

Church Plant Overview

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Church Plant Strategy

We have written this booklet to give an *overview* of our future ministry direction, goals and expectations. Shelbi and I have studied extensively the last four years with Ethnos360 to prepare for a lifetime career in ministry, specifically targeting an unreached people group. A people group that has been isolated from the Gospel, due to culture, language, and geographical location. This paper will only scratch the surface of each topic. If questions arise we would love the opportunity to talk and engage further on what it is we believe the Lord has called us into.

Ethnos360

Ethnos360, founded in 1942 as New Tribes Mission, helps local churches train, coordinate and send missionaries to unreached people groups. For more information on the organization we have chosen to serve with please visit, Ethnos360.org. Their United States location is located in Florida. *Ethnos360, 312 W. First St., Sanford, FL 32771-1487.*

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Introduction

Goal

We see in scripture, God's love from eternity past to eternity future always pouring outward, away from Himself, never bending inward. After man broke the perfect relationship in the garden, God's love has continued to pour outward upon his creation seeking to restore a lost relationship. Throughout history, this has taken different forms, but now we the church have been entrusted with the ministry of reconciliation. God is making his appeal through us, the body of Christ (2 Corinthians 5:11-21). There are many that are still without this gospel message in our world today, and it is the responsibility of the body of Christ to make His name known where it is not known. We believe that God desires more than converts, more than baby believers, more than just sharing the salvation message. We believe that God desires to see people who do not know Him grow into a deep understanding of who He is; relationally, cognitively, and to grow in a deeper understanding of what it means to be at peace with a holy God. We believe that the Scripture would encourage this to happen through the church and the establishment of mature churches. Our desire is to establish a church in a people group that does not have access to the gospel message.

Many different definitions and presuppositions exist regarding what a church is and should look like. We are convinced through Scripture that a mature church should have the *Word of God* in their heart language. They should have an *identity* as they relate to one another in the body, to the community around, and historically back to Jerusalem. There needs to be *life* in the church, a healthy community of believers functioning in the God-given roles of the church. And finally, it needs to be *discipleship*. It cannot be static, because God is, by nature, outward flowing and self-giving. The Holy Spirit will not lead the church into indifference about discipleship and outreach. An ability to reproduce is a sign of coming to maturity and it is no different with the church. We are not just in pursuit of eternal salvation, but a life lived worthy of the gospel and the benefits associated with it. We believe that God wants his children to come to maturity, not to be left as infants on the battlefield. Paul strived for maturity and so will we. (Colossians 1:24-29)

Our goal is to plant a self-sustaining and indigenous church, amongst an unreached people group in the jungles of Papua New Guinea and to translate the Bible and disciple believers until they have a mature understanding of Christ's work on the cross. Our desire is to leave behind a church that can stand and thrive on its own with the Word of God in their heart language. The remainder of this paper will provide a simplistic overview of our ministry plan. Please feel free to contact us (cover page) with any questions. We would love to talk in more detail about any of the points outlined.

Local Church

Salvation

I, Mark, was brought up in a Christian home with believing parents and was raised in the church. I've never really doubted what Christ did on the cross on my behalf. In 2006 I realized I needed to either embrace the gospel and what God did for my life, or I needed to walk my own way; that is when my faith became more of my own.

I, Shelbi, grew up in a Christian home and placed my faith in the Lord at a very young age. It was in high school when I was challenged in my walk with the Lord to fully pursue His plan for my life instead of my own. This is when I went on my first short-term mission trip, started seeking out discipleship and serving more in the church body with the intention of going into full-time ministry after high school.

Spiritual Growth

Both being saved at young ages; we were blessed to have much time and opportunity pertaining to spiritual growth. We both attended Sunday school and youth group growing up, and were genuinely excited to learn and be challenged by God's Word.

I, Mark, have been blessed to have many godly influences in my life from a young age and have had many people pour into my walk with the Lord. Throughout my life, I have had the opportunity to participate in many different ministries, which has helped me grow in my relationship and understanding of God.

I, Shelbi, grew up experiencing discipleship from a young age. I was raised in a home with believing parents and siblings and was brought up in a small, family-like church body that made discipleship a priority. I would say high school was when I began to actively seek out discipleship and had more of a desire to be challenged in the Word and in my walk with the Lord by other believers.

After graduating high school, we met while serving with a ministry in Mexico for nine months. We were both challenged to expand our view of God and what he was capable of and were given plenty of opportunity to grow in areas like self control, identity in Christ, etc. We also witnessed a major need for God's Word in languages that still didn't have it and discipleship in order to bring baby believers to maturity in Christ. This experience would impact the direction of our future ministry.

From 2012-2015 we served in our local church while working and living in California. In that time, we got married and saved up for Bible School. We also felt that God confirmed our decision to serve with Ethnos360 amongst an unreached people group. In the summer of 2015, we packed up and moved to Michigan for our two years of Bible School.

Our time in Bible school was a powerful time of necessary growth, maturity and understanding of the Lord. The two years we spent there were huge for our personal walks with the Lord as we grew in the ability to study God's Word, properly

understanding the Word of God and deepened in our relationship with our Heavenly Father.

Shortly after graduating from the BI¹, in 2017 we had our son, Callum. He came five weeks early and needed to spend his first month of life in the NICU. This was a trying, exhausting, challenging time; but such a beneficial and crucial time for our walks with the Lord and with each other as husband and wife and now Father and Mother. During this time we were able to experience the Lord in new ways, support one another, encourage each other and love each other in a whole new light. That month resulted in tremendous growth for both of us two months before moving to Missouri for Missions Training with Ethnos360 and graduated in March of 2019.

Ministry Experience

I, Mark, have been privileged to help with youth ministry, and assisting a deacon when needs arose within the body. I also was plugged in and served whenever opportunities arose and was very involved in the community of the church and the ministries that it participates in, such as mission trips and outreach in the community. While at the MTC I was also able to be involved in some out reach and discipleship based ministry. I was also given the opportunity to teach on wednesday night church every six weeks for the two year.

