DEVELOPING PASTORS AND TEACHERS WITHIN THE

FIVEFOLD FRAMEWORK OF EPHESIANS 4:11 TO

SUSTAIN CHURCH PLANTING MOVEMENTS

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Jerry Todd Lafferty

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APPROVAL SHEET

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For the Furtherance of the Great Commission

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LIST OF ABBREVIATIONS

APEs	Apostles, Prophets, Evangelists
CPM	Church Planting Movement
CSB	Christian Standard Bible
ESV	English Standard Version
JB	Jerusalem Bible
KJV	King James Version
MSS	Movement Strengthening Strategist
NASB	New American Standard Bible
NET	New English Translation
NIV	New International Version
NJB	New Jerusalem Bible
NLT	New Living Translation
PTs	Pastors, Teachers
RSV	Revised Standard Version
RSVCE	Revised Standard Version Catholic Edition
TEV	Today's English Version
TNIV	Today's New International Version
UPGs	Unreached People Groups

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PREFACE

First and foremost, I want to thank my Lord and Savior Jesus Christ. He sustained me during these seven years of research and writing as I lived in three countries, four cities, and had three different jobs. Without his help, this dissertation would not have been completed.

I want to thank my wife of thirty-two years, Susan Lynn Lafferty, who spent countless hours editing papers and encouraging me to carry on to the end. And to my children who had to endure vacations while I worked on reading and writing: thank you for your patience! Thanks to those who prayed faithfully for me throughout the process. Many thanks to Dr. Don Dent who pointed me toward the topic of the dissertation while on a walk in Chiang Mai, Thailand, and John B. who continually encouraged me to press on. Thanks to Dr. Danny Wood and Dr. Paul Chitwood who kept asking when I was going to finish. For those who dug in with me and helped make this a much better dissertation than it would have been otherwise—Dr. Michael Crane, Dr. Keith McKinley, Dr. Brad Roderick, Dr. Kyle Faircloth—thank you!

Finally, thanks to the many colleagues who took the time to fill out surveys and give me feedback. And thanks to those who have or who are living out the pages of this dissertation on the other side of the world, like Nathan, Jesse, Joey, Jared, James, Keith, Levi, Adam, Wilson, Scott, Mike, Glenn, Sanford, Matt, Robbie, Will, Mark, Brian, and many others. My hope and prayer is that this work will provide encouragement to those who are laboring to take the gospel to the ends of the earth.

Jerry Todd Lafferty

Richmond, Virginia

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CHAPTER 1

INTRODUCTION

Thesis

Church Planting Movements (CPMs) and the methodology associated with those movements have been the strategy of choice for many mission agencies, including East West Ministries, Beyond, and Global Gates, for the past fifteen years.[1] When *Church Planting Movements: How God is Redeeming a Lost World* by David Garrison was published in 1999, the International Mission Board (IMB) embraced the CPM methodologies espoused in the book and trained their personnel around the world to implement them. However, in recent years, the IMB has distanced themselves from CPM methodologies.[2] Instead of focusing on methodologies that lead to CPMs, the IMB focuses on the missionary task that facilitates planting and developing healthy churches that reproduce and multiply.[3]

Garrison defines a CPM as "a rapid multiplication of indigenous churches planting churches that sweeps through an entire people group or population segment."[4] As a CPM is emerging among a people group, new believers begin placing

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[1] David Garrison, *Church Planting Movements: How God is Redeeming a Lost Wo*rld (Midlothian, VA: WIGTAKE Resources, 2004). Note: This work will henceforth be referenced as: Garrison, *Church Planting Movements* (2004). Global Gates is now led by CPM advocate David Garrison, the author of *Church Planting Movements.* Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution* (Monument, CO: WIGTake Resources, 2011). East West Ministries has been heavily influenced by the training of Steve Smith (Past VP for Multiplication and Global Movement Catalyst for Beyond), the author of *T4T* and, during his lifetime, a regular contributor to Mission Frontiers as a proponent of CPM methodology. Beyond's website, www.beyond.org/about indicates their commitment to CPM strategy: "Using people-groups to network within their own cultures, we start church planting movements that transform lives."

[2] IMB Training, accessed June 29, 2018. https://www.imb.org/category/training/. There are currently no articles on the IMB website encouraging the implementation of the CPM strategies as listed by David Garrison in the *Church Planting Movements* book.

[3] Foundations: Core Missiological Concepts, Key Terms, The Missionary Task, (2018) Foundations v.2., International Mission Board, 73-101. The Missionary Task includes Entry, Evangelism, Discipleship, Healthy Church Formation, Leadership Development and Exit.

[4] Garrison, *Church Planting Movements* (2004), 21.

their faith in Christ and are baptized in ever increasing numbers. At that point in the movement, decisions must be made in regard to church planting methodology.

CPM theory advocates moving forward as quickly as possible with simple churches led by emerging leaders within the movement.[5] Churches may meet in homes, store fronts, or on the ground in the center of a village. These simple churches celebrate the Lord's Supper and baptism led by a local leader, not an outsider. Members evangelize the lost, minister to the hurting in their community, disciple new believers, fellowship with one another, and worship together at least weekly, sometimes several evenings a week.[6]

The IMB missionary task approach calls for developing healthy churches that will last over the course of time.[7] The IMB seeks to have twelve characteristics present before a church is considered healthy: (1) biblical evangelism, (2) biblical discipleship, (3) biblical membership, (4) biblical leadership, (5) biblical preaching and teaching, (6) biblical ordinances of baptism and the Lord's Supper, (7) biblical worship, (8) biblical fellowship, (9) biblical prayer, (10) biblical accountability and discipline, (11) biblical giving, and (12) biblical mission.[8] One of the problems for church planters who experience a rapid flow of new believers among a people group is how to move from the beginning stages of a movement to seeing the movement sustained over time. Missionaries along the pro-CPM and anti-CPM continuum have attempted to speak to this issue and have come to varying conclusions.[9] Linking these

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[5] Bob Goodman, "Are We Accelerating or Inhibiting Movements to Christ*," Mission Frontiers* (September-October 2006): 8-13. The term "simple" is used in a technical way to indicate that churches meet in homes, local (indigenous) leaders lead the churches, and they do not seek to build a building or develop big programs. Instead, the church is focused on multiplication of disciples and churches that can be led by local leaders. The structure of the church remains simple so that it is easier to continue to reach lost people, make disciples, plant churches, and multiply leaders.

[6] Garrison, *Church Planting Movements* (2004), 260-274.

[7] Matt McCullough, "Church Plants Need Shepherds, Not Entrepreneurs," February 1, 2018. accessed June 29, 2018, https://www.imb.org/2018/02/01/church-plants-need-shepherds-entrepreneurs/

[8] Foundations: Core Missiological Concepts, Key Terms, The Missionary Task, (2018) Foundations v.2., International Mission Board, 61-64.

[9] J. Gordy, "A System Dynamics Perspective on the Sustainability of Church Planting Movements in North India" (PhD diss., Southeastern Baptist Theological Seminary, 2015). In his dissertation, Gordy seeks to determine factors that lead to sustainability of CPMs, while in his article,

two approaches is critical for churches to continue to multiply and grow in a healthy manner at the same time.

David Sills posits that the sustainability problem of movements is due to an insufficient number of trained local church pastors and teachers.[10] Sills argues, "because so many missionaries are focusing on reaching the unreached, they often leave evangelized fields too quickly, resulting in unintended syncretism and heresy in churches."[11] Therefore, churches are not healthy and movements do not continue to grow. John Massey echoes the need for leaders when he states, "New churches need Holy Spirit-gifted leaders who need to be able to divide rightly the Word of God to God's people."[12]

Joey Gordy claims that movements can be sustained if proper attention is given to leadership development and to planting healthy churches in the midst of a movement, not only to the leading edge of a movement where gospel proclamation is paramount.[13] When sustainability is evident in CPMs, Gordy states, "CPM practitioners are committed to in-depth discipleship and leadership development. In-

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John Massey attempts to shed light on why CPMs are not producing the types of churches or leaders required to lead to sustainability or churches emerging within movements. John David Massey, "Theological Education and Southern Baptist Missions Strategy in the Twenty-First Century," *Southwestern Journal of Theology* 57, no. 1 (Fall 2014): 5-16.

[10] David Sills, *Hearts, Heads, & Hands: A Manual for Teaching Others to Teach Others* (Nashville, TN: B & H Publishing Group, 2016), 1-4 and David Sills, "'Hearts, Heads, & Hands' Seeks to Train Global Church Leaders," Lifeway Facts and Trends, November 16, 2016, (accessed on December 14, 2016, https://factsandtrends.net/2016/11/16/hearts-heads-hands-seeks-to-train-global-church-leaders/#.WFEx5Hdh3Vo). David Roach and Shawn Hendricks, "New details of former SBTS prof's resignation alleged," Kentucky Today, March 9, 2019, accessed August 31, 2020, https://kentuckytoday.com/stories/new-details-of-former-sbts-profs-resignation-alleged,18235; Jennifer Lyell, "My Story of Sexual Abuse and Initial Response in the SBC," Necessary Statements, March 8, 2019, accessed October 2, 2020, https://www.lyellstatementonabuse.com/abuse-disclosure-march-2019. David Sills resigned from his position at Southern Seminary and as President of Reaching and Teaching International for undisclosed reasons in 2018. Nine months later allegations came to light that he had initiated a sexually abusive relationship for twelve years. However, his influence continues in the missiological debate regarding the efficacy of CPM methodologies. Therefore, I have allowed his written material to remain in this discussion on CPM.

[11] David Sills, *Hearts, Heads, & Hands*: *A Manual for Teaching Others to Teach Others,* 1.

[12] Massey, "Theological Education," 14.

[13] Gordy, "A System Dynamics Perspective," 121-122. The "leading edge of a movement" is where new believers are coming to Christ and new churches are emerging.

depth leadership development requires time and focused energy."[14] Gordy argues that "without leadership development CPMs are not sustainable."[15]

The purpose of this study is to propose a way to develop healthy churches in the midst of a CPM. This study will advocate for a position that integrates the ideas of Sills, who argues for taking the time to train pastors and teachers of new churches, and Gordy, who gives attention to developing movements that are advancing and multiplying rapidly. Since the emergence of CPM strategies in the 1990s, there seems to have been a one-way-or-the-other mentality, and the two approaches have seemed incompatible and irreconcilable.

This study will show that these two approaches are not antithetical to each other. In order to bring a convergence of these two approaches, a biblical approach to leadership multiplication in the midst of CPMs that will foster the development of healthy churches within movements over time is critical. Cross-cultural missionaries and the leaders of those missionaries must give careful attention to strategic characteristics within the churches in the movement so that the movement continues to grow wider and deeper at the same time.

In summary, this dissertation will offer a biblical solution to the issue of whether to go as fast as possible as long as possible with little attention given to training pastors and teachers or whether to slow down the CPM in order to train pastors and teachers so that the movement does not outpace the training of leaders, an issue that has caused confusion and discouragement to faithful workers on both sides of the CPM discussion. Applying New Testament principles and patterns from Ephesians 4 will facilitate churches that multiply leaders. Missionary teams need teammates that are gifted not only in apostolic giftings, but in pastoral gifts as well. Local leaders need to be identified by their giftings in order to help those churches multiply and grow in a healthy manner at the same time. A survey of workers in South

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[14] Gordy, "A System Dynamics Perspective," 144.

[15] Ibid., 123.

and Southeast Asia will identity those principles that are being utilized to encourage growth of disciples and churches emerging in those areas of the world.

Personal Interest

My experience in missions over the past three decades both informs my academic interest in the topic and illustrates the development of the CPM concept in the work of the IMB. CPMs and the factors that sustain them drew my interest especially during our second term serving in Pakistan with the IMB. Throughout our ministry in Pakistan, I served as the pastor of the International Church of Karachi and as an evangelist among Muslims. We saw only a few Muslims come to faith in Christ during that time, but we made progress with a small house church plant in the city. In our final two years living in Karachi, my secondary role transitioned to IMB Strategy Coordinator, with the goal of planting churches among every people group in the city of Karachi.[16] In that role we mobilized, trained, and partnered with local believers and missionaries in Karachi to plant churches among Muslims from various people groups.

During the late 1990s, missionaries working in East Asia and South Asia developed strategies based on Garrison's Ten Universals of CPMs.[17] Leaders from the IMB home office in Richmond, Virginia, field leaders, and missionaries working in areas that were experiencing CPMs introduced those new strategies throughout the IMB in trainings and workshops. IMB leaders expressed the expectation that field workers should experience CPMs within a couple of years of implementing the new strategies. Bill Smith and Curtis Sergeant led one-month Strategy Coordinator Training Workshops in Singapore and advocated CPM methodologies as the most

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[16] "The Strategy Coordinator," *Unpublished Article*, (1998): 1. "A Strategy Coordinator constitutes a new concept in Christian missions with distinct characteristics and functions aimed at achieving an ancient goal: the fulfillment of the Great Commission."

[17] See Appendix 1. Garrison, "*Church Planting Movements* (2004), 172.

effective way to reach the nations with the gospel, make disciples, and plant rapidly reproducing churches.[18]

Although we implemented CPM strategies in Karachi, we did not experience a CPM in our work. Despite the fact that CPMs did not emerge wherever CPM methodologies were implemented, leaders in the IMB home office and field leaders considered CPM strategies the best way to initiate movements.[19] The IMB home office and field-based leadership held that if one implemented methodologies that led to CPMs in some places, then the implementation of those methods in other places would also lead to CPMs.

In January 1998, my wife and I attended a one-month Strategy Coordinator (SC) Training in Singapore. The trainers presented multiple case studies that identified the best practices to implement in order to facilitate CPMs.[20] They also brought in practitioners to share how they had seen CPMs emerge in their work.[21]

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[18] Dick Scroggins, "Planting House Churches in Networks: A Manual from the Perspective of a Church Planting Team, Fellowship of Church Planters," *Unpublished Article*, (February 19, 1998): 1. This is one of the articles that was used in SC Training in Singapore 1998. In this document, Scroggins advocates a return to house church planting. The preface introduces the reader to the spirit of the article. "A new wind is stirring in the land! A mere zephyr, but we expect it to become a hurricane which will alter the landscape of Christendom. The wind is the Spirit, who in our time is again doing new things. He is bringing renewal and transformation to the individual and corporate lives of His people, His church. The Fellowship of Church Planters has been swept up in this wind--a new house church movement. Just as the student volunteer movement early in this century and the later para-church movement enabled the Holy Spirit to do mighty things, we believe that the house church will make a similar impact."

[19] Garrison, "*Church Planting Movements* (2004), 172. See Appendix 1.

[20] See Appendix 2, "97-Year-Old Parable," *Unpublished paper*, (June 12, 1998): 1-5. This is an anonymous paper presented at Strategy Coordinator Training encouraging the implementation of CPM Strategies. One section on the definition of CPMs is informative: "A church planting movement is a rapid multiplication in the number of converts and churches which results in the effective evangelization of a population segment. Rapidity is important because in most of the unevangelized world population continues to increase. Often church growth does not even match population growth. Especially in lesser evangelized areas we will never make significant advances without rapid multiplication. Effective evangelization is specified because the current popular research definition of evangelization merely implies the opportunity to be exposed to the gospel. What we want to aim for is more than that. We want to aim for actual exposure to the gospel for every individual from a local and culturally similar source. In other words, we want saturation evangelism arising from saturation church planting."

[21] See Appendix 3, K.L. Su, "A Case Study in Reverse Problem Solving," *Unpublished Case Study*, (June 12, 1998): 1-3. K.L. Su presented a case study on the "Exwyze" people group that he had worked among for five years. During the case study, he presented seven keys to initiating a CPM among his focus people.

After serving in Karachi for eight years, I transitioned to the IMB home office as a Candidate Consultant, helping new personnel going through the IMB candidate process to serve overseas. While serving in the home office, I interacted with field leaders from around the world and continued to hear stories of CPMs that were emerging in East Asia and Cuba. No CPMs had yet been reported among Muslim people groups.

Three years later, in 2003, we transitioned back to the field, this time as an IMB field leader (Strategy Associate) for the Muslim work in Southeast Asia. Adherence to methodologies that led to CPMs had gained momentum, and IMB personnel received intentional training in those strategies. The large movement in Asia led by Ying and Grace Kai continually received attention as a rapidly moving CPM, but other movements also began to emerge.[22] For example, through the work of IMB field missionaries in Bangladesh, a CPM emerged among the Bangla-speaking Muslims.[23] Another movement, led by IMB missionary David Watson, emerged among the Bhojpuri-speaking Hindus in India.[24] Our leadership team, working among the Muslims of Southeast Asia, started praying that we would see similar breakthroughs among Muslims.

Shortly after attending SC training in Indonesia, an IMB seminary professor serving in Indonesia started working among an unengaged, unreached people group on the island of Java. Through the efforts of his team, 150 Muslims came to faith in Christ within the first six months of starting that work.[25] As the movement of new believers continued to grow, several missionaries in Indonesia met to discuss how to move forward with planting reproducing churches. The purpose of

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[22] Steve Smith and Ying Kai, *T4T:* 19-27.

[23] Kevin Greeson, *The Camel: How Muslims Are Coming to Faith in Christ!* (Monument, CO: WIGTake Resources, 2010), 23.

[24] David Watson, "A Survey and Analysis of the Bhojpuri Church Planting Movement in Uttar Pradesh and Bihar, Northern India," Case Study, October 2008.

[25] Mike Shipman, "'BE NEW' Muslim UPG – Indonesia," March 9, (2015): 1-6. This was an unpublished case study to track the initial beginnings of a movement to Christ among a Muslim people group.

that meeting included developing a training package for new believers and emerging leaders that could be used among all Muslims in Southeast Asia when they started coming to faith in Christ.

The SC had already developed a basic discipleship plan for new believers by the time the meeting convened. After careful review, the leadership team determined that this basic twenty-week discipleship plan for new Muslim Background Believers (MBBs) would be adopted with minor changes.[26] Several missionaries developed a separate training package named "Foundations," which gave workers a tool to use in training pastors and teachers of the emerging house church network.[27]

In July 2009, after being appointed to lead the Affinity of South Asian Peoples, I selected a leadership team and together we developed an overall strategy to begin reaching the 598 unengaged, unreached people groups, 345 of which were over one hundred thousand in population.[28] In eight years, over three hundred unengaged, unreached people groups were engaged with the gospel, and several CPMs emerged among unreached people groups in South Asia as a result of implementing our overall strategy plan.[29]

This simple strategy plan, easily drawn on a piece of paper, provided field leaders with a tool to evaluate strategy plans developed by new team leaders. The plan, known as the ASAP (Abide, Seek, Apply & Plant) Plan, included Ephesians 4:11 in the diagram, affirming the need to identify and develop people in every church and movement around the five roles found in the verse: apostles, prophets, evangelists,

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[26] Mike Shipman, "Pelatihan Untuk Para Pelatih," (Training for Trainers) 2005. Materials used to disciple Muslim Background Believers (MBBs).

[27] See Appendix 4. Mike Shipman, Todd Lafferty, Brad Roderick, Peter Stillman, and Charlie Townsend, "Arrow Training: Working Smarter Through Leadership Training," (June 13, 2008), 98-256. These materials were used to train emerging MBB house church leaders. This is not the same material included in a later training package called "Foundations," developed by J. H. in South Asia.

[28] "IMB Church Planting Progress Indicator (CPPI) Report," 2010.

[29] IMB Annual Statistical Report (ASR) for South Asian Peoples, Live Assessment 5-Year Side-by-Side, *Unpublished Report*, 2016.

pastors, and teachers.[30] Through our work in the field, we found that apostles, prophets, and evangelists keep pushing the movement further and wider while pastors and teachers continue to deepen the health of the churches within the movement.

Purpose of the Research

Many mission agencies have incorporated CPM principles into their global strategic plans to reach the nations, make disciples, and plant churches hoping that movements will emerge.[31] Others have expressed considerable caution regarding implementing CPM strategies as a church planting vision.[32] Other organizations still affirm some of those best practices and seek to implement those strategies in their field work, as is the case of the IMB with the six components of the core missionary task.[33]

Paul's letter to the Ephesians, especially Ephesians 4:1-16, will be carefully analyzed in order to discover principles and gifts that can be practiced today that lead churches to both multiply and remain healthy. In this dissertation, I argue that

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[30] See Appendix 5. Brad Roderick, ed., "ASAP: A Training Manual," (April 29, 2010), 1-194. The ASAP plan was developed by the Affinity of South Asia Leadership Team and included a simple diagram and also a Manual of tools and resources for use in the field.

[31] Beyond, led by Kent Parks, adheres to CPM methodology. Justin Long, "The 'Heresy' or Objections to Movements," accessed June 30, 2018, https://beyond.org/the-heresy-or-objection-to-movements/. Global Gates, led by David Garrison, also advocates launching church planting movements to reach the world. The website states, "We are trusting the Lord to bring about disciple-making and church-planting movements among unreached peoples in and through gateway cities." accessed June 30, 2018, https://globalgates.info/about-us/. No Place Left also advocates an approach that includes CPM methodology. The No Place Left website states, "We catalyze Spirit-led church planting movements as the avenue for reaching a whole area—emphasizing 1) finding God prepared people (entry), 2) reproducing evangelism, 3) reproducing disciples, 4) reproducing churches and 5) reproducing leaders." accessed June 30, 2018, http://noplaceleft.net/#toggle-id-3.

[32] Nine Marks has cautioned their constituency regarding CPM methodology since Garrison's book was published in 1998. Greg Gilbert, "Book Review, Church Planting Movements by David Garrison," January 5, 2000, accessed on June 30, 2018, https://www.9marks.org/review/church-planting-movements-david-garrison/. Gilbert states, "I would, though, encourage the IMB to give some further thought, and put into writing, a sound strategy for teaching these churches what the Bible says about how they are to organize and structure their lives together as a church. In other words, don't simply plant churches; teach them how to sustain themselves for decades to come." The Gospel Coalition has also cautioned their readers that CPM methodology may be cutting too many corners when it comes to the sustainability of churches over time. Chase Bowers and Scott Zeller, "The Goal of Missions May Not Be What You Think," May 25, 2016, accessed December 25, 2016, https://www.thegospelcoalition.org/article/the-goal-of-missions-may-not-be-what-you-think/.

[33] See Appendix 6. "Six Components of the Missionary Task," accessed June 30, 2018, https://www.imb.org/topic-term/six-components-missionary-task/. According to the IMB, the six components of the core missionary tasks are entry, evangelism, discipleship, leadership training, church planting, partnership, and exit.

missionary teams are led by apostolically-gifted leaders and include prophets, evangelists, pastors, and teachers, as found in Ephesians 4:11-12. This passage provides a framework for a missionary team to train leaders who will spread the gospel among unreached people groups, seeking to initiate movements. At the same time, the missionary team trains leaders within the churches that emerge within those movements so that the churches will become healthy. I will also argue that apostles, prophets, evangelists, pastors, and teachers must be raised up within each church in order to equip and develop mature disciples, build up the body of Christ, continue to reach its own surrounding community, and then seek to reach other unreached people groups outside of its community.

As an apostolically gifted leader intentionally incorporates missionaries with different giftings in their team, some on the team should be gifted to train the national workers who have apostolic, prophetic, and evangelistic gifting. Those national workers tend to extend the leading or growing edge of movements. There should also be workers on the missionary team who will be more naturally gifted in training emerging national pastors and teachers to serve in churches that are being planted in those movements.

Although differing views exist regarding the ongoing gifts found in Ephesians 4:11, scholars such as Howard Hoehner, Wayne Grudem, Clinton Arnold, and Eckhard J. Schnabel, affirm the ongoing role of the apostles, prophets, evangelists, shepherds, and teachers in our day.[34] Missionary practitioners and contemporary authors such as Neil Cole, Alan Hirsch, Tim Catchim, J.R. Woodward, and Dan White have made contributions toward encouraging all of these gifts to

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[34] Harold W. Hoehner, *Ephesians: An Exegetical Commentary.* (Grand Rapids, MI: Baker Book House Company, 2002), 541, Wayne Grudem. *The Gift of Prophecy in the New Testament and Today* (Wheaton, IL: Crossway, 2000), 119; Clinton E. Arnold, *Exegetical Commentary on the New Testament: Ephesians* (Grand Rapids, MI: Zondervan, 2010), 256; Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church* (San Francisco, CA: Josey-Bass, 2012), 42; Eckhard J. Schnabel, *Acts: Exegetical Commentary on the New Testament*, ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2012), 847; Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove, IL: InterVarsity Press, 2008), 237.

flourish in local churches, but they have not applied this passage to missionary teams.[35]

Missiologist Don Dent has especially focused on God's ongoing gift of the apostle in the initial stages of church planting to serve as the initiator for spreading the gospel and planting multiple, reproducing churches among unreached people groups.[36] However, the apostolically gifted worker desiring to see sustainability of churches within an emerging CPM must focus on developing a team of missionaries with other giftings in order to sustain those churches that emerge within movements. For example, missionaries with giftings such as shepherding and teaching will be used to train local pastors and teachers to lead the newly emerging churches.

Leadership training is one of the biggest needs within new churches as they emerge within CPMs. Pastors and teachers must be developed in order to lead these emerging churches. Sills points out in our day that only "one trained Christian worker for every 450,000 people overseas"[37] is serving. Many of those new believers "have come to the Lord from families saturated with false religions and animistic worldviews,"[38] and thus are not able to interpret the Bible from a biblical worldview. Therefore, they need to be trained so that syncretism does not infiltrate the church through false teaching.[39]

Massey rightly argues that the emphasis on CPM strategies, without a leadership development plan, has led to weak churches that are often led astray by

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[35] Neil Cole, *Primal Fire: Reigniting the Church with the Five Gifts of Jesus* (Bonita Springs, FL: Tyndale House Publishers, 2014), 32-54; Alan Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ* (Colombia, B.C.: 100 Movements, 2017), 93-125; Hirsch and Catchim, *The Permanent Revolution*, xxi; J.R. Woodward and Dan White Jr., *The Church as Movement: Starting and Sustaining Missional-Incarnational Communities* (Downers Grove, IL: InterVarsity Press, 2016), 46-51.

[36] Don Dent, *The Ongoing Role of Apostles in Missions: The Forgotten Foundation* (Bloomington, IN: CrossBooks, 2011), 2.

[37] Sills, "*Hearts, Heads, & Hands' Seeks to Train Global Church Leaders*," 6.

[38] Ibid., 2.

[39] Sills, "*Hearts, Heads, & Hands' Seeks to Train Global Church Leaders*," 2.

cults.[40] He further states, "Church Planting Movements strategy and T4T training is opposed to deep-level theological training for leaders because it allegedly slows down the movement and causes leaders to become (in what I have often heard from T4T proponents) 'disobedient and proud.'"[41] However, removing leaders from within CPMs and sending them away to Bible college or seminary removes the leadership from the field that is needed to sustain these movements. Therefore, a great need exists to develop strategies and methods to train pastors, teachers, and leaders within the fields where CPMs are taking place.

Local leaders must be chosen who exhibit qualities in keeping with the passages that point to the qualities of church leaders (1 Timothy 3:1-7, Titus 1:5-9, and 2 Peter 5:1-4). Paul and Barnabas chose leaders to shepherd and teach in the emerging churches in Acts 14:23, and Paul sent Timothy and Titus to teach the truth (1 Timothy 1:3) and set things right in the emerging churches (Titus 1:5) so that they would remain healthy. The need to train pastors and teachers who equip other pastors and teachers within movements will also be explored as a potential strategy to facilitate churches continuing to multiply and at the same time grow deeper and more effective in their communities. IMB missionary J. H. has attempted to put this strategy into practice in his work on Northeast India.[42]

Research Methodology

The research for this dissertation originates from a variety of sources. First, through the context of my twenty-nine years of missions experience in a variety of countries and settings, training materials were developed and implemented in South and Southeast Asia.[43] These materials included a simple church planting diagram and

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[40] Massey, "Theological Education and Southern Baptist Missions Strategy," 6.

[41] Ibid., 9.

[42] J. H, "Equipping Local Pastors of an Emerging CPM: *Foundations* Case Study— Chandra's Network," October 2015, 1-8. Due to security concerns, J. H. will be used to identify this missionary.

[43] Brad Roderick, ed., ARROW Training Notebook, *Unpublished Training Materials*, The Southern Rim of the Pac Rim Region, January 11, 2007 and Brad Roderick, ed., ASAP Abiding,

church planting strategies that involved training around the themes of abiding in Christ, seeking the lost, applying God's word in training leaders, and planting reproducing churches (ASAP). A key part of the diagram included Ephesians 4:11 and the need to identify the fivefold giftings on the missionary team and among local leaders.[44]

Second, biblical materials will be analyzed regarding the development of healthy churches and leadership in the church in the early phases of church planting and emerging movements.[45] The biblical analysis will be aided by a variety of commentaries and books written on topics like the giftings of apostle, prophet, evangelist, pastor, and teacher as found in Ephesians 4:11. Hirsch, Frost, Woodward, Cole, and others have added their voices to the five ongoing roles found in the church's ministry and mission in Ephesians 4:11.[46] Woodward and White note that the fivefold giftings are people gifts given to the church, and those disciples with the fivefold gifts ought to use their gift in the church to equip others to serve and use their spiritual gifts.[47] Through the activation of the five roles in Ephesians 4:11, Cole believes that we are on the verge of "seeing radical changes in our understanding of church, leadership and mission."[48] Commentators such as Hoehner, Andrew Lincoln, Arnold, Ben Witherington, Frank Thielman, and F.F. Bruce help analyze Ephesians 4:1-16 in ways that lend itself to the ongoing roles of all the gifts found in Ephesians 4:11 beyond the lifespan of the twelve apostles.[49]

Seeking, Applying & Planting: A Training Manual, March 29, 2010. See Appendix 5.

[44] Roderick, ed., ARROW Training Notebook.

[45] The definition of movements will be discussed in the Definition of Key Terms section of this disertation.

[46] Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st Century,* (Peabody, MA: Hendrickson Publishers, Inc., 2003), 165-181.

[47] Woodward and White, *The Church as Movement,* 41-45.

[48] Cole, *Primal Fire*, *32.*

[49] Hoehner, *Ephesians.* Andrew Lincoln, *Word Biblical Commentary,* vol. 42, *Ephesians,* eds., David A. Hubbard and Glenn W. Barker, (Dallas, TX: Word Books, 1990); Arnold, *Ephesians*; Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: William B Eerdmans Publishing Company, 1998); Frank Thielman, *Ephesians* (Grand Rapids, MI: Baker Academic, 2010); F.F. Bruce, *Men and Movements in the Primitive Church: Studies*

Embracing the priesthood of all believers is important in equipping and empowering all believers to work in harvest fields according to their giftings. W. Carl Ketcherside, Walter Shurden, George Lotter, and Timothy van Aarde are some of the authors that point to the need for a return to the biblical understanding of priesthood.[50] The doctrine of the priesthood of all believers will also be examined in light of the need to choose leaders from among church members who are gifted to teach, preach, and shepherd new believers. John Hammett, Peter Tie, Veli-Matti Kärkkäinen, and others speak in favor of a priesthood that includes all believers, who are gifted to serve in various ways to strengthen churches and help them plant other churches.[51] Jesse Snodgrass points to the need to train emerging leaders in local settings so that they learn to shepherd and teach in the process of leading a new church.[52]

Third, a thorough reading of the major works on people movements and church planting movements will be essential.[53] Roland Allen, Samuel Faircloth, and George Patterson have invested much of their time in studying movements in the

in Early Non-Pauline Christianity (Exeter, U.K.: The Paternoster Press, 1979).

[50] George Lotter. and Timothy van Aarde, "A Rediscovery of the Priesthood of Believers in Ephesians 4:1-16 and its Relevance for the Missio Dei and a Biblical Missional Ecumenism," *In die Skrifig* 51 (2), a2251 (August 31, 2017): https://doi.org/10.4102/ids.v51i2.2251, accessed April 28, 2018; Carl W. Ketcherside, *The Royal Priesthood: A Plea for the Restoration of the Priesthood of All Believers in the Family of God* (St. Louis, MO: Mission Messenger, 1956); Walter B. Shurden, ed., *Proclaiming the Baptist Vision: The Priesthood of All Believers* (Macon, GA: Smyth & Helwys Publishing, Inc., 1993).

[51] John S Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology* (Grand Rapids, MI: Kregel Publications, 2005), 45-46, 101, 260-61; Peter Tie, *Restore Unity, Recover Identity, and Refine Orthopraxy*: *The Believers' Priesthood in the Ecclesiology of James Leo Garrett, Jr.* (Eugene, OR: WIPF & STOCK, 2012); Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove, IL: IVP Academic, 2002), 42-43, 65-66, 140-41, 173.

[52] Snodgrass, J. "To Teach Others Also: An Apostolic Approach to Theological Education in Pioneer Missions." PhD diss., Southeastern Baptist Theological Seminary, 2017.

[53] Although this dissertation will not survey a history of movements in South Asia, movements aren't a new phenonmenon across the subcontinent. Stephen Neill, *A History of Christian Missions* (London: Penguin Books, 1964), 225. J. Wascom Pickett, Donald McGavran, and G. H. Singh, *Christian Missions in Mid-India* (New Delhi, India: Isha Books, 1938), 24-25, 99-111; J. Wascom Pickett, *Christian Mass Movements in India* (New York, NY: The Abingdon Press, 1933), 55; J. Wascom Pickett, *Christ's Way to India's Heart,* (Lucknow, India: C. O. Forsgren, 1938), 108; Kenneth Scott Latourette, *A History of Christianity, vol. 6, The Great Century in Northern Africa and Asia A.D. 1800-A.D. 1914,* (New York: Harper & Brothers Publishers, 1944), 165-167; Robert Eric Frykenberg, *Christianity in India: From Beginnings to the Present* (Oxford: Oxford University Press, 2008), 234-237; Frederick Stock and Margaret Stock, *People Movements in the Punjab*, (South Pasadena, CA: William Carey Library, 1975), 109-139.

mission field.[54] Allen describes the spontaneous expansion of the church as a phenomenon that is uncontrollable because the great things of God are out of our control.[55] Faircloth argues that "church planting in any situation must make a high priority the goal of reproduction—the multiplication of local churches throughout the land."[56] Patterson seeks to make obedient disciples and asserts that making obedient disciples leads to churches that multiply. In Patterson's view, if you only have disciples who know all the right answers but do not put any of it into practice, you have not made disciples.[57]

Missiologists and practitioners such as David Garrison, Stan Parks, Jim Slack, Steve Smith, and Ying Kai tend to advocate rapidity in their approach to CPMs and will also be analyzed for their writing on CPMs.[58] Garrison developed what has become known as the Ten Universals of CPMs.[59] Parks advocates for a slightly different view of the rapid nature of CPMs and instead argues for "immediacy" while implementing CPM strategies and training.[60] Slack explains that the only way to keep pace with population growth is to implement strategies that lead to CPMs.[61] Smith

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[54] Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, MI: Eerdmans, 1962); Roland Allen, *The Spontaneous Expansion of the Church: And the Causes Which Hinder It* (Eugene, OR: Wipf & Stock Publishers, 1962); Samuel D. Faircloth, *Church Planting for Reproduction* (Grand Rapids, MI: Baker Publishing, 1991); George Patterson, "The Spontaneous Multiplication of the Church," in *Perspectives on the World Christian Movement: A Reader*, eds. Ralph D. Winter and Steven C Hawthorne (Pasadena, CA: William Carey Library, 1981).

[55] Roland Allen, *The Spontaneous Expansion of the Church,* 13.

[56] Samuel D. Faircloth, *Church Planting for Reproduction,* 34.

[57] George Patterson, "The Spontaneous Multiplication of the Church," 610.

[58] Garrison, *Church Planting Movements: How God is Redeeming a Lost Wo*rld; Steve Smith and Stan Parks, "T4T or DMM (DBS)? Only God Can Start a Church-Planting Movement! (Part 1 of 2)," *Mission Frontiers* (January—February 2015): 36-39; Jim Slack, "Church Planting Movements: Rationale, Research and Realities of their Existence," *Journal of Evangelism and Missions* 6 (2007): 29–43; Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution.*

[59] See Appendix 1. Garrison, "*Church Planting Movements* (2004), 172.

[60] Stan Parks, "Searching for the Indigenous Method," MISSIO NEXUS, Posted April 1, 2013, accessed January 25, 2018, https://missionexus.org/searching-for-the-indigenous-method-2/.

[61] Slack, "Church Planting Movements," 30.

and Ying Kai advocate for the implementation of CPM principles that lead to four generations of disciples and churches.[62]

Others such as J. D. Payne, Craig Ott, and Elbert Smith add balance to those advocating a movement approach that requires speed in order to be considered a CPM.[63] Payne emphasizes the need to train and equip elders for new churches that are planted, while at the same time attempting to avoid the clergy and laity hierarchy.[64] Ott argues that "although the term *church-planting movement* is not found in the Scriptures, the phenomenon is."[65] He states that the growth was not in a "systematic graded fashion but through successive waves of expansion, penetrating new regions and people groups in its path."[66] Smith explains that a plurality of elders is important "for the health of a new church and to prepare new churches to multiply."[67]

Finally, a questionnaire will be developed and sent to workers known to this researcher who have experienced CPMs to determine if they are intentionally training pastors and teachers within those movements and if they are, how they approach that task.[68] Follow-up interviews will also be used where appropriate when further clarification is needed. Notes of those interviews will be provided.

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[62] Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution,* 89-108; Steve Smith, "Kingdom Kernals: A Profile of a Movement Catalyst," *Mission Frontiers* (May-June 2014): 38-41; Smith was a regular contributor to *Mission Frontiers* journal in his lifetime, and in this article, he outlines the profile of the type of person that is often involved in working in the midst of a CPM.

[63] J. D. Payne, *Apostolic Church Planting: Birthing New Churches from New Believers* (Downers Grove, IL: InterVarsity Press, 2015), 84. Payne underscores the need for methods to be biblical and reproducible; J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Downers Grove, IL: InterVarsity Press, 2009), 121-138. Payne emphasizes the importance of leadership development to prevent a bottleneck in church multiplication. Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication,* (Grand Rapids, MI: Baker Academic, 2011); Elbert Smith, *Church Planting by the Book* (Fort Washington, PA: CLC Publications, 2015).

[64] J. D. Payne, *Apostolic Church Planting,* 100-101.

[65] Craig Ott and Gene Wilson, *Global Church Planting,* 66.

[66] Ibid.

[67] Elbert Smith, *Church Planting by the Book,* 155.

[68] See Appendix 7.

Definition of Key Terms

The following definitions of key terms give insights into understanding the missiological underpinnings of this dissertation.

Church Planting Movment (CPM)

Many attempts at defining a CPM have been made over the years. Therefore, space must be devoted to giving more explanation to the definition of a CPM. The basic definition that Garrison used in his CPM book will provide a starting point, but falls short on specifics. According to Garrison, a CPM is "a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment."[69] Smith and Kai describe CPMs as characterized by consistent fourth generation churches and beyond in multiple contexts.[70]

However, Smith and Kai also add that the fourth generation is only the beginning of a CPM. They claim that "almost every sustained CPM demonstrates many generations beyond this."[71] In order to reach four generations of multiplying churches, Smith and Kai argue that it takes at least six to eighteen months to train disciples and develop leaders for the emerging churches.[72] Gordy argues that "CPMs must demonstrate at least four generations of church plants in multiple locations with the first generation of churches existing over a minimum of five years."[73]

This definition rightly requires sustainability of the first-generation churches. However, the weakness is that four generations of churches in multiple locations could still refer to a relatively small number of churches and be considered a CPM. Providing a definition that both expects sustainability of the first-generation

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[69] David Garrison, *Church Planting Movements*, 21.

[70] Steve Smith and Ying Kai, *T4T: A Discipleship ReRevolution*, 171.

[71] Ibid., 171.

[72] Ibid., 171-179.

[73] J. Gordy, "A System Dynamics Perspective on the Sustainability of Church Planting Movements in North India," 31.

churches up to five years and quantifies the number of churches and baptisms beyond simply stating four generations in multiple locations would bring more clarity to what is expected of a movement of new churches to be considered a CPM.

I propose the following definition: CPMs must include one thousand baptisms and a total of one hundred churches in at least five different streams of churches, with some of the streams of churches reaching the fourth generation of churches and 80% of first generation churches continuing to exist after five years. Chapter two will go deeper into the description of what constitutes a healthy church and thus, a movement of healthy multiplying churches. Even if some of the groups being studied have not reached this level of CPM growth, the author will look for those strategies that intentionally include the training of pastors and teachers within the work that is multiplying.

Movement Strengthening Strategist

The Movement Strengthening Strategist (MSS) role was created by the IMB in the Affinity of South Asian Peoples in 2009. Little attention given to training pastors and teachers in South Asia led to churches that did not continue to multiply and movements that were not sustained over time. This role provided the needed course correction in regard to the lack of training pastors and teachers in CPMs. The core aspect of the role is equipping pastors and teachers within movements of multiplying disciples and churches in such a way that the training can be passed on from generation to generation of pastors and teachers. The MSS must have a mindset of urgency in order to multiply the training of pastors and teachers to serve in the emerging churches as close as possible to the pace of the multiplication of new churches and groups emerging from new believers within the movement.

Five Roles

Several terms are used interchangeably in the literature regarding the gifting of apostles, prophets, evangelists, pastors or shepherds, and teachers found in Ephesians 4:11.These terms include "fivefold" ministry, which is used

interchangeably with "APEST" (Apostle, Prophet, Evangelist, Shepherd, Teacher) ministry and "5Q."[74] Dent, Hirsch, Woodward, Catchim, Cole, and Frost have shed light on the modern-day role of the apostle and the corresponding roles of the prophets, evangelists, pastors, and teachers. While some have claimed the modern-day gift of the apostle has ceased, these authors have made the case that the five roles continue on in our day.[75] For purposes of this dissertation, the term *five roles* will be used.

Apostle

The use of the term apostle has been used in various ways in recent history. For example, C. Peter Wagner refers to the role of the apostle as "the special ability that God gives to certain members of the Body [sic] which enables them to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches."[76]

The definition of apostle used by contemporary writers like Frost, Hirsch, and Dent will be used to describe the role and gifting. Dent argues that "the gift of apostle continues today as God calls men and women to proclaim the gospel and to lay a foundation of the church where Christ is not known."[77] That is the basic understanding of the term apostle in this dissertation and will be further developed in chapters four and five.

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[74] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, xxi.

[75] Richard B Gaffin Jr. et al., *Are Miraculous Gifts for Today*. eds. Stanley N. Gundry and Wayne A. Grudem. (Grand Rapids, MI: Zondervan, 1996), 41-60. Gaffin argues for the cessation of the miraculous gifts and the ongoing gifts of apostles and prophets. Don Dent, *The Ongoing Role of Apostles in Missions: The Forgotten Foundation*; Frost and Hirsch, *The Shaping of Things to Come.*

[76] C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Glendale, CA: Regal Books, 1979), 208. 195-216, Although Wagner mentions the possibility of a cross-cultural gifting similar to the definition that would be used for a missionary in our day, Wagner tends to focus on the gifting of a leader who would take authority over a group of churches he did not plant, much like a pastor appointed to be a bishop over a group of churches. This is not the definition of apostle that will be advocated for in this dissertation. Chapters four and five have a lengthy treatment of the ongoing role of the apostle in our day.

[77] Dent, *The Ongoing Role of Apostles in Missions,* 129.

Conclusion

The need to implement strategies that lead to healthy churches in the midst of CPMs is critical in our day. Many questions and concerns have been raised over the years regarding these strategies. One of the central concerns at the heart of CPMs in the past twenty-five years has been the lack of leadership training that has taken place in the midst of CPMs. This dissertation will seek to address that issue and give suggestions as to how to overcome this deficiency in CPM strategies.

How is it possible to train pastors and teachers within movements in such a way that they keep pace with the multiplication of churches? If churches begin multiplying rapidly, the missionary must find ways to keep pace with the movement and not seek to slow the movement of people coming to faith. It is incumbent on the apostolic leader to make certain that leaders are being trained within emerging churches.

This dissertation is seeking to add a perspective that brings together a desire to see movements perpetuate while also striving to establish biblically healthy churches. This study will seek to discover those principles in the Bible and supporting literature that help churches grow healthy and continue reproducing and then analyze whether or not those principles are being utilized in churches emerging within movements in our day in South and Southeast Asia.

CHAPTER 2

DIFFERING VIEWS OF CPM STRATEGIES

The subject of CPMs has proven to be polarizing among missiologists and church planters over the past twenty-five years. Some tend to embrace CPM strategies, while others hold a more critical assessment of CPMs and their associated strategies. This polarization is especially true in Asia, where many CPMs have been reported.[1]

Unfortunately, critics and proponents have drawn up sides in this debate, resulting in untold number of journal articles and books advocating for one approach or the other. Even worse, the polarization has brought division between colleagues on the field. In this chapter, I will survey various attempts to define CPM and will suggest a definition for CPM and the metrics by which to analyze the phenomenon. Finally, I will review and analyze the work of several critics and proponents of CPMs.

Church Planting Movement Definitions

In his second CPM book, Slack points out that Garrison changed his initial CPM definition from "a rapid and exponential increase of indigenous churches planting churches within a given people group or segment," to "a rapid multiplication of indigenous churches planting churches within a given people group or population segment."[2] As field researchers assessed various CPMs, they found a lack of exponential growth, though most of them could be described as multiplying.[3] This

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[1] David Garrison, ed., "Church Planting Movement FAQS," *Mission Frontiers*, (March-April 2011): 9.

[2] Jim Slack, "Church Planting Movements: Rationale, Research and Realities of their Existence," *Journal of Evangelism and Missions* 6 (2007): 31-32.

[3] Ibid., 32. Slack indicates that the first CPMs that emerged among insulated and isolated unreached people groups exhibited exponential increase, but not all of the unreached people groups assessed for CPMs held up to the model of exponential increase. However, all of them fit the math term

realization necessitated a change in definition. The following section includes four CPM definitions from others and my definition for this study.

David Garrison

Garrison's definition has five distinct parts. First, CPMs "always outstrip the population growth rate as they race toward reaching the entire people group."[4] Garrison asserts that CPMs are rapid. By "rapid," Garrison refers to churches and disciples that rapidly multiply until an entire people group or city is reached and eventually the whole world.[5] However, Garrison never elaborates on the meaning of rapid or multiplying.[6] Slack seeks to clarify the issue of the rapidity of multiplication by stating that when the total number of churches doubles every four to six years, "a CPM likely exists."[7] Gordy figures that, in order for the CPM to outpace population growth in India, the CPM would need to grow at "an annual increase of 1.25 percent each year."[8]

Second, CPMs don't merely add, but multiply churches. Again, Garrison does not clearly specify how quickly multiplication should take place to be considered a CPM or if multiple generations are required.[9] However, Garrison states that when a "church realizes that it has the capacity and responsibility to reproduce itself, the numbers start compounding exponentially."[10]

"multiplication."

[4] Garrison, *Church Planting Movements* (2004), 22.

[5] Ibid.

[6] Garrison does not indicate what he means by reached. "What is an Unreached People Group?" People Groups: Reliable, Relevant, Realtime, accessed on December 5, 2019, https://www.peoplegroups.org/understand/. The technical definition is at least 2% of a population are Christians.

[7] Jim Slack, "Just How Many Church Planting Movements are There?" *Mission Frontiers* (March–April 2011): 12.

[8] Gordy, "A System Dynamics Perspective on the Sustainability of Church Planting Movements in North India," 19.

[9] Garrison, *Church Planting Movements* (2004), 22.

[10] Ibid.

Indigeneity is the third quality of a CPM in Garrison's definition. By indigenous, Garrison states that the new churches that multiply are "generated from within, as opposed to being started by outsiders."[11] New believers and churches within a CPM may not even know that an outsider started the work.[12]

Fourth, Garrison indicates that when churches, not outside church planters, begin starting churches, the movement is on its way to becoming a CPM. Garrison describes this as an "out of control movement flowing from church to church to church."[13]

Finally, CPMs generally occur within people group segments where the language and culture are similar. Once the movement begins, Garrison argues it rarely stops there. New believers and churches are compelled to take the gospel to other people groups.[14]

Steve Smith and Ying Kai

Smith and Kai added to Garrison's definition, stating, "Church-planting movements are characterized by consistent 4th generation churches and beyond in multiple contexts."[15] Smith further explains that almost every sustained CPM demonstrates many more than four generations of churches. A fourth generation is merely the beginning of a CPM.[16] Smith states that within "Spirit-engineered movements disciples display a value to love Jesus by immediately obeying all that they learn in Scripture and taking responsibility to win and disciple others in like manner."[17] Smith does not give any definitive numbers to determine when a CPM has

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[11] Garrison, *Church Planting Movements* (2004), 22.

[12] Ibid.

[13] Ibid.

[14] Ibid.

[15] Smith, *T4T*, 171.

[16] Ibid.

[17] Smith, "Kingdom Kernels: The Journey Ahead," 33.

started or how to know it is sustained over time. By Smith's definition, twelve (multiple contexts with four generations) churches with four to ten people in each church could be considered a CPM.

Craig Ott and Gene Wilson

Ott and Wilson argue that, although the term "church planting movement" does not occur in the New Testament, the phenomenon does.[18] They claim that the church grew in "successive waves of expansion, penetrating new regions and people groups in its path."[19] Ott and Wilson explain that the church planting process begins with an apostolic church planter who models the process for a local apprentice.[20] In the second generation the apostolic church planter works alongside the apprentice as the local planter takes the lead. In generation three, the outsider watches the local church planter train new leaders from among their peers, using contextualized approaches.[21] By the fourth generation, local leaders lead the work and the outside church planter coaches.

Once reproduction has taken place over three generations without any outside resources, the fourth generation is truly indigenous as reproduction "comes from leaders and systems that are truly home grown."[22] It is difficult to know when a new work has reached a CPM according to this definition. Like Smith's definition, the number of believers taking baptism or the number of churches that have been planted is not indicated.

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[18] Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication,* (Grand Rapids, MI: Baker Academic, 2011), 66.

[19] Ibid.*,* 86.

[20] Ibid.

[21] Ibid.

[22] Ibid.

Joey Gordy

Gordy asserts that the definition of a CPM must include an aspect of sustainability. Gordy believes the five-year mark is a credible mark of sustainability. He also holds that the definition must give attention to the aspect of generational growth in multiple locations. Gordy offers the following as a definition that incorporates sustainability and multi-generational growth of churches: "CPMs must demonstrate at least four generations of church plants in multiple locations with the first generation of churches existing over a minimum of five years."[23] By adding sustainability to the definition, Gordy has strengthened the concept of CPM and indicates that CPMs are not just a short-lived phenomenon, but should be sustained over time to be considered a CPM.[24]

Response

The definitions above address multiplication and the multi-generational aspects but not the quantifiable or the qualitative nature of CPMs. The multiplication and multi-generational issues have been addressed. According to these definitions, CPMs could include a small number of churches and still be considered a CPM. A definition that includes minimum numbers of churches or baptisms within a CPM would give a more well-rounded picture of their growth. In Garrison's book, *Winds in the House of Islam: How God is Drawing Muslims Around the World to Faith in Jesus Christ,* he includes minimum numbers in order to discuss Muslim movements to Jesus Christ.[25] Garrison's criteria for inclusion in his study is at least one thousand baptisms or one hundred churches.[26]

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[23] Gordy, "A System Dynamics Perspective on the Sustainability of Church Planting Movements in North India," 31.

[24] See Appendix 8. This appendix provides a glimpse into the work of Gordy and Brad Roderick in South Asia and shows the multiplication of churches by generations over several years.

[25] David Garrison, *A Wind in the House of Islam: How God is Drawing Muslims Around the World to Faith in Jesus Christ* (Monument, CO: WIGTake Resources, 2014).

[26] Ibid., 6.

Church Planting Movement Definition

        A definition that includes sustainability and multiplication provides a clearer picture of what a CPM looks like in any given context. Regarding sustainability, the first-generation churches ought to have been planted at least five years previously with 80% of them still remaining.[27] The number of churches and baptisms ought to include more than simply stating that they have multiplied beyond four generations in multiple locations. More clarity of what is expected of a movement of new churches to be considered a CPM is needed so that a standard measure can be agreed upon when discussing CPMs. Therefore, I propose the following definition: CPMs must include one thousand baptisms and a total of one hundred churches in at least five different streams of churches, with some of the streams of churches reaching the fourth generation of churches and 80% of first generation of churches continuing to exist after five years. Though these criteria are not biblical *per se*, they help to quantify and qualify the results of a work which, in turn, may help those missionaries serve the Lord more faithfully.[28]

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[27] W. G., email message to author, December 11, 2019. W. G. is the Director of the IMB Global Research Department. He also served many years in India and Nepal as an IMB church planter trainer and Associate Cluster Leader. He later served in Dubai as the IMB City Leader. His work in India included the Magahi people group. W. G. wrote, "In the case of the Magahi work and specifically my national partner Deep*, since 2008, there have been 1,061 churches and groups planted through multiplication. Of those 1061, 150, give or take one or two, have closed, and I would anticipate that more groups than churches closed. This means that roughly 85.9% of churches are still open." *Name changed for security purposes.

[28] W. G., email message to author, December 11, 2019. W. G. asked L. B. (L. B. has served in South Asia for over ten years as an IMB church planter trainer and now as the Strategy Research Associate for South Asia) to provide global stats from Genmapper (Genmapper is an App used in the field to track statistical data such as baptisms and generational church planting, http://genmapper.com/#about) based on churches more than five years old, most of which were planted through multiplication methodology. Three thousand two hundred and one churches, and 1,235 groups are currently in Genmapper. A little under 50% are older than five years (roughly 1,600 churches over five years old). The total number of the churches that have closed has been eight out of 3,201 (0.2% closure rate). Fourteen of the groups of 1,235 have closed (1.1% closure rate). The deepest generational church stream is twenty-two churches. The total churches and groups (4,436) represent 96,929 baptized believers out of 128,711 believers (a 75.3% baptism to belief ratio and 21.74 baptized believers per church). W. G., email message to author, September 5, 2020. W. G. provided the following definitions for churches and groups used in the statistics above. "Church: A self-identifying body of baptized followers of Jesus Christ with 1 Lord, 2 Authorities (Holy Spirit and Scripture), minimum 2 types of leaders (Elders, Deacons) and often a third category (Treasurer with Deacon qualifications), the 4 selfs (Self- Governing, Theologizing/Correcting, Supporting, Reproducing), striving to do the 5 functions (Worship, Fellowship, Service, Evangelism/Missions, Discipleship). Group: A group of followers of Jesus Christ meeting together without yet satistifying all of the fundamental characteristics of a New Testament church."

