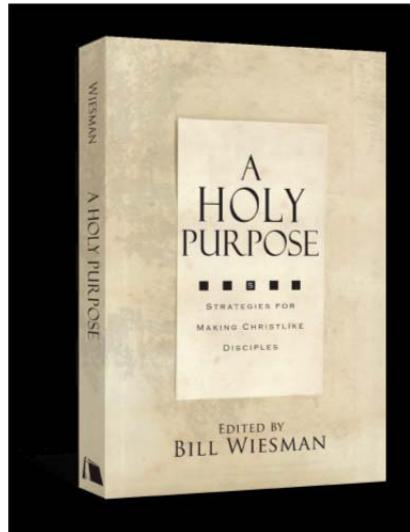


A HOLY PURPOSE:

5 Strategies for Making Christlike Disciples

Study Guide by Bill Wiesman



Order *A Holy Purpose* for each Ministry Leader and Staff Person. Copies are available through the Nazarene Publishing House for \$10.99 each. Quantity discounts are available. www.nph.com.

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HOW THIS STUDY GUIDE MAY HELP YOU

This guide is divided into six sessions. They are designed to take about 45 minutes to an hour per session. You may find that there are many more questions given than you can possibly discuss in one group meeting. Feel free to select the questions you want participants to discuss, or take more weeks to work through these sessions. Although this study guide is designed to generate discussion, it may be used by individuals as well. We recommend that it be used by the pastoral staff, key leaders and laity in the church, or by the pastor alone.

SESSION ONE

Introduction: The Invincible Power of a Holy Purpose (Pages 10-17)

Bob Broadbooks uses the “majestic struggle” terminology of Dr. Martin Luther King to emphasize the invincible power of a holy purpose (p12). “You see, as a leader in the Church of the Nazarene, you are in a “majestic struggle.” You are called to similar work, so shouldn’t you be gripped with similar intensity? Isaiah describes your calling with these words:

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord’s favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. (Isaiah 61:1-3)

When you are captivated by a holy purpose, absolutely nothing can stop you.”

Questions for Reflection and Discussion

1. Would you agree that while strategies may change, purpose does not change?
2. How would you describe the Holy Purpose of the Church of Jesus?
3. How does your life and ministry reflect that purpose?
4. How does your church’s ministry reflect that purpose?

5 Developing Strategies

Bob Broadbooks describes a two year, on-going process which involved hundreds of leaders across the United States and Canada Region that developed the 5 strategies of A Holy Purpose. The 5 Developing Strategies are:

1. INTENTIONAL LEADERSHIP DEVELOPMENT
2. VIBRANT CHURCH RENEWAL
3. CLEAR AND COHERENT THEOLOGICAL IDENTITY
4. PASSIONATE MISSIONAL OUTREACH
5. MULTIFACETED NEW CHURCH DEVELOPMENT

Questions for Reflection and Discussion

1. Do the strategies of a Region relate to your ministry and local church? If so, how?
2. What strategies have you or your church developed to fulfill your church's purpose?
3. What might you or your church do differently if you adopted these five or similar strategies?
What preaching or teaching emphasis would be needed?

Conclusion

"We must not be sidetracked, held back, or prevented in any way from following through with His holy purpose. With the power of the resurrected Christ flowing through our lives, nothing shall be able to stop us from reaching men and women with the gospel of Christ and the message of heart holiness."

(p17)

1. Do you agree that "a holy purpose is absolutely unstoppable"? (p17)
2. What do you see as potential obstacles that would want to sidetrack you or your church from "following through...?"

SESSION TWO

Strategy No. 1: Intentional Leadership Development (Chapters 2- 5)

We must recognize, develop, train, and release passionate leaders with a Wesleyan-Arminian focus.

"The Church of the Nazarene in the United States and Canada is intentionally praying for leaders of all nationalities to be called, developed, and trained. We are praying that these leaders will be infused with soul passion as they experience the cleansing, empowering work of entire sanctification. We are also praying that God will give wisdom to the church to release these new leaders into the waiting, bountiful harvest field." (p19) Luke 10:2 says that: "The harvest is ripe but the workers are few. Ask the Lord of the harvest to send forth workers into his harvest field."

