MATERIALIEN ZUM **GEMEINDEBAU**
EIN SERVICE DER **WERKSTATT FÜR GEMEINDEAUFBAU**

MICHAEL WINKLER

Churchgrowth Principles:

USEFUL STRUCTURES.

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Basic principle 4: Useful structures

Developing a profile

Written by Michael Winkler

Introduction:

1. **Biographical intersections (personally)**
    - Pupils work
    - Youth work
    - Theological training in England
    - Building up church in Ditzingen, near Stuttgart
    - Spiritual gift orientated leadership
    - 'Mega-Church' or multiplication
    - Leadership training
    - Apostolic ministry
    - Network of churches, projects, missions

2. **Principles on the theme of 'Useful Structures'**
    - Structures must serve the goal.
    - Therefore we must first ask about the philosophy (vision, calling), next about the strategy (goals, tactics), next about values (character, good traditions, history), and only then about the structure (organisational forms, methods).
    - By strictly applying the principle of usefulness, we will discover that within already existing organisations we have forms of organisation (structures) of which many:
        I. are fulfilling their purpose (we can expand these)
        II. are hindering their purpose (we should do away with these)
        III. would be helpful, but we do not have them yet (we should try to introduce them)
    - When beginning something new, right from the beginning this approach should be applied (conception phase, core church phase, birth, multiplication)
    - The role of the leader, and of the leadership team, is of crucial significance during this process (willingness, capacity, personality type, history)
    - Factors limiting the introduction of change are:
        I. Higher structures (denominations, political system)
        II. Lack of resources (personnel, time, money, know-how)
        III. Unbelief, small heartedness, feeling overwhelmed, disunity
        IV. Enemies (active opposition from within and outside)
    - Structures should then be communicated and made clear (e.g. organigram)

Nehemiah – example of useful structures

- Vision (the restoration of Jerusalem)
- Mission/calling (building the city and re-creating the nation; Ezra's mission was to restore the spiritual regulations)
- Values (in accordance with the word of God)
- Strategy (situation analysis, gathering support, gathering co-workers, obtaining materials, building the walls first…)
- Structure (question of leadership settled, clear delegation of responsibilities – every family built at a specific place, trowel and sword)

Exercise:
Describe your current church structures! Explain to one another how your church is structured and why you have built your church in this particular way.

God's vision

Re-establishment

- The fellowship of God (2 Corinthians 5 v 18+19)
- The dominion of God (1 Corinthians 15 v 27+28)
- The position of man (Romans 5 v 12-21)
- The health of man (Luke 10 v 8-9)
- The relationships of family (Malachi 3 v 24)
- Ownership (Jubilee year, Leviticus 27 v 24)
- The fullness of God's promises (Acts 3 v 21)
- The Garden of Eden, the whole of creation (Isaiah 65 v 23-25, Revelation 21)

God's strategy

A Royal Priesthood

- The children of Israel
- Jesus Christ
- The church of Jews and gentiles
- Matthew 28 v 18-20 (questions of authority, apostolic, make disciples, ethnic groups, training in all spheres of life, fellowship of the Holy Spirit)
- The kingdom of God in all 5 levels (individual, family, business and society, state, church)

God's method is people

- God builds through leaders (apostles, prophets, pastors, evangelists, teachers)
- God first builds a person, then builds through that person!
- God builds in teams (fellowship, discipleship, communities)
- God builds in regions (Mark 5)
- God builds by multiplication (c.f. creation, e.g. 2 Timothy 2 v 2)

- Goal: ‘until they observe all that Jesus commanded’

Putting together a church profile

A church profile is a written statement about the identity of a church. It gives an indication as to how this identity should be lived and outwardly expressed.
There are statements in the bible about what is always true concerning church - the ‘how and why’ of church, what is its calling, its foundation and its origin.
However, just as every human being is an individual personality, so every local church is uniquely and specially equipped and called by God. We are attempting to present these specifics in a church profile.

Why write a church profile:

1. Tool for determinedly, specifically and consistently pushing into God’s calling.
2. It gathers people under one God-given vision (identification) and gives motivation to participate.
3. The concentration of our energies on our ‘core mandate’ will bring release. The church becomes more effective.
4. For us, and for outsiders, it brings into focus the unique qualities of the church and the way the church views itself. As a result, pooling our skills and resources, and receiving new members becomes simpler.
5. It helps us to keep on course.

In a church profile we are trying to answer the following questions:

1. Who we are (identity, specifics)
2. What we want (vision and calling)
3. How we are living (values, characteristics)
4. What we believe (convictions, generally and specially)
5. How we bring about changes (goals, strategies)

Then, resulting from this, comes the issue of structure! Now that we know what we are doing, how we are doing it, at this point we can answer the question ‘What is the best vessel we could use to facilitate what we do?’

Exercise:
Questionnaire as an aid for developing a church profile.

1. Name three reasons why people should choose, of all churches, to come to yours.

_____
_____
_____
_____

2. What makes your church different from all the others in the local area?

_____
_____
_____
_____

3. How would you describe your church? (Try to describe your church to someone you know who has asked about it)

_____
_____
_____
_____
_____
_____
_____

4. What in your opinion is God doing in particular with your church? (Are there special occurrences, words, prophetic impressions etc. which are noteworthy?)

_____
_____
_____
_____
_____
_____
_____

5. What are your strengths as a church leader?

_____
_____
_____
_____
_____

Who we are (identity)

Where we are today, what we are, even how we behave, really has a lot to do with our inheritance and our history (including the history of our forefathers). It is exactly the same with the church!

What is the heritage of a church?

Background:

- There is the 'kleronomos', the lawful inheritance, the inheritance someone is entitled to because of his family ancestry.
- And there is the 'kleros', the 'lot' which is something one gets when it is allotted to him, in which one receives a 'portion'.

