

# THE JOURNEY

## SATURATION CHURCH PLANTING

*A Coaching Manual for Church Leadership Teams*

*He gave the apostles, the prophets, the evangelists, the shepherds and teachers,  
to equip the saints for the work of ministry, for building up the body of Christ.*

EPHESIANS 4:11-12

DWIGHT SMITH

SATURATION CHURCH PLANTING INTERNATIONAL



SCP exists to glorify God through partnering with church leaders in nations, regions, and cities throughout the world toward the full evangelization of those places through the mobilization of the church.

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# CONTENTS

Preface.....	5
Introduction: The Western Church and the Antioch Church .....	7
1. Becoming Target Driven.....	11
2. Empowering God’s People.....	15
3. Measuring Effectiveness.....	19
4. Cultivating Interdependent Leadership.....	29
5. Being Laterally Postured.....	37
6. Relating to Other Churches.....	43
7. Being Globally Intentional Through Telescoping.....	49
Conclusion: The Western Church Needs Renovation .....	53
Appendix A: <i>Renovation</i> Questions by Chapter.....	57
Appendix B: <i>Alone at the Top</i> Questions by Chapter .....	61
Appendix C: Building Missional Communities (Small Groups) in Your Church...65	
Appendix D: Three Outlines for Teaching SCP .....	69



# PREFACE

**T**he *Journey: Saturation Church Planting* is a coaching manual for church leadership teams. It anticipates renovated practices in the Western church and its leadership toward the model seen in the Antioch church and other New Testament churches—a model of selfless discipling, serving, and sending God’s people to take the gospel to the world. The lessons in *The Journey* will set a foundation that churches can develop and refine for years to come.

The lessons in this book are created to be done in conjunction with Saturation Church Planting (SCP), through a coaching relationship between SCP and individual churches, although the lessons will be led by each church’s leaders. Each lesson can be taught monthly or bi-monthly and requires at least four hours per meeting.

*The Journey* is meant to be used alongside *Renovation: A Survey on Divine Design in the Life of the Church* by Dwight Smith. It’s both a companion to *Renovation* and an application of it, which means that those who undertake this study must first have read *Renovation*. During the course of the study, participants will also need to obtain and read Dwight Smith’s *Alone at the Top*. *The Journey* examines and discusses the seven characteristics of the church in Antioch written about in Acts, which are also the practical, strategic outworking of Saturation Church Planting’s core convictions.

Saturation Church Planting was founded in 1996 by Dwight and Patti Smith to partner with churches worldwide to saturate their areas with the gospel through the Christ-centered living of their people. Its mission is to glorify God through partnering with church leaders in nations, regions, and cities throughout the world toward the full evangelization of those places through the mobilization of the church. Over the last three decades, SCP has had the opportunity to work with thousands of leaders around the globe toward this outcome. *By 2060, it hopes to see a developed network of Antioch churches in ten regions around the world, primarily in pivot nations* (countries that have geographic influence in the midst of a significant number of contiguous nations).

God is on a mission to restore fallen man to relationship with Himself and representation of Him in this world—the design He put in place at creation—and He desires every one of His followers to be on mission with Him by saturating every place we live with the gospel of Jesus Christ. Saturation of a geography with the gospel means to strategically and responsibly carry out the Great Commission by growing followers of Jesus Christ within proximity of populated regions so that every man, woman, and child can see, hear, and feel the gospel without having to go anywhere.

SCP has four core convictions:

1. Whatever God is going to do in the world, He is going to do through all Christ's people, the church.
2. Whatever God is going to do in the world through all Christ's people, He is going to do primarily through a decentralized structure.
3. Whatever God is going to do in the world, He is going to do through leaders who empower His people in their giftedness as their first priority.
4. Whatever God is going to do in the world distant from any local church's circle of accountability, He is going to do through the resources of churches that are telescoping, or being globally intentional, in joint venture with the Holy Spirit and with indigenous leaders.

Following those convictions are two guiding questions for any church:

1. What does God want for this place?
2. What will it look like if God does what He wants in this place?

Paul and the teams of people who worked with him throughout the western world of his day embraced this same kind of thinking. F. F. Bruce comments that the life and ministry of Paul seemed to reflect the strategic eye of the Holy Spirit moving across the world of the Roman Empire and moving Paul and his team to the right places at the right moments. The goal seemed to be churches planted in strategic places, which would in turn naturally touch the many geographies around and between them.<sup>1</sup> Not only that, but the apostle was never alone in the process; he had at least twenty-five people working with him in this task.<sup>2</sup> May the Lord so renovate His church today that we will see the same kind of dramatic impact on our world in a relatively short period of time that Paul and his co-laborers did.

**Notes**

1. F. F. Bruce, *The Book of the Acts, The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1988).
2. Bruce, *The Pauline Circle* (Eugene, OR: Wipf & Stock, 2006).

## INTRODUCTION

# THE WESTERN CHURCH AND THE ANTIOCH CHURCH

Today's Western theology and practice of church is, in large part, not aligned with the New Testament picture of the church. We have slipped into a come-and-see approach to Christianity, creating programs to draw people to our churches rather than taking the gospel to the lost around us by training God's people to live the gospel in their homes, workplaces, and communities. Besides the nominal Christianity this is begetting in our time, we are left with few biblical measurements of success beyond how many attend our churches, how much they give, and whether they are reasonably happy.

This is engrained so deeply into our thinking that we are nearly oblivious to how self-centered we have become. We bemoan the growing self-centeredness of our culture in general and even Christians in particular, but we fail to recognize that our idea of church is just as self-centered! Catchy phrases, new-member drives, return-to-church weekends, even social media ads add up to one apparent conviction with several ugly and unbiblical conclusions: the local church is a place people go to, not (as the Bible clearly teaches) a people called to follow Jesus into relationship with God and placed by Him in every possible walk of life.

This leads to several sad conclusions. One, churches are in competition with each other. Two, some are better than others, especially in their own minds! Three, the bigger a church is, the more it must be doing things right, in spite of the fact that it may be full of people who not only don't look like Christ but in fact don't *want* to look like Christ. Four, doing things right is apparently more important than doing the right things. And five, it does not matter how irrelevant we become as ministers of the gospel to the world around us; as long as people come to our church, we are satisfied.

Many leaders around the world, however, stand in stark contrast to our self-centeredness. Try to talk about the size of their churches, and you find out about their cities instead and how

many are not yet reconciled to God. Try to talk about their size, and they will turn your attention to their nations and the need for the church to complete the task of taking the gospel to all the world. Try to talk about their churches, and they will instead talk about how many new churches have been planted or even about other churches in their cities and nations.

As I read my New Testament and especially the book of Acts, I am struck with how similar these leaders and their churches are to churches in the first century. They realize that they are not more important than any other church, for the task of the gospel will take *all* Christ's people to complete. They are like unto key churches in New Testament times such as those in Jerusalem, Antioch, Ephesus, Corinth, or Rome. The size of these New Testament churches is not recorded in the Scriptures, nor their famous preachers. What is recorded is their strategic significance in reaching valleys, regions, and cities all around them. These churches were special gifts from God to the whole body of Christ in their geographical regions that committed themselves to unconditionally release all their resources into the full evangelization of those regions. The church in Antioch, seen in Acts 11–13, presents a distinct model of such a sending church.

First of all, it was in Antioch where the gospel was first preached to Gentiles (see 11:19–21). The believers in the church in this city stepped outside the comfort zone of their Jewish roots and began to share Christ with those outside their religious and cultural background.

The church leadership in Jerusalem, hearing of this, sent Barnabas to Antioch to help the new believers there. Barnabas in turn found Saul and brought him back to help with the work. They spent a year in the city, teaching the people and living among them (see 11:22–26). Clearly their ministry bore visible fruit in the believers' lives, for it was here in Antioch that followers of Jesus were first called Christians (see 11:22–26). The Antioch believers' lives were so obviously changed that others noticed it and identified them by their Christlike behavior.

Not only that, but the disciples in this city matured to the point that they began to reach out beyond their own area. Upon learning through the prophecy of Agabus about a coming famine, they decided “to send relief to the brothers living in Judea” (11:29). This they did by the hands of Barnabas and Saul, who were planning a visit to Jerusalem.

The leadership dynamic in Antioch is something we can learn from as well. The leadership of the Antioch church was a diverse group of men, both in function (they had prophets and teachers) and in race, culture, and class (black men and white men, men from Egypt and Cyprus, Jew and Gentile, and even a lifelong friend of Herod) (see 13:1). These men of diverse background were one in heart and purpose, seeking the Lord and wanting to make His name known to others locally and afar.

As they met to worship the Lord and to fast, the Holy Spirit called Barnabas and Saul to apostolic ministry in faraway places. The leadership did not hold tightly to their own; rather, their hands and hearts were wide open, and they sent the two away with fasting, prayer, and the blessing of the Lord (see 13:2–3). As we know, the ministry of Barnabas and Saul, later called Paul, brought the gospel to many far-flung places.



This vibrant and fruitful church is a picture of the kind of church God designed every church to be for the fulfillment of His purposes—to take the gospel to every man, woman, and child so they can have relationship with God and can represent Him in this world.

## ANTIOCH CHURCH CHARACTERISTICS

Are there principles in Scripture that indicate what an Antioch-type church might look like in the twenty-first century? Yes!

First, an Antioch church is one that understands who it is and why it exists. It inherently understands that if we are to reach the world around us as well as distant from us, then we must move a majority of the people who call themselves followers of Jesus. For whatever God is going to do in the world, both Scripture and history abundantly declare, He has designed to do through all Christ's people. This church understands that the church is not first and foremost a place or a program but rather a people called out of the world to follow Jesus into relationship with God. Because of this new orientation, God's people are being changed into Christ's image and used by God in all their relationships to declare His message.

Second, an Antioch church is one that understands what God wants it to do. It instinctively understands its relationship to the world around it and its accountability before the Lord of the harvest for it. I have dubbed this “circle accountability.” Circle accountability is asking God to give us a specific geographical area around us for which we can empower God's people and release all our resources until every man, woman, and child in that circle has had a repeated opportunity to hear, understand, and accept or reject Christ for reconciliation to God. Those who come to faith are then integrated into a local congregation, where they begin to grow in their relationship to God and are themselves empowered to participate in the ministry of the purpose of the church.

Third, an Antioch church is one that knows what this vision will look like when *God* has done it. When the circle is apparently reached but godly characteristics are not in place and increasing in the people of Christ, then who did the work—God or us? We can know that the work is of God if all Christ's people are, one, growing in personal intimacy with God; two, telling their testimonies to all the people and in all the places where God gives them opportunity; three, using their spiritual gifts in the whole of their lives; four, living out the resurrection and exhibiting the fruit of the Spirit; and five, stewarding their lives and assets in such a way that they are investing into the kingdom of God with gospel intentionality. When these five threshold values are developing in people's lives individually, the church will corporately reach those in its circle of accountability.

The Antioch-type church displays at least seven characteristics needed for the accomplishment of God's mission. These seven characteristics are not dependent on each other but rather complement one another. This study, *The Journey: Saturation Church Planting*, examines each of these characteristics of an Antioch church in detail.

1. *Being target driven.* A target-driven congregation is committed to the evangelization of every man, woman, and child in its own specific geographical area—its circle of accountability. It accomplishes this mission as every believer in the church lives out the gospel incarnationally, giving individuals around them repeated opportunities to see, hear, and touch the good news through the lives of God’s people and thus respond to the gospel.

