

Copyright © 2014 David Nicholas Thompson

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for purposes chosen by the Seminary, including, without limitation, preservation or instruction.

PROPELLING A MOVEMENT OF MULTIPLYING CHURCHES
FROM THE SUMMIT CHURCH IN RALEIGH-DURHAM,
NORTH CAROLINA

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
David Nicholas Thompson
May 2014

APPROVAL SHEET

PROPELLING A MOVEMENT OF MULTIPLYING CHURCHES
FROM THE SUMMIT CHURCH IN RALEIGH-DURHAM,
NORTH CAROLINA

David Nicholas Thompson

Read and Approved by:

Michael S. Wilder (Faculty Supervisor)

Brian J. Vickers

Date _____

TABLE OF CONTENTS

	Page
LIST OF TABLES	vi
PREFACE	xi
Chapter	
1. INTRODUCTION	1
Ministry Context	1
Rationale for the Project	7
Purpose	11
Goals	11
Research Methodology	11
Limitations and Delimitations	14
Definitions	15
2. A BIBLICAL AND THEOLOGICAL FOUNDATION FOR MULTIPLICATION AND CHURCH PLANTING	18
Old Testament	18
The Gospel	22
Jesus	24
Acts	31
Paul	34
Conclusion	37
3. PHILOSOPHICAL COMPONENTS OF BEING A CHURCH PLANTING CHURCH	38
Leadership Development	38
Multi-Site	40

Chapter	Page
Facilities	42
Serving	43
Blessing the City	45
Sending Culture	47
Own, Catalyze, Bless	49
Conclusion	50
4. ELEMENTS OF THE MINISTRY RESEARCH PROJECT	51
DNA Survey	51
Strategic Plan	53
The Church Planting Manual	57
Conclusion	63
5. PROJECT EVALUATION	64
Evaluation of the Project Purpose	64
Evaluation of the Project Goals	65
Strengths and Weaknesses of the Project	74
Suggested Project Modifications	76
Theological Reflections	77
Personal Reflections	78
Conclusion	79
Appendix	
1. CHURCH PLANTING DNA SURVEY	80
2. THE SUMMIT CHURCH: CHURCH PLANTING STRATEGIC PLAN	84
3. STRATEGIC PLAN EVALUATION RUBRIC	91
4. CHURCH PLANTING MANUAL	92
5. CHURCH PLANTING EVALUATION RUBRIC	114
6. CHURCH PLANTING DNA SURVEY ANALYSIS	115

Appendix	Page
7. STRATEGIC PLAN EVALUATION	146
8. CHURCH PLANTING MANUAL EVALUATION	148
BIBLIOGRAPHY	150

LIST OF TABLES

Table	Page
A1. Question 1 responses: “How long have you attended The Summit Church?”	115
A2. Question 2 responses: “Have you attended Starting Point and become a covenant member of The Summit Church?”	115
A3. Question 3 responses: “Are you actively involved in a Summit Small Group?”	115
A4. Question 4 responses: “Do you consider yourself a Christian?”	116
A5. Question 5 responses: “What is your age in years?”	116
A6. Question 5 responses: “Are you married?”	116
A7. Question 7 responses: “Do you have children age 18 or younger living in the home?”	116
A8. Questions 8 responses: “What Summit Campus do you regularly attend?”	116
A9. Question 9 responses: “The Summit Church has a desire to plant churches in North America”	117
A10. Question 10 responses: “The Summit Church has a clear vision for planting churches”	117
A11. Question 11 responses: “I have a clear understanding of the church planting goals of The Summit Church”	117
A12. Question 12 responses: “If asked, I could articulate the church planting goals of The Summit Church”	118
A13. Question 13 responses: “I understand the biblical importance and necessity of planting churches in order to fulfill the Great Commission”	118
A14. Question 14 responses: “How many churches has The Summit Church already planted in North America?”	118
A15. Question 15 responses: “I can name the three cities The Summit Church is planting churches in 2014”	119

Table	Page
A16. Question 16 responses: “How many things can I name that the Summit Church does to foster a church planting culture?”	119
A17. Question 17 responses: “I know the number of current church planting residents at The Summit Church”	119
A18. Question 18 responses: “I have prayerfully considered the possibility of joining a church planting team”	119
A19. Question 19 responses: “I have attended a church plant interest meeting”	120
A20. Question 20 responses: “I have talked with someone about the possibility of participating in a church plant”	120
A21. Question 21 responses: “My small group prays for a church plant or church planter at least once a month”	120
A22. Question 22 responses: “I have prayed for a church plant or church planter in the last month”	120
A23. Question 23 responses: “I have been on a short-term mission trip in the past two years”	120
A24. Question 24 responses: “I understand/can articulate the difference between a campus plant and a church plant”	121
A25. Question 25 responses: “Church planting is important to The Summit Church”	121
A26. Question 26 responses: “Church planting is important to me”	121
A27. Question 9 compared to question 1: “How long have you attended The Summit Church?”	122
A28. Question 9 compared to question 2: “Have you attended Starting Point and become a covenant member of The Summit Church?”	123
A29. Question 9 compared to question 3: “Are you actively involved in a Summit Small Group?”	123
A30. Question 9 compared to question 5: “What is your age in years?”	124
A31. Question 9 compared to question 8: “What Summit campus do you regularly attend?”	125
A32. Question 11 compared to question 1: “How long have you attended The Summit Church?”	126
A33. Question 11 compared to question 2: “Have you attended Starting Point and become a covenant member of The Summit Church?”	128

Table	Page
A34. Question 11 compared to question 3: “Are you actively involved in a Summit Small Group?”	128
A35. Question 11 compared to question 5: “What is your age in years?”	129
A36. Question 11 compared to question 8: “What Summit campus do you regularly attend?”	131
A37. Question 18 compared to question 1: “How long have you attended The Summit Church?”	133
A38. Question 18 compared to question 2: “Have you attended Starting Point and become a covenant member of The Summit Church?”	133
A39. Question 18 compared to question 3: “Are you actively involved in a Summit Small Group?”	134
A40. Question 18 compared to question 5: “What is your age in years?”	134
A41. Question 18 compared to question 8: “What Summit campus do you regularly attend?”	135
A42. Question 1 responses: “How long have you attended The Summit Church?”	136
A43. Question 2 responses: “Have you attended Starting Point and become a covenant member of The Summit Church?”	136
A44. Question 3 responses: “Are you actively involved in a Summit Small Group?”	136
A45. Question 4 responses: “Do you consider yourself a Christian?”	136
A46. Question 5 responses: “What is your age in years?”	136
A47. Question 6 responses: “Are you married?”	137
A48. Question 7 responses: “Do you have children age 18 or younger living in the home?”	137
A49. Question 8 responses: “What Summit Campus do you regularly attend?”	137
A50. Question 9 responses: “The Summit Church has a desire to plant churches in North America”	137
A51. Question 10 responses: “The Summit Church has a clear vision for planting churches”	137
A52. Question 11 responses: “I have a clear understanding of the church planting goals of The Summit Church”	138

Table	Page
A53. Question 12 responses: “If asked, I could articulate the church planting goals of The Summit Church”	138
A54. Question 13 responses: “I understand the biblical importance and necessity of planting churches in order to fulfill the Great Commission”	138
A55. Question 14 responses: “How many churches has The Summit Church already planted in North America?”	139
A56. Question 15 responses: “I can name the three cities The Summit Church is planting churches in 2014”	139
A57. Question 16 responses: “How many things can I name that The Summit Church does to foster a church planting culture?”	139
A58. Question 17 responses: “I know the number of current church planting residents at The Summit Church”	139
A59. Question 18 responses: “I have prayerfully considered the possibility of joining a church planting team”	140
A60. Question 19 responses: “I have attended a church plant interest meeting”	140
A61. Question 20 responses: “I have talked with someone about the possibility of participating in a church plant”	140
A62. Question 21 responses: “My small group prays for a church plant or church planter at least once a month”	140
A63. Question 22 responses: “I have prayed for a church plant or church planter in the last month”	140
A64. Question 23 responses: “I have been on a short-term mission trip in the past two years”	141
A65. Question 24 responses: “I understand/can articulate the difference between a campus plant and a church plant”	141
A66. Question 25 responses: “Church planting is important to The Summit Church”	141
A67. Question 26 responses: “Church planting is important to me”	141
A68. Question 11 compared to question 1: “How long have you attended The Summit Church?”	142
A69. Question 11 compared to question 5: “What is your age in years?”	142
A70. Question 11 compared to question 8: “What Summit campus do you regularly attend?”	143

Table	Page
A71. Question 18 compared to question 1: “How long have you attended The Summit Church?”	144
A72. Question 18 compared to question 5: “What is your age in years?”	144
A73. Question 18 compared to question 8: “What Summit campus do you regularly attend?”	145

PREFACE

I am first of all thankful for God's grace in my life. By his grace he saved me when I was nine years old, and by his grace he has allowed me to serve him for the past twenty-two years in full-time vocational ministry.

This project was completed in large part due to the many people God has placed in my life. The Lord blessed me with two loving and godly parents, James and Carol Thompson. They have provided a model to me of a faithful marriage and a commitment to family. I am thankful for the love and support they have always provided me.

The Lord has also provided me the opportunity to serve alongside incredible men of faith. God has used many men to impact my life, but a few who stand. Dr. Mark Cortis was the pastor of the church where my family first heard the gospel and where we all were saved. My family is forever indebted to his ministry. Dr. Mark Harris, the first pastor under whom I served, taught me how to love and care for people. Dr. Chris Griggs has been a mentor in ministry since I was in middle school and taught me how to study God's Word. Dr. J. D. Greear is my pastor and friend. He has taught me to be a better leader, pastor, husband, and father. All these men, and many others, are expressions of God's grace in my life.

I am also thankful for the opportunity to serve at The Summit Church. I love this church, and I consider it a privilege to serve here. I get to serve alongside my best friends and some of the most gifted people in the world. I am thrilled that my children are growing up in a church where they expect to see God do amazing things.

Finally, I am thankful for my wife, Jen. She is my best friend and the love of my life. She is the epitome of a pastor's wife, and she is constantly pushing me to be a

better pastor, friend, husband, and father. She has been my chief encourager during the course of this project and has made many sacrifices to allow me to accomplish this course. This project is dedicated to her and our four incredible children, Caroline, Ellie, James and Cole.

My hope is that this project will equip The Summit Church to fulfill its vision of planting one thousand churches by 2050 and that it can be a tool to help other churches begin planting multiplying churches. My prayer is that Christ would be exalted as the gospel is propelled to the ends of the earth.

David Nicholas Thompson

Raleigh-Durham, North Carolina

May 2014

CHAPTER 1

INTRODUCTION

The Summit Church in Raleigh-Durham, North Carolina, aspires to be a church on mission. The mission of the church is to propel the gospel forward, so every tribe and nation hears the good news of Jesus Christ. The Summit Church believes God is calling them to engage in this global mission through the planting of multiplying churches.

The vision of The Summit Church is to plant one thousand churches by 2050. One thousand churches will not reach every tribe and nation, but they believe this goal is the play God has called for them. The church is moving the ball down the field, but knows that in order to accomplish this vision they need a more detailed game plan and to ensure that everyone is working off the same playbook.

This project articulated the game plan. It assessed how well the vision for planting one thousand churches is being infused into the DNA of The Summit Church. After clearly articulating the vision and providing a theological basis, the project developed a strategic plan and a church planting manual¹ that enables this vision to be realized. The goal of this project was to provide the game plan that allows The Summit Church to complete the vision of planting one thousand churches by 2050.

Ministry Context

For the game plan to be fully developed, it was essential to understand the context out of which this vision to plant one thousand churches by 2050 was born. The Summit Church was birthed in the early 1960s under the name Homestead Heights

¹This project developed an abridged church planting manual.

Baptist Church (HHBC). Pastor Sam James planted the church with a core group of people with whom he met with for almost a year. On the Sunday when they officially chartered as a church, James preached his one and only sermon as pastor before leaving for the mission field. The one sermon he preached was from Isaiah 54. He felt God's message for the church was for the church to "enlarge their tent . . . lengthen your cords and strengthen your stakes" so that they could "spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities." The very first sermon was a message of mission. It was a message of multiplication. Homestead Heights Baptist Church was never to be an end to itself. God established this church to reach out and bring salvation to its city and the nations. The heritage of the Summit is a heritage of multiplication.²

Thirty years later, Sam James' original vision for the church had become a distant memory for many. There was a growing divide between those who saw the primary purpose of the church as reaching the lost and those who saw the church primarily as existing for the needs of the members. The first group was willing to make changes to better reach people; the latter was more interested in protecting the status quo. Issues of power and control were rising to the surface.

In 1998, HHBC was without a senior pastor and called Dr. Keith Eitel, then head of the Missions Department at Southeastern Baptist Theological Seminary (SEBTS) in Wake Forest, North Carolina, to be the Interim Pastor. Under Eitel's leadership, the church was reminded of God's heart for reaching the nations for Jesus. The church was also challenged to renew its vision to live out the Great Commission, multiplying herself around the world.

The search for the next pastor focused on a member of the pastoral team,

²The work Sam James did on the mission field was so noteworthy that the IMB named their educational facility in Richmond, VA, after him. Every IMB trained missionary who has been trained in the past several decades has come through the "Sam James Educational Facility."

college pastor J. D. Greear. He had recently spent two years on the mission field and was finishing his Ph.D. work at SEBTS. In 2002, J. D. Greear was called as the new lead pastor. He told the church that he viewed his calling to the pastorate as God continuing to use him on the mission field. Greear immediately began casting vision for the church to engage Raleigh-Durham and the world with the gospel. Largely because of this renewed vision, a desire to reach the nations once again became a core element of the DNA of the church. Shortly after, HHBC was “re-launched” as The Summit Church with a renewed vision for the Great Commission.

Challenges and Complexities

With worship attendance hovering around three hundred, Greear tossed out an audacious goal of seeing over one thousand people in worship that Easter. He did not say in five years, or even two years. He said in three months! The church prayed. They doubted. They prayed some more. They came together with unified vigor and effort and on Easter Sunday there were more than eleven hundred people worshipping at The Summit Church. God used that moment to instill faith and build a sense of excitement among the congregation. The week following Easter, the numbers dropped back down below four hundred, but the seeds had been planted. God gave the church a vision for what He could do. God intended to grow His church, and the people of The Summit Church began to believe again that they could be a part of that.

Over the next several years the church experienced rapid growth in attendance. As regular church attendance increased to over one thousand, they outgrew their facility and began to search for a new location. In 2005, as a great act of faith, the church sold its permanent facility, and moved into a local high school.

By 2007, the Summit Church had grown to over two thousand people. Once again, the church had run out of room and began searching for property. One closed door after another in that area led the church to a warehouse fifteen minutes away, in the heart of Raleigh-Durham (RDU). Moving this far away was another incredible act of faith by

the church, but once again The Summit Church demonstrated it was a church on mission. The mission of the church is to reach the nations with the gospel and that often means making decisions that may impact the comfort of the people of God.

Current Context

The Summit is now a church with seven campuses spread out around RDU. The broadcast campus³ and the Spanish campus are both in the warehouse in the center of the Triangle. The additional campuses are located in north Durham, central Durham, Chapel Hill, north Raleigh, and Cary. The Summit Church is a multi-site church with an average attendance of eight thousand people at the weekend worship services.

In addition to planting campuses, The Summit Church is also planting churches. Over the last eight years, The Summit Church has planted sixteen churches in the United States. The first church plant was Youngstown Metro Church in Youngstown, Ohio, in 2004. Since then, The Summit Church has planted Gallery Church in New York, Gallery Church in Baltimore, Integrity Church in Greenville, North Carolina, Redemption Hill in Richmond, Virginia, Vision Church in Raleigh, North Carolina, Mosaic Church in Boston, Grace Church in Boston, Maranatha Grace Church in Fort Lee, New Jersey, Summit Church in Denver, City Church in Murfreesboro, Tennessee, Imago Dei Church in Raleigh, North Carolina, Soma Church in Indianapolis, Mercy Hill Church in Greensboro, North Carolina, Awaken Church in Columbia, South Carolina, and most recently, in 2013, Redeemer City Church in Baltimore.

A few things should be noted about these church plants. First, the desire to participate in church planting existed before there was a strategy in place to plant churches out of The Summit Church. While the strategy was being developed, the church

³The broadcast campus is where J. D. Greear preaches. He preaches live on Saturday night and that recording is driven to the campuses to be shown on Sunday morning. Recently, equipment has been installed at three campuses to enable the video to be streamed live during the services.

simply joined in the process of planting churches with other churches, or joined in the work of an individual who had a relationship with someone at The Summit Church. For example, Gallery Church in New York was planted by Aaron Coe, who was not a member of The Summit Church. However, because Coe had a relationship with several staff members at The Summit, the church leadership decided to support Gallery Church. The Summit Church believed in church planting and was not going to wait around until a strategy was in place to begin this practice. The church decided to participate in what they believed in, even if it was not a church plant coming directly from The Summit Church.

Another note is that two of these churches are second generation church plants. Two of the churches originally planted by The Summit Church have already planted another church. In other words, The Summit Church has two grandchildren. The vision of planting multiplying churches is in motion.

The last issue to be noted about these church plants is that five have come directly from The Summit Church. That means that the lead church planter was trained at the church and sent directly from The Summit Church. Along with the lead planter, over one hundred people from the congregation have been sent out as part of those church planting teams. The most recent church plant included sending thirty-five people to move with the lead planter and his family to Baltimore. Going forward, the plan is to raise up most of the lead planters and launch teams directly from The Summit Church.

To date, none of these plants have failed, and most of them are thriving. On Easter Sunday of 2013, almost 3,500 people attended one of these plants and over fifty people were baptized. Six months later, the combined attendance at all of these church plants was 4,500. God is moving to build his church.

To continue planting churches directly from The Summit Church, a church planting residency to intentionally train men to plant gospel-centered, multiplying churches, was established in 2010. Four church planting residents plan to plant churches

in this calendar year, 2014. Two of these church plants will be in Durham, one will be in Wilmington, North Carolina, and one will be in Washington, DC. These four men joined the staff team of The Summit Church in August 2013, and they will be on staff until May 2014. They spend nine months being trained and preparing to plant a multiplying church. Their training consists of both theological training and practical training. They read, study, and are taught by numerous staff and seminary professors on all aspects of church planting. They also serve at a particular Summit campus under the leadership of a campus pastor. They serve the church and receive practical training in ministry. They also prepare for their particular church plant. They recruit people from The Summit Church to go with them, recruit a staff team, network with other churches in the city where they are planting, and enlist additional churches to partner with them.

From the beginning, the leadership recognized that this vision would take more than just The Summit Church. It would be a partnership. In March 2013, The Summit Church created The Summit Network to enhance the movement of multiplying churches. The Summit Network is a network of churches partnering together to advance the gospel by planting multiplying churches. This network is not attempting to replace the important roles that broader networks provide. In fact, all of the churches associated with the network participate in broader networks. The distinct characteristic of this network is the focus on multiplication. This is not a network which simply plants churches, but a network that intends to plant multiplying churches. Shared assessment, training, funding, coaching, and the benefit of joining like-minded brothers with a common identity allow multiplying churches to work together towards the vision of planting one thousand churches.

While this project focused exclusively on national church planting, The Summit Church intends to plant churches internationally as well. As of 2013, the Summit had planted forty-four churches internationally and had fifty-four “groups” that are actively being shepherded towards becoming churches. As of 2013, 175 members of the

The Summit Church lived overseas on one of the church planting teams. The Summit Church believes the work of multiplying churches is both a national and international assignment.

The Summit Church has tried to believe God and take him at his word. They believe that Jesus wants to use the church, his people, to reach the nations. The Summit Church desires to obey the Great Commission by reaching every tribe and nation with the gospel. They plan to do that by planting multiplying churches. It is God's grace that has allowed the Summit to participate in the movement of multiplying churches, and they know it is God who is continuing to build his church.

Rationale for the Project

“The church is the only institution in the world both designed and equipped by God for the spiritual, cultural and social renewal of all nations.”⁴ The Summit Church believes church planting is essential for the church to prosper and expand:

Studies show that if a denomination wishes to reach more people, the number of new churches it begins each year must equal at least 3% of the denomination's existing churches. Based on this formula, mainline denominations are failing to plant enough churches to offset their decline.⁵

It is imperative that churches plant churches: “Without it [church planting] Christianity will continue to decline in North America.”⁶ In order for Christianity to advance, for the gospel to reach every tribe and nation, and for long-term growth and health of a movement to be sustained, churches must plant churches.

The sobering reality is that the church is in decline in North America. The

⁴Steven L. Childers, *Church Planter Training Manual* (Altamonte Springs, FL: Global Church Advancement, 2007), A-4

⁵Bill Easum, “Church Planting, Bill Easum,” *Effective Church*, May 31, 2013, accessed March 7, 2014, <http://effectivechurch.com/church-planting-bill-easum/>.

⁶Ed Stetzer, *Planting Missional Churches* (Nashville: B & H, 2006), 5.

percentage of Christians in the US population dropped 9 percent from 1990 to 2001.⁷ The number of unchurched has almost doubled from 1991 to 2004.⁸ More recent statistics reveal the church continues to struggle in North America. According to the North American Mission Board, just over 70 percent of churches are plateaued or declining in membership in the Southern Baptist Convention.⁹ “According to a recent Pew Forum poll, one in five American adults say they do not have a religious affiliation. This is up from 15% of those polled five years ago and reflects a strong trend in religious affiliation in the United States.”¹⁰

Another set of statistics that elevates the need for planting new churches is the decline in church-to-population ratio in the United States: “In 1900, there were 28 churches for every 10,000 Americans. In 1950, there were 17 churches for every 10,000 Americans. In 2000, there were 12 churches for every 10,000 Americans.”¹¹ Churches must plant churches to keep up with the growth of the population:

The number of Christians around the world has more than tripled in the last 100 years, from about 600 million in 1910 to more than 2 billion in 2010. But the world’s overall population also has risen rapidly, from an estimated 1.8 billion in

⁷Chris Herlinger, “Number of Americans with No Formal Religion Increasing, Survey Finds,” *Christianity Today*, January 1, 2002, accessed March 7, 2014, <http://www.christianitytoday.com/ct/2002/100/33.0.html>.

⁸Barna Group, “Number of Unchurched Adults Has Nearly Doubled Since 1991,” May 4, 2004, accessed March 7, 2014, <https://www.barna.org/barna-update/article/5-barna-update/140-number-of-unchurched-adults-has-nearly-doubled-since-1991#.Uxn2E1x6dSU>.

⁹Sara Shelton, Joe Conway, and Mickey Noah, comp., “NAMB, States Target Church Stagnation, Decline,” *Baptist Press*, September 27, 2012, accessed March 7, 2014, <http://bpnews.net/bpnews.asp?id=38800>.

¹⁰Rebecca Hamilton, “Number of Unchurched in USA Increases to One in Five,” *Patheos*, October 10, 2012, accessed March 7, 2014, <http://www.patheos.com/blogs/publiccatholic/2012/10/number-of-americans-who-do-not-identify-with-any-religion-increases/>.

¹¹Tom Clegg and Warren Bird, *Lost in America: How You and Your Church Can Impact the World Next Door* (Loveland, CO: Group, 2001), 30.

1910 to 6.9 billion in 2010. As a result, Christians make up about the same portion of the world's population today (32%) as they did a century ago (35%).¹²

Church planting is the most effective way to turn these statistics around:

“Among *established* Southern Baptist churches . . . there are 3.4 baptisms per one hundred resident members, but their *new* churches average 11.7. That's more than three times more! Other denominations offer similar numbers.”¹³ Further proof that new churches are more effective at reaching people than large, established churches is the fact that “those [evangelical churches] under three years old will win ten people to Christ per year for every hundred members. Those three to fifteen years old will win five people per year for every hundred members. After age fifteen the number drops to three per year.”¹⁴ These statistics demonstrate why C. Peter Wagner, a leading missiologist, writes, “Planting new churches is the most effective evangelistic methodology known under heaven.”¹⁵

In order for the Great Commission to be completed, a movement of multiplying churches is needed and The Summit Church desires to participate in this movement. This project intended to be a resource to propel the church toward the goal of planting one thousand churches as it assessed how well the vision of planting one thousand churches is embedded into the bloodstream of the church, created a strategic plan to accomplish this goal, and developed a church planting manual.

As God continues to grow the ministry of the church, it is essential to ensure everyone knows the vision and remains aligned with the vision. The game plan must be clearly articulated, and it is essential for everyone to work off the same playbook. For

¹²“Global Christianity,” *PewResearch*, December 19, 2011, accessed March 7, 2014, <http://www.pewresearch.org/2011/12/19/global-christianity/>.

¹³Ed Stetzer and Warren Bird, *Viral Church: Helping Church Planters Become Movement Makers* (San Francisco: Jossey-Bass, 2010), 25.

¹⁴“Churches Die with Dignity,” *Christianity Today* 51 (September 2007): 9.

¹⁵C. Peter Wagner, *Strategies for Growth* (Glendale, CA: Regal, 1987), 168.

example, between September 1, 2012, and August 31, 2013, The Summit Church hired over forty new staff members. It is critical for new staff members to understand the vision and strategy of the church as they assist in leading the church to move forward toward the vision. In that same time period, more than one thousand new people began attending the church. It is also imperative for the members of The Summit Church to understand this vision and how they can participate in the movement. A game plan is necessary to ensure everyone is working together to accomplish this vision.

Tangentially, the hope is that this project will be a resource for other churches desiring to participate in the mission of planting churches, and an encouragement to those already engaged in this mission. In order for every tribe and nation to be reached, many other churches need to begin planting churches. A movement of multiplying churches requires other churches to participate in planting multiplying churches. There are signs that this is occurring as church planting is gaining traction in the North America church: “In the United States alone, at least sixty thousand churches were planted in the last twenty years.”¹⁶ “An important shift happened in recent years. After decades of net decline, more U.S. churches are being started each year (approximately 4,000) than are being closed each year (approximately 3,500).”¹⁷ According to statistics released by the North American Mission Board, between 2010 and 2011, “The number of plants reported by state convention partners grew by 27 percent—from 780 to 990,”¹⁸

These numbers provide hope that a movement of multiplying churches is beginning. The reality, however, is that “though North America is witnessing a significant change in church planting, it has not yet seen a breakthrough in true

¹⁶ Stetzer and Bird, *Viral Churches*, 31.

¹⁷ Warren Bird, “More Churches Opened Than Closed in 2006,” *Rev Magazine* (July-August 2007): 68.

¹⁸ Tobin Perry, “SBC church plants: Up 27 percent in 2011,” *Baptist Press*, June 12, 2012, accessed October 8, 2013, <http://bpnews.net/bpnews.asp?id=38039>.

multiplication.”¹⁹ The Summit Church yearns to see such a breakthrough and believes God desires to allow them to participate in this movement of multiplying churches. They believe that in order for the Great Commission to be realized, many more churches need to begin planting churches, and those churches are going to need to plant churches. The Summit Church desires to share what they have learned and allow God to use them to encourage and equip other churches to participate in the movement of multiplying churches.

Therefore, this project propels the gospel to the ends of the earth by providing the game plan for planting one thousand churches through The Summit Church. It also hopes to be a playbook to encourage other churches to participate in a movement of multiplying churches that reaches every tribe and nation.

