Building Effective Apostolic Communities
Revised 2009

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APPENDICES

1. Finances and the Church Planter

2. Lines of Authority, Avenues of Appeal

3. Guidelines for Developing a Covenant of Team Understandings

4. Guidelines for Developing a Strategy Paper

5. Tentmaking vs. Full Support

6. A Bible Study on Calling

1. Developing Networks of Teams

6. Sample Mentoring Covenant

7. Church Planter's Check List

8. Hard Targets examples

Building Apostolic Communities
A Reproductive Mentoring Approach
Purpose

God's Overarching Purpose:

Before beginning I want to share with you a dream I had some years ago:

I had a dream after visiting St. Francis' tomb in Assisi in October 2005. In my dream a young church planter (apostle) approached me and asked me to train him. For some reason I knew that this was the second time that the young apostle had approached me (I did not recognize him--so I took it as a general application after I woke up.). He pressed me to coach him about how to plant churches. It occurred to me that he was only interested in the outcome of the training itself--planting churches.

I said to him: "I don't think you understand the nature of church planting. You are looking at church planting as a **task to do**. Your heavenly Father is looking at it as a **journey of getting to know Him**. God really does not need us as much as we think He does. But he gives us tasks to do that are the avenues and vehicles for getting to know Him. For those of us who are church planters, the avenue to getting to know Him is planting churches. So we should view our task as the path to getting to know Him.

Now here is the key--we never get to know Him through success. We get to know Him through humility--not success. I have had a lot of success in church planting, but no success has led to me getting to know Him better. The way to know God is through failure. I have rejoiced in my successes, but I have not been led to a deeper walk with Him or greater reliance on Him through success. But in failure I have agonized over my own contribution to the failure and been led to deeper repentance and faith. I have been led deeper into dependence in relationship with Him whereby I grasp new aspects to His glory as I have been driven to His throne through failure. It is in failure that we come to know more deeply our Heavenly Dad."

"I perceive that when you are approaching me to train you, you are doing so because you desire to be successful, not because you want to get to know your Father more deeply. If you want me to train you to get to know the Father I would be happy to—and if the journey through which He has called you is one of an apostle, I think I can be of some service. But realize that it would not be to avoid failure. Indeed my training may lead you into greater failure than you think. But it would also lead you into a deeper relationship with your Father and His son, Jesus. So if you desire for me to train you into a deeper relationship with the Lord (though the vehicle of church planting), I would be glad to. But if you only desire to be trained in church planting in order to be successful, then I will not do this."

My dream ended with him walking away. I woke up with a profound sadness over him. I felt like Jesus must have when the rich, young ruler turned away. But I woke up feeling like the dream was spot on and that this was indeed what the Lord was calling me to—to train a new generation of apostles in getting to know Him.

So if you are game to make the journey, I am happy to help you get to know your Heavenly Dad and your big brother, Jesus, better.

The Purpose of this book:

The purpose of this book is to share our journey in developing and reproducing apostolic community (defined as teams and networks of teams) in the USA, England and Switzerland, as well as coaching apostolic teams around the world with Frontiers, an apostolic community who utilize apostolic teams in the Muslim world. I have learned much over the last 20+ years as God has allowed me to serve The Fellowship of Church Planters (USA), Impact Network (UK), M-28 (Swiss) and Frontiers. All of these aspire to be apostolic community—a network of apostolic teams and support groups which are engaged in the apostolic enterprise.

My hope is that this broad experience across cultures will enable me to share with you the lessons we have learned along the way and to encourage you in your apostolic journey. I continue to learn as I work with teams in Europe, the Muslim world, and the east and west coast of the USA, learning more from my mistakes than my successes, so I encourage you not to focus on success, but rather on the Lord. May He grant you His presence on your journey just as He has us!

Building Apostolic Communities is meant to complement the Manual: Germinating Transformational Communities. In the Manual we focused on how apostolic teams plant networks of reproducing, local fellowships of faith. In this book we will share our journey on forming effective apostolic teams which planted these local fellowships. We will also share how we reproduced teams and are now in the process of networking these teams into apostolic communities which are more effective in filling the earth with networks of Kingdom communities. Our hope is that our journey will help those who have been called to apostolic teams and ministry in apostolic community; as well as those who will mentor emerging apostolic communities.

I have been involved in starting new communities of faith (large churches and smaller fellowships that meet simply) for over thirty years. My goal has always been to start communities which will reproduce and plant new fellowships without a continual apostolic presence (though there may be ongoing input). Over the 30 years, I have evolved from a solo founding pastor to being part of a leadership team of elders; then from being a solo church planter to becoming part of an apostolic team. I became a team coordinator of a single team, saw that team reproduce new teams and served as a mentor to those new team coordinators, eventually becoming a member of a "base team" which serves to network apostolic teams. Local networks of apostolic teams we are calling "apostolic communities". Presently I am a "grandfather" who focuses on empowering a new generation of apostles who will hopefully be more effective than we ever were.

Over the past fifteen years the Lord has led me into mentoring relationships with team leaders doing crosscultural work with Frontiers. This manual contains many of the papers I have written to meet the varied situations myself and these teams have encountered. My hope is that in sharing them in this way you can be encouraged from our experiences and better serve those whom you are training, whether serving as a team coordinator or a mentor to a team or community.

Background

As I have looked at Paul's apostolic band in Acts and his epistles, it seemed to me there were two things being accomplished: local fellowships were being planted and new apostles were being trained and released. Some of these apostles went off with their own bands and started new, local fellowships in other regions. Toward the end of his ministry Paul describes himself as a "wise master builder" (I Cor. 3:10). He laid a foundation wherever his teams planted local faith fellowships. But it is quite evident as a master craftsman he also trained other apostles. His letters to Titus and Timothy live as testimony to his ongoing mentoring of apostles who were trained by him. In this sense there was a reproductive component not only to plant local fellowships which reproduced, but also starting new, healthy apostolic teams which reproduced. Indeed, Paul and his network of teams were so effective at this that by the time he writes to the Romans he says that he needs to go onto Spain to plow new ground.

I believe God is still calling "wise master builders" to serve not only in planting new local fellowships, but also those who will serve as mentors to younger teams of apostles and apostolic networks. Indeed I feel this is an essential part of apostolic ministry. It is with this in mind that I humbly share what I have learned over the years. Hopefully the ideas contained herein will continue to develop as I grow in the future, since we never master a craft, but must constantly be learning. May God grant us the humility to be learners together.

Book breakdown
The **first section** of the book is what I have found as **Foundations for apostolic teams**.

The **second section** is addressed to apostles who are **Forming teams** and will likely become the leaders or coordinators of those teams. These chapters and the corresponding appendices are designed to help the team coordinator have clear goals and values which will lead to teams which are effective in sustaining themselves over the long haul in planting reproducing local fellowships of faith.

The **third section** focuses on the task of **Reproducing teams** and how some team coordinators will be called to become mentors of these new team coordinators. Note the emphasis on reproduction which arises naturally from reproducing local fellowships which are sending out new apostles as well as apostolic teams. New apostolic teams and coordinators emerge from these reproducing teams, ultimately leading to loose networks of cooperating teams with mentors working in these networks.

The **fourth section** focuses on **Building a Network of apostolic teams**—an **apostolic community.**

The following page defines a few terms which will be used throughout this book.

Summary of Key Terms

Apostle: A person usually sent by a local fellowship to work with an apostolic team to start new, local fellowships in another place. Apostles can be men or women, single or married. One spouse could be on the team having been called by God as an apostle and the other not called to be an apostle, but there to support his/her spouse. So Apostolic teams will have both apostles and non-apostles on the team, but they are all called to apostolic ministry.   An apostolic team has a minimum of two apostles on the team, but we prefer 3 as a minimum.

Apostolic: These are people who are called to work in an apostolic community serving the teams of the network. They may not be apostles, but their service is critically important for the Apostolic Communities effectiveness and long term reproduction.

Apostolic Team: A group of people usually associated by covenant (See appendix 2) functioning together to plant local fellowships. The team itself will always move on and stay no longer than necessary engaged in the local fellowship. For us, apostolic teams are like a basketball team where all the members are pooling their abilities and working in a coordinated effort to start a network of reproducing fellowships. They are not like a track team where each one does his or her individual thing hoping that if all the individual activities are added up with little cooperation, a fellowship might be planted. An apostolic team should be like a family where the individuals in it are transformed.

Team Coordinator: This is normally a man who is designated by the team to make sure the team remains thriving spiritually and focused on the task. (Obviously if it were an all woman team the TC would be a woman.) He also makes sure the team is working in a smooth, coordinated manner. He is not the "boss", since God usually reveals His will to and through the entire team, nor is he the "leader" as each team member will be called to lead at various times during the seasons of team life and ministry based on their maturity and gifting. But he is the one responsible to make sure that the team members are receiving appropriate training and shepherding so that the team is functioning at its maximum capability.   The team coordinator is also the one through whom the team will network with other teams and a mentor. Normally the coordinator will develop in his role as the team goes through the various stages of Forming, Storming, Norming and Performing. In the early stages he may very well function more as a leader than a coordinator.

Mentor: A mentor is a seasoned apostle who has experience in working within an apostolic community which has planted local, reproducing fellowships. He has likely served as a team coordinator, training younger apostles in the various skills one needs to successfully plant reproducing local fellowships. As he has grown in his skills he will have reproduced other teams which network with him for guidance and encouragement. Other team coordinators outside his immediate fellowship may begin looking to him for mentoring as well.

Although normally starting as a team coordinator, as his team reproduces and other team coordinators seek his help, his responsibilities to other teams will often preclude him from continuing to serve as a coordinator of a single team. Thus a mentor may often function on a team under a team coordinator he has trained.   The mentor will serve as a resource to that

team as well as keep his tools sharp when not traveling by participating in the local effort with that team. A mentor will normally be fully supported financially so that he is free to travel.

Apostolic Community: An apostolic community is a network of apostolic teams and supporting ministries which exists to reproduce teams and release new generations of teams and new communities. An apostolic community will often have several mentors who work within the network and envision/empower new apostolic teams and communities.

Worksheet:

1. How would you identify your calling: as an apostle? a team coordinator (TC)? a Mentor? an Elder? an apostolic support role? You may need help in clarifying your call if you have not already. (see chapter 4 ON CALLING)

2. Do you have a mentor? Who is your mentor? How does he interface with you? The team? What kind of training material are you working through?

3. If you are a TC, have you written a team covenant? A Strategy Paper? (See appendix 2)

4. How big a team do you think you need to be effective? What kind of gifts will you need on the team to balance yours? What will be your strategy for recruiting new team members? For planting local fellowships?

Section I

Team Foundations

Chapter 1
Apostleship

My early thinking on apostleship was shaped by Watchman Nee, who made a distinction between "the Church" and "the Work" – two distinct entities with distinct spheres. The Church is called to subdue the land, bringing the full weight of the gospel to bear on every segment and aspect of society. The "Work" is the apostolic work – taking the Kingdom of God to where the Church does not yet exist. My early view was that the work of the apostolic community has always been to establish the Church where it does not exist and in such a way that the Church will reproduce locally and subdue the land.

Perhaps the best recent definition of an apostle I have read is by Jack Deere in his book *Surprised by the Power of the Spirit*. Deere states that apostleship is a calling, not a gift nor an especially gifted or powerful person. I strongly agree. I do not think that an apostle is big personality, or someone who gives oversight to large churches or groups of churches. (The latter more closely resemble "bishops," who emerged in the 2nd and 3rd centuries.)

The primary meaning of apostle is "an authorized sent one" or "messenger". Apostles are mobile, dynamic groups of emissaries of the Kingdom. They are called to minister as bands or groups – at the very least in twos, as Jesus taught (cf. Acts 13:3,4; 14:4,14; 15:39-41), and often with helpers (cf. Acts 13:5). Apostles function in teams or networks of teams which we are calling Apostolic Communities (for example, Paul's networks of teams on his second and third journeys as well as during his imprisonment).

The key mark of apostleship is not a big personality, but rather big suffering (cf. 1 Cor. 4:9-13). When Paul is forced to defend his apostleship, he first cites his suffering (2 Cor. 12:7-10) before his signs and wonders (vs. 11,12). He wears his suffering as the badge of his apostleship and only acknowledges his signs and wonders when forced to do so.

Pauline Apostleship

Pauline apostleship is exercised by pioneering, mobile communities who start local communities of the Kingdom where they do not exist. They are dynamic, mobile communities, not solo personalities nor bishops who remain "over" the fellowships they start. It seems there were many apostles (some true, some false) wandering around in the first century – so many that Paul bumped into a lot of them and took care to go to Spain to ensure that he was building on new ground.

Petrine Apostleship

A second form of apostleship – what I am calling Petrine apostleship – is portrayed in the New Testament. Initially my work and thinking focused primarily on Pauline apostles who usually cross cultures to proclaim and reveal the Kingdom of God. My work with Frontiers has been exclusively in this realm. But I personally have also been engaged in starting small, non-traditional fellowships of faith in the West, specifically in Rhode Island (USA) and England. I have also started a number of apostolic teams which have been effective at

starting fellowships like these in the West as well as ones going out to the unreached. If I had been pressed as to whether these Western teams were apostolic, until recently I would have replied "no".

But I was coaching a team in Switzerland who pressed me on whether there exists a Peter-type apostle. I replied that we do not see much of Peter in the New Testament, so I could not comment on whether or not the model exists or not; but I was unhappy with my own reply, and so I went back to search the Scriptures.

What I realized was that the Petrine apostolic model is much more prevalent than I had imagined. If we read Galatians 2:8-10 as portraying two types of apostleship, then we see some compelling ramifications; in this passage Paul states that Peter recognized his (and Barnabas') calling as apostles to the Gentiles, while Paul and Barnabas recognize Peter's (and James' and John's) apostleship to the circumcised (Jews).

So we see that there is an apostolic ministry to the unreached (the Pauline), but there is also an apostolic ministry to the existing people of God (the Petrine). For me the clincher was that Jesus is, of course, the forerunner of both (our high priest and apostle, Hebrews 3:1) *but the bulk of His apostleship was to Israel. This means that nearly ½ of the New Testament records the Petrine type apostleship (or Jesus apostleship,* but I choose to use Peter as on the same level with Paul)*.* So what does Petrine apostleship look like, and why is it important today?

Needed Today – New Apostles and New Ways of Doing Kingdom Communities

Jesus declared that the Kingdom of God was to be torn from the nation of Israel and given to another people who would bear its fruit (Mt. 21:43). Within a generation the Temple would be destroyed, and the nation of Israel would cease to exist. But God is patient and compassionate: He desired to retain a remnant from Israel who would glorify His name. So God sent Jesus to call out that remnant of Jews (including the disciples) who would follow Him in new forms of Kingdom communities that would follow the destruction of Jerusalem and the Temple. Jesus appointed (Pauline) apostles to the Gentiles and (Petrine) apostles to the Jews that a remnant might bring glory to His name. The Kingdom of God would need new forms and traditions NOW in light of the imminent crisis for Israel. Indeed there are scholars who feel that the great eastern churches emerged out of the diaspora of believing Jews who were the seeds for the Kingdom and scattered after the destruction of Israel.

I believe we are seeing a similar pattern today in the West. Western Christendom is in a key transition, perhaps undergoing as large a cultural shift as occurred during the Reformation (when I think that last great era of Petrine apostles brought the Church out of medieval forms and into modern forms). The world is changing, and the Western forms of Kingdom Communities, birthed very contextual for modernity, are not suitable for a post modern west. The world has changed so much that simply adapting existing church structures will not enable appropriate expressions of the Kingdom to come forth for new generations.

What is needed is a whole new way of doing "church" (and I usually will not use that word

unless it is applied to the existing modern, western institution). New types of communities of the Kingdom need to be envisioned and created to be Good News in this new era. ***I believe that apostles are the creative agents sent by God to bring about radical, creative forms of the Kingdom.*** Pauline apostles will seek forms appropriate and indigenous to the new cultures they are bringing the Kingdom to, not merely exporting Western Christendom culture, as has often been the case in the colonial era.

But apostolic ministry is now needed in the West as well. If the Kingdom of God is not going to die out in the West, then we will require new expressions of Kingdom communities; just as Peter and the others brought new Kingdom forms that would outlast the temple. I believe this new challenge will require a recovery of Petrine apostles – creative pioneers who will explore Kingdom communities appropriate to our post-modern world in the West. These apostolic teams will blaze the trail to new kinds of communities and structures suitable to high-powered, mobile, and technological society, as well as communities for the poor and disenfranchised who will largely miss out on the very things that power the new world.

These pioneers are not called to make further adaptations to faltering models, but rather, like Jesus, Peter, James and John, call God's people to move on from old formulations in a journey to the new. Such a journey will be every bit as radical and terrifying as it must have been for those early Jewish believers who watched the destruction of their nation and traditions, and every bit as risky as Pauline apostles going to the unreached Nations. Today's Petrine apostles will bear the same primary mark of apostleship – persecution – for their ministry is bound to be misunderstood (at best) by existing Christendom.

What is needed today is an explosion of apostolic ministry. God is calling Pauline apostles to bring the Kingdom to nations without an indigenous, contextual expression of the Kingdom of God in local communities. God is calling a new generation of Petrine apostles to forge new communities in the West (and where Western churches have become the normative expression of the Kingdom in other cultures). It is my hope that these Petrine apostles can bring the Western church into a new era of fruitfulness where Kingdom communities reflect the glory of the Living God and impart faith, hope and love to those in darkness who are daily without hope and without God.

In the rest of this book "apostles" can be understood as either Pauline or Petrine. My personal experience in putting together apostolic teams and apostolic communities is after a Petrine apostleship. But my work with Frontiers coaching teams over the last 25 years has been with Pauline apostles. There are a lot of similarities, and they can learn much from one another. I owe a great deal of what is in this book to the experiences I have had coaching these Pauline teams. They have driven me back to scriptures over and over again to learn what I humbly write in these pages.

Worksheet:

1. How would you describe an apostle?
2. How did they function in the New Testament?
3. What is the difference between a Petrine and Pauline Apostle?
4. Do you have a possible calling as one of these? Which one?
5. In the New Testament, Apostles always worked in teams. Have a time of prayer as to whom God might want you to team up with. This might take some months, but hopefully the next couple of chapters will give you an idea of how to form teams.

Chapter 2
The Importance of Teams

This chapter presumes that *two* structures exist in the New Testament for the extension of the Kingdom; **local fellowships** which ought to network and reproduce locally and **apostolic teams** which are sent beyond the local area to start new local fellowships. Some of these apostolic teams reproduced and formed networks, what we are calling Apostolic Communities. We see these apostolic teams throughout the New Testament, not the least in the team Jesus formed and trained. Apostolic teams are made up of apostles and helpers (Cf. Acts 13:5) who plant local fellowships of faith and then move on as soon as possible to plant new fellowships elsewhere. Both apostolic teams and local fellowships have authority that enables their members to fulfill their God given call.   The goal of this chapter is to distinguish between the operation of these two spheres of authority and show why they are important.

By virtue of their calling, apostles enter and leave local fellowships regularly. Each local network of fellowships represents a God-ordained authority, and apostles must understand the scope and limit of the authority of the local fellowships and its impact on him and his ministry. Apostles work on apostolic teams that also have a sphere of authority that needs to be clearly understood by both the team and local fellowships (Cf. 2 Corinthians 10:8-18). In this chapter we will look at the authority of the apostles commissioning fellowship, the authority of the team, and the authority of the local fellowship being planted.

COMMISSIONING AUTHORITY

God delegated authority to local fellowships to reach the world for Christ. God gifts local fellowships to carry out this work by prophesying, evangelizing, shepherding and training (Eph. 4:11f) equipping the body for every good work. The local fellowship is responsible to fulfill the great commission by penetrating the surrounding local community with the good news of Jesus. For the regions beyond (including different cultures that may be local) God has called the local fellowship to recognize and send out new apostles who will innovate new types of Kingdom communities to suit different cultures and peoples.

God normally uses the authority of local fellowships to confirm those called to the apostolic work of reaching the regions beyond. Although an individual himself may have a deep sense of calling, God's Holy Spirit normally confirms that calling through the recognition of the local fellowship in which he has developed. In the New Testament, local fellowships recognized men whom God had called as apostles, laid hands on them, and sent them off to do the apostolic work (Cf. Acts 13:1-4). This is traditionally referred to as a "commissioning" by the local fellowship.

An apostle may live by faith, having his financial needs provided from God through the offerings of the saints. But he may also provide for his physical needs through gainful employment in the area where he is engaged in apostolic ministry. This is often referred to as tentmaking. (For more on this you might refer to the excellent book "Tentmaking" by Patrick

Lai).   Tentmaking has the benefit of enabling the apostle to develop normal relationships through which the gospel can be transmitted. He will also offer a good model for the saints and future leaders of local fellowships who will normally be self supporting. (Cf.   Acts 20:34f. For more on the subject of self-supporting apostles versus those living by faith see appendix 1.).

Commissioning, then, involves a local fellowship recognizing God's call upon a man or woman to apostolic ministry and sending him or her out to be part of an apostolic team. The apostle is thus called by God and then commissioned by a local assembly. The confirmation of authority to do the work of an apostle does not come from the apostle himself but is normally recognized by a local assembly through the laying on of hands. This confirmation can also come from an apostolic team. In this way, the apostle does not fall into the trap of "commending himself" (Cf. 2 Cor. 10:18). The apostle is accountable to the commissioning assembly for carrying out his commission. In this way, the local fellowship retains what we will call "commissioning authority."

Commissioning authority is important for the apostle's protection. He cannot do whatever he wishes. Instead, he is accountable to the commissioning assembly to engage in activities which are in keeping with his commission as an apostle.

The accountability inherent in commissioning authority also protects the apostle in the discouragement and spiritual warfare he regularly faces. An apostle may often want to quit. But since his commission was not confirmed by himself, he cannot decommission himself. Rather, he would need to return to the commissioning fellowship for counsel if he desires to be decommissioned which amounts to a change in calling. The local assembly confirms the Spirit's calling on an apostle and will likely also confirm the Spirit's direction if a person is no longer called to the work of apostleship. In such a case of a change of calling, the apostle will likely need help and encouragement from his commissioning fellowship to shift him to another fruitful ministry and ensure that he not become a permanent casualty of spiritual warfare.   Therefore the apostle will normally return to his commissioning fellowship in the event of a change of call.

Commissioning accountability also protects the apostle from doctrinal or moral impurity. The commissioning fellowship, upon hearing of any rumor of misconduct, could recall the apostle and, if the problem so warrants, could withdraw his commission. This could also occur if his ministry moved outside of his commission.

On the other hand, an apostle retains the authority to disavow the commissioning of the local fellowship if it becomes doctrinal impure, or if the apostle senses that the assembly is no longer interested in his ministry. If the apostle were to do this, however, he should seek another assembly to commission him. If he can find none, perhaps he should reconsider whether the Lord has called him to his ministry.

An additional protection of such an arrangement between the commissioning fellowship and an apostle is that a fellowship he is planting could not require the church planter to alter his call, since this would violate the authority of the commissioning fellowship. For example, if a

fellowship being planted by the apostle called him to remain on as an elder, the apostle is protected in that he would first have to consult with his commissioning fellowship which would have to confirm this change in calling.

TEAM AUTHORITY

As we saw above, accountability is for the protection of those over whom it is exercised. Our flesh is so powerful and our heart so deceptive that independence is dangerous condition for believers. In the name of independence, a man can easily justify wrong actions and excuse wrong attitudes and motives; he has no objective brother to reprove him. Thus, every man needs to be accountable to someone outside of himself—especially when he does not want it! But our flesh seeks independence. Independence can be used to feed our flesh and this obstructs the very work that we have set out to do. This is especially true of those whom God has called into leadership positions.   This is one reason why we believe in plurality of leadership in local fellowships and in apostolic teams.

When an apostle goes out to plant local fellowships, he labors where a local fellowship authority does not yet exist. The Holy Spirit provides another structure for accountability—the apostolic team. In the book of Acts, apostles did not operate independently, but rather always in a band or team. So, as in the New Testament, a team of at least two commissioned apostles provides the day to day accountability that both of them and any helpers need as they set about the task of planting local fellowships. We have found two to be manageable as a team, but three apostles is much stronger. We are speaking of family units here, a husband and wife being a unit and therefore not a "team". Teams of more than 4 or 5 apostles we have found to be unwieldy especially if most of them are self-supporting tentmakers with families and other helpers. It becomes very difficult to schedule meetings where everyone can be present and the team derives the benefit of deliberating as a community over the problems and opportunities of the work. In the case of more apostles being drawn to a team we would encourage the team to multiply into a network of teams—become an apostolic community.