I, Shelbi, started serving in the nursery and on the missions board for my church body when I was in high school. This was also when I started going on short-term mission trips to Mexico and was burdened for those who didn't personally know the Lord. From 2008-2011 I went on annual short-term mission trips to Mexico to serve; from 2011-2012 I attended a ministry in Mexico called Ventana Ministries; from 2012-2015 I attended other trips and ministry opportunities in Mexico. While at the MTC I was able to serve in childcare and on the worship team at our local church. This was a great time of stretching and growth for both of us.

¹ Bible Institute

Ethnos360 Training

Preparation for Ministry

We entered the Missionary Training Center which is designed to prepare believers for a career in ministry with Ethnos360. Missionary training has taught us about the complex concepts involved in tribal church planting. We have been equipped to live in a remote region of the world, taught how to achieve effective cross-cultural communication and what is involved to plant an indigenous church that can survive independently. This includes learning the culture and language, developing an alphabet, teaching people to read and write in their own language, translating the Bible, developing biblical lessons designed to bring people to salvation, bring about world view change, and how to build a biblical body of truth after salvation that will displace the old, thereby, with the work of the Holy Spirit, bring about changed lives. Our instructors at the MTC are experienced missionaries who are passionate about teaching field-proven methods and are constantly updated to remain effective and relevant.

Mentoring Program

The mentoring staff facilitates the practical application and assessment of students. The areas covered include spiritual, relational, and ministerial skills development within the training context. The mentoring program is designed for equipping us for continued growth as servant leaders and developing our ministry capabilities. They seek to equip us in the necessary life skills for our potential future ministry, which ultimately is to disciple the target people to become disciple-makers themselves. The mentoring program in the training context is a grace-centered environment with relationships which will enhance our personal development and spiritual growth. Our time in the mentoring program has been very beneficial to us as we have had a mature couple pouring into our lives helping us walk through difficult things and having input into all areas of life. It has been an invaluable part of our training as we have grown in our family, marriage, spiritual walk, current ministry ability, and future ministry knowledge. We have really bonded with our mentors and shared much of our lives with them. We have treasured our time with our mentors and have been encouraged by our relationship and discipleship with them.

Deciding on Ministry

As a couple, we believe the Lord is leading us into the ministry of tribal church planting in the country of Papua New Guinea. We believe that God desires all ethnic groups to hear His message of salvation. From beginning to end, there is a theme that runs throughout all of scripture: that He might be glorified among all people. Unfortunately, there are millions presently beyond the reach of the Gospel message. We

hope God uses us in the work He is doing among the nations. There are 6,500 people groups in the world. Of those, 2,500 have no church and there is no work being done to establish a church. We hope to live among one of these peoples to establish a thriving church and translate the Word of God into their heart language. In PNG², there are over 850 languages and a majority of them have yet to receive the Bible in their own language. This is where we feel the Lord is leading us to serve Him.

² PNG = Papua New Guinea

After Training

Ethnos360 Membership

We became members of Ethnos360 on May 1st, 2019. There were many prerequisites to becoming members including two years of Bible school, another two years of missionary training, interviews, paperwork, etc. We believe that by becoming members of this organization, our ministry will greatly benefit. Some benefits of membership include: employment with Ethnos360, health insurance, life insurance, tax deductible donations, resources, consultant help on the field, field infrastructure, a flight program, and many more.

Partnership Development

The ministry that is set before us is impossible for one person to accomplish. The task given to the body of Christ to share the gospel message with those who don't have it requires the whole of Christ's body. It will take a team of people to accomplish a church plant and Bible translation where there is currently no gospel. We are seeking to build a team that is committed to seeing this accomplished. We desire a team that is willing to endure, make sacrifices, invest resources, and remain focused on the big picture; not for our sake but for the sake of the Gospel. We have diligently invested in the churches we have been privileged to be a part of. We have invited and will continue to invite any that are interested in investing in the work God is doing. There are many different ways to be involved, including prayer, financial (Ethnos360 is a "faith mission" that does not pay their members), service, etc. We believe the Lord has already picked a team of people and we are being faithful to find those individuals. We would ask that you would prayerfully consider this opportunity, to partner with us and invest in the work that God is accomplishing.

Field Preparation

Our time spent in partnership development will also be a time of preparation for the field. This includes establishing a team of people as described in "Partnership Development", deepening relationship with current supporters, sharing ministry vision within our churches, generating new connections outside existing contacts to share ministry vision, applying for visas, filling out field paperwork, legal documents, getting necessary vaccines, purchasing the necessary tools and equipment, packing, and leaving our family/church well.

Arrival on Field

Adjustment

Once we arrive on the field of Papua New Guinea, we will be staying on the NTM PNG³ base located in Madang. Throughout this time, we will begin to adjust to PNG's way of life and start orientation. During this phase our family will be experiencing a different culture and will begin to adjust to the new cultural norms, such as transpiration, food, shopping, heat, money, medical emergencies, etc.

Orientation

During orientation, we will be exposed to how things function in PNG. We will learn the policies that are in place specific to each region and the country at large, the consultant program, social aspects, field leadership, how the base and field are ran, the big picture and field vision. Orientation is also a busy time filled with culture and trade-language study. This time is spent learning the national language and culture, as it is important that we are able to communicate and interact well in the country before allocating to the tribe and learning the tribal language and culture.

³ New Tribes Mission Papua New Guinea

National Culture Language Acquisition

Building Relationships

Throughout our time of CLA⁴, we will build relationships with other members of the organization. There will be other missionaries new to the field at this time as well, and we will seek to establish a team of two to three family units to partner with.

We will also become established in a local church. It is important to be involved in the body of Christ and we desire to see nationals involved in reaching the tribal people in their own country. We hope to provide them with an opportunity to get involved in reaching these people. If we are privileged with seeing a church planted, we want to be able to connect this new church to the body of Christ at large, and knowing the trade language and being involved with a national church will help this goal. Learning the national trade language and culture is not only allowing us to be accepted citizens in the country, it is also helping in the larger goal of planting a mature church that is not isolated.

