



MULTiPLY

MENTOR MANUAL

GREAT COMMISSION COLLECTIVE

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Video teaching for session 1 is available in place of in-person teaching.



INTRODUCTION

GCC is a collective of churches on mission together to plant churches and strengthen leaders. Over time, we have learned that our leadership trends towards accenting the latter over the former. We default towards care. When tallying metrics for local church success, church multiplication is often overlooked.

To aggressively multiply churches, we will become more intentional. Without diminishing the importance of care, we will now expand our vision of local church success to include:

- gathering and scattering
- evangelizing and making disciples
- training and sending leaders
- planting churches

Preliminary steps have already occurred by creating training tools to help catalyze cultures of multiplication. These include (1) the AIC Study Group Guide, (2) the Church Planter Residency Kit, (3) the Church Planter Training 2.0, and (4) the Eldership Training Kit. These resources will seed our future by arming GCC planters and future elders with a multiplication mentality. We have also formed regions within GCC to serve and support our efforts in church planting.

But we are just getting started. The next phase in this exciting process—perhaps our most significant step—is to help **existing** GCC pastors embrace the call to multiply churches and effectively lead their elders towards seeing church planting as a fruit of biblical success. Towards that glorious end, we offer this Multiplication Kit!

COHORT PRE-WORK ASSIGNMENTS:

- Read *Gaining By Losing* by J.D. Greear.
 - Identify five key takeaways you needed to hear.
- Complete the Multiplication Culture 360.

RECOMMENDED COHORT SCHEDULE

DAY 1

5:30pm — Dinner Together

- Each senior pastor is invited to supply a personal and church update.
- Cohort leader should attempt to capture wins and discuss challenges they are experiencing with multiplication.
- At the leader's discretion, they could also discuss two specific questions:
 - What is one thing currently working well in your ministry context regarding multiplication?
 - What is one way you're struggling regarding multiplication?
- Lead in a time of prayer for the time together.

7:00pm — M-Kit Guide & Multiplication 360°

DAY 2

8:50am — Gather

9:00am — Prayer

9:15am — Review the Multiply Guide

9:30am — **Session 1:** Five Reasons Why Multiplication Matters

10:10am — Discussion

10:30am — Break

10:45am — **Session 2:** Five Reasons Why Churches Don't Multiply

11:30am — Discussion

12:00pm — Lunch (on-site): Discuss takeaways from Multiplication 360°

12:30pm — **Book Discussion: *Gaining by Losing***

Invite each person to list five key takeaways. What seemed the most helpful?

1:30pm — **Session 3:** Five Specific Marks of a Multiplying Church

2:30pm — Break

3:00pm — **Discussion:** Multiplication 360°

4:00pm — Wrap-Up & Prayer

4:15pm — End

5:30pm — Dinner Together

DAY 3

8:50am — Gather

9:00am — Prayer

9:30am — **Session 4:** Five Things to Help Create a Planter Pathway

10:30am — Break

10:45am — **Session 5:** Five Steps GCC Will Take to Support & Connect Pastors

11:15am — **Session 6:** Five Action Steps to Take From Here

Discussion, Ideas, Action Steps

12:00pm — **Prayer & Close**

SESSION 1

FIVE REASONS WHY MULTIPLICATION MATTERS

Video teaching for session 1 is available in place of in-person teaching.



SESSION 1

FIVE REASONS WHY MULTIPLICATION MATTERS

MAIN IDEA

Multiplication is not a trendy tactic for mission, but a vital part of God's redemptive story and a strategy for flourishing embedded within Creation. Seeing God's priority for multiplication will help leaders create church cultures that plant churches devoted to church planting.

INTRODUCTION

What is a time in your life when multiplication mattered?

Invite participants to tell a story of where it made a difference.

Invite someone to share an illustration of where multiplication is vitally connected to progress.

After a few minutes, share how multiplication is a part of everyone's storyline but is often seen as inconsequential.

Point out that the discussion reveals that multiplication is essential to progress. It is a fruit of a flourishing life.

This leads to the first reason why a multiplying mindset matters to God.

REASON #1: MULTIPLICATION IS PART OF GOD'S STORYLINE

A. Multiplication in the Creation Sequence¹

1) In the beginning, God created the heavens and the earth.

2) After this creative act, the coding moves towards separating or dividing.

God divides the light from the dark (Gen. 1:4), separates the waters (Gen. 1:6-7), and then divides the dry land from the waters (Gen. 1:9). The spaces opened by divisions are then filled with creational works (sun, moon, and stars; birds and fish; animals and humankind) that incubate multiplication.

Days 1–3 are days of division. Days 4–6 are days of multiplication. The pattern culminates in the Sabbath—a time of rest, reflection, and enjoyment.

God declares this cycle to be "good" and the end results to be "very good" (Gen. 1:4-31).

This sequence becomes embodied in the call for image-bearers to "be fruitful and multiply and fill the earth" as they gratefully steward God's creation (Gen. 1:28).

“Multiplication lies within the pattern of creation, but it is not the beginning, nor is it the end of the creational sequence. On either side are two other important features: division and thanksgiving.”
 –Mark Brians

When creating Eve, God divides a part of Adam (Gen 2:21-22) that human beings may be multiplied through marriage. Adam rejoices at the sight of Eve.

B. Multiplication in the Old Testament

1) The call upon Abram results in multiplication “that all the families of the earth will be blessed.” (Gen. 12:1-5)

His change of name (from Abram, “exalted father,” to Abraham, “father of a great multitude”) reveals the multiplicative call upon his life.

2) After the Great Flood, Noah is told to “Be fruitful and multiply and fill the earth” (Gen. 9:1-2).

3) Joseph is cut off from his people only to become the means of multiple blessings to his father, his family, and all of Egypt (Gen. 37-50).

4) God promises to multiply His blessings and people through Israel’s covenant-keeping (Deut. 7:12-13; 30:5)

5) God showers blessing and illustrates His generosity through multiplication.

The widow at Zarephath. (1 Kings 17:8-17)

The widow’s oil. The oil multiplies until the last jar is filled and her debts are paid. (2 Kings 4:1-7)

6) Job suffers extraordinary pain in God’s design to make him more fruitful than ever before (Job 42:10-16).

7) Isaiah prophesies the increase of God’s government and peace through the Messiah (Is. 9:7).

C. Multiplication in the New Testament

- 1) The arrival of Christ reveals God's plan for the death of One to secure the salvation of many (John 12:32). By rising from the dead, Christ becomes the first of many brothers (Rom. 8:29).
- 2) Jesus breaks, then multiplies the fish and loaves (Matt. 14:13-21; Mark 8:1-9).
- 3) The Great Commission issues a command to multiply (Matt. 28:19).
- 4) Fruit-bearing is referred to more than 50 times in the New Testament because Jesus expected multiplication to become an evidence of spiritual flourishing.

Jesus used other metaphors such as talents/seeds/yeast to illustrate that gospel impact means multiplication.

- 5) In the book of Acts, the word of God increases and multiplies (Acts 6:7; 12:24); believers multiply (Acts 2:41; 4:4; 5:14; 9:31); churches multiply (Acts 14:21-23).

The multiplication pattern of the New Testament churches is numerical, qualitative, and geographical (Acts 6:7, 9:31; 11:26; 16:5).

The New Testament church also multiplied through persecution (John 12:24; Acts 8:1-4; 14:22).

- 6) Leaders are called to faithfully transfer and multiply gospel ministry (2 Tim. 2:2).
- 7) The ultimate end of multiplication:

"Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth." (Rev. 5:9-10)

"Missions is not the ultimate goal of the church. Worship is. Missions exist because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever." –John Piper²

REASON #2: THE GREAT COMMISSION COMMANDS MULTIPLICATION

A. Christ's authority justifies His command.

- 1) Christ starts the Great Commission confirming His authority.
- 2) Christ's authority becomes the grounding for the command that follows.

B. Christ's command becomes multiplication.

- 1) The Great Commission verses put forward one central imperative: Make disciples.

"Going is not the goal; making disciples is. Although I argued that the participle πορευθέντες is imperatival in function, the Greek has only one main verb, the imperative "make disciples" (μαθητεύσατε). Thus, the heart of the Great Commission is to make disciples. The three other verbs, which are all participles (go, baptizing, teaching), are all subordinate to this main idea. Going is merely a means to an end." –Benjamin Merkle³

- 2) Jesus adapted "disciple" to mean a learner who is called to Him, claims Him, and conforms to Him.

The participles (go/baptize/teach) illustrate the ways to achieve the command Christ delivered.

The Greek word for disciple means "learner or pupil." A rabbi's students were called "disciples."

- 3) Making disciples includes both conversion and formation.

From his practice of residential missions (at Corinth and Ephesus) and nurture of churches (1 Thes. 2:10-12), from his priorities (1 Thes. 2:17-3:13; 2 Cor. 2:12-13; 10:13-16), and from his description of his assignment (Col. 1:24-27; Rom. 1:1-15; 15:14-16) in relation to admonition and teaching believers to bring them to full maturity in Christ, it is clear that the nurture of emerging churches is understood by Paul to be 'an integral feature of his missionary task.'" –W.P. Bowers⁴

- 4) In the New Testament, conversion and formation were accomplished through church planting.
 - (a) Applying the Great Commission meant more than preaching good news—it included creating new communities. Missiology should include ecclesiology, and ecclesiology will result in missiology.

“A careful reading of Acts reveals that the early church implemented the Great Commission mandate primarily by planting churches. A study of the missionary journeys recorded in Acts reveals that they, in fact, were church-planting forays into what was predominantly a pagan culture. As a result of these trips, Paul and others planted high-impact churches in key cities such as Derbe, Lystra, Iconium, Antioch, Philippi, Thessalonica, Berea, Corinth and Ephesus.”
–Aubrey Malphurs⁵

(b) Much of contemporary missiology is built only around the biographies of exceptional individual missionaries, not the church.

“The history of the church in missions is in the main the history of great personalities and of missionary societies. Only in exceptional cases has it been the church in missions.”
–George Peters⁶

(c) A truly biblical missiology has a sturdy ecclesiology which shapes and guides its methods.

“So that from Jerusalem all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ” (Rom. 15:19).

What created the sense of accomplishment that enabled Paul to say he had fulfilled the ministry of the gospel in that region?

“He had started strong churches; the churches were in strategic centers; the churches would accept responsibility for their region. –P.T. O’Brien⁷

“By establishing the church in two or three centres St. Paul claimed that he had evangelized the whole province. Ten years after his first start from Antioch, he told the Romans that he had ‘fully preached the Gospel of Christ from Jerusalem and round about Illyricum, and that he had ‘no more place in these parts’. In that single sentence we have the explanation and the justification of St. Paul’s establishment of the churches in important centres in a province. When he had occupied two or three centres he had really and effectually occupied the province.” –Roland Allen⁸

(d) Missions in the New Testament is largely a study about churches forming and planting through the help of gifted leaders.

“Church planting is considered the focal point of Great Commission strategy. That is why Leslie Newbigin could insightfully say, ‘The mission of the church is missions, the mission of missions is the church.’ The two are interrelated and breed each other into existence.”
–Marvin Newell⁹

*"We believe that church planting is the most effective way to evangelize any people, and only by the multiplication of churches can any nation be thoroughly evangelized."
–Charles Chaney¹⁰*

C. Christ's command should form a culture.

1) A culture where leaders evangelize.

An elder must have a good reputation with outsiders (1 Tim. 3:7).

An elder must be hospitable (Titus 1:8). "Hospitable" means "the love of strangers."

An elder must teach and counsel in ways that move people towards multiplication.

2) A culture where the church multiplies disciples.

"A Great Commission church works to train its members in evangelism, because it knows they will collectively see more non-Christians throughout the week than will ever be able to fit in the church building. So 'success' in evangelism is not simply bringing your non-Christian friends to church so that they hear the gospel. Success is sharing the gospel with your non-Christian neighbors and friends." –Mark Dever¹¹

3) A culture where the church unites with other churches for mission.

4) A culture where the church sends gifted leaders (extra-local leaders, church planters, missionaries)

5) Diagnostic questions

1. Do you happily give away your best players to other churches?
2. Do you rejoice if, after praying for revival, revival comes to the church down the street?
3. Do you pray regularly for the church down the street and other churches in your city?
4. Do you give any portion of your budget to revitalizing old or raising new churches in your city, nationwide, or abroad?

REASON #3: MULTIPLICATION CATALYZES CHURCH RENEWAL

Renewal reality # 1: Churches have lifecycles.

1) God always intended the local church to be temporal, not eternal. Like Christ, the local church is the grain of wheat that eventually falls and dies in order to bear more fruit.

"Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24).

2) Church leaders often are not wired for mission.

B. Renewal reality #2: Multiplication extends the lifecycle.

1) As we have already learned in our first point, multiplication both reflects and enhances human flourishing.

2) For the local church to be truly “healthy,” it must exist for something outside of itself.

“Multiplication is what the church must continue to do throughout their lifecycle to ensure the gospel goes forward in their country.” –Bob Roberts¹³

3) Multiplication becomes a renewal factor that feeds the health and extends the life of the church.

“Mission” keeps the dynamic of sacrifice alive in the local church, which sustains the life and vitality of the church.

“No local church can afford to go without the encouragement and nourishment that will come to it by sending away its best people.” –David Penman¹⁴

4) If the church has a lifecycle, we need to think deeply and intentionally about our years of fertility.

