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# ENVOY

vol.2 / no.5  
winter 2002

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## Principles of Multiplication Movements



**by Robert E. Logan**  
Executive Director, CoachNet  
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**M**ultiplication is better than addition. If you have five disciples and each one leads one person to the Lord, you have ten disciples. That's addition. Multiplication begins when those ten reach ten more, then those twenty reach twenty more, then those forty reach forty more, and so on.

Most ministries are organized for addition, not multiplication. By adopting certain basic principles you can launch a multiplication movement in your organization, resulting in exponentially greater fruitfulness. You'll see churches not

*continued on page 2*



only being planted, but those churches planting more churches that plant more churches....

## Environmental Atmosphere

Three primary elements need to be in place to create the right environment for launching a multiplication movement: spiritual sensitivity, a learning posture, and reproducible thinking.

**1) Spiritual sensitivity.** As we work toward building multiplication movements, **we must never lose our sensitivity to the Spirit.** Although many general principles can and have been applied successfully to church multiplication, they go only so far. Spiritual elements govern the process. We must listen to the Lord to discern what he would have us do, even though it may not look practical.

The advance of the kingdom of God is vastly different than the expansion of a chain of restaurants. While expanding a business can be accomplished solely through a combination of resources, strategy and will, **the advance of the kingdom of God can be accomplished ultimately only by God himself.** Solid principles for growth are helpful and necessary, but they stop short of touching the foundation of church multiplication. Without an attitude of spiritual sensitivity, churches will not multiply.

**2) Learning posture.** Sensitivity to the Spirit's leading brings us to a place of dependence and humility. It puts us in a position to listen and to learn, which is precisely where we need to be. Effective leaders are willing to risk self-examination. They can look honestly at areas that challenge them and acknowledge the need for change. To embrace humility is to recognize that we are not yet who we want to be. Yet in spite of how difficult that can be, it's an opportunity to grow and not allow unacknowledged sin to subtly destroy our effectiveness in ministry.

**3) Reproducible thinking.** A third element that creates the necessary climate for church multiplication movement is reproducible thinking. Coming up with a good

idea for just one ministry is commendable, but translating that idea so it can be readily passed on to other ministries will make the difference between addition and multiplication.

Take the case of George Whitfield and John Wesley, for example. Both were spiritually empowered leaders, but the lasting fruit of their ministries provides a startling contrast. Whitfield had thousands upon thousands of people who professed faith in Christ, but in the long run very few disciples were added to the church.

Wesley, on the other hand, left behind an entire movement of churches that grew primarily through evangelism, reaching whole segments of society the church had previously ignored. What was the difference? Wesley used reproducible methods that empowered ordinary people to do extraordinary things. Reproducible systems increase the capacity for a greater harvest so multiplication can progress at all levels.

## Organizing Principles

For a multiplication movement to succeed, certain elements must be in place and certain ways of thinking must be embraced.

### FOCUSED ACTIVITY

To get somewhere, you have to know where you are going. That only makes sense. Yet in ministry, we often resort to that spiritual-sounding assumption that the pieces will mysteriously fall into place, allowing us to suddenly find ourselves in God's perfect will. After all, if he is really calling us, he could appear as in a burning bush and tell us what to do. In some circles, setting aside to think through our calling and vision is even frowned upon as a lack of trust in God's leading. Nothing could be further from the truth.

God encourages us to spend time in prayer dwelling on just such things as vision and obedience to that vision. We are to spend time asking God to soften our hearts toward the harvest fields, actively seeking an internal sense of urgency and commitment. God would have us become intentional about reaching the people who need him rather than passively waiting for something to happen. Intentionality is not a lack of sen-

sitivity to the heart of God—quite the opposite.

Imagine you have just moved into a new neighborhood. Your neighbor on the left would like to get to know you, but makes no plan to do so. He just waves to you once in a while when you happen to be outdoors at the same time. Months go by and he laments the fact that no friendship is developing.

Your neighbor on the right would also like to get to know you. She walks over when she sees the moving truck and introduces herself. The next week she makes brownies and brings them over with a card welcoming you to the neighborhood. A few weeks later, she invites you over for dinner. Soon your kids are playing together and a friendship is developing.

## Intentionality makes a difference. Actions must be prioritized toward the accomplishment of a goal.

Activity must not be random, dictated by momentary needs, but directed and focused in a specific direction.

Yet even with a clear vision of where we want to go and a strategic plan for getting there, we'll still run across obstacles. We'll need to set aside time to reflect on our plan, evaluate it, and fine tune it. Adjustments along the way will be necessary.

## TRANSFORMING RELATIONSHIPS

Christianity is not a religion of individuals; it is a community of faith. In most contemporary contexts, that makes Christianity a radical and counter-cultural belief. Although terms like teamwork and community have become buzzwords lately, once we start unpacking what they mean, it terrifies us. True community runs counter to our most basic instincts—it means conflict and tension, miscommunication, exposure of our sin, the necessity of deep forgiveness. It means messiness and uncertainty.

Yet if we are willing to dive into real relationship with those with whom we serve, the rewards are exponential. Our efforts will become vastly more effective and

Christ will be reflected in our relationships.

Many churches today, cognizant of the benefits of teamwork, are at least attempting to move away from the pastor-centered model. We are beginning to take more seriously the doctrine of the priesthood of all believers and the empowerment of the Spirit through giftedness. Yet that is a challenging paradigm shift; it means giving up control and relying on others.

However, empowering others for ministry yields powerful results. The increased ownership that comes with responsibility cannot be underestimated. Those you empower for ministry are the leaders of the future.

## FUNCTIONAL SYSTEMS

All the relationships and vision in the world will not bear the desired fruit without functional systems. Important for any church, functional systems are even more crucial for a multiplication movement.

In order for a movement to succeed, its systems must be:

**Adaptable.** Those who run marathons are adaptable. They have a long-term goal—they want to get from point A to point B—but they know they will need to adjust their speed and make other changes along the way.

**Contextual.** No matter how good they may be, ideas must be contextualized to fit a given situation. Resist the temptation to import a model wholesale from a different ministry. Instead, consider whether to adopt the broader principle behind a successful model.

**Evaluative.** Future success means being willing to review ministry progress honestly, not explaining things away or making excuses for them.

**Capacity-increasing.** As you do your ministry, do it in ways that increase the potential for further growth. A worship leader will make a much greater long-term contribution by training up apprentice worship leaders than by simply leading worship alone.

**Self-sustaining.** Every element of ministry strategy should work toward the goal of eventually not requiring external support. Outside resources may be needed for a while, but all ministries should transition into generating their own resources—and even fuelling new initiatives.

**Reproducing.** Just as the true fruit of an apple tree is more apple trees, the true fruit of any ministry is more ministries.

**Symbiotic.** Differences often bring about much more strength and growth than similarities. Just as the gifts of the evangelist and the pastor/discipler are both needed to produce disciples, ministries can work together to complement one another, producing greater results than they could separately.

## STRATEGIC RESOURCING

Often the vast majority of our resources (leaders, money, time, etc.) are geared toward maintenance rather than expansion. That kind of thinking stops multiplication movements in their tracks.

In no arena is strategic resourcing more important than in a church multiplication movement. The resources must be spread outward rather than congregated in the center. They must be shared rather than hoarded. Investing in outward-focused areas like church planter recruiting and training will take the ministry much further toward launching a multiplication movement than using those resources to prop up outdated systems.

## CONTINUOUS IMPROVEMENT

The nature of living things is that they grow and change. Stagnation means death—and that's especially true in ministry. In order to propel our movements into the future with strength, **we need to be willing to take risks and view change as an opportunity rather than a threat.**

Fluidity can be incorporated into our structures by setting aside regular time to evaluate and change. Such a posture encourages us to hold lightly to the methods of the hour—they may have

worked in the past, but that is no guarantee they will work in the future. Accountability goes a long way toward ensuring that improvement continues. The temptation to find a comfortable place and stay there is great. Having someone courageous enough to ask, "What improvements have you made lately?" can provide a powerful incentive for change and growth.

As evidenced by these principles, launching a church multiplication movement requires forethought and planning. Just remember that you don't have to do it alone. Others have traveled this path ahead of you and are willing to help you along the journey. Start taking steps today—the long-term results will be well worth it.

Dr. Robert E. Logan has devoted his life and ministry to planting churches and equipping others to do the same. He is currently Executive Director of CoachNet, a ministry he founded in 1998 that provides resources, Web-based training, and coaching over the Internet. Peter Wagner says: "Bob Logan is America's foremost authority in the field of church planting."

### *At CoachNet, we serve in 5 practical ways:*

**Consulting:** helping leaders discern where they are, where God wants them to go, and what strategy they can use to get there.

**Catalyzing:** generating new resource materials, designing pilot projects, and clarifying vision.

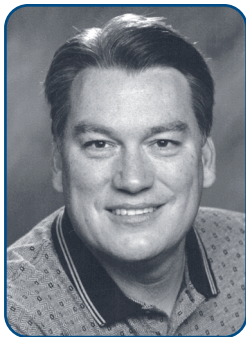
**Coaching:** helping churches and denominations raise up and train coaches using a research-proven coaching model.

**Contextualizing:** guiding leaders toward finding creative solutions that fit their unique ministry situations.

**Connecting:** establishing learning communities and networks to increase ministry fruitfulness.

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# Multiplication: God's Way to Grow



**by Bobby Hill**  
Vanguard Founder and  
International Director

**R**eproducing disciples, leaders, and churches is the critical need of the body of Christ today. But our strategies and our systems are designed for addition, not multiplication. **Leaders and churches have been locked into a maintenance mode for too long. The result is anemic leadership development and mediocre church growth.**

While there are encouraging reports in isolated cases, denominations continue to decline in membership, 80% of churches in America are plateaued or in decline, and a harvest is waiting to be reaped

throughout the world (George Barna Research Group; December 17, 2001). The causes of a weak and dysfunctional body of Christ are many, but a fundamental solution has to do with the way disciples are made, leaders are developed, and churches are launched. Even those ministries which are growing have been satisfied with mere addition while God has taught us a better way, as seen in nature and scripture.

## **The Principle of Multiplication: Illustrated by Nature**

Every kind of natural growth sooner or later reaches its natural limits. Trees do



not keep getting bigger and bigger—they bring forth new trees, which in turn produce more trees. This is the natural principle of multiplication, which characterizes all of God’s creation.