Purpose

The purpose of this project was to equip The Summit Church in Raleigh-Durham, North Carolina, to accomplish their goal of planting one thousand churches by 2050 and propel a movement of multiplying churches.

Goals

This project comprised three goals. The first goal of this project was to assess how well the vision for planting one thousand churches by 2050 was being infused into the DNA of The Summit Church. The second goal of this project was to develop a strategic plan to see this vision fulfilled. The third goal of this project was to develop a church planting manual for The Summit Church.

Research Methodology

The first goal was to assess how well the vision of planting one thousand

¹⁹Ed Stetzer and Dave Travis, *Church Planting Overview: State of Church Planting USA* (Dallas: Leadership Network, 2007), 6.

churches by 2050 has permeated the life of The Summit Church. This goal was measured by sending a church planting survey out to the entire church (see Appendix 1). The goal was to receive surveys from 10 percent of people at each campus.²⁰ The same survey was also be given to twenty of the staff members who were hired between September 1, 2012, and August 31, 2013.²¹ Each participant remained anonymous but they were asked the amount of time they had been at the Summit. Other than attendance at The Summit Church, there were no limitations to who participated in this survey.

The survey contained a list of questions to evaluate three things about each participant. First, it assessed how well people have heard and understood the church planting vision of The Summit Church. Second, the survey assessed how informed people who attend The Summit Church were of how the church is advancing toward their church planting goal. Finally, this survey assessed how involved these individuals were in driving the church toward this goal.

Several other measurements were analyzed in the survey. First, was the church planting vision permeating each campus at the Summit to the same degree? Second, was there a connection between the amount of time someone has been attending the Summit and when they begin to embody the church planting vision? Third, were people who attended Starting Point²² more connected to the vision of church planting? Fourth, were people in Summit small groups more informed and involved in church planting? Finally, did the age of an individual impact how concerned they were with church planting? This goal was considered successfully met when 10 percent of every campus and twenty of the new staff members completed the survey, and when the survey was analyzed by the

²⁰The goal of 10 percent was based on the average attendance over the course of two months, September and October 2013.

²¹Over forty staff members were hired between September 1, 2012, and August 31, 2013. The survey was given to almost 50 percent of these new staff.

²²Starting Point is the membership class at The Summit Church. The class is required to become a covenant member.

Executive Staff team and the Missions Department. This analysis yielded a clearer picture of how well the church planting vision of the Summit has infused the DNA of the church.

The second goal of this project was to develop a strategic plan for The Summit Church to accomplish the vision of planting one thousand churches by 2050 (see Appendix 2). The strategic plan articulated how the church planting vision will be fulfilled. It identifies the reason RDU is a strategic location for sending people to plant churches, it explains the leadership development plan necessary to plant churches, and it describes the strategic partnerships and funding necessary to plant churches. Finally, the strategic plan establishes strategic goals and lays out a plan for how to move The Summit Church to accomplish their vision of planting one-thousand churches. This goal was measured by a panel of staff members involved in the church planting department, the four current church planting residents, and four church planters who have been sent from The Summit Church.

This expert panel reviewed the strategic plan using an evaluation rubric (see Appendix 3). This goal was considered successfully met when the expert panel's review demonstrated that a minimum of 90 percent of the evaluation criterion were at the sufficient or exemplary level. If less than 90 percent of the indicators on the rubric are scored at "sufficient" or above, the feedback provided from this expert panel was used to modify the strategic plan, after which the plan was submitted again to the panel. This process continued until at least 90 percent of the indicators on the rubric were scored at "sufficient" or above, at which time the second goal was considered successfully met.

The third goal of this project was to develop a church planting manual (see Appendix 4). The manual contains the vision and history of The Summit Church used in this project. It also contains most of the rationale and biblical basis for church planting from this project. The remainder of the manual contains the process The Summit Church uses to develop a lead planter. The process contains four steps. The first step in the

process is to help an individual discern their calling. The second step is having him join a church planting cohort. The third step is to complete a church planting assessment. The final step is allowing them to enter the church planting residency program.

This goal was measured by staff members involved in the church planting department, the four current church planting residents, and four church planters who have been sent from The Summit Church. This expert panel reviewed the church planting manual using an evaluation rubric (see Appendix 5). This goal was considered successfully met when the expert panel's review demonstrates that a minimum of 90 percent of the evaluation criterion were at the sufficient or exemplary level. If less than 90 percent of the indicators on the rubric were scored at "sufficient" or above, the feedback from the expert panel was used to modify the manual, after which the plan was submitted again to the panel. This process continued until at least 90 percent of the indicators on the rubric were scored at "sufficient" or above, at which time the third goal was considered successfully met.

Limitations and Delimitations

The one limitation of this project was time. The vision of The Summit Church to plant one thousand churches is a vision that spans a generation. While this project intended to serve as a resource and guide to complete this vision, this project was limited to a three-month period of time that can only provide a snapshot into the forward movement of this vision. As a result, the long-term effectiveness of this project cannot be measured as a part of this project.

This project was delimited to the panel of leaders assembled for each particular goal of the project. The panels assembled for each particular goal were qualified to evaluate the goal at hand, but they were only a sampling of a larger body of leaders in those ministry areas. This project was also delimited by the percentage of people completing the DNA survey. The percentage of people provided a narrow glimpse into how well the church planting vision was being infused into the DNA of the church.

Definitions

This project is built around four key words: church, church planting, multiplication, and church planting movement. These are four critical terms for anyone involved in planting multiplying churches to understand.

Church. The *church* is a group of disciples of Jesus Christ gathering together on a regular basis under qualified leadership for biblical teaching and to participate in the sacraments:

First and foremost, the church is a spiritual entity, conceived by the Father (Eph. 1:3-6), built by Christ (Matt. 16:18), and indwelt by the Holy Spirit (Eph. 2:19-22). The church is God's primary vehicle for manifesting the nature of the kingdom of God in this age and among the nations.²³

In the Greek New Testament, the word translated "church" is "ekklesia." The word *ekklesia* comes from *ek*, which means "out of," and *kaleo*, which means "called out." *Ekklesia*, therefore, is a group of people who are called out.²⁴ The word in Greek literally means "an assembly," or "a gathering" of people. "The early church fathers often spoke of the church as the fellowship of the saints. Emphasis was rightly placed on the church as a people rather than an institution."²⁵

When the Germans translated the word *ekklesia*, however, they used the word *kirche*. The translation of *kirche* is a consecrated house or building, rather than an assembly of people.²⁶ "Church" became associated with a building rather than a movement of people. While this may appear to be a subtle shift, it has significant ramifications. The church was never intended to be place one went or an event one

²³Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids: Baker, 2011), 5.

²⁴Geoffrey W. Bromiley, *Theological Dictionary of the New Testament*, abridged ed., ed. Gerhard Kittel and Gerhard Friedrich (Grand Rapids: Eerdmans, 1985), s.v. "ekklēsia."

²⁵Ott and Wilson, *Global Church Planting*, 5.

²⁶Martin Luther, *The Large Catechism of Martin Luther* (Radford, VA: Wilder, 2008), 60.

attended, the church was created as a movement of people. The church is God's demonstration of community, the primary body through which He does his work on earth (Eph 3:10). The Summit Church believes the local church is God's "Plan A" to take the gospel to every people group, to the ends of the earth.

Church planting. *Church planting* is the work of starting new churches: "Church planting is that ministry through which evangelism and discipleship establishes reproducing kingdom communities of believers in Jesus Christ who are committed to fulfilling biblical purposes under local spiritual leaders."²⁷ The work of evangelism and discipleship is for the purpose of bringing people together to form a church, with the expectation that these new communities of believers will continue the process of reproducing themselves in others.

For the purpose of this paper, *church planting* is different from starting a new campus in a multi-site church. A multi-site church is one church meeting in multiple locations. A church plant is an autonomous church, with its own vision, budget, and leadership.

Church planting movement. Churches must be planting churches who plant churches. The Summit Church believes that "church planting [addition] is good. A vision for a church multiplication movement is better."²⁸ According to missiologist David Garrison, "The only true church planting movement to occur on the soil of what is now the United States" was between 1795 and 1810.²⁹ Garrison describes a *church planting movement* as "a rapid and exponential increase of indigenous churches planting churches within a given people group or population segment."³⁰ The Summit Church is asking God

²⁷Ott and Wilson, *Global Church Planting*, 8.

²⁸Stetzer and Bird, *Viral Churches*, 3.

²⁹Ibid., 51.

³⁰David Garrison, *Church Planting Movements* (Monument, CO: WIGTake, 2004), 21.

to allow them to participate in a movement of multiplication, a *church planting movement*.

Multiplication. *Multiplication* is a distinguishing term for this project. The Summit Church does not intend to just plant churches, they intend to plant multiplying churches: “Spiritual multiplication is purposefully discipling new Christians so that they in turn will evangelize and disciple others, spiritual generation after spiritual generation.”³¹ What takes place in an individual, The Summit Church believes, should take place in the assembly of people. In the same way that individuals are called to reproduce themselves in others, the church is called to reproduce itself.

³¹Bill Bright, *5 Steps to Making Disciples: Study Guide* (Orlando: New Life, 1997), 7.

CHAPTER 2

A BIBLICAL AND THEOLOGICAL FOUNDATION FOR MULTIPLICATION AND CHURCH PLANTING

Church Planting and multiplication are concepts that run throughout the Bible. While these two words are not explicitly seen throughout the discourse of Scripture, they are implicitly seen from cover to cover. This chapter intends to explore the biblical foundation of church planting and multiplication by looking at how these themes run throughout the Bible. First, a quick survey of the Old Testament demonstrates that the groundwork for the Great Commission and the planting of churches is seen in God's desire for the nations and his plan for redemption. Second, this chapter considers how the gospel speaks to church planting and multiplication. Third, this chapter demonstrates the high value Jesus put on multiplication and church planting, by investigating his life and teaching. Fourth, this chapter investigates the theme of church planting and multiplication through the book of Acts. Finally, this chapter studies what the Bible teaches about church planting and multiplication from the life of Paul. The chapter concludes that Scripture teaches that churches must be concerned both with church planting and multiplication in order to be obedient to God's mission for his people.

Old Testament

In the Old Testament, God establishes the importance of multiplication. The very first verse of the Bible, "In the beginning, God created the heavens and the earth" (Gen 1:1), is intrinsically linked to the theme of multiplication. God is declared as the author of all creation, and creation is interconnected with multiplication. Andreas Köstenberger and Peter T. O'Brien write,

Any comprehensive treatment of mission in the Old Testament must begin with God's creation and his purposes for humanity. The notion of mission is intimately bound up with his saving plan which moves from creation to new creation, and has to do with his salvation reaching the ends of the earth. Towards the beginning of the Bible, the call of Abram (Gen 12) is intimately linked with God's dealings with the nations; not surprisingly, the canon ends, in Revelation, with a book which speaks about God's purposes for the created order and his concern for a people of 'every nation, tribe, language and people' (Rev 14:6). This theme of God's saving purposes reaching the ends of the earth forms a grand envelope that contains the entire story of Scripture.¹

From the very beginning, God is involved in the work of multiplication. This theme of multiplication is conveyed in the entirety of the Bible, and is the backbone for church planting that begins in the New Testament.

Immediately after creating a certain aspect of creation, God spoke a blessing over it. He recognized his creation as good, and attached to that blessing was a command to multiply. According to Dietrich Schindler,

The book of Genesis serves as the point of entrance into the subject of multiplication. In that book, the term "blessing" (Heb. *berak*) noticeably includes multiplication. Of the aquatic animals and birds, it is said, "God blessed them and said, 'Be fruitful and increase in number and fill the water in the seas, and let the birds increase on them'" (Gen. 1:22). The first humans are addressed similarly: "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it'" (Gen. 1:28).²

All creation is blessed and given the mandate to multiply, but God specifically uses his people to multiply his rule and expand his kingdom to the ends of the earth. Furthermore, God uses a group of people "not merely individuals—to be his instruments in carrying out his plan of redemption."³ From the beginning, God's intent has been to use an assembly of people to reach all the people groups of the world.

Later in Genesis, God establishes a redemptive covenant with Abram. While

¹Andreas Köstenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove, IL: InterVarsity, 2001), 25-26.

²Dietrich Schindler, "Movements: How to Create a Jesus Movement of Multiplying Churches (III)," accessed March 1, 2014, <http://m4europe.com/wp-content/uploads/2012/05/Movements-Theological-and-Practical-Principles-III.pdf>.

³Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids: Baker Academic, 2011), 20.

God speaks to Abram as an individual, God conveys to him that he is to become a great nation, a people, who will bring blessing to all nations (Gen 12:3). There is a missional emphasis implied by the giving of the Abrahamic Covenant, specifically with reference to the way in which the covenant treats multiplication. Dietrich Schindler notes,

The promise to Abraham is a word of blessing and multiplication. In the midst of godless tribes and nations, God singles out Abram and states clearly, “I will make you into a great nation and I will bless you; I will make your name great and you will be a blessing. . . . And all the peoples on earth will be blessed through you” (Gen. 12:2-3). This promise is reiterated to Abraham on four other occasions, in each case with multiplication attached to it (Gen. 13:14–16; 15:4–21; 17:4–16; 22:15–18).⁴

God calls out Abraham and blesses him in order that he might be a blessing to all nations: God blesses one person for the purpose of blessing many. This theme is recognized by Christopher J. H. Wright:

When we come to [Genesis]12:1–3, the word of blessing must, from the context so far, include at least the concept of fruitfulness, multiplication, spreading, filling and abundance. It is a richly life-affirming word. This is what God wants for the nations of humanity. . . . Blessing will take on a historical dimension, injecting hope and faith into an otherwise dark and depressing narrative. And that means also, then, that blessing will be missional. For it is precisely this promise that all the nations on earth will find blessing through God’s election of Abraham that drives forward the mission of God, and the mission of God’s people that flows from it. At the most fundamental level, who were these people called Israel in the Old Testament, and what were they there for? To be the vehicle of God’s mission of extending his blessing to the nations. So who are we and what are we here for? The same answer has to be given—and is indeed given in the New Testament as we will eventually see. We also are to be a people through whom the nations are blessed. The history of mission is the history of the spread of God’s blessing, the history of God keeping his promise to Abraham.⁵

Wright goes on to say that the Great Commission is contained within God’s covenant with Abraham in Genesis 12:

If we are in Christ, we not only share in the blessing of Abraham, *we are commissioned to spread the blessing of Abraham*. The last phrase of Gen. 12:2 is actually an imperative in Hebrew—“Be a blessing!” though it is most often translated simply as a consequential statement from the preceding phrases, ‘so that

⁴Schindler, “Movements.”

⁵Christopher J. H. Wright, *The Mission of God’s People: A Biblical Theology of the Church’s Mission*, Biblical Theology for Life (Grand Rapids: Zondervan, 2010), 67-69.

you will be a blessing.’ My own exegetical understanding of the structure of Gen. 12:1-3 sees it as two fundamental commands, each followed by three subordinate or explanatory clauses, climaxing in the last line of verse 3. The skeleton message of Genesis 12:1-3 is this:

“Go . . .
and be a blessing . . .
and all nations will be blessed through you.”

Is that not a “great commission?” Is it not, in fact, the foundation on which the whole thrust of God’s mission, including what is usually referred to as “The Great Commission” in Matthew 28, is based? And if so, this has serious consequences for our understanding of the church as well as of mission.⁶

This promise of blessing and multiplication to the families of the earth is repeated in Genesis 18:18, 22:18, 26:4, and 28:14.⁷ The concept of multiplication, seen in the Abrahamic covenant, is inherently connected to the idea of familial, or organic, growth, which involves offspring who multiply into new generations, as the physical offspring of Abraham did through the remainder of the Old Testament.

The Abrahamic covenant includes the promise that Abraham’s blessing would bless those even outside his family. God’s covenant with Abraham extends to his descendants, the nation of Israel, and the people of Israel are to be the tool God uses to bring salvation to the nations. Köstenberger and O’Brien note that Abram’s blessing is intended for more than just his direct descendants. His blessing is more than just a gift to the nations. It is actually a divine response to the curses produced by the fall of humanity:

Five times in Genesis 12:1-3 the words “bless” and “blessing” occur. Pointedly, they stand in sharp contrast to the five instances of the word *curse* in the narrative describing the spread of sin (Gen 3:14, 17; 4:11; 5:29; 9:25), and thus underscore the point that in the summons of Abram we have the divine response to the human disaster of Genesis 3-11. . . . The divine summons of Abram and the promises to him are of momentous significance. God’s intention to bless him, his seed and all peoples of the world is a reassertion of his original purpose for humankind.⁸

⁶Ibid., 72-73.

⁷John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions*, 3rd ed. (Grand Rapids: Baker, 2010), 190.

⁸Köstenberger and O’Brien, *Salvation to the Ends of the Earth*, 30-31.

The remainder of the Old Testament reveals how God remains faithful to his covenant, while the people of God repeatedly fail.

In the New Testament, the Messiah comes and completes the mission. The coming of Christ establishes a New Covenant. This New Covenant of faith fulfills the physical covenant with Abraham: “If you are Christ’s, then you are Abraham’s offspring” (Gal 3:29). Those who place their faith in Christ are the rightful heirs of Abraham’s blessing. The promise of Abraham for the universal blessing of the families of the earth is seen in the redemption of people from every nation, tribe, people, and language (Rev 5:9, 7:9).⁹ Through the power of the Holy Spirit that comes at Pentecost, the church of Jesus Christ becomes the instrument God uses to fulfill his covenant with Abraham. God blesses the church in order that the church might be a blessing to the nations, bringing salvation to the world.

The Gospel

The gospel is the message of the redemptive work of Christ, and the gospel message speaks to the heart of planting multiplying churches. God sends his Son to seek and save the lost, and through the person and work of Jesus Christ, God rescues sinners from judgment for their sin. Paul says, “But remember the grace of the Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, that you, through his poverty, might become rich” (2 Cor 8:9). For Paul, “gospel” is not only a “definable content about what God has done or promised, but is also the *effective decree or power* of accomplishing God’s will.”¹⁰ Those God saves he commissions to join him in this work. As Ed Stetzer notes, “We join him in his mission of seeking and saving the lost. Then we

⁹Ibid., 217.

¹⁰Robert L. Plummer, *Paul’s Understanding of the Church’s Mission* (Waynesboro, GA: Paternoster, 2006), 51-52.

become God's sent people."¹¹

According to Mounce, the gospel message motivates passionate sharing of the good news contained therein:

The gospel is the saving power of God. Salvation is not only initiated by God but is carried by his power. To say that the gospel is "power" is to acknowledge the dynamic quality of the message. In the proclamation of the gospel God is actively at work in reaching out to the hearts of people. The gospel is God telling of his life to wayward people. It is not a lifeless message, but a vibrant encounter for everyone who responds in faith. Much religious discourse is little more than words and ideas about religious subjects. Not so the gospel. The gospel is God at work. He lives and breathes through the declaration of his redemptive love for people. To really hear the gospel is to experience the presence of God. The late evangelist Dwight L. Moody commented that the gospel is like a lion. All the preacher has to do is open the door of the cage and get out of the way!¹²

God has gone to great lengths to save sinners. When people understand the length God has gone to save them it compels them to follow him. People are able to give up their comforts, make difficult changes, and use their time and treasure for Jesus when they gain a deeper understanding of what Jesus did for them. The gospel propels people to take risks, move their families away from friends or maybe give up a current position to go plant churches. When the gospel takes root in a person's heart, the answer when the Lord says, "Whom shall I send, and who will go for us?" can be the same as Isaiah's, "Here I am! Send me" (Isa 6:8).

The gospel also provides the fuel for all the work of the church. Köstenberger and O'Brien state,

An important reference in this regard is in 2 Thessalonians 3:1-2, where the apostle requests his Christian friends as follows: "brothers, pray for us." The content of the petition is not that Paul and his colleagues may speak the word of the gospel boldly and clearly, though he might well have requested this (cf. Eph 6:19; Col 4:3-4); rather, it is that "the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you" (NRSV). The apostle and others will be engaged in preaching, but the stress is on the dynamic march of the gospel itself.¹³

¹¹Ed Stetzer, *Planting Missional Churches* (Nashville: B & H, 2006), 43.

¹²Robert H. Mounce, *Romans*, New American Commentary, vol. 27 (Nashville: Broadman, 1995), 70.

¹³Köstenberger and O'Brien, *Salvation to the Ends of the Earth*, 192-93.

Missions, evangelism, discipleship, and anything else the church does is a result of the gospel taking root in people's hearts. The gospel compels people to plant churches and creates a sending culture in a church. In the same way, the Father sent Jesus into the world to seek and save sinners, and Jesus sends his disciples into the world to tell people about God. Jesus says, "As the Father has sent me, even so I am sending you" (Luke 19:10; John 20:21).

Jesus

The ministry of Jesus involved him investing three years of his life into twelve men. These men were not highly educated or highly trained individuals. Instead, they were ordinary men, with no seminary training. After spending three years with Jesus, however, these ordinary men were ready to carry out the commands of Jesus and start a movement. It was a movement of multiplying churches. In order to establish a biblical basis for planting multiplying churches, it is imperative to study the practices and teachings of Jesus. Specifically, this project examines Jesus' view of the church, what Jesus says about multiplication, and his teachings that lead to a movement of multiplying churches.

Jesus and the Church

Jesus loves the church! When Paul exhorts husbands to love their wives, he says they should love their wives as Christ loved the church (Eph 5:25-27). Paul qualifies the love Christ has for the church by reminding his readers that Christ died for the church. He purchases the church with his own blood (Acts 20:28). Christ loves the church so much that he laid down his life for the church. As Ott and Wilson put it, "The church is not an afterthought, not merely a place where individual Christians happen to meet for mutual encouragement. It is the object of Christ's love."¹⁴

¹⁴Ott and Wilson, *Global Church Planting*, 22.

Jesus not only loves the church, but he is the one who is building the church. Jesus says to Peter, “And I tell you, you are Peter, and on this rock I will build my church and the gates of Hell will not prevail against it” (Matt 16:18). Jesus says he is going to build his church. He is going to use people to accomplish the work, but ultimately it is Jesus who is building the church. On top of that, Jesus promises to finish his mission of reaching the nations with the gospel, and he is going to accomplish this mission by building his church. The cross is proof of the commitment Jesus has made to build his church.

At the origin of the early church, Jesus teaches his disciples that he is the one responsible for the growth of the church. After Jesus commands the disciples to go into all the world and be his witnesses in Acts 1:8, he has them wait ten days before the Holy Spirit comes upon them. Darrell Bock makes this point well: “Indeed, according to the chronology of Acts, the wait was about ten days, since Pentecost was fifty days after Passover and Jesus appeared for forty days.”¹⁵ This command is like a general in the army giving his troops a motivational speech that includes their marching orders, and then telling them to go take a nap. More than a two-hour nap, the disciples of Jesus wait ten days.

God reminds the disciples that he is the one who is going to build his church. God is going to do this through them, his people. At the same time, “They cannot proceed without the enablement of the new era, the Spirit of God.”¹⁶ One of the jobs of the Holy Spirit is to enable and empower believers to reach the nations with the gospel and build his church. Without the power of the Holy Spirit working through them, they can do nothing, but God, by the power of the Holy Spirit, enables and empowers believers to spread the gospel and establish churches.

¹⁵Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2007), 58.

¹⁶*Ibid.*

God proves the fact that he is the one who builds his church throughout the establishment of the early church. The Holy Spirit gives the disciples power to witness and preach (Acts 1:8, 4:8). It is the Lord who adds people to the church in Acts 2:47, and it is the work of the Lord to open the hearts of people to hear the gospel (Acts 2:37, 16:14). It is the Word of God that grows and multiplies the church (Acts 6:7, 12:24, 13:49, 19:20). Paul reminds his readers that it is God doing the work through people that builds the church: “What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow” (1 Cor 3:5-6). God builds the church because it is his church. Paul modeled a faith in God’s ability to grow his church when he addressed the elders of the church of Ephesus before he departs: “Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified” (Acts 20:32).

The parable of the seed found in Mark 4:3-8 also communicates the truth that God is the one who builds the church:

Listen! Behold, a sower went out to sow. And as he sowed, some seed fell along the path, and the birds came and devoured it. Other seed fell on rocky ground, where it did not have much soil, and immediately it sprang up, since it had no depth of soil. And when the sun rose, it was scorched, and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. And other seeds fell into good soil and produced grain, growing up and increasing and yielding thirtyfold and sixtyfold and a hundredfold.

Unlike the majority of his parables, Jesus provides a detailed interpretation of the Parable of the Sower. After his disciples inquire as to the meaning of the parable, Jesus responds,

The sower sows the word. And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy. And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. And others are the ones sown among thorns. They are those who hear the word, but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful. But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold. (Mark 4:14-20)

The Parable of the Sower occurs in all three Synoptic Gospels. For all three evangelists, the Parable of the Sower is paradigmatic for understanding God's kingdom. According to Snodgrass, the parable makes three significant points in relation to God's kingdom:

First, the kingdom is a kingdom of the word; it involves a proclamation about God and God's purposes and actions. Language creates a world, and the proclamation of the kingdom makes a new reality available. This is precisely what was happening with Jesus' preaching. The kingdom was being made a reality. Second, the kingdom presents a challenge for perception and reorientation of life. People must hear and respond with a lifestyle that 'bears fruit,' that is, a lifestyle marked by obedience to God as revealed in the message of Jesus. Third, the kingdom is presently at work and is established *partly* as people respond with believing obedience and inhabit the world created by the proclamation. *By 'sowing' such people God is fulfilling the promise to restore Israel.* The real focus is bearing fruit. The only valid hearing is hearing that produces.¹⁷

It is the responsibility of the farmer, or the church, to scatter the seed. The farmer, however, is not responsible for whether the seed grows or not. It is the work of God that allows that seed to grow and bear fruit. Movements of multiplying churches depend on the work of the Holy Spirit, and thus they start when God resolves to build his church. According to Ott and Wilson, "The one who said, 'I will build my church,' also prepared his followers to participate in its establishment and provided seminal concepts that can serve as foundations for any church-planting ministry today."¹⁸

Jesus on Multiplication

While Jesus never specifically mentions church planting and does not command his disciples to go into all the world and plant churches, there is little doubt that the result of Jesus' command was churches being planted. Garrison writes,

You can search your concordance exhaustively and you will not find a single entry for CPM [Church Planting Movement]. At the same time, the first century world was swirling with new converts and multiplying indigenous churches planting

¹⁷Klyne Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Grand Rapids: Eerdmans, 2008), 171.

