

Church Planting Conference Session 6

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[0 : 00] These sessions were recorded at the Church Planting Conference hosted by the Our Generation Training Center and Vision Baptist Church. It is our desire that you'll be able to learn from these great speakers as they talk about the topic of church planting.

Okay, while they get that ready, let's go ahead and do this. How church planting impacts America and the world. This really has to do with our last session that we will do this morning or this afternoon or whenever. Yes, sir. No, there aren't any notes on this.

This is just a visual. Some of the notes from the last session will be covered in this. All right, let's flip to the next slide. If you can, please.

Good. Church planting and restoring America. We've got to restore America. We talked about that last night. We've got to do this. Okay, next slide, please. Now, the Great Awakening in America was in the 1770s.

It began, well, really 1730 to 1770. There were three leading revivalists during this period of time. One was William Tennant, who was a Presbyterian. The second was Jonathan Edwards.

[1 : 02] He was a Congregationalist. And the third was Jonathan Whitfield, which was Church of England. Now, these men concentrated on revival and soul winning, but no church planting. That's key.

All right. Anybody have a laser? Anybody have a laser? Okay, that's fine. I just figured if you did, I would use it. They concentrated on revival and soul winning, but no church planting.

Now, the separate Baptists moved from New England. If you've read Jim Beller's book or anything on this history, you already know this history, and hopefully you do. But the separate Baptists moved from New England to central North Carolina, Alamance County, Sandy Creek, and began revival with church planting.

So they left. Schumel Stearns was saved in New England, became a new light, moved down. We'll talk about that in the third session. Okay, next slide, please. You would. Now, America's greatest revival ignored, according to Jim Beller, is Schumel Stearns and his congregation of 16, 1775, began a church planting revival that led to 42 churches being established in just 16 years.

From Sandy Creek Baptist Church in North Carolina, there came forth an evangelistic... This button right here? Okay, great. A church planting fervor that led to 1,000 churches being established over the next 100 years.

[2 : 25] Now, there are three things that have a scriptural revival. Number one, they preached the gospel to everyone in every available location. Two, they baptized believers by immersion. And thirdly, there was a vigilance in birthing churches that reproduced other churches.

If you have not read Jim Beller's book, America in Crimson Red, that's the title. You ought to read that book. It would be a great book for you to read.

All right, next slide, please. Here's a picture of his church. It was established June 13, 1775. From one church in 1775 to 43 by 1771 to 1,000 by 1850.

That could only be done because of really what we're talking about here, training leadership in this session. But it wasn't just one church that did it. It was a church that reproduced churches, that reproduced churches, that reproduced churches, which expanded greatly.

All right, let's move on from this, please. Now, here's a picture of the 2000 census. Sandy Creek is right here, just about that area of North Carolina, somewhere right in there.

[3 : 31] And you'll notice in this, that in this report, the white, there are just a few counties that are white, which means there were no Baptists reported. From 0.1% to 10% is the very light shade all through this area is less than 10%.

Then 10% to 25% is this color right here, out through the coastal North Carolina, into West Virginia, down here in southern Texas and so on, and a few other places.

And then 25% to 50% is this area moving right through here, all the way out into here. And then you see these very dark areas. Those are counties that indicate that are more than 50% Baptists in those counties.

Now, today, they're not what we are. All right. You understand that? Living here in the south, you understand that all Baptists are not what we are. Now, here's what happened. And when the regulator, the war of the regulators, took place in North Carolina, the governor, Tyron, decided he was going to do away with Shubo Stearns.

And through that persecution, the church at Sandy Creek really did not survive, but the Baptists fled across the mountains into these areas right here, and they began planting churches.

[5 : 01] And continually moved west. When you read that book, you'll see how this move to the west led to these churches being planted, what we call the Bible Belt, all because of one man.

Now, I want you to look at New England. Look at this area in New England. There's nothing. There's nothing. Less than between 0.1 and 10%, and more closely to 0.1 than 10%.

All right? Do you know why? No church plan. They had revival. They had soul in it. They had everything going.

The great awakening, I mean, took place in that area, and today there is nothing to show for it. Nothing.

And yet one man, Shubo Stearns, led to this great church planting revival that led to what we call the Bible Belt. All right?