Church Planting Movement Critics

Lesslie Newbigin observed, "The deepest motive for mission is simply the desire to be with Jesus where he is on the frontier between the reign of God and the usurped dominion of the devil."[29] That motivation is the epicenter of mission, but the question is, what is the most effective way to gain back the usurped dominion of the devil in a way that brings glory to God and lays the foundation for healthy multiplying churches? Missiologists, missionaries, pastors, and leaders tend to fall into two categories in answering this question.

Some are proponents of rapidly expanding movements so that the largest numbers of people can be swept into the church as soon as possible, while paying little attention to the health of the churches that emerge within movements. Others are critical of that approach and seek a way forward that facilitates planting healthy churches that are sustained over time, even if it means purposely slowing down a movement in order to disciple believers, plant churches, and train leaders that are healthy in their perspective. Zane Pratt holds that "rapid multiplication is never promised in the Bible. The fact that something is possible does not make it normative."[30] Although Pratt does not believe rapid multiplication is a normative phenomenon in the Bible, nor is it ever promised, he affirms that it is biblically possible.[31]

The Perspective of David Sills

The IMB mandated CPM methodologies as the "golden key, single solution strategy for all missionaries worldwide."**[32]** Sills posits that adopting CPM methodologies led to a "greater good" mentality which in turn led many missionaries

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[29] Lesslie Newbigin, *A Word in Season: Perspectives on Christian World Missions* (Grand Rapids, MI: Eerdmans, 1994), 129.

[30] Zane Pratt, "What Should We Think About Rapid Church Multiplication," September 26, 2017, Accessed February 16, 2018, https://www.imb.org/2017/09/26/what-should-we-think-about-rapid-multiplication/.

[31] Ibid.

[32] David Sills, *Reaching and Teaching: A Call to Great Commission Obedience (*Chicago, IL: Moody Publishers, 2010), 140.

to cut corners in mission work and seek to "wrinkle time" to get the gospel to as many people as quickly as possible.[33] The greater good mentality undermines the process of planting healthy churches that will be sustained over time.[34]

Sills argues that Garrison bypasses "the old linear method of winning people to Christ one by one, then discipling them, then leading a Bible study, and then becoming a church."[35] Adopting CPM methodologies has led missionaries to bypass important steps in the church planting process according to Sills. He joins others in accusing missionaries of inflating CPM numbers or paying national partners to maintain ministries and "give the appearance of a CPM."[36] He observes that "the few CPMs that survive under the bright lights contain many exceptions to the prescribed strategy/methodology that the missionaries are to follow."[37]

Sills argues that CPM methods set missionaries up to feel like failures if they do not experience a movement in their work. Clearly this is the work that only God can do, and we must wait on his timing to work in miraculous ways among various people groups.[38] However, Sills recognizes that God uses means to facilitate

[33] Sills, *Reaching and Teaching*, 130-31; 140-42. Sills describes the "greater good" as a way to define the view that the ends justify the means and at times unethical means might be implemented to reach a goal, but as long as the effort was successful and the goal was attained, it is an appropriate way to approach the issue. The "wrinkling of time" concept came from Madeleine L'Engle's book *A Wrinkle in Time,* and Sills argues that David Garrison uses the analogy of wrinkling time in church planting work in order to facilitate CPMs.

[34] Ibid.*,* 140-41. Greg Gilbert, "Book Review: Church Planting Movements, by David Garrison," *9Marks,* January 5, 2000, Accessed December 28, 2016, https://www.9marks.org/review/church-planting-movements-david-garrison/. Greg Gilbert argues that it is one thing to start a large number of churches in a short period of time, it is quite another for those churches to remain healthy and sound witnesses for decades into the future. Gilbert argues that solid, well-grounded leadership is required for the sustainability of churches over long periods of time. Lay leaders who are adequately trained for those new churches may provide the leadership needed if they are "solidly instructed in the doctrines and beliefs of Christians."

[35] Sills, *Reaching and Teaching,* 140.

[36] Ibid., 143. Darren Carlson, "5 Ways Mission Agencies Stretch the Truth." *The Gospel Coalition,* July 13, 2015, accessed December 25, 2015. https://www.thegospelcoalition.org/article/5-ways-mission-agencies-stretch-truth/. Darren Carlson claims that "many exaggerate the truth and undermine the good work God does in the world." Andy Johnson, "Pragmatism, Pragmatism Everywhere!" 9Marks Journal, (Feb 2010): accessed on January 24, 2018, https://www.9marks.org/article/pragmatism-pragmatism-everywhere/. Johnson questions the integrity of statistics reported by those who advocate CPM methodologies.

[37] Sills, *Reaching and Teaching,* 143.

[38] Ibid.*,* 146-47.

CPMs, and he reckons that "missionaries should certainly not minister in a way that would hinder a CPM or a great awakening; rather missionaries should definitely work in ways that would facilitate them."[39] Sills also observes that "the need for speed and priming the pump for CPMs, where the end justifies the means, was not what Jesus did nor would do."[40]

The Perspective of John Massey

Having served as a missions professor with the IMB for ten years in Asia, Massey brings an insider's perspective on how CPM methodologies drove IMB strategy during his tenure on the field from 2001 to 2011. Massey stated, "As a missionary in Asia with the IMB I remember that leadership at the time stated that they would only support missionary professors, particularly favorable to Church Planting Movement (CPM) principles and would not be appointing missionaries to teach in the theological or biblical divisions, contrary to the felt need of the nationals."[41] Even though national leaders continually asked for professors to teach biblical and theological courses, only those who taught evangelism and church planting were approved for appointment.[42]

Concerned about the issue of speed as it relates to CPM methodologies, Massey points out how Garrison's advocacy of speed and wrinkling time in the missionary task influenced several different areas of mission strategy. Wrinkling time in the missionary task is related to Garrison's advocacy of speed and "is inherently connected to the goal of facilitating the establishment of rapidly reproducing house churches."[43] According to Massey, the wrinkling time mentality affected the

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[39] Sills, *Reaching and Teaching,* 149.

[40] Ibid*.,* 150.

[41] John David Massey, "Theological Education and Southern Baptist Missions Strategy in the Twenty-First Century," *Southwestern Journal of Theology* 57, no. 1 (Fall 2014): 7.

[42] Ibid.

[43] Ibid., 102.

missionary task, the role of the missionary, evangelism and discipleship, ecclesiology, leadership development, and even missionary recruitment.[44]

Speed is the core value of CPM missiology according to Massey. Because of this strategy, Southern Baptist missions fell into a "standard-solution, one size fits all" strategy instead of the long advocated "unique-solution which takes into consideration cultural, political, and theological differences."[45] Massey asserts that the CPM approach was not a novel idea but one advocated by Wolfgang Simson and others.[46] Massey locates it within the stream of "Simple Church Movement in the West" which advocated a return to house church as the true expression of the New Testament church.[47]

Massey believes the desire to "finish the task" of global evangelization in this generation was a deeper theological motivator for adopting CPM strategies. Eschatological undertones fueled CPM strategies as mission leaders often used Matthew 24:14 as the rallying cry to carry the gospel to the ends of the earth, thus hastening the coming of the Lord.[48] Massey affirms the need for urgency in the task, but questions whether the eschatological vision arising from Matthew 24:14 should serve as a prescription to the church, "which warrants leaving behind the slower and more arduous tasks of broad-based theological and biblical education (formal and

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[44] Massey, "Theological Education and Southern Baptist Missions Strategy in the Twenty-First Century, 102.

[45] Ibid.

[46] Massey, "Wrinkling Time in the Missionary Task," 103.

[47] Ibid.

[48] Massey, "Wrinkling Time in the Missionary Task," 104. Trennis Henderson, "Rankin utilizes 2 time zones to share mission message in Ky," Baptist Press, August 15, 2001, accessed on September 3, 2020, https://www.baptistpress.com/resource-library/news/rankin-utilizes-2-time-zones-to-share-mission-message-in-ky/. Jerry Rankin, the former president of the International Mission Board would often tell missionaries at the International Learning Center that he believed they were sending out the last generation of missionaries and would quote Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Although Rankin denied that the IMB's mission efforts were tied to end-time eschatology, "nevertheless, if it is the Father's desire to be exalted among the nations and His ultimate purpose is for every tribe, people, tongue and nation to be represented among the redeemed around His throne, then we should strive with all diligence to fulfill our Lord's command and make disciples of all nations."

informal), directly making disciples and planting churches that have the DNA of doctrinal soundness, longevity, and reproducibility."[49]

Jesus' approach to taking three years to train leaders and Paul's approach to evangelism that resulted in sustainable churches, appointing leaders, and his ongoing involvement in church development stand in stark contrast to Garrison's wrinkling time, posits Massey. He goes on to state, "Practitioners should take care that short-term gains do not take precedence over long-term sustainability."[50] By advocating the development of three to five-year CPM plans with the goal to finish the task among a people group, Massey believes the missionary task is being short-circuited.[51] Although Massey affirms bold vision and strategy plans, he is concerned that missionaries are cutting corners and are not following Jesus' and Paul's patterns, who certainly had a sense of urgency but were quite sequential in their approach. Massey points out that Jesus and Paul did not sacrifice quality for speed, nor did they set artificial time limits on God.[52]

The SC role associated with CPM strategies is a usurpation of the previous incarnational role of the missionary.[53] The SC role removed the missionary from hands-on ministry and became a catalytic behind-the-scenes role to help facilitate CPMs.[54] Massey claims that the "need for speed, driven by the eschatology of CPM, places the burden upon the missionary to do more than the IMB has ever expected missionaries to do in the history of missions and even the Bible itself."[55] The SC

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[49] Massey, "Wrinkling Time in the Missionary Task," 105.

[50] Ibid., 107.

[51] Ibid., 108.

[52] Ibid.

[53] Ibid., 114.

[54] Ibid. Massey argues that paradigms for missionaries should follow biblical models and he does not believe the SC model fits a biblical paradigm. He does not believe that Jesus or Paul outsourced their ministries, but both maintained an incarnational approach. However, Massey affirms that the multiplication of leaders is critically important for the work today, as it was in biblical times.

[55] Ibid.

model asserts, if missionaries are to finish the task in this generation, then they must do more than simply minister their gifts. The SC must "outsource ministry to others in order to achieve the widest possible coverage among the assigned UPG."[56]

Paul had a large team of fellow workers who had various gifts. Massey argues that if Paul were alive today, he would continue to use an incarnational approach that included the multiplication of leaders.[57]

Speaking of Paul, Massey asserts,

> Paul put a premium on people, and he evaluated his ministry in terms of effectiveness in affecting transformation in the lives of people through proclaiming the gospel of Christ, modeling fidelity to Christ and His Word, discipling new believers, starting churches, training leaders, developing existing churches and soliciting their help in taking the gospel to unreached areas.[58]

Paul never replaced the incarnational role and witness with the mobilization of volunteers to do the work of church planting, states Massey.

Massey also expresses concern regarding the wrinkling of ecclesiology in CPM strategies. He states that CPM churches lack the five roles found in Ephesians 4:11 and little emphasis on teaching or proclaiming the Word of God is evident.[59] The role of the Shepherd is minimized as well and a "smaller churches are always better" mentality seems to be consistent with CPM strategies according to Massey.[60] He believes that these small churches can become disconnected from the broader evangelical Baptist community. Indeed, Massey sounds the alarm when he quotes a

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[56] Massey, "Wrinkling Time in the Missionary Task," 114.

[57] Ibid.

[58] Ibid., 115.

[59] Ibid., 123. Massey affirms Garrison's approach to mobilizing the laity for ministry and in his affirmation of the priesthood of the believers. Massey argues, however, that Garrison pushes the laity into the role of leading the newly formed churches too quickly. Garrison asserts that lay people are the best choice to lead the new churches, because the sheer number of churches being planted in a CPM would preclude having access to a seminary-trained pastor. According to Garrison, the best place to find the thousands of new leaders needed to lead the new churches is within the churches themselves. Garrison points to the priesthood of the believer in order to advocate for lay leadership, but he says little of the five roles given to the church in Ephesians 4:11.

[60] Ibid., 122.

seminary president who asserts that 10,000 churches a year are lost to "cults and charismatics" in an East Asian country.[61]

According to Massey, Garrison fails to account for the biblical roles of pastor/elder/bishop and deacons as found in Acts and the Pastoral Epistles. Massey agrees that it is not professional training, formal education or whether or not a pastor is paid by the church that qualifies them for church leadership. He asserts the following should be in place when choosing leadership for the church:

> the possession of the necessary spiritual gifts, and internal and external effectual call, proven character, ministry competencies, and spiritual maturity, which are transcultural principles laid down in the New Testament to guide the church in selecting its leaders. To short-circuit these biblical criteria means to deny the needed gifts God has given to the church in order for it to be truly healthy.[62]

Massey asserts that too often in CPMs, unqualified candidates are elevated for the sake of speed, rather than going back to the biblical qualifications to seek a qualified leader.[63]

The pragmatic approach of CPM is to finish the task no matter what it takes, according to Massey. Instead, he affirms the true calling of the church is to do whatever it takes to be faithful to the task. "The call to be faithful to the task rings truer to what Jesus has told us to do; initiating Church Planting Movements through cleverly devised strategies does not," asserts Massey.[64]

The Perspective of Jackson Wu

Associating CPM theory with Darwinian evolution, Wu makes the case that CPM theory has spread due to the "survival of the fastest" principle. Due to discouragement from the slow growth of churches in a mission agency culture where numbers are celebrated, missionaries grow discouraged, and return to their home country. Where speed and numbers are valued, "those missionaries who have the

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[61] Massey, "Theological Education and Southern Baptist Missions Strategy," 6.

[62] Massey, "Wrinkling Time in the Missionary Task," 124.

[63] Ibid.

[64] Ibid., 137.

fastest growing churches will naturally move up the organizational food chain, assuming leadership positions within mission agencies" thus perpetuating the CPM model.**65** Wu argues CPM methodology does not flow from a biblical basis. Instead, missionaries have read CPM back into the Bible and attempted to reverse-engineer CPMs around the world in order to derive best practices from that work.**66**

Although Wu states that CPMs are not impossible in our day and that the principles associated with CPMs are not unbiblical, he outlines several reasons why CPM practices should not be the methodology of choice among mission agencies.[67] Wu claims that CPM theorists appeal to biblical authority arguing that CPMs were started by God through the work of Paul in the Bible. He argues that the standards used to assess those claims are arbitrary. In other words, the measures used to determine whether a CPM has emerged depends on the researchers, not the Bible.[68]

Wu claims that CPM theorists confuse theory with theology in an attempt to correlate the work of Paul and his church planting team with contemporary CPM practices. For example, Wu critiques training by Steve Smith where he uses texts in Acts to come to the conclusion that six CPM streams were started by Paul in eight years.[69] By forcing their criteria back into the text, Wu claims that CPM theorists are incorrectly using biblical authority to support their best practices and lists over ten

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[65] Jackson Wu, "The Influence of Culture on the Evolution of Mission Methods: Using Church Planting Movements as a Case Study," *Global Missiology,* October 2014, accessed August 24, 2018, 6. http://ojs.globalmissiology.org/index.php/english/article/view/1712.

[66] Ibid., 2, 5.

[67] Jackson Wu, "There Are No Church Planting Movements in the Bible: Why Biblical Exegesis and Missiological Methods Cannot Be Separated," *Global Missiology*, October 2014, accessed December 25, 2016, 2. http://ojs.globalmissiology.org/index.php/english/article/view/1711/3795.

[68] Ibid.

[69] Ibid., 6. Smith uses seven passages in Acts as a case study on the work of Paul. Those passages are Acts 13:4-52; 14:1-25; 15:39-16:40; 17:1-34; 18:1-21; 18:23-20:1; 20:1-38. Wu claims that Smith stated in the training, "Once there were sustained CPMs he (Paul) moved on."

problems that issue from confusing theory with theology.[70] In effect, he accuses Smith of using eisegesis to read CPMs back into the Bible.[71]

Wu agrees that establishing goals and developing strategies to reach the lost is a profitable exercise. He also states nothing is wrong with assessing the work of missionaries.[72] However, Wu argues that CPM methodology is based on western pragmatic search for best practices and has an empirical orientation, based on quantity, not quality. He posits that CPM theory is inclined toward "rapidity, numerical growth, novelty (new believers, new churches, and independence), not letting tradition encumber progress."[73] Wu holds that such theory should not be the driving force behind contemporary mission practice.**[74]**

Response

I will respond to the views of these CPM critics in the following areas: (1) their critique of rapidity, (2) conflated numbers in CPMs, (3) the disappointment that comes from not seeing CPMs, (4) the wrinkling of time in CPMs, (5) the focus on finishing the task in this generation, (6) the SC role, (7) the tendency toward pragmatism, and (8) the lack of training pastors and teachers.

First, a difference exists between missionaries pushing a movement to rapidly move forward without a thought for the health of the churches that are emerging and a sense of urgency to get the gospel to lost people who are separated from God for all eternity. God alone is the one who brings about movements. Missionaries can work in ways to enhance or inhibit movements, but movements do not start because of the missionary's strategy. However, the Bible does not mandate that we should work in a way that brings about "one-by-one" addition. At times the

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[70] Wu, "There Are No Church Planting Movements in the Bible," 10-13.

[71] Ibid., 6.

[72] Ibid., 14.

[73] Jackson Wu, "The Influence of Culture on the Evolution of Mission Methods, 4.

[74] Ibid.

New Testament indicates that churches did not just grow by addition, but multiplied (Acts 2:41, 47, 4:4, 5:14, 6:1,7, 8:12, 9:31, 10:35, 42, 47, 11:21, 24, 13:48-49, 14:21, 16:5, 17:4, 12, 19:18-20, 26).

Second, there have been CPMs that have been touted as large movements but after a few years, little remains to show for it. The movement might have been there early, but with little to no attention being given to leadership training, they soon fizzle out. This is why I am advocating for a definition of CPM that includes the sustainability of first-generation churches in the movement. Attention must be given to training pastors and teachers in movements or the churches will not become healthy and may even collapse under no leadership.

Third, pressure to experience a CPM or to "start" a CPM is sometimes felt by missionaries. At times the pressure is self-imposed, but sometimes that pressure feels like it comes from the leadership of an organization. When we were serving in Karachi, one leader told me during a CPM training event that we should see a CPM within two years if we implemented CPM strategies in our work. Missionaries must recognize that CPMs are from God, not man's ingenuity or strategies.[75] Leaders and supervisors must remind missionaries that they are not responsible to start CPMs. The missionary's responsibility is to remain faithful to the missionary task, not to start CPMs.

Fourth, for those working in the midst of a movement that God has brought about, they may not have the luxury of sequential church planting. In the midst of a movement, it becomes necessary to multiply the training of pastors and teachers at a similar pace of the movement, otherwise the movement will slow down and the churches will likely not be healthy. Wrinkling time is sometimes necessary, as many tasks have to be done during the same time in the midst of a CPM. That is why I

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[75] Robert H. Stein, *A Basic Guide to Interpreting the Bible: Playing by the Rules* (Grand Rapids, MI: Baker Academic, 2011), 92-93. Robert Stein notes that Luke "uses many summaries to emphasize numerical growth of the early church (Acts 2:41, 47, 4:4, 5:14, 6:1, 7, 9:31, 11:21, 24, 12:24, 14:1, 21, 16:4-5, 19:20). In light of the advice of Gamaliel (Acts 5:35-39), 'a teacher of the law held in honor by all the people' (Acts 5:34), this numerical growth indicates for the readers of Acts that the Christian message and movement 'is of God' (Acts 5:38-39)."

advocate having a team that includes the five roles in the church as outlined in Ephesians 4:11.[76]

Fifth, the charge of eschatology driving missiology might have some merit. With people groups identified several years ago, a sense that missionaries can finish the task in this generation picked up momentum. Jesus made it clear that the gospel would be proclaimed to all nations before the end would come (Matthew 24:14). To be obedient to the Great Commission, we have to take the gospel to all nations, whether they are responsive now or not. Many missionaries are working in hard places and are faithful in the task, even though they are seeing very little fruit. Not everyone experiencing a movement leaves that movement immediately, exiting and going to another people group to hasten the coming of the Lord. Paul did not exit the work hastily but waited until a solid foundation was laid (Rom. 15:20). However, he continued to focus on getting the gospel to those who have never heard (Rom. 15:21).

The sixth issue that CPM critics point to is the SC role and how it took the place of the incarnational church planter. During the early period of developing the SC role, the focus seemed to be on developing comprehensive plans and strategies on how to reach a people group and not just people. The church planting task began to move from the missionary as the church planter to the missionary as the church planter facilitator/trainer. Because of that, many felt like the role of the missionary began to be diminished. On the other hand, the SC role taught the missionary to ask other questions like, "How many people will hear the gospel in my city today?" or "What needs to be done to reach my people?" These kinds of questions led to thinking about ways to reach an entire people group or a city, not just people. This approach allows the missionary to see the value of every part of the church planting task and the importance of all five roles that help to start and sustain churches that emerge from the work (Eph. 4:11).

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[76] Ephesians 4:11-12. Paul writes that the apostles, prophets, evangelists, pastors and teachers were roles given to the church for the equipping of the saints for the work of the ministry.

Seventh, an inclination toward pragmatism is another critique of CPMs and CPM practitioners. Wu and others point out the danger of using the Bible to promote CPM methodology.[77] Wu rightly argues that missionaries should not correlate the work of God in the New Testament with contemporary theory, "otherwise we force our own criteria back into the text and wrongly use biblical authority to support best practices."[78] According to Wu, this can lead to using weak (overly pragmatic) methodologies under the "guise of biblical authority."[79] Andy Johnson warns against using pragmatic methods in church planting, as the numbers produced do not necessarily represent work that will last over time.[80] Chase Bowers and Scott Zeller state that "when building healthy churches is ignored, pragmatism and impatience take hold."[81]

Finally, the inattention given to training pastors and teachers has led to movements that lack sustainability and eventually stop growing. In order for churches to grow healthy and strong and continue to reach out to their community and beyond with the gospel, attention must be given to training leaders within those churches. The believers in the churches must be equipped to serve within the church and outside the church if the church is going to continue to grow in healthy ways (Eph. 4:11-13). On the missionary team, the MSS gives attention to training pastors and teachers within movements while others on the team continue spreading the gospel far and wide.

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[77] Jackson Wu, "There Are No Church Planting Movements in the Bible", 10; Andy Johnson, "Pragmatism, Pragmatism Everywhere!"; Massey, "Wrinkling Time in the Missionary Task," 110.

[78] Jackson Wu, "There Are No Church Planting Movements in the Bible", 10.

[79] Ibid., 11.

[80] Andy Johnson, "Pragmatism, Pragmatism Everywhere!" Johnson urges us to ask three questions about the "culture of our own missionary organizations, books, partners, and even teams: (1) What are they attracted to? (2) How do they really define success? and (3) Where do they seem to look for the authority for their methods, good intentions not withstanding?"

[81] Chase Bowers and Scott Zeller, "The Goal of Missions May Not Be What You Think," May 25, 2016, accessed December 25, 2016, https://www.thegospelcoalition.org/article/the-goal-of-missions-may-not-be-what-you-think.

This dissertation advocates for an approach that gives attention to planting healthy churches that are sustained over time in the midst of a CPM. Church planting principles are found in the New Testament.[82] When those principles are applied, a CPM may or may not result, as a CPM is the work of God. When only paying attention to numbers is the goal, any method will do. However, if those churches are not sustained over time, a lot of wasted efforts have been expended in the field.

Church Planting Movement Proponents

Several missionaries and mission researchers have studied, researched, and written about CPMs over the past two decades. Those include, but are not limited to, Garrison, Smith, Kai, Parks, Steve Addison, and Slack. Countless articles have been written by CPM advocates and include other missionary practitioners like Nathan Shank, Wilson Geisler, Watson, Bob Goodman, and Gordy. These proponents have had firsthand experience in working in areas that are experiencing CPMs.

The Perspective of David Garrison

Interest in a new phenomenon, later named "Church Planting Movements" (CPMs), surfaced in 1994, when an annual statistical report was received at IMB headquarters in Richmond, Virginia. Field assessments ensued, and the researchers determined that indeed, a movement of new believers and churches flourished across North India. Reports of movements from other regions around the world began to emerge in the following years.[83] Although it is not known who coined the term CPMs, it appears to be a modification of Donald McGavran's term People Movements, "adapted to emphasize the distinctive of generating multiplying indigenous churches."[84]

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[82] International Mission Board. "Foundations: Core Missiological Concepts, Key Terms, The Missionary Task," *Foundations* v.2, International Mission Board, (2018), 73-101.

[83] Garrison, *Church Planting Movements* (2004), 15-17.

[84] David Garrison, "Church Planting Movement FAQS," *Mission Frontiers*, (March-April 2011): 9.

In August of 1998, a meeting convened near Rockville, Virginia, in order to understand this phenomenon from the inside of these movements. Strategy Coordinators who had experienced these movements firsthand, along with mission researchers, attended. Later that year, SCs, who had also experienced CPMs in their areas, met at a gathering in Singapore. At the conclusion of those two meetings, Garrison published a booklet titled, *Church Planting Movements*.[85] In that booklet, he described a CPM as "a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment."[86]

Early on, Garrison sought to describe the principles that fueled CPMs rather than prescribe strategies to initiate CPMs.[87] Garrison admits that remaining neutral by only describing this phenomenon is difficult, but in the beginning his desire centered on describing the "mighty acts of God in these movements."[88] The verse he most often quotes in this regard is Habakkuk 1:5: "Look to the nations, watch and be utterly amazed for I am going to do something in your days that you would not believe even if you were told."[89] Four lists developed from the meetings with Strategy Coordinators and field researchers in 1998 in order to capture the key accelerators of CPMs and those actions that would quench a new movement that had the potential to produce a CPM.[90]

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[85] David Garrison, *Church Planting Movements* (Richmond, Va.: International Mission Board, 2000), 7. Italics original. Note: this work will henceforth be referenced as: Garrison, *Church Planting Movements* (2000).

[86] Ibid., 7.

[87] Ibid., 21.

[88] Garrison, *Church Planting Movements* (2004), 21.

[89] Garrison, David, "Church Planting Movements: The Next Wave?" *International Journal of Frontier Missions* 21 (2004): 119. Garrison also quotes this verse in *Church Planting Movements* (2000), 47, and *Church Planting Movements* (2004), 15.

[90] Garrison, *Church Planting Movements* (2000), 42-43. Garrison outlines the Ten Universal Elements, the Ten Common Factors, the Ten Practical Handles and Nine Obstacles to CPMs in the CPM booklet. In the final obstacle, Garrison warns practitioners against using prescriptive strategies. Garrison writes, "After all the instruction that has gone into this book, it may seem strange to warn missionaries against prefabricated methodologies. However, Church Planting Movement practitioners are intensely inquisitive and committed to learning where and how God is at work. Whenever missionaries enter a field with a pocket full of answers rather than a heart that is hungry to watch and learn where God is at work and what He is doing, they are limiting His ability to use them. This is not to encourage a 'know-nothing' approach to missions, but it does speak to the necessity of humility and dependence upon God to reveal where and how He chooses to bring about a Church

In every CPM, according to Garrison and those who met together in 1998, local leadership and lay leadership were keys to sustaining movements.[91] Missionaries who experience CPMs do not take on leadership in the local churches, rather they raise up leaders to lead the local churches that emerge in CPMs. This principle produced an axiom known as "The resources are in the harvest."[92] This watchword reminded missionaries not to rely on foreign teammates, but on large networks of local leaders. The role of the missionary in a CPM is to pass on their vision, passion, and skills to the local partners and work in the background.[93]

Lay leaders are common within churches that are emerging within CPMs. When churches are multiplying rapidly, the best place to find new leaders are within those churches.[94] Garrison points out that Jesus empowered men and women from all walks of life to serve and minister.[95] The doctrine of the priesthood of the believer gives every believer an opportunity to serve as a priest of the Lord God.

Believers are given the right and responsibility to share the gospel and to help new believers mature in Christ.[96] Leaders who emerge within the new churches

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Planting Movement."

[91] Garrison, *Church Planting Movements* (2000)*, 172.

[92] Ibid., 186. Stephen Neill, *A History of Christian Missions* (London: Penguin Books, 1964), 225. William Carey pursued a five-pronged mission strategy: (1) widespread gospel-seed sowing, (2) Bible translation, (3) worldview studies, (4) church planting, and (5) national partner development. The last two are of particular interest. Carey established churches at the earliest possible time. Carey realized that he could not reach India through his own efforts but through the multiplication of national partners. In an 1805 statement on the principles in which the team carried out their work, they made it clear that they must form their "…native brethren to usefulness, fostering every kind of genius, and cherishing every gift of grace in them."

[93] Garrison, *Church Planting Movements* (2004), 72-72, 186. Bruce Carlton implemented this approach in Cambodia through the "222 Principle," based on 2 Timothy 2:2. He applied this principle as a way of mentoring future leaders. He encouraged his leaders to never do any ministry on their own, but to always take someone with them in order to train them to lead and to model the vision, skills, and values that shape the ministry. The Cambodian church developed a seven-member central committee for each church based on the seven deacons in the Book of Acts (6:1-7) and the Communist Central Committee. The seven include laymen who serve in a variety of roles. The seven roles listed in the seven-member central committee are (1) worship leader, (2) a Bible teacher, (3) a men's minister, (4) a women's minister, (5) a youth minister, (6) an outreach minister, and (7) literacy teacher.

[94] Ibid., 189.

[95] Ibid., 190.

[96] Ibid., 189.

are most likely similar in occupation and economic status, and they already have their livelihood taken care of through their occupation. Since many CPMs seem to emerge within developing countries where financial resources are limited, this biblical approach facilitates leadership development that is able to keep pace with the rapidity of the movement.[97]

The Perspective of Steve Smith

Smith stated that "CPMs are God-engineered movements in one of their purest forms, harking back to the kingdom movements of Acts."[98] Smith argued that CPMs cannot be explained as a human-engineered phenomenon and that Jesus made it clear that He would be the driving force behind the church growing: "I will build my church, and the gates of hell shall not prevail against it."[99]

Models of discipleship and church planting in CPMs are extremely reproducible and life changing so that each successive generation of believers are able to start new generations in the midst of their normal lifestyles.[100] Smith claimed that four areas are critical to comprehend in order to understand a CPM ethos: (1) the Word (biblical principles), (2) Works (case studies of modern CPMs), (3) Wineskins (methods that facilitate reproduction in each stage of the church planting process) and, (4) Worries (biblical answers to common questions and concerns as CPMs emerge).[101]

Smith built on the work of Garrison and added a component termed Training for Trainers (T4T). He coopted this term from a colleague, Ying Kai, a missionary in Asia, and together they wrote a book, *T4T: A Discipleship ReRevolution.*[102] Kai believed that ministry-as-usual would not reach the twenty

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[97] Garrison, *Church Planting Movements* (2004), 190.

[98] Steve Smith, "Kingdom Kernels: The Journey Ahead," *Mission Frontiers* (March–April 2013): 33.

[99] Ibid.

[100] Ibid.

[101] Ibid., 34.

[102] Smith and Kai, *T4T*.

million people he had been given responsibility for reaching with the gospel. Ying and

his wife Grace determined to see people as either lost or saved. With the lost, they

would share the gospel. With the saved, they would offer to train them. They expected

their trainees to reproduce that training many times over. Smith described T4T as

"training trainers to train trainers to train trainers, reproducing themselves by

generations."[103] He added that this process is one where "discipleship cascades for

generations, and the challenges at each new stage are an ongoing part of that

process."[104]

      Smith made use of acronyms in his training and one of those he developed

is entitled: "How to B.R.E.E.D. CPMs."[105] A couple of other acronyms Smith used in

training missionary practitioners is S.B.C. (sound, biblical and contextualized)

churches, along with S.R.C. (spontaneously reproducing churches).[106] The S.O.I.L.S.

of the CPM continuum is another acronym that Smith integrated into his training to

help CPM practitioners know how to most effectively spend their time in order to

facilitate the sustainability of CPMs.[107] Smith argued that CPM practitioners must

invest in the "right people with the right activities at the right stages and then they

must adjust their relationships and activities along the way for the movement to

progress in a healthy manner."[108]

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[103] Steve Smith, "Discipleship Revolution: Training for Trainers Process," *Mission Frontiers* (January–February 2011): 11, 13. T4T has been depicted as a set of six discipleship lessons or a six-week evangelistic outreach that results in a CPM. Smith claimed, however, that T4T is an all-inclusive process that includes evangelism and discipleship training over a course of twelve to eighteen months that results in generations of reproducing disciples. Smith argued that it is a "discipleship re-revolution—a return to the original discipleship revolution of the New Testament."

[104] Ibid., 13. Smith described the training process as including three different parts. The first third includes pastoral care, worship, accountability, and vision-casting. The second third includes a new lesson or Bible study. The final third includes practicing the lesson so that it can be passed on to the next generation, and finally goal setting and prayer. Accountability is an integral part of the overall process, and trainees report each week how well they did in reaching their goals of obeying and passing on the story or witnessing to the lost.

[105] Steve Smith, "SCT—CA Training," *Unpublished Training Notebook*, (Summer 2008): 223-25. B.R.E.E.D. stands for Big Vision, Reproducing Methods, Expectations and Accountability, Equipping Leaders, and Death—the spiritual triggering event.

[106] Ibid., 25.

[107] Steve Smith, "The S.O.I.L.S. of the CPM Continuum: Sliding the Scale of Strategic Time Investment," *Mission Frontiers* (November—December 2014): 38-41.

[108] Ibid., 38-30. S.O.I.L.S. stands for Spirit (S.)—fervent prayer always. Smith stated,

Smith moved away from the term "rapidity" and instead used the term "immediately" or "immediacy" as it relates to the obedience of those they are training. Smith stated, "While CPMs multiply rapidly, they are not primarily concerned with rapidity. Instead they are concerned with immediacy."[109] Smith pointed to the Gospel of Mark where the term "immediately" is used thirty times. Smith explained that Mark emphasizes that the immediacy of the disciple's actions is related to their love for God and their desire to obey Him.[110] Sustainability of CPMs depends on reproducing disciples, churches, and especially leaders.

Sustained CPMs, according to Smith, are in actuality leadership multiplication movements.[111] Smith and Kai argued, "The development and multiplication of leaders is what the Spirit uses to drive the movement."[112] They claimed that CPMs can get started without a leadership multiplication process in place, but they will not be sustained over the long run without it. Smith and Kai stated, "You must have a system in place that results in generations of reproducing leaders."[113] Smith claimed that leaders grow rapidly when they have been inculcated with the three-thirds process through T4T. By giving believers responsibility for serving and leading early in the process, they mature quickly and are able to take more leadership in the churches.[114] This is a "proving process," according to Smith, and one that Jesus used as He trained the disciples.[115]

"Prayer precedes and pervades every effective CPM strategy." Outsiders (O.) must be mobilized for the work if there are no insiders with whom to partner to begin the work. Insiders (I.) must be trained in reproducible ways to evangelize, make disciples, plant churches and raise up leaders. Leaders (L.) must be developed at every level and they must be multiplied with the pace of the movement. And finally, every Segment (S.) of the population must be continually reached so that no unreached segments of the population remain.

[109] Smith, "Kingdom Kernels: The Journey Ahead," 35.

[110] Ibid., 35.

[111] Smith and Kai, *T4T*, 259.

[112] Ibid.

[113] Ibid.

[114] Ibid.

[115] Ibid., 259, 263. Smith encouraged CPM practitioners to give new disciples small assignments and see how they handle those assignments while looking for faithfulness. Smith argued

The Perspective of Stan Parks

Parks takes a slightly different approach from Smith, but the goal remains the same: "that CPMs become sustained and saturate every people group and place of the world."[116] He states that most CPM advocates embrace immediacy over against rapidity. The reason for this, Parks argues, is that "immediacy" is a better way to describe what happens within a CPM, rather than rapidity. He believes that the Scripture should be obeyed immediately, rather than just heard and thought about. Parks points to the church in Thessalonica that started in three weeks, as an example of new believers who believed the gospel, obeyed the teaching, and started the church quickly. This is the type of DNA that Parks advocates for new believers so that the new believers are obedient to biblical teaching and the Holy Spirit, rather than being dependent on the outsider.[117]

Parks and David Watson advocate an approach to CPM that involves Disciple Making Movements (DMM) and Discovery Bible Study (DBS).[118] Smith and Kai's T4T approach and Parks' and Watson's DMM approach are somewhat similar, but with nuanced differences. The common goals are healthy, sustained CPMs that implement similar biblical principles.[119] The basic difference is that DMM seeks to engage the lost through "households of peace" and then begin inductive Bible studies in those homes that may last for months before the first believers come to faith.[120] The

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that it is easier to train someone who is faithful with new skills than it is to train someone with skills to be more faithful.

[116] Stan Parks, Curtis Sergeant and Steve Smith, "24:14 Goal: Movement Engagements in Every Unreached People and Place by 2025 (88 months)," *Mission Frontiers*, (September—October 2018): 38.

[117] Stan Parks, "Searching for the Indigenous Method," https://missionexus.org/searching-for-the-indigenous-method-2/.

[118] Steve Smith and Stan Parks, "T4T or DMM (DBS)? Only God Can Start a Church-Planting Movement! (Part 1 of 2)," *Mission Frontiers* (January—February 2015): 36; David L. Watson, and Paul D. Watson, *Contagious Disciple Making: Leading Others on a Journey of Discovery* (Nashville: Thomas Nelson. 2014), 6. Watson states that DMM is a slower approach, but exponential growth results. He adds that "true DMM methodology is about being disciplined in educating, training, and mentoring people to obey all the commands of Jesus regardless of consequences."

[119] Smith and Parks, "T4T or DMM (DBS)?, 37.

[120] Ibid., 36.

process itself is one that leads lost people to make a commitment to Christ as a group so that a church emerges from that DBS group, which in turn reproduces new leaders who then reproduce that process.[121]

The T4T process seeks to get to the gospel quickly, whereas the DMM process takes anywhere from ten to twenty-six Bible stories from creation to Christ.[122] DMM practitioners consider this long process part of the discipleship process as lost people are being discipled toward commitment to Christ. They argue that this process provides a better opportunity to influence a change of worldview and deeper commitment to Christ by the time the person is ready to accept Christ as Savior.[123]

The time for the church to emerge takes longer in the DMM approach, as the church usually does not emerge until after the long evangelistic story track.[124] However, once the church emerges the new believers have come through a discipling process together and are more likely to stand together in face of opposition.[125] At times, miracles bring an openness to believe in Christ even before the evangelistic story track is completed. When people place their faith in Christ before the end of the story track, they are baptized. The Bible storying process is then finished so that the new believers know how to repeat the process with a new group.[126]

Parks attempts to inculcate new missionaries with a CPM ethos by training them within movements so that they can experience CPMs first hand. With over 6,700 Unreached People Groups remaining in the world and only one hundred plus CPMs globally, Parks is seeking ways to accelerate movements around the world.[127]

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[121] Smith and Parks, "T4T or DMM (DBS)?," 37. Watson, *Contagious Disciple Making*, 4. Watson defines a CPM "as an indigenously led Gospel-planting and obedience-based discipleship process that resulted in a minimum of one hundred new locally initiated and led churches, four generations deep, within three years.

[122] Smith and Parks, "T4T or DMM (DBS)?," 38.

[123] Ibid.

[124] Ibid.

[125] Ibid., 39.

[126] Ibid., 35.

[127] Stan Parks, "Training Movement Catalysts: Ethne Pursues a Revolution in Missionary

Developing missionaries as "movement catalyst trainers" is the goal. The aim is to do this through a three-phase process.

The first phase begins at the home base of the prospective missionary, then moves to a hub location among an unreached people group, and finally moves to the launch phase where the movement catalyst trainers will build a team and seek God for a movement among their focus people or area.[128] Each phase focuses on developing (1) "the heart (character/relationship with God and others), (2) the head (needed knowledge and wisdom), and (3) the hands (skills needed to become a cross-cultural movement catalyst)."[129]

Response

I will approach this summary by looking at what the proponents of CPM advocate to help CPMs start and flourish: (1) the ten universal elements, (2) the 2 Timothy 2:2 principle, (3) the priesthood of the believer, (4) reproducible models (5) Training for Trainers (T4T), (6) immediacy, (7) church planting catalysts, and (8) local lay leadership and house churches. We will look at the strengths and weaknesses of the approach by those who advocate for CPMs.

First, the ten universal elements emerged as the study of movements provided principles and methods that became evident in those movements.[130] Most of the ten universal elements would also be embraced by those critical of CPMs, as the ten elements are common missiological principles. From the beginning, CPM proponents made it clear that those universal elements should not be considered "silver bullets" to start a CPM, but rather descriptive of what was observed within a CPM. However, over time they began to be implemented in a way that made those elements seem prescriptive, rather then descriptive. At times, the elements were taught

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Training," *Mission Frontiers* (March-April 2016): 17.

[128] Parks, "Training Movement Catalysts," 18.

[129] Ibid., 18.

[130] See Appendix 1.

in such a way that if a missionary would only implement those ten elements, they too could start a CPM. The ten elements are all good in and of themselves, but just because a missionary implements them, it does not follow that God is obligated to start a movement among those people.

Secondly, the 2 Timothy 2:2 principle helps missionaries focus on mentoring and training up leaders. The principle also reminds the missionary of the need to focus on faithful people who will pass on the training to others. The structure of that leadership team can be contextualized, but the key is to train up faithful leaders. The struggle for the missionary is to make sure that the time spent with leaders is focused, strategic, and intentional. At times, missionary trainers can get into a training mode and just train whoever is available to come to a meeting, instead of going after those who are truly faithful and fruitful, and taking more time to invest in their growth as leaders.

Third, the priesthood of the believer is another element that is seen within CPMs and follows closely with the 2 Timothy 2:2 principle. This basic doctrine gives attention to the fact that everyone has a part to play in ministry. Divisions between pastors and so-called laymen should be minimized. In CPMs pastors are found in the harvest, not in seminaries. Leaders rise up from within the movement, they do not come from the outside. However, that does not mean that they do not need training. Pastors and teachers must be trained just as church planters are trained.[131]

Fourth, in order for a CPM to continue, it needs to have models and methods that are reproducible. Methods that can be understood and applied by any

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[131] Andrew Porter, *Religions Versus Empire?: British Protestant Missionaries and Overseas Expansion, 1700-1914* (Manchester: Manchester University Press. 2004), 106. Missionaries in South Asia have recognized the need to train national pastors and teachers since William Carey arrived in India. Carey and his team consistently trained and equipped their national partners because they knew it was critical in reaching India. "It is only by means of native preachers we can hope for the universal spread of the gospel through this immense continent. Europeans are too few and their subsistence costs too much." Robert Eric Frykenberg, *Christianity in India: From Beginnings to the Present* (Oxford: Oxford University Press, 2008), 234-237. John Clough and the missionaries of the Lone Star Mission in India invested in national partners and had a training center set up and ready to receive the more "articulate and gifted" of the Madiga converts in Ongole. These Madiga believers received training to serve as pastors and teachers. A group of Christ-followers, formerly caste elders known as the *panchayat*, served as the elders of the newly emerging churches. This strategy provided the churches with known and respected leaders from the start in the new churches.

person in the movement is one of the key thoughts. Formal academic training is often knowledge-based and difficult for someone who is not a teacher to reproduce. As more new believers understand the process and carry it forward, the more likely it is that evangelism, discipleship, and church planting will continue to multiply within the CPM. However, the necessity for some within the movement to have a deeper knowledge of Scripture and a broader understanding of leadership and multiplication is critical. Time must be given to train and equip those types of leaders as well. This is often a weakness in CPM methodology and practice where little attention is given to further academic training for those who might lead a network of churches or a new denomination that emerges from the work.

Fifth, T4T became a mantra across the IMB several years ago, and many looked to T4T to help them start a CPM. T4T is a simple process with the main value being that it added reproducing training and accountability into the training process. The T4T process gave confidence to new believers that they too could share the gospel and make disciples. The process included evangelizing the lost and training believers. Multiplying churches which led to CPMs served as the goal. The problems with the original T4T format were that little attention was given to training pastors and teachers and it tended to produce evangelism groups, not churches. George Terry argues that T4T is a pragmatic, "whatever works" model of disciple making and church planting that does not take into account the importance of knowledge or the expertise of human teachers.[132]

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[132] George Terry, "A Missiology of Excluded Middles: An Analysis of the T4T Scheme for Evangelism and Discipleship," *Themelios* 42.2 (2017): 336, 350-51. George Terry asserts that Steve Smith actually discourages teaching through the T4T "three-thirds" model of training. Terry argues that Smith advocates that training, not teaching, is the key to effective disciple-making and a change of behavior is the goal, not transferring knowledge. Terry argues, that in seeking to avoid passivity in disciple making, T4T has gone to the other extreme with an antipathy toward knowledge or the importance of teachers who can rightly handle the Word of God and contextualize it in appropriate ways. Terry asserts that Smith overlooked passages that call for God-gifted teachers to make disciples (Ephesians 4:11; 1 Corinthians 12:28) and the role that teaching plays in the Great Commission (Matthew 28:18-20). Although Terry agrees of the need for clarity and for contextualization, he argues that "T4T's obsession with rapid reproducibility effectively abridges the teaching process in a way that does not sufficiently appreciate the doctrinal depth of the Word and the time needed to ground new believers in it."

Sixth, Smith and Parks propose that immediacy, rather than rapidity, is a better way to describe what happens in a CPM. They point out that immediate obedience to the Lord indicates a love for the Lord. Disciples will not likely multiply and grow unless they learn to obey his commands (Matt. 28:20). The church in Thessalonica grew quickly as they believed the gospel, obeyed the teaching, and started the church quickly. The downside of focusing on immediacy is the loss of giving people time to grow. For example, forgiveness must be freely given as new believers learn to walk in obedience over time. Obedience should not became a legalistic trap in which to fall. Terry raises concerns about obedience-based discipleship losing sight of grace in the Christian life and believes that obedience-based discipleship makes obedience the driving force of the Christian life rather than the grace of God.[133]

Seventh, movement catalyst trainers are inculcated with a CPM ethos by training them within movements. Although it is good to expose new missionaries to movements early in their training so that they can see what is possible when God begins a movement among a people, it can also lead to frustration when that does not happen in the field into which they have been called. For a missionary to follow this process outside of their future place of service may also prolong or minimize the hard work of language learning, incarnational presence, and persistent evangelism needed before a movement may begin. Simply transferring principles and methods from one field to another does not guarantee a movement will break out. The process of developing the missionary with the focus on the heart, head, and hands is a strong way to train, but one must always remember that CPMs are an act of God among a people group and no silver bullets exist. Time must be spent on our knees before we will ever see movements break out.

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[133] Terry, "A Missiology of Excluded Middles , 348.

Finally, CPM practitioners advocate an ecclessiological model that tends toward house church with local lay leadership.[134] House churches seem to be the best model to facilitate movements that are growing. New churches continue to multiply when local lay leaders are emerging as leaders in the churches. A term often heard among CPM workers is, "the resources are in the harvest." Even though this model of church might be the best model at that stage of development in the movement, too often little attention is given to the health of the church and the development of leaders. CPM practitioners seem to give little attention to healthy ecclesiology and those characteristics that are present in healthy and growing churches. Rapidly reproducing churches do not guarantee healthy churches.[135]

Conclusion

CPMs and CPM strategies have received considerable scrutiny over the past several years. Accusations such as inflated numbers, weak ecclesiology, and a lack of training for church leaders have been written about and discussed in many venues. Some of the accusations have merit. One accusation in particular about the inadequate training of pastors and teachers receives more attention in this dissertation. If leaders are not trained it stands to reason that weak ecclesiology follows and CPMs naturally weaken and eventually fall apart. Mission leaders must give attention to the entire scope of the missionary task, including leadership training, and not just to launching evangelistic strategies and discipleship movements. That does not go far enough if CPMs are meant to last over the course of multiple generations of churches that continue to grow healthy and strong.

Implementing CPM strategies that might lead to a CPM gives the missionary an opportunity to keep pace with population growth rates around the world

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[134] See Appendix 1.

[135] See Appendix 9. CPM practitioners ought to give attention to an embryonic ecclesiology that focuses on fifteen common characterstics that were present in the churches emerging in Jerusalem and Antioch which helped them continue to grow healthy and multiply.

if a CPM begins, as Gordy and Slack point out.[136] CPMs incorporate indigenous leadership because there will never be enough missionaries to reach the remaining peoples and places in the world that need to be reached with the gospel.[137] New leaders with a variety of gifts must be continually multiplied, equipped, and empowered for the task of leading new churches and guiding emerging movements.

The next chapter will begin to focus in on the variety of gifts needed to shepherd churches and guide movements. Are the gifts that are observed in the early church still available in our day? The next chapter will address that question in order to lay the groundwork for proposing the ongoing role of many of those gifts in our day, especially the gifts of the apostle and prophet.

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[136] Gordy, "A System Dynamics Perspective on the Sustainability of Church Planting Movements in North India," 19. Jim Slack, "Church Planting Movements: Rationale, Research and Realities of their Existence," *Journal of Evangelism and Missions* 6 (2007): 30.

[137] Neill, *A History of Christian Missions,* 225. Carey recognized this fact early in his missionary endeavors and thus taught to train national partners to lead the work.

CHAPTER 3

THE ONGOING ROLE OF APOSTLES AND
PROPHETS IN OUR DAY

In the previous chapter, I proposed a definition for CPM that gives some indication of the scope of a pioneering work that might be considered a CPM. The perspectives of proponents and critics of CPMs were also briefly surveyed in chapter two along with summary statements regarding the strengths and weaknesses of those viewpoints. Churches need leaders who will navigate through the challenges of multiplying churches, while seeking to develop qualities that lead to church health. God gives leaders to the church to help her solve problems, lead her to grow in health, and multiply into new places and among other peoples. New leaders with a variety of gifts must be continually developed, equipped, and empowered for the task of leading churches and movements that emerge in their work.

Paul and Peter give several lists of spiritual gifts in their letters (1 Cor. 7:7, 12:7-12, 28-30; Rom. 12:6-8, 28; 1 Pet. 4:11 and Eph. 4:11). The list in Ephesians 4:11 is different from the others in that those listed are gifts of people to the church.[1] The fivefold ministry in Ephesians 4:11 has spawned a multitude of books in recent years and is at the center of the debate between those who believe the gifts of apostles and prophets have ceased in our day and those who advocate the continuation of all the gifts listed in the New Testament.[2] Within the debate between cessationists and

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[1] Frank Thielman, *Ephesians* (Grand Rapids, MI: Baker Academic, 2010), 262; Clinton E. Arnold, *Exegetical Commentary on the New Testament: Ephesians* (Grand Rapids, MI: Zondervan, 2010), 255.

[2] These are just a sample of authors, many of whom are missiologists and church planters, who have affirmed the ongoing role of the fivefold ministry in our day. Frost and Hirsch. *The Shaping of Things to Come*; Cole, *Primal Fire*; Hirsch and Catchim, *The Permanent Revolution*; Woodward and White, *The Church as Movement*; Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*; Dent, *The Ongoing Role of Apostles in Missions.* Dent focuses on the ongoing role of the apostle in his book, and that is one of the roles, along with prophets, that must be affirmed if the fivefold people gifts to the church will continue to operate.

continuationists lie several nuanced positions regarding the ongoing role of the gifts today.[3]

To understand the importance of the ongoing roles of apostles and prophets in our day, I will examine the biblical use of these words. I will also clarify the roles of apostle and prophet in 1 Corinthians 13:8-12; Ephesians 2:20, 3:5, and affirm these ongoing gifts in our day. Finally, I will discuss several issues related to cessationist and continuationist approaches.[4]

Apostle in the New Testament and Today

The modern-day term "missionary," used to describe an ancient calling (*apostolos*), sometimes brings confusion as it relates to crossing cultural and linguistic barriers in pioneer church planting. The confusion surrounds the term apostle and its use in our day. As has already been mentioned, there are many scholars who argue that the gift of the apostle has ceased with the passing of the first century apostles.[5] Other scholars make the case for the ongoing role of apostles in our day, including missiologists such as Ed Stetzer, Larry Caldwell, Michael Hirsch, and J. R. Woodward.[6]

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[3] Richard B. Gaffin Jr. et al., *Are Miraculous Gifts for Today?* eds. Stanley N. Gundry and Wayne A. Grudem (Grand Rapids, MI: Zondervan, 1996), 10-13. Gundry and Grudem present the views of four authors in this book which includes the Cessationist position along with "Open but Cautious" view, the Third Wave perspective and the Pentecostal/Charismatic position on spiritual gifts. Adam Harwood, "Contextualism: A Proposed Category for Assessing Contemporary, Miraculous Gifts" (paper presented at the 70th Annual Meeting of the Evangelical Theological Society, Denver, CO, November 13, 2018), 4. Adam Harwood argues that a nuanced understanding of the ongoing role of miraculous gifts, such as dreams and visions or prophecy, might be understood through an approach he terms "contextualism." Harwood asserts that contextualism is the "view that miraculous gifts continue among some groups of believers but have ceased among other groups of believers today, and the reason of the continuation or cessation of the miraculous gifts might depend on the context of those believers." In other words, God might choose to display signs and wonders among some groups of believers but not among other groups of believers. According to Harwood, God might choose to give the gift of tongues to believers working among the 250 million people who have no Scripture in their heart language so that they might have access to the gospel in their heart language.

[4] Harwood, "Contextualism: A Proposed Category for Assessing Contemporary, Miraculous Gifts," 3.

[5] John MacArthur, *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship* (Nashville, TN: Thomas Nelson Books, 2013), 85-131; Richard B. Gaffin Jr., *Perspectives on Pentecost: New Testament Teaching on the Gifts of the Holy Spirit*, (Phillipsburg, NJ: Presbyterian and Reformed, 1979), 96. John MacArthur and Richard Gaffin are two scholars who argue against the ongoing roles of the apostle and prophet in our day. This will be discussed in more detail later in the chapter.

