

# **New Testament Church Planting**

A Biblical and Practical Plan for Establishing New Churches

Harvest Baptist Bible College

Fort Dodge, Iowa

Fall, 2010

### *Course Aim*

1. To examine the methods of the Master church "planter," Jesus Christ
2. To explore the methods used by first century churches recorded in the book of Acts
3. To understand the spiritual preparation needed for a church planting team
4. To consider practical issues involved in starting New Testament Baptist churches

### *Course Requirements*

1. Class attendance and notes (25% of your final grade)
2. Assist with the services and/or outreach of a new church plant three different times and write a two-page report of your experience (25% of your final grade)
3. Two exams established by your instructor (50% of your final grade)

### *Course Resources*

1. *America in Crimson Red*, James Beller
2. *A Strategy to Start Churches on the Mission Field*, Rick Martin
3. *Managing the Transition Between Pastors*, Randy Patten
4. *Multipling Model*, James Beller
5. *The Disciple-Making Pastor*, Bill Hull
6. *The New Testament Church*, David Cloud

### *Course Outline*

#### *Part One: Biblical Principles*

1. Origin of the First Church
2. The Master Church Planter
3. The Lord's Commission
4. The First Church Planting Movement
5. Motives for Church Planting

#### *Part Two: A Practical Plan*

6. Preparing for an Increase
7. A Church Planting Revival
8. Organizing a New Church
9. Ordaining Elders in Every City

Permission is granted to duplicate or translate the following studies in their entirety for teaching and discipleship.

## #1 Origin of the First Church

### Baptist Church History

1. John the Baptist was the first New Testament preacher, not the last Old Testament prophet (Matthew 11:13; Mark 1:1-6; Luke 16:16).
  - 1.1 John introduced believer's baptism, though he was never baptized himself (Matthew 3:13-14).
    - 1) John's baptism was not copied from a previous form of baptism (Matthew 21:23-27; Mark 11:27-33; John 1:29-37).
    - 2) By their silence, the Pharisees confirmed a heavenly origin of John's baptism.
    - 3) There was no mention of immersion baptism in the Old Testament.
    - 4) No reference is made to immersion baptism in the apocryphal books (written during the 400 silent years between the Testaments).
    - 5) Jewish historian Josephus does not mention immersion baptism.
    - 6) The disciples were not rebaptized on the Day of Pentecost.
  - 1.2 John the Baptist prepared people for the coming of Jesus Christ.
  - 1.3 Hyper-dispensationalists (like C.I. Scofield) put John the Baptist in the Old Testament.
    - 1) Luke 3:18 – *preached*, not prophesied
    - 2) Matthew 11:13 – *until John*
    - 3) Mark 1:1 – *beginning of the gospel of Jesus Christ*; John's preaching is mentioned first.
    - 4) Luke 16:16 – *until John*
    - 5) John 1:15-17
    - 6) Acts 1:21-22; 10:36-38; 13:24
  - 1.4 Matthew, Mark, Luke, and John are *New Testament* books, not inter-testament books (hyper-dispensationalism places them in the old covenant).
  - 1.5 Consider a summary regarding the life and ministry of John the Baptist:
    - 1) There is no reference to the law of Moses, Old Testament sacrifices, or the Day of Atonement.
    - 2) John introduced the transition from the old to the new "dispensation" after four hundred years of silence.

- 3) There is no mention of the Old Testament priesthood to which he had a right through birth (Luke 1:5).
  - 4) John's doctrine was "Baptist" doctrine.
    - The deity of Christ
    - The Trinity of God
    - The Holy Ghost
    - Immersion baptism of believers
    - Substitutionary atonement
- 1.6 "Since John's ministry overlapped that of Christ and the apostles (John 4:1-2), then we can be sure they were similar and in the same dispensation." (S.E. Anderson, *Baptists Unshackled*, p.22)
2. Jesus Christ began building the first church *before* the Day of Pentecost (Matthew 16:18).
- 2.1 Jesus never offered an *earthly* kingdom during His first advent. The Jews were ready for an earthly kingdom but not a suffering Messiah (John 3:5; 6:14-15; 18:36-38; Acts 1:6-7; Matthew 3:2; 4:17; 5:3, 10; 6:33; 12:28; Luke 23:42).
- 1) Jesus came as the Lamb of God for the whole world (John 1:29). He came as a suffering Lamb (Psalm 22; Isaiah 53), not a rejected King.
  - 2) Jesus said the kingdom was already in existence, though He was never crowned as a King. Note the phrases *kingdom of God* and *kingdom of heaven is at hand* – a present reality because the King was present (Mark 1:14-15; Luke 16:16; 17:21).
  - 3) He came the first time to seek the lost and build His church (Luke 19:10; Matthew 16:18).
- 2.2 Jesus said *He* would build His church, *not the Holy Spirit*.
- 1) The Greek word translated *will build* is stated in an on-going sense (will be building) – a house is not built in one day.
  - 2) Future tense in the Bible is often based on previous work – a continuing process (Acts 9:31, *edified*, built up; I Corinthians 3:5-9; II Corinthians 12:19; Ephesians 4:11-16; I Peter 2:5).
  - 3) The Holy Spirit was given to *empower* the church, not to *start* it (Acts 1:8).
- 2.3 Jesus referred to church discipline as a present reality, not a future practice

(Matthew 18:15-17, *tell it to the church*).

- 2.4 The disciples' names were recorded in heaven *before* Pentecost (Luke 10:20; Hebrews 12:23).
- 2.5 Jesus said He *finished* His Father's work *before* He went to the cross (John 17:4).
- 2.6 Except for the passover, there is no reference to Jesus practicing Old Testament ceremonies during His earthly ministry (Luke 4:15-16; 6:1-11; John 5:8-18; 18:20).
- 2.7 You cannot add to something not already in existence (Acts 2:41).
  - 1) They were organized into an assembly before Pentecost (Matthew 10:1).
  - 2) About 3,000 people were *added to* the original 120 members (Acts 1:15).
  - 3) They had a treasurer (Judas, John 12:6; 13:29).
  - 4) They sang hymns (Mark 14:26).
  - 5) They had immersion baptism (John 3:22; 4:1-2).
  - 6) They had the Lord's supper (Matthew 26:26-30; Mark 14:22-25; Luke 22:7-20).
  - 7) They had prayer meetings (Acts 1).
  - 8) They had "business meetings" (Acts 1).
- 2.8 *"Out of the material prepared by John the Baptist, Jesus organized and founded His church during the days of His personal ministry here on earth."*  
(Roy Mason, *The Church That Jesus Built*, p.15-16)

### *Application of Truth*

Do you have a Biblical or Protestant view of the founding of the first church?

*"Protestantism has a confused idea of the origin of the church. Some say that it began with Abraham, and others tell us that it began on the first Pentecost after the resurrection of our Lord. There is absolutely not one scintilla of evidence in the Bible or out of it that the church was founded or began on Pentecost. If those who claim Pentecost as the birthday of the church will search the records they will find that any church born on that day or afterwards is too late to receive any commission from our Lord...It follows, scripturally and logically, that any church born on Pentecost or any day thereafter has no commission from our Lord to do anything and must be a human institution and not a divine one."*

(J.T. Moore, *Why I Am a Baptist*)

## #2 *The Master Church Planter*

### *Introduction*

1. Jesus Christ came to be *both* our Saviour and example (I Peter 2:21-24).
2. A study of the four Gospels provides an example of how Christ founded the first church.

### *The Master's Methods of Church Planting*

1. Jesus was willing to relocate (Philippians 2:5-8).
2. God sent an evangelist to prepare the people before Jesus organized the church.
  - 2.1 John the Baptist preached the gospel and baptized converts (Matthew 3:1-6).
  - 2.2 John introduced his disciples to the One starting the church (John 1:35-39).
  - 2.3 John the evangelist voluntarily decreased his ministry (John 3:22-30).
3. The disciples initially invited family and friends (John 1:40-46).
4. Jesus visited many towns and villages (Mark 1:36-38; Luke 4:43-44).
5. Jesus did not attempt to build on the old, dead religion of Judaism.
  - 5.1 He began a new work (Matthew 9:14-17; Luke 5:36-39).
  - 5.2 Many try to reorganize a new church from a dead or dying work.
  - 5.3 Many dying churches are *infected* with a divisive spirit.
6. After Jesus began to gather a crowd, He prayerfully sought disciples to train for ministry (Luke 6:12-16).
  - 6.1 The multitude represents people who only attend a church service and want to be served by others (John 6:60-69).
    - 1) They wanted healing for the body (Matthew 4:23-25; Luke 5:15; 6:17-19).
    - 2) They wanted food for their stomachs (John 6:26).
    - 3) Many quit following Christ when He taught things *hard* to accept (John 6:60, 66).
    - 4) These disciples murmured and were easily offended (John 6:61).
    - 5) Many did not have a personal faith in Christ (John 6:67-69).
    - 6) Jesus did not change His message to keep this crowd (see II Timothy 4:2-4).
  - 6.2 The seventy represents people who are sharing their faith in Christ with others and enjoy victory in spiritual warfare (Luke 10:1-2, 17-20).
  - 6.3 The twelve represents people who are growing in their knowledge of the Lord and

are serving Christ in leadership roles (Mark 3:13-19; II Peter 3:18).

- 1) Jesus called His twelve disciples from the larger group (Luke 6:13; Matthew 10:1-4).
  - 2) Jesus focused His ministry on the twelve, not the multitude.
  - 3) Jesus multiplied His ministry through the twelve men He was training (John 4:1-2).
  - 4) The twelve apostles were the first "charter" members of Christ's *ekklesia* (Matthew 10:1; I Corinthians 12:28, *first apostles*).
  - 5) They received delegated power and authority from Christ (Luke 9:1).
  - 6) The twelve apostles formed the foundation of the church (Ephesians 2:20).
- 6.4 The three disciples represent people who experience the dynamic power of God personally (Luke 9:28-36; II Peter 1:16-18).
- 1) It required physical effort to climb the mountain (Luke 9:28).
  - 2) This "mountaintop experience" happened during a prayer meeting (Luke 9:28-29).
  - 3) They did not live on the mountain!
- 6.5 One disciple represents people who have a special love relationship with the Lord (John 13:21-26; 19:25-27; 20:2-10; 21:7a, 20-22).
- 1) Humility: John expresses this relationship with anonymity.
  - 2) Time with the Lord
  - 3) Communication: Jesus shared things with John He did not share with the other disciples.
  - 4) Closeness: John sat in a position of closeness to the Lord (John 13:23).
  - 5) Commitment: John returned to the cross when the other disciples did not (John 19:25-26).
  - 6) Trust: Jesus trusted John with the care of Mary (John 19:25-27).
7. Jesus accepted financial support for His ministry (Luke 8:1-3; I Timothy 5:17-18).
8. Jesus found resistance when He tried to do a work in His hometown of Nazareth (Mark 6:1-6).
9. When the disciples entered a city, they sought individuals who would respond to the truth (Matthew 10:11-23).

- 9.1 Individual households provided housing needs (Matthew 10:11).
- 9.2 When a city did not receive them, they testified against them and moved on to another city (Matthew 10:12-15; cf. Mark 6:7-11).
- 9.3 Jesus told the disciples to expect opposition (Matthew 10:16-23).
  - 1) Be wise as serpents and harmless as doves (Matthew 10:16).
  - 2) Beware of men (Matthew 10:17-22).
  - 3) When you face persecution in one city, flee to another (Matthew 10:23; Acts 8:1-4).
10. Jesus sent outreach teams two and two (Luke 10:1-16).
  - 10.1 They were sent to cities and places where Jesus was planning to go (Luke 10:1).
  - 10.2 He urged them to pray for *labourers* to be sent forth (Luke 10:2).
    - 1) Churches often pray for labourers when they already have people sitting in the pews doing nothing!
    - 2) The prayer request was that labourers would be sent forth.
  - 10.3 He established a plan and guidelines for the outreach teams (Luke 10:3-11).
  - 10.4 There may be cities and towns that reject the gospel message (Luke 10:12-16).
11. Jesus was not impressed with buildings (Matthew 24:1-2; Mark 13:1-2; Luke 21:5-6).
  - 11.1 Many (young) churches have brought financial bondage because of entering into large amounts of debt for a building (Proverbs 22:7).
  - 11.2 The first church did not have its own building after three years of ministry!
12. The men Jesus trained did struggle spiritually at times.
  - 12.1 Judas was not even saved (John 6:70-71; 13:21-30; 17:12, *lost...son of perdition*).
  - 12.2 The other eleven forsook Him during the intensity of His trials (Matthew 26:31-35; Mark 14:27-31; Luke 22:31-34).
13. Jesus appointed His successor before He ascended back to heaven (John 21:15-17; I Peter 5:2, *Feed the flock of God*).

### *Application of Truth*

1. Which level of discipleship best describes your relationship with Christ?
2. Determine if the word *convenience* or *commitment* best characterizes your Christian life and testimony? (Luke 14:25-35)
3. What part is the Lord leading you to have in continuing His work of starting churches?