Bible texts:
Deuteronomy 32 v 8 – God allotted the nations their land as an inheritance
Numbers 18 v 20 – God himself is the inheritance of His people
Psalm 119 v 111 – Your testimonies are my inheritance forever
Acts 20 v 32 – the word of grace gives an inheritance to all those who are sanctified
1 Peter 5 v 3 – the elders should not 'lord it' over you, but prove to be examples

I believe that also in regard to a church there is a lawful inheritance to which it is entitled because it is the church of Jesus Christ. But there is also a definite portion (lot) which God allocates to a church, just as when he gave specific portions of land to the tribes of Israel.

In addition to this, it seems to me that the 'fathering' of a church is important. Who has brought forth the church? It will always be a combination of the Holy Spirit and a person (or group of people). This also fixes the 'genetic' inheritance of a church.

Exercise:
In your small group, spontaneously discuss the beginnings of your church, and to what extent the styles, the emphases, and the characteristics of the founding personalities are still to be seen in practice within the church.

_____
_____
_____
_____
_____
_____

Consequences:

- Accepting the blessed inheritance and honour of the spiritual fathers. Are we indifferent, like Esau, about receiving our inheritance, which is given by God? Have we rejected the founding fathers and consequently can the church no longer recognize its identity? What heritage do we carry around in the church without having really accepted it? (Proverbs 20 v 21 – an inheritance gained hurriedly at the beginning will not be blessed in the end.)
- Taking hold of our godly inheritance. What are we entitled to according to God's promises? What is the land that God has given us (prophetic words etc.)? Have we taken hold of it? Are we living in it? Have we limited it through unbelief?
- The renouncing of godless inheritances, curses. If, for example, a church was started out of a negative attitude towards other churches etc., if it was not inspired by the Holy Spirit but born out of the will of the flesh, if on the other hand it was born of the Spirit but the founder was, for example, anti-Semitic or one who believes that everyone will be saved regardless of the cross etc., then this also will be in the genetic mix. How should this be dealt with? I believe in a similar way to how one deals with a personal inheritance. Repentance, forgiving the sins committed against us, setting free, renewal, the old man to die and rise again in Christ as a new man. Sometimes churches have to go through something like a birth process again (c.f. Galatians 4 v 19 'My children, with whom I am again in labour until Christ is formed in you').
- Inheritance comes through fathers and marriage. As elders we administer the inheritance and pass it on. Whomever God has employed to receive the inheritance (which of course essentially comes from Him) and to pass it on (e.g. Isaac to Jacob, it had taken a long time before he received the inheritance and could live in it; Jacob passed the inheritance on to 12 sons; Moses received a heritage from God and then passed it on to the person chosen by God, to Joshua, by the laying on of hands). If a strange heritage is introduced through marriage the question is asked whether it is God's heritage or idol worship.
- If churches split, what happens to its heritage? If churches join together, have they already got a common inheritance or do different heritages come together? Caution: Heritage should not be lost or be sold for a 'dish of lentils'. If a group in the church separates itself, has God said 'Go out of your Father's house…' or has it happened through self-will. Hence, is it a split or through God's Spirit, the beginning of a new family, a new tribe, a new era.
- It is God's inheritance that we are administering! We are co-workers with Christ! We have a portion of the inheritance which our Heavenly Father has given to Jesus (Psalm 2 v 8 'Ask of Me, and I will surely give the nations as Thine inheritance'). We should be good stewards of the riches entrusted to us until Jesus' return (Matthew 24-25).

The history of a church

The entire spiritual development of a church has an influence on the present condition of the church. The leadership is urged to take the history of a church seriously, to do some research, and to deal with whatever they find. That might mean they have to make apologies, to be set free from certain things, to ask for forgiveness, to discover God's promises anew and to take them seriously etc.

To this end, the following questions can be asked:

1. Which influential people and events stand out in the history of the church? What legacy have they left behind?
2. Has there been a shocking experience which has injured the church, or made them 'timidly cautious'?
3. Have there ever been recurring, widespread spates of sin, crises, problem areas in the history of the church?
4. Have there been groups of people who have made spiritual claims (legitimate or illegitimate) of the church?
5. Has the leadership of the church, at some point in its history, become persistently sinful, and if so has repentance been done?
6. Has there been any false teaching, demonic influence, wolves that have strongly influenced the church at some stage, and has this been cleansed, cast out, overcome? (c.f. the letters to the churches in Revelation)
7. Has the church lived according to its calling (its inheritance)? In which times did it bear much fruit, when were there times of drought, powerlessness, perhaps curses?
8. Has the church, at some point in its history, made ungodly alliances, e.g. for the wrong kind of security, or out of weakness, unbelief, irresponsibility, self-interest etc? What effect has this had? Must these alliances be dissolved, agreements revoked, repentance done, order brought, arrangements clarified, rules changed?
9. What expectations, suggestions, spiritually lifeless traditions, influences, structures, power blocs, stipulations (inner belief systems) have developed within the church? Elders and their wives will be confronted the most strongly. What has to be accepted, what needs to be changed, what must be broken, renounced, amended…?

The heritage and the formative years of a church will have intrinsically determined its identity. Whether a leadership team feels at home in the church or not depends also upon whether there is harmony (same nature, values) with this identity. The same is certainly also true for the church members, but not quite so intensely. Or if a new leadership team forces their identity and increasingly stamps their mark upon the church, if this is a fundamentally different identity, then people who formerly identified with the church will probably feel uncomfortable, leave the church, or rebel.
The most important thing, of course, is our oneness with Christ. This is our deep identity in which all of us as Christians find our belonging and our place of rest. But whether someone can put down roots in a particular church or not (this is true only for people who were not spiritually birthed there) depends very much upon whether

the identity of the church, and how this is put into practice, corresponds to their personal history.

Vision

What is vision?

Hebrews 11 v 1
A vision is a growing picture of what the leader himself, or the group which he leads, can see about what they should be or do. What would the work we are building look like when God has reached that goal with us?

Why do we need vision?

Proverbs 29 v 18: 'Where there is no vision (or revelation) the people perish!'

- A vision produces
  a) Direction
  b) Order
  c) Dedication (motivation)
- Leadership begins with vision and is the key factor for effective leadership.

Where does vision come from?

- Every worthwhile and good vision comes from God!
- Isaiah 55 – God's ways are higher…
- Ephesians 1 – God opens the eyes of your heart...