Multiplication moves us towards Kingdom-mindedness, which broadens the pool of our thinking and leadership.

C. Renewal reality #3: Multiplication reverses institutionalism.

1) Growing churches often become centripetal, where the energy spins downward and inward.

We make disciples whose vision stretches no further than involvement in the church.

2) Churches at rest do not remain still. They slide towards institutionalism, where the mission shifts towards protecting the past and satisfying those employed by the ministry.

(a) Custom consumes vision.

(b) Security overshadows sacrifice.

(c) Tenure displaces talent.

(d) Rules replace relationships.

(e) Centralization sidelines collaboration.

(f) Maintenance usurps the mission.

3) One author observed that large organizations seem to have immune systems that attack growth and innovation.

“Sometimes this process is malicious and premeditated, but most of the time it is unconscious. It is simply the nature of an existing system to preserve its operating model.”
–Brian Sanders¹⁵

4) Multiplication maintains movement dynamics even while wise steps towards institutionalizing are taken by leaders.

“Organizations should have both institutional characteristics and movement dynamics.”
–Timothy Keller¹⁶

REASON #4: MULTIPLICATION CREATES GROWTH OPPORTUNITIES

A. Multiplication creates opportunities for faith.

1) The doorway to multiplication is faith. God invites us to spend and be spent before we can see the return.

2) God loves multiplication because it requires us to trust Him for all we do not know.

B. Multiplication sparks opportunities for gifts.

1) Roles in the sending church are vacated.

2) Roles in the church plant are created.

C. Multiplication creates opportunities to learn how to disciple.

1) For multiplication to happen, a convert must begin to disciple another convert.

“Only a disciple can make a disciple.” –A.W. Tozer¹⁷

2) Disciples making disciples is one measure of true biblical success for a local church.

“Any ministry’s success should be judged, not by its size, but by how well it raises up disciples who raise up more disciples.” –J.D. Greear¹⁸

D. Multiplication creates opportunities to learn how to lead.

1) As a Christian learns how to disciple, they are also being armed with certain leadership skills.

“The great commission is not merely to go to the ends of the earth preaching the Gospel (Mark 16:15), nor to baptize a lot of converts into the Name of the Triune God, nor to teach them the precepts of Christ, but to “make disciples” – to build men like themselves who were so constrained by the commission of Christ that they not only followed, but led others to follow His way.” –Robert Coleman¹⁹

REASON #5: MULTIPLICATION TRANSFERS THE GOSPEL TO THE NEXT GENERATION

A. Multiplication ultimately reaches into the future.

“And what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also” (2 Tim. 2:2).

1) The text portrays four generations of transfer.

Paul’s goal was not to protect his legacy. It was to multiply the workers who carry and protect the gospel.

When speaking of “faithful men,” the term refers to the elders of the church, to the future leaders of the church, or to the other ministers Timothy was to prepare and appoint to possibly cover his absence or even replace him at Ephesus.²⁰

2) We can’t guarantee what our church will look like in 50 years.

But we can commit to faithfully entrust the gospel to the next generation of leaders.

“From the beginning, reproduction was always on Jesus’ mind. He isn’t just looking to the next generation, but also to the generation beyond that generation and the generation beyond that one. He’s looking always to the fulfillment of His plan to reach the world. In His mind, there’s no distinctive between global missions and local missions. God loves every person in the world.” –Robert Coleman²¹

3) A true test of love for the church is seen in succession—in the health of what we leave behind and in who gets the glory for the health.

Jim Collins says that those who lead great companies “want to see the company even more successful in the next generation, comfortable with the idea that most people won’t even know that the roots of that success trace back to their efforts. In contrast, the comparison leaders, concerned more with their own reputation for personal greatness, often failed to set the company up for success in the next generation. After all, what better treatment to your own personal greatness than that the place falls apart after you leave?”²²

CONCLUSION

Invite every pastor and elder to apply their commitment to multiplication by affirming this promise to each other and requiring future pastors and elders to affirm it as well.

Affirm this promise together: Do you promise to begin praying for your ultimate replacement in ministry, with the hope of one day identifying, training, and transferring your responsibilities to him, so that this church may continue to grow and mature in future generations, for the glory and honor of God?

Remember, multiplication isn't an end in itself—it's the vehicle by which the gospel fulfills its global, eternal mission.

Multiplication ensures that the life-transforming message of Christ—His death, resurrection, and the offer of salvation—is transferred to every generation and reaches every corner of the earth.

The gospel, by nature, is a message that demands to be shared. It transforms individuals, births churches, and sends disciples to make more disciples. This isn't about expanding institutions but spreading the good news that reconciles people to God.

DISCUSSION

Consider the following discussion questions and, as time permits, have the group discuss a couple of questions. Pray for the group before continuing the training.

1. Discuss one specific way this message helped you to see multiplication in a new way.
2. What specific steps can you take to better cultivate a culture of multiplication among those you lead?
3. In what specific ways did this session help fortify the strengths or remedy the weaknesses uncovered in your Multiply 360 assessment?
4. Without consulting your notes, how does multiplication contribute to church renewal?
5. **Personal Reflection:** Are there any areas where you felt personally convicted while studying this material? How would you categorize the sin, and what steps will you take to repent and lead differently?

SESSION 2

FIVE REASONS WHY CHURCHES DON'T MULTIPLY

SESSION 2: FIVE REASONS WHY CHURCHES DON'T MULTIPLY

MAIN IDEA:

In the family of local church values, multiplication is the middle child—easy to overlook, almost effortless to neglect. Multiplication does not whine when left unattended. But mission is too important to God to be diminished by His bride. Clarifying the reasons multiplication is neglected is the first step towards recovering this value for the glory of God and the enduring health of the local church.

INTRODUCTION

Here's a question: How many people do you know who have had kids when they felt ready or when conditions were ideal?

We've all had the same experience: A couple stands before you after they have logged 3-10 years of marriage, explaining why they're postponing kids. What are the most common reasons?

What lessons could be drawn from this when it comes to multiplication?

- Most humans multiply before they "feel ready."
- People multiply based less upon the right conditions and more upon fertility.
- Multiplication always feels risky and therefore requires faith.
- Multiplication disrupts our comfort and changes the culture to which we feel most accustomed.

An Important Word for Pastors and Elders When we talk on why something is NOT happening, it becomes an implied critique. But "leadership" is not a diagnosis behind the problem, but the prescription for the solution. We need to approach this discussion understanding the realities of local church pastors.

Creating culture and continuity for a local church is an enormous effort. Church plants and established churches often feel fragile, requiring constant attention and care. This process cannot and should not be rushed.

Pastors and elders instinctively focus on drawing people in, connecting them, and building them up. Sending them out can often feel counterintuitive.

Multiplication is easy to neglect because the consequences of not prioritizing it are not immediately apparent. Consider a car that can run thousands of miles without an oil change. While the engine will eventually suffer damage, it does not happen right away. Many miles can be covered before the engine light comes on. Similarly, postponing the mission of multiplication does not deliver immediate negative consequences, making it tempting for leaders to keep delaying the work.

If you see yourself in these descriptions, you are in good company. Remember, our confidence for fruit is not embedded in our motivation or our abilities. It's fueled by what Christ accomplished and the amazing grace now available through that.

This is a wonderful time to be a church leader—God is going to work in powerful ways both through you and in you. This session will help.

Let's take a closer look at five common reasons why churches don't multiply.

REASON #1: WE FEAR RISK

A. Mission requires faith.

- 1) The call to mission is a call to faith. To achieve mission, one must walk through the door of risk.

"And now, behold, I am going to Jerusalem, constrained by the Spirit, not knowing what will happen to me there" (Acts 20:22).

This forms a great summary of Paul's experience of mission. The thread begins at Paul's conversion in Acts 9:6: "But rise and enter the city, and you will be told what you are to do." In Acts 13:2, the Spirit speaks, "Set apart for me Barnabas and Saul for the work to which I have called them."

Why would God do that to Paul—or to ministry leaders today? Because our uncertainty serves a vital role in God's plan.

- 2) When it comes to mission, God withholds some clarity to cultivate dependence upon Him.

"Go from your country and your kindred and your father's house to the land that I will show you" (Gen. 12:1).

"By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going" (Heb. 11:8).

For Abraham, "faith" is described as leaving: "not knowing where he was going."

Humans crave a risk-free existence, but risk serves a central purpose in the lives of believers.

Risk reasserts reality. Humans are weak, dependent, and limited. Believers must trust Jesus to save them.

God delights in putting believers and the church in a position of “going, not knowing.” This orients them to walk by faith and not by sight—God knows, and so He uses them.

God thinks nothing of telling Abram to leave everything he knows to follow Him.

3) Churches can get so paralyzed by ambiguity that they will not pursue mission. They look for mission without risk.

A church’s commitment to clarity must be held in tension with the doctrine of mystery.

There are two places where God consistently deprives His followers of clarity: suffering and mission.

Keep in mind: Faith exists because clarity does not.

B. Church leaders are wired more for safety and security (risk-averse).

1) Look at the leadership profile that emerges from 1 Tim. 3 and Titus 1.

(a) The profile for eldership is weighted on the side of caring, leading, protecting, and doctrinal discernment.

The positive side of this: Churches receive care and protection. The other side: When elders convene, conversation does not naturally move to mission.

When local churches are left to themselves, they don’t tend reproduce. This is why partnerships exist.

The history of missions is not the history of churches spontaneously reproducing. It’s the history of partnership between the church and catalytic, gifted leaders.

“The history of the church in missions is in the main the history of great personalities and of missionary societies. Only in exceptional cases has it been the church in missions.”

—George Peters, missiologist²³

This is why it may be more accurate to say, not “Churches plant churches” BUT “Partnerships plant churches.”

The partnership between elders and networks (modality and sodality) is what catalyzes multiplication.

- 2) At times, a desire for safety and security nurtures an unhealthy fear of failure.

“The reality is that the fear of the unknown, of losing friends, of losing tithers, of change, and of failure are all factors that prevent churches from multiplying. For example, fear often drives churches to soothe their growing pains by starting another campus, instead of planting another church. Now don’t get me wrong, I am for multisite, but only when it’s a strategy that comes alongside church planting. For many churches ridden with fear, they never plant a church because they’re afraid it won’t succeed. Multisite needs to be seen as an alternative for building a bigger building, rather than as a replacement for church planting.” –Daniel Im²⁴

REASON #2: WE LACK KINGDOM VISION

A. We need a Kingdom mentality.

- 1) A Kingdom mentality inspires risk.

(a) The Kingdom is God’s dynamic rule and reign unleashed in creation through the life, death, and resurrection of Christ (Matt. 12:28-29).

(b) An overlapping of ages

“The church lives ‘between the times’...the old age goes on, but the powers of the new age have irrupted [forcibly entered] into the old age.” –George Eldon Ladd²⁵

- 2) When people enter God’s Kingdom, they come under His loving reign.

When we submit to Jesus as King, we become subjects in His global Kingdom.

We share a common King, a mutual law, a shared allegiance, a united mission, and the same destination for all eternity.

- 3) Kingdom is our most durable identity. Our permanent identity is grounded as Kingdom citizens.

This unites us with believers around the globe, and it lasts for eternity.

Our mission is to make the invisible Kingdom visible through our love for one another and our neighbor—and by spreading the gospel to the world.

Kingdom provides us a set of glasses that allow us to define wins by what happens out there.

B. Five Kingdom convictions:

1) Firstly, believe God is at work in powerful ways outside our own tribe.

Tribalism happens when leaders build a Kingdom-less culture. We believe our church should be actively learning from other groups and tribes.

When Paul says, “The eye cannot say to hand...” the context was not individual believers.

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body—Jews or Greeks, slave or free—and all were made to drink of one Spirit” (1 Cor. 12:12-13).

2) Secondly, Kingdom-minded leaders don’t build empires. They work for God’s Kingdom.

Kingdom calls us to rightly ordered passions and priorities: “Seek first the kingdom.”

Kingdom extends the contours of our team and allows us to see the win in sending.

“Sending means giving away some of your best leaders and letting go of needed resources. It means giving away opportunities in the kingdom, and watching others get credit for successes that you could easily have obtained for yourself. The only way you’ll be willing to do that is if you love Jesus’ kingdom more than your own. If your heart prayer in ministry is really ‘my kingdom come,’ you will never be an effective sender. You won’t really even want to try.” –J.D. Greear²⁶

The scorecard changes: We seek the good of our community/city/region. We celebrate other gospel-preaching churches.

A Kingdom-minded leader is not merely exercising gifts to build his own empire.

Biblical success is measured by more than what brings value to one’s personal brand or even to the local church. Sadly, there are pastors who never really learn how to serve another leader. Their gifts can elevate them so quickly that they never have to bear yoke or subordinate their preferences.

Consider the difference between a steward and an entrepreneur. For whom do they work—and why?

3) Thirdly, Kingdom-minded leaders collaborate outside of their tribe.

4) Fourthly, Kingdom-minded leaders make and keep commitments.

The Kingdom requires rightly ordered commitments: "Seek first the Kingdom of God and His righteousness..." (Matt. 6:33).

5) Lastly, Kingdom-minded leaders witness to the Kingdom.

The church does not build the Kingdom nor become the Kingdom, but it exists as a witness to testify to the glory and love of the King.