### #3 *The Lord's Commission*

#### *Introduction to Matthew 28:18-20*

1. Many churches turn to programs and procedures rather than Christ's plan for ministry.
2. Many miss the emphasis of the Lord's commission.
  - 2.1 It is not to simply win converts.
  - 2.2 It is not to gain members into the church.
  - 2.3 It is not church growth.
  - 2.4 It is not turning people into Baptists.
  - 2.5 It is making disciples.

#### *Christ's Plan*

1. Present the gospel (28:19a, *teach* all nations).
  - 1.1 This involves more than sharing a few "Romans Road" verses and leading someone in prayer.
  - 1.2 Jesus did not seek *decisions*, He made *disciples*.
2. Baptize new converts through immersion and assimilate them into the local church (see Acts 2:41).
3. *Teach* them how to apply the Word of God to their lives (28:20a; II Timothy 2:2).
  - 3.1 Doctrine
  - 3.2 Practical Christian living

#### *Problems That Hinder Discipleship*

1. Many "departmentalize" the local church into separate ministries (the Sunday School *department*). Each ministry has its own agenda rather than being part of the entire disciple-making plan.
2. Churches often expect their pastor to be a "one-man show."
3. Many only emphasize the first part of discipleship (evangelism and baptism) and neglect the teaching and training ministry.
4. Many pastors focus only on problem-solving (counseling) rather than making disciples.
5. Many rely on a program to do what only a personal ministry can do.
6. Many emphasize success measurements (how large the crowd is) rather than making disciples.

7. Leaders are often chosen based on abilities and popularity rather than what they have done with the Lord's commission.

### *A Three-Year Training Plan*

1. Introduction: Come and see (John 1:35-51)
  - 1.1 This phase of discipleship is designed to introduce converts to discipleship.
  - 1.2 Introductory teaching should call for a commitment to Jesus Christ, the local church, and ongoing discipleship.
  - 1.3 Subjects of study should include foundational doctrines and practical Christian living (Hebrews 6:1-3).
    - 1) Tell them *what* you believe.
    - 2) Give them reasons *why* (I Peter 3:15).
  - 1.4 At the end of this discipleship phase, a commitment to further training should be presented.
2. *Year one: Come and follow Me* (Matthew 4:18-22; Mark 1:16-20)
  - 2.1 This phase is a call to commitment (Luke 9:57-62).
  - 2.2 Disciples learn how to share their faith in Christ with a disciple-maker (become *fishers of men*).
  - 2.3 Emphasis should be placed on teaching and training in living the Christian life.
    - 1) Spiritual and personal life
      - Show them *how* to study and apply Scripture.
      - Teach them *how* to pray (Luke 11:1).
      - Teach them *how* to walk with God.
      - Model important aspects of Christian living and service.
    - 2) Family life
      - The family is the place to train for greater ministry (I Timothy 3:4-5).
      - Older women should teach younger women (Titus 2:3-5).
    - 3) Relationships with both believers and unbelievers
      - *How* to reconcile conflict
      - *How* to maintain a testimony before unbelievers
3. *Year two: Come and be with Me* (Mark 3:13-19)
  - 3.1 This phase provides practical training and experience in ministry.

- 3.2 Establishing a strong doctrinal foundation should be emphasized.
  - 1) Baptist doctrine, history, and distinctives
  - 2) Biblical discernment concerning cultural issues
- 3.3 Leadership training should be included in this phase of preparation.
- 3.4 Increased ministry and teaching opportunities should be given as the individual gives evidence of faithfulness, character, and spiritual gifts.
  - 1) Faithfulness
  - 2) Desire
  - 3) Completion of teaching and training
- 4. *Year three: Abide in Me (John 15:1-8, 15-16)*
  - 4.1 This final phase of training launches a disciple into a fruitful ministry for Jesus Christ.
  - 4.2 Intensive training and ministry experience should be given to those who evidence both the desire and gifts for greater ministry responsibilities.
  - 4.3 This often is final preparation for ministry.
    - 1) A church should desire to send out pastors and evangelists (missionaries and church planters).
    - 2) Pastors ideally should train their own staff members rather than hiring them from another church.
    - 3) Those not called to a vocational ministry should teach others the same things they received in the local church.

### *Objectives*

- 1. Encourage a church-wide emphasis upon Christ's commission as a priority of the church.
- 2. Develop training and Bible study materials for use in discipleship.
- 3. Provide thorough baptism and membership studies as a point of beginning for turning members into committed disciples of Jesus Christ.
- 4. Endeavor to increase the percentage of the congregation involved in the work of the ministry by equipping them for actual ministry to people (see Ephesians 4:11-16).
- 5. Develop and maintain a self-perpetuating leadership training ministry within the local church.
- 6. Seek to send out men called by God to vocational Christian service (Acts 13:1-3).

## #4 The First Church Planting Movement

### Introduction to Acts

1. In the first century of Christianity, a single *church* became a church planting movement (Acts 9:31, *churches ... were multiplied*).
  - 1.1 The movement began with the *church* in Jerusalem (Acts 2:47; 5:11; 8:1, 3; 11:22).
  - 1.2 *Churches* were established throughout the towns Jesus and His disciples visited (Acts 9:31).
    - 1) Judaea (Galatians 1:22; I Thessalonians 2:14)
    - 2) Galilee
    - 3) Samaria
  - 1.3 The *church* in Antioch multiplied into many *churches* through the teams led by the apostle Paul.
    - 1) Churches of Syria and Cilicia (Acts 15:41)
    - 2) Churches of the Gentiles (Romans 16:4)
    - 3) Churches of Christ (Romans 16:16).
    - 4) Churches in the region of Galatia (I Corinthians 16:1; Galatians 1:2)
    - 5) Churches of Asia (Asia Minor, I Corinthians 16:19; Revelation 1:11)
    - 6) Churches of Macedonia (II Corinthians 8:1)
2. Jesus Christ emphasized a balance of *both* local outreach *and* foreign missions (Acts 1:8).
  - 2.1 Jerusalem represents local outreach.
  - 2.2 Judaea represents the area surrounding an established church.
  - 2.3 Samaria and the uttermost part of the earth represent cross-cultural missions.
  - 2.4 This outreach has been fulfilled throughout the New Testament church age.
    - 1) Everything beyond Jerusalem, Judaea, and Samaria is the uttermost part of the earth.
    - 2) In the early decades following Christ's ascension, the gospel spread throughout the Roman Empire (Acts 2:5-11).
    - 3) The gospel has now made a difference on every inhabited continent of the world.
  - 2.5 Each local church should desire *both local* and *global* outreach.
3. Churches should desire to be a part of a church planting movement.

### *Keys to a Church Planting Movement*

1. First century churches had the power of the Holy Ghost (Acts 1:8).
  - 1.1 There is no indication that they prayed for power.
  - 1.2 Power is a result of the filling of the Holy Ghost (Acts 2:1-4).
  - 1.3 Churches have replaced the power of the Spirit with methods and sensationalism to attempt to produce the same results (Zechariah 4:6).
  - 1.4 The Holy Ghost brought conviction and transformation of lives (Acts 2:37-42).
  - 1.5 The Holy Ghost gave them boldness in proclaiming the gospel (Acts 4:8, 13, 29-31).
2. Both unity and prayer are essential to a church planting movement (Acts 1:13-15; 2:1).
3. The early church had clear preaching about the crucifixion and resurrection of Christ (Acts 2:22-24; 13:26-30; I Corinthians 15:1-4).
4. They filled their city with their doctrine (Acts 5:27-28, 42).
5. Men were appointed to assist with needs as the church grew (Acts 6:1-7).
  - 5.1 The pastor(s) should focus on prayer and the ministry of the Word (6:2, 4).
  - 5.2 Only qualified men should be appointed (6:3).
  - 5.3 Continued growth is possible as the responsibilities of the ministry are shared (6:7).
    - 1) The Word of God increased.
    - 2) The number of the disciples multiplied greatly.
    - 3) Even religious leaders were obedient to the faith.
6. Many smaller churches are more effective than one large church (Acts 8:1-4).
  - 6.1 God broke up the first "mega" church through persecution.
  - 6.2 The independent Baptist movement developed a large-church mentality rather than a sending-church mindset.
    - 1) Small churches are 1600% more effective than mega-churches in evangelism. (*Natural Church Development*, pp. 47-48)
      - Mega-churches which average 2,856 people reach an average of 112 people in five years.
      - Churches averaging fifty-one people (some being new church starts) reach an average of thirty-two people in five years.
    - 2) The independent Baptist movement is now dying with the decline and compromise of larger churches.

7. The church in Jerusalem helped to establish new churches.
  - 7.1 Philip did the work of an evangelist (Acts 8:5, 40; 21:8).
  - 7.2 Philip had authority from the church in Jerusalem to baptize converts (Acts 8:12).
  - 7.3 Peter and John were sent from Jerusalem to Samaria (Acts 8:14, 25).
  - 7.4 Peter began traveling to assist the saints (Acts 9:32).
  - 7.5 The church in Jerusalem sent Barnabas to help the new church in Antioch, Syria (Acts 11:22-26).
8. The church in Jerusalem had to be willing to reach out cross-culturally.
  - 8.1 Cross-cultural evangelism began with Peter (Acts 10:9-19, 34-35). He initially resisted what God was trying to do among the Gentiles.
  - 8.2 The church in Jerusalem had to overcome prejudice toward others (Acts 11:1-18).
9. Churches sent out church planters (Acts 13:1-4).
  - 9.1 The Antioch church sent out two of its teachers for the cause of missions (13:1-2).
    - 1) This call came while they were ministering to the Lord (13:2).
    - 2) They were listening to the Holy Ghost (13:2b; cf. Revelation 2-3, ...*hear what the Spirit sayeth unto the churches*).
    - 3) Prayer and fasting is important in sending out church planters (13:3).
  - 9.2 Church planters are sent out by churches, not a denomination or mission agency (13:3; cf. 11:22).
    - 1) There is potential of conflict between an agency and the sending church.
    - 2) The church in Antioch recognized and cooperated with what the Holy Ghost was doing (13:3-4).
  - 9.3 There is no Biblical example of our modern practice of deputation.
    - 1) The present unbiblical plan of deputation is unwise stewardship.
      - Millions of dollars are wasted while missionaries seek support.
      - It wears out God-called servants and their families.
      - It delays missionaries getting to the field for two to five years.
    - 2) Paul and Barnabas were immediately sent out to the work to which the Holy Ghost had called them.
    - 3) Paul was "bi-vocational" when it was financially necessary (Acts 18:1-3; 20:33-35).

- 4) As churches were started, they also supported Paul's ministry (Philippians 4:14-19; II Corinthians 11:8-9).
  - 5) Paul and Barnabas kept their sending church informed of what God was doing through them (Acts 14:26-28; 18:22-23).
  - 6) Many churches give a small amount of financial support to several missionaries, thinking they have fulfilled the Lord's commission.
    - Most churches in reality do not support the equivalent of one missionary (\$4,000 per month average).
    - Most churches pray for missionaries to get their financial support, not that labourers would be sent forth (Matthew 9:36-38).
  - 7) A new philosophy of missions will need to be established before the need for deputation can be diminished.
    - One church provided the living expenses for a family sent out of their church. The missionary family went on a short deputation to raise their work funds.
    - One church sends out staff members to start other churches. Financial support is decreased incrementally until the new church is able to support a pastor.
    - Some churches are now supplying one-fourth or more of the support for missionaries sent out of their church.
    - Churches within a regional area could work together to support a missionary or church planter sent out of a church in the area.
    - National pastors and evangelists in most countries need far less financial support than an American.
  - 8) A cooperative missions program is not a Biblical replacement for deputation.
10. Paul first went to the Jewish synagogue when he preached in a city (Acts 9:19-20; 13:5, 14-16, 42-45; 14:1-2; 17:1-4; 18:4-8, 19:8-10; cf. Romans 10:1-3; Revelation 2:9; 3:9).
    - 10.1 Paul did not have a problem with taking people from the synagogue.
    - 10.2 Much of his persecution came from envious Jewish leaders.
    - 10.3 This would be similar to receiving people who are saved out of a liberal church.
  11. Paul and Barnabas kept contact with the churches they established (Acts 14:21-25; 18:23).