[6 : 04] Now, when you think of that, where are the political elections decided? Right there. Right there.

Where is our conservatism? Right there. Right there. And we're what? 200 years, 250 years later? All because of one man who decided he was going to plant churches.

Now, let's go to the next slide. All right. So the great awakening in America, this is something we've already talked about, did not survive to make a lasting impact on the northeastern United States or any other part of the country.

The revival and church planting of Shubo Stearns helped form the moral culture of America and lasted more than 250 years. And the question is this, what will North America and the world become if independent Baptists do not begin another revival of church planting?

Where are we going? It's like I said last night. Where are we going to be in 50 years? Particularly with the Baptists going the direction they're going now. You know?

- [7 : 07] All right. Next slide. Church planting and evangelizing the world. Not only do we reach America, but we need to reach the world. All right. Here's what some pastors say. Next slide. We're not going to reach America.
- America has plenty of churches. We don't need to put money here. We need to put money out there where people have never heard the gospel. Let's take our resources and put it out there.
- All right. Put all our money out there. So here's a church that option number one is invest only in the foreign mission field. \$2,000 a year for five years equals \$10,000. So they give in a five-year period.
- This is a five-year period we're looking at. So a new church. They say we're just going to invest in foreign missions. This church decides to support two missionaries. One for \$1,000 each per year.
- So this is two missionaries over five years. Now let's go to the next slide and look at the second option. Option number two is to invest some of your resources in home mission church plants. So here's the church again.
- [8 : 11] And this church decides to spend five grand for foreign missions. Five missionaries at \$1,000 each. And over here they take \$5,000 and they put it into a church plant.
- So there's \$5,000 for foreign missions. I'm going to need a water, please. Thank you.
- I have one. And \$5,000 for church planting, starting faith promise for foreign missions.
- So this puts into a new church. So the new church, this new church right here, this is a new church, receives \$5,000 over five years to become self-supporting. And they begin faith promise immediately.
- So here's a new church that starts faith promise. Okay. Next slide. All right. So in during the five year period of time, this church has given \$5,000 to missions over here for this missionary, \$1,000 a year or whatever.
- [9 : 13] And this church has started foreign missions and they create \$25,000 in missions. So for foreign missions, this church has put in five.
- And now this, with the church plant for missions, foreign missions, they've now got \$25,000 they can put into foreign missions. So \$1 returns \$5 for foreign missions.
- So for every dollar this church put into this church plant, \$5 was returned to foreign missions. So the new church receives \$5,000 to become self-supporting, begins faith promise immediately, and gives \$25,000 over five years.
- Next slide. So now, so here's the second term of investment for this church. They give this church another, or this missionary another five grand or, or over whatever.
- This is, well, let's just look at this as one missionary, \$1,000 for five years. They decide then they're going to go to a second church. Next slide. So they take another five grand and put it into this second church plant.
- [10 : 15] Well, while this church plant is starting, this church doubles their faith promise over the next five years. So now the first church is self-supporting faith promise over, self-supporting the first five years.
- Then the second five years, they give \$50,000. They double their faith promise to \$50,000, which is \$75,000. The second church works towards self-support and gives, starts their faith promise, and over five years, \$25,000.
- That's nothing. Okay, this is a very low end. We've helped, I mean, I can't tell you how many churches that I've gone in, done the first faith promise missions conference, and it would be \$15,000, \$20,000 a year right off the bat for their faith promise.

So five grand for a new church is really a very small amount. All right, so now this church begins their faith promise. This church has doubled theirs.

They've given \$75,000. Now, after this 10-year period, we have \$100,000 for foreign missions. We're over here.

[11 : 22] They've given, they're still giving that. All right, now let's go to the next slide. This is the 15-year period. So this church, again, this church decides, okay, we're going to put another five grand in foreign missions.

We're going to now start a third church, help start a third church, so we're going to put \$5,000 in this church plant. This church doubles again. This church doubles again.

So the first church, faith promise doubles to \$10,000. Second church becomes self-supporting. Faith promise doubles to \$50,000. Third church is planted, begins the same process. Now, remember, this is over a five-year period.

It's not planting a church every year. It's planting one church every five years. That's what we're talking about. So we're not talking about something that's really difficult to do.