We follow the One who "went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction" (Matt. 9:35).

REASON #3: MULTIPLICATION IS PARALYZED BY IDEALISM

A. Understandable reasons

- 1) Few leaders disagree that churches need to be planted.
- 2) Like potential parents, they just hold out for "ideal," the convergence of perfect conditions. It feels principled or maybe spiritualized.

Problem: Ideals often paralyze us because they are unachievable.

For pastors, this creates a "Yes, but first..." conundrum. By saying "yes," we affirm the importance of mission ("Yes, we must participate in mission!"). However, we deprioritize it by adding arbitrary conditions ("...but FIRST, we must...").

B. "Yes, but FIRST...we must become more healthy and mature!"

- 1) We bifurcate the two in unhelpful ways, making them oppositional instead of complementary.

For Paul, mission was always a blending of planting and strengthening.

2) Read Acts 14:21-23.

This is a historical record of group working out the Great Commission.

After being sent from Antioch, Paul and Barnabas “go” to Derbe to preach and see converts, which Luke reports as “making many disciples” (v. 21). Then, they circle back to Antioch and Lystra to “strengthen souls of existing disciples” (v. 22). Finally, they form churches by appointing elders (v. 23).

Look at all the particulars:

- Multiplying disciples
- Multiplying elders
- Extra-local workers
- Connecting
- Planting

“Proclaiming the gospel meant for Paul not simply an initial preaching or with it the reaping of converts; it included also a whole range of nurturing and strengthening activities which led to the firm establishment of congregations.” –P.T. O’Brien²⁷

3) The danger comes when we ignore how mission and multiplication contribute to health.

C. “Yes, but FIRST...we must achieve a certain size, with a certain attendance or a certain budget!”

This is one of most common pre-conditions. Size is certainly not irrelevant; it’s just arbitrary. It often translates into “just a little more than we have at present.”

“What’s the right size to multiply your church? There’s a rumor out there that goes like this: ‘It’s 25% larger than your current church. So if your church is currently at 100 people, then it’s when you’re 125; or if you’re 1,000, then it’s when you’re attendance is at 1,250.’ The problem with this ‘statistic’ is that it’s driven by a perceived scarcity mindset, which will ultimately keep your church from multiplying. Let me explain. This mindset says that you cannot multiply until you have enough leaders to fill the potential vacancies, or until you have more than enough tithers to replace those who are leaving. If this is your mindset, then you’ll never have enough to reach that 25% mark because there’ll always be more needs and additional ministry to do.”

–Daniel Im²⁸

“Church planting is only expensive because we believe church planting has to be complete with a ‘five-piece band’ or a sophisticated infrastructure to build upon. But how much does it actually cost to share the gospel with your neighbor or meet in your living room? Church planting is about making, baptizing and teaching disciples of Jesus – all of which are absolutely free! Using money in ministry isn’t bad; it enhances ministry. But money is not required to raise leaders or multiply churches. The vast majority of pastors in the world are volunteer and bi-vocational. Yet somehow they are able to conduct ministry with little to no money.” –Clint Clifton²⁹

Remember, the New Testament and history of missions is a history of under-resourced Christians and churches making sacrifices for mission. God then blesses sacrifices in diverse ways.

Many churches have said the same thing: “We multiplied thinking of loss, and God replenished resources in varied ways!”

To grow qualitatively and quantitatively, we must be willing to send. Questions around budget and attendance size can be good stewardship—but they can also run cover for unbelief and an inordinate trust in resources.

Remember the example provided by Redemption Calvary North in Trevor Peacock’s message “The Little Church That Could.”

Church planting will impose sacrifice upon a church. One sacrifice is that you give away people who are often mature servants faithfully contributing to the church.

Kingdom leadership, according to J.D. Greear, means “gaining by losing.”

“Sending means giving away some of your best leaders and letting go of needed resources. It means giving away opportunities in the kingdom, and watching others get credit for successes that you could easily have obtained for yourself. The only way you’ll be willing to do that is if you love Jesus’ kingdom more than your own. If your heart prayer in ministry is really ‘my kingdom come,’ you will never be an effective sender. You won’t really even want to try.” –J.D. Greear³⁰

D. “Yes, but FIRST...we must build a culture of care!”

1) Care remains important for GCC, determining the pace of mission efforts.

It is a governor on the engine of mission; it caps the speed of our growth.

2) Care, however, is a dominant gene in church DNA. It easily dominates other cultural values.

Generally speaking, care delivers more to us while mission requires more from us.

Multiplication feeds church health. Planting supplies vitality and nourishment to churches in a way that nothing else will.

A study done on church planters found that "...plateaued or declining churches should seriously and prayerfully consider sponsoring a church plant every three to five years in order to create a missional atmosphere in the local church. A missional atmosphere in the church aids the members to be more spiritually mature by being more receptive to the Holy Spirit. The members will see their community from a kingdom perspective rather than a parochial perspective. The result will be a revitalized local church, the expansion of the kingdom, and the glorification of Christ."³¹

E. "Yes, but FIRST...we must find an outside planter!"

1) God can and will grow your church by inside and outside leaders. Both are legitimate.

2) Finding your future leaders outside becomes problematic when...

(a) We are not attracting potential leaders.

(b) We do not have well-defined pathways that result in multiplying leaders.

(c) We are seeking to avoid the sacrifice and risk of sending out a valued leader.

Always remember: You are likely in a role you occupy because you left a group.

3) Leaders must stir faith and build a culture that develops and deploys home-grown leaders.

"A church with movement dynamics generates ideas, leaders and initiatives from the grassroots." –Timothy Keller³²

F. The gospel is better than our ideals.

1) The gospel frees us from the illusion of the ideal by reminding us that perfection is found in Christ, not in our own efforts.

2) Jesus has already lived the perfect life on our behalf and secured our acceptance with God.

Therefore, we no longer need to strive for unattainable ideals or fear falling short.

This truth liberates us from paralysis—crippling self-doubt, fear of failure, and the weight of comparison. It shifts our focus from what we can't achieve to what Christ has accomplished.

3) As we rest in grace, we're empowered to live fully in the real.

We embrace limitations and imperfections as opportunities for God's strength to shine.

The gospel transforms our perspective, enabling us to live fruitfully, not by chasing perfection, but by faithfully pursuing God's purpose in the messiness of real life.

REASON #4: WE LACK TRAINING AND CLARITY

A. Pastors lack training.

In the first session, we outlined the biblical ground for multiplication.

The reality is that many gifted lead pastors have never thought about, nor been taught about, multiplication.

Multiplication is not viewed to be as an arc, but a sub-discipline within missiology.

Lead pastors (and planters) step into roles carrying little conviction on multiplication. If anything, multiplication feels like a threat because it received so little attention at seminary.

If you can relate to the lack of training, decide today against inflicting the same issue on your elders.

B. Church leaders don't view "multiplication" as a success metric.

"Growth" is seen as a success metric. Multiplication is either not emphasized, or it's only emphasized as long as it's aimed at disciples, leaders, and elders (efforts that invest back into the church).

It's easy to allow your vision of success to stop at those statistics. Don't allow it to spill over into world.

Pastors must lead: If we don't define success to include multiplication, elders will not either—and neither will the church.

Study J.D. Greear's book with your elders.

The value of multiplication becomes part of the culture as elders make multiplying disciples, leaders, elders, and churches a metric by which they measure success.

"Any ministry's success should be judged, not by its size, but by how well it raises up disciples who raise up more disciples." –J.D. Greear³³

Consider the tools created by GCC: AIC Study Guide, CP Residency Kit, and Elder Training Kit. These tools were created, in part, to stimulate evangelism and multiplication in elders.

C. We lack well-defined pathways.

1) For multiplication to happen, there must be both conviction and context: specific beliefs we prioritize and specific ways we intend to apply them. This requires intentionality.

It doesn't have to be a program—it just has to be intentional. Define a pathway.

Then, the final action step should be very intentional: "Go and do the same."

2) How GCC partners to help provide pathways:

(Note: A later session will explore this material in depth, so cover it quickly here.)

(a) Disciples

"Local communities provide the context for discipleship in the New Testament. Indeed much of Jesus' teaching on discipleship only makes sense in the context of community (see Mark 10:17-31 where those who leave all to follow Christ receive much more 'in this present age' as well as the age to come as they share the family and possessions of the Christian community)." –Tim Chester³⁴

(b) Leaders

(i) The Gospel-Shaped Leader program

- (c) Elders
 - (i) Am I Called (AIC) Assessment
 - (ii) Am I Called (AIC) Study Guide and Study Groups
 - (iii) Elder Training Kit
 - (iv) Plurality Training
 - (v) Regional Meetings
- (d) Planters/Churches
 - (i) Multiplication Kit
 - (ii) AIC Assessment
 - (iii) AIC Study Guide and Study Groups
 - (iv) Church Planter Assessment
 - (v) Church Planter Residency Program
 - (vi) Church Planter Training
 - (vii) Regional Coaching

RESOURCES



REASON #5: WE DON'T EVANGELIZE

"DO THE WORK OF AN EVANGELIST." –2 TIM. 4:5

A. Pastors and elders must embrace the claim (which Paul made upon Timothy as a leader).

1) Do...

The Greek word forms a command that moves the discussion from personality and preference. It's not about a person's gifts or whether they are introvert or extrovert.

"I generally know, when someone goes into the ministry because they like to work only with Christians and to do church things, that this person probably isn't called. The person who is usually best is the person who is quite good in a non-Christian work environment but who is willing, for the sake of the kingdom, to be called back 'behind the lines' as it were, to spend his life supplying those who are on the front lines of ministry. As a pastor, I am in a position that is both frustrating and privileged. It is frustrating in that I really enjoy opportunities to spend time with non-Christian friends, relatives, and neighbors. Because I am a pastor, I have to work intentionally to create such opportunities. But my position is also a privileged one, in that I get to meet at least weekly with a few hundred people and work to equip them to share the Gospel with their friends and family during the week ahead. Being a minister of the Word is a calling that has its price in personal evangelistic opportunities but that also affords great opportunities to encourage others." –Mark Dever³⁵

"Doing" includes preaching, but is not confined to preaching. "Doing" involves "going" from the Great Commission. Decide: Are you going or sending?

2) ...the work...

It is the unusual church leader who is wired for evangelism. This makes it “work”!

The rigor of ministry insulates and encircles us.

3) ...of an evangelist.

“Evangelist” = a bringer of good tidings; used of those who herald the gospel.

“Evangelism is at the heart of pastoral ministry. Ministry is not about just dealing with immediate crises or problems, or about building numbers, or about reforming structures. It is fundamentally about preparing souls for death.” –Colin Marshall and Tony Payne³⁷

This assumes unbelievers will be part of life/church.

Pastors who embody this will build “conversion” into the church’s DNA. Not arriving with the strategy of shifting saints from one congregation to another.

“The shifting of saints from one church to another is killing the church.” –William Chadwick³⁸

B. Expand our evangelistic reach.

1) An elder must have a good reputation with outsiders (1 Tim. 3:7).

Elders must be connected to those outside the church, leaving margin in their lives for the lost.

“The criteria upon which any church should measure its success is not how many new names are added to the role nor how much the budget is increased, but rather how many Christians are actively winning souls and training them to win the multitudes.” –J.D. Greear³⁹

2) An elder must be hospitable (Titus 1:8).

When Paul calls elders to embody hospitality, he’s not talking about having members over for dinner—but the “love of strangers.”

“Radically ordinary hospitality is this: using your Christian home in a daily way that seeks to make strangers neighbors, and neighbors family of God. It brings glory to God as it serves others, and lives out the gospel in word and deed.” –Rosaria Butterfield⁴⁰

How are you using your home right now?

3) An elder must teach and counsel in ways that move people towards multiplication.

4) Church leaders must define church success not simply through church growth, but a growth that includes conversions.

5) Read *“Do Elders Really Need to Evangelize?”*⁴¹



CONCLUSION

Faith is the antidote for most of our obstacles to multiplication. Perhaps you’re sitting there, saying, “I’m unmotivated to evangelize. Being Kingdom-minded sounds, quite honestly, exhausting. I fear my faith is flawed—I’m failing even before I start!”

Christ came not for those with perfect faith, but for the weak and doubting. He died so that our faith would never need to be flawless.

From Christ’s complete obedience in the wilderness, to His perfect submission in the garden of Gethsemane, to His ultimate surrender on the cross, He lived a life of absolute, unshakable faith.

And here’s the breathtaking part: that record of perfect trust has been imputed to us.

It has been given to us as if we lived it ourselves.

This reality reminds us that faith is not something we muster up in our own strength.

It’s not about gritting our teeth and forcing ourselves to believe harder. Instead, it’s about resting in the work of Christ and trusting Him to sustain us.

If you feel your faith is weak or you’re overwhelmed by doubt, remember this: Christ’s perfect faith has already been credited to you. You are fully loved, fully accepted, and fully seen by God.

DISCUSSION

Consider the following discussion questions and, as time permits, have the group discuss a couple of questions. Pray for the group before continuing the training.

1. Of the “Yes, but FIRST...” excuses, which one hits closest to home? Why? What excuses would you add to the list?
2. Describe the connection between a Kingdom mentality and church multiplication. Why is it important for your church leaders to make this connection?
3. In what specific ways did this session help fortify the strengths or remedy the weaknesses uncovered in your Multiply 360 assessment?
4. How would you rate your elders and church in their understanding of “interdependence” and “gifted leaders”?
5. **Personal Reflection:** In view of the material covered in this outline, what is one area of your leadership that needs to grow, and what is one way you can immediately apply yourself to growing?