Just as the elders in Acts 20:28 were responsible for each other, an apostolic team is responsible for its members. Each has the responsibility of watching out for the others. Although there may be a team coordinator (as Paul seems to have been), the coordinator does not exert autocratic authority over the team members. The team is much more like an eldership (For more on eldership see Manual: Germinating Transforming Communities, Chapters 16 and17). A team coordinator's authority is primarily for the purpose of assuring that the team is moving ahead and functioning smoothly as well as coordinating interaction with other teams, fellowships and networks.

In addition to being **responsible** for one another, a team is also to be **submissive** to one another. Decisions on the team would either be delegated (usually according to giftedness and talents) or would be made by consensus as the team endeavors to discern and carry out the will of the Spirit.

One must be wary of mistaking unity for consensus. Teams are *not* committees where no one takes responsibility or has authority. Rather, teams are more like elderships where different elders have different gifts and are called to lead in different areas in the life of the community. The other teammates respect this and will normally yield to a teammate when they are functioning in their area of leadership.

For instance let us suppose a gifted evangelist on the team sees an opening for a network of people to come to Christ and brings this opportunity to the team asking for help of one of two other teammates. The team would not be skeptical in his evaluation because of his gifts. If there were teammates available they would go with him and explore the possibility. Say, however, all the team was busily engaged in a new church plant which was taking all their time. In this case the team coordinator would likely have to exercise his leadership if he felt that this priority should displace other priorities. He may have to lead the team to tell the evangelist that their present work is more important than the new opportunity.

In this way, team members are mutually submissive to the team. And each member has gifts that are important to exercise within the team. Gifts we have found important to recognize on a team are: evangelism, discipleship, leadership development, visionary, administration, peacemaker, just to note a few. A member may have more than one gift and will likely need to exercise different gifts at different times. When that gift needs to lead, the team needs to submit to that leadership.

One of the most important gifts we have found is that of peacemaker. You can imagine how conflicting convictions based on gifting can often come up in team life. So the peacemaker needs to help the team discern what God is saying by getting teammates to listen to each other and hear God in each other. Often team problems focus on the team coordinator, so the peacemaker will often have to take a leadership position over the team coordinator in times of conflict. He often acts as a mediator. Teams need to recognize and affirm this gift since the person who exercises it may often appear retiring and passive. He will have to grow in order to effectively overcome his flesh which often desires to **keep** peace rather than **make** peace. The peacemaker often has pastoral gifting that shapes his apostolic calling.

Thus the team as a whole has authority over the individual members of the team. Normally the team receives members who have been commissioned by a local assembly. The team also has the right to reject an apostle that a local fellowship might commission and commend to the team. The team may also recieve non commissioned members such as Luke (at Troas where there was no local fellowship (Acts 16:8-10) but the norm would be Timothy (Acts 16:1-3). In the case of a non-commissioned member, we try to get the first fellowship they are involved in planting to confirm their calling and commission them. But it may take some years before an apprentice apostle is recognized as a fully commissioned apostle. This also gives newly planted fellowships the opportunity to have an outward vision as they become bonded to the apostles and apprentices laboring among them who then move on but retain relationship.

The team also has the right to exclude a member whom they believe (through prayer and seeking the mind of the spirit) is no longer sufficiently helpful in the apostolic task. The commissioning fellowship should be notified by the team and should be encouraged to give guidance to such a member. The team cannot revoke an apostle's commission, only the commissioning fellowship can do that. When disciplinary exclusion occurs, the commissioning fellowship should be informed of the particulars so that they can shepherd the person back to health or carry out further discipline if necessary.

A team member can also initiate leaving the team when he believes the Holy Spirit is so leading. The apostle should seek counsel from the team, other apostles and his commissioning fellowship which could give confirmation at this point. We are strongly convinced that apostles should not operate independently.

THE AUTHORITY OF THE PLANTED FELLOWSHIP

The goal of the apostolic team is to establish local assemblies with their own leadership. The function of this indigenous leadership should not be compromised by the apostolic team.

Apostles are sometimes left behind to complete the final stages of getting a local fellowship reproducing or helping them in times of crisis (as with Titus and Timothy). If local, God-ordained leaders are functioning within the assembly, these elders must have the authority to make decisions regarding the local network. Apostles can instruct and encourage, but should not usurp the local leadership's responsibility to make decisions. Apostles must be aware of the divisive and undermining potential they represent, and make certain they function within the parameters of the local authority.

So, once a network of fellowships is established and local leaders appointed (elders), remaining or visiting apostles should function under the authority of that leadership (as a consultant to them). If a local network heads in a direction contrary to what the apostle believes the Holy Spirit might be directing, he ought to meet with the leaders and prayerfully attempt to persuade them of such. But if they disagree he has only two choices: to submit and trust the Lord is leading through the leadership, or to leave and entrust the church to the care of the Spirit (even disciplinary care).

Local authority is limited to local fellowship matters. Thus, the newly established fellowship cannot direct the apostolic team with regard to its mission and calling since the team functions extra-locally to plant new fellowships (even though they may be relatively close geographically). The local fellowship exercises authority only in matters concerning itself. As noted before, the new fellowship cannot dictate or change the calling of an apostle, since this authority is recognized by the commissioning fellowship and thus beyond local considerations.

Sometimes a newly planted fellowship may believe that God has called one of the apostles to remain on as an elder in their local network. They should submit this sense of calling to the team and then to the commissioning fellowship for confirmation.

CONCLUSION

As apostles we have found the mutual accountability and support of a team is essential in sustaining the effort and energy necessary to finish our course. There have been many times when each of us would have quit without the help of the others on the team. Weekly time together praying and worshipping our Lord, venting steam when frustrated, brainstorming when blocked and seeking counsel when stumbling, and other team activities have been

crucial as we till resistant soil, whether in New England, England, Morocco or Malaysia.

We believe that commissioning authority, team authority, and local authority all exist to hold the apostle accountable and afford him protection in his effort to fulfill his calling. Each authority has limits and, in the event that they may clash, every effort must be made to maintain the unity of the Spirit in the bond of peace.

Worksheet:

1.   What is the distinction between commissioning authority, team authority, and local authority?

2.   How and for what is an apostle accountable to his commissioning fellowship?

3.   How does team authority protect the apostle?

4.   What should the apostle's responsibilities be toward the authority of the local fellowship? To his sending fellowship?

5.   How is the commissioning fellowship responsible to the apostle?

Chapter 3
Scaffolds and Buildings
or
The Similarities and Differences between Apostolic Teams and Local Fellowships

George Patterson[1] has likened an apostolic team to a scaffold which surrounds the structure which is being built, the local fellowship. The local fellowship is built to last beyond the functional lifetime of the apostolic team in that area. Care must be taken to be sure that the scaffolding is in good shape so that the job can be accomplished. But there is a danger of spending so much time and effort on the scaffolding that the job of building the local fellowship is lost. Keep in mind that the scaffold must be dismantled and removed from the building! We don't want to build a permanent scaffold!

A major problem I have seen is that some apostolic teams spend so much time on themselves they become more like a permanent local fellowship instead of a temporary means to plant the fellowship. For instance one team I visited had begun to set up a Sunday school for their kids, have a regular preaching service, had even begun looking for buildings to meet in! They were hoping to invite nationals to visit and use this as a preaching point.

I pointed out that beginning with this model, the nationals would not be satisfied until they had something similar which likely would be generations away since the skills of the team were far beyond what new believers would gain, like homiletic tools and commentaries which the apostles took for granted yet were not even existent in the language in which they were working! Not to mention the fact that converts were illegal in that country! After a while they could see that they were setting up a community of which they would have to be a part for the foreseeable future. This may be a way of planting a local fellowship, but is not suitable for an apostolic team whose authority is *temporary*, and whose ministry must be *itinerant*. Such a fellowship is not likely to reproduce at any rate.

When local fellowship and apostolic team are mixed, purpose, function and lines of authority between fellowship and team often become muddled and confused. The local fellowship and the apostolic team get in each other's way, or become so antagonistic that they can no longer cooperate. A spirit of colaboring turns into a spirit of competition. If a team is going to fulfill *its* mandate, and let the local fellowship fulfill hers, the team must carefully distinguish itself from the mandate of the local fellowship.

This chapter will try to focus on the similarities and differences between apostolic teams and local fellowships. How can teams avoid the pitfall of becoming like local fellowships and thus missing their call and end up being in competition with local fellowships?

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[1]George Patterson and I corresponded often over several years and he was quite helpful in us developing many of these concepts of reproduction. For more see Church Multiplication Guide, by Patterson and Scoggins, William Carey Press.

Functions of the local fellowships Which Are like an Apostolic Team

The functions of healthy local fellowships are laid out in scripture. It is to be winning the lost, adding them into the community through baptism, grounding them in the Faith, discipling them to maturity, disciplining those who turn from the Way, maintaining purity through celebration of the Lords supper, and growing in depth of relationship by following the "one another" commands of the Bible.

A local community of God was never meant to be a nominal, safe club for the saints to escape from an ungodly world. Too many churches in the West have become exactly that, serving up programs such as Sunday School, youth groups, singles ministries etc. None of these are bad in themselves but rather they can drain and divert energy necessary for the major task of local Kingdom fellowships: fulfilling the Great Commission by penetrating, leavening their locality with people living out the gospel before the real, dark world. These "energy drains" result in local fellowships becoming a weekly meeting of passive, nominal believers perhaps entertained, but not engaging in the Great Commission.

Local Kingdom fellowships main purpose should be evangelism and discipleship which leads to further evangelism (Cf. Mt. 24:14 Reproduction not maintenance). Our main goal needs to be penetrating the world with the Good News so that we bring about the second advent of our savior who will come as our reigning King! At that time we will worship him forever and ever. Presently local fellowships have, as part of its task, that of worshipping the King. But we will have eternity to worship. Only now, in this present age, are we able to do the work which will ultimately bring Him back; evangelism and discipleship that lead to reproduction to fill the earth!

Local fellowships which are expending their energy on "lifting up their eyes and looking unto the fields which are white already for harvest" are much more likely to be multiplying locally (i.e. Reproducing and filling the earth) and sending apostolic teams to the uttermost parts of the earth. Every local fellowship should have as one of its central goals the reproduction of disciples in ways that will lead to the establishment of new communities of faith.

So, we can see that *local fellowships* need to have a vision for reproduction which will lead to planting new fellowships and networks. In this they resemble apostolic teams.

Functions of the Apostolic Team That Are Like Local Fellowships

Just as there are some ways local fellowships function like apostolic teams, there are also ways in which the team functions like a local fellowship.

How do the team members get their spiritual needs met where there is no local fellowship or the local fellowships are very young (the normal condition of fellowships the team plants)? Our experience is that is largely through the team! We cannot imagine Paul's apostolic team wondering about such questions:

How can we take the Lords table since there is no local fellowship around?
Where will our new members get discipled?
How will we grow and be transformed?
Where will we worship?
Where will we get fed?
Where will our kids get the spiritual nurture they need?

Yet we often find apostolic teams which seem unable to imagine how they can walk with the Lord without attending a local fellowship (church). To some degree this misunderstanding

might arise out of the mistaken concept of *attendance at assemblies* as a basic duty of believers. Being a *functioning part of the body* is far different from attending a meeting. Those who are functioning as part of the body will, of course, be assembling with the fellowship if one exists. But attendance at a meeting does not equal being a contributing part of a believing community.

If the apostolic team is working in an area where there are local assemblies, team members may wish to attend meetings without disrupting the function of those fellowships. But this is usually not the norm for apostolic teams.

Even if an apostolic team is in a foreign country trying to plant contextual fellowships of national believers and has access to an international church, we normally recommend not attending such a church. Team members must keep as their focus planting local, reproducing fellowships, then moving on. These will usually be quite different from an international church, and the differences can cause a lot of misunderstanding and conflict that can use up a lot of team energy. Also apostolic teams can get sidetracked into becoming integrated into an international church in such a way that ministries which should be done by the local members end up being done by apostolic team members. At most team members should be equipping the saints to minister not doing the ministries themselves (like preaching, teaching, discipling in a local fellowship).

Usually it is better for members of the team to avoid involvement with local fellowships since motives are misread, insecurities cause a spirit of competition, or pressure be brought on visiting team members to leave their calling to become a ministering part of the local fellowship. I have seen apostles get so involved with the international churches and local fellowships that both the team and the apostolic effort are largely neglected.

The fact is that the team should be the primary fellowship of transformation for its members. Therefore many activities which are normally associated with local fellowships will often be carried out by the team. Group times of prayer, worship, teaching, and the Lord's Table will be common. In a cross cultural situation, community worship in your own language may be necessary for the members and team families. Even if adults feel they can get along without weekly worship, the families will likely suffer without it.

We have found even when planting fellowships in our own culture there are many times when the apostles and their families need to be absent from the meetings of fellowships they are planting and have separate times of edification. At these times a segment of the team meets for worship and celebration of the Lord's Table on regular, if impermanent, basis. These meetings may last for a few weeks or even a few months. On a larger team such meetings are often going on all the time even though different members may make use of them. Where there are networks of teams (apostolic communities) it is likely there will be ongoing meetings for those in the network who need this.

In addition to meeting for worship, individual mentoring, discipling and counseling will occur as younger team members need to be trained by the more seasoned veterans. It is common for marriage counseling, family counseling and other kinds of discipleship to be

occurring with team members on our teams. Apostles and their families have different of stresses than local fellowship members. Older men and women need to help the younger ones cope with the pressures that accompany the spiritual counter attacks of the enemy which are encountered in apostolic work. The older ones must also lead in exercising Biblical discipline as a follow through of the teams responsibility toward its members (Cf. I Timothy 1:20, 2 Timothy 4:10).

Practically, on our teams in the USA, the men of our teams (who all are tentmakers) usually meet weekly for prayer and reporting. Then, we evaluate what is happening and seek God's mind as to how to proceed more creatively.   Sometimes we meet twice each week, once for prayer and worship and the second time for training and strategy. The women will also often meet weekly, although they tend to get together more often and more spontaneously.   In addition, there may be times when members meet one on one for personal discipling, counseling, etc. We are quite strict on limiting men to care for men and women to care for women [2].

On our cross cultural teams, team meetings usually include all the members. However, even in these situations, often the men and women will need to meet separately in addition.

Dangers of the Team becoming a Local Fellowship

However, none of these activities make the team a local fellowship. A local fellowship is much more than a group that carries out these activities.   The expectations for a local fellowship are far broader and require greater energy than that of an apostolic team.   A thorough study of the "one another" verses in the New Testament and related verses is necessary to outline all of God's expectations for the local fellowship and is beyond the focus of this book. You can look at the companion volume "Germinating Transforming Communities" for more on this. If the team becomes a local fellowship, it will cease to carry out the calling to which it was called: to germinate new, reproducing fellowships *and move on!*

If the team becomes local, its focus and purpose will get blurred.   As the team becomes permanent rather than itinerant, it will subvert the call of local fellowships causing these fellowships to stagnate. Worse, the team is likely to develop a competitive spirit with local fellowships. I don't see any evidence in Scripture of apostolic bands permanently staying in one place. God may change the call of a member of the team so that he leaves the team to take up responsibility in local assemblies.   When they do so, however, they no longer function in an apostolic call. They are now answering a different call, since the apostolic call is itinerant by nature.

Thus it is important for an apostle and his family to clearly understand his/her call and the call of the team. It may be appropriate at times to review his/her sense of call as the Lord leads. This should obviously be done seeking confirmation from other members of the team as well as appropriate leaders, perhaps both of the commissioning fellowship and the

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[2]For more on this see House Church Planting in Networks chapter 17.

Building Teams

fellowship asking him to be elder[3].

So What Is the Difference?

Having stated that many activities of local fellowships may be carried out by the team, we might wonder are they any different? The following highlight some of the differences.

1. Focus of Ministry

The main difference is that an apostolic team should have as its goal catalyzing a reproductive movement of local fellowships. I Corinthians 3:10 points out that the apostles are laying foundations. The members of the fellowships will be the ones who build upon that foundation, finding ways to penetrate their community with the gospel so as to propagate the evangel through reproducing new fellowships.

Therefore, the team's first priority is to focus on areas where there is no local fellowship and thus no reproductive organism. A secondary priority could be to focus on areas where the local assemblies are not fulfilling the great commission of making disciples by reproducing new congregations (i.e. there is reproductive movement). This may be more often true with Petrine apostles. In this latter case the goal should be not only starting new fellowships which will reproduce but also influencing the older assemblies to do the same.

The team may also be called to an area where a reproductive fellowship needs temporary assistance in a time of crisis. In this case the apostolic team must take great efforts not to usurp the God given authority of the local fellowship and do the work for them, but instead remain behind the scenes as a resource and coach to the leaders. It also needs to avoid getting bogged down in an assembly that may require so much remedial help that it is unable to reproduce. There are other special people who have the wonderful and difficult call of renewing such an assembly. But the teams call is to plant new fellowships!

2. Itinerant and Temporary vs. Local and Permanent

Another key difference between local fellowships and an apostolic team is that a team is itinerant in nature. It plants reproducing fellowships in networks and then moves on, leaving the local fellowships to reproduce and complete the task of evangelizing the area. The team is called to work in an area on a *temporary* basis. God has given it authority to initiate new fellowships, and then leave lest by remaining they usurp the authority and call of the local, permanent fellowships. Local fellowships **must** be entrusted with the task of saturating an entire area for Jesus and she will be able to do it far better than an apostolic team. The team will leave large areas of a society unreached. A reproducing fellowship may be begun among say middle class merchants. The fellowship needs to be responsible for working with the poor and figuring out how to plant fellowships among them as well as the rich. There may be other hidden peoples in the area which will need to be won to Christ and have transforming communities as well. If they are of a separate culture then apostolic teams may need to join in

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[3]Cf. Chapter 1 above.

the work as well.

The team lays the foundation, gets the ball rolling, and the local fellowship builds upon it, completing the task (1 Corinthians 3:1015). We often use a metaphor of an army invading a land. The apostolic team invades the land and leaves behind Jesus fellowships which have the task of subduing the land while the team moves on to invade new territories for the Kingdom.

It is important to note that saturating the local community by reproducing fellowships is usually more difficult than planting the first cluster of fellowships. Apostles usually harvest the first gleanings of a ripe, wild field. Afterwards these fellowships will have to put effort into tilling the soil and penetrating less receptive elements of the population since their calling is to penetrate deeply into their society. They need to be encouraged in this difficult task so they do not lose heart and settle for maintenance activities. Reproduction is hard work! Ask any mother. Apostles need to realize that, as difficult as their task is (especially when working among unreceptive peoples), the fellowship they leave behind will be in for greater difficulties. A simple overview of the letters of Paul will reinforce this truth.

3. Differences in Evangelistic Focus: Universal vs. Selective

A local fellowship's task is to penetrate their locality and take all who will come captive for the Lord Jesus Christ. Their evangelistic focus is thus universal as opposed to the selective focus of the apostolic team. The fellowship must try every method to penetrate into every layer of their society in this universal evangelism.

Further, everyone who responds to the Gospel needs to be given attention and discipled equipped to engage in the ministry or disciplined out for not harkening to the voice of the shepherd (Cf. Titus 1:1016). Everyone is called to work on the building, God's Kingdom (I Corinthians 3:1017). Anyone who is a member of God's family should be part of a local fellowship, and the fellowship must have as its goal to include all who are following the Lord Jesus Christ. As local fellowships continue to grow and disciple men and women into the fullness of Christ including developing new elders and deacons, the fellowship will find itself reproducing[4].

The apostolic team's task, however, is to plant the first reproducing fellowship. Whereas the local fellowship has a responsibility to follow up on all interested persons and find ways to win resistant groups in their locality to the gospel, the team is responsible to *follow up only on those people through whom a fellowship will likely be planted.* It is easy for the adversary to fill the field with tares. The apostle who tries to nurture every shoot that looks like it might bear fruit will likely become exhausted and end up with nothing.

This is one reason we, as an apostolic team, have focused on finding and training men of peace. A man (or woman) of peace is a key person in a distinct social network. In the west

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[4]This is a mouthful and beyond the scope of this handbook. For detail on planting reproducing churches see House Church Planting in Networks.

such people may be PTA leaders, business owners, head of a block association, etc. When such a one comes to Christ usually others in that social network will come as well and a home fellowship can be started very quickly. Seekers are carefully evaluated as to whether of not they would lead us to a social circle and a man or women of peace around whom a fellowship of faith could form[5]. If they don't then we move on to someone else. The team does not have a universal mandate for evangelism.

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[5]For more on the Man of Peace see House Church Planting in Networks

Building Teams

4. Differences in Membership: Anyone vs. Called.

Whereas a local fellowship must receive whoever will come, a team must be more selectivereceiving only those who are called to be apostles or apostolic helpers. This will doubtlessly involve the scrutiny of new applicants by the team, trying to discern if their vision, gifting, and calling will help the team fulfill its calling (see Chapter 6 for more on Calling). Even after a person has been received by a team, if he shows himself to be detrimental to the task, the team should have no qualms about releasing such a one and remanding him back to his sending fellowship or another team. Of course this should be done prayerfully since God may have another plan in using such a one to bring about growth in maturity of the team (more in Chapter 4: Transformation).

Likewise, simply because a person shows up in the locality in which the team is operating and insists that God sent him does not mean the team has the obligation to receive him nor necessarily to cooperate with him (although cooperation is to be encouraged where it does not compromise the call of the team). The team has received a commission from God to invade the land! It is the team's responsibility to examine the person and determine if indeed he or she is a provision of God to be included in the scaffolding. God may, in his providence, allow many different scaffolds in a single city to bring about his purpose (Cf. Philippians 1:1518. Here there seems to be tolerance, but limited cooperation.). The team has the freedom and the responsibility to determine whom God has called to help them in the work.

The apostle Paul seems to have had substantial problems with selfproclaimed apostles showing up insisting that God had sent them. Certainly many of them may have been very sincere which only makes them more problematic. Even some who had been with him and were clearly true believers Paul had no qualms about excluding from the team. This was the very reason behind his schism with Barnabus in Act 15 over JohnMark. I have seen many a team neutralized in the field because they have taken on members who grind the apostolic effort to a halt by causing dissention trying to get the team to follow other ministries which will not lead to planting local fellowships.

5. Team Members Involvement with Local Fellowships

Another difference between local fellowships and apostolic teams is the members' involvement with the local fellowships. Team members are usually sent by a local fellowship and thus have some experience with local Kingdom fellowships. We see this with Paul's team. Paul, Barnabus, Silas, Timothy to mention a few, all came out of local fellowships. Sending out teams of apostles is the logical extension of the vision of a reproducing fellowship. As it reproduces locally, there will be those who receive a call to go to the regions beyond, i.e. sent out as apostles. Normally, apostolic teams are produced by fellowships which are reproducing locally. Just as teams produce fellowships so should fellowships produce teams. So we see the inherent interdependence and cooperation between the two entities.

But where a local fellowship is beginning, team members need to be careful with their involvement in this emerging assembly. The goal is to have a *reproducing* fellowship which

means that it must have local leadership who can train up new leaders as well (2 Timothy 2:2). Obviously if you have a team of apostles (e.g. three or four couples) working with only two local couples who are beginning to meet as a fellowship, it would not be healthy for the whole apostolic team to be involved in such meetings. If three mature couples from the team get involved, the locals will become passive and not step out to develop their spiritual gifts, especially those in leading and shepherding. Thus the goal of reproduction will be hindered.

It is better for only one of the apostolic team couples to meet with the other two local couples. The rest of the team carries on as before this new fellowship began meeting. They will continue with a team life which will include worship, prayer, the Lord's Table, etc. The couple working with the emerging fellowship may also desire to remain a part of the team corporate worship life.

Conclusion:

There are many pitfalls to avoid as we try to keep the call of local fellowship and apostolic team distinct. However, attaining this goal will allow both local fellowship and apostolic team to prosper. Failure will result in competition, resentment and inability to reproduce as either the fellowship needs dominates the team, the team needs dominates the fellowship, or the team gets absorbed into the local fellowship.

Worksheet:

1. What is your team life like? What elements do you need to include in order to meet the spiritual needs of the members of your team? How may that have to change as you start your first fellowships?

2. Are you evaluating those you are working with to determine whether or not they are leading you to people of peace? Are your seekers doing evangelism with their friends and family? How can you better equip them for this ministry without taking over for them?

3. Once the fellowship is planted, in what ways can you assist it in the hard work of evangelizing in such a way that they will reproduce? Where will you have to be careful in order not to rob her of her responsibility and blessing?

Chapter 4
The Ministry of Transformation
(For a thorough treatment see my book Transformational Ministry)

This chapter will address the critical area of the place of the apostolic team and local fellowship in the ongoing transformation of character of team members. This is related to the foundational importance of teams so it appears here rather than after we have gone into how teams are formed and function.

Transformational ministry is a central responsibility of any Kingdom community toward its members. Many activities of the local fellowship have this in view such as the Lord's supper (I Corinthians 10,11), shepherding/discipling (Acts 20:1734) and discipline (Matthew 18:1521). Inexperience in this transforming ministry in communities is one of the major factors keeping the Kingdom of God impotent in our age. The team will need to have expertise in these areas if it is going to implant this DNA into local fellowships.