Getting a vision

1. **Vision comes through moving**

In order to receive a vision one must start moving and/or be moved.
e.g. Abraham – 'Go out from your father's house…'
e.g. Nehemiah – When he got the news about the condition of Jerusalem he was greatly moved … it drove him to pray, so things could not stay the same.
Lethargy, indifference, lack of compassion, heartlessness, false securities, following the crowd, conformity….are attitudes which prevent the vision from coming forth.

2. **Vision comes through seeking**

As a result, Abraham was now moved by God into new circumstances of life, torn away from everything that formerly gave him security, his home and sense of belonging…
Typical of God: think about Peter on the lake of Gennesaret, think of Saul on the road to Damascus etc. – He sometimes brings us into situations of life which we probably would describe as a crisis, completely new, different, without any experience and security, taken out of the familiar and all that has formerly occupied us. This is often necessary so that we reach out for something else, so that we search for new paths…

Abraham built an altar to the Lord. He sought God's face and will.
Nehemiah searched the scriptures for what God had said about the situation in Jerusalem.

3. Vision comes through seeing

It requires the 'Aha-effect'! God begins to open up a new dimension; a glimpse of the heavenly, revelation, insight.

Isaiah 55

- Verse 3 'Incline your ear and come to Me, listen that you may live!' (This refers to searching!)
- Verse 8 'For My thoughts are not your thoughts, neither are your ways My ways, declares the Lord, for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts'.

As a rule, vision grows through this process. We do not see everything at once, but it comes like pieces of a jig-saw puzzle, one after another, until we are able to discern the bigger picture.

Abraham

- I will make you a great nation, and I will bless you …
- Then the Lord appeared to Abraham and said I will give this land to your descendants
- Look northward, southward, eastward and westward – all the land which you see I will give to your descendants
- Look towards the heavens and count the stars, so shall your descendants be.

Converting vision into action

I now wish to demonstrate principles which guide the realization of a vision. With all dreams, prophetic words form God, revelation experiences etc. which, as mentioned, are essential, the substance of a vision, nonetheless, depends ultimately on the person who believes and acts!

1. Faith and action

True faith comes by revelation from God! Whether or not faith is genuine shows through our behaviour! Show me what you do and I will tell you what you believe! Faith without works is dead, says Jamesl!

John 14 v 12
Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father.
e.g. Abraham believed God…therefore he left Haran in the hope of receiving the Promised Land.

2. Vision develops through holding on

Many a vision falls by the wayside because visionaries and/or those who support them simply do not stay with it.

- Noah had to hold on for 120 years – not only waiting but also building, laying everything else aside to build an ark…
- Abraham had to hold on for 30 years (sleeping with Sarah was certainly not the problem, but rather the nomad life and 'having no success').
- Joshua had to hold on for 7 days whilst the walls did not move the slightest bit

In respect of holding on:

- It is not only the opposition that needs to be overcome (they are really not so dramatic, as this allows the adrenalin to rise, keeps us moving, drives us to prayer etc.)
- Much more dangerous are the times when certain stages are reached, and one can already show some success; a satisfaction with the Status Quo, when halfway is sufficient for someone (Haran).
- Also dangerous for holding on are the many distractions by good things. What the Lord is doing here and there, and the feeling of not wanting to miss out. Here then is the tension which the visionary has to be aware of during the realization process: Not blinkered and narrow-mindedly following his vision, no longer seeing anything else, and on the other hand, not having to join in with everything, to be aware of every meeting, to have to go to every conference and new wave.

Exercise:
Draw a picture of your vision! If you haven't got a vision then pray alone or with someone else that God might give you a vision now!

It could be that the vision which you are pursuing is bigger than your calling! Then ask yourself what your calling is, your contribution to the realization of the vision.

Example:
The vision for Forum Leben Networking is:
5-fold ministry at 2000 churches, which are living in the 5 levels of the Kingdom of God on the 5 continents.
Within this vision many have the calling to build a training centre to equip people in the 5-fold ministry, others are working on the question of how we should live out the Kingdom of God within society etc.

Exercise:
Formulate your calling as precisely as possible!

Developing a strategy

Many things in our lives change, are prolonged and re-shape themselves during the progress of time. Therefore it is important that we think of time in longer terms, and learn how to deal with this.

Therefore we develop strategies which should help us to 'keep the faith' and 'finish the course'. The 'strategic stairway' consists of many small steps. We have to develop steps that we are able to climb on and consequently in the long-term we will ascend the stairway.

1. Guidelines for a system of control

- Set goals
- Plan
- Make decisions
- Organise
- Delegate/share tasks/assign responsibilities
- Motivate
- Check/correct

2. The example of Nehemiah

- Gathering information
- Suffering over the needs of others
- Fasting, praying and repenting
- Setting the goal
- Planning the way to the goal
- Collecting before acting
- Organising and delegation
- Motivating co-workers
- New goals, rules, reforms

With a strategy it should affect the organisation of your mission and your further personal development!

3. Sharpen the focus!

3.1. Set goals for organising your mission: 'Are you developing goals for the fulfilment of your life mission, or are you going along byways?'

- Develop your gifts and abilities
- Times of being alone
- Meet with a mentor etc.
- Check the development of the church

3.2. Set goals for organising your further personal development. 'Have you set goals according to your values, responsibilities and protecting your relationships (character-ethic) or according to an 'image-ethic'?

- Physical goals
- Spiritual goals
- Social goals
- Financial goals
- Behavioural goals

4. Setting goals (guidelines)

Goals should be:

- Specific
- Measurable
- Reachable
- Realistic
- Practical

Note:
Goals change, because circumstances change. Your life vision and a biblical lifestyle, however, remain unchangeable.