2. *Empowering God’s people.* The leadership of an Antioch church empowers the people of God to do the work of the ministry. The primary strategies for the evangelization of a church’s circle of accountability must depend on facilitating God’s people, not on the activity of exceptional leaders. The call of leadership is to identify, invest in, and develop the abilities, giftings, and passions that God has personally given to each one of His people.

3. *Measuring our effectiveness as leaders of God’s people.* In order to live the gospel incarnationally, the church must be growing believers in Christ spiritually, as the Antioch church clearly did. Growth can be measured in various ways, but SCP recognizes five non-negotiable threshold values by which church leadership can measure whether God’s people are growing individually into instruments of His glory for His mission: they must be growing in personal relationship with God through His Word, telling their personal grace testimonies to others, growing in their spiritual gifts, developing spiritual fruit, and stewarding their lives and assets for God’s glory.

4. *Cultivating interdependent leadership.* A healthy church, like the one in Antioch, will reflect healthy leadership. This means that it will have more than one leader, that those in leadership will be diversely gifted, and that the leadership team will be mutually dependent on one another for the accomplishment of God’s mission for His people.

5. *Being laterally postured.* A laterally postured church is organized toward the decentralization of its people so that its focus is not on its own growth but on multiplying incarnational groups of believers throughout its target area.

6. *Relating to other churches.* Since God has one body and one mission, an Antioch-type congregation will intentionally partner with others and be humbly related to others for unity in the church and the carrying out of its mission.

7. *Being globally intentional through telescoping.* “Telescoping” is a term SCP coined to indicate a posture of missions directed at facilitating indigenous leadership in locations distant from a church’s circle of accountability. Telescoping congregations seek to reproduce the principles foundational to the extension of God’s mission in the world through the multiplication of God’s people in a locale culturally different from their own.

Their languages may be different and their cultures dramatically diverse, but Antioch churches around the world all look the same in the most important ways: they win many people to Christ, they plant many new churches, and they grow their people in faith that makes a difference in tangible and transformational ways. These Antioch-type churches hold their hands out and allow the Spirit of God to take what He needs from them to grow the kingdom of God. They have discovered the words of Jesus Himself that it is more blessed to give than to receive!

# BECOMING TARGET DRIVEN

*What does God want for this place?*

*What will it look like if God does what He wants in this place?*

The Bible tells a simple story: God is on a mission. He wants two things for every man, woman, and child on the face of the earth: first, that they would have restored relationship with Him, as He originally intended when He created man and woman in the garden of Eden; and second, that they would then represent Him in this world, living out their gifting and callings to glorify Him and bring others into relationship with and representation of Him.

In the Old Testament Israel was the vehicle for God's mission. It was through Israel that God would bring the offspring He had promised Adam and Eve, in Genesis 3:15, who would be His representative and would crush Satan through His obedience to His Father. The promise was repeated to Noah, Abraham, David, and the prophets of Israel through the centuries. In the New Testament, that promise was finally fulfilled when Jesus came to Earth and then died and rose again.

The disciples didn't understand this right away. "Lord," they asked Him as He prepared to return to heaven, "will you at this time restore the kingdom to Israel?" But Jesus had come to restore *all* nations to God, not just Israel. Jesus said to them, "It is not for you to know times and seasons that the Father has fixed by his own authority. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" (Acts 1:6-8).

We are given our orders in Matthew 28:18-20, otherwise known as the Great Commission:

Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

This making of disciples is in action throughout the book of Acts, a sense of mission that pulsed through the consciousness of the church. The early believers were representatives of this heartbeat of God, which He had saved them for. We, like them, are to be missional—on mission with God.

Being missional means being target driven. Our target is the nations of the world, specifically our own locales.

In defining our particular target in our own corner of the world, we can ask two questions.

First, what does God want for our areas—our cities, our counties, our nations? He wants every man, woman, and child to see an incarnated representation of the gospel in our lives and hear the gospel message spoken through our lips. As we hear God’s heart on this matter, we are to minister His answer to those who are lost around us, whether our areas are big or small. This way every individual around us will have the opportunity to see the gospel alive in God’s people so they can come to a real knowledge that there is a God who created them and, through Jesus Christ, that they can be recreated.

Second, how does God want this to get done? He does it by placing groups of His people in every place around the world. Whenever the church is target driven as God desires, it places a demonstration of the gospel of Christ among the people group in which it exists—whether a city or village or workplace or apartment building—so that every man, woman, and child in that place can see and hear the gospel in action and have the opportunity to choose to follow Jesus Christ.

## KEY PASSAGES

Take some time to read and discuss the following scriptures:

- Jeremiah 29:4–5, 7. Regardless of how easy or hard it may be, we are called to exist for the good of our cities and the glory of God.
- Acts 1:8. Our call to be witnesses has geographical implications and responsibilities.
- Acts 17:26–27. We do not live in the cities where we are by accident.

## DEFINE YOUR CIRCLE OF ACCOUNTABILITY

Answer the questions below about your local area to define your church's first (closest to you) circle of accountability—in other words, those in your local area to whom you are responsible to take the gospel.

Area population:

Potential influence areas in your locale (by number or name):

- Neighborhoods or households:
- Schools/places of education:
- Businesses:
- Government:

Existing church presence in your area:

- Number of existing churches:
- Number of para-church organizations:
- Other networks or potential partners:

Ethnic diversity in your area (broken down by percentage):

Needs and ministry in your locale:

- What are the primary (systemic) needs of your circle?
- What ministries or organizations already exist in response to those needs?

Leadership potential:

- What key leaders within your church or your circle, if any, are already instrumental in the geography in meeting the needs of the circle?
- What would it look like for your church to establish a relationship with other existing leadership?

Other notable information:

## YOUR MISSION

Write a short statement that clearly articulates your desire to reach every man, woman, and child in your circle of accountability.

## YOUR VISION

Write a short statement that anticipates in a measurable, time-sensitive way a saturation vision for the circle of accountability you have defined.



## CONCLUSION

The church is to be target driven. We are not here on Earth for ourselves but for the world we live in. We must not focus on our own desires—going to church to enjoy singing, good teaching, or programs, as good as these things are. We are to be on mission with God, helping to complete His desire to bring everyone to Christ. The church must be cognizant of and engaged with the lost around us, attempting to live out an incarnational message of the gospel for every man, woman, and child in our circles of accountability.

# EMPOWERING GOD'S PEOPLE

*Whatever God is going to do in the world,  
He is going to do through all Christ's people, the church.*

**T**o reach our targets, we need a strategy. And God has given us one: the empowering and mobilization of His people to do the work of ministry!

Leadership has a twofold calling, one having to do with *being* (who we are) and the other with *doing* (how we act). Paul spells this out for us in Ephesians 4:

He gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. (Eph. 4:11-14)

*Who we are* is a plurality of leaders working together. Leadership should always be more than one, and we need the full gamut of functions working together in order to accomplish the tasks God has given us. We will discuss this in more detail in chapter 4.

*How we act* covers two things: first, we are to “equip the saints for the work of ministry,” as Paul states succinctly above, which includes growing people in the use of their gifts (see 1 Cor. 12) so they can effectively serve; and second, we are to build up the body to full maturity of faith so people are not pulled to and fro “by every wind of doctrine.” In other words, we are to teach God's people how to engage the Scriptures and hear from God, by His Spirit, through His Word.

Leaders aren't called so much to *do* ministry but to get alongside people and call forth the giftedness God has placed within the members of His body so that *they* might do ministry. When

someone comes to us and says, "I have a passion to do this or that," we can help posture that person to use his or her gifts to fulfill God's larger purpose.

Besides equipping God's people to do ministry, we are also called to bring the body to full maturity in the faith. Actually, this should be done prior to sending people out into ministry so God's people can function in maturity as faithful followers of Jesus. We must be faithful to teach, correct, and discipline the body so it won't be tossed around by false doctrine. We must teach the truth of Scripture and also show people how to engage Scripture for themselves so they can learn to hear God speak through His Word.

The best leaders are the ones who give away ministry, who call the people trailing behind them to go up ahead of them. By replacing themselves with others younger or less qualified than they are, they are replacing themselves with sons and daughters who can take the ministry further than they could alone. This is the fulfillment of what God has called leadership to be and to do.

## KEY PASSAGES

Take some time to read and discuss the following scriptures:

- 1 Corinthians 12:4-6. The whole body, including those in leadership, reflects the nature of the Trinity when each member engages his or her giftedness in interdependency.
- 2 Corinthians 5:11-21. All God's people, having been reconciled to Him, are called to active participation in God's ministry of reconciliation.



## WHO ARE YOU?

Empowering people starts by helping them understand how God has made them and placed them exactly where He wants them in the body of Christ and in the world. This is a process of discovery and refinement that will last their lifetime.

The chart below can help you determine people's individual ministry makeup. It has four parts: their personality, their spiritual gifts, the types of ministry they feel drawn to, and the effectiveness of ministries they've been involved in.

Before you offer this tool to people in your congregation, take time for each member of your leadership team to work through it. After the chart you will find further ideas to help you and your people explore each of these four areas further and clarify your callings for ministry.

Personality (Me)	Spiritual Gifts (Holy Spirit)	Ministries (Son)	Effectiveness (Father)
My skills, experience, abilities, and training	"There are varieties of gifts, but the same Spirit." (1 Cor. 12:4)	"There are varieties of service, but the same Lord." (1 Cor. 12:5)	"There are varieties of activities, but it is the same God who empowers them all in everyone." (1 Cor. 12:6)

### Personality

The sites below can be helpful for discovering your personality:

- [www.humanmetrics.com/cgi-win/jtypes2.asp](http://www.humanmetrics.com/cgi-win/jtypes2.asp)
- [www.outofservice.com/bigfive](http://www.outofservice.com/bigfive)
- [www.16personalities.com/free-personality-test](http://www.16personalities.com/free-personality-test)

### Spiritual Gifts

The sites below can be helpful for discovering your spiritual gifts:

- [www.spiritualgiftstest.com/tests](http://www.spiritualgiftstest.com/tests)
- [www.kodachrome.org/spiritgift](http://www.kodachrome.org/spiritgift)
- [gifts.churchgrowth.org/cgi-cg/gifts.cgi?intro=1](http://gifts.churchgrowth.org/cgi-cg/gifts.cgi?intro=1)

Also helpful in evaluating and considering your spiritual gifts are the following passages from Scripture:

1 Corinthians 12:8–10

1 Corinthians 12:28

Ephesians 4:11

Romans 12:6–8

1 Corinthians 7:7

1 Peter 4:11

### Ministries

In what ministries has God used you (preaching, teaching, evangelism, women's, children's, youth, men's, working with the poor, healing, counseling, rehabilitation, prayer, etc.)? The list has unlimited possibilities because God blends your gifting and personality and puts it into action.

Which ministries have been the most effective or successful? In which ministries do you find the most joy?

### Effectiveness

How have the above ministries been effective or successful? Analyze the context and environment of each ministry in which you've been involved (one on one, small groups, large crowds; may be different for each ministry).

What was the nature of your role in those ministries? How did God orchestrate your participation in those ministries?