Christian Schwarz in his breakthrough book, *Natural Church Development*, reports that, “research shows how strongly this principle affects both the quality of a church and its growth. One example among many is its multiplication of small groups. One NCD survey question asks church members whether their small group had the goal of multiplication by division. They purposely did not ask about the congregation’s handling of small groups in general, but about concrete plans for their own group. Virtually no other aspect of church life has such an enormous impact on both the quality index and the growth of a church.”<sup>1</sup>

The principle of multiplication is a foundational concept in the parable of the sower. Jesus said: “Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. He who has ears, let him hear” (Matthew 13: 8-9 NIV).

The Master also applied the organic principle of multiplication as he taught his disciples about a fruitful life. “... every branch that does bear fruit he prunes so that it will be even more fruitful... No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me...If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing...This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples” (John 15:2-12 NIV).

The principle of multiplication applies to all areas of church life: just as the true fruit of an apple tree is not an apple, but another apple tree; the true fruit of a small group is not a new Christian, but a new small group; the true fruit of a church is not a new group, but a new church; the true fruit of a leader is not a follower, but a new leader; the true fruit of an evangelist is not converts but new evangelists. Whenever churches and leaders comprehend and apply this principle, the results are dramatic.

I believe this concept of multiplication is the most important motive for planting new churches. Too many times churches have been started out of an offense or an antagonistic attitude toward some existing congregation. **Reproduction through multiplication is simply a life-giving principle found in all organisms created by God**, including the organism called the Church, the body of Christ.

### **The Principle of Multiplication: Supported by Scripture**

There are primarily two Greek words used in the New Testament to describe the principle we are examining. The word *auxano* means “to grow, increase (as a seed in the ground) and *plethuno* means “to abound or multiply.”

In Luke’s description of the first church in Jerusalem, its growth is referred to as an act of addition. “*And the Lord added to their number daily those who were being saved*” (Acts 2: 47 NIV). Later, when the workload increased for the apostles, deacons were appointed and empowered for ministry. Notice the description of the

church’s growth after the multiplying of leaders. “So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith

“*So the word of God spread. The number of disciples in Jerusalem **increased (auxano) rapidly, and a large number of priests became obedient to the faith**” (Acts 6:7 NIV). The church progressed from adding to multiplying disciples by empowering people for gift-based ministry.*

In Acts 9:31, we see the regional church as healthy and multiplying. “*Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers (plethuno)...*” (NIV). Later, Acts 12:24 speaks about the gospel being multiplied throughout the region. “*But the word of God continued to **increase (plethuno) and spread***” (NIV).

### **Lessons for Multipliers**

There are many stories of multiplication in Bible—seed being multiplied for generous givers, fishes and loaves being multiplied for the hungry crowds, and many more. One of my favorites is the story of a minister’s widow who sought out the prophet Elisha for help. Apparently, her husband had left her with a great deal of debt; she was now being threatened by her creditors. She would lose her two sons to debtor’s slavery if she couldn’t pay the debt. The prophet’s instructions to the widow, although strange, involved the woman’s faith and obedience. The result was the supernatural multiplying of the only oil she had left as she poured it into empty jars. After all was over, she had enough money from the sale of the precious oil to pay off the debt and support her family. There is a plethora of great applications from the story, but let’s examine some lessons for leaders and churches who are serious about moving from maintenance to multiplication.

#### **Lesson #1: To experience multiplication we must enlarge our vision.**

The prophet’s first exhortation to the widow was to challenge her to enlarge her thinking. She was facing a crisis, and

Organic  
growth

the grief over losing her sons had caused her to shrink her vision to only what she had in her own hands. **We are all limited by the size of our vision.** Circumstances can cause us to live in the box of small thinking. To experience God's organic principle of multiplication, we have to believe that miracles are possible—**we have to think outside the box.** Our ability to reach new disciples for Christ or to launch a church planting movement is connected to our vision. We must expand the borders of our vision to allow multiplication to become a reality.



## **Lesson #2: Adversity and crisis can be the catalyst for multiplication.**

The woman's husband was dead; the bills were mounting; the creditors were calling; there was nothing in the house to feed her sons. Her desperation caused her to call out to the prophet and led her to a remarkable solution—the multiplying of oil. It is much easier to maintain the status quo and stay in the comfort zone of our traditional methods of evangelism or leadership development. Could the adversity you are facing be a catalyst to discover a new principle and practice?

## **Lesson #3: Multiplication always begins with what you have.**

“What do you have in your house?” Why did Elisha ask that? It's interesting to note throughout the Bible that miraculous multiplications begin with something humanity has to offer. Jesus needed the

loaves and fishes to multiply. Elisha wanted to start with her little amount of oil. The wine at Cana wasn't created from thin air but from pots of water. I believe it is a principle of exchange. We have to use or release what we have before we can expect God to do His part. We must begin with our inventories of resources. Do you have a small group to begin multiplying from? Are there existing leaders who can be motivated to adopt a multiplying strategy of rapid development and deployment?

## **Lesson #4: Multipliers look for empty containers.**

“Go and ask your neighbors for empty jars, not just a few.” What a command! Get out there and start finding empty containers. The multiplication miracle required some vessels to fill with oil. Moving from being a maintainer to a multiplier requires the development of a new mindset. A multiplying leader is always trying to identify potential leaders. He trains himself to spot the qualities of leadership in people. Locating empty containers can be a tiring and relentless process, but it is a necessity for all reproducing leaders and churches.

## **Lesson #5: A ministry of multiplication requires a disciplined personal fellowship with the Lord.**

It seems obvious, but is forgotten too frequently in our task-oriented lives. Notice the procedure the woman was to follow to receive her miracle. The prophet said, “Then go inside and shut the door behind you and your sons.” The closed door suggests the principle of privacy and personal devotion. There can be no effective ministry without it. She closed the door to eliminate distractions so she could focus on the Lord. One of the reasons we do not enjoy more of the miraculous in our ministries is the lack of this upward focus. The multiplication of leaders, cells, or churches cannot be seen as a sterile process. No, it must be the product of our communion with the Life-giver. Never forget to shut the door!

## **Lesson #6: A supernatural element is**

## **always needed to multiply ministry.**

There can be no question about it. What happened behind those closed doors was not just a chemical experiment involving oil and jars. No, a miracle took place. As she obediently poured the little oil she owned into the empty jars, something divine happened. It just kept flowing! God was working supernaturally in the process of pouring. She filled all the jars and the oil stopped. **To effectively multiply disciples, leaders, and churches we must have a supernatural component.** This cannot be a better methodology or a new model. We need a Holy Spirit-anointed process, where God is assisting us in impacting lives, and ultimately the world.

## **Lesson #7: Multiplying ministries can expect the supply of financial resources.**

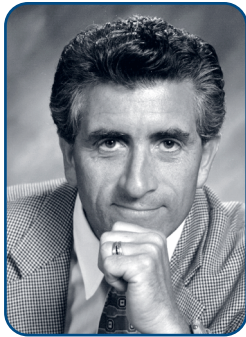
“He said, ‘Go, sell the oil and pay your debts. You and your sons can live on what is left.’” There is something significant in that conclusion to the story. There were business transactions that produced a revenue stream sufficient to build a trust fund, which was used to support them for the balance of their lives. I am convinced that when we tap into a divine pattern, it releases divine provisions. If we will adopt a multiplying approach in our ministry calling, whether it is a church, a para-church ministry, a marketplace ministry or raising up churches in a foreign land, God's resources will flow into our accounts like the oil flowed for the widow.

The principle of multiplication is a spiritual law which is still in force today. We can choose to be maintainers or multipliers—to use addition or to grow by multiplication. The state of the church and the needs of the world around us should cause us to stop and consider how to exponentially increase our effectiveness.

▼

<sup>1</sup>Christian Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (ChurchSmart Resources, 1996)

# The Legacy of a Reproducing Leader



by Joseph Umidi  
Vanguard Apostolic Team

## Reflections on the Life of an Unknown 78-year-old Hero

**A**s I walked into the Community Hall for the surprise 50th anniversary of the ministry of my spiritual father, Herm Trenholm, my breath was taken away. There seated around tables were 42 couples, not including several of his children and grandchildren, who were led to the Lord, trained, and launched into full-time ministry—almost one for every year of his pastoral ministry service. Hundreds of churches and multiple thousands of disciples in almost every nation was the result of his focus to multiply and reproduce leaders for the harvest.

What makes some leaders leave a legacy of more leaders who honor them by reproducing laborers and leaders for the

harvest? My observations of this man of God and of the scriptures have led me to these basic principles:

### Leave Our "Frame Of Reference"

(Philippians 2:5-8)

Jesus was intentional about not "grasping" or holding on to His geographical, spiritual, and "cultural" perspective. He knew the critical issue of building the bridge from where He lived to where His disciples lived. Incarnational ministry requires both identifying with the times (1Chronicles 12:32) and connecting to the heart and mind of the follower (John 1:47-48). It means fearlessly leaving the leader's familiar realms of glory and comfort, and joyfully cleaving to the unfamiliar realities of the worldly and discomforting lives of emerging leaders.