- 11.1 They confirmed the souls of the disciples (14:22a).
- 11.2 They exhorted them to continue in the faith in times of tribulation (14:22b).
- 11.3 They ordained elders in every church (14:23a).
- 11.4 They prayed with fasting (14:23a).
- 11.5 They commended them to the Lord (14:23b).
- 11.6 Paul addressed his epistles to many of these churches (i.e. provide printed materials).
12. Paul and Barnabas protected churches from false teaching (Acts 15:1-12; 20:28-31).
  - 12.1 False teachers often prey on new churches (Galatians 1:6-10; Jude 1-4; II Peter 2:1).
  - 12.2 Paul and Barnabas stood against these teachers (Acts 15:1-2; Galatians 2:4-5).
13. Paul prepared other men for ministry.
  - 13.1 These men traveled with Paul during a time of preparation (Acts 15:40-41; 16:1-5; 19:29; 20:4; II Timothy 3:10-11).
  - 13.2 These men often were used to complete the organizing of the churches (Acts 17:13-14; 19:21-22; I Thessalonians 3:1-2; I Timothy 1:1-3; Titus 1:1-9).
  - 13.3 These men then taught faithful men to teach others also (II Timothy 2:2).
14. Paul followed the leading of the Holy Ghost throughout most of his ministry.
  - 14.1 The Holy Ghost sometimes changed Paul's direction.
    - 1) The Holy Ghost sent him out from a growing ministry (Acts 13:1-4).
    - 2) He determined that the Spirit was leading him into Europe (Acts 16:6-10).
    - 3) He listened to the Lord's warning in Jerusalem (Acts 22:17-21).
  - 14.2 He had a God-given vision for the areas in which he labored (Acts 16:9-10).
  - 14.3 Paul was a man of determination and vision (Acts 19:21; 20:16, 22; Romans 1:11; 15:24, 28).
    - 1) Caution must be exercised in not developing an independent spirit.
      - Paul was not willing to give John Mark another chance (Acts 13:5, 13; 15:36-40). He later changed his mind about him (II Timothy 4:11).
      - Paul had several warnings from the Holy Ghost concerning trouble at Jerusalem (Acts 20:22-24, *in every city*; 21:4, 10-14).
    - 2) Consider what more Paul could have accomplished for the cause of Christ if he had not been arrested within seven days in Jerusalem (Acts 21:27; 24:27).
      - Paul was in bondage for most of the remaining years of his life.

- There is no Scriptural indication that he ever made it to Spain.
- 14.4 Paul's arrest finally slowed him down to complete his writing ministry (II Peter 1:21; 3:15-16; II Timothy 3:16).
15. Paul started a church in prominent cities and other churches were started from that church (Acts 16:12; 19:9-10; II Corinthians 10:16a; I Thessalonians 1:6-8).
16. Paul adapted his presentation of the gospel to his hearers. The *method* varies while the *message* remains the same (I Corinthians 9:16-23).
- 16.1 To religious Jews, Paul reasoned from their knowledge of the Old Testament law (Acts 17:1-3; 28:23-24).
- 16.2 To religious pagans, Paul began with creation and emphasized coming judgment (Acts 14:8-18; 17:16-34). Note that there is no record of a church established in Athens.
- 16.3 When one group rejected the truth, Paul went to another (Acts 18:5-7; 28:25-29).
17. As a church planting evangelist, Paul did not remain in a city very long (Acts 18:9-11, 20-21; 20:1-3, 31).
- 17.1 Some men are led by God to have *mobility* in their ministry.
- 17.2 Some men are led by God to have *permanence* in ministry.
18. Paul rebaptized those who were not scripturally baptized (Acts 19:1-7).
- 18.1 Paul questioned the twelve men thoroughly about their spiritual condition (19:1-3, 7).
- 18.2 This was more than twenty years after John the Baptist's ministry.
- 1) They had not heard John's preaching about the Holy Ghost (19:2b).
  - 2) They were not baptized by John but by someone with a distorted teaching about baptism (19:3b).
  - 3) They had not heard about Jesus Christ (John 1:29).
- 18.3 Paul was not quick to accept their immersion baptism.
- 18.4 Their baptism was worthless because it did not follow faith in Jesus Christ (19:4).
- 18.5 They were trusting in immersion baptism to save them.
- 18.6 They were rebaptized after believing in Christ (19:5). There are reasons we should insist on rebaptizing someone who wants to join a Baptist church.
- 1) Those who were "baptized" as infants
  - 2) Those who were immersed three times (trine immersion; cf. Romans 6:3-5)

- 3) Those who were immersed in a church with a false gospel
  - Oneness Pentecostal churches with a "Jesus only" teaching
  - Churches which teach baptismal regeneration (baptism for salvation)

18.7 These new converts became the core group for starting a new church.

19. Paul was consistent throughout his ministry (Acts 20:17-18).

19.1 He served the Lord with all humility of mind (20:19a; Ephesians 3:8).

19.2 He served the Lord with tears and temptations (20:19b).

19.3 He preached repentance and faith (20:20-21).

19.4 He was not moved by possible affliction (20:22-24).

19.5 He declared all the counsel of God (20:25-27).

19.6 He warned them about false teachers (20:28-31).

19.7 He commended them to God and the word of His grace (20:32).

19.8 He had financial integrity (20:33-35).

19.9 He left a church on good terms (20:36-38).

### *Application of Truth*

1. Pray that God would send another church planting *movement* that turns the world upside down (Acts 17:6).
2. Determine what part you should have in answering this prayer request.
  - 2.1 Jesus told His disciples to pray that the Lord of the harvest would send forth labourers (Matthew 9:37-38).
  - 2.2 Jesus then sent them out as part of the answer (Matthew 10:1-5a).

## #5 Motives for Church Planting

### Introduction

1. Various reasons have been given for starting new churches.
  - 1.1 A new church is often more evangelistic than older churches.
  - 1.2 Planting a new church will revitalize an older church.
  - 1.3 Starting new churches develops new leaders.
  - 1.4 Church planting is the most effective method of reaching a nation with the gospel.
  - 1.5 Planting a church will bring unity to a church as they focus outward instead of inward.
  - 1.6 A church planting effort promotes denominational survival.
  - 1.7 New churches challenge an older church to strengthen its ministry to people (out of fear of losing them to another church).
  - 1.8 Church planting increases a vision for the world.
  - 1.9 Some churches have been started because of conflict.
    - 1) People have caused splits over personality differences with the pastor.
    - 2) Self-seeking men have caused splits as they draw followers to themselves (Acts 20:29-30; III John 9-10).
    - 3) A *separation* (not a split; see II Corinthians 6:14-18) over convictions regarding *doctrine* and *standards* should lead a group to prayerfully seek a church to assist with a new start.
2. Consider Biblical motives for involvement in a church planting ministry.

### Proper Motives for Church Planting

1. Compassion for the lost (Matthew 9:36-38)
  - 1.1 Seeing the true condition of people moves you to compassion (Matthew 9:36).
  - 1.2 Compassion motivates you to pray for laborers to be sent forth (Matthew 9:37-38).
  - 1.3 Compassion moves you to answer the call in meeting the need (Matthew 10:1).
  - 1.4 Compassion does not mean *compromising* the truth.
    - 1) Jesus Christ was *full of both* grace and truth (John 1:14).
    - 2) The procedure for discipline was given to the church in its early stages (Matthew 18:15-17).

2. The spiritual condition of a nation (see John 4:31-38) – the harvest will *rot* if it remains in the field! (The source for the following statistics is the AAC Consulting website.)
  - 2.1 "North America is the ONLY continent where Christianity is NOT growing."
  - 2.2 Some estimate that there are *195 million unchurched Americans*. The United States has the *third largest unchurched population* in the world.
  - 2.3 The United States population has *increased 11.4%* while church membership *decreased 9.5%*.
  - 2.4 No county in America has had an increase in church attendance over the last ten years.
  - 2.5 The ratio of churches to population in the United States has decreased dramatically since 1900.
    - 1) In 1900, there were 27 churches for every 10,000 people.
    - 2) In 1950, there were 17 churches for every 10,000 people.
    - 3) By 1996, there were 11 churches for every 10,000 people.
  - 2.6 There is a *net loss* of forty-eight churches every *week* in America.
    - 1) Seventy-two churches close their doors every week in the United States.
    - 2) Twenty-four churches are started each week.
  - 2.7 America has gone from being the number one nation in sending out foreign missionaries to being the thirteenth largest *receptor* of missionaries.
3. The glory of God (John 17:4; Romans 16:25-27)
  - 3.1 God's glory refers to His transcendent excellence (Exodus 33:18-23).
  - 3.2 The work of redemption is for the praise of His glory (Ephesians 1:1-14).
  - 3.3 Everything in the church should and will bring glory to God throughout all ages (Ephesians 3:20-21).
4. A vision for unreached areas (Acts 16:9-10; Romans 15:18-33)
  - 4.1 Thoroughly preach the gospel of Christ (Romans 15:18-19).
  - 4.2 Strive to start churches where there is no gospel witness (15:20-22).
  - 4.3 Desire to send church planters to other nations (15:23-24, 28, *Spain*).
  - 4.4 A church should strive together with the church planter in prayer (15:30-32).
5. The presentation of believers to Jesus Christ (II Corinthians 11:1-2; cf. Ephesians 5:25; Colossians 1:28-29; Revelation 19:7-8)

### *Application of Truth*

1. Determine what your motives are for all that you do (Matthew 6:1-6, 16-18).
  - 1.1 If your motive is the approval of men, then you already have received your reward (Galatians 1:10).
  - 1.2 If your motive is God's approval, then God will reward you openly.
2. Prioritize preaching the gospel, not counting how many you have baptized (I Corinthians 1:10-17).
3. Ministry should be a team effort, not a competition (I Corinthians 3:1-10).
  - 3.1 Carnal Christians follow men and divide into "camps" (3:1-4).
  - 3.2 God, not individual men, should receive the glory for the harvest (3:5-7).
    - 1) Men only have a ministry as God gives it (3:5; I Corinthians 4:6-7; I Peter 4:10-11).
    - 2) One man plants and another waters, *but God giveth the increase* (3:6).
    - 3) The increase should bring glory to God, not praise for men (3:7).
  - 3.3 The man who plants and the one who waters is of equal importance in the work (3:8a).
  - 3.4 Every one will be rewarded for their *labour*; not how many converts they can report (3:8b).
  - 3.5 We are *labourers together with God* (3:10).

## #6 Preparing for an Increase

### Introduction

1. Jesus often used an agricultural theme to describe Christian living and ministry.
  - 1.1 He taught the parable of the sower of the seed (Matthew 13:1-9, 18-23).
  - 1.2 He taught the parable of the wheat and the tares (Matthew 13:24-30, 37-43).
  - 1.3 He said the fields are white unto harvest (John 4:35-38).
2. Paul referred to planting and watering in the church in Corinth (I Corinthians 3:6-9).
  - 2.1 Paul as the *evangelist* planted the church for a year and six months (Acts 18:1-11).
  - 2.2 Apollos as a church planting *pastor* followed Paul and watered (Acts 18:24 - 19:1).

### Preparing for a Harvest

1. Prayerfully determine God's direction to a field.
  - 1.1 Jesus said that some communities will reject the gospel (Matthew 11:20-24).
  - 1.2 Missions dollars are often focused on unresponsive areas while responsive cities and countries are neglected.
  - 1.3 Churches often send buses to communities where they should be starting a church.
  - 1.4 Seek a field that the Lord has been preparing to receive the gospel and join Him there (Acts 14:27; 16:6-10; II Corinthians 2:12).
    - 1) Knock on doors in surrounding communities to determine responsiveness.
    - 2) Several families already living in a community and having to travel to attend church services could indicate the Lord's direction.
    - 3) Requests from individuals for a church may be the Lord opening a door for an established church to assist.
  - 1.5 Pray for doors to open even in "closed" areas (Colossians 4:3; cf. Revelation 3:7-8).
  - 1.6 It may require years of labor before a field opens to the gospel (William Carey in India).
2. Plant the seed of the gospel in the community (Acts 5:27-28; 20:20-21).
  - 2.1 Prepare the soil through prayer and ministry to the needs of people.
  - 2.2 The pastor of the established church does the work of an evangelist (II Timothy 4:5).
  - 2.3 Decide on a service time for the initial Bible studies.
    - 1) Sunday afternoon

- 2) An evening during the week different from the mid-week service of the established church
- 2.4 Secure a meeting place for the new church.
- 1) A home (Romans 16:5; I Corinthians 16:19; Colossians 4:15; Philemon 2)
  - 2) A motel conference room
  - 3) A school cafeteria
  - 4) An unused building
  - 5) A church building not used during service times
- 2.5 Contact people at community gatherings and from house to house (Acts 20:20).
- 1) Gospel tracts
  - 2) John and Romans booklets
  - 3) Personal invitations
  - 4) Distribution of literature to inform the community about the new church



- 2.6 All literature should include a clear presentation of the gospel.