Our experience is that we team members are being transformed in our pilgrimage through the team community. We are not perfect, but rather in process ourselves (Cf. 2 Corinthians 3:18, Philippians 3:12-14). Team members are at times engaged in being shepherded in the area of marriage, family, interpersonal conflict, areas of personal failing, etc. This includes the team coordinator who is not above these things. In fact, team coordinators will be under more pressure from the responsibility of leadership and attacks from the evil one which are likely to unveil wounds and scars arising out of brokenness and sin, either sins he committed, or ones committed against him, which may be hidden in many other contexts (Cf. Acts 20:28-31).

So leadership is a great place to experience needed transformation. Indeed, as someone has said "God is more interested in the work He is doing in you than the work He is doing through you". Being a coordinator of team should profoundly transform the leader. The team must see that one of its main tasks is being a community through which its members can be healed of the effects of sin and brokenness and grow in deeper patterns of righteousness as the team members use the word to "teach, reprove, correct and train in righteousness" (2 Tim 3:16). If it is effective at this then it will likely be effective at passing this DNA on to the local fellowships that it plants and the teams it reproduces. The converse is also unfortunately true: "A student, when he is fully trained, will be like his teacher (Luke 6:40)."

The Transformation Plan

A careful study of II Corinthians 3 & 4 and Ephesians 4-6 reveals that one of the central plans of God for the believing community is the transformation of the character of our individual members. The measurable product of transformation is unity as individuals put off the old, selfish man and put on the new man motivated by love (Cf. 13,1724). Paul reveals practically how this is done in Ephesians chapters 4-6:

1. 4:1-3 states God's desired walk for the believer.
2. 4:4-11 focuses on the provisions of God to bring about unity through love.

3. 4:1216 on the central place of the Christian community in this process.
4. 4:17-24 gives an overview of the requirement for transformation, namely the putting off of the old man and the putting on of the new.
5. From 4:25 to 6:9 Paul focuses on the practical nuts and bolts of working this out.
6. The book closes with a look at the opposition we can expect in the spiritual realm.

Everyone who is born from above still has areas in their character which are deficient with respect to Godliness (Romans 5:35). These areas of carnality inhibit us from effectively serving others according to God's standards of love. Instead we often revert to serving ourselves at the expense of others (Galatians 5:13). These patterns of self love and selfprotection go very deep, and are often hidden so that we aren't even conscious of them (Cf. Romans 7:725). Therefore, we need a loving community which can bring these patterns to light. It needs to be a community which has a growth and development mentality where our weaknesses, brokenness and sins can be openly worked with to bring greater intimacy with God and one another.

In this community we need mature believers (Galatians 6:1) who have themselves experienced (**Revelation**) God and His selfless love; how to crucify the flesh (**Repentance**), so that new life patterns which reflect God's perfect love (**Restitution/replacement)** are developed. This community will need to hold us accountable for the difficult task of being trained in righteousness (**Renewal and tranformation:** new life patterns).

This process of renewal and transformation (Ephesians 4:2024) is usually threatening and embarrassing because it reveals our ingrained fleshly responses (Galatians 5:16, 17). It requires loving attention and often even pressure (consequences) by mature believers as well as by a loving community (e.g. Matthew 18:1521, I Corinthians 5). The former, individual attention, we often call discipleship; the latter, community attention, we often call discipline. They are both necessary, loving provisions of God for His great reclamation plan for His Kingdom Communities (Ephesians 5:2527).

The Vehicle for Transformation of apostles*: The Team*

An apostolic team must be conscious of God's purposes for it as a community in bringing about the transformation of its members. One might think that teams of apostles should be mature and beyond the need of ministering to itself this way. Yet even a cursory glance at Scripture (Cf. Phil 3, Romans 7, and verses below) will show that this transformational ministry goes on for the rest of our lives. There is no maturity short of going to glory which graduates us beyond this ministry (Romans 8:23). Even leaders are exhorted to shepherd each other, lest sinful character deficiencies lead to destruction (Cf. Acts 20:2830, I Timothy 5:19, 20). And too often, they do. No one is above the need for ongoing transformation. Paul is very vulnerable in sharing his journey with others (Cf. 2 Corinthians 1:8 The whole of this book is a testimony of God's transforming love in Paul for this rebellious church.).

The team will need to practice certain community activities which aid in this transformation such as the Lord's table, personal mentoring/discipling, teaching, discipline (Cf. I Timothy 1:20, I Corinthians 5:5). A team will likely need to be flexible and sensitive as to what

aspects of community God desires it to be practicing in order to bring about the transformation of its members. This will be covered more in Chapter 5. But we have had times when the team life is minimal when working in our own culture (teams of Americans working in the USA). For instance, there were times the team did not meet for worship as a team, or the Lord's Table, or instruction from the word. These needs were met by the local fellowships in which we were laboring. Team life in this situation was more meeting for prayer and training.

But there were times of conflict and confrontation which were essential to the transformation process. In these times, we met regularly as a team for worship, the Lord's table, prayer, and instruction, basically doing all the essential elements that a local fellowship does in order to see its members transformed (Cf. Acts 2:42). The point is that the team life needs to match the needs of the moment.

In the case of a team working crossculturally, the team will likely have the predominant role in transformational ministry to its members. Great opportunities will arise as workers living in a cross culture situation are guaranteed that all sorts of carnal, selfserving, survival attitudes and behavior (as opposed to loving one another) will be exposed. We will cover the dangers to this in Chapter 5.

If the team is working in an area where there is no local fellowship at all, the team *itself* will be the **only community** bringing transformation. Once a fellowship comes into existence it will certainly contribute to the transformation of the apostle(s) involved in the ongoing work. The body life of the fellowship and the challenges inherent in discipling new believers and leaders will bring to light areas of character in apostles which need transformation. But it will likely be the more mature members of the team who will bring these team members through the patterns of encounter with God (**revelation), repentance** and **restitution** leading to that transformation.   In a pioneer, crosscultural situation, the team will likely always have the prominent place in transformational ministry to its members.

We are careful that the ministry of transformation which is intense, personal and often even intimate is done man to man and women to woman. The mature women on the team will shepherd and care for the wives and other single women on the team (Titus 2: 3ff) and the men will care for the men [6]. This is a crucial role for women to play on the whole team since women are far better than men at recognizing interpersonal problems. Often on our teams the wives are the first to bring family, marital and community problems to the attention of the men.

If the team members are not helping one another "be perfect as your Father in heaven is perfect" I think it unlikely that an apostolic team exists in the Biblical sense. Instead it is something more akin to a Kingdom social group (e.g. Sunday School class, mission committee, soup kitchen), where people may be together but are not intimately involved in each others life. If this is the case then the "team" should repent and seek God to build them into a community and not just a task oriented group.   In order to plant communities of the

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[6] see House Church Planting in Networks, Chapter 17 for more on women leaders.

Building Teams

Kingdom apostolic teams must first *be community*. You reproduce what you are.

Avoiding Being Consumed by Transformational Ministry

As teams receive new members in various stages of maturity, different ones will require different amounts of attention. Some may be so immature that they can disrupt the momentum of the team and prevent them from fulfilling their God-given call of planting new fellowships. If such people are pre-maturely allowed to join the team, much disruption will occur. Problems affect other team members and often consume months (even years!). The fallout after releasing such a person from the team can last additional months as the team comes under scrutiny from the sending organization, the member's sending community, and the fellowships which are being planted. We have found that the result is that apostolic momentum is often arrested from such trouble—so the enemy loves it! For this reason we often use internships of from 6 months to a year as a trial for new members on an already existing team. (Several our teams working cross culturally have a two year "try out" period.) Also we have identified some teams which have a special healing component to their calling so that struggling apostles can go there for radical transformation.

If a team is adding new members on a regular basis, the team coordinator can presume that they will come with differing levels of maturity. All will require some shepherding attention in order to become effective apostles. If the team is larger than 6-8 adults, almost all the team coordinator's time may be consumed merely keeping up with the community life of the team. Our experience is that a team with five or six couples demands most of the team coordinator's time. He will have little time left over to start communities of faith.

Team Reproduction

One way to alleviate this problem of adding of new members to a team (of say 4 couples) is to have the team divide into smaller subteams of two seasoned couples each. One of the members can serve as the subteam leader. New apostles would be added to the sub team one person or couple at a time to minimize unnecessary disruption. Discipleship chains[7] could be set up on the subteam (man to man, woman to woman) so that the new member(s) could be observed and discipled as they experience different things. Problems can be dealt with by the mature believers as they are revealed. As problems are uncovered, they are not resolved in a "sterile" counseling environment, but rather in the daily life of serving the team members while carrying out apostolic activities. If discipline becomes necessary, it is done in a loving context of relationship, affecting primarily the sub-team and not disrupting the entire team.

Even a team of 4 couples with no new members on the horizon may pair up into "accountability partners" so that the necessary close-up care is available. The team coordinator can be summoned when problems come up where there is resistance to transformation. We have seen potential problems such as marital strife, lust, bitterness, child rearing and other family problems, etc. dealt with on a regular basis using such procedures. Needless-to-say many leaders are not cared for in this way and often pay a high price later in life, not to mention violating Acts 20:28!

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[7]for more on discipleship chains see House Church Planting in Networks Chapter 15

Another advantage of the sub-team approach is that people other than the team coordinator are learning how to be effective in the ministry of transformation. These skills are essential for the apostle to learn if they are going to be transferred into the fellowships they start. Since this is a fundamental ministry in the Kingdom, it needs to be a fundamental skill learned by apostles. Where better to learn it than on the team, especially if these skills were not mastered while in their sending fellowships. As subteam leaders prove their effectiveness and new recruits are added this would be a normal way for teams to reproduce smoothly. For us, ideal size teams are 6 adults. When we are larger than that we move to sub-teams.

In a chapter 6 we will talk about how teams who are accustomed to functioning in the above way can reproduce and form an effective and flexible network of teams. The different teams could each focus on a particular geographical area, or people group, or socio-economic group, or use different strategies and tactics to reach the same group of people. As such a network of teams would function much like several research teams trying to find the solution to how to plant reproducing churches. What one team learns can be shared with other teams.

Worksheet:

1. What transformational ministry are you involved in with your team? Make a list of each team member or family on your team. Evaluate each one in their walk with the Lord. Where are they struggling? What steps are being taken to help those who are struggling? What progress is being made? How are you tracking their progress? If you cannot answer these questions, what do you need to do to get the answers?

2.   What communities are involved in your members being transformed?   Which responsibilities belong to the team (as a whole) and which belongs to an older man/woman discipler? Which belongs to the church (sending church, church which is being planted)? Which belongs in the family?

3. Who are your most mature team members in terms of being transformed? How are you using them with newer members of the team? How could you use them better?

4.   Women are perhaps the most crucial element in bringing effective transformational ministry to the team and the church.   Which women on your team are effective at this ministry?   How are they being used in shepherding other women?   What avenues of communication are available between the women and you (the TC) so that problems on the team or in marriages can come to light?   If there are no clear avenues, then gossip will certainly fill the gap. For more help on this see Appendix 2: "Lines of Authority, Avenues of Appeal".

Section II

Forming Teams

Chapter 5
Forming Apostolic Teams

You may be reading this Handbook as someone who has an interest in germinating Kingdom communities, but have not thought about doing so in team. In that case, you might be wondering "How do I pull a team together?" This chapter will relate our experience and give suggestions based on teams we have worked with over 2+ decades. The reader should note that the goal of forming a team is not to get an administrative structure within a larger organization, but rather to build a relational and ministry community from which Kingdom communities can be birthed.

In this chapter we will relate our experience in establishing the Fellowship of Church Planters (FCP) and later, Impact Network (IN) in the UK. I hope that practical case histories will be more helpful than theory. The events cover 20 years, although the actual forming of the first team took about 2 years. A lot of my thinking developed in the context of working with Frontiers teams during that entire time. I relate a lot of personal detail to show the factors in the evolution of my thinking because some of you might be as skeptical as I was about apostolic teams. Also it will help the reader get an understanding what was formative in my thinking regarding local fellowships, teams and reproduction which I see as all linked together. There is no one type of team any more than there is one type of family. So this chapter is descriptive and not prescriptive. May He use this in your journey!

Some practical appendices are given at the end of this handbook which we have developed to help others form effective teams. Hopefully they will enable you take less time to start a team. You may find as you read through our journey that you have come a good distance already. If you absorb the principles in the previous chapters, you may become frustrated at how difficult it is to build an effective team. But beware of taking short cuts, as they may prevent the kind of team from forming which will be effective in starting reproducing fellowships. "A student when he is fully trained will be like his teacher." Luke 6:40. You can only reproduce what you are!

Beginnings

When Fellowship of Church Planters (FCP) began in 1985, it consisted of only Jim Frost and me. We were both married for over 10 years and each had two children. I had come to faith 11 years earlier and Jim 4 years later. Our wives, though supportive of our call to apostolic service, did not sense such a call for themselves. They felt their main ministry was to us as husbands and to their children. Each of them, some years later, received a call from the Lord to be actively engaged in apostolic service and was commissioned to the team from their sending fellowships.

I had been involved in the planting of two large churches from 1975-81 in Rhode Island, USA. But the idea of an apostolic team was foreign to me! I would have been opposed to this at that time in my development. The first church, Cranston Christian Fellowship (CCF), was started shortly after I came to Christ, so I was involved from its inception. CCF was started by 65 people sent off from Quidnessett Baptist Church in a nearby town. Harold Burchette,

the pastor of QBC had a vision for reproduction of local fellowships and set up a training institute at QBC to train the future leaders of these new fellowships. Dave Gadoury, the founding pastor of CCF, had been trained by Harold and headed up the new work. Dave trained several men for eldership at CCF including myself and later, Jim.

I had only been saved for about a year through the witness of one of the members of QBC when CCF started. I had been personally discipled by one of the CCF deacons (Russ) who was in turn being trained by Dave as a future elder. Russ focused heavily on the transformational issues I mentioned in the last chapter. This was necessary since I was quite a bitter person and a hermit—not very suited to God's calling on my life.

Russ asked me to help lead an evangelistic Bible study with him in one of the neighborhoods. I did studies with the young people in the Gospels while Russ worked with the adults. We simply studied a few verses, asked questions about what it said about Jesus and what He was saying about us. Over 50 people came to Jesus through the studies in that home that lasted about 2 years.

That was the beginning of my "on the job" training. I watched Russ as he worked with people and learned how to present the good news in a variety of situations. I also watched him deal with practical questions people had about faith, community, baptism, etc. all which he answered from the Word. I became effective at this and began new studies as part of a visitation team that went out one night a week to follow up on visitors to the church. The goal of the visits was to introduce people to Jesus and the Kingdom of God by starting Bible studies which could lead people to Jesus. Those who came to know Jesus were added to CCF. The church grew from about 60 in 1975 to over 300 in 1981. Almost all this growth was from people coming to Christ through Bible studies like these. As I became more adept at this, I would train others as well, and one of those I worked with was Jim Frost shortly after he came to faith in 1978.

In late 1975 I was asked by a student at Brown University, where I had been a football coach, to lead a study in his dorm room. We used the same simple Bible study approach I was using in the neighborhoods. Dozens of students came to know Jesus over the next 5 years. Just as Russ worked with me, I would work with students both one on one and in small groups, dealing with practical questions about the love, career, faith, community, etc. from the Word.

Many of the students had deeper problems and I helped them using the Word in transformation even as Russ had helped me. Often I went to Dave Gadoury who had much more experience than either Russ or I. Cathy, my wife, got involved discipling troubled women students. As Russ did with me, once these new believers began to learn how to overcome the effects of brokenness in their life, I would thrust them into ministry and leadership on campus. They could evangelize, shepherd new believer, answer questions regarding baptism and faith, community, lead Bible studies, etc. I would coach them as they needed help. Ultimately I trained others to take over the entire campus work.

In 1978 I became a deacon and later (1980) and elder in the church. Jim Frost came to Christ and I was involved in grounding him in the faith and encouraging him to start evangelistic

Building Teams

Bible studies in his home.

My first effort in starting a fellowship

In 1981 I was sent out from CCF along with 50 other members to start the Warwick Christian Fellowship (WCF). At that time I became supported financially for the first time, a step I did not take with much enthusiasm. Jim Frost remained an active member of CCF. Our families continued to meet fairly often even though we were involved in different fellowships.

We followed the CCF model with me being the founding pastor of the new fellowship. I was involved in every aspect of the community, but especially recognizing and training leadership which would eventually be responsible for the church. I was deeply involved in the lives of these future leaders, their marriages and their families. It was in this context I learned much about transformational ministry.

I became persuaded that a plural leadership model was crucial to the ongoing welfare of leaders and the Church. Although I had started WCF as the founding pastor, I rapidly became persuaded about the benefits of plural leadership (eldership). I came to see that to plant fellowships with plural leadership, one needed to model plural leadership from the beginning of the germinating process. In studying the scripture, and consulting with leaders from our network of fellowships, I became persuaded that an apostolic team was the appropriate vehicle to plant fellowships which would be led by teams of elders—the apostolic team exiting after the appointment of elders. WCF commissioned me to start an apostolic team in 1985. I turned over responsibility of WCF to the elders I had trained.

Starting the Team

I had been talking with Jim Frost for months about planting a Church together in team. He was burdened to plant a fellowship in his home town of Cumberland, Rhode Island, where he had been running evangelistic Bible studies for some years, mostly from the contacts he had as a school teacher. Jim approached the eldership of CCF requesting that he be sent with me to plant a fellowship in Cumberland. The church commissioned him and we became a team of two church planters (Later we dropped the word "church" and now use "apostle" as a designation for want of a better word.). We wrote up a covenant that would regulate our relationship with one another and lay out expectations to our sending churches and set off as a team to plant new fellowships. (See Appendix 3: Guidelines for developing a Covenant of Team Understandings.) At that point we were not sure if we would move on as a team, or Jim would remain as an elder after planting a fellowship in Cumberland and I would move on with someone else. But we were happy to take one step at a time.

The Fellowship of Church Planters' (FCP) first effort at starting a church as an apostolic teams started in Jim's home. We determined that Jim should head up the work since those involved had been gathered by him. My task was to train Jim from behind the scenes in everything I knew. Jim was faithful in requesting me to write position papers on various things we were learning as well as putting on paper Bible studies which I had developed over the years for discipleship and leadership training. The result of this was the manual for Germinating Transforming Communities, as well as the Leadership Training Guide. These are available at www.dickscoggins.com.

Over the ensuing years, new apostles were added to the FCP team. From my formative experience with one of the first Frontiers missionaries, we began to experiment with home fellowships which we felt would reproduce far more easily than the large fellowships we had planted. As team coordinator, I was responsible for training each of the new team members. Jim's requirement of me to write out the training materials paid great dividends, this book being one of them!

I was able to keep my hands in the day to day responsibility of starting new fellowships, but usually from a position behind the scenes much as Russ had trained me at Brown. The materials I had developed and used to train Jim enabled me to "coach" new apostles and teams (mostly with Frontiers) more effectively. This intentional coaching enabled the new apostles to learn by experience much more quickly than Jim had. I had trained Jim mostly

Building Teams

intuitively from trial and error, but we constantly evaluated our work and tried to improve upon the training with every new member. Jim is a gifted teacher/trainer and thus was a good balance for my intuitive and often scattered approach.   Jim further developed methods for training of apostles which led to the teams reproducing and interns coming from other parts of the U.S.A. and the world for periods of intense training.

When I moved to the UK and helped form Impact Network in the late 90s, we followed a similar pattern. This included following up with one of my earliest friendships from my trips through the UK to visit Frontiers teams. The friendship with Ian Rowlands which started in 1992 culminated in starting our team which included one of Ian's oldest friends, Bernard sanders.

Summary of Pattern for Team Formation

1.   Our experience is that apostles normally emerge from strong reproducing fellowships. These apostles receive an internal subjective call (See chapter 5) which is confirmed externally by objective means, normally the leaders and congregations of the fellowship in which they serve.   This seems to be the norm in scripture as well (Cf. Paul, Barnabus, Timothy, Silas, etc.) In all of the cases above this happened several years before actually engaging in apostolic ministry.

2. Often one man will be the visionary recruiter whom others join in forming a team as I did with Jim and later with Ian (Barnabus did the same with Paul in Acts 11).   He will often function as the initial team leader although this role should change over time (as it seemed to with Paul and Barnabus in Acts 14).   Jim eventually became the team coordinator and I became a member of his team before moving to the UK. Jim was ready for that and with my traveling and coaching other teams it was apparent I could no longer give the necessary continuity to the work. In the UK the team coordinator hat has been passed around regularly.

3. The visionary leader may draw up a team covenant and understandings as to how the team will function as well as a brief strategy. Jim and I had outlined this in preparation for being sent off to start FCP.   So for us it was a corporate exercise which helped us in forming a common vision. It is helpful to set some expectation for what a team is and what it will do when recruiting a team since it sets expectations that team members often need. In Jim's and my case we became the team first and then fleshed out a covenant. The apostolic strategy came later through trial and error. (See Appendix 3 and 4 for helpful guidelines for writing covenants and strategy papers).

4.   New team coordinators will often arise from the original team as new sub teams are formed (see the previous chapter) and will recruit new members either from the original fellowships or from newly formed fellowships. We often encourage such leaders to pray over all their contacts over the years since God may use old relationships to birth new teams as he did with Paul and Barnabus.

The above represent the normal ways we have formed teams, however we have observed team coordinators recruit and teams form in other ways as well.

Building Teams

Other Patterns for forming teams

1.   New team members may join the team although they have not been a part of a local fellowship and may even be newly saved (Cf. Luke, Pricilla and Aquilla, etc.).   In this case their calling is confirmed by the already exiting team.   For instance Paul's team picked up Luke in Troas. The team did not wait for a fellowship to commission him. This also seems to be what happened with Priscilla and Aquila who were picked up in Corinth before there were any fellowships there.   They functioned with the team before they functioned within a local fellowship.

2.   Or Teams may emerge more or less spontaneously by a couple of committed believers receiving a call directly from the Lord to form a team even though they have no apostolic experience. This seems to be true of the team that founded Antioch (Acts 11:19-21). In this case they should be quite mature men and women and humble themselves by getting all the help they can find (including an apostolic mentor if possible). This is most likely to happen on a college campus, or in cases where a person has moved to a new area and finds no suitable fellowship[8]. In any case team members should make every effort to have the calling confirmed by others; another apostolic team, a mentor, or a fellowship. Otherwise they might fall into the trap of commending themselves (II Corinthians 13:12ff). We encourage members of such "spontaneous teams" to start the first fellowship and then ask that fellowship to send them off a team. This avoids the problem of "commending themselves".

3. Team members of an existing team may get a call to go to a different city or country and recruit members from their own team or other teams with whom they have a relationship (with the confirmation and encouragement of the other teams of course, who should always be looking to foster reproduction).

   Sometimes the new team coordinator may go early to the new area to make preparation for the rest of the team with other members following usually within a year. Future members would remain part of existing teams until they leave for the new team. This is often the preferred way when teams are going to another culture and where a different language is spoken.   This will enable to team coordinator to serve the rest of the team by enabling him (and his wife) to make the cultural adjustment first so that they can help the new team members through the transitions.

Conclusion

Normally, teams form by individuals in growing fellowships receiving an apostolic call and form with others who are called as apostles.

You may have noticed that we have not addressed the issue of finances. We believe that a

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[8]The term "suitable church" needs to be carefully defined. Often people would define it as one that is confortable or meets my needs. This make the critereon quite self-centered. One definition of suitible church is: A church which is tring to follow Christ by carring out all the commandments for His church and where we can serve God in building His Kingdom.

Building Teams

calling to apostleship has little to do with how God chooses to put food on your table. At times almost all of our team members held regular jobs which fully meet their needs. Often these jobs carry them to new places where new teams will form and new fellowships get planted. We encourage teams to look to the Lord to determine if any on the team needs to be financially supported, but in the Bible apostles are often tentmakers (Cf. Acts 20:34).

Part the reason for this conviction is that we plant home fellowships which normally do not have supported pastors or paid staff. The leaders must balance the responsibility of job, family and ministry. A selfsupporting apostle is a far better example to the emerging leaders. The principle of unpaid shepherds (pastors) leads more rapidly to reproducing fellowships and teams because finances are one of the more severe bottlenecks to reproduction. By keeping supported apostles and elders to a bare minimum, a key obstacle to reproduction can be eliminated. I am fully supported although as I mentioned earlier I was not happy in doing so, realizing how fruitful I had been as a school teacher and the example I had been to those who were not "full-time Christian workers". My travel does not allow me to engage in gainful employment presently.