Tribal Survey

Tribal survey is a time when we will travel into various tribal locations to locate where we will serve. We will visit tribes that have never had a missionary and will visit missionaries currently working without partners and are looking for missionaries to join the work. There are approximately 850 different language groups on the island of PNG and approximately 300 are without a church or any scripture in their language, it is only realistic to survey a few. During the PGA⁵ we will try to understand the current need of the gospel, seeking to answer, is the gospel present? If so, is it understood? Do they have access to the gospel? Could they have access to it if they wanted it? Do they have a translation? If so, what is the quality of the translation? Is there a Church? If so, what is actually being taught? Would this people group accept having missionaries live in their village? The PGA is important to evaluate the need for the Gospel. The need is so overwhelming in this country that we are focused on the groups that do not have access to the saving message of Christ, and where the people are willing to have us. There is no sense in forcing our way into a people group when there are many tribes open to having a missionary.

Reference [Appendix IX](#) for one story of tribe asking for missionaries

⁴ Culture Language Acquisition

⁵ People Group Assessment

Team Composition

Co-workers are a fundamental aspect of church planting. Without them, one could never accomplish all that is required to plant a mature church, and an unhealthy team will not last. When we arrive on the field we will be diligent to find two other family units that we will form a team with. There are specific attributes and gifts that are helpful to a church planting team. We desire to see many of those attributes/gifts on a team that will complement one another and will help in the task of church planting. Co-workers must get along, be able to work well together and be able to healthily resolve conflict. A big part of our witnessing and overall testimony of the church planting team is done by living out godly lives in a high-pressure context. The foremost reason for having teammates is not to split the workload but to model mature Christian relationships. The team will be modeling believer to believer, believer to unbeliever, wife to husband, husband to wife, parent to child, child to parent, relationships. This modeling will be taking place whether we are intentional or not, so we will strive to represent Christ body well. The ability to leverage this molding years later, by calling on real examples witnessed by the community, will be powerful. Our team may be the only representation of Christ these people have observed and we do not take that responsibility lightly.

Reference [Appendix X](#) for thoughts on co-work qualification.

Allocation

Moving into the Tribe

Prior to moving into the tribe, we want to have confirmation from the tribe elders that our team is welcome there. In Papua New Guinea, there are many tribes open to missionaries coming in and living among them "[Appendix IX](#)". We do not want to go to a tribe where our team is not welcome and end up having to leave due to miscommunication after potentially years of hard work.

After initial contact has been made with the tribal elders, we will communicate four things we wish to accomplish during our time living in the tribe: First learn the tribal language, second develop a literacy program, third translate the Bible and fourth teach the Bible. After this is communicated to the tribal elders, time is given to them to make a decision as to whether they would like to accept our team and if we are to allocate to this location. If they agree, the village will make the necessary arrangements in order to receive our team. The team likewise will make necessary arrangements to move in and build our homes within the tribe.

Pre-Evangelism

Pre-Evangelism takes place between allocation and starting to learn the tribal language, up until we are able to communicate God's Word. This is a period of several years prior to the communication of God's Word. During this time we will be learning language, culture, linguistics, develop an alphabet, teach literacy, develop lessons that contain foils between their culture and the Bible, translate portions of scripture to be used within lessons, and much more. We believe there are two main goals to be accomplished during this period.

First, while learning the tribal language we need to gain a position of influence and trust in the community. We will embrace a learner mentality as we are exposed to an all new ways of life, from learning language and culture to how to hunt, build etc. A good platform is key for modeling the life of Christ publicly, wooing, and attracting others to Christ, through living the Christian life as a foil to their own culture. It has been said that this is where you win people or lose them. One day we want to preach the message of God and must have a platform and people to listen to the message. Without trust and relationships in communal culture, no one will listen to the message we have come to share. If we have no audience who will hear?

The second goal is modeling. Everything we do must be done in light of one day bringing believers and the church to a place of maturity. This goal affects and influences every decision and action we take. Pre-evangelism is a good time to start modeling concepts we would like to be in place in the mature church. For example, discipleship needs to be present in the church. We need to model this from day one, not after the church has been established. Teaching people how to use machinery on the house build,

showing people how to use certain tools, and teaching them certain skills). This is an example of modeling that can take place years before the church. We need to model Biblical concepts that the target culture may not have or have a distorted view of, such as what it means to be a generous person, how to give, what is love, grace, mercy, forgiveness. When the time comes to teach, we want to be able to reference back to how we lived as an example. If we did not model then, we have lost a precious opportunity to draw upon experience to help define these concepts and show examples of how they can be lived. Our actions must line up with our teaching. We aim to be good ambassadors of Christ, representing him accurately. Waiting to model a Christian lifestyle only after a church is established is too late, we must be faithful to live that are in line with Biblical maturity.

Tribal Culture Language Acquisition

Diligent Study

Studying language and culture is a full-time job. We will be utilizing the tools and strategies learned at the MTC for this process. The men on the team will be committed to a minimum of 40 hours a week of language and culture study. They will also make time for their wives to be able to put in a minimum of 20 hours of study per week as well. We would desire that all team members become fluent in the language . This language may have never been learned by an outsider before and could take several years to reach fluency. It is important that the women on the team be able to minister to and teach women in the village. We are committed to being diligent learners during this time because we believe that the Word of God must be presented clearly in a way that is understood and culturally relevant to the people it is reaching. We must understand the deep-seated core assumption of their worldview before we can develop effective Biblical lessons.

Linguistics

Linguistics is a process we use to analyze a language and create a useable alphabet. It is essential for learning an unlearned language and finishing the task of a Bible translation. This is a role that someone on the team must fill. They need to discover and communicate the morphology and syntax rules for the language. There is a tremendous amount of data that must be gathered and analyzed to learn the language. As a team, we must also develop a phonemic alphabet. The people we are going to do not know how to read and write and so we must create an alphabet that is natural and easy to learn and read. When translating the Bible we must do so in a way that is understandable and easy to read. Linguistics is essential to understanding the grammar and being able to speak and write the language accurately.

Literacy

Our goal is to have a holistic approach to literacy. We desire the people group to have the ability to read the Bible in their heart language. We will, create an alphabet and teach them to read and write in their heart language. Those that show a giftedness with literacy and willingness to serve others will be disciplined in the ability to teach others how to read and write. We want them to be able to teach literacy without our help so it will carry on after we have phased out of the church plant. The purpose of literacy is give people the ability to read, learn, and teach from the Word of God. It is important people learn to read *prior* to teaching and Bible translation. The people should be able to understand fully the Word of God as we teach it. It should not be our word against theirs, but God's Word.

