

# Confessing the Faith

Within

Church Planting Networks

**A Guide for Training Church Planting Networks toward Contextual Theology  
by Nathan and Kari Shank, 2011**

# Introduction

At the outset of this manual it is appropriate to cite *The Baptist Faith and Message, 2000* as the source for all lists of scripture and example statements of faith.<sup>1</sup>

This manual is designed in a workshop format. It is step by step instruction for the trainer. The manual is meant to be a guide in the development of theology among new church leaders and church networks in pioneer fields. The training method repeated in every lesson was refined in the field among active church planting movements. The goal of this effort is a developed confession of faith owned and useful to a church planting network capable of guiding and protecting churches through the challenges of culture without and false teaching within (Acts 20:29-31, Titus 1:9). Each topic is given in the same format, including instructions repeated in each lesson. Though this is very repetitive it enables the trainer to select relevant lessons within the manual for training independently as time and field realities demand.

Each section of this manual is arranged as a group of three or four doctrinal topics. Each topic may be covered separately in a one day format or sections of three or four topics can be handled in three or four days as time allows.

## Pre-requisites

We consider several pre-requisites for this course of training. First, a commitment to obedience based short term discipleship in the pattern of Acts 2 is strongly suggested. Within the first two months of faith patterns are established in the new relationship between Savior and disciple. The habit of obedience to the Lord's commands is a significant goal within the Great Commission and will serve the church planter well in the identification of emerging leaders in new church starts.

A second suggested pre-requisite is an overview of the biblical narrative (OT/NT survey). This does not have to be complicated. Several simple tools exist to help new believers and churches in pioneer areas grasp the story of God. Unlike many creation to Christ tools, the *Foundations for Emerging Leaders* material targets newly identified leaders in new churches as its audience.<sup>2</sup> When used in connection with a movement of churches (CPM) this tool has consistently offered both the desired biblical overview and an intense practicum in interpretation and lesson development (hermeneutics). In areas where inductive study methods are not the norm the ability to look into either a story or passage to extract truth should not be assumed. *Foundations* provides repetition capable of developing this essential skill as emerging leaders grow in the 'ability to teach' (1 Timothy 3:2). Without this skill among participants the trainer will find this manual less effective.

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<sup>1</sup> The BF&M may be viewed or downloaded here: <http://www.sbc.net/translate/basicenglish/thebaptistfaithandmessage.pdf>

<sup>2</sup> For the latest version see: Houk, Jared and Charlie Hawkins, *Foundations for Emerging Leaders; Long Term Discipleship for New Churches*. Published by the Author, 2013. Both *Foundations* and this manual were designed as companion tools for LT discipleship and pastoral development within the *Four Fields of Kingdom Growth*, Nathan and Kari Shank, 2007.

Having been taught to observe the Lord's commands and instructed in NT and OT survey and interpretation practicum, the emerging leader(s) can be led through a process of expressing his or their faith. Throughout history this process has been a key component in contextualization. The development of a confession of faith is driven by a culture's worldview. As the church takes up stewardship in the interpretation of its own culture, mis-understandings, false assumptions and even formalized belief systems are evaluated and often drive the process of confession development. In each of the classic doctrines handled within this manual the participants are instructed to develop their own questions wherever possible. This ensures the pursuit of answers in scripture is relevant to the cultural setting and needs of local congregations wrestling with their new faith.

### **Course Objectives**

The trainer will find a list of four objectives repeated at the beginning of every lesson.

- 1) A systematic survey of the Bible's teaching on the doctrine.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to the doctrine among the participants.

To accomplish these objectives each lesson contains five steps for the trainer.

Step #1 -- involves the creation of questions relevant to the local cultural setting and additional challenges of false teaching or mis-understanding within the church planting network. Typically questions suggested by the participants will range from very broad (among newer leaders) to more specific (among leaders with longer ministry involvement). For very new leaders this training may be the first exposure to this style of training. In these cases the trainer is served to create and collect a list of appropriate questions based on training experience. As trainees struggle to identify or create appropriate questions they can be guided as needed toward questions their peers in same culture church planting fields have suggested. Space has been provided within each lesson for this collection of key questions as the trainer repeats the lesson in different settings.