This is not something difficult to do. And these figures are on the very low end. So the third church begins the same process. Next slide. This is at the end of 20 years.

[12 : 23] This church, again, puts five grand into missions. Now, of course, this church puts more than that. We're just using one example here.

And they may start more than one church or help another church. They go to their fourth church. This church doubles. This church doubles. This church becomes self-supporting and doubles to \$50,000.

This church begins the process during that first five-year period of becoming self-supporting and giving to missions. All right, now, one more slide. Now, maybe a couple more.

This is the 25-year period, over 25 years. This church, again, sends five grand to the foreign field. This church doubles to \$400,000. This church doubles to \$200,000.

This church doubles to \$100,000. This church has become self-supporting, doubles to \$50,000. This church begins the process. All right, now, look at the result of this after 25 years.

[13 : 22] Now, our ministry is 18 years old. We've helped 130 churches get started during that period of time. I cannot tell you how much money has been put into missions because of that.

I mean, it's just, it's impossible for me to tell you. I know it's around \$2 million each year, but to go back and do something like this, there's just no way I can figure it out. Okay, go to the next slide. Now, look at this.

\$25,000 equals \$1.4 million for missions. Whereas the other church, had they taken that \$25,000 and put it in foreign missions, all they would have had was \$25,000 in missions.

Now, it is true that mission churches, that foreign mission churches start missions programs, but they can't do it like it can be done here in the U.S.

You see? So, we have taken, for every dollar that was invested, \$56 is returned to missions. For every dollar invested in church planting, \$56 has been returned to missions.

[14 : 27] Okay, do you see what this can lead to if we really have, I mean, you guys are raising your support. You'd say, I want to fill. Oh, well, there's plenty of money available.

If we did this, we wouldn't have a problem getting our missionaries to the mission field. It wouldn't be a two or three year process to get them to the field. Go to the next slide and see if there is one.

I think that may be the, is that it? Okay, that's the end of it. It's been a long time since I've done that. Are there any questions on this? Do you see how it all falls together?

Okay, now I'm not, you know, will it ever be done by church? I'm just trying to get churches, thank you very much, I'm just trying to get churches to understand the potential here of what church planting can really do for reaching a foreign field.

But there are some pastors who say, no, we're not going to support foreign, uh, whole missions. You know, no, no, no. The real need is out there. That's true.

[15 : 35] There is a great need out there, but we got to have, if we, if we do what we do here, we create the dollars to do it out there. Questions? Anybody?

How about the Shubel Stearns leading up to that? Do you understand how all that fits together? I think that maybe the, some people are, might not understand all the numbers.

But I think the point's well made. I'd like to see how many churches are getting to 400,000. I'm not really sure that's potential. Uh, and the other thing, obviously, is, uh, the preparing of leaders because our churches typically don't prepare new men to even go to the foreign field.

But I like the idea of, I think it's a beautiful picture of what we can do is, uh, getting churches started to send missionaries. You know, I do agree. You know, I think that's, that's a valid point.

There aren't a lot of churches that grow to the point where they give 400,000 missions. Um, but that's 400,000 over five years. So that's 80,000.

[16 : 41] You're talking 80,000 a year. Yeah, that's 400,000 over five years. Okay. That's a lot more reasonable. That is a lot more reasonable, isn't it? Yeah. When I was, I look at that, I thought, you know, there's, cause I, I only, I only know of two or three churches that I'm involved with that are at 400,000 a year.

But this is over a five year period. So if you're looking at 400,000 over a five year period, that, that is 80,000. That's not unreasonable for a church that's 25 years old. What's that?

Right. So yeah, that's, that makes it more reasonable. So it's over a five year period here. Yeah, it's, it's something when you first look at it, it takes a little bit of time to really digest it all.

You know, when we put it together, it's not, and I don't know if there may be some of you guys who are smarter than I am, you know, in areas like this. But, you know, you, you may be able to come up with something that, some graph that works better, that fits in better.

I have a, I have a question that was brought up after you left last night. And from your map, can you go back to the map of the United States there that had where Baptists start?

[17 : 54] I would like to, your opinion, uh, in the, from, uh, what that's Pennsylvania and above. If I'm reading that right, is that going, going to the right?