¹⁸Ott and Wilson, *Global Church Planting*, 39-40.

churches—in short, the early church was a CPM. The origins of CPM can be traced to the life and teachings of Jesus himself. The same Christ who mentored a small group of followers, moved from place to place across the Palestinian countryside, modeled prayer and fidelity to Scripture, worshiped in homes and hillsides, performed signs and wonders and commissioned his disciples as the first missionaries, is the Christ of CPM.¹⁹

The work of the disciples results in churches being planted. Jesus was sent into the world to seek and save the lost, and before Jesus returned to Heaven, he commissioned his disciples with the same task—the task which would be enabled by the Spirit. In the New Testament, churches are planted as a result of the disciples fulfilling this mission. According to Stetzer, “New Testament Christians acted out these commands [to seek and save the lost] as any spiritually healthy, obedient believers would: they planted more New Testament churches.”²⁰

Not only are churches planted as a result of Jesus’ ministry, his ministry employs the practice of multiplication:

In Luke 5, Jesus chose twelve disciples. In Luke 9, he sent them out, and we learn later that his pattern was to send them out two by two. In the next chapter, Luke 10, Jesus sent out seventy-two disciples. Where did these seventy-two come from? If we understand the principle of multiplication, it is easy to imagine that the original six pairs of disciples did just what their Master had modeled: they discipled twelve others, resulting in seventy-two disciples ($6 \times 12 = 72$); then, the seventy-two (comprising thirty-six pairs of disciples) would have produced 444 disciples ($36 \times 12 = 444$). Adding these 444 to their seventy-two mentors would produce an early church of more than 500 disciples of Jesus. If the same 500 brothers formed two-by-two teams and imitated Jesus’ model of discipling twelve converts each, they would produce 3,000 disciples ($250 \text{ pairs} \times 12 = 3,000$). In Peter’s Pentecost message of Acts 2:41, we read that 3,000 received the message and were baptized in a single day. Some may question whether Jesus intended for his followers to multiply, and multiply they did!²¹

The practice of Jesus and his disciples was to take the gospel to the ends of the earth by planting multiplying churches.

¹⁹David Garrison, *Church Planting Movements* (Monument, CO: WIGTake, 2004), 199.

²⁰Stetzer, *Planting Missional Churches*, 42.

²¹Garrison, *Church Planting Movements*, 206-07.

The Great Commission

According to Ott and Wilson, “Though there is no explicit command in the Bible to go and plant churches, the biblical record leaves no mistake that church planting is essential to God's salvation purposes and the fulfillment of the Great Commission.”²² The earliest church planters in the book of Acts follow the commands of Jesus, and the greatest of these commands was the Great Commission. The Great Commission commands disciples of Jesus to “go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you” (Matt 28:18-20). The Great Commission is the marching order Jesus leaves for the church, and from its inception, the church adhered to the command of the Great Commission. As Stetzer notes, “The earliest churches obeyed the Great Commission by planting new congregations to carry out the assignments of discipling, baptizing, and teaching that would begin the multiplication process of planting more and more churches.”²³

“The Great Commission *is* church planting because Jesus called us to several activities.”²⁴ First, the Great Commission calls disciples of Christ to make disciples of others. Discipleship is the primary mission of the New Testament church and the end result of discipleship is reproduction. A disciple of Christ makes new disciples, establishing a pattern of multiplication.

The Great Commission, secondly, commands followers of Christ to baptize other followers. Baptism is a sacrament of the local church. According to Stetzer, “The command to baptize reminds us that conversion includes entry into the new community of Christ. . . . It is a public confession of personal repentance and faith, but beyond this it

²²Ott and Wilson, *Global Church Planting*, 20.

²³Stetzer, *Planting Missional Churches*, 38.

²⁴*Ibid.*, 40.

indicates reception into the body of Christ.”²⁵ The command Jesus gives is to baptize people in the name of the Father, Son, and Holy Spirit. People being baptized are incorporated into a group of people, the church, who identify themselves with the Father, Son, and Holy Spirit.

Finally, the Great Commission is church planting because it commands disciples to teach. The early church models this by “devoting themselves to the apostles’ teaching” (Acts 2:42). The Great Commission begins and ends with discipleship. It starts with disciples, as disciples are sent into all the world. Disciples are to preach the gospel everywhere they go, and as God saves people, they are to gather them together to be baptized and taught to obey. Teaching new believers to obey is the process of discipleship. The end goal is to make more disciples. The sequence begins and ends with disciples because as believers are taught to obey all the commands of Jesus, they will go and make disciples themselves. As Stetzer and Bird put it, “As they [hearers of the Great Commission] multiplied disciples they formed new congregations, who likewise reproduced themselves through other new churches.”²⁶ Jesus teaches the principle of multiplication.

Jesus gives the Great Commission, and as disciples of the early church are filled with the Holy Spirit, their reaction is to plant churches. According to Stetzer,

These Spirit-filled disciples planted churches. It’s obvious by their actions that the first hearers of the Great Commission assumed its fulfillment required multiplying disciples and forming new congregations. The first believers heard the Commission, left their homes, and went out to plant.²⁷

The Great Commission is a calling for disciples of Christ. The call is not just for “professional Christians” who get paid to do ministry. All followers of Christ are

²⁵Ott and Wilsom, *Global Church Planting*, 22.

²⁶Ed Stetzer and Warren Bird, *Viral Church: Helping Church Planters Become Movement Makers* (San Francisco: Jossey-Bass, 2010), 27.

²⁷Stetzer, *Planting Missional Churches*, 41.

included in the original call to follow Jesus. Whether they are sent across the world or across the street, all followers of Jesus are called to participate in this primary goal of the church: multiplication. Multiplication is the core of what it means to live a life on mission and Jesus sends all believers into the world with the mission of making disciples.

Many people ask *if* God wants to use them in ministry. The Summit Church believes that this is the wrong question to ask. The right question to ask is “*how* does God want to use me in ministry?” Rather than saying, “I will say yes to God if he asks me to serve him,” people are encouraged to say, “God, show me how and where you want me to be involved in your mission.” People at The Summit Church are told to “plan to go.” Instead of saying “willing to go, planning to stay,” say, “planning to go, willing to stay.”

Another plumb line repeated at the church is “whatever you are good at, do it well for the glory of God and do it somewhere strategic for the mission of God” (1 Cor 10:31). For some this means staying where they are and using the gifts God has given them to serve him where they currently live. For many, it means taking the skills and gifts God has given them and moving somewhere strategic for the mission of God.

Acts

The first seven chapters of Acts recall the story of the establishment of the Jerusalem church. The early church is birthed from prayer (1:12-14), empowered by the Holy Spirit (2:1-4), and marked by miracles (2:5-13). God grows the Jerusalem church and gives amazing expansion to the church beyond the walls of Jerusalem. After Acts 7, the church begins multiplying: “So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied” (Acts 9:31).

The notion of multiplication occurs throughout the book of Acts. In the days following Pentecost, “The word of God continued to increase, and the number of disciples multiplied greatly in Jerusalem (Acts 6:7). Subsequently, in Acts 9:31, “The

church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.” Later, the reader hears that “the Word of God increased and multiplied” (Acts 12:24). “Luke uses the term *plethunein* (to increase, multiply, spread) to signal multiplication [cf. 6:1, 9:31].”²⁸ Multiplication is frequently used to describe the type of growth that occurred within the early church.

In Acts 1:8, Jesus commissions his disciples to be his witnesses. He tells them that the Holy Spirit will empower them to take the gospel to the ends of the earth. He tells them to start where they were, Jerusalem, and move out from there to the ends of the earth. He does not, however, say anything specific about planting churches. Commenting on Acts 1:8, Richard Longenecker notes,

The Christian church, according to Acts, is a missionary church that responds obediently to Jesus’ commission, acts on Jesus’ behalf in the extension of his ministry, focuses its proclamation of the kingdom of God in its witness to Jesus, is guided and empowered by the self-same Spirit that directed and supported Jesus’ ministry, and follows a program whose guidelines for outreach have been set by Jesus himself.²⁹

The disciples’ commission is to be his witnesses to the end of the earth, but the result of them witnessing to the ends of the earth almost always leads to churches being planted. Churches are planted as a result of the power of the Holy Spirit coming upon them, empowering them to witness to the ends of the earth.

According to D. G. Peterson, Acts 1:8 serves as the theological launching point for the multiplication of the church in Acts:

[Acts 1:8] suggests that God’s sovereignty, which was decisively manifested through the death and resurrection of Jesus, would be further demonstrated through the preaching of the gospel and the bringing of men and women from all nations under God’s rule by the power of his Spirit. The phrase “to the ends of the earth,” which is critical in Jesus’ commissioning of the apostles in 1:8, appears to be an

²⁸Schindler, “Movements.”

²⁹Richard N. Longenecker, *The Acts of the Apostles*, in vol. 9 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin and J. D. Douglas (Grand Rapids: Zondervan, 1981), 256.

allusion to Isaiah 49:6 (cf. Luke 2:29–32). This text is actually quoted by Paul in Acts 13:47 as a justification for his pattern of preaching to the Jews first and then turning to the Gentiles. Thus it is implied in Acts that there are aspects of the ministry of the Servant of the Lord that must be carried out by the disciples of Jesus. His “fulfilment” of the Servant’s role in his death and resurrection does not exhaust the meaning and application of the Servant Songs in the messianic era. Acts 1:8 is a prediction of the way the divine plan will be fulfilled through the witness of the apostles. The rest of the book shows how that happened, first in Jerusalem (Acts 2–7), then in all Judea and Samaria (Acts 8–11), and in principle “to the ends of the earth” (Acts 13–28). In other words, the selection of events in Acts illustrates the beginning of the fulfilment of Jesus’ promise in 1:8.³⁰

The disciples go into Jerusalem, Judea, Samaria, and to the ends of the earth with the gospel, and the result is churches being planted.

The pattern in the book of Acts is that evangelistic efforts lead to the planting of churches. Stetzer and Bird suggest,

Church planting is the dominant method of evangelism in the book of Acts, and the key to spreading the Gospel to every people group or population segment, large or small, in every corner of the planet. . . . The clear strategy of the early church, starting with the commission from Jesus in Acts 1:8, is that followers of Jesus will not keep the Gospel for themselves, but will reproduce it over and over again in others. This led to churches that birthed other churches.³¹

Stetzer and Bird go on to say,

Throughout, the book of Acts cites stories of the Gospel being planted in city after city. In Thessalonica, Jason opens his house for a new expression of the church (17:7). Titius Justus and Crispis become leaders of a new church in Corinth (18:8–9). Later in the same chapter, Priscilla and Aquilla are left in Ephesus to establish a new work (18:18–19). Even the young Timothy was sent with Erastus to Macedonia to plant a church in that region (19:21–22).³²

In addition to these examples, the discourse in the book of Acts indicates the fact that churches are planted when people come to faith in Christ. Acts 2:41 says, “Those who accepted his message were baptized, and about three thousand were added to their number that day.” Ott and Wilson recognize, “‘Added’ (*prostithemi*) is a term used in early Jewish proselyte literature to indicate being gathered to or joining a fellowship

³⁰D. G. Peterson, Acts,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity, 2000), 288.

³¹Stetzer and Bird, *Viral Churches*, 20.

³²*Ibid.*, 22.

(Reinhardt 1995, 99-100; cf. LXX Esther 9:27; Isa. 14:1).”³³ Similar terminology is found in Acts 2:47, 5:14, and 11:24. Acts 2:47 says, “And the Lord added to their number daily those who were being saved.” The language of this verse demonstrates that when someone is saved, they are added to the number. The word “number” indicates that a group of people were already gathering together, and immediately after someone is saved they are added to that assembly. Similarly, Acts 5:14 says, “Nevertheless, more and more men and women believed in the Lord and were added to their number.” Again, connection to a church occurs parallel to one’s salvation. Finally, Acts 11:24 reads, “He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord.” According to Ott and Wilson, “Being ‘brought to Christ’ and being ‘added to the church’ are virtually equivalent expressions.”³⁴

The work of the apostles was the work of church planting. They did the work of evangelism, taking the gospel to the Samaritans and the Gentiles (Acts 3-12). Leaders were set apart for the work of the church (Acts 13:1-3). They commissioned elders to oversee the church (Acts 20:17-28). In the book of Acts, God’s Great Commission strategy unfolded through the work of the apostles, and the result was that churches were planted throughout Asia Minor and Europe.

Paul

After Jesus ascended to heaven, God continued to build his church through the power of the Holy Spirit working through his people. Laypeople were extremely influential in the beginning movement of church planting. It was laypeople who evangelized the masses (Acts 8:5-6, 12) and the villages (Acts 8:25), and it was through the ministry of laypeople that churches began multiplying (Acts 9:31). The church in Jerusalem and the

³³Ott and Wilson, *Global Church Planting*, 23.

³⁴Ibid., 24.

church in Antioch were planted by laypeople (Acts 1-8:3; 11:19-30; 13:1-3), the latter of which “may be the most important moment in church planting history. Antioch would send missionaries throughout the world.”³⁵ In fact, it is the church at Antioch that sent Paul on his first missionary journey (Acts 13-14).

While many churches were planted apart from Paul’s ministry, the apostle Paul was one of the key people God used to build his church in the first century. There is no place in Scripture that clearly states Paul’s mission was to plant churches, but the result of Paul’s work clearly indicates church planting was of primary importance to him. The entire strategy of Paul can be summarized in one statement: Go to strategic cities and plant churches. Paul’s evangelism, discipleship, and mission endeavors are for the purpose of planting churches that would carry on the work of redemption for generations after he is gone. Stephen Childers writes, “Paul clearly understood that the primary way God has chosen to advance His Kingdom purposes is through the Church (Acts 28:31; Col 1:9-20).”³⁶

According to Ott and Wilson, “Mission for Paul meant not only to preach the gospel but to also plant churches, and his mission could not be considered complete apart from planting churches that would multiply.”³⁷ In the New Testament there are several examples where Paul planted churches, which in turn established more churches. The church in Ephesus was possibly the clearest example of this pattern. Ephesus was a strategic city, “the fourth greatest city in the world [in the New Testament era], after Rome, Alexandria in Egypt and Antioch of Syria,”³⁸ where Paul spent two years

³⁵Stetzer, *Planting Missional Churches*, 50.

³⁶Steven L. Childers, *Church Planter Training Manual* (Altamonte Springs, FL: Global Church Advancement, 2007), A – 5.

³⁷Ott and Wilson, *Global Church Planting*, 26.

³⁸David Padfield, “The City of Ephesus in Bible Times,” *Bible Land History*, accessed February 26, 2014, <http://www.biblelandhistory.com/turkey/ephesus.html>.

preaching the gospel (Acts 19:10):

From Ephesus, churches were eventually planted throughout the province of Asia. These included the other six churches of Revelation 2-3 (Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea), Colossae, and Hierpolis, (Col. 4:13). Probably none of these churches were planted by Paul; rather they were most likely the fruit of a dynamic church-planting movement launched from Ephesus.³⁹

The evangelistic strategy of Paul was to plant new churches. Romans 15:20-21 provides insight into the philosophy and mission of Paul:

And thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."

Paul did not want to build upon someone else's foundation. He wanted to plant a new work, and he wanted to do that in an area where people had never heard the gospel.

Paul revealed his ministry philosophy when he said, "From Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ" (Rom 15:19) and that "there is no more place for me to work in these regions" (Rom 15:23). On the surface, it sounds as if Paul was stating that everyone in those areas had been saved and there was no one left to reach with the gospel. In reality, Paul was revealing his evangelistic strategy of planting multiplying churches:

Paul apparently considered his missionary ministry in the region complete because churches had been planted that would *further preach the gospel* to those who had not yet heard and would *further multiply* by establishing churches in as yet unreached regions.⁴⁰

Paul knew it was impossible for him to reach all the people of the region by himself. The most effective means to accomplish the goal of reaching all those people with the gospel was to leave the work to the churches. Churches planting churches would complete Paul's mission.

³⁹Ott and Wilson, *Global Church Planting*, 25.

⁴⁰Ibid.

Conclusion

The Bible puts extraordinary emphasis on church planting and multiplication. While these words are not regularly used to describe the work of redemption God carried out in the Old Testament, in the life of Christ or in the establishment of the early church, they are clearly the result of God's work. Throughout the Bible, God sends groups of people on mission, and the result of that mission is multiplication and church planting. All disciples of Jesus are sent with the mission of making disciples, multiplying themselves in others for the purpose of planting churches.

CHAPTER 3

PHILOSOPHICAL COMPONENTS OF BEING A CHURCH PLANTING CHURCH

Only God can bring life to dead things, and it is only God who can propel a church towards multiplication and church planting. God builds the church, but The Summit Church has made some philosophical shifts over the past ten years that God has used to propel his church on this mission of multiplication. This chapter explores seven philosophical shifts God has used to propel The Summit Church toward the goal of planting one thousand churches by 2050. The seven philosophical shifts are the church's perspective on leadership development, multi-site campuses, facilities, serving, blessing the city, creating a sending culture and a ministry paradigm called "own, catalyze, bless."

Leadership Development

At the core of being a multiplying church is being a church that develops leaders. The church is not intended to be an audience gathered around a leader; the church is intended to be an army of leaders sent out on mission. The Summit Church gathers people together each weekend and one of the goals is to grow the number of people gathering together. The church desires to grow larger by reaching more people with the gospel, and the weekend worship gathering is a means God uses to accomplish this objective. Growing a large gathering of people on the weekend, however, is not the end goal of The Summit Church. The goal is to reach people who are far from God, disciple them, and send them back out on mission. Success, therefore, is not measured by the number of warm bodies, or spectators, filling the seats during the weekend services. Success is measured by the number of equipped saints sent out on mission.

The Summit Church does not intend to diminish the command for the church

to gather. A tremendous amount of time and resources are invested into weekend worship services to ensure they are done extremely well. There is a high value on the gathering of the church for corporate worship. There is great power when the church is gathered, but the greatest power is when the church is scattered, which is why The Summit Church believes the week is just as important as the weekend.

It is during the week that disciples interact with people in their community in the natural rhythm of life. In their places of work, on the soccer fields, and in their neighborhoods, the gospel is taken to people who are far from God and probably would not enter into a church building. Rather than just programming the gospel being communicated within the walls of the church, people are empowered to take the gospel outside the walls of the church. This reality is why success is judged as much by sending capacity as seating capacity.

The Summit uses the analogy that the church is like a football huddle. On the weekend people are gathered with the quarterback. The quarterback's responsibility is to call the play. After he calls the play, the responsibility of the players is to run the play. After the quarterback calls the play the players do not go back to the bench and sit down. After doing this a few times, the fans in the stadium would get frustrated and start yelling for them to run the play. The church gathers on the weekend to inform, inspire, encourage, and call the play. The play is run during the week by the body of believers sent out.

In order to complete the work of the Great Commission, a multiplying church calls out leaders, disciples them, and sends them out. This is leadership multiplication and the ministry strategy Paul employed in the early church. Paul says in Ephesians 4:11-12 that the pastor's job is not to do the work of the ministry, but to equip people to do ministry (Eph 4:11-12).

Paul's vision for the church is not a large group of people gathered around one gifted leader, but a group of people being lifted up in their own gifts to be empowered to

go out and do the work of the ministry. Paul says the job of the pastor is to equip *others* to do the work of the ministry. In other words, a “pastors do ministry” mindset is unbiblical. If pastors are the only ones doing the work of the ministry, people are not being given the opportunity to discover and exercise the gifts God has given them. This unbiblical mindset hinders momentum in the church, as ministry is limited to the number of people the church can pay. Paul says the biblical view is that “pastors prepare people to do ministry.” The role of a pastor is to help develop the gifts of people in the church and serve them so their ministry can flourish.

Equipping and training the saints for the work of gospel ministry, or leadership multiplication, is one of the primary callings of the pastor. Leadership multiplication is the strategy God uses to bring maturity to the church and extend salvation to the world. Jesus employed the strategy of multiplying leaders to fulfill the Great Commission. He called out plain, ordinary men with no seminary education and invested three years of his life in this group. He developed them as leaders and at the end of three years he left the work of the Great Commission in their hands. With the help of the Holy Spirit, these ordinary men were ready to build the church.

Multi-Site

The Summit Church did not intentionally set out to be a multi-site church. The plan was to build a two thousand-seat auditorium, a parking lot, a decked out kid’s space, room for offices, and possibly a gym on one piece of property. When that plan did not work out, The Summit Church backed into multi-site. It was a happy accident.

While The Summit Church was meeting in a high school in 2006, they purchased an old church building with eleven acres of land attached to it, four miles away from the high school. One hundred acres of undeveloped land sat behind the church building. They intended to purchase additional acreage behind that property to build their church building, but God had different plans. When one of the owners of that land told the church she would sell the property to them for \$400,000 per acre, they knew God was

emphatically shutting that door.

When the church began running out of room at the high school, they decided to try a third service in the two hundred-seat church building. Pastor Greear would preach the first service at the high school. As soon as he finished preaching, he would walk off stage and jump into a car prepared to drive him to the old church. Four miles, a Mountain Dew and a Snickers bar later, he would walk immediately onto the stage and preach again. Immediately after preaching, he would get back in the car, return to the high school, and preach the second service. These were long and taxing days, but the church was committed to reaching people, and God continued to bring people.

When The Summit Church moved to a warehouse fifteen minutes away, they decided to keep the service going at the two hundred-seat church building in north Durham. They were determined to give it a shot and asked one of the pastors to consider hosting the service each weekend. They had no idea what a “campus pastor” was and had little vision for multi-site, but they were willing to try just about anything. Around four hundred people took them up on the opportunity and thus began their journey down the multi-site road.

The Summit Church began studying other churches that were doing multi-site. They wanted to learn how to be more technically proficient, but more importantly they wanted to better understand the potential this had for reaching people and furthering the vision they had for The Summit Church to be a sending church. One of the plumb lines established as a result of this process was “stay where you are; serve where you live; be the church in your community.” Saying “stay where you are” may sound like it goes against the idea of “being sent,” but, in reality, as they began to launch more campuses, they were in effect “sending” people back into their local communities. This made it much easier for them to reach friends and neighbors. Since then, on average, The Summit Church has been able to launch one new campus a year since 2007. Thus, hundreds of people at The Summit have experienced being sent to plant a new campus in a

community near them.

Multi-site is not a substitute for church planting. The Summit Church is committed to doing both. In 2014, for example, a Summit campus in downtown Raleigh was launched and four autonomous churches were planted in the United States. Two of those churches were in the Triangle, one was in Wilmington, North Carolina, and one was in Washington, DC.

Multi-site is not a substitute for church planting, it is a substitute for a large auditorium. One large auditorium has many limitations. First, the reach of the church is limited by the distance someone will drive to that specific auditorium. Even if one family will drive forty-five minutes, the likelihood of their lost neighbor driving that distance is very small. Another limitation is the number of leaders being able to serve under one roof. With seven campuses, there are seven different worship bands, seven different first impression teams, seven different teams of kid's leaders, seven different campus pastors able to shepherd a portion of the flock, and the list goes on. Discipling leaders is a critical component of planting churches, and multi-site is a tool God has given the church to accomplish this.

Facilities

The Summit Church originally sat on thirteen acres of prime property and had a fifty thousand square foot facility. It had a 550-seat worship center with an educational space, an office complex, and a gym. The church took a huge, scary leap of faith when it sold this comfortable facility and moved into a local high school. The church quickly realized that God did not need a nice building to grow his church. While The Summit Church is not anti-building, they came to realize that buildings are just tools. When the church met in a high school and did not have a permanent building, God continued to grow his church. When they started meeting in a renovated warehouse, God continued to grow his church. Despite the building space, God was growing his church.

An analogy used at The Summit is that the church building is like an aircraft

carrier. The church is not intended to be a cruise ship. On a cruise ship, all your needs are met. You simply come to get catered to and you eat all day long. When you are not eating, you are sitting by the pool. Whatever you are doing, it is all about you and your needs being met. The church is also not intended to be a battleship. A battleship simply sits in front of a piece of land with the intent of blowing it up. The only thing sent out from a battleship is artillery. The men and women on a battleship do not intend to leave the battleship and engage the people on land.

The primary purpose of an aircraft carrier, on the other hand, is to send planes into battle. Airplanes touchdown, rest, and get refueled on the carrier, but then they are sent back out to battle. The equipped airplane is the one engaged in the battle. The problem is that in a lot of churches, the battles are taking place on the aircraft carrier, which is a major problem. The battles should take place as planes are sent out. The purpose of the church is to send people out fueled by the Word and the power of the Holy Spirit to fight the spiritual battles in the world.

The Summit Church refers to their physical spaces as facilities, rather than buildings. Facilities are intended to *facilitate* ministry. The purpose of facilities is not to build a monument to God, but to help facilitate a movement. While “monuments have a tremendously positive impact on us all . . . the church was never intended to be a monument. We must be careful not to attempt to build tributes to God.”¹ The Summit facilities are intended to facilitate people coming to be discipled so they can be sent out on mission.

Serving

Church is not a spectator sport. There is an old joke that church is a lot like football. There are twenty-two guys on the field who are desperately in need of rest.

¹Erwin Raphael McManus, *An Unstoppable Force: Daring to Become the Church God Had in Mind* (Orange, CA: Yates and Yates, 2001), 64.

These twenty-two guys are being watched by twenty-two thousand fans in the stands that are desperately in need of exercise.

With the re-launch of Homestead Heights Baptist Church as The Summit Church in 2002, this paradigm was challenged by the value of everyone having a place to serve. The expansion of a guest services first impressions ministry provided many new opportunities to serve, but it was the move from a permanent location into a high school that really catalyzed the culture of serving. No longer could people drive up to a building that was ready to receive them on Sunday morning. Without the work of dozens of volunteers who had to arrive two to three hours before the first worship service, it would not have been possible to keep meeting, growing, and reaching people as a church. This necessity of service both tested and proved the resolve of the congregation to be a church that set aside its own comfort for the sake of the gospel.

Continuing the joke about the football team, besides the need for rest, there is another qualitative difference between the members of the team and the fans who are entertained by them. There is a difference in experience between the fans who are at the game and the players who are in the game. The spectators enjoy a fleeting sense of unity as they gather in the stadium each week; wearing the same team colors, cheering on the same star players, and giving high-fives to each other whether they know each other or not. Strangers feel connected for a moment of time. At the end of the game, though, they all go home to live their individual lives. On the other hand, the members of the team live their lives together throughout the week. They know that their success depends on bringing their own individual efforts together for a common purpose. Their love for one another grows out of a relationship of mutual dependence and the encouragement derived from serving together. They are not brought together simply by their shared enjoyment of the efforts of others. They are a community that depends on one another and exists for a common purpose.

The church is one body, called together by one Lord, for one purpose—to

bring glory to God. The teams of people who arrived early or stayed late into the afternoon experienced a sense of community that church spectators would never experience. A church cannot send someone if that person has never belonged. In order to send someone out, they have to first be on the team.

Blessing the City

In 2005, The Summit Church asked the question, “If God took The Summit Church away tomorrow, would there be any weeping in this city? Would this church be missed?” The answer, unfortunately, was that the city probably would not even notice if The Summit Church disappeared. Greear led the church to repent. The Summit had seen the city as a host culture—a place upon which to feed their growth and their goals as a church. They had not given real consideration to how God might use them to bless the city in which he placed them.

That was not the New Testament model. The New Testament church loved the cities in which they were planted. In Acts 8, Philip meets the needs of the people while remaining faithful to preach the gospel (Acts 8:7). One chapter later, Tabitha is described as a disciple who is always doing good and helping the poor (Acts 9:36). The result of this type of love being demonstrated to the city is that there is much rejoicing in the city (Acts 8:8).

The New Testament church grew and they brought a message that was radically different from the religions of the day, but they also loved people in a way that caught the attention of the city. They did not just look out for themselves and try to draw people out of the city into their subculture. Just as Jesus showed love and compassion to the city of Jerusalem when he wept over it (Luke 19:41), the Summit was challenged to begin showing love and compassion to their city. God gave them a responsibility to see their city flourish and they began to see the city God placed them in as *their* city. They saw the city’s pain as their pain. When the city rejoiced, they rejoiced. When the city wept, they wept. God began to show them that a love for the gospel produces a love for

their city.