Having collected questions from each of the groups involved the trainer should ask the group to prioritize the questions listed. Asking, "which questions are most important for us to answer before we finish today?" will facilitate this process. As questions are prioritized (1-5) write each question at the top of a chart paper to be given to different groups for recording answers to the question within step #3.

Step #2 – Having listed and prioritized questions that must be answered within the cultural context, the trainer should allow sufficient time for the participants to read the verses supplied in each lesson. Encourage the trainees to avoid discussion at this time. Rather, they should be instructed to simply listen as the Bible speaks on the chosen topic. The verses selected are not comprehensive. As a trainer works through the training verses may be added as needed. Answers to questions will be prepared within Step #4. In most sessions step #2 will take upto one hour to complete.

Step #3 – Having heard from the Word on the given topic the trainees are ready to pursue answers to the questions assigned to them. Typically, 2-3 questions can be completed by a group of five trainees within the 2 hours given for this assignment. Every answer listed on the chart paper should include the reference where the answer was discovered. Do not be concerned if answers given seem incomplete or even incorrect. Step #4 will allow for open discussion and where needed the introduction of additional passages to deal with mis-understanding.

Step #4 – Once all questions have been answered each group should present its answers to the larger gathering. The trainer will grow in his ability to guide discussion based on additional questions introduced to encourage discussion and thinking. This skill takes time but can be developed as each doctrine is taught and re-taught among different networks of leaders.

Step #5 – After sufficient time for discussion step #5 allows for the creation of a ‘statement of faith’. Using the questions and answers created in steps 1-4 (recorded on the chart papers) the participants should be encouraged to write as comprehensive a statement as possible. The statement will be written in paragraph form with the verses listed at the bottom of the provided chart paper. Encourage the participants to work quickly on the first draft regardless of grammar or the flow of the statement. Within the revision process that follows statements repeated can be combined, words that may be difficult can be substituted for common language and grammar and flow can be addressed.

The formality of agreement on the created statement is a matter for each network to consider. Dependent on the nature of their relationship and the urgency of false teaching or mis-understanding among churches the network may find value in public agreement and distribution.

### **A Word on Cooperation Among Churches**

Many motivations for churches to cooperate together exist. Some of these motives are pure, other motives are less than ideal. Motives may include:

- 1) Churches cooperate for finance – Many churches cooperate because leaders are paid or subsidized and expected to remain in fellowship in order to receive funding. This is a regular occurrence within missions and often overlooked aspect of many denominations that utilize a ‘collective ecclesiology’ including the ownership of property, salaries for ministers or mission projects. Often within a subsidized ministry or denomination money is the glue holding churches together. This is clearly problematic and in time often proves to be an artificial fellowship. Where funds are available, cooperation may exist. Often when finance ceases cooperation breaks down.
- 2) Churches cooperate to sustain Infra-structure – We have often witnessed the ownership of property, buildings or other material items serve as ‘hubs’ for churches. They often carry the benefit of ‘belonging’ to something concrete (perhaps literally) in the mind of the church member. Unfortunately, this motive also proves to be faulty in times of leadership transition and the pursuit of further church planting as either disagreement or un-reproducible models

lead to eventual break down. As positive as the 'hub' factor may be in the mind of the member, it can be equally devastating in the reproduction and release of equal, autonomous churches.

3) Churches cooperate to express sound doctrine – A third catalyst for cooperation is 'theology'.

On the surface much of the baptistic use of confessions, hymns or catechism would fall in this category. Right thought about God is a strong glue for cooperation among churches. The challenge in this area however is the source and timing of potential theological statements. *The Baptist Faith and Message* (BF&M) for example has been a great tool that has often reminded the Southern Baptist Convention of its roots, union and had a glue effect as a tool for vision through the years. The Southern Baptist Convention has grown to become the largest non-catholic convention of churches in the world. For the 'SBC', theology was not the primary motive for the forming of the convention.<sup>3</sup> It is important to remember in this case, the 'SBC' produced the 'BF&M'. Meaning both source and timing matter. Having formed the 'SBC', Southern Baptists saw the need to define what they believed as issues in society demanded clear response.