"Part of the exciting challenge we face today is helping leaders train leaders in the local church and on our districts. Leadership development aims to cultivate a clergy or lay leader's capacity to "be," to "know," and to "do" what is involved in influencing others to make Christlike disciples." (p19)

Questions for Reflection and Discussion

1. Do you agree that being intentional in leadership development is important? Why?
2. What strategies if any are you or your church utilizing to intentionally develop leaders?
3. What results have you seen in leadership development?

Chapter 2: "Making Christlike Disciples," by Stan Toler

Stan Toler uses the acronym D-I-S-C-I-P-L-E to describe a simple, eight-step plan that will enable pastors and teachers not only to make converts but also to lead those converts into becoming living examples of Christ. He begins with a process of "D" Develop intentional relationship and ends with "E" Enlist in ministry. (P23-30)

Questions for Reflection and Discussion

1. Do you or your church have an intentional disciple making plan that moves people from "pre-believers" to enlisting them in ministry?
2. Would a plan similar to the D-I-S-C-I-P-L-E plan be helpful in your ministry context? If not, what would?

Chapter 3: "Developing New Ministry Leaders," by Manoj Ingle

Manoj Ingle encourages existing leaders to challenge people to act on the call of God in their life for full-time Christian ministry. "One of the top priorities of ministry leaders is to invest in people, so they

become leaders. Many times we get caught up in building a church as an organization. Building, money, systems, and many other factors become more important than the real purpose of making followers of Jesus. Jesus tells us in Matthew 16:18 and 28:19 that He will build His Church and that we are to make the disciples (followers). I am convinced as a pastor that the best way I can make a difference is to be involved in making followers of Jesus into ministry leaders, who will in turn make followers of Jesus.” (p33)

Manoj describes asking the golden question: “Have you ever felt God calling you into full time ministry?” (p37)

Questions for Reflection and Discussion

1. What are some activities (even good and important ones) that might sidetrack a pastor or ministry leader from investing in leaders?
2. Do you agree with Manoj’s statement that “the best way I can make a difference is to be involved in making followers of Jesus into ministry leaders, who will in turn make followers of Jesus”? Why?
3. Have you ever asked or been asked the “golden question”?
4. Estimate how many people have been called into fulltime ministry through your ministry or in your church in the last 5 years. What might you do to encourage more people to discover God’s call on their lives?
5. Have you ever felt God calling you into full time ministry? If so, what did you or will you do about it?

Chapter 4: “Creating a Climate for Women in Ministry,” by Rondy Smith

Rondy Smith shows the importance of adopting a clear and comprehensive strategy for the intentional development of women clergy. Rondy quotes the Manual of the Church of the Nazarene, paragraph 903.5: “The Church of the Nazarene supports the right of women to use their God-given spiritual gifts within the church, affirms the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene, including the offices of both elder and deacon.” In 1989, only 4.7 percent of the total active clergy in the United States and Canada were women. The latest statistics suggest a steady, though nominal, increase each year since bringing the 2009 female percentage of total active clergy to 15.9 percent. She further states: “The secret to unleashing the full potential of the church is leadership that reflects the full image of God. We need to align our reality with our theology by adopting a clear and comprehensive strategy for the intentional development of women clergy.”(p43)

Galatians 3:28 states: “There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

Questions for Reflection and Discussion

1. How would you respond to a person who says: “I Corinthians 14:34 says: ‘Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says.’?” What law are they referring to? Are we under that law today?
2. What is the culture of your ministry or church concerning the role of women in ministry? Is there a climate that allows any person to respond positively to God’s call on their heart and life?
3. If not what could be done to intentionally “create a climate” for women in ministry.