The first challenge was to go from being stationary to being a church in motion. Most people in the church had never ventured into the realms of serving the community in which they lived. The first efforts were not focused on creating new opportunities, but in creating connections to opportunities that already existed. Area ministries like Agape House, which served at risk teens, the Durham Rescue Mission, and Habitat for Humanity were great places to connect a congregation that was beginning to connect their gospel faith to the needs that existed around them.

The Summit Church began this new focus with a “Week of Hope,” a week of organized partnerships with area ministries. The church was challenged to look at it as a short-term mission trip into their city. That one week was viewed as a catalyst to move people into ongoing projects. This one week would propel small group members into ministries throughout the coming year.

The leadership soon realized the term “projects” was limiting in its scope. A project could be painting a wall. But what type of lasting effect would that have? They began to think relationally, wanting to engage the community by serving alongside of them. A short, sticky phrase to communicate this value began to be communicated as “people are the mission.” Projects are great, but Jesus died for people. Projects and programs are simply tools that help to reach people. These relationships would provide the catalyst for bringing glory to God and the gospel to the lost.

Jesus seldom assumed what someone needed from him. He would often ask the question, “What do you want from me?” The Summit Church started to ask this question of their city. Where did the greatest needs exist? What did the community need? Five areas of significant need in the city were identified: homelessness, orphans, prisoners, unwed mothers, and at-risk teens. Identifying these five areas of significant need gave the church greater focus. These areas of need opened up doors for relational engagement in people’s lives and now, by God’s grace, dozens of public schools, dozens of non-profits,

and several communities in downtown Durham and Raleigh would miss The Summit Church if for some reason God took the church away.

Sending Culture

The Bible puts extraordinary emphasis on sending. The word “sent” is used over and over again throughout Scripture, and even Jesus describes himself as sent. Jesus says that being sent is what characterizes all of his followers: “As the Father has sent me, so I send you” (John 20:21). To follow Jesus is to be sent. In fact, “sent” is a good, one-word definition of a disciple.

“Sending” is not something to be added to the list of “to-dos” in a church, but is the result of a culture created in the church. It has been noted in this project that The Summit Church began participating in church planting long before there was a strategy or resources in place. The Summit began by joining in the work of other church planting teams, but there were some intentional steps taken to instill the value of sending into the culture of the church.

The first step in becoming a sending church is to begin casting vision. The Summit Church believes everything rises and falls on leadership, specifically the vision of the leaders. The Summit began talking about the importance of church planting, celebrating stories of people being sent, and started using the language of sending in intentional areas. All areas of ministry at The Summit Church began infusing the vision of church planting into their DNA.

Church planting is infused into the bloodstream of the age-based ministries of the church. The heart of the college ministry is discipling college students to be sent out on mission, and every college student is challenged to spend at least two years after college on a church planting team. This is referred to as the “mormonization” of the church. The student ministry involves middle and high school students in short-term mission trips and high school students are given the opportunity to join a church planting team for six weeks after their junior or senior year. The theme of the kid’s ministry is

“Launch Pad,” with the idea of raising up the next generation of church planters.

One example of the use of sending language is in the wording used when small groups are multiplied. Rather than *splitting* small groups when they get too large, new small groups are *planted*. Small group leaders are challenged to invest in one or two people in their group to equip them to lead a small group on their own. Once new small group leaders have been identified and trained, they are sent off to plant a new small group. Rather than being sent off alone, however, they are sent off to plant a new small group with one or two couples from the original group. The majority of small group leaders at The Summit Church have planted small groups, and many of those small groups have proceeded to plant more small groups. Small group leaders at The Summit Church are planting multiplying small groups.

There are many other practical ways the vision of church planting is infused into the DNA of the church. At the end of every weekend worship service, rather than simply dismissing everyone, one of the elders of the church gives a short “missional blessing” and the congregation is told, “Summit, you are sent.” When people are baptized they are asked two questions: (1) Do you believe Jesus has done everything necessary to save you? and (2) Are you willing to go wherever God tells you to go and do whatever God tells you to do? In the Starting Point membership class, the vision of church planting is explained and an application for a passport is included in the Starting Point curriculum.

Another way the vision of church planting is infused into the bloodstream of the church is by regularly communicating “plumb lines.” Plumb lines are short, pithy statements the leadership of The Summit Church has created to communicate their values and vision. People communicating announcements on the weekend are told to “preach the announcement.” Announcements are an opportunity to communicate vision, not simply dates and times. A few repeated plumb lines are “everyone is called,” “the week is as important as the weekend,” “the church is not an audience, but an army,” “every pastor is our missions pastor,” and “church planting is the New Testament strategy for completing

the Great Commission.” All of these statements communicate the vision of discipleship, and a disciple is sent on mission.

Own, Catalyze, Bless

The leadership at The Summit Church has developed three categories to help unleash the initiative for ministry in their church. “Own, catalyze and bless” is the ministry grid the leadership of the church uses to think through ministry opportunities. There are many ministries the leadership of the church is going to “own.” To own a ministry means the staff is primarily responsible for the success of that ministry, and the ministry is primarily carried out by staff members. The vision of an owned ministry typically originates with the staff, but will occasionally come from a congregation member. The church planting department, for example, owns the assessment of church planters and the residency program.

On the other end of the spectrum is the category of blessing. A ministry that is blessed is owned by someone in the congregation, meaning the vision and execution does not rely on a staff member. The congregation member is 100 percent responsible for the success of a “blessed” ministry. The staff at The Summit Church will pray with individuals leading a blessed ministry and they may check in on them occasionally, but the staff is not responsible for this kind of ministry. An example of a blessed ministry in the church planting department is when someone proposes the idea of opening coffee shops named “He-brews” or a barber shop named “A Cut Above” in every city The Summit Church is planting a new church. Ministry ideas like this are not discouraged, but the church will have no responsibility for them.

The middle category of catalyzing is the area the leadership of The Summit Church spends a tremendous amount of energy and resources. Catalyzing ministry is the most challenging of the three categories, and it is often the messiest, but it yields the most fruit by people in the church. Catalyzed ministry occurs within the context of Spirit-led, loving relationships as the pastors of The Summit Church multiply themselves in others.

Pastors are facilitators, catalyzing leaders to carry out the work of the ministry. Pastors give pastoral guidance, counseling, connection, and resourcing to lay leaders in order that passionate disciples of Christ are produced for the work of gospel ministry.

Catalyzed ministry is primarily “owned” by someone in the congregation, but the staff maintains a large portion of responsibility for the success of the ministry. Catalyzed ministry is defined by the words equipping, resourcing, and plat-forming. These words reflect the reality that these ministries require a considerable amount of attention from the staff, but the work of the ministry is done by the congregation. Typically the vision for these ministries comes from the congregation, but occasionally they come from staff members. An example of a catalyzed ministry in the church planting department is bringing a church plant into The Summit Network that was not planted from the Summit. The Summit provides resources, funding, and coaching to these plants that they do not own.

Conclusion

God’s grace has been poured out upon The Summit Church. In God’s sovereignty and by the power of the Holy Spirit, God has used circumstances, events, and people to lead The Summit Church to make philosophical shifts over the past ten years. God has used these shifts to build his church and propel it on the mission of planting multiplying churches.

CHAPTER 4

ELEMENTS OF THE MINISTRY RESEARCH PROJECT

The ministry research project consisted of a fifteen-week timeframe that included administering a church planting survey to determine how well the vision of church planting is getting into the bloodstream of people at The Summit Church, writing a strategic plan to propel The Summit towards the goal of planting one thousand churches by 2050, and writing a church planting manual for The Summit Church. These three elements fulfilled the goals of this project: (1) assess how well the vision for planting one thousand churches by 2050 is being infused into the DNA of The Summit Church, (2) develop a strategic plan to see this vision fulfilled, and (3) develop a church planting manual for The Summit Church.

DNA Survey

The first goal was to administer a survey to discern how well the vision of church planting has permeated the life of The Summit Church. The survey was initially composed of 20 questions with most of the answers set up on a five-point Likert scale. I sent this survey to 5 members of the church planting staff team, 2 members of the executive staff team, 1 campus pastor, and the director of Campus Outreach at The Summit Church. After receiving feedback and suggestions from 6 of these pastors, the questionnaire was revised to a 26-question survey (see Appendix 1).

After studying some best practices for how to administer a survey, I wrote a paragraph to entice people to complete the survey:

Thanks for taking a few minutes to help The Summit Church! This brief multiple choice survey should take you less than 3 minutes, but the results of this survey will be huge. Your answers will help us assess how we are doing as a church in advancing the gospel to the ends of the earth. Your answers will remain anonymous

... so be honest! Our goal is to get 500 people to complete this survey. Thank you for this small investment in furthering the mission of the church. Please complete this survey by January 6, 2014.

The survey was converted into a Wufuu form and then sent out to The Summit Church on The City¹ on December 19, 2013. The campus pastors were also asked to link this survey to their weekly newsletter they send out to their campus. By January 6, 2014, 518 people had completed the survey. Only two campuses had less than 10 percent of their average attendance complete the survey. In order to accomplish the goal of every campus having at least 10 percent of their campus complete the survey, the survey was sent out again on The City. Additionally, the campus pastors of these two campuses were again asked to link the survey on their newsletter.

By January 22, 2014, 1,150 people had completed the survey, with every campus having a minimum of 10 percent.² The Brier Creek Campus average attendance was 2,900, and the number of surveys completed was 297, which is 10 percent. The Cary Campus average attendance was 1,100, and the number of surveys completed was 120, which is in excess of the 10 percent. The Chapel Hill Campus average attendance was 961, and the number of surveys completed was 98, which is 10 percent. The North Raleigh Campus average attendance was 983, and the number of surveys completed was 100, which is 10 percent. The Spanish Campus average attendance was 130, and the number of surveys completed was 19, which is 14 percent. The West Club Campus average attendance was 530, and the number of surveys completed was 109, which is 27 percent. The North Durham Campus average attendance was 401, and the number of surveys completed for this campus was 40 which is 10 percent.

The survey was also given to staff members who were hired between September 1, 2012 and August 31, 2013. During that time, The Summit Church hired

¹The City is an inter-church communication tool.

²Ten percent was based on the average attendance over the course of two months, September and October 2013.

over 40 new staff and the goal was to have 20 of the new staff members complete the survey. The Human Resources Department provided the list of names and e-mails for these individuals and they were asked to complete the survey during a two-hour period of time, between 10:00 AM and 12:00 PM on January 14, 2014. During this time, 20 staff members completed the survey.

The first eight questions of the survey were biographical in nature. The goal was to understand who was completing the survey and be able to analyze the data based upon the length of time people have been at the Summit, whether they are members or not, whether they are in a small group or not, their age and what campus they attend.

The remainder of the questions measured how informed and involved the people of The Summit Church were in the vision of planting one thousand churches by 2050. Eight questions (9, 10, 14, 15, 16, 17, 24, and 25) measured how well the people of The Summit Church are being informed of the vision of church planting. For example, question 14, “How many churches has The Summit Church already planted in North America?” was designed to measure the participant’s understanding of how the church is progressing towards the goal of planting one thousand churches by 2050. Ten questions (11, 12, 13, 18, 19, 20, 21, 22, 23, and 26) measured how involved the people of The Summit Church were in church planting. For example, question 18, “I have prayerfully considered the possibility of joining a church planting team,” focused on the participation of the individual in this goal of planting churches.

Strategic Plan

The second goal of this project was to develop a strategic plan for The Summit Church to accomplish the vision of planting one thousand churches by 2050. In order to accomplish this goal, I met with Mike McDaniel, the Church Planting Pastor, and Josh Miller, the Associate Church Planting Pastor of The Summit Church. We discussed the elements necessary for a strategic plan to be an effective tool to help The Summit Church

fulfill this vision. We identified five essential elements for the strategic plan: location, leadership development, partnerships, funding, and goals. The culmination of the strategic plan was a scheme for how the goal can be reached.

The first element of the plan was to identify why The Summit Church is in a strategic location to plant multiplying churches. There are four reasons why Raleigh-Durham (RDU) is a strategic sending city. First, RDU is an area of great influence. It is one of the fastest growing metropolitan areas in the country, and a national hub for business and education, with more Ph.D.s per capita than any other city in the US.³

Second, the demographic of RDU is strategic. RDU is rapidly becoming a melting pot of southerners, northerners, and internationals. This provides a unique opportunity to equip people for contextualized gospel ministry. The nations are coming to RDU and there is an opportunity to send them out, equipped to take the gospel to their native lands.

Third, RDU could be described as a sending capital of the United States. RDU is one of the top destinations for college students and young professionals in the US.⁴ People move here to go to school and begin their careers. The Summit Church can equip them and send them out as members of church planting teams.

Fourth, RDU provides a strategic opportunity for theological training. The

³United States Census Bureau, "Raleigh and Austin are Fastest-Growing Metro Areas," March 19, 2009, accessed March 7, 2014, <https://www.census.gov/newsroom/releases/archives/population/cb09-45.html>. "America's Smartest Cities-From First to Worst," *The Daily Beast*, 2009, accessed March 7, 2014, <http://www.thedailybeast.com/galleries/2009/10/01/america-s-smartest-cities-from-first-to-worst.html>. Kurt Badenhausen, "The Best Places for Business," *Forbes*, June 29, 2011, accessed March 7, 2014, <http://www.forbes.com/sites/kurtbadenhausen/2011/06/29/the-best-places-for-business-and-careers/>. Lauren Sherman, "Ten Cities Where Americans Are Relocating," *Forbes*, March 30, 2009, accessed March 7, 2014, <http://www.forbes.com/2009/03/30/americans-moving-cities-lifestyle-real-estate-relocating.html>.

⁴Morgan Brennan, "America's Best Cities for Young Professionals," *Forbes*, July 12, 2011, accessed March 7, 2014, <http://www.forbes.com/sites/morganbrennan/2011/07/12/americas-best-cities-for-young-professionals/>. "AIER College Destinations Index 2-13-2014," *American Institute for Economic Research*, accessed March 7, 2014, <https://www.aier.org/cdi>.

Summit Church has partnered with Southeastern Baptist Theological Seminary to provide theological training to those pursuing vocational ministry, including opportunities to serve on an international church planting team. The partnership has also allowed us to provide training for high school students, college students, young professionals, and men and women working in a secular context in the region.

The second element of the plan was to explain the leadership development plan necessary to plant churches. At the core of being a multiplying church is being a church that develops leaders, thus a strategic plan to develop leaders must be in place. The strategy to develop leaders starts with the plan to reach the lost. We accomplish this by equipping people to be effective evangelists, through services and programs, and by intentionally targeting kids and students at an early age so they can be discipled and sent out on mission.

The next step in developing leaders is cultivating leaders, or discipleship. Small groups are the primary vehicle for discipleship, but The Summit has created several other platforms for discipleship within the church. The Sam James Institute is a training and resourcing arm of the church. People at The Summit are also given access to Right Now Media which provides online discipleship resources and there is a leadership pipeline for people moving into leadership roles. In addition, we have created opportunities for leaders to join our staff as college and ministry interns.

As people are being discipled, God calls men to plant churches. If God is leading a man to plant a church, The Summit will help him assess his call and connect with other men in learning communities called church planting cohorts. There, each man is assessed and begins training to plant a church through the church planting residency program. Ultimately, the goal is not just to send out a team to plant a church, but to plant a multiplying church. The Summit equips church plants to become churches which reach the lost, cultivate leaders, equip them, and send them out to plant more churches.

The third element of the strategic plan was establishing strategic partnerships.

Partnership with established churches is one of the greatest needs of church planters and we identify five ways an established church can partner with a church plant. The first way an established church can support a church plant is financially. The second way is by praying for the church plant. The third way is by sending people to help plant the new church. The fourth is by established church pastors and leaders being willing to spend a few hours a month coaching the leaders of the church plant. Lastly, the established church can network for the church plant, helping them get connected to other pastors and churches.

The next element of the strategic plan was instituting a plan for funding. The Summit breaks funding into three tiers. Tier 1 is for those church plants we are going to “own.” Tier 1 planters are lead planters who have come through the Summit Church Planting Residency. The average funding for these residents is ninety thousand dollars over a period of three years. Tier 2 is for planters who were not residents but those we want to support. The range of funding for these church plants is between twenty to thirty thousand dollars over three to four years. Tier 3 is for planters that we have less association and alignment with, but still want to bless them. The range of support for these church plants is three to ten thousand dollars, typically on a one-time basis.

The final element of the strategic plan was establishing specific goals for the next ten years. First, we establish goals for five years. By 2019, The Summit Church should plant 50 churches, train 22 residents, send out 250 college graduates as a part of church planting teams, and have 5 multiplying churches established. Second, we set goals for ten years. By 2024, The Summit Church should plant 100 churches, train 50 residents, send out 500 college graduates as a part of church planting teams, and have 15 multiplying churches established. These goals allow The Summit Church to track how well they are progressing towards their goal of planting one thousand churches by 2050.

The culmination of the strategic plan is constructing a possible plan for how The Summit Church can plant one thousand churches by 2050. There are several

variables to consider in constructing the plan for how The Summit Church will achieve the goal of planting one thousand churches by 2050. For example, how many residents will The Summit Church employ each year? What is the survival rate of each church? How many churches planted from The Summit Church will become multiplying churches? At what rate will multiplying churches plant churches?

Taking these kinds of variables into consideration, a plan was constructed for how The Summit Church can realize their church planting goal. In order for the goal to be reached, The Summit Church must plant 3 churches a year for the next 35 years. Every church planted out of The Summit Church, and all subsequent daughter churches, must plant 1 church every 5 years. If 75 percent of all daughter churches survive, by year 2050 The Summit Church will have planted 1,039 churches.⁵

The Church Planting Manual

The first step in writing the Church Planting Manual was studying existing manuals from other churches. The two church planting manuals that proved to be the most useful were Redeemer's Church Planting Manual⁶ and the Global Church Advancement's Church Planter Training Manual.⁷ Reading through both of these manuals helped shape the framework of a Church Planting Manual (CPM) for The Summit Church. After reading these manuals, an initial outline for The Summit CPM was established.

The outline consisted of three sections. The first section consisted of the vision and history of The Summit Church. The second section contained the rationale and biblical basis for church planting. The next section was the process one would go through

⁵See model 3 in the strategic plan in Appendix 2.

⁶Timothy J. Keller and J. Allen Thompson, *Church Planter Manual* (New York: Redeemer Church Planting Center, 2002).

⁷Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids: Baker, 2011).

in order to plant a church from The Summit Church: discerning their call, joining a cohort, completing an assessment, and entering residency.

The next step in writing the CPM was to meet with the Church Planting Pastor and the Associate Church Planting Pastor at The Summit Church. The proposed outline for the CPM was presented and discussed. For the first two sections, the vision and history of The Summit Church and the rationale and biblical basis for church planting, abridged versions from this project were used.

After finalizing the first two sections of the CPM, the process one would go through in order to plant a church out of The Summit Church was examined. The first step in the process is helping an individual determine whether or not they are called to church planting. After writing a few thoughts about “calling,” we established how The Summit Church defines a call into church planting: a persistent and passionate desire to leverage the entirety of one’s life to take the gospel to those who have never heard it, accompanied by appropriate spiritual gifts, recognized by mature church leadership, and characterized by an urgency that leads one to bypass other worthy endeavors so as to accomplish the goal.

To help an individual determine if they are called into church planting, four primary characteristics of a future church planter were identified: character, calling, convictions, and competencies. Three sub-category characteristics were also identified: chemistry, capacity, and context. A brief description for each of these seven characteristics was written.

Character refers to a man’s godliness as outlined in New Testament elder qualifications (1 Tim 3; Titus 2; 1 Pet 5). In particular, The Summit Church looks for candidates who exude a humble confidence concerning their gifts and convictions that spring forth from the gospel. A man must first possess character before any of the other qualifications need to be assessed.

Calling is an apostolic burden for the lost that creates in a man great passion

and drive to grow as a leader in order to save as many as possible. A called man is not satisfied unless he is leveraging his life to its utmost capacity to pushback lostness. This burden creates a great desire to multiply leadership and a vision for maximum kingdom impact. This is not a one-time emotional experience, rather it is the momentum of a lifetime, a desire and longing that cannot be snuffed out because it has been divinely given.

Conviction refers to how a man's DNA (Mission, Vision, and Values), and theological and philosophical convictions align with those of The Summit Church. The Summit Church's convictions are outlined in The Baptist Faith & Message 2000, The Confessional Statement of The Gospel Coalition, and The Five Distinctives of The Summit Network.

Competency refers to the spiritual gifts and natural abilities that come as part of a man's call to lead a church plant. We affirm that a call to plant a church is always partnered with the spiritual gifts and life experience necessary to do so. Among others, these competencies include leadership, communication, and preaching and ministry experience.

Chemistry refers to the way a candidate relates to The Summit Church staff and other members of The Summit Network. Chemistry is difficult to quantify but is discernible by assessing an applicant's personality, past experiences, and emotional intelligence. We value diversity in residents and do not ask men to "fit a mold," but we recognize that there is a base level of emotional intelligence that is necessary to maintain strong relational ties.

Capacity refers to the level of giftedness that a man possesses and his ability to creatively balance multiple responsibilities to achieve excellent results. Capacity is both a spiritual gift and something that can be developed with time and experience. The goal is to plant "City-Center" churches that contextualize well, thrive, and multiply. It is the experience that men of a particularly high capacity are most often used by God to

accomplish this goal.

Context refers to the culture and setting in which an applicant will be the most effective leader. The goal is to plant churches in strategic cities around the US and in the twelve largest college towns in North Carolina. Context helps place leaders in those cities. Context is determined by a man's background, his family's particular inclinations, and his ability to relate to a host culture. The goal is to plant a man in a city where there is both a great need for the gospel and the opportunity for his family to flourish.

After providing a brief description of each of these seven characteristics, we wrote questions for each of these seven areas to help potential lead planters discern their calling. For character, there are questions about the individual's spiritual life, family life, and general maturity. For calling, there are questions about their vision, their motives, and the affirmation of others. For convictions, there are questions about their beliefs and philosophy of ministry. For competency, there are questions about their spiritual gifts and ministry experience. For chemistry, there are questions about whether or not they fit in our church culture, and if they are likable and friendly to others. For capacity, there are questions about their ability to lead a church of several hundred people and if they have the capacity to multiply leaders. For context, the questions are about where they want to plant and how that fits with vision of our church.

The second step in the process, for someone who wants to plant from The Summit Church, is the church planting cohort. A cohort is a learning community where a group of people commit to learn as a community instead of on their own. The church planting cohort groups men together who are preparing to plant a church.

For this section of the CPM, we stated the purpose and values of the cohort, the pre-requisites to enter a cohort, and we specified the details of the cohort. The details included expectations for the meetings, the dates and times of the meetings, and the curriculum for the cohort. The cohort meets over the course of a year and covers topics such as "Developing Vision for a Church," "Leadership," "Gospel-Centered Living and

Ministry,” and “Loving the City.”

The third step in the process is assessment. Four phases were identified to the assessment process. The first phase is the introduction. The primary goal in this first phase is to discern if an applicant possesses the godly character required to lead the church and if he has experienced a call into church planting. Through e-mails and phone calls, we will evaluate an applicant’s experience, theological and philosophical background, their understanding of and motivation for church planting, and their general self-awareness of their strengths and weaknesses. At the end of this first phase, applicants are told “no,” “not now,” or they are invited to the next phase.

The goal of phase 2 is to discern if an applicant possesses the necessary competencies to be a successful church planter and if he shares similar philosophical and theological convictions. Phase 2 involves several assessment tools, including the Summit Network Residency Application, a preaching sample, and completion of the Initial Screening Assessment (ISA), Golden Personality Profile (MBTI), the Portrait Predictor (DISC) and a Spiritual Gifts Assessment. At the end of phase 2, applicants are given one of three responses. Applicants are redirected if it appears God has wired them to serve in a different form of church leadership than church planting. For some, their calling is affirmed but they are told they need more time to develop. For others, they are given an invitation to proceed to the next phase.

The third phase of the assessment process is evaluating the health of the applicant. The goal of this phase is to assess the health of an applicant’s marriage and family (character), his theological breadth and ability to apply it to practice (competency), his giftedness in preaching (competency) and his philosophy of ministry (convictions). The tools used in this phase of the assessment process are a Marriage and Family Questionnaire, a Theology and Philosophy Questionnaire, and another preaching sample. Any applicant who reaches phase 3 of the assessment has demonstrated a call from God and substantial potential for church planting. The main question answered at the end of

this phase is that of readiness.

The last phase of the assessment process centers on vision and capacity of the applicant. In this phase the applicant is asked to formulate his vision and plan for his church plant, followed by a weekend-long assessment at The Summit Church by a team of pastors and leaders. Unless a significant issue pertaining to one of the “C’s” of their calling arises, applicants who get to the end of phase 4 are offered the position of Church Planting Resident at The Summit Church.

The final step in the process for someone planting a church from The Summit Church is a residency. Residency is a full-time, nine-month job at The Summit Church. For this section of the CPM, we established why we have a residency program, what it is, and the vision of planting one thousand churches we hope to see realized as a result of it. We also describe the core competencies that would be developed during the course of the residency.

Two major parts of the residency program are developing a church planting prospectus and developing a launch team. To assist church planters in the process of writing a prospectus, some basic guidelines were developed for how to put a prospectus together and collected several prospectuses from former church planters. To assist lead planters in developing a launch team, we identified four steps in the process. The four steps in the process of developing a launch team are awareness, assessment, assimilation, and assignment. We also created a sample Launch Team Assessment and a Launch Team Covenant.

Churches planted out of The Summit Church are fully autonomous churches, but they are invited into The Summit Network.⁸ The plan is to build a network of multiplying churches to help discover, develop, send, and support church planters. In other words, this is not a network which plants churches, but churches that plant churches.

⁸A brief summary of The Summit Network is provided at the end of the abridged Church Planting Manual in Appendix 4.

Conclusion

The research component of this project involved the completion of the three goals. The first goal was to assess how well the church planting vision of The Summit Church is being infused into the DNA of the church. The second goal was to write a strategic plan for how The Summit Church will reach the goal of planting one thousand churches by 2050. The third goal was to write a church planting manual to assist The Summit Church in the process of planting multiplying churches. All three of these goals were completed during the fifteen-week timeframe. In chapter 5, the research data will be evaluated and will assess how the project was successful.

CHAPTER 5

PROJECT EVALUATION

The goal of this chapter is to evaluate the project. The project is evaluated by providing a seven-step analysis. First, the purpose of the project is examined. Second, the goals of the project are analyzed. In this second step, the research data from all three goals are evaluated. In the third section, the strengths and weaknesses of the project are investigated. The fourth section proposes several modifications to the project. The fifth section is a theological reflection on the project. The sixth section shares personal reflections learned during the project. The last step in the analysis of the project summarizes the project.

Evaluation of the Project Purpose

The purpose of this project was to equip The Summit Church in Raleigh-Durham, North Carolina, to accomplish their goal of planting one thousand churches by 2050 and propel a movement of multiplying churches. It is my belief that this purpose was achieved during the course of this project. Two key elements contributing to the fulfillment of this project's purpose were God's grace already at work at The Summit Church and the staff team God has assembled there.

