

## I. Week 12, Church Planting Part 1

### A. Historical snapshot, David Brainerd

- i. Born in 1718 into a Christian home in Connecticut
- ii. His father died when he was 9.
- iii. His mother died when he was 14.
- iv. He would experience lengthy battles with depression, loneliness and melancholy that would afflict him most of his life.
- v. At the age of 21, he was converted to Christ.
- vi. After a long period of striving to please God by his own ability and his own powers, God marvelously converted him and captivated his soul with the glory of Christ and the greatness of God.
- vii. 1739 entered school at Yale to pursue Christian ministry.
- viii. Top of his class and on his way to graduating with honors in 1741.
- ix. Tumultuous time with the First Great Awakening.
- x. After a controversial message by Jonathan Edwards, Brainerd was overheard making a negative comment about one of the tutors at Yale.
- xi. He confessed his guilt but refused to apologize and was expelled.
- xii. Though he and many others tried to reverse the decision, he was not allowed to graduate.
- xiii. Consider his candidacy for missions – lonely, depressed, sickly, tuberculosis, and failed to graduate for criticizing a professor.
- xiv. 1743-1747 – ministered to the American Indians. He endured great hardship and trials. He continued to struggle frequently with depression and loneliness and tuberculosis.
- xv. March 1744 – he was offered a position as a pastor in Long Island, but he was burdened to continue his work to the Indians
- xvi. May 1744 – he returned to the Forks of Delaware Indians but found that they had been mistreated by white people and were, as a result, leery of his message. He preached for some time but considered his ministry to them to be without any success.
- xvii. Tried preaching to different tribes – Susquehanna, still without success and with much illness. He almost died of sickness.
- xviii. In summer of 1745, left Forks of Delaware and travelled to a Crossweeksung, NJ, and experienced a spiritual awakening among the Indians there, 6 weeks after his first visit to that place.
- xix. Began baptizing new believers, discipling them, meeting with them individually, doing catechism with them, teaching them to read.
- xx. Spring of 1746 he had a congregation of over 130 Christians, and he wrote:
  - a. *I know of no assembly of Christians where there seems to be so much of the presence of God, where brotherly love so much prevails, and where I should so much delight in the public worship of God, in general, as in my own congregation; although not more than nine months ago, they were worshipping devils and dumb idols under the power of pagan darkness and superstition. Amazing change this! Effected by nothing less than divine power and grace!*

- xxi. Fall of 1946 he fell ill and had to leave his work. He travelled to New England to stay with friends for the winter.
- xxii. He was able to return for a brief visit to the Indians in the spring but was struggling with greatly bodily illness and depression, so he was not able to continue to serve them.
- xxiii. In May 1747, he returned to New England to the home of Jonathan Edwards, where he spent the last 19 weeks of his life.
- xxiv. Jonathan Edwards' daughter Jerusha cared for Brainerd for those 19 weeks.
- xxv. He was in great agony and distress but was faithful to the end. He longed to die and be with Christ and be free from the continuing pain and melancholy.
- xxvi. October 1747 – Brainerd died
- xxvii. But his legacy has continued and inspired countless missionaries even down to today.
- xxviii. William Carey, Jim Elliott wrote of how David Brainerd inspired their service.
- xxix. John Wesley said of Brainerd, "Let every man read carefully the life of David Brainerd."
- xxx. Jonathan Edwards edited his journals and published them after Brainerd's death.
- xxxi. Compelling and inspiring read. I read it as a young man and was sobered and challenged in my own Christian walk.

B. Review Six Stages of the Missions Task

- i. **Draw the process on the board.**
- ii. **Sequential but not mutually exclusive.**
- iii. First, we must **engage** the unreached with the gospel, finding ways to get to them, live among them and get to know them. Include things like business as mission, tent-making.
- iv. Second, we must share the gospel in language they can understand and challenge them to repent and believe. **Evangelize**
- v. Third, we must disciple new believers so that they grow to reflect and represent Christ. **Disciple**
- vi. Fourth, we must plant healthy churches that continue the work of evangelizing their area and that reproduce and multiply. **Church-plant**
- vii. Fifth, we must train leaders for those churches, and we must train people who can keep training leaders whether we are there or not. **Train leaders**
- viii. Sixth, we must work ourselves out of a job and partner with these new churches to move on to other places and people groups that need the gospel. **Phase-out**

C. Review Last Week

- i. Evangelism
  - a. Sharing the gospel in a way that is understandable.
  - b. Knowing the gospel.
  - c. Knowing the culture. How the people think.
  - d. Sharing the Gospel, sowing the seed broadly

- e. Have to do it in order to improve upon it.
  - f. Learn from others but no substitute for practicing it ourselves.
  - g. Any3 approach.
- ii. Discipleship
- a. *What is a disciple?*
  - b. Disciple is a follower of Christ.
  - c. Matthew 28:19-20 – teaching them to observe all that I have commanded
  - d. This is necessary for a believer in our context, where we have history of Christian values and worldview, although that is changing. How much more is it necessary for a new believer who comes from a culture that is steeped in false religion, animism, etc?
  - e. Unreached or undisciplined? With the growth of people group thinking, there is a danger that we equate “reaching the unreached” with the task of global missions.
  