Is that, is that like Pennsylvania there? That, uh, this is, is that New York? This is Pennsylvania. That's what I thought. That's Pennsylvania. Right. Okay. Is it true that there are almost no Baptist churches?

According to your graph, how old is that graph? Are you saying there are almost no, this is the, this is the U S census for 2000. Okay. So when you, when you steal church members up North, which, uh, basically you said yesterday, you give out, they're going to another church Sunday night.

They come the odds of them coming out of a Baptist church would be fairly slim. Is that very slim? Okay. So they are going to church. Some of them, but they're not going to a church that would practice Baptist doctrine.

And we're not talking, I'm not talking even about polity or I'm not even talking about worship style. They're going to churches that are baby baptizers or work salvation.

[19 : 03] That's all they've got. I think that might clear some things up for several questions that were made last night. That's all there are. And I'd like to ask another question. And here's, here's what happens.

People live in those areas because the fact is, and pastor, you know, this, people say, Oh, I got a job in such and such a place. Well, have you checked out of church? No, but we're taking the job.

They moved to those places. And then all of a sudden they look around and say, boy, there's nothing here. And so they end up driving 45 minutes to the closest church that believes like them.

And they only go Sunday morning if they get to go then. Or they end up going to one of those kinds of churches. Now, there are churches throughout Pennsylvania. I would say in Pennsylvania, there is not an area where you couldn't get to a good fundamental Baptist church in 45 minutes or an hour.

There are, there probably are some because I know people have driven that. But let's go. I just read, I was reading, I'm reading George W. Bush's autobiography. And when he went to the trade center, when he went to the twin towers, the, his press people said, none of these people voted for you.

[20 : 17] And so, which was obviously meaning that's not, that's kind of the left wing crowd there. The whole, the whole thing. When you'd start, when you, Pennsylvania up, everything is what they call down here.

Red, red. Yeah. We're, we're red. Yeah. We're red states. Oh, red. They're blue. Yeah. It's in Canada. Blue is conservative. Red is liberal. So my next question is when you're working in Canada and, and, uh, uh, what percentage of people would attend.

And I would, let me just say this, a very liberal contemporary Baptist church, even any kind of Baptist church, what percentage of people attend any kind that would be a Baptist church?

Of the, of the total population. Yeah. Just give me a percentage number or even from New York up. Last night, the question was if we're stealing members from other churches, we're not reaching lost people and we're just stealing from other churches.

But I think most of us are fairly Baptist. And so. Okay. Well, let me ask you this. Do you believe you're stealing members when somebody comes to your church and says, look, we go to a liberal church, doesn't use the King James, doesn't have soul winning, doesn't believe in the fundamentals of the faith.

[21 : 33] Do you believe you're stealing a church member? How many believe you're, how many believe you're stealing a church member? How many? Drawing a church member. Do you, Jae samh ■■ mic? Hmm. Do you believe you're taking a church member?

No, it says, hey,itors? Give him a mic. It's just so it goes on the internet. They don't know who you are.

The only guy they know is Robert. I'm just saying that you're lumping everything doctrinal and method-wise into one category.

And I think that's a pretty broad brush to paint with. Okay, you may be correct that I am doing that. And I don't have a problem with it.

I am sick and tired of the methodologies going on around this country. Take a look at our Statement of Faith and Standards. Put it on the internet. Look, we've got to get back to what we have been.

[22 : 33] We cannot continue to slide. And we've got people. We've got people out there. In these communities, in Baptist churches that have gone contemporary, do I believe that a contemporary Baptist church is what they ought to be?

Absolutely not. If you do, then I'm not the guy. All right? I'm not the guy. And I make that very clear. You know, if you're going that.

In fact, I've had to call churches and say, look, we can't accept your support. Your church is the kind of church we're trying to replace. Okay?

Now. All right. So that's where I am. There's another direction. That's, you guys, I'm not the guy.

There are broad words. If I ask you, mean one thing. If you ask the guy, don't treat him as another thing. That's correct. Even among our own camps. So would you define the word liberal and contemporary in your view for what you need to replace?

[23 : 39] What would that mean? Well, I'm talking about, you know, I think liberal is pretty obvious to all of us. We're talking about those who do not hold to a biblical position on the fundamentals of the faith.