## CONCLUSION

In the West we often think God has called leaders to *do*. Yes, we should use our gifts, but God gave us gifts not for our own benefit but for the building up of His body—to equip God's people to do the work of ministry and to grow them in the truth of God's Word. If we as leaders ever look at the people in our churches for what they can do for us, we need to go back to Scripture and to God's purpose for leadership. We are called to lay down our lives for the church, to build it up in the faith and equip it, and then to release God's people to do the work of ministry.

# MEASURING EFFECTIVENESS

*Whatever God is going to do in the world,  
He is going to do through all Christ's people, the church.*

Every believer is called to minister the gospel to the people around them. Paul reminds God's people that we have been liberated from our old lives, transformed by the blood of Jesus, and therefore capable of living the life God originally intended for Adam and Eve. We are born again—new people!

But if every believer is going to be effective in the task of saturating their areas with the gospel, they must be growing spiritually in measurable ways. This means that as leadership, we need to observe and measure the growth of our people to ensure that we are effectively fulfilling our call to strengthen them in the faith and equip them for the work of ministry.

Scripture makes it clear that *all* believers are called to the priesthood and expected to grow into spiritual maturity, as Peter instructs:

Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation—if indeed you have tasted that the Lord is good. As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves [every member of Christ's body] like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. . . . You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. (1 Pet. 2:2–9)

So what are the obvious measures of a believer's growth? What should each and every Christian be developing in his or her walk with the Lord? SCP observes five qualities, or threshold values:

1. Spending time with God daily in His Word, led by the Holy Spirit
2. Telling their grace testimonies, that is, sharing with others what God has done to save and forgive and use them
3. Using and developing the gifts of the Spirit—their abilities—for the ministry of the church to energize them for service
4. Growing in the fruit of the Spirit—increasing in godly characteristics, transformed relationships, etc.
5. Stewarding all their assets for God’s glory (money, marriages, possessions, time); not being hoarders but givers

God’s people cannot be what they used to be—they are transformed people! This is why we must see measurable, ongoing change in people’s lives. We want to see people who are growing in daily encounters with God through His Holy Spirit. We want to see people who are telling their grace testimonies as the centerpiece of who they are—they’re not engineers, they’re not doctors, they’re not farmers; they’re followers of Jesus Christ who are simply dressed in that vocation. We want to see people come to understand that they have spiritual gifts that God wants to use. We want to see people develop characteristics that the Spirit gives birth to. And we want to see people freely and joyfully spending their assets on others for God’s glory.

All five qualities are about *being*, or building relationship with God. When these qualities are being developed in God’s people individually, they will lead to the body of Christ corporately *doing*—representing God in the world in which they live by reaching their circles of accountability.

It is important to note, however, that we should not be so worried about *where* people are in their growth in these areas but whether or not they *are* growing. Which way are they postured? Are they maturing in the things of God and bearing fruit for His glory? Even if they’re taking baby steps, it’s okay. These increasing qualities are the proof of real life. They are evidence of people who are truly on mission.

## KEY PASSAGES

Take some time to read and discuss the following scriptures:

- Genesis 1-2. Every person has been created for relationship with and representation of God.
- Matthew 5-7. The kingdom of God anticipates that Christ’s followers will be people divinely distinct from the world.
- Matthew 28:18-20. All Christ’s people—every member of His church—are called to active participation in the evangelism and discipleship of others.

## CHURCH ACTIVITIES IN RELATION TO THE FIVE VALUES

Leadership can grow people in understanding and practicing the five threshold values in numerous ways. What is important is finding what works for the congregation you lead.

Take some time to fill out the chart below. It will help you evaluate whether the activities in your church are growing your people in the five values and consider ideas for increasing your effectiveness as leaders.

<b>Five Measurements of Mobilization</b> (assign a number 1 to 10)					
List below all the ministries, gatherings, and activities in your church. Then, on the right, give each activity a score of 1 to 10 to evaluate how it helps build each of the five threshold values in your people.					
Examples: weekly gathering (teaching, singing); women's gathering; youth meeting; children's program; home groups	<b>Intimacy                      with God                      in His                      Word</b>	<b>Sharing                      Personal                      Grace                      Testimonies</b>	<b>Growing                      Spiritual                      Gifts</b>	<b>Developing                      Fruit of                      the Spirit</b>	<b>Stewarding                      Lives and                      Assets for                      Kingdom</b>

What activities could you start or restructure to particularly grow your people in each of the five values? List them below, and then on the right give each activity a score of 1 to 10 based on how effective you think each ministry would be.

Examples: weekly gathering (teaching, singing); women's gathering; youth meeting; children's program; home groups	<b>Intimacy with God in His Word</b>	<b>Sharing Personal Grace Testimonies</b>	<b>Growing Spiritual Gifts</b>	<b>Developing Fruit of the Spirit</b>	<b>Stewarding Lives and Assets for Kingdom</b>

## THREE WAYS YOU CAN GROW GOD'S PEOPLE

SCP suggests three ways in which you can grow the five threshold values in your people as well as measure your effectiveness in this responsibility: evaluation, teaching, and practice. You can use these to measure the effectiveness of your church's activities in building the values into your people's lives.

### Evaluate

First, the Antioch Survey, found on our website, has been built to give you an initial look at the current habits of your church regarding the five threshold values and the seven Antioch characteristics. You can then take the survey at periodic (annual or biannual) intervals to see how well your activities are yielding results regarding both the numerical and spiritual growth of God's people in your church. You can find the Antioch Survey at [www.scpglobal.org](http://www.scpglobal.org).

### Teach

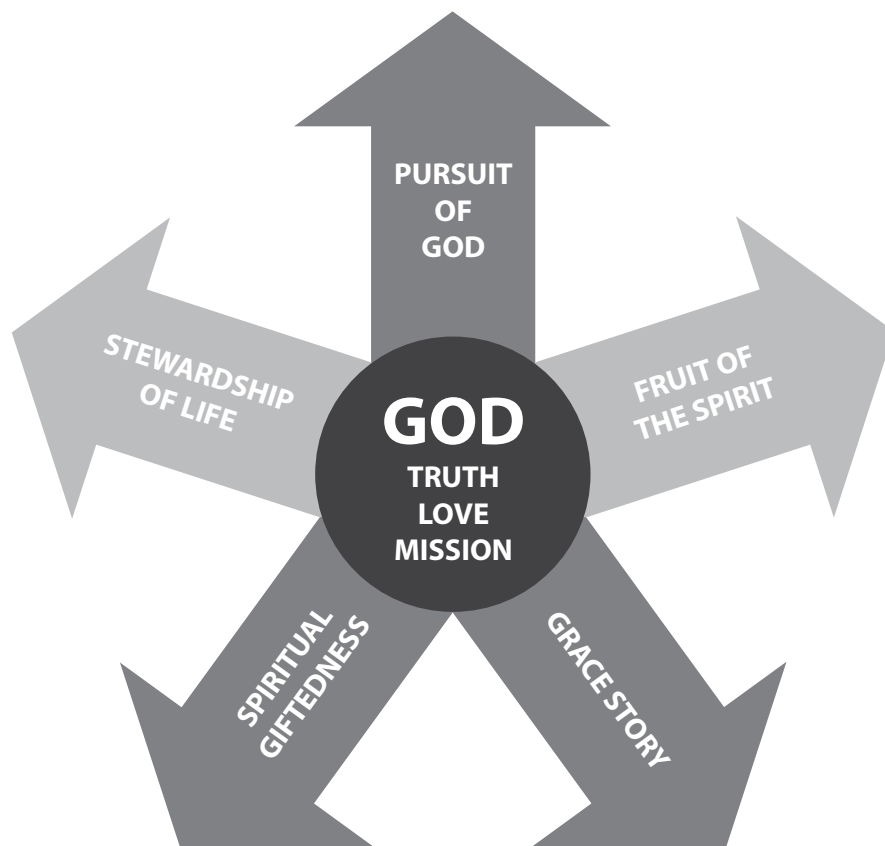
Second, you can lay out a teaching plan and schedule for how you will teach your body the five threshold values and where each one arises from Scripture.

### Practice

Finally, you can use the Discipleship Roadmap (see next four pages) as a tool to help you build practical intentionality in your leadership team for growing the five values in the lives of God's people and building in the people a desire to reach your church's circle of accountability. In order for the tool to be effective, however, you as leadership must be living the application yourselves. After you have applied it to your lives, you can help others in one-on-one or small-group settings to build practical expectations for the same things. Reviewing the roadmap regularly will help foster accountability and encouragement.

We suggest the following process for implementing the Discipleship Roadmap in your church:

1. Begin practicing the values in your own lives, marriages, and families.
2. Take your core leadership team through the roadmap.
3. Each core leader in your church should begin taking small-group leaders through the roadmap.
4. Small-group leaders can then take responsibility for training people in their groups.



## THE DISCIPLESHIP ROADMAP

THE DISCIPLESHIP ROADMAP IS . . .

. . . FOR DISCIPLES.

This tool is meant to foster self-examination in those who have been justified by grace alone, through faith alone, in Christ alone.

. . . ABOUT GOD'S ACTION THAT PRECEDES OURS.

Paul commanded the Philippian believers, "Work out your own salvation with fear and trembling." The reason he could give such a directive follows right after this statement: "For it is God who works in you, both to will and to work for his good pleasure" (Phil. 2:12-13).



## PURSUIT OF GOD

*In light of God reconciling us to Himself, gaining a detailed knowledge and understanding of God from pursuing Him as our greatest treasure.*

Be specific about what you are planning to do and when you will do it.

### SCRIPTURE READING

How will you listen to God through His Word?

### SCRIPTURE MEMORY

How will you memorize God's Word?

### PRAYER

How will you regularly communicate with God?

### STUDY

Are there other resources that you will engage in your pursuit of God?

## SPIRITUAL GIFTEDNESS

*Discovering who God has uniquely made us to be and surrendering ourselves to His purposes.*

What are your spiritual gifts?

How will you use them to serve  
the church?

the community?

## FRUIT OF THE SPIRIT

*The acting presence of the Holy Spirit in the life of the church that demonstrates the character of God and distinguishes His people from an unbelieving world.*

Read Galatians 5:22–25 and 2 Peter 1:3–9 before responding below.

Where do you need to see growth and evidence of God’s character in the following relationships?

Family (spouse, kids, siblings, parents)

Work/school friends, neighbors

What do you believe is the underlying cause of struggle with these people?

How do you need to respond to these situations?

## STEWARDSHIP OF LIFE

*Faithfully using everything God has entrusted to us to reflect His glory.*

What has God entrusted to you that you will give away or share with others (income, house, car, clothes, time)?

### TO GIVE AWAY

What?

How?

### TO SHARE

What?

How?

## CIRCLE OF ACCOUNTABILITY AND GRACE TESTIMONY

*Embracing the fullness of the gospel and being transformed by it so that we desire to live it out.*

Identify people in these circles who are not yet followers of Jesus and those you can help disciple:

Family:

Friends:

Co-workers/classmates:

Neighbors:

### PRAY DAILY

How will you pray daily for the people you have listed?

### ENGAGE WEEKLY

How will you engage at least one person in your circle every week?

### SHARE MONTHLY

While we constantly look for opportunities to share the gospel, what specific way could you share with those in your circle each month?