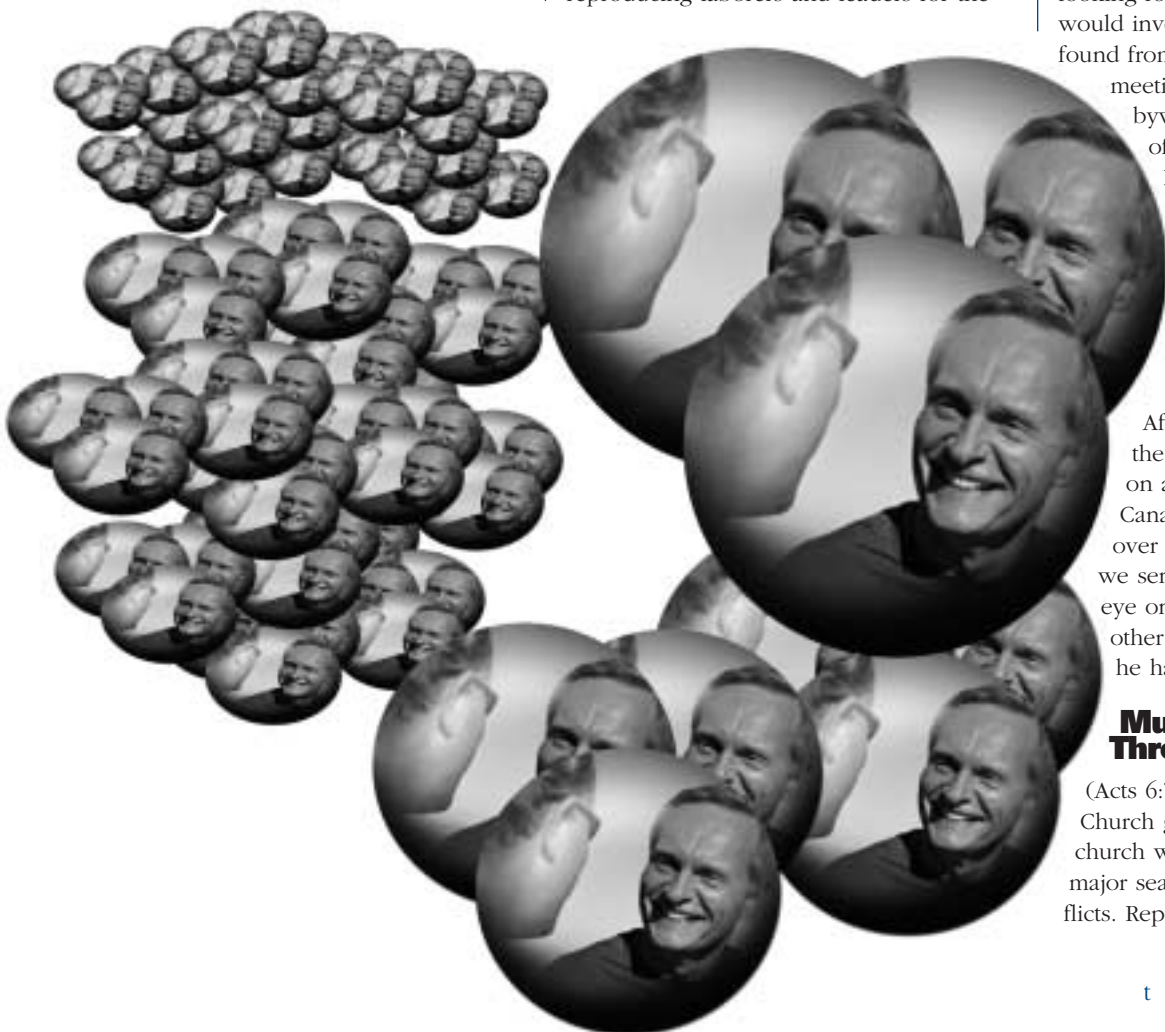
Herm was like a "heat-seeking missile" looking for those key people in whom he would invest. He knew they were never found from the platforms of our large meetings, but one at a time on the byways of our regular lives. None of those 42 couples came to Herm during his years of ministry seeking him out. He had to build an incarnational bridge to them, had to identify them, identify with them, and take the bold initiative to invest in them.

After Herm led my wife and me to the Lord crossing the Bay of Fundy on a ferry boat in Nova Scotia, Canada, he corresponded with us over the next thirty years wherever we served the Lord. He still had one eye on the throne of God and the other on the tests and trials of those he has multiplied and reproduced.

### Multiplication Comes Through Division

(Acts 6:7; 9:31; 10:44; 12:24; 19:20)

Church growth patterns in the early church were deeply intertwined with major seasons of potentially divisive conflicts. Reproducing leaders that would last



through these cataclysms meant anticipating and dealing with relational conflicts in ways that both silenced the critics and brought the admiration of sincere followers. **On the other side of courageously and prayerfully facing conflict, we can expect the blessing of God.** Many times this comes in the form of multiplication of leaders.

Conflicts within the church turned division to multiplication (6:7). Conflicts with hierarchal and entrenched religious systems brought multiplication (9:31). Internal conflicts with manifestations of the Holy Spirit brought multiplication (10:44). Political conflicts with governments brought multiplication (12:24). Power encounter conflicts with demonic strongholds brought multiplication (19:20).

Leadership replacement or even leadership addition will never keep up with the world-wide exploding harvest. God's prophetic time table for the "plowman to overtake the reaper" (Amos 9:13) requires a leadership multiplication process that most of us would not choose to face or embrace when it is in front of us. The keys to the "multiplication kingdom" are in the hands of leaders who engage God and their leadership team in turning division into multiplication.

Herm Trenholm courageously and prayerfully faced every one of the serious conflict patterns seen in the early church in Acts. Many of these forty couples learned to face their own relational battlefields with a multiplication perspective because of the continual spiritual reproductive life that rose from the ashes of his battles.

## **Priestly Ministry Precedes Prophetic Ministry**

(John 10:3)

The Master Leader Good Shepherd models to us a priority that we continually reverse in our own activation of emerging leaders. We cannot lead people "out of and into"

without first calling them by their names. The prophetic ministry of change is always preceded by some relational leader who is able to touch the hopes, dreams, and personal values that are the core of someone's identity; the essence of his or her name. Whenever we reverse that order, we operate under the prevailing gentle system of leadership multiplication that Jesus rebukes by both His life and message; "not so with you."

New Testament priests bring the father-heart of God to the front burner every time they see the need for changes in their team. They have interceded; they have ministered to the Lord before they are ministering to the people. They bring God's manifest presence to the stress of change. They comfort the heart before the discomfort of transition sets in. Like the earthly shepherd who knows he must lead the sheep beyond the dangers of the crevices and predators to the higher ground of life-giving nourishment, calling by name brings the shalom of God that guards our hearts and minds through it all.

Herm called Marie and me by name when we faced persecution for the things of the Spirit. He called us by name when we were being led out of the denominational system that had drawn its line in the sand. He called us by name when we were about to lay down our lives for the sake of the church in the city. We embraced the prophetic challenges because we were embraced by a priestly leader who knew our hopes, dreams, and destiny. He knew our names.

## **Forming Character Precedes Sharpening Skills**

(Luke 10:20)

Jesus was not anti-education or slothful in the developing of excellence. Yet He never wavered on modeling that all ministry that is multipliable and reproducible is ministry that flows out of who we are and not out of how we do something. Ministry based on what we know instead of what we are (Christ formed in us) is a recipe for barrenness. It inevitably results

in a ministry that dies with us and misses the call of 2 Timothy 2:2, third generation transfer.

Almost every leadership development strategy makes the fatal assumption that emerging leaders will work at the character issues on their own while we provide the principles and skills in abundance. **Jesus formed leaders from the inside out** while we have succumbed to a "new and improved" method, forming leaders from the outside in.

A brief time line perspective of our lives will clearly reveal that most of the transformational character development in us came from disappointments, betrayals, disillusionments, misunderstandings, pain, and failures. Yet these stories are not usually in our programs, curriculum, or exhortations to those longing to have the level of influence that we are stewarding. They get the polished versions, not the painful ones. We get followers who miss the redemptive value of suffering and miss the Kingdom definition of success: growth and change into Christ-likeness.

Herm Trenholm doesn't have a lot of skills. We would not invite him to do a breakout session at our yearly conference. I would have been embarrassed to bring some of my former seminary friends with all of their knowledge and skills to his church.

Today, some of my seminary classmates have large churches, but none of them would have a roomful of 42 couples who are reproducing the character and kingdom of our Lord with gratitude and passion. Why? My ministry and theirs were designed on the "outside-in" plan and have limited success in deploying leaders who can know how to multiply themselves and others from the "inside out."

Herman will not be on the cover of *Charisma*. You won't read any of his books. But there are 42 "living epistles" who are imitating him the way he imitated Christ. That part is in our hearts and will always be seen in the hearts and lives of those we are empowering and releasing into the ends of the earth. ✓

# Missing the Mark in Multiplication



by Ken Stafford  
Vanguard Associate Minister

A recent survey conducted by the Barna Research Group came to this conclusion: “Christian churches have missed the mark since September 11.”

“I have become absolutely convulsed over the fact that we have become so complacent in the area of discipleship,” George Barna said. He goes on to say that discipleship includes becoming spiritually mature and able to distinguish between biblical truth and popular culture. “We’re losing a huge opportunity now, since the terrorist attacks, because we have not done a good job with discipleship,” Barna told nearly 300 Minneapolis-area church leaders recently. “In other words, it’s not enough that church attendance increased September 16.

Churches ought to transform themselves into the kind of teaching, praying, and sharing community that is described biblically in Acts 2:42-47.”<sup>1</sup>

Truthfully, weak or non-existent discipleship has not been limited to September 2001; it has been chronic throughout church history.

God created the heavens and the earth and created man (male and female) in His image and said to them, “Be fruitful and multiply”(Genesis 1:1, 27, 28). This verse not only encourages us to bear children, these words and the related principles promote the reproduction of ourselves in the lives of others.

One of Jesus’ first ministry acts was to replicate Himself by calling the twelve disciples (Matthew 4:18-22). They were not singled out to be a “bless me” club, but rather to live and share the gospel wherever He sent them, adding to the church and building up the body of believers

(Matthew 10:1, 5-7). **Everywhere Jesus went He purposed to reproduce Himself in the lives of His creation.** In so doing, He gave us precise instructions and set a clear example for us to follow (Matthew 9:35).

In Matthew 28:18-20, Jesus said, “...go and make disciples of all nations, baptizing them in the name of the Father and the Son and of the Holy Spirit, teaching them to obey everything I have commanded you...” (NIV). These verses contain the heart of the gospel and our marching orders, as relevant to growth today as in the day they were inspired. Herein lies the trap: The traditional evangelical church, along with many in the charismatic community, sees these verses as a mandate to win souls to Christ. This is only part of the message. We are not commanded only to evangelize; we are also exhorted to disciple—to lead those in our care from the new birth experience to maturity in Christ. This is where many of our churches have failed.

**Any person or group who focuses inward at the expense of others will ultimately fail, because there is no multiplication or reproduction of themselves.** This is readily seen in churches that show no interest in evangelism or discipleship. They become stagnant; there is no legacy of growth to pass on to the next generation.

In Acts 2:42-47, we read how the early believers devoted themselves to the apostles’ teaching, resulting in the Lord adding to their number daily. Here again, we see that when the Word is upheld, multiplication takes place. Church growth seminars and conferences on other relevant topics have a measure of validity, but appear not to produce long-term results. The early church devoted itself to the Word, and the Lord produced the growth. Perhaps we are trying to help God generate growth at the expense of discipleship. We must recognize that He alone can produce any

lasting growth, personally or corporately.

This principle of multiplication has worked throughout my life and ministry. Raised in a Christian home and mainline evangelical church, I accepted Christ when I was fifteen years old. Encouraged to share the gospel with others, I was never disciplined in the Word. In Sunday School, we learned more about our Christian heritage than how to live according to the Bible. As a result, I didn't know how to set a Christ-like example. When I became an adult, God brought my wife, Doreen, into my life. This started a new learning process of how to live a Christ-like life in my marriage. The process was painful at times for both of us, but as we pressed into Him and His Word, our lives and marriage started to be more reflective of Christ. As our children came into the world, we were able to pass on to them what we had learned and, with God's help, we set an example for them to follow. Later came the challenge of helping them achieve their goals as God had gifted them, encouraging them to impact others with the life of Christ in them. What a joy it has been, even with some temporary setbacks, to see the multiplication process take place in our children and grandchildren.