A word about "full-time ministry": We do not believe that the Bible teaches what is sometimes referred to as a call to "full-time ministry". Certainly there is no evidence that the New Testament viewed supported people as having a superior call over those who labored with their hands. There were times when Paul and his team were supported by the offerings of the saints and there were times when they worked with their hands. "The laborer is worthy of his hire" and believers may often share financially with those who teach and have labored among them. But the idea of a professionally trained and fully supported clergy is far from scripture. Often apostles will derive some or all of their finances through "working with their own hands". For more on this issue of finances see Appendices 1 and 5 as well as the excellent book "Tentmaking" by Patrick Lai.

Some apostles may not be able to hold a job because their itineration will keep them moving and unable to remain in one place long enough to hold a job (as has been my case for the last 25 years). This will likely be true of a mentor of several apostolic teams, and even for some team coordinators. But in this case they need to look to the Lord for their provision and should always consider that one of the ways He would supply is by engaging in gainful employment. Paul made tents when the Lord did not supply by the free will offerings of the saints. All our apostles are expected to have skills which will enable them to get a job if the need arises.

Worksheet

1. If you are part of an apostolic team, how was it formed?

2. If you desire to start an apostolic team but do not have one yet, who has God placed in your life who might have a similar burden? Think of those in your past as well as your present.

3. Who has God placed in your fellowship or brought to your attention who might have gifts which could be used in an apostolic team?

4. How could you begin to test whether the Lord might call you together to form a team? (Be certain that you seek confirmation of those the Lord has placed as leaders in their fellowship!)

5. Have you witnessed the establishment of other teams? If so, then describe them. What are the key steps which enabled this to happen? Outline steps you need to take? How might you need help? Who could help you with this?

6. If your local fellowship has not reproduced itself, why not? What ministries may be lacking? How could a team help your fellowship fulfill its responsibility for the Great Commission? What are your leaders doing about these things? What responsibility do you have to help? How do you see what God is putting on your heart fitting in with your fellowship's vision?

7. Form a triad with two leaders to discuss and pray about forming a new team and what the next steps should be.

Chapter 6
Ephesian 4 Considerations

In the three years Paul's team was in Ephesus he established a communities of Jesus which continued to dramatically influence the world for centuries to come. The vitality of the Ephesian Fellowships is perhaps best captured in Acts 19:10: "And this took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks."

During his time in Ephesus not only did fellowships thrive and reproduce, but apostolic teams from that city went out and planted Jesus communities throughout the whole province of Asia. When Paul's team exited Ephesus after 3 years the network of fellowships there seem to be at a level of maturity not seen by any of the networks Paul had planted. Not only had bands of apostles been sent out and penetrated all of Asia, but elders had been ordained, deacons put in place, and the Ephesian 4 ministries were effectively functioning in the city and likely throughout the fellowships in the Province of Asia.

How did he do this? How was his team so productive? Our experience has been far from this. But as we continue to experiment and grow in our understanding, we continue to see new things that Paul adds as he continues on his journey. This chapter will examine what took us 15 years to come upon which is how Ephesian 4 considerations should impact an apostolic team to be more intentionally and effectively reproductive. I have written elsewhere (Germinating Kingdom Communities on my website www.dickscoggins.com) on how this impacts the fellowships we are planting, but this chapter focuses on how it should impact forming a apostolic team (or a network of such teams).

Ephesian 4 Ministries as a key to reproduction

When I moved to England God began to impress upon me, from my contact with British apostles, a key ingredient in reproducing that I had missed for years while laboring in Rhode Island. When I moved to England it seemed like everyone wanted to know my position on the Ephesian 4 ministries. I had no position because I had not even considered that the list was anything more then just a special listing of some spiritual. After all, the list only appears once in the New Testament (Ephesians 4:12) which seems to emerge from earlier thinking in I Corinthians 12:28.

As I became more exposed to the thinking of these British apostles, however, as well as reviewing Paul's progressive apostolic evolution, I became persuaded of the critical importance of these gifted people in enabling local fellowships to sustain vital growth and reproduction after the apostolic team had exited. I also began to see how these were crucial in the apostolic team.

In Ephesians 4:11-16 Paul specifies that "apostles, prophets, evangelists, pastors and teachers" are given "to equip the saints for the work of service…from whom the *whole* body, being fitted and held together by that which every joint supplies…causes the growth of the body for the building up of itself in love." (For the sake of avoiding some of the mistaken connotations of the word "pastors", I will often use "shepherd" for pastor below.)

Building Teams

In this passage Paul emphasizes that *every* member of the body, *every* regenerate follower of Christ, has a crucial ministry for the maturing of Christ's body. The gifted ones in Ephesians 4:11 are *NOT* the ministers of the body, but the *equippers* of the ministers. And *every* saint is called to be a minister. Hence these gifts are critically important to the equipping of all the various ministers in the body so that they can function as healthy body. These gifted people being equippers of the ministers are thus the critical key for reproduction.

The Planting of the Body of Christ in Ephesus

In the first stage of starting Kingdom Community it seems very clear that the apostles (which lead the list) set the pace of equipping all the saints. The team would have had to practice the equipping ministries of Ephesians 4:11 as they planted a local fellowship. They would have **evangelized** in the homes of those early groups which would become the home fellowships networked in the city (Cf. Acts 18:5-8; Acts 19:1-8). They were responsible for getting God's mind for the church and declaring it to them (e.g. **prophecy**. See Acts 20:20,27-31). They would have **taught** the believers (Acts 20:20), and they would have **shepherded** the flock until new shepherds were raised up (Acts 20:31-38). Hence all the Ephesian 4 ministries were carried out initially by the members of the apostolic team.

In the team's extended time in Ephesus, it seems like the first year was given over to planting a network of home fellowships, and then further training the elders (Compare Acts 20:31 with 19:10) over the ensuing two years.

The next two years the team also gave themselves to developing a network of apostolic teams that went out and evangelized all the province of Asia (Acts 19:9-10) planting networks of reproducing home fellowships in each of the major cities. The base of the team was in Ephesus during this time and Paul set up shop at the school of Tyrannus where he could focus on the broader, strategic issues of reaching all Asia with the gospel. Doing this outside of the local fellowship would allow the Ephesian community, and its eldership, to continue to develop without disruption while the apostolic team focused on the broader work in all of Asia.

Paul held a full time job during this time of ministry, having set up a tent making business with Aquila (Cf. Acts 18:2,3; 20:34f). So probably his time at the school of Tyrannus was during the heat of the day when the school was not in session. We should not think of it as Paul setting up a school. Rather here, during the siesta, he could meet with whomever was in town, and thus leaders of outlying fellowships (like Philemon from Colossae) could visit Paul when he was in town for business. Also these other roving apostolic teams going out and returning as needed could re-group with Paul between apostolic trips to the surrounding towns of Asia. Of course he was always available for informal consultation at his tent making stand during the work day!

Paul continued to equip the leaders of Ephesus during the last two years of his ministry there (Cf. Acts 20:31). I also I think it was during these last two years that he built in this latest innovation in his church planting strategy; the Ephesians 4 ministries. Some of the driving

52

force for this could have been in response to the fragmentation amongst the house church networks of Corinth (Cf. I Corinthians 3:1-5) which of course happened during his stay at Ephesus. The Ephesian 4 ministries would enable greater cross-pollination between house churches and thus cooperation and balance would result, rather than fragmentation. Traveling Ephesian 4 ministers would bring greater interdependence and cooperation between the churches.

Perhaps during this time he reflected on his old teammate, Barnabus and realized some of the strengths of that early team with Paul being a prophetic/teaching apostle and Barnabus being more of a pastoral apostle. Both seemed to be effective evangelists. Perhaps he also recognized that a lot of their conflicts came about due to different perspectives arising from different gifting. We have found that the prophetic gift often conflicts with the pastoral gift.

Eventually Paul's team exited Ephesus (Acts 20:4f) with a large number of new apostles who likely operated in multiple teams in coordination with Paul's team. Acts 16:40-18:5 shows that Paul this was probably a further evolution when Paul's team(s) worked in multiple cities at the same time, in this case leaving small teams in Philippi (Luke and Titus), and Berea (Silas and Timothy). This would give great flexibility in responding to new initiatives of the Spirit.

But it seems like it was in Ephesus where he discovered that larger teams allowed not only a working in diverse places, but even brining diverse gifts to the task of planting reproductive fellowships. And so we see this new dimension of ministry in the fellowships of Ephesus: equippers of the saints enabling reproductive ministry leading to vital, reproducing fellowships where every member was equipped and expected to minister (Ephesian 4:11,12).

It was the apostles who had to have these gifts and who would then equip the next generation of these equippers in local fellowships so that these crucial gifts could be passed onto others in the local fellowships and thus reproduction assured.

Once the **apostles**, who had once carried on the equipping ministries of **prophecy**, **evangelizing**, **shepherding** and **teaching**, had exited, they had intentionally trained other local people who were recognized to continue in these equipping ministries. Other apostles would have either exited with the team being new "sent ones" (Acts 20:4f) or would have started new teams to go to the unreached areas.

Application to ourselves

It was the place and practice of these Ephesian 4 ministries that we had failed to grasp in Rhode Island. We, as an apostolic team, certainly understood that we were responsible to equip the saints so that local fellowships could function in our absence. And we did so. But we did not realize that we had made no provision for *ongoing equipping* after we left by recognizing Ephesian 4 ministers who would carry on this crucial developmental work. We had thought instead that it was elders who would reproduce. Of course there is nowhere in scripture where it says that elders are the reproducers. Looking back it is no wonder that when the team left, momentum was lost for growth and reproduction. And likewise when we

returned momentum was regained.

These gifted **prophets, evangelists, shepherds** and **teachers**, were developed in their local home fellowships, and were further equipped by the **apostolic** team. After being recognized by the team and elders they would have ministered beyond their local home fellowships, equipping members of other homes as well as often going with apostles to other places ("the *whole* body" Eph. 4:16). These were the folks (men and women) who assured that the local home fellowships would continue to reproduce and fill the land! Even though Paul's apostolic team, the first Ephesian 4 equippers, had left, they left behind those who were responsible for the ongoing equipping for the saints for works of ministry. In the years after the team had exited, the Ephesian 4 ministers would have continued to reproduce themselves as well as equipped the saints so that the vitality of the fellowships could continue.

Considerations for the team

Looking back I could see that we had indeed had a good mix of Ephesian 4 ministries on the first team I had formed. I was a prophetic apostle (visionary) often off hunting for new visions and horizons. Jim Frost was a gifted teaching apostle, organizing my scattered and unpolished material, papers (which he forced me to write), Bible Studies, and ideas which fueled the team in those early years. We often had conflict over his tendency to organize and my desire to remain un-organized. Mike Buff was a wonderful addition to our team when Jim and I almost came to blows over how to move forward building the team. Mike was a pastoral apostle who didn't really care where we were going, or the details of how we got there, but was keen to be sure we were all in the same boat and getting along reasonably well. Looking back I can see how God in His wisdom put together than first team, but I did not realize it until after I left that team and moved onto England.

But looking back I could see where our Ephesian 4 mix (all of us were reasonably gifted at evangelism) really made us a strong and creative team. If I had known then, what I know now, we could have done a much better job at equipping the saints and recognizing Ephesian 4 ministers. We would have recruited differently for our team as well and built a more intentional network of apostolic teams. But just like Paul's first and second journey's this was part of our journey.

So we have evolved in our thinking so that no longer do we feel that the task of the apostolic team is done when we have a small cluster of home fellowship with a recognized eldership. Instead the task is complete when the Spirit has brought sufficient critical mass:
- ♦ to produce a cluster of home fellowships,
- ♦ ordained elders and deacons to effectively care for and protect these fellowships
- ♦ recognized Ephesian 4 ministers for ongoing equipping of every saint to serve in building the body of Christ and carrying out the great commission.

We also recognize that as a team we have to regularly evaluate our own growth and development of our Ephesian 4 gifts as well as evaluate any new members of the apostolic team in these areas of gifting.

We also believe that leadership on the team needs to be exercised situation by situation as different gifts should lead in different situations. For instance a visionary prophet should usually only lead when vision is needed. Pastorally gifted apostles should lead in times of conflict and turmoil, etc. So on our teams often different people will be leading at different times. You can read more on this in Appendix

As a local fellowship comes into being we constantly evaluate which apostles need to be in the mix of development and Ephesian 4 gifting weights heavily into this. Also apostles will disciple and ultimately formally recognize those with similar Ephesian 4 gifting as well as help them to an appropriate place of ministry in the network of home fellowships.

WORKSHEET:
1. Have you seen Ephesian 4 ministers function effectively in a local fellowship (or network)?
2. Have you differentiated on your team between Ephesian 4 gifts?
3. How has this affected the way your team functions?
4. How would recognizing this enable your team to help local fellowships be equipped for reproduction?
5. Have you started to develop and recognize local Ephesian 4 ministers?
6. What are some ways you be more effective in this?

Chapter 7
The Calling of an Apostle

I believe God's callings are dynamic and not static. That is, I believe that God's calling on a person may change throughout his life. I was called early to be in apostolic ministry, but I was first needed to serve as a pastor. Likewise some of the best pastors I know planted the churches they have now pastored for years. They were called as pastors after they served the calling of church planting. Now that I am an apostle, is it possible that God could call me to return to ministry in a local assembly? I believe He could. He is my Lord and Master, and I serve at His bidding. He knows where I need to be and what I need to do in order to accomplish His purposes for His Kingdom. My desire needs to be like Paul's in Philippians 3:1214: "…forgetting those things which are behind, and reaching forth unto those things which are ahead…"

A team coordinator will often be required to evaluate the calling of prospective team members as they apply to the team. Since calling is dynamic and can change, members will also be required to review their callings while on the team from time to time. So the team coordinator needs to be well acquainted with the issues of concerning calling. Appendix 6 is a Bible Study we have developed to help a person work through issues of calling. We often use this with prospective apostles and elders.

Evaluating calling is complicated when one realizes that fellowships can be planted through reproduction as well as itinerant apostolic work. Often team members *will* struggle with whether they are called to be itinerant apostles, or stationary elders especially immediately after they have birthed a fellowship. Remember the previous chapter where I talked about Jim Frost's uncertainly as to his long term calling. He was not sure he was an apostle or should be a local elder. It was only after he planted the fellowship that he realized his call was to move on. We were open to him staying as his calling was clarified.

One indication is the passion of their heart. An elder will want to remain there long enough to establish the church **thoroughly** rather than just laying the foundations, appointing elders and then commending them to the Lord. In the process he may find that he never quite gets it mature and ends up becoming an elder in the assembly. When this happens the team needs to evaluate whether this is really a change in calling or if there are other things that may be trying to take him off his path. This is especially true with apostles with a secondary pastoral gifting.

This chapter will focus on *how one can distinguish between these callings of apostle and elder*. This is very important since an apostle must constantly work to avoid becoming enmeshed in the fellowship he his planting, lest he actually undermine the local leaders that need to emerge. Likewise he must recognize if God changes the call from being an itinerant apostle to being an elder. As a team coordinator you will need to make certain that your team members are clear in their call and likewise help them at times when they are confused as to whether God is changing their call. You will need to hold your teammates with an open hand knowing that their call is from God and not from you!

Since there is such a close connection between reproducing fellowships and apostolic planting of fellowships, I think it likely that a person's call can change several times in the course of his life. Tradition has it that Timothy finally did settle down to pastoral ministry in Ephesus. Peter was writing as a fellow elder in his first letter (I Peter 5:1).

We encourage those serving with the team to reexamine their calling as more light is shed on their life and ministry. Often this reexamination comes at a time of family transition, personal upheaval, or other circumstances which may dictate a change is appropriate, such as illness, crippling accidents, and the like. Such examination is usually a time of carefully evaluating the deep, often hidden motives of the heart (Cf. I Corinthians 3:104:5). At this point we on the team can pray asking for more illumination and prophetic insight. We can ask soul searching questions, but we must be careful not to take the place of God in issuing the call.

The Difference in Call

What is the difference in the call to apostleship as opposed to shepherding within a reproducing fellowship or network of fellowships? The difference may be what is often referred to as "burden". A shepherd is burdened to shepherd the sheep. He wants to care for them from cradle to grave. Often a person who feels an apostolic burden feels that burden evaporate after he has planted a fellowship. Just as a woman is often radically changed when she becomes a mother, once he has birthed the church, he finds a desire to see it brought to all the fullness of Christ. Thus his burden and focus narrows to a shepherding/reproductive role. Obviously he needs to carefully weigh his motives since, for some, this desire arises from carnal motives. But this burden, if pure, is reflective of one who is called as a shepherd and he should likely remain in the fellowship he has started helping it reproduce. This change in call should be confirmed by both his team and his sending fellowship and the fellowship where he will stay.

The apostle, on the other hand, also loves sheep and desires to see them come to maturity, but his driving force and joy is starting new fellowships and then *equipping leaders* to serve as shepherds (elders) to serve the flock. Whereas shepherds should also reproduce in the natural course of shepherding the fellowship, for the apostle, starting fellowships with good leaders is the #1 goal of his ministry. He is always on the lookout for prospective leaders. He rejoices as they progress in answering the call of God to take responsibility for the flock, and his joy is in seeing *them* become fruitful. In a lot of ways this apostolic aspect is like a father who needs to let his sons become independent and leave home. He must constantly look to decrease, while those he trains must increase. The apostle is first and foremost a trainer of leaders.

An apostle's call is usually evidenced by "itchy feet". There is usually a sense that there are new places to go, new people to win, new people to train. He will find himself wondering what surprises and challenges the next group of people will bring. Who will be the next leaders? His passions are not so much in local, visible fellowships as in new regions beyond.

We need to reinforce the idea that the calling of an apostle is itinerant by nature, even though

he may work in a small geographical area. He will be moving on from group to group if not from place to place. He is a pioneer, not a pillar. He is always in transition. And difficult as that is, he recognizes how it suits him. If he or she is married he/she obviously needs a very special spouse especially if the spouse is not called to be an apostle[9]!

Where there may be years of labor in resistant soils (like the Muslim world) and the team may stay in a single city while the complexities of language and culture are mastered, they need to be careful that they don't settle in and become permanent fixtures.

The calling of the wife/spouse

We are often asked about the call of a spouse. As mentioned above we do not believe that spouses need to be called together as apostles although this may happen. It is possible that the spouse may actively participate in apostolic ministry directly. My wife was not called to join me actively for several years. She would function as a member in whatever fellowship I was laboring in and usually would remain behind (to train women which was her gift) as I would move on to open a new work. We were in the same geographic region so I was not gone from home for long periods of time. As a pioneer work would come together, Cathy would join me with the children once the group was conducting regular meetings. Normally, she would remain in the previous fellowship for 3-6 months before joining me.   This gave stability to the family. Later she was called as an apostle as well and, once the kids grew up she joined me all the time. More recently she has been less involved in apostolic ministry.

Each family on our team works out how to include their families according to the pattern or life style or season of life that God has designed for them. For instance Jim Frost's wife has always traveled with him even in the earliest gathering stages of a new work.

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[9]For family reasons he may not keep moving his houme or childern's school. I lived in the same house in RI for 18 years before moving to Engalnd.

Worksheet:

1. How settled are you on your call? How has your call been confirmed? What questions have you had about it?   What people have you sought out to help you as you sought to clarify your call?

2. To what is your spouse called?   What tension has this brought? How have you worked through these?

3. Evaluate each member of your team. How settled is each they on his/her call? How has his/her call been confirmed? Have you confirmed their call?

4. In the event one team member is considering a change in his/her call have those who confirmed the call originally confirmed the change in call?   How should the team be involved in confirming a change in calling?

5. Are the spouses who are not called clear and at peace? Are the family tensions worked through? Have the older ones on the team who have worked through their call helped the younger ones with this?

Section III

Developing and Reproducing Teams

Chapter 8
Kingdom Leadership
By Dick Scoggins and Steve Holloway

These chapters on Leadership were originally part of a paper written for Frontiers by Dick Scoggins and Steve Holloway. This version is edited for this book by Dick Scoggins and the reader should understand that Steve Holloway was not consulted for the re-write. But many of his thoughts were part of the original article and I could not have written this chapter without him. But this edition should not be seen as authorized by Steve. I have retained the Frontiers name so that it is more authentic as all of our ideas are a result of the journey that we have been on. The reader is encouraged to apply it to his or her context.

'And we, who with unveiled faces all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.,..

2 Corinthians 3:18

For our momentary light suffering is producing for us an eternal weight of glory far beyond all comparison, because we are not looking at what can be seen but at what cannot be seen. For what can be seen is temporary, but what cannot be seen is eternal.'

2 Corinthians 4:17-18

What Makes A Good Leader?

What is leadership? Is a 'leader' someone who is necessarily characterized by vision, influence, charisma, leading by example, directiveness, discipline? Does 'leader' necessarily refer to someone whose abilities lie in control, ambition, power or status? In today's world many or all of these characteristics and abilities have been attached to the definition of a leader. This is also too often true of Christian groups.

Frontiers, the mission in which Steve and I have had most of our experience , has invested much of its ethos and effort on the premise that strong, entrepreneurial apostolic leadership is a key to seeing redeemed communities established among Muslim peoples. This focus places much responsibility on our team leaders (referred to as team coordinators in this book): they are expected to recruit their own teams, determine the strategy for the field God is calling them to, guide their teams and cover many other functions of leading a church planting effort.

But after 25 years what have we learned? Is being the leader of an apostolic team becoming more like the job description of the pastor of a church—so complex that hardly anyone can carry it out? Are there better ways that leadership can be exercised in an apostolic team than the one man leader model that Frontiers has so invested itself in? One of the purposes of these chapters on leadership is to convey what we have learned about the dynamics of leadership through reflecting on the lessons learned in the first generation (25 years) of Frontiers, as well as examining Scriptural principles of God's use of leaders to extend His Kingdom. They are certainly not final lessons, but rather what we have learned to date.

Is A Good Leader Just 'One Who Leads'?

For many years, 'Leaders are those who lead' was the common refrain in Frontiers. Our understanding of a leader was often reduced to this slogan, but over time its obvious inadequacy as a definition became apparent. Those who lead may be good leaders, but they can sometimes abuse their power and position. Those who lead may be good leaders, but they can sometimes lose their way and take their followers off-track with them. Those who lead may be good leaders, but they may often sail only under their own flag, ignoring the healthy accountability in a network of peers and experienced "grandfathers". Those who lead may never give up their leadership and act as "Fathers" even when they should have graduated to the grandfather stage of leadership.

We have found that many, who rise into leadership roles, can do so without developing the necessary spiritual maturity that this responsibility requires. In Frontiers we found to our dismay that our inattention to 'character issues' of leaders has allowed 'home-grown wolves' to be released among our sheep. We have learned, at often great cost that commitment to integrity, continued growth, and peer accountability are vital dimensions of effective leadership.

Leaders can often become static, stuck in one style of leadership and ones unsuitable to them at that. This inflexibility, or refusal to grow, can stunt a team's growth, prevent the team from achieving its goal, or even destroy the team itself, not to mention the leader. A leader who refuses to develop in leadership skills often cannot empower the team or realize the full potential and capacity of their team members and their gifts. Unwillingness to mature as leaders often results in an inability to recognize and develop emerging local leaders or release the local fellowship to them. Many leaders do not 'finish well' because they do not grow.

There are other leaders who 'bloom later' in field or team environments that better suit their leadership style. Often these do not appear to be "leaders" in our traditional sense. Yet often they may be the very ones to take teams to new levels. In the next chapter we will be looking at different styles of leadership.

God Grants 'Honor'

From our western tradition, we often perceive leadership as something earned through a combination of personal gifting, opportunities seized, recognition, and achievement. In this view, the status of leader comes primarily from personal merit, ambition and accomplishments.

Scripture tells us another story, however, to which our 'merit' culture is blind. A mysterious dynamic is evident in which leaders are chosen and appointed by God and in reality derive their authority from Him[10]. God does this by uniquely investing in them the 'honor' or 'weight' to do the work to which He has called them. It is especially important to understand this with respect to apostolic calling, since there has been a lot of abuse here. Also we in the West have little understanding of honor. Because of this we are going to spend this chapter looking at the concept of "honor" Biblically. I hope you will bear with some of the details of the concept in the next couple of pages since it is crucial to a proper understanding of Biblical leadership.

