 Timothy 5:17)
- Managing the church (1 Timothy 3:4-5)
- Caring for people in the church (1 Peter 5:2-5)
- Giving account to God for the church (Hebrews 13:17)
- Living exemplary lives (Hebrews 13:7)
- Rightly using the authority God has given them (Acts 20:28)
- Teaching the Bible correctly (Ephesians 4:11; 1 Timothy 3:2)
- Preaching (1 Timothy 5:17)
- Praying for the sick (James 5:13-15)
- Teaching sound doctrine and refuting false teachings (Titus 1:9)
- Working hard (1 Thessalonians 5:12)
- Rightly using money and power (1 Peter 5:1-3)
- Protecting the church from false teachers (Acts 20:17-31)
- Disciplining unrepentant Christians (Matthew 18:15-17)

## Part 3 — The Church Planting Elder

Because church planting is so unlike pastoring an existing church there are requirements for a founding, church planting lead elder in addition to those of a typical elder. A church planter must be willing to embrace and execute these if he hopes to be the dude. They include the following:

- Gifts as apostle, leader, evangelist, and teacher
- Life of passionately following Jesus that is worth following (1 Corinthians 11:1) and imitating (Hebrews 13:7)
- Ability to pull the church toward God's mission with the strength of an ox (1 Timothy 5:17-18)
- Fight for the purity of the church with the toughness of a warrior (2 Timothy 2:3-4)
- Live a life of discipline so that he can compete with the skill of an athlete (2 Timothy 2:5)
- Work tirelessly like a farmer who is up before the sun doing his job every day (2 Timothy 2:6)
- Serve as the only elder until elders are appointed a few years into the church plant
- Lead the church as the first among equals when the elder team is in place

Question and Answer:

**Session #7**  
**Gospel Centered Theology**  
**Ed Marcelle, Terra Nova Church, Troy, NY**

**Introduction::: The Gospel Assumptions**

Gospel Assumptions

Church Centered

Gospel Recovery

The Story and Retelling

**Eternity::: The mind of the Gospel**

The beingness of God

The creaturehood of man

Orthodoxy

**Incarnation::: The heart of the Gospel**

The Course of Christ

Pilgrimage

Community

**Sacrifice::: The display of the Gospel**

Christ lifted

The nature of love

The Monastic and Missional tension

## Table Talk

1. How do false assumptions about the gospel detract a church from the true gospel?
2. In the sense that the Gospel incarnates, what "tribe" would best understand Christ reflected in you?
3. How would you retell the gospel in language and metaphor the people to whom are called would understand? What historic pieces are confusing, or misunderstood?
4. How does social and cultural lift reflect the gospel?
5. Define a Gospel centered church.