Doreen and I have been in ministry for over twenty-seven years. Much of our time has been spent in counseling and ministry to those struggling with personal, marital, and family issues. Since 1987 we, along with a small staff, have counseled approximately 10,000 people. What a joy it has been to hear the testimonies of those who have been helped and how they have helped others. This one-on-one ministry is much needed in our churches today, mostly because of weak or non-existent discipleship programs. I believe that quality discipleship in our churches would dramatically diminish the need for individual counseling, because we would have disciplined believers to a level of maturity where they can better cope with the issues of living. As a result, we would see the evidence of multiplication and reproduction.

During the last two years, God has redirected our focus from one-on-one counseling to a school setting. We have

established our "School of Biblical Counseling," which is based firmly upon the Word and trains pastors, church leaders, and laity in how to reproduce themselves by correctly handling the Word of truth (II Timothy 2:15). Since its inception, we have seen many students graduate and implement what they learned, putting it to work reproducing themselves by discipling others.

To take the school to a new level, we are making the training available to local churches at a nominal tuition fee per student to conduct classes at their own sites rather than having their students come to our facilities. We encourage these churches to invite students from other churches in their communities as well. We currently have two schools operating at the same time. What a great way to multiply ourselves! We see this as God showing us in our latter years how to make a better investment of our gifts, time, and energies with more fruit being evidenced in a shorter period of time.

Have we seen minimal fruit from our ministries over the years because we have been stuck in programs and methods rather than being inspired by the Holy Spirit? Are we in our comfort zones, fearful of change that would produce long-term growth in us and in those to whom we minister? This mentality dramatically limits personal growth, multiplication, and reproduction. It also leads to discouragement, failed churches, ministries, and many times giving up pastoral ministry.

We must re-evaluate our priorities to make the best use of our time in these last days. **It's time to throw away those things that are not producing fruit** and, as the Holy Spirit directs, boldly step out into new areas to find out how we can better steward our resources (John 15: 1-8).

As ministers of the gospel, are we setting a personal example of reproducing ourselves? We cannot lead those in our care to a new level of maturity in Christ if we are not willing to go there ourselves. As we exercise our leadership responsibilities, we often find ourselves asking our people to do something, getting frustrated because they don't do it. But are we doing

it ourselves? I am reminded of ministers I have known who had a passion to see believers disciplined from salvation to the grave. The legacies these pastors have left behind are not ones of national prominence or personal gain, but of glorifying God through their obedience to the great commission by seeing lives saved and disciplined. The fruit of their passions resulted in unlimited multiplication of themselves and those in their care.

## **The key to a healthy, growing body is to have a balance between sharing the gospel with the lost and discipling them to maturity**

after they have made a commitment to Christ. We cannot focus on one part of the great commission without the other; keeping the balance produces long-term growth and a healthy body. We may not all operate in a five-fold gifting, but as believers we can evangelize and teach from what God has invested in each of us.

### **Ask yourself these questions:**

Does the Holy Spirit have full charge of my motivations and plans for growth among those in my care, or am I trying to make something happen on my own?

Am I determined to see numerical growth in my ministry at the expense of discipling for long-term growth and reproduction?

Let's agree to pursue growth not so much in numbers, even though that will come, but in seeing those to whom we minister as Jesus sees them, coming to spiritual maturity and reproducing themselves in the lives of others who will do likewise (II Timothy 2:2). The fruit of our ministries is not going to be in how big our ministries are, but in the number of those in our care who have matured and become true disciples of Christ. What a powerful legacy for us to leave behind! **V**

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<sup>1</sup>For more information, see [www.barna.org](http://www.barna.org).

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# Multiplying Our Ministry by Doing Church as a Team



by **Sam Scaggs**  
Vanguard Partner Church Pastor

**M**y wife and I had the privilege of celebrating our 25th wedding anniversary in Hawaii a few months ago. One of the fun things we did while we were there was to enjoy a ride on a Hawaiian canoe called a *wa'a* which has a balancing arm on the right side called an *ama*. It was an awesome experience because you have the joy of both paddling with five other people and being able to stand up once you catch a wave and actually surf, too! The trick is that you must work together

as a team or you will actually never get anywhere; you can even get injured in the process!

I was the front man and, therefore, the leader. Our coach was a seventy-year-old man yelling out orders to me, and everyone between us just repeated what I did. Our old Hawaiian coach said that if I followed his instructions and my teammates followed my example, we would look like professionals and catch some real waves in Waikiki! I felt the pressure

because even though I had spent some childhood years in Hawaii, I had never done this before, and I didn't want to spoil it for everyone else who paid for this



experience. To make a long story short, it was awesome! We made three attempts and caught three waves and rode them into the beach like professionals! What was the reason for our success? We worked together as a team!

I must admit that I had other motives for choosing Hawaii for our destination. I wanted to visit a church called New Hope where they were actually doing church as a team. I had been tracking them for several years. Their coach, or pastor, is a man by the name of Wayne Cordeiro. Pastor Wayne started New Hope in Oahu in 1995 with a handful of members. A month later they had 800 people in their church, and when we visited six years later they had over 8,500 people, with 70% conversion growth! They rent a school just like my church does, and they rent their office space as we do as well. What is their secret? How are they doing it? When I met with Pastor Wayne he said it was simple, “We actually do church as a team!”

We all say that we want our church to work together as a team, but the norm is 20% of our people doing 80% of the work—and usually the giving too! In Pastor Wayne’s church they have found an organic way to release virtually every living soul into a fruitful team ministry. They call it a “fractal design” for team ministry. When I talked with Pastor Wayne I discovered that he had learned this idea from Loren Cunningham, who had learned it from Winkie Pratney. Simply defined, a fractal pattern is a structure that repeats itself over and over again. Much like the

circulatory system of our bodies or a fern plant, we see the same system repeated again and again from the largest part of the structure down to the microscopic part.

The Body of Christ is a living organism that must have the ability to repeat itself in a simple way so that it can bring life throughout its entire system to all the members involved. **We were never designed or destined to do church alone.** The Apostle Paul reminds us “...the body is not one member but many” (I Corinthians 12:14 NKJV). Yet, we must function together as one unit. After all these years, it is amazing to see how the church continues to adopt non-organic patterns of organizational leadership, and we wonder with amazement why everything dies after a short period of time or after the organizational wonder-pastor moves on! If it is a true, organic, life-giving structure, it should continue to reproduce itself until Jesus comes!

I have adopted this strategy in my church and woven our organic cell ministry into it—and it is catching like fire. How do we do it? Simply put, when we ask someone to take responsibility for a ministry assignment, we ask him or her to begin by building a team first and doing ministry later, rather than the other way around. We have chosen to learn from New Hope by building our ministry teams in groupings of five (or groupings of ten if we are working with couples). I have always felt that adequate care happens best when you have about three to four people

and/or couples in your sphere of influence.

This is how it works. Let’s say that I am asked by the pastor to serve my church as the youth leader. Instead of calling a meeting with the youth or starting some type of ministry, I first begin to pray and ask God: **1) how my ministry can be divided into four simple areas;** and **2) who He has placed in my life with the passion, gifts and calling to join my team.** So, instead of jumping into doing the task, I pray and build my team first and then do the task—as a team, after the team is formed! Then I show my team how to divide their ministry into four areas to repeat the pattern until all the areas are covered. This structure has many advantages. It makes room for God to bring more people into my ministry area than one could ever imagine. It allows for growth without the prospect of burnout. And it allows for discipleship to happen in the midst of teamwork, always pushing leaders up and out! Most, if not all, churches stunt their growth not from reaching out to people, but from limiting their ability to raise leaders up!

I am excited about **doing church as a team** because that is exactly how it is done in the New Testament! Jesus himself decided to model this for us. **It allows us to walk together in fellowship and provide an opportunity for anyone to use his or her gifts and talents in ministry.** It closes the back door of the church and it says to each and every person, “You are important, and God has made you a ‘10’ in something!” The motto for the believers at New Hope of Oahu is “Churches that row together, grow together!” That is so true! Stop rowing your canoe alone—give your friends a paddle and jump into the river of God! It is more fun and invigorating to row together! ▽

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Sam Scaggs serves as Senior Pastor of New Life Christian Fellowship at Virginia Beach, Virginia Beach, VA, and is a member of the Vanguard Board of Presbyters. For more information on this model for team ministry, see Wayne Cordeiro’s book, *Doing Church As A Team* (Regal Books, 2001).

# M3: Multiplying Ministers in the Marketplace



by Nancy Olsen  
Vanguard Associate Minister

**M**arketplace ministry. Now that's a unique term! But an emerging movement is clearly calling the Christian business community to become more proactive in demonstrating what it means to be a Christian in business. Many books and articles have been written by well known authors on operating a business according to biblical principles. Recently, however, there has been a growing awareness in the Church that more should be happening in today's marketplace than simply being a Christian in busi-

ness. This coming movement believes that God has *specifically called and anointed* ministers for the marketplace to transform their cities and nations, to bring in the harvest, and to build the Kingdom of God.

## Called and Anointed

God has called some people to serve in the church and others to serve in the city. Revelation 1:6 says that God "made us kings and priests." David High, who used this scripture for the basis of his book *Kings and Priests*, points out that these are two separate callings. *Kings* are called to business and professions, whereas *priests* are called to serve as pastors and ministry staff inside the church.<sup>1</sup> Both calls are equally important and are interdependent.

In his book *God@Work*, Pastor Rick Marshall provides a solid biblical exegesis for the concept that business and professional persons can be called to full-time ministry in the marketplace. **There is a divine anointing and equipping by God to make their work roles their platform for ministry.** However, without clearly understanding this call, these people may misinterpret the anointing to be a *priestly* ministry rather than a *kingly* ministry.<sup>2</sup>

*Enhanced Strong's Lexicon* defines *anointed* as, "enduing Christians with the gifts of the Holy Spirit."<sup>3</sup> In his book by the same name, Ed Silvano defines being *anointed for business* as "set aside by God to minister in the marketplace in the fullness of the Holy Spirit in order to take the gospel to every creature by using our jobs as the main ministry vehicle."