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10 Rom 13:1-7, Acts 13:1-4, 26:15-28

The Old Testament Hebrew word, *kabhedh*, conveys the idea of "weight," "heaviness," "glory" or "honor". Its primary uses in the Old Testament expresses the idea of some external, physical manifestation of dignity, preeminence or majesty. It embodies the concept of Jehovah (Yahweh) revealing Himself in a sign or manifestation of His presence. The Greek noun *doxa* (often translated 'glory') used in the New Testament, retains the underlying thought represented in the Hebrew concept of *kabhedh* in the great majority of cases.[11]

The concept embodied in the words *kabhedh* and *doxa* is used in the Bible to describe God's *glory*: the physical sign of God's Presence which led the Israelites in the wilderness[12], what rested on Mount Sinai[13], was seen by Moses[14], and which filled the tabernacle[15]. In the New Testament this 'glory' is what was seen by the shepherds[16], observed by the disciples at the baptism of Jesus[17] and during the Transfiguration[18]. *Doxa* is the glory of God in Christ, His suffering, resurrection and ascension[19]. It is what will be seen at the Second Coming[20]. Critically, it is embodied in the New Covenant[21], the likeness into which we will be transformed[22]. *Doxa* is what the world is to see reflected in Jesus' Church[23].

While the popular sense of the English translated word 'glory' is *light, shining,* it is better considered, essentially, as manifestation of God's character: God's righteousness, goodness, truth, mercy, justice, etc. made manifest and revealed to us[24].

So, those on whom God rests his *kabhedh* are people who exhibit to others a glimmer, reflecting as 'through a glass darkly', of a portion of God's character, nobility, majesty or 'glory'[25], for we are the 'image bearers' of God and our intended destiny is that He would be ever more clearly revealed in us. It is often this sense of 'presence' or 'weight' in the personality or personhood of those God has chosen to lead which others instinctively respond to positively and consent to be led.

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[11] From International Standard Bible Encylopaedia, Electronic Database Copyright (C) 1996 by Biblesoft.

[12] Exo 13:21, 1 Corinthians 10:1-4

[13] Exo 19:11, 18; 24:15-17

[14] Exo 33:18-23, 34:5-7; and the effect on Moses in Exo 34:29-35

[15] Exo 40:34

[16] Luke 2:9, 14

[17] John 1:14

[18] Luke 9:29-33

[19] Luke 24:26; Acts 3:13, 7:55-56; Rom 6:4; 1 Tim 3:16,1 Pet 1:21

[20] Mk 8:38, 13:26

[21] 2 Cor 3:7-11

[22] Rom 8:18, 21, Phil 3:21, 1 Pet 5:1, Rev 21:11 etc.

[23] 2 Cor 4:3-6

[24] Exodus 34:5-7

[25] 2 Corinthians 3:18

Building Teams

Even those who do not know God incorporate aspects of God's character into their life and leadership style. Secular leaders are respected when they demonstrate habits of graciousness, integrity, honor, justice, mercy, etc. Leaders rarely become great who do not exhibit some of these character qualities. Think of Gandhi, Tony Blair and Barack Obama to name a few. The same would be true of leaders throughout history—the great ones had an aura of weight around them—whether Moses, Julius Caesar, or Charlemagne. And this weight/honor/glory came from God.

Gifting and *Kabhedh*

While human will is indeed a component in leadership – for we must give an unreserved 'yes' when God asks us to take on a responsibility, role or task for Him – this is only part of the equation. Men and women have intrinsic attributes – inherent personality, family legacy (immediate and generational), gifts, experience, skills, education, opportunities and even wisdom –which combine to make up who they are. God then seems to 'anoint' these attributes with *kabhedh* for those He chooses and for the Kingdom tasks He gives.

Accepting God's call can be perilous to a complacent or self-focused life. Those whom He calls and anoints, He will also refine, so that they become more like Him. He does this 'training in righteousness' through opportunities and circumstances that come with the sphere of responsibility granted. Those who are called and anointed for positions of responsibility often must face their weaknesses, failings, and sins while carrying out His calling. In His economy, God is just as intent on transforming us as He is on accomplishing His Kingdom purposes through us.[26]

This is, ultimately, the fundamental criteria for being chosen to a position of enduring leadership in God's Kingdom: the ability and willingness to respond to the rule of the King in both our character and our work coupled with the appropriate weight of Glory that God puts upon us.

King David

Take the example of David. At the time God chose him to become the next king over Israel, he seemed to already have developed qualities of courage, integrity, boldness, and zeal for truth. Yet he was at that time only a young shepherd with relatively little status or opportunity. While he was working among the flocks in the field, there were no indications (circumstances or ambition) obvious to people around him that his destiny was to become king. For instance, his brothers did not show respect for him[27], Jesse did not expect this of him[28], and Saul did not expect much of him[29].

And yet God chose and anointed him through the priest, Samuel, orchestrated his recognition by the people and, step by step, brought David along the tortuous path to kingship. His

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[26] 1 Peter ??

[27] 1 Samuel 17:28

[28] 1 Samuel 16:10-11

[29] 1 Samuel 17:33

Building Teams

'weight' for leadership, his *kabhedh,* came directly from God[30] but it was refined through the experiences that God led him through.

David became a great king and a great dynastic-messianic promise was given him[31]. However it was at a great cost, David's weaknesses and character flaws were refined over time through many tribulations, through his personal temptations and trials, and through those of his sons and family. One of his great qualities was his willingness - willingness to be concerned with the things God is concerned with and his willingness to be transformed to become more like God. He was not perfect, but he learned and was humble through his failures.

King Saul

King Saul was also chosen by God and anointed by Samuel[32]. He was given *kabhedh*. However Saul was unwilling to submit to and wholeheartedly obey God in this God-given appointment. He thought he knew how to fulfill his role as king himself, and felt free to disregard the instructions of the prophet Samuel and the word of the Lord to him[33]. Thus he sowed the seeds of his own destruction[34]. The honor God had granted Saul was taken out of his hands[35] and given to David. His downfall was his own unwillingness to trust and obey God, and to value what God valued. Though God had endowed him with honor, he threw it away and his leadership diminished as a result. In David and Saul we can see that honor is a stewardship that God entrusts to leaders and can grow or shrink depending on how we use it.

Simon Peter

Or take the example of Simon Peter. He was a common Galilean fisherman, with an unstable temperament. At the time Jesus chose him, there were no indications that he would become a key leader in the most successful and influential movement in the history of the world. But the Messiah chose him, called Simon to His side, gave him *kabhedh* and developed his leadership abilities – even despite and through failure and denial – making Simon into the rock on which an eternal, unshakeable movement of redeemed people from among all peoples could be built[36]. re-Investing the 'Weight Of Glory'

Jesus calls us to servant leadership. Volumes have been written about the meaning of this phrase. We would, however, suggest that a primary component of being a 'Servant Leader' is wisely re-investing the reflected glory of the King, in Kingdom interests and citizens; seeing the glory that God has given us as a stewardship to be used for building His Kingdom.

Jesus' parable of the talents[37] exemplifies this idea well. A man leaves on a journey, but before he goes, he entrusts three servants with a portion of his treasure – each according to

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[30] 1Samuel 9-15

[31] 2 Samuel 1:11-16

[32] 1 Samuel 9:15-17, 10:1, 6-7, 9

[33] 1 Samuel 13:13-14

[34] 1 Samuel chapters 9-31

[35] 1 Samuel 28:16-19

[36] Simon Peter: Mk 1:17, Jn 21:7-17, Lk 24:12+, Mk 14:47+, Jn 18:10+, Matt 2631+

[37] Matthew 25:14-30

his ability. When he returns, each reports what he has done with their responsibility. To each who had invested and so increased his master's treasure, the master entrusts even greater responsibility.

A healthy and mature leader will return glory to God by investing and multiplying the *kabhedh* s/he has received. A leader 'after God's own heart' will accomplish his/her task and calling while growing increasingly more Christ-like in character. S/he will also freely invest *kabhedh* in the most precious commodity in the Kingdom, its citizens. As leaders act more and more consistently with the character of their King, and lead others to do the same, they will be increasingly respected for the nobility of their character and acts. God is glorified as His ambassadors faithfully reflect His own character. This, in turn, often results in a harvest as more people are drawn to become part of His Kingdom.

Here is a paradox: if we invest (give away) the *kabhedh* God has given us, we are given more, as He is glorified in our character and people are attracted to this. However, if we try to grasp onto the *kabhedh* as though it is something that is our own, regarding it as the result only of our own efforts, we actually *lose* honor in the sight of others - and God will remove the *kabhedh*. This is the critical distinction between *stewardship* and *ownership*; we are built to *reflect* glory not *grasp onto* it.

While the process of transformation into His likeness should be the normal Christian experience for all leaders, the greater the anointing by God in positions of responsibility and authority, the greater the stewardship to intentionally invest *kabhedh* in those God has given them to oversee. Leaders shepherd their flocks, honoring and developing those under their care, overseeing their souls, encouraging their development in Godly character as they pursue the tasks to which God has called them.

Leaders who understand this will grow away from 'self-oriented' living and learn to responsibly shepherd a community. Their investment in the souls under their charge result in a mature team or community, accomplish Kingdom tasks in a Godly way, and reproduce in others on whom God's *kabhedh* for leadership rests. Even in aging leaders (grandfathers), when they no longer have responsibility and authority for a flock, their *kabhedh* remains, and if the next generation follows their example, will lead to greater reproduction of leaders for the Kingdom. For the work God has ordained them to do to refine their character remains and the character of those who invested in them is the shinning legacy that is released into the future.

It is also interesting that a leader often does not recognize his or her own *kabhedh*. Whether David, Saul, or Peter, others were called to recognize their weight. They could not bestow it on themselves and, indeed often would not have recognized it. Perhaps this is something of what Paul is meaning when he condemns false apostles as those who commend themselves. Paul, himself, has his weight recognized by Jesus, Barnabus, James, John and others. So it is important for leaders to realize that they will need confirmation of the weight that God has given to them.

WORKSHEET:
1. What new things stood out to you as you read this chapter?

2. How well do you think you understand honor and weight?

3. What are some things you need to do based on your understanding?

4. How can you use the weight God has given you to benefit others?

Chapter 9
Servant Leadership Applied to Apostolic Teams
By Dick scoggins and Steve Holloway

Let's look at some of the practical implications of this dimension of Servant Leadership, the re-investment of *kabhedh* in reproducing other leaders. Many of the patterns and principles discussed below come from observations of Frontiers teams and team leaders, however, these observations may assist others to evaluate their leaders and leadership structure.

Any discussion of leadership styles must first be seen within context, as the very nature of leadership means that they must respond and act on changes in their particular situation.

Field Profile

I have found it helpful over the years to identify the maturity of a field when mentoring leaders of apostolic teams. Different seasons in the field usually correspond to different leadership styles that are most helpful. If we are intentional in recognizing field maturity as well as intentionally developing leaders in a broader spectrum of leadership styles, I believe we could be much more effective in mentoring older leaders, recruiting, training and sending new teams to pioneer areas.

The levels of field maturity could be described as follows:

Pioneer Field: A field where the workers there are still in the early phases of functioning and starting local fellowships. Normally workers have been in the country/people group for less than 10 years and still mostly in Phase 1-4 in the Church Planting phase list (see www.churchplantingphases.com). This can be longer than 10 years in the case of very resistant fields and fields where there is a high turnover of workers.

      The teams are mostly independent of each other and still very much in the learning phases (forming, storming, perhaps beginning to norming but often falling back—see below).

      Platforms for entrance are still being developed so team turnover is high.

      A lot of God's team members on the teams rather than members of a single organization.

      The resistance of the field has a lot to do with when this pioneering field would progress to a developmental field.

Developmental Field: A field where most work is in the phase 4-7 CP phase categories. There are *two generations* of apostles on the field—older ones (Fathers) with wisdom and maturity, and younger ones (Sons) who have faith and innovation. Local faith communities are planted and developing. Local leadership is being developed.

      Entry strategies are in place so getting in and staying in is not a problem for new workers. A number of teams are solidly in the "norming stage".

      New teams are being formed from the older ones and new TCs developed from members of existing teams. Sons are becoming fathers.

      This results in greater cooperation between teams and a cooperative network of apostolic teams to be formed.

      Usually a Gateway city begins to emerge where new Cpers will get language, culture

and connect with the network of teams.

Mature Field: A field where CP is in the latter phases (5-8). Local workers are joining in the apostolic task and there may be teams of local apostles going out distinct from the expat teams. There is a ***third generation of apostle*** coming of age—normally the original pioneers who are now becoming grandfathers. (e.g. They have raised up new TCs (Fathers) who are now developing other younger men (Sons) to be TCs and effective team members.)

A mature field becomes a magnet to draw new recruits into the work (both locals and expats). There would normally be a gateway city. Here new apostles can be received, trained and sent to other pioneer regions with existing or new teams.

It is helpful if there is more formal training in place where the Grandfathers and Fathers can train the next generation and help them become competent apostles. I have been encouraging grandfathers to found new Apostolic Learning Communities in these gateway cities in order to intentionally develop and reproduce apostles. That is still underway.

Team Development Stages

In pursuing their apostolic work to see redeemed communities established among unreached peoples, as they season and mature on the field we have observed that our teams tend to go through five stages of team development:

- **Launching stage** (Forming)- This is the beginning stage, the honeymoon, of team life. Everything is still abstract and in genesis – the leader, the vision, the relationships, and the field environment are all being developed and tested. This stage often lasts from 2-5 years depending on how much turnover there is on the team. Also it depends on how well they get through the next stage as well as if they have come out of another team or are the first team formed in a network.

- **Conflict stage** (Storming)- This is the testing time as the team learns how to transform their commitment to the task into trust relationships with each other. Just as in marriage, the commitment to each other is tested, sometime through the normal, interpersonal communal strife, but sometimes through special testing of their circumstances. If the team collapses at this point, it goes back to the Launching stage and will have to repeat this conflict stage later.

- **Synergy stage** (Norming)– If the team makes it through the conflict stage then they get to the synergy stage. In this stage group cohesion develops, members learn to accept, honor and respect what others on the team bring to the effort in gifting, skills and personalities—especially those who are most different. The team develops healthy habits for resolving conflicts, making decisions, and completing goals

- **Mission stage** (Performing)- This is the payoff stage: the group has developed its relationships, structure, ethos and purpose and can now effectively focus and effectively coordinate efforts as a team on accomplishing the task. Conflicts are handled smoothly and timely. They actually strengthen the team. A danger with teams at this stage is that they don't want to develop further or reproduce, so they can stagnate.

- **Reproduction stage** (Reproducing)– During this stage emerging leaders in the team have matured or new leaders arrive and are willing to be mentored. The team is able to multiply and amplify its efforts in its immediate fields or to nearby or distant new fields.

Building Teams

Leadership Styles

With these key elements which influence a team (field profile, and team development stages) roughly outlined, we can now evaluate the pattern of 'leadership styles' observed over the years on our field teams, as well as which are most suitable for the different maturity levels of the field/team. They can be described as:

- *Charismatic leadership*
- *Directive leadership*
- *Consultative leadership*
- *Consensus leadership*
- *Influential leadership*

To give some examples of how leadership styles relate to stages of team development:

- When a team is forming, and in the *pioneer* stages, a **Charismatic** style of leadership can help the team forge a common vision.

- When a team is first settling in on the field, a **Directive** style of leadership will often help young teams in pioneering situations stay the course and weather the inevitable *conflicts*.

- As teams and fields mature they pass through the *synergy* stage often thrive best in the *mission* stage under **Consultative** leadership.

- Mature teams focusing on developing leadership in the church plant and reproduction of teams will develop best under healthy **Consensus** leadership.

- Seasoned, mature leaders (grandfathers) will often shift to an **Influential** style of mentoring to adequately *reproduce*: equip, prepare and fully release the next generation of team and church-plant leaders. In many cases this will be necessary if a new generation of leaders is going to be raised up. One of the real problems with older organizations is that they tend to have older leadership. But a good view and plan for utilizing grandfathers could go a long way to both honor this generation.

A complex inter-relationship between leadership styles, field, and team

While there may be an intuitive sense of 'progression' through these styles as a leader matures, this is rarely seen in the life of an average leader. Instead it is more common for a leader to have one natural and 'instinctive' style of leadership and learn to become 'conversant' in one or more other styles as he matures and learns how to adapt to different teams (in the case where he is mentoring) and field situations. There is a complex relationship between leadership, team dynamics, phase of the work and field conditions.

A team that has matured in the field under a **Charismatic** or **Directive** leader may stagnate if the leader is unwilling or unable to change to a **Consultative** leadership style. Sometimes a team in this situation will intentionally or unintentionally orchestrate a change in leadership – which does not always ensure they will get the leader they need.

A leader who naturally tends to be a **Consultative** or **Consensus** leader may have a high turnover of personnel in their team, or face a high amount of instability in the field, forcing them to remain in (or learn) the role of a **Directive** leader to retain focus and ensure field progress.

Building Teams

Often a young leader with a **Charismatic** style who is leading a young team will try to be a **Consensus** leader when what the team really needs is a **Directive** leader to set standards and boundaries. This usually results in an insecure and ineffective team.

Conversely, a work can be seriously damaged or destroyed when a seasoned and mature field team which needs **Consensus** leadership to expand its influence through multiplying its teams and efforts obtains instead a **Charismatic**, **Directive**, or even **Consultative** leader.

There are many other examples that could be given, but these will suffice to demonstrate why a natural progression through these leadership styles is not common. Sometimes leaders simply do not have the capacity to move to a new leadership style the team and situation requires, in other situations the team is not maturing at the same rate as the leader's capacity, or field realities cause instabilities or setbacks.

However, healthy leaders strive to learn other styles as they gain wisdom and are seasoned by life experience within the crucible of God's refining *kabhedh*. They should not be content to stay the same, to 'march in place.' In these cases, there is often a progression as leaders naturally overcome their own insecurities, establish trust with their team members, mature with their team and intentionally reinvest *kabhedh* in the emerging leaders under their care. The more styles a leader can become conversant in then often the wider spectrum of situations God can use them in, which often results in God giving them a broader scope of responsibility and authority.

Leadership Styles

Here are common patterns we have observed in leadership styles with examples taken from the Apostle Paul's life:

1. Charismatic Leadership

> *Saul, the zealous young Pharisee rabbi, enters Acts as someone already endowed with authority and responsibility (kabhedh). We first see him guarding the cloaks and giving his approval to the stoning of Stephen. When stopped by Jesus on the road to Damascus, he has been commissioned by the religious authorities to stamp out the new sect of 'The Way'. Young Saul obviously has earned the confidence and trust of his religious leaders, to be entrusted with this task[38].*
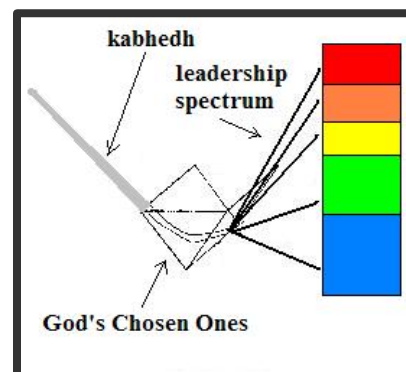
This young Saul embodies the style of a young leader with personal charisma, zeal, and sense of conviction. This type of leader tends to be informal, 'self' oriented - that is, s/he relies on his/her own abilities, gifts and vision. S/he will tend to be *purpose-driven* and *goal-oriented*, *discontent* with the status quo, a *visionary* who can *articulate* compelling ideas or goals which s/he and others aspire to. This type of leader has been given *kabhedh* which attracts interest and followers, but his/her leadership will be limited by his/her immaturity. S/he must learn integrity as s/he matures, so that authorities and followers will entrust him/her with increasing responsibility. Often this style of leader is the least teachable. Sometimes they will

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[38] Saul: Acts 7:58, 9:1+

utilize their considerable charisma to compensate for character blind spots and thus avoid true accountability.

This type of young leader is often the nucleus around which a team can form. This style can work well in the *pioneering* and *conflict* stages of team development since it engenders faith on the part of the members.

Other Biblical examples are seen in the young David with his band of outlaws during the reign of Saul[39]. Or, in Esther: the *kabhedh* which rested on her, and which she faithfully responded to, changed the history of a nation and the fate of a people.

The charismatic leader is often young, single or newly married, without many family obligations, or in other ways untested in the 'harness' of responsibility over other individuals.

2. Directive Leadership

> *As the Gospel spreads to the Gentile Greeks at Antioch, Barnabas seeks out Paul to come help him, remembering that Paul had been called by God to minister to the Gentiles. Paul works alongside Barnabas until commissioned by the Holy Spirit to take their first missionary journey into Asia. Paul gains recognition and experience, so that by the time the second missionary journey began, Paul exerts his leadership to define who can and cannot accompany them, coming into disagreement with Barnabas. Paul, now teamed with Silas, allows Timothy to join them and decides that Timothy must be circumcised as a condition to being part of their work.[40]*

The Apostle Paul has now become a directive leader. He is a recognized authority within the new team and has taken explicit responsibility for its formation and activities.

Directive leaders are authoritative: setting and enforcing vision and expectations, standards and boundaries that allow the team to remain focused on their given task. They must grow to become 'other' oriented and team oriented. They can no longer afford the luxury of self-oriented leadership lest they tear down what they build.

Directive leaders must learn to shape the team for the benefit of the team[41] and the task to which they have been called. They need to learn pastoral skills to assist team members in growing into their unique roles and gifts which contribute to achieving the task. A key test will be whether they can shepherd the team through the *conflict* stage (storming) of team development through which all teams must walk as team members and adjust to one another's varied personalities, experiences, skills and roles.

Directive leaders are like parents with a young family – they must develop responsibility, concern, and influence for a small group of others, keeping the interests of the family as highest priority. They must set the standards and boundaries of family life to protect the family and give it an environment in which it can flourish.

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[39] 1 Samuel 27

[40] Paul and Barnabus: Acts 11:25; chapters 13-15; 15:36-16:3

[41] Matthew 20

Building Teams

3. Consultative Leadership

The team of Paul, Silas and Timothy has matured. They have grown in trust and are confident in each other's abilities. When there is trouble at Berea and Paul is driven out of the town by the agitation of the Jews[42], he can leave Silas and Timothy behind, confident in their ability to continue the work. Later they meet Paul in Corinth and continue the work together[43]. The team expands, including Priscilla, Aquila, and Apollos who also mature into trusted roles of responsibility in the work under Paul's leadership.

The consultative leader remains a strong leader but is now working with a maturing team. The team has developed the ability to honor and respect the roles and gifts of each member, affirming God's sovereignty in the contribution each one brings to the task.

At this stage the leader has the confidence and security in his own leadership to allow him to consult with his team members and let their seasoned views influence him, while still retaining the right to make the final decision. Often the best decisions will be a conglomerate of each member's contribution. The leader can share the weight of responsibility for the leadership of the work and allow trusted team members to be 'burden bearers' by taking on delegated authority and responsibility. He must shepherd the team out of the conflict stage to the place where team members are able to work together unselfconsciously and uncompetitively as an effective unit, relying on and integrating each other's skills and giftings. Consultative leaders often do well when the team reaches the *synergy* or *mission* stages (Norming and Performing).

Consultative Leaders are like parents of older children – they become less authoritative, relying rather on their influence, allowing their maturing children to make mistakes, live with the consequences of their own choices, and even fail. The life-wisdom of the parents is being intentionally reinvested in the emerging generation.

4. Consensus Leadership

Paul's team continues to mature and grow, effectively working together to establish redeemed communities in Gentile regions. Emerging leaders such as Apollos[44] and Timothy are given responsibility and authority to work independently in overseeing the work of establishing these communities. The team is also working at developing mature leaders for local communities. A network of leaders is apparently formed among the apostles and elders in the areas of Asia, Macedonia and Achaia.

The Consensus Leader now has a team which functions well together in the task to which they have been called to. Team members have matured, gaining field experience. Leadership gifts and *kabhedh* are being identified among some team members, and among the nationals they are working with. The leader intentionally invests in these new leaders, mentoring them and developing their leadership skills and gifts. He recognizes these emerging leaders as peers, respecting and honoring them, delegating the responsibility *and* authority for achieving

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[42] Acts 18:13

[43] Acts 18:5

[44] Acts 18:27, 19:1

the task as a leadership *team*, working together on a consensus basis. This style of leadership often works well when the team has reached the *mission* and *reproduction* stages.

He successfully shepherds the team through leadership reproduction. These new leaders start teams and works which become independent from his leadership. While these new works are independent, the consensus leader intentionally encourages a network of leaders to form. This will form most naturally along the relational and trust ties developed over the years between mentors and the new leaders they mentor. This emerging network works together closely, encouraging and assisting each other, promoting the greater interests of the Kingdom in their spheres of influence.

The Consensus leadership style is like that of parents with young adult children who are now living independently. The parents give advice but do not control. Their children have successfully matured beyond the umbrella of responsibility of their parents and take on responsibility for lives of their own. They even have good input for decisions their parents are facing. So there is a mutual respect. These natural family ties result in a healthy extended family network.

5. Influential Leadership

> *Paul spent several years in Ephesus apparently investing in the elders of the local fellowships and the apostolic leadership in his team. The result was that when Paul is arrested, his work not only continues without his direct presence, but flourishes through the leaders reproduced. In prison, Paul's leadership is primarily by influence through trained leaders like Timothy, to whom he has released the work.*

The Influential Leader no longer has decision-making responsibility or authority for the work he started, having handed it over to the new leaders. He has reproduced his own leadership and has invested his accumulated wisdom and experience on which the new leaders build. These new leaders now take the work on to achieve new levels of success beyond that of their mentor. The Influential Leader retains the respect and honor of those he has trained and has a mentoring relationship with the new leaders, but only of influence and not control.