  - f. *Why is discipleship necessary?*
  - g. Simple answer is that Christ commanded it.
  - h. Also a pragmatic answer – it’s the only way to reach the masses of people.
  - i. William Carey arrived in India and was overwhelmed at the masses of unbelieving people – “a stunned William Carey remarked that if India would ever be reached for Christ, the Indians would have to do it”
  - j. Multiplication principle
  - k. WWJD? Or WJD? Christ invested heavily in 12 men.
  
  - l. *What does discipleship look like?*
  - m. Follow me as I follow Christ. Personal spiritual disciplines. We have to be what we want others to follow.
  - n. Christ’s example – pouring his life into a few people. Once new believers are won, this is to be the missionary’s practice as well. Pouring your time into a few, with the goal of multiplying your efforts.
  - o. For the missionary, once new believers are won, the task of discipleship will be primary for the missionary – both training the heads and the hearts. Doctrine and life. Teaching the Bible and character formation.
  - p. Also, helping the new believers to sort through cultural practices and how to practice their Christian faith.
  - q. Leadership training and development is happening even from the beginning.
  
  - r. *What do we do with the disciples?*
- D. From Disciples to Churches – Paul’s example
- i. Acts 13:1-3– Paul and Barnabas are sent out by the church
  - ii. Acts 13:4 – sent out by the Holy Spirit
  - iii. 13:4-12 – ministry on Cyprus

- iv. 13:13-52 – preaching at Pisidian Antioch. Vs. 52 – the disciples were filled with joy and with the Holy Spirit
  - v. 14:1-7 – preaching at Iconium, vs. 1 great number of Jews and Greeks believed
  - vi. 14:8-20 – preaching at Lystra, vs. 20 – the disciples gathered about him
  - vii. 14:21 – made many disciples in Derbe
  - viii. 14:21-23 – Derbe, Lystra, Iconium, and Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, through many tribulations, *when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord.*
  
  - ix. Book of Titus
  - x. 1:5 – this is why I left you in Crete, put what remained in order and appoint elders
  - xi. 1:5-9 – qualifications for elders
  - xii. 1:10-16 – warning against false teachers
  - xiii. 2:1-10 – instructions for men, women, slaves, older/younger, etc.
  - xiv. 3 – further instructions for the church
  
  - xv. No category in Paul’s thinking of disciples who are not in a church. Needs to be said in our day.
- I.
- xvi. Matthew 16 – I will build my church
- E. What is a church?
- ii. Not a building.
  - iii. Not an institution.
  - iv. Greek word *ekklesia* has in mind an assembly, a gathering.
  - v. Hebrew word *qahal* in the OT is the same, a gathering
  
  - vi. **Zane Pratt / IMB** – *A New Testament church is a group of baptized believers in Jesus Christ who assemble together regularly and who are committed to one another to be the body of Christ together.*
- II.
- vii. Group of Believers in Jesus Christ
- III.
- a. 1 Cor 1:2 – saints, called, sanctified in Christ Jesus
  - b. 1 Cor. 3:16 – temple of God
  - c. You cannot have a church without believers.
- IV.
- viii. Who assemble together regularly.
- V.
- a. Heb. 10:25
  - b. Acts 2:46
  - c. Believers have to assemble together / relate with one another, in order to fulfill the various one another commands of Scripture.

- d. How are you going to bear one another's burdens if you never see each other?
- VI.**
- ix. Committed to one another to be the body of Christ together
- VII.**
- a. Eph. 1:22-23,
  - b. I Cor. 12 "body serving one another"
  - c. I Cor. 5 church discipline
  - d. I Cor. 9 supporting those who minister the gospel
  - e. I Peter 5 elders ruling well
- VIII.**
- x. ***Baptist Faith and Message*** – *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 the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.*
- Ref: Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.*
- xi. Practices of a healthy church (per the IMB / David Platt)
    - a. Evangelism – clear understanding of the gospel
    - b. Discipleship – clear focus on making more disciples, Matt. 28
    - c. Membership – particular group of people marked out. A church has an identifiable membership of baptized believers in Jesus Christ. A church is intentional about being a church. Members think of themselves as a church. They are committed to one another and to God (associated by covenant) in pursuing all that Scripture requires of a church.
    - d. Leadership (training elders/deacons, Eph. 4). A church is autonomous and self-governing under the Lordship of Jesus Christ and the authority of His Word. A church has identifiable leaders, who are scrutinized and set apart according to the qualifications set forth in Scripture. A church recognizes two Biblical offices of church leadership: pastors/elders/overseers and

deacons. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.