Silvano's book is based on his belief that the purpose of the anointing is to transform people and their environments; those called to make the marketplace their parish and their business a pulpit have all the spiritual gifts they need to take the Kingdom to the heart of the city.<sup>4</sup>  
**It means doing**

## business in the power of the Holy Spirit and having "church" all over the city

as modeled in Acts 2:42.

### Marketplace Ministers

Who are these ministers and how do you actually define one? A definition is critical to identifying and understanding the operational role of such a person. There is no clear definition found in current practitioner articles, books, or the Bible.

Webster's defines *marketplace* as the "world of business," which includes education and government as well as business. Throughout the world, the marketplace is the center of society, life in the city, and the focus of action in the community. For early Christians, the marketplace was the focal point of their ministry—a place for them to witness to unbelievers and perform signs and wonders. These first-century Christians defined *minister* not as the title of a clergy position, but as service rendered by a believer.

Rick Marshall defines *kings* as "...men and women whom God has placed in positions of leadership."<sup>5</sup> This includes business and professional people in all areas of work life, covering a range of possibilities from CEO to minimum wage earner. Similarly, Silvos's book defines a person who is anointed for business in the context of bringing transformation to cities and nations through the business community. While both men have written excellent books about marketplace ministry, neither has defined a *marketplace minister*.

Accordingly, I propose the following as a working definition:

*Marketplace ministers are business and professional leaders who, in their spheres of influence, are called and anointed by God to minister in the marketplace for the purpose of transforming people and their environments (people, cities, and nations) for the Kingdom.*

God has called more people to minister in business than in religious settings.

According to Dr. Bill Hamon in his book, *The Day of the Saints*, about 5% of saints are called to be ministers behind a pulpit or on ministry staff. However, at least 95% of saints are called to minister in the marketplace.<sup>6</sup>

### Transform Cities and Nations

Marketplace ministers are key in transforming the business community. These anointed people have the ability to hear directly from God and create strategies to transform their areas of influence. **They are equipped to provide creative strategies so that wealth of the wicked can be transferred to the righteous** (Ecclesiastes 2:26; Proverbs 13:22). Spirit-filled marketplace ministers have the authority to redeem business, educational, and government systems now controlled by Satan. They are influential in bringing justice and righteousness to those oppressed by poverty and discrimination. It is incumbent on them to push back the satanic infrastructure controlling our municipalities and to usher the Kingdom of God into the hearts of our cities and nations.

In other words, marketplace ministers are

strategically positioned not only to revolutionize world systems, but also to bring spiritual transformation. The marketplace is comprised of cities that are dark with sin and sick with greed and lust. Within each city, however, are the marketplace ministers whose lights are beginning to pierce that darkness; as they multiply, the city will become brighter as The Light shines.

### Bring in the Harvest

Many believe that the coming worldwide harvest will occur mainly in the marketplace. God will use businesspersons to bring revival, and it will happen outside the walls of the church. Why? Because the business world is an ideal place to obey the Great Commission found in Matthew 28:18-20. Because businesspersons and professionals generally contact a multitude of people on a daily basis, they have the platform and influence during a normal workday to disciple and teach unbelievers the things of God. These ministers can be a blessing to their employees, suppliers, cities, and nations (Genesis 12:1-3, Galatians 3:8). Businesspersons and professionals need help seeing themselves as laborers that are already strategically positioned to bring in the harvest.

### Build the Kingdom

Marketplace ministry is not a new concept. The Bible gives many examples of priests and kings working together to fulfill God's purposes. The entire book of Haggai is about Joshua, a priest, and Zerubbabel, a governor, called by God to build the "house of the Lord." Having harvested very little previously, they were told to get their priorities right and work together to build His temple; then God

# marketplace ministry

would “be with them” and “bless them” for their obedience. The Lord prophetically promised that He would shake all nations, He would come, and He would fill the temple with His glory. The book closes with the Lord making Zerubbabel like his signet ring, allowing him to walk in God’s authority.

God is still calling pastors and marketplace ministers to work together devoting resources to build the Kingdom of God. Both are needed in their respective call-

ings, working together to see cities transformed, to bring in revival, and to fulfill the Great Commission. When we are obedient, the glory of the Lord will be manifested in His people. Businesspersons and professional leaders are to be like the signet ring of Christ, representing Him and His authority in the marketplace. The result will be the coming of a great harvest.

### **Equipped and Ordained**

Because the next move of God is coming through their realm of influence, marketplace ministers need pastors to encourage and validate their calling. The church must help them recognize the anointing that the Lord has given them.

### **Workers and business owners alike need to see their business roles as their ministries.**

Ephesians 4:12-13 states the importance of equipping saints for the work of ministry. Just as pastors are ordained in their calling to the church, marketplace ministry leaders need to be equipped and ordained as full-time ministers in the business community. To be ordained, these men and women should each have a clear call of God to the realm of business and be actively involved in seeing his/her business as a ministry. By setting them apart, these business and professional leaders will more fully embrace their call as full-time ministers.

Many businesspeople have discovered God’s call on their businesses, myself

included. For many years my husband and I owned and operated three lodging establishments in Reno, Nevada. We considered selling them to “go into ministry,” until someone challenged us to see our business as our ministry. Once we caught the

vision, we proactively used our business to minister. We put Christian family reading material in all the rooms, started a lending library, ministered to guests, held Bible studies with the employees, and provided rooms for abused women and the homeless. We also actively participated on local civic boards that made an impact on city affairs. I can personally testify that once the marketplace minister understands his or her calling, privileges, and responsibilities, that person is ready to actively steward his/her God-given resources for the harvest.

### **Conclusion**

There is an emerging awareness in the Church of the strategic role of marketplace ministries. Other related issues need to be addressed, including: how pastors and businesspeople can effectively work together; how to specifically equip marketplace ministers; and standardizing the requirements for ordination of candidates. It is time for churches and businesspersons to sit down together and ask God to reveal His plan for transforming our cities and nations, bringing in the harvest, and building the Kingdom of God. ▽

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<sup>1</sup> David High, *Kings & Priests* (Oklahoma City, OK: Books for Children of the World, 1998).

<sup>2</sup> Rick Marshall, *God@Work* (Shippensburg, PA: Destiny Image Publisher, Inc., 2000).

<sup>3</sup> James Strong, *Enhanced Strong’s Lexicon* (Logos Research Systems Inc., 1995), anointed (#5548).

<sup>4</sup> Ed Silvano, *Anointed for Business* (Uncorrected Proof: Regal Books, 2002, 18).

<sup>5</sup> Marshall, 4.

<sup>6</sup> Bill Hamon, “The Saints Movement, Excerpts from Dr. Bill Hamon’s new book “The Day of the Saints,” *Christian Business Today*, 2001, Christian International Business Network, Santa Rosa Beach, FL.

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A graduate of Regent University with Master’s degrees in business and practical theology, Nancy Olsen’s mission is to encourage, equip, and mobilize Christian business leaders to fulfill their call to impact the marketplace.

# Church Planting Movements



by **Eric Watt**  
Vanguard Partner Church Pastor

**F**or the last ten years I have poured my life into equipping and coaching leaders in the 10/40 Window to launch church planting movements among the unreached peoples. At the prompting of the Lord and others laboring for the same cause, I distilled the courses I had been teaching on the subject into an understandable field manual. The result is a new book challenging the next generation of leaders to take their place in the kingdom. The book is entitled: *Igniting a Spiritual Revolution: The Field Manual*.

I trust that as you read the following excerpts from *The Field Manual* you will catch the passion and principles that have resulted in hundreds of new churches planted in India, Nepal, China, and Siberia within the last year.

The seeds of spiritual revolution have been planted throughout the earth. A spiritual deposit has been made in the hearts and minds of a generation that is unyielding to earthly temptations and consumed by a passion to be a living witness of the Lamb.

We are the Church. We belong to the universal body of believers that is united by the blood of Jesus Christ and gently led by the Holy Spirit.

It is time to open the doors of the buildings where we worship and walk out into the world. Why? The world awaits the hope we have received, but will not come to our meetings. We must go to them.

We must no longer keep what is most precious to us inside and hidden from those who need the refreshing, cleansing work of salvation. As we live the core “truths” and walk out the principles of multiplying house churches according to Luke 10, the New Testament provides seven principles to guide us in growing and expanding His Church throughout the world:

## **The Seven Principles of Church Expansion**

- 1) The church begins with my core.
- 2) The church meets in the house.
- 3) The church has a God-ordained leader.
- 4) The church reproduces organically.
- 5) The church relates to an extended family.
- 6) The church expands globally from family to family.
- 7) The church is indestructible and will eventually rule and reign with Christ.

## **The church begins with my core of friends/family.**

Jesus changed the world. Jesus spoke to large crowds, but began the church with a small core of believers. For three years Jesus spent most of His time with the twelve disciples, learning and growing together. Jesus taught them “on-the-job,” demonstrating the patterns and principles of a believer’s life. The living Christ has not changed. For 2000 years He has rapidly multiplied the church through the same pattern—sharing the Good News with many and multiplying through a small core of believers, described in Greek as an *oikos*.

We follow the same pattern that shook the world. **The basic building block of the Church remains a CORE group of people who experience God as they grow in their relationship with one another.**

Our family and friends are God’s natural core set of relationships and are the divine beginning point of the Church. Real spiritual community, the gifts of the Spirit, new songs, words of encouragement, healing and strengthening all take place as we minister to one another according to the



pattern Jesus gave us.

The spark of spiritual revolution begins with our core. It will spread from one core to another like a wildfire, but its roots are deeply connected to long-term relationships that never break.

### **The church meets in the house.**

The New Testament-era Church met together to learn of Christ and His Kingdom. They lived out this Kingdom in front of the world with their core meeting moving house to house. Like a spontaneous chain-reaction they ate together, prayed together, and sacrificed for one another (Acts 2:42-47, 5:42).

Over time, lethargy crept in and the spiritual revolution slowed when the church “officialized” and left the “house” for permanent buildings.

**We do not belong to buildings**, but to Christ and one another. We will fuel what God has entrusted to us by meeting house to house or wherever we naturally gather.

As we meet together we share our burdens, our concerns, our triumphs, and our victories. We expect to encounter God through one another, sharing God’s Word, and listening to Him. We are free to experience water baptism and the Lord’s Supper “in the house” recognizing that we are responsible for one another’s spiritual care.

**Our meetings flow with the seasons of life.** We worship together and challenge one another to live like Jesus in public and in the privacy of our own lives.

However, we are not content to fill our time with our own concerns. We commit to ask God to send us where there is no witness and no worship of Him.