Influential Leaders are like grandparents. They have successfully reproduced themselves. Their children now have families of their own and are bearing full responsibility for them. While grandparents have no control over the daily life of their children's families, if they have retained good relationships, they have immense influence, and their children are very responsive to learning from their mature life wisdom and perspective.

Complex Apostolic Leadership within Teams

While Frontiers has, up to this point, primarily identified the appointed 'Team Leaders' of church planting teams as 'leaders', more recently we have begun recognizing the many other men and women are also serving in roles of 'apostolic leadership' in existing field teams. These are the field members who are also pioneering at the 'leading edge' of the Kingdom and who excel in some specific area of expertise, such as language learning, evangelism, discipleship, hospitality, service, etc, and who have been encouraging other team members and other teams towards excellence in this area.

It is important to recognize that these leadership gifts operate within the team, and manifest in a variety of activities that contribute to the overall task45. The reality of 'apostolic leadership' among team members is important to remember especially in 'Consultive', 'Consensus' and even 'Influential' leadership styles where delegation of authority and responsibility are taking place. This delegation can be done also with those in apostolic leadership, and not just with those who may be called to lead a new team or effort.

Each team member who demonstrates apostolic leadership contribute their gifts and hearts in ways that enable their team to more effectively carry out church planting among the people to whom God has called them – without ever becoming a 'Team Leader'. It can open the way to multiple 'leadership' models that engage every member of the team by recognizing their arena of leadership and sphere of influence.

In mature teams it is common that a plurality of leadership would emerge where the team leader functions more as a coordinator, where he recognizes that in different situations different team members need to exert different degrees of influence over the leading of the team.

WORKSHEET:

1. What is the level of development of your team?
2. **What is the best leadership style for this level?**
3. What is your most natural leadership style?
4. Where have you seen this used to the greatest effect?
5. Where has it been a liability?
6. What other styles of leadership do you feel you have/could learn in order to be more effective?
7. Can you find someone to mentor you in this new style you need to develop? If not, how will you develop this?

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45 Eph 4:11-13 The purpose of all gifting is to build up the body of Christ, preparing God's people for service and growth in maturity.

Chapter 10
Hard Targets

If the goal of reproduction at every level (disciples, leaders, home fellowships, networks of fellowships, apostles and apostolic teams) is to be achieved, then we must keep moving forward in all our efforts. To develop individuals as well as teams, we have found it helpful to establish an evaluation process that uses Hard Targets. Hard Targets may be for individual team members or the team as a whole.

Hard targets are goals that need to be achieved within a certain time frame. We would liken this to archery where a bow and arrow is used to hit a target. The goal or in archery is to hit the target. There are a number of activities that will enable you to achieve this goal but the ultimate goal is to hit the middle of the target.   Hard targets should not be soft targets (unmeasurable such as "we will witness better") or targets that are easily achieved or nonessential to the primary task of church planting, but targets that are God-sized so that our dependence is upon the One who supplies the power, strength, and direction necessary to fulfill the goal.

Jesus in Matthew 10 gives the twelve a hard target and then sends them out "...go rather to the lost sheep of Israel." Jesus not only gives them a goal to achieve but also gives them some activities that will help them achieve their target. "...preach as you go, saying 'The kingdom of God is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons." Jesus, as He sent them out, set a pattern for such activity in the future.

If one reads the letters from Paul to Timothy and Titus, members of his team, one will find them filled with Hard Targets. A valuable exercise is to go through these letters and outline Paul's hard targets for these church planters.

Hard targets are like education's behavioral objectives (BO) which state the expected behavior of students at the end of a given teaching unit. For a Physical education teacher, an example of a BO for the students could be playing a basketball game by the end of the quarter. The activities that would help achieve this BO would be shooting, dribbling, passing skills as well as learning the rules of the game.

A hard target for starting a house fellowship might be to have a covenantal community established at the end of six months. The activities listed would be developed and utilized in order to achieve the hard target.

Hard Targets are strategic in nature, that is, what are we going to do directionally. Activities are tactical in nature, that is, how are we going to get there. Hard Targets strive to extend the kingdom by establishing a home fellowship or starting an apostolic team.   Hard Targets should be reproductive in their scope. Most hard targets are not administrative in nature. Administrative tasks consume time, energy, and effort and usually do not *move* the apostolic team toward establishing healthy, reproducing fellowships. Hard Targets should be three to six months in length for short term and one to five years in length for long term.

Hard Targets are written with three areas in mind:

1. Individual Movement: Example: "We will share the gospel with five new people a week."
   - Hard targets can be written for individual growth in character with respect to ministry. Example: "I will have my week organized in terms of work, study time, evangelism and discipleship by Sunday evening and track progress on my use of time during the week."
   - They can also be used to track growth in character relating to family. Example: "I will create a family mission statement with my wife, develop behavioral expectations for my children around these, and implement a system of rewards and discipline reinforcing these." All of the above reflect real hard targets which have been set by our teams and team members.

2. Team Movement: Example: "In the next 3 months we will develop an effective team life which will sustain our walk with the Lord and enable our families to grow".

3. Apostolic Movement: Example: "We will have an evangelistic Bible study in a home within the next six months".

For more help in setting hard targets for #1,2 above we would encourage the reader to refer to the Manual for <u>House Church Planting in Networks</u>, Chapter 16 as well as appendices 16 and 17.

Setting hard targets for #3 begins by assessing where you are in your apostolic effort and where do you need to be. An effective tool developed by FCP has been the Church Planters Checklist (Appendix 6), which lists five hard targets as five distinct stages and gives a menu of activities to achieve these hard targets. Time frames for achieving these will vary widely and we encourage teams to pray for specific guidance from the Lord as to appropriate time frames. Frontiers used this to developed 7 phases which they use to track team progress and help them through barriers.

Evaluation is an important tool if the work is to go forward. Evaluation must be on a regular basis in order for hard targets to be effectively reached. Our experience has been that weekly or monthly evaluation is sufficient with a final review at the completion of the allotted time for the hard targets. Having a mentor who receives regular reports has been shown to be a real asset.

Our mentors use a simple evaluation form for reporting on hard targets:
1. What are your present hard targets?
2. What activities have you engaged in to attain these hard targets?
3. What progress or success have you experienced?
4. What barriers have you encountered?
5. What are the next steps (activities) you need to take in order to overcome these barriers?

We have found that reviewing these evaluation questions monthly helps facilitate team

Building Teams

accountability, interaction, brainstorming, support, and prayer.

Worksheet:

1. Set up Hard Targets for the sub teams you have formed, including your own sub team. How often will you evaluate progress? What will be the reporting procedures?

2. Should you put this in a covenant form with the subteam leader? What should be some of the elements that are included in this covenant? This could later become a basis for a mentoring covenant.

Chapter 11
Reproducing teams

If teams are set up as outlined above, mentoring networks should emerge naturally as the apostolic teams themselves reproduce. The original team coordinator (TC) trains an emerging leader to form his own team but remains networked as he learns the ropes of being a team coordinator. As any TC knows, a team looks substantially different as one moves from being a team member to being a TC. There will be much to impart to these new leaders.

The purpose of this chapter is to give a brief overview of the experience of the Fellowship of Church Planters (FCP) in starting an apostolic team which grew to a point of reproducing new teams. The role of the TC/mentor in aiding the reproduction process will be reviewed, along with principles we have found which aid this reproductive process. Finally considerations when a team is looking to reproduce itself in a crosscultural setting will be outlined.

Our Experience in Reproducing Teams

Picking up from FCPs early experience, by 1991 the team had expanded to 10 people and we were spread from Rhode Island to southern Massachusetts. Even as a single team we were planting several home fellowships at one time. We were training interns from overseas who visited the team for several months in addition to new apprentices being added to the team from local fellowships. As the TC, I was unable to keep up with the training needs. Usually this meant evaluating each intern in character and competence, tailoring a training program for them and then meeting with them weekly to evaluate progress. Often there was personal discipleship, marriage counseling, etc. that took time as well. Likewise, since all the other men on the team had secular jobs and now lived over a wide geographical area it was impossible for the entire team to meet together for training and prayer. This led us to break the team into two subteams with Jim Frost heading up one of the subteams and Mike Buffi the other.

I met with Jim and Mike weekly helping them to learn how to train and utilize the men and women on their teams in the most effective ways. They met with their subteams without me present to pray and discuss strategy (which focuses on movement) and tactics (specific steps to get movement) required for the particular fellowship they were planting. In this way, Mike and Jim were learning the task of team coordinator that I had exercised over the previous five years.

As Jim and Mike proved capable, the sub teams became two teams, one focusing on southern Massachusetts, the other on Rhode Island. I became a team member on Mike's team but was available to Mike and Jim as a mentor. I was beginning to travel more to other countries to help other pioneer apostolic teams and therefore could no longer be effective as a TC. Mike and Jim were responsible as TCs for training the apostles on their respective teams and coaching them from behind the scenes so that they might become effective in the apostolic task; evangelism, discipleship, and leadership development. Just as I had trained them, they

were now training others.

PATTERNS FOR TEAM LEADERS TO ENABLE TEAMS TO REPRODUCE

Reviewing our experience, several patterns emerge were important for reproduction.

1. The TC needed to have as his primary responsibility the training of his team members and allowing them to learn by doing the hands on work of forming a local home fellowship. The TC serves primarily as a facilitator of the team and mentor to the members. His teammates will have a variety of gifts. The TC needs to be certain that the individuals are being utilized in a way that is conducive to progressing in the work. He must also allow them to be stretched in new ways as God may direct that they be used in areas that may not be their primary area of gifting. We have found this stretching to be important for three reasons:

>   A. It enables the apostle to grow by leaning on the Lord as well as grow in his or her perspective of the work.

>   B. Often we find that new areas of giftedness are exposed in as he/she matures over the years and the team's needs change. An apostle who can only see the work through his/her gifts (eg. an evangelist) is often blind to other areas which are vital to see reproducing, small fellowships established.   If they don't develop a wider perspective, they can become a disruptive liability to the team.

>   C.   Once there is exposure to other aspects of the work he/she often grows in appreciation for those whom God has gifted in complementary ways. This appreciation leads to greater intentional cooperation with other complementary gifted people.   The team member is becoming more of a team player.

2.   The TC needs to constantly stand back to evaluate the progress of the work (strategic reflection). He is responsible to see that the resources (people) are being used in the most effective ways both for the present work and also being developed for growing responsibility for the future.

3.   The TC needs to avoid doing the team members tasks *for* him, confining himself to helping only when the team member is "stuck". An **impasse** is an opportunity to train other teammates in the skills needed to overcome obstacles. People learn best ***by doing***.   Thus, even though the TC is likely to do a much better job at the various tasks, he needs to serve more as a coach than a player. Of course there will by many times when the TC needs to model the lesson to be learned. But he should turn over responsibility to the teammate as soon as possible. In this he serves as a player/coach on the team. He also needs to give much encouragement to those attempting new things.

4. The TC must form close bonds with his teammates. As he trains them, he should keep an eye out for areas in which they lack experience or understanding in the apostolic task. As important as this is, it is even more important to get to know his teammates well enough to see character flaws which will be exposed in the course of carrying out the various apostolic

81

tasks. These are where transformational ministry will often take place.

These character flaws are best addressed in the context of loving, secure relationships where the teammate knows that the TC genuinely cares for him and wants what is best for him. As the young apostle makes progress in his walk with the Lord he will become an encouragement and model to newer believers in the fellowship he is planting. As the team member learns how to apply the scriptural principles in renewing areas of his life, he will have opportunity to pass these on, normally in the context of the home fellowship being planted, but also with newer members of the team as they are added over the years. Indeed, the TC should be sure this is happening since it is unlikely that the young apostle really understands these things until he is able to pass them on.

5. The TC should always be on the lookout for new potential TCs. He needs to realize that God has called him to reproduce himself in others whom God has called to this ministry. To these prospective TCs he should be certain to give special attention. Every opportunity should be made for them to be exposed to every facet of the complex apostolic task. As soon as possible, the prospective leader should be given other younger apostles to train. Eventually he and his younger apostles(s) should function as a subteam in order to see how he functions in a limited leadership capacity. As he grows in skill and confidence, he should be encouraged to launch out as a separate team. In some cases it may be the older TC who launches out into new areas leaving the newer TC to head up the team which remains in that area.

If a team is functioning in a restricted access country where there is danger a person might be expelled, high priority should be given to the TC finding an apprentice who can be trained as a TC. That way, if the present TC is expelled, the team can continue in its task with less disruption and continuity of ministry can be sustained. This emerging TC needs to be kept fully informed of all the different relationships and expectations in which the team is involved.

6. An important task of the TC is to be certain that conflicts and disputes which arise from having diversity of gifts and perspectives on the team are resolved in a Godly way which leads to the maturing of all those involved and the appropriate functioning of each part. Doing so will teach the team members skills which will be important to pass on to local fellowships. This will also offer the TC great opportunity for personal growth as he will often have to confront his own flesh in order to deal with strife on the team, much of which is likely to center on him.

7. A word about mentoring TCs other than those developed from within the team (eg. teams operating at a distance and therefore unable to serve in a resident apprentice program with the team). It is easy to be driven by the expediency of reproducing teams. It is likely if you are a successful TC that other men who desire to be TCs will be drawn to you. Some may want to be immediately recognized as TCs of separate teams while they pick your brain.

I think it is important that as much as possible these prospective leaders be integrated onto an already existing team before they become TCs. This integration will likely expose character

Building Teams

flaws which will arise later, and with far worse consequences when they are TCs of their own team. A good principle is that those whom God has called to lead He has first called to follow (Mt. 20:25-28). There may be TCs who are successful by starting in that position, but most would benefit greatly by starting within a team and learning the ropes from a position of following someone with greater experience. (The exception to this would be when starting a crosscultural team—i.e. one whose team members are from a different culture. This is covered below.)

8. There may be times when there is no other choice but to mentor a TC who has not been developed from within a team. This is the case for TCs who are geographically removed from your team and already actively engaged in apostolic work. If they do not have any active fellowships you might still encourage them to intern with your team and thus follow the procedure in #6 above. However, if fellowships are already being formed, this is probably not wise.

In this latter case it is wise to draw up a mentoring covenant which clearly spells out the expectation of the relationship between the two TCs. Expectations of the mentor and TC should be spelled out such as: reporting procedures and frequency, visits, accountability, training, etc. A procedure for conflict resolution between the mentor and TC is especially important to agree upon before conflict arises. A specified duration for the relationship is wise with periodic evaluations and escape clauses as a possibility as the relationship changes over time. (See Appendix 7 Sample Mentoring Covenant)

9. A TC may find he is highly successful at mentoring new teams. If this is so, he might consider whether or not the Lord is calling him to the ministry of mentoring team leaders as his primary calling. (see Chapter 8). In this case he may have to step down from active TC responsibility and serve with a team instead. This will often free up more time for him to be absent from his team in order to visit teams he is mentoring.

Starting Crosscultural Teams

If a team is planting fellowships in a different culture, the TC should recognize that God is likely to call some of those who are being won to Christ to apostolic ministry planting. A major purpose of an apostolic team laboring among an unreached people should be to reproduce indigenous apostolic teams. So the team will plant reproducing local fellowships as well as spawn new apostolic teams. Eventually some of these teams will be called to crosscultural apostolic work as well. It is possible that a team of national apostles could even come into existence before a local fellowship does.

The team will have to use much wisdom in discerning the emerging believers who might have an apostolic calling. They need to be certain that their motives are pure and their eye clear in seeking the Lord's will. Impure motives for power and prestige will lead to destruction in the fellowships and tarnish the Lord's reputation as well as that of the apostolic team and organization. It certainly will be necessary that the TC himself have all the logs out of his eyes in these areas!

He will need further wisdom to know how much an emerging TC from another culture should be exposed to the life of the western team. Certainly there will be greatly different structures and procedures on the new team than there would be on the western team. For instance, western teams generally have high financial needs with most on the team deriving some support from the west. A local, indigenous team would likely all be made up of tentmakers, simplifying structures greatly.

For example, FCP is such a local team of apostles in R.I. It is made up almost completely of men who derive their support by secular jobs. This sets a good example for the believers in the emerging fellowships who don't look for a twotiered (clergylaity) faith. It also allows the team to operate without having to spend effort at fund raising, accounting procedures, etc. Obviously this is very different from a team of apostles who has been sent by churches here in the U.S. to another country and have to go through the process of support raising, entrance strategy, furloughs to sustain relationships and support and now finds itself in a crosscultural situation with all the complexities that it involves.

The new, indigenous, national team must be encouraged to find new paths which are relevant to their needs and contexts as opposed to simply following procedures which may be necessary for a western team. Indeed these western methods will likely convey patterns which will inhibit the freedom and productivity of the new team. Therefore it is likely wise to keep the nationals separate from a good deal of the team activity until it is clear what may be transferrable.

But the basics of leading a team, including developing skills of evangelism, discipling and leadership training, should still be transmitted from the TC to the new national TC. Encouragement should be given to the new leader to develop and utilize new, and perhaps more culturally appropriate methods to accomplish the above tasks. The western team should not try to exert control over the methods employed by the new team. Instead they should encourage new paths, praying hard that they will find the Lord's will.

Once an indigenous team of apostles is planting new fellowships, training apostles and sending out new teams to other parts of the country, the original team's task is complete. They can move on to another people group. It may be wise to bring an indigenous team from that former nation to speed the task if the next people group is close culturally. At the very least it would likely be wise to include members from the national team on the new team going to the new nation (since all the members will be in the new case crosscultural). This seems to have been the strategy of the Apostle Paul picking up Luke, Timothy, Epaphras, etc. Maybe it would even be wise to step aside as TC and allow one of the members from the closer culture to lead the team. Then the old TC could serve as a mentor.

Worksheet:
1. Have you set up discipleship chains on your team? (see Manual for Planting House Churches in Networks for more on discipleship chains). Check with team members to evaluate the relationship of team members to each other. Be sure you include the women.

2. Who are the emerging TCs? Can you set up any to become semiautonomous sub teams

focusing on a particular outreach work?

3. What kind of accountability will you have with the subteam leaders?

Building Teams

Chapter 12
Mentoring Team Coordinators

Mentoring networks for us evolved naturally through reproducing teams as discussed above. But mentoring TC is a bit different than apprentices. We believe that each team is autonomous and thus each TC needs to be learning how to hear the voice of God through prayer, his circumstances, his team, and networking with other leaders including a mentor. Often new leaders experience a sort of reaction to the leader they served under much like an adolescent who is leaving home. Facilitating such a one can be tricky. Also when someone with no deep relationship approaches a mentor for help, it should be done so in a way that does not compromise that TCs place with his team. This chapter gives some ideas on approaches to mentoring we have found helpful.

Apostolic Ministry: A Craft not a Science

At the outset one who is going to mentor apostles must realize this work is a craft rather than a science. If planting local fellowships were a science, then the task could be reduced to a formula or methodology which could be repeated over and over again with predictable results. Too often, I think, apostles are looking for just such a scientific, predictable formula! But looking for such a method can actually shortcircuit God's plan for using the apostolic task to stimulate growth and development on the part of the apostle.

The apostolic task is more like a craft than science. There may be certain principles which all craftsman (say a carpenter) must use, but the way he uses them, when, and how will differ according to the particular strengths and weaknesses of the craftsman. There are many different ways to build a house. Each craftsman will have to learn how to accentuate his strengths and compensate for his weakness. No two craftsmen will be identical. When a team is involved in planting a network of local fellowships the combination of strengths and weaknesses of all the members become very unique indeed and it will require great discernment to help the TC figure out the best combinations.

Different Material

Each time an apostle builds there will be subtle differences in the materials with which he works. A carpenter may use oak or pine when building a cabinet. Even if he is using the same wood there will be subtle differences such as the grain, knots etc. All this must be taken into account as he lovingly builds his cabinet.

The material which God provides for the apostle is people. The team coordinator will have to take into account both the people God has placed on his team as well as the people God has brought to begin the local fellowship. The TC needs to allow the Holy Spirit to lead and guide him as he discerns his part in bringing to pass God's plan of building His Kingdom in local fellowships. Part of the apostolic task is allowing the Spirit to flow through him in the process of working with God's people. This will include including utilizing his strengths and illuminating his weaknesses as well as that of the team and the local people. The process of starting local fellowships is designed to transform the apostles, and team as well as the

people. A mentor needs to see this as crucial to his task equipping new teams.

Character flaws in the apostles will become evident as he/she struggles with barriers which arise in the particular local task. They may be flaws related to his relationship with his wife, his kids, others on the team or those in the fellowship being formed. Often they will have to do with the way he deals with conflict, frustration, or disappointment. Patterns of reacting to these things are learned early in life and often persist well into his Kingdom Life. God will test the motives and intentions of his heart through the often difficult circumstances of life.

The TC will often come up short of reacting in a Godly fashion. Correcting these character flaws is crucial in learning the tools of the trade. By learning how to correct these things in himself, thus building character, this will give him patience in working with others as well as insight into how to build character in them as they go through trials. Many a skilled craftsman has been wrecked on the shoals of sin due to character flaws which should have been corrected when they became manifest early in his ministry. But left alone, they gradually erode their walk by giving the devil a place of attack (Cf. Ephesians 4:2532). Contrariwise, when one has progressed through the necessary transformation he has more weight in dealing with spiritual matters in his own family, team and local fellowship.

Training Craftsman

The nuts and bolts of apostolic ministry I have covered in another chapter, so I won't cover them in depth here. Suffice it to say that a thorough study of Acts 20:1738 and other similar passages where Paul details how he planted the local fellowships will show that there are many tools which need to be in the apostles tool box. Each apostle will have a unique blend of strengths and weaknesses which will determine how he/she will engage in the task.

How does the apostle learn the craft? Like any craft it is learned over a long period of time. Trial and error play a large part. Getting to know our limitations and strengths takes time. Learning how to discern the resources God provides (in the form of people and especially leaders) will take years. Many mistakes will be made and sometimes we might despair of ever learning the craft. But we need to be encouraged by remembering the years of preparation required by the apostle Paul (14 years) and some of his apprentices like Timothy.

The Process of Mentoring

An apprenticeship process can greatly speed the training of a young apostle. New TCs can be helped by having a master craftsman who can keep a watchful eye on them, giving suggestions, constructive criticism as well as encouragement! Such a relationship is perhaps best seen in Paul's relationship to Timothy.

A mentor of apostles should himself be a master craftsman. He should have much experience in the many different facets involved in birthing and nurturing of local fellowships; evangelism, shepherding, counseling, leadership development, discipline, conflict resolution, motivating listless and stubborn sheep (and shepherds!)all these are areas in which the mentor should have experience.

The mentor can emphasize certain foundational principles since these will be common to all apostolic work (eg. I Cor. 3:10ff). But the mentor should keep in mind that each apostle is unique; each team is unique; and each local fellowship is unique. God's Kingdom is a living organism and will grow into its unique calling according to the resources God provides, the environment, strengths and weaknesses. It is like developing families—each is unique! Apostles are the midwives bringing it to birth (Gal.4:19), nursing it to a place of health and vitality, and then moving on, commending them to the Lord and the power of the Spirit. We have found many parallels between apostolic and child rearing!

The mentor comes with a big bag of tools and has experience in how to use them. One aspect of the calling of a master craftsman is to pass his wisdom on to others (2 Timothy 2:2). So he makes himself available to other apostles, taking tools from his bag and teaching them by experience how to use them, but giving them a lot of freedom as to how to apply them to their situation.

As such, the mentor must always remember that he is a facilitator! His goal is to equip *the apprentice* to do the task. There are times when he will have to show him, and the apprentice will be an onlooker. But the training is not finished until the apprentice can do it himself. Therefore, *why* something is done is important as *what* is done. This is essential if the apprentice will one day be able to utilize the tools in a variety of contexts. The mentor should keep in mind that when a tool is truly learned and appropriated by the apprentice he will wield it in a different way than the mentor. The important thing is that the practice is suitable to the apprenticenot the mentor!

Function of a Mentor

The mentor is still a learner*.* Simply because a master has a bag full of tools with which he has much experience does not prevent him from learning more at each opportunity. Indeed the skilled craftsman learns by doing, and thus a mentor will learn each time he works with an apprentice.

He will learn more about his own strengths and weaknesses for they will look different when matched up with new and different people. He will learn more about people as he strives to understand his apprentices and their teams, and rather than demanding uniformity in methodology, strives to see the apprentice develop within his own strengths and weaknesses. A big part of the growth of the master occurs as he strives to see the work through the eyes of the apprentice.