- e. Teaching and preaching - A church submits to the inerrant word of God as the ultimate authority for all that it believes and does. I Timothy 4 – preach the word.
- f. Ordinances – Lord’s Supper and Baptism A church practices the baptism of believers only by immersing them in water. A church observes the Lord's Supper on a regular basis. Under the authority of the local church and its leadership, members may be assigned to carry out the ordinances.
- g. Worship – Col 3, singing songs; exalting Christ
- h. Prayer – Acts 2:42
- i. Fellowship – Acts 2:42
- j. Accountability and discipline – Matthew 18:15-20, I Cor. 5
- k. Giving – I Cor. 16:1-4
- l. Mission. A church embraces its responsibility to fulfill the Great Commission, both locally and globally, from the beginning of its existence as a church.

**F. Church-planting**

- i. Biblical church planting is evangelism that results in new churches. OR
  - ii. Biblical church planting is evangelism that results in new disciples, who then gather together and self-identify as the local expression of the universal body of Christ.
  - iii. Missionaries must have a robust ecclesiology.
  - iv. What are you trying to plant? What is your goal?
- IX.**
- v. In some agencies today, the task is reduced to basically teaching people to love Jesus and follow the Spirit’s leading. While it is true that the Holy Spirit leads new believers, we don’t see Paul following this method.
- X.**
- vi. Is the goal converts? Disciples? Small group Bible studies? Or healthy churches?

- vii. *The task is complete when there are healthy, multiplying churches with trained leaders that can evangelize their own people without the help of foreigners.*  
(IMB Statement)
  - viii. Healthy churches...
    - a. More difficult and time-consuming than other approaches
    - b. Many missions agencies and/or churches today that have short-circuited this goal based on the urgency of the task.
    - c. The reasoning goes something like this – there are 7,000-8,000 unreached people groups. We can't settle for just planting churches, we need to accelerate the growth.
    - d. Need for speed may seem logical, but the conclusions are not biblical.
    - e. We must balance the urgency of the need with faithfulness to the task. If our methods of meeting the urgency reduce our faithfulness to the task, we have compromised.
- XI.**
- ix. Multiplying churches...
    - a. New churches must be actively sending their own people to others
    - b. New churches must have the means and ability to train new leaders
    - c. New churches must repeat this same process
    - d. Yet, not all churches will look the same.
- XII.**
- G. Indigeneity... without the aid of foreigners
- i. Are the missionaries like the center pole of a circus tent or scaffolding around the building?
  - ii. Reproducibility should govern missionary practices from the beginning.
  - iii. Three or four "selves". Not intending to convey the idea of self-sufficiency or independence, but rather a healthy ownership of the church and its mission without foreign aid.
  - iv. Self-governing – theological education, leadership training, 2 Timothy 2:2
- XIII.**
- a. Will the leadership model be reproducible?
  - b. Neck-tie story.
  - c. Will the elders be able to lead and also train new leaders?
  - d. Able to teach – doesn't necessarily mean a seminary education, depends on the context.
  - e. Does the missionary appoint elders or help the church appoint elders?
  - v. Self-propagating – Great Commission focus from the start. Who is responsible for the planting of new churches? The missionary. Auca Indians sending out missionaries.

- a. Will the church be able to multiply itself?
  - b. What types of outreach materials will you use? The discipling resources you use will form the basis of understanding for how believers will disciple others in the future.
  - c. If evangelistic outreach consists of driving into the neighboring village and showing the Jesus Film on a projector and big white screen that you set up, will the church be able to do that after you leave?
- vi. Self-supporting – experience has shown that foreign funds from well-meaning Christians to pay the salary of the new pastor or to buy the church building is hurtful in the long run. Why?
- a. Will the church building be reproducible?
  - b. Will the church outlast the missionary?
  - c. Does the church have to own a building?
  - d. Does the church have to have a paid pastor?
  - e. Missionary should not use practices that will not be reproducible by the local believers with their funding
- vii. Self-theologizing – able to study the Scriptures and respond to false teaching in their own culture.

#### H. Application

- i. Evangelism – do we share the gospel in our own culture?
- ii. Healthy church – do we have a healthy, multiplying church? Would we be glad to send out missionaries to replicate our church model? As Cow Creek sends out missionaries to the nations, their assumptions and models of how to “do church” will be shaped by their experience here.