God's grace is on display at The Summit Church. From the inception of the church over fifty years ago until now, it is evident that God has been working to build his church in Raleigh-Durham. God had already allowed The Summit Church to begin the process of multiplication and church planting. This project did not have to create a wave of multiplication and church planting, it simply jumped on board the wave God had already created. Sixteen churches have already been planted from The Summit Church,

four more will be planted by the end of 2014, and some of the original church plants have already begun multiplying themselves. God is building his church and by his grace he is using The Summit Church to help.

The second key element contributing to the fulfillment of this project's purpose is the staff team God has assembled at The Summit Church. The Summit has been blessed by incredibly gifted and passionate leaders. The staff team has rallied around the vision of planting churches. It is not always easy to see key volunteers and leaders in a ministry area being sent out with a church planting team. Many of the church planters sent out from the Summit have served on the staff team, and it is challenging at times to see a friend, and someone so gifted, be sent off to plant another church. When everyone is working together towards the goal of planting one thousand churches, however, those departures are celebrated.

In particular, the church planting department is to be commended for the work they are doing to move the church towards the goal of one thousand churches. They tirelessly work to recruit, train, and send out men to plant churches. They were instrumental in helping shape the church planting manual and strategic plan for this project, as well.

Evaluation of the Project Goals

This project was comprised of three goals. The first goal of this project was to assess how well the vision for planting one thousand churches by 2050 is being infused into the DNA of The Summit Church. The second goal of this project was to develop a strategic plan to see this vision fulfilled. The third goal of this project was to develop a church planting manual for The Summit Church.

Goal 1

To assess how well the vision of planting one thousand churches is being infused into the DNA of The Summit Church, a survey was sent out to the entire church. The survey was completed by 1,150 people and the data was collected in an excel

spreadsheet. From the excel spreadsheet, a table was created for each question (see Appendix 6). Each question was analyzed by the total number of answers and the percentage of each answer per question.

The first eight questions provided some biographical information of the participant. These biographical questions allowed analysis to be completed based upon the length of time people have been at the Summit, whether or not they are members, whether or not they are in a small group, their age, and what campus they attend. One observation from these biographical questions is that the majority of people who completed the survey are actively involved in the church. Eighty percent of the people who participated in the survey are members of the church and involved in a small group. It is not surprising that the committed members of the church took the time to complete the survey, but it does imply that the results of the data are likely higher than the church at large.

Questions 9 through 26 measured how informed and involved the people of The Summit Church are in the vision of planting one thousand churches by 2050. The data for each of these questions can be seen in Appendix 6, but some general analysis of these answers confirm that the survey accomplished the goal of assessing how well the church planting vision is getting into the DNA of The Summit Church.

To question 9, “The Summit Church has a desire to plant churches in North America,” 81.7 percent of the respondents said they “strongly agree,” 11.7 percent said they “agree,” and only 5.8 percent said they “strongly disagree.” The responses to this question are extremely encouraging, revealing that the majority of people believe the Summit has demonstrated a desire to plant churches. Similarly, question 25 disclosed that 82.3 percent of the participants “strongly agree” that church planting is important to The Summit Church.

Question 10, “The Summit Church has a clear vision for planting churches,” revealed that 66.1 percent “strongly agree,” 24.8 percent “agree,” 3.4 percent “agree

somewhat” and 5.1 percent “strongly disagree.” According to question 11, “I have a clear understanding of the church planting goals of The Summit Church,” even fewer people understand the Summit’s church planting goals. Only 37.1 percent “strongly agree” with this statement. Even fewer people, 20.2 percent, answered “strongly agree” to question 12, saying they could articulate the church planting goals of The Summit Church. The comparison of these questions reveals that people at The Summit Church believe church planting is important to the church, but the leadership of the church needs to work diligently to help people understand the goals and vision The Summit has for church planting.

Questions 14, 15, 16 and 17 also measured how informed the people of The Summit Church are of the vision of church planting. According to question 14, most people do not know how many churches The Summit has planted. According to question 15, only a slight majority can name the three cities The Summit is planting churches in 2014. According the question 16, most people can name less than four things The Summit does to foster a church planting culture. Last, according the question 17, only 22 percent know the current number of church planting residents. The conclusion to all of these questions is that the majority of people at The Summit Church are not well informed about the church’s vision for planting churches. The respondents believe church planting is important to The Summit Church, but most are uncertain on many of the particular details of the vision.

In addition to measuring how informed people are of vision of church planting, the survey measured how involved people are in this vision. Question 18 asked people if they have prayerfully considered the possibility of joining a church planting team. The answers to this question reveals that most people, over 60 percent, have not prayed about personally being a part of the church planting vision. Of the 40 percent who have prayed about joining a church planting team, only half of them have attended a church planting interest meeting, according to question 19. In other words, if the leadership is relying on interest meetings to connect people to church planting, they are only reaching half the

people who might consider participating.

The conclusion to questions 20 and 21 demonstrate similar trends. According to question 20, most people have not talked with anyone about joining a church plant. According to question 21, most small groups do not regularly pray for a church planter. These questions disclose the fact that the majority of people at The Summit Church are not actively involved in the vision of church planting. The Summit Church has a lot of people sitting on the sidelines. On one hand, it is encouraging to know that God has accomplished a tremendous amount of work with a small percentage of people. The challenge for the leadership of The Summit is to get more people to begin participating in the mission of God, rather than simply observing what God is doing through other people.

Questions 9, 11, and 18 were analyzed by comparing them to five biographical questions. Three of these biographical questions were chosen because they indicate how connected an individual is to the church. A quick study of questions 1, 2 and 3 demonstrates how the length of time people have been at The Summit Church and their connection to the church through membership and small group increases the possibility for people to participate in the mission of church planting. Question 5 was selected to reveal if people's age has an impact on their participation in the mission of the church. Question 8, "What campus do you regularly attend?" provided information on how well people at each campus embody the vision of church planting. The analysis of all five of these comparisons can be seen in Appendix 6.

The analysis of responses to question 9, "The Summit Church has a desire to plant churches in North America," and question 11, "I have a clear understanding of the church planting goals of The Summit Church," disclose how informed people are of the church's vision for church planting. According to the analysis of question 1, agreeableness with these statements increase with longevity at the church. Comparing questions 9 and 11 to question 2, "Have you attended Starting Point and become a covenant member of The Summit Church," reveals an increase in agreeableness for those who have made a

covenant with the church. Finally, comparing these questions with question 3, “Are you actively involved in a Summit small group?” indicated an increase in agreeableness for those who participate in a small group. The conclusion of these comparisons is that the longer people attend The Summit Church and the more connected they are to the body, the more informed they are of the church’s vision for church planting.

Question 18, “I have prayerfully considered the possibility of joining a church planting team,” measured how involved in the mission of church planting are the people of The Summit Church. Comparing this question to the first question, “How long have you attended The Summit Church?” revealed that agreeableness increases with longevity at the church. Comparing question 18 with questions 2 and 3 revealed similar trends. Agreeableness strongly increased for those who have attended Starting Point, and increased slightly for people involved in a small group. Generally, the longer people are at The Summit Church and the more connected they are to the body of Christ, the more involved they are in the mission of the church.

Additionally, analysis was completed on a subset of the data, new staff within the past year. Complete analysis of this subset can be seen in Appendix 6, but further analysis was completed with the new staff by comparing questions 11 and 18 with question 1, 5 and 8. Comparing question 1, “How long have you attended The Summit Church?” with question 11, “I have a clear understanding of the church planting goals of The Summit Church,” exposed the fact that staff who have attended the church between 2 to 5 years are less likely to have a clear understanding of The Summit’s church planting goals. It is difficult to conclude the reason for the decline during these years, but it is important for the leadership of the church to recognize this decline and diligently work to keep the staff informed of the goals of the church.

Comparing question 11 with question 5, “What is your age in years?” revealed a strong agreeableness for new staff, especially between the ages of 18 and 24. The majority of the new staff between the ages of 35 and 44 also “strongly agreed” that they

understood the church planting goals of the church, but several new staff in this age bracket said they “agree” with this statement and one said they “strongly disagree.” The conclusion to this analysis is that the leadership of The Summit Church cannot assume that every staff member is fully informed of the church planting goals of the church. In order to ensure the church is moving towards its goal of planting one thousand churches by 2050, this staff must continually be taught and reminded of this vision.

Finally, question 18, “I have prayerfully considered the possibility of joining a church planting team,” was compared with questions 1, 5 and 8. According to the comparison with question 1, there is a strong agreeableness for new staff who have attended the church for 1 to 3 years, or more than 5 years. There is a slight decline for the new staff who have attended for 3 to 5 years. Again, it is challenging to make any conclusive statements on why there is a decline during these years.

Comparing question 18 with question 5, “What is your age in years?” unveils a strong agreeableness for new staff between the ages 18 to 34, with a low agreeableness for those over 35. This same trend was true for the entire database. The theory for this trend is that the older one gets the more challenging it is to consider uprooting one’s life, and often the life of one’s family.

Goal 2

The second goal of the project was to develop a strategic plan for how the vision of planting one thousand churches by 2050 can be achieved. The strategic plan was given to 11 people: 3 staff members in the Church Planting department at The Summit Church, the 4 current residents at The Summit Church, and 4 church planters who The Summit Church has sent out over the past several years. All 11 of these men completed the Strategic Plan Evaluation Rubric that accompanied the strategic plan.

The data from this evaluation tool was entered into a spreadsheet for analysis (see Appendix 7). The evaluation contained seven questions, using a Likert scale to evaluate the responses. The Likert scale ranged from 1 to 4, with 1 being “insufficient”

and 4 being “exemplary.”

The responses to each of the seven questions can be seen in Appendix 7, but some overarching analysis of the answers and a look at some of the comments given to the survey demonstrate why the strategic plan accomplished the goal of propelling The Summit Church toward their church planting goal. Of the 77 total answers available in this survey, no participants responded with a “1,” “insufficient,” and only one person responded with a “2,” “requires attention.” The “2” was given for the fifth question, “The plan provides a clear game plan for how the vision of planting one thousand churches by 2050 will be fulfilled.” For this same question, 9 of the 11 participants answered “exemplary.” Of the remaining 76 available responses, 19 responses were given a “3,” “sufficient,” on the scale. The majority of the responses, the other 57, were rated “exemplary.”

The comments given in response to the strategic plan indicate the plan accomplished the goal of propelling The Summit Church toward its goal of planting one thousand churches by 2050. In general, the comments were very positive (see Appendix 7). The participants indicated the strategic plan was very clear, and the one comment made to this first question was, “Yes it is. Very clearly the goal [of the strategic plan] is planting churches.” A couple participants commented that the theology was lacking in the strategic plan, but the theological foundation that is implied is consistent with Scripture. One comment made in response to the fifth question was, “It’s amazing to read a document that makes such an audacious goal seem achievable by God’s grace.” Another comment to this same question was, “[The strategic plan is] as clear as a plan of such magnitude can be articulated.” The question that got the least amount of exemplary responses was, “The strategic plan is thorough in its coverage of the material.” The one comment to this question was, “The plan is a little short on material but concise and to the point.” Overall, the participants indicated the strategic plan was clear and provided a game plan for how The Summit Church, by God’s grace, will be able to achieve their goal of planting one

thousand churches by 2050.

The final component of the strategic plan answered the question, “How are we [The Summit Church] going to get to 1,000 churches?” In order to answer this question data was provided to a member of The Summit Church, John Pearson. Based on this information, John created several models for how this goal could be reached. He was provided with several variables to consider in this equation. He considered how many churches The Summit Church would plant each year. The other variables he considered were the growth rate of daughter churches, the length of time it would take for a daughter church to reach maturity, when a daughter church would begin planting other churches, and the survivability rate of daughter churches.

Based on these variables, three models were reviewed by members of the executive team and the church planting team. After considering the variables and analyzing the models, everyone agreed on a model they felt The Summit Church could achieve in the next thirty-five years. The variables, graphs, and numbers can be seen in Appendix 2, but some overarching insights interpreting the data were discussed.

The first insight is that exponential growth benefits from early investment. Investing in planting daughter churches now will yield bigger results in the years to come. The second insight is that the most important factor in long-term success is the rate at which daughter churches reproduce. Even if The Summit Church plants 5 churches a year until 2050, this accounts for 20 percent of the total. This means that more than 80 percent of the churches The Summit Church hopes to plant must be granddaughter churches. Third, it is important that daughter churches plant early, even if some fail. Even if the failure rate of daughter churches is high, daughters that reproduce early lead to significantly greater growth in the long-term. Finally, the only way to reach one thousand churches is to effectively pass on the vision. There is little room for diminishing returns in the daughter growth rate. The greatest growth in church planting must come from the churches planted

from The Summit Church. Church planting has to be in the DNA of the churches planted out of The Summit Church.

Goal 3

The third goal of the project was to develop a church planting manual for The Summit Church. The manual was given to 11 people: 3 staff members in the Church Planting Department at The Summit Church, the 4 current residents at The Summit Church, and 4 church planters who The Summit Church has sent out over the past several years. All 11 of these men completed the Church Planting Evaluation Rubric that accompanied the manual.

The data from this evaluation tool was entered into a spreadsheet for analysis (see Appendix 8). The evaluation contained 7 questions, using a Likert scale to evaluate the responses. The Likert scale ranged from 1 to 4, with 1 being “insufficient” and 4 being “exemplary.”

The responses to each of the 7 questions can be seen in Appendix 8, but analysis of the answers and a look of the comments given to the survey indicate that the church planting manual accomplished the goal of equipping The Summit Church in their church planting goal. Of the 77 total answers available in this survey, no participants responded with a “1,” “insufficient,” or a “2,” “requires attention.” Thirteen answers were given a “3,” “sufficient,” with the remaining 54 answers being a “4,” “exemplary.”

The comments given in response to the church planting manual indicate it accomplished the goal of equipping The Summit Church in its goal of planting one thousand churches by 2050. In general, the comments were very favorable (see Appendix 8). The only question that received “exemplary” from every participant was the first question, “The CPM is clearly relevant to the issue of planting churches.” The one comment in response to this question was, “Yes. [The CPM] provides [a] great into and understanding of the issue of church planting.”

The vision and history of The Summit Church appear to be clear and accurate, as

9 of the 11 responses were “exemplary.” A comment in response to this question was, “[I] love seeing how the DNA of a multiplying church has been there from the beginning.” In response to the statement, “The theology of is consistent with Scripture,” 10 participants said it was “exemplary.” Two comments to this statement were, “Great presentation of scriptures and the gospel,” and “Great to see the inclusion of OT material as well.”

A comment in response to the fourth statement on the evaluation, “The description of practices at The Summit Church are accurate,” was “Summit church really lives up to its desire to be a sending church. It is clear in its practices and they put money where their mouth is.”

A tangential goal for the church planting manual is to assist other churches in the practice of church planting. The intent of the fifth question, “The CPM provides a guiding companion for planting churches,” was to assess the reality of this goal. Ten participants indicated the manual was “exemplary” as this kind of tool. One comment was, “This document can not only guide Summit but help potential church planters understand their potential.” Another comment encouraged adding an acknowledgement that this manual is for larger churches, because “smaller churches could not pull this off, although many of the principles here could be reproduced in different forms.”

While 8 participants scored the thoroughness of the church planting manual as “exemplary,” 2 comments indicated that much more is needed to complete the manual. Eight participants also scored the final statement, “Overall, the CPM is clear,” as “exemplary.” The only comment for this final question was, “Great resource for church planters.”

Strengths and Weaknesses of the Project

The project contained several strengths. The first strength was completion of the strategic plan and church planting manual. Both of these tools will prove to be invaluable for propelling The Summit Church towards the goal of planting one thousand churches by 2050. The strategic plan identifies areas of strength of the church and

provides measurable goals that will allow the church to track their progress toward their goal. It also provides a possible game plan for how the goal can be achieved. This plan has already served as an encouragement to the leadership of the church and will be shared with the members of the church in the days ahead.

The church planting manual will allow The Summit Church to be more efficient in planting churches. While 16 churches have already been planted, the church planting team did not have a clear process for planting churches. Each church is different and will require something unique, but the church planting manual will standardize a lot of the process and make it easier to plant more churches.

Additionally, the church planting manual will be a tool other churches can use to begin planting churches themselves. The plan is to plant multiplying churches from The Summit Church. The church planting manual will assist those church plants to plant churches so The Summit Church will have grandkids.

A second strength of the project was the completion of the church planting survey. Over 1,000 people from The Summit Church completed the survey. It has revealed some very encouraging information about how well the people of the church understand and embody the church planting vision, but it has also identified some areas that need to be improved upon. Primarily, the leadership of the church needs to be more diligent about communicating what God is doing in the area of church planting. It has also revealed the fact that there are many people in the church who are still sitting on the sideline. The leadership of the church has to figure out how to get them into the game.

Another strength of the project was articulating the philosophical shifts The Summit Church has made to become a multiplying church. Some of the shifts have been subtle and have become commonplace at the church, but from a different viewpoint it is easy to see how God has used those shifts to allow the Summit to reproduce itself. Articulating these philosophical shifts has already been encouraging to the Summit staff and will be shared with the rest of the church in the very near future.

While this project had several strengths, there were also several weaknesses to be addressed. The primary weakness was the fifteen-week time period allowed to complete a project of this magnitude. The greatest challenge created by the short duration was completing the church planting manual. The abridged version created for this document was fifty-five pages, but the complete church planting manual for The Summit Church will require four times that much. While this project did not create the final church planting manual during this period of time, the project leader and the leadership of The Summit Church believe the manual created for this project is extremely beneficial for the church planting efforts of the church. They also believe it has laid a solid foundation for completing the eventual church planting manual for The Summit Church.

A second weakness of the project was the lack of breadth of participation in creating the church planting manual and the strategic plan. Those two documents were created primarily by the project leader and 2 pastors in the church planting department of The Summit Church. After sending those documents to the 4 current church planting residents and the 4 church planters who have already been sent out from the Summit, it became clear that those men could have helped create the documents. They are living in the world of church planting and have valuable insights to add to the documents. Going forward, especially as the church planting department works to finish the church planting manual, these kinds of men will be invited into the process.

Suggested Project Modifications

Although the project goals were accomplished, there are several project modifications that would be recommended if doing it again. First, as stated in the previous section on the weaknesses of the project, more people should be brought into the process at the outset. Not only does greater participation bring about new and different perspectives, it creates buy in for the end product.

A second project modification is to shorten the church planting DNA survey that was sent out to the church. The length of the survey did not seem to hinder people from

completing it, but there were some unnecessary questions. For example, for this research, whether someone is married or not, or has kids living in their home, has no relevance to the topic at hand. After collecting this data, this information was not analyzed.

Additionally, one question on the survey was not clear. Question 14 asked, “How many churches has The Summit Church already planted in North America?” The question did not specify if these were direct plants from The Summit Church or partnerships that have been established with church plants. This identified a communication weakness within the church, as one staff member commented, “As a staffer, I’m not even sure that I could articulate between the two in some cases.”

The last modification is to create a place on the survey for respondents to indicate if they are on staff or not. It would be helpful to know the number of staff that filled out the survey and be able to run analysis on those surveys. More importantly, for this project, it would have been much easier to gather the data from the 20 new staff members. Because the survey did not have a place to indicate whether someone was on staff and the surveys were anonymous, the new staff had to be told to complete the survey within a small window of time. The 20 surveys completed during that period of time were used as the new staff surveys.

Theological Reflections

I confess that ten years ago I did not understand church planting. I was one of those people who looked around and saw a church building on every other block in the cities I lived in or visited, and concluded that we did not need any more churches. I believed people simply needed to get to work in the churches that were already established, and if every church did their job the Great Commission could be completed.

Ten years later I do not claim to have it all figured out, but I believe I have a better understanding of the need for church planting. Research indicates that church planting is one of the most effective means of evangelism, and church planting is necessary to keep up with the growth rate of the population. I concluded from my biblical

study that the Great Commission cannot be completed apart from church planting. The Great Commission is a call for disciple making and the result of disciples being made is churches being planted. I believe church planting is the tool God intends to use to reach the nations with the gospel.

From my study of Scripture, I understand that God's plan from the beginning was to gather people together for the purpose of multiplying them. He established this pattern in the Old Testament, Jesus embodied this model during his three years of ministry, and the template created by the early church was one of multiplying churches. From my study of the Bible, I am more convinced than ever that God's purpose for the church is to reach those who are far from Christ, disciple them, and then send them back out to multiply.

The Great Commission is the clearest explanation of this biblical mandate. The Great Commission is the marching order Jesus leaves for the church and when the early church obeyed the Great Commission the result was churches being planted. According to Scripture, in order for a church to be faithful to the Great Commission, church planting must be a part of the church's DNA.

Personal Reflections

I am extremely grateful and humbled by the opportunity God has given me to serve at The Summit Church. It is not a perfect church, but by God's grace we have been afforded the opportunity to join him in his work of planting multiplying churches. Being a part of The Summit Church has provided a unique perspective on church planting, and that perspective has influenced every facet of this project.

As I have poured my life into this project, my passion for seeing God use The Summit Church to reach the nations with the gospel has increased exponentially. I believe God is going to use this project to propel The Summit Church to the goal of planting one thousand churches by 2050. I am eager to see how God uses the results of this project over the next thirty-five years to allow The Summit Church to achieve this goal, and by God's grace start a movement of multiplying churches around the world.

Conclusion

God is at work to build his church. From the very beginning of time, God has been using people to carry out his mission. His mission is to reach the nations with the gospel and he plans to do that through his church. God's grace has been poured out upon The Summit Church and through the power of the Holy Spirit he has begun a movement of multiplying churches.

The goal of this project has been to propel The Summit Church towards its vision of planting one thousand churches by 2050. The survey provided analysis of how well this vision is getting into the DNA of the people of The Summit Church. While most believe church planting is important to the church, the majority of people are not fully informed of the vision and goals of the church. Likewise, the majority of people are not involved in this mission. The leadership of The Summit Church has an opportunity to inform and involve thousands more people in God's mission of multiplying churches.

The strategic plan and the church planting manual are tools to equip The Summit Church to accomplish this church planting goal. The strategic plan has provided great encouragement to the staff team and should serve as a great encouragement to the church as it is unveiled. It provides the game plan for how the goal can be realized. The church planting manual provides the blueprint for how The Summit Church can continue raising up church planters and planting at least three churches per year. Additionally, the manual will provide other churches with tools and principles to apply in their context to enable them to join in the mission of church planting.

As I reflect on this project, I am grateful for the time I have been able to invest in it. I am most excited about the impact it is going to have on The Summit Church as it strives to see the vision of planting one thousand churches by 2050 fulfilled. My hope is that God allows me to remain at The Summit Church for the next thirty-five years to see this vision realized. My prayer is that Christ would be exalted through The Summit Church as it joins God in his mission to reach the nations with the gospel.

APPENDIX 1

CHURCH PLANTING DNA SURVEY

Agreement to participate

The research in which you are about to participate is designed to gain an understanding of how well the vision of planting churches in North America has permeated the people who attend The Summit Church. The research is being conducted by David Thompson, Lead Pastor of Executive Leadership, for the purpose of collecting data for a ministry project. The information you provide will be confidential, and at no time will your name be reported or identified with your responses. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following multiple-choice questions by placing a check next to the appropriate answer.

Part 1

1. How long have you attended The Summit Church?
 A. Less than 6 months
 B. 6-12 months
 C. 1-2 years
 D. 2-3 years
 E. 3-5 years
 F. More than 5 years
2. Have you attended Starting Point and become a covenant member of The Summit Church?
 A. Yes
 B. No
3. Are you actively involved in a Summit Small Group?
 A. Yes
 B. No
4. Do you consider yourself a Christian?
 A. Yes
 B. No

5. What is your age in years?
 A. Younger than 18
 B. 18-24
 C. 25-34
 D. 35-44
 E. 45-54
 F. 55- 64
 G. 65 and over
6. Are you married?
 A. Yes
 B. No
7. Do you have any children age 18 or younger living in the home?
 A. Yes
 B. No
8. What Summit Campus do you regularly attend?
 A. Brier Creek
 B. North Durham
 C. West Club
 D. Chapel Hill
 E. Spanish
 F. Cary
 G. North Raleigh

Part 2

Directions: Answer the following questions: (1) Place a check by the multiple-choice questions. (2) Some questions ask you to give your opinion based on the following scale: SD = strongly disagree, D = disagree, DS = disagree somewhat, AS = agree somewhat, A = agree, SA = strongly agree; please circle the appropriate answer.

9. The Summit Church has a desire to plant churches in North America
SD D DS AS A SA
10. The Summit Church has a clear vision for planting churches.
SD D DS AS A SA
11. I have a clear understanding of the church planting goals of The Summit Church
SD D DS AS A SA
12. If asked, I could articulate the church planting goals of The Summit Church
SD D DS AS A SA
13. I understand the biblical importance and necessity of planting churches in order to fulfill the Great Commission.
SD D DS AS A SA

14. How many churches has The Summit Church already planted in North America?
 A. Less than 5
 B. 5-9
 C. 10-14
 D. 15-19
 E. 20-24
 F. More than 25
15. I can name the three cities The Summit Church is planting churches in 2014.
 A. Yes
 B. No
16. How many things can I name that The Summit Church does to foster a church planting culture.
 A. 1-2
 B. 3-4
 C. 5-6
 D. 7-8
 E. 9-10
 F. More than 10
17. I know the number of current church planting residents at the Summit
 A. Yes
 B. No
18. I have prayerfully considered the possibility of joining a church planting team.
 A. Yes
 B. No
19. I have attended a church planting interest meeting.
 A. Yes
 B. No
20. I have talked with someone about the possibility of participating in a church plant.
 A. Yes
 B. No
21. My small group prays for a church plant or church planter at least once a month.
 A. Yes
 B. No
22. I have prayed for a Summit church plant or church planter in the past month.
 A. Yes
 B. No
23. I have been on a short-term mission trip in the past two years.
 A. Yes
 B. No
24. I understand/can articulate the difference between a campus plant and a church plant.
 A. Yes
 B. No

25. Church planting is important to The Summit Church.
SD D DS AS A SA

26. Church planting is important to me.
SD D DS AS A SA

APPENDIX 2

THE SUMMIT CHURCH: CHURCH PLANTING STRATEGIC PLAN

VISION

The Summit Church, located in Raleigh-Durham, North Carolina, aspires to be a church on mission. The mission of the church is to propel the gospel forward so every tribe and nation hears the good news of Jesus Christ. We believe God is calling us to engage in this global mission through the planting of multiplying churches. The vision of The Summit Church is to plant one thousand churches by 2050. This Strategic Plan is intended to provide the game plan for allowing us to accomplish this vision.

STRATEGIC PLAN

Strategic Location

Raleigh-Durham (RDU) is a strategic sending city for four primary reasons. These reasons enhance the ability of The Summit Church to fulfill the vision of planting one thousand churches by 2050.

First, RDU is an area of great influence. It is one of the fastest growing metropolitan areas in the country. It is also a national hub for business and education, with more Ph.D.'s per capita than any other city in the United States.¹ People are moving to RDU from all around the world.

Second, the demographic of RDU is strategic. RDU is rapidly becoming a “melting pot” of southerners, northerners, and internationals. This provides a unique opportunity to equip people for contextualized gospel ministry. The nations are coming to RDU, providing us with the opportunity to equip and send people to take the gospel to their native lands.