Pre-Church

Bible Translation

Our goal is to translate the Word of God into the tribal language in order for the believers to read, understand and use the Word of God. We desire to present a clear, accurate, understandable, and enjoyable-to-read translation for the people we have lived amongst. The translation must keep up with the teaching as we desire to have each section printed in the lessons for the people to use as we teach. As new portions of scripture or book are finished, they will be printed and made available for people to read. The translated Word of God will be used as an authority over anything we teach, say, or do. Our goal is to see all of the scripture translated into the tribal language, taught and printed so that the people group can have the Word of God written down as that is what withstands the test of time. This is a lengthy, tedious and awesome process that can often last a decade.

Reference [Appendix XI](#) for Translation Processes.

Bible Lessons

Bible lessons will be taught by incorporating the culture and the worldview of the people group. Our goal is to come to an understanding of the people's worldview in order to target bridges and barriers of their culture. We will start in Genesis and end in Revelation climaxing at the gospel presentation. We will teach the entire Chronological narrative of History as God sees it and revealed through His Word. We plan to make word for word lessons in the heart language, and involve the people as we prepare each lesson. This is done so each lesson can be as thorough as possible, culturally relevant, and reproducible by/for the people as they will need to carry on Biblical Curriculum development in the long run. We desire to make each lesson available for future use so it is something the people can go back and reference as they study the Word of God.

Creating Anticipation

We want to create anticipation for the gospel. Ravi Zacharias says, "What you win them with, is what you win them to." Pre-Evangelism is where we will win people's hearts by building relationships and learning to operate in their culture. While we may leverage physical aid such as clean water or provide some medical, we are not *winning* people through physical aid, but through loving people life on life. We want to live life in a culturally relevant way and also create worldview tension. Creating anticipation, starts to make people question their spiritual beliefs, as we gently point out their inconsistencies. Anticipation could be built by asking a simple question like this "Do you know where sickness comes from?" And then saying, "when I learn your language well enough, I will tell you about that." People are complacent with their beliefs, and by

pointing out cracks or similarities, as they relate to Gods story, will heighten the anticipation of God's message.

Evangelism

Foundational Bible Teaching

Unreached people groups do not know the God of the Bible, so we will teach the Bible from beginning to end. Chronological Bible teaching presents a foundation for understanding Jesus' death and resurrection. The Bible is one story. You wouldn't start reading a novel from the middle, so why would we with God's story? God's Word is unfolded chronologically and progressively through history. The old testament brings clarity, meaning, and significance to concepts like holiness, love, grace, wrath, law, sin, substitutionary death, etc. All are concepts that must be understood in order to receive the Gospel. Teaching chronologically through the Old Testament will help develop an understanding of the nature and character of God. The progressive development of the story of the Bible should act as the stage for the story of Christ. People must come to understand their beginnings and condemnation in Adam, and be brought under conviction of sin through the biblical record of God's hatred of sin, the punishment of unrepentant sinners, and through the declaration of His holiness. We teach this way to develop a holistic understanding of God and lay the prerequisite and foundation to be able to receive Jesus Christ. How would you know that Jesus is the Messiah unless the Old Testament has defined him? Chronological Bible teaching has proved to be an effective way to communicate Gods Story to an animistic people group.

Challenging Worldviews

When teaching, we want to meet people at a worldview level. Our goal is to challenge their core assumptions about reality, the supernatural, the natural, the spiritual and the physical. Animism is a powerful system of the enemy, a trap to keep those who embrace it as its prisoners. Paul Hiebert describes animism as, "A world in which most things that happen are brought about, whimsically and arbitrarily, by spirits, ancestors, ghosts, magic, witchcraft, and the stars. It is a world in which God is distant and in which humans are at the mercy of good and evil powers and must defend themselves by prayers and chants, charms, medicines, and incantations. Power, not truth, is the central human concern in this worldview" (Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices) This must be challenged through God's Word so that the Gospel may be fully embraced and not syncretized.

Reference [Appendix I](#) for examples of syncretism

Gospel Presentation

After laying the necessary foundations for belief in the gospel, our teaching will climax at the death, burial, and resurrection of Jesus Christ, this is the centerpiece of the gospel message. This will be an exciting time, as we are privileged with the opportunity

to share the Gospel message with a people group for the first time. Lord willing, many people in the village will come to know Christ as their Lord and savior. While this is an incredible time, it is only the beginning of the church, these new believers are but infants (1 Cor. 3:1-5,) and this starts the work of bringing people to maturity. We did not just come to see people saved, we do not just want to leave babies to fend for themselves but our heart is similar to Paul's, "Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me (Colossians 1:28-29)." We, too, want to see God bring people to a place of maturity through his Spirit, the Word, and discipleship.

Beginning Church

Security in Christ

As a new Church is born, teaching must occur to show how their identity has fundamentally shifted from: death to life, from Satan's family to God's family, moving from wrath to peace, heirs with Christ, indwelled by the Spirit, sealed, a new calling etc. New believers must start to have a body of truth developed from God's Word. As their old realms of reality ([Appendix II](#)) are being rejected, they must be replaced by something new. We need to be the ones replacing these realms with faithful teaching from God's story.

Changing Worldviews

The best way to bring about a changed life is to minister at a worldview level. Addressing people's core assumptions about reality and replacing their metanarrative with a Biblical one must take place. People's Core assumptions come from their collective, personal life *stories* and experiences from the past and present, and from these *stories* indigenous "truth/s" or "core assumptions" emerge which the people perceive to be helpful in bringing order and meaning to their lives and living. We have studied extensively at training what it takes to minister at a worldview level, addressing the ten realms of reality ([Appendix II](#)) and have studied the worldview of an animist. Ministering at a worldview level effects how we do all our ministry as it is a means to maturity. Teaching Chronologically the *story* of scripture and avoiding topical teaching helps to build a body of truth, replacing their currently held worldview assumption and metanarrative with Gods worldview and metanarrative. People will need a new story in order to extract truth from, Gods story. Topical teaching only addresses symptoms of a root, and will never reach the root cause, the worldview. If you do not teach at a worldview level the gospel will become syncretized as it has been all over the world.