In this way confessions are a collective response to cultural issues and false teaching, not typically a starting place for a new association or convention of churches.

4) Churches cooperate to protect local autonomy, authority and pursue a vision for mission -- In pioneer areas churches often cooperate together to protect autonomy and authority at the local level. Protection from neighboring restrictive denominational structures or government regulations or interference often demands cooperation.

In scripture local churches demonstrate the freedom to: choose and empower their own leaders, baptize their own members, discipline their own members with the Word and send their own workers with full authority (Acts 6, 1 Cor. 1:14-17, Matt 18, Acts 13). Protecting these freedoms at the local level is a key ingredient in the sustainability of church planting movements as external controls inevitably lead toward dependence and stagnation over time.

In addition to protection of church freedoms, vision for mission is a strong motive for cooperation.<sup>4</sup> Through the encouragement of a church network local churches are collectively capable of great progress in mission and benevolent ministries. This practice has its roots in Paul's expectation and organization of provincial offering in relief of the Jerusalem famine (2 Cor. 8-9). This motive can also be seen in Paul's letter to the Roman churches. Paul's use of vision for the gospel and mission culminate in his desire to be sent on his way with their (assumed financial) help (Rom. 15:24).

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<sup>3</sup> Ecclesiology is a significant Theological discipline. Within Baptist circles the doctrine of Church encompasses local authority (priesthood of the believer) and the Universal Headship of Christ (leading to local autonomy). In this sense the separation and creation of the 'SBC' was at least partially theologically motivated.

<sup>4</sup> See John Terry's commentary of Article 14- Cooperation, BF&M, 2000 within: *The Southern Baptist Theological Seminary on the Baptist Faith and Message 2000*. SBTS, Towers. 2001.

For the examination of motives for cooperation consider the following statement from *The Baptist Faith and Message, 2000*.

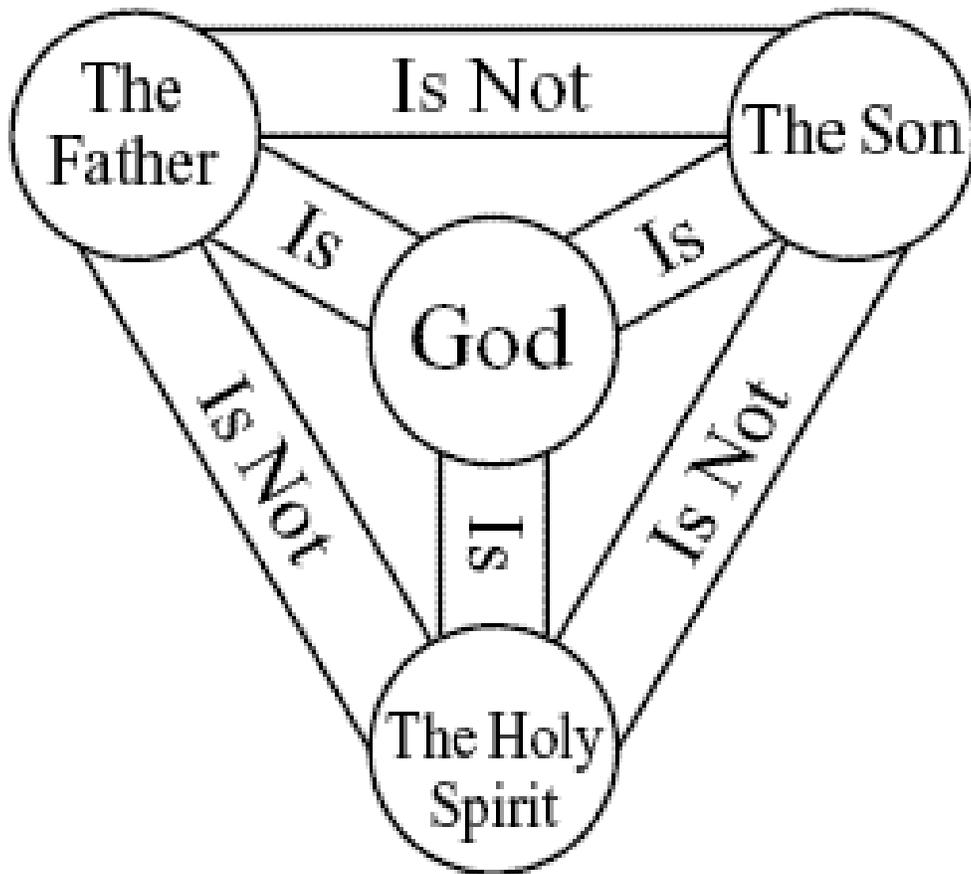
On Cooperation, Article 14.