¹United States Census Bureau, “Raleigh and Austin are Fastest-Growing Metro Areas,” March 19, 2009, accessed March 7, 2014, <https://www.census.gov/newsroom/releases/archives/population/cb09-45.html>. “America’s Smartest Cities-From First to Worst,” *The Daily Beast* (2009), accessed March 7, 2014, <http://www.thedailybeast.com/galleries/2009/10/01/america-s-smartest-cities-from-first-to-worst.html>. Kurt Badenhausen, “The Best Places for Business,” *Forbes*, June 29, 2011, accessed March 7, 2014, <http://www.forbes.com/sites/kurtbadenhausen/2011/06/29/the-best-places-for-business-and-careers/>. Lauren Sherman, “Ten Cities Where Americans Are Relocating,” *Forbes*, March 30, 2009, accessed March 7, 2014, <http://www.forbes.com/2009/03/30/americans-moving-cities-lifestyle-real-estate-relocating.html>.

Third, RDU has been described as the sending capital of the United States. RDU is one of the top destinations for college students and young professionals in the United States.² People often move to the area to attend school and begin their careers. We have an opportunity to equip them and send them out as members of church planting teams.

Fourth, RDU provides a strategic opportunity for theological training. The Summit Church has partnered with Southeastern Baptist Theological Seminary (SEBTS) to provide theological training to those pursuing vocational ministry. This includes opportunities to serve on an international church planting team. The partnership has also allowed us to provide training for high school students, college students, young professionals, and men and women working in our local, secular context.

Strategic Leadership Development

The strategy is to

Reach the lost

- By training our people to reach those far from God, we develop disciple-makers who will be sent out to plant churches.
- Our goal is to reach students when they are in high school and college so that we can begin discipling and developing them for ministry.

Cultivate leaders

- *Small groups* are not just our hub for discipleship; they serve as laboratories for developing leaders and potential planters.
- We bring the best onto our staff as *college and ministry interns* where they receive hands-on experience, training, and assessment.

Equip planters

- We identify *potential planters* and get them into *cohorts* to equip them as future pastors and church planters.
- Once someone is ready to plant, we move them into a nine-month *church planting residency* to train them in how to plant a gospel-centered church.

Plant churches

- Our goal is to plant in the most strategic cities in the United States, beginning with the I-95 corridor. We work with our planters to determine what city is the best fit for their gifts and background.
- We maintain a strong relationship with our planters. They continue to be coached after they plant by our staff and network of planters.

Multiply

- Our goal is to not just plant churches, but to plant churches that plant churches. We equip our church plants to become churches which reach, cultivate, equip, and plant.

²Morgan Brennan, "America's Best Cities for Young Professionals," *Forbes*, July 12, 2011, accessed March 7, 2014, <http://www.forbes.com/sites/morganbrennan/2011/07/12/americas-best-cities-for-young-professionals/>. "AIER College Destinations Index 2-13-2014," *American Institute for Economic Research*, accessed March 7, 2014, <https://www.aier.org/cdi>.



Strategic Process

Interns

- Recent college graduates or seminary students with a track record of making disciples
- Responsible for reaching, discipling, and equipping college students to be the next generation of leaders and church planters from the Summit
- Challenged to consider church planting; exposed to Summit plants and planters; potential planters are identified and moved into cohorts for further equipping
- Full-time, one-year position (renewable); raise most of their own support

Church Planting Residents

- Assessed and identified as church planters with a target city
- Trained in how to plant a gospel-centered church (developing a vision and strategy for their city, fundraising, and building a team)
- Serve in a ministry role on staff designed for their personal growth as pastors and leaders
- Full-time, nine-month position – part-salary, part-support

Strategic Partnerships

Partnership with established churches is one of the greatest needs of church planters; it can be the difference between success and failure. The following are five major ways an established church can partner with a church plant:

Prayer. Starting a church in a new city can be lonely and is extremely difficult. Believing that a church is going to grow out of nothing requires an enormous amount of faith. Praying for church planters and their teams is vital to their success.

Finances. Starting a new church from scratch is costly. By financially supporting a church plant, an established church is able to leverage its resources for an eternal reward.

People. The more disciples that band together to plant a church, the more likely it is the church will thrive. It is no coincidence that Jesus sent the disciples out in groups and Paul always traveled with a missionary band. You can play a key role in church planting by sending out disciples from your church to help plant the gospel in new cities.

Coaching. Established church pastors have years of experience in shepherding and leading that church planters need to learn from. Spending a few hours a month passing along wisdom and encouragement to church planters will help them avoid pitfalls and persevere through difficulty.

Networking. Established churches have networks of relationships that are invaluable for a church planter. By connecting a church planter to a solid church in his city, you can encourage him in a myriad of ways.

Strategic Funding

We break our funding for church plants into three tiers. The amount of funding a planter receives depends on their capacity, context, and experience.

Tier 1 (Own) – residents; typically 70-100K over 3-4 years, starting higher and scaling down

Tier 2 (Catalyze) – planters that don't fit within our residency program, but we want to support and have a significant amount of alignment with (e.g., someone who comes out of our church but residency isn't a good fit); 20-35K over 3-4 years or 8-12K one-time, depending on need

Tier 3 (Bless) – planters that we have less association/alignment with, but we want to support; 3-10K one-time, could be renewed

Strategic Cities

We focus on influential cities with growing populations of unreached people. We strive to partner with faithful churches that already exist in these cities, while also following the leadership of the Spirit in planting outside of this list. Our vision is to plant in every major college town in North Carolina, along with the most influential cities along the I-95 Corridor.

Strategic goals

By 2019 (5 Years):

- 50 churches planted
- 22 residents trained
- 250 college graduates sent out with plants
- 350 students sent on short-term trips to plants
- 5 multiplying churches established

By 2024 (10 Years):

- 100 churches planted
- 50 residents trained
- 500 college graduates sent out with plants
- 1000 students sent on short-term trips to plants
- 15 multiplying churches established

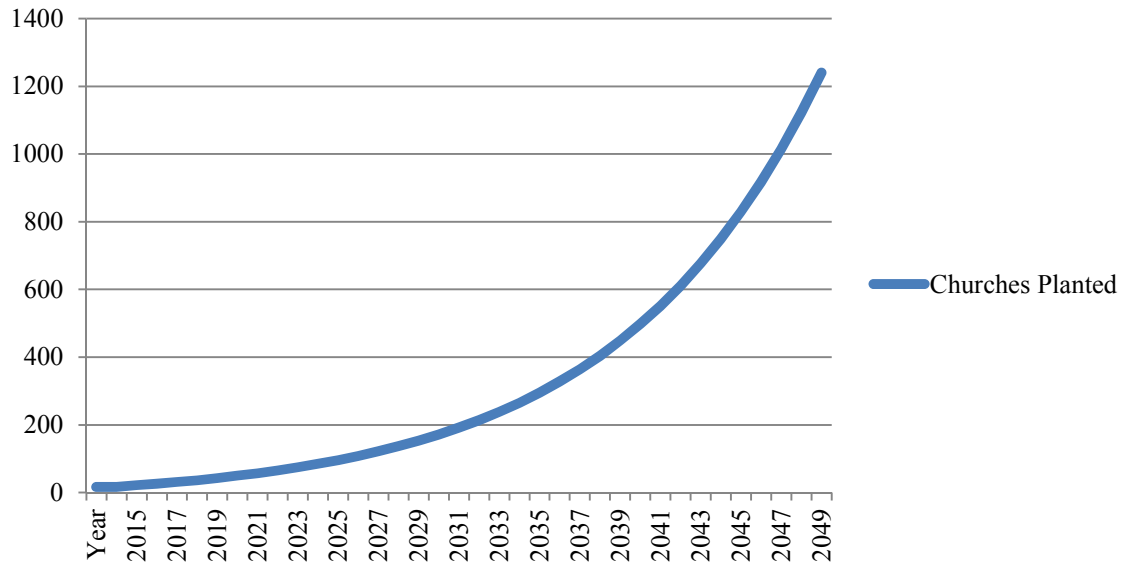
Key Strategy

The Summit Church will continue to plant churches, but we intend to plant pregnant churches. We are building reproduction into the DNA of our plants so that every church plant becomes a church planting church. The goal is for every church planted from The Summit Church to become a church planting church. The Summit Church desires to have great grandkids.

Strategic Growth

How we are going to get to 1,000 churches

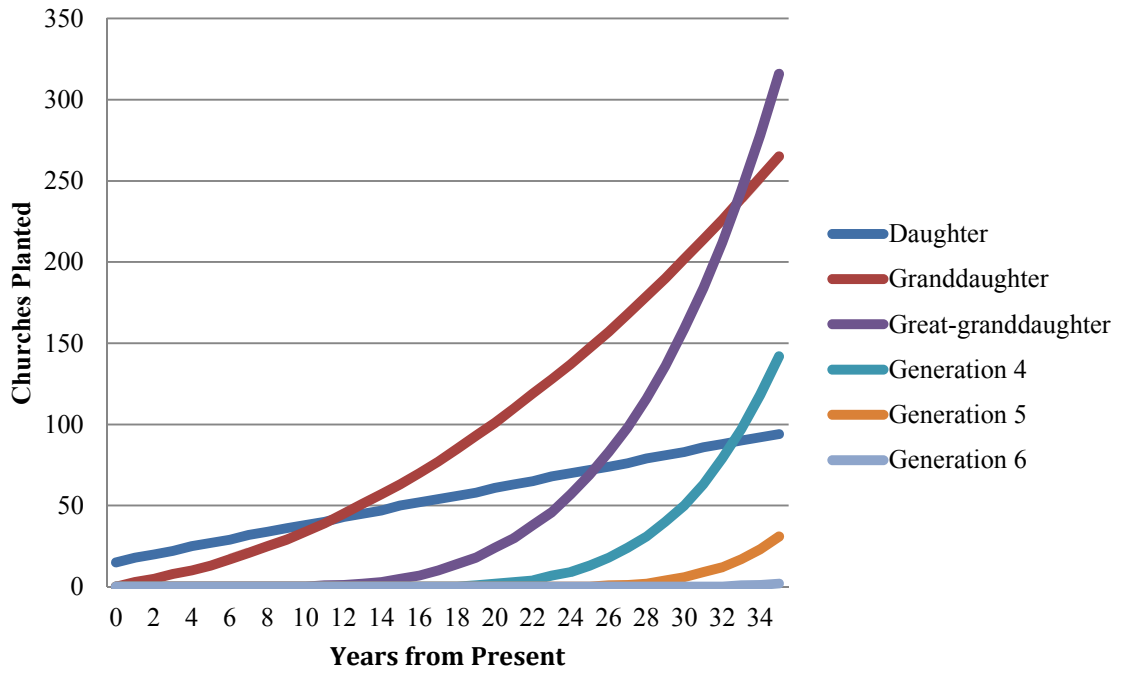
Projected Number of Churches



Variables	
Summit Growth (churches/yr)	3
Daughter Growth (churches/daughter/yr)	0.2
Daughter Churches reach maturity at year:	3
Daughter churches begin planting at year:	5
Percent chance daughters reach maturity:	75
Present Number of Churches	16

Year	Churches Planted
2014	16
2015	16
2016	22
2017	26
2018	31
2019	36
2020	43
2021	50
2022	57
2023	65
2024	75
2025	85
2026	96
2027	108
2028	122
2029	137
2030	153
2031	171
2032	192
2033	214
2034	238
2035	265
2036	295
2037	328
2038	364
2039	404
2040	449
2041	498
2042	551
2043	611
2044	677
2045	749
2046	829
2047	917
2048	1014
2049	1122
2050	1240

Planted Churches by Generation



APPENDIX 3

STRATEGIC PLAN EVALUATION RUBRIC

Strategic Plan Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The strategic plan is clearly relevant to the issue of planting churches.					
The theology is consistent with Scripture.					
The description of practices at The Summit Church are accurate.					
The vision is clearly articulated.					
The plan provides a clear game plan for how the vision of planting one thousand churches by 2050 will be fulfilled.					
The strategic plan is thorough in its coverage of the material.					
Overall, the strategic plan is clear.					

APPENDIX 4
CHURCH PLANTING MANUAL

Contents

Part 1 The Summit Church

Vision

History

Part 2 The “Why” Behind Church Planting

Rationale for church planting

Biblical basis for church planting

Part 3 The “How” Behind Church Planting

The process

Calling

Cohort

Assessment

Residency

Church Planting Prospectus

Launch team

Part 4 Multiplication

The Summit Network

Vision and History

Abridged versions of the vision and history from this D.Min. project were used for these sections of the Church Planting Manual.

Rationale and Biblical Basis for Church Planting

Abridged versions of the rationale and biblical basis from this D.Min project were used for these sections of the Church Planting Manual.

Process

Church planting is not a program you create, it is a culture you build. The Summit Church began participating in church planting before time and resources were available to devote to it. A vision and passion for planting churches existed, but no one “owned” church planting, there was no budget for it, and no one on staff had any experience planting churches.

The first several churches The Summit Church “planted” were churches they simply supported financially, but celebrating the success of these plants fueled the vision and passion for church planting. A culture of church planting began to grow as a result and more time and resources were devoted to it. This investment has allowed the church to develop a plan for cultivating this culture and planting one-thousand churches in a generation.

The key aspect of the plan to planting churches is developing leaders, especially the lead planter. Getting the lead planter right is critical so the plan is really a process of developing lead planters. The process involves moving someone from a follower of Christ to a lead planter.

The process of developing the lead planter:

1. Help them discern their call
2. Encourage them join a church planting cohort
3. Assess to confirm their calling
4. Provide them the opportunity to enter residency

Calling: “Am I Called to Church Planting?”

The issue of calling is one of the hardest to understand and one of the most important aspects of church planting. The following thoughts are by no means the final word on the issue of “calling” but it communicates our current understanding of this issue and how it pertains to our church planting process.

A man called to North American Church Planting possesses an apostolic burden for the lost that creates within him a great passion and drive to grow as a leader in order to save as many as possible. A called man is not satisfied unless he is leveraging his life to its utmost capacity to pushback lostness. This burden creates a great desire to multiply leadership and a vision for maximum kingdom impact. It leads a man to bypass other worthy opportunities so as to plant churches. This is not a one time emotional experience, rather it is the momentum of a lifetime, a desire and longing that cannot be snuffed out because it has been divinely given.

Charles Spurgeon provides a helpful quote: “This desire must be a thoughtful one. It should not be a sudden impulse unattended by anxious consideration. It should be the outgrowth of our heart in its best moments, the object of our reverent aspirations, the subject of our most fervent prayers. It must continue with us when tempting offers of wealth and comfort come into conflict with it, and remain as a calm, clear-headed resolve after everything has been estimated at its right figure, and the cost thoroughly counted.”¹

The Summit Church defines a call into church planting in the following way: A persistent and passionate desire to leverage the entirety of one’s life to take the gospel to those who have never heard it, accompanied by appropriate spiritual gifts, recognized by mature church leadership, and characterized by an urgency that leads one to bypass other worthy endeavors so as to accomplish the goal.

¹Charles Spurgeon, *Charles Spurgeon: Lectures to My Students*, vols. 1-4 (Amazon, 2011), 543-46, Kindle.

FOUR CHARACTERISTICS OF A CHURCH PLANTER

The Summit Church identifies “4 C’s” that characterize a future church planter.

Character

This refers to a man’s godliness as outlined in New Testament elder qualifications (1 Timothy 3, Titus 2, 1 Peter 5). In particular we look for candidates who exude a humble confidence concerning their gifts and convictions that springs forth from the gospel. A man must first possess character before any of the other qualifications need to be assessed.

Calling

Calling is an apostolic burden for the lost that creates in a man great passion and drive to grow as a leader in order to save as many as possible. A called man is not satisfied unless he is leveraging his life to its utmost capacity to pushback lostness. This burden creates a great desire to multiply leadership and a vision for maximum kingdom impact. This is not a one time emotional experience rather it is the momentum of a lifetime, a desire and longing that cannot be snuffed out because it has been divinely given.

Convictions

This refers to how a man’s DNA (Mission, Vision, Values) Theological, & Philosophical convictions align with those of The Summit Church. The Summit Church’s convictions are outlined in The Baptist Faith & Message 2000, The Confessional Statement of The Gospel Coalition, and The Five Distinctives of The Summit Network.

Competencies

This refers to the spiritual gifts and natural abilities that come as part of a man’s call to lead a church plant. We affirm that a call to plant a church is always partnered with the spiritual gifts and life experience necessary to do so. Among others, these competencies include leadership, communication, preaching and ministry experience.

THREE SUB-CATEGORY CHARACTERISTICS

In addition to the 4 C's there are 3 additional characteristics that are particularly important for a church planter. They each fall within one of the broader categories but they are significant enough to mention.

Chemistry

This refers to the way a candidate relates to Summit staff and other members of The Summit Network. Chemistry is difficult to quantify but is discernable by assessing an applicant's personality, past experiences and emotional intelligence. We value diversity in our residents and don't ask men to "fit a mold" but we recognize that there is a base level of emotional intelligence that is necessary to maintain strong relational ties.

Capacity

This refers to the level of giftedness that a man possesses and his ability to creatively balance multiple responsibilities to achieve excellent results. Capacity is both a spiritual gift and something that can be developed with time and experience. Our goal is to plant "City-Center" churches that contextualize well, thrive and multiply. It is our experience that men of a particularly high capacity are most often used by God to accomplish this goal.

Context

This refers to the culture and setting in which an applicant will be the most effective leader. Our goal is to plant churches in strategic cities around the U.S. and in the twelve largest college towns in North Carolina. Context helps us place leaders in those cities. Context is determined by a man's background, his family's particular inclinations, and his ability to relate to a host culture. Our goal is to plant a man in a city where there is both a great need for the gospel and the opportunity for his family to flourish.

Church Planting Cohort: Lead Planter Development

What is it?

A cohort is a learning community – a group of people who have committed themselves to learning in community instead of on their own. Instead of the lone ranger approach to growth, which usually results in laziness, burnout, or disqualification, cohorts provide an environment for mutual investment, the benefit of multiple perspectives and experiences, and accountability and encouragement.

Purpose

Our mission is to develop men who are ready to lead the local church and possess the characteristics of a lead church planter.

Values

Gospel-Centrality. Application of gospel truths to personal, family & church leadership

Depth and Width. Theological richness & missional effectiveness

Missional and Attractional. A passion for both the week & weekend expressions of the church

An Urgency to Reach the Unreached. An apostolic burden to reach the lost

Pre-Requisites to enter a church planting cohort

Church membership

Service and leadership at the campus level

Small group leadership

Call to church leadership affirmed by North American church planting staff

Meetings

Cohorts are highly discussion-based. Participants read through assignment before-hand and come with questions prepared in order to get the most out of the experience, as well as invest in others in the group. For that reason, preparation,

attendance, and participation are all essential. You're expected to miss no more than one meeting in a semester.

Dates

Meet one night a month for two hours. Days and times are TBD.

Assessment

The following describes the overall process that we use to assess potential church planting residents. Each stage seeks to discern all 4 characteristics of a church planter but some phases focus more heavily on some characteristics than others. The particular focuses of each phase are listed below in order of emphasis. At each stage of assessment we are evaluating an applicant's chemistry thus it can be assumed for each stage.

Phase 1: Introduction

VISION

Our primary goal in the first phase of assessment is to discern if an applicant possesses the godly character required to lead the church and if he has experienced a call into church planting.

ASSESSMENT TOOLS

The primary tools of Phase 1 are email correspondence and phone conversations. In the case of a candidate with whom we have no prior relationship, email correspondence can be extensive.

TOOL 1: EMAIL

TOOL 2: PHONE CALL

ACTION STEPS

Applicants are given one of three action steps:

A GRACIOUS "NO" – We do not believe this man should pursue church planting.

A "NOT NOW" – This man is still working through his calling, we encourage him

to read Church Planter by Darrin Patrick and interact with reflection questions we provide.

AN INVITATION TO A PHONE CALL - We recognize potential for church planting and would like to talk further.

Phase 2: Metric Testing

VISION

Our primary goal in Phase 2 of assessment is to discern if an applicant possesses the necessary competencies to be a successful church planter and if he shares the network's DNA, philosophical, & theological convictions.

ASSESSMENT TOOLS

Phase 2 includes the largest amount of assessment tools of any phase. These tools include:

TOOL 1: CHURCH PLANTER PROFILE (5 sections)

TOOL 2: THE SUMMIT NETWORK'S RESIDENCY APPLICATION

TOOL 3: SUBMISSION OF A PRECHING SAMPLE

TOOL 4: RESPONSE TO THE 5 DISTINCTIVES OF THE SUMMIT NETWORK

ACTION STEPS

REDIRECTION – in some cases it becomes apparent that God has wired an applicant to serve in a different form of church leadership than church planting. (Pastoral Ministry, Revitalization.) For these men we affirm their gifts and connect them to networks and resources that fit their calling. (i.e. 9 Marks.)

AFFIRMATION OF CALL, MORE DEVELOPMENT NEEDED – in some cases we're able to discern that an applicant has been called to church planting but needs more experience and development before being ready to plan. In these cases we create an individual development plan that addresses key areas of growth. We ask applicants to work through these plans over the next year and to touch base with us considering application in the future.

AFFIRMATION OF THE CALL, INVITATION TO PROCEED - If we can affirm an applicant's call and their competency we invite them to proceed in our application process.

Phase 3: Theological & Family Health

VISION

Our primary goal in Phase 3 is to assess health of an applicant's marriage and family (character), his theological breadth and ability to apply it to practice (competency), his giftedness in preaching (competency) and his philosophy of ministry (convictions.)

ASSESSMENT TOOLS

- Marriage & Family Questionnaire
- Theology & Philosophy of Ministry Questionnaire
- Preaching Sample

TOOL 1: MARRIAGE & FAMILY QUESTIONNAIRE

TOOL 2: THEOLOGY AND PHILOSOPHY OF MINISTRY QUESTIONNAIRE

TOOL 3: PREACHING SAMPLE

ACTION STEPS

Any applicant who reaches Phase 3 of our assessment has demonstrated a call from God and substantial potential for church planting. The main question we are answering in Phase 3 is that of readiness. Thus our action steps take one of two paths:

AFFIRMATION OF THE CALL AND COMPETENCY, SPECIFIC DEVELOPMENT NEEDED – These applicants have demonstrated both a call to church planting and the competencies necessary to do so but there are one or more areas that require specific development before beginning a residency: examples include family health, preaching development, or ministry experience. Applicants are provided with an in-depth development plan and encouraged to apply again in a year.

INVITATION TO FINAL STAGE OF ASSESSMENT – A limited amount of

applicants are invited to the final stage of assessment. Past assessment statistics demonstrate that for every 12 applicants 1 is invited to Phase 4 of assessment.

Phase 4: Vision & Capacity

VISION

Phase 4 applies “due diligence” to a candidate’s character, measures his ability to cast a galvanizing vision (competencies) and seeks to discern the apostolic nature of his leadership (calling.)

ASSESSMENT TOOLS

- References
- Church Plant Vision & Plan
- In-person Assessment

TOOL 1: REFERENCES

TOOL 2: CHURCH PLANT VISION AND PLAN

TOOL 3: IN-PERSON ASSESSMENT

ACTION STEPS

There are two potential action steps following Phase 4.

JOB OFFER – Church Planting Resident. A candidate who is recommended by the “assessment team” will then be presented to the Directional Elders of the Summit Church. Upon approval, this candidate will be offered the position of Church Planting Resident with the Summit Church.

DEFERRAL – A significant issue pertaining to one of the four “C’s” must arise for a candidate to be deferred after phase 4. These issues are at times resolvable with experience but at other times are not. A next step will be established on a case-by-case basis.

Residency

Why?

Everything rises and falls on leadership. At its core, residency is about developing leaders. It is designed to equip a lead planter to plant a multiplying church.

What?

This is a full-time, 9-month residency at the Summit Church in Raleigh-Durham designed for lead planters. Participants will receive a realistic experience of life and ministry in a church planting church while preparing to plant a church in North America. Residents receive church planting assessment, training and ongoing coaching through The Summit Network and associated networks while recruiting, fundraising, and developing the strategy for the future plant. Upon successful completion of the program, participants will be sent out to plant a church in a North American city.

Core Competencies

Ministry – participate in supervised ministry at the Summit Church. Specific ministry responsibilities will be based upon calling, gifts, skills, and ministerial and educational experience but will typically include an assistant campus pastor role. Residents will learn the vision, values, and philosophy of ministry (DNA) of the Summit Church and are encouraged to participate in staff and elder’s meetings to understand the dynamics of an elder-led church

Fundraising – raise funds for the future church plant. Residents will receive training in fundraising and setting and managing a budget. Residents are expected and will be given time to travel and raise funds in order to develop partnerships with local, regional, and national networks.

Training – participate in a Church Planting Cohort. Residents will meet regularly with the Church Planting Pastor of The Summit Church. They will also be exposed to proven ministry methods from around the country, gain insights from church planters and seasoned leaders, and study the church planting process from developing vision to planting daughter churches.

Strategy – develop the strategic plan for your church plant. Residents will work with the Church Planting Pastor to develop a roadmap and a timeline for the church plant. They will learn a strategic planning process that will give their church direction and clarity of purpose

Recruiting – develop the launch team. Residents are given license to recruit team members within the church. They will also identify and recruit leaders who balance the resident’s leadership style.

Assessment/Coaching – receive ongoing assessment and coaching. Residents will receive mentoring and coaching from the Church Planting Pastor of The Summit Church and other pastoral staff.

Developing a Church Planting Prospectus

The goal of a church planting prospectus is to answer 3 questions that everyone is asking and 1 question you hope they will ask:

1. Why this city? (Show me the need)
2. Why this church? (Show me the vision)
3. Why you? (Show me you can pull it off)
4. What should I do?

Developing a Launch Team

The Summit Church spends a tremendous amount of time and energy on developing the lead planter, but one of the most critical tasks of the lead planter is developing a team to launch with. The Summit believes the best means to planting a church is by sending a church. It is a powerful witness to the power of the gospel to have thirty people uproot their lives and move to a new city to join a church. Additionally, the evangelistic effectiveness in that new city is multiplied by an increased number of people.

Because the plan is to send out teams a process has been created to equip the lead planter in developing his launch team. The first step of the process is Awareness.

The lead planter needs to work hard to publicize the plant. This involves things like the prospectus, but also includes word of mouth, social media, networking, creating a website, and holding interest meetings. The Summit Church assists in this process, but the lead planter must own the publicity for his plant.

The second step in the process is Assessment. As people begin to express interest in joining the church planting launch team, the lead planter must assess the individuals. This involves completing an application, a face to face meeting with one of the leaders of the church planting team, and completion of a covenant.

The third step in the process is Assimilation. Once someone has signed the two year commitment to join the church planting team, they are asked to attend the pre-launch meetings, to diligently pray for the church plant, to begin giving to the church plant, to help promote the church plant, and continue the spiritual discipline of evangelism.

The last step in the process is Assignments. Everyone should plan to move with the church plant ready to serve. While the majority of the time the only paid staff member will be the lead planters, some will move to serve as a part of the (volunteer) staff team. The positions the lead planter is encouraged to fill include an Executive Pastor, a Business Administrator, a Worship Pastor, a Children's Director, and a Small Groups Pastor. Other positions to be filled by members of the launch team include lay elders, servant leaders (deacons), and ministry leaders like kids, students, first impressions, etc.