Chapter 5: “Preparing for Ordination,” by Dan Copp

Dan Copp affirms the biblical understanding of the priesthood and ministry of all believers and the ordination of some called to a more official and public work of ministerial leadership. His focus is specifically on the process of equipping those called to prepare for ordination. “The process for ordination and preparation for vocational ministry engages a synergistic partnership that involves the local pastor, the local congregation, the district, the education provider, the denomination, and others.” (p54)

“The information provided here is intended to outline the process so that all of us as pastors, lay leaders, district leaders, education leaders, and denominational leaders understand enough about the ordination process to assist others who are discerning God’s call upon their lives.” (p60)

Questions for Reflection and Discussion

1. Are you considering God’s calling to prepare for ordination and vocational ministry? Do you know someone who is?
2. What first steps might you recommend to someone who came to you for guidance on beginning the process of preparation for ordination?

SESSION THREE

Strategy No. 2: Vibrant Church Renewal (Chapters 6-9)

We must help each local church discover new missional life.

Jesus Christ wants every expression of His body to be healthy and whole. Our world desperately needs vibrant churches that are reaching the lost in creative missional efforts. Paul prayed this for the Colosse church: “We pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work” (Colossians 1:10). We are intentionally praying that every one of the 5,000 Churches of the Nazarene in the United States and Canada will discover the mission field around them and that God will help them bear much fruit. As Paul suggests, we believe this would “please [the Lord] in every way.” “Our central task must always be finding the lost, winning them to Jesus, and discipling them into Christlikeness. Because of the dynamic presence of the Holy Spirit, there is hope for every one of our churches to experience vibrant church renewal.” (P61)

Questions for Reflection and Discussion

1. Do you agree that “Our central task must always be finding the lost, winning them to Jesus, and discipling them into Christlikeness”?
2. If so, how well do the activities of your ministry or your church reflect this central task?

Chapter 6: Keeping a Missional Focus, by Buddy and Gaye Marston

Buddy and Gaye Marston describe how they have kept a missional focus for over fifteen years at Salem Fields Community Church in Fredericksburg, Virginia. It happened by “responding to the passion God placed in our hearts to reach people for Christ by breaking down deeply embedded stereotypes in the hearts and minds of those who were turned off to church—not Jesus so much, just church.” The Marstons describe a simple prescription. “We keep our eyes focused on the vision He has given us to impact our community and world for Him. We wholeheartedly believe as we live out the gospel message, the Holy Spirit woos hearts toward Jesus.” (p65) They go on to describe two particular commitments that seem to be significant: Radical Generosity and Radical Authenticity and Grace. “(P65-69)

Questions for Reflection and Discussion

1. Some of the suggestions for Radical Generosity are truly radical! Are there any that you might like to try in your ministry context? What do you believe might happen if embraced by those in your ministry or church?
2. “An authentic community of grace lowers the barriers that may have hidden Jesus previously. We invite people to relax through laughter, food, and music. Some call that “entertainment,” but we see it as reestablishing trust through hospitality and a welcoming, respectful spirit. Everything we do in our weekend services is focused on reaching that person who never went to church, quit because it wasn’t relevant, or was turned off because there were too many walls

hiding Jesus." (p68) What methods might your ministry or church utilize to lower barriers or walls hiding Jesus? What might happen if you did?

Chapter 7: Discipling as a Journey, by Gene Tanner

Valparaiso Church of the Nazarene has brought in more than one hundred new members by profession of faith in each of the last five years. Renewal has come from a consistent journey of discipleship; an organized plan for taking visitors on a journey to salvation, sanctification, membership, assimilation, and maturity.

"In one sentence our "journey of discipleship" is an organized plan for taking visitors on a journey to salvation—sanctification, membership, assimilation, and maturity. While this seems like an overwhelming task, we have found our journey to be an effective tool. Most people will run on a track if they can see where a track exists. We have based much of our journey on the Rick Warren book The Purpose-Driven Church. We have taken Pastor Warren's book and modified it to fit the unique needs and goals of Valparaiso Church. As others consider our journey, I would urge that you also modify our work to fit your needs." (p71)

Questions for Reflection and Discussion

1. Valparaiso uses a modified version of the "baseball diamond" of Rick Warren. They encourage people to complete the 101, 201 and 301 courses of Discipleship. What would be the advantages of having an organized, intentional plan? Any disadvantages that might occur?
2. Gene Tanner calls for modifying the plan to fit your context. If you were to use such a discipling plan, what modifications, if any, might be best for your unique context?