- 2.7 Use prospect cards to organize follow-up contacts.
3. Water the soil with the teaching of God's Word (I Corinthians 3:6).
  - 3.1 People from the established church "sit as a church" to assist with the work.
    - 1) "Sitting as a church means simply: The members of an established church visit the services of a sprouting church and lend physical, mental and especially spiritual strength to the sprouting church."  
*(Multiplying Model, p. 38-39)*
    - 2) They win people to Christ and invite them to the services.
    - 3) They assist with follow-up and discipleship.
    - 4) They help with the services.
  - 3.2 Teach new converts the foundational truths of biblical Christianity (Hebrews 6:1-3).
    - 1) Biblical doctrine
    - 2) Baptist distinctives
    - 3) Our Baptist heritage
  - 3.3 Equip the saints for the work of the ministry (Ephesians 4:11-16).
  - 3.4 Train people to effectively share their faith in Jesus Christ.
  - 3.5 Teach faithful men who can teach others also (II Timothy 2:2).
4. Remove the spiritual weeds that hinder God's increase.
  - 4.1 Cares of this world and the deceitfulness of riches (Matthew 13:7, 22)
  - 4.2 Carnality and disunity (I Corinthians 1:11-13; 3:1-4)
  - 4.3 Toleration of immorality in the church (I Corinthians 5:1-13)
  - 4.4 Unwillingness to reconcile and forgive (I Corinthians 6:1-8)
  - 4.5 Problems in marriages (I Corinthians 7)
  - 4.6 Disagreements in matters of liberty (I Corinthians 8; 10:23-33)
  - 4.7 Ignorance and improper use of spiritual gifts (I Corinthians 12-14)
  - 4.8 Lack of separation from unbelievers (II Corinthians 6:14-7:1)
  - 4.9 Unfaithfulness in giving (II Corinthians 8-9)
  - 4.10 Resistance against authority (II Corinthians 10:8-10; 11:5-11)
  - 4.11 False teaching (II Corinthians 11:3-4, 13-15; Galatians 1:6-9; 3:1-5)
5. Reap the harvest in due season (cf. Galatians 6:9).
  - 5.1 Clearly present a strategy to the church for starting another church.

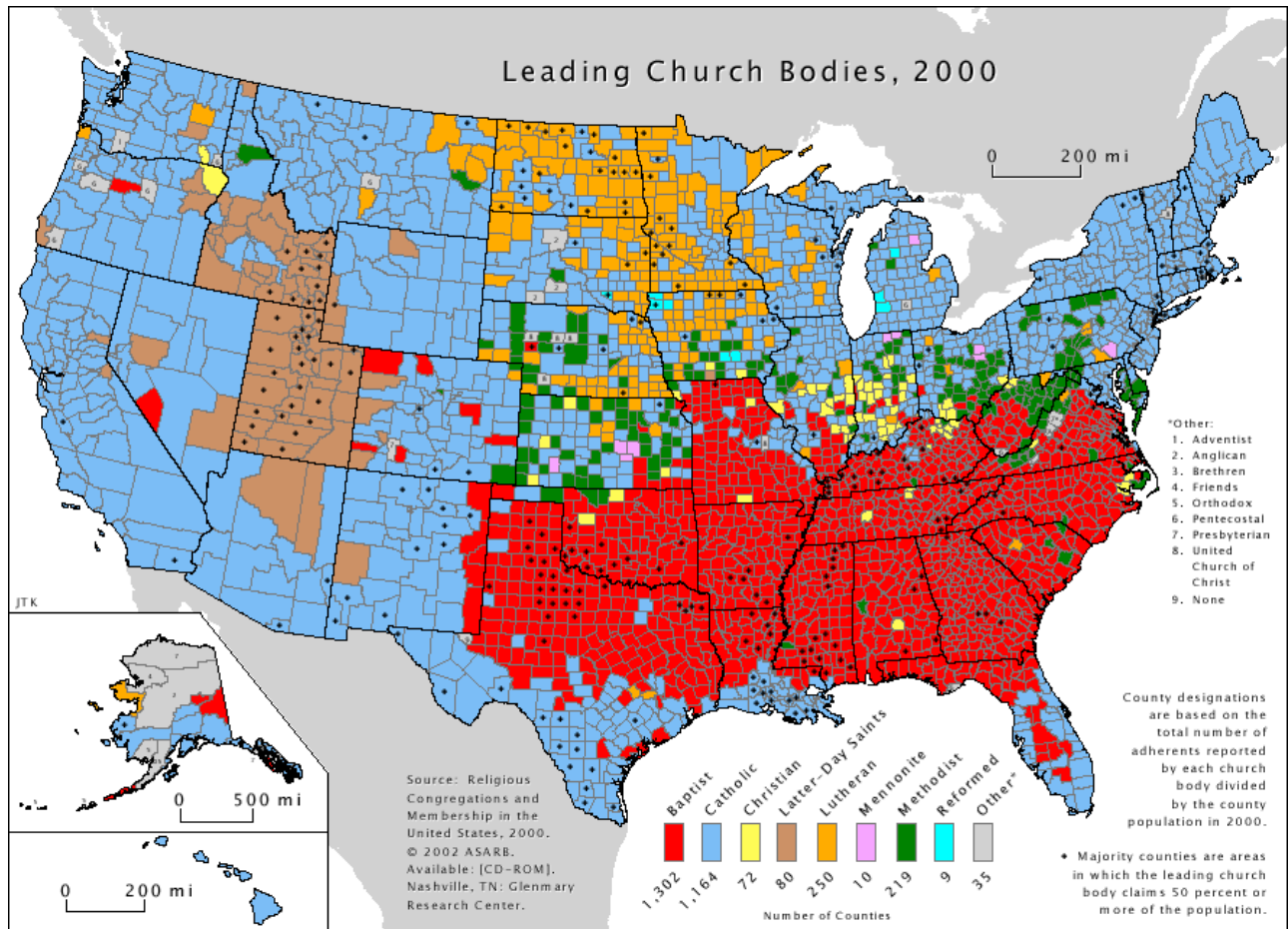
- 5.2 Keep a vision for church planting before the congregation (cf. Proverbs 29:18a).
- 5.3 The pastor of the established church should lead by example.
- 5.4 Be willing to sacrifice time and finances.
- 5.5 Prepare the new church for calling a pastor.
  - 1) The pastor of the established church and the evangelist should not strongly endear themselves to the people.
  - 2) The new church should be urged to earnestly pray for God's leading.
  - 3) The pastor of the established church should either train or seek a man to ordain to the new church (Titus 1:5-9).
- 5.6 Begin receiving offerings to establish the church financially.
  - 1) To help with the expenses of the ministry
  - 2) To save money for future building needs
  - 3) To provide support for a new pastor
- 5.7 Establish goals for the new church to be self-supporting.
  - 1) Ability to care for financial obligations without assistance from outside sources
  - 2) Loyalty to God's Word in a stand against false teaching
  - 3) Fulfilling the Lord's commission (Matthew 28:19-20)
    - People involved in local evangelism and discipleship
    - A philosophy of missions that guides the church in world outreach
  - 4) Ability to provide at least some of the financial needs of a pastor
  - 5) Installation and/or ordination of a new pastor
  - 6) The church family actively involved in the ministry of the church
    - The pastor should not be doing all of the work himself
- 5.8 Work with the new church and pastor in repeating the strategy after they are self-supporting.

## #7 *A Church Planting Revival*

### *Introduction*

1. The Great Awakening in the New England colonies began in the 1730s. Doctrinal error dominated churches because many pulpits and churches were filled with unbelievers.
2. Two men were especially used by God to bring revival to the American colonies.
  - 2.1 Jonathan Edwards
    - 1) Edwards was pastor of the Congregational church in Northampton, Massachusetts.
    - 2) He is most famous for the sermon, *Sinners in the Hands of an Angry God*, which he preached on July 8, 1741, in Enfield, Connecticut.
  - 2.2 George Whitefield
    - 1) When many pastors refused to allow Whitefield to preach in their pulpits, he began preaching to thousands in the open air.
    - 2) He was used by God to bring revival to both England and the American colonies. Whitefield made several trips to America.
    - 3) George Whitefield was instrumental in uniting the Colonies before the War for Independence.
    - 4) After a discouraging work in North Carolina in 1739, Whitefield prayed that God would lead a John the Baptist to the wilderness.
3. In the mid-1700s, many withdrew from the denominational churches and joined Separate churches.
  - 3.1 Protestants came to America for freedom of *their* religion, not freedom *of* religion.
  - 3.2 Separate churches were treated with contempt by Congregational pastors.
  - 3.3 Many were fined and imprisoned for refusing to pay ministerial taxes.
  - 3.4 Separate pastors were imprisoned for preaching without permission from denominational leaders.
  - 3.5 These Separate churches began to reject infant baptism and started practicing believer's baptism by immersion.
4. Many of George Whitefield's converts became Separate Baptists, including Shubal Stearns.
  - 4.1 Shubal Stearns was born on January 28, 1706 in Boston, Massachusetts.
  - 4.2 He was converted through the preaching of George Whitefield in 1745.

- 4.3 Stearns was ordained as a Separate Baptist preacher in 1751.
- 4.4 In 1754, he moved his family from Connecticut to Virginia.
- 4.5 They believed the Holy Spirit was leading them to North Carolina in 1755.
- 4.6 The founding of Sandy Creek Baptist Church in North Carolina would lead to the greatest revival in American history.
  - 1) New England became a "graveyard" for Bible preaching churches quickly after the Great Awakening. Jonathan Edwards was voted out of his pulpit in 1750 for insisting that conversion was a prerequisite for partaking in communion.
  - 2) The revival in the South lasted about one hundred years longer than the revival in New England.
  - 3) What is now known as the "Bible Belt" in the southern states is the result of this church planting movement (red areas represent *Baptist* counties).



## *Sandy Creek Baptist Church*

1. The estimated population of North Carolina in 1755 was 100,000.
2. Sixteen people moved with Shubal Stearns to Sandy Creek in North Carolina.
  - 2.1 Three forest paths across the province met near this settlement.
  - 2.2 They built a small meeting house and began holding services.



Sandy Creek Baptist Church, founded in 1755 and located in Liberty, North Carolina.

Image of this third building dated 1802 courtesy of the North Carolina Office of Archives and History, Raleigh, North Carolina.

- 1) The church was constituted on November 22, 1755.
- 2) Historian Henry Stroupe of Wake Forest University "called the founding of Sandy Creek 'the most significant landmark in North Carolina Baptist history in the eighteenth century.'" (*Sandy Creek Separate Baptist Church*, Warren Dixon)
  - 2.3 A small village grew up around the church (now Liberty, North Carolina).
  - 2.4 The church grew from sixteen to 606 members within the first three years.
3. As word spread through the wilderness about the church and the preaching of Shubal Stearns, requests came for churches to be started in other settlements.
  - 3.1 Sandy Creek Baptist Church began sending out preachers to other areas.
  - 3.2 The Sandy Creek Baptist Association was formed in 1758.
    - 1) An association camp meeting was established at the same time.
    - 2) The purpose of the association was not the establishing of a denomination.
    - 3) The Holy Ghost used the camp meetings to fan the flames of revival throughout the southern colonies.
  - 3.3 Stearns and his brother-in-law Daniel Marshall started traveling extensively.
  - 3.4 Shubal Stearns became known as the "Apostle Paul of the Backcountry."  
(*America in Crimson Red*, James Beller, p. 149)

3.5 The following chart lists some of the churches started in the sixteen years that Shubal Stearns was pastor of Sandy Creek. (*Multiplying Model*, James Beller, p. 26)

<b>CHURCH</b>	<b>COLONY</b>	<b>YEAR STARTED</b>	<b>PASTOR</b>
Sandy Creek	North Carolina	1755	Shubal Stearns
Abbott's Creek	North Carolina	1756	Daniel Marshall
Grassy Creek	North Carolina	1756	James Read
Deep River	North Carolina	1757	Joseph Murphy, Phillip Mulkey
Great Cohara; Hillsboro; New Bern	Eastern North Carolina	1757 - 1761	
New River	North Carolina	1758	Ezekiel Hunter
Little River: grew to 500 members in 3 years; had 4 new starts in 10 years	North Carolina	1759	Joseph Murphy
Dan River: church was formed after 42 converts were baptized by Daniel Marshall	Virginia	1759	Dutton Lane
Black River	North Carolina	1760	John Newton
Fairforest	South Carolina	1760	Phillip Mulkey
Trent	North Carolina	1761	James McDaniel
Southwest	North Carolina	1762	Charles Markland
Haw River: had 5 starts in 7 years	North Carolina	1764	Elnathan Davis
Congaree	South Carolina	1766	Joseph Rees
Stephens Creek	South Carolina	1766	Daniel Marshall
Upper Spotsylvania	Virginia	1767	Lewis Craig
Shallow Fords	North Carolina	1768	Joseph Murphy
Staughton River (Blackwater)	Virginia	1768	William Murphy
Lower Spotsylvania	Virginia	1769	John Waller, Jeremiah Walker
Fall Creek	Virginia	1769	Samuel Harriss
Goochland	Virginia	1771	William Webber

3.6 A method was established for the starting of new churches.

- 1) They started churches from established churches.
- 2) Preachers trained their own men for the ministry.
- 3) The pastor of an established church would often do the work of an

evangelist in a neighboring area (II Timothy 4:5).

- 4) Preachers would often pastor more than one church while a new church was being established.
- 5) They started churches without raising any money.
- 6) Members of an established church traveled to the new church to assist.
  - They did not move their membership to the new church.
  - They would "sit as a church" to help in the new work.
- 7) They ordained pastors in the new churches (Titus 1:5).
- 8) The churches multiplied as this procedure was repeated in the newly established churches (see Acts 9:31).