SESSION 3

FIVE SPECIFIC MARKS OF A MULTIPLYING CHURCH

SESSION 3: FIVE SPECIFIC MARKS OF A MULTIPLYING CHURCH

MAIN IDEA

A multiplying church is marked by five essentials: a lead pastor cultivating a culture of reproduction, elders supporting multiplication with prayerful strategies and evaluation, generous resourcing of financial and human contributions, clear leadership development for reproducing disciples and leaders, and fully engaged members active in disciple-making and church planting. Together, these ensure commitment to the Great Commission.

INTRODUCTION

Invite the group to rehearse the main takeaways from Session 1 and Session 2. What has stood out to you? Some ideas for your consideration:

1. The Great Commission pushes us not just to addition, but also multiplication.
2. Evangelism and conversion lead to the establishment of new communities.
3. Disciple-making is about church planting.
4. At the heart of multiplication is a belief that God is calling us as a church to be engaged in gospel access and gospel saturation—and we do that through church planting.

What characteristics do multiplying churches have? What are the marks of a multiplying church?

MARK #1: A LEAD PASTOR CHAMPIONING MULTIPLICATION

A. The lead pastor embraces the responsibility of being the chief culture cultivator and custodian.

1) The challenge is captured in the following quote:

“Church leaders desperately want better leaders faster, but they do not know how to build them because they have overlooked the power of culture...They often tack a leadership pipeline program onto the church, hoping to build a better supply of leaders. Sadly, in the end, the predictable happens: culture trumps the program, and the pipeline fails to produce the desired results.” –Michael Fletcher⁴²

Ask the group: How does the lead pastor embrace his unique responsibility as chief culture cultivator and custodian?

B. The lead pastor models multiplication.

1) He prays for it, personally and corporately.

“The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Matt. 9:38).

C. The lead pastor lives multiplication.

- He does the work of an evangelist: sharing faith with others.
- He has a 2 Tim. 2:2 ministry with potential leaders.
 - He affirms that multiplication must include transferring church leadership to the next generations.
 - He gathers a small group of potential leaders and pours his life into them for a season (and repeats).

D. The lead pastor communicates multiplication...

1) ...to the entire church.

- Identify and encourage right practices and behaviors.
- Use clear and consistent communication to convey expectations and build trust. Language is important.
- Prepare vision moments to instruct and celebrate a biblical mandate of multiplication.
- Preach on and use illustrations that emphasize the blessings and benefits of multiplication.

2) ...with the elders.

- Assign multiplication resources to the elders for study and discussion.
- Work with elders in scheduling a GCC Partnership Sunday, where blessings of partnership can be celebrated in a 10- to 15-minute segment.
- Work with elders in highlighting church plant opportunities to...
 - Pray for church plants.
 - Celebrate church plants.
 - Financially support church plants.
 - Encourage church members to consider joining a core group for a church plant.
 - Be engaged in praying for and supporting an international church plant.

E. The lead pastor identifies and encourages right practices and behaviors . . .

1) ...for elders and pastoral staff.

- Encourage pastoral staff to engage in a 2 Tim. 2:2 ministry of developing the next generation.
- Work with the rest of the team in pursuing a closing of the gap between what is being said and what is being done.
 - A willingness to deal with discrepancies (the gap)
 - How is our culture helping or hindering multiplication?
 - Why have we not planted a church in the past five years?
 - Why have we never sent out a missionary from our church?
 - Why have we not sent people out from our church to join the core group of another church plant?
 - Attempting to answer the “Why?” is important.
- Pay attention to key decisions made, what is being celebrated, and what is being tolerated.

2)...for areas of ministry.

- Encourage praying for and celebrating church planting efforts in your church and other GCC churches.
- Establish an apprenticeship process for leadership development.

If you have time, ask the group: What signs do you see in the life of a church that would indicate a growing culture of multiplication in the church?

MARK #2: AN ELDER PLURALITY EVALUATING FOR MULTIPLICATION

A. Elders must not idolize multiplication.

A gospel-centered church will be engaged in multiplication.
God produces the fruit of multiplication.

B. Elders must prepare for multiplication with prayerful dependence, vision, and strategy.

We prepare for multiplication, but we do not chase after it.

Like other good values, multiplication can become an idolatrous pursuit. For some of us, the number of churches planted could become our success metric. Just like the church growth movement, where size became the metric for the number of churches planted, multiplication could become the metric of success (masked in the verbiage of faithfulness and fruitfulness)—so to “1,000 churches in our lifetime.”

C. Elders must be prepared for the healthy tension present in multiplication.⁴⁴



1) Think of ministry as a spectrum: Inward focus ↔ Outward focus

Our church ↔ Planting new churches

Addition ↔ Multiplication

Growing ↔ Sending

Attracting ↔ Activating

Staffing/resourcing for our church ↔ Staffing/resourcing for the church plant

Our church-oriented ↔ Kingdom of God-oriented

We must affirm that this is a healthy tension as elders lead the church. We need to be focused on both sides of the spectrum, recognizing the challenge of being both inward and outward in our focus. This will call an elder plurality to wisdom.

D. Elders must examine for movement in multiplication.

1) What do elders measure?

(a) The degree to which the elders are leading by example

i. Training for it

Eldership training is adapted to emphasize multiplication as an essential feature of effective elder leadership.

ii. Praying for it

Personally, as an elder group, and corporately (Matt. 9:38).

iii. Living it

Doing the work of an evangelist—the elder profile includes this as an expectation of elders.

Maintaining a 2 Tim. 2:2 ministry with other disciples and potential leaders.

Building people is the job.

iv. Transferring church leadership to the next generations

Are we doing this effectively? Are elders pouring into the lives of other leaders and younger leaders?

v. Holding one another accountable to model multiplication

(b) The degree to which the ministry of the church evidences multiplication

The elders affirm that evidence of biblical multiplication is a sign of faithfulness and fruitfulness.

i. Multiplication is a shared value and culture in all of the ministries of our church.

Think of an example and share it with the group. For example, in kids ministry, are we multiplying leaders? Are we helping parents to be disciple-makers of their children?

ii. Multiplication is an expectation in our church.

We are communicating this in our assimilation and membership processes.

We are using metrics of sending and multiplication rather than just accumulation and growth.

Ask the group to consider the following questions:

- How many people have we purposefully sent out to start new churches?
- Is the growth in our church through transfer or conversion?

MARK #3: A GENEROUS RESOURCING OF MULTIPLICATION

A. A multiplying church engages in gospel-centered and Kingdom-oriented giving.

2 Cor. 5:14 – The love of Christ is what compels us. Generosity comes out of a belief that God has first been generous in grace towards us.

Phil. 1:3-8 and 2 Cor. 8:1-5 – A Kingdom mindset in perspective and practice. If it is a win for the Kingdom of God, then it is a win for us.

B. A multiplying church is generous with all of its resources.

1) People resources

- Lead pastor
 - Engaged with church leaders from other churches while shepherding his own church
 - Working together with others towards making disciples and planting/revitalizing other churches
 - Engaged in a GCC region
 - Coaching church planters and pastors
- Church staff
 - A percentage of staff are developed to be sent out to a church plant.
 - Your next church planter is a present staff member.
 - Staff responsibilities include helping church plants locally and globally.
- Volunteer leaders
 - Developed with the potential of being sent out to a church plant

2) Financial resources

- The importance of multiplication in staffing
 - Funding internships
 - Funding a church plant residency
 - Funding staff members who will be sent out
- Giving to church planting
 - Create a stretch goal of tithes and offerings dedicated to multiplication (10%, 15%, 20%)
 - Annually contribute 3% of tithes and offerings to GCC
 - Annually contribute 1% to GC Fund so you can give back to the church planting preparation process that you have experienced
 - Give to the starting of other domestic church plants
 - Give to the starting and establishing of international church plants
 - Take action to make sure that debt will not hinder support for church planting (This is another tension point for a church, in particular when they are considering a facility expansion, etc.)

3) Material resources

- Share ministry information—if it will help, take it
- Share equipment you've outgrown
- Take up an offering to help with start-up needs at a church plant
- Send a team of people to work behind the scenes at a church plant
 - Either on launch Sunday, or to give a church plant's regular volunteers a break on another Sunday
 - Short-term mission trips to bless an international church plant

Ask the group: "To what extent is your church generous towards multiplication with people, financial, and material resources?"

MARK #4: A CLEAR PROCESS OF LEADERSHIP DEVELOPMENT AND MINISTRY MULTIPLICATION

A. Multiplying churches value raising up and sending leaders to plant churches.

There should be a collaborative and shared leadership development environment across areas of ministry.

"We are to make disciples and we are to go. If our disciple-making efforts don't lead to multiplication in the form of creating new communities of faith, then what does that tell us about the health of our efforts? The 'go' in Jesus' Great Commission is inseparable from the multiplication of new churches." –Todd Wilson⁴⁵

B. The process of most churches

- 1) Many churches simply exist.
- 2) Some churches connect people through a discipleship pathway.

Step 1: Meet and give a basic overview of the church.

Step 2: Dive deeper into doctrine, mission, history (our story), values, attributes—the kind of church we aspire to be. Are we a good fit for one another?

Step 3: Participate in the discipleship pathway, get involved in a small community group, and start serving in the church.

Step 4: Membership

Step 5: Serving and leadership roles

- 3) Be wary of assimilating people into programs and positions vs. forming disciples.

In that scenario, the focus is on our church and not planning for multiplication and new churches. The church's primary concern is how to get more leaders rather than sending out leaders.

C. The process for a multiplying church

- 1) Multiplying churches do not just recruit people to serve in positions—they develop/form people through ministry multiplication pathways.

- (a) A leadership pipeline or a growth process for various kinds of people in the church⁴⁶

“A well-structured, simple, but effective leadership-development pipeline is the key to continued growth” (and multiplication). –Michael Fletcher⁴⁷

- 2) How a multiplying church sees leadership development:

- (a) Lead self (in a group)
- (b) Lead others (lead a group)
- (c) Lead leaders (shepherd group leaders)
- (d) Lead ministries (direct a ministry)
- (e) Lead churches (elder-like oversight)⁴⁸

While recruiting for and filling ministry roles is an important focus, the multiplying church is also focused on leadership development and growth to the point of sending out.

MARK #5: MEMBERS EXPECTING AND ENGAGING IN MULTIPLICATION

A. Members are anticipating multiplication.

The expectation of multiplication is communicated early and often:

Step 1: Connections – From the first steps of interaction and introduction to the church, the message is clear: Our goal is to plant churches.

Step 2: Membership – This is reinforced when someone applies for church membership: Church planting is our expectation. One day, you may be part of a group of people who leave our church to start a new church. We expect this to be the case.

The anticipation of multiplication is an important part and result of the discipleship pathway of the church:

- Sending and going are prioritized.
- It is built into the leadership development pathways.
- It is a shared value among all areas of ministry.

B. Members are praying for multiplication.

- Members own the value and vision of multiplication.
- They understand that it is a vital part of the mission of the church.
- They anticipate that God will provide the opportunity for their church to plant a church-planting church.

C. Members are engaged in multiplication.

1) Members are disciple-making.

- Evangelism (speaking the gospel to others) + conversion (baptizing, teaching: the Great Commission)
- Parents to children, husbands and wives, neighbors, etc.
- Community outreach ministries are not just community projects but disciple-making opportunities.

2) Members are equipped for multiplication.

- Members are involved in leadership development pathways.

3) Members are engaged in church planting.

- Praying for church planting and church plants
- Financially supporting church plants—their own and others
- Celebrating church planting
 - Informed about church planting through GCC
 - Receiving regular updates
- Challenged to prayerfully consider being sent out by the Holy Spirit and by the leaders of their church to a church plant
 - Aware of new church plant opportunities
 - Encouraged to join a core group in another area
- Partnering with an international church plant
 - Prayer support
 - Financial support
 - Short-term mission team visits

CONCLUSION

DISCUSSION

Consider the following discussion questions and, as time permits, have the group discuss a couple of questions. Pray for the group before continuing the training.

1. How can a lead pastor practically embody the role of a “chief culture cultivator” to create a church environment that prioritizes multiplication?

What specific steps can be taken before and after the church’s launch to instill this culture?

2. How can elders balance pursuing multiplication as a key goal while avoiding idolizing growth?

How can they effectively lead by example in fostering a culture of multiplication?

3. What challenges might a new church plant face in dedicating significant resources (financial, people, and material) to multiplication?

How can those challenges be addressed in the early stages of growth?

4. How can a church cultivate an expectation of multiplication among its members from the moment they join?

What strategies can help inspire members to actively engage in disciple-making, leadership development, and church planting efforts?

5. In your own life and ministry, how are you contributing to the multiplication of disciples, leaders, and faith communities?

What steps can you take to grow in this role?

SESSION 4

FIVE STEPS TO CREATE A PLANTER PATHWAY

SESSION 4: FIVE STEPS TO CREATE A PLANTER PATHWAY

MAIN IDEA

Churches naturally trend toward comfort-driven consumerism. This occurs in every body of believers. It requires ongoing, intentional efforts to maintain a church's focus on a Christ-centered, gospel-driven mission of multiplying disciples and planting churches. This approach will foster renewal and participation in God's mission.