It is probably best that the mentor not be on the scene with an apprentice the whole time. If he is making trips to visit to apprentice, he will be certain to find times when he can see the work close up as well as see the apprentice in action. He needs to be asking many questions, collecting as much data as possible. He will need to learn the personality of the apprentice and the team in which he is working. He will need to get to know the new believers, contributing aspects of the culture etc. etc. He needs to be careful in jumping to conclusions thus leading to superficial answers to complex problems.

Building Teams

The mentor must be an encourager. Jesus encouraged his disciples six times for each he criticized them. We need to be reinforcing everything we see as good and helpful. The apprentice should be secure in his strengths!

The mentor needs to be a character builder. Many times in this process the mentor will see flaws in the character of the apprentice as well as in his methods. He should lovingly point these out and show how they will inhibit his effectiveness as well as how they may be dangerous to the long term health of the apprentice. Those that will prove fatal, he must demand change in and work until the character is reformed more closely into the image of Christ. If the apprentice rejects the help, they will likely end up parting ways.

But the mentor must keep in mind that the times of greatest openness on the part of an apprentice is usually when he is suffering (Romans 5:35) and failing. Thus it is important for a mentor to be geographically close enough to arrive on the scene during crisis, for it is crisis which will often reveal fatal flaws. Also it is at these times when the apprentice is often most open to seeing flaws in his own life and what God might want him to learn through the crisis.

The mentor needs to teach by demonstration. As the mentor gathers data, and begins to get a handle on the size of the apprentice's tool box, he begins to open his chest of tools and bring out those which might be helpful. It is best to bring them out one at a time so that the apprentice will not be overwhelmed. It might feed the mentor's ego to impress apprentices, but it is often very discouraging for them (I could never be like you!). Each time the mentor brings out a tool he explains that the tool won't exactly do the job. The apprentice needs to adapt it to his use, his team and the needs of the community thus making it his own.

The mentor needs to have broad enough experience to figure out which tool is most important for the apprentice to use first and then progress to others tools when appropriate. The apprentice needs to practice using the tool as soon as possible. The master may need to demonstrate it (modeling) once or twice, but the apprentice needs to wield it sooneven if poorly. It will take years for him to become a master (and indeed many will never be called to this task), so it is no wonder that the mentor is able to use the tool better. If the master needs to demonstrate, he should do so in a simple and humble way. The goal is not to get the apprentice to ohhh and ahhh, but rather to give him confidence that the tool can be wielded. An ego only gets in the way of being an effective mentor. A mentor's joy should not be in his own ability but in those of his pupils.

If possible, the apprentice should practice in the presence of the mentor so that the master can give **TONS OF ENCOURAGEMENT** as well as **A BIT** of helpful advice. **REMEMBER HE WILL LEARN OVER TIME!** As the apprentice gains confidence, the master should encourage him to experiment and be flexible in trying new ways of using the tool. Uniformity should not be demanded. Apostolic ministry is not a science, but a craft! There is more than one way to plant local fellowships.

The mentor should give the apprentice as much responsibility as he is able to take. **DON'T**

Building Teams

BE AFRAID OF A FEW FAILURES! WE LEARN MORE FROM OUR FAILURES THAN OUR SUCCESSES! Keep him in deep water. If the mentor is a TC training new members of the team, as soon as the apprentice has gained some experience in many of the apostolic facets confirm him as a full fledged apostle; no longer an apprentice (in craftsman terms—he becomes a journeyman). Do so in the presence of his team and then be certain you never undermine the confidence you have bestowed on him. It is important to bestow honor on those who have achieved a certain level of competence.

If the apprentice is a TC, the mentor needs to find ways to promote his apprentice's stature within his team. The mentor needs to be very careful that he does not allow other members of the team to develop loyalties to the mentor. Doing so will only sour the relationship between the mentor and the TC. Any correction of the TC should be done privately with him taking the appropriate steps of restitution with any other members of the team he may have hurt.

As the mentor backs off, he needs to recognize that *the journeyman will still need lots of encouragement.* The mentor needs to be a good cheerleader and a good prayer. Commend him to the Lord, intercede for him, but don't inhibit his development by hanging around too much. Be a resource at a distance. Always look for opportunities to bring him to a new level of effectiveness. Always be on the lookout for those that have the stuff of a master and give them more time, encouraging them to begin mentoring other aspiring apprentices. Help them build networks by recommending to other TCs who may be seeking you out to instead seek help from new emerging mentors. Look for some of your best apprentices to give to these new, emerging masters. Save the toughest and those least likely to succeed for yourself. After allyou are a master!

Conclusion

We are talking a long road.   In our experience a team member apprentices under a team leader from 1 to 5 years depending on his life experience and spiritual experience.   Some, even many, during that time will find that they are not called to be an apostle and will return to ministry in a local fellowship. For this there is no shame since the purpose of apostleship is to build and strengthen local fellowships. Others will gain enough facility with the tools to progress to being journeyman, heading up works and even leading teams.

I think it unlikely for a journeyman to become a master before 1015 years of experience beyond apprenticeship. We must keep in mind that some, even most apostles may not be called to be mastersthat is, primarily engaged in training new apostles and reproducing new masters from journeyman. There is no shame in being a journeyman apostle, for they will directly plant more fellowships than masters since a master must split time between training and planting. I would think it unlikely for men to be masters much before age 50.

We need to keep in mind that God saved us with a plan in mind, and like Paul we need to "strive to lay hold of that for which I have been laid hold of by Christ Jesus". (Philippians 3:12). He has a path for each one of us. Let us press on to that whether it is a leader in a local fellowship, a journeyman apostle, a team coordinator or a master builder. Let's be

committed to help any others we can along the way in whatever way we can.

Worksheet:

1. Go through the Church Planters Checklist and evaluate your state of preparedness. You might make a sub list of those things which appear to be especially crucial to being effective apostles.   Make a note of those things you believe God has specially gifted you.

2. Take time to take stock of the tools in your toolbox and which new ones needed to be added. Where are your weaknesses? How can you grow in these areas?

3. How effectively have you passed on to others what you have learned? How can you be more effective?

4. Make a list of those you are mentoring. What do you have that you need to be passing on to them? Is your ego getting in the way?

5. If you don't have any specific person, who on your team do you see as being the most likely one who could take over from you in the event God called you on? What can you be doing to equip that person for being an effective TC?

6. See the chapter on Hard Targets. Set them for your mentoree's. Plan the work and work the plan.

Chapter 13
Developing Master Builders

If apostolic ministry is a craft, then we could differentiate between 3 stages in their development similar to a craftsman: apprenticeship, journeyman, and master. In future chapters we will be referring to a multi-generation approach to raising up new apostles so these terms will be introduced here.

Apprentice: (Sons) Someone who thinks he/she has the call, or has been confirmed by a local fellowship, but has not yet planted a local fellowship with an apostolic team.   His/her effectiveness would be greatly helped if he/she were to learn the trade under the oversight of a journeyman or master apostle.

Journeyman: (Fathers) Someone who has had experience planting one or more local fellowships with a team.   He would likely (though not necessarily) be at least 30 years old. He has sufficient tools to head up the work of planting a local fellowship but would likely need periodic help from others when facing new, difficult problems.   He could be a good Team Coordinator (TC), although would do better networking with other TCs and a master since he knows he still has much to learn.

Master Builder: (Grandfathers) Someon likely in his/her fifties or older who has served for years in apostolic ministry in a variety of situations.   Although continuing to keep his/her hands in local work, one of his/her primary tasks would be training journeyman and apprentices to become master builders.

In this paper I will attempt to lay out, from my experience, a plan for developing master builders.

The Problem

The apostles I have met seem very goal oriented.   They see their task as organizing a local fellowship of believers.   Evangelism and discipleship are seen merely as means to this end, and usually does not go very deep in touching the inner man.   After winning a few men and organizing the local fellowship, they then leave hoping somehow the fellowship will miraculously find leaders for the flock; men who will be able to reprove, exhort, comfort and disciple these new believers into the fullness of what it means to walk with Christ and reproduce new fellowships.

For an apostle to have such a limited view of the work is like a parent giving birth to a child and then leaving the child, trusting God to meet his/her needs.   This is presumptuous!   Yet pastoring and apostleship are seen by most as distinctly different callings.   Often apostles seem to despise and look down on developing pastoral gifts and even see these as actually impeding the ministry of starting new fellowships. Jesus said, "When a disciple is fully trained, he will be like his master" (Luke 6:40).   One of the central tasks of the apostle is to train up leaders who are able to develop and shepherd the flock.

Building Teams

Looking for the Quick Fix

The scriptures will not allow such a superficial view of the apostolic work! I believe such a view has come out of a culture that focuses on specialization and efficiency. Because of this, we value the "quick fix". We do not like commands like "be patient" or "wait on the Lord", nor tasks like preparation for gifts which may take years to master (as apostleship the gift is). Most young men I have met are looking for a quick, easy way to start local fellowships. They want results and they want them now!   Anything less than immediate results must reflect a lack of faith or poor methodology.   We even have new terms like "Church Planting Movements" to justify and validate such thinking. If there is not a Movement, then God must not be in it.

When this idea is countered with the years (generations) of labor that it took to open up subSahara Africa or Korea, the confronting one is often dismissed with a look of scorn.

Having been involved in church planting for 35 years I have been discouraged by this tendency in the west to look for the quick and easy way to achieve God's purposes. We are a "fad" society and this has washed over into our American Christianity. The sectarian statement "This is THE way!" has been heard from the Bible exposition schools, the signs and wonders groups, charismatics and the church growth schools. Whereas all of these have elements that are valid and helpful, often the result is that confused sheep wander from watering hole to watering hole looking for some new thing which will hold the key to a spiritually fulfilling life. It is especially sad when those whom God has called to apostleship are wandering in the same way.

Many think little about the methods employed and how they might help or hinder the planting a movement of powerful, reproducing, life transforming communities of faith. Methods are simply plugged into a program and out pops a church.   If we honestly evaluate such approaches, we find that quick methods usually yield superficial results! Such fellowships will often not persevere through the Satanic storms which will surely buffet them (Cf. Acts 14:22). The sheep will be scattered and set about looking for new watering holes.

The Example of Paul

Whereas the Apostle Paul may have used signs and wonders to gain a hearing (Cf. Acts 14:13), and certainly relied on teaching and charismatic gifting, a close look at his apostolic methodology as seen in the Epistles and Acts shows that pastoral tools were a large part of his tool box. In the entire book of Acts, the address to the Ephesian elders (20:1735) gives the clearest account of the nuts and bolts of Paul's methodologyand it looks pastoral to these eyes!

I find it interesting that the three personal letters Paul wrote to apostles are now described under the general heading "Pastoral Epistles".   These are Epistles written to apostles and reinforce Paul's pastoral methodology for planting local communities of faith. How it pains my heart when I hear a young man quote Paul's exhortation to Timothy "do the work of an evangelist" (2 Tim. 4:5) and then ignore the rest of the book and appeal to the evangelistic

Building Teams

example of Philip. Usually this is done to reduce the work of an evangelist to bringing a person to "make a decision for Jesus Christ". The verse quoted is written at the end of Paul's life, and, in context, he is passing his apostolic torch to Timothy. He is the example of the evangelist that he is passing on the Timothynot Philip! The two letters which precede this passage summarize the work of an evangelist; Paul's work, Timothy's work. A cursory reading will show that much of the work of an evangelist was pastoral in nature!

The Task of the apostle

The task of an apostle is to propagate the evangel. That is, he is to plant local fellowships which will continue to be a strong witness of the Lords presence in the world and of His coming again (Cf. John 17:2026 for the nature of this witness). Such fellowships should have as their goal the reproduction of disciples, leaders, new congregations, and new teams of apostles which will continue to loot Satan's house until the Lord returns. Establishing this kind of fellowship involves evangelism which not only introduces a person to the King of Kings but also trains him in the tasks of living in His Kingdom. It focuses not only on the doctrine and power necessary to initiate a person into the Kingdom but also on how to sustain a vital, transforming life in service to the King. Such disciples will reproduce disciples insuring vibrant fellowships which will reproduce and fill the local area with the vital, transforming Kingdom of God. Such is the impact that whole cities and nations will be transformed!

Pastoral ministry is essential to assure vital health and reproduction of the evangel through local fellowships (Cf. Ephesians 4:1116). But those to whom God has given this gift (elders) need training by apostles (Cf. 1&2 Timothy, Titus). The apostle who likens the apostolic gift to that of Philip and trusts that the Lord will himself raise up pastors independent of the agency of the apostle may be trusting in signs and wonders but is taking shortcuts with methods found in the Word of God! He is likely to plant superficial fellowships which do not propagate the good news but wither with the first blast of persecution! The same could be said for those who think just teaching good doctrine will do the trick!

I urge you to thoroughly read the passages quoted above along with the book of Acts and Paul's Epistles (most of which are pastoral in nature and approach) with an open mind before you reject this argument out of hand. Meanwhile, I would like to share my own testimony of my journey to becoming a reproducing apostle. I will explain how pastoral skills are central for the task. And anyone who knows me will tell you that these skills did not come naturally or easily to me. It is not my gifting. But because the apostolic work is heavily pastoral there is a danger that apostles may cease their itinerant ministry due to confusing the call of an apostle with that of a pastor. For that reason I will close this chapter with some thoughts on how the apostle can avoid becoming sidetracked into pastoral ministry and doing the call of an elder and thus miss fulfilling the call of an apostle.

One Church Planters Testimony

I felt the call of God upon my life to become an apostle very early in my Christian life. I had come to Christ at 24 years old, and threw myself wholeheartedly into the task of living the

Christian life. I read Alex Hay's book <u>New Testament Order for Church and Missionary</u> and was persuaded that I was an evangelist/church planter. That, coupled with reading several of Watchman Nee's books persuaded me that I was called as a church planter to China.

I was 27 years old, newly married, and three years in the Lord when I approached the elders of my church. The church had been started two years earlier and was committed to developing missionaries as well as pastoral leadership from within the congregation. After thoroughly examining my motives (which were a mixture of genuine desire to serve God and desire for personal recognition), my desires (to plant reproducing churches), my experience (two years leading Bible studies on an outreach to campus), and the mission agencies in which I was interested, they counseled me that I was not ready to carry out the task to which I felt called. I agonized over that judgment for three months before I yielded in my heart to these Godly men, and set about preparing myself to carry out the call of God by serving in this local assembly before going to the world.

For the next three years I continued to minister on the Brown University campus while continuing my job as a public school teacher. I evangelized through Bible studies and personal contacts. I shepherded those who came to Christ on the campus. I discipled the new believers into a stable walk with God. In the process I was often involved in counseling situations. I had to rely upon the power of God and learn more about the great power which resides in us through the Spirit and the process whereby people are liberated from dead works to serve the living God. I trained new leaders to head up the campus ministries, lead evangelistic Bible Studies, do personal evangelism and disciple new believers into the church and into a stable walk with God. I consciously set about reproducing myself in others, thereby propagating the evangel on that campus.

I wept over my own failures, the failures of others, and often became discouraged. I learned my limitations, tried to drop out of the race more than once, and sought the help of more mature men regularly (i.e. I learned humility.). This task of propagating the evangel in others was not an easy task (Paul likens it to the agony of childbirth! Galatians 4:19). The Lord often dragged me to Himself when I was too dull to recognize my thirst.

After three more years I was asked to become an elder of the church. My appeals to the fact that I was called to church planting were met with the rather logical argument that if this was true then I would have to train elders of churches I planted. Thus the experience of being an elder could only be helpful. Thinking that training adults in the church for ministry would be simply an extension of what I was doing with students on campus, I again threw myself into the task.

Within a year the church asked me to start a new church in the next town. I was sent off with 50 adults to found this new church and set about trying to recognize and train elders to replace me for the time I would head to the field (I was no longer certain it would be China).

The task was far more difficult than I expected. If training students on campus can be likened to drawing a two dimensional picture, training shepherds to take full responsibility of the church was like painting a four dimensional picture! And I'm a lousy artist!

Building Teams

The task was far more complex since the men had to be taught how to be good husbands and fathers. Then they had to learn how to balance the many competing priorities in their life in order to have time to shepherd and disciple others. Since I had also balanced the priorities of family, job, and ministry for the past six years, I understood how to at least try to do that. But beyond that was the contrast that whereas the students were highly motivated to grow and serve, (not to mention they were single) the men in the church were worn out and content with surviving. One of my major tasks was learning how to motivate men to act! Since I had not suffered from this problem it was a hard lesson!

Four hard years of learning more about my limitations, more about humility, more about going to the Lord before I dropped from exhaustion, or ran my family into the ground, and finally elders were in place who were able to shepherd the sheep. In early 1986, I was finally commissioned by that church to the ministry of church plantingnine years after I had approached my original church! Total time of preparation from the time I came to Christ: 12 years! During those 12 years, I often took encouragement from the fact that by some accounts the Apostle Paul was perhaps 14 years in preparation from the time of his calling in Acts 9 to his first missionary journey in Acts 13. And he was saved later than me (probably early 30's). His total time of missionary service was likely under 30 years.

The lessons I learned were hard, but needed, and have been applied over and over again in the many churches I have started since I was commissioned. The lessons learned have been essential to fulfilling the task. I learned how to share God's truth in a way that persuades men to consider the Kingdom (1 Timothy 4:16, Acts 14:1); how to use the word to set free those held captive to sin (2 Timothy 2:2426); how to recognize and train leaders (1 Timothy 3); how to deal with conflict in the church (1 Timothy 5,6). In those 12 years of preparation I faced all manner of spiritual warfare, personal attack, attack on my wife and children (2 Timothy 4:58). I learned the work of an apostle. Finally I was sent out to learn how little I knew and how much was still to be grasped. I continue to learn that lesson down to the present day!

Other Paths to Church Planting

I don't think all those who are called to the ministry of church planting need to follow the path which the Lord laid out for me. Some do come through the longer road of serving churches in pastoral capacities as I did. Others come to us younger and have to learn on the job. Some learn in their own culture and others in other cultures (by far a more difficult task). But whatever path is laid out for the preparation of the church planter, it will not be easy or quick. In a world that desires instant results and values little the laborious work of preparation, we need to remind ourselves of Paul, who waited and learned for 14 years before fully answering the call, or Moses, who waited 40 years in the wilderness, or even Jesus who waited 30 years before entering into his ministry. Over and over Paul's words to Timothy are ones calling for hard work, patience and perseverance.

"Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted

him as a soldier." 2 Timothy 2:3,4

Avoiding Entanglements

If the task of church of church planting is so pastoral in nature, and requires such a long time to learn the skills necessary, a question arises as to how one can avoid becoming so enmeshed in a church's machinery that he never gets to the field.

Apprenticeships

I think Paul realized that if everyone took the long route, the harvest field would go to seed before the laborers got out there. Paul seems to have instituted a training method similar to our Lord Jesus in working with his younger church planters; a training method Jesus learned in his occupation as a carpenter and Paul would have been familiar with in his trade as a tent maker.

The method, of course, is apprenticeship where a young, enthusiastic, aspiring craftsman sits under the tutelage of a master craftsman usually for a number of years (57 years for many crafts) patiently learning the tools of the trade. He goes from watching, to hands on work under the watchful eye of the master, until finally he is doing his own work and developing a style suited to is own personal gifts and talents. At this point, he becomes a journeyman, able to do the work himself with a minimum of help. Over the years he might gain enough experience perhaps to become a master, training other young, enthusiastic, aspiring craftsmen. Not all church planters become masters, but certainly it would be wise if all learned from masters. Many of these master church planters should consider the call to give their life to finding and training other masters.

As Paul went on his second and third missionary journeys he went out with one man (Silas), and picked up others along the way. These became part of his band, and learned the ministry of church planting from the master. The book of Acts and Paul's letters are filled with the names of people who traveled with Paul in this band of apprentices and journeyman, some eventually becoming masters and, in turn, passing on what they leaned to new apprentices. Timothy was perhaps the youngest of these, a youth perhaps in his late teens, when he began his years of service with Paul, eventually becoming a master as did Titus. The three letters to these men are but a summary of the lessons learned from Paul.

Therefore one way to avoid becoming enmeshed in church machinery and not getting to the field early enough to learn language, culture etc, is to encourage apprenticeship programs whereby master church planters are expected to recruit and pass on what they have leaned in church planting to younger men.

Internships:

One way we have found effective is to offer internships for those considering the call of church planting. These internships expose a young man to the ministry for six months to a year. An intern is normally sent by a church or mission group and serves with a team a team for a specified period. He is personally mentored by a senior man on the team. A senior man has been fully trained as a church planter and has enough experience to be considered a

journeyman or master (more on this below). Regular reports are forwarded to the sending organization. If it is confirmed that the apprectice has the call, the senior member encourages the church to commission to the team (or to a team in another field).

If he is sent to one of our teams, he enters a prolonged period of further training where he is involved in planting churches under the tutelage of a journeyman on the team. Journeymen are usually over 30 years old, have been involved in all phases of planting at least one church and usually more, have themselves served under a journeyman, and been recognized by that man as being "fully equipped for the work of the ministry". One of the major tasks of journeyman is training new apprentices.

The goal is for the apprentice to learn the hard work of the ministry and take their place as journeyman as they develop the skill and character which will enable them to survive and train others in the war in which we are engaged. Some of these will eventually go on to be masters, starting and leading other teams by recruiting apprentices in whom they can reproduce themselves.

Any of the above routes may look involved and difficult, but shortcuts will tend to bring superficiality and a church that will likely fail in the storms that will certainly come.

Worksheet:

1. Make a list of everyone on your team. Evaluate them in terms of being apprentices, journeyman or masters (be sure to include yourself).

2. Make a list of the special gifts each one possesses. How can each person be used effectively on the team? How can you effectively equip them for that ministry?

3. How can they be used to pass on what they are especially good at? They need tons of encouragement!

4. Do you have an internship program on your team(s)? How many interns could your team take (see chapter on reproducing teams for help here)? What churches could you interest in sending interns?

Chapter 14
Apostolic Training Networks
and
Phased Apprenticeships

We are continuing to experiment with ways apostles are called, confirmed, trained and facilitated. The following represents our thinking as of 2009 in progressing with Apostolic Training Networks.

Apostolic teams exist to establish local Kingdom Communities of Jesus that will impact the particular culture in which they exist. These contextual communities of the Kingdom make visible the invisible Kingdom of God, bringing the healing love, joy and peace of that Kingdom to that particular culture. Though contextual, they will be countercultural to the ways that the evil one has corrupted each culture, instead bringing the appropriate redemptive elements into that culture.

An apostolic team may have as one of its goals to reproduce into a **network of teams**. We will refer to these as *Apostolic Network (*or *Community)*.

Further, different Apostolic Communities may network together to form an *Apostolic Sphere* where these different apostolic communities can have synergistic impact.

Our experience is that this progress in apostolic development from **Team** to **Network** (**community**) to **Sphere** will correspond with developing three generations of apostles; Sons, Fathers, and Grandfathers. Our experience to date show a possible progression:

* An apostolic team reproduces and forms a network of teams. (Sons—young men become Fathers).
* This network starts attracting apprentice apostles and so decides to add a training component to intentionally equip a new generation of apostles. (Fathers develop sons).
* Older apostles decide to give the bulk of their time to developing new apostles and an *Apostolic Learning Community* is birthed to sustain, grow, and reproduce the Network. These ALCs allow Grandfathers to emerge to encourage and pass on wisdom to sons (Fathers) and grandsons (Sons). These Apostolic Learning Communities are like the Celtic monastic communities where older apostles have as their main task passing on what has been learned to the next generation so they can further build and develop His Kingdom.
* Keeping the Grandfathers to a facilitation/mentoring role will help prevent an aging leadership that often inhibits the rise of new young leaders. This also models a multi-generational interdependent approach which is so needed in the west.
* We are calling this network of apostolic teams and apostolic learning community an *Apostolic Training Network.* These apostolic Training Networks will normally be in a geographic region which will include at least one major city with different ethnic groups in it.
* These *Apostolic Learning Communities* should seek out other similar groups so that they can be exposed to other approaches and progress in how to build contextual

Kingdom communities and equip young apostles for the work. In this way we could see *Apostolic Spheres* emerge which will be focusing on particular people group/ culture group.

- An *Apostolic Sphere* should link with other spheres (for instance Frontiers with a European Apostolic Network. The European network may be focusing on Europe, but could be learning from Frontiers expertise with Muslims so that new Apostolic Teams can emerge in the network which could focus on planting Muslim communities of faith in European settings. Also networks from the USA could benefit from input from Europe and visa versa.
- In this way also apprentices and apostles from one sphere can have different experiences from other spheres so that new and older apostles can clarify their calling as to Petrine/Pauline and move into other spheres of the apostolic task.

New Training Framework for Apostles and Apostolic Helpers

Church Planting is much more a craft than an academic subject. Therefore a more suitable model for training is a craftsman model rather than Bible Schools and seminaries. **Apostolic Learning Communities** offer a way forward in this old yet new model of training.