### **The church has a God-ordained leader.**

We believe that every “core” set of relationships has a God-ordained leader. Acts 16:31 tells us that if we believe on the Lord Jesus Christ that our entire core—our

friends and family—shall be saved! Every church, then, has a God-ordained leader.

We welcome the leadership and impartation of trained leaders, but we will not neglect our own duty to see friends and family encounter God. In fact, we contend that **God anoints every person to lead his or her own sphere of influence**—their core—to salvation.

When each core meets together they:

**Worship** – focusing on Jesus;

**Obey** – the revelation that comes from time with Him and His Word;

**Relate** – with one another, each sharing what they learn from the Word and ministering the supernatural gifts of God to one another;

**Disciple** – one another in Christ-like character.

When we gather together, we worship Jesus as King through words and songs, and then wait for supernatural, divine revelation. We expect an encounter with God because we know the Heavenly Father desires to communicate with His children.

Often in the midst of this season of worship, God reveals His heart for others through words of knowledge and wisdom, through spiritual songs, healings, miracles and other supernatural signs. These are the normal “breakthroughs” of the eternal into our finite world. We welcome and trust God to speak to us.

**God is consumed with a passion for those who are incomplete without Him**, and we fully expect God to speak to us about our friends, people in our communities, our country, and the nations and ethnic peoples of the world.

God is on a mission, and we join Him through revelation. We measure every instruction and encouragement by the Word of God, by prayer and by being accountable one to another.

### **When He speaks we OBEY.**

We write the revelation down on our hearts and then obey it. We know that God will not trust us further and deeper if we do not obey His every word.

Our commitment to one another comes second only to our commitment to God. We commit to relate to each other with the highest degree of vulnerable accountability. We base our relationships on servanthood and humility.

God has given us a mandate to disciple the nations (Matthew 28:18-20). We begin this process with one another. We lay our lives down before Jesus and ask that He wash us clean and purify our motives one to another.

We commit to disciple our own core, bringing an encounter with God to our peers, friends and family. We listen keenly for His call to the nations—always willing to sacrifice everything and join Him.

### **The church reproduces organically.**

The spiritual revolution begins in our core group and grows when we capture the heart of God for the world.

We are content to follow “the Jesus way” and pursue natural lines of relationship, announcing and proclaiming the richness of His Kingdom wherever we go. How can the movement grow? **Each of us stays connected by following a spiritual leader as a part of his or her core.** We meet on a regular basis, experiencing God, following His direction and growing in accountability to one another.

We remain accountable to grow and also to lead our own core by encouraging our friends and family to fulfill the mandate of Christ’s Great Commandment and Great Commission. In this way we remain connected to one another like a chain of hands reaching up, down, and out to the world.

Hands-up in spiritual nurture and accountability  
Hands-down to spiritually father and mentor  
Hands-out together expanding the Kingdom

When others receive the Good News we rejoice, establish the Kingdom, pray with our new brothers and sisters in Christ, and entrust them to grow in the nurture of the

Holy Spirit through covenant relationships.

We are not a hierarchy or a company with leaders who shout orders from a distance. We relate as a spiritual family with brothers, sisters, uncles, aunts, mothers, fathers, grandmothers, and grandfathers.

We grow as a family grows, maintaining the same name “in Christ” but allowing each member to establish his or her own spiritual family. When we get together to celebrate our faith in Christ and our heritage as the family of God, we rejoice, worship, celebrate and consecrate ourselves to God and one another.

Real spiritual revolution begins when we come humbly to one another, respecting the “church” that meets in the house, honoring our spiritual fathers and working to enable those in our own sphere of influence to rise to the challenge of leading their own core to Christ.

## **The church relates to an extended family.**

We are committed to igniting a spiritual revolution in the earth. We believe God has given us this challenge and that He awaits our response.

We declare the King and His Kingdom and then develop deep, transparent relationships with the “men of peace” we encounter. **We believe we have been equipped and anointed to extend the Good News to our natural core or our sphere of influence.**

Following the instructions of Luke 10:7, we prioritize deepening the natural relationships we currently have and those of the “men of peace” we meet. We know God works through these “family” ties to extend the fabric of His Kingdom.

We are all connected by the One we serve who holds us together and molds us into His image. We reject any organizational constraints that hinder our strong interpersonal commitments or that propagate our faith as an institution or a organizational machine.

Just as we were born into a natural family with relatives, our “born again” nature belongs to a spiritual family that maintains its ties and commitment to one another.

With one eternal Father and Jesus as our Savior and elder brother, we support, live, honor, respect and serve our spiritual family, even those we have yet to meet. They may live in a different country, speak a different language, hold distinct customs, but we still have the same spiritual heritage.

## **The church expands globally from family to family.**

The story found in Luke 10 begins with Jesus announcing to His disciples that He is about to go to a new village. From this and many other passages we know that the natural consequence of belonging to the heavenly Kingdom is to go and grow.

We worship to the point of a spiritual revelation from God, but **we grow according to the natural principles of family life.** When meeting with someone from the Body of Christ in a different part of the world, we seek to establish “familial” ties connecting back to a common spiritual influence in our lives.

This familial connection has priority even over doctrinal truth because it requires each of us to maintain our accountability to God and to our own spiritual fathers.

When He speaks we declare His glory with our own core and among the nations, and we begin to experience the richness of the “spiritual heritage” God has given us. When we meet others belonging to Christ, we come humbly seeking to learn and belong to God’s larger family.

If we are sent to bring light to the darkness by announcing the Kingdom of Christ, we connect those who sent us with those to whom we preach.

However, we are careful not to burden the “men of peace” with organizational ties that slow the development and rapid multiplication of God’s church in their own core.

In this way we can spiritually father new families and yet give grace for each new family to find its destiny and purpose from God.

## **The church is indestructible and will eventually rule and reign with Christ.**

Jesus declared that the wisdom and influence of evil would not prevail over the church (Matthew 16:18-19). Related as families, connected by grace and strengthened by our commitment to God and one another, the church today is fulfilling its mandate.

Under the Lordship of Christ we can affirm with the Apostle Paul (Romans 8:35-39 NIV):

“Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? ... For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.” ▽

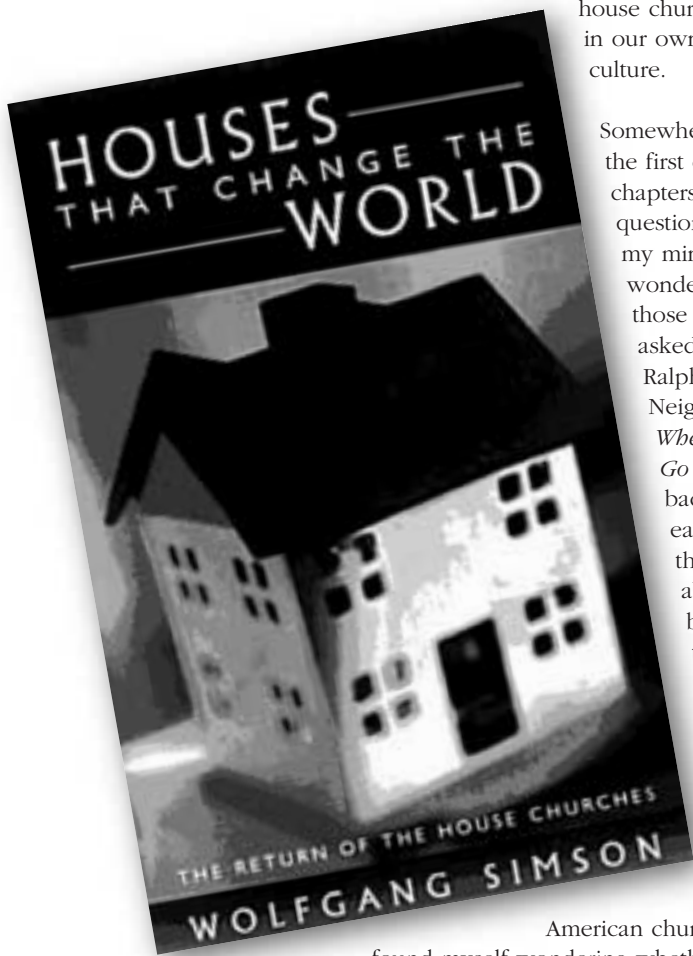
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# Houses That Change The World



by **Jerry Graham**  
Vanguard Associate Minister



**A**s one who was an early enthusiast of the cell group movement within the church, I was excited to be asked to review a book on house churches. This excitement was driven by two issues: 1) a curiosity regarding the differences between the two small group models; and 2) a desire to better understand the impetus toward leaving the shelter of leadership provided by the cell church in favor of moving toward the relative autonomy of the house church. Frankly, I was skeptical regarding the usefulness of the house church model in our own church culture.

Somewhere within the first couple of chapters, a strange question entered my mind...I wonder what those who were asked to review Ralph Neighbour, Jr.'s *Where Do We Go From Here?* back in the early '90s thought about that book? Did they even have a clue about the paradigm shift that book would bring to the

American church? I found myself wondering whether I was among those fortunate enough to be asked to weigh in on what might be a major paradigm shifter in this decade. As I read Simson's treatise, I found myself agreeing with the list of the church's current shortcomings and wondering about the practicality of the proposed house church solutions—very much the same

reaction I had when I first read Neighbour's book.

As with any book that challenges existing, well-entrenched paradigms, the author occasionally lets a rather cynical remark fly that has a tendency to hit the reader right between the eyes. But, there is usually a little truth mixed in with the cynicism, and it is undoubtedly a literary technique used to challenge the reader's comfort zone. Some examples include:

**Church as we know it is preventing Church as God wants it.**

**The image of much contemporary Christianity could be summarized as holy people coming regularly to a holy place on a holy day at a holy hour to participate in a holy ritual led by a holy man dressed in holy clothes for a holy fee.**

**A traditional one- or two-hour 'worship service' is very resource-hungry but produces very little fruit in terms of discipling people, i.e., in changing their lives. Economically, it is a 'high input, low output' structure.**

**Many have indicated that one of the greatest barriers to belief in God is the Church itself. If the problem is the system, then even our best solution is part of the problem.**

**The quickest way to 'church the unchurched' may very well be to 'unchurch the church.'**

**Perhaps the cell church has developed so many excellent programmes to prevent itself from becoming a programme-based design, that it has become what it fears most—a programme-based design.**

**Nothing is wrong with singing, praying, and having Bible study in itself. But if it becomes the dominating programme whenever Christians meet, it will soon become a tradition. This is also why a preoccupation with Bible studies or even**

prayer can easily kill a healthy community, because it values and emphasizes one agenda over the others.