*Christ's people should, as occasion requires, organize such associations and conventions as may best **secure cooperation for the great objects of the Kingdom of God**. Such organizations have **no authority over one another or over the churches**. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should **cooperate with one another in carrying forward the missionary, educational, and benevolent ministries** for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and **voluntary cooperation** for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.*

Genesis 17:12, 18:17A Judges 7:21, Ezekiel 1:3-4, 2:68-69, 5:14-15, Nehemiah 4, 8:1-5, Matthew 10:5-15, 20:1-16, 22:1-10, 28:19-20, Mark 2:3, Luke 10:1A, Acts 1:13-14, 2:1A, 4:31-37, 13:2-3, 15:1-35, 1Corinthians 1:10-17, 3:5-15, 12, 2Corinthians 8-9, Galatians 1:6-10, Ephesians 4:1-16, Philippians 1:15-18.

# God

The Father, the Son and the Holy Spirit



Confessing the Faith within Church Planting Networks

Section 1

# God the Father

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on God the Father.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to God the Father among the participants.

## *Suggested order for presentation.*

### Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to God the Father for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

Key questions on the God the Father.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take a significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10;17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to God the Father previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional

questions are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

#### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each questions and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

#### *Example Questions:*

- 1) *How should we refer to God? What names are there for God?*

#### *Example Answers:*

- 1) *When Moses asked God, ‘who shall I say is sending me?’ God responded, ‘I am that I am’ (Exodus 3:14).*
- 2) *God has many names – here is a list of the names we have found...*

#### Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding God the Father based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false teaching within the local group should be prioritized over a comprehensive statement on God the Father.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to the God the Father.

*God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# God the Son

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

*Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on God the Son.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to God the Son among the participants.

*Suggested order for presentation.*

## Step 1 – 10-20 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to God the Son for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions have been recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in their churches. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

## Key questions on the God the Son.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29;11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70;24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5,21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21;8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.*

### Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin working through the prioritized questions one at a time. This is not lecture, rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to the Holy Spirit previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions are considered, further insights will be added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups in ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each questions and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

#### *Example Questions:*

- 1) *What role is unique to the Son?*

#### *Example answers:*

- 1) *The son took on flesh and dwelt among us ( John 1:14). He walked in the condition of a man understanding fully our temptation but without sin (Matthew 4).*
- 2) *By taking on flesh, Jesus was able to provide the final, holy sacrifice for the sin of the world (John 3:16).*

## Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding the God the Son based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false teaching within the local group should be prioritized over a comprehensive statement on God the Son.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to God the Son.

*Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# God the Holy Spirit

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on the Holy Spirit.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to the Holy Spirit among the participants.

## *Suggested order for presentation.*

### Step 1 – 10-20 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to the Holy Spirit for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions have been recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in their churches. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

## Key questions on the Holy Spirit.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19;11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31;5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27;1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18;1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin working through the prioritized questions one at a time. This is not lecture, rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related

to the Holy Spirit previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions are considered, further insights will be added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

#### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each question and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

*Example Question:*

*Was the Holy Spirit created? Where did he come from?*

*Example answers:*

- 1) *The Holy Spirit is seen in Genesis 1:1-2. This suggests he existed before the earth was created.*
- 2) *John 4:24 says, ‘God is Spirit’. If God has always existed, his Holy Spirit has always existed.*

#### Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding the Holy Spirit based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false

teaching within the local group should be prioritized over a comprehensive statement on the Holy Spirit.