Reference [Appendix I](#) for examples of syncretism.

Developing Church

Training Tribal Teachers

Raising up teachers in the church is crucial for its health and longevity, as we do not plan on staying there forever. The people must take ownership of the church and its well-being. Raising teachers in the church starts long before the church is born. We will leverage every opportunity early on in our ministry to develop teachers along the way. We have carefully thought through how to use housebuilding, literacy, translation, curriculum development prior to salvation to prepare people for these roles. After some are saved, we can more directly disciple people into teaching positions, show how to study the Word of God, find its meanings and present accurate truth to the body of believers in an impactful way and live above reproach.

Reference [Appendix IV](#) to learn more about developing leadership from the beginning.

Outreach

Because God is, by nature, outward flowing and self-giving, the Holy Spirit will not lead the church into indifference about outreach. The ability to reproduce is a sign of coming to maturity and it is no different with the church. We will help guide the new church as they reach out into the community and neighboring villages. Since we have molded outreach for several years at this point we can draw upon that as an example for the people to follow. This will be an exciting time as people are anxious to share their new faith and the Holy Spirit is working through people in a new culture for the first time. This provides a great opportunity to disciple believers to share their faith in effective ways and learn to communicate spiritual truths clearly.

Maturing Church

Discipling Leaders

Although we will be acting as church leadership for a time, the church should not be dependent on us forever. God will be faithful to give the church the gifts and abilities to be able to grow to maturity. We want to educate the church and make sure the believers understand the roles and qualifications of elders and deacons as they will be the ones to identify and appoint their church leaders. This knowledge would require the teaching from a minimum of Acts, Romans, Ephesians, 1 Corinthians, 1 Timothy and Titus. We will be careful at this time not to decide who we think would be a good leader but let the Lord raise up leader from the congregation and disciple those individuals for positions of leadership. We will not be discipling leaders exclusively, but the entire church is also to be equipped for the work of ministry. (Eph. 4:11-13)

Practical Theology

It is important to have correct biblical theology and doctrine in order for the church to mature. When Paul addresses Timothy, the first thing he writes about is false doctrine and the teaching of sound doctrine. Theology and doctrine are applicable to aspects of everyday life. The way we view and understand God, the work of Christ and the implications of it should be at the forefront of our minds and impact every decision we make. Wrong doctrine eats away at our spiritual life like a sickness, it affects courage, spiritual fruit, joy, patience, love, hope etc. Everyone already has a doctrine and theology, our goal is to correct those beliefs to bring them in line with truth. Our theology is practical and always transpires down into our life and impacts our daily life in every facet.

Mature Church

Ordained Leadership

Indigenous leadership is critical for the development and maturity of the church. Leaders will function to equip, protect, discipline, model, ordain, oversee outreach, literacy, pray for sick, perform church functions, teach and instruct the church etc. Many western missionaries in the past have prioritized their timeline over the biblical standards for elders and deacons and as a consequence the church has suffered as the biblical mandate was not upheld. We do not seek to impose our timeline or lower the biblical expectations of leaders. The first Leaders will be ordained by the missionaries and then by existing leaders after that. The church must have an understanding of what these shepherds are intended to look like, and that it will require much teaching and time given for God to work in the hearts of men to see elder-like qualities developed in their personal life, family life and community life.

Reference [Discipling Leaders](#) above.

Functioning Body

Another aspect of a mature church is a healthy body life, one that is not cued by the missionary. Love and generosity must be present and outflowing to others. There should be encouragement, comfort, forgiveness and a looking out for the needs of others. Regular gathering of believers, planned and unplanned, formal and informal, should take place. Discipleship must be a lifestyle of the church leaders and congregation. There must be a willingness to teach, train and hand things off to those being raised up. An understanding of the body of Christ and how it supersedes physical family should exist. The second generation must be showing life as well; parents teaching children and the second generation of believers showing signs of spiritual life and growth. Fulfilling the great commission beyond their own borders and taking the gospel out from themselves should be an attribute of the church. We want to see the leaders functioning in their God given roles: teaching, leading, and modeling godliness in all areas of life. The church body is recognizing that these leaders have the desire and the gifts to teach and shepherd them. Leaders must recognize and deal with any areas of syncretism and deal with sin in the church with the ultimate goal of restoration. The church should also have a good standing in the community. Tim Keller describes how he hopes unbelievers will see the church, "I may not believe what the Church does, but I would hate to think what our community would look like without them." The indigenous church should be a highly thought of and a productive part of the community. These signs of maturity should be happening without the missionaries input at this point, a real sign of Holy Spirit at work causing the church to grow and mature.

Itinerate Ministry

When leaders have been established and the church is healthy, a time will come when we will need to step out of the community and allow the church to function on its own. This does not mean our work with the church is done, but that we will take on new roles. We will continue to translate Scripture, but at this point the church will have the New Testament and many portions of the Old Testament. We will also aim to help the church develop resources that can be used by the believers and the next generation. As leaders in the church want to publish material they have created, we can help write and publish it. It would also be helpful to make other resources available such as commentaries, biblical study resources, helping people learn the national trade language if beneficial, assist in difficult transition as the outside approaches on the isolated environment and help young adults make a healthy transition into the cities for work or school to avoid being sucked up into the ways of the world and to hold fast to their faith amidst an ever changing environment.

We have the desire to participate in the role of a consultant, whether that be with translation, Language learning, linguistics, church planting, etc. We desire to be used by God and to share what he has taught us to the next generation of missionaries overseas or even stateside.

Conclusion

The process of planting a mature church is one that takes time, energy and tremendous resources. It is an extremely complicated process as it entails dealing with a new language, new culture and shaping world views. As Paul eludes to in the New Testament, we are up against the fortress of doctrine of demons, principalities and spirits. This is a humanly impossible task, but with the help of the body of Christ, and God himself, we believe that it is possible to establish a thriving church.