## MARRIAGE AND FAMILY

*Family members are the first disciples God has given us to lead.*

What activities are you doing to help you prioritize these relationships and develop their spiritual life?

### YOUR MARRIAGE

What? When?

### YOUR CHILDREN

What? When?

### YOUR PARENTS

What? When?

### YOUR SIBLINGS

What? When?



## CONCLUSION

As leadership, our job is to grow God's people in the faith so they are showing regular, demonstrative, measurable growth in the areas of being and doing—of relationship with God and representation of Him. How are you doing?

Is there measurable, demonstrative proof that your people are being fed by the Word of God and the Spirit of God? Are they discovering ways that God wants to use them with their grace testimonies? Are they using their spiritual gifts in all the places God allows them to be? Are they being transformed in the way they respond to other people because of the fruit of the Spirit?

And are they continually becoming more aware that time is about eternity, that we are simply sojourners on this earth, that God created everything and it all belongs to Him, and that, as such, they are representatives of Him on this earth and stewards of everything they touch? Our breath, our time, our marriages, our families, our money, our cars, our bikes—anything and everything that God allows to be placed in our hands should become an instrument for us to spend for God's purposes. God wants to reach into our open hands and spend these things on people and their needs, and when He can, it demonstrates that our assets belong to Him, that our real bank is in heaven and not on Earth. We cannot be hoarders of our blessings, because we don't deserve them. We must humbly learn to hold our hands open.

The New Testament is plain about these things. The presence or absence of these qualities show whether or not God's people are living missionally.

# CULTIVATING INTERDEPENDENT LEADERSHIP

*Whatever God is going to do in the world, He is going to do through leaders who empower His people in their giftedness as their first priority.*

When a church is on mission with God, it is not only target driven and empowering God's people for the work of ministry, but it also has a leadership team whose members operate interdependently with one another.

We see a pattern of interdependence in Scripture. God, first and foremost, operates as a Trinity, each member of the Godhead working seamlessly together with the others as a cohesive whole: "Let *us* make man in *our* image, after *our* likeness" (Gen. 1:26; see also 1 Pet. 1:2). Everything God creates is like unto His nature, so the world is also interdependent—light, oxygen, temperatures, etc., are blended together to sustain life. Marriage reflects this also, for God said, "It is not good that the man should be alone" (Gen. 2:18), and ordained that the two become one—a mystical union emotionally, physically, spiritually. Even the human body, with all its parts, is interdependent as each part works together.

So it makes sense that, when the apostles argue for position, Jesus gathers all the guys together and says,

You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. *It shall not be so among you.* But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many. (Matt. 20:25–28)

Leadership in the church is done differently than in any other type of organization, even in the nation of Israel.

Jesus gave the five functions of Ephesians 4 (apostle, prophet, evangelist, pastor, and teacher) to the church for the purpose of equipping the saints for the work of ministry, and He did this so that leaders with these functions would work cohesively to enable the church to take the gospel to the world around it. The nature of the church as God created it, as a body, demands this divine reflection of interdependency. Leadership isn't called to be top down. Yes, some of the functions are more strategic or have broader domain, but no one function is more important than another. Rather, these blend together as each leader bends his own ego, which requires us to be making constant corrective valuations of ourselves.

The resulting unity produces the ability to empower and mobilize God's people as the five functions of Ephesians 4 begin to operate in the body as leadership interdependently cooperates together.

With the apostle the church is always in expansion mode, touching its targets, being the incarnation of Jesus everywhere He takes it.

The prophet keeps the church in a corrective mode, since blinded by the world around us, constantly oppressed by the drip of satanic falsehoods, God's people need to be corrected from time to time.

The evangelist reminds God's people that every relationship they have is an opportunity for them to share their own grace testimonies, their encounter of grace that is different from anyone else's. Each testimony is distinct because God paints the full picture of grace by the brushstrokes of each individual.

Pastors care for the body of Christ by extending mercy in people's pain and patiently nourishing them, and teachers keep the church on the foundations of truth.

These five functions blend differently according to context, but the nature of leadership in any church should always be threefold: it should be plural, or more than one; it should be diverse, with different kinds of leaders working together; and it should be interdependent, all the leaders woven together for a non-negotiable outcome: the building of Christ's church for the work of ministry.

## KEY PASSAGES

Take some time to read and discuss the following scriptures:

- 1 Corinthians 12:4-7. Interdependency reflects the nature of the Godhead.
- Ephesians 4:11-16. The gift of leadership that God gave the church is plural, diverse in function, and interdependently cooperative for the purpose of equipping and serving the body of Christ in order to bring people to maturity in Christ.

## UNDERSTANDING INTERDEPENDENCY

For this chapter each participant should read Dwight Smith’s *Alone at the Top: Is Our Idea of a Pastor Really Biblical?* The session leader should work with participants to assign this reading and set up a plan for gathering and discussing the book. Questions for each chapter of *Alone at the Top* are listed in appendix B at the back of this book.

## IDENTIFYING FUNCTIONS OF INTERDEPENDENCY

### Step 1: Identifying Your Leadership Team’s Functions and Gifts

In the chart below, list each leader from your leadership team in the left column. Next to each name, choose one function from Ephesians 4:11, or two at most, that best represents that leader’s individual calling. (The functions of Ephesians 4:11 are not titles or roles but simply functions that each leader carries out.)

Leader	Apostle (keeps us moving)	Prophet (keeps us pure)	Evangelist (keeps us telling)	Pastor (keeps us caring)	Teacher (keeps us rooted in truth)

In this second chart, list each leader from your team in the column at the left. Next to each name, identify the leadership gifts that leader possesses.

<b>Leader</b>	Administration (management of details)	Management (management of people)	Organization (management of structure)	Leading (management of future)



**Step 2: Identifying Activities That Match Your Leadership Team’s Various Functions**

In the chart below, list each leader from your team in the column at the left. Then go back to the section in chapter 3 called “Church Activities in Relation to the Five Values,” and match each leader with an activity that correlates with his function or functions.

Leader	Five Measurements of Whether God’s People Are Being Equipped (Assign a number 1 to 10)					Activity
	Intimacy with God in His Word	Developing Fruit of the Spirit	Sharing Personal Grace Testimonies	Growing Spiritual Gifts	Stewarding Lives and Assets for Kingdom	

## APPLYING INTERDEPENDENCY

Writing a mission statement for your life and ministry will help you stay focused on who you are and how God has called you to function as a leader within the body of Christ. Each member of your leadership team should answer the questions below to craft his own personal mission statement.

### **Write a Mission Statement for Your Life**

What is the purpose of your life? Why do you exist? What are the non-negotiable outcomes of your life? What do you want your life to look like when you are sixty-five years old?

### **Your Values**

What values do you most want God to develop in your life?

### **Your Goals**

What are some things you can measure in the next ten years to ensure that the desires you listed in the previous two questions are being fulfilled?

### **Personal Assessment**

Note your limitations in the following areas and then set realistic goals.

Physical—your body’s limitations and optimal schedule (sleep, diet, exercise):

Emotional—your interaction with other people:

Spiritual—silence, solitude, quietness, and other disciplines you find most beneficial:

Intellectual—how you grow the cognitive and academic side of your life:

 **CONCLUSION**

The measurement of effective leadership in any body is determined by the degree to which it empowers God's people to be in relationship with God and to represent Him in the world. This can't possibly be done with a top-down model. In fact, of that whole concept Jesus says, "It shall not be so among you."

The church is the image of Jesus in the world, and Jesus says that if we want to be in leadership in His body, if we want to have authority, then we need to be servants, like He is, giving our lives in exchange for others' lives. Being missional is as much about being target driven as it is about being self-sacrificing, setting aside our egos and working together as a leadership team in order that we may empower God's people for relationship with Him and representation of Him.



## BEING Laterally POSTURED

*Whatever God is going to do in the world through all Christ's people,  
He is going to do primarily through a decentralized structure.*

God committed Himself to being on mission in the world back in Genesis 1–3. When Adam and Eve sinned and rejected God's design of relationship with Him and representation of Him, God made a promise that a Messiah would come and solve the dilemma of Adam and Eve's failure (see Gen. 3:15). God's plan of action transcended history, weaving from Adam to Noah, Moses, Abraham, David, and the prophets and finding its fulfillment in Jesus Christ, the last Adam. In His life, death, and resurrection, Jesus restored God's design and then presented the ministry of restoration to the church, which is made up of every tribe and tongue and nation. Now the church is to be the representation of God to everyone in the world.

So it's not surprising to read in Acts 13 of the diversity of leadership in the church at Antioch or of God's command to them:

Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. (Acts 13:1–4)

To the Antioch church, with all kinds of people getting saved and being disciplined locally, God tells the leadership, "It's not about Antioch. It's about the whole world!"

God's people are to be laterally postured—extending ourselves beyond our own churches into our neighborhoods, cities, states, nations, and the world. The church that is connected to

the mission of God, that is missional, is constantly looking out beyond its own walls. It has in its mind-set a willing release of its people and assets in strategic ways in order to fill all the places around it with the knowledge of God.

A church's first circle of accountability is its local neighborhood. How much should that encompass—a few blocks? Lots of blocks? A high rise? An entire city? The Spirit will show us. Then we must do everything we can with our assets to guarantee that every man, woman, and child in that circle will see and hear the gospel and have the chance to accept Jesus as his or her personal Savior.

The second circle is larger, perhaps a county or larger regional area. But here's the key: our own church isn't intended to bring in all those people! Since we want to create accessibility to the gospel for people, we must create new church bodies in those farther-out areas so the church will be close to all people in that area.

The next circle might be our state or even our nation, where, again, we put money and emphasis to help build new expressions of the gospel. This doesn't mean creating buildings with programs but rather putting people in places who will take on both the incarnation and declaration of the gospel in order to make Christ's message geographically accessible to people.

Then we move out to other nations of the world, which we call telescoping (we will discuss this in detail in chapter 7).

If we are on mission with God, we won't be looking to enlarge our own churches but to expand outwardly as we take the gospel to places where we aren't. The very nature of being on mission with God is to extend, to put the presence of Jesus Christ in every place where a small group of people wants to know God so that the incarnation of the gospel as seen through the people of God becomes evident to the people around them.

## KEY PASSAGES

Take some time to read and discuss the following scripture:

- Acts 1:8. Jesus intended His church to be a multiplying organism that would saturate every geographical area with the gospel.

## STRUCTURE FOR MULTIPLICATION

Define below what saturation will look like in your circle of accountability (population, neighborhoods, zip codes, regions, key population demographics, etc.).

Your Jerusalem:

Your Judea:

Your Samaria:

The world:

Draw or describe the *structure* (organization) that will be necessary for reaching each of these areas and how the various parts of your structure (small groups, congregations, branch churches, etc.) will be related to each other.

Describe the *leadership* that will be necessary at each geographical level. What specific giftings (see list of biblical gifts in chapter 2) and functions (see Eph. 4:11) will be needed?

Note that your leadership team for Samaria will be a multiplication of your Jerusalem and Judea models, but you will need to have a defined leadership responsible for it. What will that leadership look like? Define, to the best of your ability, this team's organization, gifting, and responsibility.

Also, your team for reaching the world will be those from your first three circle models *facilitating* the work of indigenous leadership. Again, define the leadership you will need to lead in this area of outreach and how they will relate to your work locally.