[6] Ed Stetzer, "More Thoughts on Apostles," The Exchange, August 6, 2008, accessed on

The Great Commission given to the first disciples to make disciples of all nations has not yet been completed.[7] Therefore, there is a continuing need for pioneer church planting by those who are gifted in that way. Cessationists argue that the only gifts remaining from those mentioned in Ephesians 4:11 are pastors and teachers and maybe evangelists.[8] With millions of people remaining to be reached with the gospel, there is a need for modern day apostles to be launched out of churches to make disciples, plant churches, and multiply leaders in hard places among peoples who are resistant to the gospel.[9]

February 1, 2017. http://www.christianitytoday.com/edstetzer/2008/august/more-thoughts-on-apostles.html Stetzer argues for the need for modern day apostles to take the gospel to the unreached people in our world in this blog post, "I do want to see that apostolic impulse more evident in our churches and our ministries. I am struck by the lack of apostolic impulse in the church today. And, I think it is a mistake to simply equate missional and apostolic. Missional is more than apostolic. But, I think apostolic is required at that foundational, entrepreneurial, starting point... and I think we have missed it." Hirsch. *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ,* xxxiii. Hirsch considers the role of the apostle a pioneering role and has the capacity to extend Christianity as a "healthy, integrated, innovative, reproducing movement, ever expanding into new cultures." Woodward and White *The Church as Movement*, 44. Woodward and White describe apostles as pioneers always expanding into new territory. Woodward and White argue that apostles "help cultivate a discipleship ethos in order to see the multiplication of disciples, ministries, churches and movements." Larry Caldwell, SENT OUT!: *Reclaiming the Spiritual Gift of Apostleship for Missionaries and Churches Today* (Pasadena, CA: Williams Carey Library, 1992), 6-7. Larry Caldwell asserts that "somewhere between the days of the early church and the Church today in the 20th century, the spiritual gift of apostleship has lost its missionary identity in the consciousness of God's people." Caldwell states that "it is impossible to fully understand the implications of apostleship without seeing the gifts as simply the continuation of God's method of working in the world." 9.

[7] "Who are the Unengaged," People Groups: Reliable. Relevant. Realtime., accessed November 24, 2018, http://www.peoplegroups.org/. According to the People Groups website "unreached people groups are unengaged (UUPG) when there is no church planting strategy, consistent with evangelical faith and practice, under way." People Groups' research states that there are 3,175 unengaged, unreached people groups, representing 237 million people, who have no access to the gospel. These statistics seem to indicate that there is a need for the ongoing role for pioneer church planting in our day.

[8] Gaffin Jr., *Are Miraculous Gifts for Today?,* 43. Gaffin argues that the foundation laying work of the apostles and prophets has been completed, therefore the gifts that remain from Ephesians 4:11 are the evangelists, pastors, and teachers. This will be discussed in more detail later in the chapter.

[9] Don Kammerdiener, "Who is a Missionary?" (Internal document, International Mission Board, 2003). Don Kammerdiener (retired Executive Vice President, IMB) argues for an understanding of the term "missionary" that is connected to *apostolos* in the New Testament. He asserts that there is a specific missionary call and that the idea that "Every Baptist is a missionary," is a misguided approach by those who believe that the answer to the missionary challenge is a "massive mobilization of volunteers." Ronald C. Hill, "The Church Planter as Missionary-Apostle" (Training document, Southeast Asia Church Planters Conference, Foreign Mission Board, 1975). Ronald Hill argues that the church planter of today is the "missionary-apostle" of the New Testament, a Holy-Spirit-called apostle. He argues for a functional role for the apostle of "crossing boundaries and barriers to plant the church in virgin soil."

The Meaning of the Term Apostle in the New Testament

The question is, "What do we call these pioneer church planters?" Don Dent traces the etymology of the word apostle from the Greek (*apostolos*) to French (*apôtre*).[10] The English word mission and missionary first appeared in 1656, describing one sent on a religious mission.[11] Mission and missionary developed from the word *mitto* (send) in Latin, which originates with the Greek word *apostello*. This word group includes *missio* and *missiones* and was used to describe Augustine's mission to the British Isles.[12]

Where does that term apostle originate? In order to understand the noun *apostolos*, one must understand the verb *apostello*. *Apostello* means to send out. It carries with it the thought of being authorized as an official envoy or a "divinely sent teacher."[13] In the LXX *apostello* is used over seven hundred times. It is most often used in conjunction with a commission or a task. Gerard Kittel writes, "The message and the one sent are of interest only as they embody the sender, no matter who the sender or the sent might be."[14] *Apostello* occurs some 135 times in the New Testament mostly in Luke's writing.[15] In the New Testament the term *apostello* "came to be used with a sense of authority."**[16]**

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[10] Dent, *The Ongoing Role of Apostles in Missions,* 8.

[11] Robert K. Barnhart, ed. *The Barnhart Dictionary of Etymology* (USA: H. W. Wilson, 1988), 667; J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Downers Grove, IL: InterVarsity Press, 2009), 383. J. D. Payne argues that the term apostle (*apostolos*) eventually entered the English language as missionary around A. D. 1200.

[12] William David Taylor, "Missionary," in *Evangelical Dictionary of World Missions*, 644. Dent, *The Ongoing Role of Apostles in Missions,* 9. Dent argues that an unfortunate "quirk of linguistic history" occurred when the term apostle and missionary both entered the English language. Originally the words translated each other. Now, the terms have slightly different meanings. Apostle carries a sense of authority, and missionary carries a sense of task. Previously both words described "someone who had an assigned task and the authority to accomplish it." Because contemporary Bible translations do not use the term missionary, many Christians do not make the connection "between contemporary missionaries and the mission practice of the apostles in the New Testament."

[13] Gerard Kittel and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament.* Translated by Geoffrey Bromiley (Grand Rapids, MI: William B Eerdmans Publishing Company, 1992), *67.*

[14] Ibid., 68.

[15] Ibid.

[16] Caldwell, SENT OUT!, 30.

Apostellein carries with it the sense of being sent out under the authority of another with responsibility to the sender.[17] The one sent is commissioned to go by the sender. An apostle is "one sent on a definite mission, in which he acts with full authority on behalf of the sender and is accountable to him."[18] One sense is that the sender sends someone who stands in for himself and is his representative. The one sent had the full powers of the one who sent another.[19]

According to Paul Barnett, the rise of Christianity stimulated the emergence of a new leader known as an apostle.[20] Keener also compares the term apostle with the ancient idea of a herald or the Jewish custom of the s*haliach*. "As an appointed agent of the one who sent him, a *shaliach* was backed by the full authority of the one who sent him (to the extent that he accurately represented his commission)."[21] The *apostolos* is one who is "legally charged to represent the person and cause of another."[22] Barnett posits that the term apostle (*apostolos*) emerged as a unique term in the midst of the new faith.[23]

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[17] Caldwell, SENT OUT!, 30.

[18] E. F. Harrison, "Apostle, Apostleship," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, (Grand Rapids, MI: Baker Book House, 1989), 71.

[19] Caldwell, SENT OUT!, 30; Paul Barnett, "Apostle." Dictionary of Paul and His Letters, eds. Gerald Hawthorne and Ralph-Martin, (Downers Grove, IL: InterVarsity, 1993), 45. Paul Barnett points to one source of the origin of apostle (*apostolos*) stemming from the word s*aliah* of Rabbinic Judaism. "The *saliah's* relationship with the sender is primary, the content of the commission secondary." Parallels are drawn between the use of apostle in the New Testament with the rabbinic term s*aliah*, "sent one." The *saliah*, sent by a private individual, often would negotiate a marriage or serve as an agent representing the Jews in Jerusalem with the Jews of the diaspora.

[20] Barnett, "Apostle." 46.

[21] Craig S. Keener, *Gift and Giver,* (Grand Rapids, MI: Baker, 2001), 130; Caldwell, SENT OUT!, 28-29. *Shalach* occurs hundreds of times in the Old Testament and means "'to stretch out,' 'to let go,' or 'to send.'" One example of that is found in Gen. 45:5,7 when Joseph tells his brothers that God sent him ahead of them to preserve a remnant and keep them alive due to the famine in the land.

[22] Kittel, *Theological Dictionary of the New Testament*, 70.

[23] Harrison, "Apostle, Apostleship," 70. The term apostle appears seventy-nine times in the New Testament. The term appears ten times in the Gospels. In Acts, apostle appears twenty-eight times and in the epistles thirty-eight times. Apostle appears three times in Revelation.

Dent argues that "the apostles are the forgotten foundation for establishing Christ's church in new places."[24] Paul makes it clear that the foundation of the church are the apostles and prophets (Eph. 2:20; 3:15).[25] Dent posits that "identifying modern missionaries as the functional equivalents of church planting apostles in the New Testament is absolutely critical for planting the church of Christ among all people."[26] Commentators often speak of the role the Twelve and Paul as providing the foundation of the Scriptures, which was one of their strategic tasks. However, commentators speak less frequently about the role given to the apostles to reach those people who have never heard the gospel.[27] It is this second facet of their work that must be examined more closely as it relates to our ongoing missionary task today.

An apostle is one to whom Jesus has delegated authority for certain tasks. Mark explains in his Gospel (Mark 3:14-15, 6:7-13, 30) that the apostles received three assignments: (1) the twelve apostles were sent as envoys who travel a specific distance to transport an object or some piece of information, (2) the apostles were given the assignment to proclaim the message that Jesus proclaimed, and (3) the apostles received authority over demons in such a way that people were liberated from the power of the evil one.[28] The disciples are called apostles in Mark 3:14 and

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[24] Dent, *The Ongoing Role of Apostles in Missions,* 1.

[25] F. F. Bruce, *The Epistles of the Colossians, to Philemon, and to the Ephesians* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1984), 304; Arnold, *Ephesians*, 169; Andrew Lincoln, *Word Biblical Commentary,* vol. 42, *Ephesians,* eds. David A. Hubbard and Glenn W. Barker (Dallas, TX: Word Books, 1990), 153. F. F. Bruce, Clinton Arnold, and Andrew Lincoln argue in favor of New Testament prophets. Prophets and their role will be discussed in more detail later in the chapter.

[26] Dent, *The Ongoing Role of Apostles in Missions*, 6.

[27] Ibid.

[28] J. Schnabel, *Early Christian Mission.* vol. 1*, Paul and the Early Church* (Downers Grove, IL: InterVarsity Press, 2004), 280; Kittel, *Theological Dictionary of the New Testament*, 72. The term apostle is linked with the proclamation of the gospel (Acts 1:8; Mark 3:14; Luke 9:1-2; Eph. 3:8). The disciples are sent out to preach (Mark 3:14; Luke 9:2) and "full and obedient dedication to the task is demanded."

6:30.[29] After the resurrection the apostles received a commission to go to the world

with the gospel message (Luke 24:46-49; Acts 1:8).[30]

Apostolos is one of the key terms that provides a foundation for the

missionary theology and praxis of the early church. This term often refers to the

Twelve, especially in Luke's writings.[31] The apostles are mentioned several times in

the book of Acts as "the twelve apostles" (Acts 1:26) and "the Twelve" is used in Acts

6:2. In Mark 3:13-15, Mark refers to the calling of the Twelve as a calling to be

apostles. Paul includes the Lord's brother, James, in the circle of apostles as well (Gal.

1:19).[32] Paul also designates many other people as apostles, which will be explored

later in the chapter. Many today hesitate to call pioneer church planters "apostles,"

even though the calling and gifting to accomplish the task of making disciples of all

nations remains unchanged throughout history.[33]

Grouping the New Testament Apostles

In the New Testament, there seem to be pioneer church planters who

received the designation of apostle beyond the Twelve. Commentators have attempted

to group the pioneer church planters in various ways in order to show the

distinctiveness of the Twelve, while also making room for others also who received

the designation apostles.

Ben Witherington attempts four categories to describe those termed

apostles in the New Testament: (1) the Twelve, (2) those like Paul who had seen the

risen Lord and received a commissioning from Him for a special ministry (1 Cor.1:1;

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[29] Ronald Youngblood, ed. *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1995), 91.

[30] Ibid., 91.

[31] Eckhard J. Schnabel, *Early Christian Mission*, vol. 2, *Paul and the Early Church* (Downers Grove, IL: InterVarsity Press, 2004), 280.

[32] Youngblood, ed. *Nelson's New Illustrated Bible Dictionary*, 91. James did not become a believer until after Jesus' resurrection.

[33] Harrison, "Apostle, Apostleship," 72. E. F. Harrison does not agree that apostle and missionary are equivalent in nature. Harrison considers it an "accommodation" of language to call a pioneer missionary an apostle.

2 Cor. 1:1; Col. 1:1), (3) those sent out by a church to perform a particular task (1 Cor. 8:23; Phil. 2:25), and (4) those apostles referred to as a missionary (Acts 4:4, 14; someone like Barnabas).[34]

Schnabel groups the apostles (*apostolos*) into five "nuances of meaning" in the New Testament: (1) as a courier of the church like an envoy, (2) as a messenger assigned with a task, (3) as the office of apostle, (4) as an apostle who is a Christian leader, and (5) as one of the Twelve apostles.[35] Evidence from the Synoptic Gospels identifies the term apostle most often with the Twelve, but at times it designates a wider group of the followers of Jesus (Luke 11:49, 24:10).[36] Dent categorizes the *apostolos* into four groups: (1) the Twelve, (2) other commissioned eyewitnesses, (3) missionary apostles, and (4) envoys of the churches.

Andrew Clark suggests that Paul used "the word 'apostle' in at least three different senses:" (1) Paul mentions those who had witnessed the risen Christ, (2) Paul also points to itinerant missionaries and church planters such as Andronicus and Junias, and (3) Paul spoke of church messengers or delegates who were not primarily missionaries or church planters.[37] Clark suggests that Paul saw Peter and himself as a "bridge between the first two classes of 'apostle.'"[38]

No matter how the groupings are described, the authors all point out that the term apostle received a much wider use than a term reserved for the Twelve in the New Testament. This wider use of the term apostle will become clearer as each group is examined in light of the New Testament documents. Another potential grouping that this author would like to propose is similar to Clark's grouping, but altered slightly:

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[34] Ben Witherington III., *Women in the Earliest Churches* (Cambridge, Eng.: Cambridge Univ., 1988), 115.

[35] Schnabel, *Early Christian Mission*, vol. 2, 283.

[36] Ibid.

[37] Clark, Andrew. "Apostleship: Evidence from the New Testament and Early Christian Literature." *Vox Evangelica* 19 (1989): 62.

[38] Ibid.

(1) Christ-chosen apostles, (2) Holy-Spirit-called apostles, and (3) Church-sent apostles.

Christ-Chosen Apostles

The Twelve (Acts 6:2; Luke 9:1; Mark 3:13-19), Paul (Acts 9:1-9), and James (1 Cor. 15:7) are considered Christ-chosen apostles due to their direct calling by Jesus to join his team. The Twelve are the easiest to identify as a group of apostles. The Twelve were eyewitnesses and participants from the time of Jesus' baptism to his ascension. The apostles are identified not only as followers of Christ but as those sent on a mission by Jesus (Matt. 10:2; Mark 6:30; Luke 6:13).[39] Jesus chose and trained his disciples intentionally. He modeled ministry for them, he sent them out with his authority to minister in his name, he sent them in teams of two to preach the gospel of the kingdom, and he debriefed their assignments with them.[40]

Schnabel notes that Luke highlights six responsibilities fulfilled by the Twelve: (1) teaching and prayer (Acts 6:4); (2) evangelism from Jerusalem to the ends of the earth (Acts 1:8); (3) planting and strengthening churches in other regions such as Samaria and Antioch in Syria (Acts 1:8, 8:14-25, 9:32-35, 11:22); (4) decision-making regarding the direction of the Gentile churches (Acts 11:1-18, 11:22-24, 15:1-29); (5) decisions in relation to disciplinary issues in the Jerusalem church (Acts 5:1-11); and (6) the appointment of co-laborers with different duties in the Jerusalem church (Acts 6:1-6).[41] Dent argues that commentators speak more about the Twelve and Paul laying the foundation of the Scriptures and speak less frequently of their commission to reach peoples who have never heard the gospel.[42]

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[39] Dent, *The Ongoing Role of Apostles in Missions*, 35.

[40] Ibid. Jesus debriefed the ministry assignment of the seventy-two, listened to their testimonies, and helped them focus on the ultimate goal of leading the lost into the Kingdom. "Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven" (Luke 10:17-20, ESV).

[41] Schnabel, *Early Christian Mission*, vol. 1, 426.

[42] Dent, *The Ongoing Role of Apostles in Missions*, 6.

Although some commentators doubt that the apostles engaged in missionary work, others affirm their missionary work.[43] Schnabel posits that the apostles engaged in spreading the gospel beyond Jerusalem and into other areas.[44]

> Neither the lack of suitable models for an international operation, nor the religious thought patterns of the pagans in the Greek and Roman cities, neither political dangers nor social, cultural, or psychological barriers, neither organizational nor personal challenges prevented the apostles from proclaiming the gospel of Jesus Christ in Jerusalem, in Judea, in Samaria and in the regions toward the ends of the earth.[45]

The case can be made from Scripture that the Twelve carried out the ministry as missionaries.[46] The apostles received their commission to make disciples of all nations (Matt. 28:18-20) to the ends of the earth (Acts 1:8). Jesus had trained them how to enter new places in order to prepare the way for Jesus (Luke 10:1-11). Five times in the Scripture the Great Commission is given to the apostles.[47] Peter models Jesus' commission to take the gospel beyond Jerusalem by going to Caesarea to visit Cornelius, a Gentile (Acts 10:24-48). Peter also ministered beyond Jerusalem in Samaria (Acts 8:14), Lydda (Acts 9:32), Joppa (Acts 9:38-39), Antioch (Gal. 2:11), and Babylon (1 Pet. 5:13).[48]

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[43] Hans von Campenhausen, *Ecclesiastical Authority and Spiritual Power: In the Church of the First Three Centuries* (Stanford, CA: Stanford University Press, 1969), 14. Campenhausen casts doubt on whether the Twelve launched out on missionary journeys, and he doubts the stories of their martyrdom as well. He posits that considering their work as missionary in nature reinterprets the work of the Twelve in light of Paul's missionary work. Clark, "Apostleship: Evidence from the New Testament and Early Christian Literature," 63. Clark considers Paul and Peter as "specially commissioned representatives of the risen Lord with divinely given authority on the one hand, and leaders of the respective 'apostleships' or missions, to Israel and the Gentiles, on the other."

[44] Schnabel, *Early Christian Mission*, vol. 2, 1546.

[45] Ibid.

[46] Stephen Neill, *A History of Christianity in India: The Beginnings to AD 1707* (Cambridge, U. K.: Cambridge University Press, 1984), 26-30, 43, 49; Robert Eric Frykenberg, "Christians in India: An Historical Overview of Their Complex Origins," in *Christians and Missionaries in India: Cross-Cultural Communication Since 1500; With Special Reference to Caste, Conversion and Colonialism,* eds. Robert Eric Frykenberg and Alaine Low (Grand Rapids: William B. Eerdmans Publishing Company. 2003), 36-37, 131; Samuel Hugh Moffett, *A History of Christianity in Asia*, vol. 1, *Beginnings to 1500* (Maryknoll, NY: Orbis Books, 1998), 266-67, 275. Several scholars make the case for Thomas carrying the gospel to the Indian subcontinent.

[47] Acts 1:8; Matt. 28:18-20; Luke 22:44-49; John 20:21; Mark 16:15 (Some of the earliest manuscripts do not include Mark 16:9-20).

[48] K. G. Kuhn, "Babylon," in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992), 89; H. Seebass, "Babylon," vol. 1, in *The New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids, MI: Zondervan Publishing House, 1986), 141; Ronald F. Youngblood, "Babylon in the New Testament," in *Nelson's New Illustrated Bible*

Paul's commission happened soon after his conversion on the road to Damascus (Acts 9:1-9), therefore, Paul should also to be considered a Christ-chosen apostle.[49] Although Luke does not use the term *apostolos* for Paul at the time of his conversion and calling, he records that Jesus made it clear that He was sending Paul to the Gentiles when Paul received his calling and commissioning (Acts 9:15-16). Luke usually used the term *apostolos* in a technical way for the Twelve, although he did refer to Paul and Barnabas as apostles in Acts 14:4, 14.[50]

When Luke writes of Paul's experience with Christ in Acts 22:14-21, he makes it clear that Christ appointed Paul to the plan and purposes of Christ's calling in Paul's life. Christ appears to Paul as the Righteous One, speaks to him the mystery of the good news, declares Paul a witness to all those that he would come into contact with, and sends Paul out to the nations in order to proclaim all that he has seen and heard. In Acts 26:15-18, Luke writes that Jesus sent Paul to the nations in order "to open their eyes and turn them from darkness to light, and from the power of Satan to God" (NASB).

Paul received the authority to carry out his commission from Jesus, but he used it gently (2 Cor. 10:8, 13:10; 1 Thess. 2:6-11). Paul humbly acknowledged himself as "the chief of sinners" (1 Tim. 1:15) and as the least of the saints (Eph. 3:8). Although Paul had persecuted the church, he was also an eyewitness of the risen Christ, and he did not consider his ministry inferior to the Twelve (1 Cor. 15:8-10). In fact, he claims that he worked harder than all the apostles (1 Cor. 15:10). Paul again points to his apostleship in 1 Corinthians 9:1-2 and bases it on the fact of seeing Jesus

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Dictionary (Nashville, TN: Thomas Nelson Publishers, 1995), 149. Most scholars believe that Babylon is a reference to Rome in 1 Peter 5:13. Peter may have also visited Corinth due to Paul's mention of him in 1 Corinthians 1:12.

[49] Thomas R. Schreiner, *Paul: Apostle of God's Glory in Christ* (Downers Grove, IL: InterVarsity, 2001), 42. In Acts 9, 22, and 26 Luke recounts Paul's summary of his conversion and call. Schreiner argues that Luke's account of Paul's conversion and calling are complementary with Paul's letters as he provides his own portrayal of his conversion and call. Schreiner insists that "the accounts in Acts match Paul's own letters in that they emphasize his call to preach the gospel to the Gentiles."

[50] Dent, *The Ongoing Role of Apostles in Missions*, 39.

and in his ministry of preaching to the Corinthians. Paul refers to the Corinthians as "my work in the Lord…and the seal of my apostleship" (1 Cor. 9:1-2).[51]

Paul fits both the technical term as an eyewitness apostle and a "functional" apostle by planting churches.[52] Paul's ministry dominates the second half of the book of Acts, making him one of the more prominent apostles. Paul considered himself a debtor to all, to both Jews and Greeks. He intended to preach the gospel in Rome (Rom. 1:14-15), "and his ministry is a testimony to his untiring efforts to spread the gospel."[53] Through Paul's dynamic church-planting ministry, Christianity grew from a "little-known sect within Judaism into an international, cross-cultural movement."[54]

It appears that Peter did not limit the "work of the apostle" to the Twelve, but included Paul among the Twelve as an apostle. He affirms the work of Paul as a beloved brother who had received special wisdom from God and wrote authoritatively to the churches (2 Pet. 3:15-16). Peter, along with James and John, affirms Paul's calling and commissioning to reach the nations in the same way that Peter received his calling to reach the Jews (Gal. 1:11-2:10).

Paul, out of divine calling and necessity, preached the gospel (1 Cor. 9:16), and yet he considered it his reward to preach the gospel without charge (1 Cor. 9:18). Thus, he distinguished himself from the false apostles in Corinth (2 Cor. 11:12-15). Paul wrote more of the New Testament than any other apostle, and thus much of "Christian theology for two millennia has focused on his teachings."[55] However, Schreiner argues that "Paul's aim was not to leave an epistolary legacy in which subsequent generations would marvel at his theological system," rather Paul saw

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[51] Paul repeatedly makes the claim that he is an apostle sent by Christ (Rom. 1:1, 11-13; 1 Cor. 1:1, 9:1-2; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1, 2:7; 2 Tim. 1:1, 11; Titus 1:1).

[52] Dent, *The Ongoing Role of Apostles in Missions*, 139.

[53] Schreiner, *Paul: Apostle of God's Glory in Christ*, 41.

[54] Dent, *The Ongoing Role of Apostles in Missions*, 38.

[55] Ibid., 39. Jon Ruthven, "The 'Foundational Gifts' of Ephesians 2:20," *JPT* 10.2, (2002): 41.

himself as a "missionary commissioned by God to extend the saving message of the gospel to all nations."[56]

James, the Lord's brother, is referred to as apostle by Paul in two separate passages (1 Cor. 15:7; Gal. 1:19). In 1 Corinthians 15:7, Paul affirms that Jesus "appeared to James, then to all the apostles." This experience was transformative in James' life and the fact that it is included in the canon seems to indicate that Paul considered James to be an apostle in the same way he also had received his appointment to serve as an apostle.[57]

James' leadership role grows in the church in Jerusalem over time (Acts 1:14, 12:17, 15:13-21, 21:18). The New Testament speaks more of James' work to fulfill the Great Commission than any of the Twelve besides Peter. James served in the lead role in the Jerusalem church, sent out messengers to serve in other churches, and proposed a solution in the Jerusalem council that avoided restrictions that might have kept the Gentiles from coming to faith (Gal. 2:9, 12; 1 Cor. 9:5; Acts 15:13-21), and perhaps went out preaching himself.[58]

Schnabel characterizes James as decisive and a deft leader in being able to keep all the diverse opinions regarding Paul's work among the Gentiles focused on reaching the lost and not unnecessarily slowing down that process by forcing Gentile believers to take on Jewish practices.[59] Because of that, James' influence extended far beyond Jerusalem.[60] Even though that is the case, "his status as an apostle does not

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[56] Schreiner, *Paul: Apostle of God's Glory in Christ*, 38.

[57] Dent, *The Ongoing Role of Apostles in Missions*, 40.

[58] Ibid., 41. Schnabel, *Early Christian Mission*, vol. 2, 433. Schnabel argues that it is unclear whether 1 Corinthians 9:5 proves that James traveled as a missionary or ever married.

[59] Schnabel, *Early Christian Mission*, vol. 2, 433; Darrell Bock, *A Theology of Luke and Acts*, ed. Andreas Köstenberger. (Grand Rapids, MI: Zondervan, 2012), 384. Darrell Bock argues that James, "representing the theologically conservative Jewish camp, supplies the final touch that results in a resolution to the problem" when the debate took place in the Jerusalem Council as to whether or not the Gentiles would be grafted into the body of Christ without taking on Jewish practices first, such as circumcision (Acts 15:13-21). Bock states that James delivers a "stroke of genius" by quoting Amos "as an example among the prophets about Gentile inclusion in God's blessing."

[60] Schnabel, *Early Christian Mission,* vol. 2, 433.

automatically imply that he saw himself responsible for the proclamation of the gospel in unreached areas."[61] Since James seemed to be a pillar in the Jerusalem church, especially by Paul (Gal. 2:6-10), and responsible for strategic missionary advances due to his leadership of the Jerusalem Council, Schnabel argues that James must have been an effective missionary among the Jews.[62]

Beyond the Twelve, Paul, and James, there seems to be another set of unnamed apostles who had also been eyewitnesses of the whole ministry of Jesus, according to Bauckham.[63] Paul mentions this group once in his first letter to the Corinthians, "then He appeared to James, then to all the apostles" (1 Corinthians 15:7). Commentators disagree as to whom Paul is referring. Some commentators believe that this reference is to James and the Twelve. The list of resurrection appearances that Paul mentions in 1 Corinthians 15:5-8 is not a comprehensive list of appearances as there are subsequent times that Christ appeared after his resurrection.[64] It is clear that the Twelve, Paul, and James are Christ-chosen apostles. We will now turn our attention to the Holy-Spirit-called apostles.

Holy-Spirit-Called Apostles

Many scholars do not leave room for other apostles beyond the Twelve, Paul, or James.**[65]** However, Dent, William Hendrickson, and others argue that several

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[61] Schnabel, *Early Christian Mission*, vol. 2, 433.

[62] Ibid., 434. Schnabel points out that this view also agrees with Hegesippus, that James played an influential role in reaching the "seven parties" of the Jews for Christ.

[63] Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids, MI: Eerdmans, 1966), 116. (Luke 6:13; Acts 1:21-23).

[64] Dent, *The Ongoing Role of Apostles in Missions*, 42. Dent asserts that there seem to be two parallel lists of apostles named in this passage. Peter appears to be the leader of the Twelve (1 Cor. 15:5) and James seems to be the leader of a larger number of unnamed apostles (1 Cor. 15:7) who witnessed firsthand the ministry of Jesus and even saw Him after the resurrection. Dent argues that "all the apostles" seems to indicate a large group of apostles to whom Christ appeared and commissioned to take the message of the gospel to the nations. Luke mentions this larger group in Luke 24:33-49, including the two on the Emmaus Road who return to Jerusalem (Luke 24:33), as being present when Christ commissions them to go to the nations with the gospel (Luke 24:44-49). In Acts 1:2-8, Luke records the instructions of Jesus to the apostles when he explains that he wants them to wait in Jerusalem for the Holy Spirit. It appears that 120 obeyed that command, so could it be that "all the apostles" (1 Cor. 15:7) is referring to some of these.

[65] Ernest Best, A *Critical and Exegetical Commentary on Ephesians* (Edinburgh, U.K.: T & T Clark, 1998), 389, 391. Best does not believe that there is an ongoing role as seen in the modern-

uses of *apostolos* in the New Testament point to others who were not eyewitnesses.**66** This group will be named Holy-Spirit-called apostles.

Paul considered a number of other missionaries to be apostles. Many of these functioned independently of him to spread the gospel and plant churches.**67** In Acts 14:4 and 14, Luke clearly uses *apostolos* for those other than the Twelve when he ascribes the term to Paul and Barnabas. This is the first hint that Luke considers Barnabas to be an apostle. According to Dent, the best explanation of Luke's use of *apostolos* in Acts 14:4 and 14 is that Luke used the term to refer to a broader category of apostles besides the Twelve. These designated workers received their calling from the Holy Spirit (Acts 13:2) to serve as missionaries. Dent proposes that "Barnabas and Paul served as functional apostles because they began doing 'the work' they were called and sent to do by God" (Acts 13:2, 14:26).[68]

Although Luke used the term apostle primarily for the Twelve, this seems to be an intentional acknowledgement that Paul and Barnabas also deserved the title.[69] Clark points out that Paul and Barnabas are given the right hand of fellowship

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day missionary. Best argues that Eph. 2:20 and 3:5 suggest that the time of the apostle has finished and that the evangelist has taken the place of the apostle. Best believes that the evangelists are the successors to apostles because they take the gospel to unbelievers outside the church.

[66] Dent, *The Ongoing Role of Apostles in Missions*, 43. William Hendrickson, *Exposition of Paul's Epistle to the Romans* (Grand Rapids, MI: Baker, 1981), 504-505. Hendrickson states the word apostle is used in a "looser and stricter sense" in the New Testament and includes Barnabas, Epaphroditus, Apollos, Silvanus, Timothy in the "looser" category of apostles. Andronicus and Junias are also included in that category by Hendrickson. Geoffrey W. Bromiley, ed. *The International Standard Bible Encyclopedia*, Volume 1: A-D (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 193. Geoffrey Bromiley states that the expression "all the apostles" (1 Cor. 15:7) seems to include more than the Twelve referred to in 1 Cor. 15:5. Bromiley holds that in the broad usage apostle referred to one who went out to proclaim the gospel as an itinerant missionary to make disciples of all nations.

[67] Dent, *The Ongoing Role of Apostles in Missions*, 43.

[68] Ibid., 46-47. Dent makes a strong argument that Luke's understanding of the term apostle in Acts 14:4, 14, refers to the role of the Holy Spirit initiating the mission to the Gentiles by calling out Barnabas and Paul for this task (Acts 13:1-4). Although they maintained a close relationship with the church in Antioch, they did not serve as envoys of the church, rather they served as missionaries sent out by the Holy Spirit. "They were functional apostles of Christ fulfilling the Great Commission."

[69] Ibid., 43-44. Clement of Alexandria held the view that Barnabas had been an eyewitness all along and had been commissioned for mission. Clement even held that Barnabas went out with the seventy on mission. However, the problem with this view according to Dent, is that they did not receive the designation as apostles until after they started their first missionary journey. Others state that Barnabas received his status as an apostle by his association with Paul. However, it is clear in Acts 13:2 that the Holy Spirit called Barnabas and Paul to go to the Gentiles. At the beginning of their mission Luke gave prominence to Barnabas by mentioning his name first (Acts 13:2, 7, 14:14, 21-25,

by the pillars of the church in Jerusalem, with a view to taking the gospel to the nations (Gal. 2:9). Paul also seemed to give the title of apostle to Barnabas (1 Cor. 9:1-6).[70]

On their return missionary journey after their first trip, when a disagreement arose with Paul regarding taking Mark on the second journey, Barnabas did not hesitate to launch his own missionary journey. He chose to take Mark with him (Acts 15:36-39).[71] Barnabas is mentioned in 1 Corinthians 9:6 as one who also worked during his missionary travels. This is an important reference, as Paul and Barnabas had not traveled together for some time (Acts 15:39), and this seems to indicate that Barnabas continued in his apostolic calling independent of Paul.[72]

Paul's reference to Andronicus and Junias in Romans 16:7 is of great importance in regard to listing other apostles. Although some commentators argue that the verse should be translated that Andronicus and Junias "are well known to the apostles" (ESV),[73] Clark posits that it is more likely and natural to translate the phrase as "outstanding among the apostles" and that it became the common way to understand this verse among all the known patristic commentators.[74] If that is the case, Clark argues that Paul "acknowledged a sizable group as apostles, not merely the two mentioned by name in Romans 16:7."[75]

15:39).

[70] Clark, "Apostleship: Evidence from the New Testament and Early Christian Literature." 56.

[71] Dent, *The Ongoing Role of Apostles in Missions*, 44.

[72] Clark, "Apostleship: Evidence from the New Testament and Early Christian Literature," 57.

[73] Schreiner, *Paul: Apostle of God's Glory in Christ*, 401. Schreiner leans toward the translation that states that Andronicus and Junias are "outstanding in the eyes of the apostles," although he does allow that other translations state that Andronicus and Junias are "outstanding among the apostles." If Andronicus and Junias are considered apostles, it would be the first reference for a woman serving as an apostle. Schreiner holds that they likely served as itinerant missionaries if they are included in the circle of apostles. Schreiner adds that it seems the term *apostolos* is used to describe the Apostolic Fathers who served as traveling evangelists.

[74] Clark, "Apostleship: Evidence from the New Testament and Early Christian Literature," 59.

[75] Ibid.

Andronicus and Junias had a unique advantage in reaching women and families as a married couple. Jesus had sent out pairs of men, so this is a different expression of that practice. However, it seems that Paul and the early church considered them both as apostles.[76] Along with many considering them to be missionaries, Dent, Douglas Moo, and John Calvin claim that this is an example of Paul using the term *apostolos* in a broader way that included those who take the gospel to the nations.[77] Paul affirms that they are church planters, perhaps in Rome, and "the fact that these two outstanding apostles appear nowhere else points to the likelihood that apostles were a larger circle than has been generally acknowledged."[78]

Dent, Gordon Fee, and others believe that Paul considered Apollos an apostle, although he did not see the resurrected Christ.[79] Paul refers to the Corinthians as immature when they attach their loyalty either to Paul or Apollos. Paul points out that he and Apollos both ministered among the Corinthians and that God caused any growth that took place (1 Cor. 3:6). Paul affirms that God caused the spiritual growth

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[76] Dent, *The Ongoing Role of Apostles in Missions*, 47; Schreiner, *Paul: Apostle of God's Glory in Christ*, 401. Schreiner posits that the patriarchal nature of society probably meant that Junias exercised her ministry toward other women.

[77] Calvin, John. *Calvin's Complete Commentary on the Bible (Deluxe Edition)*, vol. 7: Complete Commentary In 8 Volumes (Kindle Locations 39365-39371), www.DelmarvaPublications.com. Kindle Edition. "In the third place, he calls them Apostles: he uses not this word in its proper and common meaning, but extends it wider, even to all those who not only teach in one Church, but also spend their labor in promulgating the gospel everywhere. He then, in a general way, calls those in this place Apostles, who planted Churches by carrying here and there the doctrine of salvation; for elsewhere he confines this title to that first order which Christ at the beginning established, when he appointed the twelve disciples. It would have been otherwise strange, that this dignity should be only ascribed to them, and to a few others. But as they had embraced the gospel by faith before Paul, he hesitates not to set them on this account before himself" (477). Douglas Moo, *The Epistle to the Romans.* New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1996), 923-24.

[78] Dent, *The Ongoing Role of Apostles in Missions*, 49; Moo, *The Epistle to the Romans*, 923-24. Moo states that Paul often uses the term apostle in a "looser sense." According to Moo, sometimes he considers them "messengers" or "emissaries" (Church-sent Apostles) or Paul may refer to them as commissioned missionaries (Holy-Spirit-called Apostles). Moo affirms that Andronicus and Junias likely served as traveling missionaries, and he states that they might have been imprisoned with Paul when seeking to bring men and women to faith.

[79] Dent, *The Ongoing Role of Apostles in Missions*, 50. William F. Orr and James Arthur Walther. *1 Corinthians.* Anchor Bible (Garden City, NY: Doubleday, 1976), 178. Orr and Walther consider Paul's reference to Apollos in 1 Corinthians 4:6-9 as inclusive in the circle of apostles (Holy-Spirit-called Apostles). Gordon D. Fee, *The First Epistle to the Corinthians.* New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1987), 174. Fee posits that Paul considers Apollos to be an apostle, at least in the functional sense, and that the circle of apostles included more than the Twelve.

in the Corinthians through the "fellow workers" (Paul and Apollos) and that the Corinthians needed to take their focus off of men (1 Cor. 3:1-9). In 1 Corinthians 3:22, Paul includes Peter, Apollos, and himself in the same sentence indicating that he includes Apollos in the company of the apostles.

In 1 Corinthians 4:1, Paul wrote, "Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God" (NASB). The term *us* refers back to Paul, Cephas (Peter), and Apollos. Paul continues to refer to himself and Apollos and then in 1 Corinthians 4:9 Paul writes, "For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men" (NASB). This verse sums up a long passage where Paul talked about himself and Apollos as fellow workers (1 Cor. 3:4-4:9), and because of that many affirm that Paul considered Apollos an apostle.[80]

How did these apostles receive their calling to serve as missionaries even though they did not see Christ after the resurrection? Dent outlines several ways that the Holy Spirit could have brought about a sense of calling to the missionary task by those mentioned above:

> Short-term trips for cross-cultural ministry (Acts 11:22), experiencing God's blessing in ministry (Acts 11:34-24), leadership in the local church (Acts 13:2), years of growing in the faith (Rom. 16:7), proven willingness to take risks and bear the consequences for his glory (Rom. 16:7), deeply developed knowledge of Scripture (Acts 18:24), exposure to a pioneer church planting team (Acts 18:26), and clear confirmation from others that God powerfully used them (Acts 18:27-28) illustrates the early steps in fulfilling their calling as apostles.[81]

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[80] Dent, *The Ongoing Role of Apostles in Missions*, 50; Earle P. Ellis, "Paul and His Coworkers," in *Dictionary of Paul and His Letters,* eds. Gerald Hawthorne and Ralph Martin (Downers Grove, IL: InterVarsity, 1993), 183-9. Ellis also makes the case that Apollos is considered an apostle by Paul.

[81] Dent, *The Ongoing Role of Apostles in Missions*, 54-54.

Church-Sent Apostles

Others are considered messengers or emissaries of the churches.[82] Paul also used the term "apostle of the churches" or "your apostle" on a couple of occasions.[83] In the first occasion, he refers to a prominent brother and Titus as *apostles of the churches* (2 Cor. 8:23). Epaphroditus is termed an "apostle of the church" in Philippi and a fellow worker by Paul (Phil. 2:25) and is sent to Paul by the church to minister to him in prison, bring news, and provide financial support.[84] Rudolph Schnackenburg states that these emissaries are sent to perform a specific task associated in some way with the work.[85]

Church-sent apostles have four basic characteristics: (1) church-sent apostles accomplished a specific task and then traveled home; (2) church-sent apostles partnered with Paul and the work through financial giving and ministry assignments; (3) church-sent apostles are differentiated from Christ-chosen or Holy-Spirit-called apostles by adding the qualifier *apostle of the church*; and (4) church-sent apostles performed ministry in such a way that it brought glory to Christ.[86]

The church-sent apostles did not have their own agenda but worked at the behest of Paul and the church. Barnabas and Silas served both as church-sent apostles and as Holy-Spirit-called apostles.[87] The church in Jerusalem sent Barnabas to Antioch to check on the new church there and encourage them in the faith (Acts 11:12). The Jerusalem church also sent Silas and Judas to the Gentile believers in Antioch, Syria, and Cilicia to deliver the decision of the Jerusalem Council (Acts

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[82] Moo, *The Epistle to the Romans*, 923-24. Moo refers to this category of apostle as an emissary or messenger of the church. This category will be known as church-sent apostles in this paper.

[83] Ellis, "Paul and His Coworkers," 445. Ellis points out that these church-sent apostles are often qualified by "of Christ," "of the churches," or "before me."

[84] Dent, *The Ongoing Role of Apostles in Missions*, 54.

[85] Rudolph Schnackenburg, "Apostles Before and During Paul's Time," in *Apostolic History and the Gospel*, eds. W. Ward Gasque and Ralph P. Martin, 287-303 (Exeter: Paternoster Press, 1970), 294.

[86] Dent, *The Ongoing Role of Apostles in Missions*, 54-55.

[87] Ibid., 54.

15:24-33). After accomplishing the tasks assigned to them by Paul or the church, the church-sent apostles returned to their homes (Acts 12:25, 15:30-33).

Prophet in the New Testament and Today

Who were the ones considered sent to speak for God in the Old and New Testaments? It is clear that Old Testament prophets were sent by God to speak the very words of God (1 Kings 14:18; 16:12; Jer. 37:2). However, since the closing of the canon of the prophets, the Spirit had not spoken through the prophets for many centuries.[88] John the Baptist broke that silence and was considered a prophet of God.[89] Then, in the book of Acts there is "an outburst of prophesy."[90] Prophets begin to emerge in the early communities of faith (Acts 11:27, 13:1, 15:32, 21:10). In Corinth, prophecy was practiced on a regular basis in the church (1 Cor. 12:29-31).

The apostle Paul highly valued the gift of prophecy and wrote in 1 Corinthians 14:1, "Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy" (ESV). Paul states that "the one who prophesies builds up the church" (1 Cor. 4:4, ESV). At the close of the discussion on prophecy and speaking in tongues he adds, "So, my brothers, earnestly desire to prophesy" (1 Cor. 14:39, ESV). Grudem argues that the church today is disobedient if prophecy is not allowed to be practiced in a biblical way.[91] He adds that by allowing prophecy to function in the local church "it would undoubtedly add an element of closeness to God" and "a rich new measure of vitality in worship."[92]

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[88] George Arthur Buttrick, ed, The Interpreter's Bible, vol. X, *Corinthians; Galatians; Ephesians* (New York, NY: Abingdon Press, 1953), 163.

[89] R. B. Laurin, "John the Baptist," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, (Grand Rapids, MI: Baker Book House, 1989), 585-86. R. B. Laurin points out that John the Baptist was a prophet likened to Elijah (John 1:21) and Isaiah (John 1:23). John the Baptist denied being a prophet (John 1:21), and admitted only to be "a voice of one crying in the wilderness" (John 1:23).

[90] Buttrick, ed, The Interpreter's Bible, vol. X, *Corinthians*, 163.

[91] Grudem, *The Gift of Prophecy in the New Testament and Today*, 227.

[92] Ibid., 228.

The Meaning of the Term Prophet in the New Testament

Who are the counterparts to the Old Testament prophets? New Testament prophets do not seem to speak with the same authority as Old Testament prophets. In fact, Paul instructs the believers in Corinth to sift or pass judgment on what has been spoken by a prophet in the church (1 Cor. 14:29). The New Testament apostle, it seems, speaks with the same authority as the Old Testament prophet (1 Thess. 2:13).[93] For example, Paul writes to the Thessalonians and tells them not to associate with people who disregard his teaching (2 Thess. 3:14). Paul also writes to the Corinthians and reminds them that the things he writes to them are the Lord's commandments (1 Cor. 14:37-38). Clearly, he has taken up authority previously associated with Old Testament prophets.

In the New Testament, *prophetes* (prophet) is found 144 times. The verb to prophesy is found twenty-eight times in the New Testament, eleven of which are found in 1 Corinthians.[94] Very few Christian prophets are named in the New Testament (Acts 11:27-28, 15:30-32, 21:10), yet prophets seemed to be widespread and are often seen working within the church to proclaim divine revelation in several ways.[95] Paul instructed the prophets to speak in words that could be understood in the congregation, in an orderly manner, and at times to be quiet.[96]

David Aune defines Christian prophecy as "a specific form of divination that consists of intelligible verbal messages believed to have originated with God and communicated through inspired human intermediaries."[97] Wayne Grudem describes

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[93] David A. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1983), 248. David Aune argues that the role of the apostle appears to correspond with the functional equivalent of a Old Testament prophet. Wayne A. Grudem, *The Gift of Prophecy in 1 Corinthians*, (Eugene, OR: Wipf and Stock Publishers, 1999), 43-53. Grudem also argues that the New Testament prophets are not the counterpart to the Old Testament prophet. The apostle takes that role according to Grudem.

[94] Colin Brown, ed. *The New International Dictionary of New Testament Theology*, vol. 3 (Grand Rapids, MI: Zondervan Publishing House, 1986), 81.

[95] Brown, ed. *The New International Dictionary of New Testament Theology,* 81; A. Lamorte and G. F. Hawthorne, "Prophecy, Prophet," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, (Grand Rapids, MI: Baker Book House, 1989), 887.

[96] Brown, ed. *The New International Dictionary of New Testament Theology,* 85.

[97] Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World*, 339.

prophecy as a divinely received message that is spontaneously received and transmitted to a congregation or an individual.[98] It is clear that Paul allows for prophecy in the church (1 Cor. 14:29). R. W. L. Moberly holds that prophecy is the more valuable of the two gifts that Paul mentions in 1 Corinthians 14 (tongues and prophecy) because prophecy builds up others (1 Cor. 14:3-5) and is oriented toward other people.[99] When an unbeliever enters the congregation and hears prophecy it "cuts to the heart in such a way as to bring acknowledgement of God" (1 Cor. 14:24-25).[100]

Agabus prophesies about a famine to come and as a result the church in Antioch takes up an offering for the believers in Jerusalem (Acts 11:27-30).[101] D. A. Carson asserts that the Thessalonians are urged not to treat prophecies with contempt (1 Thess. 5:20-21).[102] It seems that the prophet receives a spontaneous revelation and then stands to speak it out.[103] If another receives a revelation while the first is speaking, then the first person is to sit while the subsequent prophecy is spoken out in the church (1 Cor. 14:30).[104]

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[98] Grudem, *The Gift of Prophecy in 1 Corinthians*, 115-136.

[99] R. W. L. Moberly, *Prophecy and Discernment*. Cambridge Studies in Christian Doctrine (Cambridge, U. K.: Cambridge University Press, 2006), 179.

[100] Ibid.

[101] Grudem, *The Gift of Prophecy in 1 Corinthians*, 76. Grudem argues that "Luke's language is entirely compatible with a kind of NT prophecy similar to that in 1 Corinthians, prophecy which was based on a 'revelation' but not reported in divinely authoritative actual words."

[102] D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids, MI: Baker Academic, 1987), 96; Grudem, *The Gift of Prophecy in 1 Corinthians*, 105-06. Grudem argues that the prophecies mentioned in 1 Thess. 5:20 are related grammatically to "all things" mentioned in 5:21. "This process of evaluating prophecies to sort the good from the bad is exactly parallel to what we found in 1 Cor. 14:29." Grudem argues that this shows that Paul did not believe that the prophets spoke the actual words of God like Old Testament prophets. The fact that Paul warns the Thessalonians not to despise prophecy points out the fact that the Thessalonians did not regard "prophecies as absolutely authoritative actual words of the Lord."

[103] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Hyderabad, India: Authentic Books, 1994), 1049-1057. Grudem argues that prophecy is not "predicting the future," or "proclaiming a word from the Lord," nor is it "powerful preaching." Instead, Grudem posits that it is more like "telling something that God has spontaneously brought to mind." The thought that comes to a person may be experienced in such a way that the person has the sense that it is from God and may include a sense of urgency, vividness, or persistence.

[104] Mark Taylor, *1 Corinthians,* New American Commentary (Nashville, TN: B & H Publishing, 2014), 350-51. Taylor argues that "prophecy requires more than intelligibility in order to edify the church." Prophets must take their turn and speak one by one. Respect among the prophets is critical so that one prophet does not interrupt another, and confusion disrupts the worship service.

Paul encourages the church in Corinth to earnestly desire spiritual gifts, but especially that they would prophesy (1 Cor. 14:1, 39). Even when it seems that a prophet has received a revelation from God, the church is still instructed to pass judgment on the prophetic word (1 Cor. 14:29).[105] They are also clearly instructed in how to go about practicing using this gift in the body (1 Cor. 14:29-32). Of course, as is true of all gifts, it needs to be practiced in a spirit of love (1 Cor. 13:1-2).[106]

It would seem that this is a gift that can be exercised by men and women in the church. In Peter's first sermon in Acts he quotes Joel and indicates that sons and daughters will prophesy (Acts 2:17).[107] Luke writes that Phillip had four unmarried daughters who were known as prophetesses. (Acts 21:8-9). Paul also gives instructions to women who prophesy in public worship services. He does not prevent them from prophesying but encourages them to do so under certain conditions (1 Cor. 11:5).

It is also clear that prophecy is a powerful way to communicate the message of Christ to unbelievers as it brings them under conviction. In fact, Paul states that hearing prophecy leads unbelievers to declare that God is certainly among that body of believers (1 Cor. 14:24-25).[108] There must not be confusion in the public

Taylor remarks, "A worship service is not a one man show. Control and order is just as much a function of the Spirit as the prophetic utterance itself."

[105] Grudem, *The Gift of Prophecy in 1 Corinthians*, 62. Grudem posits that the entire church, even the weaker members (1 Cor. 12:22), should participate in weighing the words of the prophets as to their usefulness. The congregation ought to weigh the words against Scripture and other authoritative teaching that they received. The wise and mature in the congregation likely led in this response to the prophets, but no doubt every member weighed what was said.

[106] Moberly, *Prophecy and Discernment*, 179. Moberly asserts that love is the "practical attitude emptied of self-seeking and (implicitly) modelled on Jesus," and is the key to spirituality.

[107] David Hill, *New Testament Prophecy* (Atlanta, GA: John Knox Press, 1979), 99. David Hill argues that any Christian can prophesy, otherwise "what would the fulfillment of Joel's prophecy mean?" However, it appears that some have a more prominent and continuing gift of prophecy in the church and are thus referred to as *prophetai.*

[108] Ibid., 126. Buttrick, *Corinthians*, 205-06. Buttrick argues that prophecy appeals to the intelligence and is more beneficial for unbelievers to hear in church. For those coming out of paganism and bound up in its practices and still influenced by the same pagan environment it was essential for the new believers to hear clearly how God can bring transformation in their lives. The gift of speaking in tongues could not meet this need, according to Buttrick. Prophecy on the other hand, "may convict and convert the believer."

use of this gift, but prophecy must be given one by one so that all might learn and be exhorted (1 Cor. 14:31).

**Summary of the Apostolic and Prophetic Roles in
the New Testament**

It seems likely that a larger group of apostles is named in the New Testament beyond the Twelve. Clearly, the apostolic role as it relates, not to the foundation-laying task of producing Spirit-inspired Scripture but to the task of planting churches among unreached peoples and places, is a role that continues in our day.

The prophetic role continued in the church, but prophets in the New Testament did not speak with the same authority as Old Testament prophets. However, they had an important role to play in speaking truth in the midst of the body of Christ and in encouraging the new believers that were emerging from darkness. They also had a powerful impact on the lost and convicted them of their need for salvation.

If only evangelists, pastors, and teachers, and not apostles and prophets, are affirmed as ongoing roles in the church (Eph. 4:11), it is less likely that the church will maintain a vision to continue pushing outside of their communities to reach the hard-to-reach people groups and places in far off lands. The ongoing role of the apostle in our day is that of missionary church planter who crosses cultures and works among peoples that have yet to hear the gospel.[109] The prophet pointedly speaks truth from God to individuals or during worship services about specific practices that must be avoided by new believers emerging out of pagan environments.

In order to make the case for the ongoing role of apostles and prophets in our day, I will review the specific cases of 1 Corinthians 13:8-12 and Ephesians 2:20 and 3:15, along with the views of cessationists and continuationists. As CPMs emerge among people groups, it is important that all of the gifts or roles given to the church

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[109] Dent, *The Ongoing Role of Apostles in Missions,* 2.

(Eph. 4:11) are functioning in a healthy way in order for the church to continue to grow and multiply.

Apostles and Prophets in 1 Corinthians and Ephesians

Richard B. Gaffin posits that the foundational work of the apostles and prophets has been completed. Christ is the cornerstone, while the apostles and prophets are the foundation and belong only to that period of foundation laying (Eph. 2:20). Gaffin argues that the foundation laying comes only at the beginning and does not need to be re-laid repeatedly: "In other words, by the divine architect's design, the presence of the apostles and prophets in the history of the church is temporary."[110]

Gaffin argues that the apostles and prophets are not the foundation because they somehow make up for something incomplete in Christ's work, rather they witness his finished work. Christ's finished work on the cross through his death and resurrection (1 Cor. 1:18, 23, 2:2, 15:3-4; 2 Tim. 2:8) is the true foundation of the church (1 Cor. 3:11).[111] The role of the apostles and prophets is to provide an adequate witness to that work: "The apostles are Christ's authorized witnesses, appointed by the resurrected Christ himself to bear authoritative testimony to his resurrection and its implications" (Acts 1:2, 8, 21-26; 1 Cor. 9:1, 15:1-4, 8-11; Gal. 1:1, 15-16).[112] In other words, Gaffin holds that the role of the apostles and prophets involved proclaiming the gospel, (Eph. 3:5) and once that work of laying the foundation of the gospel had been completed, "the apostles and, along with them, the prophets and other associated revelatory gifts, pass from the life of the church."[113]

By allowing the continuation of the "revelatory word gift of apostleship (for surely it was that, cf. Gal. 1:11-12; 1 Thess. 2:13) and, on the other hand, the

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[110] Gaffin Jr., *Are Miraculous Gifts for Today?,* 43.