Exercise:
In groups of 2 or 3 people, set a goal that you want your church to reach by Summer 2005. Then use the following grid as a goal planner:

Foundation for Year Planning 2004/2005

Goal:

Reached by:

Step

Who responsible:

Step

Who responsible:

Step

Who responsible:

Step

Who responsible:

Stocktaking actual state:

12-11-10-9-8-7-6-5-4-3-2-1

Values

“Pay close attention to yourself and to your teaching, persevere in these things...”(c.f. ‘you however remain faithful…’)

Character-ethic versus image-ethic

- An image-ethic is based upon the result of our outward accomplishments. How do I get there, what will bring me further on, how can I have more influence etc? This ethic therefore is motivated by success.
- A character-ethic is based upon qualities of character such as integrity, humility, faithfulness, temperance, courage, patience etc. My behaviour (my ethic) is directed according to my firm convictions, and is not reactive according to whatever is going on around me.

Galatians 5 v 22-23; 1 Corinthians 11 v1; 1 Timothy 4 v 16

Values and order
Which godly rules of living (also principles) have you recognised and how do you apply them to your life?

- Lifestyle of keeping the Sabbath
- Lifestyle of giving (tithing, the poor..)
- Lifestyle of fellowship with the Holy Spirit
- Lifestyle of good stewardship (with your body, gifts, strengths...)

Which values and basic convictions are shaping you?

- Values are unwritten belief fundaments which determine our behaviour. They affect all areas of life.
- What are the convictions of faith that you cannot and will not give up?

e.g. Martin Luther: ‘Here I stand, I cannot do otherwise!’

Exercise:
In a group discussion, try to identify some basic values and basic convictions. Consider whether or not these originated from God.

Structure

Since we have now worked through vision, calling, strategy and values, we can ask the question about ‘useful structures’. What, then, are the right structures with which we can, as efficiently as possible, move the church further forward in the direction of its vision.

We can ask questions such as:

1. What leadership structure do we need in the church?
2. Which ministries must we establish in the church?
3. What should the pastoral care look like?
4. Which events are the right ones? How often and when should they take place?
5. What events and ministries do we continuously need, and which are most likely projects that we can carry out according to demand?
6. What financial means do we need and how do we build up a structure of support regarding this?
7. What co-worker potential do we need, and what should a structure to make and equip the co-workers look like?
8. What premises do we need to carry out our calling? What is suitable, what is most likely not? How often in the week do we need such premises? Where should they be located?
9. What communication processes are required so that the calling can be put into action in a good way?

Personal example:
God spoke to us as elders in 1990 that we possibly should be starting many churches. This was the calling! At the beginning the strategy was: We will get ourselves a bible student, pay him and give him a house-group which he can then develop into a church. Structure: Practical training position. It took too long and was too expensive! New strategy: training and releasing people from our own church whose potential we recognised. Structure: Leadership training over a period of 2 years, mentoring as support, house-groups multiplied and we started with one church service per month. In this way we have started 5 churches.

Exercise:
Describe your church structure to a partner! Ask one another how this structure serves the calling of your church.

Leadership structure in the church

The necessity of leading people

- Judges 17 v 6 and Judges 21 v 25 'There was no king in Israel. Everyone did what was right in his own eyes' (compare these times with the times under the leadership of Joshua!)
- Leaderless-ness brings chaos or even anarchy (lawlessness).
- The human being has been ruled by fathering and by monarchy from the time of creation on. What happens when God is not my Father and my King?

Leading Style

Christian Schwarz (the natural church development) differentiates between:

- Relational orientation
- Goal orientation
- Partnership orientation

Roland Kurth (Handbook for Leadership Gifts) differentiates between:

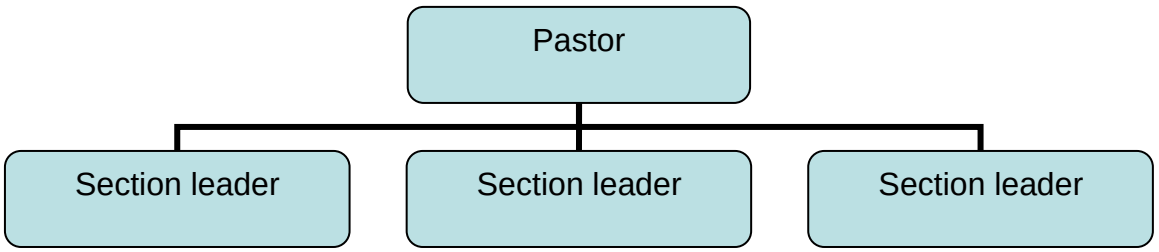
- Releasing leading style
- Authoritarian leading style
- Friendship leading style

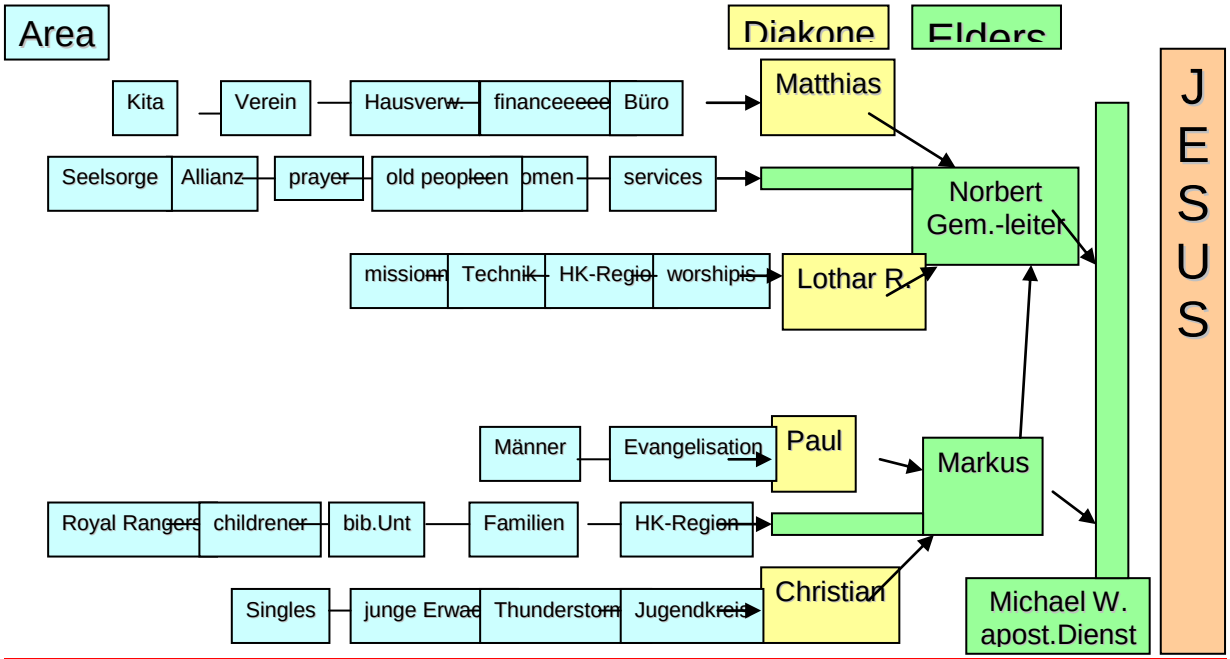
Leadership profile from DISG differentiates between:

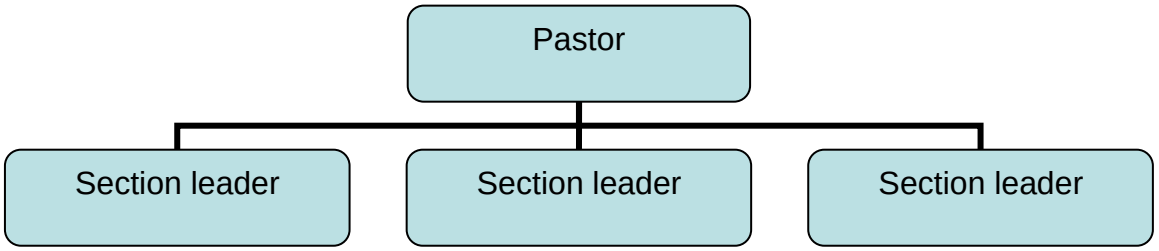
- Charismatic leading approach
- Analytical leading approach
- Results orientated leading approach
- Interactive leading approach

Summary: The personality type determines the leading style. In different phases different leading styles are required.

Creating an organigram (different stages)



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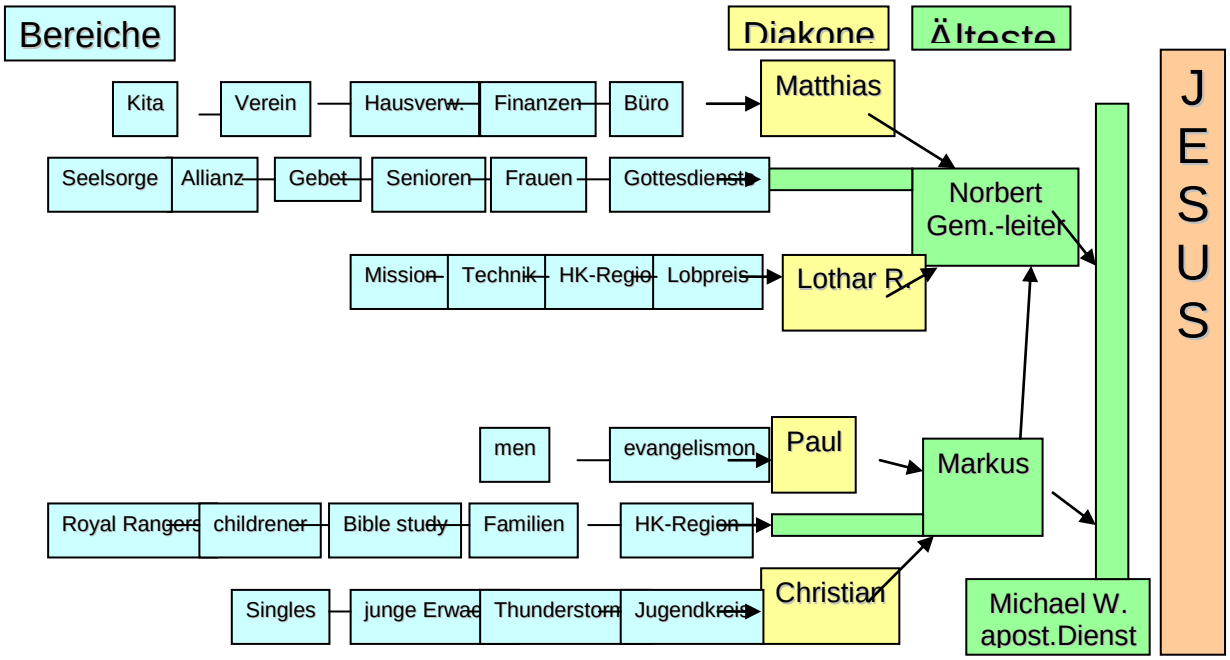
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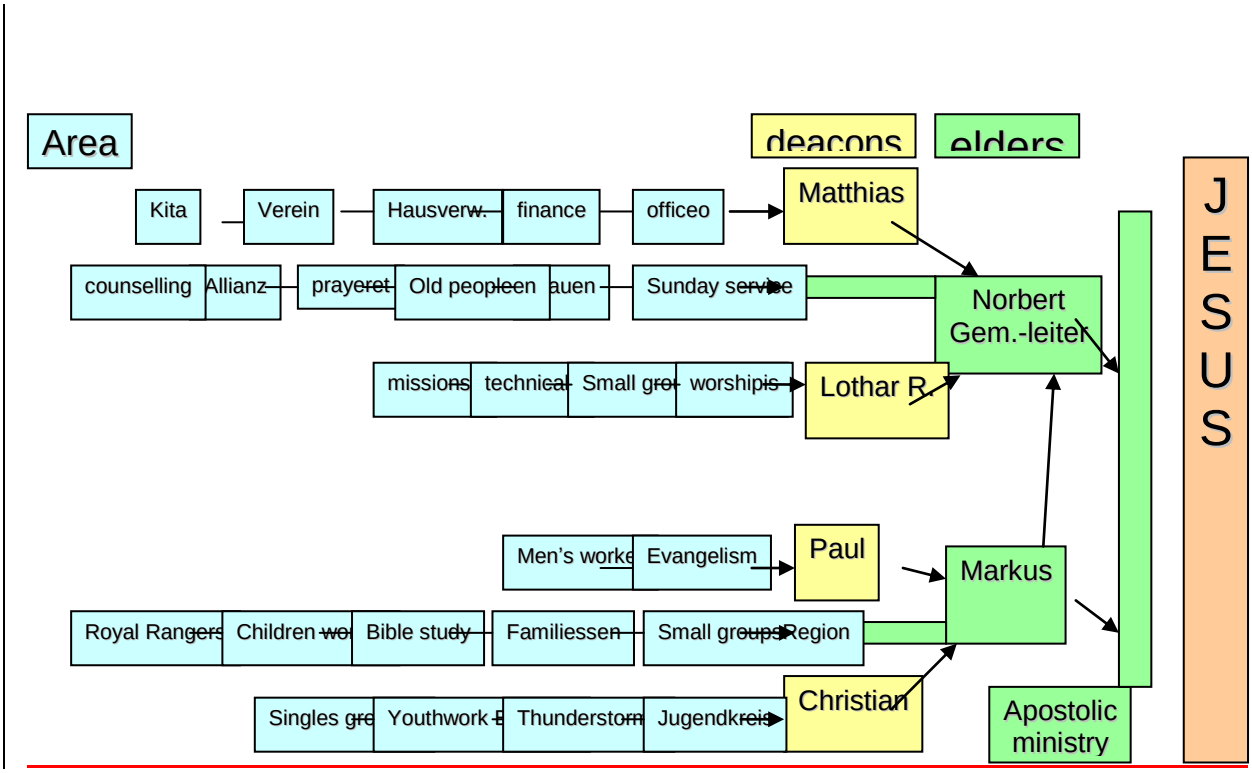