Your Jerusalem:

Your Judea:

Your Samaria:

The world:

## LEADERSHIP DEVELOPMENT PIPELINE

Based upon the types of leadership you decided above that you will need to reach each level of your circle of accountability, define what the leaders at each level ought to be able to both know and do as well as how you will train them.

Level of circle of accountability	What leaders should know	What leaders should be able to do	How we will provide training
Your Jerusalem			
Your Judea			
Your Samaria			
The world			



## THREE- AND FIVE-YEAR PLANS TOWARD SATURATION

Based on your structure for multiplication above, what are you prayerfully expecting in the next *three* years (groups, churches, leaders at each level, strategic partnerships)?

Your Jerusalem:

Your Judea:

Your Samaria:

The world:

What are you prayerfully expecting in the next *five* years?

Your Jerusalem:

Your Judea:

Your Samaria:

The world:

## ONE-YEAR PLAN TOWARD SATURATION

In order to reach your three- and five-year plans, what goals do you need to make this year?

What *action items* should be associated with those goals?

Which *people* will be responsible for those action items?



### CONCLUSION

The church is to weave the gospel into the warp and woof of society through extension of its people and assets into its local community and beyond. Churches that pick this up are much more prepared to go and multiply than churches focused primarily on property, buildings, pastors, programs, and staff, which results in the management of religious institutions and not missional communities of the Lord Jesus Christ. The nature of being on mission is to extend, multiply, and reach people so that the incarnation of the gospel through the people of God becomes evident to every local community. This is evangelistic saturation, and it takes place only when we are laterally postured.

## RELATING TO OTHER CHURCHES

*Whatever God is going to do in the world,  
He is going to do through all Christ's people as one church in our cities and in the world.*

While multiple churches exist in every city, there is truly only one church in any area. In order to saturate a place with the gospel, all churches must be unified as one in a greater vision.

In Acts 13 Saul and Barnabas were sent out from the church in Antioch. These men were of great value to the church, but rather than hold them tightly, the leaders took some of their assets and invested them into the larger body. What God wanted to do in the larger body was bigger than what He wanted to do in their one congregation, and recognizing that, they were willing to release these two men to wider ministry.

When we think about how we want to evangelize a place, we need to begin with the end in mind—the larger picture—rather than just our one expression. This requires building relationships with other churches.

When one of our pastors started a church in upper New York state, he began with a vision for his entire city, which was far too large for his small church plant to reach. So he set out to engage with pastors of other churches in his community. Many were discouraged, since only 3 percent of the population registered as believers, and not nearly enough churches existed to reach all the lost in the area. This man asked the pastors two questions: “What do you sense God is doing here in this city?” and “How can we pray for you and serve you?”

Most felt that God wasn't doing much in their area. They were taken aback by the second question, because the local church didn't really work together or have a common heart or cause, and they may have worried that this newcomer would dip into their people or resources. But as the church plant began to cast a vision for one church at large to evangelize the city together, partnerships with other churches that were serious about the spread of the gospel in their area

grew. This new church took the few assets it had and, like the Antioch church, sowed them back into the larger mission of its community. And the larger body began to respond.

Relating to other churches as the Antioch church did is not about creating partnership for partnership's sake or feeling good about ourselves or furthering a particular cause; it is about taking the gospel to the uttermost ends of the earth. The church *should* address practical concerns, whether homelessness, hunger, or other social needs, but that work should always be toward the greater end of the eradication of lostness in our places.

Whether our partnerships are with other churches in our cities, states, nations, or around the world, we should pursue relationships that center around the gospel of Jesus Christ with the goal of making the gospel available to every man, woman, and child in that area. Then we can invest our assets together for the spread of the gospel, the glory of Jesus Christ, and the good of our places. This will engender a greater expression of what God wants to do in a place.

## KEY PASSAGES

Take some time to read and discuss the following scriptures:

- Genesis 12:1-9. A defining mark of God's people is their responsibility to be a blessing to the nations.
- Acts 11. Antioch churches are defined as those that equip people, release assets, reach their geographical areas, and partner with other churches.
- Philippians 1:3-5. The New Testament church values gospel partnership with the greater body of Christ.

## STEPS TO SCP IN YOUR REGION

SCP is more than just a church-planting commitment; it's a reaching orientation built on the reality that whatever God is going to do in a geography, He's going to do through the whole body of Christ—all God's people in a greater geographical region. This is the essence of churches working together as one to saturate their places with the gospel.

What steps can your church take to reach your place with the gospel in such a way that you can truly say that every man, woman, and child in your area has had a repeated opportunity to hear, understand, and respond to the offer of reconciliation to God? Below are seven steps to building relationships with other churches for the common goal of reaching your place with the gospel.

### 1. Plan

*Know the context by researching.* When we understand the picture of the church in a place, we will know where a new church needs to be planted. The ultimate goal is to make sure that everyone in our nation can access a local church. Having access can mean being able to walk, ride a bus, drive a car, etc., to the church. But providing accessibility can also mean being a church that is relevant to groups of people in its place who speak non-native languages or have differing worship expressions.

When we understand the people in a place, we can build evangelism strategies that put the gospel message in repeated and meaningful access to everyone in that area. Differing sociological groupings, marital status, age, economic level, etc., are the kinds of things that enable us to understand people and see how best we can help them understand the message of God in Jesus Christ.

*Determine your approach.* As you contemplate the information you have gained from your research, and with a map of your area on your wall, decide how best to approach your circle of accountability.

Also, decide where you can establish regional centers out of which envisioning, training, and mobilization support can be offered in a way that makes these helps accessible to every church in the greater region.

### 2. Envision

*Build an envisioning plan.* Decide on a calendar of activity for communicating the vision of SCP for your region to every church in that region. Also, build a process for meeting one on one with many of the other church leaders in the greater region. Then take these leaders through the three modules of SCP: vision, church, leadership (shorter versions of specific SCP teachings; these are found in appendix C).

### 3. Identify

*Identify those who are ready for training.* Find out which leaders in your area are prepared to walk through *The Journey: Saturation Church Planting*. Then ask them to read *Renovation*, and follow up with those who agree to do so.

### 4. Train

*Train the first wave.* Set up at least one regional center where *The Journey* training course can begin with a few of the early interested churches.

*Build a training program that will ultimately go to every church.* With your approach in mind, train facilitators to handle each of the regional centers you have identified for the greater region. Launch the SCP process in each of the centers with interested churches in that region.

### 5. Coach

*Discover additional groups you can count on.* Identify additional potential partners or networked friends within your region beyond those who are already onboard—churches that weren't ready to join at first, para-church ministries, etc. Look for partners who would be willing to help with the vision in your shared region or in their particular network of churches.

*Help them build steps 1–5.* Meet with them often and regularly to help them build steps one to five in their network. Train them to process and facilitate *The Journey* for themselves.

### 6. Support

*Distribute supportive literature.* Decide what other evangelistic, discipleship, and leadership training material would be helpful to the churches in your greater region, and work to make them available to all of them.

*Host occasional celebrations.* Come up with some regional and greater regional celebratory events that you can sponsor to help people see others practicing missional life and church as it ought to be.

*Review the process at least monthly with your core team.* Gather your region-wide leadership team to build and assess progress on a regular basis, making adjustments and additions as necessary.

### 7. Release

*Consider sending help to other regions.* Find other places in your nation where you can send a part of your leadership core to encourage and assist other regions to build partnerships with other churches in their own areas.

*Identify, train, and release the called and most effective to other nations.* In the midst of all this, you will find a few people who are very effective at envisioning, training, and facilitating. Take steps to send them to other nations to assist the church in those nations to build partnerships in their places.

## IDENTIFYING LEADERS

SCP is about finding the leaders who could hold God's heart for their regions and training them to carry out SCP principles in their own places! We are looking for leaders who embody the principles and values we espouse and are carrying out body ministry that reflects the principles we embrace.

To identify key leaders, use the questions below to assess a leader's receptivity to SCP principles as well as the paradigm of ministry in which that leader is involved. This is a process of *listening* and asking probing questions that will give you a complete evaluation of a leader regarding the aspects below.

### Leader's Assessment

1. Does the leader have a vision? What is the leader's heart's desire (see Matt. 18:12–14; 1 Tim. 2:3–6; 2 Pet. 3:9)? Is it consistent with a goal that every man, woman, and child be reconciled to God?
2. In his own words, how does the leader articulate the biblical principles necessary to accomplish God's mission (see Matt. 28:18–20; 2 Cor. 5:18)?
3. Is the leader tethered by Scripture first and foremost? Is there evidence in his life, both in knowledge and application, to that tethering?
4. Is he a solo leader, or does he have others around him? Does he understand that his gift is not the most important and that he needs others to accomplish God's mission?
5. What is the leader's influence with others, both in the church and in the world? What is his reputation?
6. Does the leader have a sense of teachability and flexibility? Can he learn from others? Does he desire to learn more and grow?

### Leader's Ministry Assessment

1. What aspects of the leader's ministry are most consistent with the seven characteristics of an Antioch church: being target driven, measuring the values of God's people, empowering God's people, being laterally postured, having a multiplicity of interdependent leaders, partnering with other churches, and telescoping (being globally intentional)?
2. Is the leader's ministry postured for evangelization and church planting? Is it inwardly or outwardly focused? Is the church's posture evident in its finances?
3. What percent of the leader's ministry inside and outside the congregation is being done by leaders (as opposed to all God's people)?

4. What traditions and practices of this leader's ministry might mitigate against SCP? God has been on a mission from the beginning of time, and He has made that mission evident in His Scripture. For that reason, our job is to find those individuals who have already received vision for their lives consistent with God's mission. These leaders are the most receptive and capable at carrying the heart of God for their geography, because they are not following an organizational agenda but God's plan for His church.



## CONCLUSION

Antioch-type churches have a picture of a geography, a whole, rather than just their one particular expression of ministry. When we set out to evangelize our areas, we need to begin with the whole region in mind. Every strategy we employ should be about reaching the whole population in our cities, not just how to plant a church in those cities. Taking the gospel to everyone in our area begins by thinking of other churches.

Antioch churches recognize that the larger picture of what God wants to do across their regions is bigger than what He wants to do in their one church. Thus they are willing to leverage their people and resources into their surrounding geographies and work in cooperation with other churches.

Let's take our greatest assets, people, and sow them out into a larger domain, the world, so the whole church can benefit by gospel expansion. We want to bless the whole body, taking the assets God has entrusted to us and investing those to serve the church in our cities, regions, states, nations, and the world in order to saturate our areas with the gospel for the glory of God, the good of our places, and the finishing of the task to take the gospel into all the world.



# BEING GLOBALLY INTENTIONAL THROUGH TELESCOPING

*Whatever God is going to do in the world  
distant from any local church's circle of accountability,  
He is going to do through joint venture with the Holy Spirit  
and with indigenous people in that place.*

Just as those of us who are on mission with God need to reach out to other churches in our places and work together with them as one, so too we need to partner with churches across cultural boundaries around the world. While we need to take our own geographies seriously—we are God's people in those places, after all, and we should deeply love the cities where we live and sleep and work—at the same time, we must not be myopic. We also need a love for the world.