Sample Launch Team Assessment

_____ Church

Launch Team Assessment

A Word on the Assessment

Helping plant a church is one of the most significant ways a person can invest their life in the mission of God. We think it's an amazing way to give your life for Jesus. At the same time, it's important to recognize that this is also one of the hardest commitments someone can make. This is why we believe in application and assessment – the most loving thing we can do for anyone giving their life to this mission is to be honest about the difficulty ahead and what we expect of them. We desire to shepherd you well, even before actually joining the team.

We want to be clear with you about what this assessment is and what it isn't. An assessment is not an audition. The purpose of this assessment is for the leaders of _____ to get to know you. Everyone has strengths and weaknesses. This assessment will allow the leadership to get to know you and help you identify your strengths and weaknesses, and how those will affect your decision to join us.

The application and assessment process has four steps

1. Fill out this application (please type responses) and e-mail it to info@SendRDU.com.
2. Have an in-person interview with one of the leaders from Summit or _____.
3. Meet with one of the leaders of _____ to hear the vision of the church, and what it means to be a launch team member.
4. If all goes well, sign the team covenant and get ready for an amazing adventure.

We're thankful for your desire to give your life to the mission of God and hope that you will be a part of planting and growing _____ Church

**Launch Team Assessment
Background Info**

Name:

E-mail:

Phone:

Address:

Relationship Status:

Education (include colleges, degrees, and graduation date):

Work and/or Ministry Experience

Two references who have observed your life and ministry closely: (name, relationship to you, position/organization, contact info)

1.

2.

What kinds of things could you see yourself doing for a job in _____? If you don't know, just write, I don't know.

Church Info

Campus:

Are you a member?

Are you in a small group?

What ministries are you involved in at your church?

Theology

What is the Gospel and why is it important?

What is your view of the Bible?

What is your view of the church?

Personal

Share how you met Jesus including what your life was like prior, the key factors that led you to Jesus, and how your life changed after meeting Jesus.

What role does evangelism and discipleship have in your life? How are you currently developing relationships with unchurched or unsaved people?

Describe your spiritual disciplines and how you walk, hear and learn from God.

What do you feel like your gifts are?

Why do you want to be a part of planting _____?

Are there any major issues (such as finances, relationships, family, etc.) that you think we should be aware of?

If you are single, are you currently dating or engaged?

Social and Cultural

Note: These issues are not necessarily primary for us, and we have no desire to be a politically driven or motivated congregation. However, these issues are divisive in our city and often lead to division in the church.

What is your view on the consumption of alcohol? Why?

Can people of other religious traditions be saved? (e.g. can a devout Muslim go to Heaven?)

What is your view on homosexuality? (e.g. should monogamous gays/lesbians be allowed to be members of Soma, serve in ministry positions, or receive the church's blessing for marriage?)

What is your view on gender issues? (e.g. should a gifted woman be permitted to pastor or preach? Is a husband the head of the wife or should they function in the same way in their marriage?)

What role should the church play in politics?

Anything Else You Think We Should Know or Want to Say?

For Married Couples

To be answered by the husband

Do you have a regular date night with your wife? If so, please describe what you usually do on your date night. If not, please explain what you do to purposefully cultivate an environment of togetherness.

Have you and your wife always been faithful to each other and without improper sexual behavior either emotionally or physically? If answered "no", please describe the circumstances of any emotional or physical unfaithfulness.

Describe a time when the demands of life put a strain on your marriage and family life.

What habits do you practice for ensuring strength and growth in your marriage?

To be answered by the wife

Describe how your husband has led you spiritually and contributed to your growth in your time together.

Describe how your husband functions as head of the home, and how he has taken responsibility to teach, train, and shepherd your children.

Describe a time when the demands of life put a strain on your marriage and family life.

Sample Launch Team Covenant

Launch Team Covenant

Helping to launch a church is one of the most significant ways one can invest their life in the mission of God. It is a commitment that must not be taken lightly. The team's leadership desires that everyone who commits to our efforts fully understands what is expected of them.

We are asking for a two year commitment (beginning January 2011), excluding extenuating circumstances that must be discussed with the team's leadership before any decisions are made. This covenant details the nature of this commitment, as well as the responsibilities of every member of the Launch Team for the Denver church plant of the Summit Church. These are structured around the Summit Church's three core values: Love God, Love Each Other, and Love our World.

Love God

Our foundation is the gospel - it is the principle doctrine of the faith that both reconciles us to God and helps us to grow in our relationship with Him. Therefore:

We are committed to the true, biblical Gospel (1 Cor. 15, Jude 3, 2 Tim. 3:16). By signing this covenant I affirm the inerrancy and sufficiency of the Bible, its centrality to the church's mission, and the need to submit to its teaching in all matters of life.

We are committed to knowing the gospel with excellence, and living out its implications in everyday life (1 Pet. 3:15, Gal. 2:14). By signing this covenant I affirm my responsibility to grow in Christ and his gospel through the consistent practice of spiritual disciplines.

Love Each Other

The gospel creates community – we are committed to living life together, challenging one another to grow in Christ. Therefore:

We are committed to a disciplined, regenerate team (Rom. 12:5, 1 Pet. 2:4-5, Matt. 18:15-20). By signing this covenant I affirm my new birth in Christ, and my responsibility to live consistently with this through obedience to his commands.

We are committed to a unified team (Phil 2:1-11, Rom. 12:3-8, Heb. 10:24-25). By signing this covenant I affirm that I will protect the team's unity, and will not undermine the mission with my actions or words. Additionally, I affirm that because we are members of one body, we will share life together in a way that models and contextualizes the implications of the gospel. I affirm my personal beliefs in non-essential doctrines to the beliefs of the church where they differ.

We are committed to biblically ordered team (1 Tim. 3:1-13). I affirm that I will follow the leadership and vision of the team's leadership, as well as our sending church, The Summit. I affirm that my role is exclusively to be a team member. I deny any expectation that I will receive pay or a staff position from the church now or anytime in the future.

Love Our World

Our community is missional – we exist not for ourselves but rather for the joy of others, as we strive to be a well-equipped community of missionaries that reaches our city and world with the gospel. Therefore:

We are committed to God's glory as our chief end (1 Cor. 10:31). I affirm that my preferences, needs, and desires are secondary to the mission and vision of the church. I affirm that we are God's church and not our own. Therefore, my priority is not building a monolithic, self-serving church, but rather a church that prioritizes church planting, mission, and reproduction.

We are committed to giving generously to the mission, and living sacrificially for its progress (2 Cor. 8:9). I affirm that I will give my time, resources, and money in a sacrificial manner consistent with the gospel. We are committed to every member as a missionary (2 Cor. 5:20, 2 Tim. 2:2). I affirm my responsibility to evangelize and make

disciples who can make disciples. This is as much my responsibility as it is the church's leaders. I affirm I will pray regularly for the city of Denver and for the launch and establishment of Summit's church plant in Denver.

Before God, I affirm by signing this covenant that I agree with everything stated above. I have communicated concerns and reservations to the team's leaders. Also, I understand that failure to live consistently and in line with this covenant will require evaluation by the team's leadership and The Summit Church.

Team Member Signature

Date

Leadership Signature

Date

The Summit Network

Vision

Advancing the gospel by building a network of multiplying churches.

Strategy

Build a network of multiplying churches. Multiplying churches discover, develop, send and support church planters. We are not a network which plants churches, but churches planting churches. By partnering together to identify, train, send, and support leaders to build and plant churches, our goal is to see 1000 churches planted in our generation.

Why a network?

We've found that the multiplication of local churches is most effective when they share a common DNA. Broader networks specialize in being able to take on larger initiatives. But within those broad networks, we need tight networks of churches that can partner together more closely for the sake of multiplication. Assessment, training, and coaching are often more effective in these networks because of their shared identity.

The Summit Network exists to be a tight network. We are not trying to replace the important roles that broader networks play. All of our churches participate in broader networks. Rather, we are a group of churches that work closely together around a common identity and vision.

Website

www.thesummitnetwork.com

APPENDIX 5

CHURCH PLANTING EVALUATION RUBRIC

Church Planting Manual (CPM) Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The CPM is clearly relevant to the issue of planting churches.					
The vision and history of The Summit Church is clear and accurate.					
The theology is consistent with Scripture.					
The description of practices at The Summit Church are accurate.					
The CPM provides a guiding companion for planting churches.					
The CPM is thorough in its coverage of the material					
Overall, the CPM is clear.					

APPENDIX 6

CHURCH PLANTING DNA SURVEY ANALYSIS

All Campus Responses

Table A1. Question 1 responses: “How long have you attended The Summit Church?”

Possible Responses	Respondents	Percentage
Less than 6 months	92	8.0
6-12 months	121	10.5
1-2 years	207	18.0
2-3 years	242	21.0
3-5 years	211	18.3
More than 5 years	277	24.1
Conclusion: Most have attended Summit longer than one year.		

Table A2. Question 2 responses: “Have you attended Starting Point and become a covenant member of The Summit Church?”

Possible Responses	Respondents	Percentage
Yes	910	79.1%
No	240	20.9%
Conclusion: Most have attended Starting Point and become member of Summit.		

Table A3. Question 3 responses: “Are you actively involved in a Summit Small Group?”

Possible Responses	Respondents	Percentage
Yes	914	79.5%
No	236	20.5%
Conclusion: Most are involved in a Summit Small Group.		

Table A4. Question 4 responses: “Do you consider yourself a Christian?”

Possible Responses	Respondents	Percentage
Yes	1148	99.8%
No	2	0.2%

Table A5. Question 5 responses: “What is your age in years?”

Possible Responses	Respondents	Percentage
Younger than 18	4	0.3%
18-24	193	16.8%
25-34	457	39.7%
35-44	178	15.5%
45-54	158	13.7%
55-64	126	11.0%
65 and over	34	3.0%
Conclusion: Most are between the ages of 25 and 34.		

Table A6. Question 5 responses: “Are you married?”

Possible Responses	Respondents	Percentage
Yes	787	68.4%
No	363	31.6%

Table A7. Question 7 responses: “Do you have children age 18 or younger living in the home?”

Possible Responses	Respondents	Percentage
Yes	433	37.7%
No	717	62.3%

Table A8. Questions 8 responses: “What Summit Campus do you regularly attend?”

Possible Responses	Respondents	Percentage
Brier Creek	490	42.6%
Cary	150	13.0%
Chapel Hill	99	8.6%
North Durham	64	5.6%
North Raleigh	192	16.7%
Spanish	21	1.8%
West Club	134	11.7%

Table A9. Question 9 responses: “The Summit Church has a desire to plant churches in North America”

Possible Responses	Respondents	Percentage
Strongly Disagree	67	5.8%
Disagree	1	0.1%
Agree Somewhat	8	0.7%
Agree	135	11.7%
Strongly Agree	939	81.7%
Conclusion: Most strongly agree Summit has a desire to plant churches.		

Table A10. Question 10 responses: “The Summit Church has a clear vision for planting churches”

Possible Responses	Respondents	Percentage
Strongly Disagree	59	5.1%
Disagree	1	0.1%
Disagree Somewhat	6	0.5%
Agree Somewhat	39	3.4%
Agree	285	24.8%
Strongly Agree	760	66.1%
Conclusion: Most agree-strongly agree Summit has a clear vision to plant churches.		

Table A11. Question 11 responses: “I have a clear understanding of the church planting goals of The Summit Church”

Possible Responses	Respondents	Percentage
Strongly Disagree	47	4.1%
Disagree	15	1.3%
Disagree Somewhat	33	2.9%
Agree Somewhat	213	18.5%
Agree	415	36.1%
Strongly Agree	427	37.1%
Conclusion: Most agree-strongly agree they have understanding of church planting goals.		

Table A12. Question 12 responses: “If asked, I could articulate the church planting goals of The Summit Church”

Possible Responses	Respondents	Percentage
Strongly Disagree	57	5.0%
Disagree	44	3.8%
Disagree Somewhat	76	6.6%
Agree Somewhat	325	28.3%
Agree	416	36.2%
Strongly Agree	232	20.2%
Conclusion: Most agree they can articulate Summit church planting goals.		

Table A13. Question 13 responses: “I understand the biblical importance and necessity of planting churches in order to fulfill the Great Commission”

Possible Responses	Respondents	Percentage
Strongly Disagree	46	4.0%
Disagree Somewhat	6	0.5%
Agree Somewhat	55	4.8%
Agree	291	25.3%
Strongly Agree	752	65.4%
Conclusion: Most strongly agree church planting is important in fulfilling GC.		

Table A14. Question 14 responses: “How many churches has The Summit Church already planted in North America?”

Possible Responses	Respondents	Percentage
Less than 5	41	3.6%
5-9	384	33.4%
10-14	372	32.3%
15-19	175	15.2%
20-24	79	6.9%
More than 25	99	8.6%
Conclusion: Most do not know how many churches Summit has planted.		

Table A15. Question 15 responses: “I can name the three cities
The Summit Church is planting churches in 2014”

Possible Responses	Respondents	Percentage
Yes	686	59.7%
No	464	40.3%
Conclusion: Slight majority can name the three cities Summit has planted in since 2014.		

Table A16. Question 16 responses: “How many things can I name that
The Summit Church does to foster a church planting culture?”

Possible Responses	Respondents	Percentage
1-2	434	37.7%
3-4	397	34.5%
5-6	225	19.6%
7-8	42	3.7%
9-10	13	1.1%
More than 10	39	3.4%
Conclusion: Most can only name 1-4 things Summit does to foster church planting culture.		

Table A17. Question 17 responses: “I know the number of current
church planting residents at The Summit Church”

Possible Responses	Respondents	Percentage
Yes	253	22.0%
No	897	78.0%
Conclusion: Most do not know the number of current church planting residents.		

Table A18. Question 18 responses: “I have prayerfully considered the
possibility of joining a church planting team”

Possible Responses	Respondents	Percentage
Yes	452	39.3%
No	698	60.7%
Conclusion: Most have not prayerfully considered joining a church plant team.		

Table A19. Question 19 responses: “I have attended a church plant interest meeting”

Possible Responses	Respondents	Percentage
Yes	232	20.2%
No	918	79.8%
Conclusion: Most have not attended a church plant interest meeting.		

Table A20. Question 20 responses: “I have talked with someone about the possibility of participating in a church plant”

Possible Responses	Respondents	Percentage
Yes	324	28.2%
No	826	71.8%
Conclusion: Most have not talked to someone about joining a church plant.		

Table A21. Question 21 responses: “My small group prays for a church plant or church planter at least once a month”

Possible Responses	Respondents	Percentage
Yes	363	31.6%
No	787	68.4%
Conclusion: Most small groups do not pray monthly for a church planter.		

Table A22. Question 22 responses: “I have prayed for a church plant or church planter in the last month”

Possible Responses	Respondents	Percentage
Yes	664	57.7%
No	486	42.3%
Conclusion: Slight majority have prayed for CPer in last month.		

Table A23. Question 23 responses: “I have been on a short-term mission trip in the past two years”

Possible Responses	Respondents	Percentage
Yes	342	29.7%
No	808	70.3%
Conclusion: Most have not been on a STM trip in the last two years.		

Table A24. Question 24 responses: “I understand/can articulate the difference between a campus plant and a church plant”

Possible Responses	Respondents	Percentage
Yes	1037	90.2%
No	113	9.8%
Conclusion: Strong majority understand/can articulate difference between campus plant and CP.		

Table A25. Question 25 responses: “Church planting is important to The Summit Church”

Possible Responses	Respondents	Percentage
Strongly Disagree	50	4.3%
Agree Somewhat	10	0.9%
Agree	143	12.4%
Strongly Agree	947	82.3%
Conclusion: Most strongly agree CP is important to Summit.		

Table A26. Question 26 responses: “Church planting is important to me”

Possible Responses	Respondents	Percentage
Strongly Disagree	30	2.6%
Disagree Somewhat	12	1.0%
Agree Somewhat	171	14.9%
Agree	484	42.1%
Strongly Agree	453	39.4%
Conclusion: Most agree-strongly agree church planting is important to them.		

**Analysis of Responses to Question 9: The Summit Church
Has a Desire to Plant Churches in North America”**

Table A27. Question 9 compared to question 1: “How long have you
attended The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Less than 6 months	92		
Strongly Disagree	7	7.6%	1.8%
Agree	17	18.5%	6.8%
Strongly Agree	68	73.9%	-7.8%
6-12 months	121		
Strongly Disagree	6	5.0%	-0.9%
Agree Somewhat	1	0.8%	0.1%
Agree	17	14.1%	2.3%
Strongly Agree	97	80.2%	-1.5%
1-2 years	207		
Strongly Disagree	7	3.4%	-2.4%
Agree Somewhat	4	1.9%	1.2%
Agree	29	14.0%	2.3%
Strongly Agree	167	80.7%	-1.0%
2-3 years	242		
Strongly Disagree	18	7.4%	1.6%
Disagree	1	0.4%	0.3%
Agree	19	7.9%	-3.9%
Strongly Agree	204	84.3%	2.6%
3-5 years	211		
Strongly Disagree	12	5.7%	-0.1%
Agree Somewhat	3	1.4%	0.7%
Agree	28	13.3%	1.5%
Strongly Agree	168	79.6%	-2.0%
More than 5 years	277		
Strongly Disagree	17	6.1%	0.3%
Agree	25	9.0%	-2.7%
Strongly Agree	235	84.8%	3.2%
Conclusion: Generally, agreeableness increases with longevity.			

Table A28. Question 9 compared to question 2: “Have you attended Starting Point and become a covenant member of The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Yes	910		
Strongly Disagree	54	5.9%	0.1%
Disagree	1	0.1%	0.0%
Agree Somewhat	5	0.5%	-0.2%
Agree	95	10.4%	-1.3%
Strongly Agree	755	83.0%	1.3%
No	240		
Strongly Disagree	13	5.4%	-0.4%
Agree Somewhat	3	1.3%	0.6%
Agree	40	16.7%	4.9%
Strongly Agree	184	76.7%	-5.0%
Conclusion: Increase in agreeableness for those who have attended Starting Point.			

Table A29. Question 9 compared to question 3: “Are you actively involved in a Summit Small Group?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Yes	914		
Strongly Disagree	50	5.5%	-0.4%
Disagree	1	0.1%	0.0%
Agree Somewhat	8	0.9%	0.2%
Agree	95	10.4%	-1.3%
Strongly Agree	760	83.2%	1.5%
No	236		
Strongly Disagree	17	7.2%	1.4%
Agree	40	16.9%	5.2%
Strongly Agree	179	75.8%	-5.8%
Conclusion: Increase in agreeableness for those who are involved in a Small Group.			

Table A30. Question 9 compared to question 5: “What is your age in years?”

Possible Responses	Total	Percentage	% Change from All Campus
Younger than 18	4		
Strongly Disagree	2	50.0%	44.2%
Strongly Agree	2	50.0%	-31.7%
18-24	193		
Strongly Disagree	7	3.6%	-2.2%
Agree Somewhat	1	0.5%	-0.2%
Agree	18	9.3%	-2.4%
Strongly Agree	167	86.5%	4.9%
25-34	457		
Strongly Disagree	16	3.5%	-2.3%
Agree Somewhat	4	0.9%	0.2%
Agree	48	10.5%	-1.2%
Strongly Agree	389	85.1%	3.5%
35-44	178		
Strongly Disagree	5	2.8%	-3.0%
Agree	28	15.7%	4.0%
Strongly Agree	145	81.5%	-0.2%
45-54	158		
Strongly Disagree	16	10.1%	4.3%
Agree Somewhat	1	0.6%	-0.1%
Agree	15	9.5%	-2.2%
Strongly Agree	126	79.7%	-1.9%
55-64	126		
Strongly Disagree	16	12.7%	6.9%
Disagree	1	0.8%	0.7%
Agree Somewhat	2	1.6%	0.9%
Agree	19	15.1%	3.3%
Strongly Agree	88	69.8%	-11.8%
65 and over	34		
Strongly Disagree	5	14.7%	8.9%
Agree	7	20.6%	8.8%
Strongly Agree	22	64.7%	-16.9%
Conclusion: Strong decrease in agreeableness with older respondents.			

Table A31. Question 9 compared to question 8: “What Summit campus do you regularly attend?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Brier Creek	490		
Strongly Disagree	33	6.7%	0.9%
Agree Somewhat	1	0.2%	-0.5%
Agree	64	13.1%	1.3%
Strongly Agree	392	80.0%	-1.7%
Cary	150		
Strongly Disagree	6	4.0%	-1.8%
Disagree	1	0.7%	0.6%
Agree Somewhat	2	1.3%	0.6%
Agree	17	11.3%	-0.4%
Strongly Agree	124	82.7%	1.0%
Chapel Hill	99		
Strongly Disagree	8	8.0%	2.2%
Agree	13	13.0%	1.3%
Strongly Agree	78	79.0%	-2.7%
North Durham	64		
Strongly Disagree	6	9.3%	3.5%
Agree Somewhat	2	3.1%	2.4%
Agree	8	12.5%	0.8%
Strongly Agree	48	75.0%	-6.7%
North Raleigh	192		
Strongly Disagree	10	5.2%	-0.6%
Agree Somewhat	2	1.0%	0.3%
Agree	18	9.4%	-2.4%
Strongly Agree	162	84.4%	2.7%
Spanish	21		
Agree	1	4.8%	-6.9%
Strongly Agree	20	95.2%	13.5%
West Club	134		
Strongly Disagree	4	3.0%	-2.8%
Agree Somewhat	1	0.7%	0.1%
Agree	14	10.4%	-1.3%
Strongly Agree	115	85.8%	4.2%
Conclusion: SEE is most agreeable and NDC is least.			

Analysis of Responses to Question 11: “I Have a Clear Understanding of the Church Planting Goals of The Summit Church”

Table A32. Question 11 compared to question 1: “How long have you attended The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Less than 6 months	92		
Strongly Disagree	4	4.4%	0.3%
Disagree	3	3.3%	2.0%
Disagree Somewhat	5	5.4%	2.6%
Agree Somewhat	33	35.9%	17.3%
Agree	33	36.0%	-0.1%
Strongly Agree	14	15.2%	-21.9%
6-12 months	121		
Strongly Disagree	4	3.3%	-0.8%
Disagree	2	1.7%	0.3%
Disagree Somewhat	5	4.1%	1.3%
Agree Somewhat	29	24.0%	5.4%
Agree	44	36.4%	0.3%
Strongly Agree	37	30.6%	-6.6%
1-2 years	207		
Strongly Disagree	6	2.9%	-1.2%
Disagree	4	1.9%	0.6%
Disagree Somewhat	7	3.4%	0.5%
Agree Somewhat	45	21.7%	3.2%
Agree	75	36.2%	0.1%
Strongly Agree	70	33.8%	-3.3%
2-3 years	242		
Strongly Disagree	8	3.3%	-0.8%
Disagree	1	0.4%	-0.9%
Disagree Somewhat	8	3.3%	0.4%
Agree Somewhat	37	15.3%	-3.2%
Agree	91	37.6%	1.5%
Strongly Agree	97	40.1%	2.9%

Table A32. continued

3-5 years	211		
Strongly Disagree	11	5.2%	1.1%
Disagree	1	0.5%	-0.8%
Disagree Somewhat	6	2.8%	0.0%
Agree Somewhat	34	16.1%	-2.4%
Agree	72	34.1%	-2.0%
Strongly Agree	87	41.2%	4.1%
More than 5 years	277		
Strongly Disagree	14	5.1%	1.0%
Disagree	4	1.4%	0.1%
Disagree Somewhat	2	0.7%	-2.1%
Agree Somewhat	35	12.6%	-5.9%
Agree	100	36.1%	0.0%
Strongly Agree	122	44.0%	6.9%
Conclusion: Agreeableness strongly increases with longevity.			

Table A33. Question 11 compared to question 2: “Have you attended Starting Point and become a covenant member of The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Yes	910		
Strongly Disagree	41	4.5%	0.4%
Disagree	7	0.8%	-0.5%
Disagree Somewhat	21	2.3%	-0.6%
Agree Somewhat	149	16.4%	-2.1%
Agree	329	36.2%	0.1%
Strongly Agree	363	39.9%	2.8%
No	240		
Strongly Disagree	6	2.5%	-1.6%
Disagree	8	3.3%	2.0%
Disagree Somewhat	12	5.0%	2.1%
Agree Somewhat	64	26.7%	8.1%
Agree	86	35.8%	-0.3%
Strongly Agree	64	26.7%	-10.5%
Conclusion: Increase in agreeableness for those who have attended Starting Point.			

Table A34. Question 11 compared to question 3: “Are you actively involved in a Summit Small Group?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Yes	914		
Strongly Disagree	40	4.4%	0.3%
Disagree	9	1.0%	-0.3%
Disagree Somewhat	19	2.1%	-0.8%
Agree Somewhat	156	17.1%	-1.5%
Agree	328	35.9%	-0.2%
Strongly Agree	362	39.6%	2.5%
No	236		
Strongly Disagree	7	3.0%	-1.1%
Disagree	6	2.5%	1.2%
Disagree Somewhat	14	5.9%	3.1%
Agree Somewhat	57	24.2%	5.6%
Agree	87	36.9%	0.8%
Strongly Agree	65	27.5%	-9.6%
Conclusion: Agreeableness increases for those involved in a small group.			

Table A35. Question 11 compared to question 5: “What is your age in years?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Younger than 18	4		
Strongly Disagree	2	50.0%	45.9%
Agree	2	50.0%	13.9%
18-24	193		
Strongly Disagree	6	3.1%	-1.0%
Disagree Somewhat	3	1.6%	-1.3%
Agree Somewhat	41	21.2%	2.7%
Agree	70	36.3%	0.2%
Strongly Agree	73	37.8%	0.7%
25-34	457		
Strongly Disagree	15	3.3%	-0.8%
Disagree	3	0.7%	-0.6%
Disagree Somewhat	8	1.8%	-1.1%
Agree Somewhat	69	15.1%	-3.4%
Agree	170	37.2%	1.1%
Strongly Agree	192	42.0%	4.9%
35-44	178		
Strongly Disagree	3	1.7%	-2.4%
Disagree	3	1.7%	0.4%
Disagree Somewhat	7	3.9%	1.1%
Agree Somewhat	40	22.5%	4.0%
Agree	67	37.6%	1.6%
Strongly Agree	58	32.6%	-4.5%
45-54	158		
Strongly Disagree	9	5.7%	1.6%
Disagree	3	1.9%	0.6%
Disagree Somewhat	13	8.2%	5.4%
Agree Somewhat	28	17.7%	-0.8%
Agree	50	31.6%	-4.4%
Strongly Agree	55	34.8%	-2.3%
55-64	126		
Strongly Disagree	9	7.1%	3.1%
Disagree	3	2.4%	1.1%
Disagree Somewhat	2	1.6%	-1.3%
Agree Somewhat	28	22.2%	3.7%
Agree	48	38.1%	2.0%
Strongly Agree	36	28.6%	-8.6%

Table A35. continued

65 and over	34		
Strongly Disagree	3	8.8%	4.7%
Disagree	3	8.8%	7.5%
Agree Somewhat	7	20.6%	2.1%
Agree	8	23.5%	-12.6%
Strongly Agree	13	38.2%	1.1%
Conclusion: Agreeableness decreases for those 35 and over, with a slightly higher agreeableness for 65 and over.			

Table A36. Question 11 compared to question 8: “What Summit campus do you regularly attend?”