[111] Ibid.

[112] Ibid.

[113] Ibid.

continuation of the prophetic gifts…would take us back to the open canon situation of the early church, and do so without the control of a living apostolate," according to Gaffin.[114] However, this seems to be a mistaken understanding of the continuationist's position. There is no need to associate an open canon with the affirmation of the gifts continuing in our day. Those that argue for continuing gifts, including apostles and prophets, also affirm a closed canon and that there is no need for a repeat of the Twelve and their role. The role of the apostle, as has already been described, included more than a "word gift" as Gaffin asserts.[115]

By most conservative estimates, it seems that apostles wrote less than half of the New Testament, although an argument could be made that their influence among the other authors certainly played a part.[116] Although writing Scripture did not appear to be one of the tasks assigned to the apostles, according to Ruthven, it seems that writing authoritatively and under the inspiration of the Holy Spirit (2 Timothy 3:16; 2 Peter 1:20-21) was one of their strategic roles and lasting legacies.[117] Perhaps the most important task given to the apostles was the commission from Jesus to

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[114] Gaffin Jr., *Are Miraculous Gifts for Today?,*45.

[115] Ibid., 44. Gaffin argues that "to maintain the continuation of the prophetic gifts today stands in tension with the canonicity of the New Testament, particularly the canon as closed. Inevitably such continuation relativizes the sufficiency and authority of Scripture." The fact that Gaffin insists in linking prophecy with the canon seems to indicate that this is his position. 68 However, throughout the Old and New Testaments, there seem to be many instances of prophecy that are not included in the Scripture. Luke records that individuals prophesied (Acts 15:32, 21:9), and Paul wrote that prophecy took place in the church (1 Cor. 14:1; 1 Thess. 5:20). But the messages of the prophecies did not make it into the canonical Scriptures. Some may have no doubt related to the redemptive work of Christ, but others likely related to some specific issue in the life of the church (Acts 13:2, Paul and Barnabas's calling is one such example). Therefore, since there seem to be prophecies that are not included in the canon and with no clear teaching that prophecy ended at the end of the canonical revelation, the link of prophecy to canonical Scripture does not seem to be a strong one. In fact, the Scripture itself indicates that there will be prophets (Rev. 11:10) and prophecies (Rev. 11:3, 6) in the future. Luke records that the four daughters of Philip had the gift of prophecy, and yet none of their messages are included in Luke's writings (Acts 21:9). Harwood, "Contextualism," 7. Harwood adheres to the verbal, plenary inspiration of the Bible and that God inspired every word. However, he allows that God might speak outside of the Bible but "He will always speak in accordance with the Bible."

[116] Jon Ruthven, "The 'Foundational Gifts' of Ephesians 2:20," *JPT* 10.2, (2002): 41. Ruthven argues that "the cessationist model of apostles and prophets as essentially serving as repositories of yet-to-be-written Scripture is a caricature." The connection between the gifts of the Spirit and the writing of canonical literature is not quite as explicit in Scripture for which cessationists make the case. Ruthven states that the number of words written by apostles adds up to 49% of the New Testament and the other 51% is written by non-apostles. The apostle Paul wrote 43% of the "apostolic" 49%.

[117] Ibid.

preach the gospel to the ends of the earth (Acts 1:8; Matt. 28:18-20; Luke 22:44-49; Mark 16:15; John 20:21).[118] This task of making disciples of all nations continues in our day (Matt. 28:18-20, 24:14).[119]

1 Corinthians 13:8-12

      1 Corinthians 13:10 is an important verse to consider in this debate between cessationists and continuationists. According to Schreiner, "to see 'the perfect' as referring to the New Testament is an example of an anachronism."[120] Several scholars point to "the perfect" as reaching some level of spiritual maturity that is only possible once the canon is completed. However, Schreiner argues that instead of "the perfect" referring to the completed canon or some level of spiritual maturity, "the perfect" refers to the second coming of Christ. "The perfect" is the same as seeing God face to face (1 Cor. 13:12), which more clearly points toward the second coming of Christ. In the Scripture, "face to face" often refers to theophanies that occurred in the Old Testament (Gen. 32:30; Deut. 5:4; 34:10; Judges 6:22; Ezek. 20:35).[121]

      The locus of the dispute seems to center on the *hotan* clause that begins verse 10 with the words, "but when the perfect comes." R. Fowler White argues that "cessationists have ordinarily regarded agreement with noncessationists on this point as the kiss of death for the cessationist position, and vice versa."[122] Cessationists and continuationists argue for different meanings of the clause, "but when the perfect

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[118] Will Brooks, "Paul as Model for the Practice of World Mission," in *World Mission: Theology, Strategy, & Current Issues,* eds. Scott N. Callaham and Will Brooks (Bellingham, WA: Lexham Press, 2019), 298. Will Brooks affirms that Paul, as an apostle called by Christ, puts into practice the Great Commission "through his calling and desire to take the gospel to the ends of the earth."

[119] Ibid., 298-299, Brooks states, "Furthermore, Paul sees his work, and the work of missionaries who will come after him, as a fulfillment of Isaiah's eschatological vision" (Is. 52:15).

[120] Schreiner, *Paul: Apostle of God's Glory in Christ*, 369.

[121] Ibid. Richard L Pratt, *1 & 2 Corinthians*: *Holman New Testament Commentary,* ed. Max Anders (Nashville, TN: Broadman & Holman Publishers, 2000), 234. Richard Pratt posits that "the coming of perfection coincides with meeting Christ in person; therefore, for the church as a whole, it must take place at Christ's second coming—at the consummation of all things in him (Eph. 1:10)."

[122] R. Fowler White, "Richard Gaffin and Wayne Grudem on 1 Cor. 13:10: A Comparison of Cessationist and Noncessationist Argumentation," *JETS* 35/2, (June 1992): 174.

comes." Cessationists argue that Paul teaches that the gifts ceased at the close of the canon, especially the supernatural gifts. Indeed, Paul writes in 1 Corinthians 13:8-12 that the gifts will not last forever. In 1 Corinthians 13:10, Paul writes that the gifts will pass away when the perfect (*to teleion*) comes.[123]

Donald McDougal believes that the passing away of the supernatural gifts refers to the time of the maturation of the church and that the church will no longer need those gifts.[124] Thomas Schreiner states that some scholars believe that "the perfect" refers to the New Testament canon. Paul acknowledged that the Spirit led him as he wrote and spoke (1 Cor. 2:7, 10, 12-13, 14:37-38) and he affirmed that all Scripture is inspired by God (2 Tim. 3:16). Peter also affirmed Paul's writings as Scripture (2 Pet. 3:15-16). However, at that time in history, Paul could not have had any idea that his writings would be included in a completed canon of writings that would "function together as an authority for the church in its history."[125] Paul knew he held authority in the churches on the basis of his calling to serve as an apostle by the risen Christ. However, Paul did not expect history to last a long time.[126]

Gordon Lewis and Bruce Demarest agree with Schreiner that when Paul states that prophecies, tongues, and knowledge will cease, be stilled, and pass away when perfection (*to teleion*) comes, he is referring to the coming of Christ (1 Cor. 13:8). Lewis and Demarest argue that the context of this statement is strongly eschatological in nature, "hence the 'perfection' denotes the exchange of immortality

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[123] Donald G. McDougall, "Cessationism in 1 Cor. 13:8-12," *TMSJ* 14/2, (Fall 2003): 207-08.

[124] Ibid., 212. McDougal argues that the time of the cessation of the gifts of prophecy, tongues, and knowledge is the focus of these verses in 1 Corinthians 13:8-12. McDougal argues that the main thrust of *to teleios* is "maturity" and not "completeness" (closure of the canon) or the presence of the Lord (*parousia*). *To teleios*, according to McDougal refers to the time the church becomes mature. "The revelatory process reflected in the three gifts will come to an end by God's intervention. Thus tongues—a supernatural manifestation of the use of earthly languages—will end prior to or at the time of this maturation."

[125] Schreiner, *Paul: Apostle of God's Glory in Christ*, 369; Keener, *Gift and Giver,* 128. Keener argues for the ongoing role of the apostle today. Those who reject the ongoing role of the apostle, according to Keener, often point to the unique role of the apostles writing Scripture, although, clearly not all of the apostles authored books of the Bible. Keener affirms that the canon is closed but the role of the apostle is not finished.

[126] Schreiner, *Paul: Apostle of God's Glory in Christ*, 369.

for mortality at the Second Advent."[127] After considering the positions of both Gaffin and Grudem, White agrees with Grudem that the coming of "the perfect" refers to Christ's second coming.[128]

Another reason to reject the understanding of "the perfect" referring to maturity is the issue of knowledge. If "the perfect" refers to the New Testament canon or spiritual maturity, the believer will no longer have partial knowledge.[129] Schreiner suggests that those who are mature or who have the canon would also know all things, including knowing more than Paul: "Any notion that our knowledge is perfect now is over realized eschatology and should be rejected."[130] Therefore, "the perfect" most likely refers to seeing Christ face to face. Until that day, the gifts of the apostle and prophet will continue to be in operation for his glory, and the task is to continue to make disciples of all nations.

Lewis and Demarest also argue that prophets spoke for God and wrote inspired books of the Old Testament, and therefore, in the foundational sense, there are none considered to be in that category today. However, they hold that, in a looser sense, those who communicate God's Word for strengthening, encouragement, and comfort do the work of prophets in our day (1 Corinthians 14:2).[131] Grudem posits that the gift of prophecy will continue until "the perfect" comes.[132] In 1 Corinthians 13:10, Paul writes that "the imperfect will pass away when the perfect comes." Grudem argues that the gift of prophecy fills a need now, but only imperfectly. Therefore, the gift of prophecy will continue to be used until Christ returns.[133]

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[127] Gordon R. Lewis and Bruce A. Demarest. *Integrative Theology*, 3 vol. in One (Grand Rapids, MI: Zondervan, 1996)*, 211.

[128] White, "Richard Gaffin and Wayne Grudem on 1 Cor 13:10," 174.

[129] Schreiner, *Paul: Apostle of God's Glory in Christ*, 369.

[130] Ibid., 370.

[131] Lewis and Demarest, *Integrative Theology,* 211.

[132] Grudem, *The Gift of Prophecy in the New Testament and Today*, 194-95. Grudem argues that the perfect is Christ.

[133] Ibid., 195.

Mark Taylor agrees with Grudem that "perfection" or "the perfect thing" (*to teleion*) "undoubtedly refers to the consummation of all things."[134] Taylor posits that the language is further strengthened by seeing "'face to face' and 'knowing fully even as I am fully known'" (1 Cor. 13:12).[135] When the perfect comes, the imperfect will pass away, "and we will see God and speak with him face to face."[136] F. W. Grosheide states that Paul makes the case that time does not stand still and that all things hasten toward that last day, the culmination of all things.[137] Arnold argues that the foundation for the new temple is built upon the apostles and the prophets, two distinct groups of people.[138]

Ephesians 2:20 and 3:5

Two more passages of interest in regard to the ongoing role of apostles and prophets are Ephesians 2:20 and 3:5. Cessationists point to Ephesians 2:20 and 3:5 as

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[134] Taylor, *1 Corinthians,* 316; D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids, MI: Baker Academic, 1987), 66-71. D. A. Carson also holds that the coming of the perfect refers to the second coming of Christ. (71) He asserts, "When the wonderful knowledge of God becomes ours, the purpose of such gifts as prophecy, knowledge or tongues will have disappeared: what possible service could they render."

[135] Taylor, *1 Corinthians,* 315-16. Taylor argues that the term "will cease" has eschatological connotations, which further strengthens the argument that the coming of "the perfect" refers to the coming of Christ. At the coming of Christ, the gifts will pass away and love will hold the prominent place. Taylor asserts that "when perfection arrives, love will be present, but the gifts will not."

[136] Buttrick, *Corinthians*, 190. Buttrick asserts that "in the beauty of the fullness of that intimate personal communion and fellowship the Christian will be living in the realm of that perfect knowledge and perfect understanding of God, which is of the very essence of heaven. All limitations will have gone forever." Fee, *The First Epistle to the Corinthians*, 646. Fee agrees that "the term 'the perfect' has to do with the Eschaton itself, not some form of 'perfection' in the present age." At the coming of Christ, his work will have been accomplished, and therefore, there is no further need for gifts to build up the church in this age.

[137] F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1953), 309-10. "Once the acme has been reached and this dispensation comes to an end, then all that belonged to this dispensation, including the charismata, will terminate."

[138] Arnold, *Ephesians*, 169. Arnold argues that "the genitive should be understood as one of apposition, indicating that the foundation consists of the apostles and prophets," two separate groups of people. The fact that the article is not repeated before prophets does not mean that the passage should be translated "apostles who are also prophets." Instead it ties the prophets closely to the foundation of the church. Arnold posits that the understanding that the apostles and prophets are the same people is "rendered unlikely by the fact that apostles and prophets are listed in Eph. 4:11 as distinct groups of gifted people whom God is currently giving to the church." The apostles and prophets are also kept distinct in Eph. 3:4-5 where Paul states that "the mystery of Christ…has now been revealed to His holy apostles and prophets in the Spirit."

further proof that the apostles and prophets have ceased with the first generation of Christianity. These passages mention that the church is built on the foundation of the apostles and prophets and the mystery of Christ made known to them by the Spirit. Their argument is that the foundation can only represent one generation of time.[139] Gaffin argues that the prophets are foundational to the church but played a temporary role that discontinued after the foundation of the church was laid, thus the prophets passed from the scene along with the apostles.[140] Continuationists make the case for the ongoing gifts of the apostles and prophets from the same verses, but with a different approach to the text.[141]

Grudem argues that the apostles and prophets listed in Ephesians 2:20 and 3:5 are not two groups of people but one group of people and are known as "apostle-prophets."[142] Arnold questions the validity of Grudem's interpretation that the passage means, "apostles who are also prophets."[143] He disagrees with Grudem's view that *kai* (and) is epexegetical, which seeks to clarify who the apostles are.[144] Lincoln and Bruce also disagree with Grudem's understanding that the apostles were one and the same with prophets.[145]

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[139] Jon Ruthven, "The 'Foundational Gifts' of Ephesians 2:20," *JPT* 10.2, (2002): 28.

[140] Gaffin Jr., *Perspectives on Pentecost*, 96.

[141] Grudem. *The Gift of Prophecy in the New Testament and Today*, 330-340. Grudem posits that there are four views to consider in translating Ephesians 2:20 and 3:5. He prefers to translate "apostles and prophets" as "apostles who are also prophets." In other words, Paul is speaking of one person who has two gifts in Ephesians 2:20. The four views that Grudem outlines are (1) The Foundation = The Apostles and Old Testament Prophets, (2) The Foundation = The Teaching of the Apostles and Prophets, (3) The Foundation = The Apostles and the New Testament Prophets, and (4) The Foundation = Apostle-Prophets (One Group). In other words, Paul is speaking of one person who has two gifts in Ephesians 2:20.

[142] Ibid., 330, 333-338. Grudem makes the argument for "apostles who are also prophets" based on the grammar of the passage. He also argues that the prophets did not receive revelation that led to Scripture. Grudem argues that the revelation that led to Scripture came to the apostles. Grudem adds that if the foundation includes the apostles who had been commissioned by Christ, then the limited group of apostle-prophets makes sense, but if it includes a group of prophets that increased in size as churches came into being around the Mediterranean world, the foundation would continually grow and change.

[143] Arnold, *Ephesians*, 169.

[144] Ibid.

[145] Lincoln, *Ephesians*, 153. Lincoln disagrees that these two words "apostles" and "prophets" are rolled into one group of people known as "apostles who are also prophets," due to one definite article being used. Lincoln points out that apostles and prophets are clearly two groups of

Regarding who these prophets are, Arnold points out that the vast majority of commentators on this passage understand that Paul refers to apostles and prophets in the New Testament church.[146] The fact that apostles are listed first rules out the thought that these are Old Testament prophets and New Testament apostles.[147] Bruce also notes that these are Christian prophets.[148] Lincoln and John R. W. Stott agree that these are New Testament prophets due to the order of the wording with New Testament apostles being listed first.[149] It follows that the prophets are New Testament prophets. To further strengthen his position, Lincoln points to the same wording in Eph. 3:5 and Eph. 4:11.[150]

Lincoln agrees that there is an ongoing role for apostles and prophets beyond the first century, but the role of the first century apostles likely provided a foundational link to the risen Christ and, along with the prophets, "gave a foundational link to the interpretation of what God had done in Christ for the edification of the church."[151] Lincoln argues that the prophets are "foundational in the

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people in Eph. 4:11, 1 Cor. 12:28 and Rev. 18:20. Bruce, *The Epistles of the Colossians, to Philemon, and to the Ephesians*, 304. Bruce agrees with Lincoln and Arnold that these are not an identical group of people. In other words, they are not "apostles who are also prophets." Bruce agrees that they form a foundational ministry in the church and are listed separately in Eph. 3:5, Eph. 4:11 and 1 Cor. 12:28, thus signifying that they were two distinct groups of people.

[146] Arnold, *Ephesians*, 169.

[147] Ibid.

[148] Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 304. Bruce agrees with Lincoln and Arnold that these are "Christian prophets."

[149] John R. W. Stott, *The Message of Ephesians* (Downers Grove, IL: Inter-Varsity Press, 1979), 107. John R. W. Stott posits that the "inverted order of the words (not 'prophets and apostles' but 'apostles and prophets') suggests that probably New Testament prophets are meant."

[150] Lincoln, *Ephesians*, 153.

[151] Ibid. Arnold, *Ephesians*, 169-70. When Paul speaks of the apostles, he is at the least thinking of the Twelve. They clearly served in a foundational role in the church in Jerusalem as Luke records in Acts 2:42 that the first believers "devoted themselves to the apostles' teaching." (170) In Acts 4:33 Luke states that "with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all" (NASB). Ruthven, "The 'Foundational Gifts' of Ephesians 2:20," 34. Ruthven argues that the earlier tradition of Peter's confession shaped Eph. 2:20 as they both contain several common elements. First, the prophetic revelation from the Father was stressed in such a way that Peter knew that Jesus was the Christ, the Son of the Living God. Second, the foundation language of building on the rock is used. Third, "the archetypal role of Peter results from his prophetic confession." Peter's prophetic confession of "rock" connects to the foundation and building up of the church. The fact that Peter had the keys to the kingdom and played a significant role in unlocking the kingdom to the Samaritans in Acts 8 and the Gentiles in Acts 10 also pointed toward the archetypal role. Among many others, Ruthven also makes a case for the foundation of the apostles

sense of being primary and authoritative recipients and proclaimers of revelation."[152]

Lincoln asserts that the foundational role of the apostles and prophets relates to the meaning of what God has done in Christ, "particularly in the admission of Gentiles into God's people."[153] Stott affirms the importance of the apostles (the Twelve, Paul, James, and perhaps one or two others) as a group of "inspired teachers, organs of divine revelation, bearers of divine authority." Prophets were "inspired teachers to whom the word of God came and who conveyed that word to others faithfully."[154]

Arnold notes that beyond Peter and Paul, other apostles functioned in a foundational role in the church besides the Twelve. In 1 Corinthians 12:28 and in Ephesians 4:11, Paul lists apostles first. His claim presupposes that God still gave apostles and prophets to the churches in Ephesus and Asia Minor when Paul wrote the book of 1 Corinthians and Ephesians. Paul uses the term apostles in a broader sense for those who establish new churches wherever the Lord calls them to go.[155] One of the key roles for prophets is to edify and build up the church (1 Cor. 14:4). This key role closely aligns with Paul's comments that the church is built upon the apostles and prophets: "They hear from the Lord and speak what they hear."[156] Prophets bring

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and prophets continuing past the apostolic phase of the work (see 35-41).

[152] Lincoln, *Ephesians*, 153.

[153] Ibid.

[154] Stott, *Ephesians*, 107. Stott believes that the apostles and prophets in this passage "denote that small and special group whom Jesus chose, called and authorized to teach in his name, and who were eyewitnesses of his resurrection." Stott argues that the "the church stands or falls by its loyal dependence on the foundation truths which God revealed to his apostles and prophets, and which now are preserved in the New Testament."

[155] Arnold, *Ephesians*, 170. This is a similar way that Luke uses the term apostle for Barnabas, who was not one of the Twelve, but worked alongside Paul in planting churches. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 304. Bruce posits that the apostles mentioned in this passage are broader than the Twelve. The term "all the apostles" that Paul mentions in 1 Cor. 15:7 likely referred to a larger group than the Twelve. Bruce mentions that it likely included apostles like James, and Andronicus and Junias (Rom. 16:7). Lincoln, *Ephesians*, 153. Lincoln references *Didache* 11-13 and states that traveling apostles and prophets, "whose teaching and conduct have to be tested," provide a much broader category of traveling apostles, missionaries, or delegates from local churches. Lincoln does not consider this group foundational for the universal church, but he does affirm their ongoing ministry past the first century.

[156] Arnold, *Ephesians*, 170. Arnold makes it clear that Paul gave strict guidelines for the church to follow when a prophet claimed to hear a word from the Lord. "Paul sought to ensure that there was always careful evaluation of what was said (1 Cor. 14:29; 1 Thess. 5:20-21), most likely to discern the source of the words (were they truly from the Lord?) and to interpret their significance (what does this mean for our body?)." In Antioch, the prophets clearly heard from the Lord when He

revelation and speak mysteries (1 Cor. 14:6, 30), which function to comfort, encourage, and build up the church (1 Cor. 14:3, 31). Luke appears to link the role of the prophets with the missionary outreach of the Antioch church (Acts 13:1-3).

Although some confusion exists as to whether the adjective "holy" in Eph. 3:5 describes only the apostles, or both the apostles and prophets, Arnold posits that both the apostles and prophets are considered holy by Paul because they are part of building the foundation of the church. Arnold argues that "since the apostles and prophets form the foundation of this structure, they are holy and they also belong to God."[157] The Holy Spirit is the one responsible for revealing this mystery to the apostles and prophets, which means that Paul "is not the only one to receive this revelation into the mystery involving God's manner of redeeming the Gentiles."[158]

Schreiner affirms that no more authoritative apostles like the Twelve and Paul are to be expected in the future.[159] The revelation of Christ and his plan for the ages has been revealed, and the foundation of the apostles and prophets has been laid (Eph. 2:20). However, Schreiner agrees that if the term apostle is used derivatively, referring to missionaries, then apostles still exist today. These modern-day apostles do not have the same kind of authority as the Twelve or Paul.[160] In the same way, Schreiner argues that some people may receive impressions from God today but those impressions or the people who have them should not be considered to have the same

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told them that He was sending Paul and Barnabas to the Gentiles (Acts 13:1-3) Lincoln, *Ephesians*, 153. The New Testament prophets in view here are those "men and women who exercise the gift of prophecy under discussion in 1 Cor. 11 and 14 and whose activities are mentioned elsewhere in the Scriptures (Rom. 12:6; 1 Thess. 5:20; Acts 11:27, 13:1, 2, 15:32, 19:6, 21:9, 10; Rev. 1:3, 10:11, 16:6, 18:20, 24, 19:10, 22:6-10, 18, 19).

[157] Arnold, *Ephesians*, 190. According to Arnold, there is no reason why the apostles would be considered holy and not the prophets. It is common for the adjective to carry its force to the second noun in context. Because of apostles and prophets being linked by a common article in Eph. 2:20 it seems probable that they are both linked by the same adjective and pronoun in this verse.

[158] Ibid., 191; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 304. Bruce writes that "through these two ministries—the apostles empowered by the Spirit of Christ and the prophets inspired by the same Spirit—effect was now being given to the divine purpose which had for so long remained unrevealed."

[159] Thomas Schreiner, "Why I Am a Cessationist," *The Gospel Coalition*, January 22, 2014, accessed October 26, 2019, https://www.thegospelcoalition.org/article/cessationist/.

[160] Schreiner, *Paul: Apostle of God's Glory in Christ*, 370.

type of authority as the founding prophets.[161] Beside the narrow understanding of the founding roles of the apostles and prophets, Schreiner argues that the gifts have not ceased.[162]

Lewis and Demarest agree with Schreiner when they write that in the "strict sense of eyewitnesses to the incarnate Messiah and his resurrection, apostles ceased after the deaths of the first-century eyewitnesses" (Acts 1:21-22). They do not believe that anyone in our day is an apostle in the "strict sense of a spokesman for Christ who is Spirit-inspired to write books with canonical authority." However, Lewis and Demarest, along with W. A. Criswell, define the role of apostle more broadly to include those sent by God to bring the gospel to unreached peoples in our day.[163]

Paul's writings in 1 Corinthians 13:8-12 as well as Ephesians 2:20 and 3:5 leave open the ongoing gifts of the apostles and prophets. The "perfect" in 1 Cor. 13:10 refers to Christ, and upon his return, the gifts of apostles and prophets will no longer be required.[164] Although the foundation of the Scriptures has been laid, it does not mean that the role of the apostles and prophets has ended. However, there are those who disagree with that perspective, and so we must take a deeper look at the arguments on both sides of the debate between cessationists and continuationists.

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[161] Schreiner, "Why I Am a Cessationist."

[162] Schreiner, *Paul: Apostle of God's Glory in Christ*, 370.

[163] Lewis and Demarest. *Integrative Theology,* 211; W. A. Criswell, *Ephesians: An Exposition*. Grand Rapids, MI: Zondervan, 1975. W. A. Criswell argues for two ways to understand the term apostle. The first are the Twelve who are hand-picked by the Lord Jesus. Criswell also argues for a more general way to understand the term *apostolos* in the New Testament. Criswell posits that the term can refer to a missionary who goes to the frontier to plant churches where there are currently no Christians and churches. Criswell adds that Barnabas is referred to an as *apostolos* in the New Testament, Andronicus and Junias are called *apostoloi* and Epaphroditus is called an *apostolos.*

[164] W. Harold Mare. *1 Corinthians*, vol. 10, *The Expositor's Bible Commentary,* ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan Publishing House, 1976), 269. Mare argues that the *telos* (end, termination, last part) and *teleo* (bring to an end) refers to the second coming of Christ. He states that the use of *teleion* in 1 Cor. 13:10 refers to the "perfection" that comes at the second coming of Christ or at the time of death and seeing the Lord face to face (2 Cor. 5:1-10). He also argues against the sense that "perfection" refers to the completion of the canon.

**Cessationism vs. Continuationism: Are the Five
Roles Ongoing in Our Day?**

Across the spectrum of Christianity, there are wide ranging beliefs regarding the gifts of the Spirit. Is the gift of the apostle an on-going gift given by the Holy Spirit? Is the gift of prophecy given today in such a way that God reveals things to people that they pass on to others? Or, did those gifts come to a close when the New Testament canon came into being? Many other questions remain regarding spiritual gifts. However, the focus of this study will concentrate on the role of the apostles and prophets in our day. In order to do that, we will briefly survey the various views of cessationism and continuationism.[165]

One of the questions that will be addressed regarding these two perspectives on spiritual gifts is whether or not the New Testament church, as described in Acts and the New Testament letters, should provide the pattern for our work on the mission field today, especially as it relates to the five roles given to the church in Ephesians 4:11 (apostles, prophets, evangelists, pastors, and teachers). In order for the fivefold pattern to be affirmed, the on-going role of the apostle and prophet seems to be the crux of the issue.

Five overarching views have emerged in regard to this discussion. The first is the cessationist view of spiritual gifts. Those who hold this position, like Gaffin at Westminster Seminary as well as institutions such as Dallas Seminary and The Master's Seminary under the leadership of John MacArthur, believe that the gifts of apostles and prophecy, along with the more revelatory gifts like tongues, discernment, and healing ended at the close of the first century.[166] Cessationists argue that the primary role for these gifts occurred in the first century during the establishment of the church.[167]

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[165] Gaffin Jr., *Are Miraculous Gifts for Today?,* 10.

[166] MacArthur, *Strange* Fire, 85-131. MacArthur argues against the continuing roles of apostles and prophets and the miraculous gifts in our day. He is especially critical of the abuses of the New Apostolic Reformation led by C. Peter Wagner and others. (xv) MacArthur argues that the "charismatic takeover" has been devastating and that "no other movement has done more to damage the gospel, to distort the truth, and to smother the articulation of sound doctrine."

[167] Gaffin Jr., *Are Miraculous Gifts for Today?* 17. Donald G. McDougall. "Cessationism

Three groups that advocate for the ongoing use of those gifts are

Pentecostals, Charismatics, and Third Wave theologians. Pentecostals believe that all

the gifts listed in the New Testament are intended to be used today. They teach that

baptism of the Holy Spirit is subsequent to conversion and that the sign of speaking in

tongues accompanies the baptism of the Holy Spirit. Charismatic expression can be

found throughout church history, but Charismatics in America trace their most recent

renewal movement to the 1960's and 1970's as they advocated the practice of all the

spiritual gifts mentioned in the New Testament.[168] The charismatic movement was

highly influenced by the rise of Pentecostalism and has mainly been a force of

renewal within denominations such as Baptists and Catholics, rather than leading to

new denominations being formed. However, Pentecostals point to new denominations

such as the Assemblies of God, the Church of God in Christ, and many others that

grew out of the Pentecostal revival that emerged in 1901.[169]

The third broad group that emerged out of Fuller Seminary and the

Vineyard Church is called The Third Wave. C. Peter Wagner and John Wimber

provided impetus to this movement and pointed to the Pentecostal movement as the

first wave and the charismatic movement as the second wave.[170] The Third Wave

proponents, along with Pentecostals and Charismatics, encourage the equipping of all

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in 1 Cor. 13:8-12," *TMSJ* 14/2 (Fall 2003), 177-213. Along with those listed above are others such as Donald McDougall who believe that the revelatory gifts ceased when the church comes to maturity. Robert L. Thomas, "The Hermeneutics of Noncessationism," *TMSJ* 14/2 (Fall 2003): 287. Robert L. Thomas and The Master's Seminary also affirms a cessationist position regarding revelatory and sign gifts and goes on to write that noncessationists have defended their view in a new way through what he terms, "hermeneutical subjectivism." He argues that the four ways that continuationists attempt to defend their position is "nonexistent when following traditional grammatical-historical principles of interpretation." Thomas also posits that the gift of apostleship lasted only as long as witnesses of Christ's incarnation and resurrection lived and then passed from the scene.

[168] Yung, Hwa. "Pentecostalism and the Asian Church." In *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, 34-38. Oxford; Baguio City: Regnum Books International, 2005. Hwa Yung argues that Pentecostal/charismatic history also has deep roots in Asia. He asserts that the notion of Pentecostalism beginning in America is a western bias. He notes that sixteenth century Scottish Presbyterians exercised the gift of prophecy and points toward John Wesley's early ministry where people experienced being "slain the spirit." Sadhu Sundar Singh (1889-1929), a Sikh convert from India, experienced healings, miracles and "spiritual experiences" in his ministry.

[169] Gaffin, *Are Miraculous Gifts for Today?,*11.

[170] Ibid. "John Wimber: Leaving a Legacy in the 21st Century Church—Still Felt Around the World," *Vineyard USA*, accessed October 26, 2019, https://vineyardusa.org/about/john-wimber/.

believers to exercise spiritual gifts today and that the proclamation of the gospel is accompanied by "signs, wonders and miracles," following the pattern of the New Testament.[171]

Unlike Pentecostals however, they teach that the baptism of the Holy Spirit happens at conversion and experiences with the Holy Spirit that follow would better be termed "fillings" or "empowerings." They do not emphasize the gift of tongues to the extent that Pentecostals and Charismatics do.[172] Wagner views the gift of the apostle separate from the missionary gift and argues that the gift of the apostle is "essentially an authority-based gift."[173] Wagner later started an offshoot organization of Third Wave theology, New or Neo-Apostolic Reformation (NAR), and proposed a role for the apostle that is authoritative and powerful. NAR is distinctly anti-denominational.[174]

The fifth group, sometimes known as "open but cautious," includes a large number of evangelicals who are uncomfortable with some of the practices of the other three groups but are not cessationists either.[175] They are open to the practice of miraculous gifts today but are uncomfortable with the abuses that have been seen in

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[171] Gaffin, *Are Miraculous Gifts for Today?,* 12.

[172] Ibid.

[173] C. Peter Wagner, *Acts of the Holy Spirit* (Ventura, CA: Regal Books, 1979), 212, 378, 494. Wagner argues that Peter had the gift of the apostle (one with authority over churches) but did not have the gift of being a missionary (using whatever other gifts one has in a second culture). Wagner mistakenly disconnected these two meanings from the same word (linguistically) and has raised up the role of the apostle as one who has authority over a group of churches. Wagner gives no explanation about the origin of the term missionary.

[174] Metzger, Gregory. "A New Apostolic Movement." Books & Culture. July/August 2012. accessed February 9, 2018, https://www.booksandculture.com/articles/2012/julaug/apostolicmovement.html. Metzger points out that one of the issues that Third Wave theologians like Wagner complain about is denominational authority, while at the same time developing an unhealthy leadership structure that values power and authority. The AOG denomination issued a stern warning against the direction of NAR leadership due to their authoritarian structures and anti-denominational stance. MacArthur, *Strange Fire: The Danger of Offending the Holy Spirit with Counterfeit Worship,* 85-91. MacArthur also issues warnings regarding the direction of this movement and even quotes other Pentecostal leaders like Vinson Synan who warn against the unchecked authority of those who consider themselves apostles. Wagner, in 2009, sold "apostolic titles" for $69 a month and with that one could became a member of the International Coalition of Apostles.

[175] Harwood, "Contextualism: A Proposed Category for Assessing Contemporary, Miraculous Gifts," 4. Harwood's "Contextualism" approach to miraculous gifts would fit in this category.

groups that practice all the gifts. For example, they do not rule out speaking in tongues but assert that some of the ways it is encouraged do not follow biblical teaching regarding the use of that gift. They tend to focus on evangelism, discipleship, and faithful obedience as strategic to church growth and church health.

However, they appreciate the zeal and warmth of worship, prayer, and faith that the Pentecostal, Charismatic, and Third Wave churches have brought to the evangelical world.[176] As an example, the Acts 29 church planting network, under the leadership of Matt Chandler, has begun to show more openness to the gifts of the Spirit. Chandler describes himself as a "reformed charismatic" and seems to fit within the "open but cautious" orientation toward the gifts of the Spirit.[177]

The View of Cessationism

Gaffin argues that the book of Acts is unique in that it is a document of "completed history, a unique history of redemption—once for all, apostolic spread of the gospel 'to the ends of the earth.'"**[178]** According to Gaffin, there is no need for Theophilus to offer part three.[179] The work of spreading the gospel around the world is complete in Gaffin's view. He points to Colossians 1:6, 23, to undergird his argument:

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[176] Gaffin Jr., *Are Miraculous Gifts for Today?,* 12. "What is Continuationism?" Got Questions, accessed November 12, 2018, https://www.gotquestions.org/continuationism.html. In this article, the author maintains that there is no Scriptural evidence that any of the spiritual gifts in the Bible have ceased or are no longer in operation. He argues that the burden of proof that the gifts have ceased lies with the Cessationists. The author also warns Continuationists regarding focusing too much on spiritual gifts and not enough on the giver of the gifts, Jesus Christ. The idea that every believer can receive every spiritual gift is also refuted in this article when the author cites 1 Corinthians 12:11, "But one and the same Spirit works all these things, distributing to each one individually just as He wills" (NASB).

[177] Brett McCracken, "The Rise of Reformed Charismatics: Global Movement Brings Together Doctrinal Teaching and Spiritual Gifts" *Christianity Today* (January/February 2018): 53-54. In this article McCracken points to Francis Schaeffer's article, "The Lord's Work Done the Lord's Way" as a catalyst for bringing together solid doctrinal teaching with experience of the Holy Spirit as a "third way."

[178] Gaffin Jr., *Are Miraculous Gifts for Today?*, 37. Schreiner, "Why I Am a Cessationist," Schreiner agrees that all we need to know for salvation and sanctification has been made known in the Scriptures through the teaching of the apostles and prophets. There is no need for apostles and prophets in our day since the foundation has been laid.

[179] Idid., 38. Gaffin argues that "the outcome for the apostle (Paul) is left unresolved, but not for the apostolic gospel; it has covered the earth (cf. Col. 1:6, 23). Although there will be a postapostolic future, the history that interests Luke is *finished*."

In the same way, the gospel is bearing fruit and growing throughout the whole world—just as it has been doing among you since the day you heard it and truly understood God's grace...if you continue in your faith, established and firm, and do not move from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

The history that Luke wrote is complete, although Gaffin does agree that there will be a postapostolic future.[180] Gaffin argues that Acts 2 and the miraculous events that followed "are not intended to establish a pattern of 'repetitions' of Pentecost to continue on indefinitely in church history."[181] Even though others exercised gifts besides the apostles, Gaffin brushes that aside by saying that approach "pulls apart what for Luke belongs together."[182] Others exercise gifts only "by virtue of the presence and activity of the apostles."[183] They do so under the umbrella of the apostles' authority, according to Gaffin.[184]

McDougal argues that most, if not all, of the gifts ceased when the church came to a point of maturity, but especially the revelatory and miraculous gifts.[185] McDougal adds that many, if not most of the gifts listed in the various lists, only manifested during that "period in the life of the church and are not similarly reflected in the life of the church today."[186] However, McDougal fails to explain how the gifts exercised today have any connection to the New Testament lists of gifts or how one

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[180] Gaffin Jr., *Are Miraculous Gifts for Today?,* 38.

[181] Ibid. Schreiner, "Why I Am a Cessationist," Schreiner agrees with Gaffin that the age of the apostle has passed and asserts that "if one claims to be an apostle today we should be concerned, for such a claim opens the door to false teaching and to abuse of authority."

[182] Gaffin Jr., *Are Miraculous Gifts for Today?,* 38.

[183] Ibid.

[184] Schreiner, "Why I Am a Cessationist," Schreiner agrees with Gaffin that we no longer have apostles and prophets who laid the foundation for the church. He argues that there will be no more apostles because of what Paul writes in 1 Cor. 15:8, stating that "he was the last apostle."

[185] Donald G. McDougall, "Cessationism in 1 Cor. 13:8-12," *TMSJ*, 14/2 (Fall 2003): 177. McDougall stated that even though a seminary student shared with him that people believe that the student has the gift of discernment, McDougal does not believe that the student has the gift of discernment as listed in 1 Corinthians 12:10. McDougal explains that the gift exhibited by the seminary student is not related to the gift in Paul's day because that gift was "unique to that day and in all likelihood, has no connection with any gift a person may have today" (180). By way of another example, McDougal states that the gift of administration (1 Cor. 12:28), which is referred to only once in the gift lists, "probably did not resemble in Paul's mind what we think of when we refer to the 'gift of administration' today" (184).

[186] Ibid., 184.

comes to have a spiritual gift today.

The View of Continuationism

Lewis and Demarest do not believe that any of the gifts have ceased and assert that all the gifts mentioned in the New Testament are still active today. They state that all gifts are valid in the current day when they are expressed in love (1 Cor. 13:1-3).[187] Richard Lovelace argues that the New Testament gives no hint that the supernatural spiritual gifts are limited to the first century, but instead infers that they continue on in the present era (1 Cor. 14:39; 1 Thess. 5:19-21).[188] Max Turner argues that "the New Testament does not envisage the cessation of the prototypical gifts; on the contrary, every indication suggests that Luke and Paul expected them to continue."[189]

Lewis and Demarest hold that the Holy Spirit graciously gives gifts to each believer in the body of Christ as he determines (1 Cor. 12:11). Not all believers receive the same gifts. Those who receive more gifts receive more responsibility, not more reasons to boast. It is contingent on each believer to discover and faithfully exercise their spiritual gifts in the body of Christ and "to make it a blessing to the whole world."[190] The Holy Spirit renews and redirects basic capacities, which he has

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[187] Lewis and Demarest. *Integrative Theology*, 199.

[188] Richard Lovelace, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal* (Downers Grove, IL: InterVarsity, 1979), 125-26. Lovelace argues for the ongoing role of the supernatural gifts of the Spirit. He acknowledges that there is a resistance to the acceptance of the operation of these gifts in our age. Those that argue against the ongoing use of the supernatural gifts found 1 Corinthians 12:8-10 are concerned about false doctrine rising up in the church due to the authority of Scripture being usurped. Those who oppose these gifts also state their concern that it may lead Christians to embrace false doctrine or put their trust in predictions that will fail. However, Lovelace states that "it would be theologically and practically convenient for the church not to have to make room for current manifestations like these, but the plain import of the New Testament gives no hint that they are limited to the first century." Lovelace points to 1 Thessalonians 5:19-21 where Paul writes that they should not quench the Spirit, nor despise prophecy, but hold fast to what is true. In 1 Corinthians 14:39, Paul exhorts them not to forbid the speaking in tongues. However, Paul also makes it clear that these phenomena must be tested carefully and must be heeded, along with his other cautions and directives in 1 Corinthians 12-14.

[189] Max Turner, "Spiritual Gifts Then and Now." *Vox Evangelica* 15 (1985): 41.

[190] Lewis and Demarest. *Integrative Theology,* 211.

given with foresight, and he might also bestow some new distinctive abilities.[191] Samuel Storms argues that Pentecost not only stands as the final phase in the redemptive work of Christ on the cross, it also sets the stage for the Spirit's "empowering work in the church."[192] Pentecost is considered the inaugural work of the Spirit by the early church and less as a unique event, according to Storms.[193]

Nowhere in Luke's writings does he intimate that his writing is a completed history outlining the spread of the gospel to the nations. Luke does not suggest that what happened in that history is not be expected in subsequent histories of the church (postapostolic). Storms also states that Luke does not claim that Acts is "unique."[194] Although there are unique and unrepeatable accounts in the book of Acts, Luke does not claim that the charismatic work of the Holy Spirit is included in those unrepeatable acts. Storms argues that he is "unaware of anything in Acts that either implies or asserts that the way God related to and was active among his people in that particular history is finished."[195]

Douglas Oss makes a similar argument when he states that while Luke recorded the fulfillment of redemptive history, "it records only the beginning of the last days" fulfillment.[196] Oss also agrees that some accounts in Acts are a once-for-all event. However, other aspects of Acts are characteristic of life in the "last days," which last until Christ returns. Oss argues that Acts, along with the New Testament, serves as the foundation for life and work of the church until Christ returns. The kingdom will continue to expand as the gospel is preached to unreached people groups, and the Holy Spirit will work among those people groups through bold

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[191] Lewis and Demarest. *Integrative Theology,* 211.

[192] Gaffin Jr., *Are Miraculous Gifts for Today?,* 73.

[193] Ibid.

[194] Ibid., 74.

[195] Ibid., 75.

[196] Ibid., 90.

preaching and the exercise of all the spiritual gifts.[197] Robert Saucy argues that nowhere does Scripture teach that the spiritual gifts would cease at the end of the apostolic age.[198]

The "open but cautious" perspective provides some guardrails in which to explore whether or not the spiritual gifts of apostles and prophets are ongoing in our day. It is clear that neither of these roles would have the same authority as the Twelve. It seems that the role of the apostle in the New Testament provided more leadership than just writing Scripture, which later became canonized. It also seems that the role of the prophet continued after the Twelve passed from the scene and on into the second century and into our day.[199]

Conclusion: Apostles, Prophets and the Church Today

The Bible does not seem to give any compelling reason to consider that the gifts of the apostle and prophet have ceased. Christians throughout Acts and the Epistles are seen exercising the gifts of the Spirit, including the gift of the apostle and prophecy. The role of the apostle included the call to complete the Great Commission and plant churches among all peoples unto the ends of the earth. With hundreds of millions of people remaining unreached with the gospel in our day, it seems that the role of the apostle should be a key part of the strategy to plant churches and equip other church planters to reach the nations yet living in darkness.[200]

The role of the prophet seems to be a role that continued after the first century and provides a valuable ministry in the church to encourage and exhort the

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[197] Gaffin Jr., *Are Miraculous Gifts for Today?*, 91.

[198] Ibid., 123.

[199] Grudem, *The Gift of Prophecy in the New Testament and Today*, 194-95.

[200] "Who are the Unengaged," People Groups: Reliable. Relevant. Realtime., accessed November 24, 2018, http://www.peoplegroups.org/. People Groups research states that there are 3,175 unengaged, unreached people groups, representing 237 million people, who have no access to the gospel. These statistics seem to indicate that there is a need for the ongoing role for pioneer church planting in our day.

members to grow in healthy ways and to offer correction when off course.[201] For example, Paul exhorts the Romans to exercise the gifts, including prophecy (Rom. 12:6). The primary purpose of the gifts of the Spirit is to edify and build up the body of Christ (1 Cor. 14:3). It would seem that there is still a need for that, and thus a need for the gift of prophecy. In 1 Corinthians 1:7, Paul prays that they would not be lacking in any gift until the coming of Christ. In a pioneer environment where the church is emerging in the midst of vast numbers of lost people and is experiencing a CPM, the role of prophecy can provide comfort, encouragement, and exhortation to help the new disciples mature and for churches to remain healthy (1 Cor. 14:3, 31).

Having made the case for the role of the apostles and prophets as ongoing gifts in our day, Ephesians 4:1-16 will be examined along with the five strategic roles (fivefold giftings) for building up and equipping the church found in Ephesians 4:11. This verse will be approached in the context in which it is found, and all five roles of the apostles, prophets, evangelists, pastors, and teachers will be affirmed and seen as a cohesive team of leaders in a local church so that the church not only grows in health but continues to have a vision to reach all peoples in all places. The five strategic roles (fivefold gifts) will also be explored as an ideal combination of fellow workers for forming missionary teams, and the MSS role will be discussed as a strategic role in focusing on the health of emerging churches in movements.

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[201] Arnold. *Ephesians* 170. Arnold argues that the *Didache* indicates that the prophets continued to function in an important role in the churches into the late first century and early second century.

CHAPTER 4

FIVE ROLES FOR MISSION ADVANCE

The previous chapter concluded that the gifts of the apostles and prophets are ongoing in our day. This chapter will explore the fivefold gifting of the apostle, prophet, evangelist, pastor, and teacher in Ephesians 4:11. Before discussing the fivefold gifts given to the church along with their purposes, the context of Ephesians 4:11, namely Ephesians 4:1-16, will be examined for qualities important for healthy churches.[1] The importance of the priesthood of the believer and the need for Movement Strengthening Strategists (MSS) to train pastors and teachers within CPMs will be affirmed. The chapter will close with a brief mention of the need for selecting elders in churches that are emerging in CPMs. More attention will be given to the need for elders in chapter five.

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[1] Scholars have debated the purpose and scope of Ephesians. J. D. G. Dunn, "Ephesians," in *The Oxford Bible Commentary*, eds. J. Barton and J. Muddiman (Oxford, U. K.: Oxford University Press, 2001), 1166. J. D. G. Dunn asserts that the letter seems to be a "meditative tract on Paul's theology and teaching." Clinton Arnold, *Ephesians* (Grand Rapids, MI: Zondervan, 2010), 41-42. Clinton Arnold acknowledges that Ephesians is the least situational of Paul's letters. The letter does not seem to be written in a polemical tone but appears more general and positive in nature. The question that commentators have grappled with is this lack of a clear purpose that would lead Paul to write a letter that seems to lack an apostolic or pastoral response to some concrete situation in the Ephesian church. Arnold argues that general cultural factors led Paul to pen this letter in order to continue to urge the Ephesians onward toward a virtuous life in Christ and one that would renounce sinful practices. However, Arnold also believes that this letter provided teaching to those churches in the general vicinity of Ephesus, thus broadening the scope of the letter. Arnold sums up the purpose of Paul writing to the Ephesians, "Paul wrote this letter to a large network of local churches in Ephesus and the surrounding cities to affirm them in their new identity in Christ as a means of strengthening them in their ongoing struggle with the powers of darkness, to promote a greater sense of unity between Jews and Gentiles within and among the churches of the area, and to stimulate an ever increasing transformation of their lifestyles into greater conformity to the purity and holiness that God has called them to display." Lincoln, *Ephesians*, xl. Lincoln considers Ephesians a general letter with a pastoral concern and argues that Paul shaped the content of the letter to meet the needs of believers in the churches of western Asia Minor. Gary Gromacki, "Paul's Ecclesiology of Ephesians," *The Journal of Ministry and Theology,* 82-100, accessed January 25, 2019, https://www.academia.edu/11124671/Pauls_Ecclesiology_of_Ephesians. Gary Gromacki also makes the case that Ephesians was written to a wider audience through examining several Pauline metaphors, such as the use of church, saints, body of Christ, the fullness, one new man, citizens, the household of God, a holy temple, the whole family in heaven and earth, children and the "bride of Christ." Gromacki makes the case that Ephesians is meant to be shared with a wider audience. If the letter is indeed intended for a wider audience, then the teaching in the letter is intended for a wider audience, and thus has a wider application.

Ephesians 4:1-16 stands at a pivotal place between two major themes in the book of Ephesians and is one of the most concise descriptions of the church found in Scripture.[2] Up to this point in the book, Paul has "extolled the great and marvellous God, who devised a plan of salvation for his people."[3] The centerpiece of God's plan is the Lord Jesus Christ, who has secured salvation for all who believe in him (Eph. 2:8-9) and has created a new community of Jews and Gentiles who are encouraged to live in unity (Eph. 2:11-18). Beginning in Ephesians 4:17, Paul explains how to live out the gospel personally, in community life, family life, and work life and how to engage in spiritual warfare.

Ephesians 4:1-16: A Growing and Healthy Church

The core text in Ephesians dealing with the nature and function of the church is found in Ephesians 4:1-16. Numerous scholars agree that Paul is the author of this book.[4] In the beginning of this section Paul exhorts his readers to live in the unity that the Holy Spirit brings to the church (Eph. 4:1-6). In the second section of the passage (Eph. 4:7-11), Paul reminds the reader that Jesus gives everyone gifts and

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[2] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 4. Ephesians reads like the constitution of the church, and perhaps there is no more weighty section than Ephesians 4:1-16. If that is so, then this text ought to be fundamental to any thinking on church foundations and subsequent structures built upon that foundation.

[3] Arnold, *Ephesians*, 226.

[4] One question that must be addressed is the issue of authorship. Did Paul write this letter and in particular, did he author the passage we are examining in this chapter? Even though the salutation of the letter to the Ephesians begins with "Paul, an apostle of Jesus Christ" (Eph. 1:1), authorship of the letter has been debated over the years. Critical commentaries, such as *The Meaning of Ephesus* by E. J. Goodspeed, provide arguments against Pauline authorship. Those who doubt Paul's authorship also include evangelicals such as A. T. Lincoln, *Ephesians*, lx-lxxiii, and J. D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 13. However, the weight of evangelical scholarship leans toward Pauline authorship, with commentators such as Clinton Arnold, Howard Hoehner, Leon Morris, John R. W. Stott, Ben Witherington, N. T. Wright, Frank Thielman and a number of other notable scholars affirming Pauline authorship. Arnold, *Ephesians*, 46-50. Arnold provides seven strong arguments in favor of Pauline authorship, including early attestation of Pauline authorship by many of the Apostolic Fathers such as Clement of Rome, Ignatius, Hermes, Irenaeus, Clement of Alexandria, and Tertullian. Arnold argues that "there are many good reasons to stand with the testimony of the church over the first 1,700 years and affirm the Pauline authorship of Ephesians." Thielman, *Ephesians*, 5. Thielman adds that if "Ephesians is pseudonymous, it is something of an anomaly among Christian pseudonymous letters. It urges its readers to speak truthfully, but resorts to lying about its own author without any clear moral justification." Stott, *The Message of Ephesians*, 21-22. Stott argues for Pauline authorship when he writes, "we must regard its author neither as a private individual who is ventilating his personal opinions, nor even as the church's greatest missionary hero, but as 'an apostle of Christ Jesus by the will of God,' and therefore a teacher whose authority is precisely the authority of Jesus Christ himself, in whose name and by whose inspiration he writes."

that he has given gifts to five types of roles, all with the task of equipping the body for the work of the ministry. The third section points out that the purpose of this gift giving is so that the body of Christ will become mature, according to Paul (Eph. 4:12-16).

Before Paul moves into what commentators call the ethical part of the letter, Paul reminds his readers of the many blessings and the new identity that believers have received from the Lord Jesus. Arnold points out that when Paul writes "Therefore" in Ephesians 4:1, it includes many promises as part of the new identity such as (1) being brought near to God by the blood of Christ (Eph. 1:7; 2:13), (2) that they have been made alive in Christ (Eph. 2:5), and (3) that Jews and Gentiles form one new person in Christ (Eph. 2:15-16).[5]

Stott points out that Paul's focus is on the eternal purposes of God being worked out in history through Christ who died for sinners and rose from the dead: "God is creating something entirely new, not just a new life for individuals for a new society. Paul sees an alienated humanity being reconciled, a fractured humanity being united, even a new humanity being created. It is a magnificent vision."[6]

Paul reminds the readers that they are saved by grace and that there is nothing in anyone deserving of salvation. The recipient of the grace of Christ has no reason to boast, and all glory goes to God (Eph. 2:8-9). Paul begins to lay out the plan for the new body to be effective, healthy, and reproducing. The text shifts focus from exposition to exhortation after chapter three. Ephesians 4:1-16 is the hinge on which the book of Ephesians turns.[7]

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[5] Arnold, *Ephesians,* 228.

[6] Stott, *The Message of Ephesians*, 146.

[7] Paul started Rom. 12:1 and 1 Thess. 4:1 in a similar way, which meant a shift in focus in those letters as well.