3.7 An estimated 5,000 churches were started in this church planting movement.  
(*Multiplying Model*, p. 16)

- 1) Seventeen preachers sent out of Sandy Creek started thirty-four churches.
- 2) Those thirty-four churches started 128 churches.
- 3) Within twenty-five years, an estimated one thousand churches had been started.
- 4) An estimated total of 5,000 churches were started across the South.

4. Church of England (Anglican) ministers in North Carolina and the surrounding colonies became alarmed at the large number of people who left their churches to join Separate Baptist churches.

4.1 Almost the entire population of some counties became Separate Baptists.

4.2 Envious religious leaders began persecuting Baptists.

- 1) Lewis Craig was arrested in 1767 for "worshipping God contrary to the laws of the land." (*America in Crimson Red*, p. 164)
  - At his trial, jury member John "Swearing Jack" Waller, a "notorious sinner, a mocker, a gambler and a profane person" came under conviction, was converted, and was baptized by immersion.
  - He later became a Separate Baptist preacher.
- 2) Officials enforced a Virginia statute prohibiting the disturbing of the peace against Separate Baptists.
- 3) William Webber would have been clubbed to death by the sheriff at

- Middlesex County, Virginia, in August, 1771, if a man had not intervened.
- 4) Thomas Waford received severe injuries from a whipping in 1771.
  - 5) Anglican leaders in North Carolina imposed taxes and resorted to violence and intimidation in an attempt to stop the work of Separate Baptists.
- 4.3 Persecution of Baptists in Virginia played a great role in Patrick Henry, James Madison, and Thomas Jefferson defending individual soul liberty in the new government of America.
5. Shubal Stearns pastored Sandy Creek Baptist Church until his death on November 20, 1771.
- 5.1 God used persecution from the North Carolina government to spread true New Testament Christianity (see Acts 8:1-4).
  - 5.2 Sandy Creek Baptist Church was reduced to thirteen members.
  - 5.3 Members of the church moved to South Carolina, Georgia, over the mountains into the area that would become Tennessee, and as far west as the Mississippi River.
  - 5.4 In name, the church continues today in two different churches.
    - 1) Sandy Creek Baptist Church (Southern Baptist Convention)
    - 2) Sandy Creek Primitive Baptist Church

### *Applying the Truth*

1. Pray for another church planting revival!
2. Yield yourself as a vessel for the Master's use (Acts 9:15; II Timothy 2:20-21).
3. Do the work of an evangelist (II Timothy 4:5; cf. Ephesians 4:11-12).

*Shubal Stearns was 55 years of age when he started his ministry in North Carolina. Daniel Marshall was 65 when he began his extraordinary work in the state of Georgia. Jeremiah Vardemann organized a church two days before his death in Missouri. The multiplying model was a way of life for them. It could be implemented at any time and at any age.*

*Imagine this. There are roughly 14,000 independent Baptist churches throughout America. Using the Separate Baptist model, if those churches could birth just one church, it would bring 14,000 new churches into existence. Imagine if those churches grew to a very modest 100 in membership. It would mean 1.4 million more Americans would be in a Bible preaching Baptist church! Is this not revival?*

*Pastor, do the work of an evangelist. (Multiplying Model, James Beller, p. 75)*

## *#8 Organizing a New Church*

### *Introduction*

1. Disorganization will bring confusion that hinders a church.
  - 1.1 God is not the author of confusion (I Corinthians 14:33).
  - 1.2 All things in the church are to be done decently and in order (I Corinthians 14:40).
2. A church should thoroughly plan and organize for an effective church planting ministry.

### *Financial and Legal Considerations*

1. Financial concerns often cause fear that keep churches from a church planting ministry.
  - 1.1 There is no limit to God's resources (Haggai 2:8).
  - 1.2 God promises to provide for the church giving to missions (Philippians 4:14-19).
  - 1.3 There are various ways men have financed the Lord's vision for church planting.
    - 1) Some men establish the church in a bi-vocational ministry ("tent-making," Acts 18:1-3)
    - 2) Some men seek support as a missionary on deputation.
    - 3) Some churches "mother" or "co-mother" a new church by caring for the financial needs of the new work.
    - 4) The Sandy Creek Baptist Association's biblical multiplying model requires very little financial commitment for the established church.
2. Some suggest that a constitution be adopted immediately when a man is sent out to start a church. (A sample constitution is given at the end of this lesson.)
  - 2.1 This protects the new church from individuals from other denominational backgrounds influencing the wording of the constitution and articles of faith.
  - 2.2 This enables potential charter members to read and express agreement with the articles of faith and constitution weeks before agreeing to sign the charter.
3. Conduct an official chartering service when a few families have committed to becoming members of the new church.
  - 3.1 Initially, people desiring to be members of the new church could join the established church until the new church is officially organized.
  - 3.2 When the church is officially organized, a letter of transfer should be granted.
  - 3.3 Begin planning for the charter signing and organizational service two months before

- 1) Explain the qualifications for becoming a charter member.
  - A clear testimony of salvation and separated living
  - Immersion baptism in a Baptist church of like faith
  - Agreement with the articles of faith and constitution
  - Adherence to the Church Covenant
- 2) Teach the people about the importance of the local church.
- 3) Meet with prospective charter members individually to hear their testimony.
- 3.4 The following elements could be included in the charter service.
  - 1) A brief history of the new church for the benefit of guests
  - 2) A sermon regarding the ministry of the church (the pastor of the established church which helped start the new church could be invited in for this)
  - 3) Reading of the Church Covenant (often contained in the constitution)
  - 4) Raising of the hand to express a testimony of salvation and agreement with the articles of faith and constitution
  - 5) A signing ceremony of the official membership charter that can be framed for historical significance
  - 6) A fellowship meal could follow the service and ceremony
- 3.5 The charter can be left open for a few weeks and emphasized during the invitation. The same procedure should be followed for individuals wanting to be added to the charter after the charter service.
4. As part of the procedure for officially organizing the church, contact state and federal authorities to register the new church as a non-profit organization.
  - 4.1 It would be wise to contact the Christian Law Association or another Christian lawyer for counsel.
  - 4.2 Incorporation documents should include the following.
    - 1) The purpose of the organization
    - 2) Articles of faith
    - 3) Constitution and by-laws
    - 4) A statement regarding the procedure for dissolution
  - 4.3 Register the church with the state authorities as a non-profit corporation.
    - 1) This is necessary for tax exemption for property taxes.

- 2) This is needed to receive tax-deductible gifts.
- 4.4 Obtain a federal employer identification number and letter.
5. Accurate records should be maintained.
  - 5.1 Visitor and prospect cards should be filed and used for follow-up visits.
  - 5.2 The membership record must be updated when changes occur.

## **NEW BAPTIST CHURCH**

Anytown, USA

### **MEMBERSHIP LIST**

NAME	ADDRESS	PHONE	DATE	HOW RECEIVED
I.M. Christian	123 Main St., Anytown, USA	(123) 456-7890	10/10/10	Charter
U.R. Christian	123 Main St., Anytown, USA	(123) 456-7890	12/10/10	Letter
I.M. Baptist	123 Main St., Anytown, USA	(123) 456-7890	11/11/11	Baptism
U.R. Baptist	123 Main St., Anytown, USA	(123) 456-7890	11/11/11	Testimony

- 5.3 The church's historical record should be updated regularly.
  - 1) Photographs of people and special events are special blessings when celebrating church anniversaries.
  - 2) A written record of special occasions and significant events marking the progress of the church are encouraging to a new church.
- 5.4 Financial matters should be handled with integrity for the testimony of the church.
  - 1) Two or three people should count the money (see I Corinthians 16:1-4; II Corinthians 8:18-21).
  - 2) It is wise to have the treasurer and another man sign the checks (see John 12:1-6).
  - 3) Open a separate bank account for the church. Never use a personal account to care for church finances.
  - 4) Record each individual's giving to provide an annual contributions receipt.
  - 5) The pastor should not count the offerings or serve as treasurer.
  - 6) Liability insurance should be secured as soon as the new church is no longer under the oversight of the established church.
  - 7) Establish a financial plan (budget) for the finances of the church as the giving

increases.

- Pastoral financial package (housing, auto, insurance, salary)
  - Missions support and local outreach (Faith Promise Missions)
  - Building expenses (lease or mortgage, utilities, insurance)
  - Liability insurance
  - Vehicle expenses (bus and/or van maintenance, insurance, fuel)
  - Office expenses
  - Curriculum
  - Other needs
  - Expansion fund (property and building, equipment needs, relocation)
- 8) Establish policies for the operational procedures of the church.
- Leadership standards (a sample standard for workers is included at the end of this lesson)
  - A wedding policy, including premarital counseling requirements

### *Application of Truth*

What areas of your life and ministry need to be set in order?

## **New Baptist Church Anytown, USA**

The New Baptist Church has been established as an independent Baptist Church.

**Independent:** An independent Baptist church is a church that is self-governing and free from any outside control from a denomination or convention.

**Baptist:** A Baptist church is a church which adheres to the following distinctives:

**Biblical authority** – The Bible is our only authority for faith and practice (II Timothy 3:16-17).

**Autonomy of the local church** – Each local church is sovereign and cannot be controlled by a board, hierarchical system, government, or another church (Matthew 18:15-17; 22:17-21).

**Priesthood of believers** – Every believer can go directly to God without a human intercessor (Hebrews 4:14-16).

**Two ordinances** – The Lord's supper and believer's baptism

The Lord's Supper is a symbol of Christ's broken body and shed blood (I Corinthians 11:23-24).

A person is baptized by immersion after believing in Jesus Christ (Acts 8:35-39).

**Individual Soul Liberty** – Every individual is accountable directly to God (Romans 14:1-12).

**Saved, Baptized Church Membership** – Only saved individuals who have been baptized by immersion can join the local church (Acts 2:41).

**Two Offices** – Pastor and Deacons (I Timothy 3:1-13)

**Security of true believers** – All who believe in Jesus Christ are eternally secure in Christ (John 10:27-29).

## **STATEMENT OF FAITH, CONSTITUTION AND BY-LAWS OF THE NEW BAPTIST CHURCH**

### **PREAMBLE**

We, the members of the New Baptist Church, in orderly manner do hereby establish the following principles by which we mutually agree to be governed in the affairs of our church.

### **ARTICLE I. NAME**

The name of this church shall be called the New Baptist Church of Anytown, USA.

### **ARTICLE II. PURPOSE**

This congregation is organized as a church exclusively for charitable, religious, and educational purposes. The purpose of this church is for the establishing and maintaining of religious worship, the edification of believers through the preaching and teaching of God's Word, the salvation of souls, the worldwide proclamation of God's saving grace through faith through the sending and support of missionaries, the promotion of godly living, the administration of the ordinances of the New Testament, and the defense of the faith.

### **ARTICLE III. STATEMENT OF FAITH**

The Statement of Faith does not exhaust the extent of our faith. We believe the Bible is the only and final source of everything that we believe. The following statement, however, accurately represents the teaching of the Bible and is binding upon all members. All literature used in the church shall be in complete agreement with the Statement of Faith.

#### *Section 1. The Doctrine of the Scriptures*

We believe that God's Word is inerrant and infallible (John 17:17), and that the writings of the Old and New Testaments are verbally and plenary inspired by God (II Timothy 3:16-17; II Peter 1:20-21). God is the actual author of the Bible (I Thessalonians 2:13). We believe that God in His sovereignty preserved His Word and words for all generations (Psalm 12:6-7; Matthew 24:35). Therefore, we have absolute confidence in the Greek testament known as the *Textus Receptus* and the Hebrew Masoretic text from which our English Bible, the King James Version was translated. All preaching and teaching of the church must be from the King James Bible.

#### *Section 2. The Doctrine of God*

There is only one God who exists as three distinct persons: God the Father, God the Son, and God the Holy Spirit (Isaiah 44:6; Matthew 3:16-17; 28:19; II Corinthians 13:14; I John 5:7). Each person of the Godhead is identical in nature, eternal in being, equal in power, and possesses the same divine attributes (John 4:24; Hebrews 1:3). He is the self-existent source of life and creator of all that exists (Exodus 3:14; Jeremiah 32:17; John 5:26; Colossians 1:16-17). God is absolutely holy (Leviticus 11:44-45). He is omnipresent, omniscient, omnipotent, and immutable (Psalm 139:7-10; Proverbs 15:3; Job 42:2; Malachi 3:6; James 1:17).

#### *Section 3. The Doctrine of Christ*

Jesus Christ is God (John 1:1; 10:30; 20:31). He is eternal and was manifest in the flesh (John 1:14). He is the second person of the Godhead and was not created, having neither beginning nor end (Micah 5:2). He was conceived by the Holy Spirit and born of a virgin (Isaiah 7:14; Matthew 1:20-23). He lived a sinless life on earth in the form of a man, and died a voluntary, substitutionary, sacrificial death on the cross at Calvary to atone for the sins of mankind (Hebrews 4:15; Isaiah 53:4-6; 1 Peter 2:24).