**Christians in traditional, meeting-oriented Christianity spend typically three or four hours together with other Christians per week. This is simply not enough time to effectively transfer life and Kingdom values, to develop deep relationships, to make disciples and to lay down our lives for each other.**

**Far fewer people in traditional congregational churches are mobilized for actual ministry than in small house churches. Involved people are excited people, and uninvolved people quickly become bored. The house church with its participatory lifestyle is able immediately to involve almost everyone. As a result, more people get excited. Excited people excel, and excellent people attract.**

**A professor brilliantly teaching his students, but not being much involved in their lives, is no match for the efficiency of a father and his spiritual sons. Discipleship is about people getting involved with each other. It is about masters and disciples, spiritual fathers and sons, finding each other; and then it involves a process of nurturing and release.**

The house church as defined by Simson is clusters of people numbering less than twenty (the maximum number where people still feel “family,” organic, and informal, without the need to get formal or organized), which are not led, but “fathered” (or mothered) by an elder

rather than being led by a pastor. The house church elders are responsible members of society who are able to assume a fatherly or motherly role in the house church, and who meet the biblical qualifications of 1 Timothy 3. These local elders are empowered and counseled by apostles, who function beyond the borders of an individual house church and who steer the individual churches together and sometimes even make decisions in tandem with them. These local house churches are then networked into a movement by the combination of elders and members of the fivefold ministries (apostles, prophets, pastors, evangelists, and teachers) circulating from house to house. By now you can probably surmise that the house church does not organizationally “belong” to a larger unit. It is part of an interdependent—not independent!—network of similar house churches.

Simson draws a distinct line between the cell church and the house church. He admits that the concepts look similar but “are really miles apart” because they build on different values and a different understanding of the church. **Cell churches are very leader-intensive; they require leadership at many levels. House churches, in contrast, are basically not led, but fathered.** (It is part of a father’s brief to lead, but it is not necessarily part of a leader’s brief to father.) Whereas the cell group is a small part of the big church, or a mini-version of the church, the house church is in itself the church in its “fullest and most holistic sense.” Simson is quick to acknowledge the hand of God as the prime initiator in using the cell church to bring about a paradigm shift “of radical and global proportions.” In other words, the author proposes that God used the

cell church to teach “a return to smallness in a language that many traditional programme-based churches can and do understand quite well.” However, Simson sees the cell church as “a beautiful bridge of understanding” or one of “God’s halfway houses” toward the more desirable **“organic and relational understanding of the church as a way of life, at home where we are home.”**

As you may have gleaned from the above, a major theme running through Simson’s book is the lack of discipleship which has been exhibited by the church as it presently exists. He writes:

“Developing churches with only those ministries [the pastor, evangelist, and the teacher], without the anointing and gifts of the prophetic and apostolic ministries, has created pastoral and evangelistic models of church, or churches which were built around the ministry of the teacher. These **teaching-oriented, pastoral, and evangelistic models of church, although they have filled whole countries, have not truly disciplined them.**”

Having finished reading *Houses That Change the World*, I find myself pretty excited about a lot of what Simson presented. It is a well-written book, and a very worthwhile read. It does raise some interesting “what if” and “how would they” questions, but those are questions that probably can be answered only by the pioneers and early adopters who are brave enough to step out into the living laboratory. (I’m sure you all remember how to recognize a pioneer...they’re the ones walking around with the arrows in their backs.) Whether this is God’s new direction for the evolution of His church remains to be seen, but it is certainly an approach that should not be quickly dismissed. ▽

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*Houses that Change the World* was originally published in 1998 by Pater Noster Publishing and republished in 2001 by OM Publishing.

# How to Raise Up Leaders Who Reproduce Leaders

In an article published by the *Harvard Business Review*, author Joseph Bailey examined what it took to be a successful executive. In conducting his research, he interviewed more than thirty top executives and found that every one of them learned firsthand from a mentor. If you want to raise up leaders who reproduce other leaders, you need to mentor them.

We've been told that in hospital emergency rooms, nurses have a saying: "Watch one, do one, teach one." It refers to the need to learn a technique quickly,

jump right in and do it with a patient, and then turn around and pass it on to another nurse. The mentoring process for developing leaders works in a similar way. It happens when you take potential leaders under your wing, develop them, empower them, share with them how to become persons of influence, and then release them to go out and raise up other leaders. Every time you do that, you plant seeds for greater success. And as Robert Louis Stevenson advised, "Don't judge each day by the harvest you reap, but by the seeds you plant."

Now you know what it takes to become a person of influence, to positively impact the lives of others. Being an influencer means...

- modeling **integrity** with everyone you come into contact with.
- **nurturing** the people in your life to make them feel valued.
- showing **faith** in others so that they believe in themselves.
- **listening** to them so that you can build your relationship with them.
- **understanding** them so that you can help them achieve their dreams.
- **enlarging** them in order to increase their potential.
- **navigating** them through life's difficulties until they can do it themselves.
- **connecting** with them so that you can move them to a higher level.
- **empowering** them to become the person they were created to be.
- **reproducing** other leaders so that your influence continues to grow through others.

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—Excerpted from *Becoming A Person of Influence*, by John C. Maxwell and Jim Dornan, Thomas Nelson Publishers, 1997.

## Spotting a New Leader

The most gifted athletes rarely make good coaches. The best violinist will not necessarily make the best conductor. Nor will the best teacher necessarily make the best head of the department.

So it's critical to distinguish between the skill of performance and the skill of leading the performance, two entirely different skills. It's also important to determine whether a person is capable of learning leadership. The natural leader will stand out. The trick is identifying those who are capable of learning leadership over time.

Here are several traits to help identify whether someone is capable of learning to lead.

### 10 Signs of Potential

1. Leadership in the past—have led before

- or in other areas.
2. The capacity to create or catch vision—excited about the future.
3. A constructive spirit of discontent—not satisfied with the present and thinking of ways to improve.
4. Practical ideas—can judge their output. Can say, "This will work" or "This won't."
5. A willingness to take responsibility—a leader will step up to the plate.
6. A completion factor—never lets go; keeps going until the task is complete.
7. Mental toughness—can handle being criticized and continue through times of discouragement.
8. Peer respect—do their peers want to see them succeed?
9. Family respect—how does their family feel about them?
10. A quality that makes people listen to them—a "holding court" quality; when they speak, people listen.

### Four Final Checks

1. What will this person do to be liked? Being liked cannot be a controlling factor in a leader.
2. Does this person have a destructive weakness? Character flaws or obsessions only grow worse over time.
3. Can this person accept reasonable mistakes? People will not follow a tyrant who is afraid to delegate.
4. Can I provide this person the environment to succeed? A congenial environment is crucial in the early stages.

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—Excerpted from "Spotting A New Leader: Ten Ways to Identify a Promising Person," by Fred Smith, *Leadership Journal*, Fall 1996, available from <http://www.christianitytoday.com/bcl/features/pastors/articles/le-614-614030.html>.

# Church Planting Movements Fuel Gospel Wildfire

RICHMOND, Va. (BP)

All over the world, new Christians and new churches are multiplying in number — and changing the face of Southern Baptist missions in the process.

Consider two facts gleaned from Southern Baptist missionary reports on the year just past:

— Three church-planting movements played a major role in fueling a 37.4 percent increase in the total number of new churches over 1999.

— In East Asia, baptisms among just one people group exploded with 114,000 in one year. Just eight years ago, only 85 Christians and three churches existed in the province.

The emergence of church-planting movements — the spontaneous, rapid multiplication of new disciples and congregations — had a dramatic impact on International Mission Board statistics in 2000. Observers expect even more dramatic reports in the future.

Church-planting movements are taking root even in restricted-access countries and producing a plentiful harvest. More than just adding churches one at a time, CPMs are characterized by exponential growth — churches planting new churches, converts making new converts.

“After the new believers/leaders are baptized, they are so on fire that we simply cannot hold them back,” says a missionary who has witnessed a similar movement among refugees in the Netherlands. “They fan out all over the country, starting Bible studies, and a few weeks later we begin

to get word back how many have started.

“It’s the craziest thing we ever saw! We did not start it, and we couldn’t stop it if we wanted to.

”These church-planting movements are beginning to gain steam to the extent that last year just a handful of CPMs made sub-



photo courtesy Baptist Press

stantial contributions to the International Mission Board’s overall statistics for the year.

In fact, the strategy for developing church-planting movements is becoming the International Mission Board’s strategy for church-planting efforts around the world — whether in a slow-growth country or a harvest field.

“The International Mission Board has always been focused on indigenous church planting but has not always practiced methods that would result in rapidly multiplying congregations,” says IMB President Jerry Rankin. “The impact we are now seeing through church-planting movements gives us greater hope to

seeing our vision fulfilled of giving all the peoples of the world access to the gospel of Jesus Christ.”

In East Asia, CPMs are making a significant impact.

“(Recently) we started to spread the good news in many different factories,” says a Christian worker in the region. “At the same time, we train leaders and trainers.

“We find that the development has been surprisingly fast. It is very hard to count the exact numbers of churches. (One area) has about 15 churches. Over the past two weeks, they have established 28 new family Bible study groups and 21 new workers’ Bible study groups. The total number of new believers is about 3,000.”

The IMB does not report Bible study groups as churches but as outreach groups.

While CPMs like these are cause for praising God, the road isn’t always easy. Sometimes growth is slowed or even stopped in its tracks.

Workers say certain obstacles can inhibit the faith and spiritual maturity that would produce greater results. Among those obstacles: dependence on foreign money and foreign help, extra-biblical requirements for leadership and the church and poor Christian role models.

But the task is far from over.

“It is becoming evident that reaching our world for Christ is doable,” says Rankin. “Once we move beyond methodologies that create dependency and unleash the power of the gospel to multiply through church planting movements, everyone will have the opportunity to hear and respond.

“The main obstacles are not cross-cultural and geographic barriers of isolated people groups or restrictive governments but the lack of commitment to the task on the part of God’s people.

“When we get a passion for reaching a lost world, prayer will break down the barriers, and people will be willing to make it happen.”

# Member Spotlight:

# Paul Wondracek

**P**aul Wondracek's ambition was to play for the NBA. That dream, however, was shattered—along with his foot—on the first day of basketball practice during Paul's freshman year at UNC Charlotte. The foot was screwed back together and Paul maneuvered on crutches for eight months. He says it was the biggest trial of his life—especially on the occasions when the elevator to his eleventh floor dorm room was out of order!