Ephesians 4:1-6: Unity in Christ

This section of Ephesians is clearly set out by "therefore," and moves the reader from theology to ethics. Paul points them to the life that they should lead as a result of the oneness they have with each other (Eph. 2:14-15) and with Christ (Eph. 2:13, 16-17).[8] Paul begins by reminding them of his incarceration, "Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called" (Eph. 4:1, NASB). Despite being incarcerated in a Roman prison, Paul recognizes that he belongs to the Lord and that he experiences the nearness and enabling power of the Lord Jesus in spite of being jailed. Arnold argues that this position also "roots Paul's exhortations in the will of the Lord and not simply his own desires for them."[9]

The first three verses reveal appropriate behavior for believers to practice among one another. Those behaviors include humility, gentleness, patience, and loving forbearance, and through those graces Paul urges the believers to maintain unity. Exhibiting these behaviors is especially critical in CPMs where the gospel is penetrating formerly lost peoples who have not related to one another like this before. When people from different cultures enter into the kingdom and begin worshipping together, it is important that they exhibit unity in their community. As they exhibit unity, the lost in that community see what a difference Christ makes in a person's life. Unbelievers also see a loving forbearance and gentleness that comes in the lives of people who formerly did not have fellowship with one another or care for one another at all.

The second three verses (Eph. 4:4-6) consist of seven confessional statements that provide a strong motivation for the appeal to unity. Paul follows his appeal to unity in the body with a confession of faith that characterizes the unity in the body of Christ: "There is one body and one Spirit, just as also you were called in one

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[8] Thielman, *Ephesians,* 251.

[9] Arnold, *Ephesians,* 229.

hope of your calling, one Lord, one faith, one baptism, one God and Father of all who

is over all and through all and in all" (Eph. 4:4-6 NASB).

For new believers in the midst of a CPM who need to grasp their new faith,

Paul's writing provides a clear and simple way to express their new belief in one God

as he is revealed as the Father, Son, and Holy Spirit.[10] Having the new "one faith"

declared in a way that is easily understood and expressed so that it can be passed on to

others within the CPM is very important. New believers must not be confused over

their new beliefs. If their core beliefs are complicated to express, new disciples and

churches will likely stagnate.

Ephesians 4:7-10: Diversity in Christ

Ephesians 4:7-10 is part of a longer section (Eph. 4:7-16) that is divided

into two parts by two long sentences, and it begins with an *inclusio* that gives the text

a framework. The use of "each one" opens the passage (Eph. 4:7) and closes the

passage (Eph. 4:16).[11] The first sentence (Eph. 4:7-10) simply affirms that Christ has

given grace to every individual follower of Christ: "But to each one of us grace was

given according to the measure of Christ's gift" (Eph. 4:7 NASB).

The emphasis is on individual gifting for the benefit of the corporate

community of Christ. It is a grace gift, a *charis,* whose source is God. A *charis* is a

particular manifestation of God's enabling grace for various types of ministry.[12] Each

believer, not just church leader, receives the gift that Christ bestows for his or her

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[10] Arnold, *Ephesians,* 235. Paul's declaration of one God reminds the believers of the Shema (Deut. 6:4), which set out the belief in monotheism in a clear way. God is also recognized as the Father of His people (Deut. 32:6; Isa. 63:16), although not to the degree that He is characterized as Father in the New Testament. In Ephesians 2:13, Paul describes God as near, accessible, and with His people. Jesus taught His disciples to call on God as their Father when he taught them to pray (Matt. 6:9). Arnold argues that the text is best read as God being over all and that all in this context refers to God's sovereignty, His omnipotence, and His presence in all of creation. In Ephesians 1:22, Paul stresses God's power in exalting Christ to a position as head over everything and all things are placed under His feet.

[11] Ibid., 242.

[12] Hendrickson, *Exposition of Galatians, Ephesians, Philippians, Colossians, and Philemon, 188*, One must recognize these gifts as coming from God and not the product of one's own ingenuity or skill. Not all believers are gifted in the same way but are gifted according to Christ's sovereign distribution of the gifts (1 Cor. 12:11; Rom. 12:3 God measures out different degrees of faith).

special case.[13] Paul begins the transition of focusing on diversity in the body in Ephesians 4:7 through the giving of different grace gifts.

Paul affirms that diversity in the body is a healthy thing, not only healthy but critically important for the ongoing mission of God in the world.[14] This diversity is concerned with gifts and abilities given by Christ among the different members and not with ethnicities, backgrounds, or natural talents.[15] Such diversity is not at the cost of unity, but in order to strengthen the body of Christ. The gift or enablement is to empower the church for ministry. It is for each believer, and Paul knows full well that unity does not mean uniformity.[16]

In Ephesians 4:8-10 Paul writes:

> Therefore it says, 'When He ascended on high, He led captive a host of captives, And He gave gifts to men.' (Now this expression, 'He ascended,' what does it mean except that He also had descended into the lower parts of the earth? He who descended (*katabas*) is Himself also He who ascended (*anabas*) far above all the heavens, so that He might fill all things (NASB).

Most commentators hold that Paul is referring to Christ's incarnation and death, where Christ won the victory over Satan and death.[17] Paul quotes Psalm 68:18 to

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[13] Robertson, *Word Pictures in the New Testament*, 536; Arnold, *Ephesians,* 246. Christ not only is the giver of the gifts, but he determines the measure (*metron*) of the gift to be given to each believer. The expression "according to the measure" (*kata to metron*) makes clear that Christ sovereignly distributes the gifts according to His desires and plan. Hoehner, *Ephesians,* 523; Hendrickson, *Exposition of Galatians, Ephesians, Philippians, Colossians, and Philemon,* 188-89. Hendrickson holds that God's grace (*charis*) is one gift among many and it is limited in scope. The recipient of this grace gift must be eager to use it for the benefit of the entire body, and ultimately for God's glory. Stott, *The Message of Ephesians*, 155. Stott states that the grace (*charis*) given by Christ to each believer is "service grace." The grace which equips God's people to serve, is given in differing degrees according to the measure of Christ's gift (Eph. 4:7).

[14] Thielman, *Ephesians*, 263. Thielman holds that Paul shifts his focus to the role of the individual in maintaining unity in the body. Although Paul had received the grace gift to spread the gospel to the ends of the earth (Eph. 3:2, 7-9), God has also graciously given each believer a role in edifying the church (1 Cor. 12:7, 11; Rom. 12:3; 1 Pet. 4:10).

[15] Arnold, *Ephesians,* 243.

[16] Hoehner, *Ephesians*, 522.

[17] Hendrickson, *Exposition of Galatians, Ephesians, Philippians, Colossians, and Philemon,* 188. Regarding the lower parts of the earth, Jesus is never said to have ascended from Hades, but from the earth (John 8:21-23; 16:28). The time of victory was at the cross, not in Hades. Having won the victory on the cross, Christ "returned in triumph to heaven, in the full possession for salvation of his people." Robertson, *Word Pictures in the New Testament*, 536. Considerable speculation exists regarding the meaning of the descent of Christ into the lower parts of the earth. Robertson considers *ho katabas* (the One who came down) and *anabas* (the One who goes up) a play on words and that they refer to the incarnation and subsequent ascension. Thus, it seems best to accept the traditional order that Christ's descent at the incarnation precedes his ascent to heaven shortly after his resurrection. Hoehner, *Ephesians*, 533. It is on the cross that he stated, "It is finished" (John 19:30). Paul could have been clearer if he meant Hades or the abyss. It seems likely that this refers to Christ's

support his assertion that Christ bestows spiritual gifts on his people by referring to God as the Divine Warrior who achieves a great victory against his enemies and ascends his holy mountain (Psalm 68:18).[18] Paul wants them to "grasp the incomparably great power of God, who strengthens his people to stand against their enemies."[19] Arnold writes, "The exalted Christ is the source of spiritual gifts…and has successfully triumphed over the demonic forces and they are his prisoners. The cross is where the victory was won."[20]

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incarnation and his death, where He won the victory over Satan and sin. His burial substantiates his death. This view takes into account "the earth's lower parts," namely in the ground. Hoehner, *Ephesians*, 535; David Smith, *The Disciple's Commentary on the Gospels*, vol. 5, *From the Epistle of St. Paul to the Galatians to the Book of Revelation* (London, UK: Hodder and Stoughton, 1932), 75; S. D. F. Salmond, *The Expositor's Greek Testament*, 327. These commentators are in agreement regarding this understanding of the text. Arnold, *Ephesians,* 254-55. Arnold argues for a different understanding. The pagans of that day venerated the underworld deities such as Artemis, Hekate, Selene and Ereschigal in order to gain protection from evil spirits and at least partially have their fears alleviated. The readers would have taken comfort from Christ not only descending to the underworld but ascending vicariously to His heavenly throne. This passage points to the cosmic supremacy of Christ over every enemy to His authority (Eph. 1:19-23).

[18] Commentators have approached this passage in various ways to try to understand the change Paul made in the text from "receiving gifts" (Psalm 68:18) to "giving gifts" (Eph. 4:8). Arnold, *Ephesians,* 246-47. Arnold states that in Eph. 4:8 a handful of difficult issues have risen due to the way Paul has applied Psalm 68 in Ephesians 4:9-10. The following questions need to be addressed: (1) Who are the captives whom Christ has taken prisoner (Eph. 4:8)? (2) Why did Paul change the wording of the Psalm from "you have received gifts from men" (Ps. 68:18) to "He gave gifts to men" (Eph. 4:8 NASB)? and (3) What does it mean that "He also had descended into the lower parts of the earth?" (Eph. 4:9 NASB). Arnold posits that Paul approaches Psalm 68 Christologically and sees Christ as the One who "vanquished his enemies and has ascended to heaven." According to Arnold, this places him in a position to distribute divine gifts for service to every one of his followers. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 342. Bruce states that many commentators have tried to reconcile Paul's quotation of Psalm 68:18 (MT 68:19) or LXX Psalm 67:19. The deviation of "receiving" to "giving" gifts is neither supported by Hebrew or Greek renderings of the text. However, the Targums provide a solution to this change of wording. Bruce explains that Paul and other New Testament writers occasionally used Targumic translations and even if the written Targum has a late date, it likely had a long oral prehistory. Hendrickson, *Exposition of Galatians, Ephesians, Philippians, Colossians, and Philemon,* 190-191. Hendrickson argues that Paul does not intend to quote literally from Psalm 68:18, but rather to elucidate how what is said in Psalms about God attained its fulfillment in Christ (190). Hendrickson explains that Paul, under the leadership of the Holy Spirit, "had every right to make this application, for the Victor receives the spoils with a view to giving them away." He adds that the thought of giving them is implied in the act of receiving (191).

[19] Arnold, *Ephesians,* 247.

[20] Clinton E. Arnold, *Power and Magic: The Concept of Power in Ephesians* (Grand Rapids, MI: Baker Books, 1992), 56; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 342. Psalm 68 pictures a general returning from a victorious campaign. He is at the head of the procession with his prisoners following behind him. The entourage makes its way up the Temple Mount, preceded by the Ark of the Covenant, which provides symbolism for the invisible Yahweh, who gave them the victory. An offering will be made to God by the victor, acknowledging God's role in vanquishing the enemy. The tribute is referred to as "gifts" which the captives delivered over to the victor in their loss.

This Psalm celebrates God's power to save his people from their enemies. Arnold argues that Paul interprets the Psalm this way because he sees "within it Christ's power to save His people from the ultimate enemies—the power of sin, the power of death, and the principalities, powers, and authorities."[21] After defeating his enemies, Christ, as the Divine Warrior, ascends to his throne as the conqueror (Ps. 68:18). Paul interprets this passage as speaking of Christ who ascended to his heavenly home, where he now sits at the right hand of the Father, after defeating his enemies in battle (Eph. 1:20-21).[22]

The way has been prepared by the One who both descended and ascended to give gifts to the church. That is why an emphatic *autos* (himself) is used in both Ephesians 4:10 and 4:11.[23] Thielman asserts that "the Christ who is powerful enough to conquer the enemies of God's people in every corner of the universe is also the Christ who equips God's people to fulfill their destiny of full union with him."[24] Spiritual gifts given to the body are to be used to build up the body of Christ.

The section emphasizes that every believer receives a gift from the One who won the victory over sin and death. Every new believer has received a gift that must be employed in the body of Christ so that the body can grow healthy, strong, and hopefully multiply. If only a few leaders exercise their spiritual gifts to the exclusion of every member of the body of Christ exercising their gifts, then the body will not grow and multiply in their communities and beyond. This points to the doctrine of the priesthood of the believer, which will be explored later in this chapter.

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[21] Arnold, *Ephesians,* 247.

[22] Ibid., 251.

[23] Thielman, *Ephesians*, 273.

[24] Ibid.

Ephesians 4:11-16: Charge to Maturity in Christ

This section is one long sentence (Eph. 4:11-16) and shifts the emphasis from the gifts given to each person to the gifts given by Christ to "five groups of people" who in turn equip the body of Christ for the work of ministry,[25]

> And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love (Eph. 4:11-16 NASB).

A decision must be made on whether Paul refers to offices or roles, and the three core phrases of the charge and the intent of the charge needs to be understood, in order to understand the passage and its implications for churches that are multiplying.

Means of the charge. Salmond makes it clear that the gifts listed in Ephesians 4:11 refer to persons, not offices: "Nothing is said of any special order or orders in the Church possessing exceptional prerogatives, or any office or rank to which peculiar or exclusive powers or grace were attached."[26] Paul is listing gifts, not offices, though not all commentators agree with that perspective.[27]

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[25] There is a question regarding the gifts of the pastors and teachers that must be examined. Some consider the pastor and teacher gifts as united as one gift. Gregg Allison, *Sojourners and Strangers: The Doctrine of the Church*, Foundations in Evangelical Theology (Wheaton, IL: Crossway, 2012), 272. Gregg Allison argues that the gifts of the pastor and teacher are connected due to the grammatical construction that Paul employs. Arnold, *Ephesians,* 242; Thielman, *Ephesians*, 273. Arnold and Thielman hold that there are five distinct gifts given to the church for the equipping of the saints for the work of the ministry. Thielman states that this is one long sentence and shifts the emphasis from the gifts given to each person to the gifts given to "five groups of people" who in turn equip the body of Christ for the work of ministry. After mentioning the "work of the saints" the focus shifts back to the contribution all the believers make to maturity of the body of Christ. John Eadie, *A Commentary on the Greek Text of Ephesians* (Birmingham, AL: Solid Ground Christian Books, 2005), 298. John Eadie posits that since these gifts came from the Lord Jesus "they must possess a mutual harmony in virtue of their origin and object."

[26] S. D. F. Salmond, *The Expositor's Greek Testament,* 329.

[27] Martin Lloyd-Jones, *Christian Unity: An Exposition of Ephesians 4:1-16* (Grand Rapids, MI: Baker Book House, 1987), 192-93. Martin Lloyd-Jones argues that there are three "offices" in the church that are temporary and two that are permanent. The three temporary offices are apostles, prophets, and evangelists, and the two permanent offices that Christ gave to the church are pastors and teachers. (192) Jones posits that the two offices are found in one man. These offices relate to the more settled state of the Church and have carried on through the centuries. Pastors are focused on governing

Hoehner asserts that the term office is never used in the New Testament in connection with gifts.[28] Those who have offices will have gifts because all believers have been given spiritual gifts. However, the opposite is not true. A gifted person might not have an office since only a handful of people will occupy the office of an elder or a deacon: "Maintaining the distinction between offices and gifts is critical."[29]

While every member of the body has received grace from the resurrected Christ, he has gifted certain individuals within that body to "establish churches, minister the word of God, and equip others for service in the church."[30] Christ gives these roles to the church in order to equip the body of Christ to serve within the church and outside the church.[31] Their role is not to do the ministry on behalf of the members while they passively receive the ministry but to equip members to serve in the way he has gifted them.[32]

Paul highlights these five gifts or roles because they are foundational to establishing and strengthening churches (Eph. 4:11-13) and because they play an ongoing strategic role in proclaiming and applying the word of God to people's

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the church and directing and instructing the flock of God. According to Jones, the pastor is "the guardian, the custodian, the protector, the organizer, the director, and the ruler of the flock" (193). Francis Foulkes, *The Epistle of Paul to the Ephesians.* Grand Rapids (MI: William B. Eerdmans Publishing Company, 1989), 126-27. Francis Foulkes holds that the foundation laying role of the apostles and prophets (Eph. 2:20) finished at the end of the first century and are no longer required. However, I addressed the weight of evidence to the contrary in the previous chapter. Thielman, *Ephesians*, 273. Thielman argues that the most plausible syntax of Ephesians 4:11 places the emphasis on the activities that Christ has equipped certain people to perform in the body of Christ and less on the positions that certain people hold in the church. Arnold, *Ephesians,* 255. Arnold posits that Paul uses the intensifying pronoun (*autos*) in order to emphasize that Christ is the One who raises up and supplies gifted leaders for the church. Arnold argues that these are not "elected officials, nor are they distinguished offices that one achieves after serving in a series of lower roles (such as in the Roman political system)." These are roles that Jesus has sovereignly chosen and has enabled to serve the church. 255, 258. Arnold argues for the ongoing fivefold ministry gifts and posits that "any argument for the cessation of gifts would need to be constructed on theological or historical grounds since it cannot be demonstrated exegetically from Eph. 4 or elsewhere."

[28] Hoehner, *Ephesians*, 539.

[29] Ibid., 540.

[30] Arnold, *Ephesians,* 255, 258.

[31] Thielman, *Ephesians*, 273. Christ, who has won the victory over all of his enemies, is the one who (*autos*, he himself) now equips the body of Christ to join him in his reign over all of creation. Christ does this by giving gifts to distinct groups of people (Eph. 4:11) so they, in turn can equip the saints for the work of the ministry.

[32] Arnold, *Ephesians,* 255.

lives.[33] The fivefold gifts provide the equipping of the body of Christ (Eph. 4:12) and warn of false teaching (Eph. 4:14). These five roles allow others to accomplish the ministries that they have been called to fulfill in order to build the body to maturity, wholeness, and unity.[34]

In Ephesians 4:11, Paul is speaking about the current and ongoing structure of the church.[35] Paul makes it clear that Christ is continuing to give these roles to the church in order to equip the believers within the church and assist them in growing toward maturity in Christ. In 1 Corinthians 12:28 Paul uses the word "appoint" for the same purpose—to indicate that Christ has appointed apostles, prophets, evangelists, pastors, and teachers for the good of the body.[36]

Paul explains the purpose of the five roles: "for the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph. 4:12, NASB). Considerable discussion and debate have taken place among commentators regarding how these three phrases relate to one another. The decisions made regarding these phrases are critical in understanding the role of the laity in the context of being involved in the ministry. The structure and context of Paul's charge here can only

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[33] Arnold, *Ephesians*, 256. The term *five roles* refer to people who have received one of the five gifts listed in Ephesians 4:11 in order to equip the saints for the work of the ministry, to build up the body of Christ (Eph. 4:11-12).

[34] Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 345-46. Bruce holds that gifts are given to the five groups of gifted people by the ascended Christ in order to enable them to equip the body of Christ. The gifts given here are not restricted to just those on whom the gifts were bestowed, but these gifted people provide training and equipping for the rest of the body of Christ. According to Bruce, no member is left without some service in the body to perform. The five gifts of apostles, prophets, evangelists, pastors, and teachers are similar to the gifts mentioned in 1 Corinthians 12:28.

[35] Arnold, *Ephesians,* 256; Markus Barth, *Ephesians: Translation and Commentary on Chapters 4-6* (Garden City, NY: Doubleday & Company, 1974), 437. Markus Barth makes the case that at all times in church history the witness of the apostles and prophets is needed in the church. Barth posits that "the author of this epistle did not anticipate that the inspired and enthusiastic ministry was to be absorbed by, and 'disappear' into, offices and officers bare of the Holy Spirit and resentful of any reference to spiritual things." Barth states, "Eph. 4 does not contain the faintest hint that the charismatic character of all church ministries was restricted to a certain period of church history and was later to die out."

[36] Arnold, *Ephesians,* 256. Arnold agrees that "the fivefold list of gifted people who Paul mentions here is not a complete enumeration of all the leadership roles in the church," nor is it a complete list of the spiritual gifts. Paul lists these five gifts "because they are foundational to the establishment of local churches and because they are the principal ministers responsible for the proclamation and application of the Word to peoples' lives."

mean that members of the body have a part to play in serving the body of Christ and extending the witness of Christ among all peoples. In the midst of CPMs, it is critical that all members are equipped to serve the body of Christ so that the body grows in a healthy way.

Structure of the charge. Two primary approaches to understanding the verse and several other offshoots from those approaches have been attempted. The locus of the disagreement is on how the middle phrase, "for the work of the ministry," ought to be understood.[37] The first view takes the three phrases as coordinate with the phrase "for the equipping of the saints" and sees each as a modifier of the verb "he gave."[38] This view understands the apostles, prophets, evangelists, pastors, and teachers as both equipping the saints and doing the work of the ministry. This view takes the position that Christ describes the three purposes for which he gave the five roles, (1) the equipping of the saints, (2) the work of the ministry, and (3) the edification of the body of Christ.[39]

However, other commentators argue the three phrases can be divided by one comma or even be translated without a comma.[40] Thielman argues that the second

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[37] Thielman, *Ephesians*, 278.

[38] Heinrich August Wilhelm Meyer, *Critical and Exegetical Hand-Book to the Epistle to the Ephesians*, trans. Maurice J. Evans (Winona Lake, IN: Alpha Publications, 1979), 253. Meyer posits that the three prepositional phrases are coordinate, which means that there are three separate functions that the apostles, prophets, evangelists, pastors, and teachers are to carry out. Namely, they are to bring the saints to completion, do the work of the ministry, and build up the body of Christ. His reasoning falls along the line of the use of the prepositional phrases and that "the change of prepositional phrases cannot bear the weight" of considering the first two phrases together with a comma after the second phrase.[38] He holds that there must be two commas in order to be true to Paul's reasoning in regard to the work of the ministry.

[39] Thielman, *Ephesians*, 278; Arnold, *Ephesians*, 262. Arnold explains that this viewpoint leads to a strong clergy/laity divide. This view is held by the Roman Catholic Church and other high church leaders and is expressed that way in the KJV and The RSVCE. The commentators who espouse this view posit that the three phrases are coordinate and describe the ministry of the five roles. Other commentators who agree with this way of understanding the passage are Lincoln, *Ephesians*, 253-54; Rudolph Schnackenburg, *Ephesians: A Commentary* (Edinburgh, U.K.: T & T Clark, 1991), 181.

[40] Stott, *The Message of Ephesians*, 165-66. Stott argues that the second phrase is dependent on the first and is not individually coordinate with the first. The KJV and the RSVCE include a comma after the first clause thus allowing for three purposes in mind for the giving of the gifts. Stott points out that if this comma is allowed to stand, then only special ministers would do the ministry in the church and the saints would sit idly by and watch them do it. However, if the comma is erased after the first phrase two purposes remain, "one immediate and the other ultimate." The immediate purpose is to give the gifted people to the church to "equip God's people for work in his service" (NEB). Stott posits that the building up of the body of Christ provides the ultimate purpose

view allows the work of the ministry to be connected to the task of equipping the saints.[41] This view fits better the context where Paul teaches that it is the role of all believers to work toward the unity of the church. Klyne Snodgrass holds that the first phrase refers to leaders and the second two describe the people. This view holds that the laity have a role to play in the ministry.[42] Salmond posits that each member gets the gift of grace (v. 7) and,

> each has his part to do towards that upbuilding of the Church which is the great object of Christ's bestowments; and these apostles, prophets, etc., are the means provided by Christ whereby all the members shall be made capable of performing their several parts in order that at last the whole Church may be built up in its completeness as the body of Christ.[43]

Hoehner posits that the proper translation of the verse effectively eliminates the division of clergy and laity which other translations might allude to. He states further that those translations have no real basis in the New Testament.[44] The five roles are given to equip the saints for the work of ministry, for the building up of the body of Christ. Hoehner asserts: "The gifted people are not to be considered officers

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that Christ gave gifted people to the church. Thielman, *Ephesians*, 278. Thielman argues that just because Paul modifies verbs with prepositional phrases in other places in Ephesians does not mean that they have to serve as coordinate phrases with the verb in this case. Thielman holds that there is enough ambiguity in other places in Ephesians to allow for a different way to translate these three phrases. Thielman also points out that the phrases are not syntactically parallel. Along with a shift from *pros* to *eis,* the object of *pros* has an article where the two phases introduced by *eis* do not. Arnold, *Ephesians*, 262. Arnold holds that the second viewpoint points toward the concept of the priesthood of all believers. Arnold posits that the second and third prepositional phrases are dependent on the first and therefore, the entire body of Christ is responsible for performing ministry. Protestants tend to hold this position, and most modern English translations take this position as well. (These English translations take the Protestant view: CSB; ESV; NIV; NET; TEV; RSV; NJB; JB; and NASB).

[41] Vooys, "No Clergy or Laity," 91. Everyone in the body is to be equipped since Christ gave grace gifts to everyone in the body (Eph. 4:7). The term "equip" is a medical term which can mean to mend or repair. Those equippers of the body are to prepare, train, and at times discipline believers so that they are fully equipped to carry out the ministry.

[42] Klyne Snodgrass, *The New NIV Application Commentary: Ephesians,* ed. Terry Muck (Grand Rapids, MI: Zondervan Publishing House, 1996), 204.

[43] Salmond, *The Expositor's Greek Testament*, 331.

[44] Hoehner, *Ephesians,* 549; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 345-46. Bruce argues that these gifted people provide a way to equip the people of God so that they will be able to get involved in the ministry themselves. Bruce explains that the three prepositional phrases are not coordinate with one another but that the second two are dependent on the first, as indicated by the different prepositional phrases used for the first phrase and then the subsequent two phrases.

of the church, but gifted saints who are foundational for the expansion and deepening of the body of Christ."[45]

Paul reveals an important theme in his ecclesiology through the use of the term "building up." At the end of this passage, he returns to that theme in Ephesians 4:16. This purpose of the equipping, training, and setting right the body of Christ by the apostles, prophets, evangelists, pastors, and teachers is to build up the body.[46] This is an important concept for Paul, as he uses the word "building up" fifteen times in Ephesians, Romans, 1 Corinthians, and 2 Corinthians.[47]

Thielman states that "Christ has given the five groups of people in Ephesians 4:11 to the church for the equipping or preparation of the saints, and the purpose of this preparation was that the saints might do the work of the ministry."[48] Along with the apostles and prophets, Paul includes the evangelists, pastors, and teachers in this section for the purpose of building up the body of Christ.[49] The focus is often on strengthening the body of Christ, but he also focuses on the body of Christ reaching out to a lost world.[50]

The last section of this passage, Ephesians 4:13-16, reiterates the building metaphor from Ephesians 2:20-22, where Paul describes the body of Christ as a temple that God is constructing. The emphasis here is not so much on the extensive

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[45] Hoehner, *Ephesians,* 551.

[46] Skevington A. Wood, *Ephesians-Philemon*, vol. 11, *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan Publishing House, 1981), 58.

[47] Wood, *Ephesians-Philemon*, 58.

[48] Thielman, *Ephesians*, 280; Arnold, *Ephesians*, 263. Arnold states that the second phrase, "for the work of service" depends on the first. The preposition indicates the point of equipping. The goal is to equip the believers in the body of Christ for the work in the ministry. The larger context indicates that all the saints are called to carry out ministry. In Ephesians 4:7 Paul indicates "each one of us" and in Ephesians 4:16 "each individual part" has a part to play in carrying out ministry. In 1 Corinthians 12:7 Paul indicates that the manifestation of the Spirit is given to each believer for the good of all. The final phrase builds on the purpose of ministry, that is, "the building up of the body of Christ" (Eph. 4:12). The term building up leads to the next section of the passage that further clarifies the ministry.

[49] Thielman, *Ephesians*, 280.

[50] Snodgrass, *The New NIV Application Commentary: Ephesians,* 205.

growth of the building but on the internal growth of the building.[51] Paul expects

everyone in the body of Christ to reach a full measure of maturity as a result of the

Holy Spirit imparting gifts to the church for the equipping of the saints for the work of

the ministry. Two facets are developed in this verse in regard to attaining maturity.

One sense gives the idea of arriving at a destination after a long journey (Acts 25:13,

16:1, 18:19, 24, 21:7, 28:13). The other sense is that a pursuit ends in the attaining of

a goal (Acts 26:7; Phil. 3:11).[52]

Content of the charge. The goal for all Christians is maturity in Christ

(Eph. 4:13). The three phrases in verse 12 describe three aspects of one goal.

Reaching maturity is not just a goal for the clergy or the spiritual elite, but for all

believers.[53] The purpose of the three phrases in Ephesians 4:12 points to the need for

believers to exercise the gifts that Christ has given them and work to build up the

church until it attains full union with the victorious Christ.[54] Stott holds that the goal

of the church is "its own maturity in unity which come from knowing, trusting, and

growing up into Christ." This full unity is referred to as "mature manhood."[55]

Paul urges the church toward maturity in three steps. First, Arnold

summarizes the goal of maturity in the faith is to achieve a "unity of the faith." The

faith Paul writes of in Ephesians 4:13 is the same belief he speaks of in Ephesians 4:5

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[51] Arnold, *Ephesians*, 264.

[52] Ibid.

[53] Ibid.; Hoehner, *Ephesians,* 553; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 350. The maturity that is achieved is through the gifted people who equip the body of Christ to grow into maturity. The unity of the faith is the same unity that the believers were encouraged to protect in Ephesians 4:5 as it is the unity that binds the believers together in Christ.

[54] Thielman, *Ephesians*, 280.

[55] Stott, *The Message of Ephesians*, 165-66; Arnold, *Ephesians*, 264. Arnold posits that Paul desires the church to grow to a maturity that brings about a unified body of Christ to become more like Christ in all His completeness. Paul encourages the Ephesians to become a "perfect man" (*andra telion*). He likely uses "man" to set up the contrast with "infants" that he will employ in the next verse, according to Arnold. The goal of becoming perfect is in the same vein of Jesus' teaching in the Sermon on the Mount when he said, "Be perfect (*teleios*), therefore, as your heavenly Father is perfect" (Matt. 5:48). The Lord also commands a similar commitment to maturity, "you must be blameless" (*teleios*) before the Lord your God (Deut. 18:13). The word perfect (without defect) is also used of the sacrificial animals in the Old Testament (Exod. 12:5) and someone with high moral character like Noah (Gen. 6:9).

and indicates that not all believers have a good understanding of that teaching: "There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all" (Eph. 4:5, ESV). Due to the number of new believers in the church in Asia Minor, it is understandable that not all the believers in the house churches had a strong grasp of the core convictions of the faith.[56]

Second, Paul desires that all followers of Christ grow in a way that leads to spiritual maturity. In Ephesians 1:4, Paul reminds believers that God chose us "before the foundation of the world that we should be holy and blameless before him" (ESV). Arnold posits that this is a similar way to reiterate the same goal. Arnold argues that "the goal is daunting indeed because God wants us to become like him in blamelessness, holiness, and perfection."[57] However, this transformation will not take full effect until we see Christ face to face (1 Cor. 13:12) and when he presents himself with the church as his holy and spotless bride (Eph. 5:27).[58] It is the responsibility of these roles in the church (Eph. 4:11) to do everything in their ability to bring about this maturity in the church.[59]

Third, Paul encourages the believers to attain the "stature of Christ's fullness" (Eph. 4:13). The NLT states it this way: "measuring up to the full and complete standard of Christ." This growth depends on receiving from Christ all that is

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[56] Arnold, *Ephesians*, 264. One key conviction that Paul draws for them in this verse is that Jesus is the Son of God. This title for Jesus, according to Arnold, focuses on "stressing a knowledge of Jesus as risen from the dead, ascended to heaven, seated at the right hand of God, and currently functioning as 'head' and Lord." This focus on the exalted Christ is a major theme in other parts of the epistle (Eph. 1:20-23, 2:4-6). By mentioning this title, it is clear that Paul wants the believers to have a comprehensive understanding of who Christ is and his work in their lives. Paul is also pointing to Christ's eternal nature with the Father by mentioning that title (Eph. 1:3-4). One essential nature of the role of teachers in the body of Christ is to impart correct teaching in regard to a "proper understanding of Christ and the core elements of the faith."

[57] Arnold, *Ephesians*, 264.

[58] Vooys, "No Clergy or Laity: All Christians Are Ministers in the Body of Christ, Ephesians 4:11-13," 93. The measure of maturity is the stature of Christ himself, according to Paul (Ephesians 4:13). The fullness of the stature of Christ includes the totality of his teaching and modeling. This task will not be completed in this life, but one in which all Christians are enjoined to participate.

[59] Arnold, *Ephesians*, 266.

necessary for maturity toward Christ.[60] Paul not only wants the believers to grow, but

to attain the "'size of Christ, that is, to reflect his virtues and likeness in their lives."[61]

Steadfastness of the charge. Paul gives the apostles, prophets, evangelists,

pastors, and teachers an example to follow in how to labor to develop mature

believers when he writes in Galatians 4:19, "my little children, for whom I am again

in the anguish of childbirth until Christ is formed in you!" The five roles (Eph. 4:11)

labor to help all the believers achieve a high level of spiritual growth.[62] These

convictions include a unified set of convictions about who Christ is, full maturity, and

complete Christlikeness.[63]

In Ephesians 4:13, Paul writes of the body of Christ skillfully led and

moving toward maturity, but in Ephesians 4:14, Paul speaks of children who lack

clear direction and follow a variety of teaching.[64] The immature believers in

Ephesians 4:14 are tossed about by trickery and deceit and are gullible, carried away

by false teachers "who are playing dishonest games with religious matters."[65] God has

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[60] Arnold, *Ephesians*, 266; Vooys, "No Clergy or Laity: All Christians Are Ministers in the Body of Christ, Ephesians 4:11-13," 93. The result of growing in unity and knowledge is greater unity. The mature man that Paul speaks of is the body of Christ, according to Vooys. This view fits with Paul's emphasis in Ephesians where each person in the body of Christ makes up the church, his corporate body. However, if that corporate body is to mature, each individual within the body must be maturing as well. That is another reason why equipping all the saints for the work of the ministry is essential for the growth of the body toward maturity.

[61] Arnold, *Ephesians*, 266.

[62] Thielman, *Ephesians*, 283. Thielman argues that a church moving toward maturity leaves behind immaturity, "with its intertwined characteristics of ignorance (1 Cor. 13:11, 14:20; Rom. 2:20; Col. 1:28), gullibility (Heb. 5:12-14), and individualism (1 Cor. 2:6, 3:1-4; Phil. 3:15).

[63] Arnold, *Ephesians*, 266.

[64] Thielman, *Ephesians*, 283. Paul now turns to the need to move believers out of infancy and the proclivity to give in to false teaching. The term "infants" stands in sharp contrast to the goal of developing mature men. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 351. Bruce states that Paul teaches that one should not remain in infancy in the faith, but grow into maturity. Paul scolded the Corinthian believers, in that while they ought to be mature in Christ, he still addressed them as infants needing to be fed with milk (1 Cor. 3:1-2). The writer of Hebrews states it similarly when he writes, "For everyone who lives on the milk is unskilled in the word of righteousness, since he is a child" (Heb. 5:13, ESV). Peter speaks to the new believers and encourages them to move beyond infancy when he states, "Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation" (1 Pet. 2:2, ESV).

[65] Thielman, *Ephesians*, 283; Arnold, *Ephesians*, 267. Arnold states that although there did not seem to be a specific threat to the church when Paul wrote his letter, with so many Gentiles coming into the church, the likelihood of the new believers being tossed about by deviant teaching seemed like a good possibility. Paul indicates that deviant teaching is not by happenstance, but likely involves the evil one propagating lies through false teachers. A strategy to lead people astray seems more likely than

nothing to do with this deception; it is human trickery and cunning intentionally used to lead the believers astray.[66] The expression is used to describe Satan's cunning deception of Eve (2 Cor. 11:3). Paul infers in the last part of the verse that the "prince of the power of the air, the spirit that is now at work in the sons of disobedience" (Eph. 2:2, ESV) has a plan to misguide believers through deceitful schemes (Eph. 4:14).[67]

Paul returns to the positive aspect of growing into the fullness of Christ in Ephesians 4:15. Paul encourages them to keep a corporate confession of faith as well as a deep love for the brothers in the community. Although some translators prefer to translate the phrase "confessing the truth" in ways that indicate a practice of truthful living (NET, NJB, Geneva, Tyndale), the majority prefer to focus on the spoken confession (TNIV, NIV, NASB, ESV, KJV).[68] In Ephesians 4:13, Paul reminds the readers that one of the functions of the five roles includes helping all the believers become united in the faith and in the knowledge of the Son of God.

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variant teachings that are innocent errors on the part of the propagators.

[66] Thielman, *Ephesians*, 283; Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 351. Bruce points out that Paul encouraged the believers to not remain in infancy as they are easy prey for false teachers if they remain in infancy (Eph. 4:14). Those who remain in infancy are defenseless and are tossed about as a ship on the sea without an adequate means of guiding the ship. Instead they ought to become mature, able to discern right from wrong and reject false teaching. The mature are like the writer of Hebrews describes as having "their powers of discernment trained by constant practice to distinguish good from evil" (Heb. 5:14, ESV). Thielman, *Ephesians*, 283. Thielman notes that Paul switches metaphors from the stages of human development to a storm-tossed sea. Thielman posits that "it was perhaps the changeable, seemingly random, and potentially dangerous aspects of the weather that made it a metaphor of choice for doubt and false teaching in early Christianity."

[67] Thielman, *Ephesians*, 283; Arnold, *Ephesians*, 267. According to Arnold, "This craftiness and cunning is focused on developing a strategy of deception." Although the word strategy (*methodeia*) does not have a negative connotation, when it is used in conjunction with deceit (*tes planes*) it points to a strategy of deception. It is likely that Paul suspects the devil is behind these evil strategies as he points out in other warnings to the churches (Gal. 4:8-10; 2 Cor. 11:13-15; Col. 2:8; Eph. 6:10-20). Hoehner, *Ephesians*, 559; Stott, *The Message of Ephesians*, 169. Stott describes the immature, ignorant and unstable like little children who "never seem to know their own mind or come to settled convictions." They tend to be swayed by theological winds of change or tricked by cunning deceivers.

[68] Arnold, *Ephesians*, 267. In Ephesians 4:4-6 Paul affirms the importance of the spoken nature of the truth. Thielman, *Ephesians*, 285. Thielman agrees that the believers are encouraged to speak (*aletheuontes*) the truth of the gospel to one another. The only other place the word truth is used, its usage indicates a spoken answer regarding the truth, "Have I now become your enemy by telling you the truth" (Gal. 4:16).

The manner in which believers are to speak the truth to one another is in love.[69] This thought includes humility, gentleness, and a willingness to work toward peace and unity in the body of Christ.[70] It includes the thought of sharing the gospel in love with the undeserving even at one's own expense (Eph. 2:4-5, 3:19, 5:2, 25). The motives by which the readers share the gospel are pure and loving.[71] As the believers speak the gospel in love, they grow up into Christ. This infers growing from infancy to adulthood and maturity in Christ.[72] The believers are to grow up into Christ who is the Head (Eph. 1:22, 5:23; Col. 1:18, 2:19) of his body, the church.[73] This process enables the leaders of the local church to raise up new leaders in the church who in turn strengthen the body within and take the gospel to those who have yet to hear.

The resurrected and ascended Christ himself helps the church to grow into Christlikeness.[74] The body is not a passive participant in the process of growth according to Arnold, but actively participates in its own growth.[75] The idea Paul is conveying is that Christ nourishes every part of the body so that the parts will serve other parts of the body with the strength and grace they have received in Christ.[76] God

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[69] Stott, *The Message of Ephesians*, 169. Stott states that believers are encouraged to speak truth to one another and to stand for the truth in love. Stott reasons that "truth becomes hard if it is not softened by love; love becomes soft if it is not strengthened by truth."

[70] Thielman, *Ephesians*, 285.

[71] Ibid.

[72] Ibid.

[73] Ibid.; Arnold, *Ephesians*, 270. Arnold states that as the head of the church, Christ is the leader of the church and the one who nourishes and supplies all that the body needs for its growth in maturity as well as directing the ministry of the church. The resurrected and ascended Christ himself helps the church to grow into Christlikeness. The body is not a passive participant in the process of growth according to Arnold, but actively participates in its own growth. The idea Paul is conveying is that Christ nourishes every part of the body so that the parts will serve other parts of the body with the strength and grace they have received in Christ.

[74] Thielman, *Ephesians*, 285. Thielman argues that Christ is the source of the growth of the body just as Christ was the source of the gifts for the building up of the body in Ephesians 4:7-11.

[75] Arnold, *Ephesians*, 271.

[76] Ibid. "Every joint" refers to every believer, not just the gifted leaders in the church. Paul's teaching is similar in 1 Corinthians 12, where Paul indicates that all the believers have a part to play in the edification of the body. He also reminds the believers that the role of the apostles, prophets, evangelists, pastors, and teachers is to build up the body of Christ through equipping them for ministry. Paul seems to be indicating that the "variety of limbs are closely connected to one another." Thielman, *Ephesians*, 287. When Paul uses the term "through every passing connection," Thielman argues that he is referring to any of the body's lines of communication such as ligaments, arteries, nerves, muscles or bones. However, Thielman does not equate them with the five groups of gifted people (Eph. 4:11), but

is fitting all the pieces together in the body much like a stonemason does in selecting the bricks and placing them in the right place as the building is being built. Arnold argues that part of what holds them together is their shared faith (Eph. 4:4-6, 13, 15).[77]

The passage begins and ends with the focus on love as a key quality in the church. Paul receives encouragement when Timothy returns with a good report of the Thessalonians' love for one another (1 Thess. 3:6). Paul desires to see the body grow at a proportional pace as each one helps the other grow and mature in Christ. Love is a social virtue and therefore cannot grow in isolation from other believers. God designs the believers to live in community and love is the bond that helps facilitate that growth.[78]

Application of the charge. In the midst of a CPM, the marks that reveal whether or not a church is healthy and if its members are growing and maturing are the same ones that Paul outlines in this passage. Thielman posits that Paul teaches that the same Power who gave gifts to Paul to carry out his calling is the same Power that gives gifts to each believer to carry out their calling.[79] Christ has won the victory over the cosmic enemies and is now working to bring his body to maturity by giving each member gifts for the building up of the body of Christ. The spoils of victory are distributed to the believers in such a way that they have unique gifts for ministry.[80] These gifts are given to each church by the Holy Spirit. Missionary teams in the midst of a CPM need all five gifts working together on the team in order to help churches grow and become healthy and continue multiplying.[81]

instead pictures every connection in the body having its part to play in the growth of the body to full maturity. These members become a source of health for all the other members with which they come into contact."

[77] Arnold, *Ephesians*, 270.

[78] Ibid., 272.

[79] Thielman, *Ephesians*, 288.

[80] Ibid.

[81] Arnold, *Ephesians*, 256. The five roles given to the church are crucial for the church to

Some are to engage in apostolic activity, others in prophesying, some as evangelists, others as pastors, and still others as teachers in order to equip the body for the work of the ministry. As each member of the body grows and matures, the church becomes more effective in refuting false teaching. In order for the body to fully grow up in the Head, who is Christ, each connecting part must lovingly contribute to the growth of the church.[82] This happens as the apostles, prophets, evangelists, pastors, and teachers take seriously their role in equipping the saints for the work of the ministry.

Introduction to the Five Roles

We now turn to the fivefold gifts given to the church and how people in these roles work together to help churches grow healthy and sustained over time, especially in the midst of a CPM. The five roles in Ephesians 4:11 (apostle, prophet, evangelist, pastor, and teacher) will be examined more closely to determine the part they play in the growth and health of churches and the CPMs in which they are a part.

The Role of the Apostle

Arnold argues that the apostles listed in Ephesians 4:11 "extend beyond the Twelve and Paul to include others whom the Lord Jesus has called to go, establish churches, and ground these new believers in the common faith."[83] Even though the authority of the Holy-Spirit-called apostles would not be the same as the Twelve,

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be "rooted in a common confession of faith (Eph. 4:4-6). An accurate and proper understanding of 'the faith' is essential to their growth to maturity (Eph. 4:13) and for the avoidance of every kind of deceitful and dangerous teaching (Eph. 4:14). In various ways, all five leadership roles help build into peoples' lives a sound and growing knowledge of Jesus Christ, the Son of God (Eph. 4:13)."

[82] Thielman, *Ephesians*, 288; Arnold, *Ephesians*, 272. Arnold asserts that personal spiritual growth is important but that Paul is strongly encouraging the believers to use their gifts for the building up of the entire body of Christ. Paul teaches that the whole body acts on the whole body to bring about maturity in Christ. Arnold argues that the growth Paul indicates includes the church growing in numbers but also in the knowledge of Christ and in Christian ethics and virtues. Inculcating all of this growth is the virtue of love which provides a healthy environment for growth to take place. Paul ends this passage with "building up of itself in love" and thus, seems to be "taking the pulse of his churches on the basis of this criterion."

[83] Arnold, *Ephesians*, 256. See chapter four for a full discussion on this issue.

Paul, or James, the risen Christ authorizes them to go fulfill their calling through Christ who has gifted them to spread the gospel.[84]

The function of these apostles is closely aligned with their name which means, "one who is sent". Arnold argues that the church carries out the "mission of Jesus and the Twelve when the sovereign Lord commissions and empowers individuals to go and proclaim good news, establish churches, and teach them to obey all that the Lord commands (Matt. 28:19-20)."[85] Hoehner asserts that the main function of the apostle is to establish churches in areas that have not been reached by others.[86] Arnold makes the case for the ongoing role of apostles in our day and argues that these apostles are closer to what many Christians refer to as church planters or church-planting missionaries.[87]

As the founder of the church in Ephesus, the apostle Paul maintained a deep concern for the health of the church.[88] During Paul's ministry in Ephesus, Luke records that all who lived in Asia "heard the word of the Lord" (Acts 19:10, NASB). Arnold argues that it is possible that "the Lord Jesus raised up many apostles during this period who took the word of the Lord, which they heard from Paul, to many other

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[84] Arnold, *Ephesians*, 256.

[85] Ibid., 257; Schnackenburg, "Apostles Before and During Paul's Time," 181. Schnackenburg states that the traveling missionaries mentioned in the Didache are considered apostles, which suggests an ongoing role for apostles after the Twelve had passed from the scene.

[86] Hoehner, *Ephesians*, 542; Geoffrey W. Bromiley, ed., *The International Standard Bible Encyclopedia*, vol. 1: A-D (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 195. Bromiley states that in the "final analysis the apostles were officers not of the Church but of the risen Lord, who proclaimed himself through their preaching of him and so built his Church through their labors. In their activities, the ministry of the Church was so related to the ministry of Christ that it was Christ himself who was nourishing, sustaining, and directing his Church." The church is truly apostolic when it is guided by the Lord's leadership and when he is teaching his body through the Holy Spirit and the word by the ministry of his appointed leaders. "Through their fruitful exposition of the apostolic gospel the risen Lord is still heard proclaiming himself as the Savior of sinners."

[87] Arnold, *Ephesians*, 259; Stott, *The Message of Ephesians*, 161. Although Stott clearly states that there is no apostolic succession from the original apostles, he argues that there are people with apostolic gifting and apostolic ministries of a different kind today, "including episcopal jurisdiction, pioneer missionary work, church planting itinerant leadership, etc."

[88] Gordon D. Fee, *God's Empowering Presence*: *The Holy Spirit in the Letter of Paul* (Peabody, MA: Hendrickson, 1994), 707. Fee describes the role of apostle as one who fulfilled itinerant ministries among the early churches. Fee posits that "itinerant workers founded churches by evangelizing and built them up through prophetic utterances. There can be little question that this is the understanding of the term 'apostle' in Paul's letters" The role of the apostle seemed to include a church planting focus as well as an attention to the health and growth of the churches.

cities and villages throughout the Roman province of Asia."[89] This helps explain what Peter meant in 2 Peter 3:2 when he referred to "your apostles" when he speaks of the people in northern Anatolia and Asia having an opportunity to hear and receive the word of the Lord.

Hirsch describes the apostle as the architect. The biblical word is "master builder" (*archetekton,* 1 Cor. 3:10).[90] *Arche* refers to origin or first and *tekton* refers to a craftsman or someone who plans out a design. Architects in the first century not only designed the building but directed the process of construction.[91] If there is no apostle in the midst of the work, Jens Kaldeway asserts, the building supplies will be not be utilized, as no one is around to initiate the work and oversee the church planting efforts.[92] A "master builder" or modern-day apostle refers to a hands-on leader directing the process of planting new churches in a city, a region, or among multiple people groups.[93]

In the midst of a CPM, the "master builder" keeps the breadth and depth of the church planting task in view. The "master builder" knows that new believers need to be discipled, leaders need to be trained, and where the work needs to move forward into new territory. He knows when to move the work forward among new people groups or expand the work among people groups where disciples and churches are already multiplying. These apostles pay attention to the overall health of the churches that are emerging in the midst of CPMs.[94] They train pastors or ensure that pastors are being trained by someone on the apostolic (missionary) team.

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[89] Arnold, *Ephesians*, 257.

[90] Hirsch and Catchim, *The Permanent Revolution,* 103.

[91] Ibid.

[92] Jens Kaldeway, The *Awesome Hand of God: The Five-Fold Ministry* (Ludhiana, India: Operation Agape, 2007), 14. Jens Kaldeway states, "The apostolic ministry is the ministry which starts things off, plants, and gives birth." Kaldeway calls the apostle the "key person." The "key person" is visionary, decisive, a mobilizer, and an implementer. If there is no "key person" at the initiation of a new work, much lies broken. It's like a building site with all the materials stacked here and there, but there is no one directing the activity.

[93] Hirsch and Catchim, *The Permanent Revolution,* 103.

[94] Nathan Shank, "Generational Mapping: Tracking Elements of Church Formation within

As we have already seen in Ephesians 4:11, the Lord Jesus has gifted the church with apostles, prophets, evangelists, pastors, and teachers to equip the saints for the work of the ministry. However, as churches are being planted, the apostolic (missionary) team made up apostles, prophets, evangelists, pastors, and teachers must take responsibility to train up leaders in each church. Because the apostle often keeps the big picture in view, he will have those with pastoral or teaching gifting train local leaders (pastors and teachers) in the emerging churches of the CPM. This frees the apostle to keep looking forward to the next village, city, or people group that has yet to be reached with the gospel.[95]

The Role of the Prophet

The term for prophet does not refer to the Old Testament type of prophet nor the prophetic texts that the prophets wrote (Rom. 1:2, 3:21). Old Testament prophets had a grander role in the "inscripturated revelation." Daniel, Isaiah, and Jeremiah received visions from God and delivered those visions to the people. Those visions and the accompanying preaching eventually became Scripture.[96]

Prophecy in the New Testament is on a smaller scale and relates directly with the establishment and edification of local churches. These prophets are "new covenant people through whom God speaks."[97] Paul enumerates this gift in three

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CPMs," *Mission Frontiers* (November–December 2012): 26-30. One way to track the health of churches within a CPM is to track each church through generational church mapping. Nathan Shank has been a pioneer in North India in applying generational mapping to CPMs to determine the health and growth of a CPM. By doing this the apostolic leader can not only see the big picture of how churches are multiplying in a network, but also how healthy individual churches are.

[95] Will Brooks, "Paul as Model for the Practice of World Mission," in *World Mission: Theology, Strategy, & Current Issues,* eds. Scott N. Callaham and Will Brooks (Bellingham, WA: Lexham Press, 2019), 297-298. Brooks argues that Paul's ambition is to preach where Christ is not known (Rom. 15:20). "Since Paul's missionary purpose is to call out gentile worshippers, his desire is to go to the parts of the gentile world that have never heard the gospel." Paul surveyed the work from Jerusalem to Illyricum and determined that his work was complete once "healthy, thriving, theologically sound" churches were planted. Paul desired to move to other fields and preach to people who had not yet heard the gospel. Brooks argues that Paul has in mind Psalm 117 when he writes Rom. 15:11, where "the psalmist twice commands that 'all' the nations worship the Lord." Brooks explains that Paul uses "all the nations" and "all the peoples" to underscore the scope of that command. "As a result, Paul expresses a sense of urgency to take the gospel to the ends of the earth." The apostolic impulse is to continue to take the gospel to places and people that have yet to hear.

[96] Arnold, *Ephesians*, 257.

[97] Ibid., 257-58; Schnabel, *Acts*, 553. Schnabel posits that "Christian prophets would have

other locations where he lists spiritual gifts (Rom. 12:6-8; 1 Cor. 12:8-10, 28-30).

Paul describes a prophet as one who speaks on behalf of God to strengthen, encourage, and comfort believers (1 Cor. 14:3) as well as to build up the church (1 Cor. 14:4-5).

This gift provides encouragement in the churches being planted, especially in areas of intense opposition.[98] At times, prophecy provides an element of foretelling, as can be seen when Agabas foretells the Judea famine and the arrest of Paul in Jerusalem (Acts 11:28, 21:10-11). Although the work of the prophet is primarily to encourage the believers (1 Cor. 14:22), Paul also explains that God can reveal the secrets of the heart of an unbeliever to a prophet, which results in that person turning and following Christ (1 Cor. 14:24-25).

Even though Jesus warns of false prophets (Matt. 24:24), Paul confronts a false prophet (Acts 13:6-11), and Peter and John warn the church of false prophets (2 Pet. 2:1; 1 John 4:1), Paul also exhorts the Thessalonians "not to despise prophetic utterances" (1 Thess. 5:20-22). Paul encourages the Thessalonians to discern that which is good and that which is false or evil (1 Thess. 5:21-22). Due to its ability to edify the community of believers, Paul teaches that the gift of prophecy ought to be eagerly sought (1 Cor. 14:1).

Gary Shogren indicates that prophecy did not progressively die out after the first century. He asserts that there is abundant church historical evidence for the ongoing role of prophecy in the life of the church.[99] Stott issues warnings against considering modern day prophecy as in any way related to speaking "a word from the Lord" at the same level of inspiration as an Old Testament prophet.[100] Additionally, he

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conveyed, as did the prophets in Israel's history, God's revelation, expressed in terms of exhortation, instruction, critique, encouragement, and at times disclosure about future events."

[98] Arnold, *Ephesians*, 257.

[99] Gary S Shogren, "Christian Prophecy and Canon in the Second Century: A Response to B.B. Warfield," JETS 40 (1997): 609-26; Grudem, *The Gift of Prophecy in the New Testament and Today*, 347-359. Grudem offers seven examples from church history where the gift of prophecy seemed to be at work in the lives of men like Charles Spurgeon, Richard Baxter and William Bridges, one of the authors of the *Westminster Confession of Faith*.