Chapter 8: Becoming Missional and Traditional, by Dan Newburg

Dan Newburg tells the story of Gardner, Kansas, Church of the Nazarene and reminds us that you can be missional and still be traditional. Renewal is about outward focus and building relationships in the community.

Dan describes a traditional journey and missional journey. "The rich traditions of the church have become a key component to the growth and stability of the Gardner church. Believing there would be a positive impact, I decided to implement some of the same traditional elements of worship that I experienced growing up. The congregation seemed to embrace these traditions wholeheartedly. In the midst of a church culture that continually wrestles with style, method, and a host of other issues, we discovered and accepted the fact that it was okay to identify ourselves as "the traditional alternative." We sing hymns, have frequent Communion, "pass the peace," and pray the Lord's Prayer every Sunday. We meet together for Sunday school, Sunday morning and Sunday evening worship services, and Wednesday night prayer meeting." (P82-83)

"Recently I was asked to relate how many missional ministries we were involved in. I had to think for a while to compile the list. There were twenty-six outwardly focused missional ministries that we could identify. We know others are occurring, because being missional is who we are. It's not a program but a redemptive community relational journey; relation with God, with one another and with the community where God has placed us. Yes we are traditional—and we are missional!" (P83-84)

Questions for Reflection and Discussion

1. So you agree with the statement that “Renewal is about outward focus and building relationships in the community”?
2. If so, what might you do in your ministry or church to develop a more outward focus?
3. What ideas, if any, began germinating as you read the list of 26 missional ministries that the Gardner church is involved in?

Chapter 9: Fulfilling Missional Purpose: A Tale of Two Brothers, by Daron and Ryan Brown

Daron and Ryan Brown are “as different as oil and water.” Yet the Holy Spirit has used their unique personalities and strengths to renew two very different churches. Daron and Ryan describe four commonalities in how God has brought renewal to their two churches; powered by prayer, missional hearts (that lead to missional hands), permission giving lay leadership and authentic pastoral leadership. (P 91-94)

Questions for Reflection and Discussion

1. Daron and Ryan both mention permission giving lay leadership as one of the commonalities in the renewal that God has brought to their churches. What might a pastor or ministry leader do to intentionally cultivate such a climate if it does not exist?
2. Is prayer the lifeblood of your ministry or church? (p 91) If not what steps might be taken to make prayer intentionally central?

SESSION FOUR

Strategy No. 3: Clear and Coherent Theological Identity (Chapters 10-13)

We must facilitate communication and collaboration between the Global Ministry Center, educational regions, educational institutions, and our ministers and laity through print, electronic media, civil conversation, and clear preaching.

There seems to be an increased contentiousness in the marketplace today. Must that contention bleed into the Church? Paul prayed for the Philippian Christians—“This is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God” (Philippians 1:9-11). We are praying with Paul that the Church of the Nazarene in the United States and Canada will abound in the fruit of righteousness and that we will live and work together in unity and civility. There is great potential for partnerships among our districts, our schools, our churches, and the Global Ministry Center departments. We have decided as Holiness people that we will lovingly dwell together under the banner of “Holiness unto the Lord.” (P95)

Questions for Reflection and Discussion

1. Do you agree that clear and coherent theological identity is important? Why?
2. Reflect upon the question: “Must that contention bleed into the Church”?
3. What is the difference between unity and uniformity?
4. Why is it important for the church to dwell together in harmony?