#### *Section 4. The Doctrine of the Holy Spirit*

The Holy Spirit is God, existing eternally as the third person of the Godhead. He is equal in essence with both God the Father and God the Son (John 4:24; Acts 5:3-4; Matthew 28:19). The ministry of the Holy Spirit in the life of the believer is that of indwelling, sealing, empowering, guiding, teaching, and filling (John 16:13; 14:26; Acts 1:8; Romans 8:9, 11, 16; I Corinthians 6:19; Ephesians 1:13-14; 5:18). The Holy Spirit reproves the world of sin, of righteousness, and of judgment (John 16:8). He sovereignly bestows spiritual gifts to every believer for the edifying of the body of Christ (Romans 12:6-8; I Corinthians 12:8-11; Ephesians 4:11-12).

The temporary sign gifts of the Holy Spirit are not applicable to believers today since we have the completed written revelation of God's Word (I Corinthians 13:8-10).

#### *Section 5. The Doctrine of Angels*

We believe that God created a perfect host of angelic beings known as angels or "sons of God" (Job 38:4-7). The holy angels are ministering spirits who minister to God's people (Hebrews 1:13-14; Genesis 19:11, 15-16; Psalm 91:11; Acts 27:23-24). They carry believers home after physical death and will be used as God's agents of judgment during the tribulation period (Luke 16:22; Revelation 16:1). We believe that Satan, who was created as part of the perfect angelic host of angels, was an exalted angel. Because of his pride, he rebelled against God's authority and was cast from heaven (Isaiah 14:12-17; Ezekiel 28:12-19). Satan is a real, personal, evil spirit being who is the father of all lies, and the god of this world. He blinds the minds of unbelievers and is destined for eternal punishment in the lake of fire (John 8:44; II Corinthians 4:4; Revelation 20:7-10). In his rebellion, he led a third part of the angels with him. These fallen angels are now demons which cooperate with Satan in his efforts to hinder and destroy God's people and God's work (Revelation 12:4; Ephesians 6:12).

#### *Section 6. The Doctrine of Creation and Man*

The creation of man was a direct act of God on the sixth 24-hour day of God's creation as recorded in Genesis 1 and 2. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin. God took the dust of the ground, formed Adam, and breathed into his nostrils the breath of life; therefore, man's origin is not the result of an evolutionary process (Genesis 1:26-27; 2:7). Man was created in the image of God possessing a moral not a physical likeness to God (Genesis 1:26). In a state of innocence, he willfully sinned by disobeying God's command (Genesis 2:16-17; 3:6). As a result of this single act of sin, all humanity became subject to sin and death; therefore, all men are sinners born with a sin nature, condemned, and without excuse (Romans 1:20; 3:10, 23; 5:12, 19; Psalm 51:5; John 3:19).

*Section 7. The Doctrine of Sin*

Sin is the transgression of God's law (I John 3:4). It is the inability to conform to God's standard (Romans 5:6). It is a "missing of the mark" (Romans 3:23). Every human being is born with an inherited sin nature as a result of Adam's disobedience in the garden of Eden (Genesis 3:6; Romans 5:12), therefore making all men sinners. All men are condemned to death (physical, spiritual, eternal) because of this sin nature (Romans 6:23; Revelation 20:11, 15).

*Section 8. The Doctrine of Salvation*

Salvation is a free gift of God that cannot be merited on any basis of good works (Romans 6:23b; Titus 3:5). It is wholly by God's grace (Ephesians 2:8-9) on the merit of the shed blood of Jesus Christ (Romans 3:24-26). The elements of conversion are repentance and faith (Acts 2:38; 20:21). Once an individual turns from his sins to God and places his faith in Christ (I Thessalonians 1:9), he is eternally secure and can never lose his salvation (John 3:16, 36; Ephesians 1:13; I John 5:11-13). At the point of salvation, a believer is justified (Romans 5:1). He is sanctified positionally (Hebrews 10:10), and he is sanctified progressively as he continues to grow in the grace and knowledge of the Lord (I Thessalonians 5:23; II Peter 3:18).

We reject the doctrines of Calvinism represented by the TULIP as misinterpretations of Scripture.

*Section 9. The Doctrine of Hell*

Hell is a literal place of everlasting punishment. It was prepared for the Devil and his angels, but all those who reject the salvation offered through Christ will spend their eternity in there (Matthew 25:41, 46; Luke 16:19-31; II Thessalonians 1:7-8). Man will suffer in hell according to the evil he has done in this present world (Luke 12:47-48).

*Section 10. The Doctrine of Heaven*

Heaven is an actual place where God dwells (Matthew 6:9). The Lord Jesus Christ is presently preparing it for all who have put their faith in Him for salvation (John 14:1-3). Heaven is the place from which Christ descended and to which, after the completion of His earthly ministry, He ascended after His resurrection. He now sits in Heaven at the right hand of God the Father where He makes intercession for the saints. All believers immediately go to God's presence in Heaven upon death (Mark 16:19; Acts 1:9-11; Romans 8:34; II Corinthians 5:8).

*Section 11. The Doctrine of the Church*

- A. The church that Jesus established is a local, organized, sovereign assembly of regenerated, baptized believers (Acts 2:41), voluntarily united together for the purpose of fulfilling the Great Commission found in Matthew 28:19-20.
- B. The ordinances of the church are baptism and the Lord's Supper (Matthew 26:26-28; 28:19; I Corinthians 11:23-30).
- C. Believer's baptism is by immersion in water under the authority of the local church (Acts 8:36-39). Baptism is an outward expression of the believer's identification with Christ's death, burial, and resurrection (Romans 6:4-5; I Peter 3:21) and unites that believer to the particular local church in which he is baptized (Acts 2:41, 47).
- D. The Lord's Supper is a memorial picturing the broken body of Christ that was sacrificed on the cross and his blood that was shed to pay for man's sin (I Corinthians 11:23-30). Acts 2:41-42 sets a pattern for those eligible to partake of the Lord's Supper (i.e., those who believed, were baptized, and belonged to the local church).
- E. The offices of the church are pastor and deacons. The qualifications for these offices are clearly defined in the Scriptures (I Timothy 3:1-13; Titus 1:6-9; Acts 6:1-7).
- F. The church is an autonomous, self-governing, self-propagating, self-supporting organism with Jesus Christ as its Head (Matthew 18:15-17; Acts 13:1-3; 15:23-28; Ephesians 5:23; Colossians 1:18). No hierarchy of individuals or organizations, religious or political, either within or outside of the church, has any authority over the local church (Matthew 22:17-21).

*Section 12. The Doctrine of the Last Things*

We believe in the imminent, visible, bodily return of Jesus Christ (Acts 1:11; John 14:1-3). Jesus will receive unto Himself all those who have trusted in His shed blood to wash away their sins (I Thessalonians 4:13-18). After the Rapture, believers will give an account at the Judgment Seat of Christ (Romans 14:10-12; I Corinthians 3:10-15; II Corinthians 5:9-11). Christ's return will be followed by seven years of tribulation (Daniel 9:27; Revelation 13:5), at which time Jesus will return to earth to destroy all wickedness (Revelation 19:21). A thousand year reign of Jesus Christ will follow this event which will terminate with the destruction of Satan and all his evil forces (Revelation 20:4, 10). At the end of the thousand year reign, all lost sinners will be judged at the Great White Throne judgment (Revelation 20:12-15). The new heaven and the new earth will be prepared for God's saints for all eternity (Revelation 21).

*Section 13. The Doctrine of Separation*

We believe that the saved should live in such a way as to not bring reproach upon their Saviour and Lord. God commands believers to separate from religious apostasy, worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances, piercings, and bodily markings (Leviticus 19:28; Romans 12:1-2; 14:13; I Corinthians 6:19-20; II Corinthians 6:14-7:1; II Timothy 3:1-5; I John 2:15-17; II John 7-11).

*Section 14. Civil Government*

We believe that God has ordained all authority consisting of three institutions: the home, the church, and the government. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by God's Word. No institution has the right to infringe upon the other (Romans 13:1-7; Ephesians 5:22-24; Hebrews 13:17; I Peter 2:13-17).

*Section 15. Human Sexuality*

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, fornication, adultery, and pornography are sinful perversions of God's gift. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance (Genesis 2:24; 19:5, 13; Leviticus 18:1-30; Romans 1:26-27, 29; I Corinthians 5:1; 6:9; I Thessalonians 4:1-8; Hebrews 13:4)

We believe that the only legitimate Scriptural marriage is the joining of one man and one woman (Genesis 2:24; Ephesians 5:22-23).

We believe that men and women are spiritually equal in position before God, but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church (Galatians 3:28; Colossians 3:18; I Timothy 2:8-15; 3:4-5, 12).

*Section 16. Divorce and Remarriage*

We believe that God disapproves of divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication. Although divorced and remarried individuals may hold positions of service in the church, they may not be considered for the offices of pastor or deacon (Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; I Timothy 3:2, 12; Titus 1:6).

*Section 17. Abortion*

We believe that human life begins at conception and that the unborn child is a living human being. Abortion is murder, and we reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well-being of the mother are acceptable (Job 3:16; Psalm 51:5; 139:14-16; Isaiah 44:24; 49:1, 5; Jeremiah 1:5; 20:15-18; Luke 1:44).

*Section 18. Euthanasia*

We believe that the direct taking of a human life is a moral evil, regardless of the intention. Life is a gift from God and must be respected from conception until natural death. We believe, therefore, that any act or omission which causes death in order to eliminate suffering constitutes a murder. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment (Exodus 20:13; Matthew 5:21; Acts 17:28).

*Section 19. Lawsuits Between Believers*

We believe that believers are prohibited from bringing lawsuits against other Christians or the church to resolve personal disputes. The church possesses the resources necessary to reconcile disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander (I Corinthians 6:1-8; Ephesians 4:31-32).

*Section 20. Giving*

We believe that every Christian as a steward of that which God has entrusted to him is obligated to financially support his local church. God has established the tithe as a basis for giving, but every Christian should also give other offerings sacrificially and cheerfully for the support of the church, relief of those in need, and the spread of the gospel through missions. We believe that a member relinquishes all rights to direct the use of his tithe or offering once the gift has been made (Genesis 14:20; Proverbs 3:9-10; Acts 4:34-37; I Corinthians 16:1-2; II Corinthians 8-9; Galatians 6:6; Ephesians 4:28; I Timothy 5:17-18; I John 3:17).

## **ARTICLE IV. CHURCH MEMBERSHIP**

### *Section 1. Qualifications for Membership*

- A. Salvation by grace through faith (Ephesians 2:8-9)
- B. Baptism by immersion in a New Testament church after salvation
- C. Accepting the faith and practice of this church as stated in the Statement of Faith, Constitution and By-Laws.

### *Section 2. Admission into Membership*

- A. By Baptism. Any person receiving Jesus Christ as Lord and Saviour may, upon baptism, be received into the membership.
- B. By Letter. Candidate who requests membership, who has previously been a member of another New Testament church, is to be received by transfer of membership. A letter of recommendation and dismissal from the previous church is to be received before the candidate is received.
- C. By Testimony. Candidate who has previously been saved and scripturally baptized, but does not have a letter of recommendation, may be received on the basis of his testimony of salvation and baptism if there is an acceptable reason as to why he does not have a letter from his previous church.
- D. By Restoration. Any member who has lost his membership and has shown fruit of repentance, may be restored to membership upon the recommendation of the pastor and the majority vote of the church.

### *Section 3. Procedure for Admission*

Each candidate for church membership shall publicly indicate his desire for church membership by responding to an invitation at the close of any service. Upon qualifying under the above sections and receiving a majority vote for membership by the church, the candidate becomes a member. The vote may be taken before all qualifications are met (i.e., "we receive [person] upon their baptism...").

### *Section 4. Termination of Membership*

- A. By Letter. A member in good standing wishing to unite with another sister church of like doctrine and practice will have a letter of recommendation and dismissal sent directly to that church. A member leaving to join another church of a different faith will be granted a letter of dismissal. We do not recommend or transfer members to another doctrine.
- B. By Discipline. See Article V.
- C. By Death.
- D. By Inactivity. Names of members who have lost contact with the church for more than three months shall be placed on the inactive membership roll (i.e. joining another church, moved from area, etc.).

### *Section 5. Standing of Members*

A member who faithfully abides by the Statement of Faith and Constitution and By-Laws is considered a member in good standing. A member who does not attend or contribute, and who for any reason does not communicate with the church for a period of three (3) months shall be considered as a prospect for church discipline. An effort shall be made to renew the interest of the member. Such an individual shall not have the privilege of voice or vote in any church business meeting. He must attend on four (4) consecutive Sundays before being considered a member in good standing once again.

### *Section 6. Duties of Members*

It is the duty of members to endeavor to fulfill the Church Covenant printed below:

#### **Church Covenant**

Having been led by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and, on the profession of our faith, having been baptized by immersion, we do now in the presence of God and this assembly, most joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, in the power of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in Scriptural knowledge and holiness; to sustain its worship, ordinances, discipline, and doctrines; to regularly attend all weekly services and special events; to submit to its authority and discipline; and to contribute cheerfully and regularly to the support of its ministry.