[100] Stott, *The Message of Ephesians*, 161-3. Stott argues that prophets of the canonical kind

argues that those who make the claim of being a modern-day prophet popularized by the Pentecostal and charismatic traditions do not recognize the unique role that prophets played in the Old Testament and in the first century and are therefore not thinking or acting biblically about the role of the prophet in our day.[101]

However, Stott sees some value for the practice of modern day prophecy in three ways: (1) an unusual degree of insight into the Scripture, giving fresh insight into the word of God, (2) the ability to grasp the issues of the contemporary world and apply the Scriptures to them in such a way that social sins of the day are pointed out, and (3) the effects that prophets have on unbelievers when they hear the truth spoken forth by a prophet. In all three views, there is a "prophetic gift" unveiled in the way the word of God is handled. It often takes into account the contemporary situation and how the word of God is applied to that situation. It includes a "powerful combination of accurate exposition and pertinent application."[102]

The New Testament prophetic role is sometimes confused with the teaching role. However, it is clear in the New Testament that these gifts are different from one another.[103] While teaching revolves around explaining a text of Scripture, Grudem posits that prophecy is more carefully explained as "…a spontaneous revelation of the

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that received a word from the Lord, are no longer active today. As Stott claims, "nobody can claim an inspiration comparable to that of the canonical prophets, or use the introductory formula, 'Thus saith the Lord.'" Stott warns against those traditions that affirm modern day prophets and prophetesses that would presume to "speak his word in his name and by his direct revelation" (162). For those who allow this type of prophecy in the church, he urges them to consider them no more than "locally applicable and limited in nature" (163). Those utterances should not be considered universal in nature, according to Stott (163).

[101] Stott, *The Message of Ephesians*, 162.

[102] Ibid., 162-63. Having clearly articulated that the time has passed for the prophets to declare "Thus saith the Lord," Stott seems to leave open a "subsidiary" role for prophets in our day. Stott rightly sees the danger in opening the door too wide as popularized by the Pentecostal and charismatic traditions. Namely, that God is raising up a new generation of prophets and prophetesses "who speak his word in his name and by his direct inspiration." Stott urges churches that accept prophetic utterances to not consider them any more than locally applicable and limited in nature. Those utterances certainly should not be considered universal in nature, according to Stott.

[103] Grudem, *The Gift of Prophecy in the New Testament and Today*, 119.

Holy Spirit."[104] However, it is not truly prophecy until the revelation is publicly proclaimed, according to Grudem.[105]

What is the focal point of New Testament prophetic ministry? Some would say it revolves around two questions. First, who is God and what is his nature like? Second, what does God require of us in this particular place and time? In other words, "How then shall we live?"[106] Prophets are often compelled to address the gap in these two realities. Because of the prophet's primary concern for God and for his vision and values in the world today, prophets seem to be in touch with the Spirit in a way that gives them a word to speak to the congregation.[107]

The role of the prophet within a CPM might serve multiple purposes. As new disciples are made from people who come to Christ from non-Christian backgrounds, they need someone who can speak truth to them regarding their old way of life. For example, someone might be hanging on to an idol in their home that ought to be cast out. The gap between the mature man of God as mentioned in Ephesians 4:13 and the childish believer who is tossed back and forth by the waves in Ephesians 4:14 will be pointed out by a prophet.

By doing so, the prophet helps new believers and churches grow and mature so that they, in turn, can make disciples in their community and beyond. This process will help the believers within a CPM to continue to grow deeper and churches to continue to multiply and grow. In order for CPMs to be sustained, equipping the saints to serve within their gifting is a key component to maturing those young churches. A biblical approach to employing the gift of prophecy among multiplying churches is important to help bring new believers to maturity in Christ.

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[104] Grudem. *The Gift of Prophecy in the New Testament and Today*, 120.

[105] Ibid., 123.

[106] Hirsch and Catchim, *The Permanent Revolution,* 30.

[107] Ibid., 30-31. Hirsch asserts that intimate connection with God and his concerns will almost always cause the prophet to feel the divine pathos or the suffering of God as he experiences the world. They notice injustice, unfaithfulness, and indifference toward God and are compelled by the Spirit to speak out on those issues. They are not content with the status quo and tend to continually call God's people to greater degrees of faithfulness to the Lord.

The Role of the Evangelist

Christ gave others to be evangelists. The term is straightforward and refers to one who brings the good news of the gospel to those who have not yet believed.[108] The gospel of peace with God through Christ's crucifixion and resurrection (Eph. 1:13, 2:17, 3:6, 8, 6:15, 19; 1 Cor 15:3-4) is the message that evangelists share. Even though all Christians are enjoined to share the gospel, there is a special gift endowed upon some in the area of evangelism.[109] It may be expressed in several different ways such as being a gifted evangelistic preacher, explaining the gospel clearly to unbelievers, helping timorous people place their faith in Christ, or engaging in personal evangelism in an effective way.[110]

Runners in ancient times would deliver the good news of a military victory or of an emperor ascending to the throne. Ambassadors would bring home good news of diplomatic victories.[111] Angels brought good news of Jesus' birth to earth (Luke 1:19). Jesus traveled around Judea and Galilee proclaiming the good news (Luke 4:43, 8:1; Matt. 4:23, 9:35). Thielman argues that evangelists have been equipped to "travel from place to place with the good news of peace through Christ."[112] This word often involves some sort of traveling to share the good news. Jesus' disciples take the good news everywhere (Mark 13:10, 14:9; Matt. 24:14, 26:13; Luke 9:6).

Evangelists are not limited to itinerant preaching. Many are working within established congregations. Paul served as an evangelist and encouraged Timothy to do the work of an evangelist in Ephesus (2 Timothy 4:5).[113] Philip, one of the seven

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[108] Thielman, *Ephesians*, 274.

[109] Stott, *The Message of Ephesians*, 163; Schreiner, *Paul: Apostle of God's Glory in Christ*, 359. Schreiner argues that evangelists are "especially endowed by God for the dissemination of the gospel." Schreiner states that those who have the gift of evangelism should be committed to that ministry.

[110] Stott, *The Message of Ephesians*, 163.

[111] Thielman, *Ephesians*, 274.

[112] Ibid.

[113] Andreas J. Köstenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, vol. 11, *New Studies in Biblical Theology* (Downers Grove, IL: InterVarsity, 2001), 180. Köstenberger and O'Brien posit that Paul engaged in primary evangelism (1 Cor. 1:17; Gal. 4:13; 2 Cor. 10:16), and that Paul considered his work to be initiatory in nature. They explain that Paul uses several metaphors to describe his work such as planting (1 Cor. 3:6-9, 9:7),

chosen by the apostles to serve the widows in Jerusalem (Acts 6:3-6), is called "the

evangelist" (Acts 21:8).   Arnold states that in addition to personally proclaiming the

gospel, evangelists equip others to share their faith so that they might grow in the

Lord and in turn share the gospel with lost people (Eph. 4:12).[114] It seems the work of

the evangelist covers a wide range of activities such as primary evangelism, planting

churches, training Christians, and strengthening established churches.

Evangelists take into account the cultural environment in which they are

working and seek to make the message relevant in its day. The function of the

evangelistic gifting seeks to make the gospel "sticky," or simple and

relevant.[115] Sustained evangelistic outreach is a characteristic of CPMs. If there is no

gospel proclamation, certainly there will be no movement. It is catalytic in nature as it

allows the church to engage its community and demonstrate the good news through

word, sign, and deed.[116] If the evangelist is a gifted teacher, he or she should also

make it a priority to equip others who might display the gift of an evangelist, so that

multiplication of disciples and churches can continue.

The Role of the Pastor/Shepherd

Pastor or shepherd was often used metaphorically for a political or religious

leader in the ancient world.[117] God often received the description of "shepherd" in the

Old Testament (Gen. 48:15; Ps. 23:1-6, 80:1; Isa. 40:11, 49:9-10; Jer. 50:19; Zech.

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laying foundations (Rom. 15:20; 1 Cor. 3:10,11), giving birth (1 Cor. 4:15; Philem. 10) and betrothing (2 Cor. 11:2). They argue that Paul did more than proclaim the gospel to the lost and see many come to faith. As an apostle, Paul kept the big picture in view and continued laying the foundation of the church where it had not been laid before.

[114] Arnold, *Ephesians*, 259; Schreiner, *Paul: Apostle of God's Glory in Christ*, 68. According to Schreiner, evangelism by the believers in Paul's network of churches tended to be expected. Some believers seemed to be particularly gifted in the proclamation of the gospel since they received the designation of "evangelists." Schreiner posits that Euodia and Syntyche, who labored together with Paul (Phil. 4:3) could be considered evangelists, especially among women in the first century as they would have had freer access to women.

[115] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 107.

[116] Ibid.

[117] Thielman, *Ephesians*, 275.

10:8-9). Joshua is considered a shepherd of the people after Moses passes off the scene (Num. 27:16-18). King David is also said to shepherd the people of Israel (2 Sam. 5:2).

Although pastors are grammatically tied to teachers in the Greek text (Eph. 4:11), according to Arnold and Thielman it does not follow that pastors and teachers are one identity.[118] Arnold and Thielman postulate that pastors and teachers have differing roles in the church. However, they also posit that the two groups should not be considered entirely distinct. Pastors ought to be able to teach, but teachers are not necessarily gifted to shepherd.[119] Stott sees the pastors and teachers closely related but not exactly the same gift. Stott believes that the pastor has to be able to teach so that he can tend God's flock well. However, not all teachers are pastors. Perhaps they teach in a school and not in a church setting where they are not responsible for the students that they teach in the same way that a pastor would be responsible for his flock.[120]

The term pastor is rare in the New Testament. Ephesians 4:11 is the only place *poimen* (pastor) is used as a title for a church leader. Peter and the author of Hebrews use it as a title for Jesus, but neither author uses it as a title for leaders in the local church.[121] The shepherding role for a leader is affirmed as Jesus refers to himself as the Good Shepherd (John 10:1-18). Jesus extended that role to Peter and the others when he commissioned Peter to feed his sheep (John 21:15-17). Paul also refers to

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[118] Arnold, *Ephesians*, 260; Thielman, *Ephesians*, 275. Arnold and Thielman argue that it does not always follow that uniting two nouns under one article leads to one identity. When the article is used with plural substantives, the identity of the two do not refer to one group. Arnold and Thielman point out in Ephesians 2:20 that Paul identified apostles and prophets as two different groups even though they are united under one article.

[119] Arnold, *Ephesians*, 260; Thielman, *Ephesians*, 275.

[120] Stott, *The Message of Ephesians*, 163; Best, A *Critical and Exegetical Commentary on Ephesians*, 392-93. Best argues that shepherding and teaching are often exercised by the same people in the body of Christ, but do not have to be inextricably tied together in one person. The fact that one article is used for pastors and teachers does not mean that they are tied together as one gift or that the two gifts are meant to be exercised by one person. One article is also used of apostles and prophets in Ephesians 2:20 and they are not considered one group but two.

[121] 1 Pet. 2:25, 5:4; Heb. 13:20; Arnold, *Ephesians*, 260.

elders as shepherds in Acts 20:28 so that the "flock can discern and avoid dangerous teaching that comes by way of wolves."[122]

Some characteristics of shepherding that Jesus points out are (1) knowing people personally and intimately (John 10:3, 14), (2) leading them well (John 10:4), (3) protecting them from thieves, robbers, and wolves (John 10:7-13), (4) and loving them so much that one would sacrifice their life for them, unlike the hired hand who runs away when trouble comes (John 10:11-13, 15). In 1 Peter 5:2, Peter also encourages the leaders who give oversight to be good shepherds of the flock of God, "Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness" (NASB).

Throughout Israel's history, bad shepherds led the people astray and took advantage of them (Ezekiel 34; Jer. 23:1-3). In Jeremiah 3:15, Jeremiah looked forward to a time when God would give them shepherds after his own heart who would lead the people with knowledge and understanding. In Acts 20:28-30, Paul warns the Ephesian elders that savage wolves would come among them after his departure. Paul exhorts them to be vigilant, as even among their own community some would come and speak "perverse things; to draw away the disciples after them" (Acts 20:30, NASB).

Thielman states that "all this means that in Ephesians 4:11 the pastors were probably leaders within the Christian communities who held positions of authority and were charged with the community's well-being."[123] The role of the shepherd suggests one who nurtures, cares for, and guides the flock entrusted to him.[124] At its core, the role of the shepherding function is to bring people together in healthy

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[122] Arnold, *Ephesians*, 261.

[123] Thielman, *Ephesians*, 276.

[124] Lincoln, *Ephesians,* 251

relationships and to help them grow deeper in Christ and worship the Lord in joy and freedom.

Shepherds know the stories of the people in their care, rejoice when they rejoice, and grieve when they grieve.[125] In the midst of a CPM, it is vital to have shepherds caring for the many new sheep who are entering the kingdom at the same time. If there are no shepherds around to care for the sheep, they will likely fall away or be led astray by false teaching and deceitful schemes (Eph. 4:14). The shepherding role is closely related to the work of elders, which will be examined in the next chapter.[126]

The Role of the Teacher

By the time Jesus was born, the role of the teaching Rabbi was well established in Jewish life and culture.[127] Paul mentions the gift of teaching as the fifth gift listed in Ephesians 4:11. Paul lists it third in 1 Corinthians 12:28, after apostles and prophets. In Romans 12:7, Paul places it third after prophecy and service. Paul closely ties teaching with shepherding in Ephesians 4:11, and teaching is considered a qualification for one aspiring to serve as an overseer/elder (1 Tim. 3:2, 5:17; 2 Tim. 2:24; Titus 1:9). The apostles in Ephesians 4:11 followed the example of the Twelve (Acts 2:42, 4:2, 18, 5:21, 25, 28, 42) in fulfilling their teaching role.[128] According to Thielman and Stott, the first four roles could all teach doctrine and the basics of the Christian faith.[129]

However, there seems to be a group who specialized in teaching (1 Thess. 5:12; Gal. 6:6; 1 Cor. 12:28-29; Rom. 12:7; Acts 13:1; James 3:1). These teachers

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[125] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 110.

[126] Tony Merida, *Christ-Centered Exposition Commentary*: *Exalting Jesus in Ephesians* (Nashville, TN: B&H Publishing Group, 2104), 99.

[127] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 111.

[128] Arnold, *Ephesians*, 261.

[129] Thielman, *Ephesians*, 276; Stott, *The Message of Ephesians*, 164.

instructed the church in "the teaching" (1 Tim. 6:1). The teaching is the message or

doctrine which the church learned and upon which the church received

instruction.[130] Paul points out the problem of false teaching in Ephesians 4:14 and

makes it clear that teachers play a key role to help mature the body of Christ.[131]

As the churches in Asia Minor continued to reach many Gentiles with the

gospel, the need for the multiplication of teachers continued to be great.[132] The

Gentiles did not have the foundation of the Old Testament that the Jewish believers

had, so the need to multiply teachers to provide ample training for the Gentiles

continued to be critical.[133] The teachers also exhorted the hearers to live in such a way

that they lived out the teaching and explanations of the faith.[134]

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[130] Thielman, *Ephesians*, 276; Schnabel, *Paul the Missionary*, 419. Schnabel posits that Paul taught theology and ethics and his letters followed that general outline. Paul's approach suggests that missionaries and pastors teach in both areas.

[131] Thielman, *Ephesians*, 276.

[132] Schnabel, *Early Christian Mission*, vol. 2, 1070. Schnabel explains that Paul and Barnabas and teachers "taught a great many people" (Acts 11:26). Schnabel posits that the term "teach" referred to more than "missionary teaching in the synagogues of Antioch, but it may also refer to the instruction of new converts and of the believers in the church—that is, the 'great many people' of Acts 11:24 who had been converted through the missionary work of the Jewish Christians from Jerusalem." Those that were discipled and taught, it seems, became teachers as well. Thus, the number of teachers multiplied as Paul gave attention to discipling and teaching the believers. Schnabel, *Paul the Missionary*, 419. Schnabel points out "the fact that Paul repeatedly mentions teachers as an integral part of each local congregation" (Rom. 12:7; 1 Cor. 12:28-29, 14:6; Gal. 6:6; Eph. 4:11; 1 Tim. 3:2). Luke also points out that prophets and teachers had a prominent role in the church in Antioch (Acts 13:1).

[133] Schnabel, *Paul the Missionary*, 419; Arnold, *Ephesians*, 261-62. The teachers in the first century had access to three sources for their teaching. The New Testament had not yet been written as we know it today, so these resources were invaluable for their teaching material. The churches in Western Asia Minor had access to the Septuagint and made it part of their Scriptures. Jesus himself took the Old Testament and explained it to Cleopas and his partner beginning with Moses (Luke 24:27). The oral tradition of Jesus' life and teaching provided source materials for teachers to pass on the core teaching from Jesus and the apostles. Finally, the initial teaching of the apostles in the early church (Acts 2:42) provided a basis for other gifted teachers to continue teaching the truths of the faith. In Colossians 2:7 Paul referred to this material when he speaks of them being "rooted and built up in him and established in the faith" (ESV).

[134] Arnold, *Ephesians*, 261; Schnabel, *Early Christian Mission*, vol. 2, 1070. Schnabel asserts that Luke's comment in Acts 11:27 "describes the instruction of the believers in Antioch who were so active, or prominent, that they attracted the attention of outsiders, including the Roman authorities." Although Paul saw himself as a missionary, seeking to preach to the Gentiles, he also saw the importance of "teaching new converts and the believers in the Christian community, taking time and energy that might otherwise be spent preaching to and conversing with unbelievers." Paul saw the importance of equipping the believers to do the work of the ministry once he was no longer on the scene (Eph. 4:11-12). Part of the work involved training and equipping apostles, prophets, evangelists, pastors, and teachers who would be able to equip others also (2 Tim. 2:2).

Stott raises the issue that movements in some areas of the world are outstripping the ability to teach and train the new converts. In some cases, Stott points out, whole villages and tribes are turning to Christ, and the growth of the church is outpacing population growth.[135] This exciting development brings with it dangers as well. Some missionaries, according to Stott, even try to stop the flow of new believers.[136] The newly baptized followers of Christ are spiritual babies and need to be fed the milk of the Word and then solid food. If not, they are easily led astray by false teaching. Stott argues teachers are needed most in those situations.[137]

In the midst of a CPM, the transmission of biblical teaching and training must be passed on from one generation to the next. Therefore, the teaching function must take into account the prevailing way a people group thinks on various issues and be able to inform the body of Christ with a biblical worldview. Teachers in the midst of CPMs need to develop a biblical worldview among those that they are charged with leading. Theological truths need to be explained in a way that can be grasped at age-appropriate times in the spiritual formation of new believers in the emerging churches. In the midst of CPMs, teachers ought to create a learning environment where teaching, training, and growing in the faith and knowledge of Christ continues for a lifetime and can be reproduced in subsequent generations of disciples and leaders.[138]

The Role of the Movement Strengthening Strategist

A missionary team in the midst of a CPM seeks to teach and train others in the task of church planting and raising up leaders, and the missionary team is one that is continually reaching out to the lost and making disciples of new believers. Douglas

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[135] Stott, *The Message of Ephesians*, 164.

[136] Ibid.

[137] Ibid.

[138] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 112.

A. Campbell argues that "At the heart of the church is a group that is constantly in motion, reaching outside to those who are not yet fully part of the Christian community."[139] Everyone on the team will have an apostolic (missionary) calling, but will also have other gifts such as prophecy, evangelism, shepherding, or teaching (Eph. 4:11).[140]

Due to the need to train pastors and teachers at a similar pace that a CPM is growing, this dissertation advocates a role known as a Movement Strengthening Strategist (MSS). The MSS in a cross-cultural setting will have an apostolic (missionary) calling but will also focus on training shepherds and teachers in a way that can be passed on to other generations of pastors and teachers, and so on.

When CPMs emerge among a people group, the apostles, prophets, and evangelists will keep pushing the edge of the movement to seek to reach as many lost people as possible while the lost remain open to the gospel. Every missionary team ought to have people who are not only gifted as apostles, prophets, and evangelists, but also those who have the passion to train pastors and teachers within movements.[141] The MSS focuses on teaching pastors and teachers in a way that can be passed on to the next generation of pastors and teachers.

In the midst of CPMs there will be wolves and false teachers who will come along and seek to lead away the new believers if they are not grounded in the faith. With all five gifts fully functioning on a missionary team and in local churches, the maturity of the body of Christ is more likely to be the result.[142] As we appropriate the five roles into our ministries as well as into the organizations we lead, the body of

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[139] Campbell, *Paul: An Apostle's Journey*, 89.

[140] Ibid. Campbell asserts that "to lead the church effectively, at the highest level, is to be comfortable living alongside those who are not yet part of the church. What great criteria for the church—outward looking and dynamic."

[141] Stott, *The Message of Ephesians*, 163.

[142] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 112.

Christ will be built up and mature and move ever closer toward the fullness of Christ that is promised in Ephesians 4:13.[143]

The five roles gifted to the church are meant to equip the saints for the work of ministry (Eph. 4:12). The ministry is rendered by the entire church for the purpose of building up the body of Christ. The important point here is that the entire church is to be involved in ministry, not just the apostles, prophets, evangelists, pastors, and teachers. The priesthood of all believers is stressed.[144] The word ministry in Ephesians 4:12 is used to describe the work of the people of God, not the local pastor. The Lord expected all of his people to minister within the body of Christ in order to build it up and bring it to maturity.[145]

Arnold reminds the reader that each member in the body of Christ has received grace from Christ and is called to serve in ministry in the body of Christ.[146] Each member has been given special abilities to serve in the body (Eph. 4:7, 16). This passage contributes significantly to the doctrine of the priesthood of all believers. (See also 1 Peter 2:9; Rev. 1:6, 5:10). The body of Christ is not a place to be served but to get involved and serve one another. Believers must be taught that they are called to serve, whether they are tentmakers or not. Arnold posits that "gifting may be different, roles may vary, but being a Christian means being a minister."[147]

Some believers are particularly gifted to serve in leadership roles in the church. Paul highlights five ministry roles within the body of Christ in this passage. Some of these roles, such as pastors, teachers, and perhaps prophets, are more suited

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[143] Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 112.

[144] Hendrickson, *Exposition of Galatians, Ephesians, Philippians, Colossians, and Philemon*, 198.

[145] Stott, *The Message of Ephesians*, 167; Hill, "The Church Planter as Missionary-Apostle." Hill argues that "anyone in the church may have the apostolic gift and be able to plant the church. In fact, ordinary church members have done so again and again." One of the key roles of the apostle is to equip those in the church who also have an apostolic gifting to start churches.

[146] Arnold, *Ephesians*, 274.

[147] Ibid.

for local church ministry. However, each person gifted in one of the five roles is commissioned by the resurrected Lord to equip and train other members of the body to be involved in ministry.[148] Paul does not give us a paradigm for how that is to be done, just that it needs to be done. Arnold argues that Jesus does not want the apostles, prophets, evangelists, pastors, and teachers to do the work of the ministry on behalf of passive members, but to train and equip members to do the work of the ministry.[149] This requires a great deal of time and energy to invest in others and train them to do ministry.[150]

In *The Leadership Baton*, Rowland Forman, Jeff Jones, and Bruce Miller use the concept of the baton in passing on the ministry to others. They state that pastors should not be evaluated on how well they preach or minister, but on the following criteria: (1) How well are our pastors equipping others to do ministry? (2) How many people have they empowered to do ministry? (3) Are they doing ministry through a team? and (4) How successful are the people around them?[151]

Apostles are not only called to go out and start churches cross-culturally, according to Arnold, but their role includes training others to plant churches. Prophets are given to the body of Christ to speak forth a message that the Holy Spirit gives to them, but they also need to train others to learn to be sensitive to the work of the Holy Spirit in their lives and learn how to use that gift appropriately in the body of Christ. Pastors are not only supposed to preach the word but are to raise up and equip others

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[148] Arnold, *Ephesians*, 274.

[149] Winston Crawley, "New Ways for New Days" (East Asia Church Planting Conference, Internal Document, International Mission Board, 1957). In the address to missionaries in East Asia, Winston Crawley (IMB Field Leader) reminds the missionaries that the role of the missionary is not just to go out and preach, but to "bend our efforts toward developing churches" who will then reach their communities. Crawley advocates for pastors to train members in their churches to plant cell groups in every apartment complex in Hong Kong. He argues that there will never be enough missionaries, church buildings, or trained seminary graduates to pastor the number of churches needed to reach the burgeoning population of East Asia. In 1957, Crawley advocated methodologies in his day that look very similar to the characteristics found in CPMs today, especially when it comes to equipping the laity to do the ministry.

[150] Arnold, *Ephesians*, 274.

[151] Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids, MI: Zondervan, 2004), 35-36.

in the body who are able to teach and preach the word.[152] In an age of professionalism and excellence, equipping and releasing others to do the work of ministry is hard to do, but this is exactly what the Lord has told us to do.[153] The role of the missionary team in the midst of a CPM is not to do the work themselves but to equip all the members in the body of Christ to find their place and gifting for service so that the movement can grow healthy and be sustained over time.[154]

G. Lotter asserts that the role of the laity and the doctrine of the priesthood of all believers find their roots in 1 Peter 2:5, 9, and Ephesians 4:1-16. Paul, in his writing of Ephesians, "provides the church with a missional mandate for the ordinary believer to participate in the *missio Dei*—a mandate that has been rediscovered in every age."[155] In order for the priesthood of all believers to really be put into practice, church authorities have to recognize the biblical role the laity plays in carrying out the *missio Dei.* In fact, Lotter asserts that the "*missio Dei* is central to the missionary movement that will restore the priesthood of all believers to its central place in the church."[156]

The missionary team is often led by the one with the strongest apostolic gifting.[157] However, each member on a missionary team working in a cross-cultural

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[152] Arnold, *Ephesians*, 275.

[153] Ibid.

[154] G. Lotter & T. van Aarde, "A Rediscovery of the Priesthood of Believers in Ephesians 4:1-16, and its Relevance for the Missio Dei and a Biblical Missional Ecumenism," *in die Skrifig* 51 (2), a2251, accessed April 28, 2018, https://doi.org/10.4102/ids.v51i2.2251." 1. One of the reasons for the phenomenal growth of the church in the global south, according the Lotter and van Aarde, is that the laity participates in the *missio Dei.*

[155] Ibid., 1.

[156] Ibid., 2.

[157] Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco, CA: Jossey-Bass, 2005), 115; Eckhard J. Schnabel, "Paul the Missionary," in *Paul's Missionary Methods: In His Time and Ours,* eds. Robert L. Plummer and John Mark Terry (Downers Grove, IL: IVP Academic, 2012), 34. According to Schnabel the missionary task involves at least seven aspects. One of those is the "'laying the foundation' of proclamation and explanation of the saving message of the crucified, risen and exalted Messiah." Since the apostolically gifted worker is often the first on the scene and is tasked with laying the foundation for new churches to be planted, it follows that the cross-cultural worker who is apostolically gifted often leads the team, especially in the early stages of a church planting effort. Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting in Team* (Downers Grove, IL: InterVarsity Press, 2005), 164-165. Daniel Sinclair describes the number of responsibilities of the leader of the cross-cultural team and strongly advocates that the best person to lead the team is the person who is most apostolically-gifted. Sinclair argues that this person is generally

setting will have an apostolic calling, and other giftings in the areas of the fivefold giftings will be employed in training and equipping leaders. Equipping and training pastors and teachers, who work locally to build up their churches, is a key role in CPMs. The role of the Movement Strengthening Strategist on a missionary team is to ensure that pastors and teachers are trained within the movement.[158]

Conclusion

In the midst of a CPM, apostles are looking ahead to the next village, region, or people group that needs to be reached with the gospel. However, if no one is focused on training pastors and teachers in the CPM, it will not likely produce healthy churches and, after a few years, will not have much to show for all the evangelistic fruit in the field.[159]

The training of pastors and teachers must be multiplied generationally in order to keep pace with new groups forming on the front edge of evangelistic outreach that is seeing many come to faith.[160] The pastors and teachers in the local churches, in turn must be looking for people gifted in the five roles in their church so that the local

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the best one to "set the vision, direction, and spiritual environment." If needed, the leader should have a "chief of staff" to help carry out the administrative duties on the team.

[158] Acts 14:21-23, 16:4-5. Paul made it a priority to strengthen the disciples and to appoint leaders (elders) in the churches. The churches increased in number daily (Acts 16:5) as they taught and trained the disciples and passed on the biblical directives of the Jerusalem Council (Acts 16:4).

[159] Köstenberger and O'Brien, *Salvation to the Ends of the Earth*, 180. Köstenberger and O'Brien posit that Paul founded and nurtured churches as a strategic aspect of his missionary task. Conversion gave them a starting place for growing up into Christ and membership in a local community became an important part of that process of growth. Paul wrote letters to those churches to address specific issues that they had to deal with. The very existence of these churches authenticated Paul's apostleship (1 Cor. 9:2; 2 Cor. 3:1-3). Köstenberger and O'Brien believe that Paul concerned himself with more than evangelism but also saw as a major part of his role to nurture the emerging churches. Paul does this from a residential mission station in Corinth and Ephesus (Acts 20:31, 18:11). Paul made it a priority to nurture the churches (1 Thess. 2:10-12, 2:17-3:13; 2 Cor. 2:12-13, 10:13-16), and to stay focused on what he felt his assignment called for (Rom. 1:1-15, 15:14-16; Eph. 3:8-9; Col. 1:24-2:7).

[160] Shank, "Generational Mapping: Tracking Elements of Church Formation within CPMs," 26-30. We not only see churches growing generationally within a CPM, but the leaders (pastors and teachers) within those churches need to train pastors and teachers in other churches, who in turn do the same thing in the next generation of churches. The role of the Movement Strengthening Strategist on a missionary team is to ensure that pastors and teachers are trained within the movement. For an explanation of generational growth, see Nathan Shank's article on generational church mapping.

church continues to make disciples and grow in depth and breadth and have a vision to preach the gospel among the lost and make disciples to the ends of the earth.[161]

Paul and Barnabas appointed elders in the local churches at the close of their first missionary journey (Acts 14:23), a term that closely parallels the work of the shepherd. The New Testament seems to have two terms to refer to the same role in the church—elder and overseer.[162] An elder or overseer generally denotes one who has the responsibility of safeguarding the flock, the same way a shepherd cares for their flock.[163] These terms will be explored in depth in the next chapter and the importance of MSSs training pastors and teachers in the midst of movements will be examined.

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[161] Rom. 15:14. Paul affirms the believers because they are "full of goodness, filled with knowledge, and able to instruct one another."

[162] Schnabel, *Acts*, 845.

[163] Ibid.

CHAPTER 5

TRAINING PASTORS AND TEACHERS IN
CHURCH PLANTING MOVEMENTS

The previous chapter examined the five roles in Ephesians 4:11 and emphasized the importance of the apostles, prophets, evangelists, pastors, and teachers training and equipping the body of Christ so that all believers are prepared to engage in ministry. Three important questions remain: (1) What are the extra-biblical issues that can hinder the multiplication of leaders and churches? (2) How can missionaries ensure a sufficient flow of qualified leaders (Eph. 4:11) to sustain healthy churches in a movement characterized as a CPM according to the definition espoused in this dissertation? and (3) Is there a role for an MSS in the development of elders who serve as pastors and teachers in the new churches emerging in movements?

This chapter will identity some of the extra-biblical criteria in South and Southeast Asia and how those criteria can slow down the multiplication of leaders and churches. How several church planters in South and Southeast Asia have approached the need to identify and equip leaders according to their Ephesians 4:11 gifting will be explored. Finally, the chapter will further discuss the role of the MSS and the need to develop and multiply training elders who serve as pastors and teachers in movements so that those churches will multiply and grow healthy.

**Extra-biblical Requirements for Leaders and
Churches in Movements**

New churches do not emerge in a vacuum. Even in pioneer settings, new churches that emerge from previously unreached people groups, are often surrounded by churches that have existed for a long time, perhaps even for centuries. New believers and leaders are often tempted to compare themselves to those long-

established churches that have buildings, programs, and budgets. Due to long-held traditions, leaders from established churches frequently lay extra-biblical requirements on leaders of newly established churches among unreached people groups. In South Asia, spoken and unspoken assumptions of what is required to be a church often do not follow the characteristics of and practices within those churches that emerged in Jerusalem and Antioch.[1]

From a survey of expatriate church planters, several extra-biblical requirements identified by field practitioners need to be taken into account when planting churches.[2] Some of these requirements include formal educational requirements, building requirements, and receiving ordination in order to serve as a pastor. These requirements, besides being extra-biblical, may tend to impede the growth of the newly planted churches in that area. While the motivation may be to safeguard the church so that it becomes a healthy church, that is not necessarily the case. Many of these issues revolve around church leadership and who can serve as pastors and teachers within those new churches.

One issue observed in pioneering work is that more established churches and leaders require qualifications for new leaders beyond those in 1 Timothy 3 and Titus 1.[3] N. S. argues that church traditions (traditions of more established churches in the area) regarding ordination, an expectation for formal study (degree programs), and years of service required before being authorized to perform baptism and serve the Lord's Supper, go beyond the Scriptural requirements for leadership in the local church according to 1 Timothy 3 and Titus 1.[4] L. L. shares that pastors from long-established churches sometimes pressure new churches to accept only ordained

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[1] See Appendix 9.

[2] The extra-biblical issues that are highlighted are taken from a survey of South Asia IMB missionaries. These extra-biblical requirements are often expected by other Christian leaders in the area in more established churches.

[3] N. S.*, DMiss Survey answers submitted on December 15, 2018. *Full name not used for security purposes. N. S. currently serves as the Affinity Group Leader for South Asia and has shepherded CPMs across South Asia for the past sixteen years.

[4] Ibid.

pastors that are selected from outside the area where the church is growing, instead of seeking to raise up leaders from within the movement.[5]

S. R. states that the biggest extra-biblical requirement he sees is a Bible college or seminary degree for a pastor.[6] S. R. adds that Indians place a very high value on education. This means that any leader must have formal education to gain the respect of the peer group to which he is joining.[7] A. S. notes that some churches will not choose an unmarried man to serve as a pastor, even if they meet the qualifications of 1 Timothy 3 and Titus 1.[8] At times a person is chosen due to their talent to lead or speak and not on character qualifications.[9]

Instead of encouraging young leaders to baptize the recent converts in their work, the most senior leader in an area will often do all the baptizing. The reason for this is due to a high respect for honor and authority and the expectation of the older leader to baptize the new believers. The same issue relates to the Lord's Supper. The new churches will often wait to partake in the Lord's Supper until an older leader visits their church.[10]

B. B. and W. J. add that the age of a potential leader and the length of time a person has been a believer sometimes influences who is chosen to serve according to the local tradition of deferring to the older man.[11] B. B. states, "these flow directly

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[5] L. L.*, DMiss Survey answers submitted on January 20, 2019. *Full name not used for security purposes. L. L. has served in South Asia over eleven years as a pioneer church planter and Associate Cluster Leader and currently serves as the IMB Cluster Leader in North India.

[6] S. R.*, DMiss Survey answers submitted on January 2, 2019. *Full name not used for security purposes. S. R. has served for over twelve years as an IMB pioneer church planter, Associate Cluster Leader and Cluster Leader in North India. S. R. currently serves as the IMB Director of Assessment and Deployment of new missionaries.

[7] S. R., DMiss Survey answers submitted on January 2, 2019.

[8] A. S.*, DMiss Survey answers submitted on February 1, 2019. *Full name not used for security purposes. A. S. has served over fourteen years in a megacity in South Asia as a pioneer church planter.

[9] Ibid.

[10] Ibid.

[11] B. B.*, DMiss Survey answers submitted on January 8, 2019. *Full name not used for security purposes. B. B. served as an IMB pioneer church planter and MSS for over six years in South Asia. W. J.*, DMiss Survey answers submitted on January 10,2019. *Full name not used for security purposes. W. J. has served as an IMB pioneer church planter in South Asia for over eleven years and

from cultural norms of 'respecting your elders' and those who are the 'educated elite' being the only ones able to lead or instruct."[12] W. J. adds that at times, problems emerge when a younger man meets the requirements, but an older man, who may not have met the biblical requirements, is chosen due to cultural norms.[13]

K. M. reveals that some who aspire to leadership want to make a good salary and refuse to serve unless paid a "full-time wage."[14] A. S. adds that the biggest issue they face is the expectation that a pastor should be fully supported and not work at a secular job. This makes it very difficult for the church in impoverished, pioneer settings. A. S. argues that "this creates unnecessary pressure on infant churches and stifles growth and multiplication."[15] Others will not recognize leaders as pastors unless they have a church building, according to L. L.[16]

Issues such as (1) requiring several extra-biblical qualifications for leaders, (2) requiring formal educational requirements for new leaders, (3) waiting for a more experienced or educated leader to arrive before celebrating the Lord's Supper or baptism, and (4) requiring a church building before being considered a church, stifle the multiplication of churches. Impediments to growth must be addressed in order for the church to continue to become healthy and multiply into other churches. The early churches in Jerusalem and Antioch provide some insights into how the church continued to grow in the face of persecution.[17] As the disciples remained faithful to

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currently serves as an Associate Cluster Leader.

[12] B. B., DMiss Survey answers submitted on January 8, 2019.

[13] W. J., DMiss Survey answers submitted on January 10, 2019.

[14] K. M.*, DMiss Survey answers submitted on December 18, 2018. *Full name not used for security purposes. K. M. has served for over 13 years in South Asia as a pioneer church planter and IMB Associate Cluster Leader.

[15] A. S., DMiss Survey answers submitted on February 1, 2019.

[16] L. L., DMiss Survey answers submitted on January 20, 2019.

[17] See Appendix 9.

their calling, equipped others for ministry, and relied on the Holy Spirit, the church continued to grow in health and numbers.[18]

Multiplying Leaders in Movements

Multiplying leaders is crucial for sustaining CPMs. Although CPMs might produce many multiplying churches, unless competent pastors and teachers are trained and equipped, the new believers will not grow to maturity, thus hindering the health of the churches. Intentionality is necessary.[19] As a movement takes off, and missionary team members are not available to train local pastors and teachers, someone will need to focus on that training or the movement will falter and ultimately fail.[20] Once local leaders are equipped to train pastors and teachers, the movement will ideally grow deeper and wider at the same time, knowing that ultimately it is God who causes the growth.[21]

Every aspect of church planting must multiply. Evangelism must be modeled in such a way that the new believers can also share the gospel. Those new believers then become the local evangelists. New disciples need to be trained in a way that can be modeled and multiplied by numerous generations of disciples making

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[18] Paul Hertig, and Robert L. Gallagher, "Introduction to Acts," in *Mission in Acts: Ancient Narratives in Contemporary Context*, eds. Robert L Gallagher, and Paul Hertig (Maryknoll, NY: Orbis Books, 2006), 15-16. Paul Hertig and Robert L. Gallagher remind the reader not to read back into the first century church what we see in the twentieth century church. "In Acts we do not find any church buildings or church building programs. The early church community met in homes and public places. Neither do we find a professional religious hierarchy. All Christians are equal; all are priests before God. Certainly some were given special gifts that gave them leadership capacity. Yet, unlike the surrounding Gentile religions, laity or clerical divisions were not evident in the early church." They continue by reminding the reader that "there were no advertising crusades or billboards, newspapers, a tax-deductible giving. There were no denominational headquarters, annual conferences, seminaries, or Bible schools in existence." Hertig and Gallagher assert that what we find in the book of Acts is "a company of people utterly convinced that Jesus Christ is alive and that he reigns in the present tense. The kingdom had arrived on earth, and all could participate in that expanding kingdom through the power of the Holy Spirit." This is a similar environment in which many CPMs emerge today.

[19] Schnabel, *Paul the Missionary*, 69. Barnabas intentionally searched for and found Paul preaching the gospel in A.D. 42. Barnabas needed a "theologically competent missionary" who could help him consolidate and expand the Christian community in Antioch, the capital of Syria. They met with the church for a year and continued to teach and preach to both believers and unbelievers alike (Acts 11:26).

[20] Ott and Wilson. *Global Church Planting*, 78.

[21] Mikeal Parsons, *Acts* (Grand Rapids, MI: Baker Publishing House, 2008), 203. Parsons posits that the appointment of the elders (Acts 14:23) and their subsequent empowering to lead within those new churches, led to healthy, vibrant churches.

disciples. New groups need to be led in such a way that local believers can take over

leadership and train others to lead as well (2 Timothy 2:2). This reproducing process

builds in an ethos of multiplication from the very beginning.[22]

If local believers are not able to reproduce evangelism, discipleship, church

planting, and leadership training, the methods being implemented likely do not match

the local environment. If an apostolic worker cannot train local leaders to do what is

needed, it is worth assessing if the training is too complicated or does not fit the

learning style of the local people. Ott and Wilson assert: "True multiplication has

been achieved when local believers themselves are able to train the next generation of

leaders."[23] The majority of local leaders should be trained in methods that can be

reproduced so that the movement can be sustained by local leaders and not outsiders.

Equipping is broader than just training in skills or methods. Ott and Wilson

contend that "its aim includes not only the cognitive and behavioral domain but also

the affective (relating to emotions, attitudes, and values)."[24] In other words, local

leaders must be equipped with Christian character, convictions, and values. These are

the types of qualities that Paul and Peter mention in their writing on the qualities of

elders and overseers (1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4). Effective ministry

emerges from character and supporting skills.[25]

Choosing Elders in the Churches

Choosing leaders is one of the most important roles of church members.

The members of the local church need to choose who will teach and shepherd. Those

leaders are referred to as elders. In Acts, elders are chosen to lead those new churches

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[22] Parsons, *Acts*, 78.

[23] Ott and Wilson. *Global Church Planting*, 82. The content that is trained is of critical importance. It must be based on Christ-centered biblical discipleship. When the authors speak of methods, they are referring to the process of teaching and training that make it easier to pass on that training to other potential leaders. For example, if a large amount of Christ-centered biblical content is delivered in lecture style of delivery, it makes it more difficult for someone who is not trained in that style of delivery to pass on the information.

[24] Ibid., 350.

[25] Ibid.

after a period of time has elapsed and their character is known. When Paul and Barnabas returned to those churches that they planted, they appointed elders (Acts 14:23).

Appointing elders helped churches continue to grow in a healthy manner.[26] The apostolic team knew the importance of local leaders recognized by the congregation.[27] Paul modeled how to appoint elders by praying and fasting with the local body during the process of determining which men should serve as elders (Acts 14:23).[28] Paul sent Titus to Crete to appoint elders in all the churches on that island because he had not appointed elders during his visit there (Titus 1:5).

Paul reminded the Ephesian elders that the Holy Spirit set them apart for their work (Acts 20:28). These men received instructions to pastor or shepherd the church (Acts 20:28). Merkle posits that every church should be led by a plurality of elders/overseers. In every case that the term elder is used in the New Testament it is plural, except 1 Timothy 5:19.[29] Philip Towner holds that a plurality of elders was appointed in every city on the island of Crete, and ideally every church should have more than one elder.[30] Furthermore, the Scriptures commend us to appoint elders who

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[26] In Galatia, the churches strengthened in the faith as they grew "and were increasing in number daily" (Acts 16:5, NASB). The Thessalonians sounded forth the faith far and wide, without Paul's presence or his proclamation (1 Thess. 1:8). In the region around Ephesus, new churches sprang up without Paul being the primary planter. In fact, it came to the point in his ministry that he felt his work had been completed and no place remained for him to lay a foundation of the gospel (Rom. 15:23). Leaders had been developed over time and Paul prepared to leave the work in capable hands and exit the work in that area. Elders had been equipped and empowered to lead the local churches in order for those churches to flourish and multiply.

[27] Lefferd M. A. Haughwout, "Steps in the Organization of the Early Church," *Anglican Theological Review* 3, no. 1 (May 1920): 31. Haughwout argues for a plurality of elders in the early church.

[28] Benjamin L. Merkle, *The Elder and Overseer in the Early Church*, vol. 57, Studies in Biblical Literature (New York, NY: Peter Lang Publishing, 2003), 128.

[29] Ibid., 160. Merkle argues that new churches planted in Acts had a plurality of elders appointed who led the church. Edwin A. Blume, *1 & 2 Peter.* vol. 12, *The Expositor's Bible Commentary.* ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan Publishing House, 1981), 250. Edwin Blume posits that a plurality of elders led the early church (1 Pet. 4:10; Eph. 4:11-12).

[30] Philip H. Towner, *The Letters to Timothy and Titus, The New International Commentary on the New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 680. A plurality of leadership was the ideal goal (Acts 20:17, 28, 16:4; Phil. 1:1). At this time in history, Crete consisted of several city-states, so the task remained to appoint elders in every one of those cities. This indicates that the church had spread throughout the island as well. William Mounce, *Pastoral Epistles: Word Biblical Commentary, Vol. 46* (Nashville, TN: Thomas Nelson Publishers, 2000), 163. A plurality of elders is often mentioned by Paul, rather than one ruling elder who has authority over

are mature, of good character, and demonstrate skills in shepherding, leadership, and teaching.

Qualities and Characteristics of Leaders in New Churches

The leaders chosen in new churches should be mature and not appointed too quickly, citing Paul in 1 Timothy 3:6, "and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil." In 1 Timothy 5:22, Paul states, "Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin."[31] Elder is a term that Paul uses for leaders in Ephesus and Crete and has its origin in the Jewish synagogue (Acts 11:30, 15:2).[32] Luke used elder to describe the leaders in the Jerusalem church in Acts 11:30. The reference in Titus refers to leaders, not old men (Titus 2:2; 1 Tim. 5:1).[33]

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other church leaders. In Philippians 1:1, Paul refers to the elders and in 1 Timothy 5:17. Paul gives rules for *presbuteroi,* "elders." In Titus 1:5, Paul instructs Titus regarding the type of people elders should be. Mounce argues that in 1 Timothy 3:1 Paul is referring to a plurality of elders. Paul's instruction to Titus to appoint "elders in every city" points to a plurality of leaders (Titus 1:5-7). Mounce argues for the plurality of leaders in the early church, as they did not gather in big meeting halls but rather gathered in homes around a city. Haughwout, "Steps in the Organization of the Early Church," 31. Any attempt to equate the ministry that recognizes the role of one "presbyter exercising the characteristic ministerial functions—celebrating sacraments or otherwise officiating as liturgical leader—for the first two hundred years or more of the Christian era" is purely speculating. Haughwout argues that no such example exists in the New Testament of that type of leadership being exercised in the church. Merkle, *The Elder and Overseer in the Early Church*, 140. Merkle agrees that Paul did not appoint monarchical bishops when he refers to overseers. He states that the terms elders and overseers are used interchangeably.

[31] A. Skevington Wood, *Ephesians – Philemon*, vol. 11, *The Expositor's Bible Commentary*, eds. Frank E. Gaebelein and J. D. Douglas (Grand Rapids, MI: Zondervan Publishing House, 1978), 365. The word *neophyte* is used to warn against an overseer being a new convert. Paul warns that the new convert might become prideful if chosen to be an overseer too soon. If or when that happens, the person will come under the same judgment as the devil, who fell due to his pride. Mounce, *Pastoral Epistles,* 180-81. Mounce agrees that a new believer should not be appointed as an elder too quickly. Conceit seemed to be a problem in the Ephesian church, and it seems at times that wealthy and well-known people received appointments to leadership before being spiritually mature enough for that leadership role. However, he also argues that being a young person is not the issue here. Otherwise, according to Mounce, Timothy would not have qualified (1 Timothy 4:12, Timothy was not officially an overseer). Merkle, *The Elder and Overseer in the Early Church*, 141. What is meant by "new" and "too hastily"? Merkle argues that the church in Ephesus had been established for about ten years when Paul instructs Timothy not to appoint new converts to the role of elder. The same instruction is not given to Titus who is given the task of appointing elders in newly planted churches in a pioneer area. Towner, *The Letters to Timothy and Titus,* 257. The church in Crete provided more of a challenge in choosing elders since the churches had not been in existence as long as Ephesus. Paul had not spent time in Crete developing leaders like he had in Ephesus.

[32] The term elder described a group of Jewish leaders in Acts (Acts 4:5, 8, 23, 6:12, 22:5, 23:14, 24:1, 25:15).

[33] Towner, *The Letters to Timothy and Titus*, 680, 694. The omission of an age or maturity

Daniel Sinclair asserts that older men who are already respected in their community would not be as susceptible to pride as younger men who might be considered for the role of elder in the church.[34] If that is the case, an older man could be appointed as an elder more quickly. Merkle holds that Titus chose younger elders in Crete because the church was at an earlier stage of development.[35] Sinclair urges the church planter to look at the potential elder's motives and see how they respond in situations where egos could be an issue.[36]

Overall, it seems that Paul calls for wise judgement in the appointment of new elders and not "excessive caution or procrastination of elder appointment in general."[37] As Mounce notes, "While it might have been impossible to know if a person's heart was pure, it was possible to ask if a person's behavior showed a pure

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requirement for leaders in Crete shows the nature of the situation of the Cretan church. Paul instructs the church to select elders whose children are believers, indicating a "church at the missionary stage where 'mature' believers were nonexistent and mixed households were common." Mixed households refer to believers married to unbelievers.

[34] Sinclair, *A Vision of the Possible*, 228-29. According to Sinclair, the traits that Paul points out in 1 Timothy and Titus are focused on social traits rather than spiritual ones, though within the context of a relationship with Christ. A man may have those qualities even before coming to Christ and once he does, these qualities are redeemed for kingdom work. Sinclair argues that "this would explain how Paul could appoint elders among new believers after only a few months, or even weeks."

[35] Benjamin L. Merkle, "Are the Qualifications for Elders or Overseers Negotiable?" *Bibliotheca Sacra* 171, (April-June 2014): 188. Since Paul left Crete before he had time to appoint elders and since no mention of false teachers is mentioned in Crete, Merkle assumes that this is an area of new churches.

[36] Sinclair, *A Vision of the Possible,* 229.

[37] Ibid., 229. Sinclair offers five suggestions for choosing elders in new churches. See Appendix 10. Steve Timmis, ed., *Multiplying Churches: Exploring God's Mission Strategy* (Ross-Shire, Great Britain: Christian Focus Publications Ltd., 2016), 189. Appointing and training leaders is one of the critical activities of the church planting team. The well-being and health of the church depends on godly leadership. Steve Timmis asserts that "church planters should get on with the appointing of leaders as soon as is feasible and wise. 190. Timmis holds that Paul and Barnabas could appoint elders so swiftly in the local churches because they looked for "common grace." They were looking for solid character, not superficial ability. The church planting team's task is to recognize these leaders God has placed in the church, appoint them to positions of leadership and equip them as "theologians-in-residence."

heart."[38] In his list of qualities for elders and overseers Paul focuses on character,

shepherding, leadership, and teaching.[39]

Several character qualities elders are expected to exhibit are being above

reproach, sober-minded or self-controlled, respectable, hospitable, gentle, holy, good,

upright, and disciplined.[40] An elder ought to be above reproach. Opponents had

brought shame on the church and needed to be countered by people of character who

would restore the good name of the church in the community.[41] Self-control and

sober-mindedness are also characteristics exhibited by elders. In 1 Timothy 3:2,

sóphrón refers to someone who conducts himself with a sound mind.[42] An overseer

ought to be respectable or virtuous (1 Timothy 3:2).[43] Elders should practice

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[38] Mounce, *Pastoral Epistles,* 160-161. Although Paul focuses on behaviors in these passages (1 Tim. 3:1-7; Titus 1), Mounce argues that these behaviors are not possible apart from the Christian virtues of the fruit of the Spirit (Gal. 5:22-23), and these virtues are not possible apart from the working of God, "which is the ethical structure of the pastoral epistles, ethics coming from soteriology." Mounce posits that Paul's letter to Timothy meant to help him "confront the current church leadership and put guidelines in place to keep the problem from recurring

[39] Phil A. Newton and Matt Schmucker, *Elders in the Life of the Church: Rediscovering the Biblical Model of Church Leadership* (Grand Rapids, MI: Kregel Publications, 2014), 114. Phil Newton and Matt Schmucker argue that the terms elders and overseers are interchangeable. Titus is asked to appoint elders in every city, and then he refers to them as overseers. Newton argues that "both terms carried important weight in the ancient communities, the former emphasizing the character of the dignity and honor befitting such servants, and the latter emphasizing the functions of leadership." Smith, *Church Planting by the Book*, 84. Elbert Smith also states that elder and overseer are used interchangeably. He adds that this is consistent with the way Paul and Peter used the terms in Phil. 1:1; Titus 1:5,7; and 1 Pet. 5:1-2. David A. Steele, *Images of Leadership and Authority for the Church: Biblical Principles and Secular Models* (Lanham, MD: University Press of America, 1986), 15. Steele also holds that elders and overseers are used interchangeably.

[40] Merkle, "Are the Qualifications for Elders or Overseers Negotiable?" 173-78. Merkle explains that some commentators believe Paul's list is influenced by the historical context. However, Merkle argues that these lists have a broader audience than the situations described in Ephesus and Crete. The elder qualities listed in 1 Timothy 3 and Titus 1 are requirements for church overseers in any situation or generation. The list is not meant to only counteract the bad qualities of false teachers in Ephesus. Paul developed this unique list based on the leadership qualities needed in the churches, not on preformed virtue lists from the culture of the day. Merkle asks the question as to whether Paul's qualifications are negotiable in our day. Some would argue that Paul used a preformed virtue list from Greco-Roman culture to make his list. However, Merkle argues that enough differences exist to indicate that Paul likely formed his own list, or at least felt freedom to adapt his list based on the circumstances of the churches. Paul includes qualities such as being able to teach (1 Tim. 3:2), not addicted to wine (1 Tim. 3:3), keeping one's children in subjection (1 Tim. 3:4), the ability to manage one's household (1 Tim. 3:5), and not being a new convert (1 Tim. 3:6). These qualities are not found in Onasander's list of virtues, a well-known list of virtues in Paul's day.

[41] Mounce, *Pastoral Epistles,* 170; Wood, *Ephesians – Philemon,* 364. Being "above reproach" gives the sense of being able to stand trial and no charge of wrong doing would be believed by an impartial jury. Hendriksen and Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews,* 123. The word carries with it a sense of sexual decency similar to what it means in Titus 2:5. A self-controlled elder is discreet and not swayed by sudden impulses over which he has no control.

[42] Wood, *Ephesians – Philemon,* 364. This word means self-controlled or sober-minded.