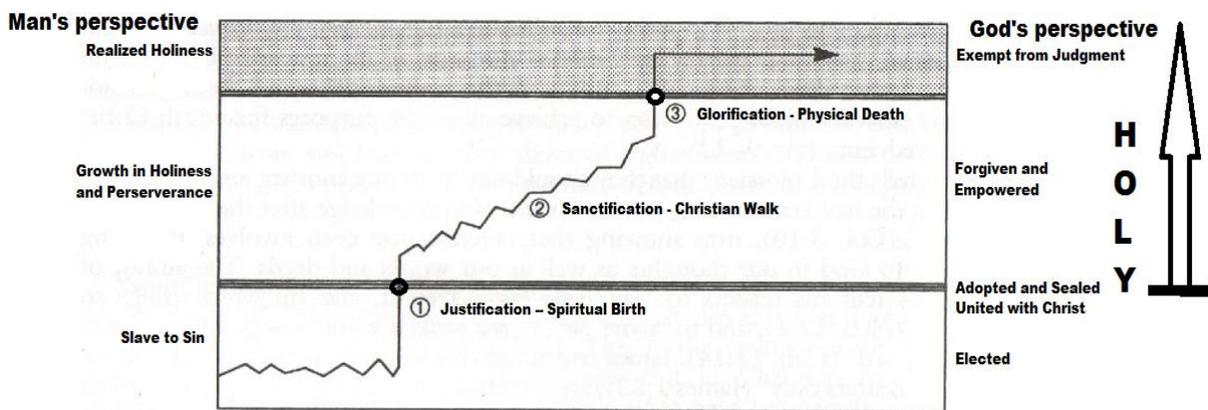
The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to the Holy Spirit.

*The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# Mankind, Salvation and Evangelism/Missions



## God's work of Salvation.

Confessing the Faith within Church Planting Networks

Section 2

# Mankind

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on Man
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to Man among the participants.

## *Suggested order for presentation.*

### Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to Mankind for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

Key questions on Mankind.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Genesis 1:26-30, 2:5,7,18-22, 3, 9:6, Psalm 1, 8:3-6, 32:1-5, 51:5, Isaiah 6:5, Jeremiah 17:5, Matthew 16:26, Acts 17:26-31, Roman 1:19-32, 3:10-18, 23, 5:6,12,19, 6:6, 7:14-25, 8:14-18,29, 1Corinthians 1:21-31, 15:19,21-22, Ephesians 2:1-22, Colossians 1:21-22, 3:9-11.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to man previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions

are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups in ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

## Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each questions and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

### *Example Questions:*

1) *Where did mankind come from?*

### *Example Answers:*

1) *God created man from the dust of the earth in his own image. He breathed and man was given life (Genesis 1:26-27, 2:7). God created mankind male and female (Genesis 1:27).*

## Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding Mankind based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false

teaching within the local group should be prioritized over a comprehensive statement on Mankind.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to the Man.

*Man is the special creation of God, made in His own image. He created them male and female as the work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# Salvation

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on Salvation.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to the Salvation among the participants.

## *Suggested order for presentation.*

### Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to Salvation for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

Key questions on Salvation.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Genesis 3:15, Exodus 3:14-17, 6:2-8 Matthew 1:21, 4:17, 16:21-26, 27:22, 28:6, Luke 1:68-69, 2:28-32 John 1:11-14,29, 3:3-21,36, 5:24, 10:9,28-29, 15:1-16, 17:17, Acts 2:21, 4:12, 15:11, 16:30-31, 17:30-31, 20:32, Roman 1:16-18, 2:4, 3:23-25, 4:3A, 5:8-10, 6:1-23, 8:1-18,29-39, 10:9-10,13, 13:11-14, 1Corinthians 1:18,30, 6:19-20, 15:10, 2Corinthians 5:17-20, Galatians 2:20, 3:13, 5:22-25, 6:15, Ephesians 1:7, 2:8-22, 4:11-16, Philippians 2:12-13, Colossians 1:9-22, 3:1A, 1Thesslonians 5:23-24, 2Timothy 1:12, Titus 2:11-14, Hebrews 2:1-3, 5:8-9, 9:24-28, 11:1-1, 12:8,14, James 2:14-26, 1Peter 1:2-23, 1John 1:6, 2:11, Revelation 3:20, 21:1, 22:5.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the

leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to salvation previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

#### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each question and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

#### *Example Questions:*

- 1) *How are we saved?*

#### *Example Answers:*

- 1) *Men are not capable of finding or earning salvation. Salvation is offered to sinners for whom Jesus died (Romans 5:8).*
- 2) *Christ died for us. His death was a final, sufficient sacrifice for the sins of the world (Hebrews 9:25-28).*

#### Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding salvation based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false

teaching within the local group should be prioritized over a comprehensive statement on salvation.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to Salvation .

*Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.*

*A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.*

*B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.*

*C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.*

*D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# Evangelism and Mission

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on Evangelism and Mission
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to Evangelism and Mission among the participants.

## *Suggested order for presentation.*

### Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to Evangelism and Mission for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

## Key questions on Evangelism and Mission.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Genesis 12:1-3, Exodus 19:5-6, Isaiah 6:1-8, Matthew 9:37-38, 10:5-15, 13:18-30, 37-43, 16:19, 22:9-10, 24:14, 28:18-20, Luke 10:1-18, 24:46-53, John 14:11-12, 15:7-8, 16, 17:15, 20:21, Acts 1:8, 2, 8:26-40, 10:42-48, 13:2-3, Roman 10:13-15, Ephesians 3:1-11, 1Thessalonians 1:8, 2Timothy 4:5, Hebrews 2:1-3, 11:39, 12:2, 1Peter 2:4-10, Revelation 22:17.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to the doctrine previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions

are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

#### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each question and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

#### *Example Questions:*

- 1) *Who should be involved in Evangelism/Mission?*

#### *Example Answers:*

- 1) *Every believer is a ‘priest’ and should represent God before men (1 Peter 2:9-10).*
- 2) *Jesus gave the Great Commission to his disciples in different settings, this suggests all followers are bound by his command (Matthew 28:19-20, Acts 1:8, Mark 16:15-16).*

#### Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding Evangelism and Mission based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false teaching within the local group should be prioritized over a comprehensive statement on Evangelism and Mission.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to Evangelism and Mission .

*It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# **The Scriptures, the Church, Baptism and the Lord's Supper, and the Family**

**Confessing the Faith within Church Planting Networks**

**Section 3**

# The Scriptures

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on the Scriptures.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to the Scriptures among the participants.

## *Suggested order for presentation.*

### Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to the Scriptures for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

## Key questions on the Scriptures.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Exodus 24:4, Deuteronomy 4:1-2, 17:19, Joshua 8:34, Psalm 19:7-10, 119:11,89,105, 140, Isaiah 34:16, 40:8, Jeremiah 15:16, 36:1-32 Matthew 5:17-18, 22:29, Luke 21:33, 24:44-46, John 5:39, 16:13-15, 17:17, Acts 2:16A 17:11, Roman 15:4, 16:25-26, 2Timothy 3:15-17, Hebrews 1:1-2, 4:12, 1Peter 1:25, 2Peter 1:19-21.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to the Scriptures previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional

questions are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

#### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each question and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

#### *Example Questions:*

- 1) *Who wrote the Bible?*
- 2) *Why was the Bible written?*

#### *Example Answers:*

- 1) *The Spirit of God inspired men to record the scriptures without error (2 Peter 1:19-21).*
- 2) *God ensured the recording of scripture as a means of teaching, rebuking, correct and training so that men of God would be equipped (2 Timothy 3:16-17).*

#### Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding the Scriptures based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false

teaching within the local group should be prioritized over a comprehensive statement on the Scriptures.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to the Scriptures.

*The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# The Church

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

*Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on church.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to church among the participants.