Team structures

God works in team!

- The Trinity ('Let Us make man ..')
- Marriage ('It is not good for the man to be alone')
- Duo ministry team with Jesus and the Holy Spirit (Acts 13 'Set apart for Me...')
- Church as a body (1 Cor 12)

God works with individuals!

- Noah
- Abraham
- Moses
- David
- John the Baptist
- Jesus

In this tension we live and build church. The value, the quality, the abilities, characteristics, personalities, the history and maturity of the individuals determine the possibilities and capabilities for working in a team. In the right position within the team, and in a good team spirit, their strength is multiplied.

Principles for Team Building:

Definition:

- Team = a yoke of oxen (original meaning of word)
- Team is not to be confused with friendship or love, team has something to do with setting common goals and therefore a task. Friendship can develop within a team and also a team can come into being through a friendship, but team cannot be equated with friendship.

Each team needs a clear task!

- Define the task
- Set goals
- Measure the goals

Each team member must know

- What contribution is expected of him (timescale, tasks, etc.)
- What function and position he has within the team (leader, trainee, helper etc.)

A clear distribution of tasks ensures that all the team members carry a fair share of the job that they are together responsible for. The togetherness of the team will be tested again and again, and will improve.

Task to check the effectiveness of a team:
Team leader should ask the following questions, everyone takes a short time to think about it, then each team member answers with 'YES!' or 'NO'!:

1. Are there clearly set goals for the team to work towards?
2. Can you summarise in two sentences what task we are trying to achieve?
3. Is the team making progress quickly?
4. Has the team got a clear approach (strategy, procedures) to define the achievement of the task?
5. Is it clear to you what is your role within the team for achieving the task?
6. Have you got clear time constraints?
7. Do you trust the other team members?
8. Do you believe you will be successful in your task?
9. Do you know who to ask for help when problems arise?

Mutual Responsibility

- Bear one another's burdens (Gal 6 v 2) – Support weaknesses not merely criticise
- Basic attitudes according to Philippians 2 v 1-11 (the same mind, the same love, united in spirit, united in purpose, no selfishness, no empty conceit, humility, regarding one another as more important than yourself, not merely looking out for your own personal interests but also for the interests of others, have the same attitude as Jesus).

Complementary Abilities

- Which abilities are needed for the fulfilment of the task (e.g. building prayer initiatives in a church. First and foremost a motivating leader, prophetically gifted people, and an administrator are needed)
- Not all abilities will be needed in the same measure (strength, time, intensity, complexity) When a team is being put together take care that there are not too many or too few people.

Various Personality Types

- Who am I? What are my 'biological' predetermined characteristics? How do I function?
- My place in a team as a result of my personality.
- How do I get on with other personality types? What should I pay attention to?

Size of the team

- Not too many people (communication must be assured)
- More team members could be added after a time (for long-term tasks). Bring trainees into the team!
- Could comprise a core-team (e.g. full-time members) and an extended team (a panel, honorary members).

Team Development Phases

from Christian Thielscher (Leading Teams Successfully)

1. Orientation phase (polite, impersonal, full of expectations...)
2. Polarisation phase (conflicts, confrontations, frustration about the differences, forming cliques, an effort to make progress, feelings of hopelessness)
3. Normalisation phase (development of fixed standards of communication and behaviour, working methods are defined, positions are clarified, points of view are more clearly defined and confronted)
4. Performance phase (many ideas, flexible, open, consolidated, co-operative)

Naturally the length of time for each of these phases depends on how frequently the team meets, and how rapidly the working process advances.

Programme structures

Evangelism structures

Defining the target group

- Go beyond own mentality, language, lifestyle etc. (E2 +E3) or found a church within my lifestyle and mentality (E0 + E1)
- Recognise one's own potential, anointing, gifts, circumstances of life (what has God given me) and the needs of the target group, the target area.
- 'It took one year before I was able to understand the language of the people group, but it took seven years before I was able to think like them' (a German missionary in Chile)
- Think about the 'two-stage model' of Paul. First, those who fear God, then the pagans. Principle: Where are there already connections?

Practical questions:

- Which target group should I, or do I want to reach first? How much does this relate to me (my team)? Where are the connections, the starting points; where must I concentrate first? (learning the language, change of lifestyle...)
- What gifts, abilities, qualifications, anointing, calling has God given me? Which target group can I most likely reach with these? Does this agree with my mission? (from God, through people)
- Must people in the team first be prepared in respect of this target group? (Timothy being circumcised)
- What preparation time and measures should I consider? How do I arrange these as effectively as possible?