[43] Ibid. This literally means "with modesty" and can be translated honorable.

hospitality and be generous and open hearted by welcoming people into their home (1 Timothy 3:2). This is especially true in regard to taking in church leaders and needy Christians.[44]

Gentleness is another quality of elders (1 Timothy 3:3). All believers are required to be gracious (Titus 3:2), which includes the thought of not being quarrelsome.[45] An elder ought to be holy (Titus 1:8). This refers to one who is pious and one whose actions and attitudes match with his word and are pleasing to God. Holiness in Paul's thinking is "a condition of inward purity that has outward results."[46] An elder is one who is disciplined in that he controls his appetites and passions. These qualities focus on how one interacts with others, with God, and with himself. An elder ought to love what is good and upright (Titus 1:8). Paul clearly spelled out these two virtues as expectations of elders.[47] Uprightness is another one of those cardinal virtues in the culture and expected of leaders. Finally, an elder ought to be disciplined (Titus 1:18). Discipline alludes to the ability to control one's emotions and passions.[48]

Mounce, *Pastoral Epistles,* 173. It refers to someone who is decent or dignified and describes a person's outward deportment or appearance.

[44] Hendriksen and Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews,* 123; Wood, *Ephesians – Philemon,* 431. Messages from one end of the Christian world to the other had to be hand delivered by someone traveling long distances. Where did these people stay at night? They depended on the kindnesses of those who took them in (Titus 1:8; Rom. 12:13; Heb. 13:2; 1 Pet. 4:9). Elders willingly hosted believers fleeing dangerous situations. When persecution broke out in one place, it became necessary to provide a safe place for believers to flee to under threat of death (Titus 1:8). Towner, *The Letters to Timothy and Titus,* 688. An overseer ought to be hospitable (1 Timothy 3:2). One who loves strangers is one who opens their home to strangers. In those days, Christians who traveled did not want to stay in inns where the food had likely been sacrificed to idols with pagan activities happening and sin running rampant. Wood, *Ephesians – Philemon,* 364. Traveling believers stayed in the homes of Christians and thus opened lines of fellowship with Christians from other cities. Mounce, *Pastoral Epistles,* 173. Hospitable is also a requirement of overseers in Titus 1:8. It is a trait that received much respect and esteem by the early church. According to Mounce, this concern led to the development of hospices and hospitals.

[45] Mounce, *Pastoral Epistles,* 176. In this verse, Paul refers to someone who is magnanimous, genial, and reasonable. This is displayed by someone who does not insist on their full rights but rather is willing to rise above injury and injustice. The term has the sense of abstaining from serious bickering or even physical combat.

[46] Towner, *The Letters to Timothy and Titus,* 690.

[47] Ibid.*,* 689. Having a love for what is good was not a virtue inherent in Cretan culture. The opposite would describe the Cretan unbeliever and the false teachers in that pagan society. Since this virtue is not included in 1 Timothy 3, Towner argues that the "raw situation in Crete called for a more rudimentary education in virtue."

[48] Ibid., 690. This word refers to the ability to control one's body and appetites, whereas

Paul also lists character qualities to avoid. The first one Paul exhorts elders to avoid in 1 Timothy 3:3 is lingering too long over their wine.[49] Closely associated with abusing alcohol is being violent, contentious, or pugnacious. An elder should not be a brawler or a striker (1 Tim. 3:3; Titus 1:7).[50] The handling of money is also a quality to be considered before choosing elders. An elder must not be an embezzler or a pilferer (Titus 1:7), nor be a lover of money (1 Tim. 3:3).[51]

The vices to avoid and virtues to be emulated provide a strong profile for leadership in the church. Paul expects these characteristics to be present in elders and overseers. Men of sound reputation must be chosen to lead the church: men who bear the mark of the Spirit of God working in their lives and of the caliber that no grounds of accusations can be made against them. This is the meaning of "'blameless or above reproach' in this context of respectability and reputation."[52]

Shepherding is another characteristic of elders.[53] Jesus sent out his apostles as shepherds to look for the lost sheep of Israel and preach the gospel (Matt. 9:37-11:1; John 21:15-17). Roger Beckwith posits that "their shepherding was in great part

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self-control referred more to the thought life of the leader and then the subsequent behavior. "'Discipline,' as a quality required of leaders, should be understood in the sense of the exercise of "godly restraint based on a knowledge of God's will."

[49] Wood, *Ephesians – Philemon,* 365. Elders must avoid becoming tipsy or rowdy. Mounce, *Pastoral Epistles,* 175. Paul called out this behavior as inappropriate in the church in Corinth (1 Cor.11:21). Christians are exhorted not to associate with someone who claims to be a Christian but is a drunkard (1 Cor. 5:11). Paul encourages Timothy to use a little wine only for medicinal purposes.

[50] Wood, *Ephesians – Philemon,* 365. It means to abstain from fighting or to be a non-combatant. Hendriksen and Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews,* 125. An elder should not be "ever ready with his fists" or be considered a "spitfire, a fire-eater, or a bellicose person." Towner, *The Letters to Timothy and Titus,* 688. This type of behavior seems to be closely associated with the godless and should be avoided by Christian leaders.

[51] Towner, *The Letters to Timothy and Titus,* 688. The overseer must not make it his primary goal to get rich or to have a Judas-like attitude toward money and try to enrich himself by dishonest means (John 12:6). Leaders must have integrity with money and have motives that are open and transparent in regard to money. The opponents of Paul taught for money, not to spread the gospel. Paul referred to them as liars and hypocrites (1 Tim. 6:5). Since the overseers likely controlled the church's finances, they needed upright men who did not give in to the love of money or greed. The writer of Hebrews urged the believers, "Make sure that your character is free from the love of money, being content with what you have" (Heb. 13:5, NASB).

[52] Ibid.*,* 691.

[53] Blume, *1 & 2 Peter*, 250. Elders ought to be men who aspire to be shepherds and leaders, as Paul explains to Timothy (1 Tim. 3:1). Leadership roles should not be forced on anyone because the accountability is greater as an elder (Heb. 13:17). Ultimately, the desire to shepherd the flock of God is divine in nature, not human.

evangelism, for they were to bring back the lost sheep and reap the spiritual harvest (Matt. 9:36-38, 10:6).[54] Peter's command to shepherd the flock of God for whom the shepherd has been entrusted (1 Pet. 5:2-3) is another facet of the shepherding task.[55] Peter explains to the elders how they are to carry out their duties as shepherds.

Elders are exhorted to shepherd the flock (Acts 20:28; 1 Pet. 5:2), which includes teaching the flock to feed on the word by themselves (1 Pet. 2:2; Matt. 4:4). Along with feeding the sheep from the word, the elder is charged with protecting the sheep from wolves (John 10:11-13).[56] Watching over the flock is another aspect of shepherding the flock as an elder. The term *agrupneo* (Heb. 13:17), refers to constant watching, unceasing vigilance, or wakefulness.[57] False teachers remained (Titus 1:10, 11, 3:10, 11) and the believers needed to be instructed in doctrine and how to apply the doctrine in their lives (Titus 2:1-10, 3:1-2). Paul did not want to see the work of grace go unfinished among these new believers in Crete.[58]

Leadership through *episkopos* (overseer) is another area of responsibility that is connected to the role of serving as an elder.[59] Another term that points to this role of leadership is *oikonomos,* or steward of God.[60] The term refers to managing well the affairs of his master (Luke 12:42). Paul reminds the Corinthians that one of the key qualities of a good steward is faithfulness to their master (1 Cor. 4:2). In Hebrews 13:7, 17, and 24, the term *hégemón* (leaders) is used to describe one who is

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[54] Roger Beckwith, *Elders in Every City: The Origin and Role of the Ordained Ministry* (Waynesboro, GA: Paternoster Press, 2003), 49.

[55] Blume, *1 & 2 Peter*, 250. The verb, to shepherd, occurs when Christ commands Peter to shepherd the flock of God (John 21:16) and when Paul exhorts the elders in Acts 20:28. The meaning is to protect, lead, guide, and feed the flock for which they have been given to provide loving care.

[56] Shepherds train believers so that they are not swayed by false doctrine (Acts 20:29-31). By teaching and training them in the word, the shepherd is protecting them from false teachers who spread false teaching.

[57] Hammett, *Biblical Foundation for Baptist Churches*, 163. Pastors need to keep watch for those who are hurting or grieving as they care for their flock. Peter reminds the elders that they will give an account for those who they are charged to shepherd (Heb. 13:17).

[58] Wood, *Ephesians – Philemon,* 429.

[59] Hammett, *Biblical Foundation for Baptist Churches,* 164.

[60] Ibid.

exercising authority and can refer to political or military leaders.[61] However, in the church setting, it refers to one who has authority to lead and the writer of Hebrews states, "Obey your leaders and submit to their authority" (Heb. 13:17).

Another facet of leading is found in the term *prohistemi*, which can refer to leading an army or a family or gives the sense of helping or assisting.[62] A married man must exhibit leadership qualities in his home first before being considered for the role of an overseer.[63] However, being married is not a requirement to serve as an overseer.[64] Along with being a "one-woman" man, an elder or overseer should parent younger children in way that leads them to be obedient and submissive: "An elder's inability to train and govern his children would place in question his ability to train

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[61] Hammett, *Biblical Foundation for Baptist Churches,* 164

[62] Ibid.*,* 164-165. Very different views exist of how to translate this word and relate it to the role of leading a church as an elder. In the KJV, the NASB, and the RSV, the term has been translated "rule" in 1 Timothy 5:17. However, the NIV translates the same term, "direct the affairs of the church." When the term is translated in 1 Timothy 3:4-5, it refers to managing or caring for the church in all but the KJV, which sticks to "rule." Managing, caring for, and directing the affairs of the church seems to be the clearest way to think of this in terms of leading a church. According to Hammett, one must approach the issue of authoritarianism carefully in regard to training elders and choosing elders. Some cultures gravitate toward a very authoritarian approach to leadership and will bring in that culturally nuanced way of looking at leadership if they are not careful to study the Scriptures on this issue. On one hand the local believers are called upon to recognize their leader's authority, submit to them, and obey them (1 Thess. 5:12; Heb. 13:7). However, the elders are also called on to lead humbly, seek the input of others, and lead the church toward consensus decision making (1 Tim. 3:1-7).

[63] Ibid. It is clear that Paul expected leaders to manage their families well. That meant being the husband of one wife (1 Tim. 3:2; Titus 1:6). This assumption is that overseers are male (1 Tim. 2:12). 171. The final qualification, albeit controversial in our day, is that elders should be males. Differing views between those that espouse an egalitarian approach to this issue and those who choose a complementarian approach continue to be debated. Egalitarians point toward the relevant passages and contest that they are culturally conditioned, and therefore do not apply to today. Complementarians point toward historical interpretations of 1 Timothy 3 and Titus 1, which affirms male eldership, and they add that no reason exists culturally to change this interpretation. They also bring other texts to the fore that focus on differing roles in the church for males and females (1 Tim. 2:9-15; Eph. 5:22-33). Complementarians point to 1 Timothy 2:9-15 and the phrases that prohibit women from teaching and exercising authority and suggest that they occur prior to the teaching on elders for a reason, which affirms male-only elders. The role of elders, as already mentioned, is to teach and exercise authority and therefore would prohibit women from serving in elder roles.

[64] Ibid., 177. Opponents of the truth had forbidden marriage (1 Tim. 4:3, 2:15); therefore, Paul struck at the heart of that false teaching.[64] Sexual promiscuity had become a problem as well (2 Tim. 3:6). Being the first behavior addressed (1 Tim. 3:2), suggests that fidelity in marriage had become a serious problem

and govern the church."[65] Finally, the elder serving as an overseer must have a good reputation outside of the church.[66]

Hammett affirms that another characteristic of an elder's gifting is ability to teach and preach the word of God.[67] In Acts 20:31 and Titus 1:9, elders are charged with teaching sound doctrine, which implies knowing right doctrine.[68] Paul includes "able to teach" as one of the requirements for an elder in 1 Timothy 3:2.[69] In Hebrews 13:7, leaders are seen as those who speak the word of God to the people.[70] The elder role includes the communication of God's word no matter how it is described. Hammett suggests that it might be termed preaching, teaching, prophecy, or exhortation. It is primarily through these avenues that the elder serves and leads the local body of Christ.[71] The question remains, "How are these leaders identified and equipped in the midst of a CPM?"

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[65] Wood, *Ephesians – Philemon,* 430; Mounce, *Pastoral Epistles,* 179. Having submissive children is one way that Paul explains what it means to manage well. One way to get a feel for a man's managerial ability is to see the "posture of his children." A father who has children who are out of control and not submissive should not be allowed to manage the church, according to Paul's admonition. However, raising submissive children should be done without demanding obedience but by gaining their desire to be submissive. Children should willingly follow the father's leadership because he has led them well and not with a heavy hand.

[66] Hendriksen and Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews,* 119. An overseer must be approved by two groups of people: church members must affirm his qualification to lead, and the people outside the church must affirm his reputation.

[67] Hammett, *Biblical Foundation for Baptist Churches*, 163; Wood, *Ephesians – Philemon,* 364. The spiritual gift of teaching is insinuated in the word *didaktikos*.

[68] Towner, *The Letters to Timothy and Titus,* 691. Paul turns to the ministry requirement for elders in Titus 1:9. Elders must be able to teach sound doctrine and refute false teaching. The idea is a "unwavering adherence to the 'trustworthy message' (*pistos logos*) just as in the prophets it stressed 'clinging to' the law (Jer. 2:8), the covenant (Is. 56:2, 4, 6), and God himself (Isa. 57:13)."

[69] Mounce, *Pastoral Epistles,* 174. Elders and overseers ought to be skilled in teaching and able to instruct those who oppose the truth (2 Tim. 2:24). Paul expected the elders to teach, especially in light of the false teaching that took place in Ephesus. The overseers taught the Scripture, while the opponents taught a false gospel (1 Tim. 1:4). Timothy is urged to teach the true gospel (1 Tim. 4:13) as well as pass it on to others to teach in Ephesus (2 Tim. 2:2). Towner, *The Letters to Timothy and Titus,* 692. The elder must first know right doctrine if he is to actively rebuke, refute, and oppose the false teachers who opposed the Pauline mission with aberrant teaching.

[70] Hendriksen and Kistemaker, *Exposition of Thessalonians, the Pastorals, and Hebrews,* 124. Elders are described as "working hard at teaching and preaching" by Paul in 1 Timothy 5:17. Every overseer or elder should be expected to be able to teach (1 Tim. 5:17; 2 Tim. 2:2, 2:24, 3:14; 1 Cor. 12:29). Others will not be able to teach unless they are first taught: "Having been instructed by 'faithful witnesses' one imparts this instruction to others, who in turn must teach others."

[71] Hammett, *Biblical Foundation for Baptist Churches,* 163.

Identifying and Equipping Leaders in a CPM

Bruce Ashford contends that churches must be planted that grow in a healthy manner over the long run and not just in the short term. Anything that hinders the growth of the church ought to be removed and multiplication should be encouraged. The outsider must not be seen as the key to evangelization, but the local church must take on her responsibility to reach their own people and have a vision to reach other unreached peoples.[72] In order to do that, local leaders must be identified and equipped to serve churches in the midst of a CPM.

Across South and Southeast Asia, several CPMs are growing, and many of them meet the definition put forth in chapter one of this dissertation. In order to discover more in-depth information about those movements, twenty-one missionaries in South and Southeast Asia were sent a survey, and nineteen (90%) of them responded. Twelve of the nineteen (63%) who responded indicated that their work had reached the level of the CPM as described in this dissertation, while seven of the nineteen (37%) respondents indicated they were seeing the early stages of movements. Respondents were asked how pastors and teachers came to serve in new churches emerging within CPMs and how new leaders in those movements received training. The survey also asked if the multiplication of leaders by generations had taken place in the work that these missionaries led in the field. Missionaries whose work has reached the definition of CPM according to this study will be reported (63%), along with those who are seeing the early stages of a CPM (37%).

The missionary must not only work with a sense of urgency to see churches multiply but also work hard to ensure that new disciples understand the gospel through training and equipping them and that newly planted churches are growing toward health, with elders appointed.[73] Five themes emerged in the surveys around the

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[72] Bruce Riley Ashford, "A Theologically Driven Missiology," in *Great Commission Resurgence: Fulfilling God's Mandate in our Time,* eds. Chuck Lawless and Adam Greenway (Nashville: B&H, 2010), 200.

[73] Ashford, "A Theologically Driven Missiology," 203, 200. Ashford argues that churches can be at certain places along the spectrum of healthy and unhealthy, developed and underdeveloped, and mature and immature. Even though the emerging churches may be on the weaker end of the spectrum, that does not mean that they cannot be considered a church. Ashford posits that the minimum

significance of elders in the midst of CPMs: (1) biblical qualities of elders, (2) ability to teach, (3) choosing elders, (4) equipping leaders, (5) and the MSS role. These five themes will be illustrated from the responses to the survey of church planting practitioners in South and Southeast Asia.[74]

Biblical Qualities of Elders

Ashford argues that "we must take seriously the biblical teachings concerning the church, discipleship, and elder qualifications and work hard to apply them in challenging situations," whether they are in highly persecuted areas in the midst of CPM or with a people group that is illiterate.[75] Seventeen of the nineteen (89%) missionaries surveyed specifically mentioned using 1 Timothy 3 and Titus 1 to focus on teaching biblical qualities that pastors and teachers (elders) should exhibit.

Though the behavioral qualities called for in 1 Timothy 3 and Titus 1 are not identified in Paul and Barnabas' appointment of elders in the Galatian region (Acts 14:23), the details given to Timothy and Titus offer assurance that character must never be overlooked.[76] Since the missionary will likely not find many men who have reached a high level of Christian maturity in newly planted churches in CPMs, he must consider how the potential leaders' character has developed in that time. Newton and Schmucker argue that the missionary should look for faithfulness,

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standards that need to be in place to be considered a church are: (1) There must be a group of baptized believers, (2) They must be consciously committed to one another under the headship of Christ, (3) They partake of the Lord's Supper, and (4) They might not have a pastor but they are praying for the Lord to raise up a pastor for their church. Even though it may be a small group, Ashford holds that it can still be considered a church if these elements are in place.

[74] See Appendix 7 for the survey questions.

[75] Ashford, "A Theologically Driven Missiology," 203.

[76] Schnabel, *Acts:* 100-103. Schnabel posits that the apostles depended on the Lord to choose Judas' replacement. The apostles recognized that God knows the human heart and that is why they prayed as they sought the one to take Judas' place. Before leaders are chosen, it is critical to pray and seek the wisdom of the body of Christ. The heart and character of the leader was key. In Acts 6:3, another example of choosing leaders was laid out. Having a good reputation, being full of the Spirit and wisdom, and being willing to serve are clearly described before the seven are chosen to serve the widows in the Jerusalem.

availability, personal integrity, and teachability, with special emphasis on the last quality.[77]

N. S. serves in North India, and his work has been deeply involved in movements that meet the definition of CPM used in this dissertation.[78] Churches in this movement apply guidelines based on 1 Timothy 3:1-7 and Titus 1 when selecting their leaders.[79] M.W. has found that "character is king" when it comes to choosing pastors and teachers.[80] D. S. states that his national partners look for calling, commitment to the Great Commission, and character when considering men for the role of elder in the churches.[81] D. S. and his team also insist on male leadership, having only one wife (no divorce), and meeting the 1 Timothy character standards.[82] K. M. asserts that the first step is finding the qualified, second is encouraging those who feel called, and third is finding the faithful who are willing to do the work, or perhaps are already doing the work.[83] K. M. adds that the pastors who learn to depend on the Holy Spirit are the ones whose ministry appears to be more healthy.[84]

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[77] Newton and Schmucker, *Elders in the Life of the Church*, 232. Two basic patterns that emerge in the development of elders as seen in the pastoral epistles are: (1) elders are chosen from the members of the church and they have a good reputation and (2) elders are chosen according to the clear qualifications that Paul lays out for them (1 Tim. 3:1-7; Titus 1:6-9).[77]

[78] N. S.*, DMiss Survey answers submitted on December 15, 2018.

[79] Ibid.

[80] M. W.*, DMiss Survey answers submitted on December 15, 2018. *full name not used for security purposes. M. W. has served over twenty-three years in Southeast Asia as an IMB Church Planting Strategist.

[81] D. S.*, Survey answers submitted on January 20, 2019, *full name not used for security purposes. D. S. served over six years in South Asia as a Church Planting Strategist. Although D. S.'s work did not meet the definition of a CPM according to this dissertation, he saw an abundant harvest across South India. In seeking to train new pastors and teachers, D. S. depended on long-term Indian workers to help with selecting pastors and teachers from the rural areas to train, as it was too dangerous for him to personally go to many areas of the state where he lived.

[82] D. S., Survey answers submitted on January 20, 2019. D. S. and his team reached out to men who completed some basic discipleship and also considered other qualities such as honesty in finances, the man's family life (parenting), and how he treated his wife. The potential pastor's attitude, his faithfulness to serve without pay, and his punctuality and faithfulness to attend meetings and trainings also received careful evaluation. Finally, they considered his attitude toward other castes, particularly the Dalits and tribals. Dalits and tribals are looked down on in India by the scheduled castes and often perform menial, low level jobs in society.

[83] K. M.*, DMiss Survey answers submitted on January 20, 2019,

[84] Ibid.

Three of the nineteen (15%) respondents mentioned the moral failure of elders in their networks. M. W. had a few key leaders who either failed morally or fell into error theologically.[85] A. S. indicates that elders are sometimes chosen because they are talented and not necessarily for their character.[86] A. S. also points out the problem of *orphan pastors*. Orphan pastors leave the accountability of a senior pastor before the senior pastor is ready to release them to start their own church.[87]

Ability to Teach

In order to train elders, Newton and Schmucker posit that missionaries ought to be looking for those new believers who are growing in grace and maturity and who "embrace responsibility, love the flock, show some ability to teach, and demonstrate faithfulness."[88]

The ability to teach is the main quality that sets elders apart in their leadership in the church.[89] Newton and Schmucker argue that all believers should exhibit the other qualities listed in 1 Timothy 3 and Titus 1.[90] Sixteen of the nineteen (84%) respondents to the survey specifically mentioned the ability to teach as an important quality of an elder.

The Great Commission demands ongoing teaching and training (Matt. 28:19-20), especially in areas where persecution will likely break out when large numbers of lost people are turning to Christ in countries where it is not legal to be a Christian. When faced with persecution, Newton and Schmucker ask the question, "What will keep new believers from reverting to their former religion or from

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[85] M. W., "Sunda Case Study," (Unpublished Case Study, 2018), 14.

[86] A. S.*, DMiss Survey answers submitted on February 1, 2019,

[87] Ibid. Sometimes this happens due to the impatience of the younger pastor, but at other times it happens because the senior pastor is not willing to release authority to a younger church planter/pastor to plant a new church.

[88] Newton and Schmucker, *Elders in the Life of the Church*, 232.

[89] Ibid., 114.

[90] Ibid.

syncretizing Christian worship with pagan superstition?"[91] Well-trained and equipped disciples are more likely to stand firm in the face of persecution and cling to the truth of the gospel.

J. H.'s work falls in line with the CPM definition given in this dissertation.[92] After a church is started (approximately six to twelve months), J. H. and his leaders watch for the elder with a teaching gift to emerge. When he does, J. H. and his national leaders lead the church through a simple study on 1 Timothy 3 and Titus 1.[93] This pattern allows the church to choose their own leader or leaders. Those who exhibit the teaching gift are usually chosen as elder.[94] N. S. states that "the Foundations and Confessions training materials are designed to deal specifically with the 1 Timothy 3 expectation, 'able to teach,' and the Titus 1 expectation, 'faithful to refute false teaching.'"[95]

Choosing Elders

All nineteen (100%) of the missionaries who responded to the survey stated that elders were chosen in the emerging churches. However, three different processes became apparent in choosing those elders, and the issue of choosing new believers to serve as elders was a challenge. In some settings, because mature believers are not

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[91] Newton and Schmucker, *Elders in the Life of the Church*, 222.

[92] J. H.*, DMiss Survey answers submitted on December 17, 2018, *full name not used for security purposes. J. H. has served over fourteen years in South Asia and currently serves as an IMB Cluster Leader in South Asia.

[93] Ibid.

[94] Ibid. J. H. has developed a plan to train pastors and teachers that has led to at least four generations of pastors and teachers teaching the next generation. He has raised up a national MSS who is now developing the network of pastors and teachers who can train others in his part of the movement.

[95] N. S., DMiss Survey answers submitted on December 15, 2018. The Foundations training includes six months of lessons with the expectation that emerging leaders will reproduce that training in their churches. Monthly workshops include the creation of lessons/content within a specific, repeatable hermeneutic process. Participants work in small groups to create a minimum of twenty-four lessons to teach in their churches over the six-month period. Those elders who attend Confessions training work through ten doctrines identified as priority within the cultural setting. Over a course of workshops (typically covering 2 doctrines per workshop) the network/association is led to develop cultural questions, biblical answers, and summary statements/confessions of faith in each doctrine. The collection of doctrinal statements are often formalized statements for the network, aiding the member church's ability to recognize and deal with false teaching emerging within the network of churches.

available, missionaries will face the difficult decision of recommending someone young in the faith to serve as an elder. How soon can a new convert be ready to serve as an elder in a new church? Titus chose spiritually younger believers to serve as elders (Titus 1:5). First, we will explore the need to choose elders in CPMs when most of the believers are young in the faith. Second, we will examine whether or not a plurality of elders was the norm. Third, we will look at the three main processes used to choose elders.

G. S. serves on the western side of India among multiple people groups that span more than one state.[96] He states that in a grassroots movement it seems reasonable that time is needed for people/pastors to mature in the Lord.[97] A tendency to skip intermediary teaching also occurs: "It sometimes seems we want to go from middle school…to seminary."[98] In this movement, G. S. has found that a strong knowledgeable congregation will promote good pastors and teachers more than anything else. G. S. and his team made all their training available to oral learners on SD cards and have passed out more than 48,000 SD cards in their state.[99] Although care should be taken in not choosing elders with undue haste, G. S. states that elders have been chosen within six to twelve months of coming to Christ.[100]

Only three of the nineteen (16%) respondents indicated that a plurality of elders was sought when the first elder was appointed. G. S. teaches on the qualifications of men and women in Titus 1 and 2 as an expectation of the normal

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[96] G. S.*, DMiss Survey answers submitted on January 2, 2019. *full name not used for security purposes. G. S. has served over sixteen years in South Asia as a Church Planting Strategist.

[97] Ibid.

[98] Ibid.

[99] Ibid.

[100] J. H., DMiss Survey answers submitted on December 17, 2018. Allen, *Missionary Methods,* 84-85. Allen argues that elders can be chosen in six months or less. Sinclair, *A Vision of the Possible: Pioneer Church Planting Teams*, 228-29. Sinclair argues that the maturity of the person before coming to Christ helps in their maturity as a believer, and thus makes it easier to choose them as an elder, even if they have been a believer for a short period of time.

Christian life for every believer.[101] After the training is presented to the church, then the national church planter gets feedback from the congregation regarding who the respected men are within the community of faith. Once that has been determined, then the elders/overseers are asked if they are willing to serve and if so, they are appointed, confirmed, and acknowledged in front of the entire church, thus providing a plurality of elders for the church.[102]

The process also points out one of three ways that elders are chosen in the networks of churches that are multiplying. Five of the nineteen (26%) respondents indicated that the churches play the primary role in choosing elders. D. S. states that when church planters teach on appointing elders, they teach that local church testimony is essential to recognize the character of the potential leaders.[103] For this reason, church planters believe and teach that an elder or overseer must be recognized by the local church rather than by an outside network leader or by an ecclesiological body, which is typical of ordination traditions in India.[104]

Another process that is followed is that the network facilitator chooses the elder. Seven of the nineteen (37%) respondents identified this process as the predominate way elders were chosen. S. R. served in North India when the work there began to multiply.[105] S. R. now encourages the process of choosing pastors and

[101] G. S., DMiss Survey answers submitted on January 2, 2019.

[102] Ibid.

[103] D. S., Survey answers submitted on January 20, 2019.

[104] N. S., DMiss Survey answers submitted on December 15, 2018. Ideally, 1 Timothy 3:1-7 and Titus 1 are read in the hearing of the congregation. The congregation is asked if they have questions or concerns regarding the character of the proposed elder. They are also asked if he has the ability to teach. After that, the congregation is called upon to make a decision as to whether the proposed elder should serve the church in that capacity. If the church affirms the proposed elder (not all proposed elders receive the affirmation of the congregation), the church is further taught on the role of the elder/overseer as a shepherd (Acts 20:28-31; 1 Pet. 5; 1 Tim. 5) and is encouraged to submit to the leader that they identify. K. M.*, DMiss Survey answers submitted on February 19, 2019. *full name not used for security purposes. K. M. served over twenty years in Southeast Asia. "These are small house churches, probably consisting of family and close friends. Family often means more than nuclear, extending to aunts, uncles, grandparents etc. The 'pastor' or church leader is most likely the head of household. In a case where grandfather is old, a head of household is usually the father."

[105] S. R.*, DMiss Survey answers submitted on January 2, 2019.

teachers to take place early on in the emerging movement of churches.[106] He asserts that it is harder to catch up with selecting and training pastors and teachers than to build the process into the movement at the appropriate time.[107] S. R. adds, "I do try to work with the network leader to ensure that when a CPer (church planter) is choosing an elder, he is looking for the pastoral gifting rather than apostolic gifting that matches more closely with his own."[108] S. R. has found that many apostolic-type workers need to be reminded of the importance of training pastors and teachers. S. R. explains that he helps the local leader know how to identify and encourage the pastor/teacher gift, as apostles can overlook the importance of those giftings and vice versa.[109]

Finally, seven of the nineteen (37%) respondents indicated that the network leader worked with the local church to determine which elder or elders should be chosen. The national network leader or the church planter facilitator looks for the leaders, and the church is also included in that process as they know the character of the potential elder better than the outsider. This approach takes into account the local churches' ability to know the character of the elder. This process also takes into account the role of the national network leader who recognizes the gifting and skills of the elder or elders who are chosen and blesses the new elder or elders with the authority to lead the local church (Acts 14:23).

Younger believers were chosen to serve as elders at times; however, they were all appointed after being examined against the teaching of 1 Timothy and Titus.

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[106] S. R.*, DMiss Survey answers submitted on January 2, 2019. "I start with discipleship from day one doing some training on pastors and teachers....it builds on what you start with. But as far as formal training of pastors in my early work, I held out as long as possible. This was a mistake. In more recent work, I start formal training (doctrinal, hermeneutics, homiletics) earlier." Now, S. R. prefers a network to have four generations of churches with pastors appointed before he begins training. This ensures that the DNA of reproduction is set and that the training is for those called to be a pastor. This could be anywhere from one to three years depending on how the network moves and receptivity in their field.

[107] Ibid.

[108] Ibid.

[109] Ibid.

A plurality of elders in the emerging churches is not the norm among those missionaries who were surveyed. Although this does not meet the biblical ideal of a plurality of elders, the desire to appoint other elders in those churches was an expectation for the future as other leaders emerged in those churches. Finally, the way elders received appointment generally followed biblical patterns, with nuances in the three different approaches.

Equipping Elders

According to Paul's teaching in Ephesians 4:11, the five roles ought to be represented on the leadership team in churches. In the midst of CPMs, churches need to have those leaders so that they continue to grow in a healthy manner and focus on reaching lost people. The missionary team also needs those roles so that they simultaneously focus on reaching lost people and training leaders. Newton and Schmucker posit that the missionary in the midst of a CPM needs to quickly implement a leadership structure that will continue on without their ongoing presence.[110] This author contends that the leadership team should have all five roles given to the church for the equipping of the saints (Eph. 4:11).

By developing this structure, the church will continue to raise up and develop local leaders in larger numbers and help them grow deeper in the knowledge of the word. Newton and Schmucker argue that if the missionaries will "train the trainers in the local places set in hard places, seminary training, while advantageous, is not essential. Local leaders can be taught doctrine, pastoral skills and contextualized ecclesiology over time."[111] Newton and Schmucker assert that "churches must be trained for ministry to the body and to the unbelieving world (Eph. 4:11-16)…seeing the church reproduce itself is a major aim of training."[112]

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[110] Newton and Schmucker, *Elders in the Life of the Church*, 222.

[111] Ibid., 229.

[112] Ibid., 230.

All nineteen (100%) of the respondents to the survey indicated that they engage in equipping leaders. The respondents had much in common in the way they went about equipping leaders. However, differences in approaches were also evident. Eleven of the nineteen (58%) respondents indicated that they give attention to the gifting of the leaders in the movements and train them according to their gifting. Although a person's gifting toward apostolic work or pastoral work might not be clear at first, over time their gifting begins to emerge.

N. S. holds that a leader's gift for teaching is demonstrated in their gradual acceptance of responsibility within the new church start.[113] Based on generational mapping, emerging leaders are identified for inclusion in pastoral training.[114] Pastoral training is offered to those who exhibit the character of an elder and also on the recognition of the ability to teach (1 Tim. 3:2) in the potential elder.[115]

J. H. cautions against moving too fast or expecting new believers who become new pastors to understand five hundred years of reformation theology in their first year. Instead, J. H. asserts that missionaries should allow the pastors to develop their theology and understanding over time. They need to wrestle with what the needs of their fields are and grow through this process. J. H. argues that "if we try to take shortcuts, it often leads to short circuiting their development."[116]

J. H. asserts that training for pastors and teachers starts from day one. The bedrock of pastoral training begins with short term discipleship of the new believer.[117]

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[113] N. S., DMiss Survey answers submitted on December 15, 2018.

[114] Nathan Shank, "Generational Mapping: Tracking Elements of Church Formation within CPMs," 26-30. He leaves the process of choosing leaders up to his national partners, once they understand the need to follow the biblical guidelines of 1 Timothy 3 and Titus 1. They look for obedience to the Great Commission, real life transformation, and fruit in the life and ministry of the potential pastors and teachers.

[115] N. S., DMiss Survey answers submitted on December 15, 2018. No formal ordination is required with their pastoral development process. Instead the recognition of the elder or overseer in churches is taught and practiced (as far as possible) to be a step of the local church. The missionaries have not played a role in transition of subsequent leaders beyond the initial recognition of the emerging leader as elder/overseer in a new church plant.

[116] J. H., DMiss Survey answers submitted on December 17, 2018.

[117] Ibid. Everyone gets the same short-term discipleship training. This common baseline of understanding provides a foundation on which to build on later.

They use a training package called Seven Commands, which includes seven simple lessons designed to help a new believer begin to grow in their faith.[118] A longer study in the Gospel of Mark and then Acts follows Seven Commands. For the books of Mark and Acts, J. H. and his team use a simple hermeneutical tool known as the "Sword" method which involves asking questions of the text in a group setting.[119] This training is done to begin equipping the pastors and teachers.

The training process that J. H. and his team use to train elders is usually in a workshop setting rather than through coaching or training. Once new leaders are identified, the missionaries provide teaching through the Foundations leadership development plan.[120] The process requires twelve to eighteen months followed by a lesson-set called Confessions, requiring another twelve months or longer.[121] As elders gather in small groups, they use the Foundations materials to study and prepare messages together. Then the elders return to their own churches and preach those messages. J. H. and his team look for the best students to help them train the following batches and develop national Movement Strengthening Strategists.[122]

K. M. trains in a way that allows the leaders to dig into the Scriptures for themselves, instead of a lecture approach.[123] He finds that his leaders will leave the training more confident to dig into the Scripture for themselves later if they can do it

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[118] See Appendix 11. Seven Commands is a short-term discipleship plan for new believers first developed by George Patterson.

[119] The Sword questions include, "What do we learn about God—Father, Son or Holy Spirit? What do we learn about man? Is there a sin to avoid? Is there a promise to keep? Is there an example to follow? Is there a command to obey? How will you apply this passage this week in your life and ministry?" See Appendix 11.

[120] See Appendix 12. Foundations is a metanarrative study that uses a biblical theology approach to teaching.

[121] Confessions is a type of systematic theology that allows the leaders in a movement to write their own contextualized version of the *Baptist Faith and Message* taking into account their worldview and religious background. Over a course of workshops, which typically cover two doctrines per workshop, the network or association is led to develop cultural questions, biblical answers, and summary statements along with a confession of faith in each doctrine. Often, the collection of doctrinal statements are formalized statements for the network aiding the member church's ability to recognize and deal with false teaching emerging within the culture or context.

[122] J. H., DMiss Survey answers submitted on December 17, 2018.

[123] K. M., DMiss Survey answers submitted on January 20, 2019.

with the group. His leaders are expected to pass on the training when they return to

their home areas and he encourages the more mature leaders to train the younger ones:

"This gets the mature leaders to own the task themselves and enables them to

reproduce it in their own networks."[124]

S. B. spends time mentoring new believers from the day they start

following Christ.[125] He looks for pastors and teachers who emerge from the harvest

that exhibit the characteristics embodied in 1 Timothy and Titus. By mentoring them

himself, he can assess their giftedness and abilities. By consulting with each mentor

and trainer in the network, and in consultation with the church, the most qualified

elder is chosen for the task of pastoring and teaching. He uses a "Four M" approach to

mentoring leaders.[126]

J. G. encourages those with different giftings (Eph. 4:11) to respect one

another and work together in order to bring health and sustainability to a movement:

> PTs (pastors and teachers) do not always act like APEs (apostles, prophets and
> evangelists). They are not always the first to go out and open new homes and
> start new churches. However, they need to be able to identify and equip APEs
> within their congregations so that movements can continue to move.
> Additionally, I think a movement should have a mixture of APEs and PTs
> guiding it. They need to learn to work together for the sake of balance and
> sustainability. This work is easier to model and vision cast for early in the
> movement.[127]

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[124] K. M., DMiss Survey answers submitted on January 20, 2019.

[125] S. B.*, DMiss Survey answers submitted on January 2, 2019. *full name not used for security purposes. S. B. is from South Asia and lived in the United States for many years. He has served in South Asia for over thirteen years with the IMB and currently serves as a Cluster Leader. M. S.*, DMiss Survey answers submitted on January 2, 2019. *full name not used for security purposes. M. S. has served over twenty-two years in a variety of roles including Strategy Training Associate in Southeast Asia. M. S. did not give attention to training pastors and teachers early on in a movement until he realized that the new churches that started began dying due to lack of local leadership. Once he and his team started developing pastors and teachers using the biblical guidelines of 1 Timothy 3 and Titus 1, the movement not only stabilized but began growing exponentially. This clearly points out the need to give intentional focus on equipping pastors and teachers within movements.

[126] S. B., DMiss Survey answers submitted on January 2, 2019. The first M is "model." The missionary team models the leadership they are seeking the mentee to carry out. The second "M" is "mentor." They mentor by being together and doing ministry together. The third "M" is "monitor" and this step allows them to do what they have learned. This way they can be watched and corrected if needed. The final "M" is Multiply. Once they have learned how to do a new part of the task, have them go and do it and teach someone else to do it.

[127] J. G.*, DMiss Survey answers submitted on December 16, 2018. *full name not used for security purposes. J. G. has served over fourteen years in South Asia and Sub-Saharan Africa. He has served as a Church Planting Strategist in South Asia and a Strategy Training Associate in both parts of the world.

B. B. explains that the challenge is to keep the tension between the apostolic edge of leadership (width) and pastoral, shepherding leadership (depth) united in the vision to keep the movement moving forward with appropriate health to be sustainable.[128] B. B. holds that apostolic leadership must be willing to raise up and release pastoral leaders as they appear. Likewise, pastoral leadership must continue identifying and sending out those who are called to evangelize new people groups. B. B. adds: "I used the word 'tension' purposefully because I think it should always be pushing the network to consider if they have become too heavily weighted in one direction or the other (width or depth)."[129]

J. G. and B. R. served in North India when they partnered together to lead work that led to a significant movement.[130] They looked for those with various types of giftings (Eph. 4:11). They led their national leaders in a study of 1 Timothy and Titus before asking them to send their emerging leaders for pastoral training. B. R. explains that they had a basic process for training leaders. They began with teaching them to share the gospel, and then they taught basic discipleship (Seven Commands).[131] The leaders observed to see if the potential leaders followed through with the training and shared the gospel. As they watched these trainees develop, they observed that they often began to reveal their gifting by the type of ministry that they gravitated toward. For example, those who shared the gospel often, without prompting, likely had the gifting of an evangelist.

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[128] B. B.*, DMiss Survey answers submitted on January 8, 2019.

[129] Ibid.

[130] J. G., DMiss Survey answers submitted on December 16, 2018. B. R.*, DMiss Survey answers submitted on January 2, 2019. *full name not used for security purposes. B. R. served over eighteen years in South and Southeast Asia as a Strategy Coordinator, IMB Cluster Leader, and Strategy Training Associate.

[131] B. R. and J. G. and their leaders invited the potential pastor-teachers to a one-day intensive training and then a weeklong intensive with field work. The next level included the following training packages: (1) Four Fields (church planting training), (2) Foundations training, (3) Principles training (hermeneutics and homiletics) and (4) Confessions training.[131] All of these trainings used the same basic format. Other types of trainings included marriage enrichment, reaching Muslims, pastoral development, and biblical theology.

S. R. has found that most often the apostles are not the best to train the pastors in pastoral development. S. R. has tried using outsiders (churches from the states, pastors/teachers from other networks, company personnel) to start training pastors and teachers. Once a movement begins, they try to identify (filter) those who are particularly gifted at pastoral development so that they can come alongside the apostle to round out the network growth and make sure they are developing healthy churches.[132]

Although A. S.'s network has not reached the definition of a CPM in this dissertation, A. S. provides some good insights for urban church planting work. In A. S.'s work, apostolically-gifted leaders work together with pastorally-gifted leaders. Rather than a single apostolically-gifted person working alone, teams are formed with a diversity of giftings within the apostolic team. Those entrusted with engaging new outreach locations in homes are not asked to go alone. They go together with a team of about six people.[133]

In that culture, a small meeting with a handful of people is not taken seriously by anyone. When at least a dozen people are present at the meeting, the people feel more comfortable and are excited. Some on the apostolic team are the coordinators and passionate gospel preachers (evangelists), others are gifted in leading worship, and others are gifted in pastoral care. The team works together to establish the small gathering into a regular cell meeting and then eventually a healthy

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[132] S. R., DMiss Survey answers submitted on January 2, 2019. L. L.*, DMiss Survey answers submitted on January 20, 2019. Although his work did not reach CPM status according to the definition of this dissertation, he has seen significant fruit in his fields. Training pastors and teachers inside movements is not slowing down the work if they were brought up from within the movement, according to L. L.[132] He has seen many pastors who still have the "CPM DNA," but are pastors. They are still training, teaching, mentoring, modeling for others, and being pastors. The network has done a good job of making sure that pastors are getting what they need for developing their people. The network is helping provide resources that will help them be better pastors with their people. L. L. argues that developing pastors and teachers happens more easily than we think. "We are teaching, training, coaching, and God is doing the rest. God has been key to building these leaders from the ground up. We have just been doing what we can to help facilitate that."[132]

[133] A. S., DMiss Survey answers submitted on February 1, 2019.

church.[134] Six of the nineteen (32%) respondents indicated the importance of training women in the churches as well.[135]

The MSS Role

All nineteen (100%) respondents indicated a need to give attention to training pastors and teachers in movements. Seventeen of the nineteen (89%) respondents affirmed that an expert trainer (MSS) for pastors and teachers was required in movements. Three approaches to training pastors and teachers within movements were identified. Among the 89% of respondents who affirmed the need for an expert trainer, nine of the nineteen (47%) respondents indicated that a national trainer (MSS) provided the training to the emerging pastors and teachers. Eight of the nineteen (42%) missionaries used a combination approach of an expert trainer (MSS) who expected the trainees to pass on the training to the next generation. Volunteers from U. S. churches sometimes provided the training, but more often than not a missionary or a national partner, sometimes a near-culture national partner, provided the training.[136] Several titles identified this national trainer.[137] One of the titles for this role was Movement Strengthening Strategist (MSS). The MSS focuses on multiplying the training of pastors and teachers in the midst of movements. Two of the nineteen

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[134] A. S., DMiss Survey answers submitted on February 1, 2019. A.S. argues that Timothy and the apostle John were pastorally-gifted apostles. Timothy remained in Ephesus long after Paul had moved on. In their urban context, A. S. acknowledges having the benefit of a "hall of Tyrannus" to assist with leadership development. New believers are not kept in isolation but are encouraged to join the larger body of Christ at Sunday morning celebrations as well as weekly Bible studies and cell group meetings. In this way, new believers and upcoming leaders are not isolated and discipled one-on-one, but rather they are discipled by the larger community.

[135] J. G., DMiss Survey answers submitted on December 16, 2018. J. G. states that anywhere from 25% to 50% of those they train are women. The women receive the same training as the men and are able to train and disciple women in the churches that are led by men.

[136] K. M., DMiss Survey answers submitted on February 19, 2019. K. M. argues for the need for expert teachers, well-trained Bible teachers with many years of experience. "I cannot fathom why we would deny such a heritage of faith to new believers. I understand the need for indigeneity, but that need not preclude all forms of outside influence. Forcing an all-or-nothing indigenous strategy upon a movement of faith is an artificial goal and one detrimental to the health of the subsequent church. The Lord, by command and example in his Word, calls for us to teach and demonstrates the usefulness of teachers, even those from outside the local group."

[137] Missionaries used various titles for their national partners who trained pastors and teachers such as "Gifted Overseer," "Gifted National Trainer," "Master Trainer," "National Network Facilitator," and "Movement Strengthening Strategist."

(11%) missionaries trained the first generation of pastors and teachers and expected the training to pass from generation to generation.

The MSS strikes the balance for the need to train leaders in the midst of CPMs as quickly as possible with an eye on the biblical qualifications that need to be developed in elders. Establishing a plan for leadership development is essential in the midst of a CPM and especially if the movement is experiencing persecution.[138] Paul sent Timothy and Titus to Ephesus and Crete respectively to prepare leaders, much like the MSS role is envisioned in our day. While some would describe Timothy and Titus as pastors, they more likely served as apostolic delegates or missionaries, similar to the MSS role.[139]

The multiplication of pastors and teachers occurred in J. H.'s work through outside American volunteers at first and then through an insider who became the national MSS for the movement.[140] According to J. H., a smaller percentage of pastors within their work tend to pass on what they have received during training. J. H. and his team challenge the elders in training to train an additional five pastors but only a small percentage do that, perhaps 10%. They do expect to raise up MSSs and are seeing that happen in several networks.[141] These national pastoral trainers are passing on what they learn to additional generations of pastors and teachers. This is happening

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[138] Newton and Schmucker, *Elders in the Life of the Church*, 234. The timeline for an outsider might be short in some cases, due to persecution, and leaders must be developed as quickly as possible. Newton and Schmucker point out the need to train new believers who demonstrate the character qualities listed in 1 Timothy 3 and Titus 1. If Paul established leaders in a relatively short amount of time, Newton and Schmucker argue that missionaries can do the same today.[138]

[139] Ibid. K. M., DMiss Survey answers submitted on February 19, 2019. "Take a note from history and from biblical instruction. Biblical and church history demonstrates that we have a continual need for specially gifted and prepared teachers to feed the body of Christ. The Scriptures teach us that God has provided the church with teachers for this purpose. Those two facts are enough for me to argue with confidence that we must ensure that teaching continues. Teachers must be called and prepared and continue to study for the sake of the body. Some will be outsiders, but in time that should change. Select few should be challenged to study formally, even abroad from time to time."

[140] J. H., DMiss Survey answers submitted on December 17, 2018.

[141] Ibid. J. H. described how MSSs are multiplying in the work in North India to such an extent that the national workers have started the *North India MSS Team*. That team is led by two Indian believers. The network of MSSs are training approximately two thousand pastors and teachers in nine networks across North India. That does not include the reteaching that those pastors reproduce beyond their own churches.

through regular accountability and clear expectations but only among strong networks.[142]

For example, one network has a visionary leader who holds the network together and sees the big picture. The network also has an apostolic leader who focuses on getting the gospel to new places and peoples and at least one MSS who focuses on depth and pastoral training in the churches that have been started. The leaders who are directing the work of large networks of churches see the need for workers with different gifts, affirm the need for MSSs, actively raise them up, and help them discover the greatest areas of need for pastoral training among multiple generations of churches.[143]

N. S. explains that network leaders will often nurture the movement by continuing to focus on the church planting task while also ensuring pastoral training is provided for emerging elders/overseers in the network. In some cases, multiplying networks have identified local champions within the network capable of maintaining vision and voice for the deliverable of pastoral development.[144] They often refer to these network leaders as Movement Strengthening Strategists (MSSs) and encourage each network to identify and empower the MSSs voice for the sake of balance. They have some networks that have trained thousands of local pastors emerging from the harvest beyond initial outside involvement.[145]

J. G. and B. R. report that the work in North India did not truly become a movement until they implemented effective training to facilitate multiplication and encouraged the release of authority to next level leaders in the movement. As of July 2018, the movement had grown to 1,380 churches that had reached thirty-eight distinct people groups and people from multiple religious backgrounds including

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[142] J. H., DMiss Survey answers submitted on December 17, 2018.

[143] Ibid.

[144] N. S., DMiss Survey answers submitted on December 15, 2018.

[145] Ibid.

Sikhs, Muslims, Hindus, Jains, animists, and nominal Christians. The movement has reproduced into the seventh generation with multiple network leaders throughout the movement.[146]

In mid-2012, J. G. and B. R. encouraged the network leaders to begin multiplying leaders throughout their own network, and to initiate leadership training in networks where they had contacts. This brought about a turning point in the work. Until then, leaders started and led all of their own churches. In other words, no new elders received authority to take over leadership roles. According to J. G. and B. R., it came down to two major roadblocks: (1) the authority to baptize and (2) the authority to administer the Lord's Supper.

J. G. and B. R. assert: "Once the leaders of the network understood their biblical responsibility to not only train effective and theologically responsible leaders but also to empower said leaders to do the same, the movement began to expand rapidly."[147] Besides focusing on multiplying church planters in the movement, J. G. and B. R. also had a pastoral leadership track with a Master Trainer (MSS) for pastoral leaders. Those Master Trainers (MSSs) developed a network of trainers under them who continued the process of training pastors and teachers into other generations of leaders.[148]

W. G. lived in North India for many years training leaders before he saw a breakthrough.[149] W. G. uses a "come and be with me" process where he commits to a group of twelve to fourteen men for a one-year period, pouring his life into them. He taught theology, ecclesiology, leadership, character, marriage, parenting, along with Old Testament and New Testament.[150] W. G. did not consider giftedness before he

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[146] B. R. and J. G., "A South Asian Case Study," Case study submitted on December 18, 2018.

[147] Ibid.

[148] B. R., DMiss Survey answers submitted on January 2, 2019.

[149] W. G., DMiss Survey answers submitted on January 19, 2019.

[150] Ibid.

started meeting with his group of fourteen over the first year, but the gifting of those men emerged as they engaged in ministry. Each of them knew all aspects of the church planting task, but it turns out that most of them leaned toward a pastoral gifting.

W. G. states, "We asked the Lord to give us a process by which any type of leader would emerge and that could be used to multiply various types of leaders."[151] W. G. later reflected that having a reproducible and more universal leadership training from the beginning with an emphasis on multiplication resulted in a simple way to pass on a similar process to local leaders that could reproduce other leaders in the field.[152] W. G. states that church health kept pace with the movement because of the front end investment he made into the lives of those he spent the year with. The goal was that those leaders would then start their own "come and be with me" groups. The leaders who were trained in that process were able to pass on that same training with ease, according to W. G.[153]

Conclusion

Two questions were asked at the beginning of this chapter: (1) How can missionaries ensure a sufficient flow of qualified pastors and teachers (elders) to sustain healthy churches in the rapid growth characterized by CPM? (2) Is there a role for an MSS in the development of healthy churches and leaders? Five themes became clear in regard to elders in the midst of CPMs: (1) biblical qualities of elders, (2) ability to teach, (3) choosing elders, (4) equipping leaders, (5) and the MSS role. The need to train and equip elders within movements in order to help sustain those movements was expressed by all nineteen (100%) respondents to the survey.

The respondents took various approaches in their work, but a lot of similarity was evident. The missionaries worked in ways that facilitated the calling

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[151] W. G., DMiss Survey answers submitted on January 19, 2019.

[152] Ibid.

[153] Ibid.

and equipping of a sufficient number of qualified leaders in CPMs. Leaders in the churches were identified as elders and overseers and their character qualities and roles were outlined according to 1 Timothy 3 and Titus 1. Every church needs at least one elder, and a plurality of elders is better in order for churches emerging in CPMs to grow healthy and continue to reach out in their community and beyond. The need to choose elders wisely by paying careful attention to the character qualities in 1 Timothy 3 and Titus was examined in the Scripture and affirmed by the respondents. Skills should also be apparent in elders, such as the ability to shepherd people, lead people, and teach people.

The respondents whose work has reached the CPM definition in this dissertation, or close to it, shared how they approach training leaders in these movements. Seventeen of the nineteen (89%) respondents affirmed that an expert trainer (MSS) for pastors and teachers was required in movements. The MSS is a key role and one that is being used in the field to train pastors and teachers. In some cases, multiplication of pastoral training is occurring from one generation to another, as in J. H.'s work, but in other cases the MSS trains down into each generation so that pastors and teachers continue to be trained in the field. The goal is that eventually all the training will be done by local people who understand the missionary task from entry to exit and can provide all the different levels of training required that leads to healthy and multiplying churches.

CHAPTER 6

CONCLUSION

In CPMs, training pastors and teachers is vital. Pastors and teachers must not only be trained, but the training of pastors and teachers must match the pace of the movement so that emerging churches are healthy and reproducing. MSSs play a strategic role on the church planting team, because of their intentional focus to train pastors and teachers and raise up national MSSs. The MSS must look for new believers who are gifted in the areas of pastoring and teaching so that the right people are trained.

In this dissertation I have addressed: (1) the need for church planting teams to be led by apostolically gifted leaders that include apostles, prophets, evangelists, pastors, and teachers, (2) the need for missionary teams and MSSs to train leaders so that the movement does not outpace the training of leaders, and (3) the need for apostles, prophets, evangelists, pastors, and teachers to be developed within each church for the church to grow in a healthy manner, continue to reach its own community, and reach other unreached people groups outside of its community.