INTRODUCTION

Just as a person getting into shape must push beyond comfort, discipline their body, and commit to consistent training, a church must also move beyond ease and routine to embrace its God-given mission. Physical fitness requires effort, sacrifice, and a willingness to endure discomfort for health's sake. In the same way, a church must be intentional about stretching beyond passive participation to active engagement in disciple-making, leader development, and multiplication. Without ongoing teaching and vision-casting, the physical body and the church quickly become stagnant, weak, and inward-focused. With theological-driven motivation, a church can grow stronger, healthier, and more effective in its mission to multiply.

There is a godly tension between shepherding the flock of God among you (1 Pet. 5:2) and multiplying the gospel beyond your church, including planting new churches. This isn't an "either-or" decision but a "both-and" calling. These two responsibilities are like the wings of a plane—building up and sending out, receiving and giving, caring and commissioning. If one wing is shorter than the other, the aircraft flies in circles. But when both are strong and balanced, the church soars to new heights, propelled by God's mission.

Discuss five ways your church can improve in this regard.

Studies confirm our deepest fears: As churches age, their passion for evangelism declines, their witness weakens, and their focus shifts inward. Without the gospel's continual call to mission, the church risks becoming self-centered. This isn't merely unfaithfulness; it's a tragedy for future generations.

We can't let up or assume the church will remain strong in its mission. Jack Miller said, "Churches become ingrown because they become more interested in their own needs than the needs of those outside the church." Jack's warning is more valid now than when it was written 25+ years ago.⁴⁹

Keeping the church focused on its mission is an ongoing struggle. Just as the Father sent the Son to seek and save the lost, Jesus now sends His followers, empowered by His Spirit, into a world yearning for redemption. The question is not whether we are called to go but whether we will obey. Will we be satisfied with maintaining what we have, or will we embrace the glorious and costly work of sending, sacrificing, and multiplying?

A sending culture doesn't just fulfill the Great Commission; it invigorates every aspect of the church, transforming it from a smoldering ember into a blazing fire for God's glory. With this urgent mission in mind, we'll explore five practical ways to cultivate a planter pathway in your church— steps that lead to sending, multiplying, and ultimately renewing the congregation through both internal care and external mission.

STEP #1: RELENTLESSLY PURSUE A SENDING CULTURE

A. The first step in creating a planter pathway is cultivating a relentless focus on sending.

We aim to reach the unsaved, de-churched, and unchurched and encourage them toward discipleship. But this requires intentionality in every aspect of church life.

1) In *The Great Dechurching*, authors Jim Davis and Michael Graham claim that 40 million adult Americans have left the church in the last 25 years. That's 15% of the population.⁵⁰

That's more people than were converted through the First Great Awakening, the Second Great Awakening, and all of the Billy Graham crusades—combined.

(a) What are some reasons people are leaving the church?

(b) How can we respond?

B. Studies show that 90% of all churches reach their peak in attendance, outreach, and giving by their 12th birthday. Among evangelical churches:⁵¹

1) Those under 3 years old will win 10 people to Christ annually for every 100 church members.

2) Those 3 to 15 years old will win five people per year.

3) After age 15, the number drops to three per year.

"Without a mission, the Church falls to the ground. We must say bluntly that when the Church ceases to be a mission, she ceases to have any right to the titles she is adorned in the New Testament." —Lesslie Newbigin⁵²

C. Multiplication is not optional. It is not one function or ministry of the many the church offers.

“The church exists by mission as fire exists by burning.” –Emil Brunner⁵³

1) Multiplication must remain at the church’s heart as we build, teach, care, and counsel.

(a) A church committed to multiplication is a gospel-centered community of mature, doctrinally sound disciple-makers who have entered into a covenant with God and one another to seek mission opportunities around them, proactively sending their best members into His harvest while supporting, encouraging, and developing them.

2) John Stott said consumer Christianity sees the church as a place that’s all about me, my wants and needs, and a place of goods and services instead of a place where we are challenged to grow, serve, give, and be sent to the world in mission.⁵⁴

(a) How accurate is Stott’s comment?

Every church is vulnerable to becoming a comfort-driven, consumerist church.

Why is it so common since Jesus said, “If anyone would come after me, let him deny himself and take up his cross daily and follow me” (Luke 9:23)?

(b) How can we combat this subtle drift?

D. Just as the Father sent Jesus to seek and save the lost (Luke 19:10), Jesus now commissions us to continue His mission of rescuing a world in desperate need, rebelling against Him, and facing His righteous judgment. We are committed to this mission until God’s salvation reaches the ends of the earth.

***“The Lord of the Scriptures is a missionary God who reaches out to the lost and sends his servants, particularly his beloved Son, to achieve his gracious purpose of salvation.”
–Professor Andreas Kostenberger⁵⁵***

It starts with the pastors’ and elders’ renewed vision, awareness, and courage to make a change.

STEP #2: REGULARLY ENCOURAGE CHURCH PLANTING

A. Be generous with your best members.

1) Charles Spurgeon was Kingdom-minded with his church members.

“We gladly send out our twelves, twenties, and fifties to establish new churches. We don’t

just allow our members to leave for this purpose—we encourage them and even urge them. We ask them to spread across the land like good seed, trusting that God will bless their efforts. As long as we continue this mission, I believe we will thrive.” –Charles Spurgeon⁵⁶

More from Spurgeon, reworded in modern language:

I have observed other churches that chose a different path, refusing to send people out, and they have not prospered. I have seen the result of this approach—it is like keeping all the blood in the heart until congestion sets in, weakening the entire body system.

Brothers, if you can serve God better elsewhere than here, then for His sake, go! I will rejoice in your departure. If you can glorify Christ by gathering in small churches and worshipping in simple rooms, I will not love you any less for leaving; rather, I will be glad to see Christ’s spirit at work in you, giving you the courage to act for His name’s sake.

(a) What stands out from Spurgeon’s discourse to his church?

B. Give, and it will be given unto you.

1) Research supports this harvest principle.

(a) Dr. Jeff Farmer analyzed the statistics of 624 Southern Baptist Churches that planted churches. The results of planting a church on the sponsoring church over five years showed an increase in regular offerings by 48.4% and designated gifts by 77.4%. Worship attendance rose by 21.5%. The author of the PhD dissertation concluded that common excuses regarding money and attendance are not valid. Dr. Farmer stated that every church should prayerfully consider planting a new church every three to five years to rejuvenate the local church’s spiritual vitality and expand the gospel to new areas.⁵⁸

(b) Acts 20:28 urges elders to diligently oversee the entire flock that the Holy Spirit has appointed them to care for. Pastors and elders are responsible for stewarding those God has placed in their care.

2) Reflect on the following promises and consider how they might relate to sowing people for Kingdom multiplication.

“Whoever brings blessing will be enriched, and one who waters will himself be watered” (Prov. 11:25).

“Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. The measure you use will be measured back to you” (Luke 6:38).

C. Don’t bury your best leaders.

1) The parable of the talents (Matt. 25:14-30) applies to material *and* human resources. The “wicked and slothful servant” was afraid and hid his talent in the ground instead of investing it as the other two had for the master.

2) Churches have potential leaders stifled by a lack of experience, education, age, opportunity, and other factors.

The larger the church, the more restrictive this becomes, as there are fewer opportunities for teaching, preaching, and leadership.

3) Find ways to develop young people to lead, teach, and shepherd, or they will become atrophied members or sidelined leaders instead of healthy multipliers.

One church used small groups to develop young men to lead. They joined a small group, participated actively, and expressed a desire to lead a group. The leader of the group always had apprentices “on deck” and “in the hole” (baseball jargon). When the group multiplied, the on-deck leader took 8 to 10 people, and the “in the hole” leader moved to “on deck,” and the rotation continued.

Several of these small group leaders became church planters due to their leadership opportunities coupled with the church’s continual call to plant churches. It seemed apparent to them that planting was their next step.

Once we adopt a Kingdom mindset regarding our best and brightest young leaders, the next step is to develop a clear vision by recognizing the needs around us.

STEP #3: COMPASSIONATELY SEE THE NEED

A. Many churches focus on the secondary needs without seeing the most essential needs.

1) A “Martha Syndrome” is when a church gets so busy with ministry that it fails to see the greatest needs. Martha was “distracted” (drawn away) by all her preparations while Jesus was in the house (Luke 10:38-42).

(a) What things distract your church from seeing the spiritual needs in your neighborhoods?

Leaders must recognize their community’s spiritual needs clearly and urgently before fostering any motivation to create a pathway for planters.

2) Multiplication occurs only when the pastor(s), elders, staff, and most of the congregation recognize God's call to grow in maturity and simultaneously reach an underserved city or part of a town. A repeatedly shared vision will help people see the need.

One church plant reiterated the vision each week and displayed a visual. Week after week, year after year, they reminded the community of the vision to share the hope of Jesus with everyone through relentless love and generous living. Recently, they purchased a church building outright in a lower-income neighborhood where they could establish themselves for meaningful ministry. They recognized the need and took action.

B. Look up to see the helpless and harassed sheep without a shepherd (Matt. 9:36).

1) When Jesus saw the crowds, He had compassion for them. The Greek word "saw" (horáō) means "to stare at" or "discern clearly" (physically or mentally).

(a) Jesus didn't accidentally see these people; He likely looked intently to discern their condition.

(b) The Savior of the world, the all-powerful, all-knowing co-Creator of the universe, felt compassion (Matt. 9:38).

Compassion is not just a feeling; it's a catalyst for change. Compassion fuels mission. As churches feel the pain of others through the eyes of Jesus, they take action and send their best into the harvest field.

Look for the need, feel their pain, and then, by faith, do something about it. When we constantly stare at our church's needs, even worthy needs, we fail to see the needs around us, and sending a laborer to address these needs is unlikely.

2) Nehemiah saw the need and the remedy.

(a) When Nehemiah learned about the state of the walls in Jerusalem, he mourned, prayed, and fasted for days over the plight of his fellow Jews (Neh. 1:3-11). He requested resources and permission from the king to rebuild (2:1-8). Then, he examined the shattered rubble and developed a plan to address the issue (2:9-20).

(b) Our vision does not need to shrink to accommodate the reality of our limited funds, knowledge, experience, or leaders. Instead, reality expands to embrace our vision.

Seeing the need is essential, but a practical commitment to action must accompany it. This leads to a commitment to multiply.

3) Discuss the specific needs that exist in your community.

- (a) Are there unreached ethnic groups?
- (b) What are the unique family dynamics?
- (c) How do the socioeconomic factors lead to needs?
- (d) What religions are present?
- (e) What universities or colleges are in spiritual need?
- (f) What drugs or addictions are prevalent?
- (g) Where is there a population without a gospel witness?

STEP #4: COURAGEOUSLY COMMIT TO MULTIPLY

A. Every church that seeks to make a lasting impact must begin with a commitment to multiplication.

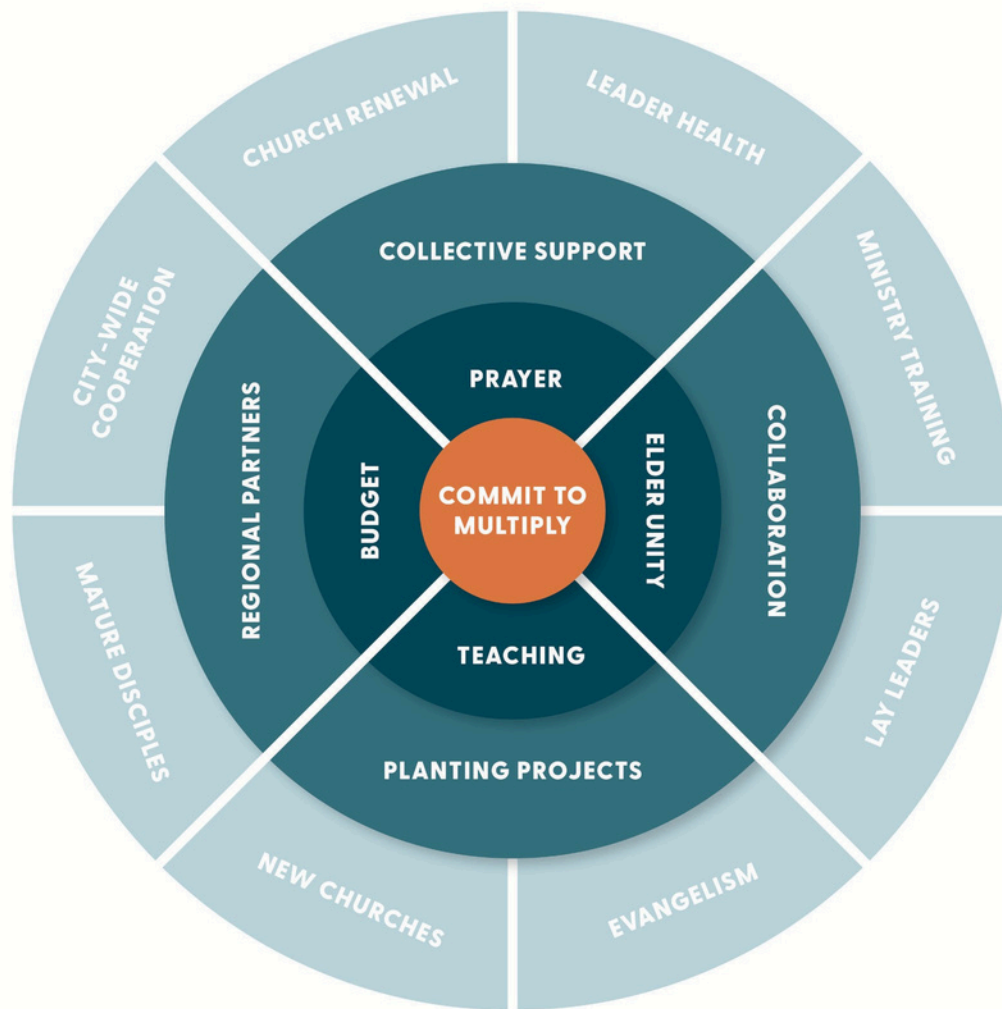
This starts with pastors and elders embracing the Great Commission as a priority mission, creating a strategic plan for multiplication within the church.