Just as a parent would never leave their baby to survive on their own but has the desire to raise them up to be a God-fearing individual, we desire the same for the church. As many parents know, parenting is a lifetime commitment, not just 18 years. In the same way, we have dedicated our lives to seeing a church planted and brought to maturity, and we will continue to be a part of it as long as the Lord sees fit.

Appendix

Appendix I: Ministering at a Worldview Level

Consequences from Not Ministering at a Worldview Level:

Back to "[Changing Worldviews](#)"

When the issue of worldview is ignored and God's Word is preached to the lost, the former worldview is not displaced. All or much of the old worldview lens remains intact. People do not clearly comprehend God's Word. The syncretistic result is that people have a serious mixed view of reality and the issues of life—as reflected in the following true accounts.

After hearing the Gospel, a people group in the highlands of Papua New Guinea began to attend church services held by the missionary. They did so to pay back God for sending Christ. Once they felt they had attended a sufficient number of church services to compensate God, they completely ceased any such activity. They believed God had been paid back—even though they did not really understand why He had sent Christ in the first place! They had no clear idea of salvation. They treated the Gospel message as though they were appeasing spirits within their traditional worldview. These dear people had not understood that they were lost sinners who could only be saved by grace through faith in Christ alone. Sadly, their worldview was not addressed. The resulting syncretism left them in a confused and hopeless state.

For another people group in Asia, the horrible impact of syncretism was different, though just as deadly. After these people heard the Gospel they continued former practices, but now with a Christian form. For example, prior to the missionaries' arrival they used to offer pig sacrifices at the grave sites of their dead relatives to appease them and gain their favor. However, once they heard of Christ things changed—at least from their point of view. Not at all understanding the Gospel, they continued to make sacrifices at the grave sites. Putting wooden crosses on the graves, they offered pig sacrifices believing the Holy Spirit would be pleased. They believed the Holy Spirit would “come down off the wooden crosses”, receive the pig sacrifices and grant them blessings! Tragically, without their worldview being displaced by truth, the syncretistic result left these fellow human beings in a horrible lost state.

These two true accounts of syncretism serve as heartbreaking examples of the deadly global phenomenon of syncretism. Other examples abound: A new believer seeks out a shaman on her way home from church in order to divine the whereabouts of her husband; other believers keep Psalm 91 open on a table to protect their household from evil; a pastor believes a fox seen outside his house is his reincarnated grandfather; after drinking coffee, Christians read the coffee grounds in the bottom of the cup to predict the future; horseshoes are hung outside homes in order to ward off the power of the evil eye; others live in daily fear of bad omens or astrological concerns. Sadly, such examples seem endless.

Appendix II: Realms of Reality

Back to "[Challenging WorldViews](#)"

Realms of Reality:

Identity-who am I?

Social- who are we? (who are others)

Natural- where are we? (time, space and matter)

Knowledge-what do we know and how?

Authority- who is in control? (local regional and ultimately)

Cause and Effect- why incidents happen?

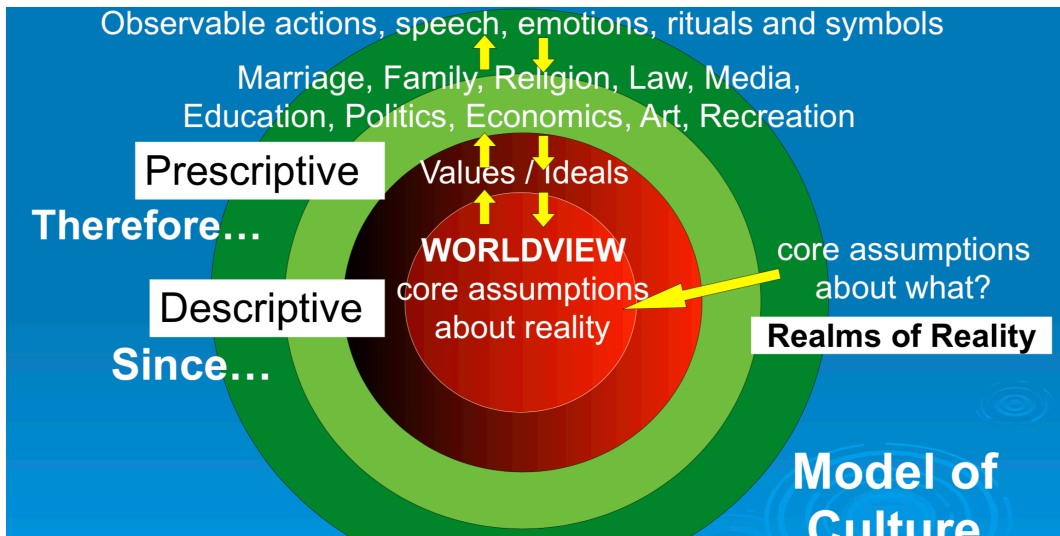
Classification- where do things belong?

Supernatural-Who are the Gods, spirits, and forces?

Moral/ethics-right and wrong, honorable and shameful?

Purpose/destiny- what is our purpose / ultimate destiny? (mans problems and solution)

Appendix III: Model of Culture



Appendix IV: Teacher Development

Back to "[Training Tribal Teachers](#)"

Summary of thoughts on raising up teachers.

Pre salvation:

1. Building- During building, we can model discipleship by showing and teaching people how to use certain tools, teaching new building techniques, and helping them to teach others. We can hand off certain parts of the building or certain task to the tribal people altogether. This is a great opportunity to model discipleship. And a great way for them to even practice teaching others.
2. Literacy-During literacy we will have a lot of time to model teaching and helping others to become teachers. Showing them how to present abstract concepts in a practical and useful way, they will get exposure to speaking in front of others and practice at communicating effectively.
3. Phase one certain individuals may have the opportunity to participate in skits or recap a lesson, more opportunity to speak in front of people and practice communicating thoughts in an understandable manner.
4. Lesson development- When you are developing phase one lessons they are going to be able to see how and why you develop lessons the way you do. You can also show them the importance of illustration etc. This is a great opportunity to show how, and the types of things you are considering when preparing to teach.