This research has confirmed that apostles, prophets, evangelists, pastors, and teachers are required for the church to continually equip its members to serve and engage in ministry. Churches in CPMs are no different. All five roles in Ephesians 4:11 are crucial to the church planting team. Some scholars argue that the roles of the apostles and prophets have ceased. However, this dissertation has shown that those roles are ongoing. Three types of apostles are outlined: (1) Christ-chosen apostles, (2) Holy-Spirit-called apostles, and (3) church-sent apostles. The apostles help move church planting work forward and break new ground in reaching unreached people groups. Prophets bring comfort, encouragement, and exhort new disciples and the emerging churches so that they will continue to reproduce and grow healthy.

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Missionary teams identify and train pastors and teachers within the phenomena we call CPMs, so that these movements can be sustained over time and the churches can become healthy. In order to identify something as a CPM, it should have clear metrics. Too often, missionaries speak of movements, multiplying churches, or CPMs with little clarity on what is considered a CPM. The definition I propose in this dissertation gives clear metrics of a CPM: CPMs must include one thousand baptisms, and a total of one hundred churches in at least five different streams of churches, with some of the streams of churches reaching the fourth generation of churches and 80% of first generation of churches continuing to exist after five years. The longevity element in the definition points to the need for long-term health in the churches.

Missionary teams need to give attention to the health of the emerging churches in a CPM. Although it might be fine for long-established churches to have larger budgets, buildings, or seminary-trained pastors, it can pose problems for newly planted churches if they seek to emulate a church that has been established for decades. Church growth, maturation, and multiplication can be slowed down or hobbled in development if extrabiblical expectations are laid on them by more established pastors and churches. The focus must be on growing healthy, maturing churches and leaders.

The role of the MSS is to multiply the training of pastors and teachers within movements. The work of the MSS is strategic for the ongoing health and multiplication of churches. Those pastors and teachers in turn will raise up new apostles, prophets, evangelists, pastors, and teachers to continue reaching out beyond their church. The MSS sometimes trains down into the next generation of pastors, but at other times the MSS multiplies the training of pastors by one generation of pastors training the next. The MSS plays a crucial role to assist churches as they identify their leaders based on the qualifications for elders in 1 Timothy 3 and Titus 1. The MSS is necessary to ensure a sufficient flow of pastors and teachers who are trained in order to lead churches, help them grow healthy and strong, and continue reproducing over

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time. The purpose of the MSS is to focus on sustaining and maturing churches within CPMs so that those churches will not fizzle out over time.

Finally, the exegesis of Ephesians 4:1-16 shows the benefit of the five roles in emerging movements. The church will grow in depth and width as servants in these five roles equip the members for service and ministry in the church and community. The five roles found on missionary teams and in churches are strategic for the ongoing work of the church to reach their communities and make disciples and plant churches to the ends of the earth.

Field workers in South and Southeast Asia were surveyed for this dissertation because most of these field workers have experienced CPMs in their work, and lend insights into the innerworkings of CPMs and the factors that lead to church health and sustainability over time. Several of the missionaries surveyed affirm the role of the MSS in their work and the need to train pastors and teachers. Many of those missionaries also affirm the five roles. They point out that the apostles, prophets, and evangelists help push the work forward into new territory to reach new people groups or population segments and that pastors and teachers help the churches become healthy and strong. Local churches with strong leaders continue to reach their local area and raise up other apostles, prophets, evangelists, pastors, and teachers to continue making disciples beyond their own communities.

Implications of this Study

Critics of CPM strategies argue, and rightly so, that not enough attention has been given to church health and training leaders in CPMs. Proponents of CPM argue, and rightly so, that when a movement from God comes among a population, it is incumbent on the missionary team to have a sense of urgency to bring in the harvest as the Lord provides the opportunity for harvest. Both leadership training and urgent evangelism must happen in order to sustain CPMs. These two sides of the CPM discussion are not antithetical to one another but need each other.

Church planting teams need apostles, prophets, evangelists, pastors, and

teachers fulfilling those functions so they can continue to push urgency and church health. The MSSs in the midst of CPMs must not compromise when it comes to helping churches choose the right leaders. These churches need to be trained to carefully study 1 Timothy 3 and Titus 1 before choosing elders to lead their congregation. They ought to lead the churches to choose more than one elder to help lead the church to grow in a healthy manner and move forward in reaching lost people.

As the movement grows, apostles, prophets, evangelists, pastors, and teachers need to be raised up to continue fueling the movement. Some of the apostolic leaders will begin to train others who are gifted as apostles, prophets, and evangelists and will have a similar role as the MSS, whose primary purpose is one of training and equipping pastors and teachers. The missionaries surveyed affirm that this approach helped fuel a sense of urgency, while at the same time contributed to the health of the churches.

Missionaries must learn to work with and value other leaders who have different gifts than they have. When the apostles, prophets, and evangelists only want to work with others like them, they will push the work forward quickly, at the risk of producing untrained leaders and unhealthy churches. When pastors and teachers want to slow down a CPM so they can disciple and train everyone at a deeper level, they run the danger of cutting off the movement. Apostles, prophets, evangelists, pastors, and teachers working together provide a strong team that feeds both urgency and church health.

Areas for Further Study

This dissertation highlights areas that warrant further research. An in-depth analysis of missionary teams and the gift mix of the team members should be studied. One aspect of that study could consider the viability of building teams beginning with team formation to ensure missionary teams have a balanced set of gifts and are not skewed toward one gift or another.

The role of prophecy in our day is problematic. The literature on the modern-day role of prophecy seems to indicate considerable disagreement over the use of this gift, even among those who claim a biblical approach. It seems that the role of prophecy today is either disregarded or considered with little biblical guidance or restriction. If we follow the logic of affirming the five roles of Ephesians 4:11, the role of prophecy also has a place in missions. The question is, what role does it play in the task of making disciples and planting churches among unreached peoples and places today?

Another area of study would be to analyze the role of women in the midst of CPMs. Are they taking an active role? Are they receiving evangelism and discipleship training? In many cultures, it is difficult for men to have any communication with women, so what role are women taking in reaching and discipling other women in that context? Are male leaders intentionally involving women while developing an overall strategy in the midst of a CPM?

Conclusion

For many years I have read and listened to both sides of the CPM debate speaking past each other, missing each other's passion for the greater desire of seeing God's glory come among the nations. If those on both sides of the debate would take the time to sit with someone on the other side of the debate and listen, I think we would make progress in bringing these two sides of the missiological table closer together. My desire over the years, that continues to this day, is to see healthy reproducing churches multiplying within CPMs in such a way that does not sacrifice urgency for health or health for urgency, but instead holds them in tension in order to move the work forward among a people group or in a city on God's timetable and for His glory.

APPENDIX 1

TEN UNIVERSALS OF CPM[1]

1. Prayer
2. Abundant gospel sowing
3. Intentional church planting
4. Scriptural authority
5. Local leadership
6. Lay leadership
7. House churches
8. Churches planting churches
9. Rapid reproduction
10. Healthy churches

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[1] Garrison, *Church Planting Movements* (2004), 172.

APPENDIX 2

97-YEAR-OLD PARABLE[1]

This case study advocated implementing CPM methodologies and was used at Strategy Coordinator Training Workshops in the 1990's. This is a partial excerpt of the paper.

Horses vs. Mules

We want to plant horse churches, not mule churches. Mules, being hybrids, are sterile, incapable of reproduction. Horses can reproduce. Mule churches result from church planting patterns which are not reproducible. This can be in terms of who plants the church, how they do the work of church planting, what resources are utilized, what type of church they plant, etc. If we plant mule churches, the job will not ever be finished.

In the business world, such logic is obvious. How many rabbit import businesses have you ever heard of? Rabbit breeders operating locally would immediately put importers out of business because of their higher efficiency and productivity.

Let's look at an example in church planting. Let's say that you wanted to do saturation church planting in Indonesia. That would require approximately 165,000 additional churches for the country as of 1998. If you could recruit and fund fifty church planting teams which would plant a mule church every year it would still take 3,300 years if the population never grew. If those same teams would plant horse churches which would reproduce annually then the job could be finished in a mere eleven years with nearly 40,000 churches to spare!

You may well say this rate of growth could never happen. The truth of the matter is that among an unreached people group of nearly six million people this has been exceeded over the past four and a half years. The doubling rate for new churches has been nine and a half months. The doubling rate for new believers has been seven and a half months. In mid-1993 there were three churches with less than a hundred believers. In late 1997, there were around 250 churches with around 30,000 believers.

The "Secret"

The "secret" to such astounding growth is really no secret at all. The churches were planted in such a way that they could reproduce and they would reproduce.

If you want a church planting movement you must plan and prepare for it. If you are not aiming at a church planting movement then it is a safe bet you will not end up with one. If you do not prepare for a church planting movement then you will not be ready to nurture one if it begins to occur.

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[1] "97-Year-Old Parable," *Unpublished paper*, (June 12, 1998): 1-5.

What it takes to evangelize is not the same as what it takes to win converts. What it takes to win individual converts is not the same as what it takes to plant a church. What it takes to plant a church is not the same as what it takes to initiate a church planting movement. What it takes to initiate a church planting movement is a good deal more specific and limited than what it takes to merely start a church or win some converts or "evangelize" a group. Evangelizing is not too difficult. There are ways to avoid winning converts, however. There are many ways to prevent church planting. There are infinitely many ways to short circuit church reproduction.

By popular definition, all evangelization requires is exposure to the gospel. A model and a challenge are usually necessary for conversions. Church planting additionally requires an intention for forming a mutually responsible group. A church planting movement necessitates equipping and motivating for reproduction.

For instance, if you want to evangelize an area you can make Bibles available locally. If you want to win some converts you can lead one-on-one evangelistic Bible studies with those whom you have developed close friendships. If you want to start a church you can lead a group evangelistic Bible study among those who have responded by letters to a Christian radio broadcast. If you want to start a church planting movement you can locate some local believers and mentor them to lead the same evangelistic Bible study group using a shared, indirect, participative leadership style which models the Bible as the authority rather than the teacher and immediately turns over leadership of the group to the new believers at the conclusion of the study.

What, How, Who, and When

We often become totally absorbed in what is done. We have our checklist of what it will take to accomplish our goal: recruit church planting team, provide for their language learning, translate evangelistic Bible study, lease building for new church to meet in, lead new church until local leader completes TEE course, and so on. There are extensive multi-stage checklists of this type published for a whole range of mission settings.

What is done is important. How it is done, who does it, and when they do it can all be equally important. The evangelistic Bible study example in the previous section illustrates this fact. The what was still the evangelistic Bible study. The how was mentoring someone else to do it with a shared, indirect, participative leadership style that modeled the authority of Scripture. The who was utilizing culturally close evangelists (the local believers). The when was immediately turning over leadership to the newly established church.

Modeling

Modeling is a powerful tool for good or evil in church planting. Modeling is the reason that how work is done and who does it is so important. Especially in unreached or unevangelized areas, modeling is powerful. People will not know if what they are seeing is a good model or a bad model. For them it is the only model. The acronym **A CP MOVEMENT MULTIPLIES RAPIDLY** can assist in helping to remember some key ideas to model in training and church planting efforts.

All aspects bathed in prayer

Church discipline practiced
Participative, indirect, Bible-based teaching

Maintain low leadership requirements
Obedience-based accountability
Value Scripture rather than the teacher as the authority
Expectations of new believers should be high
Multiple-leadership form
Example is a powerful teacher
Need separate services targeting seekers and saints
Training is on-the-job and based on modeling

Music speaks to the soul
Use of money shows priorities
Laity are ministers
Teach sacrifice (WIGTake "What's It Going to Take" mentality)
Identify the resources in the harvest
Presence can prevent proclamation
Leave after modeling, assisting, and watching
Intention communicated constantly
Edifice complex avoided
Small groups

Round up groups even of unbelievers
Avoid CPers leading new congregations
Practice "early" baptism
Implant vision for the goal
Determine responsive individuals before starting
Leadership cells among "transients"
Yield to culturally closest ministers

APPENDIX 3

A CASE STUDY IN REVERSE PROBLEM
SOLVING[1]

The essential factor in my plan was the reproduction of local churches. This meant I had to make absolutely sure that:

1. Churches had a plurality of leadership so a leadership shortage would never be a limiting factor. Plurality of leadership was modeled and explained in CP efforts and training and in leadership training.

2. All church members were active in ministry. This was modeled, taught, and expected at all levels. Accountability was built into the system.

3. Leadership training must be: (1) conducted within local congregations, (2) appropriate even for poorly educated individuals, (3) accessible, not protracted or professional in nature. We used apprenticeships, "shadow" pastors, mentoring, audio cassette resources, and indirect and participative teaching methods for leadership training.

4. A mutually aware network of believers was essential. Otherwise they could not be aware of where churches were needed or cooperate to reach new areas. As churches reproduced they established relations on regional, county, and provincial bases. They developed cooperative efforts in evangelism and leadership training.

5. A common vision for and commitment to the total evangelization of their province and beyond was necessary. This common vision was the constant theme of all activity on every level. The results were intentional efforts (and success!) at penetrating every county, every sub-dialect, and every language group with reproducing churches.

6. It required a corps of committed church planters who could initiate this process. These church planters needed to be able to speak the language and blend in to a degree. Ah, this was the "rub". The best I could do was a compromise. I utilized people who could speak the trade language. These were believers who could blend in at least ethnically. I trained them to be church planters. I wrote a book to help with this process and had it carefully translated.

7. My compromise not only required the training of the church planters, but also introduced another intermediate step. We had to ensure that those who were evangelized in the trade language passed on their faith in their mother tongue. This required working through translators at times, developing extensive audio cassette resources, and careful selection of first generation leaders. The good news: it worked!

IT IS IMPERATIVE TO KNOW WHERE YOU ARE HEADED FROM THE BEGINNING!! This is illustrated by the fact that the people I recruited for the 1st step had to know how to do their work in an appropriate way (and be equipped to do it) for the other steps to occur as envisioned.

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[1] K.L. Su, "A Case Study in Reverse Problem Solving," *Unpublished Case Study*, (June 12, 1998): 1-3.

APPENDIX 4

FOUNDATIONS TRAINING[1]

How Do We Train Leaders?

The Foundations Training Manual provided leadership training materials for new leaders emerging from a movement of Muslims coming to faith in Christ in Indonesia in 2007. The following topics were covered in the manual.

- Our Book
    - o Survey of the Old Testament
    - o Survey of the New Testament
    - o How to Teach the Bible

- Our Beliefs
    - o Biblical Doctrine
    - o The Doctrine of God
    - o Dealing with Life Cycle Issues and Traditional Beliefs

- Our Walk
    - o Spiritual Disciplines
    - o Spiritual Warfare
    - o Leader's Character
   - o Stewardship and Spiritual Gifts

- Our Community
    - o What is a Church
    - o How to Share the Gospel and Start Reproducing Groups
    - o Facilitating Worship
    - o Leader's Task and Responsibilities

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[1] Mike Shipman, Todd Lafferty, Brad Roderick, Peter Stillman, and Charlie Townsend, "Arrow Training: Working Smarter Through Leadership Training," (June 13, 2008), 98-256.

APPENDIX 5

ASAP STRATEGY ON A PAGE[1]

- Abiding in Christ through Prayer and the Word
- Seeking the Lost through Entry and Evangelism
- Applying God's Word through Discipleship and Leadership Training
- Planting Reproducing Churches through Modeling and Equipping

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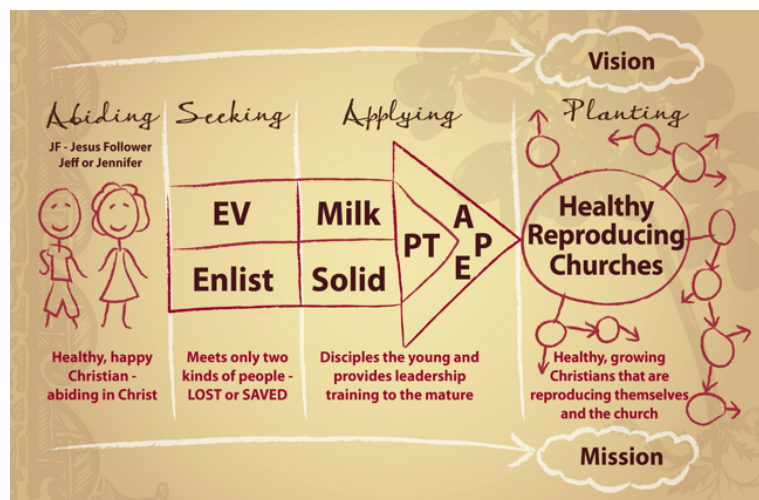
[1] Brad Roderick, ed., ASAP (Affinity of South Asian Peoples) Abiding, Seeking, Applying & Planting: A Training Manual, March 29, 2010. This diagram was first developed by leaders in the The Southern Rim of the Pac Rim Region (IMB) and then changed to fit the acrostic of the Affinity of South Asian Peoples (ASAP).

APPENDIX 6

SIX COMPONENTS OF THE MISSIONARY TASK[1]

I. **ENTRY**
    A. Find them
        1. The role of research
            a) Understanding people groups
            b) Understanding levels of evangelization
            c) Understanding Bible translation
            d) Understanding the GCC network
    B. Get to them
        1. Explore political, economic, religious environment
        2. Explore access options
        3. Acquire necessary skills and/or resources
    C. Develop an ability to communicate with them
        1. Language (almost always cannot be done in English!)
        2. Culture
II. **EVANGELISM**
    A. No salvation apart from hearing and believing the gospel
    B. Making disciples starts with sharing the gospel
    C. Evangelism is non-negotiable
        1. Some are gifted
        2. All are responsible
    D. Gospel message must be faithful to Scripture and understandable
        1. Role of language and worldview
    E. If there is no evangelism, it is not missions
III. **DISCIPLESHIP**
    A. Goal is disciples, not "converts"
    B. Disciple = learner/follower of Jesus who is being transformed by the Holy Spirit to be conformed to the image of Christ
    C. This includes knowledge of Scripture
    D. This includes transformation of character
    E. This includes development of skills like Bible study, prayer, evangelism
    F. This is a lifelong process
IV. **HEALTHY CHURCH FORMATION**
    A. Discipleship normally happens in a local church
    B. Local church is the automatic, natural home of a healthy disciple of Jesus

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[1] "Six Components of the Missionary Task," accessed June 30, 2018, https://www.imb.org/topic-term/six-components-missionary-task/. According to the IMB, the six components of the core missionary tasks are entry, evangelism, discipleship, leadership training, church planting, partnership, and exit.

C. Where there are none, we must start churches
    1. This was the consistent practice of apostles
D. Even where there are churches, it always good to start new churches

V. **LEADERSHIP TRAINING**
  A. The goal with new churches is maturity
    1. Self-governing, self-supporting, self-propagating
    2. Fully able to understand, teach, and obey the Word of God
  B. Leaders need to be trained
  C. Know/Be/Do: knowledge, character, skills
    1. Initial stages are simply discipleship, and this is critically important
    2. Biblical qualifications are primarily exemplary, what every disciple should be
    3. Able to teach
  D. Knowledge of content, interpretation, application of Bible, along with theology
  E. Character includes maturity, humility, and integrity
  F. Skills include teaching, shepherding, evangelizing, discipline
  G. All should be taught carefully and rigorously
  H. All can be taught non-traditionally in context of local church

VI. **PARTNERSHIP AND EXIT**
  A. The goal is not to be there forever
  B. Stay too long, and you develop unhealthy dependence
  C. Stay too short, and you leave new believers/churches as prey to wolves; look to the phased process of Model, Assist, Watch, and Leave
  D. Example of Paul included ongoing involvement even after physically leaving
  E. Example of apostles also included partnership in the gospel
    1. Take them with you as you go!

APPENDIX 7

LAFFERTY DMISS SURVEY

The following survey will be delivered by email to field practitioners who have been involved with CPMs over the past twenty years in South Asia and Southeast Asia. If the need for clarification emerges after the surveys have been taken this researcher will set up SKYPE calls or face to face interviews with practitioners when possible.

1. What is your name?
2. If your name is used in a case study in my dissertation, do you prefer your real name to be used or a pseudonym? If so, what is the pseudonym?
3. What is the process you use in choosing new pastors and teachers in the midst of movements (CPM)? Who chooses them? What are the biblical guidelines you and your national leaders follow in choosing pastors and teachers?
4. Are there any extra-biblical issues related to choosing pastors and teachers that you have to address? If so, what are they?
5. How do you help the churches/leaders in the midst of a CPM choose or recognize the gifting of pastors and teachers? At what point in the church planting phase do you start training pastors and teachers?
6. What process do you use in training pastors and teachers? Workshops, Coaching? Etc? What content do you use in training pastors and teachers? Would you be willing to share that training package with me?
7. Do you expect those that you train to be pastors and teachers to pass on that training to the next generation? If so, how does that happen?
8. Are your national apostolically-gifted leaders giving attention to training pastors and teachers in the midst of the movements in which you are training/coaching? If not, do those national apostolically-gifted leaders ensure that pastors and teachers are being intentionally trained in the midst of a movement (CPM)? If so, how does that happen?
9. Please give your feedback on the following definition of a church planting movement (CPM). CPMs must include one thousand baptisms and one hundred churches that have reached the fourth generation of churches in at least five different streams of churches and the first generation of churches continue to exist after five years?
10. Share any other thoughts you have on your experience of overseeing and participating in the training of pastors and teachers in the midst of movements (CPM).

A SOUTH ASIAN CASE STUDY

This report represents the work of Joey Gordy and Brad Roderick. Gordy took on the responsibility of training and equipping a network of church planters based in Haryana and Punjab in 2013. Brad Roderick joined the work shortly after that. The network goes by the name Calvary Christian Fellowship (CCF). In January 2013, the CCF church planters had planted 263 new churches and had expanded into twelve different states and three different countries. These churches are only the ones that are directly tied to the CCF leadership team. These statistics do not include any of the new churches planted in other networks that are being indirectly engaged by the CCF network.[1]

(Table 1) Growth of the CCF Work by Year

	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	Total
New Baptism	20			49	22	110	27	100	59	95	219	140	841
New G1 Churches	1	1		2	1	3		2	1	1	2		14
New G2 Churches				2	2	5	3	10	20	12	51	24	129
New G3 Churches		1					1		2	9	44	29	86
New G4 Churches		1						1		1	13	14	30
New G5 Churches									1		1	2	4
Total Churches	1	3	0	4	3	8	4	13	24	23	111	69	263

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[1] Joey Gordy and Brad Roderick, "A South Asian Case Study," Unpublished Case Study, (December 6, 2019), 1.

CCF continued to be a rapidly growing movement. As of April 2015, 410 churches had been started.[2] See the graph below:

(Graph 1) CCF Church Growth Graph
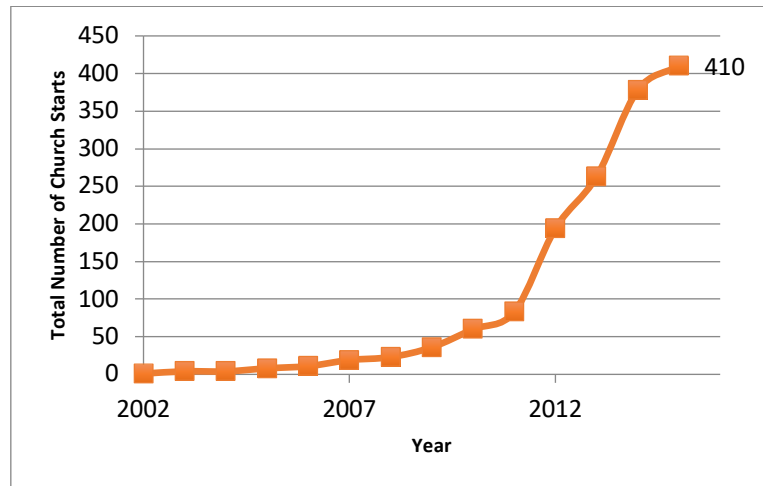
CCF continues to plant churches in multiple generations. The chart below is a visual of generational church planting. When fourth generation churches are consistently planted, the movement is considered a church planting movement. The yellow piece of the pie chart represents four generations of churches and greater. One stream of the network is in the eighth generation of church planting.[3]

(Pie Chart 1) CCP Generational Pie Chart

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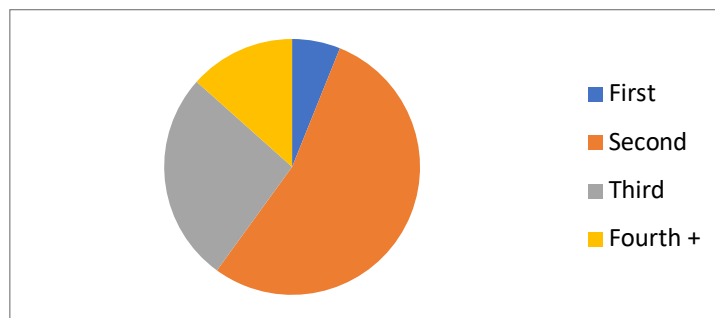
[2] Joey Gordy and Brad Roderick, "A South Asian Case Study," Unpublished Case Study, (December 6, 2019), 6.

[3] Joey Gordy and Brad Roderick, "A South Asian Case Study," Unpublished Case Study, (December 6, 2019), 7. "As of July 2018, there are 1,380 churches reaching 38 distinct people groups."

APPENDIX 9

THE CHARACTERISTICS AND PRACTICES OF CHURCHES
IN JERUSALEM AND ANTIOCH

The first churches that emerged in Acts, namely in Jerusalem and Antioch, provide a picture of the characteristics and practices of those early churches. These characteristics and practices provide guidance for those experiencing CPMs in pioneer settings today. When the work is yielding growing and multiplying churches, it is difficult to give attention to all the aspects that help lead to healthy churches. At times, a local church may not yet have recognized leadership. However, that does not mean it should not be considered a church. Paul and Barnabas named leaders after churches had been planted as they made their way back to those churches on their first missionary journey (Acts 14:21-23). Luke clearly considered these apparently pastor-less groups as churches. The characteristics and practices seen in those early churches can guide church planters today.

**Characteristics and Practices Expressed in the Early
Church**

In his analysis of Christian mission, Eckhard Schnabel observed that the early church consistently included particular elements in their gatherings that caused them to grow healthy and vibrant in the first century, which also led to numerical growth.[1]

The churches that emerge and multiply in pioneer areas might not have all the characteristics to be considered a healthy church, but they likely still qualify as a church according to the Baptist Faith and Message (2000).[2] The following

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[1] Schnabel, *Early Christian Mission.* Vol. 2, 406-416. Schnabel outlines and expands on the qualities listed in Acts 2:42-47 as characteristics and practices that led to the health and growth of the early church. 416. "By repeating in his summary statements references to the growth of the church, Luke highlights in a remarkable manner this facet in comparison to other ecclesiological aspects. This may explain why he refers to the growth of the church last, thus in an emphasized position in the comprehensive summary statement in Acts 2:42-47." Luke not only provides summary statements regarding the growth of the church, but also specific situations (Acts 2:47, 5:14, 6:7, 9:31, 12:24, 16:5, 19:20).

[2] Foundations: Core Missiological Concepts, Key Terms, The Missionary Task, (2018) Foundations v.2., International Mission Board, 7, 61-64. The twelve characteristics of a healthy church are listed in the IMB's Foundations document. Baptist Faith and Message (2000), VI. The Church, http://www.sbc.net/bfm2000/bfm2000.asp. "A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every

characteristics and practices in Jerusalem and Antioch, as revealed in Acts, point to growing churches that trusted the Lord to empower them and their leaders in order to grow and multiply in the midst of an increasingly hostile world.[3]

The characteristics and practices of the early church pointed to God's presence and power at work among them and include:

(1) Empowering work of the Holy Spirit (Acts 1:4-5, 8, 2:33, 38, 6:3, 5, 7:55, 10:38, 44-47, 11:24).[4]

(2) Preaching evangelistically (Acts 1:8, 2:14-20, 3:15, 4:2, 18-20, 33, 35, 5:32, 8:5, 35, 10:39-41, 13:32, 21:28).[5]

(3) Repenting and confessing Christ (Acts 2:38, 3:19, 8:18-22, 11:18).[6]

(4) Baptizing into community after repentance (Acts 2:41, 3:19).[7]

(5) Spreading the Word of God far and wide (Acts 4:4, 6:1, 7, 8:15-17, 9:31, 10:44-48, 11:21, 12:24, 13:48-49, 14:21, 16:14, 17:1-4, 34, 19:4-6, 20).[8]

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tribe, and tongue, and people, and nation."

[3] Darrell Bock, *A Theology of Luke and Acts*. Edited by Andreas Köstenberger (Grand Rapids, MI: Zondervan, 2012), 310. "The community focused on what they were called to do: to engage in mission and to represent in the world the Lord who so graciously paved the way for them."

[4] James M. Hamilton, *God's Indwelling Presence: The Holy Spirit in the Old and New Testaments* NAC Studies in Bible and Theology (Nashville, TN: B & H Academic, 2006), 184. The Holy Spirit is described as affecting people in several ways. Hamilton points out that the Spirit is given, received, poured out, falls upon, comes, comes upon, baptizes, and fills. Four times people are said to be "full (*pleres*) of the Holy Spirit" (Acts 6:3, 5, 7:55, 11:24). Although scholars advocate various manifestations of the Spirit, Hamilton lays out three basic ways the work of the Holy Spirit is seen in Acts. The first is the eschatological gift promised by the Father in Acts 1:4-5 and 2:49, "received and poured out by the Son" (Acts 2:33), and offered to all who will repent and believe that Jesus is the Messiah (Acts 2:38). Second, Luke spoke of believers who were "full of the Spirit" using the terms *pleres* (noun) and *pleroo* (verb) to describe the Christian life in the Spirit. The third use of the Holy Spirit is a filling (*pimplemi*) of the Spirit that leads to the proclamation of the gospel.

[5] John B. Polhill, *Acts*. The New American Commentary (Nashville, TN: Broadman Press, 1992), 69. John Polhill claims that a true witness is one who is willing to die for the faith. The word *martyr* is derived from the term for witness (*martys*) in the Greek. Schnabel, *Acts*, 78. The apostles had received orders to affirm the life, death, resurrection, and ascension of Jesus Christ. Their call to be a witness is based on their eyewitness of those events: "As they proclaim the truth about Jesus to people who may not have seen Jesus themselves, they are witnesses in the sense that they help to establish facts on which others can rely."

[6] Schnabel, *Acts*, 161. Schnabel explains that "repentance is the precondition for the forgiveness of sins, which in turn is the prerequisite for receiving salvation. The exhortation to repent means, here (Acts 2:38), that the Jews in Jerusalem regret their (active or passive) involvement in the crucifixion of Jesus, that they confess their tragic sin, that they feel sorrow for their rejection of Jesus, that they turn away from and change their former attitude concerning Jesus, and that they accept Jesus as the promised Messiah and the risen and exalted Lord." Repentance is available to both Jews and Gentiles. When Peter is preaching his second sermon, while in the portico of Solomon, he admonishes the people to "repent and return so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord" (Acts 3:19, NASB). Peter admonished Simon to repent after he tried to purchase the authority to lay hands on people so that they would receive the Holy Spirit (Acts 8:18-22).

[7] Schnabel, *Acts*, 167. Schnabel states, "Public immersion in water for purification followed repentance of their former rejection of Jesus, who, as risen and exalted Lord, forgives sins and sends the Spirit, and the willingness to be immersed 'in the name of the Messiah.'" 163. The hundreds of people baptized in one of the pools near the Temple Mount could not have been a private affair. The six large pools in Jerusalem included the Pool of Siloam and the Pool of Bethesda. In 2004, according to the discovery of the pools during excavations, the Pool of Siloam provided a baptismal pool that measured forty by sixty by seventy meters. The Pool of Bethesda provided a baptismal pool that measured forty-seven by fifty-two meters. The landings associated with this pool could accommodate large numbers of people awaiting baptism.

[8] Hamilton, *God's Indwelling Presence,* 186. According to Hamilton, "when the wind of

(6) Sensing awe through signs and wonders (Acts 2:43, 3:12, 4:30, 5:1-11, 12, 6:8, 8:6-7, 13, 14:3, 15:12, 19:11).[9]

(7) Teaching of the apostles (Acts 2:42, 4:2, 5:21, 25, 28, 42, 6:2, 4, 11:25-26, 13:12, 14:21-22, 15:35, 17:2-4, 19, 18:11, 24-28, 19:8-10, 20:20, 21:21, 29:31).[10]

(8) Fellowshipping through generosity (Acts 2:42, 46, 4:34, 36-37, 11:29-30).[11]

(9) Partaking in the Lord's Supper (Acts 2:42, 46).[12]

(10) Praying consistently, fervently, and spontaneously (Acts 1:14, 23-25, 2:42, 4:24, 31, 6:4, 8:15, 9:11, 10:9).[13]

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the Spirit gushes in Acts 2, 8, 10, and 19, major movements in salvation history are sounded.

[9] W. E. Vine and F. F. Bruce, eds. *Vine's Expository Dictionary of Old and New Testament Words* (Old Tappan, NJ: Fleming H Revell Company, 1981), 228. A sense of awe that God had worked through signs and wonders in their midst encouraged the believers. W. E. Vine defines the term "wonders" as something strange, causing the beholder to marvel. A sign is given to "appeal to the understanding, a wonder appeals to the imagination." Luke uses the term to point toward "divine operations" in nine occurrences in Acts. F. F. Bruce, *The Book of the Acts.* New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988), 73. The sense of awe increased due to the signs and wonders performed by the apostles: "God was at work among them; they were witnessing the dawn of a new age.

[10] Schnabel, *Acts,* 177. The apostles considered teaching one of their core responsibilities (Acts 6:2, 4). Schnabel posited that the believers continually gathered to hear the apostles' teaching. The believers consistently put their teaching and training into practice. Luke pointed to teaching and the vital part it played in bringing new believers to maturity and how teaching helped believers walk with the Lord faithfully. Mikeal Parsons, *Acts* (Grand Rapids, MI: Baker Publishing House, 2008), 184. Mikael Parsons rightly notes that teaching was one of the primary functions in the early church. The word teach occurs frequently in Acts, although not all the occurrences of teaching in Acts are in the church. Paul and Barnabas were depicted teaching the church in Antioch (Acts 11:26). Schnabel, *Acts,* 524. Since Luke describes that gathering as a large gathering in Acts 11:26, it is likely that they were holding evangelistic meetings with unbelieving Jews and Greeks in Antioch. Paul and Barnabas not only taught the believers, but also engaged in evangelistic outreach by teaching the good news of Jesus to the unbelieving Jews and Greeks.

[11] Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Hendrickson Publishers, Inc., 2004), 88, 91. Roger Gehring describes one of the ways the lost came to faith in Jerusalem was through "the personal magnetism and attraction of a group of people living in community with one another who more often than not wait for others to come to them and to ask why they are the way they are." Stephen Neill and Owen Chadwick, *A History of Christian Missions*, 2nd ed. (Harmondsworth, Middlesex, England: Penguin Books, 1986), 38. Stephen Neill and Owen Chadwick note that Emperor Julian expressed concern that Christianity was advancing through "loving service rendered to strangers, and through their care for the burial of the dead. It is a scandal that there is not a single Jew who is a beggar, and that the godless Galileans care not only for their own poor but for ours as well; while those who belong to us look in vain for the help that we should render to them."

[12] Schnabel, *Acts,* 179. Williams, *Acts,* 60. Williams posits that "breaking bread together" most likely refers to the Lord's Supper. Gehring, *House Church and Mission*, 82-84. Gehring explains that the breaking of the bread likely included a shared meal where all the participants provided something, but it also led to the celebration of the Lord's Supper. Gehring points out the connection between the church in Jerusalem to the Pauline church in Troas (Acts 2:42, 46 to 20:7,11) as well as the church in Corinth (1 Corinthians 10:16), all partaking of the Lord's Supper. Gehring notes that instruction took place with the breaking of bread in the homes. Just as teaching took place during sacred meals in the Jewish context, so it took place in the early church. It is likely that the Jewish-Christian householder taught during this time and it led to the partaking of the Lord's Supper in the home.

[13] Gehring, *House Church and Mission*, 80. Gehring argues that the disciples prayed in the temple and in homes in Jerusalem. They no longer only gave attention to prayer at appointed times of the day, but prayed at all times, both inside the temple and outside in homes. I. Howard Marshall, *Acts.* Tyndale New Testament Commentaries (Grand Rapids, MI: William B Eerdmans Publishing Co., 1980), 105. Howard Marshall notes that the prayer in Acts 4:24 reflected God's sovereign control over all that was happening. The disciples addressed God as the *Sovereign Lord* and the prayer stressed the

(11) Worshipping through house churches (Acts 2:42, 46, 10:22, 11:14, 16:15, 32-34, 18:7).[14]

(12) Solving problems in the early church (Acts 6:1-7).[15]

(13) Spreading the gospel despite persecution (Acts 4:3, 18, 21, 6:8-15, 7:58-60, 8:1-2, 11:19, 12:1-3).[16]

(14) Multiplying leaders for the churches (Acts 9:27, 11:21-26, 13:2).[17]

(15) Empowering and equipping elders (Acts 11:26, 14:23, 20:28).[18]

"powerful control exerted by God."

[14] In the first century, the house was integral to the spread of the gospel. Teaching, breaking bread, fellowship, and prayer all took place in the home. Gehring, *House Church and Mission*, 27. Gehring argues that the following elements constitute a house church: "(a) A group exists that has developed its own religious life, including regular gatherings for worship. (b) The content of those regular gatherings for worship includes evangelistic instruction and instructional proclamation, the celebration of baptism and communion, prayer, and fellowship. (c) Elements such as (unclearly defined) organizational structures can be considered further indications of a house church in the full sense."

[15] The church encountered some problems in Jerusalem that they had to work through in order to continue to experience the peace of God in their midst and in their fellowship with one another. One issue described in Acts 6 centered around the care of the Hellenistic widows. The Twelve embraced their responsibility to convene the congregation of the disciples and find a solution to the problem. The solution had to take into account three issues. Schnabel, *Acts,* 338. One issue was how to move forward with a fair distribution of food for all the widows in Jerusalem. The second issue was the need for the apostles to be freed up to continue their primary responsibilities of preaching, teaching, and prayer. Bruce, *The Book of the Acts*, 120. The third issue bubbling under the surface, involved addressing the cultural divide that existed between the Greek-speaking and Aramaic-speaking widows. The church had to learn to love one another and transcend the cultural and linguistic differences that separated them. Bruce surmises that there were "doubtless several minor social and cultural differences between the two groups. In the Jewish world as a whole there were tensions between them, and some of the tensions endured between them, and some of these tensions endured between members of the two groups" who had become followers of Jesus. Polhill, *Acts*, 179. Polhill suggests that "there is no reason to picture a breach in the total Christian community—only the sort of 'distancing' created by natural linguistic and cultural differences." Polhill does not believe that the Greek-speaking widows were deliberately neglected but inadvertently left out due to the large numbers of them. The apostles accepted the criticism and addressed the problem directly. The apostles summoned the "congregation of the disciples" and gave them ownership of the problem and the solution by asking them to "select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task" (Acts 6:2-3, NASB). Schnabel, *Acts,* 328. Schnabel suggests that they led with their priorities clearly in view, the teaching of the Word of God and prayer, and resolved the problem with those priorities intact.

[16] Schnabel, *Acts,* 333. In the face of persecution, the apostles responded that they must obey God rather than man and they must continue to speak out what they had seen and heard Acts 4:20. The apostles had seen the risen Christ with their own eyes, and they had seen him ascend to glory. Jesus commissioned them as eyewitnesses of His resurrection and glory. According to Schnabel, "the reality of Jesus, the meaning of his life and teaching, and the significance of his death, resurrection, and exaltation must not be hushed up. They cannot allow themselves to be silenced as a result of a gag order issued by human beings, when the exalted Jesus, who sits on David's eternal throne at God's right hand, has bestowed on them God's Spirit, in whose power they speak and teach."

[17] Schnabel, *Acts,* 336. With the church in Antioch growing and the apostles sensing responsibility for the expansion of the church, they sent Barnabas to Antioch to help consolidate the gains and guide the growth of the church. Barnabas, entrusted with the task of confirming this new gathering as a church of Jesus Christ, became one of the leaders of this new body of Christ. Other leaders needed to be trained and prepared for the continued growth of the church. Bruce, *The Book of the Acts.* 227. Bruce states that, "soon the scale of Barnabas's responsibility was such that he could not hope to discharge it single-handedly." Therefore, Barnabas went to find Paul and bring him to Antioch so that they could work together to lead the church and raise up other leaders.

[18] Schnabel, *Paul the Missionary*, 69. Barnabas found Paul preaching the gospel in A.D. 42. Barnabas needed a "theologically competent missionary" who could help him consolidate and expand the Christian community in Antioch, the capital of Syria." They met with the church for a year and continued to teach and preach to both believers and unbelievers alike (Acts 11:26). Stott, *Acts,* 236.

Stott notes that elders became the leaders of the churches as Paul and Barnabas kept moving to plant other churches. Paul and Barnabas included prayer and fasting as part of the appointing process for elders (Acts 14:23). Parsons, *Acts*, 203. Parsons posits that the appointment of the elders and their subsequent empowering to lead within those new churches, led to healthy, vibrant churches. Elders need to be equipped and empowered to lead local churches in order for churches within movements to flourish and multiply.

APPENDIX 10

SUMMARY OF FIVE SUGGESTIONS FOR CHOOSING ELDERS[1]

1. After the issue of ecclesiology is taught and the body of believers has a healthy understanding of the church and its purposes, teach the new believers the importance of choosing elders who are called to lead and are ready and able to lead, teach, and shepherd the flock of God. The role of the apostolic worker will change over time and become less visible in the church while the role of the elder will become more prominent.

2. Church planters should begin to spend more of their time mentoring leaders and raising up leaders. If the missionary church planter has a team member more gifted in that way, then the role of raising up elders should be turned over to that person. This is the role of the Movement Strengthening Strategist. As Paul wrote in 2 Timothy 2:2, "faithful men who are able to teach others also" should be sought out and trained to serve as elders in the churches.

3. As the leaders emerge, the church should prayerfully consider these men for elder roles in the church.

4. The church will appoint these new leaders and they will begin serving in elder roles. At that point, they will need mentoring, coaching, and equipping.

5. Elders should keep in mind, that in hostile environments, they might be the first one targeted by those hostile to the gospel. Suffering and persecution are issues to discuss early on with the potential elders of the new churches. Teaching on how to respond to persecution should also be addressed.

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[1] Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting Teams* (Colorado Springs: Authentic Publishing, 2005), 236-37.

APPENDIX 11

SEVEN COMMANDS OF CHRIST[1]

The Seven Commands of Christ in the New Testament
1. Repent (and believe the Good News). Mark 1:15
2. Be baptized. Matthew 28:18-20; Acts 2:38
3. Love. John 13:34; Matthew 22:37-40
4. Celebrate the Lord's Supper (take communion). Luke 22:17-20
5. Pray. John 16:34; Matthew 6:5-15
6. Give. Matthew 16:19-21; Luke 6:38
7. Witness (make disciples). Matthew 28:18-20

This Study is often used with the "Sword" Questions
1. What do we learn about God—Father, Son, Holy Spirit?
2. What do we learn about people?
3. Is there a sin to avoid?
4. Is there a promise to keep?
5. Is there a command to obey?
6. Is there an example to follow?
7. How will you apply this passage in your life and ministry this week?

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[1] George Patterson, "The 7 Basic Commands of Jesus Christ," Christian Life: Learning to Live a New Life, accessed May 10, 2019, http://christian.mywebpal.com/the-7-basic-commands-of-jesus-christ-by-george-patterson/.

APPENDIX 12

FOUNDATIONS FOR EMERGING LEADERS[1]

Objectives

Foundations is designed as a tool for long-term discipleship. When fully utilized it offers a basic introduction to the metanarrative of Scripture, Old and New Testament survey, and an intense mentorship in responsible, text-driven hermeneutics. Foundations is for emerging leaders. At no point do we suggest Foundations as a catalyst to CPM. Rather, we see the Foundations program as a significant part of the "Five Parts of a Church Planting Movement Plan." Specifically, the Foundations tool is suggested for use among multiplying streams of CPM. We have found its application most useful in third and fourth generation churches beyond the reach of the initial church planting catalyst. Foundations assumes an empowerment model that has proven useful in the transition of the church planter's efforts to the establishment of local emerging leaders.[2]

The application of 1 Timothy 3 and Titus 1 on the local level is a must as this transition takes place. We suggest intimate knowledge of emerging churches and leaders as the prerequisite for a successful Foundations program. The life-on-life discipleship chains, 2 Timothy 2:2 describes, provide this. Movement is dependent on these chains to fuel character development and accountability. In many cases the character transformation expected by 1 Timothy 3 and Titus 1 leaves the ability to teach and refute false teaching as a final qualifier for biblical leadership.[3]

Foundations is designed around three primary objectives. First, Foundations ensures emerging leaders are equipped to rightly handle the word of Truth. We hold the ability to teach and guard against false teaching as a central objective for those completing the Foundations course.[4] Second, Foundations provides an overview of the Bible. Each Foundations workshop begins with and builds upon an overview of Old and New Testament survey. In a pattern of "spiral learning," trainees are led through a constant review of the metanarrative of Scripture to ensure a right understanding of context, biblical history, and theme development across Scripture. Helping emerging leaders understand how the Bible fits together is an essential objective in pioneer fields.[5] Third, Foundations pursues the objective of empowering local leadership as the facilitators of long-term discipleship. Where

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[1] C. Wilson and J. Houk, "Foundations for Emerging Leaders: A Guide for Long-term Disciplehsip in New Churches" (Unpublished Training Materials, January 2017), 1-45. This section will include portions of the materials included in this forty-five page training manual.

[2] Ibid., 3.

[3] Ibid.

[4] Ibid.

[5] Ibid., 4.

Church Planting Movements are the goal, a model capable of empowering and transitioning to local leadership is a must. As churches multiply, simple models for lesson development, teaching and preaching are a must. Foundations seeks simplicity through highly intentional workshops for identified emerging leaders. We believe investment in this percentage of emerging leadership carries the potential to keep up with the demand for new church leaders as CPM rolls forward.[6]

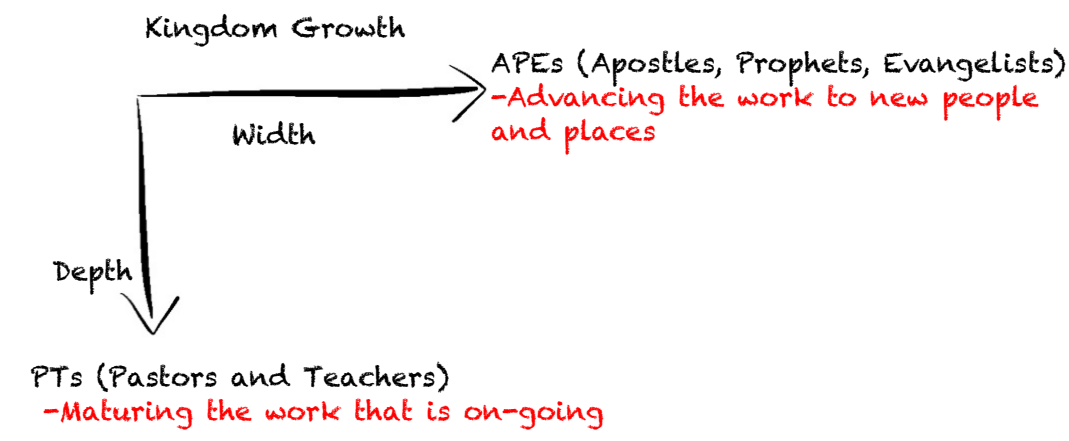## Understanding the Need: The Transition to Emerging Local Leaders

The role of Ephesians 4 leaders – APEs and PTs. In Ephesians 4:11-13, Paul mentions different roles for leaders given to the church to help them grow.[7] The leaders/roles are (Eph. 4:11):

1. Apostles
2. Prophets
3. Evangelists
4. Pastors
5. Teachers

Apostles, prophets, and evangelists (APEs) – Churches begin as leaders engage new places and peoples. God provides these leaders to expand God's kingdom in new places. They push the needs of the lost (width) to the forefront of the conversation of what the church is and does.

Pastor, Teachers (PTs) – These leaders are long-term encouragers in the church. Their primary task is investing in existing believers. Empowerment of these gifts serves the church as believers grow deeper in their relationship with Christ leading toward maturity (depth). Typically, PTs emphasize the need for personal growth and discipleship and bring it to the forefront of the conversation of what the church should be doing.

Consider this illustration: Kingdom Growth 1[8]

Kingdom Growth

APEs (Apostles, Prophets, Evangelists)
-Advancing the work to new people and places

Width

Depth

PTs (Pastors and Teachers)
-Maturing the work that is on-going

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[6] C. Wilson, Foundations, 4.

[7] Ibid., 5. Wilson and Houk note that APEs and PTs are not a rigid set of categories for leaders. Instead, most leaders have a mixture of these gifts and callings on their lives across the seasons of their ministry. It is suggested however, most leaders have a bent toward either the APE or PT role. This is evidenced in Paul's ministry as he is seen fillig both roles at times. For example, contrast his activity in Antioch verses his journeys. Neither is mutally exclusive.

[8] Ibid., 5.

There is no need for struggle between the two camps. Each role must seek to understand and complement each other to benefit the Kingdom. APEs are incorrect when suggesting the church should only be sharing their faith with the lost and doing missions. Likewise, PTs often suggest the church must develop existing believers through true discipleship before moving on to the next place or person. Neither is mutually exclusive. Both are given to the church to equip the whole church to maturity (Eph. 4:11-13). As God's Kingdom grows, both width and depth require specific attention. Both APEs and PTs must fulfill their roles. The result is balanced growth something like this:

Consider this diagram: Kingdom Growth 2[9]
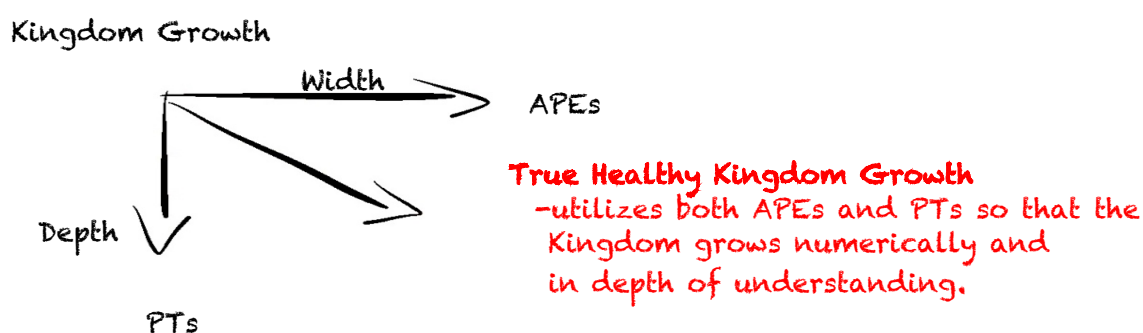
It is only when both groups of leaders work together and complement each other that true healthy kingdom growth can happen. As time passes and each church begins to mature, a decision has to be made. Either the church planter becomes the founding pastor or a transition to empowered leaders must take place. It has been said, releasing churches is as difficult as starting them. This is difficult but vital if your goal is multiplication. Multiplication demands the transition to emerging local, pastoral leadership, within new churches. Likewise, the emerging PTs must be equipped and qualified to lead the existing church believers into a deeper understanding of their relationship with Jesus.[10]

Foundations seeks to: (1) Focus on the high percentage of South Asian Christians leaders who will never attend a Bible school, (2) Teach new leaders in locations that are near as possible to where they live and minister, (3) Blend OT/NT survey and self-discovery together as emerging leaders discern what God is leading them to say to their church, and (4) Rely on the Holy Spirit speaking to each emerging leader as they prepare and develop their own lessons toward a self-feeding church.[11]

Target of Foundations

Foundations is designed for emerging leaders of 2nd, 3rd, and 4th generation churches. It is designed to be simple enough for them to grasp themes in Scripture, concepts of hermeneutics, and to facilitate long-term discipleship generationally past

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[9] C. Wilson, Foundations, 6.

[10] Ibid.

[11] Ibid., 7.

the 4th generation.

Characteristics of a Typical Emerging Leader
1. Man
2. 25-40 years old
3. New believer (less then three years in the faith)
4. Semi-literate
5. Biblically illiterate (knows 20 stories or less from Scripture)
6. High view of Scripture

While these characteristics present some challenges, there are also great opportunities. The typical high view of Scripture can make up for many shortcomings on doctrine and theology. As they keep the Bible as their authority, their worldview is taken captive as they gain a simple understanding of what it says. The ability to reproduce what they are leaning is vital to the long-term discipleship process. Foundations is intended to sharpen this skill and gifting as leaders and churches are released to function locally (Acts 20:18-38).[12]

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[12] C. Wilson, Foundations, 7.

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ABSTRACT

MULTIPLYING PASTORS AND TEACHERS TO SUSTAIN
CHURCH PLANTING MOVEMENTS

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Debate regarding church planting movements (CPMs) and an emphasis on speed divides missiologists and practitioners alike. Some practitioners argue for continued urgency in reaping the harvest while giving little attention to training leaders, while others advocate for slowing down a movement to train leaders. This dissertation will offer a biblical solution for the need to continue reaping a harvest in a CPM while at the same time training pastors and teachers within the movement.

In Ephesians 4:11-13, Paul writes that the role of the apostles, prophets, evangelists, pastors, and teachers is to equip the saints for the work of the ministry to build up the body, so that all believers might grow to maturity. To help push the church to multiply, the roles of the apostle, prophet, and evangelist are needed to lead the church planting effort among all peoples unto the ends of the earth. The five roles in Ephesians 4:11 are critically important in equipping the saints for the work of the ministry and to help new churches to continue to multiply and grow in healthy ways.

Elders must be chosen following biblical principles found in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4 in order to lead the churches emerging in CPMs. Many practitioners in harvest fields in South and Southeast Asia affirm the five roles above and advocate for the role of a Movement Strengthening Strategist who focuses on training elders in CPMs so that churches grow in a healthy manner and movements are sustained.

VITA

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PERSONAL

    Born: July 2, 1959, Avon, Illinois, USA

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