J.D. Greear claims that only 20% of churches in the United States are growing, and only 1% of all churches grow by converting lost people.⁷⁴

There is a familiar and daunting gap between our vision for multiplying disciples, leaders, and church planters and the reality we experience. A multiplying church measures its effectiveness more by those sent than those gathered.

B. Examine the illustration on the next page with four concentric circles.

1) **Ring #1:** Start by committing to multiply (inner circle).



(a) Following Jesus' command begins as a deep commitment that the pastors and elders obey (Matt. 28:16-20).

What church planters need most is the support of a local church that truly knows them—one that observes their life, invests deeply in their growth, and ultimately commissions them for the mission. While seminaries, denominations, and networks can equip and guide, the responsibility of sending church planters belongs uniquely to the local church, as God's design for multiplying His Kingdom.

(b) To reinforce this commitment, review Session 1 with your elders, read through the Book of Acts, and pray for a more profound commitment to multiply.

2) **Ring #2:** Create a strategic plan within your church.

(a) **Unite elders** around multiplication.

- i. Are the elders in entirety “standing firm in one spirit, with one mind striving side by side for the faith of the gospel” (Phil. 1:27)?

Paul appealed to the church in Corinth to agree without divisiveness and be united in the same mind and judgment (1 Cor 1:10).

The Great Commission unites the church to make disciples, baptize, teach to obey, and send out those who will seek and save the lost (Luke 19:10).

- ii. What prevents elders from uniting around multiplication, and how can you address it?

(b) **Teach** about multiplication repeatedly (Matt. 13:1-23; 25:14-30; Acts 6:1, 7; 9:31).

Both the Old and New Testaments address multiplication. It is the storyline of the Bible. Abraham’s life illustrates this. The Gospels and the Book of Acts highlight multiplication.

Every church is naturally inclined to turn inward without repeated Scriptural reminders that we exist to be fruitful and multiply (2 Tim. 2:2).

See Session 1 and Session 6 for prompts to teach about multiplication.

(c) **Pray** dependently.

A church that does not pray is barren. Although it may operate like a mature church, offering ministry programs, it will remain non-reproductive without the labor pains of prayer.

- i. One of the greatest preachers of English Methodism said:

“The one concern of the devil is to keep Christians from praying. He fears nothing from prayerless studies, prayerless work, and prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.” –Samuel Chadwick⁷³

Master demon Screwtape told his apprentice Wormwood, “The best thing, where possible, is to keep the patient [the young Christian] from the serious intention of praying altogether.”

Perfunctory prayers are common in churches with what Lewis describes as a mere “spirit of supplication” instead of bending their knees and crying out with utter dependence on God (Acts 1:14).

Start with praying as elders for a multiplication vision.

(d) **Budget** for multiplication. Commit your next budget year to include an extraordinary multiplication budget.

“God’s goal for your church budget is that your congregation be found faithful in their calling to the great commission.” –Jamie Dunlop⁶⁰

Set a faith-stretching multiplication budget led by the church’s pastors and elders.

Financially support multipliers. Everyone wants our outreach and mission dollars. Prioritize church planting nationally and internationally. The parachurch ministries in your community will survive. Support the church planting ministries (Phil. 4:16).

Communicate regularly with the congregation about how their gifts multiply the gospel through those you support.

3) **Ring #3:** Work together with GCC and your region.

No church can fulfill the Great Commission alone. Partnership with other regional GCC churches is essential for multiplying disciples and planting new churches.

(a) Regional partnership strengthens leaders through care, connection, and coaching and to plant multiplying churches. (2 Cor. 8:1-15; Eph. 4:12-16; 1 Cor. 3:6-7).

Paul encouraged churches in Macedonia and Achaia to contribute to the needs of the believers in Jerusalem, creating a regional effort to address a need (2 Cor. 8:1-15).

Just as the working of every single part of the body (of Christ) is building up itself in love (Eph. 4:12-16), it strengthens a local church to invest time and energy into other pastors, elders, and churches.

We need to view our local church less like single homeowners and more like neighborhood developers. Homeowners rarely concern themselves beyond their property lines, while developers invest resources to build multiple homes and, thus, enhance everyone in the neighborhood.

Paul said, “I planted, Apollos watered, but God gave the growth. So, neither he who plants nor he who waters is anything, but only God who gives the growth” (1 Cor. 3:6-7).

Decide now to invest time and energy into the region.

(b) Collaboration with other pastors and churches in their region. (1 Cor. 12:21; Acts 15:6, 7; Col. 4:16; 2 Cor 9:1-2; 1 Thess. 1:6-10)

Each local church member needs the other members (1 Cor. 12:21). This is true beyond the individual church. Pastors need a network beyond their local elder team.

Regional gatherings maintain theological integrity. In Acts 15, the apostles and elders convened to discuss the issue (v. 6) and reached a decision after considerable debate (v. 7). Regional interaction can help avoid poor decisions.

Churches communicate and share teaching resources (Col. 4:16).

Pastors and elders must encourage the other pastors and churches in their region (2 Cor 9:1-2; 1 Thess. 1:6-10).

(c) Collective support

Individual churches can accomplish more through the support of a collective of like-minded churches with a shared DNA.

GCC churches can access our staff to offer services that enable local churches to be more effective in multiplication.

(d) GCC provides multiple resources:

- i. An online presence (website/social media) directing potential planters and churches to inquire about partnerships
- ii. Pre-assessment screening and formal assessment
- iii. Coach training
- iv. Written resources about planting
- v. Formal church planting training (CPT)
- vi. Residency Kit, Elder Kit, Multiplication Kit
- vii. National Leadership Conference and Senior Pastors and Wives Retreat

(e) Support church planting projects where your church can BLESS a planting couple or team:

B - Belonging (to our church family)

L - Loving (the whole planting family)

E - Encouraging (repeatedly)

S - Supporting (financially)

S - Supplicating (praying for their needs: personally and corporately)

4) **Ring #4:** Reap the fruit of a multiplication focus (see outer circle).

(a) **Church renewal** results from planting new ones

i. Tim Keller defines church renewal as an intensification of conviction of sin, regeneration, and sanctification through the ordinary means of grace: preaching, prayer, and the sacraments.⁷⁵

ii. A struggling church on a mission is more likely to experience renewal than a self-sufficient church.

“Authentic renewal will only come with a return to the church’s theological roots in Scripture and missionary engagement with its culture.”

–Wilbert R. Shenk, professor of mission history at Fuller Theological Seminary⁶¹

(b) **Leader health**

i. Paul warned Timothy to keep a close watch on his life and doctrine (1 Tim. 4:6).

“We need the grace of God and the grace of others to grow in accurate self-knowledge.” –Paul David Tripp

We are watching pastors fail due to sin, mental/emotional health, division, loneliness, burnout, and addiction.

Over the past few years, Protestant senior pastors have seen a drop in their job satisfaction, confidence in their calling, and overall well-being.

We cannot attempt to lead alone. We need the encouragement of other pastors and elders from sister churches.

c) **City-wide collaboration** to support a gospel movement and reach an entire city

i. Churches need a citywide movement of churches to support a gospel movement, Keller says. One kind of church cannot reach an entire city, requiring a willingness to work together. Territorialism will diminish the impact of the gospel in a city. Our goal is for more people to come to faith in Jesus.

“They must be more concerned about reaching the whole city and growing the whole body of Christ than about increasing their own tribe and kingdom.” –Tim Keller⁶²

The ultimate goal is the knowledge and glory of the true God over the whole city. This God-awakening will only happen when healthy, interdependent Kingdom communities work together to send planters to unreached areas without a true gospel church.

(d) **Ministry training** to evangelize, disciple, and plant churches

Dr. David Garrison, a missionary pioneer who has traveled to over 80 countries and leads a ministry in 29 global cities, stated that one of the “ten commandments for church planting movements” is to “train all believers to evangelize, disciple, and plant churches.”⁶³

i. Planters are attracted to cities and regions that offer practical training, internships, and church planting residencies.

(e) **Mature disciples** grow from “infants in Christ” (1 Cor. 3:1-2) to spiritual adults to “present everyone mature in Christ” (Col. 1:28-29)

If you have visited a daycare playground, it is chaos, and you immediately look for the adults. Every church has “infants in Christ” but also needs spiritual adults to “present everyone mature in Christ.”

One effect of a church’s commitment to multiplying and collaborating with other support systems is the evidence of mature disciples.

i. Mature disciples are simultaneously the result and the means of more disciples. Being a disciple who is “perfect and complete, lacking in nothing” (James 1:4) is incomplete if they are not using their gifts to raise the spiritual children to maturity (see also Eph. 4:11-13).

(f) **Evangelism** carried out by ordinary Christians empowered by the Holy Spirit creates disciples everywhere (Acts 6:1, 7; 9:31; 12:24).⁶⁴

God's plan for reaching the world does not involve big ministries with uber-talented preachers but ordinary Christians filled with the Holy Spirit who make disciples everywhere they go.

Churches can grow in North America simply by meeting the felt needs of a community. But multiplication only happens through evangelism and discipling (Acts 6:1, 7; 9:31; 12:24).

(g) **Lay leaders** take responsibility for evangelizing and making disciples.

A result of a church committed to mission and cooperating with other multiplicative churches is lay people willing to sacrifice their vocations, avocations, and vacations to serve the church that finally has a mission big enough to get behind.

"Every layperson has a responsibility to evangelize and make disciples."
–Colin Marshall and Tony Payne⁶⁵

i. Why do we quickly assume people don't have time to get involved in ministry?

(h) **New churches** formed as a natural result of evangelism, discipleship, community, and leader development found in the Book of Acts

Evangelism results in new believers who are disciplined within the community.

The Spirit empowers and unifies the church in all these activities, ensuring the gospel is proclaimed, lived out, and multiplied.

5) We aspire to embody all the traits of a multiplying church.

(a) However, we can only achieve these outcomes by focusing on the inner core principle: a commitment to multiply founded in the theological principles of Scripture.

(b) To sustain this momentum, churches need a dedicated team to guide the planter pathway forward.



STEP #5: STRATEGICALLY FORM A PLANTER PATHWAY TEAM

A. This team will be comprised of mission-minded people led by the pastor.

B. Review your church's mission, vision, and values. Do they reflect a multiplication purpose?

C. Pray for a planter (Luke 10:2).

1) Who is the best candidate in your congregation currently? This potential planter will likely be the person you would hate to lose out of your church.

- (a) Is he godly?
- (b) Is his home healthy?
- (c) Can he preach or be trained?
- (d) Does he have a shepherd's heart?
- (e) Does he love the lost?
- (f) Is he teachable and humble?
- (g) Is he discipling others?

D. Identify areas in your city or another city where a church is needed.

- What potential core team members live there?
- Who else has a heart for that area? Surprisingly, people will move strategically to be involved in a church plant.
- What are the demographics, cultural dynamics, and spiritual needs of the people who live in this location?
- What other churches are in this area?
- What ministries can be started in this area as you explore the possibility?
- What kind of worship style and ministries would resonate with the area or make a spiritual impact?

E. Explore the needed funding.

- What money is available now?
- What money can be allocated?
- What is our goal for funding this project?

F. Cast a vision for the church tied to the theology of multiplication.

- What resources can the Planter Pathway Team study?
- Teach on multiplication church-wide (see Session 6).

SAMPLE CHURCH PLANTING PATHWAY

SELECTING	<ul style="list-style-type: none"> • Teach about multiplication and church planting • Include vision for planting in new member orientation • Develop a leadership pipeline: volunteer, small group leader, disciple maker, deacon, elder • Assess calling with AIC resource • Invite potential couples to consider planting
SHAPING	<ul style="list-style-type: none"> • One-year residency • Mentored by lead pastor or senior leader • Lead a ministry • Teach and preach • Study, learn, theological training • Lead and multiply a small group
STRENGTHENING	<ul style="list-style-type: none"> • Assessment by GCC • Church Planter Training (CPT) • Coached • Prepare to launch • Gather core group
SENDING	<ul style="list-style-type: none"> • Formal church commissioning of church planting couple • Affirm character, calling, competence • Prayer in sending • Provide members for their core group
SUSTAINING	<ul style="list-style-type: none"> • Support financially • Pastoral care • Regular communication • Celebrate milestones • Evaluate health and growth • Assist as they multiply

CONCLUSION

DISCUSSION

Consider the following discussion questions and, as time permits, have the group discuss a couple of questions. Pray for the group before continuing the training.