Post Salvation:

1. Certain individuals may be inclined to help lead prayer, another public speaking platform
2. They may have the opportunity to teach those who missed a lesson you can go with them to help teach, a great opportunity for them to practice and you to give input. Eventually, they will be able to go on their own to recap lesson and teach to individuals and families
3. When you teach phase one the second time they will be able to help teach and or lead most of it.
4. Teaching youth is another great way for them to gain experience teaching.
5. When you get into phase two they will be able to help with this and teach section that their life is in line with.
6. Eventually, they will be teaching more and more and you will be teaching less

Things to consider:

1. How is their walk with the Lord? Teachers are held accountable for the things they teach and their life must line up with what they preach.
2. Think through ways you can help them grow in order to not disqualify themselves.
3. Early on need to make literacy is going well otherwise, this will not be an possible.

Appendix V: Doctrinal Statement

Ethnos360's core beliefs and values are an integral part of church planting among unreached tribal people.

We believe:

1. In the word-by-word inspiration, inerrancy, and final authority of the Holy Scriptures.
2. In one God, eternally existing in three persons: Father, Son and Holy Spirit.
3. In the Lord Jesus Christ as true God and true man; His virgin birth, sinless humanity, substitutionary death, bodily resurrection, present advocacy, and His bodily return.
4. In the fall of man, resulting in his complete and universal separation from God and his need of salvation.
5. That the Lord Jesus Christ shed His blood and died as a sacrifice for the sins of every person in the whole world.
6. That salvation is a free and everlasting gift of God, entirely apart from works, received by personal faith in the Lord Jesus Christ.
7. That the Holy Spirit regenerates with divine life and personally indwells the believer upon faith in Christ for salvation.
8. In the bodily resurrection and unending life of the saved with the Lord and the bodily resurrection and unending punishment of the unsaved.
9. The church, beginning at Pentecost, is the body of Christ comprised of those who have trusted Jesus Christ as Savior.
10. It is the church's responsibility to glorify Christ by preaching the gospel to the world and making disciples of all nations.
11. We hold and teach the following positions:
12. The pretribulational rapture of the church and Christ's premillennial return to the earth.
13. The historical-grammatical interpretation of the Bible.
14. That a soul once saved can never be lost.
15. The practice of believer's baptism by immersion.
16. That we do not practice what are commonly known as the "sign gifts".

Appendix VI: Core Values

We value:

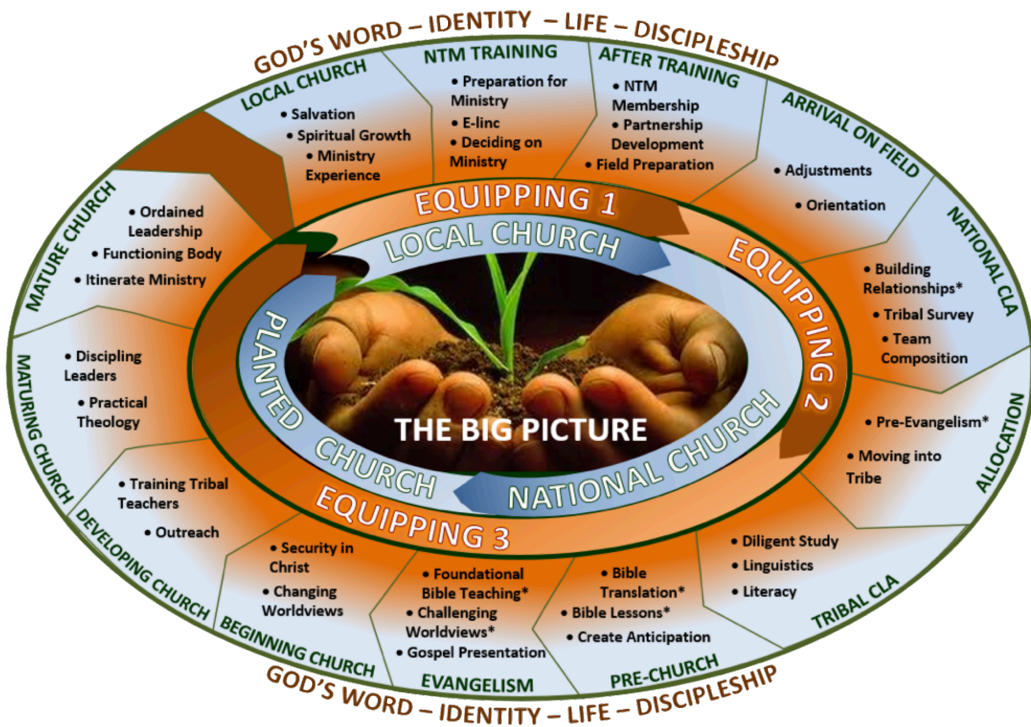
1. The Word of God as our final authority
2. A Spirit-controlled life
3. Dependence on God
4. The role and responsibility of the local church in the Great Commission
5. Readiness to sacrifice for Christ and His church
6. Godly relationships and interdependence in ministry
7. The potential of all believers to be used by God in the Great Commission
8. Excellence and urgency in all we do to finish the task.

Appendix VII: Teaching Position

We hold and teach the following positions:

1. The pretribulational rapture of the church and Christ’s premillennial return to the earth.
2. The historical literal-grammatical interpretation of the Bible.
3. That a soul once saved can never be lost.
4. The practice of believer’s baptism by immersion.

Appendix VIII: The big Picture Diagram



Appendix IX: Asking for Missionaries Isahu Village

Back to [Tribal Survey](#)

A True Story From Papua New Guinea

Ethnos360 collects many letters from indigenous people groups in Papua New Guinea who are pleading for missionaries to come and tell them about God. These people are seeking truth amidst the uncertainty of death and the afterlife. The village who wrote these letters went to great lengths to accomplish this task. A man had to venture out of the jungle, converse with someone in the little trade language he knew, find someone to write down what he had to say and then find the Ethnos360 headquarters in Papua New Guinea. While reading these letters, you will see that this village is starting to grasp some of the fundamental truths of the Scriptures. In a neighboring village, missionaries were starting to teach the Bible. Because the Isahu people did not share the same heart language, they were unable to grasp all the truths being taught. This is a true story that has been in the making for more than 10 years.