We also engage to maintain family and personal devotions and prayer; to bring up our children in the nurture and admonition of the Lord; to seek the salvation of our family, friends, and all others; to be just in our dealings and faithful in our engagements; to be exemplary in our manner of living; to abstain from such worldly amusements as watching ungodly movies, gambling, rock music, and

dancing; to be free from all oath-bound societies and partnerships with unbelievers; to abstain from the sale or use of tobacco in any form, narcotic drugs, or alcoholic beverages; and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy of speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rule of our Saviour to secure it without delay.

We moreover engage, that if we move from this place, we will without delay unite with a church of like faith and practice where we can carry out the spirit of this covenant and the principles of God's Word.

## **ARTICLE V. CHURCH DISCIPLINE**

Discipline is that procedure including Christian teaching, training, admonition and rebuke (both private and public) with the view to helping the individual grow in grace, mature in the individual faith, break off from worldliness, and live wholly for the Lord. At such time that a member shall refuse such help, it will be necessary for the church to exclude him from the membership. However, the goal of discipline shall be restoration, not removal (Galatians 6:1; II Thessalonians 3:13-15).

### *Section 1. Private Sins*

Resolving conflicts between individuals, and in dealing with sins not generally known, the wronged party shall follow Matthew 18:15-17. A person bringing a matter into public or before the church before following this scripture shall be subject to rebuke.

### *Section 2. Public Sins*

- A. Matters of formal accusation shall be:
  1. Public sins (sins known by the church or the general public; I Corinthians 5:1-13).
  2. Holding and/or propagating false doctrine (Romans 16:17).
- B. Charges must be made in writing, signed, and presented to the pastor. The accused shall receive at least one week's notice with the charges stated, to appear at a designated meeting for a hearing. If the accused member fails to appear, the church may proceed. The accused may call to his aid another church member to speak for him.
- C. A member formally accused is automatically released from any office or position, cannot speak at business meetings except at the hearing, and is deprived of his right to vote.
- D. At the close of the hearing, the congregation shall vote, by ballot, to determine if the accused is guilty. If the accused is found to be guilty, he must be excluded even if he repents. After time has elapsed and his repentance is proven to be genuine, he may again apply for membership.
- E. An excluded member can be received back into membership only after repentance and public confession of the sin(s) and following the constitutional procedure for being admitted.

## **ARTICLE VI. CHURCH OFFICERS**

The officers of the church shall be pastor and deacons.

### *Section 1. Pastor*

The leadership of this church, all departments being subject thereto, resides in the scriptural office of the Bishop, who is appointed by the Holy Spirit as the overseer of the flock. The three terms bishop, elder, and pastor all refer to the ministry of one and the same person (Acts 20:28-31). The office is designated by the term bishop (overseer); the spiritual maturity of the man is designated by the term elder; and the responsibilities of the man are designated by the term pastor (shepherd).

- A. Qualifications. The qualifications of the pastor are found in I Timothy 3:1-7 and Titus 1:5-9. The pastor must be in agreement with the Statement of Faith and the Constitution and By-Laws. A pastor may not be divorced and remarried (I Timothy 3:2; Titus 1:6).
- B. Duties and Responsibilities. The pastor is to lead the church in all matters and is responsible for the preaching and teaching of all services. He must see that all phases of the ministry are operating in an organized manner.
  1. The pastor shall be responsible for the doctrine taught in the church.
  2. The pastor shall represent the church in all matters.
  3. The pastor shall be responsible for organizing any committee if the need arises.
  4. The pastor shall be the moderator at every business meeting.
  5. The pastor shall have the freedom to select his pastoral staff, secretarial support, and other church staff as needed and to determine their hours, responsibilities, and salaries (within the bounds of the budget).

6. The pastor's authority comes from Christ. The authority is not one of absolute authority, but the influence and example of leadership; it is an authority which flows from responsibility. It is his solemn obligation and responsibility to follow Christ and accordingly lead the church.
- C. Appointing a Pastor
1. It is the work of the Holy Spirit to call a man and send him out (Acts 13:4). Therefore much prayer and seeking of His will must precede the calling of a pastor.
  2. The deacons shall serve as the pulpit committee. The first responsibility is to see that the pulpit is filled in all services by preachers of like faith and practice.
  3. The pulpit committee shall prayerfully select the candidate and present his name to the church. After a man is invited to candidate, he shall preach in at least two regular services.
  4. The church membership shall be informed one week in advance that a vote to call a pastor is to be taken at a special business meeting.
  5. The church shall vote on each candidate as soon as is convenient after that candidate has preached.
  6. As soon as is convenient, after a candidate has accepted the call, he shall join the church and assume his responsibilities as pastor.
  7. The pastor shall be appointed for an indefinite period of time. As the ministry grows, plurality of pastoral staff shall aid the effectiveness of the office of bishop in overseeing and ministering to the congregation.

#### Section 2. *Deacons*

The office of deacon arose out of a need to serve the church in ways that enable the pastoral staff to keep their focus on ministering the Word of God to people.

- A. Qualifications. The qualifications of deacons are found in Acts 6:3 and I Timothy 3:8-13. A deacon must be a member of this church for a period of one year before assuming the office, and he must be in agreement with the Statement of Faith, Constitution, and By-laws. Deacons may not be divorced and remarried (I Timothy 3:12).
- B. Duties and Responsibilities. The deacons are ministering servants of the church whose purpose is to free the time of the pastor that he may fulfill his responsibilities.
1. They shall meet with the pastor regularly to lend their counsel.
  2. They shall be willing and available to serve their church as needed.
  3. They shall assist the pastor in administering the two ordinances of the church.
  4. They shall serve as trustees and have authority to purchase on behalf of the congregation; receive tithes on behalf of the congregation; and secure property by way of mortgage, loan or other form of financing.
  5. They shall serve as the pulpit committee in the calling of a pastor.
  6. They shall fulfill the duties of treasurer and secretary of the corporation.
- C. Appointing a Deacon
1. A deacon candidate shall be nominated by the existing deacons.
  2. A deacon candidate shall be appointed by church vote.
  3. A deacon is ordained to the ministry of that office at a special service for an indefinite period of time. Their length of service will depend upon their commitment to serve the Lord, the church, and the pastor.
  4. An ordained deacon may resign from his position to allow another man the opportunity for personal growth which this service develops.
  5. The number of deacons shall depend on the size and needs of the church. The pastor shall decide the number.
- D. In the absence of men qualified for the office of deacon, men may be appointed by the pastor to perform specific tasks.

### **ARTICLE VII. CHURCH GOVERNMENT**

This church is an organism, a body with an authoritative head – Jesus Christ. The government is therefore a theocracy. Thus, the church is not *legislative* (legislating its rules and policies) but rather *administrative* (carrying out Christ's rules and policies). With the Bible as the source of principles, the church membership seeks God's will. That will is then identified by congregational vote. We trust that the decision made by the majority vote is expressive of God's will. With this in mind, the following expresses the format for congregational determination of God's will.

#### Section 1. *Determining Body*

The determining body of this church (group responsible for determining God's will) shall be the membership present at any business meeting.

Section 2. *Meetings of the Church*

- A. Meetings for worship
  1. Except for special exceptions, the church shall meet each Sunday morning and evening for public worship and at least once during the week for Bible study and prayer. The Lord's supper shall be observed during a regularly scheduled meeting as determined by the pastor.
  2. Bible conferences, missions conferences, and revivals may be held as the pastor determines.
- B. Meetings for church administration
  1. Special meetings initiated by the pastor and deacons. These meetings may be held at any regular church service as they are needed.
  2. Meetings initiated by other members. A written request for a business meeting, along with the desired motion to be made, shall be delivered to the pastor. After the motion has been discussed by the pastor and deacons, it may then be acted on by the church in a business meeting. The business meeting shall be held approximately two weeks from the date of delivery to the pastor.
  3. The annual business meeting shall be held the second midweek service in January.

Section 3. *Voters*

Any member of the church who is in good standing and is 18 years of age or older may vote.

Section 4. *Quorum*

- A. Ordinary quorum. Twenty-five percent (25%) of the church shall constitute an ordinary quorum for any regular business meetings of the church. Fifty-one percent (51%) shall be considered a majority.
- B. Special quorum. One-half of the church shall be present to constitute a special quorum in cases of especially important matters (i.e., buying or selling property, building a building, calling a pastor, terminating the pastoral relationship, or amending the constitution). Seventy-five percent (75%) shall be considered a majority.

Section 5. *Division*

In the event of the division of the church membership, all church properties and assets shall belong to those who abide by the Statement of Faith, Constitution, and By-Laws.

Section 6. *Dissolution*

In the event that the church dissolves, all assets will be liquidated, all debts paid, and the balance distributed to other Baptist ministries which are recognized charitable organizations in the United States of America.

Section 7. *Designation of Corporate Officers*

As an accommodation to legal relationships outside the church, the pastor shall serve as the president of the corporation; the chairman of the deacons shall serve as vice president; and two deacons shall serve as the treasurer and secretary of the corporation (or men appointed thereto in the absence of deacons).

Section 8. *Appointment of Workers*

All officers and workers must be approved initially and thereafter annually by the pastor in order for them to commence or continue in their ministries (Acts 6:3).

Section 9. *Fiscal Year*

The fiscal year of the church shall begin January 1 and end December 31.

Section 10. *Amendments*

These By-Laws may be amended by a 75% vote of a special quorum.

## **NEW BAPTIST CHURCH Worker Standards**

### ***REASONS STANDARDS MUST BE EMPHASIZED***

#### **Deterioration of Standards in the Home**

A primary reason that moral standards are dropping in our churches is the deterioration of standards in the home. The world is brought into our homes through unwholesome television programs and video recordings; violent, impure video games; romance novels; secular talk radio; and rock, country, and contemporary "Christian" music. Emphasis is placed more on worldly sporting teams than on time with godly, Spirit-filled men of God; the great hymns of the faith; and the preaching of the eternal Word of God. Too many of our homes are carnal and worldly, and it is reflected in our churches. Carnal families put pressure upon pastors to lower church standards. It is the pastor's responsibility before God to resist this pressure, but sadly, many have already yielded to it.

#### **Deterioration of Preaching in Many Pulpits**

Another reason for the drop in moral standards in our churches is the deterioration of preaching on standards. Not too many years ago, powerful and direct preaching against immodest clothing, wicked movies and television, social dancing, and rock music was heard from pulpits. One rarely hears such preaching in many independent Baptist churches today. There is now a new generation of Neo-fundamentalists who have lowered their standards of morality. The preacher's duty is to proclaim God's Word boldly and apply it to the everyday lives of his hearers.

#### **Deterioration in the Enforcement of Standards for Church Workers**

Another reason for the drop in moral standards in our churches is the deterioration in the enforcement of standards for church workers. A church cannot enforce standards on every church member, but it can enforce high standards of dress and behavior for those who are in teaching and leadership roles. There is a clear example of this in the Scriptures. Consider I Timothy 3:1-13; Titus 1:5-9; and II Corinthians 8:18, 22. There are pastors and churches which have abused the matter of standards by emphasizing the external and ignoring the internal; promoting standards in an ungracious manner; and by not being patient with new Christians who are immature and ignorant of Biblical holiness. To focus on the external and to neglect the matter of inner holiness is hypocrisy. On the other hand, a Spirit-filled person will care deeply about the external, because the externals affect the heart (Proverbs 4:23-27). EXTERNALS ARE NOT ALL IMPORTANT, BUT THEY ARE VERY IMPORTANT.

### ***REASONS WHY OUR CHURCH MUST SET FORTH AND ENFORCE HIGH MORAL STANDARDS FOR OUR WORKERS***

#### **High Standards Raise and Maintain the Overall Standards of the Church**

God requires high standards for church leaders and workers because they are examples for the congregation (Titus 2:3,4; I Peter 5:3). If Sunday School teachers or youth workers do not have high moral standards in their personal lives and homes, it brings down the standards of the entire congregation. The students who sit under the influence of these teachers are impressed more with their teachers' lives than with their words. Young people are powerfully enticed by the world. If their teachers are worldly, they will be doubly encouraged to go in that direction, and they will be even more worldly than their teachers. A church must set forth and enforce the highest moral standards for its workers in order to raise and maintain the standards of the entire church.

### **High Standards Challenge Christians to Higher Living**

Many churches welcome people to "come as they are and leave as they were." New Christians are not challenged to live holier lives and to separate from the world. They remain comfortable with worldliness because of what they see in some Christians in the church.

### **High Standards Provide Teaching Opportunities**

High standards provide a teaching opportunity to instruct new Christians in holy living.

### **High Standards Encourage and Support Those Who Have High Standards**

It is frustrating for a family to uphold high standards if workers in their church do not have the same standards. This creates tremendous confusion and great potential for problems. The parental standards are undermined. Likewise, if the church maintains high standards for its workers, it is a tremendous encouragement to the families who are striving to maintain good standards. It reinforces their position.

### **High Standards are Necessary to Maintain the Church's Good Reputation**

Workers and teachers of a church represent the congregation in the community. The church as a whole will be judged by the lives of its workers. If a pastor does not maintain definite and high standards for all of the church workers, he is sending the message that these matters are not important.