It is easy for us to be shortsighted, thinking too much about our own lives and what's going on in our immediate circles. But God from the beginning desired that the entire world would be filled with His glory and image. His commandment to Adam and Eve, who were created in His image, was to “be fruitful and multiply and fill the earth and subdue it” (Gen. 1:28)—to fill the expanse with His image—and that has never changed. Sin interrupted God's intended design, but God's intention to fill the earth with His image through His people remained intact, as we see in His promise to Abraham: “In you all the families of the earth shall be blessed” (Gen. 12:3). Our understanding from Scripture is that God wants to use *all* His people to bless the entire world.

Each congregation, regardless of where it is, whether it is big or small or rich or poor, should find another place in the world and partner with a church in that place and find meaningful ways to take what God is doing in our own places and help it happen there. This means more

than just writing a check or taking short-term trips to build youth centers or schools but rather sacrificially investing our lives in the full evangelization of that place.

Meaningful investment of our lives in that place will include partnering with leaders in that church in a reciprocal fashion. We must learn to work together with indigenous leaders by listening to and learning from them—not just teaching them. Americans love to go and teach, tell, be the experts, but it is a great joy to learn from the church around the world and then come back to our Western context and influence the church here through what we see happening outside our cultural framework. We can work together sacrificially with leaders there, investing in them, and they will invest sacrificially in us as well.

## KEY PASSAGES

Take some time to read and discuss the following scriptures:

- Isaiah 49:6. God’s holistic plan to redeem men, women, and children has been in His heart from the beginning.
- Matthew 28:18–20. Christ has commissioned His church to actively participate in building His kingdom on Earth.

## TELESCOPING STEPS

### 1. Pray

Begin by taking time as leadership as well as challenging your people to pray about where in the world God wants your congregation invested. Allow time for God to move through the hearts of His people. Continue to pray as a congregation and leadership team through each of the following steps.

### 2. Investigate Connections Within the Congregation

Make a list of all the natural connections God has given to His people within your church:

- Ministries they've supported or worked with
- Friends and family they have in other countries and the churches they go to
- Particular nations or regions of the world that God has impressed upon their hearts
- Languages and nationalities prevalent in your congregation

### 3. Research

Assess how God has been leading your congregation through the first two steps. Map out a plan for researching the most promising connections.

### 4. Identify

Using the steps found in the section in chapter 6 called "Identifying Leaders," look for places where you can find leaders and structures most receptive to an SCP outcome.

### 5. Decide and Plan

Prayerfully determine as a congregation where God is asking you to be invested. Build a plan of investment based on the three support areas below (leadership, people from the congregation, and resources) for one year, three years, and five years that outlines a vision and key goals.

### 6. Support with Leadership

Make a commitment with your leadership as to how you will facilitate the leaders in the distant location with *The Journey*. As indigenous leaders work through *The Journey*, your own leadership will have to decide how much support and training they give to supplementary strategies that will be needed.

### 7. Support with People from the Congregation

As your leadership actively engages a telescoping partnership, it will ask how and where within the indigenous model your congregation can be involved in sending short-term teams to

augment the effectiveness of your church's strategies. Given time to mature, relationships will naturally develop through the gifting and passions of people in both your own church and the distant church.

### **8. Support with Resources**

Money, training materials, food, clothing, medical provision, etc., are all opportunities that may present themselves as ways to facilitate what God is doing through His people in a different region of the world. How you choose to support your partner church with resources and allocate those resources can be one of the greatest helps to facilitating SCP in a foreign field.

How you allocate resources can also, however, be a hindrance. A congregation should have a plan that takes into account the nature of missiological mistakes. Please take some time now to discuss with your team the ways your resources could be either helpful or hindering. Give some practical examples.



## **CONCLUSION**

We are called to partner hand in hand with churches around the world to finish the task of evangelization that God has given us together to do. As we disciple our congregations, both here and there, we will see that God is on the same mission in every place around the world. Our cultures are different, our contexts are different, but our biblical convictions to take the gospel to the uttermost parts of the world are the same, no matter our race or color or language. It is a powerful thing to share in the conviction that what God wants to do in our own places, He wants to do around the world as well.

## CONCLUSION

# THE WESTERN CHURCH NEEDS RENOVATION

**T**he Western church is in need of renovation! We are in desperate need of questioning what we do, but more than that, the way we think. The problem is, reforming our thinking isn't always easy to do.

For one thing, the church in the West has been conditioned to view church as a place to gather rather than as a people to grow in the practices of faith and participation in the ministry of God's purpose for His church. Leadership has allowed God's people to relax in a less than biblical idea of church—as a place where they can gather, experience worship, and listen to a sermon. But now, when hostility toward Christ, His gospel, His expectations, and His life in His people is growing in our culture, God's people are nearly impossible to move. The church is a people in relationship with God and designed to represent Him. The church of Jesus Christ is a sent people, no matter where we go or what we do in that going. Anything less is not only inadequate, it is heresy.

Another problem that keeps the church from reforming its thinking is the egos of many in leadership! It is easy to see why the idea of church as a place to gather has so much personal meaning for those who lead it, especially if they have many people. But when leadership is truly driven by the empowerment mandate given by Jesus to those called to lead His church, their own significance gives way to personal, daily, intimate relationship with God. Leaders are merely midwives called to help God's people live the truth and develop meaningful relationship with the truth giver! In this posture they willingly decrease, for He must increase.

Finally, we find it difficult to reform our thinking because, as we have discussed, many believers today expect the leadership to do whatever is necessary to make attending church attractive and easy for them. In this leadership has encouraged the inherent selfishness of man and of our culture. To now call people to act in light of the words of Jesus will require a long road of renovation.

## EMBRACING RENOVATION

So how do we go about successfully reevaluating not only what we do as the church but also how we think?

First, we need to embrace God's purpose for the church and set targets to see it accomplished. We need to be target driven! There is nothing like engaging God's clear biblical purpose for His church, dialoguing with the Holy Spirit to define a circle of geographic accountability, and focusing all our resources to see every man, woman, and child given an opportunity to see, hear, and touch the gospel and make a decision for Christ.

Second, we must build strategies to fully evangelize those in our circles of accountability, and the primary means of accomplishing this task is the equipping and mobilizing of God's people! Leadership cannot encourage God's people too much. We must teach our people, release them, and expect that they will become instruments of the transformed life everywhere God takes them.

Third, we must measure how we as leadership are advancing in the most important elements of God's purpose for the church: empowering Christ's people, mobilization of the people, and evangelization in its circle of accountability. We can know whether we are growing God's people in their calling by recognizing whether or not they are growing in the five threshold values: developing intimacy with God in His Word, sharing their grace testimonies with the people in their lives, developing their spiritual gifts, growing in the fruit of the Spirit, and stewarding their lives and possessions to minister to others and bring God glory.

Fourth, those in leadership must set aside personal aspirations and work together in both diversity and unity to empower God's people and strengthen them spiritually. Leadership in Christ's church is called to interdependency, not the top-down model so prevalent in the world.

Fifth, the church must commit to growing laterally rather than vertically—extending outward into places throughout our communities rather than building taller buildings and seeking to attract people to ourselves. We shouldn't gather more than two to three hundred people in one place. We shouldn't own what we don't have to. We shouldn't pay a staff to do what the people can and should do. Instead, we must prepare God's people to financially resource people and places where the gospel needs to be planted and new congregations developed. Everything we possess belongs to God, for He made us to be in relationship to Him so that we would represent Him by stewarding our lives and all He has given us.

One of the most important things the church can do in an effort to grow laterally is train leaders. I don't refer here to paid staff, which should decrease, but to trained volunteers willing to serve in ministry roles. This training of people to join with leadership in the midwifing ministry at every level of church life will help in our effort toward decentralized leadership activity. We can do this relationally—spending a good portion of time with potential leaders face to face. We

can also train new leaders organizationally, leading regular small- and large-group gatherings and teaching about the purpose, values, and expected outcomes of the body.

Sixth, we need to make friends with other churches. All God's churches are one because we are in Christ and He has made us one. In John 17:20–23, Jesus says,

I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one.

Because we are one in Christ, we are called to a unity of partnership in and for the gospel. This means working together with local churches on particular projects to which the Spirit of God calls us, and on a deeper level, it means focusing together upon the full evangelization of a place by drawing in local congregations that embrace their individual incompleteness yet also their personal responsibility to reach their places. As one church, local congregations can find ways and means to make the gospel accessible to every man, woman, and child in their places.

And seventh, we need to partner with churches across cultural boundaries, telescoping our purpose from our own locales to people and places around the world. As we work together with leadership and learn from each other, the gospel will proliferate in both our places for the glory of God.

## ETERNAL RESULTS

We are in need of renovation! My hope is that your walk through *The Journey* will help you make choices in antithesis to the easy answers abounding in the Christian world today.

Reformation in the church will demand time and reflection. It will lead to correction. It will be best accomplished in a geographic affiliation of churches with each other. The results? We will build churches that in every aspect give away as much as, if not more than, they keep. Believers will strategically engage people in their places. Ultimately, renovation will birth churches that measure their effectiveness not by church structure but by what people do with their faith.





## APPENDIX A

# RENOVATION QUESTIONS BY CHAPTER

Each member of your leadership team should have read *Renovation: A Survey on Divine Design in the Life of the Church* by Dwight Smith before beginning *The Journey: Saturation Church Planting*. The session leader should plan with all group participants to be sure the questions below are discussed as you work through *The Journey* together.

### Chapter 1: We Are Writing the History of Our Nation

1. What does God want for your nation?
2. What are some challenges to accomplishing what God wants for your nation?
3. Do you understand and accept that it is still God's purpose for the gospel to be taken to the whole world?
4. Imagine what God could do if your church repeatedly gave every man, woman, and child in your village, town, or city the opportunity to understand the gospel and be reconciled to God in Christ without having to go anywhere to search it out. Do you believe this could be a reality in your lifetime?

### Chapter 2: What Is the Purpose of the Church?

1. What percentage of your church leadership's time and effort is put into the Sunday morning program?
2. Discuss what it would look like to see 100 percent of the people in your church doing something with their faith outside of Sunday morning.
3. What would your church members say if they were asked, "What is the purpose of the church?" How would your leadership team answer this same question?

### Chapter 3: How Should the Church Measure Its Success?

1. What does the behavior of God's people in your congregation reveal about the unspoken but accepted values system currently operating in your church? (For example, if you asked people what your church valued most, what would they answer?)
2. Are the five values presented in this chapter consistent with what you would define as mandatory growing thresholds in disciples of Jesus Christ? If not, why not?
3. What percentage of your congregation engages God in His Word daily? What percentage of your leadership? What do your answers imply?

### Chapter 4: Stewarding Our Lives

1. What percentage of your church members is involved, outside of Sunday morning, in activities for God's kingdom?
2. Reflect on how the time, gifts/abilities, and personal resources of people in your church are being used in the lives of their neighbors, family, friends, and coworkers. Do they have time for people in your church's circle of accountability, or are they busy with the program of the church?
3. Are people in your church postured to tithe first to the programs of the church or to give to the needs of the world around them? Discuss the difference between the two kinds of giving.
4. What percentage of church leadership, finances, property, and resources does your church give away?

### Chapter 5: Jesus Gave Leadership to His Church

1. Is your congregation dependent on a singular leader? Discuss.
2. Give examples of each of the five functions in operation in people within your congregation, even if those people are not leaders.
3. What tensions, if any, exist between members of your church's leadership team because of diversity of giftedness?
4. What gifts, if any, are currently *over-represented* or currently *missing* from your church's leadership team?
5. What would be some practical implications if your church's leadership spent the majority of their time empowering people?