They don't hold to virgin birth or inspiration of scripture, whatever. It comes down to contemporary. You do get some blurred areas there. But I'm talking about churches.

I don't have any problem helping a church go in and start a church in a community that does not have a church that uses the King James Bible. That doesn't have a church that uses conservative music.

Those are the two basic areas where you're looking at. And that has gone to a contemporary methodology that says we're going to do away with our Sunday night service. We're going to drop the name Baptist off our church.

You know, we're going to have the term used to be seeker friendly. You know, that type of thing. I don't even know what the terms are now. All right. But the problem is, the problem is, we've just slid enough to stay far enough away from them, but move to where folks still feel comfortable with us.

[24 : 50] No, I'm not talking about a screen on the wall. Not at all. Screen on the wall is that. I had to drop my Sunday night service in Peru.

And the reason I had to drop it was because we were running 450 people in four services. I preached at 8 o'clock, 10 o'clock, 12 o'clock, 4 o'clock. No place that says you have to have a Sunday night service. And so that's the reason I was asking where that is.

Because for many people that I go with, they're like a screen on the wall and not using nothing but a hymn book. And if you put a verse on the screen, that line is so easy to...

Every person decides where they put that line. And that's the reason I was getting clarification on that. You know, I'm not bothered about it. Now, you know, there's this one preacher. He was just screaming about screens.

Boy, he had written a book on it and so on. And then he built a new auditorium. And the balcony, the balcony was set up so that people couldn't see. You had to put screens up so the people in the balcony could see.

[25 : 49] See the service. I mean, you know, you got... I mean, there's nothing wrong with the screen. I tell you what, I think we need to use the methodology that we have, the technology that we have, to reach people with the gospel.

In fact, I was talking to somebody the other day. We've got to get an app for children with the gospel. Somebody's got to do an app and get that out there on the iPad.

These kids, seven or eight kids around this iPad, if they're sitting there looking at that iPad, let's get an app there for them. I'm for that. I'm for that. But what I am not for is canceling a Sunday evening service because of convenience.

Because nobody shows up. But that's what... No, I'm not for that. You know, and if... Hey, look. It's okay with me.

If anybody wants to stand somewhere else, you can stand wherever you want. But I'm telling you, it's killing us. There is to be a difference between the holy and the unholy. You take the verses in the scripture.

[26 : 53] There's verse after verse after verse after verse that makes it clear. There is a distinction between the clean and the unclean, the holy and the unholy. And we have blurred that line.

We have blurred that line by what's going on. And we have fallen into that crowd, Driscoll and that crowd and some of the others that further back the Heidel group, to get people.

It's not about how big a crowd we get. For heaven's sake. You know, and yeah. Yeah, it takes me to no end. I have no problem whatsoever going into community.

And I have no problem because we get people from those churches who say to us, look, we are sick and tired of a church that has watered down the preaching, watered down the gospel, done away with the King James, done away with their Sunday night service, gone to this praise and worship type music.

You can draw your line wherever you want. My standard of faith, statement of faith and standards. Well, I hope you figure out where you stand before you come back. And I would really appreciate if you just decide to stand somewhere.

[28 : 05] Well, thanks. I may do that. I mean, I'm not sure you decided enough. All right. I do think I do. I do. I would question in my mind here.

Let's say New York. How far would they drive to go to a church in New York? In Canada, how far would they have to drive to go to a church? Well, we're doing pretty well in southern Ontario now because we've planted probably 20, 25 churches in the last 15 years in the greater Toronto area.

But when you get out west, there's some pretty long distances. There are people that are an hour, hour and a half, two hours from a church. And in the northeast, there are people that are driving a great distance to go to church.

Let's take Los Angeles. Did you know there are only four, I think, four independent Baptist churches in Los Angeles? There are over 20 or 25 mosques. Same is true in New York as well.

I mean, with millions of people. And Jim Towsley were here. And if I could not come, I was going to ask Jim to come and do this meeting for me.

[29 : 19] Jim lives in New England. And they're starting churches. And they're starting churches. Here's Southington where he is. And his son moved over to Tarrytown.