### **High Standards Expose the Heart Attitude**

It is possible to be right in the externals and to be unholy inwardly, but those who are holy inwardly are not careless and rebellious about the externals. Those who wrestle against written standards for church workers are demonstrating the unholy condition of their heart. "For ye are bought with a price: therefore glorify God IN YOUR BODY, AND IN YOUR SPIRIT, which are God's" (I Corinthians 6:20). "Having therefore these promises, dearly beloved, let us cleanse ourselves from ALL filthiness of THE FLESH AND SPIRIT, perfecting holiness in the fear of God" (2 Corinthians 7:1). Those who love the Lord are sensitive in regard to anything and everything that would affect their testimony for Him and their fellowship with Him. "Abstain from ALL appearance of evil"

(I Thessalonians 5:22).

Those who love the Lord are submissive to authority (Hebrews 13:17). When the pastor preaches solemnly against immodesty, wicked entertainment, and unisex fashions, they submit. One's attitude toward such preaching exhibits the heart's condition.

Those who love the Lord are careful about how others are influenced through their behavior (I Corinthians 8:1, 13; Romans 14:15). Christians who reject standards of dress and behavior usually claim they have liberty in Christ to live in a different manner, to dress immodestly, to watch things sensual and evil, and to listen to music that is carnal. We have liberty in Christ, but we don't have the liberty to sin.

*(Adapted from David W. Cloud, Fundamental Baptist Information Service)*

## **NEW BAPTIST CHURCH WORKER GUIDELINES**

- A. Because we represent our Lord Jesus Christ, the following standards are established for anyone serving in a ministry of the church, including (but not limited to) teaching, special music, choir, nursery, children's ministries, ushering, and greeting. Ministry-specific guidelines will be signed by each worker.
- B. The following general guidelines should be observed.
  1. Be a born-again, baptized member of this local church (Acts 2:41).
  2. Be in agreement with the Doctrinal Statement of Faith.
  3. Attend all of the church services faithfully (I Corinthians 4:2; Hebrews 10:24-25).

4. Support the ministry of your pastor and those in authority over you (Hebrews 13:7, 17).
5. Faithfully give your tithes and offerings (Proverbs 3:9-10; Malachi 3:8-11; I Corinthians 16:1-2; II Corinthians 8-9; Philipians 4:14-19).
6. Demonstrate a desire to win the lost (Luke 19:10; Proverbs 11:30; Romans 10:1).
7. Both men and women should dress modestly, neatly, and appropriately (Genesis 3:21; I Timothy 2:9; Deuteronomy 22:5; John 21:7). Women should dress in apparel that is not revealing or tight-fitting (low-cut, sleeveless, or see-through tops; dresses, skirts, and slits above the knee; no slacks or shorts). Men should keep their hair off the collar and ears (I Corinthians 11:14).
8. Live a Biblically separated lifestyle by refraining from such things as tobacco; alcohol; tattooing and body piercing (no earrings in men and no more than one earring in each ear for the ladies); dancing; rock music (including contemporary "Christian" music); movies containing nakedness, profanity, and violence; and membership in secret societies (Psalm 101:2-3; I John 2:15-17).
9. All workers must first be approved by the pastor before being asked to serve (Acts 6:3).

### **SPECIFIC MINISTRY GUIDELINES**

1. *All church ministries.* Each worker should arrive to his/her ministry responsibility no later than fifteen minutes before the start of the service in which he will be serving. Inform the ministry coordinator when unable to fulfill your responsibilities (I Corinthians 14:33, 40). Both men and women should have a clean and neat appearance, refraining from a "casual" look (flip-flops, ready to go to the beach or a ball game, etc.). Men should wear a dress shirt, dress pants and shoes, and preferably a matching tie and suit coat.
2. *Children's ministries.* Anyone who works with children in any way must agree to a criminal background check. Whenever possible, a worker should not be alone with a child. Absolutely no inappropriate touching between genders will be tolerated and will result in immediate dismissal.
3. *Nursery workers.* Workers should not be alone with a child whenever possible. Teen girls are permitted to serve as a helper with an adult.
4. *Teaching ministries.* Lead teachers and their helpers should not wear denim in the classroom. Only materials using the King James Bible are permitted in the classroom. Teachers are expected to be involved in an outreach activity at least three times each month.
5. *Special music and choir members.* Music must be submitted for approval by the music coordinator at least one week prior to the scheduled service. The music coordinator must hear at least one practice, and worldly singing styles should be avoided (slurring of words, country sound, raspy voice, dancing). Denim should not be worn for singing, and you should have a clean and well-groomed appearance.
6. Pastoral staff members and deacons may not be divorced and remarried (I Timothy 3:2, 12; Titus 1:6). Staff members and deacons are expected to go soul winning or visiting at least three times each month.

I have read, understand, and agree with these guidelines for workers of New Baptist Church.

Signed: \_\_\_\_\_ Date: \_\_\_\_\_

## #9 Ordaining Elders in Every City

### Recognizing God's Call Upon a Man

1. God calls a pastor to a church, not the pulpit committee or the members (Ephesians 4:11-12, *God gave...*).
  - 1.1 A pastor is an "under-shepherd" under Christ's authority (I Peter 5:1-4).
  - 1.2 A pastor is not the CEO of the corporation.
  - 1.3 A pastor is not hired by the church to do the work of the ministry.
  - 1.4 A pastor is not under the authority of the deacons.
    - 1) Deacons are not the "board of directors" for the church.
    - 2) Deacons are not the overseers of the church.
  - 1.5 Men do not appoint themselves to a pastoral *career*.
2. Generally, the Bible gives liberty concerning the procedure for the appointment of pastors.
  - 2.1 Ideally (and biblically), a candidate should be trained for ministry by the pastor used by God to start the church.
    - 1) In the New Testament, men were often ordained from within the local church.
    - 2) If the church and man already know one another, there are fewer "surprises."
  - 2.2 Most constitutions call for the forming of a pulpit committee to lead the church toward a vote on a pastoral candidate.
  - 2.3 It is wise for the new church to seek counsel and assistance from the pastor who helped to start the church.
  - 2.4 A church should only consider one candidate at a time.
    - 1) A *potential candidate* refers to a man or men that the pulpit committee is giving serious consideration.
    - 2) A *pastoral candidate* is a man that the congregation is considering to be the pastor of the church, and a call is confirmed with a congregational vote.
    - 3) Considering more than one candidate at a time causes confusion for the church and makes it a popularity election. Someone always loses in a competition!
  - 2.5 An information packet should be prepared for potential candidates who are not familiar with the church and the community.
    - 1) Give a brief description of the church.

- History
  - Average attendances for each service
  - Buildings and property (or meeting place)
  - Financial statements and/or annual reports
- 2) Include a copy of the articles of faith and constitution.
  - 3) Obtain information about the area from the local chamber of commerce.
- 2.6 Call several references for each potential candidate.
- 1) What are his greatest strengths? What spiritual gifts have you observed?
  - 2) What areas of weakness need strengthening?
  - 3) Would you provide the name and phone number of three other people who know him?
3. The following questions are helpful when interviewing a potential candidate.
- 3.1 Please share your personal testimony.
    - 1) Salvation and baptism
    - 2) Christian service and experience; preparation for ministry
    - 3) God's call to pastoral ministry
  - 3.2 Why do you desire the office of pastor? (I Timothy 3:1)
  - 3.3 Describe your personal walk with God and Bible study habits.
  - 3.4 What do you believe about the King James Bible? What other versions of the Bible do you use in preparation of sermons?
  - 3.5 Please give a brief summary of your doctrinal convictions.
    - 1) Doctrine of the Bible: inspiration, preservation, inerrancy, translations
    - 2) Doctrine of God: the Trinity, Jesus Christ, the Holy Ghost
    - 3) Doctrine of sin and salvation: faith and repentance (Acts 20:21), security, the gospel (I Corinthians 15:3-4), Calvinism
    - 4) Doctrine of the church: universal church, when the church was first started, baptism, the Lord's Supper (open, close, or closed to only members?)
    - 5) Doctrine of future things: the rapture, the second coming, the Millennium, eternal judgment
    - 6) Doctrine of creation
    - 7) Doctrine of separation

- 3.6 Are you in agreement with our statement of faith? If not totally, in what points do you differ?
- 3.7 Why are you a Baptist? How strong is that conviction?
- 3.8 What are your priorities for pastoral ministry? (Acts 6:4)
- 3.9 What is the role of the pastor's wife in the local church?
- 3.10 What style of music do you believe is appropriate for church services?  
What style of music do you listen to personally?
- 3.11 Please give a brief summary of your philosophy of ministry.
- 1) The role of a pastor in the decisions of the church (pastoral authority)
  - 2) The role of deacons in the local church
  - 3) Style of preaching and teaching (expository through a passage, topical)
  - 4) The work schedule of a pastor
  - 5) Evangelism and discipleship; training of future church leaders
  - 6) Missions
  - 7) Standards for workers
  - 8) Counseling
  - 9) Church discipline
  - 10) The role of women in the church (address the ordination of women)
  - 11) Church finances and business meetings in the church
  - 12) Visitation in the homes of church members
  - 13) Fellowship with other denominational churches and the local ministerial association
- 3.12 Is there anything that you would want to change in our constitution and by-laws?
- 3.13 (If the man will need to be bi-vocational...) Since our church does not have a large financial reserve, are you able to sustain your family financially if you are not able to immediately find employment?
- 3.14 Is there anything in your past that could limit your pastoral ministry?
- 1) Personal indebtedness
  - 2) Divorce
  - 3) Moral failure
- 3.15 Do you have any questions for the pulpit committee?

### *Practical Recommendations*

1. Prayerfully seek the wisdom of God (James 1:5).
2. Prayerfully study through the lists for pastors as you consider potential candidates (I Timothy 3:1-7; Titus 1:5-9).
3. The pulpit committee should keep the church informed concerning progress in calling a candidate but use caution in how much is shared initially (see Nehemiah 2:12-16).
4. Interview a potential candidate and his wife before presenting the man to the church as a candidate. This helps to avoid surprises in the candidating process.
5. Observe (but do not critique) the interaction between a candidate and his wife and children (I Timothy 3:4-5).
6. Avoid choosing a pastor solely on outward appearance, "charisma," and educational credentials (I Samuel 16:6-13; Acts 4:13).
7. Use a secret ballot for taking the vote of the congregation.
8. It is best to determine the pastoral salary package before calling potential candidates. Keep financial matters separate from the call of a man.
9. After the congregational vote is taken to confirm the will of God, leave the results with God.
10. Promptly inform both the candidate and all potential candidates when a call is extended.

### *Ordination*

1. *Ordain* in Scripture means to select, appoint, decree, or consecrate (John 15:16; Romans 13:1; Ephesians 2:10; I Timothy 2:7).
2. Elders (pastors) were ordained in every church and city (Acts 14:23; Titus 1:5).
  - 2.1 Ordination is a recognition of God's call upon a man's life (Acts 13:2-4).
  - 2.2 Ordination is a confirmation that a man is qualified for the office (I Timothy 3:1-7; Titus 1:5-9).
  - 2.3 The ordination procedure included the laying on of hands (I Timothy 4:14; Acts 13:3)
    - 1) A *presbytery* was a company of ministers assisting in the ordination of a man to a pastoral ministry.
    - 2) Baptist churches have used varying procedures for ordination.
      - Some associational churches invite delegates from other churches to assist in an advisory role on an ordination council. After examining the man's call and doctrine, they give a recommendation to the church.

- Some independent Baptist churches send invitations to a small group of ordained pastors to examine the man's conversion, call, and doctrine before the public service of ordination.
  - Shubal Stearns of the Sandy Creek Baptist Church requested the assistance of an ordained pastor in the ordaining of his brother-in-law, Daniel Marshall.
  - Titus may have personally ordained elders in Crete (Titus 1:5).
3. A church and pastor must exercise caution in ordaining a man to the office of pastor (I Timothy 5:22).
- 3.1 The man must have the desire for the office (I Timothy 3:1).
- 3.2 The man must demonstrate required character qualities (I Timothy 3:2-3; Titus 1:5-8)
- 3.3 The man must have an exemplary family (I Timothy 3:4-5).
- 3.4 The man must have spiritual maturity (I Timothy 3:6).
- 3.5 The man must have a good testimony with those outside the church (I Timothy 3:7).
- 3.6 The man must be sound in his doctrine (Titus 1:9-11).
- 1) Holding fast to what he was taught from the Word of God
  - 2) Able to silence false teachers in the local church with sound doctrine
- 3.7 The man should be thoroughly examined before the ordination.
- 1) Many ordination councils find it helpful for the candidate to prepare a written summary of his doctrinal beliefs.
  - 2) The candidate should be questioned concerning the following areas.
    - Conversion and baptism
    - Call to the ministry, experience, and preparation
    - Convictions regarding doctrine and Baptist distinctives
    - Convictions regarding separation
    - Practical matters related to his walk with God, evangelism and discipleship, and conduct