Possible Responses	Total	Percentage	% Change from All Campus
Brier Creek	490		
Strongly Disagree	22	4.5%	0.4%
Disagree	8	1.6%	0.3%
Disagree Somewhat	18	3.7%	0.8%
Agree Somewhat	95	19.4%	0.9%
Agree	161	32.9%	-3.2%
Strongly Agree	186	38.0%	0.8%
Cary	150		
Strongly Disagree	4	2.7%	-1.4%
Disagree	1	0.7%	-0.6%
Disagree Somewhat	4	2.7%	-0.2%
Agree Somewhat	31	20.7%	2.1%
Agree	62	41.3%	5.2%
Strongly Agree	48	32.0%	-5.1%
Chapel Hill	99		
Strongly Disagree	5	5.1%	1.0%
Disagree	1	1.0%	-0.3%
Disagree Somewhat	1	1.0%	-1.9%
Agree Somewhat	14	14.1%	-4.4%
Agree	42	42.4%	6.3%
Strongly Agree	36	36.4%	-0.8%
North Durham	64		
Strongly Disagree	3	4.7%	0.6%
Disagree	1	1.6%	0.3%
Agree Somewhat	15	23.4%	4.9%
Agree	26	40.6%	4.5%
Strongly Agree	19	29.7%	-7.4%
North Raleigh	192		
Strongly Disagree	5	2.6%	-1.5%
Disagree	3	1.6%	0.3%
Disagree Somewhat	4	2.1%	-0.8%
Agree Somewhat	31	16.1%	-2.4%
Agree	72	37.5%	1.4%
Strongly Agree	77	40.1%	3.0%

Table A36. continued

Spanish	21		
Disagree Somewhat	2	9.5%	6.7%
Agree Somewhat	8	38.1%	19.6%
Agree	4	19.0%	-17.0%
Strongly Agree	7	33.3%	-3.8%
West Club	134		
Strongly Disagree	8	6.0%	1.9%
Disagree	1	0.7%	-0.6%
Disagree Somewhat	4	3.0%	0.1%
Agree Somewhat	19	14.2%	-4.3%
Agree	48	35.8%	-0.3%
Strongly Agree	54	40.3%	3.2%
Conclusion: NRC and WCC are most agreeable, while NDC and CC are least.			

Analysis of Responses to Question 18: “I Have Prayerfully Considered the Possibility of Joining a Church Planting Team”

Table A37. Question 18 compared to question 1: “How long have you attended The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Less than 6 months	92		
Yes	21	22.8%	-16.5%
No	71	77.2%	16.5%
6-12 months	121		
Yes	32	26.4%	-12.9%
No	89	73.6%	12.9%
1-2 years	207		
Yes	80	38.6%	-0.7%
No	127	61.4%	0.7%
2-3 years	242		
Yes	93	38.4%	-0.9%
No	149	61.6%	0.9%
3-5 years	211		
Yes	104	49.3%	10.0%
No	107	50.7%	-10.0%
More than 5 years	277		
Yes	122	44.0%	4.7%
No	155	56.0%	-4.7%
Conclusion: Generally, agreeableness increases with longevity.			

Table A38. Question 18 compared to question 2: “Have you attended Starting Point and become a covenant member of The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Yes	910		
Yes	403	44.3%	5.0%
No	507	55.7%	-5.0%
No	240		
Yes	49	20.4%	-18.9%
No	191	79.6%	18.9%
Conclusion: Agreeableness strongly increases for those who have attended Starting Point.			

Table A39. Question 18 compared to question 3: “Are you actively involved in a Summit Small Group?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Yes	914		
Yes	390	42.7%	3.4%
No	524	57.3%	-3.4%
No	236		
Yes	62	26.3%	-13.0%
No	174	73.7%	13.0%
Conclusion: Agreeableness increases for those who are involved in a small group.			

Table A40. Question 18 compared to question 5: “What is your age in years?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Younger than 18	4		
Yes	4	100.0%	60.7%
18-24	193		
Yes	95	49.2%	9.9%
No	98	50.8%	-9.9%
25-34	457		
Yes	220	48.1%	8.8%
No	237	51.9%	-8.8%
35-44	178		
Yes	53	29.8%	-9.5%
No	125	70.2%	-9.5%
45-54	158		
Yes	43	27.2%	-12.1%
No	115	72.8%	12.1%
55-64	126		
Yes	29	23.0%	-16.3%
No	97	77.0%	16.3%
65 and over	34		
Yes	8	23.5%	-15.8%
No	26	76.5%	15.8%
Conclusion: Generally, agreeableness decreases with age.			

Table A41. Question 18 compared to question 8: “What Summit campus do you regularly attend?”

Possible Responses	Respondents	Percentage	% Change from All Campus
Brier Creek	490		
Yes	169	34.5%	-4.8%
No	321	65.5%	4.8%
Cary	150		
Yes	47	31.3%	-8.0%
No	103	68.7%	8.0%
Chapel Hill	99		
Yes	40	40.4%	1.1%
No	59	59.6%	-1.1%
North Durham	64		
Yes	8	12.5%	-26.8%
No	56	87.5%	26.8%
North Raleigh	192		
Yes	100	52.1%	12.8%
No	92	47.9%	-12.8%
Spanish	21		
Yes	7	33.3%	-6.0%
No	14	66.7%	6.0%
West Club	134		
Yes	81	60.4%	21.1%
No	53	39.6%	-21.1%
Conclusion: WCC and NRC are most agreeable, while NDC and CC are least.			

New Staff Responses

Table A42. Question 1 responses: “How long have you attended The Summit Church?”

Possible Responses	Respondents	Percentage
Less than 6 months	1	5.0%
1-2 years	4	20.0%
2-3 years	2	10.0%
3-5 years	9	45.0%
More than 5 years	4	20.0%
Conclusion: Most new staff have attended longer than 3 years.		

Table A43. Question 2 responses: “Have you attended Starting Point and become a covenant member of The Summit Church?”

Possible Responses	Respondents	Percentage
Yes	20	100.0%
Conclusion: All new staff have attended Starting Point and become a member.		

Table A44. Question 3 responses: “Are you actively involved in a Summit Small Group?”

Possible Responses	Respondents	Percentage
Yes	18	90.0%
No	2	10.0%
Conclusion: Most new staff are actively involved in a small group.		

Table A45. Question 4 responses: “Do you consider yourself a Christian?”

Possible Responses	Respondents	Percentage
Yes	20	100.0%

Table A46. Question 5 responses: “What is your age in years?”

Possible Responses	Respondents	Percentage
18-24	3	15.0%
25-34	14	70.0%
35-44	3	15.0%
Conclusion: Most new staff are between the ages of 25 and 34.		

Table A47. Question 6 responses: “Are you married?”

Possible Responses	Respondents	Percentage
Yes	10	50.0%
No	10	50.0%

Table A48. Question 7 responses: “Do you have children age 18 or younger living in the home?”

Possible Responses	Respondents	Percentage
Yes	3	15.0%
No	17	85.0%

Table A49. Question 8 responses: “What Summit Campus do you regularly attend?”

Possible Responses	Respondents	Percentage
Brier Creek	5	25.0%
Chapel Hill	7	35.0%
North Raleigh	4	20.0%
Spanish	2	10.0%
West Club	2	10.0%

Table A50. Question 9 responses: “The Summit Church has a desire to plant churches in North America”

Possible Responses	Respondents	Percentage
Agree	2	10.0%
Strongly Agree	18	90.0%
Conclusion: Most new staff strongly agree Summit has a desire to plant churches in NA.		

Table A51. Question 10 responses: “The Summit Church has a clear vision for planting churches”

Possible Responses	Respondents	Percentage
Disagree Somewhat	1	5.0%
Agree	1	5.0%
Strongly Agree	18	90.0%
Conclusion: Most new staff strongly agree Summit has a clear vision for planting churches.		

Table A52. Question 11 responses: “I have a clear understanding of the church planting goals of The Summit Church”

Possible Responses	Respondents	Percentage
Strongly Disagree	1	5.0%
Disagree Somewhat	1	5.0%
Agree	6	30.0%
Strongly Agree	12	60.0%
Conclusion: Most new staff agree-strongly agree they have a strong understanding of CP goals.		

Table A53. Question 12 responses: “If asked, I could articulate the church planting goals of The Summit Church”

Possible Responses	Respondents	Percentage
Disagree	1	5.0%
Disagree Somewhat	1	5.0%
Agree Somewhat	1	5.0%
Agree	9	45.0%
Strongly Agree	8	40.0%
Conclusion: Most new staff agree-strongly agree they could articulate CP goals of Summit.		

Table A54. Question 13 responses: “I understand the biblical importance and necessity of planting churches in order to fulfill the Great Commission”

Possible Responses	Respondents	Percentage
Agree Somewhat	1	5.0%
Agree	3	15.0%
Strongly Agree	16	80.0%
Conclusion: Most new staff agree-strongly agree they understand importance and necessity of CP in order to fulfill GC.		

Table A55. Question 14 responses: “How many churches has The Summit Church already planted in North America?”

Possible Responses	Respondents	Percentage
5-9	6	30.0%
10-14	8	40.0%
15-19	5	25.0%
20-24	1	5.0%
Conclusion: Most new staff cannot name the number of churches Summit has planted in NA.		

Table A56. Question 15 responses: “I can name the three cities The Summit Church is planting churches in 2014”

Possible Responses	Respondents	Percentage
Yes	15	75.0%
No	5	25.0%
Conclusion: Majority of new staff can name the three cities Summit is planting churches in 2014.		

Table A57. Question 16 responses: “How many things can I name that The Summit Church does to foster a church planting culture?”

Possible Responses	Respondents	Percentage
1-2	2	10.0%
3-4	10	50.0%
5-6	4	20.0%
7-8	1	5.0%
9-10	1	5.0%
More than 10	2	10.0%
Conclusion: Most new staff can name under 5 things Summit does to foster CP culture.		

Table A58. Question 17 responses: “I know the number of current church planting residents at The Summit Church”

Possible Responses	Respondents	Percentage
Yes	15	75.0%
No	5	25.0%
Conclusion: Majority of new staff know the number of current CP residents.		

Table A59. Question 18 responses: “I have prayerfully considered the possibility of joining a church planting team”

Possible Responses	Respondents	Percentage
Yes	15	75.0%
No	5	25.0%
Conclusion: Most new staff have prayerfully considered joining a CP team.		

Table A60. Question 19 responses: “I have attended a church plant interest meeting”

Possible Responses	Respondents	Percentage
Yes	8	40.0%
No	12	60.0%
Conclusion: Most new staff have not attended a CP interest meeting.		

Table A61. Question 20 responses: “I have talked with someone about the possibility of participating in a church plant”

Possible Responses	Respondents	Percentage
Yes	9	45.0%
No	11	55.0%
Conclusion: Slight majority of new staff have not talked to someone about joining CP team.		

Table A62. Question 21 responses: “My small group prays for a church plant or church planter at least once a month”

Possible Responses	Respondents	Percentage
Yes	12	60.0%
No	8	40.0%
Conclusion: Slight majority of new staff small groups pray for CP monthly.		

Table A63. Question 22 responses: “I have prayed for a church plant or church planter in the last month”

Possible Responses	Respondents	Percentage
Yes	17	85.0%
No	3	15.0%
Conclusion: Most new staff have prayed for CP in last month.		

Table A64. Question 23 responses: “I have been on a short-term mission trip in the past two years”

Possible Responses	Respondents	Percentage
Yes	12	60.0%
No	8	40.0%
Conclusion: Slight majority of new staff have been on STM trip in past 2 years.		

Table A65. Question 24 responses: “I understand/can articulate the difference between a campus plant and a church plant”

Possible Responses	Respondents	Percentage
Yes	20	100.0%
Conclusion: All new staff understand/can articulate difference between campus and CP.		

Table A66. Question 25 responses: “Church planting is important to The Summit Church”

Possible Responses	Respondents	Percentage
Strongly Disagree	1	5.0%
Agree	1	5.0%
Strongly Agree	18	90.0%
Conclusion: Most new staff strongly agree CP is important to Summit.		

Table A67. Question 26 responses: “Church planting is important to me”

Possible Responses	Respondents	Percentage
Agree Somewhat	1	5.0%
Agree	7	35.0%
Strongly Agree	12	60.0%
Conclusion: Most new staff agree-strongly agree CP is important to them.		

Analysis of Staff Responses to Question 11: “I Have a Clear Understanding of the Church Planting Goals of the Summit Church”

Table A68. Question 11 compared to question 1: “How long have you attended The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from New Staff	% change from All Campus
Less than 6 months	1			
Agree	1	100.0%	70.0%	63.9%
1-2 years	4			
Agree	1	25.0%	-5.0%	-11.1%
Strongly Agree	3	75.0%	15.0%	37.9%
2-3 years	2			
Agree	1	50.0%	20.0%	13.9%
Strongly Agree	1	50.0%	-10.0%	12.9%
3-5 years	9			
Strongly Disagree	1	11.1%	6.1%	7.0%
Disagree Somewhat	1	11.1%	6.1%	8.2%
Agree	2	22.2%	-7.8%	-13.9%
Strongly Agree	5	55.6%	-4.4%	18.4%
More than 5 years	4			
Agree	1	25.0%	-5.0%	-11.1%
Strongly Agree	3	75.0%	15.0%	37.9%
Conclusion: Lower agreeableness for new staff attending between 2 and 5 years.				

Table A69. Question 11 compared to question 5: “What is your age in years?”

Possible Responses	Respondents	Percentage	% Change from New Staff	% Change from All Campus
18-24	3			
Strongly Agree	3	100.0%	40.0%	62.9%
25-34	14			
Strongly Disagree	1	7.1%	2.1%	3.1%
Agree	4	28.6%	-1.4%	-7.5%
Strongly Agree	9	64.3%	4.3%	27.2%
35-44	3			
Disagree Somewhat	1	33.3%	28.3%	30.5%
Agree	2	66.7%	36.7%	30.6%
Conclusion: Strong agreeableness for new staff, especially from ages of 18-24 and 35-44.				

Table A70. Question 11 compared to question 8: “What Summit campus do you regularly attend?”

Possible Responses	Respondents	Percentage	% Change from New Staff	% Change from All Campus
Brier Creek	5			
Agree	1	20.0%	-10.0%	-16.1%
Strongly Agree	4	80.0%	20.0%	42.9%
Chapel Hill	7			
Agree	2	28.6%	-1.4%	-7.5%
Strongly Agree	5	71.4%	11.4%	34.3%
North Raleigh	4			
Strongly Disagree	1	25.0%	20.0%	20.9%
Agree	2	50.0%	20.0%	13.9%
Strongly Agree	1	25.0%	-35.0%	-12.1%
Spanish	2			
Disagree Somewhat	1	50.0%	45.0%	47.1%
Strongly Agree	1	50.0%	-10.0%	12.9%
West Club	2			
Agree	1	50.0%	20.0%	13.9%
Strongly Agree	1	50.0%	-10.0%	12.9%
Conclusion: BCC has strongest new staff agreeableness, while NRC has lowest.				

Analysis of Staff Responses to Question 18: “I Have Prayerfully Considered the Possibility of Joining a Church Planting Team”

Table A71. Question 18 compared to question 1: “How long have you attended The Summit Church?”

Possible Responses	Respondents	Percentage	% Change from New Staff	% Change from All Campus
Less than 6 months	1			
No	1	100.0%	75.0%	39.3%
1-2 years	4			
Yes	4	100.0%	25.0%	60.7%
2-3 years	2			
Yes	2	100.0%	25.0%	60.7%
3-5 years	9			
Yes	5	55.6%	-19.4%	16.3%
No	4	44.4%	19.4%	-16.3%
More than 5 years	4			
Yes	4	100.0%	25.0%	60.7%
Conclusion: Strong agreeableness for new staff after 6 months attendance, with slightly lower agreeableness for those who have attended 3-5 years.				

Table A72. Question 18 compared to question 5: “What is your age in years?”

Possible Responses	Respondents	Percentage	% Change from New Staff	% Change from All Campus
18-24	3			
Yes	3	100.0%	25.0%	60.7%
25-34	14			
Yes	11	78.6%	3.6%	39.3%
No	3	21.4%	-3.6%	-39.3%
35-44	3			
Yes	1	33.3%	-41.7%	-6.0%
No	2	66.7%	41.7%	6.0%
Conclusion: Strong agreeableness for new staff between ages 18 and 34, with low agreeableness for those between ages 35 and 44.				

Table A73. Question 18 compared to question 8: “What Summit campus do you regularly attend?”

Possible Responses	Respondents	Percentage	% Change from New Staff	% Change from All Campus
Brier Creek	5			
Yes	5	100.0%	25.0%	60.7%
Chapel Hill	7			
Yes	5	71.4%	-3.6%	32.1%
No	2	28.6%	3.6%	-32.1%
North Raleigh	4			
Yes	3	75.0%	0.0%	35.7%
No	1	25.0%	0.0%	-35.7%
Spanish	2			
No	2	100.0%	75.0%	39.3%
West Club	2			
Yes	2	100.0%	25.0%	60.7%
Conclusion: Strong agreeableness for new staff at all campuses except SEE.				

APPENDIX 7
STRATEGIC PLAN EVALUATION

Strategic Plan Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The strategic plan is clearly relevant to the issue of planting churches.				XXX XXX XXX X	<ul style="list-style-type: none"> • Yes it is. Very clearly the goal is planting churches.
The theology is consistent with Scripture.			XXX	XXX XXX XX	<ul style="list-style-type: none"> • The theology is consistent but could possibly be shown to be more. • Absolutely nothing inconsistent with Scripture but Scriptural tie ins not made explicitly clear. • Theological foundation is implied. Does it need to be included in this doc? • The theology is not only consistent with Scripture, but very clearly implied and articulated throughout this strategic plan.
The description of practices at The Summit Church are accurate.			XXX	*XXX XXX X	<ul style="list-style-type: none"> • Still a work in progress but it is on the way for the complete practices.

The vision is clearly articulated.			XXX	XXX XXX XX	<ul style="list-style-type: none"> • Yes, and shown how to be accomplished.
The plan provides a clear game plan for how the vision of planting one thousand churches by 2050 will be fulfilled.		X	X	XXX XXX XXX	<ul style="list-style-type: none"> • Yes clearly drawn out. • It's amazing to read a document that makes such an audacious goal seem achievable by God's grace. • As clear as a plan of such magnitude can be articulated. • Since multiplication is such a key component (and so rare), how is that going to happen? You could include more about Summit network and the training hubs we plan to develop.
The strategic plan is thorough in its coverage of the material.			XXX XX	XXX XXX	<ul style="list-style-type: none"> • The plan is a little short on material but concise and to the point.
Overall, the strategic plan is clear.			XXX	XXX XXX XX	<ul style="list-style-type: none"> • It is clear and evident. • Very logical and clear progression. • This section was rated "sufficient" and not "exemplary" because of my personal need for a brief synopsis surrounding the numbers in the field of Strategic Growth to clearly explain the models that are shared on pages 5, 6, and 7. That would be a great help for someone like myself.

APPENDIX 8

CHURCH PLANTING MANUAL EVALUATION

Church Planting Manual (CPM) Evaluation Tool					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
The CPM is clearly relevant to the issue of planting churches.				XXXX XXXX XXX	<ul style="list-style-type: none"> • Yes. Provides great intro and understanding of the issue of church planting.
The vision and history of The Summit Church is clear and accurate.			XX	XXXX XXXX X	<ul style="list-style-type: none"> • Yes. • Love seeing how the DNA of a multiplying church has been there from the beginning. • God's is glorified and His hand is clearly seen in the sharing of the vision and history from HHBC to its current place as The Summit Church. Great job capturing that.
The theology is consistent with Scripture.			X	XXXX XXXX XX	<ul style="list-style-type: none"> • Great presentation of scriptures and the gospel. • Great to see the inclusion of OT material as well.
The description of practices at The Summit Church are accurate.			XXX	XXXX XXXX	<ul style="list-style-type: none"> • Summit church really lives up to its desire to be a sending church. It is clear in its practices and they put money where their mouth is.

<p>The CPM provides a guiding companion for planting churches.</p>			<p>X</p>	<p>XXXX XXXX XX</p>	<ul style="list-style-type: none"> • A very helpful resource. • This document can not only guide Summit but help potential church planters understand their potential. • For “churches planting churches” is a clearer statement, not for the actual act of planting a church. Also, you may need to recognize that this is for larger churches – smaller churches could not pull this off, although many of the principles here could be reproduced in different forms
<p>The CPM is thorough in its coverage of the material.</p>			<p>XXX</p>	<p>XXXX XXXX</p>	<ul style="list-style-type: none"> • Great resource but a more intro resource. It is very thorough but much more can be needed. • I think it could use a little more on other aspects of our sending, for example, what how we plant small groups, the 2-year challenge we give to students, etc. that really makes this part of our culture
<p>Overall, the CPM is clear</p>			<p>XXX</p>	<p>XXXX XXXX</p>	<ul style="list-style-type: none"> • Great resource for church planters.

BIBLIOGRAPHY

Books

- Addison, Steve. *Movements That Change the World: Five Keys to the Expansion of Christianity*. Rev. ed. Downers Grove, IL: InterVarsity, 2011.
- Allen, Roland. *Missionary Methods: St. Paul's or Ours*. London: World Dominion, 1930.
- Benedict, David. *A General History of the Baptist Denomination in America*. Vol. 2. Boston: Lincoln and Edmunds, 1813.
- Bock, Darrell L. *Acts*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2007.
- Bright, Bill. *5 Steps to Making Disciples: Study Guide*. Orlando: New Life, 1997.
- Carson, D. A. *The Gospel according to John*. The Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1991.
- Chaney, Charles L. *Church Planting at the End of the Twentieth Century*. Wheaton, IL: Tyndale, 1982.
- Chester, Tim, and Steve Timmis. *Total Church*. Wheaton, IL: Crossway, 2008.
- Childers, Steven L. *Church Planter Training Manual*. Altamonte Springs, FL: Global Church Advancement, 2007.
- Garrison, David. *Church Planting Movements*. Monument, CO: WIGTake, 2004.
- Green, Michael. *Thirty Years That Changed the World: The Book of Acts for Today*. Grand Rapids: Wm. B. Eerdmans, 2004.
- Hull, Bill. *The Complete Book of Discipleship*. Colorado Springs: NavPress, 2006.
- Keller, Timothy. *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*. Grand Rapids: Zondervan, 2012.
- Keller, Timothy J., and J. Allen Thompson. *Church Planter Manual*. New York: Redeemer Church Planting Center, 2002.
- Köstenberger, Andreas J. *John*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 2004.
- Köstenberger, Andreas J., L. Scott Kellum, and Charles L. Quarles. *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*. Nashville: B & H, 2009.

- Köstenberger, Andreas J., and Peter T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. New Studies in Biblical Theology. Edited by D. A. Carson. Downers Grove, IL: IVP, 2001.
- Luther, Martin. *The Large Catechism of Martin Luther*. Radford, VA: Wilder, 2008.
- O'Brien, P. T. *Gospel and Mission in the Writings of Paul: An Exegetical and Theological Analysis*. Grand Rapids: Baker, 1995.
- Ott, Craig, and Gene Wilson. *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. Grand Rapids: Baker, 2011.
- Patterson, George. *Church Multiplication Guide: The Miracle of Church Reproduction*, Rev. ed. Pasadena, CA: William Carey Library, 2002.
- Peterson, David G. *The Acts of the Apostles*. The Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2009.
- Piper, John. *Let the Nations Be Glad! The Supremacy of God in Missions*. 3rd ed. Grand Rapids: Baker, 2010.
- Polhill, John B. *Acts*. The New American Commentary, vol. 26. Nashville: Broadman, 1992.
- Ribberbos, Herman N. *The Gospel according to John: A Theological Commentary*. Grand Rapids: Eerdmans, 1997.
- Schreiner, Thomas R. *Paul: Apostle of God's Glory in Christ*. Downers Grove, IL: InterVarsity, 2001.
- Stetzer, Ed. *Church Planting and Survivability*. Alpharetta, GA: North American Mission Board, 2007.
- _____. *Planting Missional Churches*. Nashville: B & H, 2006.
- Stetzer, Ed, and Warren Bird. *Viral Church: Helping Church Planters Become Movement Makers*. San Francisco: Jossey-Bass, 2010.
- Stetzer, Ed, and Dave Travis. *Church Planting Overview: State of Church Planting USA*. Dallas: Leadership Network, 2007.
- Wilkins, Michael J. *Following the Master: A Biblical Theology of Discipleship*. Grand Rapids: Zondervan, 1992.

Articles

- Bromiley, Geoffrey W. "ekklēsia." In *Theological Dictionary of the New Testament: Abridged in One Volume*. Edited by Gerhard Kittel and Gerhard Friedrich. Grand Rapids: Eerdmans, 1985.
- Carey, William. "An Enquiry: Into the Obligation of Christians to Use Means for the Conversion of the Heathens." In *Perspectives on the World Christian Movement: A Reader*, edited by Ralph D. Winter and Steven C. Hawthorne, 312-18. Pasadena, CA: William Carey Library, 2009.

Lawless, Chuck. "Paul and Leadership Development." In *Paul's Missionary Methods: In His Time and Ours*, edited by Robert L. Plummer and John Mark Terry, 216-34. Downers Grove, IL: IVP Academic, 2012.

Lifeway Research. "Fastest Growing Churches in America." *Outreach Magazine* (2012): 43.

North American Mission Board. "2013 North American Mission Board Report." Accessed October 8, 2013. <http://www.namb.net/annualreport/>.

Packer, J. I. "Introductory Essay." In *The Death of Death in the Death of Christ*, by John Owen. London: Banner of Truth, 1959.

Perry, Tobin. "SBC church plants: Up 27 percent in 2011." *Baptist Press*, June 12, 2012. Accessed October 8, 2013. <http://bpnews.net/bpnews.asp?id=38039>.

Stetzer, Ed, and Lizette Beard. "Paul and Church Planting." In *Paul's Missionary Methods: In His Time and Ours*, edited by Robert L. Plummer and John Mark Terry, 175-95. Downers Grove, IL: IVP Academic, 2012.

ABSTRACT

PROPELLING A MOVEMENT OF MULTIPLYING CHURCHES FROM THE SUMMIT CHURCH IN RALEIGH-DURHAM, NORTH CAROLINA

David Nicholas Thompson, D.Min.
The Southern Baptist Theological Seminary, 2014
Faculty Supervisor: Michael S. Wilder

The purpose of this project was to equip The Summit Church to reach its goal of planting one thousand churches by 2050. This project consisted of three goals. The first goal was to assess how well the vision for planting one thousand churches by 2050 is being infused into the DNA of The Summit Church. The second goal was to develop a strategic plan to see this vision fulfilled. The third goal was to develop a church planting manual for The Summit Church.

Chapter 1 describes the ministry context of The Summit Church. This first chapter also explains the rationale, goals, and research methodology of the project. Chapter 2 examines the biblical and theological basis for this project. After studying the theme of multiplication in the Old Testament, this paper studies what the gospel, Jesus, the book of Acts, and Paul say about church planting. Chapter 3 considers the philosophical shifts The Summit Church has made to enable churches to be planted. Chapter 4 provides details of the implementation of the three goals. Finally, Chapter 5 offers analysis of the three goals and an evaluation of the project.

VITA

David Nicholas Thompson

EDUCATIONAL:

B.A., Wake Forest University, 1994

M.Div., Southeastern Baptist Theological Seminary, 1998

MINISTRY

Lead Pastor, Executive Leadership, The Summit Church, Raleigh-Durham,
North Carolina, 2005-