Which 'model' is appropriate for me and my target-group?

- Street evangelisation
- Door to door
- Alpha Course
- 'Servant evangelism'
- Questionnaires
- Crusades

(more about this in the Basic Principle: Need-orientated evangelism)

Discipleship structures

Matthew 28 v 18-20

1. Authority of the great commission (heaven and earth).
2. Making disciples (here we find 4 verbs: go, make disciples, baptize, teach. In the original Greek text, only one of these verbs is in the tense used for an order (imperative), that is, 'Make disciples!', (go, baptize, teach are actually strategies to make disciples).
3. Make disciples from all ethnic groups (people groups, cultural circles).
4. Baptize.
5. Teach them to observe all that Jesus commanded.
6. To the end of the world (time; Revelation 1 v 8, geographical).

'Teaching them to observe…'

- 'didaktikos' = the ability to instruct, teaching ability as a quality that should distinguish an 'episkopos', church overseer (1 Tim 3 v 2; 2 Tim 2 v 24).
- 'paidagogos' (1 Cor 4 v 15 '...for if you were to have countless tutors in Christ, yet you would not have many fathers...'). In Greek daily life the 'paidagogoi' were the 'protectors of childhood days', slaves, who taught the children of rich parents. Until the seventh year of life, the mother was ordinarily responsible for education, although even then very often a 'paidagogos' would supplement this. But from the seventh to the eighteenth year of life the child would be tutored by a 'paidagogos'. He was not a teacher in the modern sense, but he accompanied the child to school, cared for his safety and his good behaviour. He was, so to speak, primarily responsible for the morals and decency of the child, and as a secondary role, a 'private tutor'.
- 'kathegetes' = leader, master, teacher; from 'kata' = 'downwards', and 'hegeomai' = to lead (Matthew 23 v 10). The Rabbis were spiritual leaders, catechists, who had a group of 'disciples' around them in order to instruct them in spiritual truth. The pupils would often sit around the Rabbi, who taught by rote, and engaged the pupils in discussion. There was much value put upon memorizing. But this was not only with regard to the instructions in the Talmud etc. but also the example of the Rabbis. Fellowship with the Rabbi also had the goal of shaping (Proverbs 27 v 17). The pupils accompanied their Rabbi to the Synagogue or to the Court of Justice etc. in order to learn from him how he did things. A third aspect was multiplication.

1 John 2 v 13+14

- ☺ Children
- ☺ Young men
- ☺ Fathers

The goal of development is (c.f. 2 Tim 2 v 2; Hebrews 5 v 12)

- ☺ Maturity
- ☺ Multiplication

Possible structures:

- Teaching programme for the various 'age groups' (physical age, spiritual age)
- Mini-groups, mentoring relationships, small groups, house groups
- G-12 model or similar
- Sunday school
- Teaching materials for personal study
- Special programmes such as marriage seminars, parenting seminars, vocation finding seminars, etc.

Exercise: Discipleship in your church

1. What is running well that we should carry on doing?
2. What should we change?
3. How do we want to change it?
4. When will we begin to do this?
5. Who is responsible for this?
6. Where do we need help?
7. Who do we ask?

Ministry structures

- Which ministries are led by goals (task-orientated, supporting discipleship)?
- Which ministries are indispensable?
- Which ministries can be build up now? Which only after we have greater capacity?
- Which ministries do we need permanently, which only provisionally?
- It makes sense to build in these ministries right from the core-church phase.
- We are able to 'operate' many of the ministries ourselves, others we will have to receive, and we are allowed to receive, from the whole Body of Christ.

Ministries are linked with people! (Ephesians 4 v 8 ff '...God gave gifts..')

Christian A. Schwarz has clearly demonstrated, in a graphic and practical form, that various elements are needed for the building up of church, and which at various times must be brought to the foreground. He refers to the so-called eight basic principles. Rick Warren, in his book 'Church with Vision', has worked out very interestingly and convincingly, that a church needs all the five dimensions of growth (evangelism, worship, fellowship, discipleship, ministry) in order to be able to grow in a healthy way. The challenge however is to put this into practice! Putting it into practice is first of all personal, then structural!

As far as I am concerned, the practical effect of the five-fold ministry first and foremost has its claim here, upon the individual Christian ('...the equipping of the saints for the work of service...').

Exercise:
Draw lines to show which person within the five-fold ministry can most likely strengthen, or bring into being, which area.

Basic principles from C.A. Schwarz	**5-fold ministry**	**Ministry according to R.Warren**
Authorized leadership	Apostles	Evangelism
Integrated small groups		
Inspiring church services	Prophets	Worship
Gift-orientated church co-worker team	Evangelists	Fellowship
Useful structures		
Passionate spirituality	Pastors	Discipleship
Need-orientated evangelism	Teachers	**Ministry**
Loving relationships		

On the foundation of the apostles and prophets (Ephesians 2 v 18-20) – A detour

The apostle

The word apostle stems from the Greek word 'apostolos', which should be literally translated as 'one who is sent out'. It was originally used in the context of sea voyaging, but later came to be used for every type of authorised and official emissary. The emphasis however is always put on the one who sends! From the sender emanates the authority and the commission!
The word 'missionary' from the Latin root would probably come closest to the term 'apostle'.
An apostle is, then, one sent by God, with a God-given mission and God-given authority (2 Corinthians 12 v 12).

As a rule, the apostle has a little of all the other ministry gifts.

The apostle's calling

1. They open up new paths, find new areas for the Kingdom of God.
2. Together with the prophets they prepare the ground (Ephesians 2 v 20)
→ Master builder (1 Corinthians 3)
3. They appoint the elders
→ Leadership training, developing co-workers, then also appointing them. (Acts. 14 v 21-23; Titus 1 v 5)
4. They also prepare the ground with teaching
→ Responsible for discipleship (Matthew 28 v 18-20)
5. They restore order to churches and in difficult situations
6. They think in terms of the bigger picture. Therefore they also guide 'in the unity of the faith'.
→ Acts 15 – Apostle's council
7. They fill in what is lacking in the church

Therefore apostles are often:
- ✓ **pioneers, always founding new things or opening up new areas.**
- ✓ master builders (laying foundations, having oversight)
- ✓ natural authority figures
- ✓ connected to the other ministries
- ✓ fundamentally involved in the 'governing' (co-elders)

Questions:
1. What effect does the ministry of the apostle have on a church?
2. How is a church that is being led by an apostle shaped?