Chapter 10: Celebrating Our Wesleyan Theological Heritage, by Tom Noble

Tom Noble helps us to celebrate our Wesleyan theological heritage of justification and sanctification. His chapter’s portion on entire sanctification describes five fundamental areas of substantial agreement between Wesley and later teachers in the Holiness Movement. (P104-107)

1. Perfect Love
2. An Instantaneous Work
3. Filled with the Holy Spirit
4. The Nullifying of “the Mind Set on the Flesh”
5. The Gradual Work Both Precedes and Continues After entire Sanctification

Questions for Reflection and Discussion

1. Reflect upon and discuss this statement (P104): "Wesley insisted that love should flow out from the corporate fellowship of believers into the world. That was why one could not be a member of a Methodist society without face-to-face service to the poor. In order to grow in sanctification toward entire sanctification, one had to keep the commandments zealously—not only enjoying victory over sin but also positively engaging in active love to everyone. That characterizes the truly Christlike disciple. The world will dismiss as sheer hypocrisy any claims to holiness that are based on private religious experiences and are not embodied in practical action on behalf of the poor and needy." (P104)
2. What practical action has your ministry or church taken to demonstrate love in action as exemplified by Holiness people?
3. Reflect upon this statement (P104): "According to Wesleyan theology, it is the gradual work of sanctification that prepares the Christian for entire sanctification. The two are interlinked. Without a true and real hope of entire sanctification, the gradual work languishes. But without genuine progress in the life of outgoing love, Wesley taught, entire sanctification is forever out of reach." (P104)

Chapter 11: Living Holiness: The Gospel in Word and Deed, by Dan Boone

Dan Boone declares that evangelism and social action go together like milk and cookies, flesh and blood. Dan asks, "Cannot both be right? Can there be a draw, or even a partnership, between the two rather than a fight?" The declaration of Jesus in the Nazareth synagogue seems to blend the two as one. The Church of the Nazarene has been about holiness of "heart and life" her entire existence. To drive a wedge between evangelism and biblical justice is to forget who and whose we are." (P109-110)

Questions for Reflection and Discussion

1. Can both be right? If so, how can we ensure in our ministries and churches that we are balanced in social action and evangelism?
2. Where would you place your ministry or church on the balance of Social Action and Evangelism?
3. Understanding that there is a place for specialized ministries, what are the potential dangers of over emphasizing social action over evangelism or vice versa?
4. Dan Boone says "Now it's your turn." What practical actions are you or your church now taking (or might you take) to demonstrate holiness of "heart and life" to a lost world?

Chapter 12: Thinking Cross-Culturally, by Oliver Phillips

Oliver Phillips states, "There is no greater cross-cultural thinker than Jesus." True disciples of Jesus will consciously seek to be culturally intelligent so that ministry across cultures can be wholesome. "Undoubtedly, there is no greater cross-cultural thinker than Jesus. His journey from the portals of

heaven to incarnation was the result of cross-cultural thinking. What Jesus demonstrated for us was a lesson in cultural intelligence.” (CQ) (P119)

Questions for Reflection and Discussion

1. What future trends make CQ even more important as we face the future?
2. Can you reflect upon a cross cultural experience where you felt uncomfortable and learned from it?
3. Do you agree with the statement that people who are different are not wrong?
4. What possible steps might you initiate to help your ministry or church raise CQ?

Chapter 13: Making Disciples: A Biblical Theology of Mission, by Bill Wiesman

Bill Wiesman develops a biblical theology of making disciples utilizing four statements of Jesus as a framework: (1) “I will build my church” (Matthew 16:18), (2) “Look at the fields” (John 4:35), (3) “Go and make disciples” (Matthew 28:19), and (4) “Sanctify them” (John 17:17).