*Suggested order for presentation.*

## Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to church for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

Key questions on church.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Matthew 16:15-19, 18:15-20, Acts 2:41-42,47, 5:11-14, 6:3-6, 13:1-3, 14:23,27, 15:1-30, 16:5, 20:28, Roman 1:7, 1Corinthians 1:2, 3:16, 5:4-5, 7:17, 9:13, 14:12, Ephesians 1:22-23, 2:19-22, 3:8-11,21, 5:22-32, Philippians 1:1 Colossians 1:18, 1Timothy 2:9-14, 3:1-15, 4:14, Hebrews 11:39-40, 1Peter 5:1-4, Revelation 2:3,21:2-3.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to church previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions

are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

#### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each question and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

#### *Example Questions:*

- 1) *Who is the church?*

#### *Example Answers:*

- 1) *Wherever baptized believers committ together with the intention of being the body of Christ with his authority and Lordship a church exists (Acts 2:41).*
- 2) *The church is made up of the members of Christ’s body in a particular location (1 Corinthians 12).*

#### Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding church based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false

teaching within the local group should be prioritized over a comprehensive statement on church.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to church.

*A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.*

*The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# Baptism and the Lord's Supper

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on Baptism and the Lord's Supper.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to Baptism and the Lord's Supper among the participants.

## *Suggested order for presentation.*

### Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to the ordinances for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

## Key questions on Baptism and Lord's Supper.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Matthew 3:13-17, 26:26-30, 28:19-20, Mark 1:9-11, 14:22-26, Luke 3:21-22, 22:19-20, John 3:23, Acts 2:41-42, 8:35-39, 16:30-33, 20:7, Roman 6:3-5, 1Corinthians 10:16-21, 11:23-29, Colossians 2:12.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to the ordinances previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

## Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each questions and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

### *Example Questions:*

1) *Do Baptism and Lord’s Supper save us?*

### *Example Answers:*

1) *Baptism is linked with salvation in scripture, but we are saved by grace through faith (Acts 2:38-40, Ephesians 2:8-9).*

## Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding Baptism and the Lord’s Supper based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false teaching within the local group should be prioritized over a comprehensive statement on the ordinances.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may

be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to the Baptism and the Lord's Supper.

*Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.

# The Family

This workshop is intended to be facilitated within one day of training (4 to 8 hours). We suggest groups no larger than 15 (three groups of five maximum) is ideal for this training session. Where time allows steps 1 through 5 can be divided into four sessions with short breaks in between each session. In this case Step 1 and 2 should be covered in the first session.

We suggest participants not be rushed through steps 3-5. Where participants are residing over night consider step 5 as an evening session or overnight assignment.

## *Objectives of the session:*

- 1) A systematic survey of the Bible's teaching on the family.
- 2) The creation and/or introduction of frequently asked questions within the cultural context of church planting leaders.
- 3) Progress toward consensus answers to these questions as a group.
- 4) The creation of a 'statement of faith' related to the family among the participants.

## *Suggested order for presentation.*

### Step 1 – 20-30 minutes

When possible ask the participants in groups of 2 or 3 to list 2-3 key questions related to the family for the session to consider. Asking participants to create the questions ensures the audience drives the discussion based on ministry realities rather than an assumed direction. After 10-15 minutes ask each pair or group to share the one question they believe is most important in their cultural setting and understanding. Ask each group to share. Repeat this process until 8-10 questions are recorded. Take an additional 5-10 minutes to prioritize the questions listed in order of perceived importance in the churches represented. Priority can be set based on false or incomplete teaching, barriers within worldview or local religion or divisive topics creating unrest among churches.

In some cases where the audience may not be used to this type of assignment, the facilitator should keep a list of potential frequently asked questions available if needed. Remember, these questions will likely vary from one cultural setting to another, and dependent on the length of time or exposure to doctrinal training.

Often questions offered by the participants can be condensed as two or more questions may relate to the same topic. Deciding the questions ahead of time and feedback as questions are considered can serve to prioritize the use of time related to the importance of the question and relevance to the entire group.

Use this paper to record/collect frequently asked questions among your trainees.

## Key questions on the Family.

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

## Step 2 – upto 1 hour

Read through all the verses listed below. This will take significant amount of time. Do not rush. Taking time to read through the verses is a base for your trainees to work from in step 3. If the group is more than 5 people consider breaking participants into smaller reading groups in order to involve as many participants as possible in the process. In most cases, the list of verses below can be written on a white board or piece of chart paper in preparation for the session.