The prophet

1 Corinthians 12 v 28
'And God has appointed in the church first apostles, second prophets…'.

'Prophets always had their place in the household of God. Beginning with Enoch...through to the two witnesses in the Book of Revelation, God will always have His prophets, as He always has had, and as He still has today.'

1. Prophets in the New Testament

In the Book of Acts we find several prophets who are called by their names.
Agabus (Acts 11 v 27-28 and 21 v 10)
Judas and Silas were mentioned in Acts 15 v 27 as leaders, and in verse 32 it is said that they were prophets.
In Acts 11 v 27 several prophets are mentioned without being named.
In Acts 13 v 1 prophets and teachers are mentioned, probably fulfilling both ministries.

2. Purpose and effect of the prophetic

1 Corinthians 14 v 3-5
Jeremiah 1 v 9 ('dabar')
1 Corinthians 14 v 22 (c.f. Isaiah 28 v 11-12)
Amos 3 v 7-8

- ✓ Construction (for building up) of individuals, the church, marriage and families, society, businesses etc. See also: Ephesians 2 v 20 'founded on the apostles and prophets, Christ Jesus Himself being the cornerstone'
- ✓ Admonition (helping to turn back to the right path, or to stay on it). Thus Christian counselling was established. Alongside this belongs the issue of uncovering hidden sins etc. (1 Corinthians 14 v 24). This also has an evangelistic effect.
- ✓ Comfort (encouragement, affirmation)
- ✓ Bringing forwards ('dabar' = to bring something forwards that has stayed behind, an initial boost). The prophetic gift ignites faith, brings inner healing processes into action, releases calling and brings faith and insight to another level. Example of a chairlift.
- ✓ A sign (indication of another reality). Prophecy is a sign for believers, that is it might point to another reality (e.g. Toronto blessing, prophetic manifestations are evidence of a higher reality and the workings of God)
- ✓ Burden for restoration ('massa'). This word is used for a heavy burden or load and for an uplifting song. Prophecy can be a burden which is allowed to weigh upon us until we get a breakthrough on an issue. (e.g. prophetic burden for the lost)
- ✓ Shout of warning (the roar of a lion). A prophetic word can sometimes be like a word of warning that brings forth the fear of God.

3. About the prophet as an individual

- ✓ Treat them with love, acceptance and trust. Prophetically gifted people have often experienced rejection.
- ✓ 'Everything has its time' – prophetically gifted people should not dominate and not lead, rather recognise the God-appointed leaders and serve under them (a meddler in other men's matters - 1 Peter 4 v 15).
- ✓ Beware that prophetically gifted people often have black and white thinking, a distinct sense of justice, a feeling of impatience and of ill-humour, if 'insights' are not immediately put into action. This has the power to divide!
- ✓ Prophets need feedback!
- ✓ Character and anointing are also two different things with prophets. An anointing is unconditionally given by God and grows, as a rule, in influence and effect. The character, however, needs to be shaped, pruned, corrected, built up. Have those who are prophetically gifted continuously 'mentored'.

Questions:
1. How does the ministry of the prophet effect my church/me personally?
2. How should a church that is being guided by a prophet shape itself?

With Christ as the cornerstone!

Matthew 16 v 15-20
'…upon this rock I will build My church!'
_____
_____
_____
_____.

Clear away false foundations!

Before a foundation can be laid, the ground must be cleared of all the old materials.
e.g. Galatians – wanted to build on Christ and the Jewish traditions. Paul: 'I fear for you, that perhaps I have laboured over you in vain'.

Check your baptism theology and practice!
- ➢ The death of the 'old man', resurrection to a new life in Christ
- ➢ Example of the people who passed through the 'Red Sea'
- ➢ Mark 8 v 34+35
- ➢ Luke 5 v 37+38
- ➢ Colossians 3 v 3-17

Prepare the ground carefully

1 Corinthians 2 v 1-5

The 'kerygma' = the message of the crucified and resurrected One
'For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God' (1 Corinthians 1 v 18).

Actually a huge number of existential questions melt away from us human beings at the cross of Golgotha. The realisation that there, this true man and true God was crucified, giving Himself as an offering for our sake.

☺ Freedom from all the slavery of sin
'Whoever sins is a slave of sin!'
☺ Liberation from all guilt that we had before God.
☺ Liberation from law
'Christ has fulfilled the law for us!'
☺ Removal of our bad conscience
God is no longer angry with us, the curse has been removed!
☺ Breakthrough from death to life
'O death, where is your victory? O death, where is your sting?'
☺ Healing
'By His scourging we are healed!'
☺ Righteousness
☺ Way to God is open, Father's love, a home, our search is over...
☺ Authority over Satan and his power
☺ We have eternal life

Ephesians 2 v 1-10

Firmly grounded in grace! The grounding of faith is not first about prayer and bible study, but about 'celebrating' in the Father's house, comprehending our sonship anew.

Hebrews 6 v 1-3

'what was taught about Christ from the beginning'
Paul emphasised again and again to the churches which were taught by him that they should remain faithful. About the early church we read: '...they were continually devoting themselves to the apostles' teaching…'. These are the basic teachings of faith in Christ! This is our foundation, on which we are grounded, and on which we can build!

MATERIALIEN FÜR DEN **GEMEINDEBAU**

EIN SERVICE DER **WERKSTATT FÜR GEMEINDEAUFBAU**

WERKSTATT FÜR **GEMEINDEAUFBAU**
SIEMENSSTR. 22
71254 DITZINGEN

FON: 07156–350115
FAX: 07156–350116

HTTP://LEITERSCHAFT.DE
IMFO@LEITERSCHAFT.DE