The Church of the Nazarene has one unifying mission: To make Christlike disciples in the nations. This mission is built on the core values of being Christian, holiness, and missional. (P129)

Questions for Reflection and Discussion

1. Reflect upon this statement (P131): “The key to human participation in making disciples is discerning what God is doing and getting in step with Him.” “It is God who causes growth, but He works through “planters,” “waterers,” “reapers,” and so on.” How is God at work in making disciples in your ministry or church?
2. Can you describe methods that He has seemed to bless and other methods that have not borne fruit? Reflect upon what might have made the difference.
3. Jesus said the harvest is ripe and plentiful (P133). Why is it sometimes hard for some to believe that? Why would it be important to believe these words of Jesus?
4. Two implications of the Biblical Truth of entire sanctification are given for Disciple Making; an empowering for service and a denominational distinctive. (138) Reflect upon the statement that the Church of the Nazarene is not just one denomination among many; that God has raised up the Church of the Nazarene to spread scriptural holiness”? (P140)

SESSION FIVE

Strategy No. 4: Passionate Missional Outreach (Chapters 14-17)

We must release and encourage our people to embrace with open arms and hearts both the needy and the new people groups among us.

The gripping question for the Church of the Nazarene in the United States and Canada is “Will we love them here as we love them there?” Paul said to the Colossae Christians, “Devote yourselves to prayer, being watchful and thankful. . . . Be wise in the way you act toward outsiders; make the most of every opportunity” (Colossians 4:2, 5). There are needy people and new people groups all around our churches. The Church of the Nazarene is now ministering in one hundred fifty-six world areas. It is estimated that representatives of 80 percent of the people groups to whom we have sent missionaries are presently residing within the borders of the United States and Canada. God has brought the mission field to us. Will we seize this opportunity? (P141)

Questions for Reflection and Discussion

1. Do you agree that having passionate missional outreach is important? Why?
2. What new or needy people groups are in nearby communities to your ministry or church?
3. How many languages might the children enrolled in your local schools speak at home?

Chapter 14: Taking It to the Streets: From Marginal to Missional, by Mark Bane

Mark Bane describes the joys and dangers of intentionally moving an existing church from “marginal to missional.” Using his church as a master illustration, Mark asks probing questions and gives some practical guidelines.

Questions for Reflection and Discussion

1. Mark asks eight questions that he says his church failed on page 145. How do you think your ministry or church would fare taking the same self-examination?
2. Sandia Church began some major outreach type events. (P151-152) Would any of those or similar ministries make sense in your context? If so, how would you go about initiating them?

Chapter 15: Multiplying Ministries Where People Live, by Carol Anne Eby with McArthur and Millie Jackson

McArthur and Millie Jackson relate their own transformation story and how God has helped them to minister to the drug addicts, the homeless, and the downtrodden in Memphis. Retired Missionary Carol Anne Eby adds how Trevecca Community Church is using its building and a vast number of volunteers

from the church and Trevecca Nazarene University to bring hope and a future to recovering addicts, disenfranchised children, the homeless, and the incarcerated.

Questions for Reflection and Discussion

1. McArthur and Millie saw the St. Elmo Street property as a blessing from God and used it as a tool to start many ministries. Competition was not in their vocabulary. (P160) If you have a building how might you use it to enhance and start other ministries?
2. Tina Mitchell of Trevecca Community Church says: "We must do more." Are there places and ministries that God would have you begin to reach new and needy people groups around you?

Chapter 16: Following the Leader, by Matt Friedeman

Matt Friedeman shares the important lesson of being willing to say with Paul, "Follow my example, as I follow the example of Christ" (1 Corinthians 11:1). Being a leader means following Jesus and being willing to ask others to follow us.

Matt shares that DaySpring recites its mission statement corporately in every worship service: "DaySpring exists to excite men and women, boys and girls, about a life-changing relationship with Jesus, and to release these disciples for ministry in this community and around the world for the glory of God." (P171) Through this statement we explicitly express and frequently affirm vital faith and outreach as a foundational value of our congregation.

Questions for Reflection and Discussion

1. Reflect upon the value of a clear mission statement. Does your ministry or church have a clear mission statement? If you distributed 3 by 5 cards to every attender at a gathering of your ministry or church, what percentage do you think could write down the mission statement if asked to do so without prior notice? Are you willing to try that experiment?
2. What might you do to make your mission statement "a means of grace" and a habit?