And it's like 15 minutes. And it's already got a good congregation of folks there. People in some of these communities, they're unwilling to drive those distances.

And yet people who are converted, saved, believe what we believe, they will drive that distance. But you can't go into those communities and reach them and get other people to drive that distance to go to church.

You've got to put a church where they live. All right. Now, do I find that it is a problem? For example, we helped start the one in Canada. Is that the one?

It was one of them. Anyway, I don't remember which one it was. And there were families who were driving 20, 30 minutes to another good fundamental Baptist church that lived in that community.

[30 : 20] All right. Here's what we did. I had the new pastor go talk to that pastor. He said, look, we're going to start a church there. And we know you have people that are driving forth.

Look, pastor, we're not trying to take those people. And many times those pastors will say, look, if you put a church in that town, we're going to encourage those folks to go. Does that mean they will? No. Not necessarily.

Not necessarily. But at least they have a place to win their friends and have them go. All right. Because not every church works with every other church. I mean, personnel.

Churches have personnel. And I don't know if... I don't know if... Did you call it sheep stealing or people stealing, whatever?

I don't know if that's something that is a really good term. I don't know that you can steal people. Unless you're unethical about it. You know.

[31 : 18] And even then, I mean, when you go out and take a sheep out of a field, you go out and grab that thing and take it with you.

You can't do that to a person. And sometimes we accuse guys of stealing sheep when actually what they're doing is seeking a place where they can serve and be used.

You know. Unless you go out and you say, hey, look, why don't you come to our church? You know, we're a lot closer. And we just... We deal with that pretty harshly.

We make that very clear to these church planners that that's not something that we would want. But when you look at the map and you look at New England, guys, it is wide open for the gospel. All those areas are.

You look at Minnesota, wide open. I mean, there's just such a great need all over. I had a statistic. I want to...

[32 : 17] I'm not sure it's correct, but I think... I want to say 600... I shouldn't give it. A lot of counties... A lot of counties in the United States do not have a fundamental independent Baptist church.

They don't have them. The Fulton County, which is one county down below here. I checked last night on a guy that's out west that's trying to do church planning.

He lists Fulton County in the top 100 unchurched counties in the United States. That's the county. In fact, it's three miles that way. I think all you have to do is look.

Oh, by the way, I do know for a fact of any kind of independent Baptist church in Fulton County, there probably aren't five. And there's a million people.

And that's in Atlanta, Georgia. Okay, so that's what? 200,000 per? And I would say that I don't know of any of those that run... I know one that runs over 100. Most of them run under 40.

[33 : 17] Then you got... I mean, hey, you got... You don't need to go anywhere else. Go ahead. And there are people there that want what you have.

They just don't know you exist. How much have you and your team done for ethnic group? Let's say Atlanta would be a large percentage would be African American.

Then we would have Korean, Indian, Hispanic. The only cross-cultural church plant that we've actually been involved in that's been specific to a nationality is in Monroe, North Carolina, an Hispanic work there.

Again, that falls back to the reproducing church. If a church calls us and says, Brother Jessup, we want to start a Korean church out of our church.

I'd say, great. Let's develop a plan to reach the Koreans in that area with the gospel. When we did the Hispanic work, we developed a strategy, and it took us a while to do it, of reaching the Hispanics in Monroe, North Carolina, without expending a great deal of money where our money was wasted where English people got the literature and so on.

[34 : 36] So we developed a strategy to do that, and the church became self-supporting in just two or three years. They met in the old auditorium of Shining Light Baptist Church for a while, then got their own facility and did very, very well.

So that's the only one we've done. I'm not sure. Of course, you know, maybe this is my Canadian coming out, because in Canada, when I pastored a church in Canada, we had 20 nationalities in our church.

That's not unusual in the church in Canada for our nationalities to all come together. And in Canada, there may be a few churches that have a group where they have, you know, a translator for them, but most of us do not.

They speak English, you know, and they come for that with speaking English. So, but we are very cross-cultural. Toronto, you can reach any country in the world through Toronto.

Toronto. It's the most multicultural city in the world, Toronto. Okay?

[35 : 48] Yeah, you know, I'm perfectly free to continue this. Logging on to www.sermonaudio.com forward slash Vision Baptist.