Three months into his ordeal, Paul decided to fast for three days to seek new direction from God for his life. On the third day, while in bed, he received a clear call into the ministry. Ready to jump ahead in the new plan for his life, he wanted to leave immediately for Bible school.

Again, God had a different plan. While attending a revival meeting with his roommate in November of '93, a Baptist preacher prophesied to Paul, confirming God's call and telling him that he would be used at UNC Charlotte. Prophesying was definitely an "out of the box" experience for the preacher, and Paul took this as further confirmation of the word spoken over him.

He started a group on campus, Koinonia, which grew to about 100 students over his four years there. Bible studies were the primary on-campus activity. Paul also traveled and preached with Koinonia's band. During his junior year, Lynn, a fraternity party girl, was saved at a Bible study and

they developed a friendship. During his last semester they were married.

Six months after graduation, Paul and Lynn knew they were on their way to Regent University, but they were unsure how God would provide for expenses. While seeking out various options, his father quipped, "God pays for what He ordered." The next day, Paul was notified

Following graduation, Paul established Filled with God Ministries. His vision was proclaiming, demonstrating, and living the Kingdom of God while equipping others to do the same. For about a year he focused on leading seminars to teach people how to do evangelism and conducting youth revivals. Then one day in prayer the Lord spoke to him, "Focus on young people and the rest will follow." So

he began looking for a youth pastor position.

Having read Dr. Umidi's book, *Confirming the Pastoral Call*, Paul wanted to be careful to find the right ministry match for his giftings. He was offered what appeared to be a fine position, but there was something not quite right about it. Seemingly a test, they learned the very next day that Lynn was pregnant with their first child. Still,



that he would receive a 100% scholarship. Shortly thereafter, Lynn won a laptop computer by being the eighth caller to a radio program. They were experiencing God's favor in ways that they didn't expect.

During his entire time at Regent, Paul sought out mentoring and coaching opportunities. He was disappointed many times when potential mentors turned him down, but he learned to ask the right questions. That led to a mentoring relationship with one of his professors, Joseph Umidi. As he was coached through conflict issues and relationships, he blossomed in leadership and the love of people.

it wasn't right, and they declined the position.

Next came an opportunity at Capital Church in Raleigh, North Carolina. Armed with interview questions from Umidi's book, Paul pursued the youth pastor opening. Not long after the interview, he read an article about how today's youth don't know Jesus—and Raleigh was named as one of the biggest areas where kids don't follow Jesus. The next day, while in a ministry staff prayer meeting where they were lifting the opportunity before the Lord, Paul received a call on his cell phone extending the call for him to come. He accepted, and he and Lynn

# Member Spotlight continued from page 23

enjoyed a smooth transition to their new life in Raleigh.

How does Paul describe his job in Raleigh? "It is so God!" He began in May



with 65-70 teens. Over the past four months revival has come—the Holy Spirit has been there in power, and 175 teens have been saved and many filled with the



Spirit. The spiritual momentum continues to build and Paul is experiencing much rich fruit.

The "teen turf" has taken on a new look

at the church, including video games, play stations, and decked out rooms. Many come wearing heavy chains, earrings, etc.—not stereotypical "church kids"—but Paul says you can't argue with changed

lives! He considers the major elements of youth meetings to be the power of God and the Word of God. The kids are excited about the Word—really hungry to learn even the basics—and they readily buy up CD copies of the messages to listen to them again. Typically

there are 25+ parents in the youth meetings as well, which Paul considers vital.

He finds it essential to see that authority is represented—he just has to be careful that there aren't too many parents! One role that some of the parents play is that of bouncer.

"Cutting up" in meetings is simply not tolerated, and status quo is maintained by the designated bouncers who are easily identified by their T-shirts. It works, and the teens who are serious

about digging in appreciate it. Meetings currently number about 120 in attendance, but the ministry goes way beyond the church facilities.

Two bands have been formed for the

youth ministry—one comprised of adults and one of youth. The adult band accompanies Paul when he ministers at area high schools, where he has found favor and open doors for ministry. Some of these contacts have come through the Fellowship of Christian Athletes and others through his own youth who lead Bible clubs on their campuses. Typically Paul takes the adult band and a drama team to minister with him at schools, and he preaches the Word. The youth band is involved in outreach as well. Recently they ministered at a Baptist church in Charlotte. Many teens were saved, and even those Baptist kids were jumping up and down, catching some of the fire that has ignited the Raleigh youth.

Goals for 2002 are ambitious, but that is nothing new for Paul. He is looking for 300 new youth converts, and plans to focus much of his attention on discipling new converts.

Despite his successes, Paul realizes that there is something still lacking—a plan for multiplying leaders. Mentoring has played a key role in Paul's own leadership development, which makes him excited that plans are being formed to begin Vanguard's *Transformational Leadership Coaching* program at Capital Church. He is praying that it will begin a chain reaction in forming solid leaders within the youth ministry and throughout the church.

A commitment to mentoring is one of the things Paul appreciates about Vanguard. He also values the relationships he has formed and access to the wisdom of Vanguard's seasoned leaders.

**"Vanguard helps me process what I'm going through"** he says. "Conferences are a good time to encourage one another, and help each other through the down times."

On July 24, 2001 Paul and Lynn entered another new season in their lives—that of parenting. Rachael Ann has been a very big blessing for such a little girl, and indications are that she has completely stolen her daddy's heart. Paul treasures his relationship with his own father, whom he considers his best friend. That's a powerful model to carry over into his own family and ministry!

# Multiplying Your Impact



by **Lance Wallnau**  
Vanguard Partner church Pastor

**T**his issue of *The ENVOY* is focusing on “multiplying and reproducing.” I’d like to expand a bit and focus on multiplication from another angle, namely, multiplication of impact through strategic alliances.

The Bible teaches that the body of Christ is like a physical body. Each member provides a vital contribution. When each part is functioning, there is the promise of an increase that comes to the whole. “...the whole body fitly joined together and compacted by that which every joint supplies, according to the effective working of every part, makes increase of the body...” (Ephesians 4:16 KJV).

We know that each of us needs to identify

our function and gifting if we want to be effective, but what about “being fitly joined”? This no doubt refers to our points of connection in the body, our relationships. Both gifting and connections are related to the outcome of “increase of the body.”

**If we want to be agents for multiplication, we must be accurately aligned in gifting and relationships.**

This is especially true of leaders, as they contribute more significantly than others to the overall process of growth. Christian history is all about the alignment of gifts and connections. The Holy Spirit said in Antioch, “Now separate to Me Barnabas and Saul for the work to which I have called them” (Acts 13:2 NKJV). God had a work in mind, but revealed it in a special context. Acts says that there were certain



prophets and teachers gathered together in one accord. Note that *certain* means that these were distinct and particular ministries in the right place at the right time with the right agenda. These relationships provided a place in Antioch, like the Upper Room in Jerusalem, where ministries called together and joined in one accord would turn cities upside down. Spirit-directed alliances are the historic key to every fresh thrust of God's activity. Antioch was more than a gathering of leaders; it was a strategic alliance. Paul needed it to fulfill his destiny and calling. In fact, it could be argued that the key to your future is in someone else's hand. You are not independent of the need for others. **Your gifts were not meant for you, but were designed to meet a need in someone else.** The more accurately aligned you are in the body of Christ, the more powerfully your fit will yield to function and result in divine promotion. It all depends on the quality of your alliances.

## Test Your Alliances

Are you in a strategic alliance? Richard Koch in his book, *The Secret of Achieving More With Less*, suggests that there are five essential elements of a powerful strategic alliance. His focus is largely secular, but highly insightful. I'd suggest two more ingredients that combine to form the highest of all—the divine alliance.

### 1) Mutual enjoyment

It seems obvious at first, but if you do not enjoy talking to someone at a restaurant, in church, at the office or on the phone, you will probably not build a strong relationship.

### 2) Respect

Everyone has potential gifting and contributions, but not everyone has the same

level of development or relevance to your function. Returning to the picture of the body of Christ, each body part is important, but not all bear the same relationship. If I am a part of the foot, I am keen to appreciate the hundreds of bones that make up this part, but am less vitally involved with the hand. Don't be ashamed to note that the people most vital to you must display qualities you respect, because the reverse is true as well. You must display credible expertise if you want to be recognized by others whom you desire to connect with. Remember, we're talking about strategic alliances, not family fellowships.

### 3) Trust

Trust is the cement that holds the relationship together. Trust requires total honesty. If there is even a suspicion that you are not saying what you think or are holding something back, the alliance will collapse. If you don't trust someone fully, do not build an alliance.

### 4) Shared Experience

There is no substitute for the bonding and rapport that comes out of shared experience, especially if it involves intense emotional events such as struggles or suffering.

### 5) Reciprocity

Perhaps the hardest to accept, this is the most relevant to the point of multiplying impact. For alliances to work, each member must do a good deal for the other—repeatedly, consistently, and over a long period of time. In a quality alliance, reciprocity is neither forced nor calculated, but comes naturally. Even if all the other aspects—mutual enjoyment, respect, trust and shared experience—are in place, people very often neglect to be proactive in helping their most valued alliances. This is a missed opportunity to deepen the

relationship and build for the future.

These five are the core ingredients to a strategic alliance. Make a decision to evaluate your top ten relationships and see how they fit. Invest your emotional energy and focus where the multiplication is greatest.

If, however, you want to press into the orbit of a divine alliance you must be prepared for two more difficult to obtain ingredients: empowering feedback and dialogue.

### 6) Empowering Feedback

Most of us have difficulty perceiving reality as it is. Our impressions, our history, our preconceptions shape most of what we "see." We can't see people as they are because we are too busy reacting to our own internal experience of what they are invoking in us! We don't see ourselves fully either. We all live with "blind spots." If we could only see reality more as it is, we would know what we need to do. A divine alliance produces strategic feedback in three directions:

- First, this person poses a different perspective on events and people so that we are challenged to see reality more clearly.
- Second, we are also challenged to clear out our own baggage and grow in areas where our behavior is unconsciously getting in the way of our desired outcomes.
- Third, empowering feedback speaks to the blind spot of our unaffirmed gifting. So often we lack the validation of a figure outside us who speaks to our strengths. This allows us to make a connection within us that builds confidence and brings our gifting into greater clarity. This kind of feedback solidifies our identity at a higher level.

### 7) Dialogue

I ran into this terminology in a book titled: *Synchronicity—The Inner Path to Leadership*. There are two types of conversation, monologue and dialogue. Very often, two people can be talking but nobody is really listening. Often God can be talking and we don't hear because we are caught up in our own monologue. However, when God is involved in a conversation between two people, we





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