Chapter 17: Making Christlike Hispanic Disciples, by Roberto Hodgson and Walter Argueta

Roberto Hodgson challenges us to reach out to the vast number of Spanish-speaking people in the United States and Canada who need to experience the love of Jesus. Walter Argueta gives us a great illustration of making Christlike Hispanic disciples. His church in Owings Mills, Maryland, has found ways to minister to the new and needy people groups around the church who speak Spanish.

Questions for Reflection and Discussion

1. Reflect upon "Hispanics by the Numbers" on page 177. What are the implications for the USA and Canada church? What are the implications for your ministry or church?
2. What might your ministry or church do to reach out to the myriad of Hispanics who are our new neighbors?

SESSION SIX

Strategy No. 5: Multifaceted New Church Development (Chapters 18-22)

We need to foster an environment and enthusiasm for starting new churches through districts and local churches.

New works must be continually started, because individual churches don't live forever. Today we are unable to find the New Testament church at Philippi or Thessalonica, but that doesn't mean we should not start new ones. Each church has a life cycle. This was the passion of Paul. He started many new works and prayed for his friends to do the same. He said, "Pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ" (Colossians 4:3). We are praying that God will open up many new doors for our work in this region.

Questions for Reflection and Discussion

1. Do you agree that multifaceted new church development is important? Why?
2. What if any new church ministries have you been involved in? What have you learned from these experiences?
3. Are there open doors for new works in nearby towns, neighborhoods or people groups? Where?

Chapter 18: Multiplying Organic Church Networks, by Darrell MacLearn

Darrell MacLearn, a fourth-generation Nazarene pastor, challenges us to plant hundreds of organic churches by making disciples who make disciples who make disciples, by leaving our comfortable "barns" and planting "out there" in the harvest fields ripe for harvest. Darrell reminds us that the same Spirit who came at Pentecost is blowing a fresh wind upon the church in the United States and Canada. Can you be Nazarene and organic? The answer is a resounding yes!

Questions for Reflection and Discussion

1. Reflect upon this question: Is it the responsibility of the sinner to leave his or her culture to get Jesus or the responsibility of the missionary to leave his or her culture to give Jesus? Is it the responsibility of a sinner to enter a Christian's life to find Jesus or the responsibility of a Christian to enter a sinner's life to love him or her to Jesus? (P189)
2. What are the implications of the statement: "the Nazarene organic church is lowering the bar on how we do church and raising the bar on what it means to be a disciple." (P191)
3. Darrell lists 10 "Values of Planting Organic Churches" on page 196. Is it possible for an established church that holds these values to "do organic ministries" AND also more traditional ministries?

4. If so, what steps might your ministry or church take to act upon these values?
5. Do you sense the Lord leading you to explore the possibility of an organic ministry in your home or neighborhood? If so, what steps might you take?

Chapter 19: Starting High-Impact Churches, by Stephen Gray

Stephen Gray compares planting a high-impact church (one that reaches two hundred in attendance in fewer than twenty-four months) with storming the beaches of Normandy in World War II. Stephen challenges us to consider the \$200,000 to \$300,000 start-up cost as an investment that when well-done will generate enough momentum to decisively establish a foothold in a community and give a new church the ability to transform the very fabric of the culture in which it was launched.

Stephen declares: (P199-202) “Planting a high-impact church is not simply about the numbers. It is more about the ability to impact and transform a seeker, a city, a county, and a country.” He then goes on to suggest five reasons for planting high-impact churches.

1. Breaking Growth Barriers
2. Larger Churches are Easier to Control
3. Credibility
4. Finances
5. Corporate Esteem

Questions for Reflection and Discussion

1. If you had \$200,000 to \$300,000 to spend over a three year period of time would you use it to start a High-impact church? Why or why not?
2. Would it be easier or more difficult for a High-Impact church to multiply itself? What would be required?
3. If you were developing a strategy to evangelize your community, city, county, state, etc. with the good news of the gospel, do you think that you would include High-impact methods in your plan?