## Chapter 6: Interdependency in Church Leadership

1. How can interdependency guard against leadership becoming corrupt?
2. Why is the focus on ministry outcome important in order for interdependency to work well?
3. What could interdependency between congregations within a city look like?

## Chapter 7: What Now for the American Church?

1. What is the biggest challenge you see ahead for your church after reading *Renovation*?
2. What is the greatest opportunity you see ahead for your church?
3. What church legacy do you want to leave your children?

## Appendix 2: Telescoping Our Purpose Elsewhere in the World

1. Is missions the responsibility of the local church or of para-church ministries? Do the activities of your congregation support your answer? If not, why not?
2. Does the vision statement of your church reflect clear aims, plans, and time-bounded goals for an investment somewhere else in the world?
3. List the points of involvement your church currently has in countries around the world. Does your church have a strategy for facilitating indigenous leadership in these places consistent with reaching every man, woman, and child?
4. What percentage of your church's budget, leadership, and resources is allocated to the world?



## APPENDIX B

# *ALONE AT THE TOP* QUESTIONS BY CHAPTER

Each member of your leadership team should read *Alone at the Top: Is Our Idea of a Pastor Really Biblical?* by Dwight Smith in conjunction with chapter 4 of *The Journey: Saturation Church Planting*. The session leader should plan with all group participants to be sure the questions below are discussed as you work through chapter 4 of *The Journey* together.

### **Chapter 1: A Day for Change!**

1. Would you define the congregation you lead as infinitely reproducible in its current form? If not, why not?
2. What challenges does your congregation face in its efforts to be an infinitely reproducing church?
3. Does the ability of the church to reproduce rest with leadership? Why or why not?

### **Chapter 2: Alone at the Top**

1. How diverse is the leadership in your congregation, and how do the different kinds of leaders share the yoke of responsibility and authority? What would people in your congregation say if asked if your church is diversely led?
2. Who, if anyone, has the gift of vision, or what some call first among equals, on your leadership team?
3. How are those on the leadership team in your church facilitating God's people to do the work of the ministry? In other words, rather than *doing* themselves, how are they causing the work to be done through others?

### **Chapter 3: The Origin and Purpose of Church Leadership**

1. How has leadership by one person at the top been detrimental to the churches you have participated in or led?
2. What leadership functions (see Eph. 4:11) have been predominant in your congregation? What were the strengths of leaders who had these functions? The weaknesses?

### **Chapter 4: The Gift of Jesus to His Church: Five Functions of Leadership**

1. Based on Ephesians 4:11, what functions are represented on your church's leadership team? What functions are missing?
2. What strengths do the functions represented in your congregation give the church? How does missing some of the functions affect the church?
3. What are the benefits and drawbacks of having all five functions present in the same local congregation?

### **Chapter 5: Conforming to the Nature of the Body of Christ**

1. In your current leadership team, how many members know their spiritual gifts?
2. Evaluate the gifts of each member of your leadership team.
3. Are members of your team functioning in capacities appropriate to their giftings? Or are they being asked to hold positions for which they lack God-given ability?

### **Chapter 6: Four Leadership Gifts Given by the Spirit**

1. Of the four gifts associated with leadership, which are represented on your church's leadership team? Which ones are missing?
2. At what level of leadership (in your own church, among other churches, throughout your region, etc.) are all five functions and four giftings necessary?
3. If some of the five functions and four giftings discussed in this chapter cannot be identified in the leadership of your church, what does that tell you about the leadership God has made available to your congregation?
4. Have you considered what leadership giftings God has made available in the body at large in your city or region?

### **Chapter 7: Leadership the Jesus Way**

1. How does a leadership system submitted to the headship of Christ differ from the top-down model so prevalent in business, politics, and the world in which we live?

2. Is the model of leadership in the congregation you are part of more like a pyramid or more flat?

### **Chapter 8: Interdependent Leadership**

1. What are some challenges to cultivating unity in diversity?
2. Define and discuss the role of leadership and the makeup of that leadership within your particular context.

### **Chapter 9: First Among Equals**

1. What are the twelve characteristics of men of vision, or what we might call the “first among equals”? Can you identify one or more people in your church’s leadership team who have those characteristics?
2. Does your leadership team have an ongoing relationship with people of vision? How can the team find people who have those characteristics and then relate to them?

### **Chapter 10: Unity in Diversity**

1. What kind of tension could exist between members of a leadership team based on their different expectations for ministry outcomes? (Some have stronger personalities than others, but each person is important!)
2. Which leader has the potential to project his function more than others? How can you mitigate against this becoming divisive?
3. Which of the leadership functions and giftings are most needed in your specific context? What are some ways you could “borrow” those functions and giftings that your church needs less often?

### **Chapter 11: Blending the Functions and Gifts**

1. Discuss what it could look like to be apostolically organized under the direction of the Holy Spirit in your context.
2. Which function in a rotating apostolic team is most necessary in your church today?
3. How could rotating the face of the apostolic team be regularly determined and orchestrated?

### **Chapter 12: Training Leadership God’s Way**

1. Is your church dependent on seminaries and colleges for leaders?

2. What percentage of time does your core leadership give to identifying and training other leaders? Is it enough? Why or why not?
3. What interactive and formalized training should your church offer in order to multiply leaders?

### **Chapter 13: A New Moment in History**

1. Reflect on this quote: “We are entering days such as the world has never seen and certainly not like anything we today have ever experienced!”
2. How well has your church’s leadership team done empowering God’s people to listen to His voice daily?



## APPENDIX C

# BUILDING MISSIONAL COMMUNITIES (SMALL GROUPS) IN YOUR CHURCH

**M**issional communities (MC), or small groups, are an effective model within churches to help coordinate the empowering of God's people. Leadership should be equipping MC leaders to be the first wave of identification and empowerment in the church.

Additionally, leadership needs to decide on the following questions:

- Who will be responsible to train and direct the MC leaders?
- What percentage of our budget should be made available to support the opportunities God will open through people in our MC groups?
- Who from our leadership can help coordinate the support of new ministry opportunities as they arise (training, practical resources, networking, etc.)?

Below are some questions regarding the seven Antioch-church characteristics that every MC (small-group) leader should develop in God's people (the same seven characteristics we are studying in this book). Leadership can use these questions to help grow their MC leaders in an understanding of an Antioch-type church, which they will then be able to pass on to God's people in their MC meetings.

### 1. Becoming Target Driven

What does God want for our place? And what will it look like when God does what He wants?

- How many people are in your MC's circle of accountability?

- What are you praying for in your circle? What are the evident needs?
- What key relationships are you building in your circle (business, politicians, social organizations, other churches, etc.)?

## 2. Empowering People

Whatever God is going to do, He is going to do primarily through *all* Christ's people.

- What activities have you started because of a concern God has been directing to/through the people in your MC?
- How have you supported what God is doing in your people, building activity around those things and giving time, energy, and resources to them?
- How are you identifying new leaders, training them, and giving away responsibility to them?

## 3. Measuring Effectiveness

We must measure our effectiveness in helping people pursue God, tell their grace stories, develop the gifts of the Spirit, increase in the fruit of the Spirit, and steward their lives and assets for God's glory.

- How do you champion the five threshold values in the people in your MC? How do you teach them and help people practice them?
- How do you measure the growth and maturity of the people in your MC?
- Do any of the five values need to be prioritized in the next term? What about the next year?

## 4. Cultivating Interdependent Leadership

Whatever God is going to do, He is going to do through leadership who empower people in their giftedness as their first priority.

- What functions of leadership (see Eph. 4:11) is your church lacking?
- What do you believe God is wanting from your leadership this year?

## 5. Being Laterally Postured

Whatever God is going to do, He is going to do primarily through a decentralized structure—not just one leader or one church but all God's people in the church at large.

- How many MCs will it take to saturate your MC's circle of accountability?
- How many new MCs do you want to see birthed this year?
- What other circles should your MC consider—city, region, state?

## 6. Relating to Other Churches

Whatever God is going to do, He is going to do through all Christ's people as *one* church in our cities and in the world.

- How many other Christian groups are in your MC's circle?
- Have you developed a relationship with any of them?
- What is a goal you can make for building partnerships this year?

## 7. Telescoping, or Being Globally Intentional

Whatever God is going to do distant from any local church's circle of accountability (our cross-cultural circles), He is going to do through joint venture with the Holy Spirit and with indigenous people in that place.

- Is your MC relationally connected to Christians in other parts of the country or world?
- What can you do to extend God's mission through those relationships?
- How can your MC pray for, send finances to, or send teams to places in the world where it is connected?



## APPENDIX D

# THREE OUTLINES FOR TEACHING SCP

The following three outlines have been developed to give a broad overview of the reformational message of SCP. They are short versions of certain aspects of *The Journey*: envisioning how God wants to use His people, God's purpose for the church, and God's purpose for leadership. These outlines are suitable for any church that wants to implement the principles of SCP in its leadership team and ministry vision.

Each outline covers four-plus hours of presentation and is intended to be delivered in three separate engagements, each engagement taking approximately ninety minutes. These three engagements should be completed on separate days to allow time for the material to be processed; doing more than one outline in a day has proven to be ineffective.

These outlines should be used to seed the heart of the SCP message in those who are just becoming familiar with SCP principles or hearing them for the first time. After an appropriate time for hearers to consider the cost, those who are willing would then be moved on into the more formal *The Journey: Saturation Church Planting*.

## OUTLINE 1: BUILDING VISION FOR SCP PRINCIPLES

Vision is necessary for a church to become target driven. To envision how God wants to use us and our churches, we need to ask two questions: what does God want to do in this place? and, what would it look like in our lifetimes if God did what He wanted in this place?

### Part 1: God's Mission and Its Outcome

This is an exciting time in the life of the church around the world.

- More people call themselves followers of Jesus Christ today than at any time in church history, and a larger percentage of those are non-Western than ever before.
- In nations such as India, SCP has seen the hand of God on His church in its incredible growth over the past twenty-five years.

Below are some details regarding the history of the church in India as well as the challenge that still lies ahead of us:

- 1985: 125,000 churches; 30,000 workers; 900 million people; 900,000 churches needed (one for every 1,000 people)
- 2003: 345,000 churches; 125,000 workers; 1 billion people; 1 million churches needed
- 2012: 700,000 churches; 1.2 billion people; 1.2 million churches needed
- 2030: 1.6 billion people projected; 1.6 million churches needed

With the above in mind, consider the envisioning questions below:

- What does God want for your church, your city, your region, and the world?
- What would it look like in your lifetime if God did what He wanted in these places?

God wants every man, woman, and child to have repeated opportunities to *see*, *hear*, and *touch* the gospel (see Matt. 18:12–14; 1 Tim. 2:3–6; 2 Pet. 3:9).

What would it look like? God's people being used to reconcile others to God (see 2 Cor. 5:16–20). Reconciliation is God's mission. Reconciliation to what? To what He created us for back in Genesis 1: *relationship* with Him and *representation* of Him in the world (a representative is one who speaks and acts on delegated authority).