For millennia craftsman have been trained up in mentoring style apprenticeships whereby a Master trains apprentices to a level where they are able to move out and do the craft on their own to make a living. For this paper I will call these trained apprentices "Practitioners". As they gain experience some of these Practitioners would attract apprentices and over the years these Practitioners could rise to a new level of recognition as "Masters". Masters were responsible for training up a new generation of Practitioners and Masters lest the skill be lost. It is easy to see the multi-generational approach in this mentioned above.

Jesus and Paul, both trained craftsmen, seem to intentionally use this approach to train the first century apostles. Paul refers himself in craftsman language as a "wise master builder".

Ongoing training and learning is a part of being a craftsman especially in our rapidly changing world. Masters have to continually keep up with changes in the world that affect their craft in order not be to become irrelevant. The same is true of Practitioners and Apprentices. Master Builder Initiatives, directed by Doc is an early Firestone expression of the need for this type of "training for life", delivering apostolic training to field teams when they need it. This approach has generated further refinements in training which I think fits the post modern culture and the needs of broader apostolic community.

A phased apprenticeship approach

Apprenticeships vary based on the complexity of the craft being learned. Shorter ones are on the order of 3 years, the longer ones (i.e. Medical Doctors) around 7 years. I think apostolic work is a complex enough skill that an appropriate apprenticeship would be 3-5 years. But a good apostle is never finished learning and is always looking for ways to upgrade their skills according to the newest ideas and tested practices.

Apprenticeships for apostles crossing cultures could be complex and occur over a number of years in different locations. Different apprentices may avail themselves of different parts of a comprehensive apprenticeship depending on their age and experience. We are working with a *Phased Apprenticeship* approach that can be flexibly adapted personally for each apprentice.

This may be similar to the apprenticeship of a Medical Doctor. After medical school, Doctors usually move onto a 3 year internship at a hospital where they gain experience in a range of medicine under the watchful eyes of trained Doctors. Then they may go to an additional place for a year or two for specialization under a personal mentor.

The following represents such a flexible Phased Apprenticeship for apostles.
Keep in mind each apostle is different and so few may go through all the phases. All time frames are proximate:

Phase 1 Apprenticeship: **Up to 2 years with an Apostolic Learning Community (ALC) in a near culture to the sending culture.** For apostles feeling called to their own culture this would likely be the only phase of the 3 phases that they would do.
These Training networks would allow apprentices to get hands on experience in the apostolic work as well as with apostolic teams networked with the ALC. ALCs are run by experienced apostles (grandfathers) who can train and evaluate apprentices in:
- apostolic calling (explored and confirmed)
- personal character (explored and developed)
- experiencing new models of kingdom communities
- experiencing small apostolic teams

We envision at least five possible outcomes of a Phase 1 Apprenticeship:
1. An apostle called to a near culture could be confirmed as an apostle and recommended to a team in the culture. If they are called to be a TC they might go on to a Phase 3 apprenticeship as appropriate.
2. The apprentice could be confirmed in his/her apostolic calling and move on to a field team or a Phase 2 apprenticeship.
3. The apprentice could be encouraged to move to some other aspect of the apostolic community such as sending structures, role on training network, etc.
4. The apprentice could be told that they are not an apostle, nor have a role in support work with the apostolic network, but could have suggested roles they could play in their local church.
5. The apprentice could be denied any further confirmation due to uncovered sin or character issues and referred back to the sending community

Phase 2 Apprenticeships: A 2-3 year internship in a training network in a gateway city of a near culture to the one he/she feels called to. These training teams will be run by experienced cross cultural apostles (grandfathers) who can evaluate and develop apprentices in:
- Language and cultural learning
- Cross cultural adaptation
- Pioneering in apostolic teams

- Character issues which emerge in cross cultural adaptation
- he/she would explore teams and fields they feel called to

We envision at least six possible outcomes of a Phase 2 Apprenticeship:
1. Complete their apprenticeship and take up a lifetime of Practitioner CP in a field team.
2. Complete apprenticeship and evaluated as an apostle but not a cross cultural one; encouraged to return as a Petrine apostle to their own culture.
3. Have a calling confirmed as a potential team coordinator of a field team and move to a Phase 3 Apprenticeship.
4. Encouraged to move to some other aspect of the apostolic community such as sending structures, role on training team, etc.
5. Confirmed that they are not an apostle, nor have a role in support work with the apostolic organization, but could have suggested roles they could play in the local church or elsewhere.
6. The apprentice could be denied any further confirmation due to uncovered sin or character issues and referred back to the sending community

Phase 3 Apprenticeships: A 1-2 year internship on a field apostolic team in the target culture or a culture close to the target culture. Phase 3 apprenticeships would especially be suitable for potential TCs going to isolated, pioneering fields and want specific training in leading a team. The Mentor will be an experienced TC with a proven track record for reproducing team leaders and will equip in:
- Experience in a high performance team
- Training in how to develop a high performance team
- Character issues which emerge in leadership
- Recruiting a team and developing a plan for them to get to a MUPG area. Recruits could come from field training teams, Sending Bases, or other field teams.

We envision at least three possible outcomes of a Phase 3 Apprenticeship:
1. Calling as a TL confirmed. Recruits a team and heads to new area.
2. Calling as TL in question. Join a new team or existing team. Future TL calling still possible.
3. Calling as TL denied. Joins an existing team or a new pioneering team.
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WORKSHEET:

1. What do you think about Apostolic Training Networks?

2. Are you or have you ever been, part of one?

3. If you desire to develop something like this around your work, what are some steps you could take to move in this direction?

4. What priorities may need to change if this is to happen?

5. How will this change impact the work in the short term? Long term?

Chapter 15
Networked Mentoring Model for Apostolic Teams

Because I am dealing in this chapter with the Kingdom of God in its modern construct I will use normal modern terms for the "church" as well as "mission organizations". My expectations are that in the post modern world, these terms will be outdated. So please bear with me now.

So where is all this headed? As we have progressed down this path of reproducing teams and developing mentoring networks, we have ultimately come full circle to what we started with as an overall vision: The Great Commission Vision for the Kingdom of God! The reader will realize that the vision fleshed out in this book would play havoc with the status quo in most mission organizations.   This chapter will speculate on future direction based on our experience to the present.

As the Lord has blessed our work, we have had more interaction with missions and mission organizations. Several things have impressed me that things need to change with the way we do missions. I note the two following:

1. Missions now are mostly done by mission organizations which have loose ties, if any, with churches. Churches, for the most part, are not recruiting and training people to fulfill the great commission.   This job is largely taken over by mission agencies who recruit and seminaries and Bible colleges which do the training. Even when churches do the sending, the young man or woman who goes through such training (usually away from the eyes of the sending church) often goes out with very weak ties to the church. And those ties often fade over the years and with the changes that occur in the sending church. The result is that the church is largely omitted from the responsibility of fulfilling the great commission. I think this greatly contributes to the impotence of the local church which, instead of engaging in the mandate of the great commission, is content with serving as a maintenance station for the saints.

2. The western, bureaucratic model of setting up a centralized mission organization seems to me to be outdated. Our world is changing quickly but our mission agencies are often slow and cumbersome in responses to such changes. They may have been well suited for the colonial era, but in a world that has become a quickly evolving global village, any bureaucracy responds too slow.   Likewise, even a college type education to equip a missionary seems to be based on the premise that after three or four (or 7) years, the student will be properly equipped to carry out the task for the duration of your life. But in such a quick moving world, new technology as well as new information on anthropology, culture, language, etc. is constantly being updated with direct impact on effectiveness in the field. Business is realizing that a constantly changing market requires constant upgrading and ongoing training. This, I think, also needs to be taken into account when considering what a mission agency of the future might look like. (for more on this see my paper "apNet" in Appendix)

I need to point out that I have never been particularly enamored with mission agencies

Building Teams

because of #1 above. The Fellowship of Church Planting Teams and Impact Network (UK) have tried to do apostolic work over the last years in a way which avoids #1 above (not without a great deal of difficulty). I have only become aware of the second concern more recently. I do think that as we have consciously sought to enhance God's plan for his Kingdom by giving local fellowships more direct involvement in the apostolic work, we unconsciously have also been developing something (I hate to call it a mission agency) which takes steps to deal with the concerns in #2.

Let me start by laying out some principles which have shaped FCP and Impact Network.

Apostolic Teams:

As I studied the scripture I was persuaded that apostolic teams were no accident but fundamentally a part of God's plan for kingdom expansion. A second principle was that plural leadership has substantial advantages over one man leadership and is the Biblical norm. An apostolic team serves as a far better model for planting plural leader fellowships than a oneman apostle. The student becomes like his teacher!

It seemed to me these teams were sent out directly from local fellowships and operated under the direct authority and control of God. These teams were accountable to the other members of the team but no higher human authority (i.e. no mission organization). A normal argument is "what will prevent them from getting off the track and going into error?" I think the simple answer to that is "nothing". In fact there appear to be numbers of counterfeit apostles who indeed caused a lot of trouble. On the other hand, the true ones did manage to fill the world with the Good News of Jesus in a very short time.

This illustrates what perhaps has been the central principle which has undergirded FCP and IN:

Those to whom God has given the responsibility for a task should also have the authority to carry out the task.

Those of us in the Baptist tradition, practice this in the autonomy of the local church. We believe that God has a plan for each church and that the church is responsible to seek out that plan and carry it out. The church does not look for bishops or denominational boards to dictate policy, nor do such structures stand in the way.

Networks of Local Fellowships and Apostolic Teams

Balancing this, though, the New Testament shows a great deal of cooperation and connectedness between churches. Resources of people and money were often shared between congregations. This did not infringe upon a church's autonomy since all such association was voluntary arising out of the understanding that whatever resources a congregation had was to be used for the greater good of the Kingdom. Thus Barnabus, Paul, Timothy, and others making up these early apostolic teams were not seen as possessions of a particular church but gifts to be shared for the greater good in expanding the Kingdom of

God. The same could be said of financial resources. Thus the early church seemed to be highly networked while still retaining their autonomy. Hierarchical, centralized, episcopal structures were still centuries a ways off.

The early apostolic teams seemed to function similarly. Although we have less information on this, it seems that Paul's team was a training center from which other apostolic bands emerged in addition to doing the task of church planting itself. These bands seemed to have had contact periodically (eg. the letters of Titus and Timothy) and even swap personnel (eg. John Mark). Paul's network of teams itself was not static, but dynamic often sending out individual apostles and teams for specific tasks. But the association, like those of the churches, seems quite relational and voluntary in nature as opposed to a centralized, such as is in the western mission model.

Benefits of the Model for Today's World

I believe the New Testament model of churches recruiting, training and directly sending reproducing apostolic teams which may loosely affiliate with other teams is exceptionally well suited for our rapidly changing world. Decisions can be made in a timely way by those directly responsible for the apostolic effort (i.e. by the team itself as opposed to a mission board). Ongoing training can be given as needed by those more experienced in the work on the field. New information can be exchanged among teams as one team may hit on a new method or approach which can be used by the other teams. Using an illustration from research science, each apostolic team can be seen as a research group which has a responsibility not only to their own work, but also to share what is being learned to other teams.

Frontiers Model

Frontiers is the first agency that I know of to take serious steps toward decentralizing authority and decision making to apostolic teams. We owe them a huge debt of gratitude as their structure enabled us to learn from. (I have worked closely with Frontiers since 1995) In Frontiers each team has a team leader (TL) who is connected with the other teams through the field director. Each team is autonomous. The team leaders meet bi-annually to make policy decisions affecting the whole mission. Thus it is a decentralized, field led mission. But to insure accountability field directors are the hub to whom all TLs. While effective when Frontiers was made up of a small number of teams, this centralization limited the team leaders ability to network effectively as the organization grew. The FD also became more distant and less able to effectively oversee and facilitate the TLs.

Networked Mentoring Model

Borrowing heavily from the Frontiers model coupled with our experience of reproducing teams in New England and Europe, we further developed this model, and continue to do so. We could call this a networked mentoring model.

This networked mentoring model presumes that teams exist not only to plant local

fellowships but also to train and spawn new teams. The team coordinator (TC) has responsibility not only to train new team members, but also to be on the lookout for potential men who can lead other teams. As this TC starts another new team the he would develop a mentoring relationship with the TC with whom he has served. As these newer teams mature, they too would spawn other teams. The senior team coordinator could thus be influencing a number of teams which have arisen from his own team. In this way the network emerges organically.

A mentor serves in a network of teams. Since these teams will, in turn, be spawning new teams, networks can develop and reproduce. The mentor serves as a resource to the TCs in his network. His mentoring network could expand by other teams he has not spawned who request mentoring help. Our experience is that a mentor can work effectively with about five TCs facilitating them in church planting efforts. So he needs to be on the lookout for new mentors from older teams. Teams can network, exchanging information, personnel, etc.

Each TC writes a covenant outlining this relationship with the mentor (See Appendix). The place of other parties (such as sending churches or mission agency) can be included in such an agreement. The TC is responsible for including them in such a way which respects the relationships and lines of authority which are incumbent upon him. The covenant is agreed to by both the TC and the mentor and can be reevaluated according to changing needs. Either party can cancel the covenant.

Mentoring networks can facilitate a surprisingly large number of teams. Keep in mind, the mentor serves as a trainer/facilitator not a controller of the teams. Each team retains its autonomyits particular way of functioning as well as taking responsibility to discern the Lords will and carry it out. Likewise, as new teams are spawned forming new networks, new mentors will emerge.

Early Development with the Fellowship of Church Planting Teams

The following outlines how we have developed layered mentoring networks within the Fellowship of Church Planting Teams in the 1990s.

Jim Frost and I founded FCP. I trained Jim as we planted our first church. Mike Buffi joined us two years later commissioned by Jim's sending church. Mike and I went off to start another large type church while Jim began a new a new effort in a home church setting. Later Doug Tengdin (commissioned from my sending church) joined the team and helped Jim as well as was trained by him. Doug later moved to North Africa to help out the team we were networked with there, the TC with whom I had an ongoing relationship having trained him before he went out with Frontiers.

As new members were added to our team and new fellowships planted, Mike Buffi, Jim and myself all served as a single team training these younger guys. As the team became larger, we could no longer meet together for prayer and decision making. We decided to divide up into two teams with me being a mentor to both Jim and Mike who would each be team leaders. As new teams were added in New England, Jim began to serve as a mentor to the

Building Teams

New England Network.

I moved on to developing mentoring networks in other parts of the country and the world ultimately moving to England in 1995. Over the next years several new teams emerged in the New England area and in other parts of the USA. The result was that no centralized person emerged through whom all the teams needed to network. Thus we have no centralized organization. Any TC can enter into relationship with another TC. Mentors are developed through relationships as other teams see them as a person who can aid them in their apostolic task. Any mentor can initiate relations with any new TC he deems the Lord desiring him to work with. There is no headquarters.

Building Teams

Advantages of the Model

These relationships cross over mission lines and denominational lines. Over the years FCPT has relationships with members from: Pentecostal churches, nonpentecostal churches, Southern Baptists, Independent Baptist, non denominational churches, Presbyterian church (USA and PCA), Frontiers, Church Planting International, TEAM, Intervarsity, to mention a number. Many of the teams are mixed teams from multiple backgrounds. We have found this helpful in contextualizing new communities to *their* context and not to ours.

These multiple background teams are not a problem since the relationships are facilitating by nature not controlling. Therefore they do not usually cause authority problems. The TCs and mentors include such parameters in the covenants which govern their relationships.

This gives us tremendous flexibility especially in the area of including churches more directly in the missionary task. For instance a church could send out an entire team and desire to be involved in an ongoing way in the life of the team. We have several examples in which we have had mentoring relationships. The TC and the sending churches talked mentor and after several meetings, letters, etc. agreements were reached whereby the TC, the church, and the mentor agreed to an arrangement in which the mentor would give on field training to the TC as appropriate.

Many churches want such a relationship with their teams and we encourage it. But some churches are too small to have a single team but want to send out individuals which will serve with a team. Since each team is autonomous, the TC can work with the church to come up with an agreement including such aspects as visits, reporting, etc. which will include the church to the degree it desires.

Some churches are content with sending an apostle out and entrusting him to an agency. We can accommodate such desires as well and assure them that ongoing mentoring will be available as needed.

The teams making up FCPT network are not under the same incorporation umbrella either—i.e. FCPT is not a mission society. FCP is incorporated in RI, but cooperates with teams in the UK, Switzerland, other parts of the USA, none of which are any part of the RI incorporated entity.

WORKSHEET:

1. What do you agree with in the above chapter about the changes needed for the future of the Kingdom?

2. What do you disagree with in the above chapter on the future?

3. Where are you and your team/organization in the journey to the future?

4. Are you positioned where the Lord wants you? If you are what are your strengths and weaknesses as you go into that future?

5. If not, what steps can you take to orient yourself more for the future?

Chapter 16
Fellowship of Creative Pioneers

This chapter shows how we are trying to put together the principles of building a cooperative, interactive network of apostolic teams across denominational and mission agency lines.

Malachi 4:6 "And He will restore the hearts of the fathers to their children and the hearts of the children to their fathers."

Statement of Purpose

The Fellowship of Creative Pioneers (FCP) exists to help those who have a sense of calling in forming and reproducing family based, intimate faith communities centered on the life and teaching of Jesus—those contained in the sacred and ancient texts. FCP desires also to network with and bless other churches and mission organizations rather than build a "name brand" or large centralized organization.

A Faith Community (FC) is a group of spiritual seekers who long to live in the way of Jesus and experience the ongoing presence of God. They find their unity not through their belief system but through how they live in the world. They welcome all people and hold love as their greatest value.

Fellowship of Creative Pioneers core values

The Fellowship of Creative Pioneers is committed to:

1. Plant reproducing, linked networks/fellowships of faith communities (two or more FC's or apostolic community) which would include communities which fit professional athletes, movie makers, businessmen, artists, etc. using apostolic communities.

   An **apostolic community** (AC) is a place where apostles and apostolic helpers live out the life of Jesus together, find the heart, mind and will of God, and is honor based and collaboratively lead. As a community, they train apostles, thus it is also an apostolic learning community (ALC), and send out apostolic teams to pioneer new networks/fellowships of FC's.

2. Network **apostolic communities** (AC's) and FC's to share resources and training. The primary meaning of apostle is "an authorized sent one" or "messenger". Apostles are mobile, dynamic groups of emissaries of the Kingdom. They are called to minister as bands or groups – at the very least in twos, as Jesus taught and the early apostles practiced (cf. Acts 13:3,4; 14:4,14; 15:39-41), and sometimes with helpers (cf. Acts 13:5). Apostles have functioned in communities or networks of communities (For a more complete definition on apostles see article on "Petrine and Pauline Apostleship" by Dick Scoggins, 2007 FMF published article).

3. Work with AC's and networks/fellowships of FC's which share the great commission vision—reproduce and fill the earth, through the great commandment LOVE which causes them to be being salt and light to those around them. This involves reproduction at every level. This will be seen by AC's and networks/ fellowships of FC's cooperating in training and sending interns and apostolic teams (AT) to the unengaged as well as the unreached world.

4. Have FC leaders and AT's which will be, in the majority, bi-vocational.

5. Train and coach FC leaders and AT's using a relational, mentoring approach.

Building Teams

Description of Fellowship of Creative Pioneers (FCP)

The FCP is a network framed loosely after the patterns of Paul in the New Testament where he develops a network of semi-autonomous apostolic teams in Ephesus (Acts 19,20). He reproduced teams from that missional center drawing on the resources of the faith communities he had established there and elsewhere. Eventually his team left as well. There appears to be no central governing organ or organization for these first century apostolic endeavors. FCP is attempting to do the same, perhaps in modern terms best thought of like the Internet which has no centralized control. FCP consists of multiple ACs but no central governing organs. Each AC includes apostolic teams planting networks of cooperating faith communities with local leadership and ALC's committed to equipping apprentices.

New teams and AC's can affiliate with FCP by asking for mentoring with an existing FCP team affiliated with an AC. The new team will be considered as either an emerging AC, or an AT which will be pioneering new faith communities and develop appropriate training and resourcing for the team(s). Once a team has appointed indigenous elders in a network/fellowship of FC's, the network will be independent of the team. The network and team(s) may cooperate as partners in further reproduction and pioneering by sending out new AT's to other areas or forming a new AC.

Apostolic Communities (ACs)

An AC not only births faith fellowships but is committed to training new apostles, sending out new teams and linking local faith fellowships to the apostolic sphere. A mentor working with an AC will help them develop plans for reproducing networks/fellowships of FC's, recruiting apprentice apostles for the existing work and for new teams headed to new pioneering areas, and training apostolic apprentices. The goal of this is to keep the AC and faith fellowships focused not only on their local FC reproductive efforts, but also on the pioneering world where there are no expressions of the Kingdom of God.

A Pioneer Area

A Pioneer Area is an area where there is either no AT or network/fellowship of FC's but an interest in seeing local Faith Communities birthed. Pioneer Areas are promoted as priority areas to send fully trained apprentices and commissioned apostles trained at ACs. Pioneer Areas would normally arise when a FC, AT, or prospective team leader from that area approaches an existing FCP team leader for mentoring. The mentor for a Pioneer Area will work with the prospective leader to develop a plan for getting an AC established and an AT functioning and pioneering a network/fellowship of FC's. A Pioneer Area could develop further into becoming an AC if apostolic teams multiply and develop a training component to train apprentice apostles. ACs are expected to actively seek to help New Pioneer Areas. This may happen by the team leader becoming a new mentor to a new team in the area, or the team itself could reproduce and begin a network of apostolic teams. In this event we would encourage this AC to be aggressive in focusing on new Pioneering Areas.

Future Vision

We desire to see networks/fellowships of FC's networked locally, but also linked to networks in other cities and nations. AC's need to encourage local networks to link with other networks using their own relationships with other AT's, ACs and fellowships. Ongoing communication and greetings should be encouraged between these fellowships as apostles visit and leaders and members visit Pioneer Areas.

Apostolic teams should encourage the relationships to be international as well as national and include links to AT's working in unengaged/unreached areas. Once again there is no central

headquarters (hence no denomination) but rather relationships would develop with the natural moving of the Spirit who brings apostolic teams, leaders, and interns together in apostolic community through the years.

Ongoing Training for Mentors and Team Leaders.

Mentors will engage in training new TLs one-on-one by visiting their teams at least yearly. They will have ongoing interaction (at least monthly) through email reports, skype, phone, etc. as the TC reports progress and barriers to the apostolic task. Manuals like <u>Germinating Kingdom Communities</u> and <u>Building Effective Apostolic Teams</u> have been developed for ongoing training.

Mentoring coordinators will be responsible to set up annual, regional meetings where FCP Team Coordinators and mentors can get ongoing training including working with case studies in a collegial environment.

APPENDIX: WAYS FCP MIGHT HELP

If you have a passion for such work and desire some help feel free to contact any of the mentors listed at the end of this paper.

The following are some possible scenarios:
A.   A group of individuals may desire to begin a faith fellowship with a reproductive vision, but none of the individuals involved sees themselves as called as an apostle.
Possible aid:
    1.   An apostle or apostolic team could be sent to work with this group until it gets to the point where it can reproduce spontaneously. Then the fellowships would prayerfully discern whether they should set up an apostolic team which could facilitate reproduction into a network and into other surrounding areas.
    2.   FCP could coach the group from a distance, making mentoring visits as needed.

B.   An individual who believes God has called him/her as an apostle. Eventually he/she would like to form an apostolic team.
Possible aid:
    1.   He/she could serve an apprenticeship with an AC, learning directly from experience. Then they could return to their area. Some from the ACs or fellowships might return with him or her to form an apostolic team. This apprenticeship approach has been used extensively by ones who are going overseas with mission agencies.
    2.   He/she could simply begin birthing a FC while being in touch with the team by email. Mentoring could be arranged as needed.

C.   An already existing apostolic team desires to ally their efforts with FCP for strength, stability and mutual encouragement. In this case they could request to join the Fellowship of Creative Pioneers. Such affiliation does not affect their involvement with denominational or mission organizations, since the purpose of the FCP is not to control, but rather to share resources and thus not to be proprietary.

There may be other ways FCP could help. Our desire is to be flexible in the pursuit of the goal.   For more information write:

Fellowship of Kingdom Pioneers
UK
Ian Rowlands
Luton, UK
ian.rowlands@ocl.uk.com

Fellowship of Church Planters
South West USA
Dick Scoggins
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Fellowship of Church Planters
New England USA
Rhode Island/Arizona
Jim Frost
jim@fcpt.org

WORKSHEET:

1. What are some of the things in the above chapter that stimulated your thinking?

2. Who are you networked with now that might help you grow through the task you have been called to?

3. Who could you network with if you need improvement in this area?

4. What steps should you take now to build networking support?