Chapter 20: Developing New Churches on a Shoestring, by Bill Wiesman

Bill Wiesman offers a contrast to Stephen Gray. Because the Lord of the harvest has told us that the harvest is ripe (John 4:34) and the harvest is plentiful (Luke 10:2), we must harvest. And if we must harvest, then we must develop strategies of harvesting that are not dependent upon finances. It is possible to begin new works, ministries, and churches literally on a “shoestring” budget. “Developing new churches on a shoestring budget is not only possible, it is happening all across the United States and Canada.” (P207) “There is only one reason given by Jesus for not harvesting. In Luke 10:2 He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.” (P212-213)

Questions for Reflection and Discussion

1. Reflect upon the importance of beginning new churches. What impact has the church you attend had upon your life or your family's life? Do you know the story of your church's start? If not, can you do some research to discover the story?
2. What would be the advantage of starting new works or churches on a shoestring budget? The disadvantages?
3. Reflect upon the two biggest apparent obstacles to beginning new churches (P211-214). Which of these two is the one Jesus says is the only reason for not harvesting? What steps might you or your church take to implement the solution given by Jesus in Luke 10:2?
4. Is God calling you to be a part of beginning a new ministry or church as a team member, pastor, sponsor pastor, prayer, giver, etc.? What steps might you take next?
5. Are there open doors for new works in nearby towns, neighborhoods or people groups?

Chapter 21: Building a Great Future, by Stan Reeder

Stan Reeder shares the challenge of churches sponsoring new churches. Prior to becoming district superintendent of the Oregon Pacific District, while he was pastor of the church in Westminster, Colorado, his church developed a vision and plan for sponsoring many new churches. Stan states that we must "Help people understand that everyone is called to plant. Some are called to go and be part of the new core group. Others are called to stay and stabilize the parent. Regardless of the role—everybody is called." (P220)

Questions for Reflection and Discussion

1. Stan shares about starting a new church: "We did not 'lose' anything that year—we 'invested' it, and the Lord brought the single greatest increase in the giving history of the church that next year." (P221) What are the financial risks and benefits of sponsoring a new church?
2. Discuss the principle of spiritual replenishment described by Stan on page 222.
3. How might you or your church begin the process of sponsoring a new church? What would be the obstacles you might face? What are the opportunities?

Chapter 22: Planting a Church in Kalkaska, by Marilyn McCool

Marilyn McCool shares how she and her church planter husband, David, launched out in faith in the adventure of starting a new church. It's a heartwarming story that has been repeated over and over again throughout the rich history of the Church of the Nazarene. Ordinary men and women called of God have stepped out, trusted God, and have become "giants of the faith."

Questions for Reflection and Discussion

1. Marilyn tells a story of the faithfulness of God to meet all the needs of the new church. What are some other stories of the faithfulness of God?
2. Reflect upon how hearing “God-stories” help shape your confidence to face the future?
3. Are there open doors for new works in nearby towns, neighborhoods or people groups? Is God calling you to be a part? How?

Epilogue: Risking It! (Pages 243-250)

Ruben Villarreal challenges us to risk it! “One pastor attempts things hinged on his or her intellect, faith experiences, or resources. The results can be wonderful, but it is rooted in that pastor’s framework of faith. The other type of pastor is a risky one. He or she is willing to attempt the things that are inspired by God. He or she is willing to be a minority and stand up for a cause for the Kingdom. I have learned that God still blesses both scenarios, but the possibility for exponential growth rests on the latter.” (P243)

Questions for Reflection and Discussion

1. “Risking it for the kingdom of God is not an irrational faith step, though it can seem that way. It starts with one’s private worship time with God. This is the breeding ground for the seemingly foolish faith. This is the place where your heart is grabbed by the Spirit of God, and you are willing to risk it.” (P243- 244) Reflect for a moment upon your own private worship time with the Lord.
2. Is God by His Holy Spirit speaking to you about “Risking It”?
3. If so, what will you do with His call?