### Part 2: The Kind of Church God Uses to Change Nations

What kind of church will God use to change the nations? A church that holds four convictions: whatever God wants to do, He wants to do through:

### 1. All Christ's people

- Every man, woman, and child in the congregation (New Testament church versus Old Testament temple—wherever we go, God goes.)
- Every church in the city (The body of Christ is not divided—it will take the whole body of Christ to accomplish the whole mission of God in a place.)

### 2. Decentralized structures

- People carry the presence of God with them outside the four walls of what we call the church, where they spend 90 percent of their time. What are they doing with that time?
- Living out a New Testament commission versus an Old Testament model—we are to go and tell, not have people come and see.
- Giving people repeated opportunities to see, hear, and respond to the gospel without having to *go anywhere*.

### 3. Leadership who empower people as their first priority and as more important than exercising their own gifting (see Eph. 4:11–12)

- The church is the object of mobilization, not the object of ministry. The world is the object of ministry.
- We need to change our paradigm from running the program of the church to facilitating God's people to carry out His mission *without* us.

### 4. Churches that are being globally intentional through telescoping in joint venture with the Holy Spirit and with indigenous leaders

- Besides our local circles of accountability, we must reach out to areas distant from us.
- We do this by working together with indigenous leaders, sharing resources and partnering with them as they reach out to their own circles of accountability.

## Part 3: Redefining Success in the Disciples We Make

How do we know when we are successfully empowering God's people to carry out His ministry in the world?

- How do we define success? Too often it means more people, more money, happy people.
- How *should* we define success? Making sure God's people are growing in the five non-negotiable values and developing the characteristics of people who call themselves followers of Jesus Christ:

Being (maturing of God's people individually):

1. Growing in their intimacy with God (Matt. 22:36–40)
2. Maturing in the fruit of the Holy Spirit (John 15; Gal. 5:16–23)
3. Releasing their grace stories (Mark 5:1–20)
4. Exercising their spiritual gifts (1 Cor. 12)
5. Stewardship of their lives (see 2 Cor. 5:15; Gal. 2:19–20; 1 Tim. 6:17–19)

Doing (corporate results of maturing God's people):

Defining and reaching the church's circle of accountability.

We need to redefine success in the place God puts us:

- We need to be one church on one mission (the outcome is gospel saturation—gospel representation and proclamation to every man, woman, and child).
- We should invite other leaders to join *The Journey*.
- We need to issue a call to the larger body for the reformation of understanding of church and leadership.



## OUTLINE 2: GOD'S PURPOSE FOR THE CHURCH

### Session 1: Review of SCP Values

Research and review the history of the church in your nation.

The outcome God desires:

- What does God want for our place?
- What will it look like if God does what He wants in our place?

Three SCP values: whatever God is going to do, He is going to do through:

- All Christ's people
- Decentralized structure
- Leadership that empowers people as their first priority
- Churches that are being globally intentional through telescoping

### Session 2: Why the Church?

*Ephesians 2:11–18: What was God doing?*

- Formerly we were (2:12–15):
  - Separated from Christ—(promised Messiah)
  - Excluded from citizenship in Israel—(nation of God)
  - Foreigners to the covenants of the promise—(written Word)
  - Without hope—(no future)
  - Without God in the world—(alienated from God)
- But now we are (2:13):
  - One new man reconciled to God: “Now in Christ Jesus you who once were far off have been bought near by the blood of Christ.”

The church is His—it belongs to Him! “His purpose was to create *in* himself one new humanity out of the two, . . . for *through* him we both have access to the Father by one Spirit” (2:15–18, NIV).

*Ephesians 2:19–21: How was God doing it?*

- Four metaphors to describe God's handiwork:
  - Nation: “You are no longer strangers and aliens, but you are fellow citizens” (2:19)
  - Family: “Members of the household of God” (2:19)

- Building: “In him the whole building” (2:21, NIV)
- Temple: “grows into a holy temple in the Lord” (2:21)
- Putting His Spirit on the road:
  - There are both individual “in him you also” (2:22) and corporate aspects “in him the whole building” (2:21, NIV) to what God has fitted together and is growing: “being built together into” (2:22) and “being joined together, grows into” (2:21). In other words, we are created in Christ to *be* (individual growth in Christ) and to *do* (corporate action to reach circle of accountability).

*Ephesians 3:10–11: Why was God doing it?*

1. It was planned before time: “mystery hidden for ages in God, who created all things” (3:9); it was His intent (3:10)
2. He was creating one instrument for delivery of the gospel in our day: “that now, through the church” (3:10, NIV)
3. He wanted innumerable expressions: “the manifold wisdom of God might now be made known” (3:10)
4. To display His grace to a heavenly audience: “to the rulers and authorities in the heavenly places” (3:10)
5. For an eternal purpose finished in Christ Jesus: “according to the eternal purpose that he has realized in Christ Jesus our Lord” (3:11)

Conclusion: whatever God is going to do in the world, He is going to do through all Christ’s people.

**Session 3: Five Ways to Measure Success and Circle of Accountability**

How success in the church can be determined in the lives of God’s people:

1. Are they empowered to practice their priesthood and grow in intimacy with the heavenly Father?
2. Are they empowered to tell their grace story in all the relationships that the Spirit of God gives them?
3. Do they know their Spirit giftedness, and are they being empowered to use their gifts twenty-four hours a day, seven days a week?
4. Are they growing spiritually as measured by the fruit of the Spirit evidenced and increasing in their lives?
5. Are they stewarding their lives and assets for the kingdom of God?

Are God's people making a measurable impact in the circle of accountability in which God has placed them?

- Draw and describe your circle of accountability:
  - Population
  - Number of churches
  - Distinguishing demographic data
- How many churches do you need to see planted to have a church for every one thousand people in your area? How many can you believe God for in the next ten years?

## OUTLINE 3: GOD'S PURPOSE FOR LEADERSHIP

### Session 1: Review of SCP Values and Introduction to Leadership

Spend an hour listening to members of the group share on the following:

- Who's working through *Renovation: A Survey on Divine Design in the Life of the Church* by Dwight Smith and applying its principles?
- How many chapters have you worked through?
- What significant principles has God shown you?
- What obstacles do you see? What questions do you have?

Reminder of SCP values:

- One mission to reach every man, woman, and child
- SCP principles:
  - Whatever God is going to do in the world, He is going to do through all Christ's people.
  - Whatever God is going to do in the world, He is going to do through a decentralized structure.
  - Whatever God is going to do in the world, He is going to do through leadership who use their gifting to empower God's people as their first priority.
  - Whatever God is going to do in the world, He is going to do through churches that are being globally intentional through telescoping.
- Five values in God's people to measure success of leadership:
  - Growing in intimacy with God
  - Telling their grace stories
  - Discovering their spiritual gifts
  - Growing in the fruit of the Spirit
  - Stewarding their resources for God's glory
- Called to reach our circles of accountability

Theology of leadership overview:

Much of what we practice today in leadership is more the result of tradition than biblical interpretation of what God designed for His body, but even so, the importance is not that we

adopt the New Testament structure or titles but that we adopt the heart that God desires for His leadership.

Four passages of Scripture define biblical leadership:

- Ephesians 4:12: purpose of leadership
  - Gifts of Jesus (five functions; see Eph. 4:11)
  - Gifts of the Holy Spirit (four spiritual gifts; see Rom. 12:6-7; 12:8; 1 Cor. 12:28; Heb. 13:7, 17)
  
- 1 Corinthians 12:7-27: nature of leadership
  - The primary metaphor in the New Testament of the church is as a body (others are flock, building, bride).
  - The nature of leadership is the same as that of the church (in other words, those in leadership are first members of the church).
  
- 1 Corinthians 12:4-6: model of leadership
  - The Trinity is the model of what should go on in the body.
  
- Matthew 20:20-28: attitude of leadership
  - Leadership in the world is top down, but “it shall not be so among you.”

### **Session 2: Purpose of Leadership: Ephesians 4:11-12**

The *purpose* of leadership is to carry out the five functions given by Jesus to His church in Ephesians 4:11. Many have defined these five aspects of leadership as gifts or positions of power, but a more accurate interpretation is that they are roles, or functions.

- God intends diversity in unity.
  
- The historical pattern of the church has distorted the five functions:
  - Catholic—“offices”
  - Pentecostal/charismatic—“gifts”
  
- Each role, or lack thereof, affects the life and ministry of the church.
  
- Five functions:
  - Apostle: extends the church—keeps us moving
  - Prophet: corrects the church—keeps us pure
  - Evangelist: expands the church—keeps us sharing the gospel

- Pastor: ministers mercy to the church—keeps us caring
- Teacher: gives truth to the church—keeps us rooted in truth
- Conflict: the apostle is as different from the pastor as night is from day:
  - Pastor—focused on people
  - Apostle—focused on task

More important than the five functions given in verse 11 is what verse 12 tells us: every leader must understand that his role is to empower God's people for five things:

- Intimacy with God the Father
- Understanding and sharing their grace testimonies
- Understanding and using their Spirit giftedness in any and all relationships that God brings their way
- Growing in the fruit of the Spirit
- Stewarding their lives and assets for God's kingdom and His glory

Questions to ask:

- Which leader has *all* the gifts?
- Which gift is most important?
- Which gift don't you need?
- What happens to churches that are controlled by pastors and teachers but have no relationship with leaders who have other functions and gifts?

The five functions of Ephesians 4:11, along with the four gifts of the Spirit for leadership (see below), cooperate for effective leadership!

- Apostle
- Prophet
- Evangelist
- Pastor
- Teacher
- Administration—managing details (Rom. 12:6-7)
- Management—managing people (Rom. 12:8)
- Organization—managing structure (1 Cor. 12:28)
- Leading/vision—managing the future (Heb. 13:7, 17)

Practical implications of this theology of leadership:

- Leadership is multiple (more than one)
- Leadership will have different gift mixes in its diversity that will be contextually appropriate for its given village, town, city, state, and nation as well as demographic divisions

**Session 3: Nature and Model of Leadership: 1 Corinthians 12:7-27 and 4-6**

The *nature* of leadership is found in 1 Corinthians 12:7-27: we are first members of the body and second leaders within the body.

Five characteristics of the nature of the body:

1. Gifts are for every Christian (even children)
2. Gifts are given for the “common” good
3. Gifts demonstrate importance of unity in diversity
4. Gifts are decided by the Spirit
5. The place these gifts play in the body is decided by God

The *model* of leadership is found in 1 Corinthians 12:4-6, where the Trinity models for us unity in diversity.

- The Trinity works in unity with each individual in defining gifts, roles, and geographical placement within the body.
- Mosaic of functions and gifts:
  - Diversity of gifts but one Spirit
  - Diversity of ministries but same Lord
  - Diversity of effect but same Father

Four parts to you as an individual:



### **Session 4: Attitude of Leadership**

The *attitude* of leadership is found in Matthew 20:20–28, where Jesus shows us His servant heart.

- Theology of leadership from Jesus:
  - The disciples believed Jesus had come to set up the kingdom of Israel.
  - He told them to look at the world—they are top down, but “it shall not be so among you!” (Matt. 20:26).
- If we want to be a leader, we must:
  - Become a servant
  - Become a slave
  - Be willing to die—be prepared to give our lives





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BOOKS BY DWIGHT SMITH

*Divine Design: In the Beginning*

*Renovation: A Survey on Divine Design in the Life of the Church*

*Alone at the Top: Is Our Idea of a Pastor Really Biblical?*