The following letter was sent by Aiben Awanhi of the Isahu Village and received by Ethnos360:

“Yes, I am writing because I have something with you ones. I have a big worry that I am not sure what will happen when death comes. I have heard from the other tribe that has the mission that they know now, I am sorry for myself that I do not know. I worry for my life, so I am asking that you will send the mission to my village.

“The men and women of Isahu village we are very hungry for this talk that it will be in our bellies. Please have pity on us. In all other places of the ground we have heard that they have the talk of God but us ones of Isahu are still standing without, we have nothing. I have heard of others hearing this talk in other villages but this talk is not in Isahu yet. So please send some to learn our language and teach us this talk so we can know it too.

“Please have pity on our lives, we don’t know what will become of us when death is on us. So I am asking with a big strong request that you will come to us and teach us of this talk. This is the road that I have heard will be heard, that is why I have sent this letter to you bossmen of NTM. Our language is not hard here in Isahu, please come.”

And a follow-up letter:

“I want to notify you that now I have an illness. I am the man writing this letter to you. I have come down with a big illness and this illness of mine is saying such now that I do not know where death will take me. I am really concerned for myself. If I get the head talk and the beginning talk (the gospel teaching) then it will be alright with me. I often see people go to church because the talk of God came to them. But I do not have, it has been this way since before. How God exists, I do not know...All of us men and woman of Isahu desire missionaries to come to our place of Isahu.”

Another letter from the Isahu Village:

Dear Kit. I am Aipen Awonki.

I am truly sorry for the real me (my soul) when I die. When will I go now? Whose fault will it be me or will in the end when God judges you along with me, my dad and mom, and my brother? We have worked on writing letters back and forth to you and they have already died! Only I am left now and my relatives who have helped me write these letters to you all have already died!! They have gone and still wait for you! For what reason is it that you do not want to send even one missionary to come to me? That is all. Thank you.

And a letter from Eric Kaisoa of the Isahu Village:

“I’m writing again for the 7th time to ask if you will come to my village or not. . . The people are saying that you must come. I’m saying this again. I think you all didn’t get my first 6 letters. . . The people are truly crying for a missionary and for God’s talk. Plenty of my letters asking for missionaries have been wasted.

“Now I’m asking you to return a letter to me now. In the name of Jesus please return a letter quickly. I just want a missionary. I’m just wasting my money on these pens and paper, they don’t bear fruit. This one must produce the fruit right.”

Eric wrote these letters for ten years, but there were not enough missionaries to send to his village. As Jesus said in Matthew 9:37, “the harvest is plentiful, but the laborers are few.”

In 2013, missionaries finally answered his plea. When they arrived, their first priority was to visit Eric and let him know his efforts had finally paid off – they were there to tell him and his people “God’s talk”! When they reached Eric’s home and spoke with his wife, they learned something heartbreaking. Eric had died two years before their visit without having a chance to hear “God’s talk”.

This story could be repeated all over Papua New Guinea. There are many tribes who need missionaries and we don’t have enough people to send them. Jesus said in Matthew 9:38, “pray earnestly that the Lord of the Harvest would send out laborers into His harvest.” It is the Church’s job to reach the world with the Gospel. We are the ministers of reconciliation— the need is great and the laborers are few.

Appendix X: Team Composition

Back to "[Team Composition](#)"

Character

- Choosing the Team over the Field (or Region)
- They walk with the Lord
 - They are humble
 - They are teachable
 - Their gifts complement yours
 - You have chemistry
 - Have they finished a large project or accomplishment before, or do they seem to quit things when difficulties arise?
 - Are they committed to the task, or are they just "trying missions out
- Maintains outstanding character
- Serves the local Church
- Remains faithful to the call
- Shares the gospel regularly
- Raises up leaders
- Encourages with speech and actions
- Responds appropriately to conflict

Things to talk about

- Medical work
- Literacy
- Government projects like health or literacy programs
- What to gift in return for produce or CLA time spent
- When to go on breaks and furloughs
- When to visit other villages
- When to have supply/mail runs
- Where to locate your houses
- How much time to spend in language study.
- Raising children
- What would your relations with other missions or cults in your area be?
- What expenses, if any, would you share as a team?

Complementing gifts

- Teaching
- Translation
- Discipling
- Literacy
- Study ability
- Computer ability
- Maintenance
- Community Development
- Medical
- Language ability
- Organizational/administration

- Home schooling
- Culture analysis
- Language analysis, Grammar write up, Orthography, Discourse write up,
- Translation
- Bible Curriculum Development

Appendix XI: Translation Process

Back to "[Bible Translation](#)"

- Exegesis
- Writing a front draft (writing each verse the best the translator knows how to do so in the tribal language)
- Sit down with main translation helper and teach passage, explaining how the translator wrote it, and discuss it in greater detail. Once the translation helper understands the passage, record the helper (typically paragraph by paragraph).
- Transcribe that recording, which becomes the initial draft. Fill in factual error (numbers, persons, etc...). Typically the discourse features will flow well from the recorded text.
- Comprehension check #1
- Somebody else on team does Comprehension check #2 (checking for comprehension and accuracy)
- That then goes back to the main translation helper to correct any errors or to check into things that are not communicating well.
- Comprehension check #3
- Back to main translator to once again correct any errors
- Somebody on team does Back to English (BTE)
- Kernel checking (pitting Bagwido vs. BTE by another team member to make sure that the BTE is accurate in comparison to the Bagwido)
- Then back to main translator for more corrections.
- Then somebody on team checks BTE vs. NASB (could be ESV, KJV, NKJV, NLT)
- Then back to main translator to correct any errors.
- Then the main translator sends the BTE off to the consultant to be checked. He will go through the entire BTE & notify translator of any obvious errors. Those must be changes.
- Any major changes need to be comprehension checked at least once.
- Finally, the new BTE is sent back to the translation consultant. He will schedule the actual check.
- For the check, the main translator will meet face to face with the translation consultant. He will take 2-3 people who have never heard these portions of scripture. Every word will be read and checked.
- Small errors can be corrected as the check proceeds. Any major changes need to be done in the village.
- After all changes are made in the village, those changes need to be comprehension checked.
- All corrections must be sent back to consultant.

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