1. How can our church reorient its resources and energy toward multiplication instead of maintenance? How would it affect our budget?
2. What steps can we take to replace the fear of losing a quality leader?
3. In what specific ways did the content of this session help either to fortify the strengths or to remedy the weaknesses uncovered in your Multiplication 360 assessment?
4. How can our church begin or deepen a partnership with other churches in our city or collective to pursue a shared mission of planting new churches?
5. **Personal Reflection:** In what ways has your personal comfort or fear hindered your participation in Christ's mission of multiplication? How might God be calling you to repent and reorient your life toward His mission?

SESSION 5

**FIVE WAYS GCC SUPPORTS & CONNECTS
PASTORS THROUGH REGIONS**

SESSION 5: FIVE WAYS GCC SUPPORTS & CONNECTS PASTORS THROUGH REGIONS

MAIN IDEA

Regions represent a central strategy in GCC's mission to plant churches and strengthen leaders. This session will help connect the dots between the regional vision and the concrete ways GCC supports the regions so pastors and elders can be missionally catalyzed and personally nourished.

INTRODUCTION

Scientists estimate that the wheel has been with us for five millennia, first used for milling and irrigation.

Somewhere along the way, the wheelbarrow was created. Technology then soared as the wheel was attached to carts and chariots.

Today, the wheel lies near the center of modern production and technology.

Why? Because we kept reinventing the wheel. (The old adage may actually paralyze new thinking.)

With regions, GCC is not pioneering a new idea—rather, it's a reinvention of Paul's wheel.

"One feature of Paul's missionary activity was to link his various missionary churches together on a regional basis so that they would provide mutual support."
—Charles Wanamaker⁶⁶

GCC is not improving upon Paul's methodology—just applying it in new locations. This session covers five ways GCC supports and connects pastors through regions.

WAY #1: PROVIDING THE REGIONAL FRAMEWORK FOR CONNECTION

A. The theological architecture

We're not looking just to kickstart activity; we want to follow time-tested patterns outlined in Scripture.

Regions (and collectives) assume certain convictions: Churches should be connected. They must be served by people competent to contribute to leaders. Pastors should collaborate with their peers.

Those questions (and others) resulted in the Partnership Triangle: an attempt to define underpinnings.

Refer to the Partnership Document: Gospel > Interdependence > Multiplication > Gifted Leaders

- 1) Theological grounding for extra-local leaders
- 2) Leadership-gifted
- 3) Elder-authorized
- 4) Kingdom-minded
- 5) Model-based
- 6) Discuss “*From Where Will the Workers Come?*” →



B. The functional architecture

- 1) The Hub Church MOU
- 2) The Regional Leader Job Description
- 3) Sample Docs on Regional Leaders

C. Defining our outcomes (outcomes are drawn from the Multiplication Vision)

- 1) Every church annually:
 - (a) Communicating and celebrating GCC’s church planting process and progress in North America and internationally.
 - (b) Accessing (applying) GCC’s clear pathway and concise resources for a step-by-step guide to church planting partnerships (national and international)
 - (c) Contributing up to 1% annually to the GC Fund
 - (d) Encouraging people in their church to join church planting core teams
 - (e) Participating once a year in a regional event
 - (f) Recruiting planters and churches into their region.

2) Half of GCC churches within 5 years:

- (a) Hosting church planting residencies and/or ramp up internships, and/or
- (b) Sending planters but not core group, and/or
- (c) Planting a church with a planter and core group

3) Hub Churches within 18 months

- (a) The Hub Church is a GCC church where the senior pastor and eldership have been invited by the GCC president (our country ED) to form GCC churches into a geographic region.
- (b) The vision for regionalizing: Collaborating together regionally shares the ownership and multiplies our impact in planting churches devoted to church planting.

WAY #2: SUPPLYING REGIONAL TRAINING

A. Helping lead pastors become regional leaders

Growing a church is not the same as growing and supporting a region.

Regions are comprised of peers. Regions will bring the complexity of leadership-level problems.

The last 30 years have been littered with genius-level minds in large churches who detonated over the complexities of interdependence.

We should remain modest towards each other and dependent upon God. Recognize the importance of the quarterly calls and the training track.

B. Clarifying your role

Discussing R.A.C.E.

C. Supplying Multiplication Tools

- 1) Regions should reinforce the utility of multiplication content.
- 2) Am I Called Study Guide

RESOURCES



The AIC Study Guide was created for two reasons:

1. To guide the user in exploring the next steps of calling as an individual or with a group.
2. To give others—perhaps your elders, perhaps mature Christians you know—a body of data and reflections they can use to help you along the path toward ministry or elsewhere.

Each week is structured around chapters of the book. For example, Week 1 follows Chapters 1–3, Week 2 follows Chapter 4, and so on.

The guide includes:

- Summary Small-Group Questions
- Take-Home Training
- Additional Study Resources

How does it relate to multiplication? The profile of a pastor/planter/elder laid out in the book and reinforced in the guide includes “evangelism.”

3) CP Residency Kit

Review CP Residency Kit Program Summary

4) Eldership Residency Kit

The definition supplies the organizational structure for the remainder of the material. Elders are: Men called to embody the gospel together, because they are biblically qualified and gifted, to oversee, shepherd, and multiply the church after being appointed by other elders and affirmed by their congregation. (Note that “multiply the church” is embedded in the definition of eldership.)

The mentor and candidate handbooks have four sections:

- Defining Eldership
- Finding Elders
- Training Elders
- Installing Elders

5) CPT 2.0

6) Gospel-Centered Leadership Pathway

7) Multiplication Kit (Multiplication Vision)

8) GCC Grants for residency and planting

WAY #3: PROVIDING REGIONAL SUPPORT

A. Providing support to plant

- 1) Recruiting – Following up and vetting leads as they come to us to recommend qualified candidates and churches to the regions
- 2) CP Residency – Training kit and funding
- 3) Assessment – For residency and church planting within the region
- 4) Funding – For residency and church planting within the region

B. Providing a pathway for coaching and care

- 1) We want the regions to concentrate on helping churches multiply and connecting elders and pastors together.
- 2) Coaching will happen as a trained coach coordinates the coaching efforts of each region.
- 3) Care will inevitably flow from relational connection.
- 4) When a pastor's problems move towards trouble or trauma, GCC does not want the region to bear the burden.
 - (a) Contact our Director of Pastoral Care (This role can be seen as a first responder for triage.)
 - (b) Contact our member care director

C. Providing a pathway for Plurality Triage Service (Coming soon)

- 1) Plurality training
- 2) Plurality trouble
- 3) Plurality trauma

D. Providing experienced leadership to service the regional leaders

- 1) Scott Thomas: Regional Leader Czar (not his real title)
 - (a) Scott will host a quarterly call with regional leaders for training, feedback, and collaboration on ideas towards developing the Collective.
- 2) Ryan and Dave: Leadership Support
- 3) GCC Team: Office Support

WAY #4: DECENTRALIZING THROUGH POWER SHARING

A. Power sharing says: "You have permission."

- 1) Power should not first be thought of in its fallen form: domination, exploitation, or coercion.
- 2) Redeemed power bestows the authority to act, capacity to create, and impulse to share and reproduce.

The living God opens history with acts of power: "Be fruitful and multiply and fill the earth and subdue it, and have dominion over (all of it)" (Gen. 1:28).

Andy Crouch says power is "our ability to make something of the world." Whether we are Patrick Mahomes or Taylor Swift, the more effective we are at making something of the world, the more power we gather.

- 3) What do we do with power? First, push it back down to other leaders.

Our heart is to be like Paul:

- Not to build a ministry empire, but to steer power towards the faithful (2 Tim. 2:2).
- To build an ecosystem that says, when power is shared—not lost—then power is multiplied.
- To understand that power-sharing sparks innovation.

- 4) Imagine Reformed World as a Fortune 500 company. What department would GCC be?

Nine marks > Quality assurance
 NAMB > Board experts
 PCA > Operations
 Pillar > Union reps
 Acts 29 > Communications
 SGC > Human resources
GCC is just the small shipping dept, dabbling in R&D.

- 5) Why is GCC starting regions? Because we believe in the power-sharing loop: Collaboration sparks innovation, and power multiplies when it is shared.

B. Power sharing says: "You have a pathway."

- 1) The composition of your region

Church planters
 Church onboarding

2) Convening power

The frequency of regional meetings
Parts agenda

3) Coaching

4) Receiving new planters and pastors into the region

5) Revoking membership

C. Power-sharing says: “You share burdens and value reciprocity.”

“One feature of Paul’s missionary activity was to link his various missionary churches together on a regional basis so that they would provide mutual support.”
–Charles Wanamaker⁶⁷

1) Local church leaders foster generous cultures in their lives, homes, churches, and regions by reflecting Kingdom priorities.

2) Reciprocity involves mutual exchanges of service and support that lead to flourishing partnerships.

(a) Consider Paul’s generosity.

Sent Timothy to serve the Philippians (Phil. 2:22-23).
Sacrificed by sending Epaphroditus back to them (Phil. 2:26).
Willingly sent Onesimus back to Philemon (Phlm. 12-14)

A generous person does not traffic in the language of obligations, rights, and expectations.

(b) Consider the Philippians’ generosity:

Supported Paul’s ministry financially and relationally (Phil. 4:15).
Demonstrated mutual partnership in the gospel.

3) Principle: Reciprocity is essential in church partnerships, fostering mutual support and shared burdens across regional connections.

Reciprocity is where a network’s value of “we exist to serve pastors or churches” is met with a corresponding church value of “we partner to plant churches and help other churches.”

4) Practical reciprocity.

Commitment to collaborate and share ideas.

Connect to share the burdens of peers.

Financial support (e.g., contributions to GCC and the GC Fund).

Time and talents shared to serve pastors, churches, and planters.

5) Call to action.

Every pastor and elder must share responsibility for the network's success.

Collaboration is key to building a sustainable, creative culture.

Each of us shares a stake in our Collective future.

6) Story of Benjamin Franklin: "A republic, ma'am, if you can keep it."

WAY #5: CATALYZING CHURCHES FOR REGIONAL PARTICIPATION

A. GCC events programmed to reinforce regional identity

B. Marketing support from GCC team and parable

C. Member care calls

D. Extra-local travel and vision-casting

1) Scotty, Corey, Ryan, and Dave

E. Communication through regions

F. Celebrating the value of reciprocity

CONCLUSION

DISCUSSION

Consider the following discussion questions and, as time permits, have the group discuss a couple of questions. Pray for the group before continuing the training.

1. What aspects from “From Where Will the Workers Come?” seem most important to discussion? What concrete questions does the paper raise for you?
2. When it comes to the two features of power sharing (permission and pathway), what questions does it raise for you about the regional goals?
3. In what specific ways did this session help fortify the strengths or remedy the weaknesses uncovered in your Multiply 360 assessment?
4. In what practical ways can we raise the profile of the Church Planter Residency Kit (and the Elder Kit) within the regions?
5. **Personal Reflection:** Where do you see God inviting you to stretch your faith regarding regional involvement and fruitfulness?

SESSION 6

FIVE ACTION STEPS TO TAKE FROM HERE

SESSION 6: FIVE ACTION STEPS TO TAKE FROM HERE

MAIN IDEA

Churches are called to embrace multiplication as their mission by committing to prayer, fostering a culture of transformation, investing in regional and international partnerships, teaching multiplication, and equipping the next generation of leaders—answering Jesus’ mandate to seek and save the lost. Here are five practical steps to take from here.

INTRODUCTION

What unfolds when a church designed to multiply disciples turns inward?

The story of one North American church serves as a stark warning, revealing the consequences of abandoning its pursuit of a multiplication vision.

A fruitful, growing, gospel-centered church was active in church planting and financially supporting a church-planting network. They generously employed a pastor to recruit, develop, and send planters. After extensive training, they sent 40 people to plant a church five miles away. The new church was thriving, had established local elders, and was on track to becoming self-supporting. The sending pastor, however, felt the pain of losing the people who had gone to this new church and frequently moaned about the loss of their financial contributions.

They panicked when they received notice of their landlord’s intent to sell the building they were leasing for services. They knew buying a similar facility would cost them over 12 million dollars. They began raising money from their congregation, but the situation wasn’t looking favorable, so they did the unthinkable. They laid off their church planting pastor, stopped contributing to the new church plant and church planting network, and stopped supporting all their missionaries. Everyone counting on their mission donations received a two-month termination of funds notice.

Although the sending church’s attendance and offerings had replaced what they had invested in the new church plant within six months, their entire income continued toward internal needs. They focused their money and energy on Sunday worship needs and finding and funding a suitable facility nearby.

They abandoned the mission to seek and save the lost (Luke 19:10) and pursued the mission to seek and save money. They purchased the church building and continued offering excellent worship opportunities but never planted another church.

We can’t change how this story is retold many times within the context of the North American church. But we can take strategic steps with the churches we lead.

STEP #1: PRAY FOR PLANTERS – FUELING THE MISSION WITH EXTRAORDINARY PRAYER

A. Pray specific prayers for multiplication.

- 1) As a church, pray earnestly, regularly, and explicitly for multiplication.
- 2) Pray for funds, opportunities, and a unified multiplication vision.
- 3) Pray that God will send young couples to plant (Luke 10:2).