*Genesis 1:26-28, 2:15-25, 3:1-20, Exodus 20:12, Deuteronomy 6:4-9, Joshua 24:15, 1Samuel 1:26-28, Psalm 51:5, 78:1-8, 127, 128, 139:13-16, Proverbs 1:8, 5:15-20, 6:20-22, 12:4, 13:24, 14:1, 17:6, 18:22, 22:6,15,23:13-14, 24:3, 29:15,17, 31:10-31, Ecclesiastes 4:9-12, 9:9, Malachi 2:14\_16, Matthew 5:31-32, 18:2-5, 19:3-9, Mark 10:6-12, Roman 1:18-32, 1Corinthians 7:1-16, Ephesians 5:21-33, 6:1-4, Colossians 3:18-21, 1Timothy 5:8,14, 2Timothy 1:3-5, Titus 2:3-5, Hebrews 13:4, 1Peter 3:1-7.*

## Step 3 – 1-2 hours

Either within the smaller listening groups or together as a large group begin by working through the prioritized questions one at a time. This is not lecture. Rather the role of the leader is to facilitate as much discussion as possible. Doing so ensures thoughts related to the family previously un-examined are brought into the light. As the facilitator, seek consensus but do not force agreement on any one question. Often, as additional questions

are considered, further insights are added to questions already covered. Feel free to return to earlier questions as you work down the list.

In some cases where multiple churches or networks of churches are represented smaller groups may facilitate discussion in different languages. Remember, to consider the value of ‘cross-pollinating’ (mixing participants from different church backgrounds) groups where multiple networks are present. The trainer should decide where this is appropriate. Typically groups larger than 10 should be divided into smaller groups to ensure maximum participation. This will require an additional step as groups first answer questions and then report the answers to the larger group.

#### Step 4 – 1-2 hours

After sufficient time has passed for step 3 the facilitator should record in as much detail as possible the answers from each group for each question on the list. Again, working down the list of prioritized questions ensures sufficient time is given to topics and discussion the audience feels is vital. When possible consider the differences in the answers given by different groups. Use these differences to create discussion and where possible lead them toward consensus.

We would suggest a piece of chart paper for each question considered. This ensures that appropriate space is provided to consider each question and if posted in the room allows the audience to re-visit previous questions as new questions are addressed. Often answers to previously discussed questions will shed light on questions

#### *Example Questions:*

1) *Where did the idea of family come from?*

#### *Example Answers:*

1) *When God made man in his own image he made them ‘male and female’. God saw it was not good for man to be alone so he created woman and brought them together with the command to ‘be fruitful and multiply’ (Genesis 1:27-28).*

#### Step 5 – 1-2 hours

Using the answers recorded and posted around the training setting the participants should create a summary statement regarding family based on the answers they have agreed upon. The trainer/facilitator may want to compare the statement created with the example below to ensure no obvious omissions exist. Remember, each cultural setting will determine the need for various topics to be included. The process of creating a statement relevant to cultural issues and perhaps misunderstandings or false teaching within the local group should be prioritized over a comprehensive statement on family.

The first draft should be created quickly and then refined, perhaps through several readings, to ensure the answers previously given are well represented and the statement carries no internal contradiction. In many cases second or third readings will also reveal ideas or statements repeated several times. This is not necessary and often can be condensed or revised. Remember the value of heart language. Where multiple languages are present it may be valuable to work in a trade language with the whole group and then offer additional time for small language specific groups to translate the suggested statement into local languages. This process will inevitably create some differences as the content of the proposed statement is inculturated among participants.

Example statement of Faith related to the family .

*God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.*

*The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.*

*Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.*

The trainer or facilitator may at times find value in the collective adoption of statements created in this manner. We consider the ability to refute those teaching false doctrine to be the role of local emerging leaders (Titus 1:9). Our goal is this workshop will provide an intentional response in such cases and perhaps create a tool across multiple churches for the fellowship of sound doctrine.