One church planting network in Canada, believing our Lord's command in Luke 10:2, prayed for new planters daily at 10:02 am. They set phone alarms and stopped everything, including meetings and conference talks, at 10:02 to pray to the Lord of the harvest for laborers.

What glorifies God more than arousing church planters, elders, and staff through prayer to the Lord of the harvest?

B. Pray frontline prayers.

Jack Miller makes a helpful distinction between "maintenance prayers" and "frontline prayers."

- 1) Maintenance prayers focus on the routine well-being of the church, while frontline prayers are urgent and specific, aimed at supporting the church's mission.⁶⁸

Frontline prayers represent the kind of petitions your church would lift up while in a foxhole, witnessing Satan, the Enemy, attacking and tormenting our children, teens, young people, singles, and married couples with every deadly weapon at his disposal.

- 2) Lord, free us from our self-centeredness as a church. Lord of the harvest, please send church planters to rescue the lost and the unchurched in their cities. Allow us to seek and save the lost in our town (Luke 19:10).

C. Pray extraordinary prayers.

- 1) A consistent theme of a multiplication movement is what Jonathan Edwards called "extraordinary prayer."

In Richard Lovelace's excellent book, he echoes Edwards: "There is an indissoluble reinforcing connection between mission and dependent prayer."⁶⁹

- 2) Prayer aligns our hearts with God's mission and opens the door for His Spirit to work. For a church to multiply effectively, it must use the power of prayer to build a culture prioritizing life change, discipleship, leadership development, and church planting.
- 3) What would it take for our churches to begin experiencing extraordinary, dependent, and urgent frontline prayer for the church's mission?
- 4) What would it take for you?

STEP #2: PREACH AND TEACH MULTIPLICATION

A. Consider the following as teasers for a possible preaching series on multiplication:

- 1) Multiplication through personal witness (Acts 1:6-11):** The mission of multiplication begins with personal witness empowered by the Holy Spirit.
- 2) Multiplication through community growth (Acts 2:42-47):** Multiplication happens when believers commit to studying God's Word, fellowship, worship, prayer, generosity, unity, community, and service.
- 3) Multiplication to all nations (Acts 10:34-48):** Multiplication requires the church to break cultural barriers and embrace all people with the Gospel.
- 4) Multiplication through church planting (Acts 13:1-5):** Church planting is a Spirit-led strategy for multiplying disciples and expanding God's Kingdom.
- 5) Multiplication through church collaboration (Acts 15:1-35):** Collaboration between churches fosters unity and multiplies the Kingdom by expanding regional mission efforts.
- 6) Multiplication through leadership development (Acts 16:1-5):** Multiplication happens when churches intentionally raise and send out new leaders.
- 7) Multiplication through intentional mission steps:⁷⁰** The local church is the mission agency (Acts 15:22), the Scriptures are the foundation (Acts 15:1-5), the Holy Spirit is the Director (Acts 13:2, 52), and prayer is the engine (Acts 13:1-4).
 - (a) Compel the lost (Acts 18:19; 19:1, 8-9; Luke 14:23; 2 Cor. 5:11).
 - (b) Communicate the gospel (Acts 19:4, 9-10).
 - (c) Convert the repentant (Acts 19:5, 18).
 - (d) Congregate the believers (Acts 19:9-10).
 - (e) Catechize the disciples (Acts 20:20, 27).
 - (f) Consecrate the leaders (Acts 20:17, 28; 1 Tim. 1:3-4; 2:2).
 - (g) Commend the believers (Acts 20:1, 25, 32).
 - (h) Continue the relationships (Acts 20:17; Eph. 1:1-3, 15-16).

Preaching and teaching can spark a desire for multiplication, but long-term impact requires intentional leadership development. The Multiplication Kit (M-Kit) is a practical tool for pastors and elders to help them lead their churches toward sustained multiplication.

STEP #3: INTENTIONALLY TRANSFER THE CONVICTION TO THOSE YOU LEAD

A. Transfer a culture of prioritizing changed lives.

Culture begins with a catalytic leader or an influential team of leaders, like elders, who repeatedly model, instruct, and encourage a way of life.

Cast a vision for the theology of a changed life.

- 1) A transformed life reflects a change through God's Word from beginning to end (2 Cor. 5:17; Rom. 5:1).
- 2) We are justified by grace alone through faith alone in Christ alone, and this grace (Eph. 2:8-10; Heb. 12:1-2) drives us into a life of sanctification (Rom. 8:29; Phil. 2:12-13).
- 3) Our union with Christ (Gal. 2:20; Col. 3:1-3) equips us with the power for change, as does the indwelling Holy Spirit (Titus 3:5-6; Gal. 5:22-23).
- 4) The goal of our transformation is not self-improvement or corporate advancement but rather to glorify God and bear witness to the gospel (1 Cor. 10:31; Matt 5:16).

Teach and preach for changed lives. Provide gospel applications.

Celebrate changed lives whenever possible.

Provide ample opportunities for change (e.g., post-service prayer, response cards for follow-up, counseling, discipleship, recovery ministry, Christianity Explored).

B. Transfer a culture of discipleship.

- 1) It is a church environment where members actively learn and grow in their faith (Eph. 4:10-16). People attend small groups, classes, and church services. These are important. We don't need people to attend less but to engage more.
- 2) However, it's not just about attending services and classes. It's about intentional, relational training that leads to personal transformation and a deeper understanding of the gospel.

- 3) Discipleship starts with a genuine friendship or a desire for one.

A culture of discipleship depends less on what Herbert Kane, a long-time missionary to China, called “ecclesiastical machinery” and more on relational intentionality, where propositional truth is combined with relational training (Eph. 4:10-16).⁷¹

C. Transfer a culture of leader development.

- 1) Invest in the next generation, who will invest in others, to the fourth generation (2 Tim. 2:1-2).
 - (a) If each generation nurtured the next, it would spark an unstoppable movement.
- 2) Equip young men not only to do the work of the ministry but also to take on the responsibility of building up the body of Christ (Eph. 4:11-12).
- 3) Every pastor and every elder can disciple others and develop the next generation as an example to the flock (1 Pet. 5:3).
- 4) Review the GCC Leadership Training Track for multiplying elders, deacons, small group leaders, and disciple-makers. →



D. Transfer a culture of missional focus that leads to new ministries and churches.

- 1) God designed the church as...
 - (a) the fruit of His mission.
 - (b) the force for His mission.
- 2) A healthy multiplication culture transforms lives within the church, but the mission doesn't stop there. To make a lasting impact, churches must look outward and invest their time, energy, and resources into the region around them.

STEP #4: INVEST REGIONALLY AND GLOBALLY

The region aims to plant churches and strengthen leaders in a geographic area.

A. We will do the following as brothers on a mission together in a region.

- 1) Multiply leaders
- 2) Develop leaders
- 3) Raise elders
- 4) Equip church planters—creating a ripple effect beyond our individual church efforts.
- 5) Enjoy the relational encouragement of one another.

B. GCC is committed to strengthening and multiplying church planting networks globally—not just in North America.

- 1) Sign up for the regular GCC international newsletter to pray and stay current on ministry opportunities. Email corey@gccollective.org.
- 2) As a region, consider adopting an indigenous, theologically aligned GCC global network to encourage, support, and build.
- 3) GCC currently has three Member Networks and two Associate Networks:
 - (a) Member Networks
 - i. Romania/Moldova (training and coaching for church planting candidates in the pipeline)
 - ii. Caribbean (short-term teams)
 - iii. East Africa (training and equipping of future and current pastors)
 - (b) Associate Networks
 - i. India (short-term teams)
 - ii. Middle East and Africa (teaching/training for their Leadership Institute)
 - (c) Developing Networks
 - i. Scotland
- 4) Connect with the Regional Leader who will serve as the Hub Church.
- 5) Connect with the Regional Coaching Coordinator.

This role guides church planters through coaching while also coordinating coaching relationships for senior pastors, empowering them to strengthen their leadership and cultivate a thriving eldership culture.

- 6) Make it a priority to know, encourage, and support the church planters in your region.

Invest the time to connect regionally, online, or in person.

- 7) Recruit pastors and planters to explore a GCC partnership.

- 8) Interview potential planters to assess their readiness to plant.
- 9) Offer your skills, resources, staff, elders, or facilities for regional advancement.

STEP #5: MAKE IT CONCRETE

A. We must invest heavily in developing the next generation to lead the mission.

B. Use the M-Kit to bring awareness to your church and its calling to make disciples and plant churches.

C. Encourage your staff and elders to attend the 2025 GCC Leaders Conference, which will be held in Dallas, Texas, October 27–30. The theme is “Multiply.”

D. Schedule a cohort with the pastors in your region between March and October.

E. Encourage each pastor to walk their elders through the M-Kit content. See the following for two different ways.

WEEKEND RETREAT		MONTHLY ELDER MEETING	
Fri 5:00	Dinner Together	Sept	Session 1
Fri 7:00	Session 1 & Discussion	Oct	Session 2
Sat 9:00	Session 2	Nov	Session 3
Sat 10:30	Session 3	Dec	Discuss <i>Gaining by Losing</i>
Sat 11:30	Lunch & Discuss <i>Gaining by Losing</i>	Jan	Session 4
Sat 1:00	Session 4	Feb	Session 5
Sat 2:30	Session 5	Mar	Session 6
Sat 3:30	Break	Apr	Discuss Implementation
Sat 4:00	Session 6		
A hybrid model, which might be the most impactful, combines a weekend retreat with a monthly follow-up of the content.			

CONCLUSION

These five steps—prayer, culture-building, regional investment, teaching, and leadership development—work together to create a multiplying church. But the real challenge lies in taking action. Will you and your church commit to seeking and saving the lost, as Jesus did, and make multiplication the heart of your church's mission?

Multiplication is the mission. It's not an option but a mandate from our Lord. Will you commit to praying, developing leaders, creating a culture of multiplication, and investing in regional impact? The lost are waiting, and the harvest is plentiful. Let's move forward together in faith and obedience.

DISCUSSION

Consider the following discussion questions and, as time permits, have the group discuss a couple of questions. Pray for the group before continuing the training.

1. Why do you think Jesus explicitly tied mission to prayer in Luke 10:2? How does this challenge or encourage your church's current prayer practices?
2. What barriers keep churches from fully embracing discipleship, leadership development, and a missional focus? Are these barriers theological, cultural, or practical?
3. In what specific ways did the content of this session help either fortify strengths or remedy weaknesses uncovered in your Multiply 360 assessment?
4. What would it look like for your church to prioritize the next generation of leaders over institutional maintenance? What sacrifices might this require?
5. **Personal Reflection:** What happens to the church's identity and mission when it turns inward rather than outward? How do you see this tension in your church and your own life today?

APPENDIX

Use the QR code to access the tools mentioned in the manual.



1. Am I Called (AIC) Assessment

A free assessment provided by the Great Commission Collective to help you discern a call to church planting.

2. Am I Called (AIC) Study Guide

Deepen your discernment with this free study guide for groups by Dave Harvey.

3. Residency Kit

Start a pipeline to develop ministry leaders in your church with these residency modules.

4. Elder Training Kit

Includes 12 training sessions with curriculum, recommended reading, templates, assessments, and more.

5. Church Planter Training Process Guide

An overview of the church planting process and curriculum.

6. CP Residency Kit Program Summary

7. Multiplication 360

A free assessment designed to help church leaders evaluate their effectiveness in fostering a culture of biblical multiplication. Email Laura@gccollective.org to get your assessment code.

8. Do Elders Really Need to Evangelize?

9. From Where Will the Workers Come?

Drawing from biblical examples and historical success, this paper by Dave Harvey argues for collective leadership roles populated by men who are leadership-gifted, elder-authorized, kingdom-minded, and model-proven.

10. Partnership Sunday Package

These items for April/May each year include:

- Church handout
- Social media resources
- Planter slides
- Sermon video
- Short videos
- Coloring pages and prayer info for children's ministries
- Talking points

11. The Hub Church MOU

12. The Regional Leader Job Description

13. Sample Docs on Regional Leaders

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- ⁶⁵ Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift That Changes Everything* (Kingsford, NSW: Matthias Media, 2009).
- ⁶⁶ Charles Wanamaker, *The Epistles to the Thessalonians* (Grand Rapids: Eerdmans, 1990), 161.
- ⁶⁷ *Ibid.*
- ⁶⁸ Jack Miller, *Outgrowing the Ingrown Church* (Grand Rapids: Zondervan, 1986).
- ⁶⁹ Richard Lovelace, *Dynamics of Spiritual Life: An Evangelical Theology of Renewal* (Downers Grove, IL: Intervarsity Press, 1979), 152.
- ⁷⁰ Adapted from David Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond* (Grand Rapids: 2000), 49.
- ⁷¹ J. Herbert Kane, *Christian Missions in Biblical Perspective* (Grand Rapids: Baker, 1976), 73.
- ⁷² In process to be deployed soon. Based on *The Gospel-Shaped Leader Workbook*.
- ⁷³ Samuel Chadwick, quoted in Del Fehsenfeld, *Ablaze With His Glory* (Buchanan, MI: Life Action Ministries, 2019), 77.
- ⁷⁴ J.D. Greear, *Gaining by Losing: Why the Future Belongs to Churches That Send* (Grand Rapids: Zondervan, 2015), 26.
- ⁷⁵ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 54.

